JSP Documents Book #93

93.002 Rollins Lightner, Mary Elizabeth biography (legal paper), photocopy. Susa Young Gates Papers, USHS, Box 14, fd. 4.

93.009 Smith, George A., to Joseph Smith III, October 9, 1869, "Journal History" for date, transcript.

93.012 Perkes, William E., *History of Richard Rushton Sr. and Family*. Alhambra, Calif.: Greenwood Press, 1977.

93.030 Boice, Mary Ann Barzee, "In Commemoration of Oxford's Two Lovable Pioneers John Boice 1814-1886 and Mary Ann Barzee Boice, 1821-1902, mimeograph sheets.

93.035 Van Wagoner, Richard, Polygamy Timeline (legal paper)

Mary Elizabeth Rollins

Sidia Young Gates Papers
USHS Box 14 Fd 4

Was Born in the Town of Lima, Livingston County State of New York April 9th 1818 – My Father John P Rollins Came from one of the New England States, I think it was Vermont My Mother Keziah Van Benthuysen was Born in Albany State of New York May 16th 1796 She Married My Father in 1814 Three Children were the fruit of this Marriage, James Henry – Myself and Sister Caroline the Youngest. When she was Six Month Old, My Father was Shipwrecked on Lake Ontario during a terrible Storm, Only One Person was saved out of all the Passengers and crew – When I was ten years old, we moved to Kirtland Ohio, and lived in a house belonging to Algernon Sidney Gilbert, Mothers Sisters Husband – We remained there two years, when we heard of the Book of Mormon, or Golden Bible being found by Joseph Smith Soon the news was Confirmed, by the appearance of Oliver Cowdry, Peter Whitmer, and Ziba Peterson with the Glorious news of the Restoration of the Gospel through the Prophet Joseph Smith – They bore a powerful testimony by the Holy Spirit of the truth of the great work they had engaged in; and which they were Comissioned by the Father to preach to all the World – Quite a number went forward for Baptism, Mother and Myself also, in the Month of October 1830 a Branch of the Church was organised, and Father Morley was Ordained an Elder to preside over it. He owned a large Farm, about a Mile from Kirtland, and some three, or four Families went there to live, and Meetings were held there – So, it was called the Morley Settlement A good Spirit, and one of Union prevailed among Brethren for some time. After Oliver Cowdry, and his Brethren left there for to go to Missouri to find a place for the Center Stake of Zion, [illegible] [illegible] [illegible]

17th
with a private Family at four dollars a week for both of us - I continued Teaching until I had sixty dollars beside paying Board. I felt quite rich - although in poor health, yet I Traveled ~~through~~ Through the hot Sun to different Houses, some a good distance from others to get Means to go to Montrose where I might join My Mother, for I was near to be confined the second time. We took Deck passage to Montrose, (which was opposite Nauvoo across the Mississippi River) and found Mr Burk had Moved ten Miles from there, onto what was called the half Breed Tract. We hired a Team and went there, we found them living in a small log hut, only one Room in it - We were joyfully received, and in October 18th My Daughter Caroline Keziah was Born. When she was three weeks old, we Moved to Farmington 10 Miles from the half Breed Tract, situated on the Desmoine River - Mother lent us a Bed, Knives and forks - Gave us a few Quarts of flour; (for she had but little herself) and some other Necessaries - while an Irishman gave us a Bushel of Potatoes, and some Squashes - so we Commenced Housekeeping in two Rooms. one Mr Lightner used for a shop. as there was no one there that could Make furniture: the People gladly let him have all the tools, and Lumber he wanted, and would take his work for pay. We did well for nearly two years, I obtained work from a Tailor, and Earnt all my Clothes, and the Childrens, for we were anxious to save enough to get a Home of our own, which we did by Building a Frame House Composing one Large Room, which we expected to add to, as we got able. in the Mean time he Bought a great deal of Choice Lumber to season for Bedsteads, Tables &c - Finding our House not in a healthy part of the place, we sold it for two hundred Dollars Cash, and as he wanted Mahogany, and some other things that he could not get at Home, he went to Montrose for them - he had been there but a short time, when a Steam Boat Came in, and brought the Report that the Bank of which our Money was on was broke, and we only got twenty five dollars for our hundred

We were not discouraged, but this was not all, for on looking out one Morning he found his Kiln, in which he was Seasoning his Lumber on fire. Not a plank was saved. What to do to pay our debts and Live; with Winter Coming on, we did not know. While in this dilema Mr Burk, My Step Father Came over from Nauvo to visit us, he saw our Situation, and offered us a home with him, until we Could do better. it seemed a God send to us, and we gladly ~~awailed~~ hailed the opportunity. So in January 41 we, Mr Burk, Myself and 2 Children Crossed the Mississippi River on the Ice, as it was late in the Evening; he did not dare to take his Team So we walked across the River, and up the hill near the Temple where he lived, Next Morning, the ice was all Broke up, and it was some days before he could get his Team across. In the mean time, Brother Joseph, and Brother Brigham, Came to see me, and invited me to go the next day to his Office in the Brick Store. I was surprised at this, he asked me if I was afraid to go? I Replied, why should I be afraid of a Prophet of God? he said Bro Young would Come for me. That night I dreamed I was Married to him, and occopied an upper Room, in a New House, in the Morning, we were Called to Breakfast, and I Wondered what Emma would say to me for I was afraid of her, but Joseph took me by the hand and led me down Stairs, at the foot of which, Stood Emma Smiling at us and Conducted us to the Breakfast Room. I awoke then, and did not know what to think of My dream.

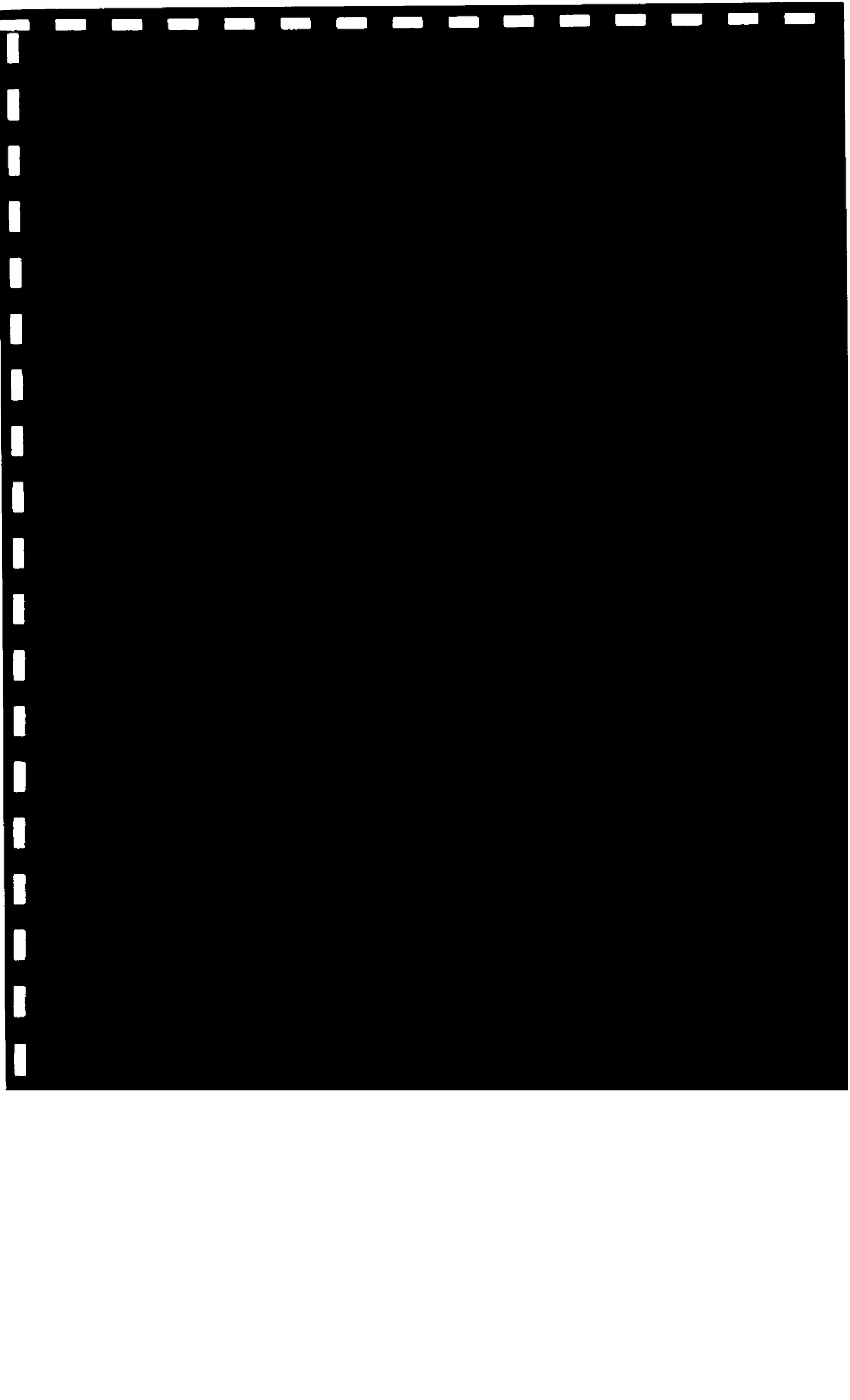
But on going to the office next day, I received the interpretation for what was my astonishment, When Joseph made Known to me that God had Commanded him in July 1834 to take me for a Wife, but he had not dared to make it known to me, for when he received the Revelation, I was in Missouri and when he did see me, I was Married. But he was again Commanded, to fulfil the first Revelation, or Suffer condemnation. For I was created for him before the foundation of the Earth was laid. I said if the Lord told you such a thing, why dont he come and tell me?

Furthermore, I never would consent to be sealed to him, unless I had a witness for Myself. He told me a Great many things concerning the Order, and the Blessings pertaining to it &c. I felt that he and I, were both wrong for I had dreamed for years that I belonged to him; and had besought the Lord to take away such thoughts from My heart – No human being can tell my feelings on this occasion. My faith in him, as a Prophet almost failed me. I could not sleep, and scarsely Eat. Next day Bro^th^ Gourny came to see me, and said after we left the Office, Joseph told him that an angel appeared to him, and told him that the Lord was well pleased with him; and that I should have a Witness that what he told me was true. I Marveled at this – but made it a subject of prayer, night and day. One night in February, I felt impressed to pray as Moses did in the Battle of Israel, with the Amelekites, by holding up my hands towards Heaven, I also Covered my head with a White Cloth, and I prayed with all my soul, that if the doctrine was true, to give me a witnes of the same. One night I retired to Bed, but not to sleep; for my Mind was troubled so sleep fled from me. My Aunt Gilbert was sleeping with me at the time, When a great light appeared in the Room thinking the Kindling wood was on fire, that was spread on the hearth, I rose up in Bed to look, when lo, a Personage stood in front of the Bed looking at me. His clothes were whiter than any thing I had ever seen, I could look at his Person, but when I saw his face so bright, and More beautiful than any Earthly Creature Could be, and those eyes pearcing me through, and through, I could not endure it; it seemed as if I must die with fear, I fell back in Bed and Covered up my head so as not to see it; I pushed Aunt very hard to have her look up and see it too; but I could not wake her and I could Not Speak. I thought if she were awake, I would not feel so afraid – as it is, I can never forget that face, it seems to be ever before me. A few days after this Joseph asked me if I had Received a Witness Yet? I said no, he said You soon will have; for the Angel expresly told me You should

20th Gave them I told him what I had seen, for I fully realized what I had lost by my Cowardice. The Family all said they knew Something had happened to me, for my Countenance was almost transparent - and when I told them of it, there was great rejoicing and they felt that I had been highly favored of the Lord, as yet they knew nothing of what Joseph had said to me. When Joseph had enquired about the appearance of the Lesson, and I had told him he seemed much affected, and told me that it was an Angel from God, and that it came fraught with more knowledge, and Revelation, than he dare reveal, at that time and that if I had prayed in my heart to God, all fear would have left me; as it was Satan snatched the Cup from my lips - he told me of many things to take place soon in my life, as a sign of the truth of what he had revealed to me. His words were verified to the letter. After receiving other Testimonies, I felt I could no longer disbelieve, and in the Month of March 1841 Brigham Young Sealed us for time, and all Eternity. Willard Richards, and Heber C Kimball knew of it, but were not present. on the 23d of March I was Confined with my 3d Child we called him George Algernon, Mr Lightner had Settled up his Business in Farmington, paid his debts by giving up all his tools &c - which left us poor indeed, but as Some of the Brethren owed us Nearly two thousand Dollars, we thought we could get some of it to help us, but those that owed us the most, took the benefit of the Bankrupt law and Refused to pay us. One Man offered to let us have a bbl of Pork and a Coffee pot, if we would give him back his note of five hundred dollars which we held, We did so, and was very thankful for it - But when we opened the Barrel, we found the Meat Sour, and full of Measels - My Husband Could get no work, and I commenced teaching Painting, to Julia Bradock Smith, Steven Marks Daughter, and Sarah Ann Whitney - I also painted fig leaf aprons for the twelve on Lamb Skin, Also fifty Masonic Aprons for the Lodge I also procured a lot a Block below the Joseph Mansion But as we could get no more work in Nauvoo, Mr Lightner found a job of Cutting Cord wood, 15 Miles up the River at a place called Montrose. he got a little log Room with a Puncheon floor, Made of logs split in two, and very

Rough

Joseph in learning that we were going to leave there felt very sad, and while the tears Ran down his Cheeks - he prophesied that if we attempted to leave the Church, we would have plenty of Sorrow; for we would Make property on the right hand, and lose it on the left, we would have sickness, on sickness, and lose our Children - and that I would have to work harder than I ever dreamed of and at last when you are worn out, and almost ready to die You will get back to the Church. I thought these were hard Sayings, and felt to doubt them. But the sequal proved them true. before leaving Nauvoo, on a 4th of July there was a general parade of the Legion, about Noon Emma Came to me to borrow my dining Table, as the Officers were to dine with her, and Joseph Came also, he said the Lord commanded him to Baptise us that day. Emma asked why is this? they have allways been good Members in the Church: and another thing, dinner will be ready soon, and You Certainly wont go in those clothes? No he said he wanted us to be ready by the time he was, for he would not wait for dinner. as we lived on the Bank of the River, we were soon ready. Brother Henry and Wife, Aunt Gilbert and Myself were Baptised, and Confirmed. Joseph tried hard to get Mr Lightner to go into the Water, but he said he did not feel worthy, but would some other time. Joseph said to me that he never would be Baptised, unles it was a few moments before he died. it was with sorrowful feelings that I went to Montrose to live, but by me taking in Sewing we made out to live, and that was all. a Lady Called on me and asked me if we had a Cow? I said No, she said if I would let her have my Bedstead, she would give me a Cow, and 2 pigs I gladly accepted her offer, and slept on the floor until we could Nail up a substitute. in a short time George was taken Sick, and died, I was alone with him at the time, husband had gone to a Neighbors for assistance. an Old Lady helped me dress him - and Mr Lightner had to Make the Coffin as he was the only Carpenter in the place. the two Men that dug the Grave, and a little Girl was all that went to Bury My darling. I felt that the Prophets words were beginning to be fulfilled. we then Moved to a More Commodious House. in 43 my 3d Son Florentius Brathious was Born. When he was two Months Old - I Commenced teaching a few Children in Spelling & Reading. I had not taught long before I took a severe Cold that caused inflamation of the bowels - I was so low that My life was despaired of by two Physicians



9 Oct 1869

President Geo. A. Smith wrote the following important letter to Joseph, son of the Prophet Joseph Smith:

Salt Lake City, 9 Oct. 1869.

Cousin Joseph Smith,

Your letter from Plano of the 7th inst. was received. You are no doubt aware that from the year 1833, until the time of his massacre, I was intimately acquainted with your father, and on such terms of friendship with him as were enjoyed by but few others, In 1834, when on the journey to Missouri, I was his armour bearer and stood guard at the tent in which was held his Councils. I was present at the organization of the High Council at Kirtland and that of Missouri. Was ordained a member of the 3rd High Council of the church which was organized at Adam-ondi-ahman.

I visited your father in Liberty jail during his incarceration when he notified me that it was the will of God that I should be ordained one of the Twelve Apostles; after which I went on my mission to England, which occupied about two years, starting from "The foundation of the Lord's House" in Far West, Missouri, where at the hazard of our lives a few of us recommenced the foundation of the Temple; whence the brethren of the Twelve took leave of the Saints on the 26th of April, 1839. At one of the first interviews thereafter with your father I was greatly astonished at hearing from his lips that doctrine of Patriarchal marriage, which he continued to preach to me from time to time. My last conversation with him on this subject occurred just previous to my departure from Nauvoo (May 9, 1844) in company with Elder Wilford Woodruff, to attend Conference in Michigan. A duty assigned us by your father in carrying out his instructions to the Twelve to hold conferences throughout the States, on which mission they were engaged at the time of his death, with the exception of Elders Richards and Taylor, who shared his wrongs and participated with him and Hyrum in the bloody scenes enacted in Carthage Jail.

In his last conversation, he administered a little chastizement 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, though he admitted that the man who had one virtuous wife had one great prize. He testified to me and to my father that the Lord had given him the keys of this sealing ordinance, and that he felt as liberal to others as he did to himself. He remarked that he had given Brigham Young three wives, Heber C. Kimball two, John Taylor

three, Orson Hyde two, and many , a number of others, who said to me "You should not be behind your privileges". He had, all along, kept me posted as to many of his movements, in introducing the patriarchial order of marriage.

On the 5th day of April, 1841, Louisa Beman was married to your father, Joseph Smith, for time and all eternity, by Joseph B. Noble, a High Priest of the Church. She remained true and faithful to him until the day of her death. Brother Noble is still living.

June 4th 1842, Lucy Ann Decker was sealed to Brigham Young by your father in presence of Willard Richards.

On the 29th of June, 1842, Brigham Young sealed Eliza R. Snow to your father, in the presence of Mrs. Sarah M. Cleveland.

September 20, 1843, Melissa Lott was married by Hyrum Smith to your father in presence of Cornelius P. Lott and Pamelia Lott.

May 1st, 1843, Lucy Walker was sealed to your father by Wm. Clayton in presence of Eliza M. Partridge.

May 11, 1843, Emily D. and Eliza M. Partridge were married to your father, by James Adams, a High Priest, in the presence of your mother, Emma Smith.

June 12, 1843, Rhoda Richards was sealed by Willard Richards, to your father.

In July, 1843, Desdemonia Fullmer was sealed by Brigham Young to your father, in presence of Heber C. Kimball.

24th July, 1843, Mary Ann Frost and Elizabeth Brotherton were sealed to Parley P. Pratt, by Hyrum Smith, Joseph being unwell, in presence of Mary Ann Young.

Aug. 11, 1843, Mercy B. Thompson was married for time to Hyrum Smith, by your father, in presence of Mary Smith.

In August, 1843, Hyrum Smith married to Thos. Grover, by instruction of your father, two wives, viz., Caroline Whiting and Caroline E. Hubbard.

In November, 1843, Brigham Young sealed Fanny Murray to your father, in presence of Mary Ann Young and Harriet Cook.

In 1844, Hyrum Smith sealed Catherine Clawson to Howard Egan. Egan had a wife at this time.

April 27, 1844, Adeline B. Andrus was sealed by President Hyrum Smith to Ezra T. Benson, in presence of Pamelia A. Benson, the first wife of Elder Benson

Wm. Clayton, your father's business clerk, kept a daily journa

noting every evening a synopsis of the business of the day so far as it came under his observation. On the 1st day of May, 1843, he made the following entry "A.M. at the Temple; At ten, married Joseph Smith and Lucy Walker."

On the 12th day of July, 1843, Clayton in his journal says; "This a.m. I wrote at Joseph's dictation a Revelation consisting of ten pages on the order of the Priesthood, showing the design in Moses, Abraham, David and Solomon having many wives, etc., After it was written, Presidents Joseph and Hyrum presented it and read it to Emma, who said she did not believe a word of it, and appeared very rebellious."

A few of these casual items, I have named may explain to you why the following declaration was made by your father on the 6th of April, 1844. "You dont know me; you never knew my heart. No man knows my history. I cannot tell it; I shall never undertake it, I dont blame any one for not believing my history. If I had not experienced what I have, I could not have believed it myself."

The inauguration of these principles were a severe trial to your mother. At times, she received and resolved to act upon the same. She gave your father four wives with her own hands; this intelligence I had from your father's mouth.

August 12, 1843, Hyrum Smith read the Revelation on Patriarchial marriage, given July 12th of that year, to the High Council, then Convened in his private office. Several of these Councilors are living and have given their testimony to the Church.

On the return of Lorenzo Snow from England, he ascertained that his sister, Eliza, was the wife of your father. In relation to this subject, Lorenzo make the following statement. " In the month of April, 1843, I returned from my European Mission, A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he said he wished to have some private talk with me and requested me to walk out with him. It was toward evening, We walked a little distance and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives. He 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 then 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

HISTORY OF RICHARD RUSHTON SR. AND FAMILY

by William Evans Perkes
1977

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GENEALOGICAL DEPARTMENT
CHURCH OF JESUS CHRIST
OF LATTER

Copies of this history may be obtained from:

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View of Salt Lake City and River View of St. Louis from Steel Engravings by Frederick Piercy published in 1855 edition of book, "Route from Liverpool to Great Salt Lake Valley" by Franklin D. Richards.

Published by the Greenwood Press
2532 El Paseo
Alhambra, Calif. 91803
1977

July 19, 1840 when her father was baptized.

Mary Olivia Rushton baptized 26 November 1840. Proof--1. This baptism date noted on 3rd Generation sheet submitted by Grace R. Tracy. I am hoping someone can provide documentary evidence for this baptism so our records will be further substantiated.

Lettice Johnson Rushton baptized July 1840. Proof--1. There is a temple sheet prepared for endowments and sealings which shows she was baptized in July 1840. This work was done at the instance of Edwin Rushton but many dates on the sheet are in error, as proven by his own diary entries. We have proof Lettice was not baptized July 19, 1840 when her husband Richard Rushton Sr. was baptized. It is possible she was baptized in July 1840 but it is also possible that someone in the past has assumed she was baptized the same day as her husband and has perpetuated an error. Does anyone have source material that would help establish the date of her baptism?

Richard Rushton Jr. baptized in 1840. Proof--1. Letter dated 9th of Sept. 1840 from Richard Rushton Jr. to Geo. A. Smith states, in part: "I am sorry I have not wrote (sic) sooner but I have been from home preaching in several parts of the potteries. I have preached three Sabbath days. I was away at Lanvend (sic), baptised one young woman." This quote proves Richard Jr. was a member of the church, held the priesthood and was engaged in missionary work. Does anyone have other diaries or letters that would prove when he was baptized?

Mary Ann Fowell was converted to the gospel before she married Edwin Rushton. She was baptized 20 January 1841 by Elder Richard Rushton. (Original document in my possession.)

It is with a feeling of pride and satisfaction to note that the family were eager and willing to be active members of the Church. Not only did Richard Rushton Jr. accept a mission call shortly after baptism, but Edwin, though only 17, also did missionary work.

Edwin notes in his diary: "I was afterwards called and ordained to the office of a Priest and commenced to preach the gospel and continued to preach until I left England and started for America."

Richard Rushton Jr. reported his missionary responsibilities to Geo. A. Smith by letter while he lived in London and continued to travel throughout Great Britain. Copies of his letter reports were obtained from the Church Historian's Office and portions are included herewith so the Rushton family descendents can appreciate the dedication and testimony of Richard Rushton Jr., his parents, and brothers and sisters after their baptism.

9 Sept 1840

To Geo Albert Smith
London

"I have been from home preaching in several parts of the potteries. I have preached three sabbath days. I was away at Lanvend (sic) Baptised one young woman. I have had the pleasure of meeting with Elder David Weilding when I was in the potteries and of enjoying his company.

A few nights since I opened a meeting in Leek Market Place. Brother Hawthorn from Burslyn (?) preached on the first principles and before we could conclude the people turned three large dogs on us which however did us no harm. Elder Alfred

Cordon returned from West Bromwick last week, came to Leek last Sunday, ordained me an Elder; afterwards preached in Leek market place to a large number who paid great attention to what he said. There is a good excitement in the town and a good deal of persecution. My father and mother, sisters Mary and Fanny all unite in sending their love to you praying God the Eternal Father to bless you and brother Woodruff and Kimball trusting the time is not far distant when we shall all meet again to enjoy each others company in the Lord.

Richard Rushton

25 Sept 1840

Geo. A. Smith
London, Engl

Dear brother we have had many blessings in our church at Leek since last Sunday. Sister Mary Wyck came over from the potteries and at the meeting the gifts of tongues fell upon many of our sisters. Sister Mary and Fanny have the gift of tongues. Sister Plant and her two daughters, Sister Wardle and Sister Harriet Wardle, Sister Alcock and Sister Maryann Patton and Sister Mycock have all got the gift of tongues. These things of course cause great opposition from the sectarians. Our room is crowded every meeting. We baptised four last Wednesday namely brother Edwin and brother Fredricks wife brother Knights wife and brother Huchinsons wife and the saints are in better spirits and more united now than I have ever seen them before. They all join in love to you and brother Kimball.

Dear brother, you said in your last letter that the oftener I stood up before the people to warn them the greater blessings I would receive and you have been verified for I receive greater blessings and power every time I get up to speak even so as to astonish myself. - - -

Dear brother I cannot describe the love and gratitude I feel towards you for the great blessings you have been instrumental in the hands of God of bringing upon our family and neighborhood. We can never repay your kindness regards us but God will bless you for your labour. - - - -

Dear brother, farewell for the present and may the Peace of God rest upon you for evermore is the fervent prayer of your faithful and affectionate brother in the gospel.

Rich Rushton

Oct 15, 1840

Geo A Smith
London, Engl

- - - I preached at Lanvend (sic) last Sunday and confirmed four that were baptised, two men and two women.

I read your kind letter to the saints which gave them great pleasure and encouragement and I know it will prove a sufficient caution to them as regards the speaking in tongues.

When I think of your labours your persecutions, your trials, your sufferings, your journeyings often in perils of robbers, in perils of your own countrymen, - - - in perils in the city, by the heathen, in the wilderness - - in the sea - - among false brethren, in weariness and painfulness, in watchings often in hunger and thirst, in fastings often in cold and nakedness - - - - it spurs me on to fresh exertion and makes every day more dili-

gent in warning the people and exhorting my brethren to do the same.

And now dear brother I pray God our Eternal Father to bless you and to enable you and me and all our fellow labourers in the Lord to fight the good fight of faith to finish our course in righteousness that henceforth we may each receive a crown of glory which the Lord our God has in store for all the faithful.

Dear brother the Lord bless you and seal these blessings upon you for Christs sake is the fervent (prayer) of your affectionate brother in the Lord. Amen. Rich Rushton.

6th November 1840

(Sent to Geo A Smith - London)

Dear brother Smith,

- - - - Brother Uxlley from Burslem came the last Sunday, but one, to Leek and caused some little dispute in our church by saying that some of the sisters spoke in tongues by the power of the devil and calling them hypocrites. But we have nearly got over these difficulties now thanks to God. - - - I went to Br. Plants last Monday and preached to a crowded house on the first principles and after preaching five came to me to be baptised accordingly. I went and baptised them and confirmed them the same night as three of them were going off to Chesterfield the following morning. Several others are on the point of being baptised.

- - - - Sister Eliza Bromley is at our house. She sends her kind love to you and Elder Woodruff. My Father, Mother, sister Mary and Fanny, Brother Fredrick and Edwin all unite with me in their kind love to you and Elder Woodruff and sincerely hope your eyes and teeth are got well. We earnestly pray that God will bless you with all the blessings of health and prosperity in all your labours. All the saints send their kind love to you and Br. Woodruff.

Dear brother your kind advice and instructions is very acceptable to me as I have often needed it since I saw you last. For I feel that when I am strong in myself then I am weak in the Lord and when I am weak in myself then am I strong in the Lord for when I exalt myself then am I sure to be abased but when I humble myself then do I get exalted.

- - - - Now dear brother may the blessings of the almighty God rest you from all evil in that wicked city is the Fervent Prayer of your faithful Br in the new and everlasting covenant.

Rich Rushton Jun.

The family had other close association with the apostles, particularly Geo. A. Smith whose diary contains the following notations:

Dec. 9, 1840 Returned to Leek and stayed at Richard Rushtons.

Dec. 12, 1840. Spent part of the day at Rushtons.

Dec. 25, 1840 Richard Rushton represented the Church at Conference at Leek. Branch consisted of 52 members; two Elders; four Priests; one teacher; two deacons.

Feb. 4, 1841 Spent the day at Richard Rushtons.

March 4, 1841 Leek. Richard Rushton made some second motions to ordinations.

March 18, 1841 — Brother Jackson refused to sustain Richard Rushton to be Elder over the Branch. Said he (Bro. Jackson) was the oldest and so he should be the one to be ordained Elder and accused Geo A Smith of showing partiality to Richard Rushton. The church suspended him until he gave satisfaction of his conduct.

(Since Richard Ruston Jr and wife Eliza left Liverpool on the 8th of March 1841 for New Orleans, the above notation refers to Richard Rushton Sr.)

Once the family had been baptized and were enjoying the blessings and spirit of their new found religion, more very difficult decisions had to be made. One of the major messages at this time from the Prophet Joseph Smith and the Twelve Apostles was the importance of gathering to zion. They said, "The work of the gathering spoken of in the scriptures will be necessary to bring about the glories of the last dispensation." (Aug. 1840 address)

We can imagine there were many discussions on this topic by the Rushton family including in-laws and suitors. Should they all emigrate to the United States and join the main body of the Saints, or should some stay and face an uncertain future in England. If they left, could they sell the business or would they have to leave it. What could 61-year-old Richard Rushton Sr. do in a frontier town to make a living. The population in Nauvoo is reported to have been approximately 3000 by January 1st 1841. Could he establish a textile business or would he find it necessary to do something entirely foreign to his training and experience. What about his wife, Lettice, now 57 years old and blind. She had been blind for about five years, at this time, possibly from cataracts on her eyes. What would a blind person do in a strange land, a new home and an unfamiliar city? Where would they live if they went to Nauvoo? Surely there were many mighty prayers directed to our Father in Heaven and the answer was clear--EMIGRATE! With faith in the Lord Jesus Christ, the family made plans to do just that. All would go to Nauvoo, but not all at the same time. Richard Jr. was the first to leave. He was 27 at the time and unmarried, but marriage was certainly part of his plans before leaving. The diary indicates: "Richard Rushton Jr. married to sister Eliza Bromley of Lanc. Eng. on Friday the 5th March 1841. They set off for North America the monday morning following being the 8 March 1841. Sailed from Liverpool on the Alesto bound for New Orleans on wednesday the 17 March 1841."

Church emigration records indicate the first Saints to leave England for America left June 6, 1840 from Liverpool. There were only 816 Saints who sailed before the ship Alesto on which 54 Saints, including Richard Rushton, Jr. and his wife, were passengers.

Customs records of ships arriving at New Orleans (G. S. Film 200236) show the ship Alesto, captained by Henry Whitney, arrived May 17, 1841 from Liverpool. The passenger list includes:

Richard Rushton	34	M	Farmer
Eliza Rushton	26	F	

Richard Jr. and his bride then travelled from New Orleans to Nauvoo where they waited the later arrival of other family members. (Richard's age is incorrect on the customs record. He was actually 27 years old at this time.)

Missouri River and the water became more clear and in the afternoon it became extremely hot and in the evening we had much thunder and lightening, but the scenery was very grand. The rocks on the right hand side of the River were enchantingly beautiful. On Wednesday the 13th of April we passed the handsome Mary Ann City on the left hand side of the River and we passed the beautiful City of Quincy about 10 o'clock this morning and in the evening we came in sight of the City of Nauvoo and we got safe and sound at my son and daughter's by twilight that evening."

Richard Rushton Sr. and his son (Edwin) and daughter (Fanny) arrived in Nauvoo on April 12, 1842.

The arrival of the Rushton's in Nauvoo was recorded by Edith Rushton Christensen, daughter of Edwin Rushton and Sarah R. Rushton (his 2nd wife), as follows:

"Upon landing in Nauvoo father left the others and started up toward the town in search of his brother Richard. When he had gone a little way he met a man on a beautiful, black, spirited horse. The man said, 'Hey, bub, is that a company of Mormons just landed?'

"Father felt rather shy because his elbows were out of his sleeves, his knees out of his trousers, and he was wearing an old, high, silk hat. Finally he answered, 'Yes, sir.'

"Are you a Mormon?' asked the stranger.

"Yes, sir.'

"What do you know about old Joe Smith?'

"I know that Joseph Smith is a Prophet of God.'

"'I suppose you are looking for an old man with a long grey beard. What would you think if I told you that I was Joseph Smith.'

"'If you, said father, 'are Joseph Smith I know that you are a prophet of God.'

"In a gentle tone the man explained, "I am Joseph Smith. I came to meet these people dressed as I am and speaking in this manner to see if their faith was strong enough to stand the things they must stand. If not they should turn back right now.'"

"Father told the Prophet that he was looking for his brother and was directed by Joseph Smith to the same. As he was walking up the street a woman came out of her house and called to him. When he got close enough to see him she stopped, saying, 'I thought you were my brother-in-law.'

"'And I thought you were my sister-in-law.'

"Father told her who he was looking for and the woman, who was Sister John Robinson, sent her little girl, Sarah, to show him the way to his brother's home. The path was thru the woods and father said the girl was so little and frail that he kept asking her if she was sure she knew the way. They came to the right place alright. This little girl later became the 2nd wife of Edwin."

There was hardly time for a family reunion in Nauvoo before Richard Jr. was called on a mission. He and his companion, Brother Noon, left Nauvoo the 5th of May 1842 for their mission to England. After Richard Rushton Jr. left for his mission, then Richard Sr. went to live at a Brother Wolsey's. He lived there from 20 June 1842 until the 22nd of November

Edwin and his wife Mary Ann were saddened on the 3rd of November 1842 when she gave birth to a stillborn child which they named Norman Joseph as noted in the diary.

Next we find that Edwin records: "another child was born Feb 9th 1843, called her name Pamela." (Since a stillborn child was born in November 1842, it would seem she was pregnant with twins and lost one of them.)

The following spring, Richard Jr. returned from his mission as noted by this entry in Journal History.

"8 March 1843. The ship Yorkshire left Liverpool, England with 83 saints on board, under the direction of Elders Thos. Bullock, and Richard Rushton." (See also British Mission)

Also on board were Lettice Rushton, Frederick Rushton and family, and the family of Thomas and Henrietta Bullock.

Andrew Jensen relates the journey as follows in Church Emigration:

"Richard Rushton was the president of the company on board the Yorkshire, and Thomas Bullock was the secretary. John Needham, George Spilsbury, John Gailey and other Elders were on board the 'Yorkshire.'

"The Yorkshire is a splendid new vessel. The emigrants went on board on the 6th and 7th of March, 1843, and sailed from Liverpool. On the 9th nearly all the passengers were seasick, which lasted for several days, as the winds were very contrary, and several days were spent in the Irish Sea. Once a terrible wave struck the vessel and the water ran down the hatchway. April 4th, they caught the trade wind, going south and they rejoiced at having more favorable winds. After that the people began to hold meetings, which however, were opposed by the non-Mormon passengers on board. At length the heat became oppressive. They passed the West Indies, between Cuba and Jamaica."

History of the Church by Joseph Smith, volume V, p. 379 records the following under date of May 2, 1843:

"About 1 o'clock p.m. the mate of the ship 'Yorkshire' opened the Testament at the 27th chapter of the Acts and asked the passengers how they would like to be shipwrecked like Paul! Elder Thomas Bullock replied instantly: 'It is very likely we shall be shipwrecked; but the hull of this old vessel has got to carry us safe into New Orleans.' The mate was then called away to hoist the fore-top-royal sail."

"Between one and two next morning, when off Cape St. Antonio, Cuba, there was much vivid lightning, when a white squall caught the fore-top-royal sail, which careened the vessel, when the foremast, mainmast, and mizzenmast snapped asunder with an awful crash; the whole of the masts above, with the jib and spanker, and sixteen sails and studding poles, were carried overboard with a tremendous splash and surge, when the vessel righted. Day-break, found the deck all in confusion and a complete wreck. During the day, hoisted a sail from the stump of the mainmast to the bow of the vessel, thus leaving nothing but the hull of the vessel to carry the Saints into New Orleans."

How can words describe the turmoil and fear that must have come to all aboard during this violent storm. Surely Lettice who was blind would be panicked and shocked not knowing from one moment to the next if the ship would sink, not being able to help her children or her grandchildren and not being able to see what to do if it should sink. Thomas and Henrietta Bullock

surely were concerned about their three small children under four years of age. What would they do if the ship had to be abandoned. Then Frederick Rushton and his wife Jane with four young children under nine years of age, how could they keep this little family intact if the ship sank. Records indicate their six-year-old son Henry died on the ship. It may have been that he was killed in some way at this time. (Family tradition indicates he drowned.)

This was truly a time of trial, a time when they needed the protecting hand of the Lord, a time when they needed to be comforted and reassured by the Spirit of the Holy Ghost. Their lives indicate they had the kind of faith that made it possible to know that the Lord would protect them, even as Thomas Bullock had prophesied before the storm struck. Though all must have feared greatly, there was that reassurance deep in their hearts "all would be well".

Andrew Jensen then records:

"As soon as the sails were set, there was a good wind. On May 8th they met the pilot boat and were piloted over the Balize to New Orleans. It was a grand sight along the shores of the Mississippi, but Negro slavery disgusted the British. On the 10th they landed at New Orleans, being nine weeks on the voyage. The heat in New Orleans was intense."

Customs records indicate the following passengers were on the ship Yorkshire when it landed at New Orleans 10 May 1843:

Richard Rushton	28 male	Minister Gospel
Lettice Rushton	64 female	
Thos Bullock	26 male	Excise Officer
Henrietta Bullock	26 female	
Thos. Henry Bullock	4 male	
Chas. Richard Bullock	2 male	
Pamela Bullock	8 mo. female	
Frederick Rushton	38 male	Weaver
Jane Rushton	36 female	
Emma Rushton	9 female	
Henry Rushton	6 male	(Died)
Edward Rushton	4 male	
Elizabeth Rushton	infant female	

So we have further proof that, when Richard Rushton Jr. returned from his mission to Great Britain, he brought his mother with him. His sister Henrietta Bullock, her husband Thomas, and their children, his brother Frederick, his wife Jane, and their children also accompanied him.

"At New Orleans the Yorkshire passengers took passage up the Mississippi River on board the steamboat, 'Dove,' for Nauvoo, paying $3.50 per adult passenger. They left New Orleans on the 16th of May. Scenery was grand on both sides of the river. They passed Natchez on the 17th, which a short time before had been partly destroyed by a tornado. On the 28th they landed at St. Louis. On the 29th the captain of the 'Dove' put his passengers on board the 'Amaranth', and on the 31st, about day-break, arrived at Nauvoo."

May 31, 1843, Joseph the Prophet journalized as follows: "The steamer 'Amaranth' landed at Nauvoo the saints who had left Liverpool in the Yorkshire under the care of Elders Thos. Bullock and Richard Rushton. All well."

It was also in May 1843 that a thrilling event took place that involved Edwin Rushton and Theodore Turley. They were with the Prophet Joseph Smith when he received a revelation that has been called the "White Horse Prophecy". It has been widely circulated as recorded by Edwin though not contained

in the Doctrine and Covenants. Edwin was always firm in his testimony that what he recorded came from the lips of the Prophet Joseph Smith while he was present.

