

Symbols of the LDS Relief Society

Connie Lamb

The word *symbol* derived from the Greek words *syn*, or “together,” and *ballein*, “to throw.” When combined, the words come to mean “things thrown together.” As such, a symbol has come to signify anything chosen to represent something else, especially an object used to typify a quality or abstract idea. Further, a symbol only has the meaning people give to it, and it must be generally agreed upon. Frederick Dillistone has commented that people cannot live without symbols because people create, respond, and communicate through them. Religious symbols are common because they evoke feelings, memories, relationships, and connections. Dillistone writes: “Wherever religion flourishes, there it will be found that symbols—verbal, visual, or dramatic—are in constant use.”¹

Symbolic meaning certainly applies to the Latter-day Saints. For example, on April 28, 1842, while addressing members of the Nauvoo Female Relief Society, Joseph Smith stated: “I now turn the key to you in the name of God and this Society shall rejoice, and knowledge and intelligence shall flow down from this time—this is the beginning of better days, to this Society.”² Thereafter, the key of which he spoke became the first of many symbols that would later become associated with the Relief Society organization of The Church of Jesus Christ of Latter-day Saints. For the LDS Relief Society, symbols like wheat, sego lilies, torches, various buildings,

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and other icons are used to establish identity, communicate concepts, create a sense of belonging, and define qualities.

Early Women's Societies

In the early 1800s, many benevolent groups were formed in the Eastern United States, including groups created by and including women. Constrained by custom and law, and denied access to public power, women created these voluntary organizations which redefined “women’s place” and gave a public dimension to their work. These group efforts were an extension of women’s charitable work. Missionary and mutual aid societies were among the first such groups to appear.³ Women formed these new organizations to alleviate spiritual want, but to also deal with temporal deprivation.⁴ The “benevolent empire” expanded and flourished from the 1790s to the 1830s to include sewing societies, asylums for orphans, shelters for women and children in need, and groups to visit the poor.⁵ In the 1830s, many of these charitable organizations changed significantly, metamorphosing into reform societies that were more liberal and pushed against established roles for women.⁶ The Relief Society sponsored by the LDS Church preferred not to use the benevolent term in its title because of the term’s association with the more secular and strident societies of the time.

Beginnings of the LDS Relief Society

The Relief Society initially began when Sarah M. Kimball and her seamstress, Margaret Cook, discussed the possibility of assisting with the building of the Nauvoo Temple by sewing shirts for the workmen. As neighbor women joined in, the group decided to formally organize a ladies’ society, and Eliza R. Snow was invited to write a constitution and bylaws, which she presented to Joseph Smith. His response, however, was unexpected: he suggested that he had something better for the women.⁷ On March 17, 1842, twenty women gathered in a room above the Prophet’s Red Brick Store to take part in the organizational meeting, organized under the authority of the priesthood. During the course of the meeting the Prophet encouraged the women to search after objects of charity and administer to their wants, provoke the brethren to good works in looking after the poor, and strengthen the virtues of the community.⁸ Because of its directive and choice to assist those in need, the name chosen was the Female Relief Society of Nauvoo.⁹ Thus, *relief* became the focus and the catchword of the organization, whose concept and its embodiment have continued through the years. Lucy Mack Smith’s famous statement at the second meeting expressed an additional objective of the organization: “This institution is a good one. . . . We must



Joseph Smith's Red Brick Store, Nauvoo, Illinois, date unknown, before 1890. The organizational meeting of the Nauvoo Female Relief Society took place on March 17, 1842, in the second story of the store.



Community of Christ (formerly RLDS) 1980 reconstruction of Joseph Smith's Red Brick Store, Nauvoo, Illinois, October 2006. Photograph by Alexander L. Baugh.

cherish one another, watch over one another, and gain instruction, that we may all sit down in Heaven together.”¹⁰ Thus the major purposes of Relief Society were to assist the poor, save souls, and be instructed in the restored gospel—themes that would become evident in later symbols. Because of persecution and other problems, the Relief Society existed in Nauvoo for only two years. The last meeting was held March 16, 1844, and Relief Society was not revived as a Church-wide organization until the 1860s.

