



NEWSLETTER

MORMON HISTORY ASSOCIATION

Volume 39.5 No. 2

Provo Conference set for May 19-23, 2004

Registrations for the Provo Conference continue to come in ensuring that this could be the largest conference ever held. People are signing up for all the activities and space is limited for some events such as the Laurel Ulrich Banquet and the Porter Rockwell tour. If you have not sent in your registration, please do so as soon as possible. Space is available, but filling up fast.

Rooms are still available at the Marriott Hotel, site of the conference. The facilities are some of the best we have enjoyed in recent years. **The deadline for pre-conference registration is April 30th.**

The best form of advertising is word of mouth. Spread the word by telling family, friends and colleagues about the conference. This is one of the best sources for new members.

Spread the Word!!



*Provo Marriott Hotel
site of the Provo Conference*

MHA Enhanced Membership and Special Giving Program

Three years ago MHA implemented a special giving program to enhance its financial foundation. Each year as more people have participated, it has steadily grown to be a significant part of our organizational fabric. Our specific goal is to increase the publication of the *Journal* to three issues a year, eventually moving it to a quarterly publication. We want to do this without with an increase, or only a modest increase in dues, but to do so we need your help.

You can contribute in several ways.

- (1) A higher level of membership.

Sustaining Membership	\$100
Patron Membership	\$250
Donor Membership	\$500

- (2) A one-time gift.

- (3) Matching Gift program through an organization or company that will match dollar-for-dollar a contribution to a non-profit association such as MHA.

- (4) Specialized Giving program for those willing to donate investment assets such as stocks and bonds, thereby accruing special tax benefits to the giver. (See your tax advisor for details.)

To ensure the continued success of MHA and to meet the goal of publishing the *Journal* more frequently, please consider a tax deductible contribution to MHA. Send it directly to MHA's Executive Directors or go to www.mhahome.org and to the tab marked "Donate."

Check Us Out www.mhahome.org

In January we announced the birth of MHA's new website and invited everyone to check it out.

At that time it was still under construction and we have since added several new items, including complete conference registration material and information. www.mhahome.org is averaging nearly 300 hits a day and the number of new memberships generated has been significant. We have been able to position ourselves with major browsers such as Google, so our site will be one of the first to come up for anyone looking for Mormon history.

Plans are in the works for several new items to be placed on the site, including a bulletin board, so send us suggestions you think would be helpful to include.

One exciting menu to search is recommended books. This is intended to be a representative, not an exhaustive list. We have made arrangements with Amazon.com to receive a commission on each sale. If you want to purchase any of the books listed, or any other related titles, doing so from our website will financially benefit MHA.

Other features of the website include complete information for submitting an article for publication in the *Journal*, or a nominee for one of MHA's awards. You will find future conference locations, complete information about MHA's past conferences, award recipients, important and useful links, book reviews, book and article notices, and much, much more. You can even submit your new membership or conference registration online using a **secure site**.



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Executive Directors

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Published quarterly by the
Mormon History
Association

581 South 630 East
Orem, Utah 84097
801-224-0241 (Voice)
1-888-642-3678
801-224-5684 (Fax)
klarry@comcast.net

Please send news items,
announcements, calls for
papers, and letters to
Larry & Alene King

Volume 39.5
No. 2

My dear friends and colleagues:

I look forward to seeing you all this next month for our Mormon History Association meetings in Utah. The Provo Marriott will be a comfortable and elegant backdrop to our meetings. As is always true, it is the content of the sessions that brings us each year to our conferences, our love for Mormon history. I have spent more time than I probably should admit during my lifetime driving the back roads of the state of Utah. I just can't get enough. The sublime and stark subtlety of the desert, the vertical thrust of the mountain ranges, vast sweeps of fields that stretch further than the eye can manage, move me. I love this state. Its people, its stories, its mysteries never fail to amaze me, to interest me. It is such a privilege to be president of this organization the year we come to Central Utah for our conference. For me, as I have said before, planning this conference has been like staging a big party that took an impossibly long time to plan. A strong program, varied and potentially interesting tours and cultural events, and the perfect setting promise a memorable conference. But I am most excited about the setting. I have always loved Provo's central street where proud two story commercial structures frame a central square. The grand Utah County Courthouse and Provo Tabernacle complete a perfect backdrop for a conference which focuses on cultural landscape—for this was the world of Mormons who lived in eras profoundly different from our own. The buildings they built tell us about them—what they desired for themselves and their communities, what they most valued or revered, what they worshiped and how. This architecture and the web of streets that connect them to each other and to family neighborhoods beyond are rich living documents which carry forward the memories of past generations and invite us to consider the meaning of the past.

