

President's Welcome

With great pleasure, I welcome you to the fifty-seventh conference of the Mormon History Association, which, after two plague-ridden years, blossoms in full flower on the Utah State University campus in beautiful Cache Valley from June 2nd to June 5th of this year, 2022.



This conference will be our largest ever, including our second and expanded hybrid (in-person and virtual) conference. We may reach backward in history, but we reach forward in technology, making this conference available worldwide. We'll be live streaming all plenary speakers and ceremonies. Thanks to technology, members will be able to take in nearly every session through uploaded audio recordings posted to our website.

We recognize that Utah State University in Logan resides on the ancestral, traditional, and contemporary lands in the Sihivogoi (Willow Valley) of the Northwestern Band of the Shoshone Nation. The university resides on land ceded in the 1863 Treaty of Fort Bridger and other lands within our state. Today we recognize Utah's eight federally recognized Native nations, historic Indigenous communities in Utah, Indigenous individuals, and communities past and present. In offering this land acknowledgment, we affirm Indigenous sovereignty, history, and experiences.

Our conference theme, "Landscape, Art, and Religion: The Intermountain West and the World," reflects the collaboration this year with the Center for Latter-day Saint Arts and the inclusion of many sessions that explore the cultural history of the Mormon tradition, including exhibits and tours. Our opening event, free to the public, features the music of LeRoy Robertson, performed by the Deseret String Quartet and the American Festival Chorus under the direction of Dr. Craig Jessop. Our Program Committee chairs, Kristine Haglund and Richard Lyman Bushman, have gathered more sessions than have ever previously appeared on an MHA program.

Local Arrangements, chaired by Gary A. Anderson and Paul Willie, include pre-conference walking tours to the historic downtown and local cemetery as well as "The Real Leonard Arrington Tour" saluting MHA's patron saint and founding father, where visitors can view items from his collections and reminisce about the great man. A day-long tour introduces the native peoples and Mormon settlers who lived in Cache Valley, including Hyrum, Utah, founded in 1860, and its innovative new museum that features both groups.

On Friday, plenary speakers include Darren Parry, former Chairman of the Northwestern Band of the Shoshone and descendant of Bear River Massacre survivors. He will present *Shiviogoi and Cache Valley: Restoration and Restorion*. In addition, Jared Farmer, author of *On Zion's Mount: Mormons, Indians, and the American Landscape*, the Walter H. Annenberg Professor of History at the University of Pennsylvania, will speak on *Sacred Groves and Wicked Problems* at lunchtime.

On Saturday morning, Kathryn Lofton, Professor of American Studies, Religious Studies, History, and Divinity at Yale University, will present the Smith-Pettit lecture. She has written a book on Oprah Winfrey and another called *Consuming Religion*. The intriguing title for her talk is *A Brief History of the Mormon Smile*. At lunchtime, Laurel Thatcher Ulrich, Professor Emerita of Harvard University and previous president of MHA, will speak on her founding landscape: *Fifteen Going On Seventeen: Mutual Improvement in the 1950s*.

The Closing Devotional on Sunday morning features next year's MHA president, Richard E. Turley Jr. and Leonard Arrington's daughter, Susan Arrington Madsen.

We are sorry to lose our efficient and creative executive director Barbara Jones Brown who is the new director of Signature Books, but grateful to welcome our new executive director, CarrieAnne Simonini DeLoach, who lives in Georgia. Among many impressive credentials, CarrieAnne has a doctorate in history and is also a veteran Army officer. I'm sure she will keep us all in line.

After the long siege, it's time to gather with friends old and new, appreciate the beautiful Cache Valley, and experience some new things about the Mormon tradition.

Claudia Lauper Bushman, President
Mormon History Association

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Welcome to Logan and Utah State University in Beautiful Cache Valley

It is exciting to welcome the Mormon History Association back to its founding roots at Utah State University for its 2022 conference and the celebration of its 50th anniversary as an independent association. With this anniversary in mind, MHA has planned a “Leonard Arrington Tour,” during which two of his children, Susan Arrington Madsen and James Arrington, will share numerous anecdotes about their father. At the same time, MHA’s founding documents and interesting selections from Arrington’s papers and memorabilia will be displayed exclusively for tourgoers by the USU Special Collections department of the Merrill-Cazier Library.

If you would like to learn about non-MHA-related Cache Valley history, the local arrangements committee has put together several informative and exciting pre-conference tours incorporating visits to historic sites in and around northern Utah.

The “Shoshone and Settlers Tour” features Paul Willie, Darren Parry, and Jami Van Huss as guides. Paul will host guests at the 1865 rock home of his ancestor James G. Willie, the fourth handcart company captain. Darren will then lead tourgoers to the Washakie Ward in Box Elder County, which was once home to members of the Northwest Band of the Shoshone Nation. The tour includes the Washakie farm and baptismal pond near Honeyville, where tribe members were baptized en masse in 1873. Robert Burch will teach about Black Mormons in the Wellsville Cemetery. Finally, Jami Van Huss of the Hyrum City Museum will lead a tour showcasing early Cache Valley history exhibits, including the Elite Hall, where swing dancers will perform on the structure’s unusual spring floor.

Gary Anderson, Julie Hollist Terrill, George Daines, Scott Bushman and Kenneth and Matt Godfrey lead walking tours of historic downtown Logan and the city’s cemetery. Stops of interest include the restored 1923 Ellen Eccles Theatre, Bluebird Café, and Bluebird Candy Company, and the graves of early church leaders and settlers.

Even if you cannot attend a pre-conference tour, be sure to take in the special exhibit running throughout the conference at The Nora Eccles Harrison Museum of Art. It highlights regional quilts, Shoshone artifacts, and paintings that celebrate this year’s theme, “Landscape, Art and Religion.”

Altogether, this year’s conference takes us back to MHA’s roots, encouraging us to learn from the past to improve our world in the future.

LOCAL ARRANGEMENTS COMMITTEE

- Gary Anderson** and **Paul Willie**, *Co-Chairs*
Rebecca Anderson, *Utah State University*
Bradley Armstrong, *Cache Valley Historical Society*
George Daines, *Restorer of Logan’s Main Street*
Audrey and **Kenneth Godfrey**, *Local History Experts*
Matthew Godfrey, *Joseph Smith Papers*
Jami Van Huss, *Hyrum City Museum*
Susan Arrington Madsen, *Local Historian*
Patrick and Melissa Mason, *Utah State University*
Darren Parry, *Northwestern Band of Shoshone Nation*
Ross Peterson, *Utah State University*
Janet Stowell, *Member of Arrington Council*
Julie Hollist Terrill, *Cache Valley Visitors Bureau*



Gary Anderson
*Local Arrangements
Committee Co-Chair*



Paul Willie
*Local Arrangements
Committee Co-Chair*

Message from the Program Committee

This year, the Mormon History Association annual conference in Logan, Utah, will be a collaborative endeavor with the Center for Latter-day Saint Arts. The addition of panels with an arts component has increased the number of sessions to a record high—over sixty—and introduced papers on fiction, architecture, poetry, and painting. The opening event on Thursday evening will be a concert of Leroy Robertson’s music. The themes of the program will be visually rendered in an exhibition of landscape painting and a display of quilts in the Nora Eccles Harrison Museum of Art. Art historians and critics will offer scholarly commentary on various aspects of Mormon art, and writers and literary critics will examine how their craft illuminates the Mormon tradition. The curators of the Center for Latter-day Saint Arts’ exhibition of Latter-day Saint visual arts scheduled for Fall 2024 in the Church History Museum will discuss the themes that are emerging from their investigations. Historians will examine many facets of the complicated religious and cultural history of Mormon peoples and their encounters and engagement with gender, slavery, race, law, politics, Indigenous peoples, plural marriage, violence, sacred texts, and much more.

The program committee very much enjoyed reading the submissions from all over the country and around the globe. The proposals are an index to the vitality of Mormon history: the research being conducted increases year by year, and the range of topics constantly widens. New and imaginative approaches keep emerging as young scholars enter the field. The Mormon History Association annual conference is the best way we know to survey the breadth of the scholarship now underway and to make acquaintance with the new faces entering the field each year. We are grateful to all whose work has created this program and thrilled to share it!

PROGRAM COMMITTEE CO-CHAIRS



Kristine Haglund
St. Louis, Missouri



Richard Bushman
*Columbia University
(Emeritus)*

COMMITTEE MEMBERS

- Esiteli Hafoka**, *Stanford University*
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Nancy Ross, *Dixie State University*
Tarienne Mitchell, *LDS Church History Library*
Tacey Atsitty, *Tallahassee, Florida*

MHA Code of Conduct



The Mormon History Association is committed to creating and maintaining a safe and inclusive scholarly community where everyone is treated with civility and respect. We welcome all who are interested in the Mormon past, irrespective of religious affiliation, academic training, nationality, or other identities such as race, gender, or sexual orientation. We do not tolerate discrimination, harassment, bullying, or racism in any form. All members, participants, exhibitors, and volunteers at MHA-sponsored events are expected to treat others with respect, dignity, civility, and kindness.

Unacceptable behaviors include, but are not limited to:

- Comments or actions that reinforce social power structures related to gender, gender identity, sexual orientation, disability, physical appearance, race, age, or religion.
- Deliberate intimidation through speech, stalking, or following.
- Harassing photography or recording.
- Disruption of talks or other events.
- Inappropriate, non-consensual physical contact.
- Unwelcome sexual attention.
- Threats or acts of violence.
- Advocating for, or encouraging, any of the above behaviors.

Supporting Fellow Scholars

- If you witness unacceptable behavior, please act to mitigate the situation politely and diplomatically and/or report it to a board member or the executive director.
- If there are threats or acts of imminent violence or if you believe the behavior violates the law, report the offender to security personnel or law enforcement immediately.

Reporting

If someone makes you or anyone else feel unsafe or unwelcome, please report it as soon as possible to MHA Executive Director CarrieAnne Simonini DeLoach or any board member. Reports may be made in person or privately by emailing info@mormonhistoryassociation.org, which only the executive director can view. If you choose to remain anonymous, we won't be able to follow up with you directly, but we will fully investigate your report and take preventative action.

Consequences

MHA retains the right to take any actions required to maintain a safe, inclusive, and welcoming environment for all. This includes warning the offender or expulsion from the conference with no refund, restrictions on participating in future events, or revoking membership privileges.

Sources: This code of conduct is shaped and informed by policies of the American Historical Association, the Organization of American Historians, the Society for the Advancement of Scandinavian Study, and the American Alliance of Museums. It includes text adapted from the Geek Feminism wiki: https://geekfeminism.wikia.org/wiki/Community_anti-harassment/Policy

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OPENING PLENARY

Friday, June 3 – 9 a.m.-10:00 a.m.

Shiviogoi and Cache Valley: Restoryation and Restoration

Darren Parry

*Former Chairman, Northwestern Band
of the Shoshone Nation*



MEMBERSHIP LUNCHEON & PLENARY

Friday, June 3 – 12:15 p.m.-1:45 p.m.

Sacred Groves and Wicked Problems

Jared Farmer

*Walter H. Annenberg Professor of History
at the University of Pennsylvania.*



An alumnus of Utah State University, and a former Andrew Carnegie Fellow, Farmer is the author of *On Zion's Mount: Mormons, Indians, and the American Landscape*, which won the Francis Parkman Prize. Farmer has also produced three e-books on LDS topics that are freely downloadable through his website. His latest work, *Elderflora: A Modern History of Ancient Trees*, will be published by Basic Books in October. Farmer lives in Philadelphia.

MWHIT BREAKFAST

Saturday, June 4 – 7:30 a.m.-8:45 a.m.

A Decade of Historic Textiles

Anna T. Rolapp

LUNCHEON & PLENARY

Saturday, June 4 – 12:15 p.m.-1:30 p.m.

Fifteen Going On Seventeen: Mutual Improvement in the 1950s

Laurel Thatcher Ulrich



SMITH-PETTIT LECTURE

Saturday, June 4 – 9 a.m.-10 a.m.

A Brief History of the Mormon Smile

Psychologists explain that, in addition to its obvious role in signaling happiness, smiling serves two functions. It helps people manage their own reactions, and it helps them increase the type of social resources that foster coping with adversity. This presentation considers the representational history of the Mormon smile as a survival stratagem.

Of particular interest is the relationship between early prejudicial descriptions of the Mormon smile as a salacious signal to contemporary prescriptions of smiling as right presenting behavior for managers and missionaries alike. How did something that was once a sign of a stigmatized person become an indicator of their social safety? Reviewing a wide variety of documentary examples and social scientific research, this history explains how a specific facial gesture became a metonym for Mormon modernity.