Since this prophecy was not recorded by Joseph Smith or any of his scribes when it was received, it is not considered "Church Doctrine". The date Edwin recorded the prophecy is unknown, but there are indications that it was many years later. Duane S. Crowther in his book, Prophecy, Key to the Future, Bookcraft 1962 has made an interesting comparison of the White Horse Prophecy and other fulfilled or unfulfilled prophecies. It is probably best for Edwin's descendents to let time prove the authenticity of the prophecy rather than teach it as doctrine.

The diary of Richard Rushton indicates the new house he was building was completed by June of 1843 just in time to welcome the newly arrived family members.

There must have been mighty prayers of thanksgiving along with laughter, song, tears of happiness, and sadness, banquets of most delectable food as 21 men, women and children swarmed through the new home presided over by the patriarch of the family, Richard Rushton Sr. and his wife Lettice who had been reunited after a year and a half separation. Each must have recounted all that had transpired since they were last together. Surely Edwin and Mary Ann would probably display their 4-month-old daughter Pamela, but must have recounted with some sadness the stillbirth of a son named Norman Joseph born the 3rd of November 1842. Fanny and her husband George Wardle must have told of the birth 13 July 1842 of their first child, a son Horatio, and all must have proudly watched an active one-year-old trying to walk.

All the conversation was not gay. There was great remorse as Frederick and his wife Jane tearfully related the death of their six-year-old son Henry at sea before reaching New Orleans. Then with pride and thankfulness they must have showed how much their other children had grown since they were last together. Richard's wife Eliza had not even seen Frederick and Jane's newest child, Elizabeth, born 15 October 1841.

The reunion of Richard Jr. with his wife Eliza must have been a heartwarming experience. The separation of almost 13 months left much to tell.

It was obvious not all could live in one house and each started to establish his own home. On June 1, 1843, the day after his arrival, Thomas Bullock bought a piece of property for $60.00 on which to build a home. He built a "good double brick house, two stories high, 25 x 14 feet, with a good well, a good cellar, well fenced, value about $600.00" While the house was being built, his journal indicates he rented in the northwest part of the city in Lot 3 block 121. His house was built on lot 31, Kimball addition. (See map)

George Wardle also built a home for his wife Fanny and their children. The only recorded information we have is that he paid taxes in 1844 on 1/8 acre in the north half of Lot 53 in Kimballs addition. (See map.)

The writer has been unable to find evidence that either Frederick or Richard Jr. built homes in Nauvoo.

George Wardle was a wheelright by trade, having learned this trade in his father's shop in England. He helped build many of the wagons the pioneers used in crossing the plains.

Richard Rushton Sr.

Lettice Rushton

All were busy building a new life when tragedy struck the family once again. This time we read in the diary, "Richard Rushton Senior died Oct 4th 1843 aged 63 years, City of Nauvoo, North America." Losing the patriarch of the family must have been a blow, but the faith of the family remained strong in spite of the loss of so many loved ones. They knew they must carry on and this they did as is indicated by the following experience showing their love and admiration of the Prophet Joseph Smith and his brother Hyrum. The following excerpt was copied by the writer about 1950 from the Prophet's journal:

"Dec. 25, 1843. Prophet Joseph journalized as follows: This morning about one o'clock, I was aroused by an English sister, Lettice Rushton, widow of Richard Rushton, Senior, (who ten years ago lost her sight), accompanied by three of her sons, with their wives, and her two daughters, with their husbands and several of her neighbors singing, 'Mortals Awake, With Angels Join,' etc. which caused a thrill of pleasure to run through my soul. All of my family and boarders arose to hear the serenade, and I felt to thank my Heavenly Father for their visit and blessed them in the name of the Lord. They also visited my brother Hyrum, who was awakened from his sleep: he arose and went out of doors. He shook hands with and blessed each one of them in the name of the Lord, and said he thought at first that a cohort of angels had come to visit him, it was such heavenly music to him."

This notation by the Prophet confirms that Frederick, Richard, Jr., Edwin, Henrietta and Fanny and their families were in Nauvoo but a third daughter, Mary Olivia, is not mentioned, further confirming she probably never lived in Nauvoo, but possibly visited the family.

The excitement of Christmas had passed and the New Year of 1844 had commenced. It had been three long, lonely

February 15th Brigham Young arrived and they organized into groups and started westward on March 1st. They travelled about 144 miles from Nauvoo by April 24, 1846 and arrived at Garden Grove, Decatur County, Iowa. Mount Pisgah, 30 miles west of Garden Grove, became a second settlement. The first pioneer company reached Council Bluffs, Iowa on June 14, 1846. They named the settlement Millers Hollow; later it was named Kanesville; and after the LDS pioneers left, it was given its present name of Council Bluffs. In September 1846 more Saints began to locate at Winter Quarters at what is now Florence, Nebraska. There were 15,000 Saints gathered in the Council Bluffs-Winter Quarters area in the fall of 1846.

Saints Leaving Nauvoo Feb. 1846

Keeping the above history in mind, let's see what the Rushton family did.

Both Richard Rushton Jr. and Frederick Rushton and their families decided to go to St. Louis rather than to Winter Quarters. Why we do not know except that many Saints went to St. Louis at the same time. Family tradition indicates Frederick and family left Nauvoo probably in February 1846 shortly after receiving their endowments in the temple. We are not certain when Richard Rushton Jr. left. It may have been earlier since there is no record he or his wife received their endowments in the Nauvoo Temple, or they may have travelled together.

Thomas Bullock, George Wardle, Edwin Rushton and their families remained in Nauvoo and were among the last Saints to leave. Thomas Bullock was an accurate and meticulous record keeper. His letters and journals portray a descriptive account of this period in Church history. Many of his records have been reproduced and included in the Millennial Star as well as Our Pioneer Heritage by Kate B. Carter, Volume 8. The avid reader will want to read these accounts.

Letter from Thos Bullock to Elder Franklin Richards published in Millennial Star, Volume X, includes information of importance in this history. It states in part:

"In the month of August 1846 I was taken very sick with fever and ague, followed by my wife and four little children; in this condition we continued until the 16th of September, on which day George Wardle packed up my goods on two wagons, and removed us to his home to be out of all danger from the cannon balls, which were flying about in too thick a manner to be in any way comfortable. He removed us behind his house out of all danger. - - - On the 17th, 2000 men with 500 wagons

4. The price of cacoons is $1.50 a pound, and one pound of cacoons will produce, one ounce and a half of eggs worth $6.00. And it pays handsomely to produce cacoons at $1.50 per pound.

"The raising and selling of eggs is profitable being worth $4.00 an ounce, the demand for eggs for Europe is unlimited."

In spite of this interest in silk, the industry apparently did not get started, or, if it did, it was not particularly successful.

The 1870 Census (G.S. film 553110) for the Sixth Ward shows the following:

Edwin Rushton	42	Farmer
Value of Real Estate		$950
Value of Personal Estate		300
Mary Ann	43	Keeping house
Edwin Jr.	17	Laborer
Maryann A.	15	
Henrietta	13	
Sarah	33	Born Eng'l.
Elizabeth	10	
Sarah J.	8	
Don C.	6	
Cora	4	
Clara A.	2	
Maria	45	Born Eng'l.
Edith (Elizabeth)	1	

It is a little vague from the census whether the wives had separate homes or not. Edith Rushton Christensen states: "Most of mother's children were born in a comfortable log cabin on a farm on the east bank of the Jordan river." "When I was in my early teens Father built us a very nice home in the old Sixth Ward." So at the time of this census it would appear Mary Ann and her family were living on 5th South, Sarah Robinson Rushton and her family were living on the farm near the Jordan river and just where Maria and her daughter were living is unknown. The census indicates they were all living in the 6th Ward, though not necessarily in the same house.

The 1880 Census (G. S. film 38083 - Pt. 3) shows the following:

6th Ward

Edwin Rushton	56	Bridge Builder
Mary Ann Rushton	56	Wife, Sick Nurse
Richard Rushton	66	Brother, (No occupation indicated) Widowed
Lida Baker	30	Niece born in Missouri
One Boarder		

Lida Baker is the daughter of Richard Rushton Jr. and Eliza Bromley. She married a Fred Baker who died. Later she married his brother, Chas. Baker.

From this census, we learn Edwin was now considered a Bridge Builder in addition to being a farmer. We also note Richard Rushton Jr. and his widowed daughter living with Edwin and Mary Ann.

Shortly after Edwin married his wife Maria, laws began to be considered forbidding polygamy. Finally, a law was passed in Congress making plural marriage subject to penitentiary imprisonment. One of the sons of the apostles (though very little like his father) was a U. S. Marshall. Through his efforts, many arrests among his own people were made.

child before moving from Louisiana to Covington, Kenton Co., Kentucky. Her next three children, William E., Edwin, and Lucy Sarah Ellen Gillespie, were born in Kentucky.

Some contact was maintained with other family members in Nauvoo as noted by Edwin's journal entry "Oct. 21, 1842 Paid John Robinson for altering Wm Gillespies gun 1-0-0" This suggests she brought William Gillespie to Nauvoo in 1842 to meet her father and brothers and sisters who were there at that time.

On 20 September 1859, Mary Olivia gave birth to a daughter Leonora Lilly. This birth was in Salt Lake City. She apparently was in Salt Lake for a visit with her sisters and did not remain long. The early childhood of Leonora Lilly is both strange and difficult. It is best related by Mr. James Ure, grandson of Leonora Lilly. He also states that a Mrs. Griffith, a friend of Mary Olivia Gillespie, indicated William Gillespie was drafted into the Confederate Army during the Civil War and died in a prisoner of war camp 25 January 1863 in Alton, Madison County, Illinois.

After his death, Mary Olivia apparently married a _____ Cooke and was living in St. Marys, Chalk Creek, _____ in 1865 when the following letter was written:

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22 Oct 1865

Beloved sister Henrietta
and Madam Bullock

This is the commeration (sic) of my dear daughter Leonora Lilly Gillespies birthday. How thankful for her preservation and health. I know my daughter Lucy Sarah Ellen Gillespie will thank Almighty God for his goodness to us; also my dear sons if in the land off (sic) the living, even John Ellison Gillespie and also Edwin Rushton Gillespie.

Surely our brothers in St. Louis will have heard of my sons before this time.

This village is called St. Marys Chalk Creek

Mary Olivia Gillespie Rushton Cooke

It would appear from this letter that her son William E. Gillespie may have died before 1865 since he was not mentioned. She apparently was unaware some of her brothers were no longer living in St. Louis in 1865.

Mary Olivia continued to live in the mid-west and died October 1871 in Chicago, Cook County, Illinois at the age of 51.

RICHARD RUSHTON JR. AND ELIZA BROMLEY

Considerable research has been done to trace the movements of Richard Rushton, Jr. and his wife Eliza after they left Nauvoo and settled in St. Louis.

The 1850 Census of St. Louis shows: P. 346

Ward 4 Residence 220/346

Richard Rushton	Age 36	born Eng'l.
Eliza	37	" "

John E.	3	born Missouri
Eliza	1	" "

The 1860 Census of St. Louis, Ward 7, p. 211, shows:

Richard Rushton	46	M	Clerk	born Eng'l.
Eliza	48	F		born "
Eliza B.	11	F		born Missouri
Shophia Paynton	20	F	Milliner	born Eng'l.

The 1870 Census of St. Louis, Ward 8, p. 140 shows:

R. Rushton	56	M	Collector	born Eng'l.
Leida Rushton	20	F	Keeps house	born Missouri
Value of Real Estate	0			
Value of Personal Property	$500.			

The 1880 Census of Salt Lake City shows Richard Rushton Jr. and his daughter Lida Baker living in the Sixth Ward at the home of Edwin Rushton.

The above census records suggest John E., son of Richard and Eliza, probably died as a child. Their daughter Eliza apparently was called "Lydia" as a child and she gradually assumed that name in later years. It would appear Eliza, the wife of Richard Rushton Jr., died between 1860 and 1870. An effort was made to find a death certificate in St. Louis without success.

L.D.S. Church records were searched for St. Louis from 1847 to 1877 and no record of Richard Rushton, Jr. or his family was found. While the records are not complete, they are the best we have to judge the church activity of this family after they left Nauvoo. Could this man who proved to be a most dedicated missionary, who bore a very strong testimony as a missionary, who had personal acquaintance with the Prophet Joseph Smith, George A. Smith, Wilford Woodruff and other early apostles, have become inactive? The records show he and his wife Eliza did not go to the Nauvoo Temple to receive their endowments when other family members went. Did he move to St. Louis before endowments were given and didn't come back, or was it a matter of eligibility or choice? Perhaps other family members can shed more light on their church activity.

There seems little doubt they were good, law abiding residents of St. Louis as evidenced by other information.

Richard Rushton first appears in the 1847 St. Louis City Directory. Occupation not given, residence Vine St., West of Third.

From 1851-1855, he is listed as a clerk with "Sides confectionary".

1859 - clerk 45 Green St.
1860 - laborer 62 N 10th St.
also 1860 Eliz Rushton, Doctress 62 N 10th St
1861-1869 - not listed
1870 - collector - 1816 Morgan St.
1872 - collector - 1502 Walnut
1873 - Sexton - 1410 Chestnut
1875 - Sexton - 1211 Poplar
1877 - Sexton - 3055 Easton Ave.
1878 - Sexton - 2720 Mills
1879 - Collector - 2720 Mills

Since we find Richard Rushton Jr. living in St. Louis in 1879 but living in Salt Lake in 1880, we know quite well when he decided to "move west" and be closer to his brothers and sis-

ters. The record also indicates he was transient both in employment and residence. It is interesting to note Eliza was a "doctress" in 1860.

Sometime after coming to Salt Lake, Richard Rushton established a residence in the Seventh Ward as noted by the following obituary.

Deseret News Feb. 6, 1884

Deaths

Rushton, at Residence opposite Reggel Row, 7th Ward Salt Lake City. Richard Rushton departed this life of paralysis Feb. 4, 1884 age 69 years and 6 months. Funeral services will commence at half past 12 o'clock on Wednesday Feb 6th from residence. St. Louis papers please copy.

He was buried in the "City Cemetery" where a large granite monument was erected apparently by his daughter that states:

"In memory of my beloved Father Richard Rushton died Feb. 4, 1884 aged 69 years 7 months."

FREDERICK RUSHTON AND FAMILY

Frederick Rushton and family are noted in a history prepared by Grace Rushton Squire Tracy. Some information has been extracted from her history in order to clarify that which both of us have found.

Edward Rushton, a son of Frederick states in an autobiography (noted in her history) "Moved to St Louis in Spring of 1847. Remained there three years where mother died with cholera (St. Louis) 5 May 1849."

The Saints began leaving Nauvoo in early 1846 and the last ones to leave, including Edwin Rushton, George Wardle and Thomas Bullock and their families, were driven out by mobs in September 1846. If Frederick and family did not reach St. Louis until the spring of 1847 then there is a one year gap we can't tell where they lived. It seems more likely Frederick and family left Nauvoo in the spring of 1846 and went directly to St. Louis. There seems to be sufficient evidence to prove Frederick and family were not with his brother, Edwin, and his brothers-in-law when they were driven out of Nauvoo in September 1846.

The diary of Edwin Rushton confirms the death date of Frederick's wife, Jane, 5 May 1849. Frederick then began to look for another wife who could be a help meet in caring for his children and provide companionship to both of them. The St. Louis Marriages 1804-1876 (Vol. 1) (Gen. Library) shows that Frederick Rushton and Elisa Langford, took out a license to marry October 28, 1852 but did not use the license until December 24, 1852 when they were married. One child was born to this couple on 31 July 1853 and named Melvina.

They left St. Louis July 1, 1855 in Captain Richard Balantine's company. They arrived in Great Salt Lake City 25 Sept 1855. The marriage was not a happy one and they separated before arriving in Salt Lake City. Later Eliza obtained a divorce from Frederick.

Frederick lived with his daughter Lizzy Moesser upon arrival; later he lived with Edwin and Mary Ann and also with his son Edward and family. He died at his son's home Aug. 1871, age 65.

SOURCES OF INFORMATION FOR RICHARD RUSHTON SR. AND FAMILY

In some instances conflicting dates have been found. A necessary judgment decision has been made based upon information found to date utilizing the sources noted as follows:

1. Main Archive Family Group Sheets in the Genealogical Society, Salt Lake City, Utah.
2. Partial life story written by Edwin Rushton in 1855.
3. Publications in Heart Throbs by Kate Carter, pp 284-287.
4. Original Parish Registers of Leek, Staffordshire, England for marriage of Richard and Lettice Johnson Rushton.
5. Emigration Card Index.
6. Old original Plat Book in Nauvoo, Illinois, information extracted by Phyllis P. Preece on a visit there a few years ago.
7. British Mission Records.
8. Death Certificates from Somerset House, London, England for members who died in England.
9. Marriage Records from Somerset House, London, England for members who married there.
10. Old Temple Record Sheet in possession of Phyllis P. Preece.
11. Xerox copy of old Temple Ordinance Sheet giving dates of ordinance performed in Nauvoo.
12. TIB (Temple Index Bureau) records for members of family.
13. Tombstone in Salt Lake City Cemetery.
14. Original Patriarchal Blessings of Lettice Johnson, and three for Edwin Rushton. One given in Nauvoo 1844, one in Salt Lake 1895.
15. Original Bishops Transcript (Serial No. 421, 563) in The Genealogical Society, for marriage of Richard and Lettice.
16. Family Group Sheet submitted by William Evans Perkes.
17. Letters to G. A. Smith from Richard Rushton Jr. in England in Church Historians Office, (Call Number Ms d 1793)
18. Letter to Donna Heath from Wm. E. Perkes containing genealogical information about family.
19. Will of Richard Rushton probated in Nauvoo, Illinois.
20. Diary of Richard Rushton Sr.
21. Diary of Edwin Rushton.
22. Diary of Geo. A. Smith.

Source Reference Numbers

Husband: 1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 14, 15, 16, 17, 19, 20, 22.
Wife: 1, 2, 3, 4, 7, 10, 14, 16, 17, 19, 20.

Children

Frederick James: 1, 10, 12, 16, 18, 20, 22.
Horatio: 1, 2, 10, 16, 20.
Leonora: 1, 10, 16, 20.
Pamela: 1, 2, 8, 10, 12, 16, 20.
Richard Jr.: 1, 10, 12, 13, 16, 17, 18, 20.
Emma: 1, 10, 16, 20.
Henrietta: 1, 2, 9, 10, 12, 16, 18, 20.
Mary Olivia: 1, 10, 12, 16, 20.
Fanny: 1, 9, 10, 12, 16, 18, 20.
Edwin: 1, 2, 10, 6, 16, 18, 19, 20, 21, 22.

Information gathered by the Rushton Family Organization researchers listed below.

1. Phyllis P. Preece, 474 East 4th South, Logan, Utah 84321
2. Donna Heath, 1953 South 1600 East, Salt Lake City, Utah 84105
3. Linda Shirts, 169 West 400 North, Salt Lake City, Utah 84103
4. Darrell Rushton, 619 Princeton Drive, Midvale, Utah 84047

And

William E. Perkes, 2317 Carwile Drive, Alhambra, CA 91803

Elaine Speakman, Box D, Mt. Pleasant, Utah 84647

SOURCES OF INFORMATION FOR RICHARD RUSHTON SR. AND FAMILY

In some instances conflicting dates have been found. A necessary judgment decision has been made based upon information found to date utilizing the sources noted as follows:

1. Main Archive Family Group Sheets in the Genealogical Society, Salt Lake City, Utah.
2. Partial life story written by Edwin Rushton in 1855.
3. Publications in Heart Throbs by Kate Carter, pp 284-287.
4. Original Parish Registers of Leek, Staffordshire, England for marriage of Richard and Lettice Johnson Rushton.
5. Emigration Card Index.
6. Old original Plat Book in Nauvoo, Illinois, information extracted by Phyllis P. Preece on a visit there a few years ago.
7. British Mission Records.
8. Death Certificates from Somerset House, London, England for members who died in England.
9. Marriage Records from Somerset House, London, England for members who married there.
10. Old Temple Record Sheet in possession of Phyllis P. Preece.
11. Xerox copy of old Temple Ordinance Sheet giving dates of ordinance performed in Nauvoo.
12. TIB (Temple Index Bureau) records for members of family.
13. Tombstone in Salt Lake City Cemetery.
14. Original Patriarchal Blessings of Lettice Johnson, and three for Edwin Rushton. One given in Nauvoo 1844, one in Salt Lake 1895.
15. Original Bishops Transcript (Serial No. 421, 563) in The Genealogical Society, for marriage of Richard and Lettice.
16. Family Group Sheet submitted by William Evans Perkes.
17. Letters to G. A. Smith from Richard Rushton Jr. in England in Church Historians Office, (Call Number Ms d 1793)
18. Letter to Donna Heath from Wm. E. Perkes containing genealogical information about family.
19. Will of Richard Rushton probated in Nauvoo, Illinois.
20. Diary of Richard Rushton Sr.
21. Diary of Edwin Rushton.
22. Diary of Geo. A. Smith.

Source Reference Numbers

Husband: 1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 14, 15, 16, 17, 19, 20, 22.
Wife: 1, 2, 3, 4, 7, 10, 14, 16, 17, 19, 20.

Children

Frederick James: 1, 10, 12, 16, 18, 20, 22.
Horatio: 1, 2, 10, 16, 20.
Leonora: 1, 10, 16, 20.
Pamela: 1, 2, 8, 10, 12, 16, 20.
Richard Jr.: 1, 10, 12, 13, 16, 17, 18, 20.
Emma: 1, 10, 16, 20.
Henrietta: 1, 2, 9, 10, 12, 16, 18, 20.
Mary Olivia: 1, 10, 12, 16, 20.
Fanny: 1, 9, 10, 12, 16, 18, 20.
Edwin: 1, 2, 10, 6, 16, 18, 19, 20, 21, 22.

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IN

COMMEMORATION

OF

OXFORDS TWO LOVABLE PIONEER'S

J O H N B O I C E

1814 — 1886

A
N
D

M A R Y A N N B A R Z E E, B O I C E

1821 — 1902

"Re-transcribed from Mary Ann Barzee, Boice's own Manuscript"

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SYNOPSIS OF THE LIFE OF MARY ANN BARZEE BOICE
DAUGHTER OF JAMES AND BETSY WHITHAM
BARZEE

She was born Nov 4,I82I in Elisburg, Jefferson County, New York. From 6 months old was reared in upper canada, lived in Holderman where she embraced the Gospel, March I7, I838, together with her father's family which all emigrated to Kirtland, Ohio, in the fall of I839 where she was married to John Boice May 7, I840. Then in June I840 with her husband and father's family emigrated to Nauvoo, Illinois, where she shared all the persecutions with the Saints, and being driven from their homes. At one time being forced to hide in the woods from the mob in the absence of their husband for 2 weeks. At the time when the Prophet Joseph and the Patriarch Hyrum Smith was slain. In the winter of I846, received her endowments with her husband, in the Nauvoo Temple, then went to Council Bluffs, Iowa. Then emigrated to Salt Lake City then settled on the Spanish Fork River, Salt Lake, Utah in the fall of I852. Stephain Markham being Bishop where Indian depredations frequently committed upon settlements after which they being called to settle a new valley. They went but the Indians came upon them and formed a line on horses before the wagons. Their number about 40 and our number about 9 men. They were armed but we were not. But by our entreaties they they finally made a treaty with us. On certain conditions to let us stay but this action caused us to be called away. And in the year I865 we moved to Oxford, Idaho and in doing so my youngest brother George Barzee who was 25 years of age and our son John Boice were frozen to death one mile from Franklin on 23 Feb. I865 and he was in his I9th year of age. Then and the first day of Dec. I870, our son Elisha Lorenzo died being near 8 years of age then on the I0th of Aug. I884our son David died . He was born Feb.I8, I848, our first born son Chester Boice died in Hancock Co. , Ill. Sept. I842 being 5 months old. The names of our children are Chester, Martin Calvin, John Junior, David, Betsy Ann, Albert, Myron, Joseph Young Boice and Elisha Lorenzo born under the covenant and and an adopted daughter Alphretta again Hulda Madden endowed and sealed to John Boice in Logan Temple Dec.9,I886.

In the winter of 1838 Mother had a dream. She thought she saw a cow and the cow had a calf, it was dead and smelled very bad. She took the calf and threw it away. She then went to a stream of water to wash. She saw a spring, she could drink of it's waters. Some one told her that she had drank of it before, then she awoke. The dream troubled her for days, but she said that she would know the meaning of it.

Soon after this an Elder came declaring the True and Everlasting Gospel. The first meeting she attended she knew the meaning of her dream. She said the dead calf - (a harmless creature) - was her old faith cast aside. The washing in the spring was Baptism and the spring was Eternal life. And she submitted to Baptism the same hour, for the stream ran near the house. She told my Father and led the way and my Father soon followed, then all the family.

RELIEF SOCIETY NAUVOO 1842

Female Relief Society of Nauvoo, Hancock Co. Illinois was organized the 17-March-1842. Adiah - (Ada) - Winchell, Clements was a member of this society, she also worked for the Prophets wife. Emma became very much alarmed about the revelation on Plural Marriages - or- Celestial Marriages, which Joseph received and set her mind and hand to uproot it. By counciling the Sisters that if they knew of such things going on to burst doors. But Joseph said if any one knew of any it going on to let him know and he would roll the ball. This talk made in a Female Relief Society Meeting and Adiah Clements was present.

Another time Adiah -(Ada)- was going home one day and she saw Emma in a passion, she jerked his collar and talked to him about going after other women. Once Adiah and I was staying with Emma and she pulled Eliza R Snow about by the hair. Although she had intended to give him one or more woman, she got in such a rage about that, that she left home, went down to Quiney; but she came back again while I was still there. Then she tried to stop the Relief Society Meetings, but they held Meetings in private homes secretly. The Prophet, some times met with us and gave us incouragement, but finally the meeting's stopped. Persucitions raged and with troublesome times the Relief Society went down.

The Relief Society was reorganized by Brigham Young in Salt Lake City, Utah. Between the years of 1867 and 1870 with Eliza R. Smith, Snow as the President. As the Elect Lady. At the meeting in Nauvoo the Organization, the first Chapter of St. Jobe was read and was printed at the Head of the Articles of Refulations of said Society.

OBITUARY OF MARY ANN BARZEE, BOICE

1821 *** 1902

RESIDENT OF OXFORD, BANNOCK COUNTY, IDAHO

Mary Ann Barzee, Boice - (Boyce) - a veteran of Kirtland Ohio, Nauvoo,Ill

Special Correspondance by:
George Fisher -*- 8-October-1902

Another Faithful and Consistant Latter Day Saint had tone to her well earned and deserved rest.

Sister Mary Ann Barzee, Boice died 7-October-1902 and was buried here late this afternoon She was the Daughter of James and Elizabeth -(Bets)-Whitham,Barzee. Borned 4-November-1821 in Ellesburg - Jefferson County - New York.

From the time she was six months old she lived with her parents and younger brother and sisters in upper Canada. The Barzee family embraced the Gospel at Holderman. In the Spring of 1838 they migrated to Kirtland, Ohio, where on 7-May-1840 she married John Boice --(Boyce).

In 1842 they went to Nauvoo, Hancock Co. Ill, from there moved on to Council Bluffs, thence [illegible] Utah, settling in Spanish Fork, of the state.

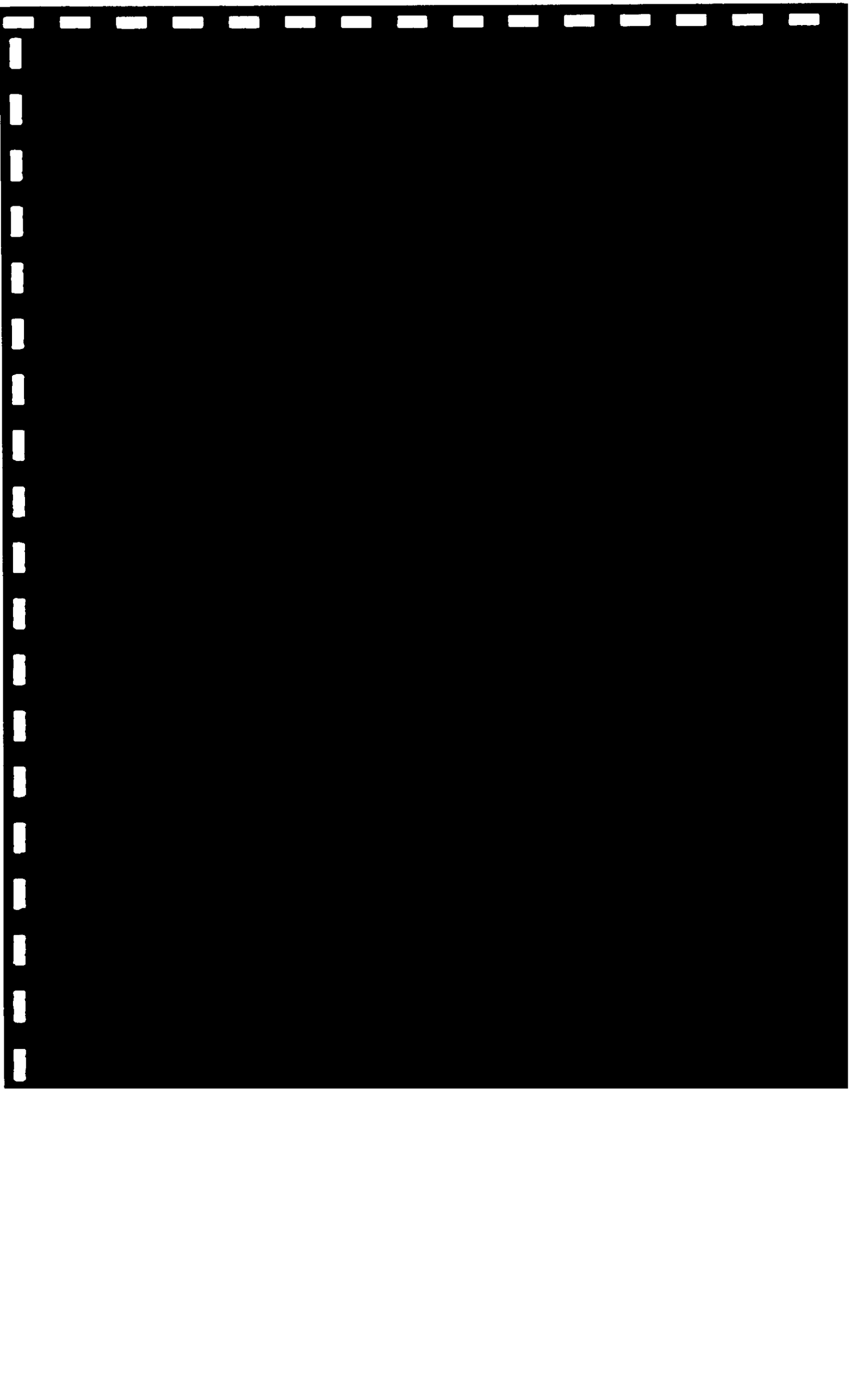
In 1864 - 65 they [illegible] Oxford, Bannock County, Idaho. Then called Round Valley, it was the [illegible] dreary waste [illegible] only by Wolves [illegible] the band of [illegible] constant fear.

Mary Ann Barzee Boice was on Nauvoo and saw the Prophet Joseph Smith and heard the words of his mouth from time to time and heard it rumored that he had received a revelation on Celestial marriage and that there was trouble between him and Emma about and I used to visit my husband's sisters house where she showed me a room where she said he met in council with those women who had sealed to him and since that time I have become acquainted with Eliza R. Snow Smith his wife and saw his gold watch which she carries also Percinda Huntington Smith and her sister Zina D. Huntington Smith and Lucy Walker Smith all declaring themselves to be his wives and some of them had children but I never asked them any questions about them who they were. Now after the Prophet and Patriarch were slain we as a people were in trouble not knowing what would be done in regards to a leader of the church as all or most of the twelve apostles were at that time on missions. I remember of being at meeting when Sidney Rigdon spoke and seemed much affected because of the death of the Prophet and Patriarch and carried the idea that a guardian must be appointed to lead the church on for Joseph and talked as though that responsibility would fall on him but when the Twelve Apostles came home the question was conceded and a meeting held by a very great multitude of people in the a.m. and another meeting held in the p.m. When Brigham Young arose on the stand to speak it was made known by the spirit of the Holy Ghost that brings things past present and future fell with such power on the people that they saw the mantle had fallen from Joseph upon Brigham and he was transfigured in the likeness of Joseph in speech and look that the multitude of people witnessed the same and a vote was called in behalf of Brigham Young leading the church. And we all voted unanimous votes. Mary A. Barzee Boice grand-mother to Louisa Lovina Boice Evans.

****

Patriarch John Boice had a dream in Canada before emigrating to Kirtland, Ohio with the Saints about the time of the persecution in Missouri. He says I saw the Temple in that place and I saw Joseph Smith the Prophet light down by it on his feet and was dressed in a long white robe , his head a little bowed down, his arms straight down by his body his hands and feet were clear as glass had nothing on them. I thot he had come one minute before his set time as he did not raise his head in that time after which he looked up and viewed the Temple and said brethren the set time has come to favor Zion and Jackson County is ours. I will not be a man to make afraid nor a dog to bark I then awoke and marvelled because of the dream as the Prophet was then alive in Missouri just in time to meet the Saints as they had arrived to Quincy, Illinois and was about to hold the first conference aftertheir being from Missouri and I was walking along with a Brother Hadlock and told him about the dream. Well said he you can test the truth of that dream for if it was Joseph you will know him when you see him today and soon I looked up and saw a few men talking together I beheld the side of one man's face and I said there is the man I saw it was Joseph Smith.

John Boice



MORMON POLYGAMY CHRONOLOGY

17 July 1831 Joseph Smith allegedly gives revelation to seven elders near the boundary west of Jackson County, Missouri. W.W. Phelps in a letter to Brigham Young in 1861 records:

> Verily, I say unto you, that the wisdom of man, in his fallen state, knoweth not the purposes and privileges of my holy priesthood, but ye shall know when ye receive a fulness by reason of the anointing; 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.

In a note apended to the revelation, Phelps adds:

> About three years after this was given, I asked brother Joseph, privately, how "we," that were mentioned in the revelation could take wives of the "natives" as we were all married men? He replied instantly "In the same manner that Abraham took Hagar and Keturah; that Jacob took Rachel, Bilhah and Zilpah; by revelation--the saints of the Lord are always directed by revelation." (Letter in Brigham Young Collection 12 August 1861).

The other elders present were Joseph Smith, Oliver Cowdery, W.W. Phelps, Martin Harris, Joseph Coe, Ziba Peterson, and Joshua Lewis.

Nov 1831 J.S. and S.R. engaged in translating Inspired Version--until early 1832.

12 Nov 1831 Literary firm organized approximate to this date (W.W. Phelps member)

8 Dec 1831 Ezra Booth in the Ohio Star ctiricised Mormon tactics "invented, in order to remove obstacles which hitherto had proved insurmountable" in converting the indians being relocated in eastern Kansas. Booth added that "it has been made known by revelation," that it would be "pleasing to the Lord if the elders formed a matrimonial alliance with the natives." The Lord promised to bless "abundantly" those who complied with the commandment. Through obedience they would "gain a residence" in Indian territory, despite the opposition of Indian agents.

6 Nov 1832 Joseph Smith III born.

12 Feb 1833 Illinois state bigamy law enacted (the crime of marrying while one had a wife or husband still living from whom no valid divorce has been effected"). If convicted face "fine not exceeding one-thousand dollars, and imprisoned in the penitentiary not exceeding two years."

1833 Robert Matthias (Joshua the Jewish Minister) contracted an unusual marriage to a married woman using the justification that, as sinners, she and her first husband had not been properly united in wedlock. Matthias claimed the power to dissolve the first marriage, did so, and later fathered a child with the woman.

Nov 1834 Printing office in Kirtland completed late in the month. On 11 Sept 1833 the Kirtland Press had been designated F.G. Williams & Co.

16 May 1835 W.W. Phelps arrives in Kirtland, assigned to help with D & C. By June the D&C was in press; by August it was ready for binding. In mid-Sept., it was back from the binder.

17 Aug 1835 Article on marriage read to Kirtland Saints by W.W. Phelps.

23 Aug 1835 Joseph Smith and Frederick G. Williams return to Kirtland from Michigan.

9 Sept 1835 W.W. Phelps letter to Sally: "I have it in my heart to give you a little instruction, so that you may know your place, and stand in it, believed, admired, and rewarded, in time and in eternity.

11 Sept 1835 Phelps letter to Sally: "Nothing has been doing in translation of the Egyptian Record for a long time, and probably will not for sometime to come."

16 Sept 1835 W.W. Phelps letter to Sally: "Br. Joseph has preached some of the greatest sermons on the duty of wives to their husbands and the side of all Women, I ever heard. I would not have you ignorant, Sally, of the mystery of Men and Women, but I cannot write all You must wait till you see me. This much, however, I will say, that you closed your 4th letter to me as a singular manner: really it was done after the manner of the Gentiles:

says Sally "I remain yours till death." but since you have seen my blessing I think you will conclude, "if your life and years are as precious in the sight of God as Mine," thus you will be mine, in this world and in the world to come; And so long as you can "remain on earth as you desire," I think you may as well use the word "for ever," as "till death." In this world we have to labor; we have to Marry; we have to raise up seed; honor God, etc, but in the world to come, We praise God and the Lamb forever, and ever, and we neither marry, nor are given in marriage--do you now begin to understand: This is the reason why I have called you at the commencement of this letter, My Only One, because I have no right to any other woman in this world nor in the world to come according to the law of the celestial Kingdom."

(A continuation of the above letter only dated 18th) "We got some of the commandments from Cleveland last week. I shall try to send one hundred copies to the Saints this fall by Br. Wm Tippets. He starts next week. I know there will be one hundred saints who will have their dollar apiece ready, when he arrives, for a Book, we put them at a dollar in order to help us a little considering how much we have lost by the Jackson mob.

11 Oct 1835 W.W. Phelps letter to Sally: "I received a letter this evening from Brother Cobey (?) and others, stating that Sister Stout had been got with child in a dultery (sic) by John J. Fanner. I don't call such a crime "adultery." I call it "Fornification"---which in my opinion can only be washed away by the water of baptism.

17 Oct 1835 J.S. botherd ~~by domestic problems and dismisses his boarders~~. "called my family together arranged my domestick concerns and dismissed my boarders." (J.S. diary)

1835 S.R. indicted for "solemnizing marriages without a license." Acquitted when learned he was a Campbellite minister.

9-11 Nov 1835 Robert Matthias stayed at Joseph Smith's house (alias Joshua the Jewish minister). He was notorious for establishing a community of property and wives. His marriage system allowed each male follower one wife, but made him alone a husband to all the women (Stan Ivins Notebook 7:157-160). Joseph related the First Vision story. Obvious rapport and personal openness.