While it has been a joy to be a historian, I am conscious of the weighty responsibility it brings. Often I have had the thought as I have been deep in a project, consumed perhaps by the search, that I hope I get it right. It matters greatly. It is a profoundly moving experience to be in the presence of the most private thoughts of a person from the past sketched out in a journal or in a letter, a sacred trust of sorts. You might feel, as I do, that it is a relief to be in the company of those who love history at MHA. Each spring our professional, scholarly conference is enriched by the company of men and women who share our passion for history, for Mormon history in particular. I believe the mix makes it better, enhances what we do. I have been deeply honored by the chance to be the president of this important organization and look forward to a long association with you all.

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Martha Sonntag Bradley
MHA President

MHA Extends Student Award

Douglas Geilman was recently honored at the Fifth Annual Religious Education Student Symposium at Brigham Young University. His paper entitled, "*Le Réflexeur: Early Voices in the Church of Jesus Christ of Latter-day Saints in Switzerland*," was judged the best paper in the category of papers on Mormon history. Geilman a graduate student working on a masters degree in Religious Education, was awarded a \$100 check and a one year membership in the Mormon History Association. at an annual luncheon held in connection with the symposium on February 27, 2004. Douglas is from the Provo/Orem area and has also been teaching seminary at Orem High School for the past nine years. The award was presented by MHA past Council member, Richard Bennett. Congratulations Douglas!

2005 Vermont Conference Call for Papers

Joseph Smith: His Life and Legacy

In recognition of the bicentennial of Joseph Smith's birth, the theme "Joseph Smith: His Life and Legacy" has been chosen for the May 26-29, 2005 conference. The Program Committee solicits submissions of presentations that focus on the life of Joseph Smith (1805-1844), including but not limited to his roles as a founding prophet, civic leader, friend, and family member. Papers may also address early Mormon doctrine, the social and cultural history of early Mormonism, and relations with host societies. Submissions that trace Mormonism to its social, cultural, and religious roots in early America and Europe are also welcome. The theme of the legacy of Joseph Smith is open to inquiries located in a more contemporary setting, such as histories of the faiths which claim him as their founder, the implications of his doctrinal preaching, fictional works, or celebrations of his memory. Because the conference will be held in Vermont near the Joseph Smith birthplace, papers which consider the role of historic sites in Mormon memory are also solicited. Proposals that do not address the theme explicitly will also be considered.

Due to the growing number of submissions for MHA meetings, the Program Committee prefers proposals of full panels of three papers and a commentator. To assist you in forming a panel, we will create an electronic bulletin board at the MHA website where you can post your paper topic and make inquiries. We urge you to incorporate a diversity of presenters on your panels, looking outside your circle of colleagues to incorporate those who may approach the topic from a new angle or who may be at a different stage of their careers. We especially encourage innovative sessions, such as book roundtables or panel discussions on the state of the field. Of course, we will also consider single paper proposals. For all proposals, please attach Proposal Form (available July 1 at www.mhahome.org) to your document.

The deadline for all proposals is Oct. 1, 2005. Proposals should be mailed to the Program Committee Chair, Susan S. Rugh, History Department, 323 KMB, Provo, UT 84602-4446. Electronic proposals may also be sent, by the deadline, to susan_rugh@byu.edu (underscore after Susan). Updated information about the process will be available on the MHA website. Inquiries may be made to any member of the program committee. We expect notifications of acceptance or rejection to be mailed by January 1, 2005.

