Documents to Obtain or Review 10-13-07

These new titles need to be reviewed for any mention of polygamy or accusations of sexual misconduct for Joseph Smith

Journal of Elijah F. Sheet, January 24 and April 6, 1847. [Were vertical (children to parents or non-biological adoption) sealings performed at Winter Quarters?]

Joseph Smith to Sarah Ann Whitney, March 23, 1843, CA This is a high priority

Orange Wight Reminiscences, Ms 405 CA.

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MERL Letter to John A. Smith, Jan 25, 1892, Original in papers of George A. Smith, Marriott Library (do we have this already?)

MERL “Record Book” Ms 748, CA (Do we have this already?)

Salt Lake Herald Church and Farm Supplement, January 12, 1895: 212. Zina Young’s comments

Oliver Huntington Journals, books 13, 14, 15; 17:48, 18:101 also “1:40-41, May 1, 1844” and “2:62” (15) Feb 18, 1883; vol III p. 236 see also Vol I, pp. 39, 44, 44a; Vol. II pp. 16, 25, 46. (I don’t know if any of these references make any sense – sorry)

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Willard Richards diary

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Mercy R. Thompson, “Centennial Statement.”


Gregg, Thomas, *The Prophet of Palmyra*, New York: John B. Alden, 1890 (I may have this)

Statement of Mrs. Warner Alexander CHD. Quoting Polly Beswick that JS slept with Vienna Jacques

Vesta P. Crawford Papers – UofU Special Collections (need to take a look)

Handwritten statement by Lucy Meserve Smith, dated May 18, 1892, in the George A. Smith Papers, UofU Special Collections


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Walker, Foster, “The Mormons in Hancock County,” The Review, March 27, 1902, p. 3.


Beers, R. W., The Mormon Puzzle, Chicago: Funk and Wagnalls, 1887


n.a. Appalling disclosures! Mormon revelations, being the history of fourteen females… (Flake 185a) London: H. Elliot, 1857?


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Ruxton, George Frederick Augustus, Life in the far West, Edinburgh and London, William Blackwood and Sons [1849]
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Library (do we have this already?)

MERL “Record Book” Ms 748, CA  (Do we have this already?)

A LOW PRIORITY STUDY WOULD BE TO LOOK AT THESE PUBLICATIONS FOR THE
FIRST MENTION OF MORMONS AN POLYGAMY

Illinois Sentinel
Warsaw Signal
Peoria Register
Sangamo Journal
Quincy Herald
Illinois Republican

Salt Lake Herald Church and Farm Supplement, January 12, 1895: 212.  Zina Young’s
comments

Oliver Huntington Journals, books 13, 14, 15; 17:48, 18:101 also “1:40-41, May 1, 1844” and
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don’t know if any of these references make any sense – sorry)

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Correspondence of Bishop George Miller with the Northern Islander, from his first
Acquaintance with Mormonism up to near the close of his life. Written by Himself in the year
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[No author], “Workings of Mormonism related by Mrs. Orson Pratt, SLC, 1884,” LDS Archives

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Documents to Obtain or Review 10-25-07

**These new titles need to be reviewed for any mention of polygamy or accusations of sexual misconduct for Joseph Smith**

Perkes, William E. History of Richard Rushton Sr. and Family. Alhambra, Calif.: Greenwood Press, 1976. (Richard Rushton JR allegedly told Wilhelm Wyl that Joseph slept with the wife of Elder Edward Blossom… We need to know anything we can about Richard Rushton, jr.)

Could we verify that the following were not Church members or in Nauvoo in 1840s?
Edward Blossom
Mr. Ford

---

Miss Smith, Benjamin Winchester in 1900 regarding: “Before the revelation came out on polygamy, [Joseph Smith] had a child to a Miss Smith of Philadelphia. She had two children before he sealed her as his wife. She was a fine looking woman, and traveled for months with Smith, about nine or ten months before her child was born. I could not have been any other man’s child. Smith got Philo Dibble to marry here so as to avoid scandal.”


Mary A. Barzee Boyce, “Diary of Mary A. Barzee Boyce,” BYU Library, p. 40 (Eliza R. Snow episode)

Eliza M. A. Munson to N. B. Lundwall, June 1931, BYU library

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Walker, Foster, “The Mormons in Hancock County,” *The Review*, March 27, 1902, p. 3.


n.a. Appalling disclosures! Mormon revelations, being the history of fourteen females… (Flake 185a) London: H. Elliot, 1857?


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Joseph Smith to Sarah Ann Whitney, March 23, 1843, CA This is a high priority

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**A LOW PRIORITY STUDY WOULD BE TO LOOK AT THESE PUBLICATIONS FOR THE FIRST MENTION OF MORMONS AN POLYGAMY**

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*Warsaw Signal*
*Peoria Register*
*Sangamo Journal*
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*Illinois Republican*

*Salt Lake Herald Church and Farm Supplement*, January 12, 1895: 212. Zina Young’s comments

Oliver Huntington Journals, books 13, 14, 15: 17:48, 18:101 also “1:40-41, May 1, 1844” and “2:62” (15) Feb 18, 1883; vol III p. 236 see also Vol I, pp. 39, 44, 44a; Vol. II pp. 16, 25, 46. (I don’t know if any of these references make any sense – sorry)

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Mrs. Mary Knowlton pack to Mr. C. L. Wolfe, n.d. BYU Library

Lorenzo Snow, talk given at St. George, Utah, May 8, 1899

Fuller, Metta, Mormon Wives, New York: Derby and Jackson, 1856.

Metta Fuller’s book Mormon Wives is fiction, though I’m giving it a look in case has anything of real interest anyway.


Walker, Foster, “The Mormons in Hancock County,” The Review, March 27, 1902, p. 3.


Beers, R. W., The Mormon Puzzle, Chicago: Funk and Wagnalls, 1887


n.a. Appalling disclosures! Mormon revelations, being the history of fourteen females… (Flake 185a) London: H. Elliot, 1857? The 1857 booklet Appalling Disclosures... is largely fictionalized, but purports to be history. It uses some old historical figures, but apparently manufactures a few new ones as well. I haven't read it through fully enough to know what proportion is historical and what percentage fictional, but it is a rather interesting work in that it appears to have new claims and materials. I ordered a copy at the BYU library yesterday, and will probably pick it up Monday.


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Berry, John, Plain Facts Against the Latter-day Saints, Altringham, 1841,

John Berry's "Plain Facts Against the Latter-day Saints," a tract published in England in 1841, contains no hint of polygamy--consistent with our finding to date that polygamy is unmentioned prior to John C. Bennett's 1842 newspaper expose' and book.

Dougal, Lily, The Mormon Prophet, NY, 1899


Hunt, James, Mormonism, Origin, Rise and Progress, St. Louis, 1844 [I think I ordered this]

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Amasa M. Lyman diary [RESTRICTED]

Willard Richards diary [check more?]