Names

Following the establishment of the LDS Church in the Rocky Mountain region, some women created “ad hoc” Relief Societies, following the pattern of the original Nauvoo organization. It was not until 1866 that President Brigham Young called Eliza R. Snow as General Relief Society president and asked her and other leading women to help bishops reestablish Relief Societies in their wards. Since they were no longer in Nauvoo, “Nauvoo” was not used in the name; and in 1872, “female” was dropped from the name as well, leaving the name simply Relief Society.

During the latter part of the nineteenth century, many LDS women began to join other various women’s clubs and organizations. In response, the LDS Relief Society broadened its identity, hoping to be like other national women’s groups. For example, in 1891, the Relief Society became a charter member of the National Council of Women, and for a time carried the name of “National Women’s Relief Society.”¹¹ Later, President Joseph F. Smith reminded the organization’s leaders that worldly organizations were “men-made or women-made,” while the Relief Society was “divinely made, divinely authorized, divinely instituted, divinely ordained of God to minister for the salvation of the souls of women and men.”¹² Finally, in June 1945, the General Board changed the name to “Relief Society of The Church of Jesus Christ of Latter-day Saints,” which reflected both its ties to the LDS Church as well as its international sisterhood.¹³

Motto and Insignia

In the early 1900s, during the administration of President Emmeline B. Wells, the Relief Society began focusing more on the preservation of its identity. This was partially accomplished with two symbols that were adopted in 1913—the emblem of the sego lily, and the motto “Charity Never Faileth.” The new motto, “Charity Never Faileth,” reflected Joseph Smith’s original directives to exercise charity and to minister to those in temporal or spiritual need (see also 1 Cor. 13:8 and Moroni 7:46). “The emblem and particularly



Relief Society logos.

the motto became enduring symbols of Relief Society, quickly identifying for an ever-expanding membership the society's key purposes.”¹⁴

The earliest published insignia that can be found appeared on the cover of the March 1941 *Relief Society Magazine*. It consisted of an inner circle with the letters R and S intertwined in calligraphy style, including an outer ring with “Charity” at the top and “Never Faileth” at the bottom, and two stars, one on each side, between the words. In preparation for the Relief Society’s centennial celebration the following year, the Society’s leaders decided to have a new insignia designed; an announcement that appeared in the March 1941 issue of the *Improvement Era* which read, “As part of extensive plans for a huge centennial observance in 1942, a search is being made for an

appropriate insignia to mark the one hundredth year of the organization.” Letters were sent to the art departments of several colleges and universities inviting students to submit sketches for the insignia.¹⁵ The March 26, 1941, Relief Society board minutes indicate that none of the designs received from art students at the schools was satisfactory, and discussion continued. A note in the September 1941 *Improvement Era* reported that the Relief Society Board had finally selected a design created by Jack Sears, a nationally known artist and an art professor at the University of Utah from 1919 to 1943. His design included the letters *R* and *S* intertwined in a circle in the center and an outer circle with the motto “Charity Never Faileth” at the top, the dates 1842 and 1942 at the bottom, and two heads of wheat. Also added to the logo was a torch between the dates, its rays shooting outward between the two circles, emphasizing the knowledge from heaven (referred to by Joseph Smith) that would pour down upon the organization.¹⁶ Throughout the years, this version of the insignia (minus the year 1942) has become the visual symbol for the Relief Society.

In response to numerous requests, an official membership pin was created, adapted from the insignia. It was made of blue and gold baked French enamel with the monogram *RS* in the center. In an outer circle with a scalloped border was inscribed the motto, two sheaves of wheat, and the year 1842, so it would be appropriate for continued use. A commemorative plate with a scene depicting the organizational meeting of the Relief Society in Nauvoo also became a popular souvenir, along with a centennial history titled *A Centenary of Relief Society, 1842–1942*, and a book of poetry, *Our Legacy: Relief Society Centennial Anthology of Verse*, edited by Annie Wells Cannon.