14 Nov 1835 Warren Parrish called as scribe.

23 Nov 1835 Joseph Smith marries Knights. Knight records, "President Smith said many things relative to marriages anciently, which were yet to be revealed." Joseph remarked on 28 Nov 1835: "I have done it by the authority of the holy Priesthood, and the Gentile law has no power to make a law that would abridge the rights of my religion." (Newell Knight Sketch, p. 6, LDS Church Archives). IN HC 2:320 Joseph Smith adds, "I then remarked that marriage was an institution of heaven, instituted in the garden of Eden; that it was necessary it should be solemnized by the authority of the everlasting Priesthood. The ceremony was original with me, and in substance as follows--You covenant to be each other's companions through life, and discharge the duties of husband and wife in every respect; to which they assented. I then pronounced them husband and wife in the name of God, and also pronounced upon them the blessings that the Lord conferred upon Adam and Eve in the garden of Eden, that is to multiply and replenish the earth, with the addition of long life and prosperity." Lydia Goldthwait Baily was never granted a divorce from her first husband.

13 Dec 1835 Joseph attends marriage where he comments on matrimony and seals marriage.

17 Jan 1836 Joseph marries three couples.

21 Jan 1836 Smith marries Apostle John F. Boynton and Susan Lowell. Joseph ~~declared~~ read aloud a license granting any minister of the Gospel the privilege of solemnizing the rights of matrimony" (HC 2:377). He then alluded to the ancient order of marriage" and in his words "~~pronounced~~ upon them the blessings of Abraham, Isaac and Jacob, and such other blessings as the Lord put into my heart." The next day Smith signed a certificate of marriage for William F. Calhoon and Nancy M. Gibbs which read in part that the ceremony had been performed "aggreeable to the rules and regulations of the Church

of Jesus Christ of Latter-day Saints on Matrimony (HC 2:377). This same terminology was used in the Boynton wedding and is part of the article on marriage.

27 Mar 1836 Kirtland Temple dedicated.

3 Apr 1836 J.S. and O.C. vision of Elijah in Kirtland Temple.

Sept 1836 Alger family leaves Kirtland for Indiana.

14 Nov 1836 Fanny Alger married to Solomon Custer.

29 Apr 1837 Kirtland Seventies: "we will have no fellowship whatever with any Elder belonging to the quorums of the Seventies who is guilty of polygamy or any offense of the kind." (Messenger and Advocate, Kirtland, May 1837, p. 511).

4 June 1837 D.S. married to Mary Bailey, Robert Thompson.

summer 1837 In Kirtland, David W. Patten went to O.C. 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 and that Joseph told him, he had confessed to Emma." (Far West Record account pp. 118-126) Patten told Thomas B. Marsh added he (Patten) "asked Oliver Cowdery if 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.

1 Nov 1837 Joseph Smith goes to Far West. George Washington Harris testified in the Far West Record 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 seemed 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 guilty of such a thing; when he answered, no." Marsh adds that "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 added in the Far West testimony that "Oliver Cowdery had been his bosom friend, therefore he intrusted him with many thing."

10 Dec 1837 Joseph reaches Kirtland. Immediately requests from Thomas B. Marsh and G.W. Harris to send their "testimony,relative to what Oliver Cowdery said about the girl." On 4 February 1838 they sent a testimony from Thomas B. Marsh, G.W. Harris, and George M. Hinkle. (Elder's Journal July 1838)

21 Jan 1838 Oliver Cowdery writes two letters. To Joseph Smith: "I learn from Kirtland by the last letters, that you have publickly said, that when you were here, I confessed to you that I had lied about you, this compells me to ask you to correct that statement, and give me an explanation--until then you and myself are two." (O.C. letter collection in Huntington Library).

To Warren Cowdery he wrote: "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 Alger's was talked over in which I strictly declared that I had never deviated from the truth in the matter, and as I supposed was admitted by himself. At any rate, just before leaving, he wanted to drop every past thing, in which had been a difficulty or difference--he called witnesses to the fact, gave me his hand in their presence." But Joseph Smith and Sidney Rigdon had fled Kirtland on 12 January 1838.

14 March 1838 Smith's arrive in Far West (live with G.W. Harris).

9 Apr 1838 Oliver C. reveives a letter from Far West High Council and Bishop Edward Partridge outlining charges brought against him dated 7 Apr 1838 by Seymour Brunson (nine charges in all).

12 Apr 1838 Cowdery sends a letter to Bishop Partridge but does not attend. He declares that he wished the charges had been defered untill after his interview with President Smith. In the letter he discusses only two of the charges (#'s 4,5) declaring that respecting the other charges "I shall lay them carefully away, and take such a course with regard to them as I may feel found by my honor, to answer to my rising posterity."

After discussion among the members of the high counsil (Joseph Smith was in attendance) it was decided the 4,5 charges be dropped, the 6th withdrawn, and all others sustained. Cowdery was "therefore, considered no longer a member of the Church of Jesus Christ of Latter Day Saints."

27 April 1838 Joseph Smith begins to write his history.

8 May 1838 J.S. publishes Elder's Journal answering frequencly asked questions such as "DO the Mormons believe in having MORE WIVES THAN ONE?" "NO, NOT AT THE SAME TIME.'" (HC 3:28).

11 May 1838 Wm McLellin tried in Church court for lack of confidence in Church leaders.

Dec 1838 J.S. writes in Elder's Journal: "All those who have any book or opposition of heresy [illegible] offered to by an inspired man in [illegible] must [illegible] being they can be finally judged.

31 Oct 1838 Church leaders arrested at Far West.

16 Dec 1838 J.S. letter from Liberty Jail wherein he defends himself against slander and libel he said was being heaped upon him. He laid the blame for his current difficulties at the feet of "renegade 'Mormon' dissenters" who were "running through the world . . . spreading various foul and libelous reports against us."

15 Mar 1839 Mrs. Norman Buell attempts to visit Joseph in Liberty Jail.

16 Apr 1839 Joseph escapes from law officials.

1 May 1839 Joseph Smith buys first land in Commerce.

11 June 1839 Joseph begins dictation of history to James Mulholland.

8 August 39 J.T./ W.W. first of the Twelve to leave for England.

29 Oct 1839 J.S./S.R./Elias Higbee?O.P.R leave for Washington, D.C.

9 Nov 1839 J.S. sends letter to Emma from Springfield, Illinois (History of RLDS Vol 2:376-77): signs letter "Your husband until death."

21 Dec 1839 J.S. travels by himself to Philadelphia from Washington D.C. (Rockwell accompanies).

30 Dec 1839 J.S. returns to Washington, D.C. and accompanies Orson Pratt to New Jersey.

9 Jan 1840 J.S. returns to Philadelphia.

14 Jan 1840 S.R. and Robert Foster meet Joseph in Philadelphia.

5 Feb 1840 Joseph praaches in Washington, D.C.

4 Mar 1840 J.S. arrives in Nauvoo and says of Martin Van Buren "may he never be elected again to any office of trust or power" (he never was).

Apr 1840 J.S. Speech in Nauvoo: "I have my failings and passions to contend with the same as has the greatest stranger to God. I am tempted the same as you are, my brethren. I am not infallible. All men are subject to temptation, but they are not justified in yielding to their passions and sinful natures. There is a constant warfare between the two natures of man" (J.D. Lee, Mormonism Unveiled, p. 111).

13 Jun 1840 Joseph & Emma's son Don Carlos born.

18 June 1840 J.S. memorializes High Council at Nauvoo: "That the Church have erected an office where he can attend to the affairs of the Church without distraction, he thinks, and verily believes, that the time has now come, when he should devote himself exclusively to those things which relate the spiritualities of the Church, and commence the work of translating the Egyptian records, the Bible, and wait upon the Lord for such revelations as may be suited to the conditions and circumstances of the Church" HC 4:136.

25 July 1840 John C. Bennett writes of intent to move to Nauvoo.

27 July 1840 J.C.B. writes two latin phrases in letter. On the 30th he writes another.

8 Aug 1840 J.S. letter to J.C.B. telling of Rigdon's sickness for 12 months (fever and ague.

10 Aug 1840 Seymour Brunson (brought charges against Oliver Cowdery) died. At his funeral Joseph first preached on baptism for the dead. Joseph relates this in an epistle to the Twelve on 19 Oct 1840.

15 Aug 1840 J.C.B letter to J.S./S.R.--he is coming to Nauvoo immediately. He arrives shortly thereafter.

Sept 18xx Heber C. Kimball md. (he baptized in 1843.)

14 Sept 1840 Joseph Smith, Sr. dies.

15 Sept 1840 Gov. Boggs tries to get Carlin to extradite J.S. and others to Missouri claiming that they are fugitives.

3 Oct 1840 J.C.B. speaks at General Conference.

4 Oct 1840 J.S./J.C.B. and Robert B. Thompson committee to draft a bill to incorporate Nauvoo. Bennett delegate to lobby legislature. Obviously Bennett had already drafted an outline for in the afternoon the conference voted to accept his outlines.

5 Jan 1841 J.S. describes The Apostle Paul as a good orator, but Doctor Bennett [sic] is a superior orator, and like Paul is active and diligent, always employing himself in doing good to his fellow men." (Words of Joseph Smith, p. 59).

16 Dec 1840 Nauvoo Charters approved by Gov. Thomas Carlin (S.A. Douglas was sec. of State).

8 Jan 1841 "A proclamation of the First Presidency... defining Nauvoo Legion" enable us to perform (Flanders, 103)

Jan 1841 Joseph lists Isaac Galland, James Adams, Dr Green, Robert Foster as favorable to church (Flanders, 93)

10 Jan 1841 Rigdon considering moving his family to Western Reserve because of his poor health in Nauvoo (D & C 124:108 reads: "If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said."

Vs 16: "Again, let my servant John C. Bennett help you in your labor in sending my word to the kings and people of the earth."

Vs. 17: And for his love he shall be great, for he shall be mine if he do this (receive counsel), saith the Lord. I have seen the work which he hath done, which I accept if he continue, and will crown him with blessings and great glory."

20 Jan 1841 Joseph Smith becomes trustee-in-trust.."acquire, manage, convey Church property."

24 Jan 1841 Wm Law becomes member of First Presidency, by revelation, replacing Hyrum Smith who becomes patriarch to the Church.

1 Feb 1841 J.C.B. becomes First Mayor of Nauvoo.

3 Feb 1841 Bennett recommends Nauvoo legion (Flanders, 110)

2 Mar 1841 Joseph Smith receives communication from George Miller (see back)

7 Mar 1841 Zina Huntington/H.B. Jacobs married by J.C.B.

5 Apr 1841 J.S. sealed to Louisa Beeman.

7 Apr 1841 T & Seasons 2 (15 Apr 1841): 396-97: "Gen. Bennett then read the revelations from 'The Book of the Law of the Lord,' which had been received since the last general Conference, in relation to writing a proclamation to the kings of the earth, building a Temple in Nauvoo, the organization of the church &c."

8 Apr 1841 J.C. Bennett replaces S.R. as "assistant President" of Church until Rigdon's health returns.

1 Jun 1841 S.R. ordained "Prophet, Seer, Revelator."

Jun 1841 [illegible] reports that Don Carlos Smith said: "Any man who will teach and practice Spiritual Wifery [illegible] go to hell, no matter if it is my brother Joseph." (Gen Minutes)

5 Jun 1841 J.S. arrested 28 miles from Nauvoo--Released on 10th by Judge S.A. Douglas.

15 Jun 1841 J.S. notified of J.C.B's affair. This was in a letter mailed from Hyrum Smith and William Law who were in Pittsburg. Joseph did not receive the letter until the first part of July. The letter told of Bennett having a wife and children living. Soon after this (first part of July), Bennett attempted suicide by poisoning himself. "The public impression was that he was so much ashamed of his base and wicked conduct, that he had recourse to the above deed to escape the censures of an indignant community." HC 5:37.

1 July 1841 Group of Apostles (HCK, BY, JT) arrive from England. J.S. immediately begins explanation of plural marriage.

13 July 1841 G.A.S/O.P. return from England.

15 July 1841 J.S. spent "considerable part of the day with several of the Twelve."

25 July 1841 G.A.S. marries Bathsheba Bilger.

7 Aug 1841 Don Carlos Smith dies (26 years old).

10 Aug 1841 Orson Pratt organized Dept. of English Literature and Mathematics.

15 Aug 1841 Joseph/Emma's son Don Carlos dies (14 mos old).

2 Oct 1841 Orson Pratt an active participant in General Conference.

27 Oct 1841 Zina Jacobs/J.S. sealed by Dimick Huntington (Zina 6 mos. pregnant).

1 Nov 1841 S.R. resigns from city council because of ill health.

2 Dec 1841 Revelation to 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 unto her and upon her children after her, unto her justification, saith the Lord. HC 4:467).

11 Dec 1841 J.S. married to Prescinda Huntington Buell.

documents concerning the matter in my possession, but I think that to say further is unnecessary, as the subject is so plain that no one can mistake the true nature of the case.

I remain yours, respectfully,

JOSEPH SMITH.

Nauvoo, June 23, 1842.

The following extracts from letters received by gentlemen in this city from their correspondents in relation to Gen. Bennett, will corroborate with the above statements and testimony:

URBANA, Ill., June 1842.

* * * * "As to my knowledge of John C. Bennett, I can safely say that he is unworthy of the confidence of all mankind; in my opinion, he is an infamous rascal, and I am well acquainted with him." * * *

MONTICELLO, Platt Co., Ill., June 3, 1842.

* * * * "You inquire of me about John Cook Bennett. * * * That without any creditable way of getting a living, and without any apparent income, he handles more money than any common person.

"That he pretended to have had a commission as Surgeon in the United States army, but had not.

"That he had united with persons unknown, and non-resident in that state, to fleece money from the unwary, by getting up a plat of a town on a scale of 800 acres, as the capital of Michigan, when it was about to become a state; and thereby procure from thoughtless persons money to locate such a town, and pay in town lots —without any even remote supposable idea of ever locating such a town.

"That he had in like manner attempted to palm himself upon the Legislature of Ohio, by trying to get a charter for a College in that state, but the Legislature detected him, and recorded him on the journals as an impostor, and Mr. Isaac Baldwin, editor of the "Ohio State Journal," published it as far as the paper was read."

McCONNELSVILLE, Morgan Co. O.
March 2, 1841.

Dear Sir—By your request I have made inquiries into the history of John Cook Bennett, and am enabled to give you the following facts which may be relied on as correct.

"When a young man his character stood fair, he studied medicine with his uncle, Dr. Samuel P. Hildreth, of Marietta, Washington county, O. It is believed he has a diploma, and also recommendations from some of the principal Physicians of that place; he started out with fair united with the Methodist Church, and he became a local preacher. It was soon manifest that he was a superficial character, always uneasy, and moved from place to place; at different times lived in Barnesville, Maconnelsville, Malta, Wheeling, Va., Colesville, Pennsylvania and Indiana; it is not presumed that less than twenty towns has been his place of residence at different times; he has the vanity to believe he is the smartest man in the nation; and if he cannot at once be placed at the head of the heap, he soon seeks a situation; he is always ready to fall in with whatever is popular; by the use of his recommendations he has been able to push himself into places and situations entirely beyond his abilities; he has been a prominent personage in and about colleges and universities, but had soon vanished; and the next thing his friends hear of him he is off in some other direction; at one time he was a prominet Campbellite preacher.

"During many years his poor, but confiding wife, followed him from place to place, with no suspicion of his unfaithfulness to her; at length however, he became so bold in his departures, that it was evident to all around that he was a sore offender, and his wife left him under satisfactory evidence of his adulterous connections; nor was this his only fault; he used her bad otherwise. Mrs. Bennett now lives with her father; has two children living, and has buried one or two. Dr. Bennett has three brothers-in-law living in this place, who, if they were disposed, could give all the particulars; but I dislike to urge them; I did apply to one which I thought the most likely, but he seemed reluctant to give it; but referred me to the person who has given me the foregoing; but he not being a connexion, has not been particular in following him in all his perigrinations; but is, no doubt correct, so far as given;—it has been Dr. Bennett's wish that his wife should get a bill of divorcement, but as yet she has not; nor does my informant know that she contemplates doing so;—in fine, he is an imposter, and unworthy of the confidence of all good men." * *

Through motives of delicacy, we withhold the names of our informants, and other correspondents; but hold ourselves in readiness, at all times, to substantiate by abundant testimony, all that has been asserted, if required, as the documents are all on hand.

GEORGE MILLER.

NOTICE.

TO ALL WHOM IT MAY CONCERN, GREETING.—

palmed himself upon the fraternity as a regular Mason, in good standing: and satisfactory testimony having been produced before said Lodge, that he, said Bennett, was an expelled Mason, we therefore publish, to all the Masonic world, the above facts, that he, the said Bennett, may not again impose himself upon the fraternity of Masons.

All Editors who are friendly to the fraternity of free and accepted ancient York Masons will please insert the above.

GEORGE MILLER.
Master of Nauvoo Lodge,
Under Dispensation.

We have received a letter from the south asking us if we believe in the principle of stealing slaves from their masters. We unequivocally state that we do not! Nor do we believe at all in the principles of modern abolitionists; we are opposed to the principles of oppression only, and would say as Paul said to servants—"servants obey your masters,"—and we hold the rights of all men sacred, and would be the last to infringe upon any man's property.

We have received several very interesting communications from the elders abroad, and extract the following—

Liverpool, May 10, 1842.

Dear Br. Willard—Yesterday I supposed that I could not have the opportunity of sending this by private conveyance to New York; but learning last evening that the Packet ship "Imported," McPherson, master, (who, with the owners of the vessel were both recently baptized here,) would sail for New York to day, I improve this opportunity in forwarding this. Br. Russel, the owner, I understand is in possession of four or five other ships. I returned from the north about a week since, having spent about two months in the city of Carlisle, and in Brampton, Burnstones, Alston, and Newcastle upon Tyne. . . . . .

In Birmingham there have been considerable numbers added, as well as in other places generally, where the gospel has been introduced. . . . .

Br. Pratt attended the Froomes Hill Conference last week, above 1100 members were represented.

The music hall in Liverpool is yet occupied by the saints, and many respectable people attend. . . . .

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Winter 1841-42 Joseph finishes Book of Abraham translation.

18 Jan 1842 J.S./J.C.B. debate the issue of "Lamanites and Negroes."

20 Jan 1842 J.C.B. letter to Charles V. Dyer, M.D. (HC 4:546): "Missouri will then remember the unoffending Mormons in the days of their captivity and bondage--when murder and rapine were her darling attribute,--why, my heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to that great philanthropist and devout Christian, General Joseph Smith, and his honest and faithful adherents--the Latter-day Saints, or Mormons; but the time has passed, and God will avenge their wrongs in His own good time."

P.S. Gen. Smith informs me that there are white slaves in Missouri* (Mormons) in as abject servitude as the blacks, and we have, as yet, no means of redress! God grant that the day of righteous retribution may not be procrastinated."

On March 7, 1842, J.S. responds to J.C.B. that he has "been perusing your correspondence with Doctor Dyer, on the subject of American slavery, and the students of the Quincy Mission Institute, and it makes my blood boil within me to reflect upon the injustice, cruelty, and oppression of the rulers of the people."

22 Jan 1842 J.S. elected mayor pro tem.

25 Jan 1842 J.S./J.C.B. again debate Negro/Indian issue.

Feb 1842 [illegible] sealed to Smith by E.W. (She gave birth to George Algernon on 22 Mar 1842)

15 Feb 1842 J.S. takes over editorship of Times & Seasons instead of Ebenezer Robinson.

19 Feb 1842 Smith seeks Nauvoo Registry of Deeds (Flanders, 102)

19 Feb-Mar 18 J.S. translates Book of Abraham during these dates.

1 Mar 1842 Book of Abraham first serialized in Times & Seasons.

8 Mar 1842 J.S. translating from Book of Abraham.

9 Mar 1842 Patty Bartlett Sessions sealed to Joseph Smith.

15 Mar 1842 Nauvoo Lodge established--Joseph received 1st degree.

17 Mar 1842 Relief Society organized--Oliver Olney disfellowshipped for "setting himself up as a prophet"--

In organization minutes of Relief Society Emma remarked that the"members should deal frankly with each other to watch over the morals and be very careful of the character and reputation of the members of the Institution."

24 Mar 1842 Organization of Relief Society completed. Emma reads report "wherein Clarisa Marvel was accus'd 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 presumm'd that most of the Society knew more about Clarissa Marvel than herself."

Mrs. Prest. continued by saying that we intend to look into the morals of each other and watch over each other--that she intended to walk circumspectly and to shun the appearance of evil--all are required to be very careful--their words and actions at all times--said she believed Clarissa Marvel might be reform'd.

Prest. Smith said all proceddings that regard difficulties should be kept among the members . . . none can object to telling the good--the evil withold.--hoped all would feel themselves bound to observe this rule."

One of the highest dignitaries of the Mormon Church at that period, William Law, the principal counsellor of Joseph, writing to the Author, November 24, 1871, says:

William Law
Ste. Sworn
p. 198

"I have but a faint recollection of the certificate you speak of, signed by a number of ladies; but I presume that most of them stated the truth, as they knew of no doctrine of the kind at that time, for it was denied most positively by Joseph and Hyrum, at even a later date. In 1842 I had not heard of such teaching. I believe now that John C. Bennett did know it, for he at that time was more in the secret confidence of Joseph than perhaps any other man in the city. Bennett was a tool of Joseph for a time, but for some cause which I never knew, Joseph cast him off. Perhaps there was jealousy in the matter.

"I think it was in 1843 that I first knew of the 'plurality doctrine.' I believe, however, it existed possibly as early as 1840. A great many, like myself, were considered not strong enough in the faith to swallow such 'strong meat;' so we were fed on milk, hoping that we should get

* The evidence is so overwhelming that Joseph Smith introduced polygamy into the Mormon Church, that the addition of more testimony seems superfluous; but if more were necessary, the distinct mention of polygamy in Governor Ford's "History of Illinois" [pp. 322 and 327], written only a few years after the assassination, clearly demonstrates that polygamy did not originate, as it is asserted, with Brigham Young after he left Illinois.

It is very probable that before long "the Reorganized Church of Latter-Day Saints," over which Joseph Smith, junior, presides, will drop the discussion of polygamy, and openly, if not explicitly, admit that the elder Joseph went astray in affairs of [illegible]. Wm. Marks, counsellor to Joseph Smith, the son, knows full well that Joseph Smith, the father, was a polygamist. It is said that Joseph confessed to Marks a few days before his death, that polygamy was an error, authorized him to preach against it, and intimated that he himself would make confession of the error, and forbid its further practice. This he probably would have done had

our strength after a time, and be able to appreciate the good gifts of heaven (or hell).

"I think Joseph's sons knew that their father taught and practiced the 'spiritual-wife' doctrine. Their mother knew all about it, and, I believe, opposed it at first. But her antagonism, or the opposition of others, availed nothing. I begged of Joseph, and pled with him, as a man might plead for the life of his best friend, to stop all these evils, and save the Church from ruin; but he seemed determined to rush on to utter destruction, and carry all with him that he could; and thus he met his

30 Mar 1842 J.S. addresses Relief Society: "commended them for their zeal but said sometimes their zeal was not according to knowledge---one principal object of the Institution was to purge out iniquity--said they must be extremely careful in all their examinations or the consequences would be serious."

After discussing further pursuance of the Clarissa Marvel situation, "Prest. E. Smith said she had an article to read which would test the ability of the members in keeping secrets; as it was for the benefit of the Society, and that alone."

This epistle was not received in minutes until 25th Sept

To the Hon. the President of the General Relief Society of Nauvoo, Greeting:

Can the "Female Relief Society of Nauvoo" be trusted with some important matters that ought actually to belong to them to see to, which men have been under the necessity of seeing to, to their chagrin & mortification, in order to prevent iniquitous characters from carrying their iniquity into effect; such, as for instance, a man who may be aspiring after power and authority, and yet without principle, regardless of God, man, or the devil, or the interest or welfare of man, or the virtue or innocence of woman.

Shall the credibility, good faith, and stedfast feelings of our sisters, for the cause of God or truth, be impos'd upon by believing such men, because they say they have authority from Joseph, or the First Presidency, or any other Presidency of the Church; and thus, with a lie in their mouth, deceive and debauch the innocent, under the affirmation that they are authorised from these sources! May God Forbid!

A knowledge of some such things having come to our ears, are improve this favorable opportunity, wherein so goodly a number of you may be inform'd that no such authority ever has, ever can, or ever will be given to any man, and if any man has been guilty of any such thing, let him be treated with utter contempt, and let the curse of God fall on his head, and let him be turned out of Society as unworthy of a place among men, & denounced as the blackest & the most unprincipled wretch; and finally let him be damned!

We have been informed that some unprincipled men, whose names we will not mention at present, have been guilty of such crimes. We do not mention their names, not knowing but what there may be some among you who are not sufficiently skilled in Masonry as to keep a secret, therefore, sufficient it to say, there are those, and we therefore warn you, & forewarn you, in the name of the Lord, to check & destroy any faith that any innocent person may have in any such characters; for we do not want any one to believe any thing as coming from us, contrary to the old established morals & virtues & scriptural laws, regulating the habits, customs & conduct of society; and all persons pretending to be authorized by us, or having any permit or sanction from us, are & will be liars & base impostors. & you are authorized on the very first affirmation of the kind, to denounce them as such & shun them as the blazing fire, serpent, whether they are prophets, Seers, or revelators; Patriarchs, Twelve Apostles, Elders Priests, Majors, Generals, City Councillors, Alderman, Marshalls, Police, Lord Mayors or the Devil, are alike culpable & shall be damned for such evil practices; and if you yourselves adhere to anything of the kind, you also shall be damned.

Now beloved Sisters, do not believe for a moment that we wish to improve upon you, we actually do know that such things have existed in the church, and are sorry to say that we are obliged to make mention of any such thing and we want a stop put to them, and we desire you to do your part well and we will do ours, for we wish to keep the commandments of God in all things, as given directly from heaven to us, living by every word that proceedeth out of the mouth of the Lord.

May God add his blessing upon your head, and lead you in all the paths of virtue, purity & grace, that you may be an ornament unto them to whom you belong, and rise up and cross them with honors, & by so doing you shall be crown'd with honor in heaven and shall sit upon thrones, judging those over whom you are placed in authority, and shall be judg'd of God for all the responsibilities that we confer'd upon you.

At a more convenient and appropriate season, we will give you further information upon this subject.

Let this Epistle be had as a private matter in your Society, and then we shall learn whether you are good masons.

We are your humble servants under Bonds of the New & Everlasting Covenant."

Signed by

Hyrum Smith
Heber C. Kimball
Willard Richards
Vinson Knight

Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints

Brigham Young, Prest. of the Quorum of the Twelve.

P.S. If the Lord be God, serve him; but if baal, then serve him.

4 Apr 1842 Josiah Butterfield dealing with the Lawrence estate.

6 Apr 1842 J.C.B. president pro tem at conference. J.S. did not attend because of wet and cold. H.S./BY/HCK/WR bore testimony to J.S. that "they had never heard me teach

7 Apr 1842 Martha Brotherton ~~locked~~ in room (referred to). General conference - any principles but those of the strictest virtue either in public or private." HC 4:583

"President Hyrum Smith . . . spoke in contradiction of a report in circulation about Elders Heber C. Kimball, Brigham Young, himself, and others of the Twelve, alleging that a SISTER HAD BEEN SHUT IN A ROOM for several days, and that they had endeavored to induce her to believe in HAVING TWO WIVES. Also cautioned the sisters against going to the steamboats.

"President Joseph Smith spoke upon the subject of the stories respecting Elders Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories, or hearkening to them, for there is no person that is acquainted with our principles who would believe such lies, except Sharp, the editor of the Warsaw Signal. (History of the Church, Vol. 4, pp. 585-586)

Emily M. Austin, who lived in Nauvoo, made this statement:

"At this period I had been in Nauvoo about three months, as near as I can remember, . . . The family who resided in the same house with me were strangers, and I said but little to them. The lady was a native of the East Indies and her husband was an English gentleman and a Mormon elder. . . . Taking the liberty to inquire their name they told me it was Brotherton. I made no reply, but like Mary of old, pondered those things in my heart. 'Can it be,' thought I, 'that this man is a relative of Martha Brotherton?' However, I kept all to myself. Some weeks after we were all seated in the front room; . . .I broke the silence, and said: 'Mr. Brotherton, are you willing that I should ask you a question?' He replied that I could ask any question I saw proper, . . . 'The question is this,' I replied, 'are you a relative of Miss Martha Brotherton, who published a piece in a Carthage paper against Brigham Young?' 'Yes, I am her brother,' was the response. 'Well, do you know her to be a truthful girl?' I said; 'please pardon my inquisitiveness.' 'Most assuredly, yes,' said her brother. 'She published nothing but the truth.' 'One more question and I am done,' I said. 'Do you know that polygamy is practiced in the church?' 'I do,' he answered firmly; 'but we must not mention this to any one.' 'I shall not stay here,' I replied. 'As soon as my child is well enough I shall leave this horrible wicked place.'" (Mormonism; or, Life Among the Mormons, by Emily M. Austin, 1882 Edition, pages 103-105)

Under the date of August 1, 1842, the following appeared in the Mormon publication, The Millennial Star:

"Among the most conspicuous of these apostates, we would notice a young female who emigrated from Manchester in September last, and who, after conducting herself in a manner unworthy the character of one professing godliness, at length conceived the plan of gaining friendship and extraordinary notoriety with the world, or rather with the enemies of truth, . . . She accordingly selected president J. Smith, and elder B. Young for her victims, and wrote to England that these men had been trying to seduce her, by making her believe that God had given a revelation that men might HAVE TWO WIVES; . . .

"But, for the information of those who may be assailed by those FOOLISH TALES ABOUT TWO WIVES, WE WOULD SAY THAT NO SUCH PRINCIPLE EVER EXISTED AMONG THE LATTER-DAY SAINTS, AND NEVER WILL; this is well known to all who are acquainted with our books and actions, . . ." (Millennial Star, Vol. 3, pages 73-74)

On page 75 of the same volume we find the following statement by Joseph Smith's clerk, William Clayton:

". . . the B—ton family came, and were something like spies, . . . they went back to Warsaw, . . . and, I am sorry to say, have joined in the general clamour and business of circulating evil reports, some of which I, MYSELF, KNOW POSITIVELY TO BE FALSE."

The Mormon newspaper, The Wasp, made a vicious attack upon the character of Martha Brotherton:

". . . and John C. Bennett, the pimp and file leader of such MEAN HARLOTS AS MARTHA H. BROTHERTON and her predecessors from old Jezebel, whom the dogs eat: may flourish with impunity!" (The Wasp, August 27, 1842, page 2)

Both Brigham Young and Heber C. Kimball made affidavits in which they absolutely denied Martha Brotherton's accusations. Brigham Young stated:

"I do hereby testify that the affidavit of Miss Martha Brotherton that is going the rounds in the political and religious papers, IS A BASE FALSEHOOD, with regard to any private intercourse or unlawful conduct or conversation with me.

"BRIGHAM YOUNG

"Sworn to and subscribed before me this 27th day of August, A.D., 1842.

"E. ROBINSON, J.P."

Heber C. Kimball's affidavit was very similar:

"Personally appeared before me, Ebenezer Robinson, a justice of the peace, for said county, Heber C. Kimball, who being duly sworn according to law, deposeth and saith that the affidavit of Miss Martha Brotherton, which has been published in sundry newspapers IS FALSE AND WITHOUT FOUNDATION IN TRUTH, and further this deponant saith not.

"HEBER C. KIMBALL

"Sworn to and subscribed before me this 27th day of August, A.D. 1842.

"E. ROBINSON, J.P."

Both of the above affidavits are published in Affidavits and Certificates, Disproving the Statements and Affidavits Contained in John C. Bennet's Letters, Nauvoo, Aug. 31, 1842. Also contained in this publication is a certificate by William Marks in which he stated:

"Inasmuch as John C. Bennet has called upon me . . .to come out and confirm the statements which he has made concerning Joseph Smith and others, I take this opportunity of saying to the public, that I know many of his statements to be false. . . . 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, . . ."

Time, of course, has shown that plural marriage was being taught, and although Brigham Young called Martha Brotherton's affidavit a "base falsehood", research in the "Endowment House Records" for August 16, 1869 to September 30, 1870, seems to show that there may have been a great deal of truth in her story. Brigham Young must have been in love with Martha Brotherton, for after her death he had her sealed for eternity to himself. This "proxy" marriage took place on August 1, 1870. If the story that Martha Brotherton told was a "base falsehood" and if she was one of Bennett's "mean harlots," why did BRIGHAM YOUNG SEAL HER TO HIMSELF AFTER HER DEATH?

THE MARTHA H. BROTHERTON AFFAIR. On July 13, 1842, Martha Brotherton sent John C. Bennett a letter in which she stated:

"Dear Sir, —

'I left Warsaw a short time since for this city, and having been called upon by you, through the 'Sangamo Journal,' to come out and disclose to the world the facts of the case in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call, and discharge what I consider to be a duty devolving upon me as an innocent, but insulted and abused female. I had been at Nauvoo near three weeks, during which time my father's family received frequent visits from Elders Brigham Young and Heber C. Kimball, two of the Mormon Apostles; when, early one morning, they both came to my brother-in-law's (John Mellwrick's) house, at which place I then was on a visit, and particularly requested me to go and spend a few days with them. I told them I could not at that time, as my brother-in-law was not at home; however, they urged me to go the next day, and spend one day with them. The day being fine, I accord-

ingly went. When I arrived at the foot of the hill, Young and Kimball were standing conversing together. They both came to me, and, after several flattering compliments, Kimball wished me to go to his house first. I said it was immaterial to me, and accordingly went. We had not, however, gone many steps when Young suddenly stopped, and said he would go to that brother's, (pointing to a little distance a few yards distant,) and tell him that you (speaking to Kimball) and brother Glover, or Grover, I do not remember which,) will value his land. When he had gone, Kimball turned to me and said, 'Martha, I want you to say to my wife, when you go to my house, that you want to buy some things at Joseph's store, (Joseph Smith's,) and I will say I am going with you, to show you the way. You know I want to see the Prophet, and you will then have an opportunity.' I made no reply. Young again made his appearance, and the subject was dropped. We soon reached Kimball's house, where Young took his leave, saying, 'I shall see you again, Martha.' I remained at Kimball's near an hour, when Kimball, seeing that I would not tell the lies he wished me to, told them to his wife himself. He then went and whispered in her ear, and asked if that would please her. 'Yes,' said she, 'or I can go along with you and Martha.' 'No,' said he, 'I have some business to do, and I will call for you afterwards to go with me to the debate,' meaning the debate between yourself and Joseph. To this she consented. So Kimball and I went to the store together. As we were going along, he said, 'Sister Martha are you willing to do all that the Prophet requires you to do?' I said I believed I was, thinking of course he would require nothing wrong. 'Then,' said he, 'are you ready to take counsel?' I answered in the affirmative, thinking of the great and glorious blessings that had been pronounced upon my head, if I adhered to the counsel of those placed over me in the Lord. 'Well,' said he, 'there are many things revealed in these last days that the world would laugh and scoff at; but unto us is given to know the mysteries of the kingdom.' He further observed, 'Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do.' When we reached the building, he led me up some stairs to a small room, the door of which was locked, and on it the following inscription: 'Positively no admittance.' He observed, 'Ah! brother Joseph must be sick, for, strange to say, he is not here. Come down into the tithing-office, Martha.' He then left me in the tithing-office, and went out, I know not where. In this office were two men writing, one of whom, William Clayton, I had seen in England; the other I did not know. Young came in, and seated himself before me, and asked where Kimball was, and if he had gone out. He said it was all right. Soon after, Joseph came in, and spoke to one of the clerks, and then went up stairs, followed by Young. Immediately after, Kimball came in. 'Now, Martha,' said he, 'the Prophet has come; come up stairs.' I went, and we found Young and the Prophet alone. I was introduced to the Prophet by Young. Joseph offered me his seat, and, to my astonishment, the moment I was seated, Joseph and Kimball walked out of the room, and left me with Young, who arose, locked the door, closed the window, and drew the curtain. He then came and sat before me, and said, 'This is our private room, Martha.' 'Indeed, sir,' said I, 'I must be highly honored to be permitted to enter it.' He smiled, and then proceeded—'Sister Martha, I want to ask you a few questions; will you answer them?' 'Yes, sir,' said I. 'And will you promise not to mention them to any one?' 'If it is your desire, sir,' said I, 'I will not.' 'And you will not think any the worse of me for it, will you, Martha?' said he. 'No, sir,' I replied. 'Well,' said he, 'what are your feelings towards me?' I replied, 'My feelings are just the same towards you that they ever were, sir.' 'But, to come to the point more closely,' said he, 'have not you an affection for me, that, were it lawful and right, you could ACCEPT OF ME FOR YOUR HUSBAND and companion?' My feelings at that moment were indescribable. God only knows them. What, thought I, are these men, that I thought almost perfection itself, deceivers? and is all my fancied happiness but a dream? 'Twas even so; but my next thought was, which is the best way for me to act at this time? If I say no, they may do as they think proper; and to say yes, I never would. So I considered it best to ask for time to think and pray about it. I therefore said, 'If it was lawful and right, perhaps I might; but you know, sir, IT IS NOT.' 'Well, but,' said he, 'brother Joseph has had a revelation from God that it is lawful and right for a man to have two wives; for, as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that is willing to take up the cross will receive the greatest blessings; and if you will accept of me, I will take you straight to the celestial kingdom; and if you will have me in this world, I will have you in that which is to come, and brother Joseph will marry us here to-day, and you can go home this evening, and your parents will not know any thing about it.' 'Sir,' said I, 'I should not like to do any thing of the kind without the permission of my parents.' 'Well, but,' said he, 'you are of age, are you not?' 'No, sir,' said I, 'I shall not be until the 24th of May.' 'Well,' said he, 'that does not make any difference. You will be of age before they know, and you need not fear. If you will follow my counsel, it will be well with you, for I know it to be right before God, and if there is any sin in it, I will answer for it. But brother Joseph wishes to have some talk with you on the subject—he will explain things—will you hear him?' 'I do not mind,' said I. 'Well, but I want you to say something,' said he. 'I want time to think about it.' said I. 'Well,' said he, 'I will have a kiss, any how,' and then rose, and said he would bring Joseph. He then unlocked the door, and took the key, and locked me up alone. He was absent about ten minutes, and then returned with Joseph. 'Well,' said Young, 'Sister Martha would be willing if she knew it 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.' 'O!' said Brigham, 'then you are as good.' 'Yes; said Joseph. 'Well,' said Young, 'we believe Joseph to be a Prophet. I have known him near eight years, and always found him the same. '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,

[redacted] to me, and I will make you free again; and if he turns you off, I will take you on.' 'Sir,' said I, rather warmly, 'it will be too late to think in a month or two after. I want time to think first.' 'Well, sir,' said he, 'the old proverb is, "Nothing ventured, nothing gained;" and it would be the greatest blessing that was ever bestowed upon you.' 'Yes,' said Young, 'and you will never have reason to regret it – that is, if I do not turn from righteousness, and that I trust I never shall; for I believe God, who has kept me so long, will continue to keep me faithful. Did you ever see me act in any way wrong in England, Martha?' 'No, sir,' said I. 'No,' said he; 'neither can any one else lay any thing to my charge.' 'Well, then,' said Joseph, 'what are you afraid of, sis? Come, let me do the business for you.' 'Sir,' said I, 'do let me have a little time to think about it, and I will promise not to mention it to any one.' 'Well, but look here,' said he; 'you know a fellow will never be damned for doing the best he knows how.' 'Well, then,' said I, 'the best way I know of, is to go home and think and pray about it.' 'Well,' said Young, 'I shall leave it with brother Joseph, whether it would be best for you to have me or not.' 'Well,' said Joseph, 'I see no harm in her having time to think, if she will not fall into temptation.' 'O, sir,' said I, 'there is no fear of my falling into temptation.' 'Well, but,' said Brigham, 'you must promise me you will never mention it to any one.' 'I do promise it,' said I. 'Well,' said Joseph, 'you must promise me the same.' I promised him the same. 'Upon your honor,' said he, 'you will not tell. 'No, sir, I will lose my life first,' said I. 'Well, that will do,' said he; 'that is the principle we go upon. I think I can trust you, Martha,' said he. 'Yes,' said I, 'I think you ought.' Joseph said, 'She looks as if she could keep a secret.' I then rose to go, when Joseph commenced to brag of me again. He said it was the best opportunity they might have for months, for the room was not engaged. I, however, had determined what to do. 'Well,' said Young, 'I will see you to-morrow. I am going to preach at the school-house, opposite your house. I have never preached there yet; you will be there, I suppose.' 'Yes,' said I. – The next day being Sunday, I sat down, instead of going to meeting, and wrote the conversation, and gave it to my sister, who was not a little surprised; but she said it would be best to go to meeting in the afternoon. We went, and Young administered the sacrament. After it was over, I was passing out, and Young stopped me, saying, 'Wait, Martha, I am coming.' I said, 'I cannot; my sister is waiting for me.' He then threw his coat over his shoulders, and followed me out, and whispered, 'Have you made up your mind, Martha?' 'Not exactly, sir,' said I; and we parted. I shall proceed to a justice of the peace, and make oath to the truth of these statements, and you are at liberty to make what use of them you may think best.