George Albert Smith “Journal of George A. Smith,” May 9, 1844, located in the L.D.S. Church Historian’s Library

Mercy R. Thompson, “Centennial Statement.”

Theses and Dissertations and Articles:


Misc.

Lorenzo Snow, talk given at St. George, Utah, May 8, 1899

_Salt Lake Herald Church and Farm Supplement_, January 12, 1895: 212. Zina Young’s comments

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High Priority

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Statement of Mrs. Warner Alexander Stanley B. Kimball papers, Southern Illinois University. Quoting Polly Beswick that JS slept with Vienna Jacques

Handwritten statement by Lucy Meserve Smith, dated May 18, 1892, in the George A. Smith Papers, UofU Special Collections

Publications


Sheen, John K. Polygamy, or the Veil Lifted, York, Nebraska: n.p., 1889.


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Willard Richards diary [check more?]

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Hyrum Smith journal

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_United States Circuit Court (8th Circuit)… The Reorganized Church of Jesus Christ of Latter Day Saints, complainant, vs. the Church of Christ at Independence, Missouri… Complainant’s abstract of pleading and evidence._ Lamoni, Iowa, 1893.
Documents to Obtain or Review 11-17-07

Franklin, J.B., *Mysteries and Crimes of Mormonism*, m 209 F 832 M
[This is restricted and apparently requires a librarian’s approval… strange. There is a form to fill out. I wondered if there might be somewhere else to get it.]

Warsaw Signal April 5, 1844 “Spiritual wife doctrine taught in 1836, Kirtland, Ohio.”

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Sheen, John K. *Polygamy, or the Veil Lifted*, York, Nebraska: n.p., 1889. [COPY ORDERED]

Montgomery, M.W. *The Mormon Delusion*, Boston and Chicago, 1890 [I don’t have record of this]

Walker, Foster, “The Mormons in Hancock County,” *The Review*, March 27, 1902, p. 3.

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**Journals, Reminiscenes and correspondences to check**

[I don’t’ remember where these are from – not Foster – I rechecked it]

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Whitney, Horace. journal CA Ms 1616 check date of August 27, 1886 (commentary on Sarah Pratt) [Can’t find the original reference to this]

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Willard Richards diary [check more?]  

George Albert Smith “Journal of George A. Smith,” May 9, 1844, located in the L.D.S. Church Historian’s Library [you will send this]

Hyrum Smith journal [I think you looked at this and I can’t remember what you
Theses and Dissertations and Articles:


Morris, D.H. “Statement, given in the office of S.O. Bennion, June 12, 1930, Vesta Crawford papers, Marriott Library. (Not a high priority, but if you see it, it talks of Lucy Walker’s conjugal visits with JS.) [I didn’t see this, but I didn’t look specifically for it either.]"
Documents to Obtain or Review 11-22-07

*Utah Genealogical and Historical Magazine*, vol. XVII (1926), 193 ff. (MERL biography)

Franklin, J.B., *Mysteries and Crimes of Mormonism*, m 209 F 832 M
[This is restricted and apparently requires a librarian’s approval… strange. There is a form to fill out. I wondered if there might be somewhere else to get it.]

Warsaw Signal April 5, 1844 “Spiritual wife doctrine taught in 1836, Kirtland, Ohio.”

Sheen, John K. *Polygamy, or the Veil Lifted*, York, Nebraska: n.p., 1889. [COPY ORDERED]

Montgomery, M.W. *The Mormon Delusion*, Boston and Chicago, 1890 [I don’t have record of this]

Walker, Foster, “The Mormons in Hancock County,” *The Review*, March 27, 1902, p. 3.

Mary A. Barzee Boyce, “Diary of Mary A. Barzee Boyce,” BYU Library, p. 40 (Eliza R. Snow episode) [Copies Ordered]


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*Eliza M. A. Munson to N. B. Lundwall, June 1931, BYU library*

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Willard Richards diary [check more?]

Hyrum Smith journal [I think you looked at this and I can’t remember what you said]

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Folk, Edgar Estes, *The Mormon Monster...*, Chicago: Fleming H. Revell, 1900. Reportedly it “refers to testimony of Richard Rusthton” – Don’t know if it is repeating Wyl or is something new.

Thomas, W. Herbert, *Mormon Saints*, London: Houlston, 1890. This reportedly has an interview with Zina Young.


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Alexander, Davidson, *A complete history of Illinois, from 1673 to 1873*, Springfield: 1877, Flake 2679

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Kelly, William, *Across the Rocky Mountain, from New York to California, with a visit to the celbrated Mormon colony, at the Great Salyt lake*, Lond: Sims and M’Intyre, 1852 [Flake 4568]

Bonney, Edward, *The banditti of the prairies, or the murderer’s doom!! A tale of the Mississippi Valley* Chicago, 1850. Flake 590

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Willard Richards diary [check more?]

**Theses and Dissertations and Articles:**

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Folk, Edgar Estes, *The Mormon Monster...*, Chicago: Fleming H. Revell, 1900. Reportedly it “refers to testimony of Richard Rusthton” – Don’t know if it is repeating Wyl or is something new.

Thomas, W. Herbert, *Mormon Saints*, London: Houlston, 1890. This reportedly has an interview with Zina Young.


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Gentry, Leland Homer. A History of the Latter-day Saints in Northern Missouri from 1836 to 1839. Ph.D. Brigham Young University, 1966. #65-9857. A guy Searcy/Searcey, Orville H., mentioned on pages 156, 206, 256, 264, was suppose to have written a history of the Mormons… did he say anything about polygamy before July, 1842?

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Anon. History of the Mormons, Whitehaven: William Wilson, 1844 Flake 4047


Baird, Robert, Religion in America, New York: Harper and Brother 1844 Flake 252 [Did we already look at this?]

Adams, George J., A Few plain facts, shewing the folly, wickedness… also a short sketch of the rise, faith, and doctrine of the Church of JC LDS…, Bedford: C. B. Merry, 1841 Flake 16.

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Edwin De Leon, *Thirty years of My Life on Three Continents*, London: Ward and Downey, 1890, 56, 60 – regarding JS and his “nieces”

Huntington, Oliver B., *History of the Life of Oliver B. Huntington, also his travels and troubles, written by himself*, two volumes. This is suppose to be at the USHS but is not mentioned in either Flake or Bitton (?!). Page 39 refers to Normal Buell’s estrangement. Could you check it out, especially volume one pages 38-56 to see if there is anything on polygamy.

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Winchester, Benjamin, A History of the Priesthood, Philadelphia: Brown, Bicking and Builbert, 1843. Didn't find anything relevant in this—was there something in particular that was supposed to be here?