A year before the centennial, the Relief Society entered in the Pioneer Day Parade a float entitled “Eternal Progress.” The float depicted the steady climb of the women of the Church toward “light” and “truth.” Women who represented various Relief Society activities, such as music, education, sewing, and social welfare, stood on terraces that led up to the top terrace where a golden-haired figure, the “Spirit of Relief Society,” stood holding a golden torch and a crown symbolizing truth and light.¹⁷ These various aspects of the float symbolized the origin and expansion of Relief Society and the good works of its members.

Sego Lily

The Relief Society’s beautiful and historically significant emblem, the sego lily, has been used by the society for many years.¹⁸ Utah women took an early step in glorifying the sego lily in 1892 when they prepared a display for the Woman’s Building at the Chicago Columbian Exposition. The display,

designed to reflect Utahns' industriousness and love of beauty, included two portieres made of Utah silk and graced by an embroidered sego lily motif.¹⁹ Significantly, in March 1911, Utah lawmakers chose the sego lily as the state flower. Two years later, in early 1913, Clarissa Williams, a counselor in the General Relief Society Presidency (who was also married to the state senator who had introduced the state flower bill), joined with her associates on the Relief Society Board in designating the sego lily as the official emblem of the society because of "its usefulness in sustaining life in the early pioneer settlements."²⁰

The white and purple flower grew abundantly in the foothills along the Wasatch range, and the bulbs were eaten by the early pioneers, especially when threatened by starvation during the winter of 1848–49.²¹ As such, it symbolized many things, including a source of life, the faith of the early Saints, beauty, chastity, and the mercy of God. Reference to the sego lily was made in the Relief Society minutes of December 10, 1913 in connection with the cover design of the forthcoming publication *Relief Society Guide*. The minutes read: "Alice M. Horne has drawn a very beautiful cover in a conventional design with two colors, using the sego lily (the emblem of Relief Society and the State) as motif."²² As the Relief Society emblem, the sego lily adorned the borders of *Relief Society Magazine* covers during the years 1914, 1917, and 1923. In following years, individual photographs or drawings of sego lilies often served as covers or illustrations within different Relief Society magazines. The covers of the 1914 Relief Society bulletins show a sego lily in a vase on which is inscribed the Relief Society motto. This image brings to mind the suffering of the pioneers, which is a great heritage for members of the LDS Church. Poems about the sego lily are also found in four issues of the magazine, and an original legend of the sego lily was published in 1938. In each of the Relief Society rooms of the Orem Park Stake ward buildings hangs a framed painting of sego lilies in a vase with the Relief Society logo painted on it. Lovingly made by a convert, Ute Walker, these paintings demonstrate her love for the society to which millions belong and whose members use God-given talents to bless others. Yet, in spite of its previous use and symbolism, this emblem is no longer prominent in Relief



Sego lily, emblem of Relief Society since 1913.

Society because of the distance in time from the privations of pioneer life, which make the symbol much less poignant than it once was.²³

Colors

The colors of Relief Society, blue and gold, were officially adopted by the Relief Society Board in 1931 during Louise Robinson's presidency.²⁴ These two colors, along with white, had been used in the organization for many years. The earliest known reference to them appears in the 1896 general board minutes. The Relief Society minutes of March 11, 1931 reads: "The subject of the Relief Society colors was then brought before the meeting and the advisability of holding to the gold and white, which seemed to have become by common consent the colors of Relief Society was considered." However, counselor Amy Brown Lyman made a motion that the matter of colors be tabled for one week. In the meeting of March 25, a motion was made to reconsider the question which colors to adopt. After much discussion, "it was decided upon the motion of Hazel Greenwood, seconded by Lalene Hart, that the official colors of the Relief Society be gold and blue, these colors to be definitely announced in the handbook as the official colors of the Relief Society. This motion carried unanimously." No significance is attached to the selection of these particular colors, but they have been used in many ways, especially in the insignia.²⁵