'Yours, respectfully,

'Martha H. Brotherton.

"'Sworn to and subscribed before me, this 13th day of July, A.D. 1842.

'Du Bouffay Fremon,

'Justice of the Peace for St. Louis County.'"

History of the Saints, 1842 Edition, pages 236-240)

9 Apr 1842 Funeral of Ephraim Marks. (son of wm) Nancy Rigdon approached through Marinda Hyde.

10 Apr 1842 Joseph preached in the Grove and "pronounced a curse upon all adulterers, and fornicators, and unvirtuous persons, and those who have made use of my name to carry on their iniquitous designs." (HC 4:587). Letter sent to Nancy Rigdon.

25 Apr 1842

~~From Sidney Rigdon, Esq., Attorney at Law, to Major Gen. James Arlington Bennet, late U. S. of Arlington House, L. I.~~

"POST-OFFICE, NAUVOO, Illinois, ~~April 25, 1842~~

"Sir, —

"A letter has appeared in the New York Herald, giving a description of certain individuals in this city. I take the liberty of addressing this letter to you, that I may answer my part and show my opinion. The subject of this address is General J. C. Bennett. ~~General Bennett is five feet five inches high, one hundred and forty-two pounds' weight, and thirty-seven years of age.~~ He is at once Major-General in the Nauvoo Legion, Assistant Master-General of the State, Mayor of the City of Nauvoo, and Master in Chancery for the County of Hancock. ~~He is a Physician of great celebrity, and a successful practitioner; of great versatility of talents, of refined education, and accomplished manners; discharges the duties of his respective offices with honor to himself, and credit to the people. He possesses much decision of character; honorable in his intercourse with his fellows, and a most agreeable companion; possessing much vivacity and animation of spirit, and every way qualified to be a useful citizen, in this or any other city.~~

"Very respectfully, your obedient servant,

"SIDNEY RIGDON, *Post-Master.*

"J. A. BENNET, Esq."

29 Apr 1842 "A conspiracy against the peace of my household was made manifest." HC 4:607

4 May 1842 Endowment in Lodge Room above red brick store (Nauvoo lodge, section 132).

6 May 1842 Boggs Shot

7 May 1842 Sham battle causing difficulties betwen Joseph Smith and JCB. Judge S.A. Douglas had adjourned the circuit court, then in session at Carthage, and came with some other lawyers to view the day's proceedings. When he arrived Joseph invited them to a dinner at his home between 1-3.

10 May 1842 Orson/Sarah Pratt baby (Celestial Larissa) born.

11 May 1842 O.P. did not support other apostles in withdrawing fellowship from J.C.B.

12 May 1842 Smith dictates a letter to S.R. "concerning certain difficulties, or surmises which existed" and

13 May 1842 Received a letter back from Rigdon. Walked to post office to interview with Rigdon concerning "Certain reports put in circulation by Francis M. Hybee about some of Elder Rigdon's family."

17 May 1842 JCB resigns as mayor. Swears affidavit before Wells. (see back)

Official Withdrawal from the Mormon Church.

"May 17, 1842

"BROTHER JAMES SLOAN, —

"~~You will be so good as to permit General Bennett to withdraw his name from the Church record, if he desires to do so, and this with the best of feelings towards you and General Bennett.~~

"JOSEPH SMITH."

"~~In accordance with the above I have permitted General Bennett to withdraw his membership from the Church of Jesus Christ of Latter Day Saints, this 17th day of May, 1842, the best of feelings subsisting between all parties.~~

JAMES SLOAN,

"*General Church Clerk and Recorder.*

"CITY OF NAUVOO, *May* 17, 1842.

"The above is a true copy from the original.

ORSON PRATT."

STATE OF ILLINOIS, }
City of Nauvoo. } Personally appeared before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith: 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

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.

JOHN C. BENNETT.

Sworn to, and subscribed, before me, this 17th day of May, A. D. 1842.

DANIEL H. WELLS, Alderman.

John C. Bennett was not under duress at the time that he testified before the city council May 18th 1842 concerning Joseph Smith's innocence, virtue, and pure teaching—his statements that he has lately made concerning this matter are false,—there was no excitement at the time, nor was he in anywise threatened menaced or intimidated. his appearance at the city council was voluntary, he asked the privilege of speaking, which was granted, after speaking for some time on the city affairs, Joseph Smith asked him if he knew any thing bad concerning his public, or private character: he then delivered those statements contained in the testimony voluntarily, and of his own free will, and went of his own accord as free as any member of the council.

We do further testify that there is no such thing as a Danite Society in this city nor any combination, other than the Masonic Lodge, of which we have any knowledge.

WILSON LAW,	GEO. A. SMITH,
JOHN TAYLOR,	GEO W. HARRIS,
W. WOODRUFF,	N. K. WHITNEY,
VINSON KNIGHT,	BRIGHAM, YOUNG,
H. C. KIMBALL,	CHARLES C, RICH,
JOHN P. GREEN,	ORSON SPENCER,
WILLIAM MARKS,	

Subscribed, and sworn to, by the persons whose names appear to the foregoing affidavit, this 20th day of July, A. D. 1842; except N. K. Whitney, who subscribed and affirmed to the foregoing this day, before me

DANIEL H. WELLS,

Justice of the Peace, within and for Hancock County, Illinois.

AFFIDAVIT OF HYRUM SMITH.

On the seventeenth day of may, 1842, having been made acquainted with some of the conduct of John C. Bennett, which was given in testimony under oath before Alderman G. W. Harris, by several females, who testified that John C. Bennett endeavored to seduce them and accomplished his designs by saying it was right: that it was one of the mysteries of God, which was to be revealed when the people was strong enough in the faith to bear such mysteries—that it was perfectly right to have illicit intercourse with females, providing no one knew it but themselves, vehemently trying them from day to day, to yield to his passions, bringing witnesses of his own clan to testify that their was such revelations and such commandments, and that it was of God; also stating that he would be responsible for their sins, if their was any; and that he would give them medicine to produce abortions, providing they should become pregnant. One of these witnesses, a married woman that he attended upon in his professional capacity, whilst she was sick, stated that he made proposals to her of a similar nature; he told her that he wished her husband was dead, and that if he was dead he would marry her and clear out out with her; he also begged her permission to give him medicine to that effect; he did try to give him medicine, but he would not take it—on interogating her what she thought of such teaching, she replied,she was sick at the time, and had to be lifted in and out of her bed like a child. Many other acts as criminal were reported to me at the time. On becoming acquainted with these facts, I was determined to prosecute him, and bring him to justice.—Some person knowing my determination, having informed him of it, he sent to me Wm. Law and Brigham Young, to request an interview with me and to see if their could not be a reconciliation made. I told them I thought there could not be, his crimes were so heinous; but told them I was willing to see him; he immediately came to see me; he begged on me to forgive him, this once, and not prosecute him and expose him, he said he was guilty, and did acknowledge the crimes that were alleged against him; he seemed to be sorry that he had committed such acts, and wept much, and desired that it might not be made public, for it would ruin him forever; he wished me to wait; but I was determined to bring him to justice, and declined listening to his entreaties; he then wished me to wait until he could have an interview with the masonic fraternity; he also wanted an interview with Br. Joseph; he wished to know of me, if I would forgive him, and desist from my intentions, if he could obtain their forgiveness; and requested the privilege of an interview immediately. I granted him that privilege as I was acting as master *pro. tem.* at that time; he also wishedan interview first with Br. Joseph; at that time Brother Joseph was crossing the yard from the house to the store, he immediately come to the store and met Dr. Bennett on the way; he reached out his hand to Br. Joseph and said, will you forgive me, weeping at the time; he said Br. Joseph, I am guilty, I acknowledge it, and I beg of you not to expose me, for it will ruin me; Joseph replied, Doctor! why are you using my name to carry on your hellish wickedness? Have I ever taught you that fornication and adultery was right, or poligamy or any such practices? He said you never did. Did I ever teach you any thing that was not virtuous—that was iniquitous, either in public or private? He said you never did. Did you ever know anything unvirtuous or unrighteous in my conduct or actions at any time, either in public or in private? he said, I did not; are you willing to make oath to this before an Alderman of the city? he said I am willing to do so. Joseph said Dr. go into my office, and write what you can in conscience subscribe your name to, and I will be satisfied—I will, he said, and went into the office, and I went with him and he requested pen ink and paper of Mr. Clayton, who was acting clerk in that office, and was also secretary *pro. tem.* for the Nauvoo Lodge U. D. Wm. Clayton gave him paper, pen and ink, and he stood at the desk and wrote the following article which was published in the 11th No. of the Wasp; sworn to and subscribed before Daniel H. Wells, Alderman, 17th day of May, A. D. 1842; he called in Br. Joseph, and read it to him and asked him if that would do, he said it would, he then swore to it as before mentioned; the article was as follows:

STATE OF ILLINOIS, }
City of Nauvoo. } Personally appeared before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith: that he never was taught any thing in the least cantrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under 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.

JOHN C. BENNETT

Sometime in 1842 J.S approached -12- Hyrum Kimball's wife Sarah. She said "go teach it to someone else."

Hiram killed in 1850 in explosion on way to Sandwich Isles.

19 May 1842 JCB states he wants to remain in the Church . While Joseph Smith is being elected to office he receives a revelation for Hiram Kimball which declares: "Verily thus saith the Lord unto you, my servant Joseph, by the voice of my Spirit, Hiram Kimball has been insinuating evil, and formulating evil opinions against you, with others; and if he continue in them, he and they shall be accursed, for I am the Lord thy God, and will stand by theee and bless thee. Amen." Joseph declared that then he threw the revelation across the room to Kimball, one of the city councillors.

After the election Smith "spoke at some length concerning the evil reports which were aborad in the city concerning myself, and the necessity of counteracting the designs of our enemies, establishing a night watch, &c., whereupon the council resolved that the mayor be authorized to establish a night watch, and controlthe same." (HC 5:12-13).

JCB is in the council meeting and "on account of the reports in circulation in this city this day, concerning the ex-mayor, and to quiet the public mind, before the council closed," Smith asked Bennett if he had aught against me, when Bennett arose and replied:

Statement of John C. Bennett before the City Council.

I know what I am about, and the heads of the Church know what they are about, I expect; I have no difficulty with the heads of the Church. 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. Those who have said it are damned liars; they are infernal liars. He never either in public or private gave me any such authority or license, and any person who states it is a scoundrel and a liar. I have heard it said, that I would become a second Avard, by withdrawing from the Church, and that I was at variance with the heads, and would use an influence against them, because I resigned the office of mayor. This is false, I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence, fellowship, and my former standing in the Church, and that my conduct may be such as to warrant my restoration, and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or true man.

I then said to him, "Will you please state definitely whether you know anything against my character, either in public or private?" General Bennett replied, "I do not. In all my intercourse with General Smith, in public and in private, he has been strictly virtuous."

I then made some pertinent remarks before the council, concerning those who had been guilty of circulating false reports, &c., and said:

21 May 1842 Smith sworn in as mayor. Relief Society 26 May 1842: "One request to the Prest. and Society, that you search yourselves the tongue is an unruly number--hold your tongues about things of no moment--a little tale will set world on fire. At this time the truth on the guilty should not be told openly-- . . . (over)

16 Jun 1842 Oliver Olney's journal entry date: "They [Smith and Bennett] have moved together hard and hand in all their windings. If Bennett had not moved quite so fast all would have been well now, as I look at things with them." Coe Collection Beinecke Library, Yale University, New Haven, Conn.

17 June 1842 Rec a letter from Pratt & respecting the masonic lodge. "All of the Twelve apostles [illegible] members Except orson Pratt. he knows [illegible]. he will wake up soon [illegible] a [illegible] of [illegible] mason[illegible] that Joseph See Masonry was taken them predestined but [illegible] [illegible] became [illegible]

18 Jun 1842 W.W. journal records that thousands of Nauvoo citizens assembled to hear Smith speak "his mind in great plainness cncerning the iniquity, ~~hypocrisy~~, wickedness ~~and corruption~~ of Gen~~eral~~ John Cook Bennett, & exposed him before the public"

25 June 1842 Request for info from Relief Society (see back). Bennett had left Nauvoo by this date - went to Carthage then Springfield. Back in Nauvoo by June 28. On 27th penned his first letter to Sangamo Journal.

28 June 1842 HC 5:46 "In company with Bishop Miller, I visited Elder Rigdon and his family, and had much conversation about John C. Bennett, and others, much unpleasant feeling was manifested by Elder Rigdon's family, who were confounded and put to silence by the truth." (see back)

29 June 1842 J.S sealed to Eliza R. Snow. Smith held a long conversation with Francis M. Higbee. Francis found fault with being exposed, but I told him I spoke of him in self defense. Francis was, or appeared, humble, and promised to reform. (HC 5:49).

30 June 1842 Francis M. Higbee testimony before alderman Hiram Kimball: "Joseph Smith told him that John C. Bennett could easily be put aside or disarmed, and no person would be the wiser for it, and that it ought to be attended to . . . fearing as he said, That Bennett would make some disclosures prejudicial to said Smith. This was about the time of [illegible] withdrawal from the Church, or a short time before." (Shook, 64)

21 May 1842 "We must use precaution in pbinging sinner to justice but in exposing there heinous sins, we draw the indignation of a gentile world upon us (and to their imagination justly too).

"Mrs. Prest. rose and said all idle rumor and idle talk must be laid aside yet sin must not be covered, especially, those sins which are against the law of God and the Laws of the country--all who walk disorderly must reform, and any knowing of heinuous sins against the law of God, and refuse to expose them, becomes the offender--said she wanted none in this Society who had violated the laws of virtue." (R.S. minutes).

G.W. Bennett a letter to James Arlington Bennett, of New York, dated at Nauvoo, July 27, 1842, says:

> Smith sent for Miss Rigdon to come to the house of Mrs. Hyde, who lived in the under rooms of the printing-office. Miss Rigdon inquired of the messenger who came for her what was wanting, and the only reply was, that Smith wanted to see her. General Bennett came to Miss Rigdon, and cautioned her, and advised her not to place too much reliance on revelation; but did not enlighten her on the object of Smith, but advised her to go down to Mrs. Hyde's and see Smith. She accordingly went, and Smith took her into another room, and 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; that the Lord was well pleased with this matter, for he had got a revelation on the subject, and God had given him all the blessings of Jacob, &c., &c., and that there was no sin in it whatever; but, if she had any scruples of conscience about the matter, he would marry her privately, and enjoined her to secrecy. &c., &c. She repulsed him, and was about to raise the neighbors if he did not unlock the door and let her out; and she left him with disgust, and came home and told her father of the transaction; upon which Smith was sent for. He came. She told the tale in the presence of all the family, and to Smith's face. I was present. Smith attempted to deny it at first, and face her down with the lie; but she told the facts with so much earnestness, and the fact of a letter being present, which he had caused to be written to her, on the same subject, the day after the attempt made on her virtue, breathing the same spirit, and which he had fondly hoped was destroyed,—all came with such force that he could not withstand the testimony, and he then and there acknowledged that every word of Miss Rigdon's testimony was true. Now, for his excuse, which he made for such a base attempt, and for using the name of the Lord in vain, on that occasion. He wished to ascertain whether she was virtuous or not, and took that course to learn the facts![1]

[1] On this meeting, Joseph says: "Previous to the Council, I in company with Bishop Miller, visited Elder Rigdon and his family, and had much conversation about John C. Bennett and others. Much unpleasant feeling was manifested by Elder Rigdon's family, who were confounded and put to silence by the truth."—*Entry in Smith's Diary for June 28, 1842; Millennial Star*, Vol. XIX., p. 519. The following, from Bennett, shows how effectually the Rigdons were silenced on that occasion: "On Tuesday, the 28th of June last, Joe went to Mr. Rigdon's, accompanied by his High Priest, George Miller, of Sable Sister notoriety, for a witness for him that he had successfully confronted Miss Rigdon, and, by boisterous words and violent gestures, tried to deny the attempted seduction and alarm the girl; but, with daring bravery, she met the Monster of Inquity, and told him he was a 'cursed liar;' that all that she had said of him was true to the letter, and dared him to face her to the contrary. Joe then made a full acknowledgment of the whole affair, in the presence of the family, and several other persons who were present. The demoniacal High Priest, George Miller, then groaned in the spirit, and cried aloud, 'You must not harm the Lord's Anointed; the Lord will not suffer his Anointed to fall!!!'"—*Expose*, p. 245.

"Minutes of the Proceedings of the Twelfth Meeting of the Society" June 23rd 1842

Conn. C. said we should be extremely careful in handling character--be merciful and not oppress any expecially those persons objected to by some yet considered virtuous, such should be held in their place should not feel themselves numbered with the vile--said we would have none among us who would speak against the prophet of the Lord, or the authorities of the church &c.

Mrs. President propos'd that a circular go forth from this Society, if expressive of our feeling in reference to Dr. Bennett's character--requested all who could wield the pen, to write and [illegible] [?] in their productions out of which, a selection should be made--since Dr. B. had proclaim'd that the Relief Society would be the means of a mob forth coming said she could not be afraid of mobs--desired the objects of the Society--thetrue situations of matters might be represented--said we had nothing to do but to fear God ahd keep the commandments, and in doing so we shall prosper.

Sangamo Journal of this dates called upon "General Bennett to come out NOW. . . . to produce "documentary evidence, that the public may form opinions that
1 July 1842 cannot be gainsaid--that they may understand the entire character, as it stands naked before his God." (Bennett, p. 215)

Letter from Sidney Ridgon to Joseph Smith July 1st 1842

Dear Brother--

I write this in the greatest confidence to yourself and for your own eye and now (sic) other and so let be and know assuredly that I will not have a quarrel or any dispute with you nor you must not have with me for in the name of the holy one of Israel I am your friend and not your enemy as I am affraid you suppose. I want you to take your horse and carriage on tomorrow and take a ride with me out to the Prarie your brother Hiram can be along that alone we may settle forever difficulties and be again at everlasting peace. I want to go alone with Hiram only with us. In this I think you will gratify me. We do for I deeply desire it. And fear not. say not a word to any person living but to Hiram only. and no man shall know it from me.

Yours as ever
Sidney Rigdon

3 July 1842

"NAUVOO, *July* 3, A. D. 1842.

"GENERAL BENNETT:

"Sir,—

"The Sangamo Journal came in to-day. I expected something from you, but was disappointed; but presumed you knew nothing of the new arrangement of the mails. I just saw Col. C. L. Higbee, and saw the affidavit of Mrs. Schindle. *Good!* The letter to N——. [Nancy.—Miss Nancy Rigdon.] C. L. H. [Col. Chauncy L. Higbee.] will get. F. M. H. [Col. Francis M. Higbee] has it, and I told him to *get it*. I will leave this for the present, and await the return of our folks from meeting, before I seal it, unless the mail should come before they return.

"2 o'clock. Our folks have returned from meeting, and the way Joe took back what he said about us, was a caution. He said he had agreed to take back what was said, but, on thinking it over, he could not do it, for any man that would suffer *Bennett* to come into their houses, was just as bad as he; and he would, however, say this much, that one continued course of rascality in Mr. Rigdon and myself, for some time back, was the cause of his coming out on us, and if that would be any satisfactory confession, we could have that much, and do what we pleased. He said, that whenever he exposed iniquity, the persons chastised would turn round and endeavor to injure him. 'Now,' says he, '*look out!* LOOK OUT!! These men, I will venture to say, will come out on me, with all their power, and say and do all they can to put me down; but do not believe one word of their CURSED LIES, FOR I KNOW I AM A PROPHET!!!' Joe soaped over Messrs. Ivins, Hunter, and Pierce, and I think some have already *consecrated*, and quite likely the balance will. Joe did not say much about Higbee. He stated that a young man came down to see him the other day, and wanted to know why he came out on him: but, says he, 'I have settled all matters with him, and shall not mention his name, for he confessed his sins to me, and begged I would not mention him.... *Francis will roar.*

Yours, respectfully,

"GEO. W. ROBINSON."

"NAUVOO, *June* 20, A. D. 1842.

"MAJOR-GENERAL BENNETT:

"Dear Sir,—

"I would respectfully tender you my resignation of the offices of Brevet Major-General, and Cornet of the Nauvoo Legion, which offices I was pleased to accept at your instance, and *yours only*, believing then, as I now do, that you were the only man in our city, capable and qualified to hold the office of Major-General in, or to command, said Legion. Be assured, sir, that nothing more or less would tempt me to resign, than the fact of your intention of doing the same.

"Very respectfully, yours, &c.

"GEO. W. ROBINSON,
"*Brevet Maj. Gen. and Cor. N. L.*

"Accepted, July 1, A. D. 1842.

"JOHN C. BENNETT, *Major-General.*"

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4 July 1842

"NAUVOO, *July* 4, A. D. 1842.

"GENERAL JOHN C. BENNETT:

"Dear Sir,—

"I received your favor by Mr. Hamilton, to-day, and have done all in my power to accomplish your business, according to your request. * * * * * * * * I have talked with Mrs. G**, and labored hard to show her the necessity of coming out to befriend the innocent, and defend her own character from Joe's foul aspersions; but she says that she will not give her affidavit now, but thinks that she will in the course of two or three days. She wants to have a talk with O. Pratt before she gives it. I have seen Pratt, and he says, if she comes to talk with him, he will tell her, that if she knows any thing, to tell it, let it hit where it will. There were a great many out to meeting yesterday. Smith preached—said considerable against you, and stated that Messrs. Robinson and Rigdon had requested him to recall what he had said against them; but instead of doing it, according to promise, he vilified them worse than ever, if it were possible to do it—no other names mentioned; but he insinuated very hard on Francis in the forenoon, and on myself in the afternoon, by saying that those who had resigned, were no better than yourself, after placing you at the lowest grade he possibly could, in his awkward way of doing it. I have seen Nancy, [Nancy Rigdon,] she told me to say to you, '*go aloud*, and make of her name as much as you please, in relating the circumstance which happened between Smith and herself.' Mr. Pratt and his wife say, that if ever Smith renews the attack on them, they will come out against him, and stand it no longer.

"Yours, with respect,

"C. L. HIGBEE."

8 July 1842 First of Bennett's articles in Sangamon Journal (Springfield, Illinois).

14 July 1842 Abraham Lincoln comments on Bennett's letters.

In a public speech J.S. says Mrs. Pratt "has been a _____ from her mother's breast (see Aug 1 below).

15 July 1842 O.P. ~~attempts suicide~~ missing. Manuscript history: "I caused the Temple hands and the principle men of the City to make search for him. After which a meeting was called at the Grove, and I gave the public a general outline of John C. Bennett's conduct." (See back)

17 July 1842 B.Y. writes to P.P.P. "Br. Orson Pratt is in trouble in consequence of his wife. His feelings are so wrought up that he does not know whether his wife is wrong, or whether Joseph's testimony and others are wrong, and do lie, and he deceived for 12 years or not; he is all but crazy about the matters. . . . We will not let Br. Orson go away from us. He is too good a man to have a woman destroy him."

20 July 1842 Wasp printed sworn statements by Church leaders that Joseph Smith was of high moral character and not guilty of any of John C. Bennett's accusations. Rigdon, Orson Pratt, and George W. Robinson refused to sign it.

22 July 1842 (Friday Morning). Meeting Ground.[1]
Times and Seasons 3 (1 August 1842): 869

The meeting was called to order by the chairman [Orson Spencer], who stated the object of the meeting to be to obtain an expression of the public mind in reference to the reports gone abroad, calumniating the character of Pres. Joseph Smith. Gen. Wilson Law[2] then rose and presented the following resolution.

Resolved—That, having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the world that so far as we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice and equal rights; that he at all times upholds and keeps inviolate the constitution of this State and of the United States.

A vote was then called and the resolution adopted by a large concourse of citizens, numbering somewhere about a thousand men. Two or three, voted in the negative.

Elder Orson Pratt then rose and spoke at some length in explanation of his negative vote.[3] Pres. Joseph Smith spoke in reply— (See back)

27 July 1842 J.S. marries Sarah Ann Whitney

1 Aug 1842

From the Cincinnati Gazette of July 27, 1842 — a paper edited by the Hon. Judge John C. Wright and J. C. Vaughan, Esq.

"MORMONISM.

"The facts developed with regard to the conduct of Joe Smith, the leader and first of the sect, are startling in the extreme.

"The details are too disgusting almost for publication. They show Smith to be a monster who is using the power he possesses to gratify a brutal lust. The proof on this point is conclusive. Leading western papers speak of the fair character of the witnesses, and regard their testimony as conclusive. To give some idea of the conduct of Joe Smith, and of the manner in which he attempts to carry his points, we give the testimony of Mrs. Pratt."[5]

From the Chicago American of August 1, 1842.

"ORSON PRATT.—We learn from the Warsaw Signal that this gentleman has gone from Nauvoo. He left a communication with his friends which stated that he had been induced to take this course on account of the treatment of his wife by Smith, and of the general management of the Church by him.

"We further learn from other sources that Smith, finding his attempts on Mrs. Pratt were matters of notoriety, went to her husband with a manufactured story that his wife was a base woman, and that the fact was well known to him. This communication had such an effect upon Mr. Pratt—at once blasting his happiness and the reputation of a virtuous woman—that the wretched husband left the city.

"It will be recollected that Mrs. Schindle, in her affidavit detailing the attempt of Smith upon her, said—'He told her she must never tell his propositions to her, for he had *all* the influence in that place, and if she told *he would ruin her character, and she would be under the necessity of leaving.*'

"This same scheme has been carried out in reference to Mrs. Pratt. She 'told' on the Impostor, and was marked by him for destruction. In a public speech in Nauvoo on the 14th, Joe spoke of this lady—a woman whose reputation had been as fair as virtue could make it until she came in contact with him—in a manner only befitting the lowest and most degraded vagabond in existence.

"The reader can hence learn the state of society at Nauvoo. The facts furnished are presented by the holy Joe himself.

"We do not know what course will be pursued by Mr. Pratt. If he sinks under the denunciations and schemes of Joe Smith—if he fails to defend the reputation of himself and of the woman he has vowed before high Heaven to protect—he will fix a stain upon his character which he can never wash out, and carry to the grave the pangs caused by 'the gnawings of the worm that never dies.'

"We trust that he will secure for himself a more honorable position in life, and will come to the rescue of the fame of his lady, and expose the infamous course of the Prophet, as becomes a *man*, an honorable *citizen*, and a *sincere Christian*.—*Sangamo Journal*."

"'If Joe Smith, in a speech in Nauvoo on Thursday the 14th inst., (and which was heard by two gentlemen of our city,) said—'*He wished Bennett was in Hell!*'—he had given him more trouble than any man he ever had to do with.' Joe was undoubtedly sincere in this expression of his wishes.

"In the same speech he declared that Mrs. Pratt, the wife of Mr. O. Pratt, 'had been a _____ from her mother's breast.' This was the lady whom Bennett says Joe attempted to seduce, and who resisted all his efforts with the heroism of insulted virtue.'

"In what a horrid and depraved condition society must be in Nauvoo!—*Sangamo Journal*."

Mr. Pratt returned to Nauvoo the day after he left, and

15 July 1842

1. See *History of the Church*, 5:60-61. Not in *Teachings*. The following account is most probably taken from the "Book of the Law of the Lord."

2. "I remember well the excitement which existed at the time," Ebenezer Robinson later reflected, "as a large number of the citizens turned out to go in search for [Orson Pratt]." Apostle Pratt had been told Joseph Smith wanted Orson's wife as his own plural wife and John C. Bennett was accused of having committed adultery with his wife. Both men denied these charges. "Under these circumstances his mind temporarily gave way, and he wandered away; no one knew where . . . [the searchers] fearing lest he had committed suicide. He was found some 5 miles below Nauvoo, sitting on a rock, on the bank of the Mississippi river, without a hat." (Ebenezer Robinson, "Items of Personal History of the Editor," *The Return*, Vol. 2, No. 11 [November 1890]). Orson Pratt became more embittered towards the Prophet and a month later was excommunicated from the Church. In January 1843, however, he learned that he had made his judgment from information gained from a "wicked source." After a reconciliation with the Prophet and after the Church's move westward, Orson Pratt became the Church's expert spokesman for the doctrine of plural marriage, giving the first published discourse on the subject. Subsequently he was sent to Washington, D.C. to publish the reasons the Church advocated this principle. The title of his periodical, *The Seer*, demonstrated whom he ultimately believed regarding his earlier dilemma—Joseph the Seer.

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.

Meeting adjourned for one hour.

P. M. Meeting assembled pursuant to adjournment and was called to order by the chairman.

A petition was then received from a committee appointed by the city council for the reception, approbation, and signatures of the citizens generally, petitioning the Governor of Illinois for protection in our peaceable rights, which was read approved, and signed by, 8,00 persons. ORSON SPENCER ESQ., *Chairman*.

GUSTAVUS HILLS, *Clerk*.

The "Ladies Relief Society," also drew up a petition signed by about one thousand Ladies speaking in the highest terms of the virtue, philanthrophy, and benevolence of Joseph Smith; begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights. A petition was also drawn up by many citizens in, and near Nauvoo, who were not Mormons, setting forth the same things.

AFFIDAVIT OF THE CITY COUNCIL.

We the undersigned, members of the city council of the City of Nauvoo, testify that

Joseph Smith Collection Letter (holograph)

Nauvoo August 18th 1842

** Dear, and Beloved, Brother and Sister, Whitney, and & c.--

I take this oppertunity to communicate some of my feelings, privately 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 absence from you seems so long, and dreary, that it seems, as if I could not live long in this way: and if you three would come and see me in this my lonely retreat, it would afford me great relief, of mind, if those with whom I am alied, do love me, now is the time to afford me succour, in the days of escile, 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 can come and see me in the first 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 in this only 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 all now is the time or never, but I have 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 in too find out when Emma comes then you cannot be safe, but when she is not here, there is the most perfect safety: only be careful to escape observation, as much as possible, I know it is a heroick undertaking, but so much the greater friendship, and the more joy, when I see you I will tell you all my plans, I cannot write them on paper, burnt 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 it to get the fulness of my blessing sealed upon our heads, & c. you will pardon me for my earnestness on this subject when you consider how lonisome 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 tonight. I subscribe myself your most obedient and affectionate, companion and friend.

Joseph Smith

19 Aug 1842 JCB publishes Nancy Rigdon letter in Sangamo Journal.

20 Aug 1842 O.P. and Sarah excommunicated. Eliza Rigdon receives vision from beyond according to the Times and Seasons of 15 Sept 1842: "She said to her elder sister, Nancy, it is in your heart to deny this work, and if you do, the Lord says it will be the damnation of your soul." 36 hours later she died.

22 Aug 1842 Joseph goes home where Emma can better care for him.

26 Aug 1842 BY records that Elders should be sent out to "disabuse the public mind in relation to the false statements of Dr. J.C. Bennett." MS 26:151 and (Foster, 22). The following day 380 Elders volunteer.

27 Aug 1842 **27 Aug 1842 letter of Sidney Rigdon in above Wasp.**

I am fully authorized by my daughter, Nancy, to say to the public through the medium of your paper, that the letter which has appeared in the Sangamo Journal, making part of General Bennett's letters to said paper, purporting to have been written by Mr. Joseph Smith to her, was unauthorized by her, and that she never said to Gen. Bennett or any other person, that said letter was written by said Mr. Smith, nor in his hand writing, but by another person, and in another persons' handwriting. She further wishes me to say, that she never at any time authorised (sic) Gen. Bennett to use her name in the public papers, as he has done, which has been greatly to the wounding of her feelings, and she considers the obtruding of her name before the public in the manner in which it has been done, to sa y the least of it, is a flagrant violation of the rules of gallantry, and cannot avoid to insult her feelings, which she wishes the public to know. I would further state that Mr. Smith denied to me the authorship of that letter."

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seen for about three weeks.[3] They also were rejoiced to see me, and we all rejoiced together. My sudden appearance on the Stand under the circumstances which surrounded us, caused great animation and cheerfulness in the Assembly. Some had supposed that I had gone to Washington, and some that I had gone to Europe, while some thought I was in the City; but whatever difference of opinion had prevailed on this point, we were now all filled with thanksgiving and rejoicing. When Hyrum had done speaking I arose and congratulated the brethren and Sisters on the victory I had once more gained over the Missourians. I had told them formerly about fighting the Missourians, and about fighting alone. I had not fought them with the Sword, or by carnal weapons; I had done it by stratagem, by outwitting them, and there had been no lives lost, and there would be no lives lost if they would hearken to my Council. Up to this day God had given me wisdom to save the people who took Council. None had ever been killed who abode by my Council. At Hauns Mill the brethren went contrary to my Council; if they had not, their lives would have been spared.[4] I had been in Nauvoo all the while, and outwitted Bennett's associates,[5] and attended to my own business in the City all the time. We want to whip the world mentally and they will whip themselves physically. The brethren cannot have the tricks played upon them that were done at Kirtland and Far West, they have seen enough of the tricks of their enemies and know better. Orson Pratt has attempted to destroy himself and caused all the city almost to go in search of him.[6] Is it not enough to put down all the infernal influence of the devil, what we have felt and seen, handled and evidenced of this work of God? But the Devil had influence among the Jews after all the great things they had witnessed to cause the death of Jesus Christ by hanging him between heaven and earth. O. Pratt and others of the same class caused trouble by telling stories to people who would betray me, and they must believe those stories because his Wife told him so! I will live to trample on their ashes with the souls of my feet. I prophecy in the name of Jesus Christ that such shall not prosper, they shall be cut down in their plans. They would deliver me up Judas like, but a small band of us shall overcome. We dont want or mean to fight with the sword of the flesh, but we will fight with the broad Sword of the Spirit.[7] Our enemies say our Charter and writs of Habeas Corpus are worth nothing. We say they came from the highest authority in the State and we will hold to them. They cannot be disannulled or taken away.[8] I then told the brethren I was going to send all the Elders away, and when the Mob came there would only be women and children to fight and they would be ashamed. I dont want you to fight but to go and gather tens, hundreds, and thousands to fight for you. If oppression comes, I will then shew them that there is a Moses and a Joshua amongst us; and I will fight them, if they dont take off oppression from me. I will do as I have done this time. I will run into the woods. I will fight them in my own way. I will send brother Hyrum to call conferences everywhere throughout the States and let documents be taken along and show to the world the corrupt and oppressive conduct of Boggs,[9] Carlin,[10] and others, that the public may have the truth laid before them. Let the Twelve send all who will support the character of the Prophet, the Lord's anointed, and if all who go will support my character, I prophecy in the name of the Lord Jesus, whose servant I am, that you will prosper in your missions. I have the whole plan of the kingdom before me, and no other person has.[11] And as to all that Orson Pratt, Sidney Rigdon, or George W. Robinson[12] can do to prevent me, I can kick them off my heels, as many as you can name, I know what will become of them. I concluded my remarks by saying I have the best of feelings towards my brethren, since this last trouble began, but to the Apostates and enemies, I will give a lashing every opportunity and I will curse them}.[13] During the address an indescribable transport of good feeling was manifested by the Assembly and about 380 Elders volunteered to go immediately on the proposed Mission.

31 August 1842 (Wednesday). Grove.[1]
Nauvoo Relief Society Minutes

Prest. Joseph Smith opened the meeting by addressing the Society. He commenced by expressing his happiness and thankfulness for the privilege of being present on the occasion. He said that great exertions had been made on the part of our enemies, but they had not accomplished their purpose—God had enabled him to keep out of their hands—he had war'd a good warfare inasmuch as he had whip'd out all of Bennett's host[2] his feelings at present time were that inasmuch as the Lord Almighty had preserv'd him to day.

(Lilburn W. Boggs)

8 August 1842 Joseph arrested "an accessory to an assault with intent to kill." Based on requisition by Gov. Thomas Reynolds of Missouri (22 July 1842). 2 Aug 1842 Gov Thomas Carlin of Illinois signed order for Smith's arrest and delivery to Missouri agents. Smith granted writ of habeas corpus in Nauvoo court. (see back)
In a letter to JCB, G.W.R. says: "There has been a d * * * * of a stir here. . . . Nancy don't like to be called into the field, to say any thing about her case herself, but says I may mention it, which I shall most assuredly do."

4 Aug 1842 Letter from W.E. to J.S. Says James A. Bennett "believes the Mormon Empire to be not of the west alone. but eventually to overrun the world." He also accepts Generalship.

11 Aug 1842 Joseph hiding at Uncle John's in Zarahemla. In the evening Emma, Hyrum, William Law, Newel K. Whitney, George Miller, William Clayton, and Dimick Huntington met Joseph and Erastus Derby on an island in the Mississippi. On the 16th Joseph wrote:

> **How glorious were my feelings when I met that faithful and friendly band, on the night of the eleventh, on Thursday, on the island at the mouth of the slough, between Zarahemla and Nauvoo: with what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma!**
>
> **Sentiments of the Prophet Towards His Wife Emma.**
>
> **There was Brother Hyrum who next took me by the hand—a natural brother. Thought I to myself, Brother Hyrum, what a faithful**
>
> **The Prophet's Love for His Brother Hyrum.**

14 Aug 1842 Eliza R. Snow moves into Smith home (Joseph still in hiding).

15 Aug 1842 Chauncey Robinson returns with notice Joseph needs to go into hiding." Letter from John E. Page to J.S. : "There are many enquiring after the truth an able refutation of Bennett's slanders will do much to help us here." (General file)

16 Aug 1842 Letter to Emma: "Brother Miller again suggested to me the propriety of accompanying him to the Pine Woods. "If I go to the Pine country, you shall go along with me, and the children; and if you and the children go not with me, I don't go. I do not wish to exile myself for the sake of my own life, I would rather fight it out. It is for your sakes, therefore, that I would do such a thing. I will go with you, then in the same carriage, and on horseback from time to time as occasion may require; for I am not willing to trust you in the hands of those who cannot feel the same interest for you that I feel; to be subject to the caprice, temptations, or notions of anybody whatever." (HC 5:100). "And I must say that I am prepossessed somewhat with the notion of going to the Pine country anyhow; for I am tired of the mean, low, and unhallowed vulgarity of some portions of the society in which we live; and I think if I could have a respite of about six months with my family, it would be a savor of life unto life, with my house." Emma responds same day: "I am ready to go with you if you are obliged to leave. . . . But still I feel good confidence that you can be protected without leaving this country."