Anon. History of the Mormons, Whitehaven: William Wilson, 1844 Flake 4047 Obtained relevant quotation from—e-mailed


Jones, Charles Sheridan, The truth about the Mormons; secrets of Salt Lake City, London: Jarrold and Sons, 1911 Obtained

Bonney, Edward, The banditti of the prairies, or the murderer’s doom!! A tale of the Mississippi Valley Chicago, 1850. Flake 590 Obtained. No 1850s are allowed to be photocopied—obtained copy from reprint, and checked polygamy text against 1855 vault copy at Lee Library—text unchanged.


Alexander, Davidson, A complete history of Illinois, from 1673 to 1873, Springfield: 1877, Flake 2679 Obtained

Gentry, Leland Homer. A History of the Latter-day Saints in Northern Missouri from 1836 to 1839. Ph.D. Brigham Young University, 1966. #65-9857. A guy Searcy/Searcey, Orville H., mentioned on pages 156, 206, 256, 264, was suppose to have written a history of the Mormons… did he say anything about polygamy before July, 1842?

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Willard Richards diary [check more]

Theses and Dissertations and Articles:

SSI notebook 3, *Quincy Whig* references prior to page 22 (Oct. 10, 1840) – look for other pre-July ’42 periodicals.
SSI notebook 4, *Sangamo Journal* excerpts from page 32 onward. Check also page 1-21 (which were not copied) look for other pre-July ’42 periodicals.
Stanley S. Ivins noted that “early notices of the Mormons 1833-1838” – “newspaper clippings” contained no references to polygamy. (Notebook 4: 207). Where was he? Any idea what this is a reference to?


Bond, William, *The Early History of Mormonism…*, Portland: Schwab Brothers, 1890, no page number [Flake 587]:
“In 1838 Smith had persuaded a number of women to cohabit with him, calling them his spiritual wives… His wife became jealous of these rivals, and to pacify her, Smith received, July 12, 1843, a revelation authorizing polygamy…” “In about the year 1829-30… Some of the old and more substantial citizens, Henry Teller, Ranson, Bromley Slator, and others, noticed an improper intimacy between Joseph Smith and a certain woman, which led to a further investigation of Smith’s character, and finally exposure of his improper conduct before one of these assemblies. Smith, however, having friends, still declared his innocence… After threats of tar and feathers, Joseph fled.”

Schroeder, Theodore, *Some facts concerning polygamy*, 1898 [Flake 7585], [check around page 59] SSI: “says Rigdon took a plural wife as early as 1835. That about 1837 some of the brethren received private revelations on polygamy and one was disciplined.”

Clayton, William Journal. In SSI notebook 13 pages 168-69, Ivins cites a number of entries from Clayton’s journal (!). You only copied off two pages, which are from 1852 and are much shorter, but completely correlate with entries in *An Intimate Chronicle*. It is worth looking to see if Ivins copied anything from pre-July 1844. (This could be a new source from Clayton’s journal. But since Ivins didn’t include the previous notebook pages [citing Clayton’s transcribed entries from the 1840s – if there are any] on his “polygamy” index cards, I doubt the 1840s excerpts mention plural marriage in any significant degree. Hence, I’m not too hopeful.)

SSI Notebook 11:29 refers to “Thomas C. Sharp and Allred Anti-Mormon papers” and 11:31 mentioned a letter written at Far West, October 6, 1838 from Albert P. Rockwood. I wondered what repository he was at when noting these things. (He usually identified the place by name somewhere previous to the entries.)

Smith, Samuel H. Journal (Ms 4213). [Bitton 2312 – no mention of PM in Bitton’s write-up, but he surely was positioned to know about it in Nauvoo – I think anyway]
June 24, 1832, in Boston. “Held a meeting at Fanny Brewers…” (They held other meetings at Fanny Brewer’s on June 25, 27; July 1, 8, and on other dates.)
July 29, 1832 – “Held a meeting at Sister Brewer’s. Preaching in the forenoon and then baptized two, Fanny Brewer and Mary Voce…”

Hale, Arouet Lucius, 1828-1911 CA Ms 1509. [Bitton 968, SSI notebook 13:185]. Page eight (according to SSI – spelling corrected): “He says that one evening at Nauvoo, Joseph Smith was visiting at his father’s house. Among the other guests was ‘Uncle Henry Harriman [1804-1891]. One of the First Seven Presidents of
Seventies… This was the first time that our [indecipherable –parrance?] had ever heard the Prophet speak on the subject of celestial marriage. During the evening the Prophet spoke to Uncle Henry Harriman, says he Henry, your wife Clarica is barren. She never will have any children. Upon your shoulders rest great responsibilities. You have a great work to perform in the temple of our God. You are the only Herriman that will ever join this Church ever. [Joseph] told him the lineage that he was of. Told him that he must take another wife and raise up a family to assist him in his great work and to honor and revere his name. The Prophet also told Aunt Caricy that if she would do this marriage and not try to hinder Henry, that she should share a portion of the glory that would be derived from this marriage. Uncle [page 9] Henry Harriman was firmly convinced that the command that the Prophet Joseph had gave him was right. IN a short time he took a young woman and was sealed by the Prophet. He brought her to the Valleys and they have raised a family of children. They have done a good work in the St. George temple.”

I’m a little confused on when SSI is starts quoting the journal. I’m comfortable fixing the spelling so long as I haven’t changed any meanings. I like the reasons Joseph gave for plural marriage, which did not include having more eternal wives and children, but was focused upon earthly benefits (although the marriage would bring some sort of undescribed “glory”).

[I was just thinking that on my list of “other polygamists” I don’t think I included names of men who took their first plural wife after June 27, 1844. However, that might have been short-sighted. Many of the men who married later, may have been taught prior to JS’s death.]

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Moyes, Anna R. and Lydia H. Rogerson, Life of Katherine Walker Written by her Daughters. I don’t know where this might be (USHD?). It isn’t in Bitton or Flake. SSI lists it. Page 139 discusses Lucy and three siblings (including Katherine) moving in with the Prophet when their mother died in 1842. I wondered why JS didn’t also propose to Catherine (she married a widower E.K. Fuller) in 1846 and was two years older than Lucy. This might be evidence that JS wasn’t after every woman that he had in close proximity.


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Willard Richards diary [check more?]

**Theses and Dissertations and Articles:**

Brigham Young letter to William Smith, August 10, 1845. BY Collection MsF 213 reel 30. Could you verify
this citation and see if it contains anything else interesting?

“Of what use for sealing when everything of the kind must be done over again in the Temple to make it valid? And it is not according
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An attempt was made at the close of the celebrated Braden-Kelley debate at Kirtland, Ohio, in 1884, to get testimonies from the old residents of Kirtland favorable to the Smiths and their followers. Sworn statements were obtained from Reuben P. Harmon, A. E. Sanborn, J. M. Plaisted, Ezra Bond and F. C. Rich. These witnesses seemed to know little one way or another, but generally stated that the character of the Mormon leaders was usually considered good, although one of them stated that there were reports about them. That their testimony can have but little weight will be seen from two significant facts first, none of them were connected with the church, hence could not know what was going on on the inside; and, secondly, most of them were too young at the time the Smiths left in 1838 (some of the other leaders left before that year) to know much about them personally, Harmon being twenty-three; Rich, seventeen; Bond, twelve, and Plaisted, only seven, while Sanborn did not move to Kirtland until 1836. At the same time, one of Braden's witnesses, William S. Smith, testified that the report was circulated before the Mormons left Kirtland that Rigdon had fallen out with Smith because the latter wanted his daughter, Nancy, sealed to him.