Kathryn Lofton
*Lex Hixon Professor
of Religious Studies
and American Studies,
Professor of History
and Divinity; FAS Dean
of Humanities, Yale
University*

PRESIDENTIAL BANQUET

Saturday, June 4 –
7:00 p.m.-8:30 p.m.

The Accidental Historian

**Claudia
Bushman**
MHA President



Conference Support/Special Giving



The Mormon History Association expresses sincere appreciation to all those who so generously give to make our 501(c) (3) organization and its programs possible.

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Newell, Quincy D.	15 (1H)
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Noorda, Meredith Hanna	20 (4B)
Olsen Tait, Lisa	22 (5D), 24 (6D)
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Shrum, Maddie Blonquist	23 (5G)
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Stark, Camilla	20 (4A), 24 (6E)
Stuart, Joseph R.	14 (1C), 17 (2I)
Sweat, Anthony	17 (2K), 18 (3A)
Swensen, James	15 (1G)
Syring, Alison	23 (5K)
Talbot, Bridger	18 (3A)
Talbot, Christine	24 (6F)
Taylor, Amber	18 (3C), 21 (4J)
Terry, Charlotte Hansen	20 (4C), 24 (6F)
Thriot, Amy Tanner	21 (4K)
Thurston, Anna	24 (6B)
Townsend, Colby	21 (4L)
Tucker, Nathan	18 (3A)
Tullis, Millie	16 (2D)
Turner, Jeff	15 (1H), 19 (3G)
Utt, Emily	24 (6D)
van Dyk, Gerrit	15 (1J), 16 (2F)
Van Orden, Bruce	14 (1D)
Van Orman Hadley, Lisa	20 (4F)
Vázquez Velázquez, Rafael	25 (6J)
Waite, Nathan	22 (5F)
Walker, David	14 (1C)
Watkins, Jordan	22 (5A)
Watson, Marianne T.	14 (1F)
Webb, Lindsey	20 (4E)
Welch, Rosalynde	16 (2F), 19 (3K)
Weston, Sam R.	17 (2G)
Westrup, Rebekah	17 (2H), 23 (5J)
Whitaker, Ashlee	24 (6A)
Wilding, Marlena	17 (2K)
Wilkes Goldberg, Nicole	15 (1J)
Woodger, Mary Jane	14 (1B)
Woods, Fred E.	21 (4G)
Woodworth, Warner	20 (4C)
Woodworth, Jed	22 (5D)
Wright, Kristine	14 (1C), 16 (2A)
Young, Darlene L.	20 (4F)
Young, Bonnie	25 (6H)

THURSDAY, JUNE 2

DAY AT A GLANCE

Pre-Conference Tours

8:15 A.M. – 5:00 P.M.

Shoshone & Settlers Tour

Bus will pick up guests at the University Inn parking lot.

8:30 A.M. – 1:00 P.M.

Leonard Arrington Tour

Tour begins in the Arrington Reading Room, Special Collections, Merrill-Cazier Library.

9:30 A.M. – 11:00 A.M.

2:30 P.M. – 4:00 P.M.

Logan Cemetery Tour

Meet at the southwest gate of the cemetery if you have personal transportation or the University Inn parking lot to take golf cart shuttle.

1:30 P.M. – 4:00 P.M.

Downtown Logan Walking Tour

Tour begins in front of Bluebird Cafe.

Registration

4:00 P.M. – 5:45 P.M.

Registration Opens

Eccles Conference Center, Registration Desk

Reception & Concert

6:00 P.M. – 7:30 P.M.

Welcoming Reception

Landscape, Art & Religion:
The Intermountain West and the World Exhibit.

Includes Quilts, Landscapes, and Shoshone Artifacts.

**Nora Eccles Harrison
Museum of Art**

8:00 P.M. – 9:00 P.M.

Opening Concert

**Newel and Jean Daines
Concert Hall**

9:00 P.M. – 10:30 P.M.

Post-Concert Registration

Lobby Outside Concert Hall

FRIDAY, JUNE 3

DAY AT A GLANCE

Early Events

<p>7:30 A.M. – 8:30 A.M. Newcomers Breakfast Stevenson Ballroom - W- Taggart Student Center</p>	<p>8:00 A.M. – 5:30 P.M. Registration Desk Open ECC 214</p>
<p>7:30 A.M. – 8:30 A.M. Global Mormon Studies Meeting TSC 236 Sunburst and International Lounge - Taggart Student Center</p>	<p>8:00 AM - 5:30 PM Lactation Room Open ECC 208</p>
<p>7:30 A.M. – 8:30 A.M. General Breakfast Mixer Stevenson Ballroom - E - Taggart Student Center</p>	<p>8:00 A.M. – 5:30 P.M. Meet the <i>Journal of Mormon History</i> Editors ECC 212</p>
<p>7:30 A.M. – 8:30 A.M. <i>Journal of Mormon History</i> Board Meeting & Breakfast TSC 215 - Walnut Room - Taggart Student Center</p>	<p>9:00 A.M. – 10:00 A.M. Opening Plenary ESLC Auditorium</p>

Session One

10:30 a.m. – Noon

<p>The End of the Twin Relics: How the Latter-day Saints Left Behind Slavery and Polygamy ESLC 130</p>	<p>Three Prominent Saints as Religious Seekers ECC 305</p>
<p>Landscapes of Masculinity ECC 216</p>	<p>Our People and Their Mountains ECC 307</p>
<p>Gendering Mormon Historical Narratives LSB 133</p>	<p>Mormon History without Mormons ECC 309</p>
<p>Early American Influences within Mormonism ECC 201/203</p>	<p>Lands of Promise: Sacred Spaces in the Mormon Lit Blitz LSB 207</p>
<p>Landscapes of the Soul in Women's Literature ECC 303</p>	<p>Tensions between Latter-day Saints and their Neighbors within Diverse Ethnic Landscapes LSB 231</p>
	<p>The Development of Latter-day Saint Iconography LSB 007</p>

Lunch Break

12:15 p.m. – 1:45 p.m.

<p>Membership Luncheon & Plenary Taggart Student Center Ballroom</p>
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Session Two

2:00 p.m. – 3:30 p.m.

Revisiting “Mormon Women and the Problem of Historical Agency”

ESLC 130

The BYU Slavery Project and the Work of Antiracism: Researching the Legacies of Slavery, Dispossession, and Racism at BYU to Create a New Landscape for the 21st Century Church

ECC 216

The Charles Redd Center for Western Studies: Fifty Years of Supporting LDS and Intermountain West Histories

LSB 133

Women of Authority

ECC 201/203

Imaginative Reception of the Book of Mormon

ECC 305

Revisiting Carthage Jail: Crafting Martyrdom Narratives in Word, Imagery, and Cinema

ECC 307

The Written Landscape of Latter-day Saint Women in the Middle Period

ECC 309

Burning Bosoms, Flaming Passions: Sex and Politics in Twentieth-Century Mormonism

ECC 311/313

Building Zion in Latin America

LSB 207

“How Dare You Paint it if you Don’t Know”: Artist’s depictions of Church History

LSB 231

A Landscape of Family Relations

LSB 007

Snack Break

3:30 p.m. – 4:00 p.m.

Snack Break

Exhibitor’s Hall (ECC 205/207)

Session Three

4:00 p.m. – 5:30 p.m.

Inspirational Art in the Latter-day Saint Tradition

ESLC 130

Author Meets Critics: Adam Jortner, *No Place for Saints: Mobs and Mormons in Jacksonian America*

ECC 216

Author meets Critics: Patrick Q. Mason and J. David Pulsipher, *Proclaim Peace: The Restoration’s Answer to an Age of Conflict*

LSB 133

Women, Art, and Advocacy: Connecting the Intermountain West with the World

ECC 201/203

The Changing Landscape of Oral History in the Church History Department

ECC 303

CRT and CTR: Fifty Years of Teaching the History of Race in Zion

ECC 305

Indigenous Women Speak

ECC 309

A New Cache of Orson Pratt Letters: The Epistolary Art of Mormonism’s Most Prominent Exponent

ECC 307

Art and Architecture in Global Mormon Temples

LSB 207

Mormons in America: Westward Movement, Courts, and Politics

LSB 231

Shaping Landscape in Fiction

LSB 007

Evening Events

5:45 P.M. – 6:30 P.M.

Face-to-Face Mentoring
(By Previous Appointment Only)
TSC 236 - Sunburst and International Lounge

7:00 - 8:30 PM

Awards Banquet
Taggart Ballroom

8:45 - 10:00 PM

Student Reception
David B. Haight Alumni Center

SATURDAY, JUNE 4

DAY AT A GLANCE

Early Events

7:30 - 8:45 AM MWHIT Breakfast Taggart Student Center Ballroom	8:00 AM - 5:30 PM Meet the <i>Journal of Mormon History</i> Editors ECC 212
8:00 AM - 5:30 PM Registration Desk Open ECC 214	9:00 - 10:00 AM Smith-Pettit Lecture ESLC Auditorium
8:00 AM - 5:30 PM Lactation Room Open ECC 208	

Session Four

10:30 a.m. – Noon

Deseret in a Digital Age: Symbolic and Literal Use of Landscape in Contemporary Mormon Art ESLC 130	The Influence of “Mormon Country”: Saints from Logan and Las Vegas ECC 307
Mormon Women at the Sites of Early Twentieth-Century Religious Transition ECC 216	New Perspectives on Polygamy ECC 309
Problems of Community and Colonialism LSB 133	Thinking with Things: Recent Work by Charles Inouye and James Faulconer ECC 311/313
Gay Mormon Literature Project: Analysis of Key Texts and Illumination of a Larger Legacy ECC 201/203	Losses and Gains for Latter-day Saints Settling the Bear Lake Valley LSB 207
Kingdoms, Images: Interpretations of landscape by contemporary LDS artists ECC 303	Faith, Race, and Place: Forming Racial Landscapes in Utah LSB 231
Suburban Landscapes in Contemporary Mormon Literature ECC 305	Restoration Scriptures Critical Editions Project LSB 007

Lunch Break

12:15 p.m. – 1:30 p.m.

Plenary & Luncheon Taggart Student Center Ballroom
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Session Five

2:00 p.m. – 3:30 p.m.

<p>Slavery, Race, and Priesthood in 1850s Utah Territory ESLC 130</p> <p>Women of Talent and Influence ECC 216</p> <p>Challenges, Opportunities, and Residual Legacies: The Church of Jesus Christ of Latter-day Saints and the Priesthood and Temple Ban LSB 133</p> <p>Between the Kingdom and the World: Question-Answer with the General Editors of Saints, Volume 3: Boldly, Nobly, and Independent ECC 201/203</p> <p>Where Belief Wanders: Poetic Topographies in the New West and Beyond ECC 303</p>	<p>Canyons and Castles: Evolving Identities through Western Landscapes ECC 305</p> <p>Sounding the Depths: Testing the Aesthetic Boundaries of Mormonism ECC 307</p> <p>Indigenous Voices, Mormon Entanglements ECC 309</p> <p>Visualizing Latter-day Saints in Prison, at War, and Abroad ECC 311/313</p> <p>Race and Whiteness in Mormon Art LSB 207</p> <p>Approaches to Mormon Thought: A Roundtable Discussion LSB 231</p>
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Snack Break

3:30 p.m. – 4:00 p.m.

<p>Snack Break Exhibitor's Hall (ECC 205/207)</p>
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Session Six

4:00 p.m. – 5:30 p.m.

