

**THE LATTER DAY SAINTS: A
STUDY OF THE MORMONS
IN THE LIGHT OF
ECONOMIC CONDITIONS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649744626

The Latter Day Saints: A Study of the Mormons in the Light of Economic Conditions by Ruth Kauffman & Reginald Wright Kauffman

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RUTH KAUFFMAN & REGINALD WRIGHT KAUFFMAN

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BY

RUTH KAUFFMAN

AND

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LONDON

WILLIAMS & NORGATE

14 HENRIETTA STREET, COVENT GARDEN, W.C.

1912

To

TALCOTT WILLIAMS, Lrr.D., LL.D.,
OF COLUMBIA UNIVERSITY,

AS A SMALL ACKNOWLEDGMENT OF HIS INVALUABLE
ASSISTANCE AND HIS MANY YEARS OF KINDNESS TO

R. K. AND R. W. K.

PREFACE

THE purpose of this book is to give to British readers an account, written by citizens of the United States, of the Mormons, their faith, their marriage-system, their history, their political influence, and their economics, and to find and set forth the causes for all these. Heretofore, so far as we have been able to learn, all the really important writing that has been done about the Latter Day Saints has confined itself to only one or other single phase—or, more often than not, only a small part of a single phase—of this people, whose activities are, of course, interdependent. Thus, although we have made free use of such writings and in their various specialities generally commend them, we realise that David Utter's interest was largely in the theology of Mormonism, Burton J. Hendrick's in the revival of Mormon polygamy, Frank J. Cannon's in Mormon politics, Murray Schick's and Alfred Henry Lewis's in Mormon economics and finance, whereas the question of the Mormons' attitude towards the United States Government was the concern of the transcript of certain proceedings in the Utah District Court so well made by Mr Henry G. M'Millan. Our endeavour has therefore been to present a complete, though brief, picture of a people that, because of their peculiar position in modern life, justify some attention.

The list of the publications that we have consulted in the course of our work, which was done partly in the United States and partly in England, will be found at the end of the present volume. We are, however, deeply indebted to Mrs H. B. Hammitt for researches made for us at the British Museum, to Colonel Samuel Wright for similar researches in the United States, and to Dr Talcott Williams for the use of his large and carefully indexed collection of newspaper-cuttings, which gives the student, as nothing else can, a contemporaneous record of events and opinions during the past quarter-century.

R. K.

R. W. K.

"THE COTTAGE,"
CLOUGHTON-NEWLANDS, YORKS,
1st June 1912.

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THE LATTER DAY SAINTS

I

THE FORERUNNERS OF MORMONISM

THE historian of Mormonism has one advantage over the historian of most other revealed religions: he can at least begin by giving a precise date as that on which his religion was revealed. Since this date is of the few Mormon dates concerning which there is no difference of opinion among authorities, it is well to mention it forthwith.

On the morning of the 22nd of September 1827 the Angel of the Lord delivered to Joseph Smith a series of records of the aboriginal inhabitants of North America. These records, graven on plates that had the appearance of gold, declared that the American Indians were the Lost Ten Tribes of Israel, and from these records and the accompanying instructions of the Angel, Smith received orders for the founding of his faith and prophecies concerning the future of things in general. In accordance with the instructions thus received, Smith organized the Church of Jesus Christ of Latter Day Saints, now commonly called the Mormon Church, on the 6th of April 1830, the formal organization being effected near the scene of the

Angel's visit, in the town of Manchester, Wayne County (then Ontario County), state of New York, U.S.A.¹

So much is relatively simple. To understand, however, how it became possible for a Church to be founded upon the mere statement of Joseph Smith that he had received these records, and that previous to their receipt he had been visited by many celestial visions, one must briefly consider both the economic and religious conditions of the United States of America between the years 1790 and 1830—between, in other words, the moment of the earliest rush of pioneers westward from the thicker settlements of the thirteen original states and the beginning of the "Reign of Jackson," so-called.

The states were then but loosely bound together. They were so loosely bound that threats of secession were constant, and not until 1830, when Jackson summarily informed South Carolina that her proposal to secede from the Union would be met with armed resistance, did the various commonwealths feel the grip of solidarity. Except that they were ready to unite against a common enemy, that they had a national legislative body devised to make laws for concerns of the Union only, and a purely executive president elected for one or two terms of four years, they were to all intents and purposes so many separate countries. The interests of Massachusetts and Virginia were as different as those of France and Russia, and their laws and customs differed accordingly.

There were, to be sure, large tracts of public lands held by the central government, but even these would eventually divide themselves into various self-govern-

¹ *History of the Latter Day Saints*, by Joseph Smith.