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Michael Marquardt has requested this, but I will cite it so feel free to obtain it on my hours:
On the letter of W. W. Phelps to Sally Phelps, May 26, 1835 (3 pages) it is located in the L. Tom Perry Special Collections at BYU in W. W. Phelps Papers, 1835-1865, Vault MSS 810

Box 2 folder 1 Photocopies of items in Box 1 [the original letters are located in Box 1]
Box 2 folder 2 Typescript of items in Box 1

What is needed is a typescript of the letter compared with the photocopy of the original to make sure it is accurate. In the letter Phelps indicated to his wife that he will sent forms of the Doctrine and Covenants to her. It would be good to have Don have get this letter.
Kirtland May 26, 1835
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Bradley (4 Zinas) writes: “Zina learned from the prophet she revered during the winter of 1839-40… The thirty-four-year-old Joseph Smith, in private conversations, taught Zina Diantha the controversial principle of plural marriage and invited her to become his plural wife… Her reference is “Zina D. H. Young, Autobiography, 4.3” There is no bibliography.

They also write: “Joseph pressed Zina for an answer to his marriage proposal on at least three occasions in 1840, but she avoided answering him…” with no reference or endnote.

This is rather frustrating since I can’t find any PM teaching prior to 1841. Of course, we know that MB is sometimes a little free and easy with the facts.

Here’s a list of Zina documents from Compton. I’m not sure we have these:

-Autobiographical Sketch, or Autobiography 2, pp. 13-22, Zina Card Brown collection CA. It begins, “paint, music both instrumental and vocal…”
-Autobiography 1, 4 pp, Zina Card Brown collection, CA. It begins, “sept 29th 1850 my Father Married…”
-Interview in New York World (Nov. 17, 1869)
-Writings. Zina Card Brown Collection, CA

Almera Johnson Smith, Affidavit, August 1, 1883, Church Archives

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If you can track this document down – do it. (From Quinn.)

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> "Mrs. Sayers [Sagers] if she don’t look out and keep still she will be put aside…she shall keep her child as long as it lives… Joseph did not pick that woman she went to see whether she should marry her husband for Eternity."—the document also lists the following plural wives of JS: Louisa Beman, Agnes Smith, Elisa R Snow, Emily Partridge, Elisa Partridge, Mrs Sylvia Lyons, Mrs D. Sessions, Mrs Granger."

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Gentry, Leland Homer. A History of the Latter-day Saints in Northern Missouri from 1836 to 1839. Ph.D. Brigham Young University, 1966. #65-9857. A guy Searcy/Searcey, Orville H., mentioned on pages 156, 206, 256, 264, was suppose to have written a history of the Mormons… did he say anything about polygamy before July, 1842?

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*Memories of Harriet Decker Young, BYU library*

*Mrs. Mary Knowlton Pack to Mr. C. L. Wolfe, n.d. BYU Library*

MERL Letter to John A. Smith, Jan 25, 1892, Original in papers of George A. Smith, Marriott Library

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They also write: “Joseph pressed Zina for an answer to his marriage proposal on at least three occasions in 1840, but she avoided answering him…” with no reference or endnote.

This is rather frustrating since I can’t find any PM teaching prior to 1841. Of course, we know that MB is sometimes a little free and easy with the facts.

Here’s a list of Zina documents from Compton. I’m not sure we have these:

- *Interview in New York World (Nov. 17, 1869)*
- *Writings. Zina Card Brown Collection, CA*

Partridge, Emily Dow, “Account of Early Life in Kirtland and Nauvoo,” typescript, n.p., CA

Presendia Huntington, *Autobiographical Sketch*, 1 April 1881, typescript, Zina D. H. Young Collection.

Zina D. H. Young notes, Zina D. H. Young Collection, CA

Zina D. H. Young, Address in the Tabernacle, n.d., typescript copy of holograph, Zina D. H. Young Collection

Almera Johnson Smith, Affidavit, August 1, 1883, Church Archives

Scott Faulring Collections – Evidences that OC was and was not a polygamist

Periodical articles discussing polygamy arrangements or common wifery among other groups. 1830-1835


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Mrs. F. D. Richards, “The Inner Facts of Social Life in Utah,” S.F., 1880. She said she could not accept polygamy until she had seen Joseph Smith in a vision who told her “that in time all would be explained.” Bitton 2080 USHS Man A221-1,2. CA Msf 135, reel 1, 2. She has other manuscripts I don’t know if we’ve accessed: MS 1215 (Ms f 318) and Ms d 2050, bx 2, 13 #5 (typescript) and 14, 4, #4 (holograph).
Woodruff, Phoebe W., Autobiography (1807-1880) holograph, 6 pages, Ms f 135 reel 1 item 7 [Bitton 2795]

Journal of John Smith, photocopy of holograph, July 20, 1839, George A. Smith Family Collection, Western Americana, J. Willard Marriott Library, UofU. Bitton says the CHD has a typescript but he doesn’t provide a number. The holograph is Ms d 1326.

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MERL Letter to John A. Smith, Jan 25, 1892, Original in papers of George A. Smith, Marriott Library

Susa Young Gates (papers, USHS, bx 12, fd 2). Statement that BY approached JS’s widows and did not know of any “issue” from them.

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- Autobiographical Sketch, or Autobiography 2, pp. 13-22, Zina Card Brown collection CA. It begins, “paint, music both instrumental and vocal…”
- Autobiography 1, 4 pp, Zina Card Brown collection, CA. It begins, “sept 29th 1850 my Father Married…”
- Interview in New York World (Nov. 17, 1869)
- Writings, Zina Card Brown Collection, CA
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Hyde, Mary Ann Price, Autobiography (1816-1880). CA Ms f 135 reel 1 item 9. I need pages 1-3 where she recounts Joseph Smith teaching PM

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MERL Letter to John A. Smith, Jan 25, 1892, Original in papers of George A. Smith, Marriott Library

I’m back working on this Edwin Mace statement about Josephine Henry. If you had time, could you research out the baptismal dates for both Margaret and Andrew? I find two dates for Andrew (1837 and Feb. 10, 1844) and no dates for Margaret. Also, it would be useful to know when they immigrated. In addition, do you know how many daughters were born in Navuoo 1840-45 named “Josephine”? And any other thoughts. It isn’t a big deal – pure hearsay, but I want to include it.