MHA Program Committee:

Chair: Susan S. Rugh,
Associate Professor of History,
Brigham Young University, Provo, Utah.

Tona Hangen, Lecturer, American Studies
Brandeis University, Stow, Massachusetts.

Richard N. Holzapfel,
Associate Professor of Church History and Doctrine,
Brigham Young University, Provo, Utah

Richard I. Kimball,
Assistant Professor of History,
Brigham Young University, Provo, Utah

Lachlan Mackay,
Historic Sites Coordinator,
Community of Christ, Kirtland, Ohio

Mark Staker, Senior Curator,
LDS Museum of Church History and Art,
Salt Lake City, Utah

THE JOHN WHITMER HISTORICAL ASSOCIATION

JWHA announces its 32nd Annual Conference to be held in Council Bluffs, Iowa, on September 23-26, 2004.

Program Chair and President-elect Jan Shipps has chosen this year's theme, "*The Spatial and Metaphorical Geography of the Restoration.*" According to Shipps, "this theme is designed to direct attention to the character of the Restoration that gave rise to the Community of Christ as well as to the places where and the culture in which the Restoration has found and continues to find a home."

The conference will be held at the Council Bluffs Ramada Inn. This year's Sterling McMurrin lecturer is Richard T. Hughes, Professor of Religion, and Director of the Center of Faith and Learning at Pepperdine University, will present on "*Rethinking the Restoration Vision.*" Hughes is an expert on the Campbellite faith tradition and has been an MHA Tanner Lecturer.

Concurrent sessions on Friday, September 24th will feature a plenary session with Klaus Hansen, Professor Emeritus of History from Queen's University, Kingston, Ontario. Hansen's rework of his prize-winning *Quest for Empire: The Political Kingdom of God and the Council of Fifty in Mormon History*, will be the focus of his presentation entitled "A New Look at the Mormon Kingdom as Empire." Following the Friday evening banquet, an awards ceremony will recognize outstanding scholarship in the field of Mormon history.

After concurrent sessions on Saturday morning, September 25th, a bus tour will visit area historical sites, including the beautiful facility at Winter Quarters. Saturday evening will conclude with the presidential banquet and address by Mark Scherer. A Sunday morning devotional held at the local Community of Christ chapel will adjourn the conference. Reservations for this annual meeting can be made by contacting Ken Mulliken, JWHA Executive Director, Phone: 816- 461-6578. Or see the JWHA website at www.jwha.info for further information. Hotel reservations and general information are available at 1-800-2-Ramada. Be sure to mention your participation in the JWHA conference!

Mark A. Scherer
MHA Liaison Chair

Provo City Survived a Tumultuous First Year

By D. Robert Carter

It is difficult to believe that the early history of this orderly, ultraconservative, college town we call Provo resembles a tale that might have been told in a dime store novel about the Wild and Woolly West—but it does.

Things may have been different if Brigham Young had chosen Utah Valley as the site of the initial Mormon settlement in the Great Basin. He did consider the possibility. In an 1845 letter to Addison Pratt, who was serving a mission in Hawaii, Young wrote that the new settlement in the West would “probably be in the neighborhood of Lake Tampanagos [Timpanogos or Utah Lake] as that is represented as a most delightful district and no settlement near there.”

