bers of yet another militia (see Martyrdom of Joseph and Hyrum Smith). Six months later, the Illinois legislature revoked the Nauvoo Charter. At that point, the Nauvoo Legion ceased to exist as a state militia, although as an unofficial body it continued to provide some protection to the beleaguered Latter-day Saints.

During the exodus westward later, some former members of the Nauvoo Legion served in the Mormon Battalion. This 500-man body, authorized by the U.S. government in 1846 as part of the campaign against Mexico, marched from Council Bluffs to San Diego.

The name Nauvoo Legion was revived in Utah and applied to the organized militia of the state of Deseret and later of Utah Territory. This legion was called upon in 1849 to subdue marauding Indians, and its members served in the so-called Walker War of 1853–1854, named after Wakara, a Ute chieftain. With the approach of the Utah Expedition in 1857–1858, the Utah militia harassed and burned U.S. Army supply trains and prepared, if necessary, to prevent the entry of U.S. troops into Salt Lake City. In 1862, during the American Civil War, two units of the Nauvoo Legion protected overland mail and telegraph lines. Later, with a force of some 2,500 men, it fought against Indians in Utah’s Black Hawk War (1865–1868).

Always more responsive to Mormon leadership than to the federal appointees who succeeded Brigham Young as governor of Utah, the legion was rendered inactive by an 1870 proclamation of Acting Governor J. Wilson Shaffer, who forbade gatherings of the militia except on his express orders. The Nauvoo Legion was finally disbanded as a result of the Edmunds-Tucker Act of 1887. In 1894 the National Guard of Utah was organized as Utah’s militia.

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NAUVOO NEIGHBOR

The Nauvoo Neighbor was a weekly newspaper published and edited by John Taylor in Nauvoo, Illinois, from May 3, 1843, through October 29, 1845. It replaced The Wasp (begun April 16, 1842, with William Smith as editor). Funded by subscriptions and advertising, the Neighbor regularly featured literature, science, religion, agriculture, manufacturing, commerce, and local, national, and international news. It reported actions of the state legislature, the Nauvoo City Council, and local courts.

As an advocate of truth, the Neighbor detailed conflicts involving the members of the Church, their neighbors, their enemies, and state and federal governments. It also carried correspondence between the Prophet Joseph Smith and Henry Clay (both U.S. presidential candidates) as well as the letters between Emma Smith and Governor Thomas Carlin concerning Joseph Smith’s harassment by Missouri officials. It detailed the Nauvoo Expositor case and the events of the assassinations of Joseph and Hyrum Smith in Carthage Jail, including other newspaper accounts and correspondence. The Nauvoo Neighbor is a valuable record of the events and attitudes in and around Nauvoo from 1843 to 1845.

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NAUVOO POLITICS

Political power played an important role both in the development of the LDS community in Illinois and in its demise. The political situation was complex, inviting rivalry and controversy.

On the eve of the arrival of the Latter-day Saints, Commerce (Nauvoo), in Hancock County, Illinois, was situated in a pro-Whig enclave in a state where Democrats dominated all political offices except the supreme court. In Hancock County, however, the two parties were so evenly matched that a few hundred votes could be decisive. But in the state legislature, even voting as a unit, a community the size of that of the Latter-day Saints could have only moderate influence. County offices were more vulnerable; the number of votes needed for election to such offices as sheriff, county commissioner, and probate judge was under one thousand. A liberal provision in the Illinois constitution enfranchised all adult immigrants
after only six months’ residence—a contentious issue in a state where party lines were sharply drawn, especially with the regular arrival of new British immigrants in Nauvoo (see IMMIGRATION AND EMIGRATION).

Joseph Smith’s decision to use LDS voting strength sprang from a desire for security from PERSECUTION and for self-government. Conscious of the divine imperative to gather the Saints and build the physical KINGDOM OF GOD on earth, he came to see politics as one means of enlarging and protecting his community. At first, the Saints were politically neutral. But in 1840–1841 they voted solidly Whig in Illinois, though they had voted Democrat in Missouri. This alienated some Democrats, but most politicians courted the LDS bloc vote in Illinois, just as others courted the Roman Catholic vote in New York.

The first example of possible “vote trading” by Latter-day Saints was the legislative vote in favor of the NAUVOO CHARTER in December 1840, promoted by Democrats but also voted for by the Whig Abraham Lincoln. The resulting Nauvoo Municipal Court, NAUVOO LEGION, and Agricultural and Manufacturing Association formed the backbone of a self-governing theocracy, which was anathema to frontier Illinoisans.

The prevalence of lawyer-politicians and the frequency of Missouri arrest warrants enmeshed Joseph Smith in vote trading. One clear example was LDS support for the Whig John T. Stuart in the congressional election of 1841, a direct result of assistance rendered to Joseph Smith by the Whigs Orville H. Browning and Cyrus Walker when Smith was arrested following a Missouri extradition order. Joseph Smith was technically a fugitive, having fled Missouri after six months in LIBERTY JAIL awaiting trial (see SMITH, JOSEPH: TRIALS OF JOSEPH SMITH). However, not all lawyers were Whigs. The judge in the 1841 case was Stephen A. Douglas, an ambitious Democrat determined to win the LDS vote. His efforts were successful in December 1841 when Joseph Smith declared for the Democrats; Hancock County subsequently lost its Whig identity.

Seeing Nauvoo as a political threat, non-Mormons in Hancock County organized politically on an anti-Mormon platform. Successful in the county elections in 1841 (they were unopposed in many contests), they were singularly unsuccessful in 1842 with nominations for the state legislature. Existing partisan affiliations were too strong for the emergence of a third party, and the Whigs had usurped the anti-Mormon cause in the 1842 gubernatorial elections. The Democratic candidate for governor, Thomas Ford, an opponent of the Nauvoo Charter, won the election.

