[Whitney’s Verify the Letter of August 1842]

The letter is copied into Book 2:25-27 then follows on the bottom of page 27:

Territory of Utah  
County of Salt Lake S.S.

Be it known that on this thirteenth day of August A. D. 1869 personally appeared before me, James Jack, a Notary Public in and [for] said County Elizabeth Ann Whitney and Sarah Ann Smith (Kimball) w[ho] was by me sworn in due form of law, and upon their oath say that t[he] foregoing is a true copy of a letter written at Carlos Graingers by President Joseph Smith, dated, Nauvoo August 18th, 18[42] to Newel K. and Elizabeth Ann Whitney and their daughter Sarah Ann Smith who was married or Sealed to President Smith, July 27, 1842. And further that they have this day deposited Said letter in the Historian’s Office in the county and City of Salt Lake

Signed    Elizabeth Ann Whitney
Sarah Ann Smith (Kimball)

Subscribed and Sworn to by
the said Elizabeth Ann Whitney
and Sarah Ann Smith (Kimball)
on this thirteenth day of Aug. 1869

[James Jack]
[Notary Public]

[Joseph F. Smith Collection, Affidavit Book 2:27, LDS archives; typed copy]
April 1912

"The document signed by Joseph Smith and addressed to Sarah Ann Whitney, my father's eldest sister, one of the Prophet's plural wives, was found among her mother's—my grandmother's—private papers, and was given to me by my father's youngest sister, Mary Jane Whitney Gros, with whom my grandmother, Elizabeth Ann Whitney, lived for many years and up to the time of her death." [p. 1]

"I also send to you a copy of a document in the handwriting, as I suppose, of my grandfather, Novel K. Whitney, and which I myself found among his papers, held by my father at the time of his death in 1884. I have kept the original for the reason that it contains other matters (not mentioned in the copy) of interest only to the Whitney family. The greater part of the document herewith enclosed, is, as you will see, a revelation from God, embodying the ceremony which Novel K. Whitney was directed to perform, in sealing his daughter, Sarah Ann, to Joseph Smith. The revelation was, of course, through the Prophet, and the date of it, in all probability, was that upon which the marriage took place." [p. 2]
To the Whitney, August 18, 1842, p. 1. Handwriting of Joseph Smith. See text, p. 539. (LDS Church Archives.)
To the Whitneys, August 18, 1842, p. 2. Handwriting of Joseph Smith. See text, pp. 539-40. (LDS Church Archives.)
Dear Uncle

I am writing to you in the hope that you may be able to assist me in a matter of great importance to me. I have been struggling with my recent illness, and I am now in need of your help. I have been advised to travel to a specific location, but I am not sure how to get there. I am enclosing a map of the area, which I hope will be helpful. If you are able to assist me, I would be very grateful. Thank you for your time and consideration.

Yours sincerely,

[Signature]
Narwood, August 18th, 1842

Dear and beloved Brother and Sister,

Whitney 93.

I take this opportunity to communicate some of my feelings, privately at this time, which it wants you three, especially to keep in your own bosoms for my feelings are so strong for you three that what has passed lately between us that the time of my absence from you seems so long and dreary. That it seems as if I could not live long in this way, and if you three would come and see me in this lonely retreat it would afford me great relief of mind.

If those with whom I am about to love me now at the time to afford me succor in the days of want, for you know I told you of these things.

I am now at Carbost, however just back of brother Hayrum's farm. It is only one mile from town, though are very pleasant, indeed, all three of you can come and come in the last part of the night. Let brother Whitney come a little ahead and knock at the south east corner of the house at the window, it is next to the cornfield. I have a room entirely by myself, the whole matters can be attended to with the most perfect safety.

I know it is the will of God that you should come for me now in this time of affection or not at all, now is the time or never, but I have no need of saying any soliciting to you, for I know the goodness of your hearts, and that you
will do the will of the Lord when it is made known to you. The only thing to be careful of is to find out when Emma comes that you cannot be safe, but when she is not there, there is the most perfect safety only be careful to escape observation as much as possible.