Lucy W. Kimball to Joseph F. Smith, Feb. 24, 1884 in Franklin R. Smith collection, CA, MS 13700 fd 2. Account of Agnes Coolbrith telling Alexander and David Smith JS was a polygamist.

The periodical, Salem Advertiser, in1843, contains an account of a visit made to Nauvoo written by someone named “Newhall.” It is referred to in Ellen E. Dickinson, New Light on Mormonism. New York: Funk and Wagnall; 1885, 123-26. It might be interesting.

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Documents to Obtain or Review 03-19-08


Mildred H. Bray, “Elenor Houtz Snow (5th wife of LS), typescript, pages 2-3, CA. Talks of LS interaction with JS on PM.

Joseph A. Kelting Affidavit, September 11, 1903, CA


APPENDICES REVIEW ITEMS – I’ll give you this Thursday

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From Plurality, Patriarchy, and the Priestess: Zina D. H. Young's Nauvoo Marriages
Martha Sonntag Bradley and Mary Brown Firmage Woodward, JofMH 20:1 (Spring 1994) page 90

That same winter at the Smith residence, Zina received numerous courtship visits from Henry Bailey Jacobs, a friend of her brothers, who often accompanied Oliver to the house. Simultaneously, Joseph Smith in private conversations taught her the principle of plural marriage, suggesting that she become his spiritual wife.14 He pressed her for an answer on at least three separate occasions, but she avoided answering him. Weighing against such a proposal was her affection for Emma, her respect for traditional Christian monogamy, the strangeness of this new matrimonial system, and the secrecy it would require. Influencing her toward acceptance were Zina's gratitude for the kindnesses done her whole family and, more importantly, her wholehearted acceptance of him as her spiritual, ecclesiastical, and social leader. She considered him a prophet, God's spokesman, and the embodiment of male priesthood power which was so intimately interwoven with her view of Mormonism as the only church that held divine authority, the only church of which God approved.15 As an eighteen-year-old girl, she must have also felt flattered by a proposal from the group's most powerful and influential male

Footnote 14 is “Zina D. H. Young, Autobiography.”
On page 88 they reference: “Zina Diantha Huntington Jacobs Young, Autobiography, n.d., not paginated; Box 2, file 17, Zina D. H. Young Collection.” Notice it is NOT the Zina Card Brown Collection.

It is also curious that Compton’s only reference to the 1840 dates are Bradley and Woodward. Maybe he couldn’t find it either. It doesn’t appear that Compton references a “Zina D. H. Young Collection” at all. Could it be a mistake and if so, what of the “box 2, file 17” identification?

Here’s a list of Zina documents that I am still wondering about. You’ve gotten a lot of good stuff there, but I don’t seem to find these on our lists.

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Documents to Obtain or Review 03-25-08

From Ehat, Andrew F., “An Overview of the Introduction of Eternal Marriage in the Church of Jesus Christ of Latter-day Saints,” 1980, for history 690:

Joseph A. Kelting Affidavit, September 11, 1903, CA

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Documents to Obtain or Review 03-31-08

Copied from Bergera’s 2005 article: I need to verify the quote. Note the strange “McBridge” not “McBride” maiden name in the footnote.

It is said that Martha [McBridge Knight, Vinson Knight’s first wife] was the first woman to give her consent for her husband to enter Plural Marriage. She knew something was worrying her husband and he couldn’t seem to tell her about it. One evening as she was sitting in the grape arbor behind the house Vinson returned home carrying a basket. He explained to her that he had taken some fruit and vegetables to the widow, Mrs. Levi Merrick, whose husband had been killed at Haun’s Mill, Missouri. He also explained to her that he had been told to enter Plural Marriage. That if he had to, this Sister Merrick would be the one he could help best. He must have been greatly relieved when Martha replied, “Is that all.”

36. Della Belnap, “Martha McBridge Knight,” typescript, not paginated, LDS Church Archives; courtesy Todd Compton.

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In a second affidavit, dated 11 September 1903, Kelting reported:

I first knew Joseph Smith, the Prophet, in Ohio. I once called upon him afterwards at his residence in Nauvoo, Illinois, and told him I wanted a private interview. We walked up stairs together. His wife, Emma, was down stairs, and he did not wish her to hear what we were going to talk about. We went into the front room, and he locked the door. I told him it was mooting about that he was teaching plural marriage, and asked him the question, "Are you mooting plural marriage?"

His answer was, "cannot answer you, as you are both a lawyer and sheriff of Hancock County, and it might militate against you as an officer as well as against us."

I said, "Joseph, whatever you tell me as your friend is safe; I came here to find this out, and I assure you upon the square (and we were both Masons) it shall never injure you in any shape."

"I did moot plural marriage," said the Prophet. "Did you have a revelation to teach this?" I asked. "I did," he answered.

"Have you more than one wife sealed to you by this authority," I asked. "I have," said he.

After giving me this information, he referred me to Brigham Young if I wanted any more on this subject, Brigham seeming to be the man he trusted most with this matter, and was putting him to the front.

The Prophet assured me that the revelation was as authoritative and binding as any revelation given through him up to that time; and, in fact, that it was paramount to all the rest.

Joseph A. Kelting Affidavit, September 11, 1903, CA. I have a typescript I need verified:

From Ehat, Andrew F., “An Overview of the Introduction of Eternal Marriage in the Church of Jesus Christ of Latter-day Saints,” 1980, for history 690:
[I have found the excerpt from the Salem Advertiser and don’t think it would be of any use. It is very positive and is quoted in History of the Church 5:431.]

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Michael Marquardt’s Scott Faulring Collection paper – Evidences that OC was and was not a polygamist

Periodical articles discussing polygamy arrangements or common wifery among other groups. 1830-1835

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Revisit these collections?

Andrew Jenson
Alan Gerber
Stanley Ivins
Linda King Newell
Vesta Crawford
Scott Faulring
Richard S. Van Wagoner
Other?
Miss Mitchell called by Bennett to come out against Joseph Smith

**From Compton:**

We have the affidavit, but do we have both of these?:

Fisher, Josephine E. “Josephine Rosetta Lyon Fisher,” Typescript, CA

Mary Elizabeth Rollins Lightner (MERL) to Emmeline B. Wells, Nov. 21, 1880, CA [see Van Wagoner’s notes in his collection at ML, bx 10]

MERL to John R. Young, Jan. 25, 1892 Another version is that it is a letter to “John A. Smith” – same date. Bachman lists it as in the “Papers of George A. Smith Family,” Special Collections ML.

MERL Record Book, MS 748. There is a “Speech” given July 24, 1889 in this “Record Book.”

MERL, “Statement,” Apr 18, 1884, given to John Taylor and George Q. Cannon, CA.

Smith, John [1781-1854] holograph 3 vols. Ms d 1326 [info on Sarah Cleveland?]

