A Fragment The Autobiography Of Mary Jane Mount Tanner

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Arizona and the West 1981
Nineteenth-century Literature Criticism
Laurie Lanzen Harris 1981 Excerpts from criticism of the works of novelists, poets, playwrights, short story writers and other creative writers who lived between 1800 and 1900, from the first published critical appraisals to current evaluations.

Databases Illuminated Catherine M. Ricardo 2015-08-31 Databases Illuminated, Third Edition Includes Navigate 2 Advantage Access combines database theory with a practical approach to database design and implementation. Strong pedagogical features, including accessible language, real-world examples, downloadable code, and engaging hands-on projects and lab exercises create a text with a unique combination of theory and student-oriented activities. Providing an integrated, modern approach to databases, Databases Illuminated, Third Edition is the essential text for students in this expanding field.


Doing the Works of Abraham B. Carmon Hardy 2017-08-30 Celestial Marriage—the “doctrine of the plurality of wives”—polygamy. No issue in the history of The Church of Jesus Christ of Latter-day Saints (popularly known as the Mormon Church) has attracted more attention. From its contentious and secretive beginnings in the 1830s to its public proclamation in 1852, and through almost four decades of bitter conflict with the federal government to Church renunciation of the practice in 1890, this belief helped define a new religious identity and unify the Mormon people, just as it scandalized their neighbors and handed their enemies the most effective weapon they wielded in their battle against Mormon theocracy. This newest addition to the Kingdom in the West Series provides the basic documents supporting and challenging Mormon polygamy, supported by the concise commentary and documentation of editor B. Carmon Hardy. Plural marriage is everywhere at hand in Mormon history. However, despite its omnipresence, including a broad and continuing stream of publications devoted to it, few attempts have been made to assemble a documentary history of the topic. Hardy has drawn on years of research and writing on the controversial and complex subject to make this narrative collection of documents illuminating and myth-shattering. The second “relic of barbarism,” as the Republican Party platform of 1856 characterized polygamy, was believed by the Saints to be God’s law, trumping the laws of a mere republic. The long struggle for what was,
and for some fundamentalists remains, religious freedom still resonates in American religious law. Throughout the West, thousands of families continue the practice, even In the face of LDS Church opposition. The book includes a bibliography and an index. It is bound in rich blue linen cloth, two-color foil stamped spine and front cover.

_Differing Visions_ Roger D. Launius 1998-01-15
The first serious attempt to analyze the careers of converts who later left the Mormon church, this book contains selections about 18 Mormon dissenters--David Whitmer, Fawn Brody, and Sonia Johnson, among them--contributed by Richard N. Holzapfel, John S. McCormick, Kenneth M. Godfrey, William D. Russell, Dan Vogel, Jessie L. Embry, and many others.

_B Brigham Young University Studies 1981_

A Fragment, the Autobiography of Mary Jane Mount Tanner Mary J. Tanner 1980 Mary Jane Mount (1837-1890) was born in Toledo, Ohio to Joseph Mount, Jr and Elizabeth Bessac. In 1856 she married Myron Tanner (1826-1903) and they eventually became the parents of nine children. The Tanner family lived in several locations throughout Utah. Descendants live in Utah and other parts of the western United States.

_Thomas And Jane Carlyle_ Rosemary Ashton 2012-03-31 They were the most remarkable couple in London: the great sage Carlyle, with his vehement prophecies, and his witty, sardonic wife Jane. It was a strong, close, mutually admiring yet often mutually antagonistic partnership, fascinating to all who observed it. The Carlyles lived at the heart of English life in mid-Victorian London, but both were outsiders, a largely self-educated Scottish pair who took a sometimes caustic look at the society they so influenced - Carlyle through his copious writings, and both through their network of acquaintances and correspondents. Carlyle's fame was confirmed by his Sartor Resartus of 1843, The French Revolution, his lectures on heroes and hero-worship and by his radical account of contemporary industrial Britain in Past and Present, 1843. Both husband and wife were great letter-writers, Carlyle commenting on the matters of the day, dashing off pen portraits of those he met and Jane with her brilliant stories and her sharp, dry humour. Yet despite her brilliance, Jane suffered, especially from Carlyle's infatuation with the lion-hunting Lady Ashburton, and the tensions in their marriage grew. The letters they wrote, both to each other and to others, make theirs the most well-documented marriage of the nineteenth century and give us an unequalled portrait of a famously unhappy marriage. This moving and vivid biography describes their relationship with each other, from their first meeting in 1821 to Jane's death in 1866, and also their relationship with the world outside. Rosemary Ashton's inimitable blend of rigorous scholarship, warm sensitivity and lively wit makes this not only a portrait of a marriage but a picture of a whole age, elegant, erudite and entertaining.

_Journal of Mormon History 2006_

National Union Catalog 1980 Includes entries for maps and atlases.

