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News Release, March 23, 2009 from *Signaturebooks.com*

Joseph Smith Had "Conjugal Relations" with Eight Plural Wives, Says FARMS

FARMS reviewer Gregory L. Smith admits, 71 pages into his 86-page review of George D. Smith's new book, Nauvoo Polygamy: "...but we called it celestial marriage" ("George D. Smith's Nauvoo Polygamy," FARMS Review 20:2, 2008), that Joseph Smith had "conjugal relations" with at least eight women in addition to his first wife, Emma.

The FARMS Review (the acronym stands for Foundation for Ancient Research and Mormon Studies) is published by the Neal A. Maxwell Institute for Religious Scholarship at Brigham Young University. The publication is well known for its acerbic commentary on any unauthorized scholarly studies of Mormonism.

Gregory Smith, a physician in Alberta and amateur historian (no known relation to George Smith or Joseph Smith), conceded that Nauvoo, Illinois, the one-time headquarters of the LDS Church, was a polygamy town that involved many more bigamists than just Joseph Smith. However, the reviewer was uncertain about what the purpose of plural marriage was, his assumption being that these marriages were sexless, absent explicit evidence to the contrary.

Even so, "there is good evidence of a conjugal relationship with Almira Johnson, Melissa Lott, Emily Partridge, and Eliza R. Snow," G. L. Smith enumerated, then added that "it is also reasonable," even "persuasive," "to include Eliza Partridge, Maria Lawrence, and Sarah Lawrence." He concluded that there was "some evidence" for sex with "Fanny Alger and Sylvia Sessions Lyon," but begrudgingly pointed out that "this is only nine" of Joseph Smith's 33-38 known plural marriages.

The reviewer's narrow criteria led him to discount Joseph Smith's letter to his teenage wife, Sarah Ann Whitney, in 1842, urging her to come and "comfort" him in hiding. The letter was addressed to Sarah Ann and her parents, both of whom had approved their daughter's marriage to the Mormon prophet. At first, G. L. Smith found it obvious that Joseph Smith would have made a flirtatious appeal to a wife, writing in feigned mockery: "Shocking! ... a man writing that to his wife!" Of course, the implication was that an intimate relationship following marriage would be expected. But wait! The reviewer then said the point was not sex but rather an invitation to Sarah Ann's parents to receive their temple endowments. This is a novel interpretation, but is it a possibility?

Three factors bear on interpreting Joseph's letter to "Brother and Sister Whitney and Etc.": (1) The Whitneys were not initiated into the endowment until three days after Joseph's rendezvous with their daughter; (2) Joseph offered the promise of exaltation to several sets of parents who gave him their teenage daughter; and (3) the Book of Mormon defines polygamy's purpose as procreation: "For there shall not any man among you have save it be one wife ... For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto [this prohibition]" (Jacob 2: 27, 30). Sex and bearing children was clearly the plan.

What was the point of polygamy?

When the plural wives from Nauvoo were interviewed, they spoke in terms of complete marriage relations. Why would the reviewer want to imply otherwise? It would seem he cannot endorse polygamy for the purpose stated by early Latter-day Saints and start from an assumption of spiritual, rather than physical, unions—in other words, to deny that there was sex in some plural marriages, without evidence one way or the other, while admitting it was present in others. G. L. seems to be splitting hairs for no good reason.

He seems uncomfortable with the topic. Twice G. L. refers to Sarah Ann Whitney as Joseph's "wife," in the singular, instead of referring to her as one of Joseph's wives. There is a persistent presentist bias in his writing that assigns today's standards to what one might expect Joseph Smith to have done or not to have done. Yet in the same review, G. L. defames William McLellin by accusing him of adultery with "a harlot," a claim that has been discounted by historians; and to undercut anything of value they might have had to say, he emphasizes that witnesses to Joseph Smith's marriages, such as Frederick G. Williams, were later excommunicated, that William Law, for instance, was an "apostate."

Fanny Alger in the wife column

Given the reviewer's dichotomous view of people and his queasiness about Joseph Smith's concurrent marital relationships, it should come as no surprise that he believes Joseph held, not just a liaison with Fanny Alger, but that Joseph married her. The logic is that since Joseph and Fanny were found having sex together in the barn, they must have been married. This is G. L. Smith's undocumented conclusion after trying to undermine McLellin and Williams as reliable sources. Historians take another approach and usually find value in looking at all the available witnesses. G. L. Smith, by contrast, feels the need to purge the record of testimony from individuals he feels are spiritually unworthy to testify before drawing a conclusion. "It may well be," G. L. Smith writes, that McLellin and others were "either mistaken or lying" and yet were still fundamentally correct as to the intimate relationship with Fanny Alger.

In the same vein, the reviewer criticizes George for mentioning early rumors about Joseph Smith and Eliza Winters even though George Smith mentioned this to illustrate that rumors were in circulation, not to assert or deny their veracity. Yet the reviewer cites approvingly the Encyclopedia of Mormonism wherein the 1830s "rumors" are said to have been "harbingers of challenges to come."

Shifting rationales for polygamy

The reason the reviewer cannot settle on a consistent position regarding polygamy is because the Church has never mustered a consistent defense of it. For instance, it is easy to detect the difference in sentiment between the Book of Mormon and Joseph Smith's 1842 letter to Nancy Rigdon. The former calls Old Testament polygamous relationships "whoredoms": "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." In his letter to Nancy, Joseph praised Solomon, saying God gave the king "every desire of his heart, even things which might be considered abominable to all who

understand the order of heaven only in part, but which in reality were right because God gave and sanctioned [them] by special revelation." Joseph told Nancy that Nauvoo's God was "more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe."

Nauvoo polygamy excluded from history

G. L. Smith challenges George's assertion that information regarding polygamy in Nauvoo has been suppressed from LDS history, but the reviewer only gives quotations from LDS scholars about the alleged "rumors" of polygamy ("rumors of plural marriage" —Arrington and Bitton, The Mormon Experience; "the Saints were accused of believing in plural marriage," —Kenneth W. Godfrey, Ph.D. dissertation) and broad generalizations ("the practice, within certain limitations and under very special conditions, of a plurality of wives" —B. H. Roberts, Comprehensive History). This is not the same thing as stating positively what did or did not happen—of telling the story of polygamy in its details and demonstrating its centrality to early Mormon culture and teachings.

The Church's current Melchizedek Priesthood/Relief Society Manual, *Teachings of the Prophet: Joseph Smith, 2008-09*, similarly neglects plural marriage. *The Nauvoo Expositor*, which blew the whistle on polygamy, is dismissed as "an anti-Mormon newspaper that slandered the Prophet and other Saints." How polygamy played out in the lives of the Mormon leaders is left unaddressed. The manual begins with a disclaimer that it will "not discuss plural marriages." The disclaimer itself is an improvement over the utter absence of even the word polygamy from prior church manuals, and if Gregory Smith perceives in this a thawing in the reticence regarding the topic, then maybe there is reason for optimism; if the reviewer can produce an official or even semi-official acknowledgment that polygamy was the root cause of the martyrdom, this would be a significant contribution to the discussion.

Mea culpa

To be entirely fair to Ken Godfrey, George might have been more precise when he commented that Godfrey, in his dissertation, discussed the reasons for Joseph Smith's death "without mentioning plural marriage." Godfrey did mention that the "Saints were accused of believing in plural marriage," and this should have been noted. George Smith's point was that LDS scholars such as Godfrey have yet to acknowledge how important polygamy was as the main cause for Joseph Smith's assassination. It was not the false rumors circulating among uninformed neighbors but rather the accurate, first-hand knowledge of certain marital excesses on the part of Joseph Smith when, for instance, he married to an "orphaned" girl, Maria Lawrence, for whose estate he served in the fiduciary role as trustee, that horrified members of the Church hierarchy. This information in the hands of believing but troubled Mormons—not malicious gossip circulating among anti-Mormons—was what strained the fabric of Nauvoo society until it reached the tearing point.

It should also be acknowledged that, as the reviewer points out, George's citation of Gordon A. Madsen's yet-unpublished manuscript contained two typographical errors, which will be corrected. The reviewer also thought more should be made of Madsen's research into the Nauvoo probate court regarding Maria Lawrence, reporting that Madsen's manuscript "is currently in

preparation for publication." This is good news considering that the research has been sequestered for twenty years. We can only hope that it will now see the light of day.

The reviewer's fundamentalist frame of mind

G. L. Smith favors sources that are friendly to his conclusions. He rejects the idea, for instance, that Joseph Smith confessed to sins that may have included, in part, adolescent sexual curiosity. To do so, he quotes a late addition to Joseph Smith's history, in which Joseph wrote that "no one need suppose me guilty of any great or malignant sins." This qualification was added in 1842 and is absent from Joseph's 1832 account, wherein he admitted more candidly that he "fell into transgression and sinned in many things which brought a wound upon my soul." In his 1834 account, Joseph clarified that he had fallen into "uncircumspect walk, and unchaste conversation ... in violation of those holy precepts which I know came from God." In 1839, in response to speculations about what grevious sins Joseph may have committed, he defensively countered what he called "the many reports which have been put in circulation by evil disposed and designing persons," meaning that by this time the story had morphed from a personal history into an institutional apologetic. Even at that, he confided that he had exhibited the "corruption of human nature" and submitted to "temptations to the gratification of many appetites offensive in the sight of God." Later, "foibles" was substituted for the word "corruption" and "to the gratification of many appetites" was dropped altogether. The qualification the reviewer cited was added as "Note C" in 1842. These changes were intended, in part, to give misdirection over money digging and polygamy.

The reviewer does not make it easy for readers to follow his line of thinking because of his literalism causes him to misunderstand metaphors and turns of phrases. He accuses George of making "Napoleon Bonaparte a Joseph Smith doppelgänger." Similarly, another reviewer in the same issue (Robert B. White, "A Review of the Dust Jacket and the First Two Pages") states that George "appears to believe" that a letter penned by Joseph Smith "may have been plagiarized" from Napoleon.* No, George was not saying that Joseph plagiarized Napoleon or that Jospeh wanted to imitate the emperor's lifestyle; rather, the two leaders, both of whom happen to have written amorous letters, shared a profound fascination with Egypt. Napoleon pried the lid off of Egypt's concealed past and brought the ancient hieroglyphics into the spotlight for rediscovery, while Joseph, who was born a few years later, picked up the theme of Egyptian writing and characterized his sacred sources as hieroglyphic, a writing that had not yet been deciphered by scholars. The book's introduction thereby placed Nauvoo into the context of what was happening in the world at the time and explained why names like Cairo, Illinois, and Memphis, Tennessee, had begun to appear in the United States.

George noted that Benjamin Johnson entered "the mainstream" of LDS practice and married seven wives and added the mild quip that this was "a few short of the model of ten talents." The reviewer responded with two pages documenting that most Utah polygamous households included fewer than seven wives. True enough, but the polygamous pioneers in Nauvoo, whose families averaged 3-4 wives, grew to 6-7 wives per family in Utah—something George discusses at length in his book and the reviewer conceals from readers. What G. L. Smith neglected to explain was Joseph Smith's interpretation of the New Testament parable of the talents, by which the founder of Mormon polygamy justified taking a monagamist's wife and giving it to a man

who already had ten. George did not mean to imply by this that a man literally had to have ten wives to qualify for such a program.

The reviewer insisted that prior to Joseph Smith's candidacy for the U.S. presidency, when bragging to his future running mate about his qualifications for office, Joseph was joking. His remarks to James Bennett were "a somewhat tongue-in-cheek exchange," the reviewer insisted. But the candidacy itself, G. L. Smith was quick to add, was not a joke. Or was it? It was "a gesture," the reviewer asserted, but one that Joseph "took seriously." It was a serious joke "since the Saints felt no candidate was worthy of their support." Perhaps the reviewer is not the best judge of a joke.

A disagreeable kind of agreement

One would think, from the reviewer's rhetoric, that he disputed whether Joseph Smith married Marinda Hyde while her husband, Orson, was away on a mission to Palestine. But after seeming to want to discredit the sources, the reviewer concluded this about the Marinda Hyde case:

> A second sealing ceremony between Joseph and Marinda was held in May 1843. This suggests to me that the best read on the conflicting accounts is that Orson did not know about the sealing initially, but soon accepted it and the doctrine of plural marriage upon his return. The second sealing ceremony allowed him to formally give his consent to the arrangement. While it is possible that his initial reaction was heated, this perspective derives entirely from authors writing scandalous exposés of the Mormons long after the fact. (102)

So G. L. Smith confirms how messy Nauvoo polygamy was. He notes that in one instance, Emma Smith "gave her permission for Joseph to marry two sisters who also lived in the Smith home—Emily and Eliza Partridge," although the reviewer fails to disclose that Emma gave her permission after Joseph had already secretly married the two teenagers. Contrary to George, the reviewer believes Joseph Smith married Fanny Alger in Kirtland, Ohio, but offers no documentation for this claim. Either way, the relationship occurred eleven years before the revelation on plural marriage. The reviewer dismisses polyandry by saying that people were often confused about their marital status and would re-marry without first divorcing—which begs the question because the women continued to live with their first husband after marrying Joseph. Nor does the reviewer mention how the Church attempted to discredit John C. Bennett by disclosing that he had another wife back home in Ohio.

The relevance of this review

George Smith documented marriages of about 200 men and 700 women in Nauvoo as polygamy was begun in 1841-46. This occurred within a "perfectionist" society in which selected men were offered the "privilege" of progressing from perfection to perfection until, in another world, they would learn how to govern their own planet and, with their plural wives, populate it with "endless" children. This concept was the basis of what was called "celestial marriage." The "restored" utopian doctrine offered a unique contribution to American culture, especially in its effects on marriage patterns across the American west. Despite political opposition and LDS

manifestos ending the practice, plural marriage begun in Nauvoo has continued on today among our separatist brothers and sisters.

The review gave no evidence to bring these findings into question or to minimize the significance of polygamy to Mormon origins. The dispute raised over the number of women with whom Mormon founder Joseph Smith consummated a marriage is essentially irrelevant to the impact polygamy had on American society and to the ongoing internal dynamics of the LDS Church.

Note

*The two FARMS reviewers, Gregory L. Smith and Robert B. White, share a harmony of ideas. For instance, both of them claim George did not include the full text of the Sarah Ann Whitney letter in his book, which is in fact untrue. The argument derives from an anonymous critique on the FAIR (Foundation for Apologetic Research and Information) website, which appeared before George's book was released when all that reviewers had to go by was the introduction to the book, which Signature had posted on our website. The main line of attack in the FAIR review was that George had strip-quoted the Whitney letter. Apparently, when G. L. Smith saw the actual book, he had already written his opening salvos and was too enamored with the FAIR critique to abandon it; and so in his review he wrote that "in his haste to firmly fix some naughty thoughts to Joseph's character, [George Smith] neglected to include much of the letter" (39). "The entire letter has been available for decades. In fact, it was printed in full by Signature Books in 1995" (39), he added, apparently to suggest intentional ommission. But amazingly, two pages later, in an all-too transparent attempt to put a band-aid on the problem, G. L. Smith decided to add that George "eventually provides the full text of this letter." He then complains that the full letter is given "150 pages after" the book's introduction (41). Seemingly to provide additional cover for this amusing but dishonest subterfuge, the second review, which promised only to look at "the cover and first two pages" of George's book, continued the criticism that Nauvoo Polygamy contained an incomplete representation of the letter. If one thinks about it, who can defend against an attack from a reviewer who, although stating falsehoods, has plainly limited himself to just the title and first two pages of a 728-page book? Such a review cannot be given any credence.

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Chronology of Plural Marriage Denial

1835 — Section on "Marriage" was published in the *Doctrine and Covenants.* It states that:

"Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again."[1]

1837 May — The Presidents of the Seventies published in the *Messenger and Advocate*, resolutions concerning conduct of those called "to proclaim the gospel." It states that:

"That we will have no fellowship whatsoever with any Elder belonging to the quorums of the Seventies who is guilty of polygamy or any offence of the kind..."[2]

1837 Nov — An editorial in the *Elder's Journal* mentions that people ask if Mormons have "more wives than one."[3]

1837 Nov 29 — The Kirtland Elders Quorum charged Solomon Freeman with polygamy.

The minutes state: *"...the charge that was preferred before the quorum against Elder Sollomon [sic] Freeman by William Perry for the crime of polygamy was brought forward. Elder Freeman plead not gilty of the charge [.] [T]estimony for the Complainent came forward (Dexter Stilman) and Stated the Elder Freeman had a wife in Tollan township Co. of Berksheir in Mass. And it was told him there that he (E. Freeman) Came a way [without his] wife Elder Harlow Redfield Stated that when he and Elder Stilman went to See Elder Freeman. Elder Freeman ackno[w]loged that he come away and left his wife as was testified Elder Freeman ackno[w]loged before the quorum that he had left his first wife came away with and Soon Commenced living with another woman he further Stated he did not know but his first wife was yet living he further Stated he would not go acros [sic] the room to obtain a bill from her Elder Freeman Manifest a Car[e]less indifferent spirit."* [4] It is not recorded what the quorum did about the issue.

1838 July — The questions from the editorial in the *Elder's Journal* published in the November issue were answered in the next issue which was published in July 1838 in Far West, Missouri. It states:

Question 7th. Do the Mormons believe in having more wives than one. [sic] Answer. No, not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom which has gained in the world, and has been practised [sic] among us; to our great mortification, of marrying in five or six weeks, or even in two or three months after the death of their companion. We believe that due respect ought to be had, to the memory of the dead, and the feelings of both friends and children.[5]

1838 Dec 16 — Joseph Smith wrote from Liberty, Missouri to the Saints in Caldwell County, Missouri:

"...Therefore we say again unto you we are innocent of these things they have represented us falsely Was it for committing adultery, we are aware that false slander has gone abroad for it has been reiterated in our ears. These are falsehoods also. Renegadoes, mormon dissenters are running through the world and spreading various foul and libelous reports against us thinking thereby to gain the friendship of the world because they knew that we are not of the world and that the world hates us; therefore they make a tool of these fellows...We have heard that it has been reported by some that some of us should have said that we not only dedicated our property but our families also to the Lord, and satan taking advantage of this has transfigured it into lasciviousness such as a community of wives which is an abomination in the sight of God. When we consecrate our property to the Lord it is to administer to the wants of the poor and needy for this is the law of God it is not for the purpose of the rich those who have no need and when a man consecrates or dedicates his wife and children he does not give them to his brother or to his neighbor for there is no such law for the law of God is thou shalt not commit adultery thou shalt not covet they neighbor's wife. He that looketh upon a woman to lust after her has committed adultery already in his heart..."[6]

1841 Oct 15 — The *Times and Seasons* reprinted an article from the *St. Louis Atlas* which reported a visit of a non-Mormon to Nauvoo who stated that Mormonism "is a faith which they say encourages no vice, nor immorality, nor departure from established laws and usages; neither polygamy, nor promiscuous intercourse, nor community of property.[7]

1841 Dec 15 — *The Times and Seasons* published an article cautioning members of the Church against Dr. William Campbell, alias Samuel Rogers,

who joined Church and married a young lady. They go on to state: "It has since been ascertained that he has two others [sic] wives, one in Ohio, and the other in this State [Illinois]. He undoubtedly joined the church for a cloak to his iniquity."[8]

1842 Apr 10 — Joseph Smith's journal states, "*Preached in the grove after Elder Wm Law, had spoken, a[nd] pronounced a curse upon all Adulterers & fornicators & unvirtuous persons, & those who had made use of his name to carry on their iniquitous designs.*"[9]

1842 Sep 1 — The *Times and Seasons* published the following:

"*Inasmuch as the public mind has been unjustly abused through the fallacy of Dr. Bennett's letters, we make an extract on the subject of marriage, showing the rule of the church on this important matter. The extract is from the Book of Doctrine and Covenants, and is the only rule allowed by the church.*

'All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe, that one man should have one wife; and one woman, but one husband, except in the case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband neither is it lawful to influence her to leave her husband.'"[10]

1842 Sep 24 — *The Wasp* published an extract of the letter from Robert D. Foster defending Joseph Smith and the Church against John C. Bennett's charges.[11]

1842 Oct 1 — The *Times and Seasons*, after publishing the statement on marriage from the *Doctrine and Covenants*, published the following statements:

"We the undersigned members of the church of Jesus Christ of Latter-Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's "secret wife system" is a creature of his own make as we know of no such society in this place nor never did. [Signed] S. Bennett, N. K. Whitney, George Miller, Albert Pettey, Alpheus Cutler, Elias Higbee, Reynolds Cahoon, John Taylor, Wilson Law, E. Robinson, W. Woodruff, Aaron Johnson."

"We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practiced in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make. [Signed] Emma Smith, President, Elizabeth Ann Whitney, Counsellor, Sarah M. Cleveland, Counsellor, Eliza R. Snow, Secretary, Mary C. Miller, Catharine Pettey, Lois Cutler, Sarah Higbee, Thirza Cahoon, Phebe Woodruff, Ann Hunter, Leonora Taylor, Jane Law, Sarah Hillman, Sophia R. Marks, Rosannah Marks, Polly Z. Johnson, Angeline Robinson, Abigail Works."[12]

1842 Oct 15

The Wasp published a letter from Robert D. Foster defending Joseph Smith and the Church against John C. Bennett's charges.

He wrote: *"...I challenge Bennett or any other man or woman to show a more examplary [sic] man beneath the sun, or cite to any time or place when he [Joseph] has violated the laws of his country, or when he has taught, either publicly or privately, by precept or example, any thing repugnant to the laws of the Holy Bible, or worthy of bonds or death. It can't be done; it is too well known that he stamps with indignation and contempt every species of vice—if it had not been so Bennett would have been with us yet.... Alas, none but the seduced join the seducer; those only who have been arraigned before a just tribunal for the same unhallowed conduct can be found to give countenance to any of his black hearted lies, and they, too, detest him for his seduction, these are the ladies to whom he refers his hearers to substantiate his assertions. Mrs. White, Mrs. Pratt, Niemans, Miller, Brotherton, and others. Those that belong to the church have had to bear the shame of close investigation as to their adulteries, and have been dealt with according to church order, in such case made and provided, in the Book of Covenant..."*[13]

1843 Mar 15

"...We are charged with advocating a plurality of wives, and common property. Now this is as false as the many other ridiculous charges which are brought against us. No sect have [sic] a greater reverence for the laws of matrimony, or the rights of private property, and we do what others do not, practice what we preach..."[14]

1844 Feb 1

The following was published in the *Times and Seasons:*
NOTICE

As we have lately been credibly informed, that an Elder of the Church of Jesus Christ of Latter-day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan. This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.
Joseph Smith
Hyrum Smith
Presidents of said Church[15]

1844 Mar 9 & 16 — Members of the Female Relief Society of Nauvoo met in four meetings to express their feelings towards charges made by Orsemus F. Bostwick concerning the virtue of the women of Nauvoo.[16]

1844 Mar 15 — The following was published in the *Times and Seasons:*
Nauvoo, March 15, 1844
To the brethren of the Church of Jesus Christ of Latterday [sic] Saints, living on China Creek, in Hancock County, Greeting:-- Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about... Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils entirely alone: for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them. Your obedient servant, Hyrum Smith[17]

1844 Mar 20 — *The Nauvoo Neighbor* published the resolutions adopted at the Female Relief Society of Nauvoo meetings, which include the following: "*...wherefore, while the marriage bed, undefiled is honorable, let polygamy, bigamy, fornication [,] adultery, and prostitution, be frowned out of the hearts of honest men to drop in*

the gulf of fallen nature, where the worm dieth not and the fire is not quenched!' and let all the saints say, Amen!
Emma Smith, Prest.
H. M. Ells, Sec. pro tem."[18]

1844 Apr 8

Hyrum Smith said in General Conference: *"...I speak to the Elders is in consequence of the 10000 reports from abroad—almost every man runs to him to inquire if things are true how many sp [spiritual?] wives a man may have. I know nothing abt what he [?] call sp wife. I should not know any thing abt it. In abt ½ an hour after the man was gone and [?] began. The Elders tell such things all over the country. I am authorized to tell you from henceforth that any man who comes in & tell any such dam fool doctrine to come in to take away his license – none but a fool teaches such stuff...I wish the El[ders] of Israel to understand it is lawful for a man to marry a wife but it is unlawful to have more & God has not [commanded?] any one to have more... "*[19]

1844 May 26

Joseph Smith preached at the stand in Nauvoo and Thomas Bullock took notes of the address. Bullock recorded that he said, *"...Another indictment has been got up against me. It appears a holy prophet [William Law] has arisen up, and he has testified against me: the reason is, he is so holy...I had not been married scarcely five minutes, and made one proclamation of the Gospel, before it was reported that I had seven wives. I mean to live and proclaim the truth as long as I can. This new holy prophet (William Law) has gone to Carthage and swore that I had told that I was guilty of adultery. This spiritual wifeism! Why, a man dares not speak or wink, for fear of being accused of this. William Law testified before forty policemen, and the assembly room full of witnesses, that he testified under oath that he never had heard or seen or knew anything immoral or criminal against me...He swore under oath that he was satisfied that he was ready to lay down his life for me, and he swears that I have committed adultery. I wish the grand jury would tell me who they are—whether it will be a curse or blessing to me. I am quite tired of the fools asking me. A man asked me whether the commandment was given that a man may have seven wives; and now the new prophet has charged me with adultery. I never had any fuss with these men until that Female Relief Society brought out the paper against adulterers and adulteresses...and they rush away and leave the Church, and conspire to take away my life; and because I will not countenance such wickedness, they proclaim that I have been a true prophet, but that I am now a fallen prophet...Wilson Law also swears that I told him I was guilty of adultery. Brother Jonathan Dunham can*

swear to the contrary...I am innocent of all these charges, and you can bear witness of my innocent of all these charges, and you can bear witness of my innocence, for you know me yourselves...What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one.[20]

1844 Jun 17

Minutes of the Nauvoo City Council published in the *Nauvoo Neighbor:*

Mayor said he had never preached the revelation [on plural marriage?] in private, as he had in public—had not taught it to the anointed in the church in private, which statement many present confirmed, that on enquiring concerning the passage in the resurrection concerning "they neither marry nor are given in marriage, &c., he received for answer, men in this life must marry in view of eternity, otherwise they must remain as angels, or be single in heaven, which was the amount of the revelation referred to, and the Mayor spoke at considerable length in explanation of this principle and was willing for one to subscribe his name to declare the "Expositor" and whole establishment a nuisance.[21]

1844 Nov 15

The *Times and Seasons* published a letter to the editor signed "An Old Man of Israel." The letter supports the authority of the Twelve over Sidney Rigdon and includes the following: *"...In the present instance, after the sham quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off, under the 'dreadful splendor' of 'spiritual wifery,' which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney's revelation, just because he wanted 'to go to Pittsburg and live.' Wo to the man or men who will thus wilfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! There is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it."*[22]

1845 May 24

Parley P. Pratt published in the newspaper *The Prophet* in New York the following warning:

"...Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennet, under the name of the 'SPIRITUAL WIFE' doctrine; and still agitated by the Pittsburg Seer, and his followers under the same title.

It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption, and abomination:

Should any elder or member, come unto you professing to hold to any such doctrine or practice, either secretly or publicly, you may be sure he is not of God; and it becomes your duty to reject him, and report him to the presidency of the church, or to some tribunal, of the church where he is responsible for his doctrine and conduct. If this is done and testimony adduced he will be immediately disfellowshiped, and expelled from the church...

For know assuredly that no one has been authorized to teach, practice, or introduce any such doctrine in any of the branches of the church.—Nor is there any such doctrine known, held, or practised, as a principle of the Latter Day Saints. 'THE SPIRITUAL WIFE DOCTRINE,' of J. C. Bennet, and numerous other apostates, is as foreign from the real principles of the church as the devil is from God, or as sectarianism is from christianity..."[23]

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[1] Doctrine and Covenants of the Church of the Latter Day Saints (Kirtland, Ohio: F.G. Williams & Co., 1835), 251-52

[2] *Latter Day Saints' Messenger and Advocate* (Kirtland, Ohio), May 1837, page 511.

[3] [Editorial,] *Elder's Journal*, 1 (November 1837), 28

[4] *Kirtland Elder's Quorum Record, 1836-1841*, edited by Lyndon W. Cook and Milton V. Backman, Jr. (Provo, Utah: Grandin Book Company, 1985), 35.

[5] [Editorial,] *Elder's Journal*, 1 (July 1838), 43

[6] Joseph Smith, Liberty, Missouri to Saints in Caldwell County, Missouri, December 16, 1838, published in *Personal Writings of Joseph Smith*, compiled and edited by Dean C. Jessee (Salt Lake City: Deseret Book, 2002), 419-20.

[7] "The Mormons," in the *Times and Seasons*, 2 (October 15, 1841), 580

[8] "Caution!" in the *Times and Seasons*, 3 (December 15, 1841), 636

[9] *The Papers of Joseph Smith, Volume 2, Journal, 1832-1842*, edited by Dean C. Jessee (Salt Lake City: Deseret Book Company, 1992), 376 and *History of the Church*, volume 4, page 487.

[10] "Inasmuch as the public mind has been...," *Times and Seasons*, 3 (September 1, 1842), 909

[11] "Extract of a Letter from Robert D. Foster," *The Wasp*, 1 (September 24, 1842)

[12] "On Marriage," *Times and Seasons*, October 1, 1842, page 940.

[13] "For *The Wasp*," *The Wasp*, 1 (October 15, 1842)

[14] Reprinted from the *Boston Bee* in the *Times and Seasons*, 4 (March 15, 1843), 143

[15] *Times and Seasons*, 5 (February 1, 1844), 423

[16] "Virtue Will Triumph," *Nauvoo Neighbor* 1 (March 20, 1844) [187]

[17] *Times and Seasons* 5 (March 15, 1844), 474.

[18] "Virtue Will Triumph," *Nauvoo Neighbor* 1 (March 20, 1844) [187]

[19] Minutes, 8 April 1844 in the General Church Minutes series, LDS Church Archives, Salt Lake City, Utah

[20] "Address of the Prophet—His Testimony Against the Dissenters at Nauvoo," in *History of the Church* (Salt Lake City: Deseret Book Company, 1969), 410-11.

[21] EXTRA, *Nauvoo Neighbor*, June 17, 1844

[22] "The Apostles and Apostates," *Times and Seasons,* November 15, 1844, page 715

[23] P. P. Pratt, "This Number Closes the First Volume of the 'Prophet,'" *The Prophet*, 1 (May 24, 1845) [2].