<p>Surveying the Visual Arts Landscape, or, How to Frame a Retrospective of Latter-day Saint Art? ESLC 130</p> <p>The Restored Gospel and the Art of Ecological Maintenance: Responses and Provocations Inspired by Charles Inouye's <i>Zion Earth Zen Sky</i> ECC 216</p> <p>Mosaic of Memory: Remembering and Resituating Brigham Young University – Hawaii's Founding Vision LSB 133</p>	<p>Influential Women of the Beehive and Lion House ECC 201/203</p> <p>Dealing with the Desert ECC 303</p> <p>Projects and Problems of 20th-century LDS assimilation ECC 305</p> <p>Westward Ho!: Religiosity of Non-LDS Emigrant Groups, Finding a Lost Battalion Woman, and Mormon Battalion Myths ECC 307</p>	<p>When Women Choose the Questions ECC 309</p> <p>More than Skin Deep: Claiming Voices as Latter-day Saint Writers LSB 207</p> <p>New Views on Race and Mormonism in the 19th, 20th, and 21st Centuries LSB 231</p> <p>Literature of Transition: The Landscapes of Susa Young Gates, Nephi Anderson and Virginia Sorenson LSB 007</p>
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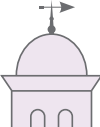
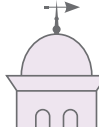
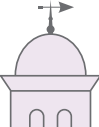
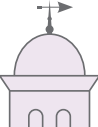
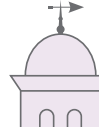
Evening Events

<p>7:00 - 8:30 PM Presidential Banquet Taggart Student Center Ballroom</p>	<p>8:30 - 10:00 PM Closing Dessert Reception TSC 236 - Sunburst and International Lounge - Taggart Student Center</p>
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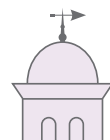
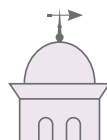
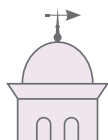
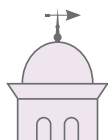
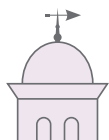
FRIDAY, JUNE 3

10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON
 The End of the Twin Relics: How the Latter-day Saints Left behind Slavery and Polygamy	 Landscapes of Masculinity	 Gendering Mormon Historical Narratives	 Early American Influences within Mormonism	 Landscapes of the Soul in Women's Literature	 Three Prominent Saints as Religious Seekers
SESSION 1A	SESSION 1B	SESSION 1C	SESSION 1D	SESSION 1E	SESSION 1F
Cristina Rosetti Chair <i>Utah Tech University</i> Sarah Barringer Gordon <i>University of Pennsylvania</i> The End of Slavery: Ideas of Consent and Freedom among the Latter-day Saints in the Nineteenth Century Benjamin E. Park <i>Sam Houston State University</i> Modernisms and Fundamentalisms: How Polygamy Shaped LDS and FLDS Conceptions of Religion Patrick Mason Comments <i>Utah State University</i>	Mary Jane Woodger Chair and Comments <i>Brigham Young University</i> Brad Armstrong <i>Logan, Utah</i> Moses Thatcher: Pioneer in Mexico Hovan Lawton <i>Utah State University</i> "All I want for myself is that all of you shall not know want": Nineteenth Century Latter-day Saint Missionaries as Absentee Husbands and Fathers Rob Pommerening <i>West Jordan, Utah</i> President Heber J. Grant: "First and Foremost a Family Man"	David Walker Chair and Comments <i>University of California, Santa Barbara</i> Allison M. Kelley <i>Virginia Commonwealth University</i> Wise Men Raised Up: Cold War Patriotism and the Fortification of Masculine Authority Joseph R. Stuart <i>Neal A. Maxwell Institute</i> The Temple Restriction Kristine Wright <i>Princeton University</i> "A form of critique and an invitation to creativity": Mobilizing Mormon Women's History	Bruce Van Orden Chair <i>Brigham Young University, Emeritus</i> Mary Ann Clements <i>Millcreek, Utah</i> "Upon the Evidence of Williams & His Associates": The Role of Nauvoo's Criminal Landscape in the 1846 Exodus Jonathan E. Neville <i>Waldport, Oregon</i> "The Work Will Begin in America": Jonathan Edwards and Joseph Smith's Concept of America Manuel W. Padro <i>Independent Scholar</i> "The Good Witch Must Also Die": Witchcraft Belief, Folk-Christianity and the Persecution of Joseph Smith Mark Ashurst-McGee Comments Joseph Smith Papers Project	Natalie Brown Chair and Comments <i>Boulder, Colorado</i> Tara Godwin <i>Pleasant Grove, Utah</i> "No God Could Ever Mean So Much to a Woman": Ambivalent Sexism in The Giant Joshua Michelle Toxvaerd Graabek <i>European University Institute</i> "The almost unknown west": Landscape in the writings of Danish Latter-day Saint women in Utah, 1850-1900 Lynne Larson <i>American Fork, Utah</i> Landscapes: Reality and Metaphor in the Works of Maurine Whipple	Christopher Blythe Chair and Comments <i>Brigham Young University</i> Newell Bringham <i>College of the Sequoias</i> Eldridge Cleaver's Spiritual Odyssey and Embrace of Mormonism Craig L. Foster <i>Layton, Utah</i> From Mt. Moriah to Mormonism: The Spiritual Odyssey of Gladys Knight Marianne T. Watson <i>Mt. Pleasant, Utah</i> Harvey B. Allred: Forgotten Father of Fundamentalism
ESLC 130	ECC 216	LSB 133	ECC 201	ECC 303	ECC 305

FRIDAY, JUNE 3

				
10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON
<p>Our People and Their Mountains</p>	<p>Mormon History without Mormons</p>	<p>Lands of Promise: Sacred Spaces in the Mormon Lit Blitz</p>	<p>Tensions between Latter-day Saints and their Neighbors within Diverse Ethnic Landscapes</p>	<p>The Development of Latter-day Saint Iconography</p>
<p>SESSION 1G</p>	<p>SESSION 1H</p>	<p>SESSION 1J</p>	<p>SESSION 1K</p>	<p>SESSION 1L</p>
<p>Matthew C. Godfrey Chair and Comments <i>Joseph Smith Papers</i></p> <p>Ann Call Leonard <i>Farmington, Utah</i></p> <p>Mountain and Metaphor: A Brief Look at Two Cache Valley Poets</p> <p>Glen Leonard <i>Farmington, Utah</i></p> <p>Living Along the Wasatch Front: Four Generations with Wind and Water</p> <p>James Swensen <i>Brigham Young University</i></p> <p>On Olympus's Mount: A History of the Visual Representation of Mt. Olympus, Utah's Most Emblematic Peak</p>	<p>Hannah Jung Chair <i>Brandeis University</i></p> <p>Esiteli Hafoka <i>Stanford University</i></p> <p>Playing Mormon: First and Second Generation Tongan Americans in Utah</p> <p>Katie M. Hemphill <i>University of Arizona</i></p> <p>Beyond Utah, Beyond Mormons: The Edmunds-Tucker Act in the Broader Territories</p> <p>Jeff Turner <i>University of Utah</i></p> <p>Barbarism at Angel Island: Muslim and Sikh Experiences of Anti-Mormon Immigration Legislation</p> <p>Quincy D. Newell Comment <i>Hamilton College</i></p>	<p>Gerrit van Dyk Chair and Comments <i>Brigham Young University</i></p> <p>Katherine Cowley <i>Kalamazoo, Michigan</i></p> <p>International Landscapes in the Mormon Lit Blitz</p> <p>James Goldberg <i>Church History Department</i></p> <p>The Geography of the Restoration</p> <p>Nicole Wilkes Goldberg <i>Brigham Young University</i></p> <p>The Mormon Lit Blitz, Zion, and the Promised Land</p> <p>César Augusto Medina Fortes <i>Cabo Verde</i></p> <p>The Motivation for Writing as Mormon</p>	<p>Adille Rigoni Massimini Chair and Comments <i>ESPM (São Paulo, Brazil)</i></p> <p>Joe Chelladurai <i>Madras, India</i></p> <p>"No more strangers or foreigners, but fellow citizens . . .": Latter-day Saint Cosmopolitanism in the Global Landscape</p> <p>Joseph Soderborg <i>Independent Scholar</i></p> <p>A Symbiotic Relationship: Chinese and Latter-day Saints in the Utah Landscape</p> <p>Brittany Romanello <i>Arizona State University</i></p> <p>Arizona Latina Mormons' Oral Histories of Family, State Violence, and Religion in the Borderlands</p>	<p>Micah J. Christensen Chair and Comments <i>Anthony's Fine Art & Antiques</i></p> <p>Noel A. Carmack <i>Utah State University Eastern - Price</i></p> <p>Correlating Orthodoxy and Style: Institutionally 'Approved' Representations of Christ in LDS Visual Resources and Meetinghouses, 1990-2015</p> <p>Jennifer Champoux <i>Centennial, Colorado</i></p> <p>Restoration Icons: The Old and the New in C. C. A. Christensen's Book of Mormon Lithographs</p> <p>Laura Paulsen Howe <i>Church History Museum</i></p> <p>"Who Did I Leave Out and Should Have Included?": A History of International Art Competitions at the Church History Museum</p>
ECC 307	ECC 309	LSB 207	LSB 231	LSB 007

FRIDAY, JUNE 3



2:00 p.m. – 3:30 p.m.

**Revisiting
“Mormon Women
and the Problem of
Historical Agency”**

SESSION
2A

Kristine Wright
Chair and Comments
Princeton University

Brooke R. LeFevre
Baylor University

Faith and Medicine: The
Deseret Hospital as a Site
of Contested Authority

Darren Parry

“What is your story
going to be?": Mae
Timbimbo Parry and
Crafting the History of
the Northwest Band of
the Shoshone Nation

Katie Ludlow Rich
Saratoga Springs, Utah

“If they undertake to
trample on her she will
look to herself”: Women’s
Power and Influence in
the Succession Crisis of
1844-47

ESLC 130

2:00 p.m. – 3:30 p.m.

**The BYU Slavery Proj-
ect and the Work of
Antiracism: Research-
ing the Legacies of
Slavery, Disposses-
sion, and Racism at
BYU to Create a New
Landscape for the 21st
Century Church**

SESSION
2B

ROUNDTABLE

Christopher Cannon Jones
Rebecca de Schweinitz
Co-Chairs
Brigham Young University

Panelists

P. Makoto Hunter
Brigham Young University

Lindsey Meza
Brigham Young University

Emily Peterson
Brigham Young University

Kaitlyn Richardson
Brigham Young University

Grace Soelberg
Neal A. Maxwell Institute

ECC 216

2:00 p.m. – 3:30 p.m.

**The Charles Redd
Center for Western
Studies: Fifty Years
of Supporting LDS
and Intermountain
West Histories**

SESSION
2C

ROUNDTABLE

Jay H. Buckley
Chair
*Charles Redd Center for
Western Studies, BYU*

Panelists

Thomas G. Alexander
Brigham Young University

James B. Allen
Orem, Utah

Brian Q. Cannon
Provo, Utah

Jessie L. Embry
Provo, Utah

Edward A. Geary
Huntington, Utah

Brenden W. Rensink
*Charles Redd Center
for Western Studies &
Department of History,
BYU*

LSB 133

2:00 p.m. – 3:30 p.m.

**Women of
Authority**

SESSION
2D

Sasha Coles
Chair and Comments
Penn State University

Chrissy Carlson
*University of Central
Oklahoma*

Leah Marie Groton and the
Fluidity of Women’s Power in
the American West

Ami Fullmer Chopine
South Jordan, Utah

The Early 20th Century
Decline in Latter-day Saint
Women’s Medical Authority

**Elizabeth Egleston
Giraud**
Salt Lake City, Utah

Ruth Harwood: Utah’s
Spiritualist Prodigy

Millie Tullis
Utah State University

The Logan Peep-stone
Woman: Negotiating the Role
of Women’s Revelation in
Early Utah Mormonism

ECC 201

2:00 p.m. – 3:30 p.m.

**Imaginative
Reception of the
Book of Mormon**

SESSION
2F

Rosalynde Welch
Chair and Comments
Neal A. Maxwell Institute

Stephen Fleming
Independent Scholar

Jane Lead and the Premise
of the Book of Mormon

Kent Larsen
New York, NY

Imagining a Book of Mormon
Landscape: Changing Ideas
of Geography and Climate
in Fiction about the Book of
Mormon

James Lucas
Salt Lake City, Utah

“Their awful curiosity:”
The Rings of the Book
of Mormon and the
Reconstruction of Mormon
History”