Smith, John Lyman [1828-1898] MS 1122. MS f 98; HBLL MSS 680, USHS* photocopy of typescript, 76 pp. Man A1586: LC [Info on Sarah Cleveland?]  

Whitney, Horace, journal, CA, MS 1616 – is there any mention of his reaction after returning from a mission to learning that his sister, Sarah Ann, was a plural wife of the Prophet?


“Marion Kerr Collection” Marriot Library, (re: Martha McBride) – I think you’ve already mined this collection.

Compton lists “Young, Emily D. P. Autobiography, Marriott Library. ‘Written expressly for my children Jan. 7, 1877.’ From MS owned by Emily Young Knopp.” I don’t think we have it.

Walker, Lucy, “A Brief Biographical Sketch of the Life and Labors of Lucy Walker Smith.” Copy in Compton’s possession and at CA. Foster states: “her account [was] made by the Federal Writer’s Project in 1940.” I don’t think we have this. Compton says the WE version omitted PM references.

Kimball Whitney, Helen Mar, “1876 Reminiscences,” Helen Vilate Bourne Fleming Papers, CA

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Do you know of a relatively recent article in BYUS or JofMH or ? that contains copies of the letters between Vilate Kimball and Heber? 1840-44ish. I know I’ve seen it referenced and I need it, but haven’t been able to find it.

Here’s some new things from both Ehat and Bachman’s manuscripts. I’m encouraged that we have covered almost all of the titles they cite.

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Cannon, Oa J. “Zina Diantha Huntington Young, CA. This is from Compton and there is supposedly a statement in there that Joseph Smith asked the Twelve to marry his wives should he be killed.

Could you verify this quote from Susa Young Gates, papers, USHS, Box 12, fd 2, from Compton that:

Emily Partridge and the other bereaved plural widows were approached by Pres. Young and the Twelve after the Martyrdom with an offer of their shelter and sustenance, “for time only,” of these brave girls who had dared ridicule and even mobs and death to enter into that order. They were free to select any of these associates of the Prophet as their earthly protector.

This was a tremendous undertaking for Brigham Young, Heber C. Kimball and their associates. Emily Partridge had been “given” to the Prophet by his first wife Emma, as had Eliza R. Snow. Emily, with Louisa Beman, Olive Frost, Zina D. Huntington, Eliza R. Snow accepted Brigham’s offer in the spirit which it was given. Eliza R. Snow, after reaching the valley, was glad to accept shelter and protection under his [roof], but she, like several other widows, was never his wife in actual fact.

Father and the Twelve Apostles felt the death of the Prophet far more keenly than did the people; and as we believe that children are a part of the glory we inherit hereafter, it seemed a cruel thing that the beloved leader and Prophet should be stricken down in the prime of life, and left without issue in this Church. Father went to those noble women who had accepted the principle of celestial marriage with the Prophet as their husband, and he told them that he and his brethren stood ready to offer themselves to them as husbands for time, and the widows might choose for themselves. Four of these young widows chose father, ad he accepted the charge thus laid upon him. He felt the grand old Hebrew impulse, to be himself the instrument by which posterity for this dead brother might be born in this life. All honor to the great men who could make and carry out such splendid tributes to the dead leader and friend.

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Ensign of Liberty [of the Church of Christ] 1 (December 1847): 43. Published in Kirtland Ohio, 1847-49.

Testimony of Martin Harris, Leonard Rich, and Calvin Beede in William E. McLelling, “The Successor of Joseph, the Seer,”

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[Martha Jane Knowlton Coray] had a peculiar dream… She desired me to accompany her to Brother Hyrum Smith’s for the purpose of getting him to interpret it. We went the next Sunday to see him, but having company, he was not at liberty to say much… The next Sunday we went, but found as many at his house as the Sunday previous. He said to us, Come again the next Sunday… But in a day or so he called at our house, and invited us to take a ride with him in his buggy… He commenced rehearsing the revelation on [eternal] marriage… This was on the 22 of July 1843. The dream was in harmony with the revelation…. While still in the buggy, Brother Hyrum asked my wife if she was willing to be sealed to me; after a moment’s thought, she answered, yes. He then asked me if I wished to be sealed. I replied in the affirmation… He performed the ceremony, then and there.

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Remy, Jules and Julius Brenchly, A Journey to Great Salt-Lake City II…, [note this is not volume 1, which I already have]. On page 60, BY reportedly said: “Let me see no boys above sixteen and girls above fourteen unmarried.” (Hirshson 126)

Relief Society Magazine, vol 3, pages 169, 174

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- Max H. Parkin Papers, Marriott Library (see photocopies) [And has useful refs]
- Joseph Smith v. Oliver Olney (criminal case against Olney)
- The Madeline McQuown Papers at the ML (Brodie correspondence, John C. Bennett letters, etc.)
- Donna Toland Smart Collection (Patty and Sylvia Sessions, et al.)
- Jo Kester (descendant) messages on Fanny Alger (several)

Worth Mentioning:
- George J. Adams to Strang—blames Joseph's death on spiritual wifery and his presidential campaign

In Progress:
- Gathering additional Fanny Alger materials to send.
- John Snyder-Mary Heron immigration to Utah (Just need to finalize and send.)
- Faulring—almost complete
- Last MERL doc at CHO—approved, just need to look at
- George A. Smith Papers (located the Joseph Smith polygamy material)
- Joseph Ellis Johnson Papers
- References from the Parkin Papers (A few references I don't believe we have—e.g., 1843 reminiscence and Emma thesis)
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Mercy Rachel Thompson Smith to [?] Smith *Deseret Evening News* 6 February 1886, discussion of Hyrum Smith’s experience learning about PM.

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After I left [moved out of] brother Joseph’s house, Sister Hyrum Smith wanted me to come for the winter with her to work tailoring as that is trade. While I was living at their house Hyrum had by some way learnt something about polygamy. So one evening while the family of us were sitting around the fire, he said to me, “I will ask you a fair question will you answer me.” “Yes Sir Bro. Hyrum.” He said, “Supposing Brother Joseph would say to you that he had a revelation from God that it was right for him to have another wife besides Emma, would you believe it was of God…” [She asks him if he believes Joseph Smith is a prophet and he answers “Yes.” She says that as he is a prophet she can’t pick and choose which revelations she will believe]…and our conversation ended for that evening.

Soon after of a morning he made mention of the subject in the following words. Said he, “If I knew that any, or thought that any, women in his house believed in such doctrine as polygamy I would kick them forty rods from his house and follow them and kick them still further.” Soon after that I made tracks not feeling it safe to stay there any longer and went to another place to live and while living there a few weeks.

I need to find out anything we can about Windsor Lyon after November 1842 to mid-1846. He apparently left town after his (Nov. 1842) excommunication, but was back by February 12, 1843. Where did he live after that? Compton confidently states that Sylvia and Windsor were living together, but provides no evidence.