Plural Wives of Joseph Smith
(Listed by maiden name)

Personal Statements by Wives

1. Bartlett, Patty (4 February 1795-14 December 1892)[1]
   Letter to Brigham Young, June 1867[2] and note in her journal in her handwriting[3]

2. Cowles, Elvira (23 November 1813-10 March 1871)[4]
   Signed affidavit, August 28, 1869[5]

3. Fullmer, Desdemona Wadsworth (6 October 1809-9 February 1886)[6]
   Signed affidavit, June 17, 1869[7]

4. Huntington, Presenda Lathrop (7 September 1810-1 February 1892)[8]
   Signed affidavit, May 1, 1869[9]

5. Huntington, Zina Diantha (31 January 1821-28 August 1901)[10]
   Signed affidavit, May 1, 1869[11]

6. Johnson, Almera Woodward (12 October 1812- 4 March 1896)[12]
   Signed affidavit, August 1, 1883[13]

7. Johnson, Marinda Nancy (28 June 1815-24 March 1886)[14]
   Signed affidavit, May 1, 1869[15]

8. Kimball, Helen Mar (22 August 1828-15 November 1896)[16]
   Holograph autobiography, March 3, 1881[17]

9. Lott, Melissa (9 January 1824- 13 July 1898)[18]
   Signed affidavit, May 20, 1869[19]

10. McBride, Martha (17 March 1805-20 November 1901)[20]
    Signed affidavit, July 8, 1869[21]

11. Partridge, Eliza Maria (20 April 1820-2 March 1886)[22]
    Signed affidavit, July 1, 1869[23]

12. Partridge, Emily Dow (28 February 1824-9 December 1899)[24]
    Signed affidavit, May 1, 1869[25]

13. Richards, Rhoda (8 August 1784-17 January 1879)[26]
    Signed affidavit, May 1, 1869[27] Also in Joseph Smith's journal, June 12, 1843[28] [note in shorthand]

14. Rollins, Mary Elizabeth (9 April 1818-17 December 1910)[29]
Signed statement, February 8, 1902[30]

15. Snow, Eliza Roxcy (21 January 1804-5 December 1887)[31]
Signed affidavit, June 7, 1869[32]

16. Vose, Ruth Daggett (26 February 1808-18 August 1884)[33]
Signed affidavit, May 1, 1869[34]

17. Walker, Lucy (30 April 1826-1 October 1910)[35]
Signed affidavit, August 9, 1869 and December 17, 1902[36]

18. Whitney, Sarah Ann (22 March 1825-4 September 1873)[37]
Signed affidavit, June 19, 1869[38]

Statements of Knowledgeable People

19. Beaman, Louisa (7 February 1815- 15 May 1850)[39]
Affidavit by Joseph Bates Noble, June 6, 1869[40] [He performed the marriage]

20. Ells, Hannah (1813-1845)[41]
Affidavit by John Benbow[42] [She lived with the Benbow family outside of Nauvoo]

21. Frost, Olive Grey (24 July 1816-6 October 1845)[43]
Statement by Mary Ann Frost Pratt[44] [She was a sister of Olive]

22. Lawrence, Maria (18 December 1823-1847)[45]
Affidavit of Lovina Smith Walker, June 16, 1869[46] and statement of Emily Dow Partridge Young published August 1, 1885[47]

23. Lawrence, Sarah (13 May 1826-28 November 1872)[48]
Affidavit of Lovina Smith Walker, June 16, 1869[49] and statement of Emily Dow Partridge Young published August 1, 1885[50]

24. Sessions, Sylvia Porter (31 July 1818-13 April 1882)[51]
Affidavit by Josephine Lyon Fisher, February 24, 1915[52] [She is Sylvia's daughter]

25. Woodworth, Flora Ann (14 November 1826-ca. 1852)[53]
Letter of Melissa Lott Willes, June 27, 1887[54]

26. Young, Fanny (8 November 1787- 11 June 1859)[55]
Affidavits by Harriet Cook Young, March 4, 1870 and Augusta Adams Young, 12 July 1869[56] [Harriet and Augusta were at the sealing]

[1] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 171-204

[2] Patty Sessions, Letter, June 1867 in the Brigham Young Collection [box 64, fd 10], LDS Church Archives, Salt Lake City, Utah

[3] Patty Bartlett Sessions, Diary (on page after June 16, 1860), Ms in Church Archives, Salt Lake City, Utah and published in *Mormon Midwife: the 1846-1888 Diaries of Patty Barlett Sessions*, edited by Donna Toland Smart (Logan, Utah: Utah State University Press, 1997), 276

[4] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 543-57

[5] Elvria A. C. Holmes affidavit, August 28, 1869, page 78, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah.

[6] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 577-85

[7] Desdemona Fullmer Smith affidavit, June 17, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah.

[8] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 114-44

[9] Presenda Lathrop Huntington Kimball, affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; Dimick B. Huntington affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; and Fanny Marie Huntington affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah.

[10] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 71-113

[11] Zina Diantha Huntington Young affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; Dimick B. Huntington affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; and Fanny Marie Huntington affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah

[12] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 288-305

[13] Almera W. Johnson Smith Burton affidavit, August 1, 1883, Joseph F. Smith, Affidavit Books, Church Archives, Salt Lake City, Utah and B. F. Johnson affidavit, March 4, 1870, page 4-9, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah

[14] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 228-53

[15] Marinda Nancy Johnson Hyde affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah

[16] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 486-534

[17] Helen Mar Kimball Whitney Smith, autobiography, 1881, Church Archives, Salt Lake City, Utah

[18] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 593-603

[19] Melissa Lott Willes affidavit, May 20, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah

[20] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 364-80

[21] Joseph F. Smith, Affidavit Books, Church Archives, Salt Lake City, Utah

[22] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 396-456

[23] Joseph F. Smith, Affidavit Books, Church Archives, Salt Lake City, Utah and Eliza Maria Partridge Lyman copy of affidavit, July 1, 1869, page 32, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah

[24] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997),396-432
[25] Emily Dow Partridge Young affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah
[26] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 558-76
[27] Rhoda Richards affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah
[28] Joseph Smith journal, June 12, 1843, Church Archives, Salt Lake City, Utah
[29] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 205-27
[30] "Statement of Mary E. Rollins Lightner," Harold B. Lee Library, Brigham Young University, Provo, Utah
[31] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 306-40
[32] Eliza Roxcy Snow Smith affidavit, June 7, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah and Lorenzo Snow affidavit, August 18, 1869 Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah
[33] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 381-87
[34] Ruth Vose Sayers affidavit, May 1, 1869 in Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah
[35] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 457-72
[36] Lucy W. Kimball affidavit, August 9, 1869, Joseph F. Smith Affidavit Books, v. 1 and v. 2, page 66, Church Archives, Salt Lake City, Utah
[37] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 342-63
[38] Sarah Ann Kimball affidavit, June 19, 1869 in Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah and Elizabeth Ann Whitney and Sarah Ann Smith Kimball affidavit, August 13, 1869, page 25-28, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah
[39] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 55-70
[40] Joseph Bates Noble affidavit, June 6, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah
[41] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 535-42
[42] "John Benbow's Aefidavit [sic]," in Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887), 222
[43] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 586-92
[44] Mary Ann Frost Pratt, "" in Andrew Jenson, *Historical Record*, 6:234-35
[45] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 473-85
[46] "Lovina Walker's Certificate," in Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887), 223
[47] "Autobiography of Emily D. P. Young," *Woman's Exponent*, 14 (August 1, 1885), 38
[48] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 473-85
[49] "Lovina Walker's Certificate," in Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887), 223
[50] "Autobiography of Emily D. P. Young," *Woman's Exponent*, 14 (August 1, 1885), 38
[51] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 171-204

[52] Josephine R. Fisher, signed statement, Bountiful, Utah, February 24, 1915. It was signed in the presents of Andrew Jenson, Joseph Grant and I. F. Fisher. In the Andrew Jensen papers, LDS Church Archives, Salt Lake City, Utah

[53] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 388-95

[54] Letter from Melissa Willies [sic], Lehi, Utah, June 27, 1887 to Andrew Jensen, Andrew Jensen Collection, Church Archives, Salt Lake City, Utah

[55] Todd Compton, *In Sacred Loneliness: the Plural Wives of Joseph Smith* (Salt Lake City: Signature Books, 1997), 609-21

[56] Harriet Cook Young affidavit, March 4, 1870, page 14, and Augusta Adams Young affidavit, July 12, 1869, volume 1, page 52 in Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah..

Community of Christ web site (June 14, 2006)

What position does Community of Christ take on Joseph Smith Jr.'s alleged involvement in polygamy?

Our faith is grounded in the gospel of Jesus Christ and not in the actions of any particular person. The Community of Christ affirms its long history of vigorous opposition to polygamy as a doctrine or practice, regardless of what historical research may ultimately conclude about its origins in the early Latter Day Saint movement. The church has consistently taught monogamy as the basic principle of Christian marriage (Doctrine and Covenants, Sections 111 and 150).

As a policy, the Community of Christ does not legislate or mandate positions on issues of history. We place confidence in sound historical methodology as it relates to our church story. We believe that historians and other researchers should be free to come to whatever conclusions they feel are appropriate after careful consideration of documents and artifacts to which they have access. We benefit greatly from the significant contributions of the historical discipline.

The issues of polygamy and whether Joseph Smith Jr. was connected with its inception at Nauvoo, Illinois, in the 1840s have been of considerable interest to Community of Christ members and others through the years. The early RLDS Church (1860–1960) consistently opposed the doctrine and fought against the assertion by the Church of Jesus Christ of Latter-day Saints [Mormon] that Joseph Smith Jr. advocated this practice as part of a divine plan. Joseph Smith III, son of the founding prophet and first prophet-president of the RLDS Church (1860–1914), spent much of his life trying to clear his father's name from the stigma of polygamy and polygamous doctrine, even though there were leaders in the early RLDS Church who believed otherwise. While it is clear that Joseph Smith III sincerely believed that his father was innocent, he was heard to affirm on more than one occasion that even if his father was guilty, he was wrong.

Today the Community of Christ takes into account the growing body of scholarly research and publications depicting the polygamous teachings and practices of the Nauvoo period of church history (1840–1846). The context of these developments included a time of religious and cultural experimentation in the United States and the emergence of a system of secret temple ordinances in Nauvoo that accented the primacy of family connections, both in this life and the next. The practice of plural marriage emerged from that context and involved a select cadre of key leaders entering into polygamous marriage rituals and covenants. The research findings seem to increasingly point to Joseph Smith Jr. as a significant source for plural marriage teaching and practice at Nauvoo. However, several of Joseph Smith's associates later wrote that he repudiated the plural marriage system and began to try to stop its practice shortly before his death in June 1844.

The Community of Christ, in its ongoing quest for truth, remains open to a more complete understanding of its history. Through careful study and the ongoing guidance of the Holy Spirit, the church is learning how to own and responsibly interpret all of its history. This process includes putting new information and changing understandings into proper perspective while emphasizing those parts that continue to play a vital role in guiding and shaping the church's identity and mission today. In this way, we can genuinely affirm the prophetic vision of Joseph Smith Jr., while acknowledging the fallibility present in his life and in the lives of all prophetic leaders. .

Over time the Community of Christ has moved away from an identity rooted in battling polygamy and charges that Joseph Smith Jr. was somehow involved in order to pursue a broader and more future-oriented focus for its resources and energies. Today, members and friends in many nations are finding blessings of meaning and hope in the church's mission of promoting peace, reconciliation, and healing of the spirit through Christ-centered community.

The Community of Christ encourages its members and other interested parties to explore all issues pertaining to its history in an open atmosphere. Doing so allows people to draw their own conclusions based on how they weigh the evidence.

Plural Wives of Joseph Smith and Relief Society Membership
(Listed by maiden name)

1. Bartlett, Patty, 1795-1892

2. Beman, Louisa, 1815-1850
   Joined 24 Mar 1842[1]

3. Cowles, Elvira, 1813-1871
   Joined as Elvira A. Coles, 17 March 1842[2]

4. Ells, Hannah, 1813-1845

5. Frost, Olive Grey, 1816-1845

6. Fullmer, Desdemona Wadsworth, 1809-1886
   Joined 17 Mar 1842[3]

7. Huntington, Presenda Lathrop, 1810-1892
   Joined as Priscinda Buel, 19 April 1842[4]

8. Huntington, Zina Diantha, 1821-1901
   Joined as Zina Jacobs, 24 Mar 1842[5]

9. Johnson, Almera Woodward, 1812-1896

10. Johnson, Marinda Nancy, 1815-1886
    Joined as Miranda N. Hyde, 17 Mar 1842[6]

11. Kimball, Helen Mar, 1828-1896

12. Lawrence, Maria, 1823-1847

13. Lawrence, Sarah, 1826-1872

14. Lott, Melissa, 1824-1898

15. McBride, Martha, 1805-1901

16. Partridge, Eliza Maria, 1820-1886
    Joined 19 April 1842[7]

17. Partridge, Emily Dow, 1824-1899
    Joined 28 Apr 1842[8]

18. Richards, Rhoda, 1784-1879

19. Rollins, Mary Elizabeth, 1818-1910
    Joined as Mary E. Lightner, 14 Apr 1842[9]

20. Sessions, Sylvia Porter, 1818-1882
    Joined as Sylva Lyons, 24 March 1842[10]

21. Snow, Eliza Roxcy, 1804-1887
    Joined 17 March 1842[11]

22. Vose, Ruth Daggett, 1808-1884
    Joined as Ruth Sayers, 14 April 1842[12]

23. Walker, Lucy, 1826-1910

24. Whitney, Sarah Ann, 1825-1873
    Joined 28 April 1842[13]

25. Woodworth, Flora Ann, 1826-ca 1852

26. Young, Fanny, 1787-1859

Purported Wives

Alger, Fanny, 1816-1889

Andrews, Olive, 1818-?

Blossom, (Mrs.) Edward

Coolbirth, Agnes Moulton, 1808-1876
    Joined as Agnes Smith, 24 March 1842[14]

Davis, Elizabeth, 1791-1876
Joined as Elizabeth Durfee, 24 March 1842[15]

Dubois, Hannah Ann
Joined as Hannah A. Dibble, 28 April 1842[16]

Frost, Mary Ann, 1808-1891

Fuller, Sally Ann, 1815-

Heron, Mary
Joined as Mary Snider, 17 March 1842[17]

Houston, Mary, 1818-1896

Jacques, Vienna, 1787-1884

Johnson, Delcina Diademia, 1806-1854
Joined as Dulcina Sherman, 19 April 1842[18]

Kingsley, Sarah Maryetta, 1788-1856
Joined as Sarah M. Cleveland, 17 March 1842[19]

Morley, Cordelia Calista, 1823-

Pendleton, Lucinda, 1801-?

Rapson, Sarah, 1791-1879

Reed, Clarissa, 1814-

Scott, Sarah, 1816-1878

Tibbets, Jane, 1804-

Watrous, Phebe, 1805-?

Winchester, Nancy Maria, 1828-1876
Joined 14 April 1842[20]

Woodman, Sophia

[1] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 100
[2] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 114
[3] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 127
[4] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 104
[5] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 143
[6] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 143
[7] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 168
[8] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 168
[9] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 151
[10] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 152
[11] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 184
[12] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 179
[13] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 194
[14] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 181-82
[15] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 122
[16] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 120
[17] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 184
[18] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 180
[19] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 113
[20] Maurine Carr Ward, "'This Institution Is a Good One': the Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," *Mormon Historical Studies*, 3 (Fall 2002), 197

A Vision of The Pre-Mortal Existence of Spirits Given to Mosiah Hancock in 1853
Compiled By Glen W. Chapman May 1996

From Writings of Early Latter-day Saints Chap. Mosiah Hancock Auto, typescript, BYU-SPg 56
http://www.2s2.com/chapmanresearch/user/documents/hancock.html 3/25/06

"I shall now return to Payson. {visions} About the time I was one and twenty years of age, I know not whether to call it a dream or a vision; some have classed it a dream. I do not expect to give it in full: for to me it is sacred, beyond expression, especially some things I have no power to describe in words or to express in writing. Me thought I was taken away somewhere to Oh! such a Glorious Realm. I saw He whom at that time we Reverently spoke of as The Great Eternal. I saw the females at his right side. I have no idea of their number. I there saw the Savior; and calling me by name He said, "Mosiah, I have brought you here that you may know how it was before you went to yonder earth." Thinks I, What earth? for it seemed to me that I had no knowledge of an earth. He said, "As it is written in the Beginning, God created man, male and female, created He them." "And know you that no man is man without female, and that in the Lord. And no female is female without the male, and that in the Lord." I shall not attempt to tell how they were formed...suffice it to say, they were created in pairs, the male and his female. And as they came up to the throne of the Great Eternal the mothers seemed to name the females, and Oh! the respect they seemed to entertain for each other as they marched forth. The right elbow of the female seemed to touch the left elbow of the male. I should judge the males, generally to be about six feet two inches in height, and the females some three or four inches less. Their forms seemed as perfect as a new born infant, with no interference. They marched forth clothed in robes of a light color, tied in front.

They were instructed in everything that could be imagined, the finest oratory and everything of literary turn, including astronomy, trigonometry, surveying and the use of most delicate machinery. The females were taught to weave, to knit, to sew and to work in everything in their departments. Oh! the music of those spheres; I seem inadequate to touch upon the least of those accomplishments of the Heavenly Characters. Yet they were so orderly and harmonious that it seemed as if one could hear a pin drop. I saw some who became more efficient in science or other knowledge and they were advanced from class to class. It seemed as if the female always kept with her companion for they were always together, for I never saw one fall behind. Even those who had been placed to overlook the classes were always together. The male overlooking the males and his female overlooking females. I even had a companion with me that needed no prompting. It seemed that I had been with the Savior so long, it seemed that I wore the same vesture as his. All at once a Heavenly voice seemed to reverberate, as it were, through the immensity of space and said: 'Hear all ye, Oh my children! We have a world for you on which you can dwell and you can have the chance on coming up as we have come up.' We then gathered together in counsel to devise means of redemption, should it be needed. One arose whom I had always looked upon as the Savior and said that he would go down and lay before the Children of men the gospel that they might have the chance of attaining the glory as the Gods had done by the obedience to the Divine Plan of Life. Then I saw another who supposed his plan to be superior to the plan of the first for he said that he would save all; only that he wanted the glory. I saw that he and his plan were not accepted, so there was considerable commotion. At last I saw, as it were, a platform extended where the contest could be decided. I was

indignant at the opposition as we fought with our opponents. The one called Levi became my father, and the one called Clarissa was my mother here on earth. My father seemed a savior as he strove to bring me up in the admonition of the Lord; and blessed be the name of my parents. Clarissa became my mother and she certainly did a Christian duty to me. But there are others who have no right with me or mine, that I cheerfully leave in the hands of One that I know doeth all things well. Although I have been weak at times, I trust that I can be worth of Glory hereafter.

Addendum

"When about twenty-one years of age, I was permitted by the power of God, to go into His presence and into my former abode. I saw the Eternal Father on His throne and His wives on His left side, all shining in glory, I saw the Savior and knew Him. It takes the power of the Holy Ghost to tell the difference between the Father and the Son, they look so much alike Jesus said: 'Mosiah, I have brought you here to show you how it was before you went to the earth.' I had been to the earth; everything looked so natural and familiar. I seemed to have been a companion of the Savior and talked with him like a friend. Again, He spoke to me and said: "Look and see man as he came forth." I looked in the direction indicated and saw an innumerable line of God's children extending further than I could see. They were arranged in pairs, male and female, and passed in front of the Eternal Father who named them; and they were clad in long white robes with girdles tied around the waists; each pair seemed to have been created mates. "

"When thus clothed; they were arranged in classes of about two hundred; the males sitting in front and the females behind them. They were taught in the arts and sciences, and everything necessary to make the heart happy The teachers of the classes received the instruction they imparted from certain notable ones, who in turn got their directions from the Father and the Son- I thought I was one to overlook the classes; I also saw Joseph, Brigham and many others engaged in this work of education. I thought as some became more efficient than others they were advanced from class to class I thought my name was Mosiah, and the names of the other brethren there were the same as upon the earth. All at once there was a gathering of these spirits and the voice of the Great Eternal (for that is what we called God there) spoke: "Oh, ye my children," and His voice penetrated throughout space, so countless were His offspring "We have an earth prepared for you, on which you can dwell and have a chance to come up, thru obeying our Heavenly laws."

"I there heard the question asked: "Who will go down and set an example of humility and faithfulness to these my children, that they may be brought, thru obedience to our laws, back into our presence?"

"I thought I saw one in the express image of the Father say, "Father, I will go down and set a pattern of humility and patience that your children, thru my example, may be brought back again." How noble, I thought, He looked when He offered Himself to patient before the children of our Father

I saw another, who seemed to be a very high military officer who arose and said: 'I will go down to yonder earth and surely I will bring all your children back to you so none of them shall be lost.'

The plan of the first was accepted as being the only sure plan for an exaltation The plan of the second

was rejected with great kindness, but the second was not satisfied; and while the first stood in great humility by the side of the Father, the second with many who stood in with him, went about among the Heavenly hosts to advocate the plan, that was put forth as the rights of the second. This one was Lucifer, a son of the morning, for any had been with the Father for countless ages, and learned their lessons well, and he had been no dull scholar. Finally Lucifer openly rebelled against the Father and the Son and six other mighty ones who stood faithful with them and declared, "I will have it my way." I saw the faithful ones gather around the Father and the Son, and Lucifer's workers gathered around him, when one of the notable ones, who was called Michael, arose and said, 'We will decide the contest' It seemed that a platform was extended into space,. upon which we could operate, by what power I could not tell. We who were faithful to the Father and the Son, had a white star upon us, and the others chose a red star, about one third of the males and females would not accept of either star, but withdrew from the conflict, the females taking the males by the arm, said, "Come, let us not take part with either side. Let us retire-" (When they were cast out after the manner of spiritual warfare,) they had no power to return. When they were all cleared from the platform and Satan and his followers were all cast down, their female companions wept, and we all wept. "

"No females took part against the Father and the Son, but all took sides in their favor, except the. neutral ones already mentioned. After the tears were dried, from our eyes, the voice of the Great Eternal spoke again and said, 'Hear, O ye my children;' His voice penetrating the immensity of space so that all could hear it; it is decreed by the Great Eternal that the females shall not follow their males in their banishment, but for every male that has kept his first estate and fought valiantly for the Father and the Son, there are two females. Again it is decreed that those males who have taken no part in this great conflict shall keep their females and a race of servants shall they be.' I then saw that the notable ones who had taken such an interest in the rights of the Father and the Son were appointed to gather up those lone females whose companions had been cast down They were again placed in classes. each man having two females in the ranks behind him. I there saw that they were again taught in their classes, which now contained about three hundred. I next saw Michael and his companion proceed a long way off, to people the earth where Lucifer and his FOLLOWERS HAD BEEN CAST. As time passed, other notable ones followed as they were appointed. During all this time the classes met frequently, being taught by instructors appointed. Each member knew his or her own-place, and took it each time, and the best of order prevailed. They were asked, first the males, and then the females behind them, 'Will you obey the Gospel of Jesus Christ, when you go to that earth?' Some would answer, yes, but not all. Some could be asked, Will you obey that law which placed the Gods on high? And in very few cases I would hear the females say, 'I want my own mate' Sometimes the question would be asked of a male, "Will you obey that higher law? and he would answer, 'I wish to enjoy myself with the females' Sometimes when the question would be asked of the females she would reply 'I wish to enjoy myself with the males.' Again the question would be asked of the males, 'If you will not join the Church of Christ, what do you wish to be? He would sometimes say, 'I wish to be a judge, or an officer of high rank among the people ' Then he would be asked, 'Will you sustain the laws of God and also the rights of all mankind?' and the answer in every instance was, 'yes. ' I saw there that those who were proficient in their classes were advanced more rapidly until they became most perfect in those heavenly teachings, but some males, even there in Heaven would neglect their females and their classes and not meet with them. They would go off, arm in arm, as men now go, not having any desire for their duties. I never saw a female leave her place in the class assigned her by the Heavenly powers. I saw Abraham, when he came back from the

earth, and many of the notable ones, when they came back to be crowned I saw them step upon the platform of the Gods and receive their crowns, and enter into their exaltations. At last I saw the time when Joseph was to go forth, and the voice of the Great Eternal said, 'Oh, my neglected daughters, gather around these my faithful servants who have been faithful in teaching you the principles of righteousness and of our kingdom, that others may come up and have the chance to be glorified-" I saw many of them gather around Joseph and form a ring with him and the Savior in the center. They made a covenant with him that they would meet him on the earth and help him establish that great work upon the earth. I saw many of them gather around Brigham Young, John Taylor, Wilford Woodruff, and many other notable ones, and around many who have not become so notable. They formed rings around each of them with Christ in the center each time, for He rehearsed to them the Covenant. They would take each other by the hand, in the circle and bow their faces down to Him, in the center, and in the most solemn manner agree to meet them here, until every one of those neglected daughters was provided for; and they were filled with such joy that their songs made a paradise of the realm."

"At last The time came for me to go to the earth. The Savior came to me and said, 'Mosiah, it is time for you to prepare to go. You have been faithful so long here it is time for you to go, that you may return and be as we are.' As I beheld Him, I thought, 'How is it that I am not as you are now? For it seemed, that I knew nothing of the earth or the changes a probation there would make in me. However, I said, 'Who will go down to that earth, and be my father, and help me that I may be brought in the ways of truth and righteousness?" A male by the name of Levi stepped forth, in the presence of the Son, and said, 'I will go down to yonder earth, and by the help of the Great Eternal, I will try to do as well by you as you have done for me, for I am grateful to you for all your kindness to me.' He returned to his place, being an instructor of a class. I was one among others who was appointed to instruct him and the other teachers of classes. A female came out of the class and bowing before the Savior and me, said, 'I will go down and be your mother.' In a short time the man disappeared and was immediately followed by the woman. I knew my departure was near at hand and I asked, 'If on my return I could have the same position I then held.' Then the Savior said, Yes, and greater, but you have to go down to the earth, and take a lowly position and be misunderstood by man, even your brethren and endure many hardships ant set many examples of humility and patience, that you may return and enter the glory, even such as I have.' He then added, 'Your time is now come to take your mission to the earth,' and He laid His hands on my head, as He had done to others, and set me apart for that important mission. He again said to me, 'I will see you safely thru until you return again.' I fully believe on that promise. It seemed as though a way was opened before me, and I dived down toward the earth with the speed of lightening and awoke while sailing thru space.

The End.

Mosiah Hancock

Nancy Rigdon

When Smith proposed marriage in April 1842 to Nancy Rigdon, nineteen-year-old daughter of his close friend and counselor, Sidney Rigdon, he reportedly took her into a room, "locked the door, and then stated to her that he had had an affection for her for several years, and wished that she should be his." Nancy refused him, saying she would only marry a single man. The following day Smith explained in a letter to her: "That which is wrong under one circumstance, may be, and often is, right under another." He added, "Whatever God requires is right, no matter what it is, although we may not see the reason thereof." She remained unconvinced. Nancy, her brother John, and her brother-in-law George W. Robinson testified in sworn affidavits that the Joseph Smith had proposed "spiritual marriage" to her. Smith publicly denied the accusations. ("The Letter of the Prophet, Joseph Smith to Miss Nancy Rigdon," Joseph Smith Collection, LDS archives; History of The Church 5:134-36. Sidney Rigdon Biography, Richard S. Van Wagoner, Chapter 21)

Joseph F. Smith wrote to Orson Pratt that a "few years ago [I] tried to get affidavits regarding Joseph Smith and 'celestial marriage'…I was astonished at the scarcity of evidence. I might say almost total absence of direct evidence upon the subject as connected with the prophet Joseph himself…"[1]

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[1] Joseph F. Smith to Orson Pratt, Sr., 19 July 1875, Joseph F. Smith Letterbooks, Church History Library, Salt Lake City, Utah (page 455; see also pages 447-48)

Reorganized Church, Utah Mission and Joseph F. Smith

Chronology

1863 Apr 6	E. C. Briggs and C. G. McIntosh were called on a mission to Utah, Nevada Territory, and California.[1] Alexander McCord replaced McIntosh.
1863 Oct 30	Thomas Squires, was called before Bishop Chauncey West because he was meeting with the Reorganized missionaries. Briggs attended the session.[2] Squires, along with John Lewis and John Green were "cut off from the Church.[3]
1864 Jan 26	A branch of the Reorganized Church was organized in Salt Lake City, which had 39 members.
1864 Apr 6	A Conference was held in Salt Lake City and they reported 100 members in Salt Lake City, 52 in Provo and 30 in North Ogden.[4]
1864 Mar 25	Briggs wrote the *Union Vedette Newspaper* that he had met with Brigham Young and Young denied him the use of "public places of worship" to give his message.[5]
1864 Jul 21	More missionaries arrived. They were Elders Daniel Harrington, C. G. McIntosh and his wife.
1864 Jul 23-24	A special conference was held
1864 Jul 25	Briggs was at Thomas Job's home in Spanish Fork, Utah and a mob smashed the windows, the door and the door frame with rocks.
1864 Aug 15	Briggs left Utah, stopped in Nevada and arrived in San Francisco, California on October 5
1864 Nov 23	R. H. Atwood wrote that 400 people had joined the Reorganization in the past year, but that most had moved back to the mid-west, which kept the local branches weak.[6]
1864 Dec 21	Atwood, McIntosh and Harrington published a letter in the *Union Vedette* challenging the Mormon leaders to defend their doctrines.[7]
1866 Mar 4-5	A Conference was held in Goshen, Utah. Thomas Job stated at that conference that Thomas B. Marsh, who had died in January 1866, had accepted the Reorganization just before his death.[8]

1866 May 5	Joseph F. Smith married his first plural wife, Julina Lambson[9]
1866 May 30	Joseph Smith III departed from Plano, Illinois for Washington D.C. to appear before the Committee on Territories. The Committee wished to consult him on legislation he would recommend for the Territory of Utah.[10]
1866 Jul 1	Brigham Young ordained Joseph F. Smith, an apostle.[11] The ordination was kept secret.
1866 6-10	Alexander Smith left from Wyoming, Nebraska with the Thomas E. Ricks Company.[12]
1866 Aug 29	Alexander Smith arrived in Salt Lake City with the Thomas E. Ricks Company.[13]
	He wrote a letter from Salt Lake City to his brother Joseph Smith III[14]
1866 Sep	A Reorganized Church conference was held in Malad City, Idaho
1866 Nov 6	Mark H. Forscutt wrote to the *Saints Herald* concerning the murder of Dr. Robinson in downtown Salt Lake City.[15]
1866 Nov 12	J. W. Gillen wrote from Pleasant Grove, Utah to Joseph Smith III concerning the earlier activities of Alexander Hale Smith in Utah.[16]
1867	Levira Smith, Joseph F. Smith's first wife left him. Here is his statement concerning the issue:
	"*My first wife...was intimately acquainted from her childhood with the young lady who became my second wife, and it was with their full knowledge and consent that I entered into plural marriage, my first wife being present as a witness when I took my second wife, and freely gave her consent thereto. Our associations as a family were pleasant and harmonious. It was not until long after the second marriage that my first wife was drawn from us, not on account of domestic troubles, but for other causes. In eight years of wedded life we had no children. She constantly complained of ill health and was as constantly under a doctor's care. She concluded to go to California for her health and before going procured a separation. This all occurred previous to 1868. Later Levira A. Smith returned to Utah and then went to St. Louis where she died.*" [17]
1867 May 14	J. W. Gillen wrote from Camp Douglas, Utah: "...*As near as I can ascertain, the number [Reorganized Church converts] that have left this*

season is five hundred. The Brigham City (Box Elder) branch have all emigrated. There is only one left in Camp Floyd and three in Tooele. Some of the Provo branch have emigrated, and the remaining part have gone to Malad City. So you see it is almost impossible to keep them in Utah after they unite with the church and indeed they cannot remain without great loss..."[18]