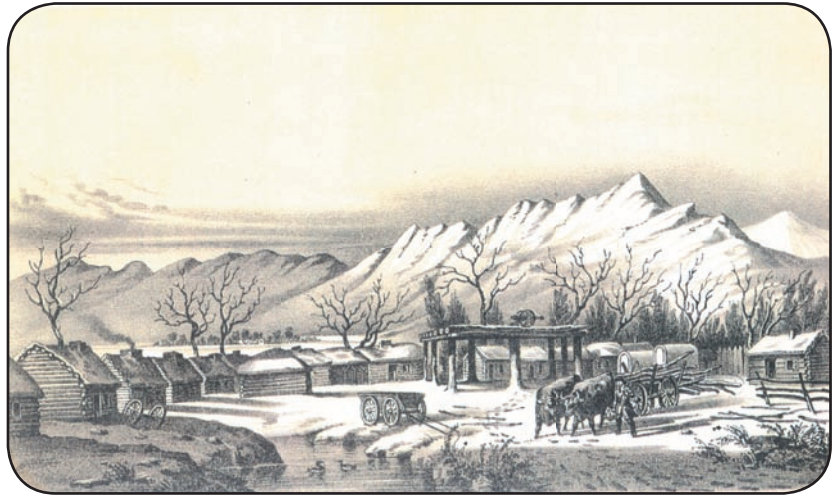
Even as the Brigham Young Company traveled westward, Mormon leaders acquired additional information about Bear River, Salt Lake, and Utah valleys from trappers and traders who knew the Great Basin. Each informant had his own favorite. The pioneers met famous mountain man Jim Bridger near the Little Sandy River in present-day Wyoming. He favored Utah Valley and even went so far as to call it “the best country in the vicinity of the Salt Lake.”

According to Bridger, the valley had abundant meadows, plenty of wild flax, only small amounts of sage, immense quantities of choke cherries and other berries, good soil, timber along its streams, and groves of trees in the nearby mountains. Utah Valley promised many favorable possibilities.

However, Bridger also issued a warning about Utah Valley. He labeled the Timpanogots Utes, who were the most powerful band that lived near Utah Lake, “a bad people.” In Bridger’s opinion, groups of men who traveled into Utah Valley were in no danger, but if the Timpanogots caught a man alone, they would almost certainly rob, strip, and abuse him—if they did not kill him. “In Ute Land,” Bridger cautioned, “you must not stick a Stake.”

Brigham Young apparently took this warning to heart and toward the end of July, when selecting a site for the settlement became imperative, Young came to the following conclusion:

Utes may feel a little tenacious about their choice lands on the Utah, [and] we had better keep further north towards the Salt Lake, which is more of a Warlike or neutral ground, & by so doing we should be less likely to be disturbed & also have a chance to form an acquaintance with the Utah. Hence, Utah Valley became Almost the Right Place.



Fort Utah, Winter 1849-50. This view of the Utah settlement shows the fort's central figure, a twelve-foot-high, thirty-square-foot bastion with a six-pound cannon on top. This structure served as the community's first gathering place.

Even though Utah Valley was not selected as the site for the first settlement, the new settlers remained extremely interested in it. Within two weeks after their arrival in the Great Basin, the Mormons began exploration of Utah Valley. For the next two years, explorers, fishermen, Indian traders, stock herders, men going over the Southern Route to seek supplies in California, and other adventurous settlers spent some time in Utah Valley. None of them tarried long; they expeditiously finished their business near Utah Lake and returned to Salt Lake Valley.

As the result of Utes rustling pioneer cattle in 1848 and early in 1849, problems developed between Utah Valley's Native Americans and the settlers in Salt Lake Valley. In February 1849, the first skirmish between the pioneers and the Utes occurred east of Pleasant Grove near the mouth of Battle Creek Canyon. Four Ute men who had stolen pioneer cattle were killed. The women and children of the deceased warriors

threw themselves upon the mercy of the residents of Salt Lake City.

Alexander Williams, who had previously done some trading with the Timpanogots, had apparently been thinking of settling near Utah Lake for some time. The skirmish at Battle Creek offered him an excuse to make the move. On March 9, 1849, Williams announced that he was moving to Utah Valley and that he was taking the Ute women and children who were lucky enough to have survived the

Within two weeks after their arrival in the Great Basin, the Mormons began exploration of Utah Valley. For the next two years, explorers, fishermen, Indian traders, stock herders, men going over the Southern Route to seek supplies in California, and other adventurous settlers spent some time in Utah Valley.

Battle Creek skirmish with him. Williams intended to teach his wards how to farm and become self sufficient.

This business of settling new valleys was new to the Mormons. They had not yet established a set colonizing pattern. William's move to establish a settlement in Utah Valley started with the people, not the church leaders. However, Mormon authorities felt like they needed to be involved, so they called a meeting for all of those who wished to move to Utah Valley. Heads of more than thirty households volunteered. The home seekers quickly established a colonizing company and selected their own leaders. They chose John S. Higbee as their president and Isaac Higbee and Dimick Huntington as his counselors.