Wheat

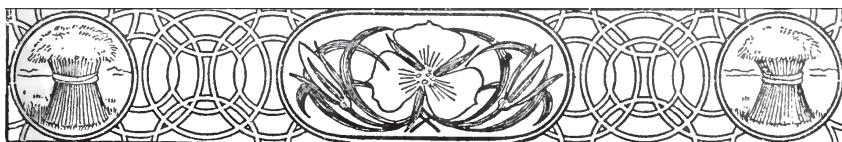
In the fall of 1876, President Brigham Young gave Emmeline B. Wells, the associate editor of the *Woman's Exponent*, the task of writing an editorial to encourage the women of the Church to save grain. In November 1876, a central grain committee was formed with Wells as chair. Women throughout the Church became involved by raising wheat, gleaning the fields, and buying wheat with funds raised in various ways. In subsequent years the wheat collected was used to feed the poor, give seed to farmers whose crops had failed, and provide wheat and flour in times of natural disasters. Wheat was sent to victims of the San Francisco earthquake of 1906, as well as to China during a famine in 1907. During World War I, the United States government purchased over 200,000 bushels of wheat from the Relief Society for the war effort.²⁶ On that occasion, Clarissa Williams wrote about how proud the women of the Church were to perform this service for a glorious cause, despite the difficulty of gathering the wheat. By 1940, most of the Relief Society wheat was turned over to the Presiding Bishopric through a trust fund, to be used for welfare purposes.²⁷ In 1978, at a General Welfare meeting, Relief Society President Barbara Smith presented to

the First Presidency a scroll symbolically decorated with stalks of wheat, representing 226,291 bushels of Relief Society wheat with a net worth of over one and a half million dollars, thus relinquishing the last of its private holdings.²⁸ Because of the intense work of Relief Society members and the significance of wheat to their cause of charity, wheat became ingrained as a symbol of Relief Society and its basic purpose. It is an appropriate symbol for Relief Society not only because of its association with assisting the poor and growing in intellect and spirit, but also as a reminder of the Bread of Life, the Author of our salvation.

With wheat as a symbol, art designers of the *Relief Society Magazine* integrated sheaves of wheat into the magazine's borders in the art-deco style of the period.²⁹ From those years of Mormon women gathering and storing wheat came a work ethic synonymous with Relief Society. It became such a significant symbol that wheat sheaves were added to the Relief Society insignia, which is still used today. A song about wheat written by Susa Young Gates, with music by Evan Stephens and dedicated to Emmeline Wells, was published in the February 1915 *Relief Society Magazine*. Wheat was also used on Relief Society floats in the Pioneer Day parades. One example is the

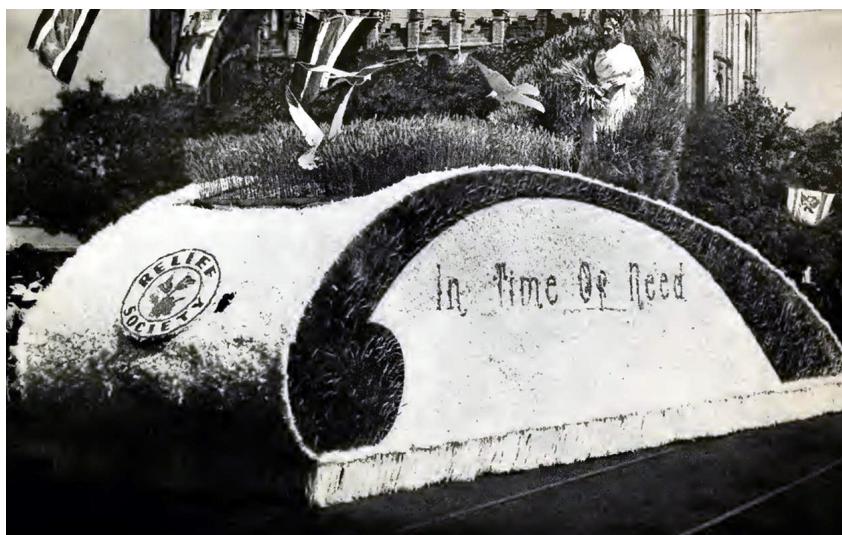


LDS Relief Society Building, Salt Lake City, Utah, May 15, 2013. The building includes decorative wheat ornamentations. Photograph by Rebecca Strein.



