

MORMON POLYGAMY AND THE MANIFESTO OF 1890:
A Study of Hegemony and Social Conflict.

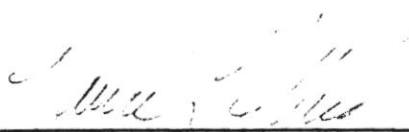
by

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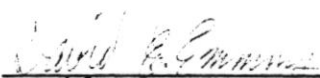
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I certify that the following senior thesis is my original work. It is in fulfillment of the requirements for graduating with High Honors from the University of Montana Department of History, 1984.



Vance L. Allred

The University of Montana Department of History
accepts this senior thesis.



David Emmons
Professor of History

Acknowledgements:

I wish to thank Professor David Emmons, my advisor and mentor, for his continual advice and guidance. His insistence that I maintain historical objectivity is, I hope, reflected in this thesis.

I express my gratitude to the women in my life, my wife Tana, my mother, and my mother-in-law, for their support and confidence.

I thank John Wissenbach, not only for a professional typing job from my illegible manuscripts, but his untiring efforts to make sense out of my more obscure thoughts.

Dear Reader:

In the spring of 1983 the History Department nominated me as a candidate for the Watkins Research Scholarship. I grasped the opportunity to examine the topic that had dominated my historical interest: the Manifesto of 1890. In submitting my proposal to the College of Arts and Sciences I briefly described the conflicts that developed between the government and the Priesthood, Utah's gentiles and Mormons, and the Priesthood and the "rank and file" of monogamous Mormons.

My proposal attracted considerable attention from both the History Department and the selection committee. I received a number of suggestions for my research and the viewpoint from which I should examine the information that I gathered. As an example, one female professor specializing in "women's studies" suggested that I consult the Anti-Polygamy Standard as a source of information regarding the degrading qualities and aspects of plural marriage upon the women. Needless to say, my perspective differed from hers.

While my research and my writing represents my own perspective, at times my efforts to be "objective" may have caused me to use language and terminology that may, to some, appear critical or disrespectful of the Priesthood-- that was the furthest thing from my mind. The reader must bear in mind that this paper has had all "spiritual" inclinations removed, all pro-Mormon leanings stricken and all my personal biases and feelings removed or concealed. This is an academic rather than a spiritual examination; I received an award of \$1,250 to research and write this thesis.

Consequently my own testimony of the validity, necessity and divinity of the doctrine of Celestial marriage does not appear in it.

The paper is written at a graduate level and as a result is difficult reading. I hope that you will wade through the ponderous language and discover what I believe are the main strengths of the thesis. One word appears throughout the paper: hegemony (he-je'-me-ny). This is a sociological term that refers to one social class' domination over others. While this term is inappropriate when describing the righteous principles of government by which the Priesthood directs the affairs of the church and the Kingdom, no one outside Mormonism could possibly understand the beauty of the power of the Priesthood as described in Section 121 of the Doctrine and Covenants. It is beyond their grasp. What we credit to a testimony from the Lord, non-Mormons would consider political ideology. What we term submission to the mind or will of Jesus Christ, non-Mormons would consider political theocracy. What we believe is the righteous rule of the Priesthood non-Mormons categorize as social, political, economic and religious "hegemony." This thesis contains their terminology, not ours; it was written with a non-Mormon audience in mind.

My efforts to write for a non-Mormon reader accounts for the glaring absence of any reference to the Revelation of 1886 and the events surrounding it. I felt that the calling of those men, their work and the subsequent efforts of their successors should not be included in any examination not written exclusively for our people. While reading this, however, I invite you to keep the 1886 Revelation and the eight hour meeting in mind. The phrase in the Revelation in which the Lord states "it is pleasing unto me that men should use their free