17 Aug 1842 Letter from Wilson Law advising Joseph to hide in Nauvoo--not to go to pinery but wait "til the next governor takes the chair."

18 Aug 1842 Letter from J.S. to Whitneys

2. Hyrum Smith's remarks.

3. Joseph Smith and Orrin Porter Rockwell were arrested in Nauvoo by two sheriffs from Adams County, Illinois, on 8 August 1842. A requisition for the Prophet (and Rockwell), issued by Governor Thomas Reynolds of Missouri on 22 July 1842, charged the Prophet with being an accessory before the fact to an assault with intent to kill ex-Governor Lilburn W. Boggs. On 2 August 1842 Governor Thomas Carlin of Illinois signed an order for Joseph Smith's arrest and delivery to a Missouri agent. The Prophet sued for and was granted a writ of habeas corpus by the Nauvoo Municipal Court on 8 August 1842, the day of the arrest. The arresting officers, however, objected to the city court's use of habeas corpus to release prisoners in the custody of state or federal authorities, and left Joseph Smith and Rockwell in the charge of the Nauvoo city marshal, Henry G. Sherwood, while they went for legal counsel. Because of the decision of the court, Sherwood felt no compulsion to hold the prisoners and released them the same day. Attorneys for the Prophet and Rockwell "advised them not to be found on the return of the officers from Quincy (which they observed) believing the prisoners would fall victims to the fury of the populace of Illinois or Missouri, and that the arm of Law would not protect them, nor could they get an impa[r]tial trial by due course of Law" (see George Miller to Governor Thomas Reynolds in Lyndon W. Cook, " 'A More Virtuous Man Never Existed On The Footstool Of The Great Jehovah': George Miller on Joseph Smith," *Brigham Young University Studies* 19[Spring 1979], 402-7). After being freed, the Prophet and Porter Rockwell went into hiding. When the Adams County sheriffs returned to Nauvoo on 10 August 1842 and found the prisoners gone, law-enforcement officers, two governors and a large non-Mormon faction were infuriated. Rewards for the arrest or capture of Joseph Smith and Rockwell were set at $300 or more. When, in the fall of 1842, United States District Attorney Justin Butterfield informed Joseph Smith that it was his opinion that the Missouri requisition was invalid, the Prophet sent messengers to Thomas Ford, the newly elected governor of Illinois, requesting rescission of the demand. Ford refused to rescind his predecessor's official acts but did recommend that Joseph Smith stand trial in Springfield and let judges of the supreme court decide the matter. With the concurrence of Justin Butterfield in this recommendation, the Prophet traveled to Springfield in late December 1842. Judge Nathaniel Pope's opinion, delivered 5 January 1843, was that Joseph Smith could not be a "fugitive from justice" on the assault with intent to kill Boggs and that Boggs's affidavit was imprecise and of questionable validity. The Prophet was discharged on 5 January 1843.

The text refers to one of the Prophet's public appearances during this hiding period.

4. Reference to the massacre of nearly twenty Mormons at Jacob Haun's Mill in Caldwell County, Missouri on 30 October 1838.

1 Sept 1842

"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 case of death, when either is at liberty to marry again.'" (Times and Seasons, Vol. 3. p.909)

3 Sept 1842

Wasp 3 Sept. 1842

Orson Pratt letter to editor

"I have noticed, of late, in some of the public prints, articles to the following import:--that I had renounced 'Mormonism,' left Nauvoo, &c ;... The lustre of truth cannot be dimmed by the shadows of error and falsehood. Neither will the petty difficulties existing among its votaries weaken its influence or destroy its power. Its course is onward to accomplish the purposes of its great Author in relation to the happiness and salvation of the human family."

"*Certificate of Sidney Rigdon, Esq.*

"'Nauvoo, September 3, 1842.

"'Personally appeared before me, E. Robinson, a Justice of the Peace, within and for the county of Hancock, and State of Illinois, Sidney Rigdon, who, being duly sworn, deposeth and saith, that he is personally acquainted with Stephen Markham, of this city, and that said Markham is not to be believed; that his word for truth and veracity is not good; that he could not believe said Markham under oath, and that he did on a certain occasion testify under oath to that which deponent knows to be false, and he verily believes said Markham knew the same to be false while testifying; and further this deponent saith not.

SIDNEY RIGDON.

"'Sworn to, this third day of September, A. D. 1842, before me,

"'E. ROBINSON, J. P.'

5 Sept 1842

Petition of the Female Relief Society to Governor Carlin.

To his Excellency Thomas Carlin, Governor of the State of Illinois:

We, the undersigned members of the Nauvoo Relief Society, and Ladies of Nauvoo, hearing many reports concerning mobs, threats of extermination, and other excitement, set on foot by John C. Bennett, calculated to disturb the peace, happiness and well-being of this community, have taken the liberty to petition your Excellency for protection.

It may be considered irrelevant for ladies to petition your Excellency on the above-named subject, and may be thought by you, Sir, to be officious, and that it would be more becoming for our husbands, fathers, brothers and sons to engage in this work, and in our defense. This, Sir, we will admit, in ordinary cases is right, and that it would be more consistent with the delicacy of the female character to be silent; but on occasions like the present, our desires for the peace of society, the happiness of our friends, the desire to save the lives of our husbands, our fathers, our brothers, our children, and our own lives, will be a sufficient palliation, in the estimation of your Excellency, for the step we have taken in presenting this petition, in support of the one already sent your Excellency by the male inhabitants of this city.

We would respectfully represent to your Excellency that we have not yet forgotten the scenes of grief, misery and woe that we had to experience from the hands of ruthless and bloodthirsty mobs in the state of Missouri. The cup of misery was prepared by lying, slander

and misrepresentation. It was wrung out and filled by tyranny and oppression, and by a ruthless, inhuman mob. We had to drink it to the dregs.

Your Excellency will bear with us if we remind you of the cold-blooded atrocities that we witnessed in that state. Our bosoms heave with horror, our eyes are dim, our knees tremble, our hearts are faint, when we think of their horrid deeds; and if the petitions of our husbands, brothers, fathers, and sons will not answer with your Excellency, we beseech you to remember that of their wives, mothers, sisters and daughters. Let the voice of injured innocence in Missouri speak; let the blood of our fathers, our brothers, our sons and our daughters speak; let the tears of the widows and orphans, the maimed and impoverished speak; and let the injuries sustained by fifteen thousand innocent, robbed, spoiled, persecuted, and injured people speak; let the tale of woe be told; let it be told without embellishment, prejudice or color; and we are persuaded there is no heart but will be softened, no feelings but will be affected, and no person, but will flee to our relief.

Far be it from us to accuse your Excellency of obduracy or injustice. We believe you to be a humane, feeling, benevolent and patriotic man; and therefore we appeal to you.

Concerning John C. Bennett who is trying with other political demagogues, to disturb our peace, we believe him to be an unvirtuous man and a most consummate scoundrel, a stirrer up of sedition, and a vile wretch unworthy the attention or notice of any virtuous man; and his published statements concerning Joseph Smith are bare-faced, unblushing falsehoods.

We would further recommend to your Excellency, concerning Joseph Smith, that we have the utmost confidence in him, as being a man of integrity, honesty, truth, and patriotism. We have never, either in public or private, heard him teach any principles but the principles of virtue and righteousness. And so we have knowledge, and we know him to be a pure, chaste, virtuous and godly man.

Under these circumstances, we would petition your Excellency to exert your privilege in an official capacity, and not to suffer him (should he be demanded) to go into the state of Missouri; for we know that, if he should, it would be the delivering up the innocent to be murdered. We would represent to your Excellency that we are a law-abiding people, a virtuous people, and we would respectfully refer your Excellency to the official documents of the state during our three years' residence in it, in proof of this. If we transgress laws, we are willing to be tried by those laws, but we dread mobs, we dread illegal process; we dread fermentation, calumny and lies, knowing that our difficulties in Missouri first commenced with these things.

We pray that we may not be delivered into the hands of mobs, or subjected to illegal proceedings of the militia, but that we may have the privilege of self-defense, in case of attack, without having to contend with legalized mobs as in Missouri; and we therefore appeal to the honor, philanthropy, justice, benevolence and patriotism of your Excellency, to afford us all legal protection and to grant us our request; and we, as in duty bound, will ever pray.

7 Sept 1842

QUINCY, September 7, 1842.

DEAR MADAM.—Your letter of the 27th ultimo was delivered to me on Monday, the 5th instant, and I have not had time to answer it until this evening; and I now appropriate a few moments to the difficult task of replying satisfactorily to its contents, every word of which evinces your devotedness to the interest of your husband, and pouring forth the effusions of a heart wholly his. I am thus admonished that I can say nothing, that does not subserve his interest that can possibly be satisfactory to you; and before I proceed, I will here repeat my great

regret that I have been officially called upon to act in reference to Mr. Smith in any manner whatever.

I doubt not your candor when you say you do not desire me "to swerve from my duty as executive in the least," and all you ask is to be allowed the privileges and advantages guaranteed to you by the Constitution and laws. You then refer me to the 11th Section of the Charter of the city of Nauvoo, and claim for Mr. Smith the right to be heard by the Municipal Court of said city, under a writ of habeas corpus emanating from said court, when he was held in custody under an executive warrant.

The Charter of the city of Nauvoo is not before me at this time; but I have examined both the Charters and city ordinances upon the subject and must express my surprise at the extraordinary assumption of power by the board of aldermen as contained in said ordinance! From my recollection of the Charter it authorizes the Municipal Court to issue writs of habeas corpus in all cases of imprisonment or custody arising from the authority of the ordinances of said city, but that the power was granted, or intended to be granted, to release persons held in custody under the authority of writs issued by the courts or the executive of the state, is most absurd and ridiculous; and to attempt to exercise it is a gross usurpation of power that cannot be tolerated.

I have always expected and desired that Mr. Smith should avail himself of the benefits of the laws of this state, and, of course, that he would be entitled to a writ of habeas corpus issued by the Circuit Court, and entitled to a hearing before said court; but to claim the right of a hearing before the Municipal Court of the city of Nauvoo is a burlesque upon the city Charter itself.

As to Mr. Smith's guilt or innocence of the crime charged upon him, it is not my province to investigate or determine; nor has any court on earth jurisdiction of his case, but the courts of the state of Missouri; and as stated in my former letter, both the Constitution and laws presume that each and every state in this Union are competent to do justice to all who may be charged with crime committed in said state.

Your information that twelve men from Jackson county, Missouri, were lying in wait for Mr. Smith between Nauvoo and Warsaw, for the purpose of taking him out of the hands of the officers who might have him in custody, and murdering him, is like many other marvelous stories that you hear in reference to him—not one word of it true; but I doubt not that your mind has been continually harrowed up with fears produced by that and other equally groundless stories. That that statement is true is next to impossible; and your own judgment, if you will but give it scope, will soon set you right in reference to it.

If any of the citizens of Jackson county had designed to murder Mr. Smith, they would not have been so simple as to perpetrate the crime in Illinois, when he would necessarily be required to pass through to the interior of the state of Missouri, where the opportunity would have been so much better, and the prospect of escape much more certain. That is like the statement made by Mr. Smith's first messenger, after his arrest, to Messrs. Ralston and Warren, saying that I had stated that Mr. Smith should be surrendered to the authorities of Missouri, dead or alive; not one word of which was true. I have not the most distant thought that any person in Illinois or Missouri contemplated personal injury to Mr. Smith by violence in any manner whatever.

I regret that I did not see General Law when last at Quincy. A previous engagement upon business that could not be dispensed with prevented, and occupied my attention that evening until dark. At half-past one o'clock p. m., I came home, and learned that the General had called to see me; but the hurry of business only allowed me about ten minutes time to eat my dinner, and presuming, if he had business of any importance, that he would remain in the city until I returned.

It may be proper here, in order to afford you all the satisfaction in my power, to reply to a question propounded to my wife by General Law, in reference to Mr. Smith,—viz., whether any other or additional demand had been made upon me by the Governor of Missouri for the surrender of Mr. Smith. I answer, none. No change whatever has been made in the proceedings. Mr. Smith has been held accountable only for the charge as set forth in my warrant under which he was arrested.

In conclusion you presume upon my own knowledge of Mr. Smith's innocence; and ask why the prosecution is continued against him. Here I must again appeal to your own good judgment; and you will be compelled to answer that it is impossible I could know him to be innocent; and, as before stated, it is not my province to investigate as to his guilt or innocence. But could I know him innocent, and were he my own son, I would nevertheless, (and the more readily) surrender him to the legally constituted authority to pronounce him innocent.

With sentiments of high regard and esteem, your obedient servant,

THOMAS CARLIN.

To Mrs. Emma Smith.

Brothers Adams and Rogers called again this afternoon, and I related to them many interpositions of Divine Providence in my favor, &c.

Thursday, 8.—I dictated the following:

The Prophet's Letter to James Arlington Bennett—The Forthcoming Book of John C. Bennett.

NAUVOO, September 8, 1842.

I have just received your very consoling letter, dated August 16, 1842, which is, I think, the first letter you ever addressed to me, in which you speak of the arrival of Dr. Willard Richards, and of his personality very respectfully. In this I rejoice, for I am as warm a friend to Dr. Richards as he possibly can be to me. And in relation to his almost making a "Mormon" of yourself, it puts me in mind of the saying of Paul in his reply to Agrippa, Acts xxvi: 29, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." And I will here remark, my dear sir, that "Mormonism" is the pure doctrine of Jesus Christ; of which I myself am not ashamed.

You speak also of Elder Foster, President of the Church in New York, in high terms; and of Dr. Bernhisel, in New York. These men I am acquainted with by information; and it warms my heart to know that you speak well of them, and, as you say, could be willing to associate with them for ever, if you never joined their Church or acknowledged their faith. This is a good principle; for when we see virtuous qualities in men, we should always acknowledge them, let their understanding be what it may in relation to creeds and doctrine; for all men are, or ought to be free, possessing unalienable rights,and the high and noble qualifications of the laws of nature and of self-preservation, to think, and act, and say as they please, while they maintain a due respect to the rights and privileges of all other creatures, infringing upon none.

This doctrine I do most heartily subscribe to and practice, the testimony of mean men to the contrary notwithstanding. But, sir, I will assure you that my soul soars far above all the mean and groveling dispositions of men that are disposed to abuse me and my character, I therefore shall not dwell upon that subject.

In relation to those men you speak of referred to above, I will only say that there are thousands of such men in this Church, who, if a man is found worthy to associate with, will call down the envy of a mean world, because of their high and noble demeanor; and it is with unspeakable delight that I contemplate them as my friends and brethren. I love them with a perfect love; and I hope they love me, and have no reason to doubt that they do.

The next in consideration is John C. Bennett. I was his friend; I am yet his friend, as I feel myself bound to be a friend to all the sons

of Adam. Whether they are just or unjust, they have a degree of my compassion and sympathy. If he is my enemy, it is his own fault; and the responsibility rests upon his own head; and instead of arraigning his character before you, suffice it to say that his own conduct, wherever he goes,will be sufficient to recommend him to an enlightened public, whether for a bad man or a good one.

Therefore whosoever will associate themselves with him, may be assured that I will not persecute them; but I do not wish their association, and what I have said may suffice on that subject, so far as his character is concerned. Now, in relation to his book that he may write. I will venture to prophesy that whoever has any hand in the matter, will find themselves in a poor fix in relation to the money matters; and as to my having any fears of the influence that he or any other man or set of men may have against me—I will say this is most foreign from my heart; for I never knew what it was, as yet, to fear the face of clay, or the influence of man. My fear, sir, is before God. I fear to offend Him, and strive to keep His commandments. I am really glad that you did not join John C. Bennett in relation to his book, from the assurances which I have that it will prove a curse to all those who touch it.

In relation to the honor that you speak of, both for yourself and James Gordon Bennett, of the *Herald*, you are both strangers to me; and as John C. Bennett kept all his letters which he received from you entirely to himself, and there was no correspondence between you and me,that I know of, I had no opportunity to share very largely in the getting up of any of those matters. I could not,as I had not sufficient knowledge to enable me to do so. The whole, therefore, was at the instigation of John C. Bennett, and a quiet submission on the part of the rest, out of the best of feelings; but as for myself, it was all done at a time when I was overwhelmed with a great many business cares, as well as the care of all the churches. must be excused, therefore, for any wrongs that may have taken place in relation to this matter; and so far as I obtain a knowledge of that which is right, it shall meet with my hearty approval.

I feel to tender you my most hearty and sincere thanks for every expression of kindness you have tendered towards me or my brethren, and would beg the privilege of intruding myself a little while upon your patience, in offering a short relation of my circumstances. I am at this time persecuted the worst of any man on the earth, as well as this people, here in this place, and all our sacred rights are trampled under the feet of the mob. I am now hunted as a hart by the mob, under the pretense or shadow of law, to cover their abominable deeds. * * * * * * * *

I now appeal to you, sir, inasmuch as you have subscribed yourself our friend: Will you lift your voice and your arm with indignation against such unhallowed oppression? I must say, sir, that my bosom swells with unutterable anguish when I contemplate the scenes of horror that we have passed through in the state of Missouri, and then look, and behold, and see the storm and cloud gathering ten times blacker, ready to burst upon the heads of this innocent people. Would to God that I were able to throw off the yoke. Shall we bow down and be slaves? Are there no friends of humanity in a nation that boasts itself so much? Will not the nation rise up and defend us? If they will not defend us, will they not grant to lend a voice of indignation against such unhallowed oppression? Must the tens of thousands bow down to slavery and degradation? Let the pride of the nation arise and wrench these shackles from the feet of their fellow citizens, and their quiet, and peaceable, and innocent and loyal subjects. But I must forbear, for I cannot express my feelings.

The legion would all willingly die in the defense of their rights; but what would this accomplish? I have kept down their indignation, and kept a quiet submission on all hands, and am determined to do so at all hazards. Our enemies shall not have it to say that we rebel against government or commit treason. However much they may lift their hands in oppression and tyranny, when it comes in the form of government we tamely submit, although it lead us to the slaughter and to beggary: but our blood be upon their garments: and those who look tamely on and boast of patriotism shall not be without their condemnation.

And if men are such fools as to let once the precedent be established, and through their prejudices give assent to such abominations, then let the oppressor's hand lay heavily throughout the world, until all flesh shall feel it together, and until they may know that the Almighty takes cognizance of such things. And then shall church rise up against church, and party against party, mob against mob, oppressor against oppressor, army against army, kingdom against kingdom, and people against people, and kindred against kindred.

And where, sir, will be your safety or the safety of your children, if my children can be led to the slaughter with impunity by the hand of murderous rebels? Will they not lead yours to the slaughter with the same impunity? Ought not, then, this oppression, sir, to be checked in the bud, and to be looked down [upon] with just indignation by an enlightened world, before the flame become unextinguishable, and the fire devours the stubble?

But again I say I must forbear, and leave this painful subject. I wish you would write to me in answer to this, and let me know your views.

On my part, I am ready to be offered up a sacrifice in that way that can bring to pass the greatest benefit and good to those who must necessarily be interested in this important matter. I would to God that you could know all my feelings on this subject, and the real facts in relation to this people, and their unrelenting persecution. And if any man feels an interest in the welfare of their fellow-beings, and would think of saying or doing anything in this matter, I would suggest the propriety of a committee of wise men being sent to ascertain the justice or injustice of our cause, to get in possession of all the facts, and then make report to an enlightened world whether we, individually or collectively, are deserving such high-handed treatment.

In relation to the books that you sent here, John C. Bennett put them into my store, to be sold on commission, saying that, when I was able, the money must be remitted to yourself. Nothing was said about any consecration to the Temple.

Another calamity has befallen us. Our post office in this place is exceedingly corrupt. It is with great difficulty that we can get our letters to or from our friends. Our papers that we send to our subscribers are embezzled and burned, or wasted. We get no money from our subscribers, and very little information from abroad; and what little we do get, we get by private means, in consequence of these things: and I am sorry to say, that this robbing of the post office of money was carried on by John C. Bennett; and since he left here, it is carried on by the means of his confederates.

I now subscribe myself your friend, and a patriot and lover of my country, pleading at their feet for protection and deliverance, by the justice of their Constitution,

I add no more. Your most obedient servant,

JOSEPH SMITH.

1 Oct
& Sept 1842

One month later (October 1, 1842) the following appeared:

"From the Book of Doctrine & Covenants of the Church of Jesus Christ of Latter-Day Saints.

ON MARRIAGE.

". . . 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. . . .

"We have given the above rule of marriage as the ONLY ONE PRACTICED IN THIS CHURCH, to show that Dr. J.C. Bennett's 'SECRET WIFE SYSTEM' is a matter of his own manufacture; and further to disabuse the public ear, and shew that the said Bennett and his misanthropic friend Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised. In support of this position, we present the following certificates:-

"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 here by 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.

"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 practised 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.

"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."	

28 Oct 1842 Udney Hay Jacob publishes Peacemaker--"A 37-page booklet with Joseph Smith listed as printer. He is defined as "An Israelite, and a Shepherd of Israel. An extract from a manuscript entitled the Peace Maker, or the Doctrines of the Millennium."

1 Dec 1842 J.S. Announces "Peacemaker" (see here)

6 Dec 1842 J.S./Emma's unnamed son born and dies.

14 Dec 1842 Smith feels he can trust Ford not to extradite him.

Dec / Dec 1842 Sarah Pea Snow (plural wife of N.C.K.) had a child which died. (Conceived in March/Apr 1842.)

John D. Lee, of Mountain-Meadows-massacre fame, who was an elder in good standing in the church at that time, in his "Mormonism Unveiled," page 146, gives us the following interesting information on the relations of Smith and Jacobs:

During the winter, Joseph, the Prophet, set a man by the name of Sidney Hay Jacobs, to select from the Old Bible such scriptures as pertained to polygamy, or celestial marriage, and to write it in pamphlet form, and to advocate that doctrine. This he did as a feeler among the people, to pave the way for celestial marriage. This, like all other notions, met with opposition, while a few favored it. The excitement among the people became so great that the subject was laid before the Prophet. No one was more opposed to it than was his brother Hyrum, who denounced it as from beneath. Joseph saw that it would break up the Church, should he sanction it, so he denounced the pamphlet through the *Wasp*, a newspaper published at Nauvoo, by E. Robinson, as a bundle of nonsense and trash. He said if he had known its contents he would never have permitted it to be published, while at the same time other confidential men were advocating it on their own responsibility. Joseph himself said on the stand, that should he reveal the will of God concerning them, that they, pointing to President W. Marks, P. P. Pratt and others, would shed his blood. He urged them to surrender themselves to God instead of rebelling against the stepping-stone of their exaltation. In this way he worked upon the feelings and minds of the people until they feared that the anger of the Lord would be kindled against them, and they insisted upon knowing the will of heaven concerning them. But he dared not proclaim it publicly, so it was taught confidentially to such as were strong enough in the faith to take another step. About the same time the doctrine of "sealing" for an eternal state was introduced, and the Saints were given to understand that their marriage relations with each other were not valid.

(Lee 1892 (Times & Seasons)

There was a book printed at my office a short time since, written by Udney H. Jacobs, on marriage, 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 such an unmeaning rigmarole of nonsense, folly and trash.

JOSEPH SMITH.

4 Jan 1843 Joseph released by Judge Pope on grounds that he cannot be extradited from Illinois.

6 Jan 1843 Gov. Ford advises Joseph to "refrain from political electioneering."

10 Jan 1843 J.C. Bennett sends letter to Rigdon/Pratt. Leaves Springfield that night for Missouri. New proceedings against Joseph: "We shall try Smith on the Boggs case, when we get him into Missouri. The war goes bravely on; and, although Smith thinks he is now safe, the enemy is near, even at the door. He has awoke the wrong passenger. . . P.S. Will Mr. Rigdon please to hand this letter to Mr. Pratt, after reading?" HC 5:250-251). Pratt takes to Joseph. (over)

18 Jan 1843 Joseph Smith reads Bennett's letter to Rigdon and Pratt/Pratt is at Smiths for dinner.

20 Jan 1843 Pratts rebaptized.

23 Jan 1843 Joseph writes in Wasp that he is revolted by the idea of having anything to do with politics and wishes to attend to spiritual matters.

1 Feb 1843 John Taylor announces in T & S that future extracts will come forth from the Book of Abraham (never do).

7 Feb 1843 P.P.P. arrives home from England.

11 Feb 1843 Eliza R. Snow leaves Smith residence. Joseph has an interview with Rigdon and family. "They expressed a willingness to be saved. Good feelings prevailed, and we again shook hands together." (HC 5:270)

21 Feb 1843 Joseph Smith address: "There is a great deal of murmuring in the Church--about me, but I dont care any thing about it. I like to hear it thunder. to hear the saints grumbling.--the growling dog get the sorest head. If any man is poor and afflicted. let him come and tell of it.--&not complain or grumble . . . there cannot be some fire without some smoke. well if the stories about Jose Smith are true, then the stories of JC. Bennet are true about the Ladies of Nauvoo. Ladies that the Relief Society was organized of those who are to be wifes to Jos Smith. Ladies you know whether it is true no use of living among hogs without a snout. this biting and devouring each other. for Gods sake stop it." (Words of J.S., p. 166).

4 Mar 1843 Joseph marries Emily Partridge.

8 Mar 1843 Joseph marries Eliza Partridge.

10 Mar 1843 Joseph opened court. After decision was rendered he "referred to the threat of the defendant's counsel (Messrs. Marr and Rigdon) to intimidate, etc. (HC 5:300)

doom."

15 Mar 1843 In the *Times and Seasons*, Vol. IV., p. 143, March 15th, 1843, appears the following:

> "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 has *a greater reverence for the laws of matrimony* or the rights of private property; and we do what others do not, we practice what we preach."

18 Mar 1843 Joseph lays head on floor to study law.

27 Mar 1843 March 27, 1843 Smith wrote to Rigdon to prepare the way for his dismissal from Church membership:

> "I am, sir, honest when I say that 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."

Smith said he had ceased to put his trust in Rigdon "soon after the first appearance of John C. Bennett in this place." The Prophet concluded,

"I must, as a conscientious man, publish my withdrawal of my fellowship from you to the Church, through the medium of the Times and Seasons, and demand of the conference a hearing concerning your case; that on conviction of justifiable grounds, they will demand your license."[40]

Rigdon answered Smith's letter the same day, expressing surprise and injury at its contents. He denied once again any collusion with Bennett; he stated that Bennett had made violent attacks against his character in a speech in St. Louis. "I can assert in truth," he said, "that with myself and any other person on this globe there never was nor is there now existing anything privately or publicly to injure your character in any respect whatever." Referring to the scandal involving his daughter, he said "All that has ever been said by me has been said to your face, all of which you know as well as I."[41]

Smith made two abortive attempts to oust Rigdon from the Church at the April and August conferences of 1843, but the Prophet could not gain enough support. Nor would Rigdon leave the movement voluntarily.[42] On October 7, 1843, Smith openly tried to expel him. Smith stated that he was dissatisfied with Rigdon as a counselor because he had not received any material benefit from his labors or counsels since their escape from the Missouri prison. He then addressed the conference and invited any expressions of displeasure with Rigdon, or charges which any of the members wanted to make. Several of Smith's supporters lodged complaints against Rigdon's management of the post office, his supposed collusion with Bennett and ex-Governor Thomas Carlin of Illinois, and his "leaguing with dishonest persons in endeavoring to defraud the innocent." When these indictments had been given, Smith demanded that Rigdon be stripped of his office and excommunicated.[43]

Rigdon's speaking career reached its pinnacle in his defense against Smith's charges. Each accusation was taken point by point and logically demolished. Rigdon reiterated his belief in the Mormon gospel as the only source of salvation, while enumerating his history of sufferings for

mck. 123

5 Apr 1843 Joseph sealed to Almira Johnson.

6 Apr 1843 Sidney Rigdon sustained as counselor in 1st Pres.

13 Apr 1843 Smith addresses newly arrived English Saints: "Inasmuch as you have come up here, essaying to keep the commandments of God, I pronounce the blessings of heaven and earth upon you; and inasmuch as you will follow counsel, act wisely and do right, these blessings shall rest upon you so far as I have power with God to seal them upon you. . . . We can beat all our competitors in lands, price and everything; we have the highest prices and best lands, and do the most good with the money we get. . . . Some persons may perhaps inquire which is the most healthful location. I will tell you. The lower part of the town is most healthful. In the upeper part of the town are the merchants, who will say that I am partial, &c.; but the lower part of the town is much the most healthful; and I tell it you in the name of the Lord. . . . There are many sloughs on the islands from whence miasma arises in the summer and is blown over the upper part of the city; but it does not extend over the lower part of the city. . . . Those who have money, come to me, and I will let you have lands; and those who have no money, if they will look as well as I do, I will give them advice that will do them good. . . . Hyrum added . . . every report in circulation not congenial to good understanding is false--false as the dark regions of hell." (HC 5:356-357).

24 April 1843 Emma Smith in St. Louis. Clayton takes Margaret Moon to Carthage: "she is a lovely woman and desires to do right in all things and will submit to council with all her heart."

27 Apr 1843 William Clayton sealed to Margaret Moon. (boy born 18 Feb 1844)

29 Apr 1843 Joseph Sealed to Sarah Ann Whitney.

end Apr 1843 Lorenzo Snow in Temple Lot suit (p. 317)

I returned from that European mission in the spring of 1843 about the middle of April. I said in my direct examination that about ten days after I returned from that mission, I had a private interview with Joseph Smith. In that private interview was the time when he told me he had taken my sister as a wife.

He did not say she was taken as a wife and married to him, he said she was sealed to him, sealed to him for eternity. I was not acquainted with the practice of sealing at that time. I had never heard of it before.

I never saw the ceremony of sealing performed in the days of Joseph Smith. I never knew anything about the practice of sealing during the days of Joseph Smith. He didn't tell me anything about it at the time I had this conversation with him. He told me at that time that other parties had been sealed to him for time and eternity, but he didn't name any of them but my sister, Eliza R. Snow. That was the first time I ever heard of sealing.

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1 May 43 J.S. Sealed to Lucy Walker by Wm. Clayton--Eliza Partridge there.

2 May 1843 Emma arrives from St. Louis. (3 p.m.). In forenoon Joseph had been riding with Flora W.

7 May 1843

Ms d 5238 Letter from Parley P. Pratt with P.S. by Orson Pratt to their cousin John Van Cott of Canaan 4 Corners Columbia Co., N.Y.

Nauvoo May 7th 1843

"We are all in good spirits as a people & rapidly increasing in numbers I have no further news except that six plates having the appearance of Brass have lately been dug out of a mound by a gentleman in Pike Co. Illinois they are small and filled with engravings in Egyptian language and contain the genealogy of one of the ancient Jaredites back to Ham the son of Noah his bones were found in the same vase (made of cement) part of the bones had crumbled to dust & the other part were preserved the bones were 15 ft. under ground The gentleman who found them were unconnected with this church but have brought them to Joseph Smith for examination & translation a large number of Citizens here have seen them and compared the characters with those on the Egyptian papyria [sic] which is now in this city. I have no time for particulars but you will hear more soon on this subject. I must now notice your letter. 2 of the 3 witnesses to the book of Mormon have been cast off from the church for some misconduct but have never denied their testimony. we hope they will be restored again soon. The other (Martin Harris) is still in the church

Bro. Orson Pratt is in the church and always has been & has the confidence of Joseph Smith and all good men who know him. I expect that he with several others of the twelve will go a mission from here to the east this summer as far as New York & Boston. Orson perhaps will call on you. As to Bennett or his book I consider it a little stooping to mention it. It is beneath contempt & would disgrace the society of hell & the Devil. But it will answer the end of its creation viz: to delude those who have rejected that pure & glorious record the book of Mormon. There is not such a thing named among the saints here as he represents. & his book or name is scarcely mentioned. & never except with a perfect disgust. his object was vengeance on those who exposed his iniquity.

P.P. Pratt

Pres J. said that the way he knew in whom to confide, God told him in whom he might place confidence." p. 45

The following Sunday, Joseph, in an apparent mild rebuttal, referred to the doctrine of eternal marriage for the first time in public. Willard Richards recorded in the Prophet's diary the gist of Joseph's passing reference to this subject as follows:

> [The] design of the great God in sending us into this world and organizing us to prepare for the Eternal world.--I shall keep in my own bosom. we have no claim in our eternal comfort in relation to Eternal things unless our actions & contracts & all things tend to this end.[161]

Brigham later referred to this effort on the part of Hyrum that possibly took place two but certainly no more than three days after Clayton and Kimball's conversation--on or the day before 26 May 1843.

> Right north of the Masonic Hall in Nauvoo the ground was not fenced. . . . 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 piled up. He commenced by saying, "I have a question to ask you. In the first place I say unto to [sic] you, that I do know that you and the twelve know 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?"[166]

Brigham was alert to Hyrum's intent and replied, with equal coyness, "I do not know any thing about what you know, but I know what I know." Hyrum's bluff had been called; he had no choice but to be more specific:

> 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 am convinced that there is something that has not been told me.

Brigham replied, "Brother Hyrum, Joseph would tell you every thing the Lord reveals to him, if he could." This may have been a piercing

> I used to think and think now that an angel dwelling in the presence of the Father and the Son possessed no more integrety [sic] in their hearts than did Hyrum Smith. . . but he had not that ability which Joseph possessed to see and understand men as they were.

Fully assured of the Prophet's revelations on plural marriage and the course he was pursuing, Brigham Young felt it would not be wrong then to turn the tables on Hyrum and appeal to his own integrity in order for him to receive the truth.

> "[B]rother Hyrum, I will tell you about this thing which you do not know if you will sware with an uplifted hand, before God, that you will never say another word against Joseph and his

16 May 1843 Clayton: "Pres. J. said that the way he knew in whom to confide, God told him in whom he might place confidence." p. 45

21 May 1843

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reminder to Hyrum of Joseph's comments the previous Sunday regarding how his prophet-brother had to keep things in his own bosom.

Brigham's account digresses at this point to make an important comment about the differences of personality of Joseph and Hyrum.

> I must confess I felt a little sarcastic towards Hyrum, although he was just as honest as an Angel, and full of integrity as the Gods; but he had not that ability which Joseph possessed to see and understand men as they were. . . . Now Hyrum was as good a man as ever lived, and he was no better a man than his brother Joseph. His integrity was of the highest order; but his ability was not equal to Joseph's. Hyrum was a positive man; Joseph was a comparative man, regarding every thing according to the circumstances of the case, and every person according to their intrinsic worth. Hyrum did not know enough to do this.

Perhaps this was Brigham's explanation for Joseph's patience with such men as John C. Bennett. Joseph Smith had the gift to make use of the talents and ability of someone short on integrity rather than use his other leaders who were more sterling in character but had appreciably less administrative ability and political influence.[167] One of Joseph's plural wives had thought "Hyrum seemed more like a Prophet than Joseph did. . . . Hyrum . . . was more sedate, more serious . . . [Joseph] was always so jolly and happy. He would play with the people."[168] Continuing, Brigham said,

> I used to think and think now that an angel dwelling in the presence of the Father and the Son possessed no more integrety [sic] in their hearts than did Hyrum Smith. . . but he had not that ability which Joseph possessed to see and understand men as they were.

Fully assured of the Prophet's revelations on plural marriage and the course he was pursuing, Brigham Young felt it would not be wrong then to turn the tables on Hyrum and appeal to his own integrity in order for him to receive the truth.

> "[B]rother Hyrum, I will tell you about this thing which you do not know if you will sware with an uplifted hand, before God, that you will never say another word against Joseph and his

> doings, and the doctrines 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.[169]

William Clayton confirmed the fact of Hyrum Smith's conversion to plural marriage. On 26 May 1843 he recorded in his journal: "Hyrum received the doctrine of priesthood."

Emma's May 1843 Conversion

In some respects May of 1843 must have been an incredibly happy month for the Prophet. If he was delighted with the unexpected conversion of his brother Hyrum to eternal and plural marriage, it could only have been the fitting cap of events of similar surprise that occurred a few days before. For without doubt the most perplexing thing Joseph Smith faced during the first two years of the active practice of plural marriage in the Church was the fact that neither his wife Emma nor his brother Hyrum accepted the principle. Never had Emma in those twenty-four months given Joseph a wife in plural marriage. Never had Hyrum stepped forward to assist in teaching or performing the ordinances of eternal and plural marriage.

In the spring of 1842, Joseph Smith apparently hoped that Emma and Hyrum would accept the principles of eternal marriage, for the endowment ordinances Joseph Smith introduced to the Quorum included covenants that are the basis of eternal marriage.[170] Moreover, for at least a month before Hyrum received these ordinances in May, 1842,

16 May 1843 Clayton: "Pres J. said that the way he knew in whom to confide, God told him in whom he might place confidence." p. 45

21 May 1843 The following Sunday, Joseph, in an apparent mild rebuttal, referred to the doctrine of eternal marriage for the first time in public. Willard Richards recorded in the Prophet's diary the gist of Joseph's passing reference to this subject as follows: Ehat, 56

> [The] design of the great God in sending us into this world and organizing us to prepare for the Eternal world.--I shall keep in my own bosom. we have no claim in our eternal comfort in relation to Eternal things unless our actions & contracts & all things tend to this end.[161]

The Howard and Martha Coray Notebook records Joseph's words as follows: "There are some things in my own bosom that must remain there . . . that which is done by us that is not done with a view to eternity is not binding in eternity."[162] Franklin D. Richards reported the Prophet's words as follows: "Our covenants here are of no force with one another except made in view view [sic] of eternity."[163]

[161] Joseph Smith, Address, 21 May 1843, Willard Richards account recorded in Joseph Smith, Diary, cited in Ehat and Cook, Words of Joseph Smith, p. 205.

[162] Ibid., p. 207.

[163] Ibid., p. 208.

Dear Cousin:-

This sheet not being quite full I take the liberty of addressing a few lines to you. I am truly glad that you have examined for yourself the doctrine of our church & have independantly [sic] expressed your views upon the ancient order of things. If you continue your investigations I am certain that you cannot but be fully convinced of the divine authenticity of the great and glorious principles believed by the church of Latter Day Saints. We have been a persecuted people from the beginning but the Lord has been our strength. J.C. Bennett has published lies concerning myself & family & the people with which I am connected. His book I have read with the greatest disgust No candid honest man can or will believe it. He has disgraced himself in eyes of all civilized society who will despise his very name. I must now close by subscribing myself your cousin

Orson Pratt

Myself & family consisting of Wife & two children one well I expect to pass through Philadelphia New York Boston and other places in the east during the season & should be much pleased to visit you if the Lord will. Write often. & come & see us. I sent to you a paper & pahphlet a short time since. Orson Pratt

11 May 1843 Partridges sealed to Joseph in Emma's presence. Joseph baptizes Louisa Beeman, Sarah Alley and others. Emma goes to Quincy in new carriage ~~INXAFKXKXXXXXX~~ at 10:00 A.M.

14 May 1843 "& H Hyrum Smith addressed the people . . . subjects from the Book of Mormon 2d Chap. Jacob . . . . Said there were many that had a great deal to say about the ancient order of things as Solomon & David having many wifes & Concubines--but its an abomination in the Sight of God." (Diary of Levi Richards under date Church Archives). Also "If an angel from heaven should come and preach such doctrine, [you] would be sure to see his cloven foot and cloud of blackness over his head."