_A Schoolmarm All My Life_ Joyce A. Kinkead 1996
There were typically two kinds of teachers in territorial Utah: single, cloistered women of the Presbyterian mission schools and Mormon polygamist wives. Neither had exceptional educational training. Yet as they developed their own fledgling intellectual skills, they often proved equal to their frontier circumstances. In fact, the restrictive environment seemed to push them toward liberal thinking. The primitive conditions -- cedar bark and slate sometimes being substituted for paper -- not only taught them to improvise but added to their determination to make real schools out of their makeshift accommodations. The community's ambivalence toward education helped heap fuel on their passion, and their first-hand narratives demonstrate just how strong-willed, resourceful, and quietly subversive these pioneer educators could be.

_Biography 1981_ An interdisciplinary quarterly.

_Excavating Mormon Pasts_ Newell C. Bringhamust 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.

**A Life Divided** Margery W. Ward 1980

**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.

**Thresholds in Feminist Geography** John Paul Jones, III 1997 This innovative collection explores the concept of space as it relates to feminist studies. Utilizing a range of theoretical perspectives, a distinguished group of international scholars crosses over the 'thresholds' of difference, methodology, and representation that challenge feminist geography.

**The Lady in the Ore Bucket** Charles L. Keller 2001 A history of the lumber, mining, and hydropower industries built from three unique Salt Lake City canyons.

**Sisters in Spirit** Maureen Ursenbach Beecher 1992-01-15 This book of essays about Mormon women, all written and edited by scholars who are themselves Mormon women, is a brave and important work. Readers will fully appreciate just how brave and important it really is, however, if they can see how this work of historical theology fits into the history of historical writing about Mormon women, as well as how it fits into Mormon history itself. "The women who contributed to this book are among the best of the Mormon literati . . . [they] hold that there is hope within the church for change, for reform, for expansion of the place of women." -- Women's Review of Books "Historians of women in America have a great deal to learn from the history of Mormon women. This fine set of essays provides an excellent introduction to a subject about which we should all know more." -- Anne Firor Scott, author of Making the Invisible Woman Visible.

**Religion of a Different Color** W. Paul Reeve 2015 In this study of Mormonism and its relationship with Protestant white America in the nineteenth century, historian W. Paul Reeve examines the way in which Protestants racialized Mormons by using physical differences to define Mormons as non-white in order to justify the expulsion of Mormons from Ohio, Missouri, and Illinois, and, in general, to deny Mormon whiteness and thereby exclude the new religious group from access to political, social, and economic power.--Adapted from publisher description.

**Mormon Sisters** Claudia L. Bushman 1997 In the last twenty years, an increasing number of books on the history of Utah and Mormon women have appeared. The book that led the way for these varied studies came to be when a group of Boston-area women, connected with the periodical Exponent II (named in honor of its nineteenth century predecessor, The Woman's Exponent), got together to publish a collection of
topical essays on Utah women's history titled Mormon Sisters. The book became a minor classic in Mormon women's studies and inspired several imitators. Mormon Sisters has been out of print for a number of years. Now back in print, this new edition adds new illustrations, an updated reading list, information on the subsequent careers of the contributors, and an introduction by prominent historian Anne Firor Scott, author of numerous books, including Southern Lady.

Old West--new West Barbara Howard Meldrum 1993 Distributed by the University of Nebraska Press for the University of Idaho Press The twenty essays in this collection provide interdisciplinary insights into the character of the West and western literature by exploring a range of topics including women writers, nature writers, literary theory, film, and literature. Max Westbrook, Marilynne Robinson, Gerald Nash, Patricia Nelson Limerick, Jane Tompkins and other noted authorities offer current views on the content.

The Pacific Historian 1980
Women's Voices Kenneth W. Godfrey 1982
Montana 1981
Annals of Wyoming 1981
The Routledge Handbook of Mormonism and Gender Taylor G. Petrey 2020-05-13 The Routledge Handbook of Mormonism and Gender is an outstanding reference source to this controversial subject area. Since its founding in 1830, the Church of Jesus Christ of Latter-day Saints has engaged gender in surprising ways. LDS practice of polygamy in the nineteenth century both fueled rhetoric of patriarchal rule as well as gave polygamous wives greater autonomy than their monogamous peers. The tensions over women’s autonomy continued after polygamy was abandoned and defined much of the twentieth century. In the 1970s, 1990s, and 2010s, Mormon feminists came into direct confrontation with the male Mormon hierarchy. These public clashes produced some reforms, but fell short of accomplishing full equality. LGBT Mormons have a similar history. These movements are part of the larger story of how Mormonism has managed changing gender norms in a global context. Comprising over forty chapters by a team of international contributors the Handbook is divided into four parts: • Methodological issues • Historical approaches • Social scientific approaches • Theological approaches. These sections examine central issues, debates, and problems, including: agency, feminism, sexuality and sexual ethics, masculinity, queer studies, plural marriage, homosexuality, race, scripture, gender and the priesthood, the family, sexual violence, and identity. The Routledge Handbook of Mormonism and Gender is essential reading for students and researchers in religious studies, gender studies, and women’s studies. The Handbook will also be very useful for those in related fields, such as cultural studies, politics, anthropology, and sociology.