I know it is a heroic undertaking, but somehow the greater friendship and the more you.

When I see you I will tell all my plans, I cannot write them on paper.

Burn this letter as soon as you read it, keep all locked up in your breast, my life depends upon it.

One thing I want to see you for is to get the faith and of me tempting besides whom are headed.

You will find done for my earnestness on this subject, but then I am concerned that Constance, I must be. Your good feelings know how to make every allowance for me. I love my letter.

I thank Emma won't come to my bit of the don't, don't fail to come to my bit.

I write myself your most obedient and affectionate companion and friend.

Joseph Smith
August 18, 1842 Letter of Joseph Smith:

1. Joseph Smith the First Mormon, p. 313
2. Richard L. Bushman, Ensign, April 1977, p. 12

Letter of Joseph Smith dated Aug. 18, 1842

Film 298
#97-103

Allen H. Gerber Collection
Vol. 11, p. 18
John W. Fitzgerald was shown the original letter written by Joseph Smith in 1939 by Alvin Smith.

(JWF collection at Utah State University)


3. Also John W. Fitzgerald said that he was shown this letter when writing his thesis on the D&C by Alvin Smith in the Church Historian's office.
Hawwoc, August 18, 1842

Dear, and Beloved, Brother and
Sister, Whitney, and C.——
I take this opportunity to communicate,
Some of my feelings, privately at
this time, which I want you three
Eternally to keep in your own bosoms; for my feelings are so strong for you since what has passed lately between us, that the time of my absence from you seems so long, and dreary, that it seems, as if I could not live if you long in this way; and if three would come and see me in this my lonely retreat, it would afford me great relief, of mind, if those with whom I am allied, do love me, now is the time to afford me succour, in the days of exile, for you know I've foretold you of these things. I am now at Carlos Crangers, just back of Brother Hyrum's farm; it is only one mile from town, the nights are
<table>
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<th>PAGE ONE</th>
<th>TEXT</th>
<th>NOTES</th>
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| 21-      | very pleasant, indeed, all three of you can come and see me in the fore part of the night, let brother Whitby come a little a head, and knock at the south east corner of the house at the window, it is next to the cornfield; I have a room inti- rely by myself, the whole matter can be attended to with most perfect safety, I know it is the will of God that you should comfort now in this time of affliction, or not at all, now is the | "all"  
"can" crossed out, "can" inserted using caret, "see", "forepart", "brother", "knock", "south-east", "the" inserted using caret, "corn field", "entirely" "myself, The", "safety", "know" inserted using caret, "safety, I", "as" inserted using caret. |