1867 June 24 — Stephen Maloney wrote from Camp Douglas, Utah, stating that the spring emigration left there on May 20 for the East, and another company was preparing to leave about July 10.[19]

1867 Oct 8 — Joseph F. Smith is made a member of the Quorum of the Twelve Apostles to replace Amasa M. Lyman.[20]

1868 Mar 1 — Joseph F. Smith married his second plural wife, Sarah Ellen Richards.

1868 Aug 24 — Thomas Job wrote from Salt Lake City, Utah: "*Brigham Young lately traversed every settlement in the Territory, collecting up all the copies of the Biographical Sketches of Joseph Smith the Prophet and his Progenitors by Mother Lucy Smith. He said that they are nothing but falsehoods, that there were 'more lies in them than Lucifer ever told,' that he was going to grind those books over again. But the chief cause is (as one observed) that that book gives a little more favorable account of Sister Emma than Brigham Young does. His exertion is to hurry that family into oblivion, if possible. His wrath towards that family is without bounds.*"[21]

1869 May 1 — Zina Huntington Young, Presenda Huntington Kimball, Ruth Vose Sayers, Emily Dow Partridge Young, Marinda Johnson Hyde, and Rhoda Richards made their affidavits concerning their marriages to Joseph Smith. Joseph F. Smith continues to collect affidavits concerning polygamy in Nauvoo through September and started again in 1870.[22]

1869 Jul 13 — Joseph F. Smith wrote a letter to his sister, Martha Smith Harris in which he stated: "*...Alexander and David Smith are expected in town daily—they are coming full of bitterness & hatered [hatred] toward polygamy & the Utah Mormons...*"[23]

1869 Jul 15 — Alexander and David arrived in Salt Lake City. They stayed with John Smith. The next day he took them to meet George A. Smith in the Church Historian's Office.[24]

1869 Jul 17 — Alexander and David visited Brigham Young.[25]

1869 Jul 18, 21 — Alexander H. Smith wrote to *The Saints Herald* concerning his and David's visit to Brigham Young.[26]

1869 Jul 30 — David H. Smith wrote to *The Saints Herald* concerning the visit to Brigham Young[27]

1869 Aug — Alexander H. Smith and David H. Smith made a trip to Malad, Idaho[28]

1869 Aug 8 — Alexander H. Smith wrote Joseph Smith III: *"...Joseph F has armed himself with the affidavits of some twenty-five or thirty (so I am told) women in the Territory, who declared they belonged to our father, etc., and these are the weapons they expect to use against us; also, the rumor now is, that there are some children who make affidavit that they are his. But the plan will work their own confusion; almost every step of their head center of late has resulted disastrously, and the people are fearing for the result..."*[29]

1869 Aug 17 — Joseph F. Smith wrote again to his sister, Martha Smith Harris: *"...I do not know when Alex and.David will go to the South. David has had a sick spell from which he was fast emerging, when Alex was taken with the complaint which troubled me a few days ago, but I had it very light.*

Let me say that the Salvation of the "Gurleyites (for they are not Josephites), depends upon the pulling down and destroying, what they call "Brighamites" but what is in reality the work of God, for which the Martyrs blead and died to establish. And this in my estimation places the Prophets sons, and all their [tear] in the same platform, and [tear] who have shead the blood of [tear] stoned those who were [tear] the message of life [tear] and this grieves me. [tear] from limb, be tortured on the rack and hatcheted into shreds, or burned at the stake, than to stand in the shoes of our cousins if they continue. However much we many love them and pray for their good. Oh that God may have mercy upon them and deliver them from the clutches of vile apostates and from the cumprass [sic] of that spirit which persecuted their and ours, to death, would have obliterated all truth of Gods holy work from the earth had it the power, and that spirit still lives in the bosom of apostates who have rallied around the son of the martyr and hedged them about unto works of destruction, malice and hatred against the priesthood and the Lord's anointed, have become metamorphosed unto them and to many into works of righteousness, love and compassion and charity. Paul (Acts 7-58-viii-1-3-ix-1-4) when he held the clothes of those who stoned the prophet

Stephen to death, being associated with murderers, and when he drugged the saints from their houses and scourged and imprisoned them and wrought much persecution against the saints thought he was doing "God service" (John xvi-2 [and] 1 Timothy 1-13) and so do our cousins yet they think they are doing "God service," and are brimful of charity (?) at least so they say. I pity our brother, for the devil whom his sons and son-in-law have [tear] from their houses, is by John's liberal [tear] but shortsightedness, permitted [tear]and eat at his table, and [tear] of his children he venom [tear] clense his house! No more [tear] [y]our brother Joseph..."[30]

1869 Oct 9 — George A. Smith, Church Historian wrote to Joseph Smith III giving an account of the early events about the revelation concerning plural marriage, including the time when it was presented to Emma Smith referring to statements of the Prophet Joseph Smith concerning that subject. Also includes a list of some of the women sealed as plural wives to Joseph Smith, Hyrum Smith, Brigham Young, Parley P. Pratt, Ezra T. Benson, Thomas Grover, and Howard Egan.

1870 Jan 1 — Joseph F. Smith married his third plural wife, Edna Lambson

1872 Jul 4 — David Hyrum Smith arrived in Utah.[31]

1872 Jul 27 — David Hyrum Smith writes to Sherman Smith concerning his belief about his father's involvement with polygamy.[32]

1873 Feb — David Hyrum Smith left Utah.[33]

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[1] *The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Volume 3—1844-1872* (Independence, Missouri: Herald House, 1967), 316
[2] *The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Volume 3—1844-1872* (Independence, Missouri: Herald House, 1967), 369
[3] *True Latter Day Saints' Herald,* vol. 5, page 45-48
[4] *The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Volume 3—1844-1872* (Independence, Missouri: Herald House, 1967), 373-74
[5] *True Latter Day Saints' Herald,* vol. 5, pages 172-73
[6] *The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Volume 3—1844-1872* (Independence, Missouri: Herald House, 1967), 376-77
[7] *True Latter Day Saints' Herald,* 7 (May 1, 1865), 142
[8] *The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Volume 3—1844-1872* (Independence, Missouri: Herald House, 1967), 427
[9] Joseph Fielding Smith, *Life of Joseph F. Smith: Sixth President of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Deseret News Press, 1938), 226
[10] *The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Volume 3—1844-1872* (Independence, Missouri: Herald House, 1967), 439

[11] Joseph Fielding Smith, *Life of Joseph F. Smith: Sixth President of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Deseret News Press, 1938), 227
[12] "Church Overland Trail Index," Church History Library, Salt Lake City, Utah
[13] "Church Overland Trail Index," Church History Library, Salt Lake City, Utah
[14] *The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Volume 3—1844-1872* (Independence, Missouri: Herald House, 1967), 447
[15] *The Saints Herald*, vol 10, page 175
[16] *The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Volume 3—1844-1872* (Independence, Missouri: Herald House, 1967), 457
[17] Joseph Fielding Smith, *Life of Joseph F. Smith: Sixth President of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Deseret News Press, 1938), 231
[18] *The Saints Herald*, vol 12, page 12
[19] *The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Volume 3—1844-1872* (Independence, Missouri: Herald House, 1967), 477
[20] Joseph Fielding Smith, *Life of Joseph F. Smith: Sixth President of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Deseret News Press, 1938), 228
[21] *The Saints' Herald*, vol. 14, p 92
[22] Joseph F. Smith Affidavit books, Church History Library, Salt Lake City, Utah
[23] Joseph F. Smith, Letter, July 13, 1869 to Martha Smith Harris, Church History Library, Salt Lake City, Utah
[24] Valeen Tippetts Avery, *From Mission to Madness: Last Son of the Mormon Prophet* (Urbana, Illinois: University of Illinois Press,1998), 94-95
[25] Valeen Tippetts Avery, *From Mission to Madness: Last Son of the Mormon Prophet* (Urbana, Illinois: University of Illinois Press,1998), 96
[26] The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Volume 3—1844-1872 (Independence, Missouri: Herald House, 1967), 533-35
[27] *The Saints' Herald*, vol 16, pp. 130, 131
[28] D. H. Smith, Letter in *The Saints Herald*, vol 16, pp. 80, 81
[29] Alexander H. Smith, Letter, August 3, 1869 in *The Saints Herald*, vol 16, page 151.
[30] Joseph F. Smith, Letter, August 17, 1869 to Martha Smith Harris, Church History Library, Salt Lake City, Utah
[31] Valeen Tippetts Avery, *From Mission to Madness: Last Son of the Mormon Prophet* (Urbana, Illinois: University of Illinois Press,1998), 188
[32] Valeen Tippetts Avery, *From Mission to Madness: Last Son of the Mormon Prophet* (Urbana, Illinois: University of Illinois Press,1998), 176-77 quoting a letter in the RLDS Church Archives.
[33] Valeen Tippetts Avery, *From Mission to Madness: Last Son of the Mormon Prophet* (Urbana, Illinois: University of Illinois Press,1998), 197

Joseph F. Smith and His Cousins

Joseph F. Smith, Letter, July 13, 1869 to Martha Smith Harris, MS 16763 fd 16, Church History Library, Salt Lake City, Utah

"...Alexander and David Smith are expected in town daily—they are coming full of bitterness & hatered [hatred] toward polygamy & the Utah Mormons..."

Joseph F. Smith, Letter, August 17, 1869 to Martha Smith Harris, MS 16763 fd 17, Church History Library, Salt Lake City, Utah

"...I do not know when Alex and David will go to the South. David has had a sick spell from which he was fast emerging, when Alex was taken with the complaint which troubled me a few days ago, but I had it very light.

Let me say that the Salvation of the "Gurleyites (for they are not Josephites), depends upon the pulling down and destroying, what they call "Brighamites" but what is in reality the work of God, for which the Martyrs blead and died to establish. And this in my estimation places the Prophets sons, and all their [tear] in the same platform, and [tear] who have shead the blood of [tear] stoned those who were [tear] the message of life [tear] and this grieves me. [tear] from limb, be tortured on the rack and hatcheted into shreds, or burned at the stake, than to stand in the shoes of our cousins if they continue. However much we many love them and pray for their good. Oh that God may have mercy upon them and deliver them from the clutches of vile apostates and from the cumprass [sic] of that spirit which persecuted their and ours, to death, would have obliterated all truth of Gods holy work from the earth had it the power, and that spirit still lives in the bosom of apostates who have rallied around the son of the martyr and hedged them about unto works of destruction, malice and hatred against the priesthood and the Lord's anointed, have become metamorphosed unto them and to many into works of righteousness, love and compassion and charity. Paul (Acts 7-58-*viii*-1-3-*ix*-1-4) when he held the clothes of those who stoned the prophet Stephen to death, being associated with murderers, and when he drugged the saints from their houses and scourged and imprisoned them and wrought much persecution against the saints thought he was doing "God service" (John *xvi*-2 [and] 1 Timothy 1-13) and so do our cousins yet they think they are doing "God service," and are brimful of charity (?) at least so they say. I pity our brother, for the devil whom his sons and son-in-law have [tear] from their houses, is by John's liberal [tear] but shortsightedness, permitted [tear] and eat at his table, and [tear] of his children he venom [tear] clense his house! No more [tear] [y]our brother Joseph

DNW
Oct 14, 1894

D I E D.

In St. George, September 24th, Reverend Algernon Sidney Alger, aged 68 years the 14th of February last.

Father Alger was born in Uxbridge, Massachusetts, 14th of February, 1796; embraced the Gospel in Mayfield, Cuyahoga County, Ohio, in November, 1830; in September, 1836, started for Missouri, stopping in Wayne County, Indiana, in consequence of bad roads; started again the following September, and reached Randolph County, Missouri, where he resided a little more than a year, until the Saints were driven from that State; in February, 1839, left with others who were driven from Missouri, and stopped at Quincy, Illinois, where he stayed eight months; then settled on the Rhodes of Bear Creek, where he stayed during the time the Saints were being burnt out by the mob, removing to Nauvoo in the fall of 1839; in May, 1846, started from Nauvoo on his way westward, stopping in Iowa and at Winter Quarters, and reached the Valley of the Great Salt Lake, Sept. September, 1848; resided in Salt Lake City about seventeen years, acting as Bishop the last ten or twelve years; moved to Provo, Utah County, here he resided about eight years, during which time he buried his wife, who had been his constant companion for over sixty-two years.

For the last year and three months of his life he resided with his son, John Algernon St. George, in whose house he died.

Father Alger throughout his long life was a useful man, and for the last forty-four years a faithful Latter-day Saint. He was a carpenter by trade, and built a house for the father of Heber C. Kimball in the State of New York, when Heber was about nine years old.—Com.

Clarissa Marvel

Female Relief Society of Nauvoo, Minutes, March 24, 1842

"...Prest E. Smith rose and read from the Book of records, the proceedings of the first meeting of the Society. She then proceeded to read to the honorable body, a report, wherein Clarissa Marvel was accused of scandalous falsehoods on the character of Prest. Joseph Smith, without the least provocation praying that they would in wisdom adopt some plan to bring her to repentance – said she presumed that most of the Society knew more about Clarissa Marvel than herself---

Mrs. Agnes Smith said that Clarissa Marvel had lived with her nearly a year –she had seen nothing amiss of her.

Councillor [sic] Whitney proposed that someone be appointed to go and labor with her and if possible reform her.

Moved and carried that Mrs. Markham be [the] one to go and converse with C. Marvel.

Mrs. Markham objected on the ground that she was unacquainted with the circumstances.

Prest. Smith said that would make no difference. She could attend to it—that it should be done in a private manner with great patience.

Then, Prest. continued by saying that we intended to look into the morals of each other and watch over each other—that she intended to walk [?] and to [?] the appearance of evil –all are required to be very careful in their words and actions at all times—said she believed Clarissa Marvel might be reformed.

Mrs. Billings inquired if C.M. had parents.

Prest. Smith said she had no parents—she is under our care and observation—she needs friends..."[1]

March 30, 1842

"...Prest. J. Smith withdrew

Prest. E. Smith rose & said she would like to hear from those appointed to enquire in to the case of Clarissa M.

Mrs. Billings said I visited her , questioned her closely—she appeared like an innocent girl.

Mrs. Markham corroborated the statement of Mrs. Billings.

Prest. E. S. said, We are called upon to find the origin of the report—

Mrs. Billings referred to Mrs. Winchester with whom C.M. had resided.

Mrs. W. Had heard C. M. speak of Pres J. Smith's family in the most respectful manner

Councillor [sic] Cleveland proposed that the rumor be [?] out and the innocent cleared—

Mrs. Gribble said Laura Jones & Hannah Burgess have reported against C.M.

Councillor [sic] Whitney motioned that 2 persons be appointed to see L. Jones & H. B. carried unanly [sic]

Councillor [sic] C. motioned that Mrs. Allred and Mrs. Durfee be appointed to [?] and [?] then to appear at the next meeting.

Mrs. Durfee objected

Prest. E. S. said we were going to learn new things our way was straight—said we wanted none in this society but those who could and would walk straight and were determined to do good and not evil..."

April 4, 1842

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[1] Female Relief Society of Nauvoo, Minutes, March 24, 1842, LDS Church Archives, Salt Lake City, Utah

Esther Dutcher Chronology

1811 Jan 25	Born the daughter of Thomas and Betsey Hurlburt Dutcher in Cherry Valley, Otsego, New York[1]
1826 May 17	Married Albert Smith, who was born November 18, 1804 in Ashfield Franklin, Massachusetts[2]
1826 Aug 1	Her son, Azariah Smith, was born in Boylston, Oswego, New York[3]
1832 Jan 26	Her daughter, Emily Hatch Smith, was born in Bodston, Otsego, New York[4]
1833 Dec 21	Her daughter, Candace Smith, was born in Boilston, Oswego, New York[5]
1838 Feb	She "embraced the gospel" in Kirtland, Ohio[6]
1844 Sep 21	Her son, Joseph Smith was born in Nauvoo, Illinois[7]
1846 Jun 10	She was endowed in the Nauvoo Temple and was sealed to Albert Smith[8]
1846	Albert Smith was a member of the Mormon Battalion[9]
1847 Oct	Albert Smith arrived in Utah[10]
1848 Jun 5	She with her two daughters, Emily and Candace and her son, Joseph started for Utah in the Brigham Young Company.[11]
1848 Sep	The Brigham Young Company arrived in Utah.[12]
1849 Apr 10	Her daughter, Emily, is married to Cyrenus Henry Taylor[13]
1849 May 10	Her daughter, Esther Smith, was born in Salt Lake City, Utah[14]
1851 Oct 10	She was sealed to Joseph Smith in the Salt Lake City, Utah[15]
1853 May 24	Her daughter, Candace married John Patten
1854 Nov 15	Cyrenus Henry Taylor died[16]
1856 Sep 17	Died in Manti, Utah of consumption. She was 45 years, 6 months and 21 days old.[17] She is buried in the Manti Cemetery, Manti, Utah
1856 Oct 17	Albert Smith married Rhoda Gifford[18]
1857 Feb 14	Her daughter, Emily, married John Patten[19]

1866 Dec 1	Her daughter, Esther married Peter Henrik Anderson[20]
1867 Sep 22	Her daughter, Candace Smith Patten died
1870 May 23	She is sealed to Joseph Smith in the Endowment House, Salt Lake City, Utah[21]
1888 Jun 25	Daniel H. Wells wrote Joseph F. Smith a letter which stated that Albert Smith would like to have his daughter act as proxy for his dead wife and get her rebaptised and resealed to Joseph Smith. Albert Smith had stated that Esther told him that she was married to Joseph Smith which he had not know.[22]
1888 Jul 10	She is rebaptized with her daughter, Emily Smith Taylor Patten as proxy in the Manti Temple[23]
1888 Oct 19	She was sealed to Joseph Smith in the Manti Temple, Manti, Utah[24]
1892 Oct 31	Albert Smith died in Manti, Utah[25]
1900 May 27	Her daughter, Emily Hatch Smith Taylor Patten died in Manti, Utah[26]
1903 Nov 27	John Patten died[27]
1926 Aug 5	Joseph Smith died in Sawtelle, California[28]
1933 Nov 16	Esther Smith Anderson died in Manti, Utah[29]

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[1] "Family Group Record," *Family Search*
[2] "Family Group Record," *Family Search*
[3] "Family Group Record," *Family Search*
[4] "Family Group Record," *Family Search*
[5] "Family Group Record," *Family Search*
[6] "Died," *Deseret News*, (October 1, 1856), 240
[7] "Family Group Record," *Family Search*
[8] *Nauvoo Sealings, Adoptions, and Anointings*, compiled by Lisle G. Brown (Salt Lake City: The Smith-Pettit Foundation, 2006), 275
[9] Norma Baldwin Ricketts, *The Mormon Battalion: U.S. Army of the West, 1846-1848* (Logan, Utah: Utah State University Press, 1996)
[10] *Mormon Pioneer Overland Travel, 1847-1868* data base, Church History Library, Salt Lake City, Utah
[11] *Mormon Pioneer Overland Travel, 1847-1868* data base, Church History Library, Salt Lake City, Utah
[12] *Mormon Pioneer Overland Travel, 1847-1868* data base, Church History Library, Salt Lake City, Utah
[13] "Family Group Record," *Family Search*
[14] "Family Group Record," *Family Search*
[15] *International Genealogical Index* (Film Number 183393, page 13)
[16] "Family Group Record," *Family Search*
[17] "Died," *Deseret News*, (October 1, 1856), 240

[18] "Family Group Record," *Family Search*
[19] "Family Group Record," *Family Search*
[20] "Family Group Record," *Family Search*
[21] "Endowment House Sealing Records" as quoted in Thomas Milton Tinney, *The Royal Family of the Prophet Joseph Smith, Junior* (Privately published, 1973), 274
[22] Brian C. Hales, "Esther Dutcher—Joseph Smith's Thirty-Fourth Plural Wife?" (April 28, 2009)
[23] *International Genealogical Index* (Film Number 170380, page 73)
[24] *International Genealogical Index* (Film Number 170508, reference number 1791)
[25] "Family Group Record," *Family Search*
[26] "Family Group Record," *Family Search*
[27] "Family Group Record," *Family Search*
[28] "Family Group Record," *Family Search*
[29] "Family Group Record," *Family Search*

Chronology for the Joseph Smith Era Plural Marriage

1829/30

In 1872, Brigham Young said that Joseph Smith and Oliver Cowdery received a revelation concerning plural marriage while they were translating the Book of Mormon.[1]

[The Book of Mormon states in Jacob 2]: [23] *But the word of God burdens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son.* [24] *Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord...*[27] *Wherefore, my brethren, hear me, and hearken to the word of the Lord; For there shall not any man among you have save it be one wife; and concubines he shall have none;* [28] *For I, the Lord God, delight in the chastity of women. And whoredoms are a abomination before me; thus saith the Lord of Hosts...*[30] *For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.* [31] *For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people, because of the wickedness and abominations of their husbands.* [32] *And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of Hosts.*[2]

Ether 10 states: [5] "*And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.*"[3]

"*Levi Lewis states, that he has 'been acquainted with Joseph Smith Jr. and Martin Harris, and that he has heard them both say, adultery was not crime. Harris said he did not blame Smith for his (Smith's) attempt to seduce Eliza Winters &c...*"[4] [Levi Lewis was Emma Hale Smith's first cousin, who lived in Harmony, Pennsylvania when Joseph Smith was translating the Book of Mormon. Elizabeth Winter Squires, a friend of Emma, lived in Harmony also. She never accused Joseph Smith of improper conduct.[5]]

1830 Jun

At a trial in South Bainbridge, two daughters of Josiah Stowell were called to testify concerning Joseph Smith's character. The *History of the Church* records: "...the court was detained for a time, in order that two young women, daughters of Mr. Stoal [sic], with whom I had at times kept company, might be sent for, in order, if possible, to elicit something from them which might be made a pretext against me. The young ladies arrived, and were severally examined touching my character and conduct in general, but particularly as to my behavior towards them, both in public and private; when they both bore such testimony in my favor as left my enemies without a pretext on their account..."[6]

1830 Oct

[W. W.] Phelps s[ai]d [on 27 February 1845] 6 or 8 went over the boundaries of the U.S. to preach – Jos. went to prayer – he then [?] a revelation. That Martin [Harris?] was to marry among the Lamanites – c that I was to preach [?] day- &c &c it was a long revelation - we have a living constitution – there is enough for every day – if we die let us all die together, c there will be a jolly lot of spirits dancing into the next world – it won't be to hell, for there is no fiddles there---[7]

1831

At a meeting in Plano, Illinois, September 12, 1878, Orson Pratt stated that Lyman Johnson told him that Joseph Smith told Johnson in 1831 *"...that plural marriage was a correct principle..."* and *"...that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come..."*[8]

[A report of the funeral of Elizabeth Ann Whitney in February 1882, states that Joseph F. Smith said:] *Here the speaker said, perhaps for the first time in public, that the women who entered into plural marriage with the Prophet Joseph Smith were shown to him and named to him as early as 1831, and some of them were given in marriage to him as early as that date, although it was not then prudent, under the circumstances, to make these facts public. And when the Lord showed those women to Joseph some of them were not even acquainted with the Church much less him. God knew their hearts, as is proved by the fact that they have been true and faithful through all the trying vicissitudes through which they have passed, and that too in the face of a frowning world; they have endured it all, and are today examples of womanhood and purity.*[9]

At a quarterly Stake conference held at Centerville, Davis County, Utah, June 11, 1883. *"Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived."*[10]

Helen Mar Whitney wrote in 1884, *"The Lord revealed [plural marriage] to His prophet, Joseph Smith, as early as the year 1831."*[11]

Joseph F. Smith taught in 1886, *"The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel at that time, he confided the facts to only a few of his intimate associates."*[12]

1831 Jul 17

W. W. Phelps wrote to Brigham Young on 12 August 1861 that Joseph Smith had a revelation on 17 July 1831 for the Lamanite missionaries which stated: *"... For it is my will, that, in time, ye should take unto you wives of the Lamanites and Nephites, that thier posterity may become white, delightsome and Just; for even now their females are more virtuous than the Gentiles..."*[13] Phelps also stated: *"About three years after this [was] given, I asked brother Joseph privately, how "we" that were mentioned in the revelation, could take "wives" from the natives, as we were all married men? He replied instantly, "In the same manner that Abraham took Hagar and Katurah; and Jacob took Rachel, Bilhah and Zilpah, by revelation: the saints of the Lord are always directed by revelation."*[14]

1831 Sep 20

Ezra Booth wrote to Edward Partridge concerning his trip back to Ohio after Zion's Camp travels, that:

"While descending the Missouri river, Peter and Frederick, two of my company, divulged a secret respecting Oliver, which placed his conduct on a parallel with Ziba's; for which Ziba was deprived of his Elder and Apostleship: "Let that which was bestowed upon Ziba, be taken from him, and let him stand as a member in the Church, and let him labor with his own hands with the brethren." And thus by commandment, poor Ziba, one of the twelve Apostles, is thrust down; while Oliver the scribe, also an Apostle, who had been guilty of similar conduct, is set on high, to prepare work for the press; and no commandment touches him, only to exalt him higher. -- These two persons stated, that had they known previous to their journey to Missouri, what they then knew, they never should have accompanied Oliver thither."[15] [Some scholars have felt Peterson was guilty of fornication.[16]]

1831 Dec 6

Ezra Booth wrote concerning the Lamanite missionaries in a letter, which was published in *The Ohio Star* newspaper.

"...In addition to this, and to co-operate with it, it has been made known by revelation, that it will be pleasing to the Lord, should they form a matrimonial alliance with the Natives; and by this means the Elders, who comply with the thing so pleasing to the Lord, and for which the Lord has promised to bless those who do it abundantly, gain a residence in the Indian territory, independent of the agent. It has been made known to one, who has left his wife in the State of N. Y. that he is entirely free from his wife, and he is at liberty to take him a wife from among the Lamanites. It was easily perceived that this permission was perfectly suited to his desires. I have frequently heard him state, that the Lord has made it known to him, that he is as free from his wife as from any other woman; and the only crime that I have ever heard alleged against her is, she is violently opposed to Mormonism. But before this contemplated marriage can be carried into effect, he must return to the State of N. Y. and settle his business, for fear, should he return, after that affair had taken place, the civil authority would apprehend him as a criminal..."[17]

1832

Joseph F. Smith stated on July 7, 1878 in the Salt Lake Tabernacle:

"...To put this matter more correctly before you, I here declare that the principle of plural marriage was not first revealed on the 12th day of July, 1843. It was written for the first time on, that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832. About this time, or subsequently, Joseph, the Prophet, intrusted [sic] this fact to Oliver Cowdery; he abused the confidence imposed in him, and brought reproach upon himself, and thereby upon the church by "running before he was sent," and "taking liberties without license," so to speak, hence the publication, by O. Cowdery, about this time, of an article on marriage, which was carefully worded, and afterwards found its way into the Doctrine and Covenants without authority. This article explains itself to those who understand the facts, and is an indisputable evidence

of the early existence of the knowledge of the principle of patriarchal marriage by the Prophet Joseph, and also by Oliver Cowdery..."[18]

1832 Nov — William E. McLellin wrote to Joseph Smith III in July 1872:

"...You will probably remember that I visited your Mother and family in 1847, and held a lengthy conversation with her, retired in the Mansion House in Nauvoo. I did not ask her to tell but I told her some stories I had heard. And she told me whether I was properly informed. Dr. F. G. Williams practiced with me in Clay Co. Mo. during the latter part of 1838. And he told me that at your birth your father committed an act with a Miss Hill—a hired girl. Emma saw him, and spoke to him. He desisted, but Mrs. Smith refused to be satisfied. He called in Dr. Williams, O. Cowdery, and S. Rigdon to reconcile Emma. But she told them just as the circumstances took place. He found that he was caught. He confessed humbly, and begged forgiveness. Emma and all forgave him.[19]

1833 — Anthony Metcalf interviewed Martin Harris in the winter of 1873-74. Metcalf reported that Martin Harris said *"...the servant girl of Joe Smith stated that the prophet had made improper proposals to her, which created quite a talk amongst the people. Joe Smith went to Martin Harris to counsel with him concerning the girl's talk. Harris, supposing that Joe was innocent told him to take no notice of the girl, that she was full of the devil, and wanted to destroy the prophet of God; but Joe Smith acknowledged that there was more truth than poetry in what the girl said. Harris then said he would have nothing to do in the matter. Smith could get out of the trouble the best way he knew how..."*[20]

1833 — Affidavit of W. R. Hine states:

"...One day while I was at the [Kirtland] Flats, a meeting was held in which the Spiritual Wife Doctrine was discussed. Rigdon said if he had got to go into it he might as well begin. He put Emma, Jo Smith's wife, on the bed and got on himself. Jo became angry. It was in everybody's mouth for miles about Kirtland..."[21]

1833-1838 — Benjamin F. Johnson stated that: *"In talking with my mother [Julia Hills Johnson] after the revelation on plural marriage was given he [Joseph Smith] told her that when the Lord required him to move in plural marriage, that his first thought was to come and ask her for some of her daughters; and I can now understand that the period alluded to was at Kirtland, where she had three unmarried daughters at home, two of whom died there, and Almira, the other, was sealed to him in Nauvoo; the other two, Nancy M. and Susan E. being sealed by proxy since his death."*[22]

1834 Sep 4 — Orson Hyde married Marinda Johnson, the daughter of John Johnson and Alice (Elsa) Jacob Johnson in Kirtland, Ohio.[23] Joseph Smith's 1843 journal says, *"Apr[il] [18]42 Marinda Johnson to Joseph Smith..."* This entry is in the handwriting of Thomas Bullock.[24] Marinda Johnson Hyde's 1869 affidavit says that she was married to Joseph Smith in May 1843[25]

1835 — Oliver H. Olney, son-in-law of John and Elisa Johnson, wrote in 1843, *"Polygamy was first introduced in Kirtland, Ohio, about eight years ago."*[26]

Benjamin F. Johnson stated: "...In 1835, at Kirtland, I learned from my sister's husband, Lyman B. Sherman, who was close to the Prophet, and received it from him, "that the ancient order of Plural Marriage was again to be practiced by the Church." This, at the time, did not impress my mind deeply, although there lived then with his family (the Prophet's) a neighbor's daughter, Fannie Alger, a very nice and comely young woman about my own age, toward whom not only myself, but every one, seemed partial, for the amiability of her character; and it was whispered even then that Joseph loved her..."[27]

1835 June — W. W. Phelps wrote in a letter to Oliver Cowdery which was published in the *Messenger and Advocate*:

"...We shall by and bye learn that we were with God in another world, before the foundation of the world, and had our agency; that we came into this world and have our agency, in order that we may prepare ourselves for a kingdom of glory; become archangels, even the sons of God where the man is neither without the women, nor the woman without the man in the Lord; A consummation of glory, and happiness, and perfection so greatly to be wished, that I would not miss of it for the fame of ten worlds.."[28]

1835 Aug 11 — Mary Elizabeth Rollins married non-Mormon, Adam Lightner of Liberty, Clay County, Missouri[29] Later in February 1842 she was sealed to Joseph Smith.[30]

1835 Aug 17 — A general assembly of the Church was held at Kirtland, Ohio "for the purpose of arranging the items of the doctrine of Jesus Christ for the government of the Church..." W. W. Phelps read the Article on Marriage to be published in the Doctrine and Covenants. The congregation unanimously agreed to publish it. The article states that: "Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again."[31] Joseph Smith was not there.[32]

1835 Aug 28 — Joseph Smith preached "on the duty of wives" in Kirtland. He had arrived back in Kirtland from his visit to Michigan August 23.[33]

1837 Spring — Fanny Brewer gave an affidavit which stated:

Testimony of Fanny Brewer, of Boston
Boston, September 13, 1842
To the Public:-- I have long desired that some one who had a certain knowledge of the hidden practices and abominations at Nauvoo, would have the moral courage to come out, with a full development; and my desires have been realized in General Bennett's disclosures. As the ice is now broken, I, too, have a tale to tell. In the spring of 1837, I left Boston for Kirtland, in all good faith, to assemble with the Saints, as I thought, and worship God more perfectly. On my arrival, I found brother going to law with brother, drunkenness prevailing to a great extent, and every species of wickedness...There was much excitement against the Prophet, on another account, likewise,-- an unlawful intercourse between himself and a young orphan girl residing in his family, and under his protection!!! Mr. Martin Harris told me that the Prophet was most notorious for lying

and licentiousness!! In the fall of 1837, the Smith family all left Kirtland, by revelation, (or necessity,) for Missouri...[34]

1837 May — The Presidents of the Seventies published in the *Messenger and Advocate*, resolutions concerning conduct of those called *"to proclaim the gospel."* It states that: *"That we will have no fellowship whatsoever with any Elder belonging to the quorums of the Seventies who is guilty of polygamy or any offence of the kind.."*[35]

1837 Nov — An editorial in the *Elder's Journal* mentions that people ask if Mormons have *"more wives than one."*[36]

1837 Nov 29 — The Kirtland Elders Quorum charged Solomon Freeman with polygamy.

The minutes state: *"...the charge that was perfered before the quorum against Elder Sollomon [sic] Freeman by William Perry for the crime of polygamy was brought forward. Elder Freeman plead not gilty of the charge [.] [T]estimony for the Complainent came forward (Dexter Stilman) and Stated the Elder Freeman had a wife in Tollan township Co. of Berksheir in Mass. And it was told him there that he (E. Freeman) Came a way [without his] wife Elder Harlow Redfield Stated that when he and Elder Stilman went to See Elder Freeman. Elder Freeman ackno[w]loged that he come away and left his wife as was testified Elder Freeman ackno[w]loged before the quorum that he had left his first wife came away with and Soon Commenced living with another woman he further Stated he did not know but his first wife was yet living he further Stated he would not go acros [sic] the room to obtain a bill from her Elder Freeman Manifest a Car[e]less indifferent spirit."*[37] It is not recorded what the quorum did about the issue.

