

Source for Warm Up

Millroy & Hayes, Route of the Mormon pioneers from Nauvoo to Great Salt Lake, Feb'y 1846-July 1847, c1899.

Warm up: To warm up, introduce the following source for the class: Route of the Mormon pioneers from Nauvoo to Great Salt Lake, Feb'y 1846-July 1847. <https://www.loc.gov/item/gm69002272>. If students have their own tablets or laptops encourage them to explore the map, zoom in, and ask what details they notice. Prompt questions might include:

- What does this map depict?
- Where does the journey begin and end?
- What details are given about the journey?
- Why do you think these settlers moved west? For the same reasons as other settlers or does this move seem different?
- Why might it have been important for this map maker to note where the pioneers stopped each day and how long each day's journey was?

The purpose of this warm-up is two-fold. First to model primary source analysis for students by working through the source as a class. Students should be encouraged to slow down their thinking, notice details, and reflect on what those details might mean. Second, to get students thinking about how the migration of Mormons to Salt Lake City is central to the history of the religion as evidenced by the fact that this map documents every stop and every mile of every day of the journey.

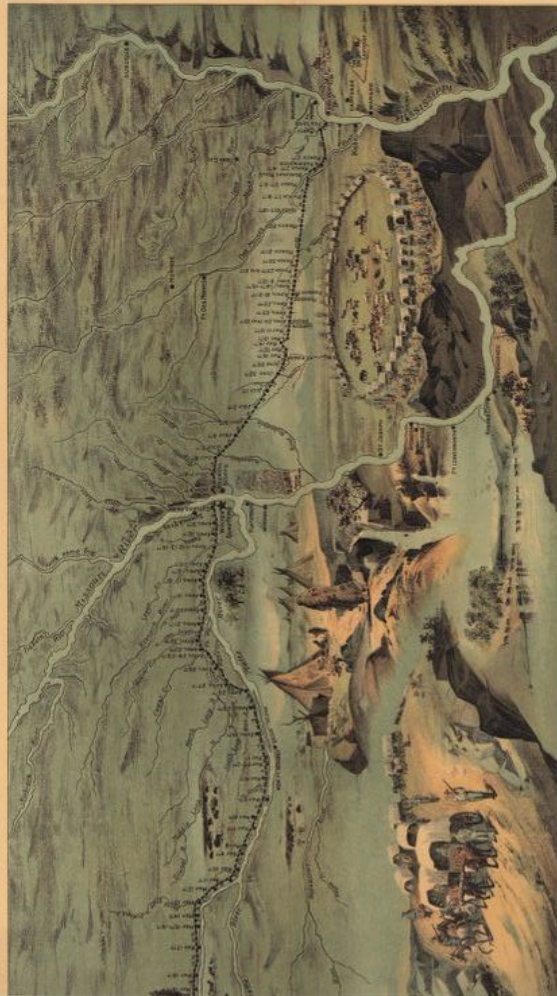


EXPLANATION
 The route is represented by
 The date of each camp is opposite
 Figures between show miles traveled daily.

July, 1847.

ROUTE OF THE NORTHERN PIONEERS FROM NAUVOO TO GREAT SALT LAKE.

Feb'y, 1846.



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Source 1

The Book of Mormon

<https://www.loc.gov/item/77352721/>

Annotation: The Book of Mormon was published by Joseph Smith in March of 1830 in Palmyra, New York and is a central religious text of the Latter Day Saint movement. Palmyra is in western New York, an area known in the early 1800s as the “Burned-over district” due to the intensity of religious revivals in the region which were a major part of the Second Great Awakening. In addition to the establishment of the Mormon Church by Smith, religious groups such as the Millerites and the Oneida Colony were founded in this region and other groups like the Shakers and the Ebenezer Society were active as well.

For Latter-Day Saints, the Book of Mormon represents a new revelation something the text itself makes the case for new holy texts and new revelations:

“Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my dword unto the children of men, yea, even upon all the nations of the earth?”