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<th>NOTES</th>
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| 1-       | time or never, but I have no need of saying any such thing to you, for I know the goodness of your hearts, and that you will do the will of the Lord, when it is made known to you; the only thing to be careful of, is to find out when Emma comes then you cannot be Safe, but when she is not here, there is the most perfect safety; only be careful to escape observation, as much as possible, I know it is a heroic undertaking, but so much | "have", "need".  
"you for"--extra comma. german style double as extra ",", "you, The", extra ",", "comes, then", "safe", "she", "safety; only". "possible, I", "heroic". |
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<th>LINE</th>
<th>TEXT</th>
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<td>13-</td>
<td>the greater friendship, and the more will</td>
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<td>14-</td>
<td>joy, when I see you I tell you all</td>
<td>&quot;joy. When&quot;. &quot;will&quot; inserted using caret.</td>
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<td>15-</td>
<td>my plans, I cannot write them on</td>
<td>&quot;plans. I&quot;.</td>
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<td>16-</td>
<td>paper, burn this letter as soon as you read it, keep all locked up in</td>
<td>&quot;paper. Burn&quot;.</td>
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<td>17-</td>
<td>your breasts, my life depends up-on it, one thing I want to see you to</td>
<td>&quot;it. Keep&quot;.</td>
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<td>for is it the fulness of my blessing</td>
<td>&quot;breasts. My&quot;.</td>
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<td>for is it the fulness of my blessing</td>
<td>&quot;one&quot;.</td>
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<td>Sealed our heads, &amp; c. you</td>
<td>&quot;to&quot; inserted using caret.</td>
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<td>21-</td>
<td>will pardon me for my earnestness on when you consider how</td>
<td>&quot;get&quot;. &quot;fulness&quot;. &quot;blessing&quot;. german style double as.</td>
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<td>22-</td>
<td>earnestness I must be, your good feelings know how to make every allowance for me, I close my letter.</td>
<td>&quot;sealed&quot;. &quot;You&quot;.</td>
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<td>23-</td>
<td>this subject</td>
<td>&quot;earnestness&quot;.</td>
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<td>24-</td>
<td>I think, Emma went come tonight</td>
<td>&quot;this subject&quot; inserted using caret. &quot;subject. You&quot;.</td>
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<td>25-</td>
<td>if she don't fail to come to night, I subscribe myself your and most obedient affectionate,</td>
<td>&quot;make&quot; inserted using caret.</td>
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<td>26-</td>
<td>Companion, and friend.</td>
<td>&quot;me. I&quot;.</td>
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<td>27-</td>
<td></td>
<td>&quot;think Emma&quot;. &quot;won't&quot;. &quot;tonight&quot;.</td>
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<td>28-</td>
<td></td>
<td>&quot;If&quot;. &quot;don't&quot;. &quot;don't&quot;.</td>
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<td>29-</td>
<td></td>
<td>&quot;night. I&quot;</td>
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<td>30-</td>
<td></td>
<td>extra &quot;.&quot;. &quot;and&quot; inserted using caret. extra &quot;.&quot;. extra &quot;.&quot;.</td>
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<td>31-</td>
<td>Joseph Smith</td>
<td>The letter and signature all in the handwriting of Joseph Smith.</td>
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MORMONISM—SHADOW or REALITY?

State—out of the United States.

*Mr. TAYLOR. What conversation did you have with him, then about his going away and about his getting married again? What did he say first about going?*

*Mrs. ELLIS. He told me he was going to marry her for time, and that she would be anslick member in the church.*

(The Reid Smoot Case. Vol. 2, pp. 142-143)

The Apostle Abraham H. Cannon’s journal not only reveals that the Mormon leaders approved of polygamy after the Manifesto, but it shows they were considering the idea of a secret system of concubinage wherein men and women could live together without being actually married.

"Father [George Q. Cannon] now spoke of the unfortunate condition of men and women who are free to take the consecration but do not. I believe in CONCUBINAGE, or any plan whereby men and women can LIVE TOGETHER under sacred ordinances and the blessings of the priesthood. I think such a condition would have to be KEPT SECRET, until the laws of our government change to permit the holy order of wedlock, which God has revealed, which will undoubtedly occur at no distant day, in order to correct the social evil. PRES. SNOW. I have no doubt but CONCUBINAGE WOULD NOT BE PRACTICED IN THIS CHURCH, but I had not thought of it in this connection. When the nations are troubled good women will come here for safety and blessing, and men will accept them as CONCUBINES, and they bore him children; and I was acquainted with him for RIGHTEOUSNESS." (Doctrine and Covenants 132:39)

At any rate, the diaries of the Apostle Abraham H. Cannon reveal devastating evidence against the Mormon Church, and this evidence cannot be easily dismissed. The Mormon writer Kenneth W. Godfrey feels that the Apostle Abraham Cannon’s diaries present an accurate picture of what was being said by the Mormon leaders in private: "...what were the Mormon leaders saying in private? With the recent acquisition of the Abraham H. Cannon diaries it is now possible to accurately record their words and take an impolite place in meetings of the Council of the Twelve Apostles."