Late in March 1849, the colonizers left Salt Lake City and traveled southward. They arrived at the Provo River on April 1 and began to build their fort, Fort Utah, near the river on April 3. The colonizers spent their time constructing their fort, farming, and attempting to establish friendly relations with the Utes.

As their first busy and eventful summer unfolded, members of Captain Howard Stansbury's topographical engineers, hordes of forty niners who waited to take the Southern Route to California, and new settlers on the way to Sanpete Valley visited Fort Utah.

Brigham Young even called upon the people of Fort Utah in September 1849. He and other Mormon leaders looked over the valley and selected a new site for the settlement. Young chose an area in the vicinity of where Center Street and University Avenue now cross, as the future center of the city.

The new settlers established their farms and eventually finished their fort, but they did not succeed in establishing permanent friendly relations with the Utes. The rash actions of members of both sides and the vast cultural differences between the two races made it very difficult for the Utes and settlers to peacefully coexist. Three settlers needlessly killed a Ute, and the Timpanogots continued to steal crops and cattle.

Late in January 1850, Brigham Young received a message from the beleaguered citizens of Fort Utah asking for military aid in quelling the increasingly violent actions of the Utes. Up to this point, Young had counseled reconciliation, but he had experienced little success in implementing his policy at Fort Utah. Now the harried Mormon leader changed his mind and expressed his new policy in five short words: "I say go kill them."

Young sent two companies of militiamen to Utah Valley. They joined with the Fort Utah militia in early February and attacked the outnumbered Utes who were entrenched in their fortified village about a mile upstream from Fort Utah.



As part of Provo City's sesquicentennial celebration in 1999, Provo erected a granite monument near the site of Fort Utah. Lyndia and Robert Carter who found the fort's location, and Mayor Lewis K. Billings stand near the monument on the day it was dedicated.

For two intense days, the militia used artillery, bushwhackers, moveable log batteries, and a cavalry charge to break the spirit of Ute resistance. After putting up a brave battle, the Indians finally fled in several directions under the cover of darkness. They apparently hoped to separate into small groups and escape to safety.

One group of Utes fled to the south end of Utah Lake. Militiamen captured a number of them, and on Saint Valentine's Day 1850, the citizen soldiers wantonly shot down about a dozen Ute captives.

A smaller group of Utes scurried for what they hoped would be the safe confines of Rock Canyon east of Provo. Militiamen followed them and killed several men. Other Utes died from measles and exposure to the icy weather. The rest of the Utes made snowshoes and heroically crossed the snowy divide between the head of Rock Canyon and Provo Canyon. They trudged up Provo Canyon through deep snow to Kamas Prairie, where they spent the rest of the frigid winter.

The following spring, the Utes sued for peace and the two sides concluded a treaty. The Timpanogots Utes continued to act as a burr under the pioneer saddle, but the settlers had destroyed the ability of the Timpanogots to perform as an effective fighting force to be reckoned with.

As Provo's first year of settlement ended some of the settlers began to move to

the second fort. It was typical of the independent mindedness of the people of Provo that they established the new structure where they wanted it, not on the site that Brigham Young had selected. Life continued in this manner for the next two decades in Provo.



John S. Higbee became president of the colonizing company destined for Fort Utah and also served as the settlement's initial bishop.



BOOK NOTICES
SELECTED ARTICLES

Book Notices
By
J. Michael Hunter

Alexander, Thomas G., ed. *Times of Transition, 1890-1920: Proceedings of the 2000 Symposium of the Joseph Fielding Smith Institute for Latter-day Saint History*. Provo, Utah: Joseph Fielding Smith Institute for Latter-day Saint History, 2003.

Berge, Dale L. *Archaeology at the Boyhood Home of Joseph Smith, Jr., Palmyra, New York*. Provo, Utah: BYU Studies, 2003.