Book of Mormon 2 Nephi 29:6-7

Source 2

O my father

<https://www.loc.gov/item/jukebox-67865/>

An important hymn for the Latter-Day Saints, “O my father” was written by Eliza Snow in 1845. The hymn introduces some innovative elements of Mormon theology, such as the notion of a “Mother in Heaven” and the belief in an individual’s spiritual pre-existence prior to being born as seen in the following lyrics:

*O my Father, thou that dwellest
In the high and glorious place,
When shall I regain thy presence
And again behold thy face?
In thy holy habitation,
Did my spirit once reside?
In my first primeval childhood
Was I nurtured near thy side?*

Snow was also one of Joseph Smith's plural wives. Smith's advocacy of men having more than one wife, a practice known as polygamy, was controversial at the time within the church. The church's practice of polygamy also made the church more controversial to many non-Mormons.

Source 3

The Mormon Temple at Kirtland, Ohio - (59 x 79 feet), cost \$70,000, dedicated March 27, 1836.

<https://www.loc.gov/item/2018651591/>

Annotation:

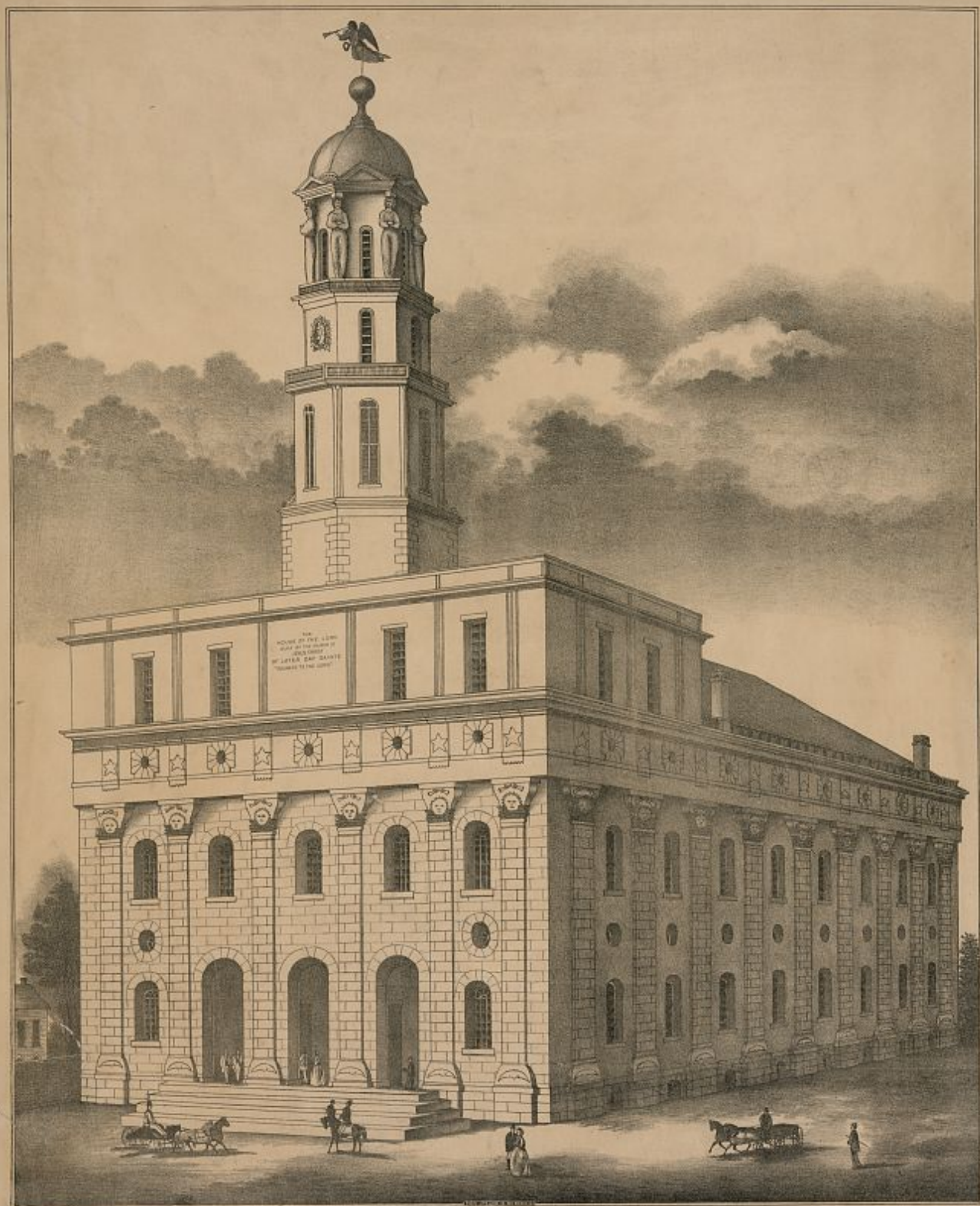
In 1831, Joseph Smith moved the church headquarters to Kirtland, Ohio and there decreed that a temple should be built. The structure was large for its time, one of the larger buildings in northern Ohio. Smith received a revelation to, in his words, "Establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." The architecture of the Kirtland Temple is a mixture of Federal and Gothic style.