15 May 1843 Emma arrives back from Quincy.

William Clayton, George Miller, J.M. Smith, Loran Walker

16 May 1843 Joseph went with Partridge girls to Carthage then Ramus. (17th may on back)

18 May 1843 Joseph Jackson professes to be a Catholic Priest--Joseph employs on 20th. (See back.

21 may 1843 Joseph's first hint at eternal marriage (see back).

23 May 1843 William Clayton records that he had a conversation with H.C.K. "concerning a plot that is being laid to entrap the brethren [involved in plural marriage] . . . by bro H[yrum], and others. On an 8 October 1856 address by Brigham Young (CHO) he related that William Law, William Marks, and Hyrum Smith were "operating] against the prophet Joseph".

Clayton journal states "Prest. stated to me that he had had a little trouble with sis. E. he was asking E. Partridge concerning Jackson conduct during Prest. absense & E. came up stairs. he shut to the door not knowing who it was and held it. She came to the door & called Eliza 4 times & tried to force open the door. Prest. opened it & told her the

27 June 1843 Joseph still in custody of Missouri officers. Letter of Vilate to H.C.K. who was on a mission in Philadelphia (Kimball, p. 96):

> I have had a visit from brother Parley [Pratt] and his wife, they are truly converted it appears that J[oseph] has taught him some principles and told him his privilege, and even appointed one for him. I dare not tell you who it is, you would be astonished and I guess some tried. She has been to me for council. I told her I did not wish to advise in such matters. Sister [Mary Ann] Pratt has been rageing against these things. She told me herself that the devil had been in her until within a few days past. She said the Lord had shown her it was all right. She wants Parley to go ahead, says she will do all in her power to help him; they are so ingagued I fear they will run to[o] fast. They ask me many questions on principle. I told them I did not know much and I rather they would go to those that had authority to teach.'

30 June 1843 Joseph arrives in Nauvoo having been released on writ of Habeas Corpus. (See back.) After a parade Joseph addressed the group: "I am out of the hands of the Missourians again, thank God. I thank you all for your kindness and love to me. . . . I shall address you at the Grove, near the Temple, at four o'clock this afternoon. (HC 5:459-460). In that address he said: "If our enemies are determined to oppress us and deprive us of our constitutional rights and privileges as they have done, and if the authorities that are on the earth will not sustain us in our rights, nor give us that protection which the laws and constitution of the United States and of this state guarantee unto us, then we will claim them from a higher power--from heaven--yea, from God Almighty. (HC 5:466).

1 July 1843

A Public Meeting in Relation to the late Arrest of General Joseph Smith. HC 5:479

Nauvoo, Illinois, July 1st, 1843. At a meeting of the citizens of Nauvoo, held this day in the Assembly Hall, it was

Resolved unanimously—That Messrs. Sanger and Dixon, of the town of Dixon, and the citizens of Dixon, Pawpaw Grove, and Lee county generally, in this state, receive the warmest thanks of this meeting for the firm patriotism, bold and decided stand taken against lawless outrage and the spirit of mobocracy, as manifested in the arrest or capture of General Joseph Smith, while on a visit to his friends in that district of country, by Harmon T. Wilson and Joseph H. Reynolds pretending to act under authority of a writ obtained from the governor of this state, given in consequence of a pretended requisition made on him from the executive of Missouri, for the arrest and delivery of said Joseph Smith unto the authorities of Missouri. In maintaining the legal rights of persons thus arrested, and seeing the laws of Illinois maintained, and the full benefits of them enjoyed by every citizen of said state, they have shown themselves republicans, patriots, and worthy citizens of this state, and have entitled themselves not only to the thanks of this meeting, but to that of all lovers of law and good order. With such citizens as these, Illinois will long enjoy the benefits of good order and the blessings of a free people.

***Resolved unanimously*—That the foregoing resolution be published in the newspapers.**

[Signed.] SIDNEY RIGDON, Moderator.

"Great Events Have Transpired": Politics and Polygamy

ON JULY 2, 1843, Charlotte Haven wrote in a suddenly more serious vein. Nauvoo had seen some excitement with the arrest of Joseph Smith on the old Missouri charges, and a mass meeting bristling with arms had debated what action to take. Charlotte describes the prophet's triumphal return. She did not know that in a comic-opera sequence he had turned the tables on his captors and succeeded in having them taken into custody for false arrest: from the Nauvoo courts the prophet could always secure a writ of habeas corpus.

The episode illustrates the absolute powers of Nauvoo as a private commonwealth, able to decide any cases arising under the statutes in its municipal court. It was an overdose of power which, as events proved, the prophet could not stand. His bravado increased with his strength until at length he flung caution to the winds, as Sidney Rigdon had done in Far West. He even issued an ordinance prescribing punishment for anyone using language disrespectful of the church; he insisted that no Illinois law could become valid in Nauvoo until it bore his signature; he bargained the Mormon vote with rival parties before each election; and he asked Congress to erect his city into a federal territory free of state control.

In successive steps, like the ruse Charlotte Haven describes in the second letter below, the Mormons alienated both Democrats and Whigs, leaving themselves surrounded by a solid ring of political enemies. Even more disastrous was the schism created within the church by the prophet's revelation in July, 1843, sanctioning polygamy for a secret few. Charlotte's letter of September 8, 1843, speaks her incredulity at what turned out to be all too true. The division proved fatal, leading to Joseph Smith's death by violence and the dissolution of Mormonism's bright promise in Nauvoo.

The following significant excerpts from her July and September letters are taken from "A Girl's Letters from Nauvoo," which appeared originally in the Overland Monthly *(San Francisco) for December, 1890.*

I

Nauvoo, July 2nd [1843.]

. . . Great events have meanwhile transpired, throwing our little City of the Saints into the greatest commotion and excitement. I seldom attend the Mormon meetings, but last Sunday afternoon I went to the grove to hear Hyrum Smith, Joseph's elder brother, an illiterate man; the preaching consisted mostly of low anecdotes and boasting of the strength of their church, with quotations from the Bible thrown in promiscuously. Toward the close a dispatch was brought him that Joseph, who was visiting friends near Rock Island, had been arrested by a band of Missourians.

When Hyrum read the message aloud, every man, woman, and child were on their feet in an instant, pressing towards the platform, and it was with difficulty that he could quiet them. He appointed a meeting at six o'clock to take means for Joseph's release. I walked home as fast as possible, for immediately the whole city seemed to be in arms, guns and pistols firing, swords glistening in every direction like a sudden outburst of 4th of July, men, women, and children, gathering in groups talking loud and warlike.

At the appointed time five thousand men were on the spot, ready to rescue their prophet in any way their leader might suggest. He warned them against excitement, told them to go peaceably, to take nothing but secret arms, "for," says he, "He that seeth in secret will reward you openly." Such was their zeal that within two hours after the news of Joseph's arrest three hundred men were on board of a steamboat headed for Rock Island, and three hundred more on horseback and in wagons started for the same place. A patrol was organized, and a special guard to protect the chief elders from falling into the hands of any stray Missourian. Brother had occasion to go to the store in the evening and I went with him. Three times on our return we were hailed with "Halt!" by armed sentinels. I somehow had no fear, but was glad to reach home.

Today Joseph was brought home in triumph, having suffered a few days' imprisonment in an old barn, from which he escaped, I am told, by giving some Masonic sign, before his friends arrived. I wish you could have seen the procession as it passed through the city. Joseph with his wife, Sister Emma, as she is called, led the van; she with white nodding plumes, followed by a half-mile of the populace in every wheeled vehicle that could be mustered, drawn by horses and oxen. In one buggy were Mr. Heringshaw, Mrs. Goodwin, and myself, and in

12 July 1843 "This A.M. I wrote a Revelation consisting of 10 pages on the order of the priesthood, showing the designs in Moses, Abraham, David and Solomon having many wives & concubines &c. After it was wrote Prests. Joseph & Hyrum presented it and read it to E. who said she did not believe a word of it and appeared very rebellious. J told me to Deed all the unincumbered lots to E. & the children He appears much troubled about E." (Clayton, 20).

13 July 1843 This A.M. J. sent for me. & when I arrived he called me up into his private room with E. and there stated an agreement they had mutually entered into they both stated their feelings on many subjects & wept considerable. O may the Lord soften her heart that she may be willing to keep and abide by his Holy Law . . ." HC 5:509 states "I was in conversation with Emma most of the day."

15 July 1843 "Made Deed for 1/2 S.B. Maid of Iowa from J. to Emma. Also a Deed to E. for over 60 city lots" (Clayton 20).

16 July 1843 HC 5:510 Joseph Smith"preached in the morning and evening at the stand in the Grove, near the west of the Temple, concerning a man's foes being those of his own household." He added that he "would not prophesy any more, and proposed Hyrum to hold the office of prophet to the Church, as it was his birthright . . . I am going to have a reformation, and the Saints must regard Hyrum, for he has the authority, that I might be a Priest of the Most High God; and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But on account of the unbelief of the people, I cannot reveal the fulness of these things at present." Clayton adds: "he showed that a man must enter into an everlasting Covenant with his wife in this world or he will have no claim on her in the next." p. 48.

17 July 1843 "A.M. at the Temple & Prest. J's, conversed with J. & Hyrum on the Priesthood . . ."

20 July 1843 Emma Smith angrily confronts Eliza R. Snow:

problems **she recorded : "Sister [left blank in original] called to see me. Her appearance very plainly manifested the perturbation of her mind. How strangely is the human countenance changed when the powers of darkness reigh over the empire of the heart! Scarcely, if ever, in my life had I come in contact with such forbidding and angry looks; yet I felt as calm as the summer eve, and received her as smilingly as the playful infant; and my heart as sweetly reposed upon the bosom of conscious innocence, as infancy reposes in the arms of paternal tenderness & love. It is better to suffer than to do wrong, and it is sometimes better to submit to injustice rather than contend; it is certainly better to wait the retribution of Jehovah than to contend where effort will be unaivable." (diary of this date in Church Archives).**

23 July 1843 In a Sunday sermon at the stand Joseph preached: "Last Monday morning certain brethren came to me and said they could hardly concent to receive Hyrum as a prophet, and for me to resign. But I told them, 'I only said it to try your faith; and it is strange, brethren, that you have been in the Church so long, and not yet understand the Melchisedek Priesthood.'" (HC 5:517-518). (See back)

Aug 1843 Sometime in August Hyrum Smith marries Catherine P. Smith and Mercy Thompson.

3 Aug 1843 Clayton: "A.M. at Prest. J's . . . Conversed about W Law, Emma &c.

6 Aug 1843 Emma leaves for St. Louis to "transact some business" for Joseph.

~~11 Aug 1843~~ (See back)

12 Aug 1843 Joseph is sick. Emma returns from St. Louis. Hyrum reads sec. 132 to Nauvoo High Council: (Shook, 97-99).

is the affidavit of David Fullmer:

TERRITORY OF UTAH, } ss.
County of Salt Lake. }

Be it remembered on this fifteenth day of June, A. D. 1869, personally appeared before me, James Jack, a Notary Public in and for said county, David Fullmer, who was by me sworn in due form of law and upon his oath saith, that on or about the 12th day of August, A. D. 1843, while in meeting with the High Council, (*he being a member thereof*), in Hyrum Smith's brick office, in the City of Nauvoo, County of Hancock, State of Illinois, Dunbar Wilson made inquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, 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 of its truth. The said David Fullmer further said that to the best of his memory and belief, the following named persons were present: William Marks, Austin A. Cowles, Samuel Bent, George W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thomas Grover, David Fullmer, Phineas 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, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further, that the copy of said revelation on Celestial Marriage, published in the *Deseret News* extra of September fourteenth, A. D. 1852, is a true copy of the same. DAVID FULLMER.

Subscribed and sworn to by the said David Fullmer the day and year first above written. JAMES JACK, Notary Public.

The following is an extract from a letter written by Thomas Grover, another member of the High Council at Nauvoo:

The High Council, of Nauvoo, was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

The presidency of the Stake, Wm. Marks, Father Coles and the late Apostle Charles C. Rich, were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, Isaac Allred, Henry G. Sherwood and, I think, Samuel Smith.

Brother Hyrum Smith was called upon to read the revelation. He did so, and after reading it 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, William Marks and Father Coles rejected the revelation; of the Council that were present, Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

The following is the affidavit of Leonard Soby:

STATE OF NEW JERSEY, } ss.
County of Burlington. }

Be it remembered that on this fourteenth day of November, A. D. 1883, personally appeared before me, J. W. Roberts, a Justice of the Peace, county and State aforesaid, Leonard Soby, who was by me sworn in due form of law, and upon oath saith, that on or about the 12th day of August, 1843, in the city of Nauvoo, in the State of Illinois, in the county of Hancock, before the High Council of the Church of Jesus Christ of Latter Day Saints, of which body and council aforesaid he was a member, personally appeared one Hyrum Smith, of the first presidency of said church, and brother to Joseph Smith, the president and prophet of the same, and presented to said council the Revelation on Polygamy, enjoining its observance and declaring it came from God; unto which a large majority of the council agreed and assented believing it to be of a celestial order, though no vote was taken upon it, for the reason that the voice of the prophet, in such matters, was understood by us to be the voice of God to the church, and that said revelation was presented to said council, as before stated, as coming from Joseph Smith, the prophet of the Lord, and was received by us as other revelations had been. The said Leonard Soby further saith that Elder Austin A. Cowles, a member of the High Council aforesaid, did, subsequently to the 12th day of August, 1843, openly declare against the said revelation on polygamy, and the doctrines therein contained. LEONARD SOBY.

Subscribed and sworn to by the said Leonard Soby, the day and year first above written. JOSHUA W. ROBERTS,
Justice of the Peace.[1]

These testimonies were presented to the public in the year 1886, in a discussion carried on through the columns of the *Utah Journal*, of Logan, Utah, by Joseph Smith, representing the Josephites, and L. O. Littlefield, representing the Brighamites. During this discussion,

[1] Soby has left another affidavit, made on March 23, 1886, in which he says: "I have read and examined carefully said revelation, since published in the Book of Doctrine and Covenants of said Church, and say to the best of my knowledge and belief it is the same, word for word, as the revelation then read by Hyrum Smith. The deponent says further, that the revelation did not originate with Brigham Young, as some persons have falsely stated, but was received by the Prophet Joseph Smith, and read in the High Council by his authority as a revelation to the Church of Jesus Christ of Latter-day Saints." At the time that Soby made his affidavits, he was not a member of the Mormon Church.

13 Aug 1843 On a Sunday address on the death of Judge Elias Higbee: "When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother. . . . The speaker continued to teach the doctrine of election and the sealing powers and principles, and spoke of the doctrine of election with the seed of Abraham, and the sealing of blessings upon his posterity, and the sealing of the fathers and children, according to the declarations of the prophets." (HC 5:530-31).

In the afternoon of the 13th Joseph ~~says~~ sat down and then stood up again--"I had forgotten one thing. We have had certain traders in this city, who have been writing falsehoods to Missouri; and there is a certain man in this city who has made a covenant to betray and give me up to the Missourians, and that, too, before Governor Carlin commenced his persecutions. That man is no other than Sidney Rigdon. This testimony I have from gentlemen from abroad, whose names I do not wish to give.

I most solemnly proclaim the withdrawal of my fellowship from this man, on condition that the foregoing be true; and let the Saints proclaim it abroad, that he may no longer be acnkowledged as my counselor: and all who feel to sanction my proceedings and views will manifest it by uplifeed hands. 7

There was a unanious vote that Sidney Rigdon be disfellowshiped. (sic) and his license demanded." HC 5:531-532.

16 Aug 1842 "This A.M. J. told me that since E. came back from St. Louis she had resisted the P. in toto & he had to tell her he would relinquish all for her sake. She said she would given him E. & E. P but he knew if he took them she would pitch on him & obtain a divorce & leave him. He however told me he should not relinquish any thing C. God deliver thy servant from iniquity and bondage." (Clayton, 24)

18 Aug 1843 William Clayton says "I had some conversation with bro. Whitney & have learned that Farrs family are conspiring with Walkers boys & girls & they with E. to accomplish my downfall. . . I told M of this & ascertained that she had acknowledged to A. that I had slept with her and if it never had been done (our union) it should not be."

20 August 1843 Sidney R. read a"copy of a letter to show the people that he was not guilty of treachery." Hc 5:538.

21 Aug 1843 Clayton says: "E. asked if I handed 2 letters to J. which she showed me. I had not done it. I satisfied her I had not. They appeared to be from ER Snow & Prest. J found them in his pocket E seemed vexed and angry"

23 Aug 1843 Clayton says "Prest J. told me that he had difficulty with E. yesterday. She rode up to Woodworths with him & caled while he came to the Temple. When he returned she was demanding the gold watch of F. he reproved her for her evil treatment. On their return home she abused him much & also when he got home. he had to use harsh measures to put a stop to her abuse but finally succeeded. . .

25 Aug 1843 HC 5:541 "My brother Hyrum in the office, conversing with me about the new revelation upon celestial marriage." (NOTE; it says new).

27 Aug 1843

***August 27.*—I attended meeting at the stand at ten a. m., and made a few remarks; the following report of which is by Dr. Willard Richards:**

Address of the Prophet—Sidney Rigdon's Status—The Priesthood Expounded.

Two weeks ago today something was said about Elder Sidney Rigdon, and a vote was taken to disfellowship him and to demand his license, on account of a report brought by Elder Hyde from Quincy.

He [President Smith] then read a letter from Thomas Carlin to Sidney Rigdon as follows:

QUINCY, ILLINOIS, August 18, 1843.

DEAR SIR:—Yours of the 15th instant was received, but not in time to answer it by return mail. You say that a Mr. Orson Hyde, on board of the steamboat *Anawan* a short time since, was told by an officer of the boat that a Mr. Prentice, in the vicinity of Quincy, said that some person in high standing in the Church of Latter-day Saints in this place (Quincy) had an interview with you (me) said he would use all the influence that his circumstances would admit of to have Joseph Smith arrested and delivered into the hands of the Missourians. &c. This interview is said to have taken place at the time the first warrant was issued against Smith, and since the last warrant was issued, that the same person had written to you, (me) or had an interview with you, giving the same assurances. It has been publicly said in this town that I (Sidney Rigdon) was the person who had this interview or interviews and correspondence with you. Now, sir, it gives me pleas-

ure to be perfectly able to disabuse you, I have not seen you to my recollection, nor had any correspondence with you, until the present, since 1839; and in all the intercourse I have had with you I have always looked upon you as one of the most devoted followers of Joseph Smith and one of the pillars of the Church of Latter-day Saints. I never sought through the aid of any person to entrap Joseph Smith. A faithful discharge of my official duties was all that I attempted or desired.

Very respectfully
Your obedient servant,
THOMAS CARLIN.

[He, President Smith] then resumed: The letter is one of the most evasive things, and carries with it a design to hide the truth. Has any man been concerned in a conspiracy to deliver Joseph Smith to Missouri? If so, who?

Fifteen minutes past one, closed my address.

Sidney Rigdon said: "I never saw Governor Carlin but three times, and never exchanged a word with any man living on the subject.* I ask pardon for having done anything which should give occasion to make you think so."

In the evening I attended council and prayer meeting with my brother Hyrum, Newel K. Whitney, Willard Richards, William Law and William Marks.

31 Aug 1843 Smiths move into Nauvoo Mansion.

1 Sept 1843

A few Sabbaths ago Joseph announced to his people that the gift of prophecy was taken away from him until the Temple and Nauvoo House should be finished, but that his mantle had fallen on his brother Hyrum, to whom it belonged by birthright, and he charged his people to obey implicitly all the commands revealed to Hyrum. We hear that he has already had some wonderful revelations not yet made public, but that a few of the elders put their heads together and whisper what they dare not speak aloud. What it is we can only surmise by faint rumors. A month ago or more one of the Apostles, Adams by name, returned from a two years' mission in England, bringing with him a wife and child, although he had left a wife and family here when he went away, and I am told that his first wife is reconciled to this certainly at first unwelcome guest to her home, for her husband and some others have reasoned with her that plurality of wives is taught in the Bible, that Abraham, Jacob, Solomon, David, and indeed all the old prophets and good men, had several wives, and if right for them, it is right for the Latter Day Saints. Furthermore, the first wife will always be

first in her husband's affection and the head of the household, where she will have a larger influence. Poor, weak woman!

I cannot believe that Joseph will ever sanction such a doctrine, and should the Mormons in any way engraft such an article on their religion, the sect would surely fall to pieces, for what community or State could harbor such outrageous immorality? I cannot think so meanly of my sex as that they could submit to any such degradation.

Our Gentile friends say that this falling of the prophetic mantle on to Hyrum is a political ruse. Last winter when Joseph was in the meshes of the law, he was assisted by some politicians of the Whig party, to whom he pledged himself in the coming elections. Now he wants the Democratic party to win, so Hyrum is of that party, and as it is revealed for him to vote, so go over all the Mormons like sheep following the bell sheep over a wall. Nauvoo, with its 15,000 inhabitants, has a vote that tells in the State elections, and all summer politicians, able men of both parties, have been here making speeches, caressing and flattering.

Yesterday being parade day, to show a little attention to our guest, brother engaged a team and carried us out on the prairie to view the troops. There were over 2,000 men, it was said, divided into four divisions, and when marching in line with two bands of music they made quite an imposing appearance. Their costumes, ~~for I can't say uniforms, were more fantastic than artistic. They were quite picturesque, certainly, for every officer and private consulted his individual taste, no two were alike. Nearly all had some badge, stripe, or scarf, of bright color. Some wore the breeches and lace buckles of a hundred years ago. I thought if some Eastern military company would send out discarded uniforms, they might make a good speculation. However, they went through their drill, marching, counter-marching, and forming squares and other military combinations, very nicely~~.

This is probably the last letter I shall write to you in our little cottage, for we move in two or three weeks to our new brick house, a block beyond the Temple. Business is coming up that way. Love to all.

Your affectionate sister,

Charlotte.

15 Sept 43 ... had a new item of law revealed to him in relation to myself. Prest. J. told me he had lately 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 not give L to him I said I would so far as I had any thing to do in it. He requested me to talk to her.

Sunday 17. At home all day with M. 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 & she thinks she wont

27 Sept 1843 Melissa Lott sealed to J.S. (temple Lot Case--20th in deposition in large file by H.S.

28 Sept 1843 J.S. and Emma sealed for time and eternity--Special Council in store

5 Oct 1843

ber 5, 1843, the Prophet made the following entry in his "Diary":

> Gave instructions to try those persons who were preaching, teaching or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time unless the Lord directs otherwise.

8 Oct 1843 Joseph Smith attempts unsuccessfully to drop S.R. from First Presidency.

tice the detention of documents from J. Butterfield, Esq., which were designed for the benefit of himself, (President Smith,) but was not handed over for some three or four weeks, greatly to his disadvantage. Also, an indirect testimony from Missouri, through the mother of Orin P. Rockwell, that said Rigdon and others had given information, by letter, of President Smiths' visit to Dixon, advising them to proceed to that place and arrest him there. He stated that in consequence of those, and other circumstances, and his unprofitableness to him as a counsellor, he did not wish to retain him in that station, unless those difficulties could be removed; but desired his salvation, and expressed his willingness that he should retain a place among the saints.

Elder Almon Babbitt suggested the propriety of limiting the complaints and proofs to circumstances that had transpired since the last Conference.

President Joseph Smith replied, and showed the legality and propriety of a thorough investigation, without such limitation.

Elder Sidney Rigdon plead, concerning the documents from J. Butterfield, Esq., that he received it in answer to some inquiries which he had transmitted to him—that he received it at a time when he was sick, and unable to examine it—did not know that it was designed for the perusal and benefit of President Joseph Smith—that he had, consequently, ordered it to be laid aside, where it remained until inquired for by Joseph Smith. He had never written to Missouri concerning the visit of Joseph Smith to Dixon, and knew of no other person having done so. That, concerning certain rumors of belligerent operations under Governor Carlin's administration, he had related them, not to alarm or disturb any one, but that he had the rumors from good authorities, and supposed them well founded. 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.

The weather becoming inclement, Conference adjourned until Sunday 10 o'clock A. M.

Sunday, 8th inst., 10 o'clock, A. M.

Conference assembled agreeably to adjournment, and opened with singing by the choir, and prayer by Elder William W. Phelps.

Elder Sidney Rigdon resumed his plea of defence. He related the circumstances of his reception in the city of Quincy, after his escape from Missouri—the cause of his delay in not

with a moving appeal to President Joseph Smit concerning their former friendship, association and sufferings, and expressed his willingness t resign his place, though with sorrowful and in describable feelings. During this address, th sympathies of the congregation were highly ex cited.

Elder Almon Babbitt related a conversatio he had had with Esq. Johnson, in which he ex onerated elder Sidney Rigdon from the charg or suspicion of having had a treacherous corres pondence with Ex-Governor Carlin.

President Joseph Smith arose and satisfactc rily explained to the congregation the suppose treacherous correspondence with Ex-Governc Carlin, which wholly removed suspicion fro elder Sidney Rigdon, and from every other pe son. He expressed entire willingness to hav elder Sidney Rigdon retain his station, provide he would magnify his office, and walk and cor duct himself in all honesty, righteousness, ar integrity; but signified his lack of confidence his integrity and steadfastness, judging fro their past intercourse.

President Hyrum Smith followed with appr priate and expressive remarks on the attribu of mercy in God, as that by which He infl ences, controls, and conquers—and the propri ty and importance of the saint's exercising t same attribute towards their fellows; and esp cially towards their aged companion and fallc servant in the cause of truth and righteou ness.

Elder Almon Babbitt and pres't. Wm. La followed with remarks in defence of elder Si ney Rigdon.

On motion by President William Marks, s seconded by President Hyrum Smith, Conf ence voted that elder Sidney Rigdon be perm ted to retain his station as Counsellor to t First Presidency.

Singing by the choir—prayer by pres't. W Law.

Conference adjourned for one hour.

Sunday Three o'clock P. M.

Conference assemb'ed, but in consequer of the inclemency of the weather, business postponed until Monday 10 o'clock A. M.

Monday 10 o'clock, A. M

Conference assembled, and resumed busin Singing by the choir—prayer by elder Cutler.

The business pertaining to the Temple then announced by the President as next in der.

the Temple of the Lord at Nauvoo: and he is empowered to give a receipt for the same; and our prayer is, that the God of Israel will open the hearts of the people, that they may give liberally to assist in rolling forth the purposes of God in the last days: and all those who give, shall receive the blessings of God, and be rewarded in this world, and the world to come.

We subscribe ourselves your brethren in the bonds of the gospel.

JOSEPH SMITH,
HYRUM SMITH,
Presidents of the
Church of Jesus Church of
Latter Day Saints.

Nauvoo, October 14th, 1843.

☞ It will be seen that the date of the Conference minutes, and that of the paper, disagree. We thought that our readers would be wishful to have them in this number, and have, therefore, published them. As our hands are now all well, we hope, in a few weeks, to have all the numbers complete.

MINUTES OF A SPECIAL CONFERENCE

Of the Church of Jesus Christ of Latter Day Saints, held in the City of Nauvoo, commencing on the 6th of October. 1843.

Friday, October 6th, 10 o'clock A. M.

The weather proving unfavorable, the organization of the conference was postponed until the next day at 10 o'clock A. M.

Saturday, 10 o'clock A. M.

Conference assembled and proceeded to business.

President Joseph Smith was called to the chair, and Gustavus Hills chosen clerk.

Opened with singing by the choir, and prayer by elder Almon Babbitt.

The president stated the items of business to be brought before the Conference, to be,

1st. The case and standing of elder Sidney Rigdon, counsellor to the First Presidency.

2d. The further progress of the Temple; after which, any miscellaneous business.

Elder Sidney Rigdon addressed the conference on the subject of his situation and circumstances among the saints.

President Joseph Smith addressed the conference, inviting an expression of any charges or complaints which the Conference had to make. He stated his dissatisfaction with elder Sidney Rigdon as a counsellor, not having received any material benefit from his labors or counsels since their escape from Missouri. Several complaints were then brought forward in reference to his management in the Post Office; a supposed correspondence and connection with John C. Bennett, with Ex-Governor Carlin, and with the

12 Oct 1843 [illegible] finds Joseph in compromising situation with Maria Lawrence.

15 Oct 1843 J.S. says for women to work and "stop yarns and gossip about marriage" HC 6:58.

19 Oct 1843

Thursday 19. A.M at the Temple Office comparing books & recording deeds. at 11 W. Walker came & said Prest. J wanted me to go to Macedonia I went immediately to see him & he requested me to go with him. I went home & got dinner & got ready he soon came up and we started out After we had got on the road he began to tell me that E. was turned quite friendly & kind, she had been anointed & he also had been a. K. He said that it was her advice that I should keep M at home and it was also his council. Says he just keep her at home and brook it and if they raise trouble about it and bring you before me I will give you an awful scourging & probably cut you off from the church and then I will baptise you & set you ahead as good as ever.

Illusion *

* * * Friday 20th. At B.F. Johnsons writing Deed. Evening J. gave us much instruction, showing the advantages of the P.C. He said there was two seals in the Priesthood. The first was that which was placed upon a man and woman when they made the covenant & the other was the seal which alloted to them their particular mansion--After his discourse B.F. Johnson & his wife were united in an everlasting covenant.

Tuesday 24. A.M at Prest. J's. receiving Temple property from sister Emma

5 Nov 1843 Joseph poisoned at meal.

15 Nov 1843 Willard Richards suggests the idea of preparing an Egyptain grammar.

21 November 43

November 1843.

Tuesday 21 /November/ A.M. at the Temple Office P.M. went to J's to ask him to come to my house & marry Margt. Butterfield to her first husband. He could not come but sent Hyrum. I learned from H. that E. had power to prevent my being admitted to J's Lodge for the present for which I feel somewhat sorry but yet believe that innocence will finaly triumph I stood as proxy for Edwd. Lawrence. ... Evening I attended the /Masonic/ Lodge /Several entries showed he was attending the Masonic Lodge recently rejuvenated/

proxy sealing

summary

Tuesday 28th. ... Evening at home -- My feelings have been harrowed up while reflecting on the disapintment A. must have felt when he returned home and found he had lost M. I would gladly recompense him if it were in my power. I pray that the Lord may bles him & give him a companion worthy of him--

25 Nov 1843 HC 5:391 says if a man commit adultery he cannot enter Celestial Kingdom.

2 Dec 1843 35 people in Joseph's store--received endowments.

8 Dec 1843 Nauvoo City Council passes law stating anyone bringing writ against J.S. based on nuissance charge--life imprisonment.

20 Dec 1843 The Nauvoo Neighbor on this date requested "all the brethren . . . when they move into Nauvoo, [to] consult President Joseph Smith the trustee in trust and purchase their lands of him". On 13 Feb 1843 Willard

29 Dec 1843 — HC 6:149-52. J.S. says life is in danger from some "dough-head." "My life is more in danger from some little dough-head of a fool in this city than from all my numerous and inveterate enemies abroad~~xXxXxXx~~. I am exposed to far greater danger from traitors among ourselves than from enemies without, although my life has been sought for many years by the civil and military authorities, priests, and people of missouri; . . . I have had pretended friends betray me." (152).

On the morning of this day in his history he relates: "I related to Dr. Bernhisel and Joseph H. Jackson my commencement in receiving revelations. Mr. Jackson said he was almost persuaded to be one with me. I replied, I would that he were not only almost, but altogether." A fn on this page describes Jackson as "an adventurer of fine appearance and gentlemanly manners, who appeared in the county during the troubles;"

30 Dec 1843 — HC 6:153: "In the afternoon, met in the assembly room with the quorum. William Law and wife were not present."

3 Jan 1844 — At a special city council meeting "the Mayor directed the marshal to notify William Law and John Snyder that the council was in session, and informed the council that William Law had said to his brother Hyrum that the police had been sworn by him (the Prophet) secretly to put Law out of the way."
After examination of witnesses, Law became satisfied, shook hands with Joseph, and said he would stand by him to the death. (HC 6:162-165).

5 Jan 1844 — At a special session of city council (HC 6:166-170): "Mayor referred to Francis Higbee's testimony. Thought Francis Highbee had better stay at home and hold his tongue, lest rumor turn upon him and disclose some private matters which he would prefer kept hid. Did not believe there was any rumor of the kind afloat, or he could have told some of the names of his informants. Thought the young men of the city had better withdraw from his society, and let him stand on his own merits. I by no means consider him the standard of the city." (p. 169).

7 Jan 1844 — HC 6:171: "At six p.m. attended prayer-meeting with the quorum in the assembly room. Law and Marks absent."

8 Jan 1844 — During an"interview with William Law in the streets", Joseph informed Law that he had been "dropped from the First Presidency." Law later recorded in his "Record of Doings at Nauvoo in 1844": "I confess I feel annoyed very much by such unprecedented treatment for it is illegal, inasmuch as I was appointed by revelation (so called) first [and was sustained] twice after by unanimous voice of ~~the~~ general Conferences." Law requewted his case to be heard at April general conference, but Joseph said "that it had been expected by some that the little petty difficulties which have existed, would be brought up and investigated before this conference, but it will not be the case; these things are of too trivial a nature to occupy the attention of so large a body" (cited in Hill and Cook, Words of Joseph Smith, p. 339.) Law also declared to Joseph that polygamy "was of the devil and that Joseph should put it down." (see back)

10 Jan 1844 — Published history (HC 6:174) states: "I received a long equivocating letter from Francis M. Higbee charging me with having slandered his character and demanding a public trial before the Church. It contains no denial of the charges which he accuses me of having spoken against him, but is full of bombast."

Letter from Francis Marion Higbee (Nauvoo Jan 10, 1844) to Joseph Smith

"The cause of your course towards me has astonished many, from the fact that they can~~n~~ not divine the reason; and as for myself, I am as ignorant of the cause, as a child unborn. As for the propriety of one mans having more than one woman or this spiritual business, I am not ashamed to avow, in your presence or in the face and eyes of the world; I have repeatedly said and am still of the same opinion "fixed and determined as the pole star" that any revelation commanding or in any way suffering sexual intercourse, under any other form, than that prescribed by the laws of our country, which has been ratified by special revelation through you, of HELL; and I bid defiance to any or all such. As for as my character and influence extends, I am willing, not only willing but determined to oppose it, under every form it can present it self."

15 Jan 1844 Joseph H. Jackson related that J.S. in conversation related that "he had been endeavoring for some two months, to get Mrs. William Law for a spiritual wife./ He said that he had used every argument in his power, to convince her of the correctness of his doctrine, but could not succeed."

Nauvoo Municipal Court issued a warrant for the arrest of Francis M. Higbee, on affidavit of Orson Pratt." for absenting himself from City Council without leave, when summoned as a witness, and for slanderous and abusive language towards one of the members of the Council." The next day in a City Council meeting a reconciliation between Smith and Higbee occurred. J.S. HC 6:178: "I went before the Council and stated that all difficulties between me and F.M. Higbee~~xwhoxhadxxx

29 Feb 1844 HC 6:222 "I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to after the temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the devil cannot dig us out, and live in a healthful climate, where we can live as old as we have a mind to."

29 Feb 1844 HC 6:225 "In the afternoon, held court at the Mansion. City of Nauvoo versus Orsimus F. Botswick, 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 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."

2 March 1844 HC 6:229 "Reproved Elder S.B. Stoddard for giving appearance of evil in attempting to be bail for Orsimus F. Boswick."

3 March 1844

A little more than three months before his death, Hyrum published the following letter:

NAUVOO, *March* 3, 1844.

"To the brethren of the Church of Jesus Christ of Latter-Day Saints, living on China Creek, in Hancock county, Greeting: Whereas Brother Richard Hewett 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.*"†

* *Times and Seasons*, Vol. V., p. 423. † Ibid., p. 474.

7 March 1844 Minutes of a General Meeting in Nauvoo: HC 6:241: "An article was also read by W.W. Phelps, entitled, "A Voice of Innocence from Nauvoo," and all the assembly said "Amen" twice. P. 243 As to politics, I care but little about the presidential chair. I would not give half as mjch for the office of President of the United States as I would for the one I now hold as Lieutenant-General of the Nauvoo Legion. . . . When I get hold of the Eastern papers, and see how popular I am, I am afraid myself that I shall be elected; but if I should be, I would not say, "Your cause is just, but I can do nothing for you."

9 March 1844 HC 6:248 The Female Relief Society met twice in the assembly room, and sanctioned "The Voice of Innocence From Nauvoo."

10 March 1844 **Outwardly, Joseph Smith appeared confident, if not overconfident. On March 10, 1844, he declared in a speech:**

> **I will make every doctrine plain that I present, and it shall stand upon a firm basis, and I am at defiance of the world, for I will take shelter under the broad wings of the work in which am engaged. It matters not to me if all hell boils over, I regard it only as the crackling of thorns under the pot.[175]**

Foster, 178

11 March 1844 Council of fifty begins in the lodge room over Henry Miller's house.
15 Mar 1844 Hyrum Smith to people in China Creek. (see back)
20 Mar 1844 "Voice of Innocence" in Nauvoo. Neighbor (see back)

23 March 1844 Saturday 23rd. A.M. rode with Pres. J. and bro. Neibaur to Doctor Fosters. He was gone to appanose & his wife was at Mr Gilmans. We went down their and saw her. Prest. J. 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 the 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 expecially when he took dinner during the Docters absence. She said no. After some further conversation on the subject we left. Mrs Gilman was present all the time (see back)

Saturday, 23.—Day warmer. Rode out with Clayton to endeavor to raise money to furnish the hands in the Pinery with supplies. Visited the Temple and public works

Also called with William Clayton and Alexander Neibaur at Dr. Foster's. He was gone to Appanoose, and Mrs. Foster was at Mr. Gilman's.

I here extract from William Clayton's journal:—

President Smith's Interview With Mrs. Foster.

We went down there and saw her, [Mrs. Foster]. 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. President Joseph and Neibaur then went on foot to the farm.

Sunday, 24.—At ten, a. m., met at the stand near the

HC: 6:274

"Resolved unanimously, That while we render credence to the doctrines of Paul, that neither is the woman without the man in the Lord, yet we raise our voices and hands against John C. Bennett's 'spiritual wife system,' as a scheme of profligates to seduce women; and they that harp upon it, wish to make it popular for the convenience of their own cupidity; 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."

(Nauvoo Neighbor, March 20, 1844, p. 2)

15 May 44

The letter mentioned, which was written by Hyrum Smith, reads:

NAUVOO, March 15, 1844.

To the Brethren of the Church of Jesus Christ of Latter Day 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.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church, unless he has a direct command 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. For when God commands men to teach such principles the Saints will receive them. Therefore, beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants who will be called and numbered *with the chosen.*

And as to the celestial glory, all will enter in and possess that Kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until bye and bye. Preach faith in the Lord Jesus Christ: repentance and baptism for the remission of sins;

1 Apr 1844 (on back)

7 April 1844 Clayton says that at Sunday conference "Prest Hyrum talked on spiritual wives & after Joseph discoursed on the dead"

8 Apr 1844 Hyrum Smith : re: Jerusha (on back p. 34)

15 Apr 1844

At 1 p. m., the Municipal Court sat in the assembly room, where I asked Dr. R. D. Foster if he bore my expenses to Washington, or any part thereof. P. 332

Foster replied he did not.

I stated that Dr. Goforth had said that he was taken in a secret council when Foster told him he had paid my expenses.

Dr. Foster replied he never had a secret interview with Dr. Goforth, and gave his version of the meeting.

I then asked him—"Have I ever misused you any way?

Foster said—"I do not feel at liberty to answer this question, under existing circumstances?"

I again asked him—"Did I ever misuse you?"