(Diagonal: A Journal of Mormon Thought, Autumn 1970, p. 507)

Another interesting reference to polygamy is found in Abraham Cannon’s diary:

"THURSDAY, APRIL 5th, 1894. ...I met with the Quorum and Presidencies in the temple. PRESIDENT WOODRUFF them. In searching out the genealogy I came to the FOUR HUNDRED of my FEMALE kindred who were never asked. They were a handful of women, and the very thought of them, he said to me, I dreaded. If I had to tell him what they were, this society must seal their mouth."


We feel that this is a very important letter, and therefore we are including it in this Appendix. Since we now have access to photographs of the original letter, we no longer have to rely upon the typed copy. The letter reads as follows:

"NAVAJO, August 18th 1842

"Dear, and Beloved, Brother and Sister, Whitney, and all...

I take this opportunity to communicate, some of my feel-ings, privately at this time, which I want you THREE Etern-ally to keep in your own bosoms; for my feelings are so strong for you since what has passed lately between us, that the time of my absence from you seems so long, and weary, that it seems, as if I could not live long in this way, and if you THREE would come and see me in this lonely retreat, it would afford me great relief, of mind. If those with whom I am alone, do love me now is the time to arrive, and see me, at the days of exile, for you know I foretold you of these things. I am now at Carlos Graham’s, just back of Brother Hyrum’s farm, it is only one mile from town, the nights are very pleasant, indeed, ALL THREE of you can come and see me in the fore part of the moon, let brother Whitney come a little a head, and knock at the south East corner of the house at the window; it is next to the cornfield; I have a room entirely by myself, the whole matter can be attended to with most perfect safety, I know it is the will of God that you should comfort me now in this time of affliction, or not at all, now is the time or never, but I have no need of saying any such thing, to you, for I know the goodness of your heart, and that you will do the will of the Lord, when it is made known to you; THE ONLY THING TO BE CAREFUL OF IS TO FIRST SEE IF SHE IS SAFE, BUT WHEN SHE IS NOT HERE, THEREFORE的某人:某事的安全; only be careful to escape ob-
MORMONISM-SHADOW or REALITY?

servation, as much as possible, I know it is a ben- etermine the great doctrines of the Church. I find the 7ore? joy, when I see you I will tell you all my 10ans, I cannot write them on paper. BURN THIS LETTER AS SOON AS YOU READ IT; keep all locked up in your breasts, my life depends on it. One thing I want to [see you] for is to get the fulness of my bless [ing] sealed upon our heads, &c. you will pardon me for my Cormeless? on this subject when you consider how lonesome I must be, your good feelings know how to make every allowance for me. I close my letter. I THINK EMPLOYED COMPLAINTS FOR EVERY PERSON TO COME TO NIGHT. I subscribe myself your obedient and affectionate, companion, and friend.

Joseph Smith"

Important Document On Negroes

Michael Marquardt has called our attention to some important information concerning the anti-Negro doctrine. The most significant item was found in the George Albert Smith Papers at the University of Utah Library. George A. Smith served as President of the Mormon Church from 1845 to 1885. His private papers are preserved at the University of Utah Library. Among this collection is a document titled "Excerpts From The Weekly Council Meetings Of The Quorum Of The Twelve Apostles, Dealing With The Rights Of Negroes In The Church, 1849-1840." Since this document throws great deal of light on the develop-

ment of the anti-Negro doctrine, we are reprinting it in its en-
tirety.

COUNCIL MEETING, JANUARY 25, 1840

Attention was called to a postscript on a letter from President Roscoe C. Cox of the Hawaiian Mission, calling attention to a recent proclamation he had received on the occasion of the ordination of two boys to the office of Deacon, the mother of these boys being some Negro blood in her veins.

President Clark said at his request the clerk of the Council had copied from the old records of the Council discussions that had been had in the past on this subject. He said that he was positive that it was impossible with reference to the laws in the papers to tell those who have Negro blood and those who have not, and we are baptizing these people into the Church. The question also arises pertaining to the people in South Africa where we are doing missionary work, and in the Southern States, also in the islands of the Pacific. President Clark suggested that this matter be referred to the Twelve who might appoint a sub-committee to go into the matter with great care and make some ruling or re-form their former ruling has been made on this question in the past as to whether or not one drop of negro blood deprives a man of the right to receive the priesthood.