Gerrit van Dyk
Brigham Young University

The Poetic Landscape of
the Book of Mormon and its
Literary Interpreters

ECC 305

FRIDAY, JUNE 3

2:00 p.m. – 3:30 p.m.	2:00 p.m. – 3:30 p.m.	2:00 p.m. – 3:30 p.m.	2:00 p.m. – 3:30 p.m.	2:00 p.m. – 3:30 p.m.	2:00 p.m. – 3:30 p.m.
 <p>Revisiting Carthage Jail: Crafting Martyrdom Narratives in Word, Imagery, and Cinema</p>	 <p>The Written Landscape of Latter-day Saint Women in the Middle Period</p>	 <p>Burning Bosoms, Flaming Passions: Sex and Politics in Twentieth-Century Mormonism</p>	 <p>Building Zion in Latin America</p>	 <p>“How Dare You Paint it if you Don’t Know”: Artist’s Depictions of Church History</p>	 <p>A Landscape of Family Relations</p>
<p>SESSION 2G</p>	<p>SESSION 2H</p>	<p>SESSION 2I</p>	<p>SESSION 2J</p>	<p>SESSION 2K</p>	<p>SESSION 2L</p>
<p>Ron Esplin Chair and Comments <i>Church History Department</i></p> <p>Michael J. Burnham <i>Tooele, Utah</i> History of an Attribution: John Taylor as Author of Doctrine and Covenants 135</p> <p>Casey Paul Griffiths <i>Brigham Young University</i> Cinematic Depictions of the Attack on Carthage Jail</p> <p>Sam R. Weston Myths and Misunderstandings of Carthage Jail</p>	<p>Scott Hales Chair and Comments <i>Church History Department</i></p> <p>Amy Easton-Flake <i>Brigham Young University</i> Poetical Exegesis in the <i>Woman’s Exponent</i></p> <p>Rebekah Jakeman <i>Brigham Young University</i> The changing landscape of literature in the Latter-Day Saint community from the 1800’s to the 1900’s</p> <p>Rebekah Westrup <i>Provo, Utah</i> Writing Herself Into the Landscape: A Discussion of Minerva Teichert’s Books</p>	<p>Joseph R. Stuart Chair and Comments <i>Neal A. Maxwell Institute</i></p> <p>Brianna Bratsman <i>Brigham Young University</i> Loyal, Strong, and True: Social Change within the Mormon Flagship University</p> <p>Calvin Burke <i>Provo, Utah</i> “To Keep The Youth Sound”: J. Reuben Clark and the Biopolitics of Latter-day Saint Religious Education</p> <p>Austin J. Clements <i>Stanford University</i> An Eternity of Sex: The Politics of Mormon Manhood</p> <p>Jaelyn Foster <i>University of Montana</i> “Serious Charges” and “Pathological Fantasies”: Responses to Sexual Assault Allegations in Federal Politics and Church Leadership</p>	<p>Brittany Romanello Chair and Comments <i>Arizona State University</i></p> <p>Jessie Christensen <i>Brigham Young University</i> Extending Zion: Latin American Women in the Relief Society Magazine</p> <p>Gabriel González Núñez <i>The University of Texas Rio Grande Valley</i> The Literary Landscape for 20th Century Spanish-speaking LDS authors</p> <p>Adille Rigoni Massimini <i>ESPM (São Paulo, Brazil)</i> Gathering Zion: The LDS Church’s impact on its Latin American members’ culture</p>	<p>ROUNDTABLE</p> <p>Anne Berryhill Chair <i>Church History Department</i></p> <p>Panelists Robert T. Barrett <i>Provo, Utah</i></p> <p>Casey Childs</p> <p>Julie Rogers <i>Glendale, Utah</i></p> <p>Anthony Sweat <i>Brigham Young University</i></p> <p>Marlena Wilding <i>Seattle, Washington</i></p> <p>Laura Paulsen Howe Comment <i>Church History Museum</i></p>	<p>Nathan B. Oman <i>William & Mary Law School</i> Time, Eternity, and Real Estate: Hilton v. Roylance, Mormon Law in Secular Court, and the Opacity of Religion</p> <p>Brynlee Emery <i>Vineyard, Utah</i> Those Who Admit Their Belief: Polygamy and US Immigration Restrictions at the Turn of the 20th Century</p> <p>Steven Hill <i>Farmington, Utah</i> He Left, She Left, and He Couldn’t Stay</p> <p>Diana Glissmeyer <i>Salt Lake City, Utah</i></p> <p>Maggie Maxfield <i>Hurricane, Utah</i> “Finding” & “Found” Families: How Do We Move Forward?</p> <p>Kif Augustine-Adams <i>Brigham Young University</i> Christ was a Jew and the Devil is a Danishman: Lineage and Ethnicity in the Polygamous Family of 1858 Convert Morris David Rosenbaum</p>
ECC 307	ECC 309	ECC 311	LSB 207	LSB 231	LSB 007

FRIDAY, JUNE 3

4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.
<p>Inspirational Art in the Latter-day Saint Tradition</p>	<p>Author Meets Critics: Adam Jortner, No Place for Saints: Mobs and Mormons in Jacksonian America</p>	<p>Authors Meet Critics: Patrick Q. Mason and J. David Pulsipher, Proclaim Peace: The Restoration's Answer to an Age of Conflict</p>	<p>Women, Art, and Advocacy: Connecting the Intermountain West with the World</p>	<p>The Changing Landscape of Oral History in the Church History Department</p>	<p>CRT and CTR: Fifty Years of Teaching the History of Race in Zion</p>
<p>SESSION 3A</p>	<p>SESSION 3B</p>	<p>SESSION 3C</p>	<p>SESSION 3D</p>	<p>SESSION 3E</p>	<p>SESSION 3F</p>
<p>Alex Baugh Chair and Comments <i>Brigham Young University</i></p> <p>Anthony Sweat <i>Brigham Young University</i></p> <p>A White Jesus and a Global Church: Analyzing the past, present, and future of Latter-day Saint artistic depictions of Christ</p> <p>Bridger Talbot <i>Payson, Utah</i></p> <p>Artwork in the Sacred Space: A History of Art in LDS Chapels</p> <p>Nathan Tucker <i>Utah Valley University</i></p> <p>The Melody and Meaning of Gilgal Garden: Insights from the Thomas B. Child Papers</p>	<p>ROUNDTABLE</p> <p>Christopher Cannon Jones Chair and Comments <i>Brigham Young University</i></p> <p><u>Panelists</u> Sarah Barringer Gordon <i>University of Pennsylvania</i></p> <p>Spencer W. McBride <i>Joseph Smith Papers</i></p> <p>Cristina Rosetti <i>Utah Tech University</i></p> <p>Adam Jortner <i>Auburn University</i></p>	<p>Loyd Ericson Chair</p> <p><u>Panelists</u> Benjamin Keogh <i>University of St. Andrews</i></p> <p>Patrick Mason <i>Utah State University</i></p> <p>David Pulsipher <i>Brigham Young University-Idaho</i></p> <p>Ryan W. Saltzgeber <i>Church History Department</i></p> <p>Amber Taylor <i>Church History Library</i></p>	<p>Janelle Higbee Chair and Comments</p> <p>Mormon Women's History Initiative</p> <p>Rebekah Clark <i>Better Days</i></p> <p>Utah's First Lady of the Arts: Alice Merrill Horne and the "Gospel of Beauty"</p> <p>Tiffany Hunter Greene <i>Better Days</i></p> <p>An Exhibit by the Women of Utah: Female Participation in the World's Columbian Exposition</p> <p>Lori Motzkus Wilkinson <i>Salt Lake Community College</i></p> <p>Gilman and Gates and a Float on the Great Salt Lake</p>	<p>ROUNDTABLE</p> <p>James Goldberg Chair <i>Church History Department</i></p> <p><u>Panelists</u> Christian Fingerle <i>Church History Department</i></p> <p>Liz Heath <i>Church History Department</i></p> <p>Javier Romero <i>Ciudad de México</i></p> <p>Anne Berryhill <i>Church History Department</i></p>	<p>ROUNDTABLE</p> <p>F. Ross Peterson Chair <i>Utah State University</i></p> <p><u>Panelists</u> Ronald Coleman <i>University of Utah</i></p> <p>Darius A. Gray <i>Salt Lake City, Utah</i></p> <p>Larry Gerlach <i>Salt Lake City, Utah</i></p>
<p>ESLC 130</p>	<p>ECC 216</p>	<p>LSB 133</p>	<p>ECC 201</p>	<p>ECC 303</p>	<p>ECC 305</p>

FRIDAY, JUNE 3

4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.
<p>A New Cache of Orson Pratt Letters: The Epistolary Art of Mormonism's Most Prominent Exponent</p>	<p>Indigenous Women Speak</p>	<p>Art and Architecture in Global Mormon Temples</p>	<p>Mormons in America: Westward Movement, Courts, and Politics</p>	<p>Shaping Landscape in Fiction</p>
<p>SESSION 3G</p>	<p>SESSION 3H</p>	<p>SESSION 3J</p>	<p>SESSION 3K</p>	<p>SESSION 3L</p>
<p>Jeff Turner Chair and Comments <i>University of Utah</i></p> <p>Brigitte Brown <i>Smithfield, Utah</i></p> <p>Linda Duffield <i>Orcas, Washington</i></p> <p>Breck England <i>Bountiful, Utah</i></p>	<p>Thomas Murphy Chair and Comments <i>Edmonds College</i></p> <p>Tacey M. Atsitty <i>Florida State University</i></p> <p>Canyonlands meet the NY Gorges: A Poetry Reading</p> <p>Elise Boxer <i>University of South Dakota</i></p> <p>Who Stole Lamanite Studies?</p>	<p>Nicole Isaac Chair <i>Neal A. Maxwell Institute</i></p> <p>Amanda Buessecker <i>Mississauga, Ontario, Canada</i></p> <p>From Chicago to Cardston: The Influence of Frank Lloyd Wright's Unity Temple on the Cardston Alberta Temple</p> <p>Taunalyn Ford <i>Neal A. Maxwell Institute</i></p> <p>"It looks like an Indian temple": Contextualizing Mormon Architecture in Bengaluru, India</p> <p>Aubrie Mema <i>Tokyo, Japan</i></p> <p>Global and local influences in LDS art: A study of the Tokyo Temple</p> <p>Josh Probert Comments <i>Neal A. Maxwell Institute</i></p>	<p>Rosalynde Welch <i>Neal A. Maxwell Institute</i></p> <p>Wesley Constandse <i>University of North Carolina at Pembroke</i></p> <p>Families, Faith, or Failure? Considering Convert Departures from the Latter-day Saint Overland Travel Trail in 1856</p> <p>Nathan B. Oman <i>William & Mary Law School</i></p> <p>The Rise and Fall of the Latter-day Saint Judiciary</p> <p>Nicholas B. Shrum <i>Yale Divinity School</i></p> <p>A Corporeal and Divine Constitution: The NCCS Pocket Constitution and its Radical Conservative Mormon Roots</p>	<p>Natalie Brown Chair and Comments <i>Boulder, Colorado</i></p> <p>Rosalyn Eves <i>Cedar City, Utah</i></p> <p>Todd Robert Peterson <i>Southern Utah University</i></p>
<p>ECC 307</p>	<p>ECC 309</p>	<p>LSB 207</p>	<p>LSB 231</p>	<p>LSB 007</p>

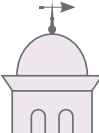
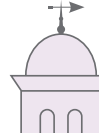
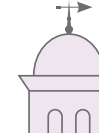
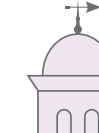
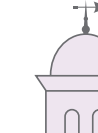
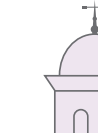
SATURDAY, JUNE 4

10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON
 Deseret in a Digital Age: Symbolic and Literal Use of Landscape in Contemporary Mormon Art	 Mormon Women at the Sites of Early Twentieth-Century Religious Transition	 Problems of Community and Colonialism	 Gay Mormon Literature Project: Analysis of Key Texts and Illumination of a Larger Legacy	 Kingdoms, Images: Interpretations of landscape by contemporary LDS artists	 Suburban Landscapes in Contemporary Mormon Literature
SESSION 4A	SESSION 4B	SESSION 4C	SESSION 4D	SESSION 4E	SESSION 4F
ROUNDTABLE Laz Megan Knobloch Gellman <i>Provo, Utah</i> Conor B. Hilton <i>University of Iowa</i> Matt Page Camilla Stark <i>Provo, Utah</i> Brad Kramer <i>Chair, Writ and Vision</i>	Claudia Bushman <i>Chair and Comments</i> <i>New York City</i> Cathy Gilmore <i>Utah State University</i> From Ritual to Roadshow: The Lineage of Performative Lived Religion in Southern Alberta, 1890-1930 Sondra G. Jones <i>Brigham Young University</i> The Perseverance of Mary Ann Limb Young: Teacher, Midwife, Nurse and Widowed Mother in Early Twentieth Century Utah Meredith Hanna Noorda <i>Yale Divinity School</i> Dress Reform in the Young Women's Journal, 1889-1910	Tēvita O. Ka'ili <i>Chair</i> <i>Brigham Young University-Hawaii</i> Sione Manupuna U.H. Funaki <i>University of Hawai'i at Mānoa, Brigham Young University, Hawai'i</i> The History of Kava and the Church Charlotte Hansen Terry <i>University of California, Davis</i> Music and Mormon Missionization Efforts in the Pacific Warner Woodworth <i>Brigham Young University (Emeritus)</i> Social and Economic Communalism: Historical Parallels and Contrasts Between Mormons, Indigenous Communities, and Hutterites Fuifuilupe Niumeitolu <i>Comments</i> <i>University of California, Santa Cruz</i>	Gregory A. Prince <i>Chair and Comments</i> <i>Potomac, Maryland</i> Gerald Argetsinger <i>Rochester Institute of Technology</i> Nine Years Later: Bringing Members of the Church of Jesus Christ of Latter-day Saints Up to Date with the Gay Mormon Literature Project Adam McLain <i>University of Connecticut</i> Faithfully Living, Fictionally Portraying: The Struggle for Latter-day Saint Gay Identity in Literature Kristin Perkins <i>New York</i> Historical Characters, Contemporary Plays, Queer Futures: Performing the Past as Advocacy for LGBTQ+ Inclusion	Maddison Colvin <i>Orem, Utah</i> Worlds within worlds: Gardens and the search for paradise Ron Linn Make Straight the Paths: Gridding the West, Ordering the Wilderness Madeline K. Rupard <i>New York, NY</i> Leaving the American West Lindsey Webb "Insight": Disorientation in the Capitalist Desert	Kristine Haglund <i>Chair and Comments</i> <i>St. Louis, Missouri</i> Lisa Van Orman Hadley <i>Salt Lake City, Utah</i> The Suburbs and Other Liminal Spaces Angela Hallstrom <i>Salt Lake City, Utah</i> The Extraordinary Landscapes of Contemporary Mormon Fiction Darlene L. Young <i>South Jordan, Utah</i> The Grace of the Mundane: Making Art From Suburbia
ESLC 130	ECC 216	LSB 133	ECC 201	ECC 303	ECC 305