1838 Jan 21 — Oliver Cowdery wrote to his brother, Warren Cowdery concerning his conflict with Joseph Smith:

> *...I never confessed intimated <or admitted> that I ever willfully lied about him [Joseph Smith]. When he was here we had some conversation in which in every instance, I did not fail to affirm that what I had said was strictly true A dirty, nasty, filthy ~~affair~~ of his and Fanny Algers was talked over in which I strictly declared that I had never deviated from the truth on the matter, and as I supposed was admitted by himself...*[38]

1838 Apr 12 — The Far West Minute Book has the following as part of the Oliver Cowdery trial:

> *George W. Harris testfies that one evening last fall O. Cowdery was at his house together with Joseph Smith jr., and Thomas B. Marsh, when a conversation took place between Joseph Smith jr & O. Cowdery, when he semmed to insinuate that Joseph Smith jr was guilty of adultery, but when the question was put, if he (Joseph) had ever acknowledged to him that he was quilty of such a thing; when he answered No. Also he believes him to be instrumental in causing so many lawsuits as had taken place of late.*

David W. Patten testifies, that he went to Oliver Cowdery to enquire of him if a certain story was true respecting J. Smith's committing adultery with a certain girl, when he turned on his heel and insinuated as though he was guilty; he then went on and gave a history of some circumstances respecting the adultery scrape stating that no doubt it was true. Also said that Joseph told him, he had confessed to Emma, Also that he has used his influence to urge on lawsuits.

Thomas B. Marsh testifies that while in Kirtland last summer, David W. Patten asked Oliver Cowdery if he Joseph Smith jr. had confessed to his wife that he was guilty of adultery with a certain girl, when Oliver Cowdery cocked up his eye very knowingly and hesitated to answer the question, saying he did not know as he was bound to answer the question yet conveyed the idea that it was true. Last fall after Oliver came to this place he heard a conversation take place between Joseph Smith and Oliver Cowdery when J. Smith asked him if he had ever confessed to him that he was guilty of adultery, when after a considerable winking &c. he said No. Joseph then asked him if he ever told him that he confessed to any body, when he answered No.

Joseph Smith jr testifies that Oliver Cowdery had been his bosom friend, therefore he intrusted him with many things. He then gave a history respecting the girl business...[39]

1838 Apr 21 — Joseph Smith performed the marriage between Windsor Lyon and Sylvia Sessions.[40] Later Sylvia Sessions Lyon would be sealed to Joseph Smith.[41]

1838 Apr 28 — The High Council at Far West investigated the case of Aaron C. Lyon which was appealed from an elder's court. He is charged with telling Sarah Jackson that her husband was dead and that "...the Lord had revealed to him that she was to be his wife." He was a widower. Sarah's husband was found to be alive. Lyon "...made confession to the satisfaction of the Council, when it was decided that Br. Lyons be retained in the Church, but his license be taken from him..." Joseph Smith had been asked to replace one of the members of the council. The clerk recorded that there was "...some lengthy remarks by the Councellors, and very good instruction given by Councellor Smith..."[42]

1838 July — The questions from the editorial were answered in the next issue of the *Elder's Journal* which was published in July 1838 in Far West, Missouri. It states:

Question 7th. Do the Mormons believe in having more wives than one. [sic] Answer. No, not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom which has gained in the world, and has been practised [sic] among us; to our great mortification, of marrying in five or six weeks, or even in two or three months after the death of their companion. We believe that due respect ought to be had, to the memory of the dead, and the feelings of both friends and children.[43]

1838 Dec 16 — Joseph Smith wrote from Liberty, Missouri to the Saints in Caldwell County, Missouri:

"...Therefore we say again unto you we are innocent of these things they have represented us falsely Was it for committing adultery, we are aware that false slander has gone abroad for it has been reiterated in our ears. These are falsehoods also. Renegadoes, mormon dissenters are running through the world and spreading various foul and libelous reports against us thinking thereby to gain the friendship of the world because they knew that we are not of the world and that the world hates us; therefore they make a tool of these fellows...We have heard that it has been reported by some that some of us should have said that we not only dedicated our property but our families also to the Lord, and satan taking advantage of this has transfigured it into lasciviousness such as a community of wives which is an abomination in the sight of God. When we consecrate our property to the Lord it is to administer to the wants of the poor and needy for this is the law of God it is not for the purpose of the rich those who have no need and when a man consecrates or dedicates his wife and children he does not give them to his brother or to his neighbor for there is no such law for the law of God is thou shalt not commit adultery thou shalt not covet they neighbor's wife. He that looketh upon a woman to lust after her has committed adultery already in his heart..."[44]

1840 — Franklin D. Richards, in northern Indiana, met a woman that had lived at Kirtland and her name was Sister Akers. She stated "*that the doctrine of 'spiritual wives' as she then learned it, was a true doctrine, that it had been revealed to the Prophet Joseph Smith and would sometime be put in practice in the Church—that it was not then permitted, but that I [Elder Richards] would live to see it taught, accepted, lived in and practically adopted as a doctrine and ordinance of the Church...*"[45]

Bathsheba Smith testified in the Temple Lot Case, March 1892 that: *"...I heard Joseph Smith once in speaking from the stand say or assert that the ancient order would be restored the same as it was in Abraham's day, but I never heard him preach in private or public the principle of plural marriage, or what is sometimes called polygamy. He said the ancient order would be restored as it was in the days of Abraham. That was about 1840, I think..."* [46]

1841 Jan 23 — Ruth D. Vose married to Edward Sayers by Albert P. Rockwood at St. Louis, Missouri.[47] Ruth was sealed to Joseph Smith in February 1843[48] and she lived with Edward Sayers, a non-member, in Nauvoo and Salt Lake City.[49]

1841 Mar 7 — Zina D. Huntington married to Henry B. Jacobs by John C. Bennett.[50] Zina Huntington was sealed to Joseph Smith, October 27, 1841[51]

1841 Apr 5 — LOUISA BEAMAN sealed to JOSEPH SMITH by her brother-in-law, Joseph Bates Noble[52]

1841 Jul 5 — George A. Smith wrote to Joseph Smith III: "I returned to Nauvoo from this [British] mission in July 1841.[53] At one of the first interviews thereafter with your father I was greatly astonished at hearing from his lips the doctrine of Patriarchal marriage which he continued to preach to me from time to time..."[54]

1841 Fall

Melissa Schindle said that she was staying in Nauvoo in the fall of 1841 and Joseph Smith asked to sleep with her. She said that he said that *"...it was the will of the Lord that he should have illicit intercourse with her..."* He offered to pay her five dollars. She refused.[55]

1841 Oct 15

The *Times and Seasons* reprinted an article from the *St. Louis Atlas* which reported a visit of a non-Mormon to Nauvoo who stated that Mormonism *"is a faith which they say encourages no vice, nor immorality, nor departure from established laws and usages; neither polygamy, nor promiscuous intercourse, nor community of property.*[56]

1841 Oct 27

ZINA HUNTINGTON JACOBS sealed to JOSEPH SMITH[57] by her brother, Dimick B. Huntington and witnessed by his wife, Fanny Huntington. Zina wrote: *"...I mad[e] a greater sacrifice than to give my li[f]e for I never anticipated again to be looked upon as an honorable woman by those I dearly loved..."*[58]

1841 Dec 2

Joseph Smith received the following revelation for Nancy Marinda Johnson Hyde.

"Verily thus saith the Lord unto you my Servant Joseph, that inasmuch as you have called upon me to know my Will concerning my handmaid Nancy Marinda Hyde, Behold it is my Will that she should have a better place prepared for her, than that in which she now lives, in order that her life may be spared unto her; Therefore go and say unto my Servant Ebenezer Robinson, and to my hand maid his Wife, Let them open their doors and take her and her children into their house, and take care of them faithfully and kindly until my servant Orson Hyde returns from his mission, or until some other provision can be made for her welfare and safety; Let them do these things and spare not grudgingly saith the Lord God. and she shall be a blessing unto them, ***and let my handmaid Nancy Marinda Hyde hearken to the council of my Servant Joseph in all things whatsoever he shall teach unto her, and it shall be a blessing upon her and upon her children after her, unto her justification, saith the Lord."***[59]

Joseph Smith's 1843 journal says, "Apr[il] [18]42 Marinda Johnson to Joseph Smith..." This entry is in the handwriting of Thomas Bullock.[60] Marinda Johnson Hyde's 1869 affidavit says that she was married to Joseph Smith in May 1843.[61]

1841 Dec 11

PRESENDIA HUNTINGTON BUELL sealed to JOSEPH SMITH[62] by her brother, Dimick B. Huntington and witnessed by his wife, Fanny Huntington

1841 Dec 15

The *Times and Seasons* published an article cautioning members of the Church against Dr. William Campbell, alias Samuel Rogers, who joined Church and married a young lady. They go on to state: "It has since been ascertained that he has two others [sic] wives, one in Ohio, and the other in this State [Illinois]. He undoubtedly joined the church for a cloak to his iniquity."[63]

1842

In Conference, October 8, 1866, in Salt Lake City, Brigham Young stated: *"Right north of the Masonic Hall in Nauvoo the ground was not fenced; this was in the year 1842. There were some rails laid along to fence up some lots. Hyrum saw me and said, 'brother Brigham, I want to talk to you.' We went together and sat upon those rails that were [?] up. He commenced by saying: 'I have a question to ask you. In the first place I*

say [?] to you, that I do know that you and the Twelve knows some things that I do not know. I can understand this by the motions and talk and doings of Joseph, and I know there is something or other which I do not understand, that is revealed to the Twelve. Is this so?' I replied. I do not know anything about what you know, but I know what I know. Then he said, 'I have mistrusted [?] for a long time that Joseph has received a revelation that a man should have more than one wife, and he has hinted as much to me, but I would not bear it.'...I said to him, 'brother Hyrum, I will tell you about this thing which you do not know if you will swear with an uplifted hand before God, that you will never say another word against Joseph and his doings, and the doctrine he is preaching to the people.' He replied, 'I will do it with all my heart and he stood upon his feet, saying, 'I want to know the truth and to be saved. And he made a covenant there, never again to bring forward one argument or use any influence against Joseph's doings. Joseph had many wives sealed to him. I told Hyrum the whole story, and he bowed to it and wept like a child, and said God be praised. He went to Joseph and told him what he had learned, and renewed his covenant with Joseph, and they went heart and hand together while they lived, and they were together when they died, and they are together now defending Israel...'[64]

John Wickliff Rigdon stated that Joseph Smith asked his sister Nancy Rigdon to become his plural wife and she turned him down. That may have been in 1842.[65]

1842 Jan 6	AGNES COOLBRITH SMITH sealed [?] to JOSEPH SMITH[66]
1842 Feb 8	SYLVIA SESSIONS LYON sealed to JOSEPH SMITH[67]
1842 Feb (late)	MARY ELIZABETH ROLLINS LIGHTNER sealed to JOSEPH SMITH. She stated, "Well, I talked with him [Joseph Smith] for a long time and finally I told him I would never be sealed to him until I had a witness...I made it a subject of Prayer...A few nights after that an angel of the Lord came to me...I went forward and was sealed to him. Brigham Young performed the sealing and Heber C. Kimball the blessing..."[68]
1842 (early)	Joseph Smith taught Sarah M. Kimball about plural marriage. Sarah's husband, Hirum Kimball was not a member of the Church at that time. Sarah stated: "*Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage.*" She rejected the principle.[69]
1842 Mar 9	PATTY BARTLETT SESSIONS sealed to JOSEPH SMITH[70] She wrote "...was sealed to Joseph Smith the Prophet by Willard Richards, March the 9th 1842 in Nauvoo. In Newel K. Whitneys chamber, Sylvia my daughter was present...I received my Endowment in Nauvoo, Dec 16 1845. I never was sealed at the altar to any one."[71]
1842 Mar 17	Joseph Smith organized the Female Relief Society of Nauvoo.[72]
1842 Mar 24	The minutes of the Female Relief Society of Nauvoo state "*...Prest E. Smith rose and read from the Book of records, the proceedings of the first meeting of the Society She then proceeded to read to the honorable body, a report, wherein Clarissa Marvel was*

accused of scandalous falsehoods on the character of Prest. Joseph Smith, without the least provocation praying that they would in wisdom adopt some plan to bring her to repentance – said she presumed that most of the Society knew more about Clarissa Marvel than herself---

Mrs. Agnes Smith said that Clarissa Marvel had lived with her nearly a year –she had seen nothing amiss of her.

Councillor [sic] Whitney proposed that someone be appointed to go and labor with her and if possible reform her.

Moved and carried that Mrs. Markham be [the] one to go and converse with C. Marvel.

Mrs. Markham objected on the ground that she was unacquainted with the circumstances.

Prest. Smith said that would make no difference. She could attend to it—that it should be done in a private manner with great patience.

Then, Prest. continued by saying that we intended to look into the morals of each other and watch over each other—that she intended to walk [?] and to [?] the appearance of evil –all are required to be very careful in their words and actions at all times—said she believed Clarissa Marvel might be reformed.

Mrs. Billings inquired if C.M. had parents.

Prest. Smith said she had no parents—she is under our care and observation—she needs friends... "[73]

1842 Mar 30

The minutes of the Female Relief Society of Nauvoo state: "*...Prest. J. Smith withdrew*

Prest. E. Smith rose & said she would like to hear from those appointed to enquire in to the case of Clarissa M.

Mrs. Billings said I visited her, questioned her closely—she appeared like an innocent girl.

Mrs. Markham corroborated the statement of Mrs. Billings.

Prest. E. S. said, We are called upon to find the origin of the report—

Mrs. Billings referred to Mrs. Winchester with whom C.M. had resided.

Mrs. W. Had heard C. M. speak of Pres J. Smith's family in the most respectful manner

Councillor [sic] Cleveland proposed that the rumor be [?] out and the innocent cleared—

Mrs. Gribble said Laura Jones & Hannah Burgess have reported against C.M.

Councillor [sic] Whitney motioned that 2 persons be appointed to see L. Jones & H. B. carried unanly [sic][74]

1842 Apr

MARINDA JOHNSON HYDE sealed to JOSEPH SMITH[75]
Joseph Smith's 1843 journal says, "*Apr[il] [18]42 Marinda Johnson to Joseph Smith...*" This entry is in the handwriting of Thomas Bullock.[76] Marinda Johnson Hyde's 1869 affidavit says that she was married to Joseph Smith in May 1843[77]

1842 Spr

In 1885, Emily Dow Partridge Young wrote: "*The first intimation I had from Brother Joseph that there was a pure and holy-order of plural marriage, was in the spring of 1842, but I was not married until 1843* [May 11, 1843][78]

1842 Apr 4

The minutes of the Female Relief Society of Nauvoo state: *"Prayer by Prest Emma Smith after which Councillor [sic] Cleveland arose and addressed the meeting informing them that the case of Clarissa M. had been satisfactorily settled. She having testified in her own hand writing that she had said no wrong &c. Mrs. C. continued by cautioning the Society against speaking evil of Prest J. Smith and his companion that it would not be a light thing in the sight of God that they had proved themselves; and the case of C. M. should be a warning how we hear and how we speak exposed her [?] that the Lord would cut off those who will not take counsel &c.*[79]

1842 Apr 10

Joseph Smith's journal states, "*Preached in the grove after Elder Wm Law, had spoken, a[nd] pronounced a curse upon all Adulterers & fornicators & unvirtuous persons, & those who had made use of his name to carry on their iniquitous designs.*"[80]

1842 Apr 22

The Nauvoo High Council considered the case of Jess Turpin. He was charged by Benjaming L. Clapp of having committed adultery by marrying "*another man's wife.*" They decided that there was "*...no evidences given which would give any reason to believe that he had been guilty of the charge.*"[81]

1842 Apr 29

Joseph Smith's journal states, "*was made manifest a conspiracy against the peace of his household.*" Willard Richards has written "J.C.B." lightly in the margin which may refer to John C. Bennett.[82]

1842 May 11

Fellowship of the Church is withdrawn from John C. Bennett.[83]

1842 May 17

John C. Bennett made an affidavit, before Daniel H. Wells, Nauvoo alderman, stating that *"...that he never was taught any thing in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under any circumstances, or upon any occasion either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private; and that he never did teach to me in private that an illegal illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so to teach others."*[84] Bennett later stated that Joseph Smith pulled a gun on him and said that he would kill him if he did not make this statement.[85]

John C. Bennett resigned as mayor of Nauvoo.[86]

1842 May 19

Joseph Smith was elected mayor of Nauvoo and John C. Bennett, ex-mayor was called upon to state if he knew anything against Joseph Smith. Bennett stated, "*I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a Liar in the face of God...He never either in public or private gave me any such authority or license...Joseph, will you please state definitely whether you know anything against my character either in public or private? Answer by Gen Bennet [sic], 'I do not. In all my intercourse with General Smith, in public & in private he has been strictly virtuous.'*"[87]

1842 May 24

Margaret J, Nyman, Matilda Nyman, Sarah Miller, and Catharine Warren testified before the Nauvoo High Council. Margaret J. Nyman said that Chauncey L Higbee had told her Joseph Smith said: "*That any respectable female might indulge in sexual intercourse, and there was no sin in it providing the person so indulging keep the same to herself; for*

there could be no sin, where there was no accuser... [Sarah Miller said] *I told him it might be told in bringing forth. Chauncey said there was no danger, and that Dr. Bennet understood it, and would come and take it away, if there was any thing...* [Matilda J. Nyman stated] *"I further testify that I never had any personal acquaintance with Joseph Smith and never heard him teach such doctrines as Higbee, stated either directly or indirectly."* These testimonies were published in the Nauvoo Neighbor, May 29, 1844.[88]

1842 June 14 — Lucy Ann Decker Seeley sealed to Brigham Young by Joseph Smith in the presence of Willard Richards.[89]

1842 June 15 — *The Times and Seasons* published a notice dated May 11, 1842, concerning withdrawing fellowship from John C. Bennett. The notice stated: *"... members of the first Presidency of the church of Jesus Christ of Latter Day Saints, withdraw the hand of fellowship from Gen. John C. Bennett, as a Christian; he having been labored with from time to time, to persuade him to amend his conduct, apparently to no good effect.*
Joseph Smith,
Hyrum Smith,
Wm. Law"[90]

1842 June 25 — *The Wasp* published an article by Joseph Smith concerning John C. Bennett. In the article Joseph Smith wrote *"...Had he [John C. Bennett] only been guilty of adultry [sic], that was sufficient to stamp disgrace upon him because he is a man of better information, and has been held high in the estimation of many. But when it is considered that his mind was so intent upon his cruel, and abominable deeds, and his own reputation not being sufficient to enable him to do it, he must make use of my name in order to effect [sic] his purposes..."*[91]

1842 July 1 — *The Times and Seasons* published the same article by Joseph Smith concerning John C. Bennett.[92]

1842 July 2 — John C. Bennett made an affidavit before a Justice of the Peace that Joseph Smith had forced him to make a positive affidavit concerning Joseph Smith on May 17. He also stated that Joseph Smith told him about his spiritual wives which Bennett names, but the newspaper did not publish their names.[93]

Melissa Schindle made a affidavit before a Justice of the Peace that she was staying in Nauvoo in the fall of 1841 and Joseph Smith asked to sleep with her. She said that he said that "...it was the will of the Lord that he should have illicit intercourse with her..." He offered to pay her five dollars. She refused.[94]

1842 July 8 — John C. Bennett published an article in the *Sangamo* Journal concerning Joseph Smith. The article states: *"...Joseph Smith, the great Mormon seducer, one who has seduced not only hundreds of single and married females, but more than the great Solomon, attempted to seduce Miss Nancy Rigdon, the eldest single daughter of Sidney Rigdon, to submit to his hellish purposes, and become one of his clandestine wives under the new dispensation..."*[95]

1842 July 13 — Martha H. Brotherton made a statement before the Justice of the Peace in St. Louis County, Missouri that Heber C. Kimball, Brigham Young and Joseph Smith taught her

about plural marriage. She said that Brigham Young asked her to be his wife and she reported the following conversation: *"'Well,' said Young, 'sister Martha would be willing if she knew if was lawful and right before God.' 'Well, Martha,' said Joseph, 'it is lawful and right before God -- I know it is. Look here, sis; don't you believe in me?' I did not answer. 'Well Martha,' said Joseph, 'just go ahead, and do as Brigham wants you to -- he is the best man in the world, except me.'... 'Yes,' said Joseph, 'and I know that this is lawful and right before God, and if there is any sin in it, I will answer for it before God; and I have the keys of the kingdom, and whatever I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven, and if you will accept of Brigham, you shall be blessed -- God shall bless you, and my blessing shall rest upon you; and if you will be led by him, you will do well; for I know Brigham will take care of you, and if he don't do his duty to you, come to me and I will make him; and if you do not like it in a month or two, come to me, and I will make you free again; and if he turns you off, I will take you on.'... "*[96]

1842 July 15

Joseph Smith's journal records: *"This A.M. early a report was in circulation that O[rson]. P[ratt]. was missing. A letter of his writing was found directed to his wife stating to the effect that he was going away, Soon as this was known Joseph summoned the principal men of the city and workmen on the Temple to meet at the Temple Grove where he ordered them to proceed immediately throughout the city in search of him lest he should have laid voilent [violent] hands on himself...a meeting was called at the Grove where Joseph stated before the public a general outline of J. C. Bennetts conduct and especially with regard to Sis P [Sarah Pratt]. Met again in the P.M. when Hyrum & H. C. Kimball spake on the same subject after which Joseph arose and said that he would state to those present some things which he had heard respecting Edward & D[avid] Kilbourn[e] being conspiring with J. C. Bennett in endeavoring to bring a Mob upon us...O. P[ratt] returned at night. He was seen about 2 miles this side Warsaw; set on a log. He says he has concluded to do right.*[97]

The Sangamo Journal, a newspaper in Springfield, Illinois published John C. Bennett's letters "Two" and "Three" concerning Joseph Smith, spiritual wives and Danites. The article tells the story of Joseph Smith's approaches to Sarah Bates Pratt, Nancy Rigdon, Melissa Schindle and Martha Brotherton.[98]

Thomas Smethurst makes a statement in Pittsburgh, Pennsylvania that he knew Martha Brotherton in England before she became a Mormon and she is virtuous and truthful. He also knows that she had to leave Nauvoo for her safety.[99]

1842 July 20

William Law signed an affidavit concerning the activities of John C. Bennett.[100]

1842 July 22

The citizens of the city of Nauvoo held a meeting to obtain an expression of the public mind in reference to the reports concerning the character of Joseph Smith. Orson Pratt spoke against Joseph Smith. *"Joseph Smith spoke in reply—Question to Elder Pratt, 'Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?' Answer, by Elder O. Pratt, 'Personally, toward the female sex, I have not.'*
Elder O. Pratt responded at some length. Elder B. Young then spoke in reply, and was followed by Elders Wm. Law, H. C. Kimball and Pres. H. Smith. Several others spoke

bearing testimony of the iniquity of those who had calumniated Pres. J. Smith's character[101]

Joseph Smith's journal records: *"...a.m. at the stand conflicting with O[rson]. P[ratt]. and correcting the public mind with regard to reports put in circulation by [John] Bennett & others.*[102]

Daniel H. Wells signed an affidavit concerning John C. Bennett's activities.[103]

Elias Higbee wrote a letter to the editor of the *Times and Seasons* stating that he was a "*personal friend of Joseph Smith*" and has "*never yet seen or known any thing against him...*"[104]

John C. Bennett's Fourth Letter is published in the *Sangamo Journal*. Martha H. Brotherton's affidavit is in that article.[105]

1842 July 25 — Pamela M. Michael signed a statement that she knows nothing "*derogatory to*" Joseph Smith's "*character, either as a Christian, or a moral man*" and that Bennett made use of her name without her knowledge or consent.

1842 July 26 — William Marks made a statement concerning John C. Bennett and Joseph Smith which states: "*...I would further state that I know of no Order in the Church which admits of a plurality of wives, and do not believe that Joseph Smith ever taught such a doctrine...*"[106]

1842 July 28 — Henry Marks made a statement concerning John C. Bennett and Joseph Smith which states: "*...I know nothing derogatory to the character of Joseph Smith, neither in a religious or a moral point of view; and that Doctor Bennett and the Journal used my name without my knowledge or consent...*"[107]

1842 July 27 — SARAH ANN WHITNEY sealed to JOSEPH SMITH[108] by her father, Newell K. Whitney.

1842 July 29 — ELIZA R. SNOW sealed to JOSEPH SMITH[109] by Brigham Young.

1842 Aug — MARTHA MCBRIDE KNIGHT sealed to JOSEPH SMITH[110]

1842 Aug 1 — An article in the *Times and Seasons* entitled "John C. Bennett" contained affidavits and other information concerning the activities of John C. Bennett. It stated:

There has always been, in every age of the church those who have been opposed to the principles of virtue...He [Bennett] professed to be virtuous and chaste, yet did he pierce the heart of the innocent, introduce misery and infamy into families,... he desecrate his name, and prostitute his authority to the most unhallowed and diabolical purposes; even to the seduction of the virtuous, and the defiling of his neighbor's bed...he gave his affidavit, and testified that Joseph Smith was a virtuous man—[then he said] that we believed in and practiced polygamy...[111]

Sidney Rigdon published a statement stating that: "*As there seems to be some foolish notions that I have been engaged with J. C. Bennett, in the difficulties between him and*

some of the citizens of this place [Nauvoo], I merely say in reply to such idle and vain reports that they are without foundation in truth.[112]

1842 Aug 18 — Joseph Smith wrote the following letter to Brother and Sister Newel K. Whitney:[113]

Nauvoo August 18th 1842
Dear, and Beloved, Brother and Sister, Whitney, and &c.—
I take this oppertunity to communi[c]ate, some of my feelings, privetely at this time, which I want you three Eternaly to keep in your own bosams; for ***my feelings are so strong for you since what has pased lately between us****, that the time of my abscence 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 alied, do love me; now is the time to afford me succour****, in the days of exile, for you know I foretold you of these things. I am now at Carlos Graingers, Just back of Brother Hyrams farm, it is only one mile from town, the nights are very pleasant indeed, all three of you come <can> come and See me in the fore part of the night, let Brother Whitney come a little a head, and nock 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 safty, I <know> it is the will of God that you should comfort <me>*** *now in this time of affliction, or not at[ta]l now is the time or never, but I hav[e] no kneed 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 safty:* ***only be careful to escape observation, as much as possible, I know it is a heroick undertakeing; but so much the greater frendship, 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 breasts, my life depends upon it****. one thing I want to see you for is <to> git the fulness of my blessings sealed upon our heads, &c. you wi will pardon me for my earnest=ness 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 wont come tonight if she dont dont fail to come to night. I subscribe myself your most obedient, <and> affectionate, companion, and friend.***
Joseph Smith[114]

1842 Aug 19 — John C. Bennett published in the *Sangamo Journal* newspaper a supposed letter from Joseph Smith to Nancy Rigdon. The letter said in part: *"...If we seek first the kingdom of God, all good things will be added. So with Solomon -- first he asked wisdom, and God gave it him, and with it every DESIRE of his heart, even things which might be considered abominable to all who understand the order of heaven only in part, but which in reality, were right, because God gave and sanctioned by special revelation..."*[115]

1842 Aug 20 — Orson Pratt is cut off from the Church. Wilford Woodruff wrote in his diary that *"Dr. John Cook Bennet [sic] was the ruin of Orson Pratt."*[116]

1842 Aug 27 — In November 1855, Thomas Bullock, a clerk in the Church Historian's Office, copied into the manuscript of Joseph Smith's history, the letter of Joseph Smith to Nancy Rigdon on the date of August 27, 1842.[117]

1842 Aug 29 Stephen Markham stated in an affidavit that John C. Bennett and Nancy Rigdon "*were guilty of unlawful and illicit intercourse with each other.*"[118]

1842 Sep 1 The *Times and Seasons* published the following:

"*Inasmuch as the public mind has been unjustly abused through the fallacy of Dr. Bennett's letters, we make an extract on the subject of marriage, showing the rule of the church on this important matter. The extract is from the Book of Doctrine and Covenants, and is the only rule allowed by the church.*

'All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe, that one man should have one wife; and one woman, but one husband, except in the case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband neither is it lawful to influence her to leave her husband.'"[119]

Robert D. Foster wrote a letter from New York City stating that he had attended a lecture by John C. Bennett, where Bennett talked about spiritual wifery, Nancy Rigdon, Mrs. Pratt and others. Foster defended Joseph Smith and told the audience that Bennett was a liar. An extract of the letter was published in *The Wasp*.[120]

1842 Sep 3 *The Wasp* published a letter from Sidney Rigdon concerning the letter of Nancy Rigdon that was published in the *Sangamo Journal*. In this letter he states, "*I am fully authorized by my daughter, Nancy, to say...that she never said to Gen. Bennett or any other person that said letter was written by said Mr. Smith, nor in his handwriting...that she never at any time authorised [sic] Gen. Bennett to use her name in the public papers...I would further state that Mr. Smith denied to me the authorship of that letter.*"[121]

Sidney Rigdon, in a certificate dated September 3, 1842 stated that Stephen Markham "*...is not to be believed, that his word for truth and veracity is not good.*"[122] Published in the same issue were certificates of Carlos Gove, George W. Robinson and Henry Marks stating that Nancy Rigdon was "*a lady of a virtuous, chaste, and upright moral character.*"[123]

Nauvoo High Council Minutes: "*Sept 3rd 1842, Council met according to adjournment. A Charge was preferred against Gustavus Hills by Elijah Everett, one of the teachers of the Church, for illicit intercourse with a certain woman by the name of Mary Clift, by which she is with child, and for teaching the said Mary Clift that the heads of the Church practiced such conduct & that the time would come when men would have more wives than one &c. May Clift did not appear & upon vote it was adjourned until 4 o'clock P.M. tomorrow. Samuel Bent, David Fullmer, Elijah Everett & Gustavus Hills were to go to her house at 8 o'clock tomorrow morning & take Alderman Spencer, to take her depositions and so that the trial might take place according to adjournment tomorrow...*"[124]

1842 Sep 4 Nauvoo High Council Minutes: "*Council met according to adjournment. Joshua Smith being absent, Elias Higbee was appointed in his place.. The case of Gustavus Hills was*

called. President A. Cowles spoke by way of address to the Council upon the subject. The affidavit of Mary Clift, dated 29th Aug 1842, as also one of Sept 4th 1842, were read. Esther Smith gave evidence that defendant told her it was lawful for people to hold illicit intercourse, if they only held their peace& that ~~the time would~~ it was agreeable to the practice of some of the leading men or heads of the Church. It took place the Thursday before the Choir was dismissed, in the upper part of Town, near the Bluff, at 9 O'clock in the evening—she was going home—he offered & went to accompany her and this took place upon the way—she further testified that May Clift joined the Choir at Br Joseph Smiths. Defendant then produced a paper containing questions put to & answers given by Mary Clift this morning, after her deposition was taken by alderman Spencer, which went together with aforesaid depositions, to prove his guilt—several ~~with~~ witnesses were afterwards called upon in his behalf but none gave any evidence that he was innocent. The Councillors then spoke according to order, who were four in all Viz (5) David Fullmer, (6) G. W. Harris, (7) Simeon Carter pro tem for T. Grover, (8) and A Johnson. Br. Everett & Hills then spoke; After which Prest Cowles & Rich gave their judgment, in which the entire Council concurred by Vote—that is by disfellowshiping Gustavus Hills.[125]

1842 Sep 13

Fanny Brewer gave an affidavit which stated:

Testimony of Fanny Brewer, of Boston
Boston, September 13, 1842
To the Public:-- I have long desired that some one who had a certain knowledge of the hidden practices and abominations at Nauvoo, would have the moral courage to come out, with a full development; and my desires have been realized in General Bennett's disclosures. As the ice is now broken, I, too, have a tale to tell. In the spring of 1837, I left Boston for Kirtland, in all good faith, to assemble with the Saints, as I thought, and worship God more perfectly. On my arrival, I found brother going to law with brother, drunkenness prevailing to a great extent, and every species of wickedness...There was much excitement against the Prophet, on another account, likewise,-- an unlawful intercourse between himself and a young orphan girl residing in his family, and under his protection!!! Mr. Martin Harris told me that the Prophet was most notorious for lying and licentiousness!! In the fall of 1837, the Smith family all left Kirtland, by revelation, (or necessity,) for Missouri...[126]

1842 Oct 1

The *Times and Seasons*, after publishing the statement on marriage from the *Doctrine and Covenants*, published the following statements:

"We the undersigned members of the church of Jesus Christ of Latter-Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's "secret wife system" is a creature of his own make as we know of no such society in this place nor never did. [Signed] S. Bennett, N. K. Whitney, George Miller, Albert Pettey, Alpheus Cutler, Elias Higbee, Reynolds Cahoon, John Taylor, Wilson Law, E. Robinson, W. Woodruff, Aaron Johnson."