Source 4

Joseph Smith's original temple, Nauvoo, Ills. - digital file from original print | Library of Congress

Annotation: After the church in Ohio collapsed due to a financial crisis and dissensions, in 1838, Smith and the body of the church moved to Missouri. However, they were persecuted and the Latter Day Saints fled to Illinois. In Nauvoo, Illinois another temple was constructed this one larger than the previous temple in Kirtland. At 128 feet long by 88 feet wide and a total height of 165 feet the second temple 60 percent larger than the first reflecting both the growing membership and power of the Mormon Church. Note that the Nauvoo Temple was considerably more ornate than the Kirtland Temple and the architecture is a departure as well being in the Greek Revival style.



Joseph Smith's Original Temple, Nauvoo, Ills.

Joseph Smith addressed 30,000 people in one audience standing on the front wall during which time the building was being erected. Entered according to the Act of Congress, in the year 1846, by Charles B. Rice, to the effect of the Librarian of Congress at Washington, D. C.

The Temple was built of gray sandstone. It was 130 feet long, 80 feet broad, 60 feet high, and to the top of Tower 200 feet. It had 90 lower windows, costing \$8,000 each. The whole cost of building was \$1,000,000. The Baptismal Font, supported on 12 carved Oaks, was in basement story, and with the Organ was intended to be gilded. Chosen Stone laid, April 8, 1841. Burned, November 10, 1843. Joseph Smith killed at Carthage, June 27, 1844.

Source 5

Martyrdom of Joseph and Hiram Smith in Carthage jail, June 27th, 1844 / G.W. Fasel pinxit ; on stone by C.G. Crehen ; print. by Nagel & Weingaertner, N.Y. | Library of Congress

<https://www.loc.gov/item/96508302/>

Annotation: In Nauvoo, more conflicts arose between members of the Mormon Church and non-members in the community. The one issue that caused the most controversy was the Mormon practice of polygamy — a practice where one man could have more than one wife. The practice was allowed by Smith while viewed as immoral under most other Protestant religions. Members of Smith's own church broke with him over this issue as well. In Nauvoo in 1844, a local newspaper denounced Mormons and Smith for polygamy and in response the Nauvoo City Council, controlled by Mormons loyal to Smith, ordered the newspapers printing press to be destroyed. Smith in turn was charged with inciting a riot. Smith and his brother Hiram surrendered and were taken to the jail in Carthage, Illinois, but the jail was attacked by an anti-Mormon mob and Smith and his brother were killed. The death made Smith into a martyr as far as the Mormon Church was concerned — a person within a religious faith who was killed because of their faith. The violence also convinced many Mormons that they needed a new home far away from settlements that might object to their religious practices.



MARTYROOM OF JOSEPH AND HIRAM SMITH
in Carthage Jail, June 27th 1844.