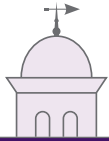
SATURDAY, JUNE 4

10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON	10:30 a.m. – NOON
 The Influence of “Mormon Country”: Saints from Logan and Las Vegas	 New Perspectives on Polygamy	 Thinking With Things: Recent Work by Charles Inouye and James Faulconer	 Losses and Gains for Latter-day Saints Settling the Bear Lake Valley	 Faith, Race, and Place: Forming Racial Landscapes in Utah	 Restoration Scriptures: Critical Editions Project
SESSION 4G	SESSION 4H	SESSION 4I	SESSION 4J	SESSION 4K	SESSION 4L
Bryon Andreasen Chair and Comment <i>Church History Museum</i> Alex Baugh <i>Brigham Young University</i> Merlin Olsen, Logan’s Most Famous Celebrity: Athlete, Actor, Sports Analyst, and Humanitarian Steven Hepworth <i>Church History Library</i> Marriner Merrill and the Struggle for Autonomy and Unity in Logan, 1884-1906 Fred E. Woods <i>Brigham Young University</i> Latter-day Saints in Las Vegas, mid-20th century-present	ROUNDTABLE Brian Hales Chair <i>Layton, Utah</i> <u>Panelists</u> Sasha Coles <i>Penn State University</i> Silk? In This Economy? Women’s Work, Plural Marriage, and the Capitalist Transformation of Mormon Country Amanda Hendrix-Komoto <i>Montana State University</i> Polygamy as Heritage Hannah Jung <i>Brandeis University</i> The “Proper Way to Get a Plural Wife”: Anxieties about Ritual in Post-Manifesto Mormons Cristina Rosetti <i>Utah Tech University</i> Sealed: Women’s Kitchens and the Preservation of Mormon Polygamy	Richard Bushman Chair <i>Columbia University (Emeritus)</i> James Faulconer <i>Neal A. Maxwell Institute</i> Insisting on the Materiality of Being Charles Shirō Inouye <i>Tufts University</i> Lips and Hearts: A Form of Godliness Katharina A. Paxman <i>Brigham Young University</i> Divinity in Things and Bodies: Charles Inouye and Jim Faulconer in Conversation	Andrea Radke-Moss Chair and Comments <i>Brigham Young University-Idaho</i> Kathryn Burnside <i>Church History Department</i> Gathering: Loss and Gain in the Bear Lake Valley John S. Dinger <i>Meridian, Idaho</i> Judge John T. Morgan, Latter-day Saints, and the right of suffrage in Idaho	Christopher Bowman Rich Chair <i>University of Utah</i> P. Makoto Hunter <i>Brigham Young University</i> Pioneer Country or Lost Cause Landscape? Community Identity and Confederate ‘Secession’ in Utah’s Dixie Tonya Reiter <i>Salt Lake City, Utah</i> From Alabama to Utah: One Black Convert’s Journey Amy Tanner Thiriot <i>Harleysville, Pennsylvania</i> Black Pioneer Burials within Latter-day Saint Landscapes Janelle Higbee <i>Mormon Women’s History Initiative</i> Comments	ROUNDTABLE Janiece Johnson Chair and Comments <i>Woodland Hills, Utah</i> <u>Panelists</u> Robin Scott Jensen <i>Joseph Smith Papers</i> An Introduction to “Restoration Scriptures: Critical Editions Project” David Golding <i>Church History Department</i> A Critical Edition of the Doctrine and Covenants: Problems and Solutions Colby Townsend <i>Indiana University Bloomington</i> A Prolegomenon to Textual Criticism
ECC 307	ECC 309	ECC 311	LSB 207	LSB 231	LSB 007

SATURDAY, JUNE 4

					
2:00 p.m. – 3:30 p.m.	2:00 p.m. – 3:30 p.m.	2:00 p.m. – 3:30 p.m.	2:00 p.m. – 3:30 p.m.	2:00 p.m. – 3:30 p.m.	2:00 p.m. – 3:30 p.m.
<p>Slavery, Race, and Priesthood in 1850s Utah Territory</p>	<p>Women of Talent and Influence</p>	<p>Challenges, Opportunities, and Residual Legacies: The Church of Jesus Christ of Latter-day Saints and the Priesthood and Temple Ban</p>	<p>Between the Kingdom and the World: Question-Answer with the General Editors of Saints, Volume 3: Boldly, Nobly, and Independent</p>	<p>Where Belief Wanders: Poetic Topographies in the New West and Beyond</p>	<p>Canyons and Castles: Evolving Identities through Western Landscapes</p>
<p>SESSION 5A</p>	<p>SESSION 5B</p>	<p>SESSION 5C</p>	<p>SESSION 5D</p>	<p>SESSION 5E</p>	<p>SESSION 5F</p>
<p>Jordan Watkins Chair and Comments <i>Brigham Young University</i></p> <p>LaJean Purcell Carruth <i>Church History Library, Salt Lake City</i></p> <p>“We have no proof that the Africans are the descendants of old Cain.” Orson Pratt’s Anti-Slavery Speech before the 1856 Utah Constitutional Convention</p> <p>W. Paul Reeve <i>University of Utah</i></p> <p>Orson Pratt vs Brigham Young: Justifying a Racial Priesthood Restriction in the 1850s</p> <p>Christopher Bowman Rich <i>University of Utah</i></p> <p>“It is contrary to the views of our constituents”: Slavery in Deseret’s Constitutional Convention of 1856</p>	<p>Katherine Kitterman Chair and Comments</p> <p>Jill Mulvay Derr <i>Salt Lake City, Utah</i></p> <p>A New Look at an Old Icon: Excavating the Discourses of Eliza R. Snow</p> <p>Cherry B. Silver <i>Holladay, Utah</i></p> <p>Emmeline B. Wells: Arc of Influence</p> <p>Neylan McBaine <i>Holladay, Utah</i></p> <p>Ariel Bybee and the Big Life</p>	<p>Alice Faulkner Burch Chair</p> <p>Greg Christofferson <i>Lehi, Utah</i></p> <p>“Who Will Marry My Daughters?”: The Challenge of Enforcing the Priesthood Ban as a Missionary in Brazil in the 1960s</p> <p>Matt Harris <i>Colorado State University-Pueblo</i></p> <p>Little Known Insights Into Spencer W. Kimball’s Revelation to Lift the Priesthood and Temple Ban, 1963-1978</p> <p>Rebecca de Schweinitz <i>Brigham Young University</i></p> <p>Comments</p>	<p>ROUNDTABLE</p> <p>Jed Woodworth Chair <i>Church History Department</i></p> <p><u>Panelists</u> Scott Hales <i>Church History Department</i></p> <p>Angela Hallstrom <i>Salt Lake City, Utah</i></p> <p>Lisa Olsen Tait <i>Church History Department</i></p>	<p>Susan Elizabeth Howe <i>Ephraim, Utah</i></p> <p>Lance Larsen <i>Brigham Young University</i></p> <p>Dave Nielsen <i>Salt Lake City, Utah</i></p> <p>Elisa Eastwood Pulido <i>Claremont Graduate University</i></p>	<p>Nathan Waite Chair and Comments <i>Church History Department</i></p> <p>Marianne Hales Harding <i>Springville, Utah</i></p> <p>Halfway to Heaven: Poems Crafted in Utah’s Wild Places</p> <p>Diane Livingston <i>Utah State University</i></p> <p>Zion National Park: Brand-naming the Sanctuary</p> <p>William Morris <i>Maple Grove, Minnesota</i></p> <p>Glorious and Grotesque: Orson F. Whitney on the Grand Canyon</p>
ESLC 130	ECC 216	LSB 133	ECC 201	ECC 303	ECC 305

SATURDAY, JUNE 4



2:00 p.m. – 3:30 p.m.

**Sounding the Depths:
Testing the Aesthetic
Boundaries of
Mormonism**

SESSION
5G

Brad Kramer
Chair and Comments
Writ & Vision

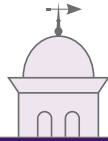
Liz Busby
Highland, Utah

Confronting Colonialism
Through Magic: Brandon
Sanderson's Stormlight
Archive in Conversation
with Mormon
Colonialism

**Maddie Blonquist
Shrum**
Yale Divinity School

Offensive Bodies:
Reception History and
Religious Paradoxes of
the Nude in Utah

ECC 307



2:00 p.m. – 3:30 p.m.

**Indigenous Voices,
Mormon
Entanglements**

SESSION
5H

Jenny Hale Pulsipher
Chair and Comments
Brigham Young University

Erika Bsumek
University of Texas

From Captive to
Cultivator: The Real and
Imagined Lives of Rose
Daniels

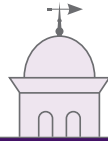
Sherilyn Farnes
*Texas Christian
University*

Parallel Pioneers:
Shawnee and Latter-day
Saint Experiences in the
Jacksonian Era

Thomas Murphy
Edmonds College

An Insufficient Canon:
The Popol Wuj, the Book
of Mormon, and Other
Scripture.

ECC 309



2:00 p.m. – 3:30 p.m.

**Visualizing
Latter-day Saints in
Prison, at War, and
Abroad**

SESSION
5I

Thomas Alexander
Chair and Comments
Brigham Young University

Kenneth L. Cannon II
Salt Lake City, Utah

The Prison Photographs
of George Q. Cannon as
Propaganda

Ryan A. Davis
Illinois State University

Mormons and
Mormonism in 19th-
century Spanish
Newspapers

Robert Freeman
Springville, Utah

Images of War Through
the Eyes of Three Latter-
day Saints

ECC 311



2:00 p.m. – 3:30 p.m.

**Race and Whiteness
in Mormon Art**

SESSION
5J

Rebekah Westrup
Chair and Comments
Provo, Utah

Heather Belnap
Brigham Young University

Minerva Teichert's
Representations of
Native Americans and
the Art of Benevolent
Racism

Emily Larsen
Springville Museum of Art

Art, Whiteness, and the
Relief Society Magazine
1914-1917

Nathan Rees
*University of West
Georgia*

Decolonizing the
"Mormon Pioneer":
Cyrus Dallin's Brigham
Young Monument

LSB 207



2:00 p.m. – 3:30 p.m.