President Widtsoe moved the adoption of President Clark's suggestion. Motion seconded and unanimously approved.

COUNCIL MEETING, THURSDAY, AUGUST 22, 1895

President Woodruff informed the Council that Sister Jane James, a negroess of long standing in the Church, had asked him for permission to receive her endowments, and that he and his counselors had told her that they could see no way by which they could accede to her wishes; and they asked the brethren present if they had any ideas on the subject favorable to her race.

President Joseph F. Smith told of Brother Abel having been ordained a seventy and afterwards a High Priest at Kirkland under the direction of the Prophet Joseph Smith. President Cannon remarked that the Prophet Joseph taught this doctrine: That the seed of Cain could not receive the priesthood until the seed of Abel should come forward and take precedence over Cain's offspring; and that any white man who mingled his seed with that of Cain should be killed, and thus prevent any of the seed of Cain's coming into possession of the priesthood.

Brother George F. Gibbs, the secretary, reminded President Woodruff of a sister Smith, whose first husband was a man named Berry, by whom she had two children—girls—who are now living, and it is held by those who knew Berry that he had negro blood in him. She separated from Berry and married a man named Smith who is not in the Church and by whom she had one child, a boy, that she now desires to be sealed to her second husband for whom her son will stand proxy, but that

COUNCIL MEETING, THURSDAY, AUGUST 22, 1895—Continued

President Angus M. Cannon had refused to sign her recommendation to the temple for the reason that she had married a man with negro blood in him and borne him children, and she had appealed to the First Presidency to have President Angus M. Cannon's action overruled, denying at the same time that her first husband was part negro.

It being understood that Mr. Berry was part negro, President Cannon raised the question: What would become of the girls? One at least of whom was in the Church, as they could not be admitted to the temple, and he thought it would be unfair to admit their mother and deny them this privilege. President Cannon thought that to let down the bars in the least on this question would only tend to complications, and that it is perhaps better to let all such cases alone, believing, of course that the Lord would deal fairly with them all.

President Woodruff assented to this.

COUNCIL MEETING, DECEMBER 15, 1897

A letter from Elder Francis M. Lyman was read, dated at Vancour, Kentucky, 9th Instant, enclosing a letter from President Abraham Hickenlooper, who asked President Lyman the following questions, and Brother Lyman forwarded it to be answered by the First Presidency:

"Can a man (white) be permitted to receive the priesthood, who has a wife who is either black or is tainted with negro blood?"

President Cannon said he had understood President Taylor to say that a man who had the priesthood who would marry a woman of the accursed seed that if the law of the Lord were administered upon him, he would be killed, and his offspring, for the reason that the Lord had determined that the seed of Cain should not receive the priesthood in the flesh; and that this was the penalty put upon Cain, because if he had received the priesthood the seed of the murderer would get ahead of the seed of Abel who was a good man. President Cannon said President Taylor sought to make was that if a white man who had received the priesthood should have children by a negro woman, he would be permitted to go back and set up a 느ctor on his wife's side, and he therefore thought it would be improper for a man, as for instance the case referred to, to receive the priesthood for the reasons assigned as being those given by President Taylor.

While there was no formal action taken, this seemed to be the mind of the Council, President Snow adding that the way might be opened for the man referred to in the case under consideration to get a divorce from his present wife and marry a white woman, and he would then be entitled to the priesthood.