Bushman, Claudia L., ed. *Summer Fellows' Papers, 2003: Latter-day Saint Women in the Twentieth Century*. Provo, Utah: Joseph Fielding Smith Institute for Latter-day Saint History, 2004.

Cannon, Abraham H. *An Apostle's Record: The Journals of Abraham H. Cannon*, ed. Dennis B. Horne. Clearfield, Utah: Gnolaum Books, 2004.

Cannon, Donald Q., and Richard O. Cowan. *Unto Every Nation*. Salt Lake City: Deseret Book, 2003.

Carter, D. Robert. *Founding Fort Utah: Provo's Native Inhabitants, Early Explorers, and First Year of Settlement*. Provo: Provo City Corporation, 2003.

Davies, Douglas J. *An Introduction to Mormonism*. Cambridge, England: Cambridge University Press, 2003.

Dewey, Richard Lloyd. *Hubener Vs Hitler: A Biography of Helmuth Hubener, Mormon Teenage Resistance Leader*. Provo: Academic Research Foundation, 2003.

Eliason, Eric A. *Celebrating Zion: Pioneers in Mormon Popular Historical Expression*. Provo, Utah: BYU Studies and Joseph Fielding Smith Institute for Latter-day Saint History, 2004.

Francaviglia, Richard. *Believing in Place: A Spiritual Geography of the Great Basin*. Reno: University of Nevada Press, 2003.

Hartley, William G., ed. *Telling the Story of Mormon History: Proceedings of the 2002 Symposium of the Joseph Fielding Smith Institute for Latter-day Saint History*. Provo, Utah: Joseph Fielding Smith Institute for Latter-day Saint History, 2004.

Howe, Susan Elizabeth, and Sheree Maxwell Bench, eds. *Discoveries: Two Centuries of Poems by Mormon Women*. Provo, Utah: Joseph Fielding Smith Institute for Latter-day Saint History and the Association for Mormon Letters, 2004.

Jackson, Richard W. *Places of Worship: 150 Years of Latter-day Saint Architecture*. Provo: Religious Studies Center, Brigham Young University, 2003.

Jacobson, Cardell. *All God's Children: Racial and Ethnic Voices in the LDS Church*. Springville, Utah: Cedar Fort, 2004.

McConkie, Joseph Fielding. *The Bruce R. McConkie Story: Reflections of a Son*. Salt Lake City: Deseret Book, 2003.

O' Driscoll, Jeffrey S. *Hyrum Smith: A Life of Integrity*. Salt Lake City: Deseret Book, 2003.

Stewart, Susan. *Pure Gold: A Behind-the-Scenes Look at a Builder of the Kingdom*. Salt Lake City: Promontory Publishing Co., 2003.

Walker, Ronald W. *Qualities That Count: Heber J. Grant as Businessman, Missionary, and Apostle*. Provo, Utah: Brigham Young University Press, 2004.

Selected Periodical Articles
By
Mel Bashore

Baker, Sherry and Daniel Stout, "Mormons and the Media, 1898-2003: A Selected, Annotated, and Indexed Bibliography," *BYU Studies* 42, nos. 3&4 (2003): 125-81.

Bowie, David, "Early Development of the Card-Cord Merger in Utah," *American Speech* 78, no. 1 (spring 2003): 31-51.

Campbell, Mary K., "Mr. Peay's Horses: The Federal Response to Mormon Polygamy, 1854-1887," *Yale Journal of Law and Feminism* 13, no. 1 (2001): 29-70.

Compton, Todd, "'Kingdom of Priests': Priesthood, Temple, and Women in the Old Testament and in the Restoration," *Dialogue* 36, no. 3 (fall 2003): 41-59.

Crowther, Edward R., "Southern Saints: Making a Mormon Community in the San Luis Valley," *San Luis Valley Historian* 35, no. 3 (2003): 5-17.

Elisha, Omri, "Sustaining Charisma: Mormon Sectarian Culture and the Struggle for Plural Marriage, 1852-1890," *Nova Religio* 6, no. 1 (2002): 45-63.

Forbes, Stephanie, "'Why Just Have One?': An Evaluation of the Anti-Polygamy Laws under the Establishment Clause," *Houston Law Review* 39, no. 5 (spring 2003): 1517-47.