**Approaches to
Mormon Thought:
A Roundtable
Discussion**

SESSION
5K

Alison Syring
Chair
University of Illinois Press

Michael Austin
University of Evansville
Vardis Fisher: A Mormon
Novelist

Matthew Bowman
*Claremont Graduate
University*
Series Editor

Kristine Haglund
St. Louis, Missouri
Eugene England: A
Mormon Liberal

George Handley
Brigham Young University
Lowell Bennion: A
Mormon Teacher

Cristina Rosetti
Utah Tech University
Joseph Musser: A
Mormon Prophet

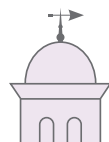
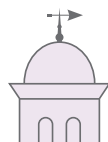
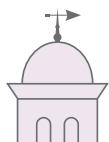
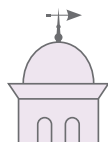
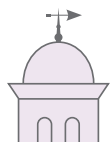
Joseph M. Spencer
Brigham Young University
Series Editor

LSB 231

SATURDAY, JUNE 4

					
4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.	4:00 p.m. – 5:30 p.m.
<p>Surveying the Visual Arts Landscape, or, How to Frame a Retrospective of Latter-day Saint Art?</p>	<p>The Restored Gospel and the Art of Ecological Maintenance: Responses and Provocations Inspired by Charles Inouye's Zion Earth Zen Sky.</p>	<p>Mosaic of Memory: Remembering and Resituating Brigham Young University-Hawaii's Founding Vision</p>	<p>Influential Women of the Beehive and Lion House</p>	<p>Dealing with the Desert</p>	<p>Projects and Problems of 20th-century LDS assimilation</p>
SESSION 6A	SESSION 6B	SESSION 6C	SESSION 6D	SESSION 6E	SESSION 6F
<p>ROUNDTABLE</p> <p>Laura Paulsen Howe Chair and Comments <i>Church History Museum</i></p> <p><u>Panelists</u> Heather Belnap <i>Brigham Young University</i></p> <p>Identity Matters: The Art of the Mormons/ Church of Jesus Christ of Latter-day Saints</p> <p>Brontë Hebdon <i>Institute of Fine Arts, New York University</i></p> <p>The Missing Materiality of Mormon Art</p> <p>Ashlee Whitaker <i>Brigham Young University</i></p> <p>Authority, Certainty, Memory: Exploring the Cultural Tectonics of Mormon Art</p>	<p>Garrett Maxwell Chair and Comments <i>Brigham Young University</i></p> <p>Kristen Blair <i>Boston, MA</i></p> <p>Theopoetics and the Work of Imagination in the Restoration</p> <p>George Handley <i>Brigham Young University</i></p> <p>Living Souls: The Spiritual Creation as Heaven on Earth</p> <p>Anna Thurston <i>Yale Divinity School</i></p> <p>The Restored Gospel, Art, and the Anthropocene: How Inouye's Book Prompts Interfaith Dialogue on the Climate</p> <p>Charles Shirō Inouye Comments <i>Tufts University</i></p>	<p>Mason Kamana Allred <i>Brigham Young University, Hawaii</i></p> <p>Unity in Fractured Memory: BYU-Hawaii's David O. McKay Mosaic and the Politics of Remediation</p> <p>Zachary Beckstead <i>Brigham Young University, Hawaii</i></p> <p>Collective Remembering and Material Forms: The David O. McKay Mosaic and the Malleability of Memory</p> <p>Chiung Hwang Chen <i>Brigham Young University, Hawaii</i></p> <p>The Growth of an Origin Story: How David O. McKay's Vision Shapes the Mission of BYU-Hawaii</p> <p>Kali Fermantez <i>Brigham Young University-Hawaii</i></p> <p>Re-visionist History of the McKay Mosaic: Kanaka Maoli Perspectives</p>	<p>Kiersten Olson Chair and Comments <i>Church History Department</i></p> <p>Andrea H. Maxfield <i>Church History Department</i></p> <p>Julina Lambson Smith: A Spiritual Legacy</p> <p>Lisa Olsen Tait <i>Church History Department</i></p> <p>Models of Womanhood in the Lion House, 1860s</p> <p>Emily Utt <i>Church History Department</i></p> <p>Preservation and Memory at the Beehive and Lion Houses</p> <p>Jonathan A. Stapley Comments <i>Bellevue, Washington</i></p>	<p>David Golding Chair and Comments <i>Joseph Smith Papers</i></p> <p>Amanda Katz <i>Carnegie Mellon University</i></p> <p>West of the Great Salt Lake: How the Lincoln Highway United a Nation and Divided Communities</p> <p>Ben Spackman <i>Claremont Graduate University</i></p> <p>Dinosaurs on the Utah Landscape: Geology, Religion, and Public Education</p> <p>Camilla Stark <i>Provo, Utah</i></p> <p>Death Comes for the Desert Prophet: Landscape, climate change, and mortality in the practice of a contemporary Mormon artist</p>	<p>Charlotte Hansen Terry Chair and Comments <i>University of California, Davis</i></p> <p>Randy Powell <i>Bingham Memorial Hospital</i></p> <p>The Mountain West Moves East: Latter-day Saints in the Mid-Twentieth Century U.S.</p> <p>P. Mike Rattanasengchanh <i>Midwestern State University</i></p> <p>Lao LDS Americans: The Forgotten Asian-Americans in the LDS Church</p> <p>Christine Talbot <i>University of Northern Colorado</i></p> <p>"The Grossest Misuses of Women's Religious Convictions": Sonia Johnson and the LDS Church's Anti-ERA Activism</p>
ESLC 130	ECC 216	LSB 133	ECC 201	ECC 303	ECC 305

SATURDAY, JUNE 4



4:00 p.m. – 5:30 p.m.

**Westward Ho!:
Religiosity of
Non-LDS Emigrant
Groups, Finding
a Lost Battalion
Woman, and
Mormon Battalion
Myths**

SESSION
6G

Greg Christofferson
Chair
Lehi, Utah

Steve Allison
South Jordan, Utah

The Role of Christian
Religiosity in Migrations to
the West

Mary Ann Kirk
*Mormon Battalion
Association*

“Will the Fifth Woman Please
Stand Up!”: The Discovery
of the Identity of the Fifth
Woman to Arrive with
the Mormon Battalion in
California

Kevin Henson
*Mormon Battalion
Association*

The Longest March in U.S.
Military History? Wrong:
Debunking the Myths about
the Mormon Battalion

Travis Bohle
Comments
*Oregon-California Trails
Association*

ECC 307

4:00 p.m. – 5:30 p.m.

**When Women
Choose the
Questions**

SESSION
6H

Taunalyn Ford
Chair and Comments
*Neal A. Maxwell
Foundation*

Jennifer Black
Boise State University

Women in Another
Landscape: A Utah
Mormon Documents
Gender Roles in the 1950s

Holly Miller
*New Plymouth, New
Zealand*

From the Creation Story
to Sealing Practice: How
LDS Women Explain
Gendered Teachings and
Policies

Bonnie Young
Issaquah, Washington

Mormon Womens’
Experience With Power
and Authority in Marriage

ECC 309

4:00 p.m. – 5:30 p.m.

**More than Skin
Deep: Claiming
Voices as
Latter-day Saint
Writers**

SESSION
6J

ROUNDTABLE

James Goldberg
Chair and Moderator
*Church History
Department*

Panelists
**César Augusto Medina
Fortes**
Cabo Verde

Melissa Leilani Larsen
Salt Lake City, Utah

Lehua Parker

Rafael Vázquez Velázquez

LSB 207

4:00 p.m. – 5:30 p.m.

**New Views on Race
and Mormonism in
the 19th, 20th, and
21st Centuries**

SESSION
6K

Janiece Johnson
Chair and Comments

Vinna Chinteram
*University of North
Carolina*

Latter-day Saint South
Asians Negotiating Race,
Ethnicity and Religion in
America

**Christopher Cannon
Jones**
Brigham Young University

“There I do hope to
meet ... my dear old
black mammy”: Religion,
Memory, and Slavery in
the Autobiography of
Absalom Porter Dowdle

Grace Soelberg
Neal A. Maxwell Institute

Blackface and
Mormonism in the 20th
Century

LSB 231

4:00 p.m. – 5:30 p.m.

**Literature of
Transition: The
Landscapes of Susa
Young Gates, Nephi
Anderson and
Virginia Sorensen**

SESSION
6L

Michael Austin
Chair and Comments
University of Evansville

Natalie Brown
Boulder, Colorado

Susa Young Gates’
Embrace and Critique
of the Couple-Centered
Home in John Stevens’
Courtship

Scott Hales
*Church History
Department*

“A Very, Very Sad
Disappointment”:
Landscape, Gender, and
Religious Devotion in
Nephi Anderson’s Piney
Ridge Cottage

Sarah Reed
Brigham Young University

“Where Nothing is Long
Ago”: The Landscape
of Memory in Virginia
Sorensen’s Writing

LSB 007

Awards



LEONARD J. ARRINGTON AWARD

Awarded annually to a scholar whose contributions are truly outstanding for distinguished service to Mormon history. The selection committee will consider the influence of certain individual works by nominees for this award, as well as their cumulative records of meritorious scholarship in general. Awarded since 1999, this award is named and given in memory and recognition of a founding father of the Mormon History Association and premier mentor and promoter of Mormon history.

SPECIAL CITATIONS

Presented to persons or institutions who have made a significant contribution to Mormon history.

BEST BOOK AWARD (\$2,000)

Endowed by Ken Demas

Awarded for the best book published on Mormon history. Given to honor and encourage the sense of purpose, dedication, excellence of study, research and scholarship in the field of Mormon history. Endowed by Ken Demas, a longtime supporter of the University of Utah History Department and friend of Mormon Studies, who left a generous bequest to fund a \$2,000 annual award for the best book published in Mormon history.

BEST BIOGRAPHY (\$1,500)

Sponsored by the Turner and Bergera Families

Awarded for the best published biography in the field of Mormon history. Funded in honor of Ella Larsen Turner, a published historian and genealogist, and her daughter, Ella Ruth Turner Bergera, a published family historian, novelist, and poet.

BEST FIRST BOOK (\$1,500)

Sponsored by the Hartley Family Foundation

Awarded biennially for an author's first book published on Mormon history.

BEST DOCUMENTARY HISTORY/BIBLIOGRAPHY (\$1,200)

Sponsored by Melanie and Richard Park

Awarded biennially for the best published book of documentary editing or bibliography on Mormon History. Funded in honor of Curtis Bolten, who helped with both the writing of Joseph Smith's history in Nauvoo and the translation of the Book of Mormon into French.

BEST BOOK ON INTERNATIONAL MORMON HISTORY (\$1,200)

Sponsored by Wilfried Decoo in memory of Carine Decoo-Vanwelkenhuysent

Awarded biennially for the best book on international Mormon history.

BEST PERSONAL HISTORY/MEMOIR AWARD (\$1,200)

Sponsored by Dawn Parrett Thurston and Morris Ashcroft Thurston

Awarded biennially for the best published Mormon memoir or personal history. Funded in honor of Barbara Ashcroft Thurston and Morris Alma Thurston, whose dedication to preserving family history and genealogy was an inspiration to their childrens' mission to promote well-written and compelling personal life stories.

BEST PUBLIC HISTORY AWARD (\$500)

Endowed by Kelly and Heather Stone and many other MHA Members

Awarded annually to one outstanding public history project deriving from the Mormon tradition.

BEST ARTICLE AWARD (\$500)

Endowed by Armand Mauss and many other MHA Members

The Jan Shipps Best Article Award is given to the published article or essay that best exemplifies the legacy of one of MHA's most important founders, scholars, and leaders. Overall quality is a crucial consideration, as well as an author's use of interdisciplinary tools, interpretive innovation, and/or incorporation of distinct Mormon traditions.

BEST JOURNAL OF MORMON HISTORY ARTICLE AWARD (\$500)

Sponsored by Department of Church History and Doctrine, College of Religion, Brigham Young University

Awarded for best article published in MHA's Journal of Mormon History, as determined by the JMH Board of Editors.

BEST ARTICLE ON MORMON WOMEN'S HISTORY (\$450)

Sponsored by Mormon Women's History Initiative Team

Awarded for an outstanding article on the experiences of Mormon women in the nineteenth and twentieth centuries. Sponsored by the Mormon Women's History Initiative Team (MWHIT), an independent group of scholars who encourage research, writing, and publications on Mormon women's history.

BEST INTERNATIONAL ARTICLE AWARD (\$500)

Sponsored by Joseph and Julia Todd

Awarded for the best article on international Mormon history (in print or online journals), in honor of Andrew Jenson, Assistant LDS Church Historian, for his outstanding contribution in documenting nearly every Latter-day Saint congregation around the world.

BEST DISSERTATION AWARD (\$800)

Sponsored by Gerald L. Jones

Awarded for the best doctoral dissertation on a Mormon historical theme. Funded in honor and memory of the many students of Gerald Edward Jones, who served for many years as an administrator and instructor for the Church of Jesus Christ of Latter-day Saints Educational System.

BEST THESIS AWARD (\$500)

Sponsored by Gregory A. Prince

Awarded for the best master's thesis on a Mormon historical theme.

BEST GRADUATE PAPER (\$400)

Sponsored by Lola Van Wagenen

The Best Graduate Paper is funded to honor Juanita Brooks for her life of dedication, scholarship and for the courage with which she led the way in an honest and professional approach to the study of the Mormon past.

BEST INDIGENOUS STUDIES AWARD (Award Varies)

Sponsored by BYU Charles Redd Center for Western Studies

Awarded in honor of Northwestern Shoshone historian Mae Timbimboo Parry, to recognize scholarly excellence in Indigenous studies presented or published in the preceding year. Submissions may include various formats of traditional scholarship such as a published book, essay, book chapter, or article. Other forms of public scholarship and engagement are also welcomed and could include public history or public programming projects, digital media, events, exhibits, advocacy, and so forth.