COUNCIL MEETING, MARCH II, 1900

Letter from Ira N. Hinckley read, stating that a man in Oasis named Church had received his patriarchal blessing in which he was told that he was of the lineage of Ephraim and that he would receive the priesthood and go on a mission. But it is understood that he inherits some negro
George Albert Smith Papers
Letter of Joseph Smith, August 18th, 1842, to Br. and Sister Whitney and e.e.,

C. A. Smith Family Papers,
MS 36 Bk 1, Fd 1-21; Early Smith Documents 1731-1849
MS 36 Bk 1 Fd 18

Told about it by Lyde Brown on March 23, 1972 (unpublished Revelations)
reotted May 5, 1972 (6 copies)

Dean C. Jesse, May 15 (?), 1972 did not ask for a copy

Talked to Dean C. Jesse, June 5, 1972

Item from Joseph Smith Family...
1842 Letter of Joseph Smith

Typed copies:

2. Dale Bachman


7. Wilford Woodruff Collection

Photographs of the original letter in the George Albert Smith Collection at the University of Utah Library
N. Nauvoo

a. Letters

4-N-a-1 Three letters between Samuel Naylor and Wilford C. Wood concerning Lots no. 2, 3, and 4, Block no. 117 in Nauvoo. Samuel Naylor was an attorney of law at Carthage, Illinois. Typed. 1 p. each

4-N-a-2 Western Union, letters, and a picture concerning the Bureau of Information on the Nauvoo Temple Block and the assignment of Elder and Sister Walter F. Hogan as the first missionaries to serve there on a permanent basis since the Mormons left in 1846.

4-N-a-3 Letter of instructions to missionaries being assigned to Nauvoo, Illinois. Typed. 2 pp.

4-N-a-4 Letter from Mable Hartzvigen accompanying a newspaper article concerning the 50th wedding anniversary of Elder and Sister J.F. Hartzvigen at Nauvoo, Illinois. Typed. 1 p.

4-N-a-5 Letter from President David O. McKay authorizing the return of a box (that had been taken out of the cornerstone of the Nauvoo Temple) to Wilford C. Wood. Typed. 1 p.

4-N-a-6 Copy of a letter from the First Presidency to Elder Adam S. Bennion, George Q. Morris, Thorpe B. Isaacson, and Wilford C. Wood; concerning the purchase of the John Johnson home in Hiram, Ohio. Typed. 3 pp.

4-N-a-7 Letters from Thorpe B. Isaacson, Helen Duprey Bullock, and Earl H. Reed; concerning the alteration in the Babbit and Snow houses in Nauvoo, Illinois. The concern was with the restoration of these buildings according to accepted standards of the American Institute of Architects. Typed. 1 p. each

4-N-a-8 Copy of a letter from Joseph Smith to Newel K. Whitney and wife; Nauvoo, Illinois, August 18, 1842; concerning Joseph's desire to have Brother and Sister Whitney, etc. (probably Brother Whitney's daughter) come to visit him and give him succor while he was in exile at the home of Carlos Granger, one mile from town. This is an extremely interesting letter showing how Joseph had to hide out during his exile and how lonely he was without his loved ones. Handwritten. 2 pp.

4-N-a-9 Original and copy of a letter from Fred Taylor to Joseph Smith; Nauvoo, Illinois, January 30, 1843. Mr. Taylor expressed appreciation for the polite attention given him during a visit to Nauvoo and expressed his dissatisfaction at the enemies of Joseph Smith. Also with this letter was a deed to land in Madison County near Alton, Illinois, and a scrap of paper indicating Joseph Smith's payment on an account with Brother Yearsley. Handwritten. 1 p.
Dear and beloved Brother and Sister Whitney and &.

I take this opportunity to communicate some of my feelings, privately, at this time, which I want you three eternally to keep in your own bosoms; for my feelings are so strong for you since what has passed lately between us, that the time of my absence from you seems so long, and dreary, that it seems as if I could not live long in this way; and if you three would come and see me in this my lonely retreat, it would afford me great relief of mind, if those with whom I am allied do love me, now in the time to afford me succor, in the days of exile, for you know I foretold you of these things. I am now at Carlos Granger's, just back of Brother Hyrum's farm, it is only one mile from town. The nights are very pleasant, indeed, all three of you can come and see me in the forepart of the night. Let Brother Whitney come a little ahead and knock at the southeast corner of the house, at the window, it is next to the cornfield; I have a room entirely by myself, the whole matter can be attended to with the most perfect safety. I know it is the will of God that you should comfort me now in this time of affliction, or not at all, now is the time or never; but I have no need of saying any such thing to you, for I know the goodness of your heart and that you will do the will of the Lord, when it is made known to you, the only thing to be careful of, is to find out when Emma comes, then you can not be safe, but when she is not here there is the most perfect safety, only be careful to escape observation as much as possible. I know it is an heroic undertaking; but so much the greater friendship and the more joy when I seem you I will tell you all my plans; I can not write them on paper.