He again replied—"I do not feel at liberty to answer under existing circumstances"

I then asked—"Did I ever wrong you in deal, or personally misuse you in any shape?"

April 1844] HISTORY OF THE CHURCH. P. 333

Foster said, "I do not feel at liberty to answer. I have treated you Christianly and friendly too, so far as I have had the ability."

I then asked him to tell me where I had done wrong, and I will ask his forgiveness; for I want you to prove to this company by your testimony that I have treated you honorably.

Foster then said—"I shall testify no further at present."

I then asked Justice Aaron Johnson—"Did I ever make oath before you against Simpson?"

He replied—"Not before the prosecution."

I then told the whole story.

Andrew Colton then came up before the Municipal Court on *habeas corpus*, and was discharged on the insufficiency of the papers.

After which, I preferred the following charge before the High Council against Dr. Robert D. Foster "for unchristianlike conduct in general, for abusing my character privily, for throwing out slanderous insinuations against me, for conspiring against my peace and safety, for conspiring against my life, for conspiring against the peace of my family, and for lying."

A charge was preferred against Harrison Sagers for teaching spiritual wife doctrine and neglecting his family, which was handed over to the High Council to act upon. (see back)

18 April 1844 Robert D. Foster, Wilson Law, William Law and Jane Law, of Nauvoo were cut off from the church for "unchristianlike conduct."

20 Apr 1844 Emma went to St. Louis to purchase goods. She returns the 25th.

24 Apr 1844 HC 6:343 At the request of several men J.S. "gave them a history of the Laws' proceedings, in part, in trying to make a difficulty in my family."

25 Apr 1844 25th Excerpts poem.

26 Apr 1844 HC 6:345 ~~When Willard Richards Richards attempted xxxxxxx~~ Robert D. Foster ~~xxxxxx~~ warrant issued by J.S. on grounds he shook his fist in Willard Richards face saying "You are another damned black-hearted villain! You tried to seduce my wife on the boat, when she was going to New York and I can prove it; and the oath is out against you."

7 April 1844 HC 6:346: "Elder Hiram Smith arrived from Liverpool accompanied by one hundred and fifty immigrating Saints."

8 April 1844 HC 6:346-47 There was a meeting at Wilson Law's, near the saw-mill, of those who had been cut off from the Church, and their dupes. Several affidavits which they had taken against me and others were read. William Law, Wilson Law, Austin A. Cowles, John Scott, Sen., Francis M. Higbee, Robert D. Foster, and Robert Pierce were appointed a committee to visit the different families in the city, and see who would join the new church; *i. e.*, as they had decided that I was a fallen prophet, &c.; and they appointed William Law in my place, who chose Austin Cowles and Wilson Law as his counselors. Robert D. Foster and Francis M. Higbee to be two of the Twelve Apostles, &c., &c., as report says.

29 Apr 1844 Wilson and William Law suspended from office in Nauvoo Legion to await a court-martial for "ungentlemanly conduct, &c."

30 Apr 1844 A complaint was commenced against William and Wilson Law in the Masonic Lodge, &c.

7 May 1844 A opposition printing press arrives at Dr. Foster's.

9 May 1844 Wilson Law cashiered from Major-General of Nauvoo Legion. Surgeon-Gen. Robert D. Foster cashiered next day.

10 May 1844 Prospectus of Nauvoo Expositor distrubuted among the people. (see back)

12 May 1844 Hyrum Smith received an anonymous letter "supposed to have been written by Joseph H. Jackson, threatening his life, and calling upon him to make his peace with God for he would soon have to die."

In a speech from the stand J.S. said: HC 6:365 "I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world."

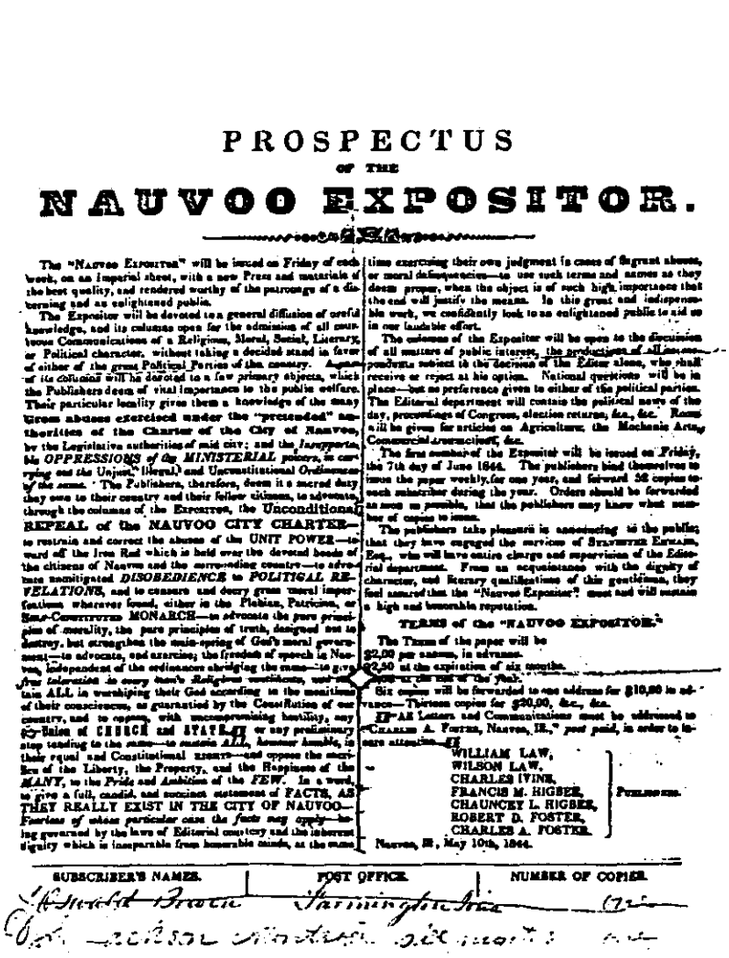
13 May 1844 William Law had been contacted by Hyrum Smith in March and Almon W. Babbitt in April requesting a reconciliation. Law would not come back into the Church until polygamy was done away with. On this date Sidney Rigdon went to Law's house "fully authorized to negotiate terms of peace." This was probably an attempt to soften the publication of the "Prospectus"

> I told him that if they wanted peace they could have it on the following conditions, That Joseph Smith would acknowledge publicly that he had taught and practised the doctrine of plurality of wives, that he brought a revelation supporting the doctrine, and that he should own the whole system (revelation and all) to be from Hell.[93]

Sidney Rigdon admitted that he was not authorized "to go so far" and could only promise the Laws a restoration of their membership.

The question that had plagued William Law was how far to push his denunciation of polygamy. Seeing no hope of a reconciliation, William resolved to save the Church from error by exposing the leviathan to the Nauvoo populace.[94] He seized upon his "damning evidence," and in late May and early June 1844 he legally charged Joseph Smith with adultery and publicized the nature of the Prophet's polygamous teachings and practices in the pages of the *Nauvoo Expositor*.[95] But William Law badly misjudged the mentality of the Mormon people. He had not recognized their corporate solidarity or the tremendous love and support extended to Joseph Smith as the Lord's mouthpiece.[96] Much to his dismay, his open attack on the Church leader further alienated him and labeled him as a bitter enemy of the Restoration.

The destruction of the *Nauvoo Expositor* provided the malcontents their first hard evidence with which to condemn Joseph Smith for illegal acts. It was during his detention at Carthage, on a



PROSPECTUS
OF THE
NAUVOO EXPOSITOR.

The "Nauvoo Expositor" will be issued on Friday of each week, on an Imperial sheet, with a new Press and materials of the best quality, and rendered worthy of the patronage of a discerning and an enlightened public.

The Expositor will be devoted to a general diffusion of useful knowledge, and its columns open for the admission of all courteous Communications of a Religious, Moral, Social, Literary, or Political character, without taking a decided stand in favor of either of the great Political Parties of the country. A portion of its columns will be devoted to a few primary objects, which the Publishers deem of vital importance to the public welfare. Their particular locality gives them a knowledge of the many gross abuses exercised under the "pretended" authorities of the Charter of the City of Nauvoo, by the Legislative authorities of said city; and the *Inexpressible OPPRESSIONS of the MINISTERIAL powers*, in carrying out the Unjust, Illegal, and Unconstitutional *Ordinances* of the same. The Publishers, therefore, deem it a sacred duty they owe to their country and their fellow citizens, to advocate, through the columns of the Expositor, the Unconditional REPEAL of the NAUVOO CITY CHARTER—to restrain and correct the abuses of the UNIT POWER—to ward off the Iron Rod which is held over the devoted heads of the citizens of Nauvoo and the surrounding country—to advocate unmitigated *DISOBEDIENCE* to *POLITICAL REVELATIONS*, and to censure and decry gross moral imperfections wherever found, either in the Plebian, Patrician, or Self-Constituted MONARCH—to advocate the pure principles of morality, the pure principles of truth, dangered not to destroy, but strengthen the main-spring of God's moral government—to advocate, and exercise, the freedom of speech in Nauvoo, independent of the ordinances abridging the same—to give *free toleration to every man's Religious* sentiments, and maintain ALL in worshiping their God according to the sanctions of their consciences, as guaranted by the Constitution of our country, and to oppose, with uncompromising hostility, any Union of CHURCH and STATE, or any preliminary step tending to the same—to sustain *ALL*, however humble, in their equal and Constitutional RIGHTS—and oppose the sacrifice of the Liberty, the Property, and the Happiness of the *MANY*, to the *Pride* and *Ambition* of the *FEW*. In a word, to give a full, candid, and succinct statement of FACTS, AS THEY REALLY EXIST IN THE CITY OF NAUVOO—Fearless of odious *particular* cases the *facts may apply*—being governed by the laws of Editorial courtesy and the inherent dignity which is inseparable from honorable minds, at the same time exercising their own judgment in cases of flagrant abuses, or moral delinquencies—to use such terms and names as they deem proper, when the object is of such high importance that the end will justify the means. In this great and indispensable work, we confidently look to an enlightened public to aid us in our laudable effort.

The columns of the Expositor will be open to the discussion of all matters of public interest, the productions of all communications subject to the decision of the Editor alone, who shall receive or reject at his option. National questions will be in place—but no preference given to either of the political parties. The Editorial department will contain the political news of the day, proceedings of Congress, election returns, &c., &c. Room will be given for articles on Agriculture, the Mechanic Arts, Commercial transactions, &c.

The first number of the Expositor will be issued on Friday, the 7th day of June 1844. The publishers bind themselves to issue the paper weekly, for one year, and forward 26 copies to each subscriber during the year. Orders should be forwarded as soon as possible, that the publishers may know what number of copies to issue.

The publishers take pleasure in announcing to the public that they have engaged the services of Sylvester Emmin, Esq., who will have entire charge and supervision of the Editorial department. From an acquaintance with the dignity of character, and literary qualifications of this gentleman, they feel assured that the "Nauvoo Expositor" must and will sustain a high and honorable reputation.

TERMS of the "NAUVOO EXPOSITOR."

The Terms of the paper will be
$2,00 per annum, in advance.
$2,50 at the expiration of six months.
$3,00 at the end of the Year.

Six copies will be forwarded to one address for $10,00 in advance—Thirteen copies for $20,00, &c., &c.

☞All Letters and Communications must be addressed to "Charles A. Foster, Nauvoo, Ill.," *post paid*, in order to insure attention.☜

WILLIAM LAW,
WILSON LAW,
CHARLES IVINS,
FRANCIS M. HIGBEE,
CHAUNCEY L. HIGBEE,
ROBERT D. FOSTER,
CHARLES A. FOSTER.
} Publishers.

Nauvoo, Ill., May 10th, 1844.

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"Prospectus of the *Nauvoo Expositor*"

69

Sept 1844

✶158 Hyrum Smith in April 1844 claimed that God did not reveal this order until after Jerusha died. (In fact, based on what he said, the concept of eternal marriage was not taught to him until after the concept of proxy ordinance work was announced 15 August 1840.) Hyrum said that when his brother Joseph mentioned the possibility that he could be sealed to his first wife by proxy he was immediately concerned about the eternal relationship he would have with his second wife, Mary Fielding. Joseph's announcement that she too could be sealed to him was rejected: "I would not bear it," Hyrum was later quoted as saying (Hyrum Smith, Address, 8 April 1844, Thomas Bullock Report, Church Archives; and, Brigham Young, Address, 8 October 1866, Church Archives).

[95]The "Prospectus" of the *Nauvoo Expositor* informed its readers that the forthcoming weekly would advocate the repeal of the Nauvoo Charter, seek the separation of church and state, champion pure principles of morality, and decry political revelation and unit power. In summary, the columns of the new paper would "give a full, candid, and succinct statement of FACTS, AS THEY REALLY EXIST IN THE CITY OF NAUVOO—*Fearless of whose particular case the facts may apply*."

[96]Diary of William Law, 13 May 1844.

[97]The *Nauvoo Expositor*, 7 June 1844, p. 1, claimed that "many of us have sought a reformation in the church . . . but our petitions were treated with contempt." As early as 3 April 1844 the *Warsaw Signal* announced the rupture between Joseph Smith and William Law: "It is said . . . that a difficulty originated some time since between the Prophet and some of his most conspicuous followers, in relation to the doctrine of spiritual wives" (under date given).

[98]Despite his position of power and prestige, William Law (and his cohorts) failed to exert a significant force against Joseph Smith among the masses at Nauvoo. It was with the non-Mormon community that the malcontents found a listening ear. As the Prophet said on 10 June 1844, "[This] is a paper (Nauvoo Expositor) that is exciting our enemies abroad" (*Nauvoo Neighbor*, Extra, 17 June 1844). The indictment (mentioned above) was based on the sworn testimony of William and Wilson Law and was filed in Hancock County Circuit Court on 23 May 1844. It charged Joseph Smith with having lived with Maria Lawrence "in an open state of adultery" from 12 October 1843 to 23 May 1844. The single issue of the obnoxious *Nauvoo Expositor* was dated 7 June 1844. William Law claimed that in addition to the copies of the *Expositor* that were distributed in Nauvoo, as many as five hundred copies were mailed out of the city: "This day the Nauvoo Expositor goes forth to the world, rich with facts, such expositions as make the guilty tremble and rage. . . . 1000 Sheets were struck and five hundred mailed forthwith." (Diary of William Law, 7 June 1844.)

[99]On this point see David Brion Davis, *Antebellum American Culture: An Interpretive Anthology* (Lexington, Mass.: D. C. Heath and Co., 1979), pp. 222-24.

18 May 1844 Francis M. Higbee, Austin Cowles cut off from the Church for "apostasy." (on back)

23 May 1844 Laws document charging Joseph Smith with adultery (see above).

25 May 1844 Edward Hunter, William Marks (Grand jury members), Marshal John P. Greene and Almon W. Babbitt told J.S. that there were two indictments against him "one charging me with false swearing on the testimony of Joseph H. Jackson and Robert D. Foster, and one charging me with polygamy, or something else, on the testimony of William Law, that I had told him so!"

26 May 1844

[was appointed by my friends.]

Sunday, 26.—**At 10 a. m. I preached at the Stand. The following synopsis was reported by Mr. Thos. Bullock, clerk of the steamer, *Maid of Iowa*.**

HC 6: 606-14

Address of the Prophet—His Testimony Against the Dissenters at Nauvoo.

President Joseph Smith read the 11th Chap. II Corinthians. My object is to let you know that I am right here on the spot where I intend to stay. I, like Paul, have been in perils, and oftener than anyone in this generation. As Paul boasted, I have suffered more than Paul did. I should be like a fish out of water, if I were out of persecutions. Perhaps my brethren think it requires all this to keep me humble. The Lord has constituted me so curiously that I glory in persecution. I am not nearly so humble as if I were not persecuted. If oppression will make a wise man mad, much more a fool. If they want a beardless boy to whip all the world, I will get on the top of a mountain and crow like a rooster: I shall always beat them. When facts are proved, truth and innocence will prevail at last. My enemies are no philosophers: they think that when they have my spoke under, they will keep me down; but for the fools, I will hold on and fly over them.

God is in the still small voice. In all these affidavits, indictments, it is all of the devil—all corruption. Come on! ye prosecutors! ye false swearers! All hell, boil over! Ye burning mountains, roll down your lava! for I will come out on the top at last. I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet. You know my daily walk and conversation. I am in the bosom of a virtuous and good people. How I do love to hear the wolves howl! When they can get rid of me, the devil will also go. For the last three years I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ: they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where I have been, and what I have said; therefore my enemies cannot charge me with any day, time, or place, but what I have written testimony to prove my actions; and my enemies cannot prove anything against me. They have got wonderful things in the land of Ham. I think the grand jury have strained at a gnat and swallowed the camel.

[I Sir, ...]

kingdom of God

Quincy Whig 22 May 1844 responded: "We think these Mormon missionaries are laboring under a mistake in one particular. It is not so much the particula r doctrines, which Smith uphonds and practices, however abominable they may be in themselves, that our citizens care about--as it is the anti-republican nature of the organization, over which he has almost supreme control--and which is trained and disciplied to act in accordance with his own selfish will. The spectacle presented in Smith's case--of a civil, ecclesiastical and military leader, united in one and the same person, with power over life and liberty, can never find favor in the minds of sound and thinking republicans."

Politicians in America opposed Utah's entry into the union until they were assured that the Mormons were entering the mainstream of American democratic politics. The weapon they used to creat the necessary support for their measures was Mormon polygyny.

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. The Lord knows I do not care how many churches are in the world. As many as believe me, may. If the doctrine that I preach is true, the tree must be good. I have prophesied things that have come to pass, and can still.

Inasmuch as there is a new church, this must be old, and of course we ought to be set down as orthodox. From henceforth let all the churches now no longer persecute orthodoxy. I never built upon any other man's ground. I never told the old Catholic that he was a fallen true prophet God knows, then, that the charges against me are false.

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 him 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 testified

under oath that he was my friend, and not the "Brutus." There was a cogitation who was the "Brutus." I had not prophesied against William Law. 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.

Dr. Goforth was invited into the Laws' clique, and Dr. Foster and the clique were dissatisfied with that document, 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.

Jackson has committed murder, robbery, and perjury; and I can prove it by half-a-dozen witnesses. Jackson got up and said—"By God, he is innocent," and now swears that I am guilty. He threatened my life.

There is another Law, not the prophet, who was cashiered for dishonesty and robbing the government. Wilson Law also swears that I told him I was guilty of adultery. Brother Jonathan Dunham can swear to the contrary. I have been chained. I have rattled chains before in a dungeon for the truth's sake. I am innocent of all these charges, and you can bear witness of my innocence, for you know me yourselves.

When I love the poor, I ask no favors of the rich. I can go to the cross—I can lay down my life; but don't forsake me. I want the friendship of my brethren.—Let us teach the things of Jesus Christ. Pride goes before destruction, and a haughty spirit before a downfall.

Be meek and lowly, upright and pure; render good for evil. If you bring on yourselves your own destruction, I will complain. It is not right for a man to bear down his neck to the oppressor always. Be humble and patient in all circumstances of life; we shall then triumph more gloriously. What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one.

I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers. I labored with these apostates myself until I was out of all manner of patience; and then I sent my brother Hyrum, whom they virtually kicked out of doors.

I then sent Mr. Backenstos, when they declared that they were my enemies. I told Mr. Backenstos that he might tell the Laws, if they had any cause against me I would go before the Church, and confess it

of very great importance. In a letter, dated at Shabbona, DeKalb County, Illinois, October 23, 1859, and addressed to Isaac Sheen, he says:

About the first of June, 1844 (situated as I was at that time, being the Presiding Elder of the Stake at Nauvoo, and by appointment the Presiding Officer of the High Council), I had a very good opportunity to know the affairs of the Church, and my convictions at that time were, that the Church in a great measure had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the Church. I prayed earnestly to my Heavenly Father to show me something in regard to it, when I was wrapt in vision, and it was shown me by the Spirit, that the top or branches had overcome the root, in sin and wickedness, and the only way to cleanse and purify it was, to disorganize it, and in due time, the Lord would reorganize it again. There were many things suggested to my mind, but the lapse of time has erased them from my memory. A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the Church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the Church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the Church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies.

~~20 May 1844~~ J.S. resigns from post office.
June 1844 See notes to Sheen (back of #1)

4 June 1844 J.S. appointed guardian of Maria/Sarah Lawrence. HC: 6:427 "I was in council with Elders John Taylor, Hyrum Smith, Willard Richards, Almon W. Babbitt, Lucien Woodworth, and William W. Phelps on the propriety of prosecuting the Laws and Fosters for perjury, slander, &c. Counseled Taylor to go on with the prosecution in behalf of Maria Lawrence. I concluded to go to Quincy with Taylor, and give up my bonds of guardianship as administrator of the Lawrence estate."

7 June xxx 1844 Foster had been making overtures that he was interested in coming back into the Church. He wanted a private meeting with J.S. but the later refused and a heated argument between the two arose. Foster charged in a letter of this date: "You have trampled upon every thing we hold dear and sacred. You have set all law at defiance, and profaned the name of the Most High to carry out your damnable purposes." (letter in Smith collection). HC 6:430 refers to Joseph receiving the letter "saucy and insulting."

Expositor published. (8 June 1844)--In city council Smith referred "to a writing from Dr. Goforth, showing that the Laws presented the communication from the Female Relief Society in the Nauvoo Neighbor to Dr. Goforth, as the bone of (over)

10 June 1844 Nauvoo city council passes law concerning libels. Nauvoo Expositor destroyed in the evening.

~~14 June 1844~~ (See back)

14 June 1844

NAUVOO, June 14, 1844.

His Excellency Thomas Ford:

SIR.—I write you this morning, briefly, to inform you of the facts relative to the removal of the press and fixtures of the *Nauvoo Expositor* as a nuisance.

The 8th and 10th instant were spent by the City Council of Nauvoo in receiving testimony concerning the character of the *Expositor*, and the character and designs of the proprietors.

In the investigation it appeared evident to the council that the proprietors were a set of unprincipled, lawless debauchers, counterfeiters, bogus-makers, gamblers, peace-disturbers, and that the grand object of said proprietors was to destroy our constitutional rights and chartered privileges. To overthrow all good and wholesome regulations in society, to strengthen themselves against the municipality, to fortify themselves against the Church of which I am a member, and destroy all our religious rights and privileges by libels, slanders, falsehoods, perjury, &c., and sticking at no corruption to accomplish their hellish purposes; and that said paper of itself was libelous of the deepest dye, and very

injurious as a vehicle of defamation, tending to corrupt the morals and disturb the peace, tranquility and happiness of the whole community, and especially that of Nauvoo.

After a long and patient investigation, of the *Expositor* and the character and design of its proprietors, the constitution, the charter, (see Addenda to Nauvoo Charter from the Springfield Charter, sec. 7) and all the best authorities on the subject; (See Chitty's Blackstone Bk. iii: v, and n., &c., &c.) the City Council decided that it was necessary for the "peace, benefit, good order and regulations" of said city, "and for the protection of property," and for "the happiness and prosperity of the citizens of Nauvoo," that said *Expositor* should be removed, and declaring said *Expositor* a nuisance ordered the Mayor to cause them to be removed without delay; which order was committed to the Marshal by due process, and by him executed the same day, by removing the paper, press and fixtures into the streets and burning the same; all which was done without riot, noise, tumult or confusion, as has already been proved before the municipality of the city; and the particulars of the whole transaction may be expected in our next *Nauvoo Neighbor*.

I send you this hasty sketch that your Excellency may be aware of the lying reports that are now being circulated by our enemies that there has been a "mob at Nauvoo," and "blood and thunder," and "swearing that two men were killed," &c., &c., as we hear from abroad, are false—false as Satan himself could invent, and that nothing has been transacted here but what has been in perfect accordance with the strictest principles of law and good order on the part of the authorities of this city; and if your Excellency is not satisfied, and shall not be satisfied after reading the whole proceedings which will be forthcoming soon, and shall demand an investigation of our municipality before Judge Pope, or any legal tribunal at the Capitol, you have only to write your wishes, and we will be forthcoming. We will not trouble you to fill a writ or send an officer for us.

I remain, as ever, a friend of truth, good order, and your Excellency's humble servant,

JOSEPH SMITH.

contention, and said ~~thexNa~~ if God ever spake by any man, it will not be five years before this city is in ashes and we in our graves, unless we go to Oregon, California or some other place, . . . All the sorrow he ever had in his family in this city has arisen through the influence of William Law. (Hc 6:438). p. 441 Smith adds, after displaying the Nauvoo Expositor, "They make it a criminality for a man to have a wife on the earth while he has one in heaven, according to the keys of the Holy Priesthood; and he then read a statement of William Law's from the Expositor, where the truth of God was transformed into a lie concerning this thing. He then read several statements of Austin Cowles in the Expositor concerning a private interview, and said he never had any private conversations with Austin Cowles on these subjects; that he preached on the stand from the Bible, ~~wh~~owing the order in ancient days."

p. 442 of same speech above "Councilor Hyrum Smith proceeded to sh~~ow~~ the falsehood of Austin Cowles in the Expositor, in relation to the revelation referred to.

Mayor said he had never preached the revelation in private; but he had public. Had not taught to the anointed in the Church in private, which statement many present confirmed; that on inquiring concerning the passage on the resurrection concerning "they ~~a~~either marrry nor are given in marriage," &c., he received for answer, "Man ~~i~~s this life must ma~~yy~~ry in view of eternity, otherwise they must remain as angels, or be single in heaven," which was the doctrine 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 ~~n~~uisance."

Wednesday 12th. [June 1844] ... P.M. at Prest Js recording Saunders Died at 1 $\frac{1}{2}$ o clock David Bettisworth a constable from Carthage came with a writ for Joseph, Hyrum, Phelps, Jno Taylor, S. Bennett and a number of others for riot, in breaking the press of the Nauvoo Expositor. After the officer got through reading the writ, Joseph referred him to this clause in the writ "before me or some other justice of the peace of said County" saying we are ready to go to trial before Esqr Johnson, for that was their privilege allowed by the Statute. The man said he should take them before Morrison the man who issued the writ and seemed very wrathy- Joseph asked him if he intended to break the law, for he knew the privilege of the prisoners and they should have it. Joseph called upon all present to witness that he then offered himself (Hyrum did the same) to go forthwith before the nearest justice of the peace, and also called upon them to witness whether the officer broke the law. Joseph [indecip.] a write of Habeas Corpus which was taken out and served on Bettisworth. 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 Wm Law & a man with him - showing them what we believed on sealing of the covenant- that Law wanted to be sealed & J. told him he was forbid - which begun the hard feelings. He talked about 2 hours, then J. came in & told about Jackson. About 5 the court assembled in the 70s Hall- much testimony was brought to the point & the Court discharged J. from the writ & assessed the costs to F.M. Higbee the complainant.

Monday 17th. A.M at Prest. J's wrote a letter for Hyrum to the Twelve requesting them to come home without delay.

16 June -44 Isaac Scott, writing from Nauvoo in June 16, 1844, stated:

"The elders will likely tell you a different tale from what I shall as they are POSITIVELY INSTRUCTED TO DENY these things abroad. But it matters not to us what they say; our object is to state to you the truth, for we do not want to be guilty of deceiving any one. We will now give you a correct statement of the doctrines that are taught and practised in the Church according to our own knowledge. We will mention three in particular.

"A plurality of Gods. A PLURALITY OF LIVING WIVES. And unconditional sealing up to eternal life against ALL sins save the shedding of innocent blood or consenting thereunto. These with many other things are taught by Joseph, which we consider are odious and doctrines of devils.

. . .

"Joseph had a revelation last summer purporting to be from the Lord, allowing the saints the privilege of having TEN LIVING WIVES AT ONE TIME, I mean certain conspicuous characters among them. They do not content themselves with young women, BUT HAVE SEDUCED MARRIED WOMEN. I BELIEVE HUNDREDS HAVE BEEN DECEIVED." (Letter by Isaac Scott, quoted in Among the Mormons, edited by W. Mulder & A.R. Mortensen. 1958. pp. 143-144)

17 June 1844

And I issued the following:

PROCLAMATION.

MAYOR'S OFFICE, NAUVOO, June 16th, 1844.

As there are a number of statements in circulation which have for their object the injury of the Latter-day Saints, all of which are false and prompted by black-hearted villains, I therefore deem it my duty to disabuse the public mind in regard to them, and to give a plain statement of facts which have taken place in the city within a few days past, and which have brought upon us the displeasure of the unprincipled and the uninformed, and seems to afford an opportunity to our enemies to unite and arouse themselves to mob. And already they have commenced their hellish operations by driving a few defenseless "Mormons" from their houses and homes in the vicinity of Warsaw and Carthage.

A short time since a press was started in this city which had for its object the destruction of the institutions of the city, both civil and religious. Its proprietors are a set of unprincipled scoundrels, who attempted in every possible way to defame the character of the most virtuous of our community, and change our peaceful and prosperous city into a place as evil and polluted as their own black hearts. To rid the city of a paper so filthy and pestilential as this became the duty of every good citizen who loves good order and morality. A complaint was made before the City Council, and after a full and impartial investigation it was voted (without one dissenting voice) a public nuisance, and to be immediately destroyed. The peace and happiness of the place demanded it, the virtue of our wives and daughters demanded it, and our consciences demanded it at our hands as conservators of the public peace.

That we acted right in this matter we have the assurance of one of the ablest expounders of the laws of England, namely, Blackstone, the Constitution of the state of Illinois, and our own chartered rights.

If, then, our charter gives us the power to decide what shall be a nuisance, and cause it to be removed, where is the offense? What law is violated? If, then, no law has been violated, why this ridiculous excitement and bandying with lawless ruffians to destroy the happiness of a people whose religious motto is "Peace and good will toward all men?"

Our city is infested with a set of blacklegs, counterfeiters and debauchers, and that the proprietors of this press were of that class the minutes of the Municipal Court fully testify, and in ridding our young and flourishing city of such characters we are abused by not only villainous demagogues, but by some who from their station and influence

in society, ought rather to raise than repress the standard of human excellence.

We have no disturbance nor excitement among us, save what is made by the thousand-and-one idle rumors afloat in the country. Everyone is protected in his person and property, and but few cities of a population of twenty thousand people, in the United States, have less of dissipation or vice of any kind than the city of Nauvoo.

Of the correctness of our conduct in this affair, we appeal to every high court in the state, and to its ordeal we are willing to appear at any time that his Excellency, Governor Ford, shall please call us before it. I therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless not to be precipitate in any interference in our affairs; for, as sure as there is a God in Israel, we shall ride triumphant over all oppression.

JOSEPH SMITH, Mayor.

17 June 1844 J.S. and others arrested for rioting in "destroying the Nauvoo Expositor press." Released later that afternoon after a hearing before Daniel H. Wells.

18 June 1844 J.S. declares martial law.

19 June 1844 Letter in Nauvoo Neighbor: "Councillor, H. Smith, . . . referred to the revelation, read to the High Council of the Church, which has caused so much talk about a multiplicity of wives; that said revelation was in answer to a question concerning things which transpired in former days, and had no reference to the present time." On the following page Joseph Smith then "read several statements of Austin Cowles in the Expositor concerning a private interview, and said he never had any private conversation with Austin Cowles on these subjects--that he preached on the stand from the Bible, shewing the order in ancient days, having nothing to do with [t] he present times." (see back)

On the same page "Councillor H. Smith proceeded to whow the falsehood of Austin Cowles in the 'Expositor,' in relation to the revelation referred to, that it was in reference to former days, and not the present times as related by Cowles."

20 June 1844 J.S. advised Hyrum to take his family on the next steamboat and go to Cincinnati. He replied "Joseph, I can't leave you." J. rapliedd, "I wish I could get Hyrum out of the way, so that he may live to avenge my blood, and I will stay with you and see it out."

21 June 1844 Ford letter to Mayor and City council asking for a "well-informed and discreet persons, who will be capable of laying before me your version of the matter, and of receiving from me such explanations and resolutions as may be determined on."

22 June 1844 Smith letter to Ford invinting the Governor to Come to Nauvoo and investigate conditions there.

Ford sent a letter to Smith guaranteeing "the safety of all such persons as may thus be brought to this place from Nauvoo either for trial or as witnesses for the accused.

Letter from Gov. Thomas Ford (June 22, 1844) to Mayor and Council of the City of Nauvoo.

"The material facts to be noticed are that a newspaper called "the Nauvoo Expositor" was established in Nauvoo, that this newspaper was deemed offensive to the people of that city that the common council without notice or process to the owners, entered into a trial and heard statements not under oath, and evidence which was under oath in relation to the character of that paper; and in relation to the character conduct and designs of the owners & editors of the press; that upon hearing such statements and evidence the common council passed an ordinance or resolution, declaring said press & paper to be a public nuisance; and ordered the same to be abated as such; that a writ was issued by the Mayor to the Marshall of the city for that purpose; that a military order was issued at the same time, by the Mayor, who is also Lieutenant General of the Nauvoo Legion, to the Major General in command of that Legion, for a force sufficient to ensure that execution of the writ aforesaid.

.....I now express to you my opinion that your conduct in the destruction of the press was a very gross outrage upon the laws and the liberties of the people. It may have been full of libels, but this did not authorize you to destroy it. There are many newspapers in this state which have been wrongfully abusing me for more than a year, and yet such is my regard for the liberty of the press and the rights of a free people in a Republican Government that I would shed the last drop of my blood to protect those presses from any

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You have violated the constitution, in at least four particulars you have violated that part of it which declares that the printing presses shall be free being responsible for the abuse thereof and that the truth may be given in evidence. This article of the constitution contemplates that the proprietors of a libelous press may be sued for private damages or may be indicted criminally; and that upon trial they should have a right to give the truth in evidence. In this case the proprietors had no notice of the proceeding. The constitution also provides that the people shall be protected against unreasonable searches or seizures of their property; and "that no man shall be deprived of life liberty or property; except by the judgement of his peers" (which means a jury trial) "and the laws of the land"; which means due process of law and notice to the accused. You have also violated the constitution and your own character in this. Your council which has no judicial power and can only pass ordinances of a general nature, have undertaken to pass judgement as a court,

Nauvoo Neighbor Extra 17 June 1844

Hyrum Smith "Referred to the revelation read to the High Council of the Church, which has caused so much talk about a multiplicity of wives; that said Revelation was in answer to a question concerning things which transpired in former days, and had no reference to the present time. That when sick, Wm. Law, confessed to him that he had been 'guilty of adultery,' and 'was not fit to live,' and had 'sinned against his own soul,'

"Mayor referred to a writing from Dr. Goforth, showing that the Laws presented the communication from the 'Female Relief Society' in the Nauvoo Neighbor, to Dr. Goforth, as the bone of contention, and said, if God ever spake by any man, it will not be five years before this city does is in ashes and we in our graves, unless we go to Oregon, California, or some other place, if the city does not put down every thing which tends to mobocracy, and put down their murderers, bogus makers and scoundrels, all the sorrow he ever had in his family has arisen through the influence of Wm. Law.

Councillor C.H. Smith proceeded to show the falsehood of Austin Cowles in the "Expositor," in relation to the revelation referred to, that it was in reference to former days and not the present time as related by Cowles.

Mayor said he had never preached the revelation 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 the principle and was willing for one to subscribe his name, to declare the "Expositor' and whole establishment a nuisance."

Letter: Joseph Smith to Governor Ford—Defending the action of the City Council in the "Expositor" Affair.

NAUVOO, June 22nd, 1844, 12 o'clock p. m.

To His Excellency, Thomas Ford:

SIR.—Yours of this date is received by Messrs. Taylor and Bernhisel. A part of the same delegation, Mr. Woodworth, who was detained yesterday, started for Carthage at 12 noon, this date, who, we perceive, had not arrived at your last date. Some documents conveyed by him would tend to counteract some of the views expressed in your Excellency's communication, and we feel confident, if all the facts could be before your Excellency, you would have come to different conclusions.

Our "insisting to be accountable only before our own Municipal Court," is totally incorrect. We plead a *habeas corpus* as a last resort to save us from being thrown into the power of the mobocrats, who were then threatening us with death, and it was with great reluctance we went before the Municipal Court, on account of the prejudice which might arise in the minds of the unbiased; and we did not petition for a *habeas corpus* until we had told the constable that on our lives we dare not go to Carthage for trial, and plead with him to go before any county magistrate he pleased in our vicinity, (which occurrence is common in legal proceedings) and not a member of our society, so that our lives might be saved from the threats thus already issued against us.

The press was declared a nuisance under the authority of the charter as written in 7th section of Addenda, the same as in the Springfield charter, so that if the act declaring the press a nuisance was unconstitutional, we cannot see how it is that the charter itself is not unconstitutional: and if we have erred in judgment, it is an official act, and belongs to the Supreme Court to correct it, and assess damages *versus* the city to restore property abated as a nuisance. If we have erred in this thing, we have done it in good company, for Blackstone on "Wrongs," asserts the doctrine that scurrilous prints may be abated as nuisances.

As to martial law, we truly say that we were obliged to call out the forces to protect our lives; and the Constitution guarantees to every man that privilege; and our measures were active and efficient, as the necessity of the case required; but the city is and has been continually under the special direction of the marshal all the time. No person, to our knowledge, has been arrested only for violation of the peace, and those some of our own citizens, all of whom we believe are now discharged. And if any property has been taken for public benefit without a compensation, or against the will of the owner, it has been done without our knowledge or consent, and when shown shall be corrected, if the people will permit us to resume our usual labors.

If we "have committed a gross outrage upon the laws and liberties of the people," as your Excellency represents, we are ready to correct that outrage when the testimony is forthcoming. All men are bound to act in their sphere on their own judgment, and it would be quite impossible for us to know what your Excellency's judgment would have been in the case referred to; consequently acted on our own and according to our best judgment, after having taken able counsel in the case. If we have erred, we again say we will make all right if we can have the privilege.

"The Constitution also provides that the people shall be protected against all unreasonable search and seizure." True. The doctrine we believe most fully, and have acted upon it; but we do not believe it unreasonable to search so far as it is necessary to protect life and property from destruction.

We do not believe in the "union of legislative and judicial power," and we have not so understood the action of the case in question.

Whatever power we have exercised in the *habeas corpus* has been done in accordance with the letter of the charter and Constitution as we confidently understood them, and that, too, with the ablest counsel; but if it be so that we have erred in this thing, let the Supreme Court correct the evil. We have never gone contrary to constitutional law, so far as we have been able to learn it. If lawyers have belied their profession to abuse us, the evil be on their heads.

You have intimated that no press has been abated as a nuisance in the United States. We refer your Excellency to Humphrey *versus* Press in Ohio, who abated the press by his own arm for libel, and the courts decided on prosecution no cause of action. And we do know that it is common for police in Boston, New York, &c., to destroy scurrilous prints: and we think the loss of character by libel and the loss of life by mobocratic prints to be a greater loss than a little property, all of which, life alone excepted, we have sustained, brought upon us by the most unprincipled outlaws, gamblers, counterfeiters, and such characters as have been standing by me, and probably are now standing around your Excellency—namely, those men who have brought these evils upon us.

We have no knowledge of men's being sworn to pass our city. And upon receipt of your last message the Legion was disbanded and the city left to your Excellency's disposal.