Motif showing the sego lily and wheat as emblems of the Relief Society. The motif appeared in a number of issues of the *Relief Society Magazine*.

float from the 1940 parade, shown and described in the August *Relief Society Magazine*. The design was a float made of glittering wheat (gilt-sprayed) against a background of white, with seagulls hovering above the grain. The float was titled “In Time of Need,” which tied directly to the wheat motif and its relationship to Relief Society. In the essay accompanying the picture of the float, the author, Mary Grant Judd explained “Just as wheat is basically fundamental to life, so we believe the functions of Relief Society are important to human welfare.” She continued by suggesting that the theme of the float alluded to both the seagulls’ rescue of the pioneers from starvation, and the Relief Society’s assisting hand in gathering seeds and wheat to be used when crops were scarce, war raged, or natural disasters struck.³⁰ The symbols of the sego lily, motto, colors, and wheat have been used in many ways over the years—on banners, floats, and jewelry, and in publications. The wheat sheaves motif on the Relief Society Building in Salt Lake City is a prominent and continuous symbol of the work of the Relief Society.



Relief Society float from the 1940 July 24th Pioneer Day Parade.

Buildings

It all began in a building—the Red Brick Store in Nauvoo, which has since come to signify Relief Society’s beginning as a charitable organization. In the early years of the Utah-based Church, ward Relief Societies had their own halls separate from the meetinghouses or chapels. As Francaviglia notes in his book on Mormon landscapes, most early settlements in the Mormon region were built around a public park-like square, a regular block that contained the LDS chapel, a schoolhouse, a Relief Society hall, and sometimes a tithing office and recreation hall.³¹ For the women, the Relief Society hall was a place of their own used for meetings, sewing, remodeling clothes, preparing burial clothing, making quilts and carpets, and holding socials. The first hall was built in the Salt Lake City Fifteenth Ward. Sarah M. Kimball laid the cornerstone of this building in 1868, using a silver trowel and mallet. Halls varied from log cabins to frame, adobe, brick, and rock buildings. Funds to pay for the building were raised by the Relief Society women through bazaars, entertainment programs, dinners, wheat sales, donations, and even “Sunday eggs,” which were eggs laid and collected on Sunday and then donated to the Relief Society. Men assisted in building the halls, which were well-furnished and served the ward Relief Society groups for many years. In 1921, however, the presiding bishopric discouraged local Societies from building separate halls and began providing space for the sisters in the ward meeting houses. Some of the halls were torn down as the towns grew and the halls were no longer needed, but a few have been preserved and serve as museums or for

Relief Society Hall, Richmond, Utah, 2010.

Photograph by Alexander L. Baugh





Relief Society granary, Brigham City, Utah, 2011. Photograph by Connie Lamb.



LDS Relief Society Building, Salt Lake City, Utah.

other purposes.³² The stone and brick halls were often built in the Greek Revival style and may have borne symbolic decorations. During their time, Relief Society halls were a definite and prominent element in Mormon townscape.³³

Other buildings associated with the Relief Society organization were the granaries in which wheat was stored. Many were built during the years of the grain-saving project, although few remain today. These buildings are evidence of the faith, obedience, and industry of pioneer women.³⁴