Also, I didn’t realize that Sylvia married HCK right after the martyrdom. Could you verify Brigham Young’s journal entry for September 19, 1844:

“Staed at home all day my wife is quite sick I SAW Sister Louisa B. Smith[,] H.C. Kimball & Silva L. Smith etc.”

SAW is “sealed and wed” as you know. Clearly Brigham and HCK viewed Sylvia as non-married (i.e. divorced from Windsor Lyon). They did not similarly approach Zina, or Presenda or MERL or the other “eternity only” sealed women. Only those sealed to Joseph for time and eternity (do you agree?).

Also, Compton states that after the Sept. 19, 1844 wedding to HCK, “Sylvia, however, continued to live with Windsor Lyon.” (ISL 184), but he provides NO evidence (ISL 683). Can we find out where Windsor was living in late 1844 and 1845 (he was rebaptized in Jan. 1846 and apparently remarried Sylvia shortly thereafter).

Zina Diantha Huntington Young journal in Zina Card Brown collection, CA, December 11, 1848.

Oliver Huntington Journal, February 18, 1883. HBL library. “‘Soon after Dimick had given our sisters Zina and Prescinda to Joseph as wives for eternity,’ wrote Oliver Huntington, Smith offered Dimick any reward he wanted.” Compton page 122-23, 670. I wonder about Compton’s paraphrasing of JS’s offer.

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2 Apostle John Hyde asserted: “There is a Mrs. Dibble living in Utah, who has a fine son. She was sealed, among others, to Joseph Smith, although living with her present husband before and since. On the head of her son, Smith predicted the most startling prophecies about wielding the sword of Laban, revealing the hidden Book of Mormon, and translating the sealed part of the records. There is not a person at Salt Lake who doubts the fact of that boy being Smith’s own child.” (John Hyde, Jr., *Mormonism: Its Leaders and Designs*, New York: W.P. Petridge, 1857, 85.) I have found no evidence to corroborate this assertion. Hyde was capable of extreme claims. He asserted that proxy marriages for the dead had “to be consummated in the same manner as that of the living… And as a marriage ceremony is not valid till completed, there is practice in consequence more abomination.” (Ibid. 88-89.) This claim is unfounded and stretches credulity.

Documents to Obtain or Review 06-01-08

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Also, I didn’t realize that Sylvia married HCK right after the martyrdom. Could you verify Brigham Young’s journal entry for September 19, 1844:

“Staed at home all day my wife is quite sick I SAW Sister Louisa B. Smith[,] H.C. Kimball & Silva L. Smith etc.”

SAW is “sealed and wed” as you know. Clearly Brigham and HCK viewed Sylvia as non-married (i.e. divorced from Windsor Lyon). They did not similarly approach Zina, or Presenda or MERL or the other “eternity only” sealed women. Only those sealed to Joseph for time and eternity (do you agree?).

Also, Compton states that after the Sept. 19, 1844 wedding to HCK, “Sylvia, however, continued to live with Windsor Lyon.” (ISL 184), but he provides NO evidence (ISL 683). Can we find out where Windsor was living in late 1844 and 1845 (he was rebaptized in Jan. 1846 and apparently remarried Sylvia shortly thereafter).

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[I need a footnote or two for this paragraph.] Currently, no documentation of a formal divorce between Windsor and Sylvia after his excommunication has been identified. Illinois law required five years after abandonment before a person could remarry without formal divorce proceedings. However, abandonment was grounds for a person to seek a legal divorce prior to five years of estrangement and Joseph did serve as Mayor at that time, presiding over the Nauvoo Municipal Court.

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JSTOR wants $36.00 for a copy. Do you have access?

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Published by: Springer

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Wilford Woodruff to Andrew Jenson, August 6, 1887, Wilford Woodruff’s Letter Books, CHD

Dan Jones to Thomas Bullock, January 20, 1855, Church archives – info on Emma and William Law wife swap. In a letter to Smith's brother-in-law, William Law described Smith's death as an event in which "the wicked slay the wicked," and "the hand of a blasphemed God . . . has taken sudden judgment."

William Law to Isaac Hill, July 20, 1844, Law said JS’s death was because he blasphemed etc.

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1880s meeting of the Twelve at which the respective Abrahamic tests of John Taylor, Brigham Young, Orson Hyde, and even Joseph Smith were discussed.

Are you interested in doing a little introduction on the Horace Cummings article, suggesting that it may deserve more credibility than it has been given?
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Eliza R. Snow in DN 28:604, [I reference by date so I’m not sure if I have this]

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FROM NAUVOO POLYGAMY

Melissa Lott, Affidavit, August 4, 1893, in Stanley Ivins Papers, USHS

Desdemona F[ullmer] Smith, Statement, June 7, 1868, Desdemona Wadsworth Fullmer Papers, LDS Archives

Eliza R. Snow to John Taylor, December 12, 1886, Eliza Snow Letter File, LDS Archives

Benjamin F. Johnson, “Historical Mistakes,” Deseret News, August 5, 1887, 5 in ISL 478-79

George F. Gibbs explained that Rigdon gave two statements, one of which was published in the Deseret News, July 29, 1905.

“Mother Poulterer Dead,” Deseret Evening News, August 20, 1879, 3 [article is not on-line]

John Ray Young, Scrapbook, 1928-30; John R. Young to Vesta P. Crawford, April 1931, LDS Archives

Sarah Cleveland to August Lyman, 1847, John Lyman Smith Collection, Special Collections HBLL

Biography of Sarah Maryetta Kingsley, LDS Archives

Oliver Huntington Journal November 14, 1884, USHS (ISL 140, 673).

Joseph Bates Noble, Autobiography [typescript], 30, L. Tom Perry Special Collection, HBLL, BYU


FROM QUINN’S CARDS

John L. Smith letter to First Presidency, Mar 8, 1895:

“In the days of Joseph. Mother [Sarah M. Kingsley (Howe)] Cleveland by advice, was sealed to the prophet in Nauvoo but lived with her husband John Cleveland…”

[[The author of this letter is likely John Lyman Smith (1823-1898), who was both a son-in-law to Sarah Kingsley Cleveland and a first cousin to Joseph Smith, Jr. (John L. married Sarah's daughter Augusta Bowen Cleveland; and he was a son of John Smith, and brother to George A.) However, the author of the letter may have been his son John Lyman Smith, Jr. (1855-1939).]]

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OLD


Sarah Rapson’s history

They also say that Catherine Fuller Warren was paid for her “spiritual wifery.” Here’s the footnote from Robert Hutchin’s thesis.

Testimony of Catherine Fuller Warren before the Nauvoo High Council 25 May 1842. There are five documents with the assignation testimony of Catherine fuller or testimony of Catherine Warren in this file. The one dated 25 May 1842 names William Smith twice as being involved
with John C Bennett in his numerous seductions which included the widow fuller see Nauvoo miscellaneous papers LDS church archives msd 2375 box 8 folder: Nauvoo.