Deposited in the Central Press Depository, N.Y. on 19.1.57

Dedicated to Mrs. Wm. Lloyd

1. The first part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

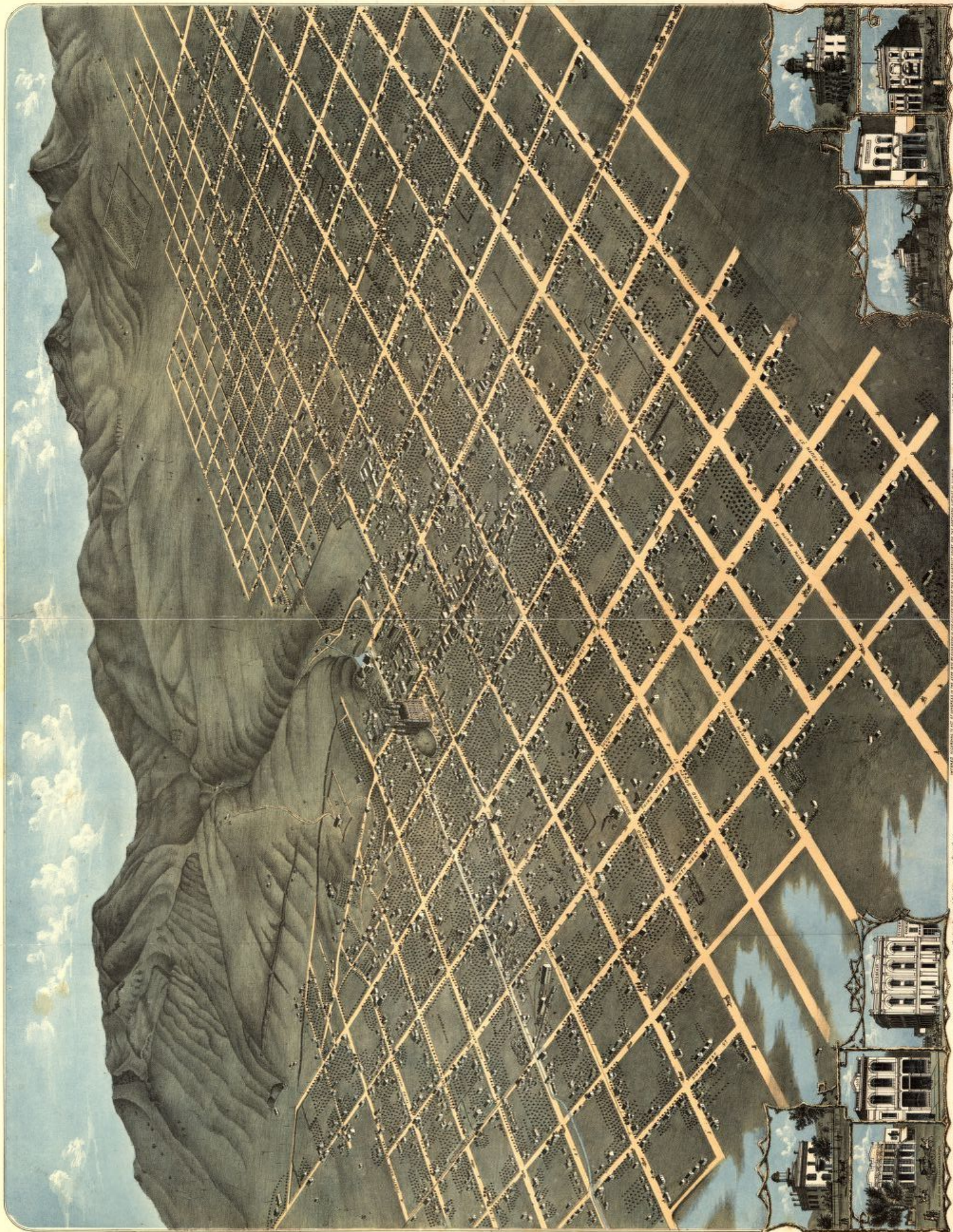
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Source 6

Bird's eye view of Salt Lake City, Utah Territory 1870. | Library of Congress

<https://www.loc.gov/item/75696611/>

Annotation: The Mormon Church split into factions after the death of Joseph Smith, but one group under the leadership of Brigham Young left Nauvoo to journey across the continent and settle in what the Mormons called Deseret, in present day Salt Lake City, Utah. Here is a birds eye view map of Salt Lake City in 1870, 22 years after the settlers arrived. The Mormon Temple built here was larger and more ornate than the one in Nauvoo and it's very prominent on the map. Even though the Mormon Movement under Young had gone to great lengths to put distance between themselves and settlements of non-Mormons, the controversy surrounding the practice of polygamy still resulted in conflict. The state of Utah would not be granted statehood until 1896 - over 50 years after the arrival of Mormons in the territory and only after the Mormon Church officially renounced the practice of polygamy.



SALT LAKE CITY UTAH TERRITORY

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