Today, the ultimate symbolic building is the Relief Society building in Salt Lake City, which houses the offices of the LDS women's organizations—Relief Society, Young Women, and also the Primary. The building was first proposed in the late 1800s. The women were considering buying land for a building when the First Presidency offered them a lot across the street, east of the Salt Lake Temple. Fundraising began in 1900 and continued for several years in an effort to obtain the required \$20,000 amount. However, to the great disappointment of the Relief Society, the First Presidency decided that a Presiding Bishop's building was to be built on the lot, and the Relief Society would be given offices in it. Although discouraged over not having their own building, the Relief Society used the second floor suite for many years. Their hopes for their own headquarters, however, were renewed after the World War II. Under the direction of Belle Spafford, and with the consent of LDS Church President George Albert Smith, over half a million dollars was raised, much of it by the Relief Society itself, and plans from architect George Cannon Young were requested. After the Presiding Bishop's building was dismantled, ground was broken for the long-awaited Relief Society building on October 1, 1953. Following its completion, it was dedicated by President David O. McKay on October 3, 1956, on the same lot the Relief Society had originally been promised. At its dedication, President Spafford said that it "represents the spirit and character of Latter-day Saint womanhood in its strength, its beauty, and its usefulness."³⁵ Since its construction, the Relief Society Building thus became a significant showcase for the industry and activities of the Society.³⁶ Heidi S. Swinton and LaRene Gaunt have written: "For LDS women, this building is more than an office building; it is a place where women can gather, learn from educational displays, and hear the testimonies of auxiliary leaders. . . . It stands today, as it did when it was dedicated, as an example of service and sacrifice."³⁷

Statues and Monuments

Various statues and monuments symbolizing the Relief Society organization and the roles of women have been erected over the years. Adjacent



Monument to Women Memorial Garden, Nauvoo, Illinois, 2012. Photograph by Alexander L. Baugh.



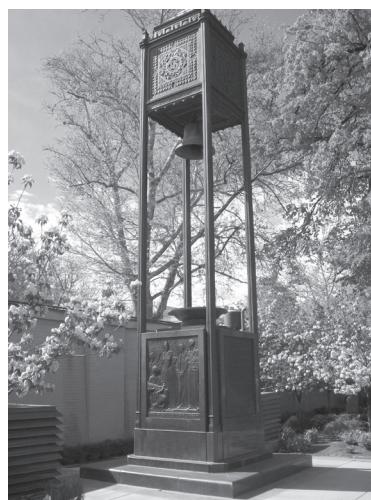
Joseph and Emma Smith statue,
Monument to Women Memorial Garden,
Nauvoo, Illinois, May 2013. Photograph
by Alexander L. Baugh.

to the Historic Nauvoo Visitors' Center is the Monument to Women Memorial Garden. Brick walkways guide visitors to a series of statues. At the north end of the garden rests a statue of Joseph Smith giving a five-dollar gold coin to Emma Smith, his wife and the first General President of the Relief Society, with the statement "All I have to give to the poor I shall give to this society."³⁸ This statue stands as a symbol of charitable work, the legacy of Relief Society.

The history of the Monument to Women Memorial Garden is an intriguing one. In the 1970s, during a time when woman's role in society was questioned and scrutinized, the Relief Society presidency determined to have an array of statues created and placed in a garden setting behind the visitors' center in Nauvoo, Illinois, representing the various stewardships and responsibilities of women. In the June 1975 Relief Society conference, an announcement was made that the memorial would express the eternal value and potential of women, and that it would do more good than a conference speech or a press release. The monument was to be of heroic proportions, symbolic of women of the past, present, and future, while standing as a symbol of womanhood as conceived from a Latter-day Saint point of view. Thirteen statues were sculpted—two by Florence Hansen, and eleven by Dennis Smith, who also designed the project and said that he hoped the statues would go beyond the "activities" portrayal, but would also convey the universal qualities of womanhood. The two-acre memorial and statues were dedicated by



Relief Society commemorative marker,
Monument to Women Memorial
Garden, Nauvoo, Illinois, 2002.
Photograph by Alexander L. Baugh.



Relief Society campanile, Temple
Square, Salt Lake City, Utah, May 15,
2013. Photograph by Rebecca Strein.