Past Presidents and Conferences

MHA PRESIDENTS

2021-2022	Claudia Bushman
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1989-1990	Carol Cornwall Madsen
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1986-1987	Richard W. Sadler
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1967-1968	Eugene E. Campbell (dec.)
1966-1967	Leonard J. Arrington (dec.)

MHA CONFERENCES

2022	57th	Logan, Utah
2021	56th	Park City, Utah
2020	55th	Digital-only Conference
2019	54th	Salt Lake City, Utah
2018	53rd	Boise, Idaho
2017	52nd	St. Louis, Missouri
2016	51st	Snowbird, Utah
2015	50th	Provo, Utah
2014	49th	San Antonio, Texas
2013	48th	Layton, Utah
2012	47th	Calgary, Alberta, Canada
2011	46th	St. George, Utah
2010	45th	Independence, Missouri
2009	44th	Springfield, Illinois
2008	43rd	Sacramento, California
2007	42nd	Salt Lake City, Utah
2006	41st	Casper, Wyoming
2005	40th	Killington, Vermont
2004	39th	Provo, Utah
2003	38th	Kirtland/Cleveland, Ohio
2002	37th	Tucson, Arizona
2001	36th	Cedar City, Utah
2000	35th	Aalborg, Denmark
1999	34th	Ogden, Utah
1998	33rd	Washington, D.C.
1997	32nd	Omaha, Nebraska
1996	31st	Snowbird, Utah
1995	30th	Kingston, Ontario, Canada
1994	29th	Park City, Utah
1993	28th	Lamoni, Iowa
1992	27th	St. George, Utah
1991	26th	Claremont, California
1990	25th	Laie, Hawaii
1989	24th	Quincy, Illinois
1988	23rd	Logan, Utah
1987	22nd	Oxford, England
1986	21st	Salt Lake City, Utah
1985	20th	Independence, Missouri
1984	19th	Provo, Utah
1983	18th	Omaha, Nebraska
1982	17th	Ogden, Utah
1981	16th	Rexburg, Idaho
1980	15th	Canandaigua, New York
1979	14th	Lamoni, Iowa
1978	13th	Logan, Utah
1977	12th	Kirtland, Ohio
1976	11th	St. George, Utah
1975	10th	Provo, Utah
1974	9th	Nauvoo, Illinois
1973	8th	Salt Lake City, Utah
1972	7th	Independence, Missouri
1971	6th	Provo, Utah
1970	5th	Los Angeles, California
1969	4th	San Diego, California
1968	3rd	Santa Clara, California
1967	2nd	Palo Alto, California
1966	1st	Portland, Oregon
1965	(organized)	San Francisco, California

Call for Papers



Mormon History Association's 58th Annual Conference "BEGINNINGS"

Rochester, New York; June 8-11, 2023

The 58th Annual Conference of the Mormon History Association will be June 8-11, 2023, in Rochester, New York. The 2023 conference theme, "Beginnings," intends to evoke the many beginnings in Mormon history. Those beginnings include Joseph Smith's first vision and the establishment of the Church of Christ in upstate New York, but also the many other firsts throughout the faith's subsequent history. As this American religious tradition has grown from a fledgling church to a global movement with multiple expressions, it has attracted followers and critics, nurtured disciples and dissenters, and generated gatherings and schisms. It has, in many respects, begun over and over again.

Change is a key tenet of Mormonism, from its birth in the fires of the revivals of the early nineteenth century to its introduction of new teachings, policies, and organizations as it expanded its reach and extended its influence. Individually and institutionally, the faith and its practitioners have wrestled with the shifting theological, social, and political issues of American and global history, navigating and adapting in response to slavery and abolition, political opposition toward religious practices, the struggle for women's rights, the emergence of the United States as a global military and political force, and, more recently, the fight for LGBTQ+ rights and growing political polarization around the world.

The Rochester conference provides scholars the occasion to reassess important moments in Mormon history, as well as to explore how the faith has navigated the changing world it constantly confronted over the course of that history. It allows attendees to walk where Joseph Smith, Susan B. Anthony, Frederick Douglass, and other such luminaries once walked, and to be materially reminded of the visions, visionaries, and movements that emerged from upstate and western New York. It also invites attention to Latter Day Saints' historical and contemporary relationships with the region's indigenous inhabitants. We acknowledge with respect the Seneca Nation, known as the "Great Hill People" and "Keepers of the Western Door" of the Haudenosaunee Confederacy, on whose lands the University of Rochester currently resides.

The process of "restoration" so central to the Latter Day Saint movement has been the effort of many women and men. Their respective visions and interpretations may or may not have aligned with institutional authority or goals. Much of that disagreement has centered around the movement's beginnings and its ultimate purposes. New and competing ideas and the tensions that developed from them further fostered beginnings through schism, excommunication, reformation, or reorganization.

The 2023 MHA Program Committee welcomes proposals from academic, professional, and independent historians, including international scholars. Though we will consider individual paper proposals, preference will be given to complete panels, with a clear thematic, regional, or chronological focus. Proposed panels should reflect MHA's ongoing commitment to diversity and inclusion. For instance, sessions with presenters comprising multiple institutions, genders, races, ethnicities, and academic positions or ranks are more likely to be accepted than panels that do not. Previously published papers are not eligible for presentation at MHA. We will also accept proposals for a poster session, with preference given to undergraduate or graduate students seeking to share their research on some aspect of Mormon history.

In considering beginnings, we encourage presenters to think broadly and creatively. We invite papers reflecting a range of historical topics and methodologies, including art, literature, and music. We are especially interested in panels focused on a specific beginning in Mormon history, such as those documenting interactions and experiences in a certain place or among a particular people or culture, including Native Americans and African Americans, or the spread of Mormonism globally. Other possible topics could include how individuals or groups influenced or have been affected by various beginnings. Papers could also focus on a pivotal year in the Latter Day Saint past, a reconsideration of the beginnings of a particular institution, program, teaching, or practice, or anything else that aligns with the conference theme.

Please submit your proposed paper, presentation, or panel using a digital form available on the MHA website. This form will include a field for a 300-word abstract for each paper or presentation. CVs will not be required for paper submissions to be considered, but presenters must fill out the submission form completely. Full session proposals should include the session title and a 150-word abstract outlining the session's theme. Panelists submitting a full session should submit individual forms and indicate the session title and their intended co-panelists. If possible, panels should try to include a confirmed chair and commentator. All interested presenters are required to be MHA members in good standing, with their fees paid and a verifiable membership number. Limited financial assistance for travel and lodging at the conference is available for student and international presenters. Those who wish to apply for this funding may do so upon acceptance of their proposal.

The deadline for proposals is October 30, 2022. Submit your proposals to the program co-chairs through a Google form accessible via the "Conference Submissions" tab on the MHA homepage. Questions may be sent to the program co-chairs at mharochester2023@gmail.com. Notification of acceptance or rejection will be made by early February 2023.

Christopher Jones and Elizabeth Kuehn
2023 Program Committee Co-Chairs

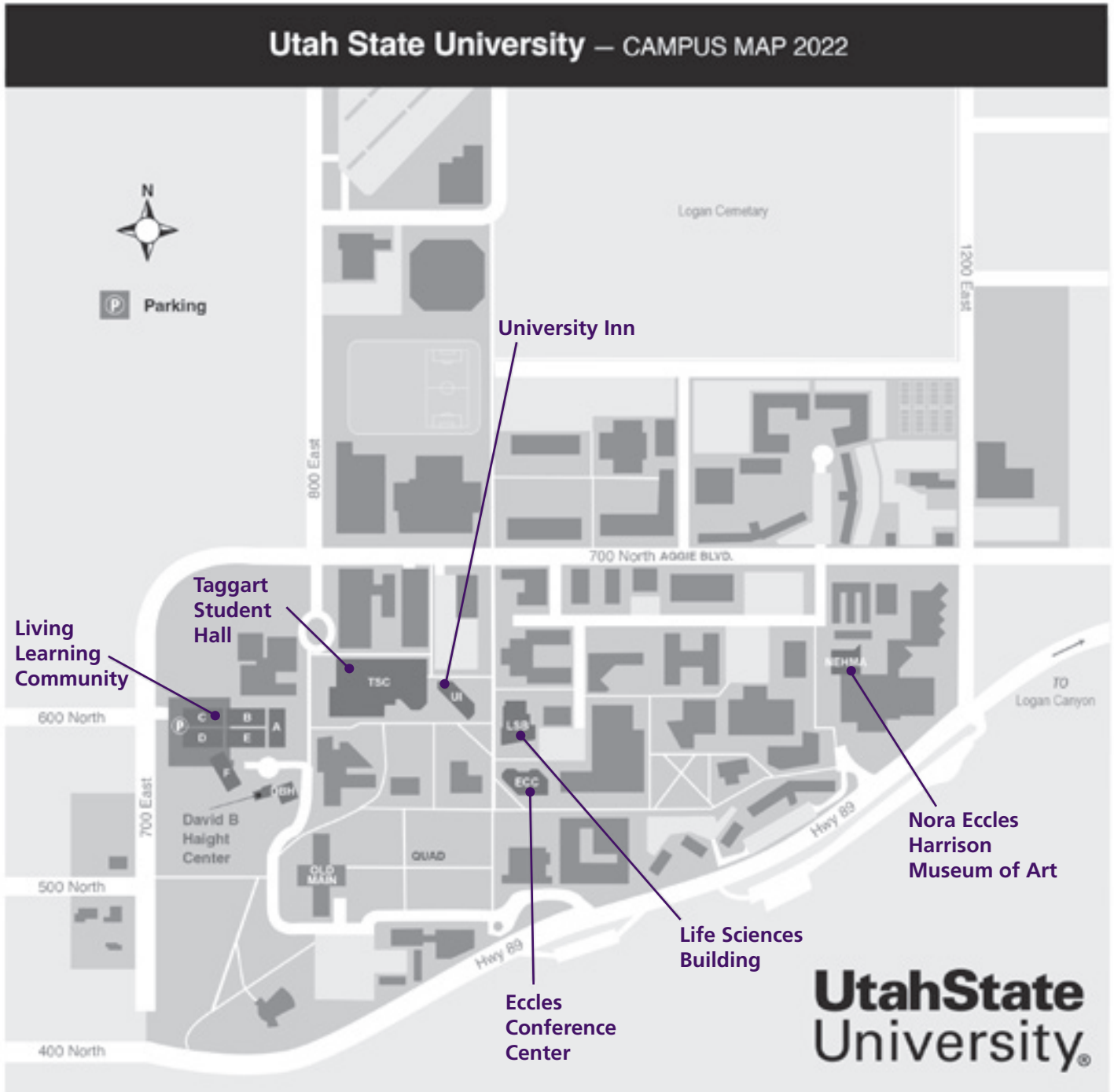
BEGINNINGS



**Mormon History Association
58th ANNUAL CONFERENCE**

**Rochester/Palmyra, New York
June 8-11, 2023**

Conference Maps



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1st Floor



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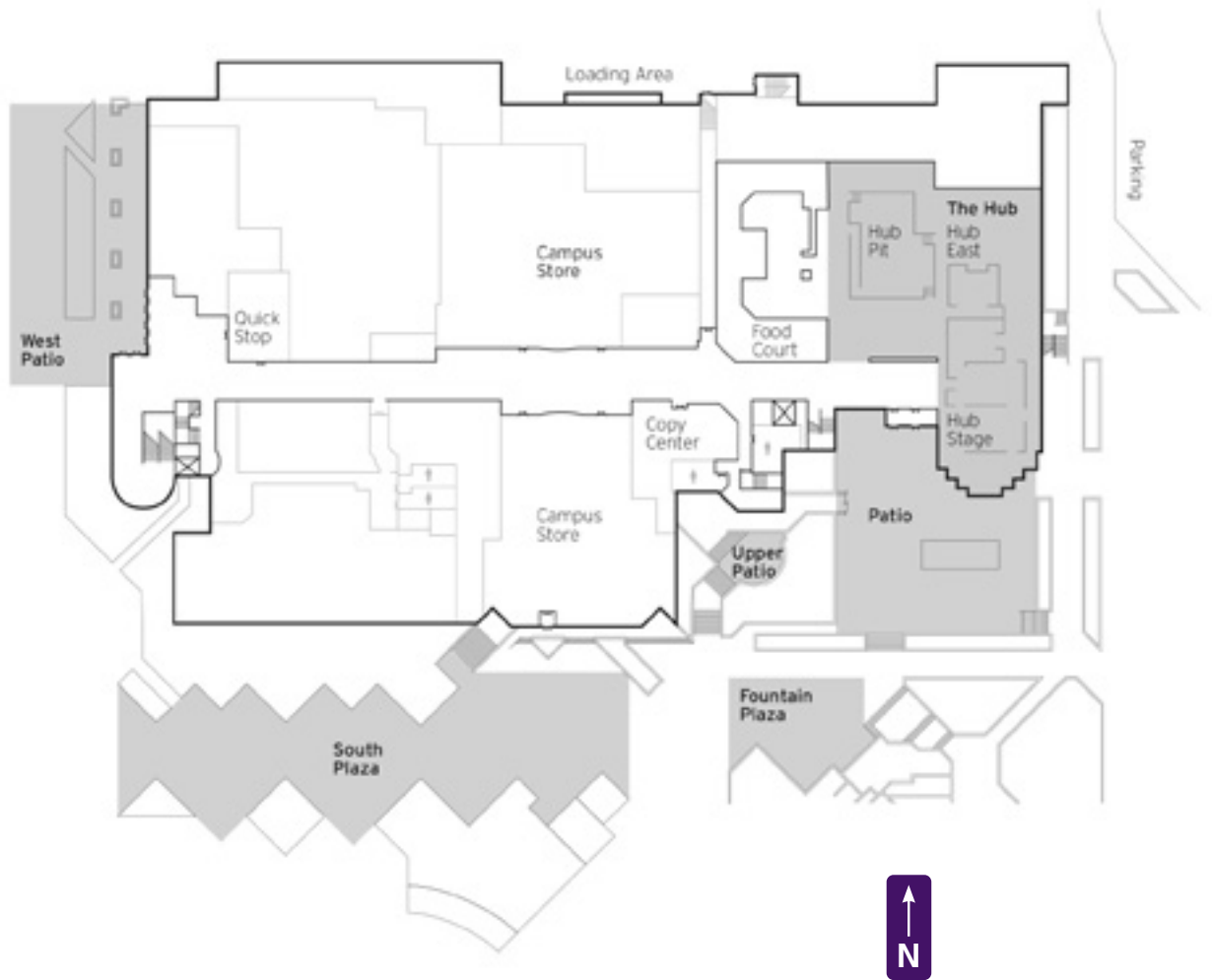