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One thing I want to see 2 you for, is to get the fulness of my blessing sealed upon our heads. You will pardon me for my earnestness on this subject, when you consider how lonesome I must be. Your good feelings know how to make every allowance for me. I close my letter.

I think Emma won't come tonight. If she don't dont fail to come tonight. I subscribe myself your most obedient and affectionate companion and friend.

Joseph Smith.
"NOT LAWFUL TO UTTER"
AN EXAMINATION OF THE HISTORICAL EVIDENCE
FOR THE MORMON PRACTICE OF POLYGyny
BEFORE JUNE 27, 1844

A Paper Submitted to Dr. Hyrum L. Andrus
Brigham Young University

In Partial Fulfillment Of the Requirements for Religion 546

by Daniel W. Bachman
August, 1971

Page 21-22:

"Elizabeth Ann Whitney wrote in 1869, that she had witnessed the marriage
of her daughter, Sarah Ann to Joseph on July 27, 1842. 63 Sarah confirmed
the fact in an affidavit penned June 19, 1869. She stated that her father,
who was then the Presiding Bishop of the Church, performed the ceremony. 64
Although she was but seventeen at the time, Orson F. Whitney tells us that
there was a 'revelation commanding and consecrating this union,' bearing
the date of the marriage. He further states that it is still in existence
although it has never been published. 65 Recently this fact has been confirmed
and we are told that the revelation gave the Bishop 'the words of the marriage
ceremony.' 66"

63 Joseph Fielding Smith, Blood Atonement, op. cit., p. 74. The writer has a
xerox copy of an unauthenticated letter to Brother and Sister Whitney
signed by Joseph Smith in August 1842. The substance seems to allude to
plural marriage. See Appendix A for a copy.
64 Ibid., p. 73.
65 Andrew Jensen, Latter-Day Saint Biographical Encyclopedia (Salt Lake City,
66 Kenneth Godfrey, "Causes of Mormon Non-Mormon Conflict in Hancock County,
Illinois, 1839-1846" (unpublished Doctor's dissertation, Brigham Young
APPENDIX A

Nauvoo, August 18th, 1842

Dear and Beloved Brother and Sister Whitney, and Co.:

I take this opportunity to communicate some of my feelings, privately at this time which I want you three Eternally to keep in your own bosoms for my feelings are so strong for you since that has passed lately between us, that the time of my absence from you seems so long, and dreary, that it seems, as if I could not live long in this way; and if you three would come and see me in this my lonely retreat, it would afford me great relief, of mind, of those with whom I am closely allied, to do love me now in the time to attend me succor in the days of exile, for you know I foretold you of these things. I am now at Carleton Granger's, just back of Brother Hyrum's farm, it is only one mile from town, the nights are very pleasant, indeed, all three of you can come and see me in the farm part of the night, let Brother Whitney come a little ahead, and knock at the south east corner of the house at the window; it is next to the cornfield. I have a room entirely by myself, the whole matter can be attended to with great perfect safety, I know it is the will of God that you would comfort me now in this time of affliction or not at all now is the time or never. But I have no need of saying any much thing to you, for I know the goodness of your hearts and that you will do the will of the Lord when it is made known to you. The only thing to be careful of is to find out when Emma comes. Then you cannot be safe, but when she is not here, then is the most perfect safety; only be careful to escape observation, as much as possible, I know it is a heretical observation, but so much the greater friendship, and the more joy when I see you. I will tell you all my plans, I cannot write them on paper, burn this letter as soon as you read it, keep all locked up in your hearts my life depends on it, one thing I want to see you for is to get fulness of my blessing sealed upon our heads, &c. You will pardon me for my earnest on this subject when you consider how miserable I must be. Your good feelings know how to make every allowance for me, I close my letter, I think Emma won't come tonight. If she don't don't fail to come tonight, I subscribe myself your most obedient and affectionate companion, and friend,