"We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practiced in the church

of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make. [Signed] Emma Smith, President, Elizabeth Ann Whitney, Counsellor, Sarah M. Cleveland, Counsellor, Eliza R. Snow, Secretary, Mary C. Miller, Catharine Pettey, Lois Cutler, Sarah Higbee, Thirza Cahoon, Phebe Woodruff, Ann Hunter, Leonora Taylor, Jane Law, Sarah Hillman, Sophia R. Marks, Rosannah Marks, Polly Z. Johnson, Angeline Robinson, Abigail Works."[127]

1842 Nov — Sarah Peak Noon, plural wife of Heber C. Kimball gave birth to a boy named, Adelmon. He died six months later.[128]

1842 Dec 1 — Jonathan H. Holmes and Elvria A. Cowles were married at Nauvoo by Joseph Smith.[129] Joseph Smith and Elvria Cowles were later sealed on June 1, 1843.[130]

The following article was published in the *Times and Seasons*: *"NOTICE. There was a book printed at my office, a short time since, written by Udney H. Jacobs, on marriage*[131]*, without my knowledge; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish to have my name associated with the authors, in an unmeaning rigmarole of nonsence [sic], folly, and trash. JOSEPH SMITH*[132]

1842 Dec 7 — Orson Hyde returned to Nauvoo from his mission to Palestine. Later he stated:

"During my absence to Palestine, the conduct of his [Sidney Rigdon's] daughter, Nancy, became so notorious in this city, according to common rumor, she was regarded generally, little if any better than a public prostitute. Joseph Smith knowing the conduct she was guilty of, felt anxious to reprove and reclaim her if possible. He, accordingly, requested my wife [Marinda Nancy Johnson Hyde] to invite her down to her house. He wished to speak with her and show her the impropriety of being gallanted about by so many different men, many of whom were comparatively strangers to her... Miss Nancy, I presume, considered her dignity highly insulted at the plain and sharp reproofs she received from this servant of God. She ran home and told her father that Mr. Smith wanted her for a spiritual wife and that he employed my wife to assist him in obtaining her. Mr. Rigdon also thought this was a good time to crush a member of the Johnson family, against which he had an old grudge, because Father Johnson, after giving him and his family a living for a long time, building a house for them to live in &c., would not give him his farm and all his property"[133]

1843 — William Law stated: *"In 1843 Hyrum Smith handed to me a writing to read and to be returned to him. I took it home and upon reading found that it purported to be a revelation to Joseph Smith, authorizing polygamy in the Church...Joseph told me that he had several wives sealed to him, and that they afforded him a great deal of pleasure...Mrs. Smith complained to me about Joseph keeping young wives in her house and elsewhere, and his neglect of her..."*[134]

1843 Jan 18 — Sarah and Nancy Longstroth sealed to Willard Richards[135]

1843 Jan 20

In a meeting of the Twelve Apostles, Brigham Young, *"said all he had against Orson [Pratt] was when he came home he loved his wife better than David. Joseph [Smith said] She lied about me—I never made the offer which she said I did.- I will not advise you to break up your family—unless it were asked of me. Then I would council you to get a bill from your wife & marry a virtuous woman -- & raise a new family – but if you do not do it shall never throw it in your teeth. Joseph [:] Orson I prophecy in the name of the Lord Jesus Christ. That it will not be 6 months. Before you learn things which will make you glad you have not left us... 4 – oclock orson Pratt, Sarah Morinda Pratt & Lydia Granger were Baptized in the River Pr. Pat Joseph Smith. -- & confirmed in the Court Room – Orson received the priesthood & the same power & authority as in former days."*[136]

1843 Feb

Joseph Smith explained to William Clayton concerning the doctrine of plural marriage. He stated that Joseph Smith *"...informed me that he had other wives living besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fullmer and others were his lawful wives in the sight of Heaven."*[137]

RUTH VOSE sealed to JOSEPH SMITH[138]

1843 Feb 1

The *Times and Seasons* published a letter signed by J. C. S. which states the evil of John C. Bennett and then says "...I can safely say I never have seen anything derogatory to the Character or conduct of Mr. Smith, as a christian, or prophet; but he has every where proclaimed against wickedness and abominations..."[139]

1843 Feb 5

Harriet Clark sealed to William D. Huntington[140]

1843 Feb 10

In Nauvoo mayor's court, Oliver Olney is convicted of being a "thief." A bill of grand larceny and burglary was found against him. The report stated that he was also tried by the High Council and he was disfellowshiped.[141] On April 1, 1843 he published a pamphlet titled *The Absurdities of Mormonism Portrayed*[142] which had a chapter titled "Polygamy" and another one titled "Seduction of Females" and repeats some of John C. Bennett's charges.

1843 Feb 17

From the *History of the Church,* "I [Joseph Smith] attended a special session of the city council, when an Ordinance was passed authorizing and regulating marriages in the city of Nauvoo."[143]

1843 Mar

Mary Ann Price sealed to Orson Hyde[144] [Most sources date this sealing as July 20, 1843[145]]

When Parley P. Pratt and his family were returning from his mission in England, his stepdaughter, Mary Ann Stearns saw a little book concerning polygamy. She said: "*It was while located on the boat at St. Louis that I saw the little book published by Martha Brotherton on polygamy. She with her family had visited at our house before they left England, and being acquainted with her made me very curious to know what she had to say about it, so I took the book, went into my berth, drew the curtains, and proceeded to investigate. I had always been taught to believe in the Bible, and when I came to the place where it quoted Abraham, Jacob and others as having more than one wife, I decided that the principle must be true, coming from that source—and also, though right*

for others, not for me—was my firm conclusion. And though thus steeled against it for myself, I always honored and respected those living in it."[146]

Erastus Snow stated: *"...Being anxious to visit the Prophet and Saints at Nauvoo, I left the field of my labors in charge of local elders early in March, 1843...I had a very enjoyable visit for about a month with the Prophet and my kindred and brethren. It was during this visit that the Prophet told me what the Lord had revealed to him touching upon baptism for the dead and marriage for eternity, and requiring his chosen and proved servants to take unto themselves wives, and introduced several of those who had been sealed to himself and other of the first elders of the Church. Foremost among the former was my wife's sister Louisa, whose integrity, devotion, and purity of soul were known to all her acquaintances..."*[147]

1843 Mar 4 — EMILY DOW PARTRIDGE sealed to JOSEPH SMITH[148] She stated that Heber C. Kimball performed the marriage. She and her sister Eliza were sealed to Joseph Smith again on May 11, 1843 in the presence of Emma Smith by James Adams.[149]

1843 Mar 8 — ELIZA MARIA PARTRIDGE sealed to JOSEPH SMITH[150] She and her sister Emily were sealed to Joseph Smith again on May 11, 1843 in the presence of Emma Smith by James Adams.[151]

1843 Mar 9 — Harriet P. Wheeler Decker sealed to Lorenzo Dow Young[152]

1843 Mar 15 — The *Times and Seasons* reprinted a letter from the *Boston Bee* signed by H.R. a Mormon convert, which stated: *"...We are charged with advocating a plurality of wives, and common property. Now this is as false as the many other ridiculous charges which are brought against us. No sect have [sic] a greater reverence for the laws of matrimony, or the rights of private property, and we do what others do not, practice what we preach..."*[153]

1843 Mar 27 — Joseph Smith dictated a letter to Sidney Rigdon stating, *"...I believe and am laboring under the fullest convictions that you are actually practicing deception and wickedness against me and the Church of Jesus Christ of Latter-day Saints; and that you are in connection with John C. Bennett and George W. Robinson in the whole of their abominable practices, in seeking to destroy me and this people; and that Jared Carter is as deep in the mud as you, sir, are in the mire..."* Willard Richards took the letter to Rigdon and returned his answer to Joseph Smith. Rigdon denied any connection to Cook and he stated, *"...I can assert in truth, that with myself and any other person on this globe there never was nor is there now existing anything privately or publicly in injure your character in any respect whatever; neither has any person spoken to me on any such subject. All that has ever been said by me has been said to your face, all of which you know as well as I..."*[154]

1843 Apr — Joseph Smith taught Erastus Snow, *"the doctrine of celestial marriage, including a plurality of wives, in Nauvoo, Ill., in April 1843. He also told me of those women he had taken to wives. My wife's sister, Louisa Beman, was his first plural wife..."*[155]

Joseph Smith taught Lorenzo Snow concerning Plural Marriage,

"He [Joseph Smith] said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment. He further said that my sister Eliza R. Snow had been sealed to him as his wife for time and eternity.[156]

Adelmon, son of Sarah Peak Noon, plural wife of Heber C. Kimball died in Nauvoo.[157]

1843 Apr 1

Oliver H. Olney, an early member of the Church and son-in-law of John and Elisa Johnson, published a pamphlet titled *The Absurdities of Mormonism Portrayed*[158] which had a chapter titled "Polygamy" and another one titled "Seduction of Females" which repeats some of John C. Bennett's charges by Nancy Rigdon and Martha Brotherton. Interestingly, he also talks about a Mrs. Hide's involvement and if he means Marinda Johnson Hyde, he is talking about his wife's sister.

The Nauvoo High Council considered the case of Jordan P. Hendrixson. Isaac Allred charged him with marrying *"...a second woman when his first wife was living, from which he was not released by the laws of God or of Man, consequently [he] committed adultery..."* President Marks decided that he should "*continue in the Church,*" but the High Council disagreed and voted to cut him off from the Church.[159]

1843 Apr 2

Joseph Smith taught Benjamin F. Johnson concerning plural marriage and asked to marry his sister Almera. *"Subsequent to this I took her to the city of Nauvoo, where she was married, or sealed for time and eternity, to President Joseph Smith, by his brother Hyrum Smith, in the presence of myself and Louisa Beaman, who told me she had also been sealed or married to the Prophet Joseph. This was at the residence of my sister, the widow of Lyman R. Sherman, who also was a witness."*[160]

"...His [Joseph's] brother Hyrum said to me: "Now, Br. Benjamin, you know that Br. Hyrum would not sanction this if it was not from the Lord. The Lord revealed this to Brother Joseph long ago, and he put it off until the Angel of the Lord came to him with a drawn sword and told him that he would be slain if he did not go forth and fulfill this law." He told my sister to have no fears; and he there and then sealed my sister Almira to the Prophet. Soon after this he was at my house again, where he occupied my Sister Almira's room and bed, and also asked me for my youngest sister, Esther M. I told him she was promised in marriage to my wife's brother. He said "Well, let them marry, for it will all come right."[161]

1843 Apr 5

Sarah B Alley sealed to Joseph B. Noble[162]

1843 Apr 10

Henry Jacobs is called on a mission to western New York with John S. Gleason.[163] His wife Zina Huntington was sealed to Joseph Smith October 27, 1841.[164]

1843 Apr 27

Margaret Moon sealed to William Clayton—Clayton wrote: "*On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball...*"[165]

1843 Apr 29 — Joseph C. Kingsbury and Sarah Ann Whitney are married by Joseph Smith.[166] Sarah had been sealed to Joseph Smith July 27, 1842.

1843 May — MARINDA NANCY JOHNSON sealed to JOSEPH SMITH[167] Her affidavit dated May 1, 1869 states that she was sealed to Joseph Smith in May 1843, but Joseph Smith's 1843 journal says, "*Apr[il] [18]42 Marinda Johnson to Joseph Smith...*" Since this entry is in the handwriting of Thomas Bullock, it may have been written after Joseph Smith's death.[168]

Erastus Snow dictated to his son Franklin R., the following:

"*I had a very enjoyable visit [in Nauvoo] for about a month with the Prophet and my kindred and brethren. It was during this visit that the Prophet told me what the Lord had revealed to him teaching baptism for the dead and marriage for eternity, and requiring his chosen and proved servants to take unto themselves wives and introduce the Patriarchal order of marriage. He introduced several of those who had been sealed to himself and others of the first elders of the Church. Foremost among the former was my wife's sister Louisa, whose integrity, devotion and purity of soul was known to all her acquaintances.*"[169]

1843 May 1 — LUCY WALKER sealed to JOSEPH SMITH—William Clayton wrote: "*On the 1st day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.*[170]

William Clayton's diary states: "*May 1st (1843) A.M. at the Temple at 10. Married Joseph to Lucy Walker, P.M. at Prest. Joseph's, he is gone out with Woodworth, he borrowed £20 of William Allen, I took supper with him. Prest. Paid L 20 to Woodworth for Nauvoo House*[171]

Lucy Walker Kimball wrote: "*When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I became very indignant, and told him emphatically that I did not wish him ever to mention it to me again, as my feelings and education revolted against any thing of such nature. He counseled me, however, to pray to the Lord for light and understanding in relation thereto, ...I received a powerful and irresistible testimony of the truth of plural marriage...Shortly afterwards I consented to become the Prophet's wife, and was married to him May 1, 1843, Elder William Clayton officiating. I am also able to testify that Emma Smith, the Prophet's first wife, gave her consent to the marriage of at least four other girls to her husband, and that she was well aware that he associated with them as wives within the meaning of all that word implies. This is proven by the fact that she herself, on several occasions kept guard at the door to prevent disinterested persons from intruding, when these ladies were in the house.*" [172]

Lucy W. Kimball testified in the Temple Lot Case that "*...The doctrine of polygamy was taught to me personally in Nauvoo, and I was married to the Prophet Joseph Smith. William Clayton performed the ceremony [sic], and I accepted it as a special commandment from God. The marriage was performed on the 1st day of May, 1843. The only witness to the ceremony was Eliza Partridge.*"[173]

1843 May 11 — EMILY AND ELIZA PARTRIDGE sealed again to JOSEPH SMITH, this time they were married with the consent of Emma Hale Smith, by James Adams.[174] Eliza Partridge Lyman's affidavit says that she was married to Joseph Smith by James Adams in the presence of Emma (Hale) Smith and Emily D. Partridge.[175] Emily Dow Young's affidavit states that same.[176]

George A. Smith wrote that Emma, about this time, gave her husband two other wives—Maria and Sarah Lawrence.[177]

1843 May 15 — *Times and Seasons* published the following article:

"TO THE PUBLIC, I am informed that Henry Jackson is palming himself on some of the branches of the church, in Iowa, and soliciting donations as an elder of said church, whereas he has been excluded from the church and is not a member, JOHN SMITH, elder"[178] [Joseph H. Jackson publish later, *A Narrative of the Adventures and Experience of Joseph H. Jackson in Nauvoo, Disclosing the Depths of Mormon Villainy*, August 1844 which contains an account of plural marriages.][179]

1843 May 16-18 — Joseph Smith visited the Johnson Family in Macedonia, Illinois and *"occupied the same bed"* with Almera Johnson, his plural wife and sister of Benjamin F. Johnson.[180]

1843 May 28 — Joseph and Emma Hale Smith and James and Harriet Adams were sealed for time and eternity at Joseph Smith's Homestead in Nauvoo.[181]

1843 Spr/Sum — John Benbow *"said that in the spring or forepart of the summer of 1843, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, President Joseph Smith taught him and his wife, Jane Benbow, the doctrine of celestial marriage, or plurality of wives, Hyrum Smith being present. And further, that Hannah Ells Smith, boarded at his house two months during that summer of the same year; and the said Hannah E. Smith also lived at his house several months in 1844, after the Prophet's death. And further, that President Smith frequently visited his wife Hannah at his (J.B.'s) house."*[182]

1843 Jun 1 — ELVRIA A. COWLES sealed to JOSEPH SMITH by Heber C. Kimball with Vilate Kimball and Eliza Partridge present.[183]

1843 June 12 — Susannah Lee Liptrot sealed to Willard Richards[184]

RHODA RICHARDS sealed to JOSEPH SMITH[185]

In Joseph Smith's journal kept by Willard Richards, it states in shorthand *"married to Rhoda Richards and Willard Richards married to Susan Liptrot"*[186] Rhoda Richards stated: "I have passed companionless through life; but am sure of having my proper place and standing in the resurrection, having been sealed to the prophet Joseph, according to the celestial law, by his own request, under the inspiration of divine revelation."[187]

1843 Jun 23 — William Clayton wrote:

"This A.M. President Joseph took me and conversed considerable concerning some delicate matters. Said [Emma] wanted to lay a snare for me. He told me last night of this and said he had felt troubled. He said [Emma] had treated him coldly and badly since I came...and he knew she was disposed to be revenged on him for some things. She thought that if he would indulge himself she would too. He cautioned me very kindly for which I felt thankful..."[188]

1843 July — DESDEMONA FULLMER sealed to JOSEPH SMITH[189]

1843 July 11 — Roxena Higby Repsher sealed to James Adams[190]

1843 July 12 — Joseph Smith dictated the revelation on plural marriage to William Clayton. Clayton stated: *"Joseph and Hyrum than sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole as written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct."* [191]

1843 July 13 — Joseph C. Kingsbury copied the revelation. Kingsbury stated: *"...I will say that Bishop Newel K. Whitney handed me the revelation above referred to on either the day it was written or the day following, and stating that it was [sic] asked me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, who compared it with the original which he held in his hand while I read to him. When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him..."* [192] [The original manuscript in William Clayton's handwriting was burned by Emma Smith a few days later.[193]]

1843 July 20 — Joseph Smith sealed Orson Hyde to Mary Ann Price.[194]

1843 July 22 — Joseph Smith sealed William Clayton and his first wife, Ruth Moon Clayton. William Clayton wrote: *"...and on the 22nd of July, 1843, he [Joseph Smith] married to me, according to the order of the Church, my first wife Ruth."* [Clayton's first plural wife, Margaret Moon, Ruth's sister, was sealed to him by Joseph Smith on April 27, 1843.][195]

Hyrum Smith visited Howard and Martha Jane Coray and *"observed to us that his brother, Joseph Smith, the Prophet, had received a revelation on marriage, that was not for the public yet, which he would rehearse to us, as he had taken pains to commit it to memory... After which he reviewed that part pertaining to plurality of wives, dwelling at some length upon the same in order that we might clearly understand the principle. And on the same day (July 22nd, 1843) he sealed my wife, formerly Martha Jane Knowlton, to me..."*[196]

1843 July 24 — Elizabeth Brotherton sealed to Parley P. Pratt[197]

Mary Ann Frost sealed to Parley P. Pratt[198]

1843 July 28 — Charlotte Walters sealed to William Felshaw[199]

1843 Aug — Catherine Phillips sealed to Hyrum Smith[200]

Caroline Whiting sealed to Thomas Grover[201]

Caroline E. Hubbard sealed to Thomas Grover[202]

1843 Aug 11 Mercy Fielding Thompson sealed to Hyrum Smith[203]

Mercy R. Thompson, writing to Joseph Smith III, September 5, 1883, said, *"My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27th, 1841, (I presume you will remember him.) Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister) who, by request, opened the subject to me, when everything with in me rose to opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble...The time was appointed, with the consent of all parties, and you father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blaskel Thompson, with whatever offspring should be the result of that union, at the same time counseling you uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same as my sister to the day of his death."*[204]

William Clayton wrote: "*...Joseph told me to day that [William?] "Walker" had been speaking to him concerning my having taken M[argaret] away from A[aron] and intimated that I had done wrong. I told him to be quiet and say no more about it. He also told me Emma was considerably displeased with it but says he she will soon get over it. In the agony of mind which I have endured on this subject I said I was sorry I had done it, at which Joseph told me not to say so. I finally asked him if I had done wrong in what I had done. He answered no you have a right to get all you can...*"[205]

1843 Aug 12 Hyrum Smith read the revelation to the Nauvoo High Council.[206]

Thomas Grover stated that: *"The Presidency of the Stake, Wm. Marks, Father Cowles and the late Apostle Charles C. Rich were present. The following are the names of the High Council that were present, in their order, viz: Samuel Benter, William Huntington, Alpheus Cutler, Thos. Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newell Knight, Leonard Soby, James Allred, Henry G. Sherwood, and I think, Samuel H. Smith. Brother Hyrum was called upon to read the revelation. He did so, and after the meeting said, "Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned. We saw this prediction verified in less than one week. Of the Presidency of the Stake, Wm. Marks and Father Cowles rejected the revelation; of the Council that were [sic] present Leonard Soby rejected it. From that time forward there was a very strong division in the High Council...From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed..."*[207]

David Fullmer stated: *"...Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it [sic], and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12, A.D. 1843, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further saith that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, Geo. W. Harris, Dunbar Wilson, W. Huntington, Levi Jackman, Aaron Johnson, Thos. Grover, David Fullmer, Phinehas Richards, James Allred and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith..."*[208]

In a letter dated, February 26, 1886, from Beverly, New Jersey, Leonard Soby wrote to James S. Brooks of San Bernardino, California that he *"was present at the High Council in Nauvoo when that revelation [on plural marriage] was read, and knew it to be true, and I hope that Lord will bless you to see the truth as I do."*[209]

1843 Aug 13 — Mary Akins Smith sealed to John Smith[210]

1843 Aug 16 — Emma and Joseph Smith had conflict over Plural Marriage.[211]

William Clayton wrote: *"...This A.M. Joseph told me that since E[mma] came back from St. Louis she had resisted the P[riesthood], in toto and he had to tell her he would relinquish all for her sake. She said she would [have] given him E[lize] and E[mily] P[artridge], but he knew if he took them she would pitch on him and obtain a divorce and leave him. He however told me he should not relinquish anything. O God deliver they servant from iniquity and bondage..."*[212]

1843 Aug 25 — *The History of the Church* records, *"Friday, 25—My brother Hyrum in the office, conversing with me about the new revelation upon celestial marriage."*[213]

1843 Fall — Joseph Smith taught George A. Smith concerning Plural Marriage[214] He wrote to Joseph Smith III: *"When I returned to Nauvoo from my mission in the fall of 1843, I met Hyrum at the landing, he accompanied me on the way to my home when he recited the most of the Revelation on patriarchal marriage and invited me to his house to receive further instruction. Next day, I called on your father who expressed his gratitude at the conversion of bro. Hyrum and gave me additional views on the subject and spoke of the results of the same in the eternal worlds..."*[215]

Mary Ann Sheffield was married to William Smith by Brigham Young at the home of Agnes Smith, but Agnes Smith was not present.[216] Mary Ann stated *"...I never was introduced to Joseph Smith by William Smith as his wife...I never talked with Joseph about polygamy but once..."*[217]

1843 Sep 8 — Mary Ann Washburn sealed to Joseph B. Noble[218]

1843 Sep 15 — William Clayton wrote:

"...President Joseph told me he had lately had a new item of law revealed to him in relation to myself. He said the Lord had revealed to him that a man could only take 2 of a family except by express revelation and as I had said I intended to take Lydia he made this known for my benefit. To have more than two in a family was apt to cause wrangles and trouble. He finally asked if I would give L[ydia] to him. I said I would so far as I had anything to do in it. He requested me to talk to her..."[219]

1843 Sep 17 — William Clayton wrote:

"At home all day with M[argaret] I had some talk with Lydia. She seems to receive it kindly but says she has promised her mother not to marry while her mother lives and she thinks she won't"[220]

1843 Sep 20 — MELISSA LOTT sealed to JOSEPH SMITH[221] In her testimony in the Temple Lot Case, the transcription states that the marriage date was September 27.[222]

1843 Oct — Hyrum Smith read the revelation on Plural Marriage to Samuel A. Woolley, his brother, Edwin D. Woolley and Edwin's wife, Mary as well as several other people including a "Mrs. German" in the Woolley home in Nauvoo.[223]

1843 Oct 6 — At a special conference, Joseph Smith expressed complaints against Sidney Rigdon, including that Rigdon had *"...a supposed correspondence and connection with John C. Bennett..."* Rigdon explained that *"he had never received but one communication from John C. Bennett, and that of a business character, except one addressed to him conjointly with Elder Orson Pratt, which he handed over to President Smith—that he had never written any letters to John C. Bennett.."*[224]

1843 Oct 19 — William Clayton wrote:

"...After we had got on the road he [Joseph Smith] began to tell me that E[mma] was turned quite friendly and kind. She had been anointed and he also had been a [nointed] K[ing]. He said that it was her advice that I should keep M[argaret] at home and it was also his council. Says he just keep her at home and brook [sic] it and if they raise trouble about it and bring you before me I will give you an awful scourging and probably cut you off from the church and then I will baptise[sic] you and set you ahead as good as ever.[225]

1843 Oct 19-21 — Joseph Smith visited the Johnson family in Macedonia. He sealed Benjamin F. Johnson to his first wife [Melissa Bloomfield Le Baron.] He also visited Benjamin's mother [Julia Hills Johnson] at her residence in Macedonia and *"taught her in my hearing the doctrine of celestial marriage, declaring that an angel appeared unto him with a drawn sword, threatening to slay him if he did not proceed to fulfill the law that had been given to him. And counseled my mother to be sealed to his uncle, Father John Smith (father of Geo. A. Smith), to which she consented, and to my certain knowledge was subsequently sealed to him by the Prophet."* As remembered by Benjamin F. Johnson.[226]

An entry in Joseph Smith's 1843 diary, in the handwriting of Thomas Bullock, states: *"Oct[ober] 20 [th] B. F. Johnson and ~~wife~~ Melissa LaBarron by Hy[rum] Smith."*[227] Benjamin F. Johnson remembered that Joseph Smith sealed them.[228]

1843 Nov 2

FANNY YOUNG MURRAY sealed to JOSEPH SMITH by her brother, Brigham Young in the presence of Mary Ann Young, Harriet E. Cook and Augusta Adams.[229]

Augusta Adams sealed to Brigham Young by Joseph Smith in the presence of Mary Ann Young, Fanny Murray and Harriet Cook.[230]

Harriet E. Cook sealed to Brigham Young by Joseph Smith in the presence of Mary Ann Young, Fanny Murray and Augusta Adams.[231]

1843 Nov 11

An entry in Joseph Smith's 1843 journal, in the handwriting of Thomas Bullock, states, "Nov[ember] 11[th] W. Woodruff and Ph[o]ebe W. Carter"[232]

Wilford Woodruff's journal states: *"Nov 11the 1843. During the evening I walked over to Br. Taylors & spent some time in conversing about the principles of the Celestial world or some of them. Br Hiram Smith was in with us & presented som ideas for much interest to me concerning Baptism for the dead, the resurrection redemption & exhaltation in the New & everlasting covenant that reacheth into the eternal world. He sealed the marrige Covenant between me & my wife Phebe W. Carter for time & eternity & gave us the principle of it which was interesting to us. After spending the evening plesantly we returned home & spent the night."*[233]

1843 Nov 19

Ezra T. Benson is sealed to his first wife, Pamelia Andrus Benson[234]