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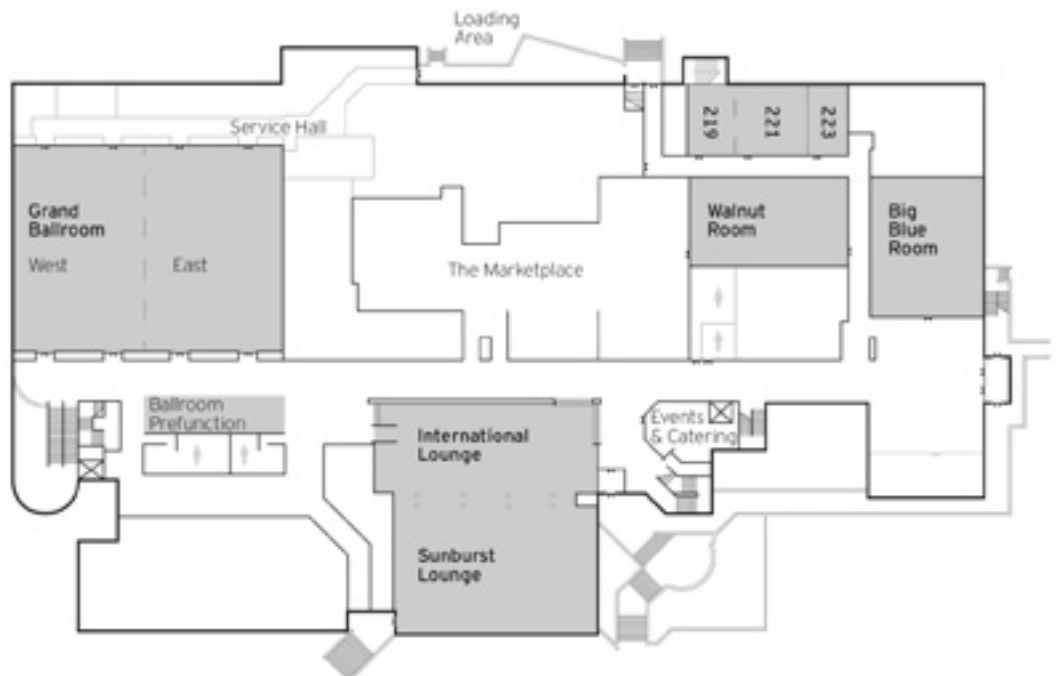


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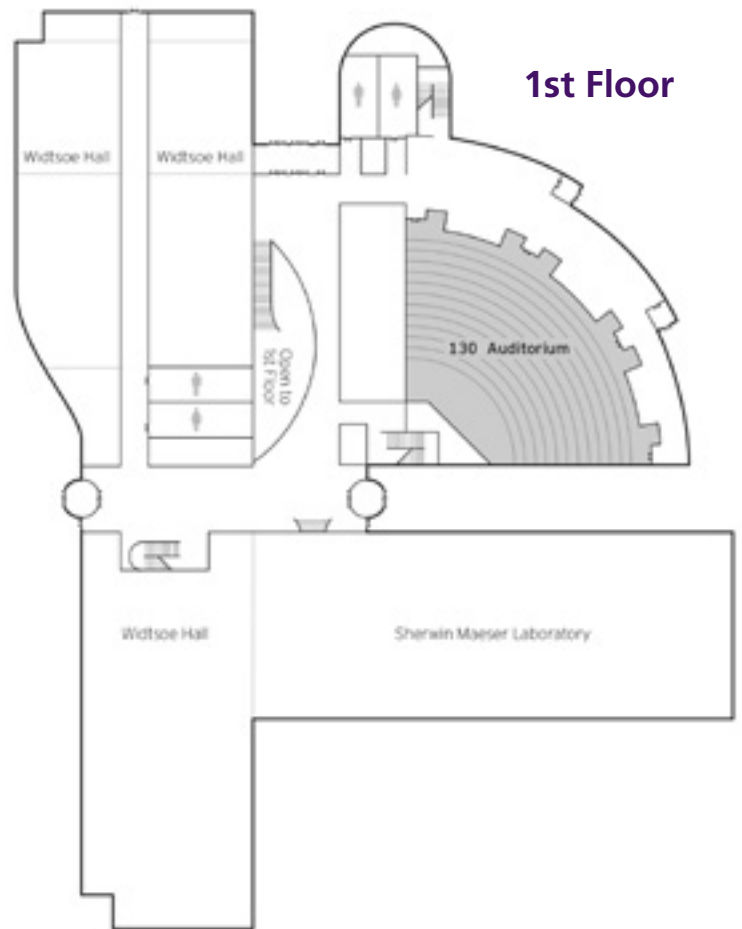
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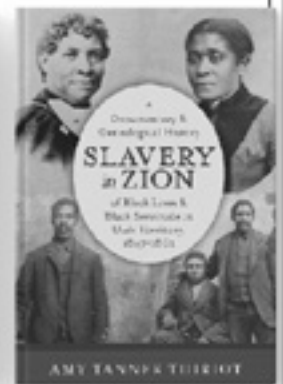
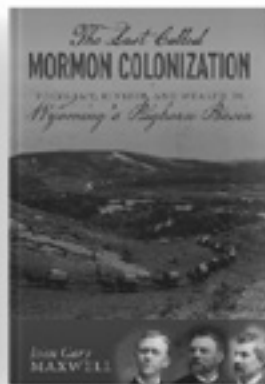


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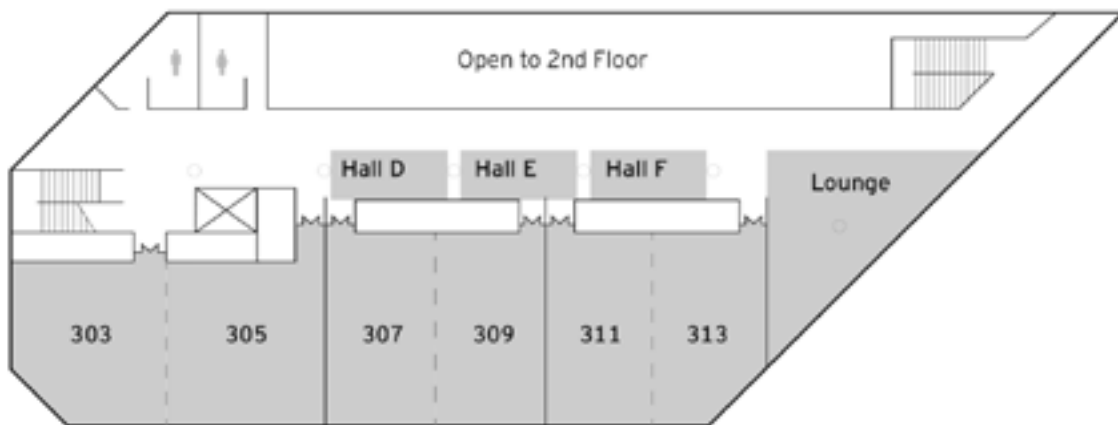
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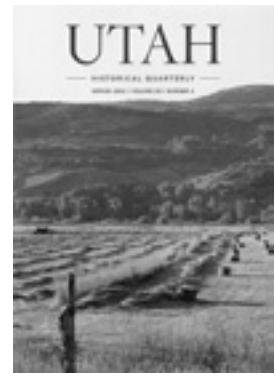
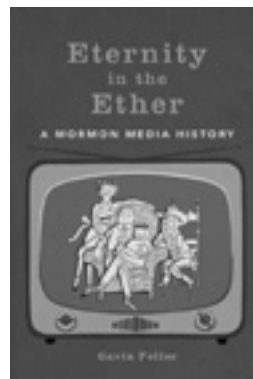
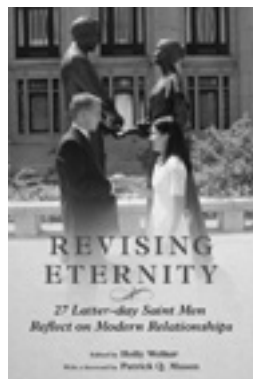
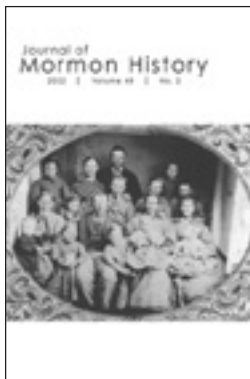
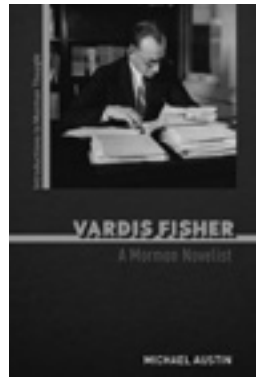
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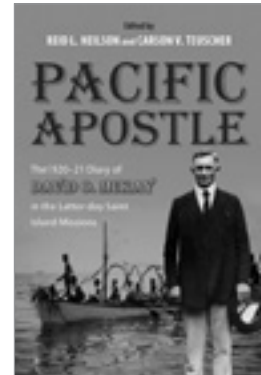
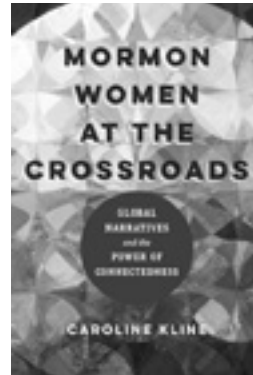
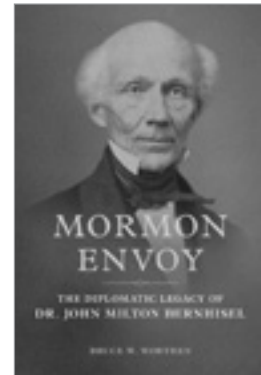
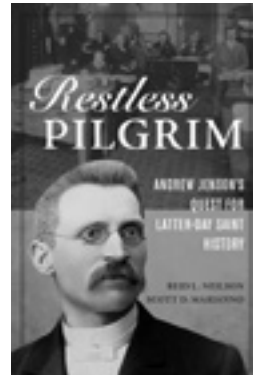
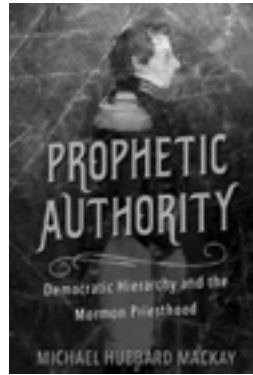
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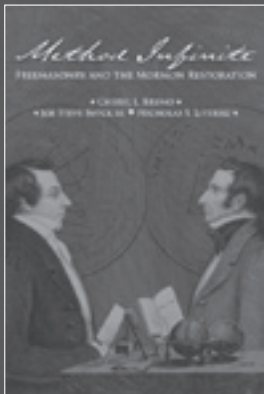
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