Governor Ford advised Joseph Smith to stay out of politics. Smith seemed inclined to do that until Ford, in June 1843, issued another writ for the Prophet’s arrest on a Missouri requisition. After the Whig Cyrus Walker, a prominent criminal lawyer, using the controversial habeas corpus provisions of the Nauvoo Charter, effected Joseph Smith’s release from custody, the Prophet pledged his vote to Walker. But his brother Hyrum Smith, a Democrat, announced that he believed the Saints should vote for Walker’s opponent, Joseph P. Hoge. The Latter-day Saints in Nauvoo, part of the Sixth Congressional District, voted for Hoge, but those in the Fifth Congressional District voted for the Whig O. H. Browning, running against Douglas.

This marked the beginning of disillusionment with the LDS vote by both parties. In particular the Whigs, who had retreated from anti-Mormonism in 1842–1843 in the hope of finding favor, now openly opposed LDS political and judicial power. In 1843, even within Nauvoo, Joseph Smith found politics problematic. There was internal dissent over city elections in February, and in August, Mayor Smith complained of being roughly treated by pro-Democrats in city elections. Also, the prominent Church leader William Law publicly challenged Hyrum’s “Hoge testimony.”

In January 1844, after canvassing U.S. presidential hopefuls for support in obtaining redress for Missouri depredations and finding none, Joseph Smith announced his own candidacy. Some saw this as a bid for political power, consistent with the goal of furthering the political kingdom of God; others felt that because Joseph Smith was not likely to win national election, he simply wanted a platform for presenting his message. The leading anti-Mormon newspaper in Illinois, the Warsaw Signal, greeted the move with customary derision but nonetheless viewed it as an audacious and threatening development.

All Joseph Smith’s attempts to gain political influence were objectionable to the apostate group that launched the NAUVOO EXPOSITOR newspaper, the destruction of which set in motion the events leading to Smith’s death in June 1844 (see MARTYRDOM OF JOSEPH AND HYRUM SMITH).
this volatile atmosphere, anti-Mormons gained strength by accusing Governor Ford of pursuing pro-Mormon policies in order to secure Democratic votes. The Latter-day Saints gradually lost support until, in January 1845, their charter was repealed, disincorporating Nauvoo. Unauthorized municipal elections continued in Nauvoo, however, and Latter-day Saints voted in county and state elections, still favoring the Democrats. From then until the Saints left in 1846 (see WESTWARD MIGRATION, PLANNING AND PROPHECY), this persistent involvement of Mormons in politics continued to inflame non-Mormons and rally them to press for Mormon expulsion.

Politics and political power were indispensable to the rise and strength of Nauvoo and to the protection of the Prophet Joseph Smith. But mismanagement of political power may also have contributed to the city’s downfall.

[See also Politics: Political History.]

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ANNETTE P. HAMPSHIRE

NAUVOO TEMPLE

The Nauvoo Temple, its tower and spire visible from a distance of twenty miles, was the principal structure in the city of Nauvoo. Facing west, it stood on the summit of a gently sloping bluff overlooking the lower part of the city and the Mississippi River.

Built from a high-quality grayish-white to tan limestone, its imposing walls were erected and finished with great skill. The walls were three feet thick at ground level, with some individual stones weighing as much as 4,000 pounds. The building measured 128 feet long and 88 feet wide. The top of the tower stood 158 feet above ground level and was graced by a golden statue of an angel flying in a horizontal position (doubtless inspired by the prophecy in Rev. 14:6–7).

Prominent features of the stone walls were thirty tall, heavily ornamented pilasters, nine on each side and six on each end. Each pilaster was embellished by a large moonstone at the base and a sunstone at the top. The moon- and sunstones were bas-relief features, hand-chiseled in solid stone. A stone star also graced each pilaster. These cosmic symbols typified the three DEGREES OF GLORY in the life to come (1 Cor. 15:41; D&C 76).

Construction of the building began in the fall of 1840. Cornerstones were set with impressive ceremonies during a general CONFERENCE on April 6, 1841. Financial setbacks and persecution continually interfered with the construction, even up to the days of its completion and dedication.

William Weeks became the official architect and supervised most of the construction. The building was a complexity of architectural styles, yet much of it was also original, inspired by what the Prophet Joseph Smith had seen in vision. He closely guided Weeks in the design of the temple as he had seen it, requiring, for example, that it have round windows on the second level (HC 6:196–97).

The call to build so large a structure taxed the resources of a destitute people. The final cost exceeded $1,000,000. Funds came largely from tithes and offerings of Church members, some donating their life savings. Many gave months of physical labor with little or no remuneration, working from early morning until sundown, even during harsh weather.

Stone for the building was quarried near the city. Wood was brought in from Wisconsin in the form of huge rafts of sawed lumber, which were floated down the Mississippi to Nauvoo. Some British converts contributed a large bell weighing over 1,500 pounds. As the Saints left Nauvoo, the bell was removed and taken west as part of the migration, where it was later mounted on a tower on Temple Square, Salt Lake City.

The main feature at the basement level was a large white limestone laver resting on the backs and shoulders of twelve life-sized stone oxen. This was the baptismal font to be used particularly for the ORDINANCE OF BAPTISM FOR THE DEAD. The basement floor was paved with brick. The first story contained a large room in the center, which served as an auditorium. At each end of this large hall were elaborate pulpits, each graded into four tiers of seats to accommodate the AARONIC PRIESTHOOD and MELCHIZEDEK PRIESTHOOD.