1843 Nov 21

An entry in Joseph Smith's 1843 diary, in the handwriting of Thomas Bullock, says, "*21 [st] Edward Lawrence and Marg[are]t Butterfield by W Clayton.*"[235] Clayton went to Joseph and asked him to do the sealing. "*He could not come but sent Hyrum... I stood as proxy for Edwd. Lawrence.*"[236]

1843 Nov 25

William Henry Harrison Sagers was called before the Nauvoo High Council and tried for having Spiritual wives.[237]

Wilford Woodruff recorded in his journal, "*I was called in the evening to a council with the Twelve. When I arived at Joseph Smith's Store I found the High Council sitting on a case of Harrison Sagers for some improper Conduct or offer towards some female. At the close President Joseph Smith made an address upon the subject which was highly interesting & its tendency was to do away with evry evil & practice vitue & Holiness before the Lord. That the Church had not received any license from him to commit adultery fornication or any such thing but to the contrary if any man Commit adultery He Could not receive the Ceslestial kingdom of God. Even if he was saved in any kingdom it could not be the Celestial kingdom. He said he thought the many examples that had been manifest John C. Bennet & others was sufficient to show the fallacy of such a course of conduct. He condemned the principle in toto & warned those present against going into those evils, for they would shurely bring a Curse upon their heads.*"[238]

1843 Dec

Amos Fielding was told that Joseph Smith had received a revelation on "celestial marriage."[239]

1843 Dec12

Elizabeth Kaighan sealed to John Taylor[240]

1843 Dec 23

Bathsheba W. Smith was asked in her testimony in the Temple Lot Case in 1892, if there was "*any conversation had among the members of the church there at Nauvoo, Illinois, when you lived there, in regard to that principle—plural marriage.*" She answered "*I heard it discussed a good many times by different ones and I remember Sister Emma speaking about it at one time about as plain as any body.*" She was asked when and where was that? She answered "*It was in her room, and I was receiving my anointing for endowments and she said if we permitted it our husbands would be taking more wives than one, and if we did not like* [it] *we should be taking a determined stand against it, or something like that,-that we should be resolute about it or something of that kind.*"[241] The Wilford Woodruff's diary records Bathsheba W. Smith got her anointings December 23, 1843.[242]

1843 Dec 28

Ellen Wilding sealed to Edwin D. Woolley[243]

1844

Catherine Clawson sealed to Howard Egan[244]

1844 Jan 14

Hannah B. Finch Merriam sealed to Isaac Morley[245]

1844 Feb 1

The following was published in the *Times and Seasons:*

NOTICE

As we have lately been credibly informed, that an Elder of the Church of Jesus Christ of Latter-day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan. This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.
Joseph Smith
Hyrum Smith
Presidents of said Church[246]

1844 Feb 18

Margaret Moon, the plural wife of William Clayton gave birth to a boy named Daniel. He died six months later on August 27.[247]

1844 Feb 25

Jane Ballantyne sealed to John Taylor[248]

1844 Feb 26

The Nauvoo mayor's court, with Joseph Smith as judge, held a trial—*City of Nauvoo versus Orsimus F. Botswick [sic], on complaint of Hyrum Smith for slanderous language concerning him and certain females of Nauvoo. Bostwick was fined $50 and costs. Francis M. Higbee, his attorney, gave notice he should appeal to the municipal court, and then to the circuit court. I* [Joseph Smith] *told Higbee what I thought of him for trying to carry such a suit to Carthage—it was to stir up the mob and bring them upon us.*[249]

1844 Mar

Minerva White sealed to Erastus Snow by Hyrum Smith[250]

Erastus Snow wrote, "*The Prophet Joseph Also gave me the privilege of taking another wife, which I did in March, 1844, the Patriarch Hyrum Smith officiating under the Prophet's direction.*"[251]

1844 Mar 6 — Eliza Clift sealed to Theodore Turley[252]

1844 Mar 9 — Members of the Female Relief Society of Nauvoo met in the first of two meetings to express their feelings towards charges made by Orsemus F. Bostwick [sic] concerning the virtue of the women of Nauvoo.[253] They sanctioned the resolutions entitled, "Voice of Innocence from Nauvoo."[254]

"On or about the 9th of March..." while Amos Fielding was in conversation with Joseph Smith at the Mansion House, a young lady came through the room and Joseph Smith remarked, "that is one of my wives."[255]

1844 Mar 15 — The following was published in the *Times and Seasons:*
Nauvoo, March 15, 1844
To the brethren of the Church of Jesus Christ of Latterday [sic] Saints, living on China Creek, in Hancock County, Greeting:--Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about... Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils entirely alone: for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them. Your obedient servant, Hyrum Smith[256]

1844 Mar 16 — Members of the Female Relief Society of Nauvoo met in a second meeting to express their feelings towards charges made by Orsemus F. Bostwick [sic] concerning the virtue of the women of Nauvoo.[257] They sanctioned the resolutions entitled "Voice of Innocence from Nauvoo."[258]

1844 Mar 20 — *The Nauvoo Neighbor* published the resolutions entitled, "Voice of Innocence from Nauvoo," adopted at the Female Relief Society of Nauvoo meetings, which include the following: *"...wherefore, while the marriage bed, undefiled is honorable, let polygamy, bigamy, fornication [,] adultery, and prostitution, be frowned out of the hearts of honest men to drop in the gulf of fallen nature, where the worm dieth not and the fire is not quenched!' and let all the saints say, Amen!*
Emma Smith, Prest.
H. M. Ells, Sec. pro tem."[259]

1844 Mar 23 — Joseph Smith visited Dr. Robert D. Foster with William Clayton and Alexander Neibaur. Foster was gone and Mrs. Foster was at Mr. Gilman's house. They visited her. William Clayton recorded in his journal:

"...President Joseph asked Sister Foster if she ever in her life knew him guilty of an immoral or indecent act. She answered, 'No.' He then explained his reasons for asking; which were, he had been informed that Dr. Foster had stated that Joseph made propositions to his wife calculated to lead her astray from the path of virtue; and then asked if ever he had used any indecent or insulting language to her. She answered, 'Never.' He further asked if he ever preached anything like the 'plurality of wife' doctrine to her other than what he had preached in public? She said, 'No.' He asked her if he ever proposed to have illicit intercourse with her, and especially when he took dinner during the doctor's absence. She said, 'No.' After some further conversation on the subject, we left. Mrs. Gillman was present all the time..."[260]

1844 Mar 27

M. G. Eaton signed an affidavit before Daniel H. Wells, an acting Justice of the Peace in Nauvoo, which stated that Eaton had attended a meeting in which Chauncey L. Higbee *"...commenced talking about the spiritual wife system. He said he had no doubt but some of the Elders had ten or twelve a piece. He said they married them, whether the females were living or not; and they did it by recording the marriage in a large book, which book was sealed up after the record was made, and was not to be opened for a long time,-- probably not till many of the husbands of those who were thus married were dead. They would then open the book and break the seals in the presence of those females, and when they saw their names recorded in that book they would believe that the doctrine was true and they must submit. He said this book was kept at Mr. Hyrum Smith's..."* Eaton also stated that at the same meeting, Dr. Foster told the story of someone [Joseph Smith?] trying to seduce Foster's wife. [261]

1844 Apr 2

Erastus Snow married to Minerva White as a plural wife, Joseph Smith performing the ceremony.[262]

Artimesia Beaman Snow, Erastus's first wife wrote: *"...In 1844 my husband first asked my consent to take himself other wives. I freely gave it, believing such an order of marriage to be a pure and holy principle..."*[263]

1844 Apr 8

Hyrum Smith said in General Conference: *"...I speak to the Elders is in consequence of the 10000 reports from abroad—almost every man runs to him to inquire if things are true how many sp [spiritual] wives a man may have. I know nothing abt what he [?] call sp wife. I should not know any thing abt it. In abt ½ an hour after the man was gone and [?] began. The Elders tell such things all over the country. I am authorized to tell you from henceforth that any man who comes in & tell any such dam fool doctrine to come in to take away his license – none but a fool teaches such stuff...I wish the El[ders] of Israel to understand it is lawful for a man to marry a wife but it is unlawful to have more & God has not [commanded?] any one to have more..."*[264]

William Clayton wrote in his journal, *"...P.M> President Hyrum talked on spiritual wives and after Joseph discoursed on the dead..."*[265]

1844 Apr 13

William Henry Harrison Sagers is charged with having spiritual wives and not providing for his family by his wife, Lucinda Sagers before the Nauvoo High Council.[266]

1844 Apr 15

Henry Jacobs is called on a mission to Tennessee by the Twelve Apostles.[267] His wife Zina was sealed to Joseph Smith on October 27, 1841[268]

1844 Apr 18

Wilson Law, William Law, Jane (Mrs. William) Law, Robert D. Foster and a Brother Smith were cut off the Church by the Nauvoo High Council with Brigham Young presiding. They were not at the Court.[269] William Clayton wrote: *"...I also attended in council with the Twelve and High Council on cases of the Laws and R. D. Foster, when W. Law and his wife Jane Law, Wilson Law and R. D. Foster were cut off from the church by unanimous vote..."*[270] Former Governor Thomas Ford wrote: *"...Joe Smith began to play the tyrant over several of his followers. The first act of this sort which excited attention was an attempt to take the wife of William Law, one of his most talented and principal disciples, and make her a spiritual wife..."*[271]

Article in the *Times and Seasons*, states: "*Nauvoo, April 18, 1844, Robert D. Foster, Wilson law, William Law, and Jane Law, of Nauvoo; and Howard Smith of Scott county, Illinois, for unchristian like conduct, were cut off from the Church of Jesus Christ of Latter Day Saints, the authorities of said church, and ordered to be published in the Times and Seasons. W. Richard, Church Recorder.*"[272]

1844 Apr 26

Sarah Clift sealed to Theodore Turley[273]

1844 Apr 27

Adeline Andrus sealed to Ezra T. Benson[274]

1844 May

Hyrum Smith taught Charles C. Rich the principles of plural marriage[275]

1844 May 4

William Law made an affidavit which stated that Hyrum Smith, in his office, let him read the revelation on plural marriage and that he took it to his home and read it to his wife.[276]

Jane Law made an affidavit that she read the revelation and that *"it sustained in strong terms the doctrine of more wives than one at a time, in this world, and in the next, it authorized some to have the number of ten, and set forth that those women who would not allow their husbands to have more wives than one should be under condemnation before God."*[277]

Austin Cowles made an affidavit that Hyrum Smith had read the revelation on plural marriage to the High Council in Nauvoo and that Cowles left his position in the Church because of it.[278] Cowles was a member of the Nauvoo High Council.

1844 May 8

Clarissa Decker sealed to Brigham Young by Willard Richards in the presence of Lorenzo D. Young, Harriet P. Young and Lucy Ann Decker Young.[279]

1844 May 9

George A. Smith wrote to Joseph Smith III that: *"...My last conversation with him on this subject occurred just previous to my departure from Nauvoo, May 9, 1844 in company with Elder W. Woodruff to attend conferences in Michigan...In his last conversation he administered a little chastisement to me for not stepping forward as he had indicated in patriarchal marriage. He assured me that the man who had many virtuous wives had many great prizes..."*[280]

1844 May 13

William Law wrote in his diary and then crossed it out: "~~he~~ [Joseph Smith] ~~had lately endeavored to seduce my wife, and had found her a virtuous woman.~~"[281]

1844 May 23

William Clayton wrote: *"...A.M. rode with President Joseph and brother Neibaur to Doctor [Robert] Fosters. He was gone to appanose [Appanoose County, Iowa] and his wife was at Mr. Gilmans. We went down there and saw her. President Joseph asked Sister Foster if she ever in her life knew him guilty of an immoral or indecent act. She answered no. He then explained his reasons for asking and then asked if ever he had used any indecent or insulting language to her, she answered, never. He further asked if he ever preached any thing like spiritual wife doctrine to her only what he had preached in public. She said no! He asked her if he ever proposed to have illicit intercourse with her and especially when he took dinner during the Doctors absence. She said no. After some further conversation on the subject we left. Mrs. Gilman was present all the time..."*[282]

1844 May 25

A grand jury indicted Joseph Smith for adultery with Maria Lawrence "and other diverse women," based on William Law's testimony. Joseph considered suing him for perjury and slander on behalf of Maria Lawrence.[283]

1844 May 26

Joseph Smith preached at the stand in Nauvoo and Thomas Bullock took notes of the address. Bullock recorded that he said, *"...Another indictment has been got up against me. It appears a holy prophet has arisen up, and he has testified against me: the reason is, he is so holy...I had not been married scarcely five minutes, and made one proclamation of the Gospel, before it was reported that I had seven wives. I mean to live and proclaim the truth as long as I can. This new holy prophet (William Law) has gone to Carthage and swore that I had told that I was guilty of adultery. This spiritual wifeism! Why, a man dares not speak or wink, for fear of being accused of this. William Law testified before forty policemen, and the assembly room full of witnesses, that he testified under oath that he never had heard or seen or knew anything immoral or criminal against me...He swore under oath that he was satisfied that he was ready to lay down his life for me, and [then] he swears that I have committed adultery. I wish the grand jury would tell me who they are—whether it will be a curse or blessing to me. I am quite tired of the fools asking me. A man asked me whether the commandment was given that a man may have seven wives; and now the new prophet has charged me with adultery. I never had any fuss with these men until that Female Relief Society brought out the paper against adulterers and adulteresses...and they rush away and leave the Church, and conspire to take away my life; and because I will not countenance such wickedness, they proclaim that I have been a true prophet, but that I am now a fallen prophet...Wilson Law also swears that I told him I was guilty of adultery. Brother Jonathan Dunham can swear to the contrary...I am innocent of all these charges, and you can bear witness of my innocent of all these charges, and you can bear witness of my innocence, for you know me yourselves...What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one.*[284]

1844 May 29

The testimonies before the Nauvoo High Council on May 24, 1842 by Margaret J, Nyman, Matilda Nyman, Sarah Miller, and Catharine Warren were published in *The Nauvoo Neighbor*. Margaret J. Nyman said that Chauncey L Higbee had told her Joseph Smith said: "*That any respectable female might indulge in sexual intercourse, and there was no sin in it providing the person so indulging keep the same to herself; for there could be no sin, where there was no accuser...*[Sarah Miller said] *I told him it might be told in bringing forth. Chauncey said there was no danger, and that Dr. Bennet understood it, and would come and take it away, if there was any thing...* [Matilda J.

Nyman stated] *"I further testify that I never had any personal acquaintance with Joseph Smith and never heard him teach such doctrines as Higbee, stated either directly or indirectly."*[285]

1844 Jun 5 — Francis M. Higbee made an affidavit concerning the political conditions in Nauvoo.[286]

1844 Jun 7 — The only issue of the *Nauvoo Expositor* is published with Sylvester Emmons as editor. It published the affidavits of William Law, Jane Law, Austin Cowles, and Francis M. Higbee concerning polygamy. [287]

A notice in the *Nauvoo Expositor* signed by Lucinda Sagers states: *One Cent Reward [.] Whereas my husband, the Rt. Rev. W. H. Harrison Sagers, Esq., has left my bed and board without cause or provocation, this is to notify the public not to harbor or trust him on my account, as I will pay no debts of his contacting. More anon. LUCINDA SAGERS, June 7, 1844*[288]

1844 Jun 8 — At a meeting of the Nauvoo City Council, according to the minutes, Hyrum Smith *"... Referred to the revelation read to the High Council of the Church, which has caused so much talk, about the multiplicity of wives; that said revelation was in answer to a question concerning things which transpired in former days..."*[289] *...Mayor referred to a writing from Dr. Goforth, showing the Laws presented the communication from the 'Female Relief Society' in the Nauvoo Neighbor to Dr. Goforth as the bone of contention..."*[290]

1844 Jun 10 — Joseph Smith was in meeting with the Nauvoo City Council *"investigating the merits of the Nauvoo Expositor, also the conduct of the Laws, Higbees, Fosters, and others, who have formed a conspiracy for the purpose of destroying my life, and scattering the Saints or driving them from the State. An ordinance was passed concerning libels. The Council passed an ordinance declaring the Nauvoo Expositor a nuisance, and also issued an order to me to abate the said nuisance. I immediately ordered the Marshal to destroy it without delay... About 8 p.m., the Marshal returned and reported that he had removed the press, type, printing-paper, and fixtures into the street, and destroyed them..."*[291]

William Clayton wrote: *"...The City Council passed a resolution declaring the Printing press on the hill a 'nuisance' and ordered it destroyed if not moved in 3 hours notice. About sundown the police gathered at the Temple and after organizing proceeded to the office and demolished the press and scattered the Type..."*[292]

1844 Jun 11 — Joseph Smith, mayor of Nauvoo issued a "Proclamation" concerning the *Nauvoo Expositor* saying that it was used *"...for the purpose of raising suspicion, wrath, and indignation among a certain class of the less honorable portion of mankind, to commit acts of violence upon the innocent and unsuspecting..."*[293]

1844 Jun 12 — William Clayton wrote: *"...David Bettisworth a constable from Carthage came with a writ for Joseph, Hyrum, Phelps, Jno Taylor, L. Bennett and a number of others for riot, in breaking the press of the Nauvoo Expositor...While this was going on and the Marshall summoning the Municipal Court Hyrum related the whole history of the difficulty with Wm. Law to the constable and a man with him, showing them what we believed on sealing of the covenant, that Law wanted to be sealed and Joseph told him he was forbid*

which begun the hard feelings. He talked about 2 hours, then Joseph came in and told about Jackson..."[294]

1844 Jun 17 — Minutes of the Nauvoo City Council published in the *Nauvoo Neighbor:*

"Mayor said he had never preached the revelation [on plural marriage?] in private, as he had in public—had not taught it to the anointed in the church in private, which statement many present confirmed, that on enquiring concerning the passage in the resurrection concerning "they neither marry nor are given in marriage, &c., he received for answer, men in this life must marry in view of eternity, otherwise they must remain as angels, or be single in heaven, which was the amount of the revelation referred to, and the Mayor spoke at considerable length in explanation of this principle and was willing for one to subscribe his name to declare the "Expositor" and whole establishment a nuisance."[295]

1844 Jun 27 — Joseph Smith is killed in Carthage, Illinois.[296]

1844 Aug — Joseph H. Jackson published in Warsaw, Illinois, a pamphlet entitled, *A Narrative of the Adventures and Experience of Joseph H. Jackson in Nauvoo, Disclosing the Depths of Mormon Villainy.*[297]

He wrote: *"...Joe's conduct with the women of Nauvoo surpasses everything in blackness that I have ever heard or read of. I have from his own mouth, and from the mouth of his victims, statements which I dare not reveal; for the world will not believe that such corruption could possibly exist. Yet, if protection could be afforded to some of those females who were the victims of these wretches (the leaders in Nauvoo,) I could, I believe, from their own mouths, procure confessions that would startle the world. I have visited frequently, those women whom Joe supported for the gratification of his lust – I have found them subsisting on the coarsest food, and not daring to utter a word of complaint, for they feared Joe Smith more than they did their God...From my knowledge of the spiritual wife system I should think that the number of secret women in Nauvoo cannot be much less than six hundred. There are many married, as well as single women in this number..."*[298] Jackson also tells a story about Joseph Smith asking for his brother, William Smith's wife. Also that he received a revelation that he should have his sister Lucy and his niece Lavina for spiritual wives.[299]

1844 Winter — Cyrus H. Whelock reported that *"...After Joseph Smith was dead I heard polygamy preached from the pulpit publicly in Nauvoo, by William Smith. He stated a great many things: undertook to prove that polygamy was right, and that that order of marriage would be restored, and he preached so many strange things there to the people that Elder John Taylor got up and corrected him. John Taylor said that he had no authority to preach or to teach such a thing, even if it was true, and said that it was unjust to his brother to be teaching it, and he was the only man I ever heard preach it in Nauvoo...Yes, sir, it was forbidden, and William Smith was cut off from the church because he preached that. That was in the winter of 1844..."*[300]

1844 Nov — Emily Dow Partridge, plural wife of Joseph Smith, was sealed to Joseph Smith for eternity and to Brigham Young for time.[301]

1844 Nov 14 Benjamin F. Johnson wrote:

"...On Nov. 14th Mary Ann Hale, given to me by the Prophet, was sealed to me as a plural wife by father John Smith, as directed by Prest. B. Young..."[302]

1844 Nov 15 The *Times and Seasons* published a letter to the editor signed "An Old Man of Israel." The letter supports the authority of the Twelve over Sidney Rigdon and includes the following: *"...In the present instance, after the sham quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off, under the 'dreadful splendor' of 'spiritual wifery,' which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney's revelation, just because he wanted 'to go to Pittsburg and live.' Wo to the man or men who will thus wilfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! There is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it."*[303]

1845 Oliver H. Olney, an early member of the Church and brother-in-law of Marinda Johnson Hyde, published a pamphlet titled *Spiritual Wifery at Nauvoo Exposed, also a True Account of Transactions in and about Nauvoo.*[304] He wrote the following:

"...Another heart-rending fact in the present history of Nauvoo is that hundreds of honest hearted females are there, who have no means with which to get away, and scarce any means of subsistence there, except at the expense of virtue, and who are continually subject to the importunities of those fiends in human shape who, after having gratified their passion for lust, will, straightway, upon the public stand, declare before God and the Angles, that no system of spiritual wifery is practised [sic] or tolerated by them, when perhaps some of their victims are at the very time upon their knees in secret beseeching God to forgive them for yielding in an unguarded moment to their seducers, and to open a way for their escape from the folds of their destroyers..[305]

1845 Feb 3 An unsigned article was published in the *Boston Investigator* newspaper, which stated: *"The spiritual wife doctrine I will explain, as taught me by Elder W____, as taught by Joseph Smith, Brigham Young, Elder Adams, William Smith, and the rest of the Quorum, etc., etc. Joseph had a revelation from God that there were a number of spirits to be born into the world before their exaltation in the next; that Christ would not come until all these spirits received or entered their 'tabernacles of clay;'...that God had provided an honorable way for them to come forth—that was, by the Elders in Israel sealing up virtuous women; and as there was no provision made for woman in the Scriptures, their only chance of heaven was to be sealed up to some Elder for time and eternity..."*[306]

1845 Feb 27 [W.W.] Phelps sd 6 or 8 went over the boundaries of the U.S. to preach – Jos. Went to prayer – he then [?] a revelation. That Martin [Harris?] was to marry among the Lamanites – c that I was to preach [?] day- &c &c it was a long revelation - we have a living constitution – there is enough for every day – if we die let us all die together, c there will be a jolly lot of spirits dancing into the next world – it won't be to hell, for there is no fiddles there---[307]

1845 May 24

Parley P. Pratt published in the newspaper *The Prophet* in New York the following warning:

"...Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennet, under the name of the 'SPIRITUAL WIFE' doctrine; and still agitated by the Pittsburg Seer, and his followers under the same title.

It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption, and abomination:

Should any elder or member, come unto you professing to hold to any such doctrine or practice, either secretly or publicly, you may be sure he is not of God; and it becomes your duty to reject him, and report him to the presidency of the church, or to some tribunal, of the church where he is responsible for his doctrine and conduct. If this is done and testimony adduced he will be immediately disfellowshiped, and expelled from the church...

For know assuredly that no one has been authorized to teach, practice, or introduce any such doctrine in any of the branches of the church.—Nor is there any such doctrine known, held, or practised, as a principle of the Latter Day Saints. 'THE SPIRITUAL WIFE DOCTRINE,' of J. C. Bennet, and numerous other apostates, is as foreign from the real principles of the church as the devil is from God, or as sectarianism is from christianity..."[308]

1845 Summer

John Hawley stated in his testimony for the Temple Lot Case that *"...The first indications that ever came to my knowledge that polygamy was being practiced in the Mormon Church was in 1845 in Wisconsin, after we went to Wisconsin the second time from Nauvoo. That was where I first heard of polygamy or plurality of wives. It was at Prairie Lacrosse...Lyman Wight was there with his little band. He was the head of the organization of the church there at that time. Lyman Wight went from Wisconsin to Texas and his organization went with him, most of them did. I first heard of the practice of polygamy when I was just starting for Texas in the summer of 1845 and we were on the move for Texas. Lyman Wight had performed the ceremony and had sealed a young lady, near us, to a man who had another wife. He had just done it a short time before we started. I know this is so for at the time I was paying my regards to the young lady myself and I didn't know for some time that she was another man's wife..."*[309]

1845 Aug 10

Brigham Young wrote to William Smith:

"...You refer to "Joseph's teachings up stairs in the brick store" that the Twelve have power to build up the kingdom of God &c." which the Twelve well recollect.-- and they also recollect that Joseph said that the sealing. power is always vested in one man, and that there never was, nor never would be but one man on the earth at a time to hold the ~~sealing~~ ~~pow~~ keys of the sealing power in the church. that all sealings must be performed by the man holding the keys. or by his dictation, and that man is the president of the church.

Hyrum held the patriarchal Office legitimately. so do you. Hyrum was counsellor. so are you. but the sealing power was not in Hyrum legitimately neither did he act on the sealing principle only as he was dictated by Joseph ~~in every case~~. This was proven for Hyrum did ~~in one case~~ undertake to seal without counsel. & Joseph told him if he did not stop it he would go to hell and all those he seald with him..."[310]

1845 Aug 17 — William Clayton wrote: *"...At the stand to day Wm. Smith preached to the saints "the first chapter of the gospel according to St Wm" as he termed it. It was just a full declaration of his belief in the doctrine of a plurality of wives &c. The people appeared disgusted and many left the ground. His object was evidently to raise an influence against the Twelve especially Brigham and Heber for he intimated in strong terms that they were practicing such things in secret but he was not afraid to do it openly. His course to day will evidently hurt him in the estimation of the saints more than any thing he has done before..."*[311]

1845 Fall — William Griffiths testified in the Temple Lot Case, in 1892, that:
"...The first time I ever heard of the doctrine of polygamy was in the fall of 1845... It was introduced about a year after the death of Joseph Smith...The doctrine of polygamy was a matter of common talk at Nauvoo in the winter of 1845 and '46 and I stated that I had heard rumors of it before it was finally presented to the quorum...we were called together and instructed that that was a doctrine that we would have to preach if we were sent out, and I repudiated it, and was cut off from the quorum for my action. I was expelled from the quorum because I refused to agree to teach and preach polygamy..."[312]

1845 Oct 8 — William Clayton recorded in his journal, "Olive Frost was buried at noon."[313]

1846 — Emma Smith told Lovina Smith Walker that *"she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto."*[314]

1846 Jan 12 — Sarah Ann Whitney was resealed to Joseph Smith for eternity and to Heber C. Kimball for time by Brigham Young in the Nauvoo Temple.[315] She had been sealed to Joseph Smith July 27, 1842.[316]

1846 Jan 13 — Eliza Maria Partridge was resealed to Joseph Smith for eternity and to Amasa M. Lyman for time by Brigham Young in the Nauvoo Temple.[317] She had been sealed to Joseph Smith March 8, 1843.[318]

1846 Jan 14 — Louisa Beamon was resealed to Joseph Smith for eternity and to Brigham Young for time by Heber C. Kimball in the Nauvoo Temple.[319] She had been sealed to Joseph Smith April 5, 1841[320]

Emily Dow Partridge was resealed to Joseph Smith for eternity and to Brigham Young for time by Heber C. Kimball in the Nauvoo Temple.[321] She had been sealed to Joseph Smith March 4, 1843[322]

1846 Jan 15 — Olive Andrews was sealed to Joseph Smith for eternity and to Brigham Young for time by Heber C. Kimball in the Nauvoo Temple.[323] There is no evidence of a previous sealing to Joseph Smith. She received her endowments under the name of Olive Littlefield. She may have been married to Lyman O. Littlefield.[324]

Lucy Walker was resealed to Joseph Smith for eternity and to Heber C. Kimball for time by Brigham Young in the Nauvoo Temple.[325] She had been sealed to Joseph Smith May 1, 1843 by William Clayton.[326]

Sarah Marietta Kingsley was sealed to Joseph Smith for eternity and to John Smith for time by Heber C. Kimball in the Nauvoo Temple.[327] She was married to non-Mormon John Cleveland.[328] There is no evidence of a previous sealing to Joseph Smith.

1846 Jan 17

Jane Tibbetts was sealed to Joseph Smith for eternity and to Elam Luddington for time by Heber C. Kimball in the Nauvoo Temple.[329] There is no evidence of a previous sealing to Joseph Smith. She received her endowments under the name of Jane Bleven[330]

Phebe Watrous was sealed to Joseph Smith for eternity and to Lucian Woodworth for time by Brigham Young in the Nauvoo Temple.[331] There is no evidence of a previous sealing to Joseph Smith. She received her endowments under the name of Phebe Woodworth[332]

Mary Elizabeth Rollins was resealed to Joseph Smith for eternity and to Brigham Young for time by Heber C. Kimball in the Nauvoo Temple.[333] She had been sealed to Joseph Smith in February 1842[334]

1846 Jan 22

Elizabeth Davis was sealed to Joseph Smith for eternity and to Cornelius P. Lott for time by Brigham Young in the Nauvoo Temple.[335] There is no evidence of a previous sealing to Joseph Smith. She received her endowments under the name of Elizabeth Durfee. She was married to Jabez Durfee.[336]

Lucinda Pendleton was sealed to Joseph Smith for eternity and to George Washington Harris for time by Brigham Young in the Nauvoo Temple.[337] There is no evidence of a pervious sealing to Joseph Smith. She received her endowments under the name of Lucinda Harris. She had been married to George Washington Harris since November 30, 1830.[338]

1846 Jan 24

Mariah Lawrence was resealed to Joseph Smith for eternity and to Almon W. Babbitt for time by Heber C. Kimball in the Nauvoo Temple.[339] Mariah and her sister Sarah were sealed to Joseph Smith about May 1843.[340]

1846 Jan 26

Desdimona Fullmer was resealed to Joseph Smith for eternity and to Ezra Taft Benson for time by Brigham Young in the Nauvoo Temple.[341] She had been sealed to Joseph Smith in July 1843.[342]

Martha McBride was resealed to Joseph Smith for eternity and to Heber C. Kimball for time by Amasa M. Lyman in the Nauvoo Temple.[343] She was sealed to Joseph Smith about August 1842. She was married to Vinson Knight.[344]

Sylva Porter Sessions was resealed to Joseph Smith for eternity and to Heber C. Kimball for time by Amasa M. Lyman in the Nauvoo Temple.[345] She had been sealed to Joseph Smith February 8, 1842.[346]

Sarah Lawrence was resealed to Joseph Smith for eternity and to Heber C. Kimball for time by Amasa M. Lyman in the Nauvoo Temple.[347] Sarah and her sister Mariah were sealed to Joseph Smith about May 1843.[348]

1846 Jan 27

Apia Woodman Sanburn was sealed to Joseph Smith for eternity and to Gad Yale for time by Heber C. Kimball in the Nauvoo Temple.[349] There is no evidence that she was previously married to Joseph Smith.