President Spencer W. Kimball in March 1976. The statues show the circles of a woman's influence in the home, Church, and community. Thus the key that Joseph Smith turned in women's behalf could mean that Relief Society is the key to womanhood itself, including all the complex facets of a woman's eternal soul.³⁹

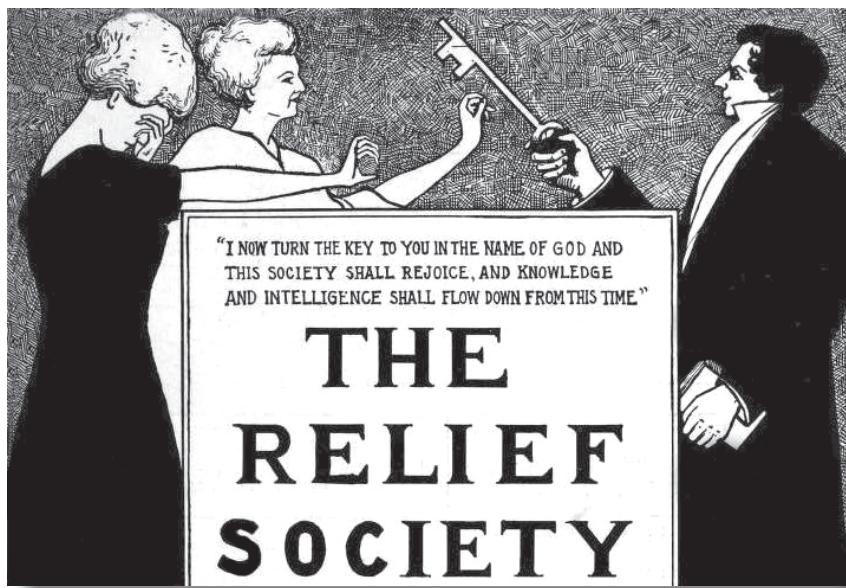
Adjacent to the Nauvoo Visitors' Center is another monument to the Relief Society, initiated by George Albert Smith. Addressing the General Relief Society Conference in October 1932, he said: "We have been marking the pioneer trails. I may get myself into difficulty by making a recommendation, but I think there is one thing lacking in the City of Nauvoo. There ought to be a monument to the Relief Society in that city."⁴⁰ Less than a year later, and despite the deepening economic depression, the monument became a reality. The monument was first placed on the grounds where Joseph Smith's Red Brick Store originally stood. Dedication services were held on July 26, 1933, with many Church officials, descendants of Joseph and Emma Smith, local dignitaries, and the general public present. In 1952, at the request of the RLDS church (now the Community of Christ), which owned the property, the monument was moved to the entrance of the Memorial Gardens at the LDS Nauvoo Visitors' Center. The plaque on the monument bears the image of the Red Brick Store and a text expressing the purpose of the monument. It also includes the names of the original charter members of the Relief Society, the purposes of the organization, current leaders, and a short history.⁴¹ This monument along with the statues, constitute tangible reminders of the importance of Relief Society within the Church and the valuable contributions of its members.

One other monument is of note. As a permanent centennial memorial from the Relief Society organization to the LDS Church, a campanile, or bell tower, was planned for Temple Square to house the famous Nauvoo Temple bell. However, because of World War II, its erection was postponed and the bell tower was not actually completed until 1966. Designed by Salt Lake architect Lorenzo S. Young, grandson of Brigham Young, the tower is twenty-five feet high, with the upper part made of bronze grill-work to harmonize with the historic bell. The monogram *RS* and the beehive are used as motifs. At the base are four plaques by Utah-born sculptor Avard T. Fairbanks. Two of the plaques portray the twofold work of the Relief Society, "Benevolence" and "Education." A third plaque commemorates the pioneering spirit of the Church. A fourth plaque is inscribed with the story of the Nauvoo Bell and dedicates the memorial to the valiant women of the Church who "have nourished the hungry, clothed the needy, nursed the sick, buoyed up the discouraged and disconsolate, and tenderly prepared the dead for burial."⁴² Dedicated to the foremothers of LDS women today, the campanile is a symbol

of both the changes in and continuation of the purposes of Relief Society and the activities of its members.