Glass, Jefferson, "Crossing the North Platte River: A Brief History of 'Reshaw's' Bridge C 1852-1866," *Annals of Wyoming* 74, no. 3 (summer 2002): 25-40.

Godfrey, Matthew C., "The Shadow of Mormon Cooperation: The Business Policies of Charles Nibley, Western Sugar Magnate in the Early 1900s," *Pacific Northwest Quarterly* 94, no. 3 (summer 2003): 130-39.

Gordon, Sarah Barringer, "The Mormon Question: Polygamy and Constitutional Conflict in Nineteenth-Century America," *Journal of Supreme Court History* 28, no. 1 (2003): 14-29.

Gordon, Sarah Barringer, "A War of Words: Revelation and Storytelling in the Campaign against Mormon Polygamy," *Chicago-Kent Law Review* 78, no. 2 (2003): 739-72.

Holzappel, Richard Neitzel and Marc Alain Bohn, "A Long-Awaited Visit: President Heber J. Grant in Switzerland and Germany, 1937," *BYU Studies* 42, nos. 3&4 (2003): 4-20.

Keele, Alan F., "A Latter-day Saint in Hitler's SS," *BYU Studies* 42, nos. 3&4 (2003): 21-28.

Kerstetter, Todd, "'Mobocratic Feeling': Religious Outsiders, the Popular Press, and the American West," *American Journalism* 20, no. 1 (winter 2003): 57-72.

Liestman, Daniel, "'We Have Found What We Have Been Looking For!': The Creation of the Mormon Religious Enclave among the Catawba, 1883-1920," *South Carolina Historical Magazine* 103, no. 3 (July 2002): 226-46.

Lyon, Tania Rands and Mary Ann Shumway McFarland, "'Not Invited, But Welcome': The History and Impact of Church Policy on Sister Missionaries," *Dialogue* 36, no. 3 (fall 2003): 71-101.

May, Dean, "'All Are Talking of Utah': A Century (More or Less) of Views from Outside the Hive," *Journal of the Utah Academy* 78 (2001): 1-11.

Norton, William, "Behavior Analysis and the Cultural Geographic Study of Place," *Journal of Cultural Geography* 15, no. 2 (1995): 1-15.

Norton, William, "Competing Identities and Contested Places: Mormons in Nauvoo and Voree," *Journal of Cultural Geography* 21, no. 1 (fall-winter 2003): 95-119.

Paher, Stanley W., "From Emigrant Trading Posts to Nevada Towns: Genoa and Dayton," *Overland Journal* 21, no. 4 (winter 2003-2004): 138-53.

Parks, Donald, "The Army of the Mormon War, 1857-1858," *Journal of America's Military Past* 29, no. 2 (fall-winter 2002): 74-89.

Peterson, Paul H. and Ronald W. Walker, "Brigham Young's Word of Wisdom Legacy," *BYU Studies* 42, nos. 3&4 (2003): 29-64.

Russell, William D., "Ordaining Women and the Transformation from Sect to Denomination," *Dialogue* 36, no. 3 (fall 2003): 61-64.

Sears, L. Rex, "Punishing the Saints for Their 'Peculiar Institution': Congress on the Constitutional Dilemma," *Utah Law Review*, no. 3 (2001): 581-658.

Stitt, Peter, "The Kingdom of Moroni, Part III," *Gettysburg Review* 15, no. 2 (summer 2002): 173-84.

Winer, Anthony S., "A Tale of Two Epochs and a Thread That May Still Run True," *William Mitchell Law Review* 29, no. 4 (2003): 1519-36. [review essay of Sarah Barringer Gordon's *The Mormon Question*]



**Oneida Academy, Preston, Idaho
moving to its new location**

Constructed in 1895, the Oneida Stake Academy building is getting a new home!

The Mormon Historical Sites Foundation and the Friends of the Academy have raised the money to move the 108 year-old building to the Benson Park, approximately two blocks away from its current location.