Joseph Smith

This copy is taken from a xerox copy in possession of author and compared with copy in Tanner, op. cit., p.40. The Tanner copy was taken from typed copy and perpetuates several errors.
Aug. 18, 1842 Letter of Joseph Smith

copied by Heber Q. Hale (author of 'Heber's Journal: A Field of Flowers')

Information from Heber Petersen

Published in:

1. *Joseph Smith and Polygamy* p. 40 From typed copy
2. *Mormonism - Shadow or Reality?* p. 581-582. From photo of original letter
3. *Bachman* p. 52
4. *mentioned in* *Franklin D. Kimball* p. 488 (1971 Ed.)
According to Andrew Jenson, who was Assistant Church Historian, Sarah Ann Whitney was married to Joseph Smith by her father, Newel K. Whitney. The following information appeared in Mr. Jenson's list of some of Joseph Smith's wives:

"Sarah Ann Whitney, afterwards the wife of Pres. Heber C. Kimball, MARRIED TO JOSEPH JULY 27, 1842, her father Newel K. Whitney officiating." (Historical Record, Vol. 6, May 1891, pages 233, 234)

A letter has been found in the Church Historian's Office, dated August 18, 1842, addressed to Bishop Newel K. Whitney and his wife. This letter, written by Joseph Smith, is very interesting because he asks the "three" of them (presumably Mr. and Mrs. Whitney and their young daughter, Sarah Ann, to whom Joseph Smith was married) to come see him. The letter is especially interesting because Joseph Smith tells them not to come if Emma, his first wife, comes. We quote from a typed copy:

"Dear and Beloved Brother and Sister Whitney, and Co. —

I take the opportunity to communicate some of my feelings privately at this time, which I want you THREE Eternally to keep in your own bosoms; for my feelings are so strong for you since what has passed lately between us, that the time of my absence from you seems so long and dreary, that it seems as if I could not live long in this way and if you THREE would come and see me in this lonely retreat, it would afford me great relief of mind.

If those with whom I am allied do love me, now is the time to afford me succor in the days of exile, for you know I foretold you of these things.

I am now at Carlos Granger's, just back of brother Hyrum's farm; it is only one mile from town. The nights are very pleasant, indeed. ALL THREE of you can come and see me in the forecourt of the nightly let Brother Whitney come a little ahead, and keep the southeast corner of the house, near the window; it is next to the corn field. I have a room entirely by myself. The whole matter can be attended to with the most perfect safety.

I know it is the will of God that you should comfort me now in this time of afflictions, or not at all. I will not give up now is the time of never. But I have no need of saying any such thing to you, for I know the goodness of your hearts, and that you will do the will of the Lord, when it is made known to you.

The only thing to be careful of is to find out when Emma comes. Then you cannot be safe, but when she is not here, there is the most perfect safety; only be careful to escape observation as much as possible.

I know it is a heroic undertaking; but so much the greater friendship, and the more joy.

When I see you, I will tell you all my plans. I cannot write them on paper. TURN THIS LETTER AS SOON AS YOU READ IT. Keep all locked up in your breasts. My life depends upon it.

One thing I want you for is to get the fullness of my blessing sealed upon you, brother and sister. You will pardon me for my earnestness on this subject. When you consider how lonesome I must be, your good feelings know how to make every allowance for me. I close my letter.

I THINK EMMA WON'T COME TONIGHT, IF SHE DON'T DON'T FAIL TO COME TONIGHT.

I subscribe myself your most obedient and affectionate Companion and Friend.

Joseph Smith"