How it could be possible for us now to be tried constitutionally by the same magistrate who first issued the writ at Carthage we cannot see, for the Constitution expressly says no man shall twice be put in jeopardy of life and limb for the same offense; and all you refer to, have been since the issuance of the *habeas corpus*, complied with for the same offense, and trial before Daniel H. Wells, justice of the peace for Hancock county, and, after a full investigation, were discharged. But, notwithstanding this, we would not hesitate to stand another trial according to your Excellency's wish, were it not that we are confident our lives would be in danger. We dare not come. Writs, we are assured, are issued against us in various parts of the country. For what? To drag us from place to place, from court to court, across the creeks and prairies, till some bloodthirsty villain could find his opportunity to shoot us. We dare not come, though your Excellency promises protection. Yet, at the same time, you have expressed fears that you could not control the mob, in which case we are left to the mercy of the merciless. Sir, we dare not come, for our lives would be in danger, and we are guilty of no crime.

You say, "It will be against orders to be accompanied by others, if we come to trial." This we have been obliged to act upon in Missouri; and when our witnesses were sent for by the court, (as your honor promises to do) they were thrust into prison, and we left without witnesses. Sir, you must not blame us, for "a burnt child dreads the fire." And although your Excellency might be well-disposed in the matter, the appearance of the mob forbids our coming. We dare not do it.

We have been advised by legal and high-minded gentlemen from abroad, who came on the boat this evening to lay our grievances before the Federal Government, as the appearance of things is not only treasonable against us, but against the state on the part of Missouri, unless the same has been requested of Governor Ford by the Federal Government. And we suppose your Excellency is well aware by this time that the mass-meetings of the county declared utter extermination of the Mormons, and that the Legion was not called out until complaints were made to the Mayor, and the citizens were afraid of their lives, and losing their confidence in the authorities of the city, and that nothing on the part of the city authorities had been wanting, legally and judiciously, to allay excitement and restore peace. We shall leave the city forthwith to lay the facts before the General Government, and, as before stated, the city is left open and unprotected; and by everything that is sacred, we implore your Excellency to cause our helpless women and children to be protected from mob violence, and let not the blood of innocence cry to heaven against you. We again say, if anything wrong has been done on our part, and we know of nothing, we will make all things right if the Government will give us the opportunity. Disperse the mob, and secure to us our constitutional privileges, that our lives may not be endangered when on trial.

I remain most respectfully, your Excellency's humble servant,

JOSEPH SMITH,

Mayor, and Lieut.-Gen. N. L.

In the evening of the 22nd J. in discussion with Hyrum, Dr. Richards, J.T. and John M. Bernhisel determined to go to Washington and lay the matter before President Tyler. In ánterruption in the meeting was the occasion of the arrival of two men, one of who was a son of John C. Calhoun, who desired to meet the prophet. On the continuation of the meeting, Joseph determined that he would cross the river that night. He told Butler and Hodge to take the Maid of Iowa and put his and Hyrum's families on it and go down the Mississippi and up the Ohio river to Portsmouth, where they should hear from them.

Between 9-10 p.m. J., H., and W.R. waited on the banks of the river for a skiff. Joseph requested W.W. Phelps to come and then instructed him to take their families to Cincinnati by the second steamboat arriving at Nauvoo; and when there to commence petitioning the President of the United States and Congress for redress of grievances, and see if they would grant the Church liberty and equal rights. J. then said: "Go to our wives, and tell them what we have concluded to do, and learn their feelings on the subject; and tell Emma she has sufficient money wherewith to pay the expenses. If you ascertain by tomorrow morning that there is anything wrong, come over the river to Montrose, to the house of Captain John Killien, and there you will learn where we are."

About 2:00 A.M. they crossed the river in a ~~skiff~~ leaky skiff rowed by OPR.

23 June 1844 J.S. letter to Ford offering to "come to you at Carthage on the morrow, as early as shall be convenient for your posse to escort us into headquarters, provided we can have a fair trial, not be abused nor have my witnesses abused, and have all things done in due form of law, without partiality, and you may depend on my honor without the show of a great armed force to produce excitement in the minds of the timid." (HC 6:550).

27 June 1844 Smiths murdered.

22 July 1844

Aftermath: "The Church Is Now Divided"
(among the Mormons)

"THE COURSE THEY TOOK," wrote Isaac Scott of the prophet and his brother, "roused the indignation of saint and sinner that held sacred the laws and institutions of our country. I told them the morning after they done the deed it would cause them tears before their corn would silk, which came to pass." The disillusioned Scotts wrote home to New England expressions of the dismay and division which beset the Mormons after Joseph Smith's martyrdom. Sarah found her mother unswayed, while she herself felt the church had abandoned its first principles. She and her husband eventually joined one of the splinter groups under James J. Strang, who retired to Wisconsin as a new promised land and enjoyed a colorful but brief career as seer and revelator to a small flock who thought of themselves as original Mormons.

The following extracts are taken from the series of letters Isaac and Sarah Scott wrote to Sarah's parents in Sutton, Massachusetts, originally published in the New England Quarterly *for December, 1936. They are reprinted here with the permission of the* New England Quarterly.

I

Nauvoo, Illinois, July 22, 1844.

My Dear Father and Mother:

Having an opportunity to send to the East by the way of brother Eames, who expects to return in a few weeks, I thought I would improve it and send you a few lines. I suppose you received our letter and was somewhat prepared, when you heard of the dreadful murder of Joseph and Hyrum Smith in Carthage jail. Little did we think that an event like that would ever transpire. The Church believed that he would be acquitted as he had been on former occasions, and Joseph prophesied in the last *Neighbor* that was published before his death that they would come off victorious over them all, as sure as there was a God in Israel. Joseph also prophesied on the stand a year ago last conference that he could not be killed within five years from that time; that they could not kill him till the Temple would be completed, for that he had received an unconditional promise from the Almighty concerning his days, and he

set Earth and Hell at defiance; and then said, putting his hand on his head, they never could kill this Child. But now that he is killed some of the Church say that he said; unless he gave himself up. My husband was there at the time and says there was no conditions whatever, and many others testify to the same thing.

I suppose you have heard from Mr. Haven and Martha before this and have learned their mind concerning Joseph and Hyrum, but I can not help believing that had they been innocent, that the Lord would not have suffered them to fall by the hands of wicked murderers. I believe they would have been living men to-day, had they been willing for others to enjoy the same liberties they wish themselves.

The governor [Thomas Ford] visited Nauvoo the day that Joseph and Hyrum were killed and made a speech. He told the people of Nauvoo the burning of that press was arbitrary, unlawful, unconstitutional, and that they had hurt themselves more than ten presses could have injured them in ten years. . . .

Who the vile murderers were I suppose never will be known till the day when all flesh shall stand before God to answer for the deeds done in the body. Many of the Mormons lay it to the Missourians, others to the apostates, as they call them. If it is apostasy from Mormonism to come out against the doctrines of more Gods than one, more wives than one, and many other damnable heresies that they have taught, I hope and pray that I and all the rest of the Church may become apostates. . . .

Dear Mother: I have seen some sorrowful days since I left you and some happy ones. But I can tell you it is a sorrowful time here at present. Those that stood up for Joseph before his death are getting divided among themselves. . . .

August 9: Yesterday I attended a conference in Nauvoo. I suppose Martha will give you the particulars of it. The twelve were appointed to take charge of all the concerns of the Church both spiritual and temporal. Brigham Young said if he had been here, he wouldn't have consented to give Joseph up and he would be damned if he would give himself up to the law of the land. He would see them all in hell first; the Church [sic], and then he said he would see all Creation in Hell before he would. These statements are correct, and they needn't any [of them] attempt to deny them. If they do, they are ignorant of the matter or they are wilful liars. . . .

Sarah Scott

Letter from Sidney Rigdon to James M. Greig (Oct 13, 1844) Messenger and Advocate (Pittsburg, Oct 15, 1844) Vol 1

13 "It would seem almost impossible that there could be found a set of men and women, in this age of the world, with the revelations of God in their hands, who could invent and propogate doctrines so ruinous to society, so debasing and demoralising (sic) as the doctrine of a man having a plurality of wives; for it is the existence of this strange doctrine--worse than the strange fire offered on the altar, by corrupted Israel--that was at the root of all the evils which have followed, and are following in the church, the very mention, of which could not fail to redden the cheek of decency with a blush." .....Nothing can be plainer than that this abomination of leading silly woman astray, was to be a secret thing--carried on privately, and the exposure of it was to put a final stop to their wickedness. "But they shall proceed no further, for their folly shall be made manifest."

This secret working in matters of religion is, and always has been evidence of corruption. The saints always have been warned against the secret works of darkness; light and truth not only manifest themselves, but also make manifest the secret works of darkness. It is equally plain according to Paul, that no such thing could be carried on, however secretly it might be done, without detection. "For their folly SHALL be made manifest.
.....It is a fact, so well known, that the Twelve and their adherents have endeavored to carry on this spiritual wife business in secret, that I hadrly need mention it here, and have gone to the most seameful (sic) and desperate lengths to keep it from the public. First, insulting innocent females, and when they resented the insult, these monsters in human shape would assail their characters by lying, and perjuries, with a multitude of desperate men to help them to effect the ruin of those whom they had insulted, and all this to enable them to keep these coorrupt (sic) practices from the view of the world. I could being facts which can be established in any court of justice, in relation to these vile abominations practised (sic) under the garb of religion that would make humanity blush. No falsehood too great, and no perjury too daring, in order to conceal these heaven-daring abuses of manking."
.....How often have these men and their accomplices stood up before the congregation, and called God and all the holy Angels to witness, that there was no such doctrine taught in the church; and it has now come to light, by testimony which cannot be gainsaid, that at the time they thus dared heaven and insulted the world, they were living in the practice of these enormities; and there were multitudes of their followers in the congregation at the time who knew it. These things only tend to confirm the fact that the church of Jesus Christ of Latter Day Saints is the true church of God.

8 Nov 1844 William Clayton records "P.M. went to see Jane Hardman she prefers me for a Saviour to any one else,

15 Nov 1844 In times and Seasons under this date, p. 715 is a letter signed "An Old Man of Israel." John Taylor makes an editorial comment: "For the communication of an "Old Man In Israel," and the letter of Elder Addison Pratt from the islands of the Pacific, we bespeak a hearty welcome. They are genuine." The letter is as follows:

> "The saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the sham quotations of Sidney and his clique, 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 against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it."

17 Nov 1844 David Hyrum Smith born to Emma.

20 Nov 1844 William Clayton records: "P.M. went with Prest. Young to see sister Jane Hardman. Prest. Young blessed her with the blessings of the ever lasting covenant and she was sealed up to eternal life and to W.C. for time and for all eternity."

9 Dec 1844

Smith, p. 156

NOTICE!!!

After mature and candid deliberation I am fully and satisfactorily convinced that Mr. Sidney Rigdon's claims to the Presidency of The Church of Jesus Christ of Latter Day Saints, are not founded in Truth. I have been deceived by his specious pretenses, and now feel to warn every one over whom I have any influence to beware of him and his pretended visions and revelations. The Twelve are the proper persons to lead The Church. WILLIAM MARKS.

NAUVOO, Dec. 9, 1844.

After this, however, he left the Twelve and became a member of the Strangite faction, but, becoming dissatisfied, he subsequently renounced Strang and threw in his fortunes, for a time, with the Baneemyites under Charles B. Thompson. He next, with others, started an independent faction, but this soon went to pieces. As a last resort, he united with the Reorganized Church on June 11, 1859, and the year following assisted at the ordination of Joseph Smith to the First Presidency, to whom he later became First Counselor.

Having had ample opportunity to know what was going on in the inner circles at Nauvoo, his testimony is

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of very great importance. In a letter, dated at Shabbona, DeKalb County, Illinois, October 23, 1859, and addressed to Isaac Sheen, he says:

About the first of June, 1844 (situated as I was at that time, being the Presiding Elder of the Stake at Nauvoo, and by appointment the Presiding Officer of the High Council), I had a very good opportunity to know the affairs of the Church, and my convictions at that time were, that the Church in a great measure had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the Church. I prayed earnestly to my Heavenly Father to show me something in regard to it, when I was wrapt in vision, and it was shown me by the Spirit, that the top or branches had overcome the root, in sin and wickedness, and the only way to cleanse and purify it was, to disorganize it, and in due time, the Lord would reorganize it again. There were many things suggested to my mind, but the lapse of time has erased them from my memory. A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the Church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the Church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the Church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies.

Ehook, 158

Apostle Heman C. Smith, of the Reorganized Church, in his "The Truth Defended," pages 181, 182, says on the foregoing:

The purport of this testimony is:

1. That Joseph Smith declared it (polygamy) to be "a cursed doctrine."

2. That he would proclaim against it in the public congregation.

3. That he would prefer charges against those in transgression.

4. He instructed the President of the High Council to "sever them from the Church, unless they made ample satisfaction."

All this is commendable and a credit to Joseph and the church.

It is not very probable either, that Joseph Smith would publicly proclaim against a doctrine, and prefer charges against those practicing it, when he himself was practicing it, and it was known to those against whom he was proceeding.

Let the reader observe that Mr. Smith draws the above deductions wholly from the latter part of Marks' letter; they do not cover the whole. He has nothing to say about "the top or branches" overcoming "the root in sin and wickedness" or the "long time" in which polygamy had been tolerated (?) in a church of which Joseph was the Prophet, Priest and King and in a city of which he was Mayor, with a legion back of him of which he was Lieutenant-General. If Joseph Smith had power, on the 1st day of June,1844, to put down polygamy, did he not have the same power a "long time" before? If he was not a friend to this doctrine and practice, why did he tolerate (?) it so long, until it threatened the church with destruction and himself with death?

The deductions of Mr. Smith only about half explain the situation. The facts are that Joseph had come to see where he and the church were drifting, and to save both he made a show of repentance because of

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which he could with apparent consistency proceed against those who, like he himself had been, were in transgression. Marks was a man who never fell in with polygamy, and it was to him that the Prophet came with his confession, hoping thereby to save himself and the church from ruin.

In a letter to the *Zion's Harbinger and Baneemy's Organ* of July, 1853, Marks gives a slightly different version of his conversation with Joseph to that given in his letter to Isaac Sheen. He says:

During my administration in the Church I saw and heard of many things that was practiced and taught that I did not believe to be of God; but I continued to do and teach such principles as were plainly revealed, as the law of the Church, for I thought that pure and holy principles only would have a tendency to benefit mankind. Therefore when the doctrine of polygamy was introduced into the Church as a principle of exaltation, I took a decided stand against it; which stand rendered me quite unpopular, with many of the leading ones of the Church. I was also witness of the introduction (secretly) of a kingly form of government, in which Joseph suffered himself to be ordained a king, to reign over the house of Israel forever; which I could not conceive to be in accordance with the laws of the Church, but I did not oppose this move, thinking it none of my business.

Council of Fifty

Joseph, however, became convinced before his death that he had done wrong; for about three weeks before his death, I met him one morning in the street, and he said to me, "Bro. Marks, I have something to communicate to you," we retired to a byplace, and sat down together, when he said: "We are a ruined people." I asked how so? he said: "This doctrine of polygamy, or spiritual-wife system, that has been taught and practiced among us, will prove our destruction and overthrow. I have been deceived," said he, "in reference to its practice; it is wrong; it is a curse to mankind and we shall have to leave the United States soon, unless it can be put down, and its practice stopped in the Church. Now," said he, "Bro. Marks, you have not received this doctrine, and how glad I am. I want you to go into

the high council, and I will have charges preferred against all who practice this doctrine: and I want you to try them by the laws of the Church, and cut them off, if they will not repent, and cease the practice of this doctrine: and," he said, "I will go into the stand and preach against it with all my might, and in this way, we may rid the Church of this damnable heresy."

If polygamy was introduced into the church "as a principle of exaltation," who introduced it? There can be but one answer—Joseph Smith.

From the two letters of William Marks, we draw the following deductions:

1. The "top or branches," having "overcome the root in sin and wickedness," polygamy was introduced "as a principle of exaltation" and was both "taught and practiced."

2. This principle, on June 1, 1844, had been in the church "for a long time."

3. Joseph on that date had become convinced "that he had done wrong" and had been "deceived."

4. He stated that it was a "cursed doctrine" and a "damnable heresy" that would have to be put down or the church would have to leave the United States. And

5. He said that he would go into the stand and preach against it, and he ordered Marks to sever from the church those who would not repent.

The evident import of these two letters is, that Joseph Smith, being influenced by certain wicked and designing men, introduced into the Mormon Church the doctrine and practice of polygamy; that, after a long time, the opposition which was caused by the introduction of this principle became so bitter that it threatened to disrupt and destroy the church; that the Prophet, foreseeing the impending storm, became alarmed, repented of his connection with it and acknowledged his mistake; and that, having done this, he began laying plans to cleanse his church by casting out of it those who would not follow his example and give up their sinful practices. It may be charitable to say that, had the Prophet lived and had the opportunity, the latter might have been the program.

ADMISSIONS OF JASON W. BRIGGS.

Jason W. Briggs, while on the stand in the Temple-lot Suit, admitted that he had heard of a revelation on polygamy, or plural marriage, before the death of the Mormon Prophet. He says:

> I heard something about a revelation on polygamy, or plural marriage, when I was in Nauvoo, in 1842. I heard there was one: there was talk going on about it at that time, and continued to be; but it was not called plural marriage; it was called sealing.
>
> I was asked in my direct examination if I did not hear of the doctrine of polygamy, etc., and I answered that I talked with members with reference to stealing, and I understood that the doctrine of sealing, was for eternity: it was sealing a man's wife to him for eternity, or wives either.[1]—*Record*, pp. 349. 505.

On February 13, 1888, Mr. Briggs, writing from Wheeler, Iowa, addressed a letter to Mr. J. T. Clark, part of which, relating to the origin of the "Revelation on Celestial Marriage," is as follows:

> BRO. J. T. CLARK:—Yours of late date duly received. The excessive cold weather and some ill health has prevented my writing sooner. The experiences at Nauvoo and Independence were characteristic of the times and places named. I was at Nauvoo

[1] In his "Diary," Joseph says of marriage, or sealing, for eternity: "Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in celestial glory."—*Millennial Star*, Vol. XXI., p. 108.

Dec 1844 Clayton: "Met with the brethren of the first quorum to pray & counsel. My wife and O. Pratts wife, P.P. Pratts wife and A. Lymans wife was voted in we have to use the greatest care and caution & dare not let it be known that we meet"

II

Nauvoo, February 6, 1845.

My dear Father and Mother:

. . . I find by your letter that my first letter to you surprised you, and I suppose my second had a still worse effect upon your mind by the way you wrote after receiving it, because I told you the truth concerning those doctrines that I know have been taught in the Church. I did not write from hearsay concerning those doctrines, as you represented, but from actual knowledge. But now because their iniquity has come to light and God's judgments have overtaken them, they deny that they were ever taught. But I say they are liars, and the truth is not in them. I am sorry it grieved you so because I can not believe in a man having ten or a dozen wives at a time. I did not know it was a part of Mormonism until I came to Nauvoo. You say that you are sorry I have turned against the Church and seem to think I have denied Mormonism, but did I not state in my letter my decided belief in it? I believe I did; and still believe Mormonism unadulterated with *Spiritual wifeism*, and the like, is of God and will prevail. . . .

Dear Mother, you seem to me to be preparing your mind to receive these strange things should they be presented to you; you quote a passage to try and prop their frail tenement, but read a little farther and you will find that to us there is but one living and true God. You seem to be sorry that you advised me to come West, but I am glad, for by so doing I have been an eye and ear witness to their proceedings. Had I not have come, I might have been as you are, knowing nothing of their teachings in Zion; but I am here, have heard and seen for myself and know verily what I write to be true. . . .

Stealing has been carried on to an alarming extent in and about Nauvoo last fall and this winter. They first began to steal from the dissenters and raised the cry that the dissenters did it themselves to bring persecution on the Church, but after a while a few of the good Mormon souls were caught in it; three have been taken to Carthage Jail, and more will likely follow. Father Scott and his daughter had a large washing stole from them last fall. I believe there are many sincere souls in Nauvoo that are desiring to serve God in an acceptable way, that have sacrificed their all for the truth and are willing to spend and be spent in laboring to bring forth and establish Zion in these last days. But when the head is sick, the whole heart is faint.

The first night I stopped in Nauvoo I slept in an old crazy log cabin where I could lay and count the stars, and although there was a fire-

place big enough to roast an ox, I thought I should froze to death. This room rents for twenty-four dollars a year. Nauvoo abounds with such rooms. I have known many a family living in this way with a large family of children—only just one room, no cellar, no cupboards, a room and a fire-place without a crane is all that many have. It was just such a one where I boarded last winter. We live by ourselves now and have a room and a bedroom and a good large cooking-stove, and I feel myself pretty well off at that. We have a good cow and have sold two or three pounds of butter a week through the winter, besides supplying ourselves.

Write as soon as you get this and send me a paper as often as you can

Sarah S. Scott.

III

Nauvoo, March 1, 1845.

Dear Brother:

. . . The Church is now divided, and part go for Sidney Rigdon and William Law, the only Presidents left the Church. The other part hold to the Twelve, who arrogate to themselves the authority to lead the Church. Rigdon and Law are honorable, virtuous men; therefore you see they would not do to [sic] teach polygamy, adultery, fornication, perjury etc. which *is* and *has been* abundantly taught in the Church. I have heard it taught, I presume, an hundred times; I will be mistaken if Nauvoo before long don't be laid as waste as ever Jerusalem was; the wickedness of this people exceeds anything on record. The Temple, if ever finished, will be a splendid edifice. The steam-boats have been running on the river for some time past.

You may, perhaps, wonder that I write so plain about the Mormons and ask the question: "Isn't Scott a Mormon?" Yes, he is; but not a latter day saint. The difference between a Mormon and L.D.S. is great: the Mormons believe in *original Mormonism*, while the L.D. Saints believe and practise the doctrines above named. The Church cut me off in Missouri for no crime only opposing Daniteism, stealing, swearing, lies *etc.* I have seen them there *steal* thousands of dollars worth of property and heard them afterwards swear in court they did not do it. They have tried to get me to join them since, but I could not do it under such circumstances. Write when convenient.

Yours *etc.*

Isaac Scott.

9 Jan 1845 William Clayton: "The seal of the covenant was put upon Diantha The question was asked of each one present, did they freely give her up, and they all signified their willingness by saying they had no objections. There ~~was~~ was present Winslow Farr her father & his wife. Also Loren Farr and Nancy his wife and William Walker & Olive his wife."

27 Jan 1845 William Clayton: "P.M. talked with S.A. and brother Whitney who reminded me of some items of law which proves that M. cannot get away unless I break the covenant. I talked with M. again and told her these things and she seems more satisfied.

28 Jan 1845 Clayton adds: "Talked with b other Kimball who confirmed brother Whitneys remarks and is of the same mind. He said he will converse with A and show him that he is handling edge tools, for it cannot go down in as much as I hold more authority than he does . . . At noon I told M what brother Kimball said and she seems to feel much better."

6 Feb 1845 (See back).

1 May 1845 (See back).

31 Mar 1845 Clayton closes his journal with: "I still feel determined to do all I can and be as faithful as I know as I know how for that is the desire of my heary, but my greatest desire is to so live that I may secure for myself and mine the highest degree of exaltation and glory which is possible for me to obtain, and to be with my friend Joseph Smith in the eternal world."

12 Jan 1845 Clayton records that H.C. Kimball preached at the Council Hall: "He used many figures to illustrate his ideas amonst the rest when speaking of the unwillingness of the saints to abide the laws of exaltation. . . . when any seem disposed to enlarge their kingdom and godhead the old women & young women run with their old kettles & pans & cow Bells to drown the sound of the leaders and throw the saints into confusion and keep them shut up in their old traditions."

23 May 1845 Clayton says: "Wm. [Smith] says he has sealed some women to men and he considers he is not accountable to Brigham nor the Twelve nor any one else. There is more danger from William than from any other source, and I fear his course will bring us much trouble."

1 July 1845 P.P.P. in a Millennial Star article entitled "Fragments of an Address" under this date:

> "Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennett, under the name of "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 ever kind of confusion, corruption and abomination. . . . "The Spiritual Wife Doctrine" of J.C. Bennett, and numerous other apostates, is as foreigh to the real principles of the church as the devil is from God, or as sectarianism is from Christianity." (Shook 182-183).

10 Aug 1845 This right was carefully and zealously controlled by the one holding the keys. Once Joseph's brother Hyrum, the Patriarch to the Church, performed a sealing ordinance without the Prophet's direction or sanction. Brigham Young wrote of this to William Smith, Hyrum's successor as Patriarch:

> 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 and Joseph told him if he did not stop it he would go to Hell and all those he sealed with him.[8]

[8]Brigham Young to William Smith, August 10, 1845, in William Smith Papers (copy in Church Archives, Salt Lake City; original in Reorganized Church of Jesus Christ of Latter-day Saints Historian's Office).

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 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.[9]

17 Aug 1845 Clayton says: "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 theywere practising such things in secret but he was not afraid to do it openly."

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In no area was William Smith's instability more evident than in relation to polygamy. Repeatedly he vacillated from total support of the practice to guilt-ridden opposition and then back to support once again. Perhaps the first thing William did that was really damaging to the Church was to attempt, along with George J. Adams and Samuel Brannan, to introduce the doctrine and practice of polygamy in Boston in the late summer and early fall of 1844. Since the Mormon community there numbered only a few hundred members, such a venture would have been pure folly, even had it been conducted with the best of skill and intentions. An outraged John Hardy, respected head of the Boston branch

of the Mormon Church before his expulsion by the Smith, Adams, and Brannan faction, wrote an extremely detailed and bitter condemnation of the power play involved and the allegedly disreputable behavior of the three men.[17] Although Hardy's charges would have been highly libelous if false, William Smith declined to deny the accusations directly. He simply said that the criticisms were maliciously put forward with a "false coloring."[18]

This apparently unauthorized effort to introduce polygamy in Boston was only the most extreme of the irregularities which afflicted the vital eastern mission of the Mormon Church between 1844 and 1845. Throughout the eastern mission, whose support was essential to the survival of the Nauvoo organization, overzealous Mormons took it upon themselves to teach polygamy, and sometimes even to practice it. Endless and bitter factional squabbles were the result. Many conservative Saints in the East came to the conclusion that either the teachers of the new doctrines were wicked men or the Church itself had fallen. The Nauvoo leadership had great difficulty in restricting the unauthorized teaching of polygamy and disciplining cases of misbehavior, since they themselves were caught in the inconsistent position of teaching one thing in public and another in private. By the middle of 1845, however, the Nauvoo leadership began to take steps to tighten up the Church, emphasizing that only under proper priesthood authority in Nauvoo could the mysteries of the kingdom be taught or practiced.[19]

A series of unauthorized and highly disruptive activities by William Smith finally led the Nauvoo authorities to discipline him. William's public indiscretions reached their height on August 17, 1845, when he reportedly declared from the stand in Nauvoo that polygamy doctrines and practices were "taught in Nauvoo secretly—that he taught and practiced it, and he was not in favor of making a secret of the matter. He said that it was a common thing amongst the leaders and he for one was not ashamed of it."[20] In conjunction with all of his other misdeeds, this was too much. On October 6, 1845, after a final attempt to get him into line had proved fruitless, the Twelve lost all patience with William and removed him from all leadership positions in the Church. Orson Pratt summarized the two key charges: first, William had been an "aspiring man" who sought to undercut the leadership of the Church so that he could take power himself; second, ". . . while Brother William was in the east, to my certain knowledge, his doctrine and conduct have not had a savory influence; but have produced death and destruction wherever he went."[21]

True to form, William Smith did not go quietly. He proceeded to compose a highly disingenuous diatribe condemning Brigham Young and

7 Dec 1845 Clayton records: Brigham young addressed the endowment quorum "that a few of the quorum had met twice a week ever since Joseph and Hyrum were killed and during the last excitement, every day and in the hotest part of it twice a day to offer up the signs and pray to our heavenly father to deliver his people and this is the cord which has bound this people together. If this quorum and those who shall be admitted into it will be as dillegent in prayer as a few has been I promise you in the name of Israels God that we shall accomplish the will of God and go out in due time from the gentiles with power and plenty and no power shall stay us." (p. 81)

11 Jan 1846 Orson and Sarah Pratt expelled from Temple (see back).
12 Jan-6 Feb 46 Proxy sealings occurred in Nauvoo Temple.

22 Jan 1846 Lucinda Pendleton Morgan Harris sealed to J.S by proxy (G.W. Harris there).
23 Jan 1846 Clayton writes: "My sister in law Lydia is in the way of apostacy. She went to Burlington last year but previous to her going she agreed to be sealed to me for time and eternity. She refused to be sealed to Joseph. While at Burlington she wrote pledging herself to her contract. When she came home she faultered and went out to fathers where she got entangled with my brother James and has resolved to marry him. She has lost her faith in the Church as it on the road to run, but so determined that no argument is of any use."

Vanson Pratt born to Orson/Sarah.

2 Feb 1846 Zina D. Huntington married to Brigham Young. Zina in her "Recollections of Zina D. Young" "Instructed the brethren in the Quorum of the Twelve to marry and care for the women who were sealed to him, that each should have her choice as to whom she would be married for time. Twenty-five year old Zina chose Brigham Young, twenty years her senior and was married to him in the Nauvoo Temple February 2, 1846 for time. Also on that same day in the Nauvoo Temple her sealing to Joseph Smith received Temple sanction, according to the Nauvoo Temple sealing book Entry #142. There is a note in the book a note which says that Henry Bailey Jacobs was present and expressed his willingness that the sealing be done."

Feb 1846 Mary Ann Frost Pratt sealed to J.S.

5 May 1846 B.Y. upset at Clayton for wanting to know # wives of pioneers.

summer 1846

As the Mormon exiles moved across Iowa in the summer of 1846 in quest of a new home in the West, Brigham Young wrote to President James K. Polk:

> Resolved, that as soon as we settle in the great basin we design to petition for a territorial government bounded on the north by the British and on the south by Mexican domains and east and west by the summits of the Rocky and Cascade Ranges.[5]

[5]Brigham Young Manuscript History, 1844-1877, 2:136-140, Church Historian's Office, Salt Lake City; this contemporary record, compiled by official secretaries and written in the first person as though by Brigham Young, varies from one to several volumes per year. In this connection Brigham Young supported the United States government's call for a Mormon battalion to invade California in the war with Mexico. The Great Basin was then included in what was known as Upper California.

> We do not intend to have any trade or commerce with the Gentile world. For as long as we buy from them we are in a degree dependent on them. The Kingdom of God cannot risé independent of the Gentile nations until we produce, manufacture and make every article of use, convenience or necessity among our own people. We shall have elders abroad among all nations and until we can obtain and collect the raw materials for our manufacturers, it will be their business to gather in such things as may be needed. . . . I am determined to cut every thread of this kind and live free and independent, untrammeled by any of their detestable customs and practices.[6]

[6]Norton Jacob journal as quoted in Dale Morgan, *Great Salt Lake* (Indianapolis, 1947), p. 302. See also Leonard J. Arrington, *Great Basin Kingdom* (Cambridge Mass., 1958), p. 26.

in a letter from President Brigham Young in
ficulties is laid directly upon Sarah Pratt,
During his return home, in January, 1843, or
wrote to his friends in England was: "I hav
by the public prints, from these I learn tha
ber of the church;" (which information was
189).

Feelings which began during this period
mately three years when they came to a head
Pratt had been having difficulties with his
shortly thereafter) and he apparently accuse
wife against him, and of ruining and breakin
"being an apostate, and of speaking against
him," and other accusations "of that agitat
posed to name them in this communication."
and "mean" language were very common in fron
entire letter appears much harsher to us tha

Finally, at a meeting in the temple, on
P. P. Pratt publicly accused Sarah Pratt of
the temple." Orson Pratt blew up. He defen
both he and his wife were thrown out of the
and he was disfellowshipped until he make "s

Orson Pratt wrote a letter to Brigham Y
papers in the Brigham Young collection. Thi
side of the situation and makes several accu
Since many of the accusations against Parly
of anger, it is thought best not to reproduc
but just those parts which shed light on the
own words the general content of the letter:

"City

To Prest. B. Young and Counsel:
Dear Brethren, circumstances seem to
of making some explanations in relation
and stating to you some of the true cau
remarks which I did to P. P. Pratt."

Orson Pratt then claims that during the
culated falsehoods about Orson's family, acc
of speaking evil against the church, against
fluencing Parley's wife against him, all of
In the face of these accusations Orson and hi

"And yet with all these provocations
that ever heard either of us say the lea
ing him or his family? That person cann
or that of his wife towards one another
or my wife. And consequently we have no
shape or manner. As an individual I car
if he will let me and my family alone."

Orson then continues by making an accusation of adultry against Parley. Apparently these feelings had been festering in Orson's mind since he took over the presidency of the Eastern Saints from Parley in the fall of 1845:

"With all the light and knowledge that he has received concerning the law of the priesthood and with all the counsels that he has received from our quorum, if he feels at liberty to go into the city of New York or elsewhere and seduce girls or females and sleep and have connexion with them contrary to the law of God, and the sacred counsels of his brethren, it is something that does not concern me as an individual. And if my quorum and the church can fellowship him, I shall find no fault with him, but leave it between him, the church, and God."

What Orson did not know was that Parley had taken a plural wife with him to New York. The following is a brief exerpt from the autobiographical sketch of Belinda Marden Pratt:

I was sealed to Parley P. Pratt on or about the 20th of Nov. 1844 in one of the chambers of the house of Erastus Snow. I was sealed to this, one of the first twelve apostles of this dispensation by Pres. Brigham Young for time and all eternity. There was but one witness, Brother Erastus Snow.

On or about the first of December Mr. Pratt was appointed and set apart for a mission to the Eastern States to take charge of the churches in the Atlantic States. As I was without home or relatives in this part of the country he wished me to follow him. I will not attempt to tell the joy that filled my heart. I had never expected to have so great a privilege. He gave me means to go and accordingly I started a day or two after he did. After arriving at St. Louis, went on the same boat with him to Pittsburg and Wheeling, Virginia. From there we crossed the Alleghany Mountains by stage to Wilmington; from there by rail to Philadelphia. Here we were obliged to wait a few days for money, then we went in to the city of New York by rail and arrived Christmas Eve—he to visit some of the saints and I to find a boarding place among strangers, for it was not known that the sealing power was practiced except by a few of the saints.

I found a boarding place and paid my expenses sewing. After a short time I rented a house and Mr. Pratt boarded with me, I commenced dress-making and knitting baby socks which I sold by the dozen, earning from fifty cents to a dollar a day nearly all the time I was there besides my house work and washing.

Mr. Pratt was called home to Nauvoo August 18, 1845 and I started with him. We came home by the Erie Canal and lakes journeying from Chicago to Nauvoo by land. I went to Mr. Beach's tavern to board while Mr. Pratt went to his home. After a while it was arranged for his wife Mary and I to commence housekeeping in rooms upstairs in Mr. Pratt's house. (WDPP 74-75)

Orson's letter continues:

"All these things, however despicable, we could have borne without uttering one syllable to any person living.

But when it comes to that, that my wife cannot come into this holy & consecrated temple to enjoy the meetings and society of the saints, without being attacked by his false accusations and hellish lies, and that too, in the presence of a large assembly, I feel as though it was too much to be borne. Where is there a person, that was present last evening, that heard my wife say the least thing against him or his family; I am bold to say that you may question every one then present in the temple and you cannot find one that will say that she uttered the most distant hint or insinuation against him. And yet she was accused by him, before that respectable company, in the most impudent and malicious manner of whispering against him all over the temple. Under these circumstances, brethren, I verily supposed that I had a perfect right to say a few words in defense of my much injured family. I therefore accused him of false accusations and lying. It was my belief at that time, that there was no place nor circumstances, in heaven, on earth, or in hell, too sacred to defend the cause of my innocent family when they were publicly attacked in so unjust and insulting manner. Which of you, brethren, would have suffered any man to attack, abuse, and insult your wife in so shameful a manner & not opened his mouth? Would any of you have borne it with the same patience and with as few words as I did? If I had, especially without the least cause, insulted any of your families in so disgraceful a manner I should have been very thankful if I escaped without getting my head broke. And I never would have voted to turn one of you out of meeting . . . under the same circumstances.

. . .

Now with regard to confession; After I learned that it was my duty to stand and hear my family abused in the highest degree without the least provocation, and yet not open my mouth in her defense, I immediately confessed my fault to the counsel, but my confession was rejected. Now brethren, I stand ready and willing to make any further confessions to the council, necessary to my restoration from banishment to the enjoyment of your meetings, which you in your wisdom may dictate. By the decision of last evening I cannot consider myself entitled to take any part in any meetings of that sacred nature until such times as you shall dictate. And as I frankly & freely confessed the thing pointed out by the Prest. as being wrong, namely *"The opening of my mouth."* And as I know of nothing else which the counsel require me to confess, I can but remain in my banishment until the council shall reveal their will concerning me which I pledge myself to abide let it be what it will.

. . .

Brethren I have freely poured out my complaints before you, and boldly say that you are the only persons to whom I have stated my grievances, and to you I look for counsel and again pledge myself to abide the same, . . . whatever else you shall require I will do it if possible.

With feelings of the most profound respect
and unlimited confidence I subscribe
myself your much injured though
patient brother.
Orson Pratt."

(CHO Brigham Young papers, Ms d 1234 Box 43 Fd 23)

in a letter from President Brigham Young in which the blame for Orson's difficulties is laid directly upon Sarah Pratt, Orson's wife. (see pages 561-56 During his return home, in January, 1843, one of the first things which Parle wrote to his friends in England was: "I have not heard from Nauvoo, except by the public prints, from these I learn that brother O. Pratt is still a mem ber of the church;" (which information was incorrect at the time) (see page 189).

Feelings which began during this period of time continued over approximately three years when they came to a head on January 11th, 1846. Parley P. Pratt had been having difficulties with his own family (one wife left him shortly thereafter) and he apparently accused Sarah Pratt of "influencing his wife against him, and of ruining and breaking up his family," as well as "being an apostate, and of speaking against the heads of the Church and again him," and other accusations "of that agitated nature that I do not feel disposed to name them in this communication." Note here that harsh accusations and "mean" language were very common in frontier times so that the tone of th entire letter appears much harsher to us than it actually was.

Finally, at a meeting in the temple, on the evening of January 11th, 184 P. P. Pratt publicly accused Sarah Pratt of "whispering against him all over the temple." Orson Pratt blew up. He defended his wife with such ardor that both he and his wife were thrown out of the temple (by vote, not by force) and he was disfellowshipped until he make "satisfaction."

Orson Pratt wrote a letter to Brigham Young which is now found among the papers in the Brigham Young collection. This letter explains Orson Pratt's side of the situation and makes several accusations against Parley P. Pratt. Since many of the accusations against Parly were unjust, written in the heat of anger, it is thought best not to reproduce the entire communication here, but just those parts which shed light on the circumstances, and to give in my own words the general content of the letter: It begins as follows:

"City of Joseph, Ill., Jan. 12th 1846.

To Prest. B. Young and Counsel:

Dear Brethren, circumstances seem to urge upon me, the necessity of making some explanations in relation to the affair of last evening, and stating to you some of the true causes which led me to make the remarks which I did to P. P. Pratt."

Orson Pratt then claims that during the past three years Parley had circulated falsehoods about Orson's family, accused Sarah of being an apostate, of speaking evil against the church, against Parley directly, and of influencing Parley's wife against him, all of which Orson declares is false. In the face of these accusations Orson and his wefe had held their peace:

"And yet with all these provocations where is there a person that ever heard either of us say the least disrespectful word concerning him or his family? That person cannot be found. His own conduct or that of his wife towards one another is nothing that concerns me or my wife. And consequently we have not meddled with it in any way, shape or manner. As an individual I care nothing about their conduct if he will let me and my family alone."