Cordelia Calista Morley was sealed to Joseph Smith for eternity and to Walter Frederick Cox for time by Amasa M. Lyman in the Nauvoo Temple.[350] She said that Joseph Smith had asked her but she had turned him down when he was alive.[351]

1846 Jan 31

Rhoda Richards was resealed to Joseph Smith for eternity and to Brigham Young for time by Heber C. Kimball in the Nauvoo Temple.[352] She had been sealed to Joseph Smith June 12, 1843.[353]

1846 Feb 2

Zina Diantha Huntington was resealed to Joseph Smith for eternity and to Brigham Young for time by Heber C. Kimball in the Nauvoo Temple.[354] She had been sealed to Joseph Smith October 27, 1841.[355]

1846 Feb 3

Nancy Maria Winchester was sealed to Joseph Smith for eternity and to Heber C. Kimball for time by Brigham Young in the Nauvoo Temple.[356] There is no evidence that she was previously sealed to Joseph Smith.

Eliza Roxcy Snow was resealed to Joseph Smith for eternity and to Brigham Young for time by Heber C. Kimball in the Nauvoo Temple.[357] She had been sealed to Joseph Smith July 29, 1842.[358]

Mary Huston was sealed to Joseph Smith for eternity and to Heber C. Kimball for time by Amasa M. Lyman in the Nauvoo Temple.[359] There is no evidence that she was previously sealed to Joseph Smith.

Elvira Anna Cowles was sealed to Joseph Smith for eternity and to Jonathan Harriman Holmes for time by Brigham Young in the Nauvoo Temple.[360] She had been sealed to Joseph Smith June 1, 1843.[361] She was married to Jonathan Harriman Holmes civilly on December 1, 1842 by Joseph Smith.[362]

1846 Feb 4

Helen Mar Kimball was resealed to Joseph Smith for eternity and to Horace Kimball Whitney for time by Brigham Young in the Nauvoo Temple.[363] She may have been sealed to Joseph Smith in May 1843. But there is no record of the sealing and she did not talk about it.[364]

1847

On March 11, 1875, William E. McLellin wrote to John L. Taughber, "*Joseph's widow, told me in Nauvoo, in 1847, that she knew that Joseph practiced it* [polygamy] *himself; and I believed her then, and so I do now. She said she knew that Joseph did have the Polygamic revelation. No doubt they carried it to an alarming extent in Nauvoo before they were killed...* "[365] and again on December 6, 1875, he wrote to Taughber, *"I visited Mrs. Emma Smith in Nauvoo, in 1847. She told me plainly and frankly that her husband did receive and deliver the Polygamic revelation himself and she knew he practiced its*

provisions. And she said she knew he had committed adultery with girls previous to that."[366]

1855 Nov — Thomas Bullock, a clerk in the Church Historian's Office added Joseph Smith letter to Nancy Rigdon to Joseph Smith's history under the date of 27 August 1842.[367]

1861 Jan 10 — William E. McLellin wrote to Joseph Smith III:

"...And in the same speech you go strongly to condemn the principle and practice of Polygamy. I do not wish to say hard things to You of your Father, but Joseph, if You will only go to you own dear mother, she can tell you that he believed in Polygamy and practiced it long before his violent death! That he delivered a revelation sanctioning, regulating, and establishing it—and that he finally burned the Awful document before her eyes. Elder Marks can tell You that (before its conflagration) it was read in the High council, over which he presided. Your Mother told me these items when I was in Nauvoo..."[368]

1861 Aug 12 — W. W. Phelps wrote to Brigham Young on 12 August 1861 that Joseph Smith had a revelation on 17 July 1831 for the Lamanite missionaries which stated: *"... For it is my will, that, in time, ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, delightsome and Just; for even now their females are more virtuous than the Gentiles..."*[369] Phelps also stated: *"About three years after this [was] given, I asked brother Joseph privately, how "we" that were mentioned in the revelation, could take "wives" from the natives, as we were all married men? He replied instantly, "In the same manner that Abraham took Hagar and Katurah; and Jacob took Rachel, Bilhah and Zilpah, by revelation: the saints of the Lord are always directed by revelation."*[370]

1866 Oct 8 — In Conference, October 8, 1866, in Salt Lake City, Brigham Young stated: *"Right north of the Masonic Hall in Nauvoo the ground was not fenced; this was in the year 1842. There were some rails laid along to fence up some lots. Hyrum saw me and said, 'brother Brigham, I want to talk to you.' We went together and sat upon those rails that were [?] up. He commenced by saying: 'I have a question to ask you. In the first place I say [?] to you, that I do know that you and the Twelve knows some things that I do not know. I can understand this by the motions and talk and doings of Joseph, and I know there is something or other which I do not understand, that is revealed to the Twelve. Is this so?' I replied. I do not know anything about what you know, but I know what I know. Then he said, 'I have mistrusted [?] for a long time that Joseph has received a revelation that a man should have more than one wife, and he has hinted as much to me, but I would not bear it.'...I said to him, 'brother Hyrum, I will tell you about this thing which you do not know if you will swear with an uplifted hand before God, that you will never say another word against Joseph and his doings, and the doctrine he is preaching to the people.' He replied, 'I will do it with all my heart and he stood upon his feet, saying, 'I want to know the truth and to be saved. And he made a covenant there, never again to bring forward one argument or use any influence against Joseph's doings. Joseph had many wives sealed to him. I told Hyrum the whole story, and he bowed to it and wept like a child, and said God be praised. He went to Joseph and told him what he had learned,*

and renewed his covenant with Joseph, and they went heart and hand together while they lived, and they were together when they died, and they are together now defending Israel..."[371]

1868 — John Hawley wrote: "*...what I heard John Olger [Alger] one of the first (or among the first) members of the Church he told me his sister was seald [sic] to Joseph in Curtin [Kirtland], this he Said to me in 1868...*"[372]

1869 May 1 — Emily D. P. Young made signed statement concerning her marriage to Joseph Smith on May 11, 1843.[373]

1869 Jun 6 — Joseph Bates Noble made an affidavit that "*Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives...*"[374]

1869 Jun 15 — David Fullmer gave a signed statement that Hyrum Smith, on August 12, 1843, read to the High Council in Nauvoo, Illinois the revelation on Plural Marriage.[375]

1869 Jun 16 — Lovina Smith Walker made a signed statement concerning Emma Smith's knowledge of plural marriage.[376]

1869 Jul 1 — Eliza M Partridge Lyman made an affidavit concerning her marriage to Joseph Smith on May 11, 1843.[377]

1869 Aug 28 — Lorenzo Snow made an affidavit stating that in April 1843, Joseph Smith taught him concerning the principle of plural marriage.[378]

John Benbow made an affidavit stating that in the spring or summer of 1843, Hyrum Smith taught him and his wife concerning the principle of plural marriage.[379]

Elvria A. C. Holmes made an affidavit stating that she was sealed to Joseph Smith in Nauvoo by Heber C. Kimball in the presents of Vilate Kimball and Eliza Partridge.[380]

1869 Sep 5 — Adeline Brooks Andrus Benson made an affidavit that she was married as a plural wife to Ezra T. Benson by Hyrum Smith.[381]

1869 Oct 9 — Apostle and Church Historian, George A. Smith wrote Joseph Smith III concerning Joseph Smith and Plural Marriage.[382]

1870 Mar 4 — Benjamin F. Johnson made an affidavit that Joseph Smith "*commenced to open up to me the principle of plural or celestial marriage; but I was more astonished by his asking me for my sister Almera to be his wife...*"[383]

1872 Feb 22 — William E. McLellin wrote to "My Old Friends" from Independence, Missouri, "*...Young Joseph said when he assumed his place that he 'believed his Father was a good man.' 'I never can believe my father taught Polygamy.' Now his Mother told me that 'She knew he did.' He also said at that gathering, that 'the Book of Covenant[s], was auxiliary to*

the Bible.' They also published in all their papers that he was a 'martyred Prophet.' If he died a martyr then wickedness was metamorphosed into righteousness..."[384]

1872 Jul — William E. McLellin wrote to Joseph Smith III. He stated,

*"Dr. F. G. Williams practiced with me in Clay Co. Mo. During the latter part of 1838. And he told me that at your birth your father committed an act with a Miss Hill—a hired girl. Emma saw him, and spoke to him. He desisted, but Mrs. Smith refused to be satisfied. He called in Dr. Williams, O. Cowdery, and S. Rigdon to reconcile Emma. But she told them just as the circumstances took place. He found he was caught. He confessed humbly, and begged forgiveness. Emma and all forgave him. She told me this story was true!! Again I told her [*Emma*] I heard that one night she missed Joseph and Fanny Alger. She went to the barn and saw him and Fanny in the barn together alone. She looked through a crack and saw the transaction!! She told me this story too was verily true...You referred to Polygamy. Now let me tell you my dear Sir. I asked your Mother particularly upon this point. She said, one night after she and Joseph had retired for the night, he told her that the doctrine and practice of Polygamy was going to ruin the church. He wished her to get up and burn the revelation. She refused to touch it even with tong[s]. He rose from his bed and pulled open the fire with his fingers, and put the revelation in and burned it up. But copies of it were extant, so it was preserved..."* [385]

1872 Jul 26 — Brigham Young stated at a meeting in the 14th Ward as recorded by Charles L. Walker, *"...that while Joseph and Oliver were translating the Book of Mormon [sic], they had a revelation that the order of Patriarchal Marriage and the Sealing was right. Oliver said unto Joseph, "Br Joseph, why dont we go into the Order of Polygamy, and practice it as the ancients did? We know it is true, then why delay?" Joseph's reply was "I know that we know it is true, and from God, but the time has not yet come." This did not seem to suit Oliver, who expressed a determination to go into the order of Plural Marriage anyhow, altho he was ignorant of the order and pattern and the results. Joseph said, "Oliver if you go into this thing it is not with my faith or consent." Disregarding the counsel of Joseph, Oliver Cowdery took to wife Miss Annie Lyman, cousin to Geo. A. Smith. From that time he went into darkness and lost the spirit. Annie Lyman is still alive, a witness to these things.*[386]

1874 Feb 16 — William Clayton made a signed statement concerning Joseph Smith's teaching of plural marriage and plural marriage activities in Nauvoo, Illinois.[387]

1874-75 Winter — Anthony Metcalf interviewed Martin Harris in which Harris talked about Plural Marriage.[388]

1875 Mar 11 — William E. McLellin wrote to John L. Taughber, *"Joseph's widow, told me in Nauvoo, in 1847, that she knew that Joseph practiced it* [polygamy] *himself; and I believed her then, and so I do now. She said she knew that Joseph did have the Polygamic revelation. No doubt they carried it to an alarming extent in Nauvoo before they were killed..."*[389]

1875 Mar 21 — Joshua Davis visited John Whitmer in Far West, Missouri and stated, *"Mr. Whitmer inquired if the Prophet Joseph Smith ever gave a revelation on the subject of celestial marriage, and, on receiving an answer in the affirmative, requested Mr. Davis to send*

him a copy of it, for he would like to read it, as he had heard it denied that a revelation on that subject had ever been given."[390]

1875 Jul 19

Joseph F. Smith wrote to Orson Pratt that a "few years ago [I] tried to get affidavits regarding Joseph Smith and 'celestial marriage'...I was astonished at the scarcity of evidence. I might say almost total absence of direct evidence upon the subject as connected with the prophet Joseph himself..."[391]

1875 Sep 28

J. H. Beadle wrote about his interview with William E. McLellin in Independence, Missouri. He wrote:

"He [McLellin] also informed me of the spot where the first well authenticated case of polygamy took place, in which Joseph Smith was "sealed" to the hired girl. The "sealing" took place in a barn on the hay mow, and was witnes[s]ed by Mrs. Smith through a crack in the door! The Doctor [McLellin] was so distressed about this case, (it created some scandal at the time among the Saints,) that long afterwards when he visited Mrs. Emma Smith at Nauvoo, he charged her as she hoped for salvation to tell him the truth about it. And she then and there declared on her honor that it was a fact—"saw it with her own eyes." The long disputed question, then, as to whether the Prophet did practice polygamy, is now effectually set at rest; and Brigham is a little ahead of young Joe on that point."[392]

1875 Dec 6

William E. McLellin wrote to John L Traughber:

"I visited Mrs. Emma Smith in Nauvoo, in 1847. She told me plainly and frankly that her husband did receive and deliver the Polygamic revelation himself and she knew he practiced its provisions. And she said she knew he had committed adultery with girls previous to that.[393]

1878 Jul 7

Joseph F. Smith stated on July 7, 1878 in the Salt Lake Tabernacle:

"...To put this matter more correctly before you, I here declare that the principle of plural marriage was not first revealed on the 12th day of July, 1843. It was written for the first time on, that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832. About this time, or subsequently, Joseph, the Prophet, intrusted [sic] this fact to Oliver Cowdery; he abused the confidence imposed in him, and brought reproach upon himself, and thereby upon the church by "running before he was sent," and "taking liberties without license," so to speak, hence the publication, by O. Cowdery, about this time, of an article on marriage, which was carefully worded, and afterwards found its way into the Doctrine and Covenants without authority. This article explains itself to those who understand the facts, and is an indisputable evidence of the early existence of the knowledge of the principle of patriarchal marriage by the Prophet Joseph, and also by Oliver Cowdery..."[394]

1878 Sep 12

Orson Pratt spoke at a meeting in Plano, Illinois where he told that Lyman Johnson said that Joseph Smith learned about plural marriage as early as 1831. He also told about

plural marriage in Nauvoo, Illinois and *"referred to his own trial in regard to this matter in Nauvoo, and said it was because he got his information from a wicked source, from those disaffected* [Sarah Pratt, his wife and John C. Bennett], *but as soon as he learned the truth he was satisfied."*[395]

1878 Dec 14 — William E. McLellin wrote to John L Traughber, *"...Mrs. Smith told me that she knew her husband practiced both adultery and Spiritual Wifery! And that she also knew that he had the Polygamic revelation..."*[396]

1879 Feb — Joseph Smith III interviewed his mother, Emma Hale Smith concerning polygamy.[397]

1879 Apr 30 — Emma Hale Smith Bidamon, died in Nauvoo, Illinois[398]

1879 Oct 1 — *The Saints' Herald* published *"Last Testimony of Sister Emma." It is an interview between Joseph Smith III and his mother, Emma Hale Smith. The following was published: "Q. What about the revelation on Polygamy? Did Joseph Smith have anything like it? What of spiritual wifery? A. There was no revelation on either polygamy or spiritual wives. There were some rumors of something of the sort, of which I asked my husband. He assured me that all there was of it was, that, in a chat about plural wives, he had said, "Well, such a system might possibly be, if everybody was agreed to it, and would behave as they should; but they would not; and, besides, it was contrary to the will of heaven." No such thing as polygamy, or spiritual wifery, was taught, publicly or privately, before my husband's death, that I have now, or ever had any knowledge of. Q. Did he not have other wives than yourself? A. He had no other wife but me; nor did he to my knowledge ever have. Q. Did he not hold marital relation with women other than yourself? A. He did not have improper relations with any woman that ever came to my knowledge. Q. Was there nothing about spiritual wives that you recollect? A. At one time my husband came to me and asked me if I had heard certain rumors about spiritual marriages, or anything of the kind; and assured me that if I had, that they were without foundation; that there was no such doctrine, and never should be with his knowledge, or consent. I know that he had no other wife or wives than myself, in any sense, with spiritual or otherwise..."*[399]

1879 Oct 15 — L. John Nuttall wrote: *"I met with the Council of Apostles at the Endowment House— Elder Jos F. Smith presented a number of the "Saints Advocate" containing a statement said to be made by Emma Smith pertaining to the Prophet Joseph Smith & Polygamy. Prest Taylor spoke of his knowledge of the principle [sic] from the Prophet Joseph personally.*[400]

1879 Oct 17 — Joseph F. Smith wrote to the editor of the *Deseret News* concerning Emma Smith Bidamon's statement and his collection of data relating to the history of plural marriage.[401]

1879 Oct 22 — The *Deseret Weekly News* published a statement by Eliza R. Snow responding to Emma Hale Smith Bidamon's "Last Testimony of Sister Emma," published in the *Saints' Advocate*. She stated: *"I once dearly loved 'Sister Emma' and now, for me to believe that she, a once highly honored woman, should have sunk to low, even in her own estimation, as to deny what she knew to be true, seems a palpable absurdity. If what purports to be*

her 'last testimony' was really her testimony, she died with a libel on her lips—a libel against her husband—against his wives—against the truth, and a libel against God... It is a fact that Sister Emma, of her own free will and choice, gave her husband four wives, two of whom are now living and ready to testify that she, not only gave them to her husband, but that she taught them the doctrine of plural marriage and urged them to accept it."[402]

1879 Nov 1 — Eliza R. Snow's statement in the *Deseret News* was republished in the *Woman's Exponent.*[403]

1879 Nov 15 — Joseph Smith, III, responded to Joseph F. Smith and Eliza R. Snow in the *Saints Herald* using statements denying plural marriage published in the *Times and Seasons* during his father's lifetime and signed by Eliza R. Snow and other Church leaders.[404]

1879 Jun 28 — L. John Nuttall wrote that President John Taylor related, *"...a circumstance of having met the Prophet Joseph at one time when the principle of the revelation on celestial marriage was revealed, and had been talked about some. The Prophet was on horseback riding into town, having been on horseback riding out. On meeting me we passed the complement of the day, when the Prophet said, 'These things must be accepted and entered into, for they cannot be trifled with and the keys will soon be turned unless they are accepted.' These remarks set me to thinking, and I soon took steps in accordance therewith.*[405]

1880 Nov 23 — Joseph C. Kingsbury submitted a bill to the Church for his financial support of Sarah Ann Whitney. The note in L. John Nuttall's handwriting states: "*Nov. 23, 1880, Joseph C. Kingsbury asked John Taylor that an $8000 debt to the church be remitted in consideration of services he had rendered in Nauvoo, and after leaving there, to the Prophet Joseph, in keeping one of his wives, Sarah Whitney, daughter of Bishop N. K. Whitney.*"[406]

1881 Jul 5 — Franklin D. Richards wrote Joseph F. Smith about an experience he had when he was a missionary in northern Indiana where he met a Sister Akers, who had lived in Kirtland. She stated "*that the doctrine of 'spiritual wives' as she then learned it, was a true doctrine, that it had been revealed to the Prophet Joseph Smith and would sometime be put in practice in the Church—that it was not then permitted, but that I [Elder Richards] would live to see it taught, accepted, lived in and practically adopted as a doctrine and ordinance of the Church...*"[407]

1882 Apr — Sylvia Sessions Lyon Clark, on her death bed, told her daughter, Josephine Rosetta Lyon Fisher, that she "*was the daughter of the Prophet Joseph Smith, she having been sealed to the Prophet at the time that her husband, Mr. Lyon ~~had~~ was out of fellowship with the Church. She also told me that she was sealed to the Prophet about the same time that Zina D. Huntington and Eliza R. Snow were thus sealed.*"[408]

1882 Jun 12 — Howard Coray gave a signed statement that Hyrum Smith taught him and his wife, Martha Jane Knowlton Coray, the principle of Plural Marriage on July 22, 1843.[409]

1882 Oct 14

L. John Nuttall wrote: *"...President Taylor refer[]ing to the Revelation upon Celestial Marri[a]ge said 'When this principle [w]as first made known to us by Joseph Smith, it was in Nauvoo [Illinois], and many of you will remember the place very well. We were assembled in the little office over the brick store, there being present Bros B[righam] Young, Heber C. Kimball, Orson Hyde & myself. Bro Willard Richards may have been present too, but I am not positive. Upon that occasion, Joseph Smith laid before us the whole principle pertain[in]g to that doctrine, and we believed it. Having done this Joseph felt, as he said, that he had got a big burden rolled off his shoulders. He felt the responsibility of that matter resting heavily upon him. Notwithstanding, however, that we received the princ[i]ple & believed it, yet we were in no great hurry to enter into it. Sometime after this, I was riding out of Nauvoo when I met Joseph coming in. We met in the old graveyard—if any of you remember the place—and I moved to Bro Joseph and he moved to me. I think we were both on horseback, but of that I am not sure. Said he, 'Bro Taylor stop' and I stopped. He looked me right in the eye, and spoke with all the solemnity that I ever heard him speak [;] and he: 'Brother Taylor, that principle has got to be complied with forthwith; and if not, the Key will be [re]turned.' He had told us before that if this principle was not entered into, the Kingdom could not go one step further..."*[410]

1883 Jun 11

At a quarterly Stake conference held at Centerville, Davis County, Utah, an affidavit made by Thomas Grover concerning Hyrum Smith reading the revelation on plural marriage to the Nauvoo High Council was read to the congregation. Then Thomas Grover spoke on the same subject.[411]

Joseph Bates Noble also spoke concerning Joseph Smith's teaching of plural marriage and then President John Taylor and George Q. Cannon spoke on the same subject.[412]

1883 Sep 5

Mercy R. Thompson wrote a letter to Joseph Smith III concerning her knowledge of plural marriage in Nauvoo, Illinois.[413]

1884 Dec to 1885 Aug

The Woman's Exponent published Emily Dow Partridge Young's Autobiography which contained information about her marriage to Joseph Smith.[414]

1885 Jan 10

Thomas Grover gave a signed statement concerning Hyrum Smith reading the revelation on Plural Marriage to the High Council in Nauvoo, Illinois, August 12, 1843.[415]

1885 Dec 23

At a meeting in Rockville, Utah, Allen J. Stout testified that he overheard Joseph Smith and Emma Smith talking about plural marriage.[416]

1886 Jan

The *Ogden Herald* published an article about Reorganized Church asking Leonard Soby to make a statement concerning Plural Marriage in Nauvoo, Illinois.[417]

1886 Jan 31

Mercy R. Thompson wrote a letter to A. M. Musser of the Church Historian's Office concerning her knowledge of Plural Marriage in Nauvoo, Illinois. She included a copy of a letter she wrote to Joseph Smith III on September 5, 1883.[418]

1886 Feb 26 — Leonard Soby wrote a letter to James S. Brooks confirming that the revelation on Plural Marriage was read in a Nauvoo High Council meeting. This letter was published in the *Deseret News*, March 26, 1886[419]

1886 May 20 — Joseph F. Smith wrote: *"The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a very few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding that fact to his traveling companion, Elder Orson Pratt in the year 1832."*[420]

1886 May 22 — Joseph C. Kingsbury gave a signed statement concerning his copying the revelation on plural marriage and Joseph Smith's marriage to Sarah Ann Whitney.[421]

1888 Jan — W. R. Hine's affidavit concerning "spiritual wives" in Kirtland was published.[422]

1892 Jan 25 — Mary Elizabeth Rollins Lightner wrote John Henry Smith which stated: *"...If I could have an op[p]ortunity of conversing with you, and Brother Joseph [F. Smith] I could explain some things in regard to my living with Mr. L[ightner] after becoming the Wife of another, which would thrown light, on what now seems mysterious—and you would be perfectly satisfied with me. I write this; because I have heard that it had been commented on to my injury. I have done the best I could, and Joseph will sanction my action—I cannot explain things in this Letter—some day you will know all. That is, if I ever have an op[p]ortunity of conversing with either of you..."*[423]

1892 Mar 19 — Emily Dow Partridge Young gave a deposition, in Salt Lake City, for use in the Temple Lot hearing.[424]

1899 Jan 27 — Emily Dow Partridge Young wrote a letter to W. Collins, Wantagon, Illinois which stated:

"I received your letter of the 22nd inst. Yesterday; asking the question; did Joseph Smith the Prophet claim to have a revelation on polygamy or, plural marriage. You say the Josephites deny that he did. I can answer that question in a few words. It is a positive fact that he did so claim and teach; and also practice the same. I am a living witness of the fact. With me it is neither guesswork or hear say. I had it from his own mouth; to me it was the word of the Lord. I accepted the pure and sacred principle and was married or, sealed to him as his wife for time and all eternity in Nauvoo 1843. I know positively that he had other wives. I have witnessed his performing the ceremony of plural marriage for other parties..."[425]

1903 Apr-Oct — Benjamin F. Johnson wrote to George S. Gibbs:

"...And there was some trouble with Oliver Cowdery, and whisper said it was relating to a girl then living in his (the Prophet's) family; and I was afterwards told by Warren Parish, that he himself and Oliver Cowdery did know that Joseph and Fannie Alger as wife, for they were spied upon and found together. And I can now see that at Nauvoo, so at Kirtland, that the suspicion of knowledge of the Prophet's plural relation was one of the causes of apostasy and disruption at Kirtland, although at the time there was little said publicly on the subject..."[426]

1905 Apr 14 — Mary Elizabeth Rollins Lightner spoke to the students at Brigham Young University and told them about her sealing to Joseph Smith.[427] She also stated: *"...I know he [Joseph Smith] had six wives and I have known some of them from childhood up. I know he had three children. They told me. I think two are living today but they are not known as his children as they go by other names..."* The transcript states that she said: *"...My husband did not belong to the Church. I begged and pled with him to join but he would not...After he said this I went forward and was sealed to Joseph for Eternity..."*[428]

1905 Jul 28 — John Wickliff Rigdon gave an affidavit stating that Joseph Smith asked his sister Nancy Rigdon to be his plural wife and that Nancy turned him down.[429]

1915 Feb 24 — Josephine Rosetta Lyon Fisher signed a statement stating that her mother, Sylvia Sessions Clark Lyon, told her that she [Josephine] was the daughter of Joseph Smith. This statement was witnessed by Andrew Jenson, Joseph Grant and I. F. Fisher.[430]

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[1] *Diary of Charles Lowell Walker*, edited by A. Karl Larson and Katharine Miles Larson, v. 1 (Logan, Utah: Utah State University Press, 1980, 349

[2] Book of Mormon: Another Testament of Jesus Christ (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), 121

[3] Book of Mormon: Another Testament of Jesus Christ (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), 505

[4] "Mormonism," *Susquchanna Register, and Northern Pennsylvanian*, 9 (1 May 1834), 1; reprinted in *The New York Baptist Register* (Utica, New York), 11 (13 June 1834) and E. D. Howe, *Mormonism Unvailed: or, a Faithful Account of That Singular Imposition and Delusion, from Its Rise to the Present Times* (Painesville, Ohio: E. D. Howe, 1834), 268-69

[5] *Early Mormon Documents, Volume IV*, compiled and edited by Dan Vogel (Salt Lake City: Signature Books, 2002), 296-97.

[6] *History of the Church of Jesus Christ of Latter-day saints, Period I, volume I,* edited by B. H. Roberts (Salt Lake City: The Deseret Book Company, 1973), 90-91

[7] Minutes, 27 February 1845, in the handwriting of Thomas Bullock in General Minutes (CR 100/318, box 1, folder 29), Church History Library, Salt Lake City, Utah

[8] "Orson Pratt's Testimony," in Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887), 230 and "Report of Elders Orson Pratt and Joseph F. Smith," *The Latter-day Saints Millennial Star*, 40 (December 9, 1878), 770-71

[9] "Funeral Services of Sister Elizabeth A. Whitney," *Deseret Evening News*, February 17, 1882, [p. 3]

[10] "Additional Testimony," in Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887), 232

[11] Helen Mar Kimball Whitney, *Why We Practice Plural Marriage*, (Salt Lake City: Juvenile Instructor Office, 1884), 53

[12] *Deseret News*, May 20, 1886 as quoted in Andrew Jenson, *The Historical Record*, 6 (May 1887), 219.

[13] W. W. Phelps to Brigham Young, 12 August 1861, Revelations Collection, LDS Church History Library, Salt Lake City, Utah

[14] W. W. Phelps to Brigham Young, 12 August 1861, Revelations Collection, LDS Church History Library, Salt Lake City, Utah

[15] Ezra Booth, September 20, 1831 Nelson, Portage County [Ohio] to Edward Partridge, published in *Ohio Star*, 2 (November 24, 1831)

[16] See the discussion in H. Dean Garrett, "Ziba Peterson: From Missionary to Hanging Sheriff," *The Nauvoo Journal*, 9 (Spring 1997), 28-32 and Irene Johnson and Kahile Mehr, "The Other Missionary," unpublished paper given at the Mormon History Association annual meeting, 1991.

[17] Ezra Booth to Rev. I Eddy, December 6, 1831 published in "Mormonism – Nos. VIII-IX," in *The Ohio Star*, December 8, 1831.

[18] "Discourse by Elder Joseph F. Smith, Delivered in the Tabernacle, Salt Lake City, Sunday Morning, July 7, 1878," *Journal of Discourses* (Liverpool: William Budge, 1880), v. 20:29

[19] William E. McLellin to Joseph Smith, July 1872, Community of Christ Library and Archives, Independence, Missouri; also published in *The William E. McLellin Papers, 1854-1880*, ed. by Stan Larsen and Samuel J. Passey (Salt Lake City: Signature Books, 2007) 488-489. See also Robert D. Hutchins, "Joseph Smith III: Moderate Mormon," MA thesis, Brigham Young University, 1977, page 79-81

[20] A[nthony] Metcalf, *Ten Years Before the Mast. Shipwrecks and Adventures at Sea! Religious Customs of the People of India and Burmah's Empire. How I Became a Mormon and Why I Became an Infidel!* ([Malad City, Idaho]: n.p. [1888]), 70-73.

[21] Arthur B. Deming, "Naked Truths About Mormonism," 1 (January 1888), 2-3

[22] The Johnson family arrived in Kirtland, Ohio in June 1833 and left in July 1838. *My Life's Review: Autobiography of Benjamin Franklin Johnson* (Provo, Utah: Grandin Book Company, 1997), 83

[23] Myrtle Stevens Hyde, *Orson Hyde: the Olive Branch of Israel* (Salt Lake City: Agreka Books, 2000), 496 and "Hyde, Orson," in in Andrew Jenson, *Latter-day Saint Biographical Encyclopedia* (Salt Lake City: Andrew Jenson History Company, 1901), 81

[24] *An American Prophet's Record: the Diaries and Journals of Joseph Smith*, edited by Scott H. Faulring (Salt Lake City: Signature Books, 1987), 396.

[25] Marinda Nancy Johnson Hyde affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah

[26] Oliver H. Olney, *The Absurdities of Mormonism Portrayed* (Hancock County, Illinois: Privately Printed, 1843), page 10

[27] *The Benjamin F. Johnson Letter to Elder George S. Gibbs* (Dugway, Utah: Kraut Pioneer Press [1968]), 11-12

[28] W. W. Phelps, "Letter No. 8," *Latter Day Saints' Messenger and Advocate*, 1 (June 1835), 130.

[29] Mary Elizabeth Rollins Lightner, Autobiography, in *The Utah Genealogical and Historical Magazine,* 17 (July 1926), 197

[30] Mary Elizabeth Rollins Lightner, "Address at Brigham Young University," April 14, 1905, typescript, Special Collections, Harold B. Lee Library, Provo, Utah.

[31] *Doctrine and Covenants of the Church of the Latter Day Saints* (Kirtland, Ohio: F.G. Williams & Co., 1835), 251-52

[32] *History of the Church of Jesus Christ of Latter-day Saints, Period I,* v. 2, edited by B.H. Roberts (Salt Lake City: Deseret News, 1970), 246

[33] *History of the Church, Period I, Volume 2*, edited by B. H. Roberts (Salt Lake City: Deseret News, 1970), 253.

[34] Published in John C. Bennett, *The History of the Saints; or, an Expose of Joe Smith and Mormonism* (Boston: Leland & Whiting, 1842), 85

[35] *Latter Day Saints' Messenger and Advocate* (Kirtland, Ohio), May 1837, page 511.