Conclusion

In 1945, President George Albert Smith explained the significance of Joseph Smith's statement about turning the key to Mormon women: "When the Prophet Joseph Smith turned the key for the emancipation of womankind, it was turned for all the world, and from generation to generation the number of women who can enjoy the blessings of religious liberty and civil liberty has been increasing."⁴³ The purposes of Relief Society demonstrate this truth: the women of the Church have gained knowledge through the light of the gospel, used their time and talents for charitable actions, and assisted each other in saving souls. The symbols of Relief Society—including the key Joseph Smith referred to—the motto, the sego lily, wheat, torches, and various buildings and statues—are visual representations of what the organization stands for in its unity, righteous living, and charitable work.



Portion of an illustration by Joseph A. F. Averett representing Joseph Smith turning "the key" to the women of the Nauvoo Female Relief Society. The drawing appeared on the front cover of the *Relief Society Magazine* 23, no. 3 (March 1936).

Notes

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3. Sandra Schackel, “Becoming Visible: Women in American History.” *Idaho Yesterdays* 4, no. 3 (1997): 6.
4. Anne M. Boylan, “Women in Groups: An Analysis of Women’s Benevolent Organizations in New York and Boston,” *The Journal of American History* 71, no. 3 (1984): 497.
5. Schackel, “Becoming Visible,” 6.
6. Boylan, “Women in Groups,” 497.
7. Jill Mulvay Derr, Janath Russell Cannon, and Maureen Ursenbach Beecher, *Women of Covenant: The Story of Relief Society* (Salt Lake City: Deseret Book Company, 1992), 26–27.
8. Nauvoo Relief Society Minute Book, March 17, 1842, 12–13; see also Derr, et al., *Women of Covenant*, 30; and *A Centenary of Relief Society, 1842–1942* (Salt Lake City: General Board of Relief Society, The Church of Jesus Christ of Latter-day Saints, 1942), 14–15.
9. Derr, et al., *Women of Covenant*, 31.
10. As cited in *A Centenary of Relief Society*, 16.
11. Derr, et al., *Women of Covenant*, 217–18.
12. Derr, et al., *Women of Covenant*, 18.
13. Derr, et al., *Women of Covenant*, 307.
14. Derr, et al., *Women of the Covenant*, 194.
15. “Relief Society Approaches Ninety-ninth Anniversary,” *Improvement Era* 44, no. 3 (March 1941): 155–56.
16. “Relief Society Selects Centennial Seal by Jack Sears,” *Improvement Era* 44, no. 9 (September 1941): 542.
17. “Relief Society Pioneer Day Float,” *Relief Society Magazine* 28, no. 8 (August 1941): 509.
18. *History of the Relief Society, 1842–1966* (Salt Lake City: The General Board of Relief Society, The Church of Jesus Christ of Latter-day Saints, 1967) 43.
19. Brian Q. Cannon, “The Sego Lily, Utah’s State Flower,” *Utah Historical Quarterly* 63, no. 1 (1995): 74.
20. Cannon, “The Sego Lily, Utah’s State Flower,” 71; Derr, et al., *Women of Covenant*, 144; B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, 6 vols. (Provo, UT: Corporation of the President, The Church of Jesus Christ of Latter-day Saints, 1965), 3:331.
21. Cannon, “The Sego Lily, Utah’s State Flower,” 71.
22. *History of the Relief Society*, 43.
23. Cannon, “The Sego Lily, Utah’s State Flower,” 74, 82.
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25. As cited in *History of the Relief Society*, 43.
26. Derr, et al., *Women of Covenant*, 72.
27. *A Centenary of Relief Society*, 72–73.
28. Derr, et al., *Women of Covenant*, 355.
29. Derr, et al., *Women of Covenant*, 191.

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31. Richard V. Francaviglia, *The Mormon Landscape: Existence, Creation, and Perception of a Unique Image in the American West* (New York: AMS Press Inc., 1978), 10, 32.
32. *A Centenary of Relief Society*, 67.
33. Francaviglia, *The Mormon Landscape*, 32.
34. *A Centenary of Relief Society*, 73.
35. Belle S. Spafford, "We Built as One," *Relief Society Magazine* 43, no. 12 (December 1956), 801.
36. See Derr, et al., *Women of Covenant*, 174–77, 308–09, 327–29, 364.
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