

ENCYCLOPEDIA OF MORMONISM



Edited by
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of The Church of Jesus Christ of Latter-day Saints*

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It was adopted as the official magazine for the Young Ladies Mutual Improvement Association (see YOUNG WOMEN) in 1897. She founded the Utah Woman's Press Club, became press chairman of the National Council of Women, and founded the RELIEF SOCIETY MAGAZINE, which she edited until 1922. She wrote biographies of Lydia Knight and of her father, Brigham Young, novels including *John Stevens' Courtship* and *The Prince of Ur*, a pamphlet entitled the "Teachings of Brigham Young," and a history of women in the Church, on which she was still working at the time of her death.

Concern for women's achievements was a prominent force in Susa Gates's life. During the 1890s, while she was most occupied with raising her own children, she became a charter member of the National Household Economic Association and was a representative to women's congresses in Denver, Washington, D.C., Toronto, and London, where she was invited to speak on the topic "Equal Moral Standards for Men and Women" and where she joined other women of the International Council, including Susan B. Anthony, for tea with Queen Victoria.

At the turn of the century, Susa suffered a nervous and physical breakdown. Ill for three years, she was forced to terminate a mission that she and her husband had begun in 1902. A priesthood blessing that promised her she would live to do temple work marked the beginning of her recovery. She underwent a year of intense spiritual introspection and later wrote of that period, "I disciplined my taste, my desires and my impulses—severely disciplining my appetite, my tongue, my acts . . . and how I prayed!" (Person, p. 212). While maintaining her commitments to family and women's advancement, she focused her energy on genealogy and temple work.

In 1906, Susa Young Gates organized genealogical departments in two newspapers, the *Inter Mountain Republican* and the *Deseret News*, and wrote columns for both papers over the next ten years. She produced instructional manuals for genealogists, devised a systematic index of names for the Church, and published the *Surname Book and Racial History*. In 1915, she introduced genealogical class work at the International Genealogy Conference in San Francisco and became head of the Research Department and Library of the Genealogical Society of Utah in 1923. She personally cataloged more than 16,000 names of the Young fam-

ily. She spent much time in the last years of her life doing ordinance work in the Salt Lake Temple with her husband. She died on May 27, 1933.

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LOUISE PLUMMER

GATHERING

For Latter-day Saints, the gathering of ISRAEL involves bringing together the heirs of the covenant to designated places where they can enjoy the blessings of temples (see ABRAHAMIC COVENANT; COVENANT ISRAEL; PROMISED LAND). Latter-day Saints believe in "the literal gathering of Israel" and hold that, along with a vital future role for the Old World Jerusalem, "Zion (the New Jerusalem) will be built upon the American continent" (A of F 10). Church members still look for an eventual temple and permanent headquarters to be built in ZION, a NEW JERUSALEM in Missouri.

Early Latter-day Saints first encountered the concept of a New Jerusalem separate from the Old World Jerusalem in Book of Mormon prophecies that the land of America was to be "the place of the New Jerusalem" (3 Ne. 20:22; Ether 13:3). More information came in September 1830, soon after the Church was organized, when a revelation mentioned building a New Jerusalem near the Missouri River at a location soon to be revealed (D&C 28:9). Another revelation that same month enjoined the Saints to "bring to pass the gathering of [the Lord's] elect," suggesting both the work of missionaries and the physical gathering of the faithful to a designated location. It also stressed that the Saints should be "gathered in unto one place" (D&C 29:7–8).

In NAUVOO, Joseph SMITH taught that "in any age of the world" the object of gathering the people of God was the same—"to build unto the Lord an house whereby he could reveal unto his people the ordinances" of his temple (WJS, p. 212). The gathering was necessary to build a temple, and a temple was a prerequisite for the establishment of

Zion. Consequently, at each of the Saints' headquarters gathering places, a temple site was designated, and in KIRTLAND, Nauvoo, and Salt Lake City, temples were constructed. Gathering also provided a refuge, a place for mutual protection and spiritual reinforcement and instruction. It strengthened LDS communities and brought economic and political benefits as well (*see CITY PLANNING*).

The Kirtland area in northeastern Ohio was the first gathering place. But when converts from New York arrived there in May 1831, they learned that Ohio would be a gathering place only "for a little season" (D&C 51:16). Some left that same year for Missouri once it was revealed that Zion was to be built in Jackson County, Missouri, a land "appointed and consecrated for the gathering of the saints" (D&C 57:1-3; *see also MISSOURI: LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES*).

For the following seven years the Church had two gathering places—Ohio, the site of the Saints' first temple, and Missouri, the site of the City of Zion. However, in 1838, less than two years after the dedication of the KIRTLAND TEMPLE, opposition drove the Ohio faithful from that temple-city. The persecution in Missouri that earlier had forced the Saints from Jackson County now forced them from their new headquarters in Far West, Missouri, before temples could be built (*see MISSOURI CONFLICT*). Between 1839 and 1846, Latter-day Saints gathered by the thousands at Nauvoo, Illinois, where they again completed a temple before leaving, in the face of violence, for a gathering place in the Rocky Mountains (*see SALT LAKE VALLEY; WESTWARD MIGRATION*).

Although the major current purposes for gathering the faithful into a single place have been accomplished, belief in the necessity of gathering the elect continues. Members in all parts of the world are now encouraged to remain in their own communities and "build Zion" in their own wards and stakes (*see IMMIGRATION AND EMIGRATION*). Temples have now been built in many countries, and missionaries further the establishment of Zion by gathering "the pure in heart" (D&C 97:21) to the stakes of Zion throughout the world.

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RONALD D. DENNIS

GENEALOGICAL SOCIETY OF UTAH

The Genealogical Society of Utah, organized in 1894, became The Genealogical Society of The Church of Jesus Christ of Latter-day Saints in 1944. In 1976 it became The Genealogical Department, and in 1987 the name was changed to The Family History Department. Each name change brought renewed emphasis and expanded resources to further the search for ancestors. The name Genealogical Society still continues as the microfilm section of the Family History Department of the Church.

The central purpose of the organization is expressed in a statement by Elder Joseph Fielding SMITH: "Salvation for the dead is the system whereunder those who would have accepted the gospel in this life, had they been permitted to hear it, will have the chance to accept it in the spirit world, and will then be entitled to all the blessings which passed them by in mortality" (DS 2:100-196). Provisions have been made, therefore, for the living to provide, vicariously, ordinances of salvation for their deceased family forebears and friends. This cannot be done without information about the dead.

In April 1894, President Wilford WOODRUFF said, "We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers . . . and run this chain as far as you can get it" (Durham, p. 157). On November 13, 1894, the FIRST PRESIDENCY of the Church authorized the organization of the Genealogical Society of Utah as an aid to genealogical research, and appointed Franklin D. Richards president. Of this beginning Archibald F. Bennett, a later executive secretary, gave the following historical summary: "It was to be benevolent, educational, and religious in purpose—benevolent in gathering together into a library books that would help the people trace their ancestry; educational in teaching the people how to trace their ancestry . . . ; religious in that they would do all in their power to encourage the people to perform in the temples all the necessary ordinances" (Genealogical Society of Utah, minutes, Nov. 13, 1894, Genealogical Department of the Church).

Some of the widely known facilities and resources that have been established over the past century to facilitate these purposes are: (1) the