Joseph Smith described the Urim and Thummim as "two transparent stones set in the rim of a [silver] bow fastened to a breast plate" (HC 4:537; JS—H 1:35). Biblical evidence allows no conclusive description, except that it was placed in a breastplate over the heart (Ex. 28:30; Lev. 8:8).

Urim and Thummim is the transliteration of two Hebrew words meaning, respectively, "light(s)" and "wholeness(es)" or "perfection(s)." While it is usually assumed that the -im ending on both words represents the Hebrew masculine plural suffix, other explanations are possible.

The Urim and Thummim to be used during and after the Millennium will have a functional similarity to the Urim and Thummim mentioned above. God's dwelling place is called a Urim and Thummim; and the white stone of Revelation 2:17 is to become a Urim and Thummim for inheritors of the Celestial Kingdom (D&C 130:8–10).

PAUL Y. HOSKISSON

UTAH EXPEDITION

The Utah War of 1857–1858 was the largest military operation in the United States between the times of the Mexican War and the Civil War. It pitted the Mormon militia, called the Nauvoo Legion, against the army and government of the United States in a bloodless but costly confrontation that stemmed from the badly handled attempt by the administration of President James Buchanan to replace Brigham Young as governor of Utah Territory. It delayed, but did not prevent, the installation of Governor Alfred Cumming, and it had a significant impact on the territory, its predominantly Latter-day Saint inhabitants, and the Church itself. Because the conflict resulted from misunderstandings that were distorted by time and distance, had the transcontinental telegraph been completed in 1857 instead of 1861, the expedition almost certainly would not have occurred.

The decision to replace Governor Young was inevitable, given the national reaction to the Church's 1852 announcement of plural marriage and Republican charges in the campaign of 1856 that the Democrats favored the "twin relics of barbarism"—polygamy and slavery. The method chosen to implement that decision, however, is still puzzling. Apparently influenced by reports from Judge W. E. Drummond and other former territorial officials, Buchanan and his cabinet decided that the Latter-day Saints would reject a non-Mormon governor. So, without investigation, mail service to Utah was suspended and 2,500 troops led by Albert Sidney Johnston were ordered to accompany Cumming to Great Salt Lake City.

Remembering earlier difficulties with troops and perhaps swayed by the arid of the recent reformation movement (see Reformation [LDS] of 1856–1857), Church leaders interpreted the army's unannounced coming as religious persecution and decided to resist. Brigham Young, still acting as governor, declared martial law and deployed the Nauvoo Legion to delay the troops with "scorched earth" tactics. Harassing actions, including burning three supply trains and capturing hundreds of government cattle, forced Johnston's expedition and the accompanying civil officials into winter quarters at Camp Scott and Eckelsville, near burned-out Fort Bridger, some 100 mountainous miles east of Salt Lake City.

During the winter both sides strengthened their forces. Congress, over almost unanimous Republican opposition, authorized two new volunteer regiments, and Buchanan, Secretary of War John B. Floyd, and Army Chief of Staff Winfield Scott assigned 3,000 additional regular troops to reinforce the Utah Expedition. Meanwhile, Utah communities were called upon to equip a thousand men for a spring campaign. Predictions of hostilities came from LDS pulpits, Camp Scott, and the national press.

There is persuasive evidence, however, that Brigham Young never intended to force a military showdown. He and other leaders often spoke of abandoning and burning their settlements rather than permitting their occupation by enemies, as had happened in Missouri and Illinois.

That Brigham Young hoped for a diplomatic solution is clear from his early appeal to Thomas L. Kane, the influential Pennsylvanian who had for ten years been a friend of the Mormons. Soon after Christmas, Kane received Buchanan's permission to go to Utah, via Panama and California, as an unofficial mediator. Reaching Salt Lake City late in February, he found Church leaders ready for peace but distrustful. When the first reports of Kane's contacts with General Johnston were discouraging, the apprehension was reinforced.

The "Move South" resulted. President Young announced on March 23, 1858, that all settlements in northern Utah must be abandoned and prepared
PROCLAMATION
BY THE GOVERNOR.