[36] [Editorial,] *Elder's Journal*, 1 (November 1837), 28

[37] *Kirtland Elder's Quorum Record, 1836-1841*, edited by Lyndon W. Cook and Milton V. Backman, Jr. (Provo, Utah: Grandin Book Company, 1985), 35.

[38] Oliver Cowdery, Far West, Missouri, to Warren Cowdery, 21 January 1838, Ms, Huntington Library, San Marino, California

[39] *Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830-1844*, edited by Donald Q. Cannon and Lyndon W. Cook (Salt Lake City: Deseret Book Company,1983), 167-68

[40] [Emmeline B. Wells] "Patty Sessions," *Woman's Exponent*, 13 (November 1, 1884), 86

[41] Josephine R. Fisher, Signed Statement, Bountiful, Utah, February 24, 1915. It was signed in the presents of Andrew Jenson, Joseph Grant and I. F. Fisher. In the Andrew Jensen papers, LDS Church Archives, Salt Lake City, Utah

[42] *Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830-1844*, edited by Donald Q. Cannon and Lyndon W. Cook (Salt Lake City: Deseret Book Company, 1983), 183-85; 206-208 and *History of The Church of Jesus Christ of Latter-day Saints, Period I, Volume III*, edited by B. H. Roberts (Salt Lake City: The Deseret Book Company, 1970), 25-26.

[43] [Editorial,] *Elder's Journal*, 1 (July 1838), 43

[44] Joseph Smith, Liberty, Missouri to Saints in Caldwell County, Missouri, December 16, 1838, published in *Personal Writings of Joseph Smith*, compiled and edited by Dean C. Jessee (Salt Lake City: Deseret Book, 2002), 419-20.

[45] F. D. Richards, July 5, 1881, Ogden, Utah to Joseph F. Smith, Salt Lake City, Utah, Joseph F. Smith Collection, LDS Church History Library, Salt Lake City, Utah.

[46] *The Temple Lot Case* (Independence, Missouri: Price Publishing Company, 2003), 358-59

[47] "Hymenial," *Times and* Seasons, 2 (February 15, 1841), 324; and *Nauvoo Deaths and Marriages, 1839-1845*, compiled by Lyndon W. Cook (Orem, Utah: Grandin Book Company, 1994), 91

[48] Ruth Vose Sayers affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah.

[49] [Emmeline B. Wells] "Ruth Sayers," *Woman's Exponent* 13 (September 15, 1884), 61-62

[50] *Times and Seasons*, 2 (April 1, 1841), 374;.and *Nauvoo Deaths and Marriages, 1839-1845*, compiled by Lyndon W. Cook (Orem, Utah: Grandin Book Company, 1994), 92

[51] Zina Diantha Huntington Young affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; Dimick B. Huntington affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; Fanny Marie Huntington affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah and "Plural Marriage," in Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887), 230

[52] Letter from George A. Smith to Joseph Smith [III], Salt Lake City, Utah, October 9, 1869. Historian's Office Letterbook, Church Archives, Salt Lake City, Utah; Joseph B. Noble affidavit, June 6, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; and "Orson Pratt's Testimony," in Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887), 230.

[53] George A. Smith biography in Andrew Jenson, *Latter-day Saint Biographical Encyclopedia, Volume 1* (Salt Lake City: Andrew Jenson History Company, 1901), 39 states that it was July 5, 1841

[54] George A. Smith, letter, October 9, 1869 to Joseph Smith III, Historian's Office letter book, Church History Library, Salt Lake City, Utah

[55] Melissa Schindle affidavit, July 2, 1842, published in "Astounding Disclosures: Letters from Gen. Bennett," *Sangamo Journal* [Springfield, Illinois], 10 (July 8, 1842)

[56] "The Mormons," in the *Times and Seasons*, 2 (October 15, 1841), 580
[57] Gary James Bergera, "Identifying the Earliest Mormon Polygamists, 1841-44," *Dialogue* 38 (Fall 2005), 1-74; Zina Diantha Huntington Young affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; Dimick B. Huntington affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; Fanny Marie Huntington affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah and "Plural Marriage," in Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887), 230
[58] Zina Diantha Huntington Young, "Autobiography," LDS Archives, Salt Lake City, Utah as quote in Gary James Bergera, "John C. Bennett, Joseph Smith, and the Beginnings of Mormon Plural Marriage in Nauvoo," *The Jounral of the John Whitmer Historical Association*, 25 (2005), 67
[59] History of the Church of Jesus Christ of Latter-day Saints, Period I, volume IV (Salt Lake City: The Deseret Book Company, 1970), 467 and Joseph Smith, Journal, 2 January 1842, Church History Library.
[60] Gary James Bergera, "Identifying the Earliest Mormon Polygamists, 1841-44," Dialogue 38 (Fall 2005), 1-74 and Joseph Smith diary, 10 March 1943 to 14 July 1843, undated page, in Thomas Bullock handwriting.
[61] An American Prophet's Record: the Diaries and Journals of Joseph Smith, edited by Scott H. Faulring (Salt Lake City: Signature Books, 1987), 396.
[62] Gary James Bergera, "Identifying the Earliest Mormon Polygamists, 1841-44," *Dialogue* 38 (Fall 2005), 1-74; Presenda Lathrop Huntington Kimball affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; Dimick B. Huntington affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah; and Fanny Marie Huntington affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah.
[63] "Caution!" in the *Times and Seasons*, 3 (December 15, 1841), 636
[64] "Remarks of President Brigham Young at the Semi-annual Conference," LDS Church Historian's Office, Reports of Speeches, October 8, 1866 (CR 100 317 box 5, folder 20)
[65] John Wickliff Rigdon, Affidavit, 28 July 1905, Church History Library, Salt Lake City, Utah
[66] Gary James Bergera, "Identifying the Earliest Mormon Polygamists, 1841-44," *Dialogue* 38 (Fall 2005), 1-74.
[67] Gary James Bergera, "Identifying the Earliest Mormon Polygamists, 1841-44," *Dialogue* 38 (Fall 2005), 1-74.
[68] Mary Elizabeth Rollins Lightner, "Address at Brigham Young University," April 14, 1905, typescript, Special Collections, Harold B. Lee Library, Provo, Utah.
[69] "Sarah M. Kimball's Testimony," in Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887), 232
[70] Gary James Bergera, "Identifying the Earliest Mormon Polygamists, 1841-44," *Dialogue* 38 (Fall 2005), 1-74.
[71] Patty Sessions, Letter, June 1867 in the Brigham Young Collection [box 64, fd 10], LDS Church Archives, Salt Lake City, Utah; Diary (on page after June 16, 1860), Ms in Church Archives, Salt Lake City, Utah and published in Mormon Midwife: the 1846-1888 Diaries of Patty Barlett Sessions, edited by Donna Toland Smart (Logan, Utah: Utah State University Press, 1997), 276
[72] 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)
[73] Female Relief Society of Nauvoo, Minutes, March 24, 1842, LDS Church Archives, Salt Lake City, Utah
[74] Female Relief Society of Nauvoo, Minutes, March 30, 1842, LDS Church Archives, Salt Lake City, Utah
[75] Gary James Bergera, "Identifying the Earliest Mormon Polygamists, 1841-44," *Dialogue* 38 (Fall 2005), 1-74 and Joseph Smith diary, 10 March 1943 to 14 July 1843, undated page, in Thomas Bullock handwriting.
[76] *An American Prophet's Record: the Diaries and Journals of Joseph Smith*, edited by Scott H. Faulring (Salt Lake City: Signature Books, 1987), 396.
[77] Marinda Nancy Johnson Hyde affidavit, May 1, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah
[78] Emily D. P. Young, "Autobiography," *Woman's Exponent* 14 (August 1, 1885), 38
[79] Female Relief Society of Nauvoo, Minutes, April 4, 1842, LDS Church Archives, Salt Lake City, Utah
[80] *The Papers of Joseph Smith, Volume 2, Journal, 1832-1842*, edited by Dean C. Jessee (Salt Lake City: Deseret Book Company, 1992), 376 and *History of the Church*, volume 4, page 487.
[81] *The Nauvoo High Council Minute Books of the Church of Jesus Christ of Latter Day Saints*, edited by Fred C. Collier (Hanna, Utah: Collier's Publishing Company, 2005), 50
[82] *The Papers of Joseph Smith, Volume 2, Journal, 1832-1842*, edited by Dean C. Jessee (Salt Lake City: Deseret Book Company, 1992), 379.
[83] "Notice," *Times and Seasons*, 3 (July 15, 1842), 830
[84] Published in Joseph Smith, "To the Church of Jesus Christ of Latter Day Saints, and to All the Honorable Part of Community," *The Wasp*, 1 (June 25, 1842), [2]; see also "Affidavit of Hyrum Smith," *Times and Seasons*, 3 (August 1, 1842), 870-71
[85] John C. Bennett, "The Mormons," *Sangamo Journal* [Springfield, Illinois] 10 (July 15, 1842)
[86] *The Papers of Joseph Smith, Volume 2, Journal, 1832-1842*, edited by Dean C. Jessee (Salt Lake City: Deseret Book Company, 1992), 384.
[87] *The Papers of Joseph Smith, Volume 2, Journal, 1832-1842*, edited by Dean C. Jessee (Salt Lake City: Deseret Book Company, 1992), 385.

[88] "Chauncy L Higbee," *The Nauvoo Neighbor* (May 29, 1844), 228.
[89] Letter from George A. Smith to Joseph Smith [III], Salt Lake City, Utah, October 9, 1869. Historian's Office Letterbook, Church Archives, Salt Lake City, Utah and Lucy Ann D. Young affidavit, July 10, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah.
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[91] Joseph Smith, "To the Church of Jesus Christ of Latter Day Saints, and to All the Honorable Part of Community," *The Wasp*, 1 (June 25, 1842), [2]
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[94] "More Disclosures Relative to the Seductions, Adulteries, &c. &c. of Joe Smith, the Latter Day Saint," *The Morning Chronicle* Pittsburgh, Pennsylvania] , July 28, 1842
[95] "Astounding Disclosures: Letters from Gen. Bennett," *Sangamo Journal* [Springfield, Illinois], 10 (July 8, 1842)
[96] John C. Bennett, "For the Bulletin," *American Bulletin* (St. Louis, Missouri), 1 (July16,1842); and John C. Bennett, "Miss Brotherton's Statement," *Sangamo Journal* (Springfield, Illinois) 10 (July 22, 1842)
[97] Joseph Smith, Journal, July 15, 1842, LDS Church Archives, Salt Lake City, Utah. John C. Bennet said that the meeting happened July 14 see John C. Bennett, *Sangamo Journal* [Springfield, Illinois] 10 (July 22, 1842)) and John C. Bennett, "Orson Pratt," *Sangamo Journal* [Springfield, Illinois] 10 (July 29, 1842). In spite of this report, two days later Brigham Young would write in a letter to Orson's brother Parley Pratt, "Br Orson Pratt is in trubble in consequence of his wife, his feelings are so rought up that he dos not know whether his wife is wrong, or whether Josephs testimony and others are wrong and due Ly and he decived for 12 years or not; he is all but crazy about matters." (Brigham Young to Parley Pratt, 17 July 1842)
[98] John C. Bennett, "The Mormons," *Sangamo Journal* [Springfield, Illinois], 10 (July 15, 1842)
[99] Thomas Smethurst, Statement, 15 July 1842 published in "Miss Brotherton's Character Sustained," *The Morning Chronicle* [Pittsburgh, Pennsylvania] , July 27, 1842
[100] "Affidavit of Wm. Law," *Times and Seasons*, 3 (August 1, 1842), 872-73
[101] "John C. Bennett," *Times and Seasons*, 3 (August 1, 1842), 869
[102] *The Wasp*, 23 July 1842; and *Times and Seasons*, 1 August 1842, 869
[103] "Sworn to, and subscribed before me..." *Times and Seasons*, 3 (August 1, 1842), 873-74
[104] "Certificate of Elias and F. M. Higbee," *Times and Seasons, 3 (August 1, 1842), 874*
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[106] "Certificates of William and Henry Marks," *Times and Seasons*, 3 (August 1, 1842), 875
[107] "Certificates of William and Henry Marks," *Times and Seasons*, 3 (August 1, 1842), 875
[108] Sarah Ann Kimball affidavit, June 19, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah and Elizabeth Ann Whitney; Sarah Ann Smith Kimball affidavit, August 13, 1869, page 25-28, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah and "Joseph C. Kingsbury's Testimony," in Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887), 226.
[109] Letter from George A. Smith to Joseph Smith [III], Salt Lake City, Utah, October 9, 1869. Historian's Office Letterbook, Church Archives, Salt Lake City, Utah; Eliza Roxcy Snow Smith affidavit, June 7, 1869, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah and *Deseret Weekly News,* October 22, 1879
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[111] "John C. Bennett," *Times and Seasons*, 3 (August 1, 1842), 868-69
[112] "Certificate of Sidney Rigdon," *Times and Seasons*, 3 (August 1, 1842), 875
[113] Elizabeth Ann Whitney and Sarah Ann Smith Kimball affidavit, August 13, 1869, page 25-28, Joseph F. Smith Affidavit Books, Church Archives, Salt Lake City, Utah.
[114] Joseph Smith, Nauvoo, Illinois to the Whitneys, Nauvoo, 18 April 1842, Joseph Smith Collection, Church History Library, Salt Lake City, Utah and *Personal Writings of Joseph Smith*, compiled and edited by Dean C. Jessee (Salt Lake City: Deseret Book, 2002), 566-67
[115] John C. Bennett, "Letters from Gen. Bennett," *Sangamo Journal* [Springfield, Illinois] 10 (August 19, 1842)
[116] Wilford Woodruff, Diary, August 1842. It is on page 187 in Wilford Woodruff's Journal, 1833-1898, typescript, edited by Scott G. Kenney (Midvale, Utah: Signature Books, 1983)
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[118] Affidavit of Stephen Markham, August 29, 1842, published in the broadside *Affidavits and Certificates, Disproving the Statements and Affidavits Contained in John C. Bennett's Letters,* (Nauvoo, Illinois, 1842)
[119] "Inasmuch as the public mind has been...," *Times and Seasons*, 3 (September 1, 1842), 909
[120] "Extract of a Letter from Robert D. Foster," *The Wasp*, 1 (September 24, 1842)
[121] Sidney Rigdon, "Editor of the Wasp," *The Wasp*, 1 (September 3, 1842) [3]
[122] *Sangamo Journal*, 10 (September 23, 1842)

[123] *Sangamo Journal*, 10 (September 23, 1842)
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[126] Published in John C. Bennett, *The History of the Saints; or, an Expose of Joe Smith and Mormonism* (Boston: Leland & Whiting, 1842), 85
[127] "On Marriage," *Times and Seasons*, October 1, 1842, page 940.
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[131] Udney Hay Jacob, *An Extract, from a Manuscript Entitled the Peacemaker, or, the Doctrines of the Millennium: Being a Treatise on Religion and Jurisprudence, or a New System of Religion and Politicks* [sic] (Nauvoo, Illinois: J. Smith printer, [1842]. This pamphlet defended the practice of polygamy using the Bible. See Lawrence Foster, "A Little-Known Defense of Polygamy from the Mormon Press in 1842," *Dialogue: a Journal of Mormon Thought*, 9 (Winter 1974) 21-34
[132] *Times and Seasons*, 4 (December 1, 1842), 32
[133] *Speech of Elder Orson Hyde, Delivered Before the High Priest's Quorum in Nauvoo, April 27, 1845...* ([Nauvoo, Illinois]: John Taylor, 1845), 27-28
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[136] Minutes, 20 January 1843 in the Edyth Romney Typescript Collection, LDS Church Archives, Salt Lake City, Utah and Wilford Woodruff, diary, January 19, 1843
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[139] "The Mormons, or Latter Day Saints, with their Persecutions," *Times and Seasons*, 4 (February 1, 1843), 100
[140] Gary James Bergera, "Identifying the Earliest Mormon Polygamists, 1841-44," *Dialogue* 38 (Fall 2005), 1-74
[141] "Effects of Apostacy [sic]," *Times and Seasons*, 4 (February 1, 1843), 89
[142] Oliver H.Olney, *The Absurdities of Mormonism Portrayed*, (Hancock County, Illinois: Privately Printed, 1843)
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Chronology of Plural Marriage Denial

1835 — Section on "Marriage" was published in the *Doctrine and Covenants.* It states that:

"Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again."[1]

1837 May — The Presidents of the Seventies published in the *Messenger and Advocate*, resolutions concerning conduct of those called "to proclaim the gospel." It states that:

"That we will have no fellowship whatsoever with any Elder belonging to the quorums of the Seventies who is guilty of polygamy or any offence of the kind..."[2]

1837 Nov — An editorial in the *Elder's Journal* mentions that people ask if Mormons have "more wives than one."[3]

1837 Nov 29 — The Kirtland Elders Quorum charged Solomon Freeman with polygamy.

The minutes state: *"...the charge that was preferred before the quorum against Elder Sollomon [sic] Freeman by William Perry for the crime of polygamy was brought forward. Elder Freeman plead not gilty of the charge [.] [T]estimony for the Complainent came forward (Dexter Stilman) and Stated the Elder Freeman had a wife in Tollan township Co. of Berksheir in Mass. And it was told him there that he (E. Freeman) Came a way [without his] wife Elder Harlow Redfield Stated that when he and Elder Stilman went to See Elder Freeman. Elder Freeman ackno[w]loged that he come away and left his wife as was testified Elder Freeman ackno[w]loged before the quorum that he had left his first wife came away with and Soon Commenced living with another woman he further Stated he did not know but his first wife was yet living he further Stated he would not go acros [sic] the room to obtain a bill from her Elder Freeman Manifest a Car[e]less indifferent spirit."* [4] It is not recorded what the quorum did about the issue.

1838 July — The questions from the editorial in the *Elder's Journal* published in the November issue were answered in the next issue which was published in July 1838 in Far West, Missouri. It states:

Question 7th. Do the Mormons believe in having more wives than one. [sic] Answer. No, not at the same time. But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom which has gained in the world, and has been practised [sic] among us; to our great mortification, of marrying in five or six weeks, or even in two or three months after the death of their companion. We believe that due respect ought to be had, to the memory of the dead, and the feelings of both friends and children.[5]

1838 Dec 16 — Joseph Smith wrote from Liberty, Missouri to the Saints in Caldwell County, Missouri:

"...Therefore we say again unto you we are innocent of these things they have represented us falsely Was it for committing adultery, we are aware that false slander

has gone abroad for it has been reiterated in our ears. These are falsehoods also. Renegadoes, mormon dissenters are running through the world and spreading various foul and libelous reports against us thinking thereby to gain the friendship of the world because they knew that we are not of the world and that the world hates us; therefore they make a tool of these fellows...We have heard that it has been reported by some that some of us should have said that we not only dedicated our property but our families also to the Lord, and satan taking advantage of this has transfigured it into lasciviousness such as a community of wives which is an abomination in the sight of God. When we consecrate our property to the Lord it is to administer to the wants of the poor and needy for this is the law of God it is not for the purpose of the rich those who have no need and when a man consecrates or dedicates his wife and children he does not give them to his brother or to his neighbor for there is no such law for the law of God is thou shalt not commit adultery thou shalt not covet they neighbor's wife. He that looketh upon a woman to lust after her has committed adultery already in his heart..."[6]

1841 Oct 15

The *Times and Seasons* reprinted an article from the *St. Louis Atlas* which reported a visit of a non-Mormon to Nauvoo who stated that Mormonism "is a faith which they say encourages no vice, nor immorality, nor departure from established laws and usages; neither polygamy, nor promiscuous intercourse, nor community of property.[7]

1841 Dec 15

The Times and Seasons published an article cautioning members of the Church against Dr. William Campbell, alias Samuel Rogers, who joined Church and married a young lady. They go on to state: "It has since been ascertained that he has two others [sic] wives, one in Ohio, and the other in this State [Illinois]. He undoubtedly joined the church for a cloak to his iniquity."[8]

1842 Apr 10

Joseph Smith's journal states, "*Preached in the grove after Elder Wm Law, had spoken, a[nd] pronounced a curse upon all Adulterers & fornicators & unvirtuous persons, & those who had made use of his name to carry on their iniquitous designs.*"[9]

1842 Sep 1

The *Times and Seasons* published the following:

"*Inasmuch as the public mind has been unjustly abused through the fallacy of Dr. Bennett's letters, we make an extract on the subject of marriage, showing the rule of the church on this important matter. The extract is from the Book of Doctrine and Covenants, and is the only rule allowed by the church.*

'All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe, that one man should have one wife; and one woman, but one husband, except in the case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband neither is it lawful to influence her to leave her husband.'"[10]

1842 Sep 24

The Wasp published an extract of the letter from Robert D. Foster defending Joseph Smith and the Church against John C. Bennett's charges.[11]

1842 Oct 1

The *Times and Seasons*, after publishing the statement on marriage from the *Doctrine and Covenants*, published the following statements:

"We the undersigned members of the church of Jesus Christ of Latter-Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's "secret wife system" is a creature of his own make as we know of no such society in this place nor never did. [Signed] S. Bennett, N. K. Whitney, George Miller, Albert Pettey, Alpheus Cutler, Elias Higbee, Reynolds Cahoon, John Taylor, Wilson Law, E. Robinson, W. Woodruff, Aaron Johnson."

"We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practiced in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make. [Signed] Emma Smith, President, Elizabeth Ann Whitney, Counsellor, Sarah M. Cleveland, Counsellor, Eliza R. Snow, Secretary, Mary C. Miller, Catharine Pettey, Lois Cutler, Sarah Higbee, Thirza Cahoon, Phebe Woodruff, Ann Hunter, Leonora Taylor, Jane Law, Sarah Hillman, Sophia R. Marks, Rosannah Marks, Polly Z. Johnson, Angeline Robinson, Abigail Works."[12]

1842 Oct 15 *The Wasp* published a letter from Robert D. Foster defending Joseph Smith and the Church against John C. Bennett's charges.

He wrote: *"...I challenge Bennett or any other man or woman to show a more examplary [sic] man beneath the sun, or cite to any time or place when he [Joseph] has violated the laws of his country, or when he has taught, either publicly or privately, by precept or example, any thing repugnant to the laws of the Holy Bible, or worthy of bonds or death. It can't be done; it is too well known that he stamps with indignation and contempt every species of vice—if it had not been so Bennett would have been with us yet.... Alas, none but the seduced join the seducer; those only who have been arraigned before a just tribunal for the same unhallowed conduct can be found to give countenance to any of his black hearted lies, and they, too, detest him for his seduction, these are the ladies to whom he refers his hearers to substantiate his assertions. Mrs. White, Mrs. Pratt, Niemans, Miller, Brotherton, and others. Those that belong to the church have had to bear the shame of close investigation as to their adulteries, and have been dealt with according to church order, in such case made and provided, in the Book of Covenant..."*[13]

1843 Mar 15 "...We are charged with advocating a plurality of wives, and common property. Now this is as false as the many other ridiculous charges which are brought against us. No sect have [sic] a greater reverence for the laws of matrimony, or the rights of private property, and we do what others do not, practice what we preach..."[14]

1844 Feb 1 The following was published in the *Times and Seasons:*
NOTICE
As we have lately been credibly informed, that an Elder of the Church of Jesus Christ of Latter-day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan. This is to notify

him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.
Joseph Smith
Hyrum Smith
Presidents of said Church[15]

1844 Mar 9 & 16 — Members of the Female Relief Society of Nauvoo met in four meetings to express their feelings towards charges made by Orsemus F. Bostwick concerning the virtue of the women of Nauvoo.[16]

1844 Mar 15 — The following was published in the *Times and Seasons:*
Nauvoo, March 15, 1844
To the brethren of the Church of Jesus Christ of Latterday [sic] Saints, living on China Creek, in Hancock County, Greeting:--Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about... Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils entirely alone: for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them. Your obedient servant, Hyrum Smith[17]

1844 Mar 20 — *The Nauvoo Neighbor* published the resolutions adopted at the Female Relief Society of Nauvoo meetings, which include the following: *"...wherefore, while the marriage bed, undefiled is honorable, let polygamy, bigamy, fornication [,] adultery, and prostitution, be frowned out of the hearts of honest men to drop in the gulf of fallen nature, where the worm dieth not and the fire is not quenched!' and let all the saints say, Amen!*
Emma Smith, Prest.
H. M. Ells, Sec. pro tem."[18]

1844 Apr 8 — Hyrum Smith said in General Conference: *"...I speak to the Elders is in consequence of the 10000 reports from abroad—almost every man runs to him to inquire if things are true how many sp [spiritual?] wives a man may have. I know nothing abt what he [?] call sp wife. I should not know any thing abt it. In abt ½ an hour after the man was gone and [?] began. The Elders tell such things all over the country. I am authorized to tell you from henceforth that any man who comes in & tell any such dam fool doctrine to come in to take away his license – none but a fool teaches such stuff...I wish the El[ders] of Israel to understand it is lawful for a man to marry a wife but it is unlawful to have more & God has not [commanded?] any one to have more..."*[19]

1844 May 26

Joseph Smith preached at the stand in Nauvoo and Thomas Bullock took notes of the address. Bullock recorded that he said, *"...Another indictment has been got up against me. It appears a holy prophet [William Law] has arisen up, and he has testified against me: the reason is, he is so holy...I had not been married scarcely five minutes, and made one proclamation of the Gospel, before it was reported that I had seven wives. I mean to live and proclaim the truth as long as I can. This new holy prophet (William Law) has gone to Carthage and swore that I had told that I was guilty of adultery. This spiritual wifeism! Why, a man dares not speak or wink, for fear of being accused of this. William Law testified before forty policemen, and the assembly room full of witnesses, that he testified under oath that he never had heard or seen or knew anything immoral or criminal against me...He swore under oath that he was satisfied that he was ready to lay down his life for me, and he swears that I have committed adultery. I wish the grand jury would tell me who they are—whether it will be a curse or blessing to me. I am quite tired of the fools asking me. A man asked me whether the commandment was given that a man may have seven wives; and now the new prophet has charged me with adultery. I never had any fuss with these men until that Female Relief Society brought out the paper against adulterers and adulteresses...and they rush away and leave the Church, and conspire to take away my life; and because I will not countenance such wickedness, they proclaim that I have been a true prophet, but that I am now a fallen prophet...Wilson Law also swears that I told him I was guilty of adultery. Brother Jonathan Dunham can swear to the contrary...I am innocent of all these charges, and you can bear witness of my innocent of all these charges, and you can bear witness of my innocence, for you know me yourselves...What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one.*[20]

1844 Jun 17

Minutes of the Nauvoo City Council published in the *Nauvoo Neighbor:*

Mayor said he had never preached the revelation [on plural marriage?] in private, as he had in public—had not taught it to the anointed in the church in private, which statement many present confirmed, that on enquiring concerning the passage in the resurrection concerning "they neither marry nor are given in marriage, &c., he received for answer, men in this life must marry in view of eternity, otherwise they must remain as angels, or be single in heaven, which was the amount of the revelation referred to, and the Mayor spoke at considerable length in explanation of this principle and was willing for one to subscribe his name to declare the "Expositor" and whole establishment a nuisance.[21]

1844 Nov 15

The *Times and Seasons* published a letter to the editor signed "An Old Man of Israel." The letter supports the authority of the Twelve over Sidney Rigdon and includes the following: *"...In the present instance, after the sham quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off, under the 'dreadful splendor' of 'spiritual wifery,' which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney's revelation, just because he wanted 'to go to Pittsburg and live.' Wo to the man or men who will thus wilfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! There is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it."*[22]

1845 May 24 Parley P. Pratt published in the newspaper *The Prophet* in New York the following warning:

"...Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennet, under the name of the 'SPIRITUAL WIFE' doctrine; and still agitated by the Pittsburg Seer, and his followers under the same title.

It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption, and abomination:

Should any elder or member, come unto you professing to hold to any such doctrine or practice, either secretly or publicly, you may be sure he is not of God; and it becomes your duty to reject him, and report him to the presidency of the church, or to some tribunal, of the church where he is responsible for his doctrine and conduct. If this is done and testimony adduced he will be immediately disfellowshiped, and expelled from the church...

For know assuredly that no one has been authorized to teach, practice, or introduce any such doctrine in any of the branches of the church.—Nor is there any such doctrine known, held, or practised, as a principle of the Latter Day Saints. 'THE SPIRITUAL WIFE DOCTRINE,' of J. C. Bennet, and numerous other apostates, is as foreign from the real principles of the church as the devil is from God, or as sectarianism is from christianity..."[23]

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[1] Doctrine and Covenants of the Church of the Latter Day Saints (Kirtland, Ohio: F.G. Williams & Co., 1835), 251-52

[2] *Latter Day Saints' Messenger and Advocate* (Kirtland, Ohio), May 1837, page 511.

[3] [Editorial,] *Elder's Journal*, 1 (November 1837), 28

[4] *Kirtland Elder's Quorum Record, 1836-1841*, edited by Lyndon W. Cook and Milton V. Backman, Jr. (Provo, Utah: Grandin Book Company, 1985), 35.

[5] [Editorial,] *Elder's Journal*, 1 (July 1838), 43

[6] Joseph Smith, Liberty, Missouri to Saints in Caldwell County, Missouri, December 16, 1838, published in *Personal Writings of Joseph Smith*, compiled and edited by Dean C. Jessee (Salt Lake City: Deseret Book, 2002), 419-20.

[7] "The Mormons," in the *Times and Seasons*, 2 (October 15, 1841), 580

[8] "Caution!" in the *Times and Seasons*, 3 (December 15, 1841), 636

[9] *The Papers of Joseph Smith, Volume 2, Journal, 1832-1842*, edited by Dean C. Jessee (Salt Lake City: Deseret Book Company, 1992), 376 and *History of the Church*, volume 4, page 487.

[10] "Inasmuch as the public mind has been...," *Times and Seasons*, 3 (September 1, 1842), 909

[11] "Extract of a Letter from Robert D. Foster," *The Wasp*, 1 (September 24, 1842)

[12] "On Marriage," *Times and Seasons*, October 1, 1842, page 940.

[13] "For *The Wasp*," *The Wasp*, 1 (October 15, 1842)

[14] Reprinted from the *Boston Bee* in the *Times and Seasons*, 4 (March 15, 1843), 143

[15] *Times and Seasons*, 5 (February 1, 1844), 423

[16] "Virtue Will Triumph," *Nauvoo Neighbor* 1 (March 20, 1844) [187]

[17] *Times and Seasons* 5 (March 15, 1844), 474.

[18] "Virtue Will Triumph," *Nauvoo Neighbor* 1 (March 20, 1844) [187]

[19] Minutes, 8 April 1844 in the General Church Minutes series, LDS Church Archives, Salt Lake City, Utah

[20] "Address of the Prophet—His Testimony Against the Dissenters at Nauvoo," in *History of the Church* (Salt Lake City: Deseret Book Company, 1969), 410-11.

[21] EXTRA, *Nauvoo Neighbor*, June 17, 1844

[22] "The Apostles and Apostates," *Times and Seasons,* November 15, 1844, page 715

[23] P. P. Pratt, "This Number Closes the First Volume of the 'Prophet,'" *The Prophet*, 1 (May 24, 1845) [2].