Sunbonnet Sisters Leonard J. Arrington 1984
Recollections of Past Days Patience Loader Archer 2006-03-10 For visitors to the Martin’s Cove historic site in Wyoming, Patience Loader has become an icon of the disastrous winter entrapment of the Martin and Willie handcart companies. Her record of those events is important, but there is much else of interest in her autobiography. In fact, it is a bit unusual that someone such as her would have left such an engaging record of her life. The daughter of an English gardener, Patience Loader became a boarding house servant, domestic maid, and seamstress. Converted to Mormonism, she shipped with her parents to America. They joined the ill-fated Martin company, which because of poor planning and a late start west, was caught poorly prepared by severe high plains snowstorms in October and November 1856. The combined fatalities of the Martin and Willie companies made this the worst disaster in the history of overland travel. Patience’s father was one of those who died. After reaching Utah, Patience took the unusual step for a Mormon of marrying a soldier, John Rozsa, stationed at Camp Floyd. The troops there had made up the Utah Expedition, sent to ensure federal authority over the Mormons. Rozsa was a Hungarian immigrant and Mormon convert. When the Utah troops were recalled for the Civil War, Patience accompanied her husband, as an army laundress, to Washington, D.C., running a boarding house while Rozsa fought. After the war, he died at Fort Leavenworth of consumption, and Patience returned alone to Utah, where she became a cook at a mining
camp in American Fork Canyon. Her autobiography ends there in 1872, though she lived till 1922.

Jane Austen Claire Tomalin 2007-12-18 At her death in 1817, Jane Austen left the world six of the most beloved novels written in English—but her shortsighted family destroyed the bulk of her letters; and if she kept any diaries, they did not survive her. Now acclaimed biographer Claire Tomalin, author of A Life of My Own, has filled the gaps in the record, creating a remarkably fresh and convincing portrait of the woman and the writer. While most Austen biographers have accepted the assertion of Jane’s brother Henry that “My dear Sister’s life was not a life of events,” Tomalin shows that, on the contrary, Austen’s brief life was fraught with upheaval. Tomalin provides detailed and absorbing accounts of Austen’s ill-fated love for a young Irishman, her frequent travels and extended visits to London, her close friendship with a worldly cousin whose French husband met his death on the guillotine, her brothers’ naval service in the Napoleonic wars and in the colonies, and thus shatters the myth of Jane Austen as a sheltered and homebound spinster whose knowledge of the world was limited to the view from a Hampshire village.

The American West 1980

Brand Book Westerners. Chicago Corral 1980

The Westerners Brandbook Westerners. Chicago Corral 1978

A Foreign Kingdom Christine Talbot 2013-12-30 The years from 1852 to 1890 marked a controversial period in Mormonism, when the church’s official embrace of polygamy put it at odds with wider American culture. In this study, Christine Talbot explores the controversial era, discussing how plural marriage generated decades of cultural and political conflict over competing definitions of legitimate marriage, family structure, and American identity. In particular, Talbot examines “the Mormon question” with attention to how it constructed ideas about American citizenship around the presumed separation of the public and private spheres. Contrary to the prevailing notion of man as political actor, woman as domestic keeper, and religious conscience as entirely private, Mormons enfranchised women and framed religious practice as a political act. The way Mormonism undermined the public/private divide led white, middle-class Americans to respond by attacking not just Mormon sexual and marital norms but also Mormons’ very fitness as American citizens. Poised at the intersection of the history of the American West, Mormonism, and nineteenth-century culture and politics, this carefully researched exploration considers the ways in which Mormons and anti-Mormons both questioned and constructed ideas of the national body politic, citizenship, gender, the family, and American culture at large.

The Polygamous Wives Writing Club Paula Kelly Harline 2014-05-19 The Church of Jesus Christ of Latter-day Saints renounced the practice of plural marriage in 1890. In the mid-to late nineteenth century, however—the heyday of Mormon polygamy—as many as three out of every ten Mormon women became polygamous wives. Paula Kelly Harline delves deep into the diaries and autobiographies of twenty-nine such women, providing a rare window into the lives they led and revealing their views and experiences of polygamy, including their well-founded belief that their domestic contributions would help to build a foundation for generations of future Mormons. Polygamous wives were participants in a controversial and very public religious practice that violated most nineteenth-century social and religious rules of a monogamous America. Harline considers the questions: Were these women content with their sacrifice? Did the benefits of polygamous marriage for the Mormons outweigh the human toll it required and the embarrassment it continues to bring? Polygamous wives faced daunting challenges not only imposed by the wider society but within the home, yet those whose writings Harline explores give voice to far more than unhappiness and discontent. The personal writings of these women, all married to different husbands, are the heart of this remarkable book—they paint a vivid and sometimes disturbing picture of an all but vanished and still controversial way of life.

American Diaries: Diaries written from 1845 to 1980 Laura Arksey 1983

My father was married young, being at the time little more than twenty. My mother was his senior by a year or two. He brought her to his ancestral home, in a row of houses which faced the church. It was built of stone, and thatched, like all the others in the village (except the vicar's); a large rambling house with plenty of room in it; the shop on one side, with its low casement window and half-door, the latter of which hung open all summer long. The dwelling house was on the other side, with its carpetless stone floor and bed rooms and large attics, which last served in after years for additional bed rooms, or store rooms for apples. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.