CITIZENS OF UTAH—

The result has been to make them feel as if they were sole masters of the country, and that they were the sole judges of the conduct of their government. The Constitution of our country guarantees to us all the rights and privileges inherent in a free state.

The Constitution of our country guarantees to us all the rights and privileges inherent in a free state. The Constitution of our country guarantees to us all the rights and privileges inherent in a free state. The Constitution of our country guarantees to us all the rights and privileges inherent in a free state.

BRIGHAM YOUNG.


RICHARD D. POLL

UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

Printed from 1910 to 1940 by the Genealogical Society of Utah, *Utah Genealogical and Historical Magazine* provided instruction for local Church leaders and members on how to do genealogy and submit names of ancestors for temple ordinances. It often contained material for ward genealogical classes and reports about stake activities in genealogy and temple work. For serious genealogists, it contained articles on sources and methodology. It also printed genealogies, biographies, and news about activities of the Genealogical Society of Utah and its library.

In 1940 the role of the Utah Genealogical Society in directing genealogical and temple activities among the Latter-day Saints was changed, and with it, the need for its magazine as a separate publication. Its last issue (October 1940) announced that the First Presidency had assigned responsibility for genealogical and temple activities to local priesthood leaders. From this time on, genealogy columns began to appear as regular features in the *Instructor* and the *Improvement Era*, and later in the *Church News*, which became the new forum for official Church statements about genealogy and temple activities.

RAYMOND S. WRIGHT III

UTAH STATEHOOD

By 1847, experience had clearly taught the Latter-day Saints the importance of obtaining more political autonomy and protection than was offered by a territorial government, whose federally appointed officials would have little sympathy for the LDS way of life (see POLITICS: POLITICAL HISTORY). Therefore, from the time the Mormon pioneers arrived in the Great Basin, they fervently sought statehood and self-government. In 1850, 1856, 1862, 1867, 1872, and 1882, LDS representatives made appeals for statehood to the U.S. Congress, all to no avail. In fact, statehood seemed to become more elusive as time went on, because those opposed to Utah statehood could generate emotional opposition through the issue of plural marriage. In 1865, Schuyler Colfax, Speaker of the U.S. House of Representatives, visited Utah and pointedly warned Brigham Young that his territory could never become a state so long as the Church upheld polygamy. Latter-day Saints persisted in the practice, which for another generation blocked Utah's admission as a state.

After the U.S. Supreme Court ruled decisively against plural marriage in 1879 (see REYNOLDS V. UNITED STATES), federal officials began to enforce laws more firmly during what became known as the antipolygamy raid (see ANTIPOLYGAMY LEGISLATION). The Edmunds-Tucker Act of 1887, intended to bar polygamists from voting, was still pending in Congress when LDS agents secured approval from President Grover Cleveland's administration and from President of the Church John Taylor for a strategy of seeking statehood by accepting a Utah constitution prohibiting plural marriage. President Taylor's belief in plural marriage remained unaltered, but he recognized that elected state officials would likely enforce marriage laws more leniently than appointed federal officials had done. In mid-1887 such a constitution was framed and ratified in Utah. Despite these efforts, congressional Democrats balked at delivering statehood until the Church gave up polygamy.

Soon thereafter, the First Presidency of the Church, acting as a committee on statehood, began working with members of the Republican party. Some Republicans had been hostile to the Church and its marriage practices; others recognized the value of the Mormon vote throughout the West. With the assistance of friendly Republican party leaders, George Q. Cannon, counselor in the First Presidency, and others thwarted a proposed law that would have disfranchised all LDS voters, not just the polygamists. Yet, the threat of such legislation persisted, along with the even more ominous peril that the four Utah TEMPLES stood in danger of being confiscated under provisions of the Edmunds-Tucker Act.

Church leaders early faced the irony that the statehood and home rule desired as an additional protection for the Church and its institutions could seemingly be obtained only by yielding a part of the religious life they wished to protect. With ever