The Academy, located in the remote northern end of Cache Valley in Idaho is a piece of history that was all but forgotten. Built in 1895, this schoolhouse helped shape the lives of two LDS Church presidents, and now sits vacant with broken windows that are boarded up with plywood.

The rich history of this building came out of the LDS Church's need for this academy, as well as others in the west, when the Edmunds Tucker Act banned the teaching of LDS doctrine in public schools and prohibited church members from serving on school boards.

Fred E. Woods, Executive Director of the Mormon Historical Sites Foundation, a "firm believer in miracles," added impetus to saving the building, because "it's something that needs to get done. Our heritage is worth saving." Plans call for renovating the building and donating it to Franklin County where local residents will decide how to use the building.

FAIRPORT HARBOR, OHIO

On August 23, 2004 the village mayor helped unveil a marker erected to pay tribute to the more than 3,000 members of the LDS Church who came to Kirtland through the harbor.

The historic marker is mounted on a large cut stone and was placed in front of the Harbor Museum and Lighthouse located near the harbor. It was funded by the Mormon Historical Sites Foundation to mark the history of the harbor's importance in the Church's migration to Ohio.

Fairport Mayor Frank Sarosy said, "We wanted it here. We're all about tradition in this community. This is a vital and living place and those who visit here will come to know us and appreciate the historical significance of the harbor."

MAJOR PUBLISHING EVENT. . .

A Mormon Bibliography 1820-1930: Books, Pamphlets, Periodicals, and Broad-sides Relating to the First Century of Mormonism in a revised and enlarged second edition, published by the Religious Studies Center at Brigham Young University. This new expanded edition is just as vital as the original and is even more comprehensive and useful.

Mormon History Association
c/o Larry & Alene King
581 South 630 East
Orem, UT, 84097

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Seeking information:

Quentin Thomas Wells is writing a biography of Daniel H. Wells that is soon to be published. He is requesting that anyone who might have material about Wells' life that's not available in published sources or historical archives to please contact him with the information and source.

He can be contacted at:
E-mail: quentin.wells@slcc.edu; or
Office: 801-957-4286.

Scandinavian Heritage Comes to Life at Ephraim Festival and Conference May 27-29, 2004

Scandinavian architecture, food, dress and literature will come to life over memorial weekend in Sanpete County.

Celebrating the Mormon pioneers from Scandinavia who settled throughout Central Utah the festival provides an opportunity to connect with that heritage.

The conference will feature speakers, panels and arts demonstrations. Visit www.ScandinavianHeritageFestival.com or contact:

Gary Anderson, 435-283-7595
Suzanne Dean, 435-835-4241

ANNOUNCEMENTS

Western History Association 2005 Call for papers

The 45th Annual Conference of WHA will be held in Phoenix, Arizona, October 12-15, 2005.

Theme: "Western Traditions and Transitions: Cultural Diversity and Demographic Change".

Deadline for submission is August 31, 2004

WHA's 2004 conference is October 13-16 in Las Vegas, Nevada at The Riviera Hotel.

Theme: "Representing the West in Image and Record"

Utah Valley State College

The Religious Studies Program at Utah Valley State College is interested in expanding its library holdings in all areas related to Mormon Studies. We would appreciate assistance either in book or cash donations.

Please contact:
Dennis Potter at potterde@uvsc.edu
801-863-8817.

Press Release

**Utah State University Press
announces the Sixth Volume of the
Kingdom of the West series.**

Fort Limhi

The Mormon Adventure in Oregon
Territory, 1855-1858

David L. Bigler

This volume "has all the elements of a great frontier novel." --Will Bagley

For more information contact:
Brooke Bigelow, marketing manager.
1-800-239-9974 or
brooke.bigelow@usu.edu.

BYU Museum of Art

On display during May 2004:

Camera and Soul:

*Milton Goldstein's Photographs of the
National Parks.*

*Beneath the Bark: 25 Years
of Woodturning*

Metaphorically Speaking (contemporary symbolic religious art). This should be of special interest to MHA participants. The artists are younger, most of them LDS, and they are drawing on a rich tradition of Christian religious symbolism in some new and creative ways.