Patty Sessions pre-1846 diaries

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“Compiled Writings of David Moore”, pp. 19-20; copied from personal papers in possession of the family; BYU, HBLL, Ms d 1892 fd 2 LDS Archives: Fall 1842  [anything interesting]

Briggs, Jason W., *The Basis of Brighamite Polygamy*, RLDS Church, n.d. page 20 - it talks of D&C 132:41 and polyandry  Also check page 6 for anything interesting

An additional record involves a woman named Sarah Studevant Leavitt:

My mind was carried away from the earth and I had a view of the order of the celestial kingdom. I saw that [plural marriage] was the order there and oh, how beautiful. I was filled with love and joy that was unspeakable. I awoke my husband and told him of the views I had and that the ordinance was from the Lord, but it would damn thousands. It was too sacred for fools to handle, for they would use it to gratify their lustful desires. (No date is provided. History of Sarah Studevant Leavitt, Mesquite, Nevada: By the Author, 1919; quoted in Richard N. Skousen and W. Cleon Skousen, *Brother Joseph: Seer of a New Dispensation*, Vol two, Orem, Utah: Verity Publishing, 2005, 847.)

Linda Newell, “Women’s Reaction to Early Mormon Polygamy, 1841-45,” CA

Arturo de Hoyos (Timonthy Rathbone), "Brigham Young’s Masonic Connection and Nauvoo Plural Marriages," 1996, LDS Archives

Don't let me forget to tell you tonight another point in favor of your view that the angel had to tell Joseph Smith to practice *earthly* polygamy. JFS quote [President George Q. Cannon taught in 1884: “A man must have more than one wife at a time in order to obey the law.” (Quoted in Kenney, Scott G., ed. *Wilford Woodruff’s Journal: 1833-1898*. Typescript. 9 vols. Midvale, Utah: Signature Books, 1983, March 9, 1884, 8:235.)]

Mrs. Sarah Rapson Poulterer?

Brigham Young stated: “if there is any sin in it [polygamy], I will answer for it.” Documentation? I guess I need to compare wording.
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Whittaker, David J. “The Bone in the Throat: Orson Pratt and the Public Announcement of Plural Marriage.” Western Historical Quarterly 18 (July 1987): 293-314 [this is available through JSTOR I think]


Roberts, B. H., “Celestial Marriage and Acts of Congress,” Contributor 6 (November 1884-April 1885): 6 – part series (The first three installments are doctrinal defenses of plural marriage. The fourth article is historical, the fifth deals with the U.S. Constitution and freedom of religion, and the sixth considers the Edmunds Act of 1882.) [This precedes Andrew Jenson’s article]

Livesey, Richard., An exposure of Mormonism being a statement of facts relating to the self-styled “Latter-day Saints,” and the origina of the Book of Mormon, by Richard Livesey of Winchendon, Massachusetts, America…. 1838, 1840 (twice). [Flake 4963, 4963a, 4964]. The Millennial Star, November, 1840, p. 187, has a statement: “Mr. Thomas Newton, in his preface to Mr. Livesey’s pamphlet against the Latter-day Saints, has charged our principles of separating husband and wife, parent and children.” This sounds like the opposite of polygamy (!) Could you find it?

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NEW Benjamin F. Johnson, “Historical Mistakes,” *Deseret News*, August 6, 1887, page 5 in ISL 744 (last paragraph)

FROM NAUVOO POLYGAMY
Sarah Cleveland to August Lyman, 1847, John Lyman Smith Collection, Special Collections, HBLL

Biography of Sarah Maryetta Kingsley, LDS Archives

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Documents to Obtain or Review 05-28-09

FROM EHAT:

“Minutes of Meeting held in Provo City,” 17 November 1867, Microfilm reading room, Lee Library, BYU. Deals with the trials of the Twelve by JS (!)

William Leary, notes, 1 January 1888, pp. 2-3, photocopy of holograph, BYU archives and Manuscripts -- quotes Parley “walked the streets saying what strange things had happened in Nauvoo in his absence.”

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(S.B. Young, April 2, 1912)

Orson Hyde holograph statement c.1869.
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[[Orson Hyde re: JS sealing him to Mary Ann Price:]]
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Noall Papers, MS 17956, Marriott Library:

M.A. thesis, Columbia University, 1907

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\(^*\) Andrew Jenson Papers [ca. 1871-1942], MS 17956; LDS Church Archives, Box 49, Folder 16, document #14.
\(^{**}\) Helen Mar Whitney, “Travels Beyond the Mississippi,” Woman's Exponent, November 1, 1884, 407.
Documents to Obtain or Review 06-01-09

John Taylor, Letter to Moroni L. Pratt, October 29, 1886, FP letterpress Copybooks, CHL.

“Family Record of Parley Parker Pratt,” entry dated 11 March 1850, (page 60?), microfilm of holograph, USHS. Verify the sealing date of Parley to Mary Ann by Hyrum Smith – June 23, 1843.

FROM EHAT:

“Minutes of Meeting held in Provo City,” 17 November 1867, Microfilm reading room, Lee Library, BYU. Deals with the trials of the Twelve by JS (!)

William Leary, notes, 1 January 1888, pp. 2-3, photocopy of holograph, BYU archives and Manuscripts -- quotes Parley “walked the streets saying what strange things had happened in Nauvoo in his absence.”

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Check for "letters from my husband Parley P. Pratt" specifically letter of Moroni Pratt (son of Mary Ann) to John Taylor before Mary Ann Died - in archives. Question surrounding who he was sealed to eternally.

Notarized statement in possession of Myrtle Willes Bailey [granddaughter of Malissa Willes]. Typescript sent to Raymond bailey on December 11, 1949. Quoted in Raymond T. Bailey, "Emma Hale: Wife of the Prophet Joseph Smith." M.A. thesis, Brigham Young University, 1952, 99. [Can you check to see if we can find the original?]

I wonder if there is a digital version of Beverly J. Schwartzberg, "Grass Widows, Barbarians, and Bigamists: Fluid Marriage in Late Nineteenth-Century America" (PhD diss., University of California, Santa Barbara, 2001), 51–52.

In 1848 President Young taught: “No man was ever ordained to any higher order than an Apostle – and that Joseph Smith never received any higher ordination.” (Quoted in William Greenwood, Diary, October 8, 1848, CHD, quoted in Quinn, *The Mormon Hierarchy: Origins of Power*, 67.)
“Father [Albert Smith] taking an active part in building up the city [Nauvoo] and also being called upon, he went on a mission back East...” [Anyway to figure out when Albert was on a mission?]


Mills, H. W. "De Tal Palo Tal Astilla" ["A Chip off the Old Block"], Publications [of] the Historical Society of Southern California, 10: 3:86-174 (1915-1917). This article contains an account taken from George Miller's journals that parallels that of the Northern Islander correspondence.

Malissa Lott, one of Joseph Smith’s plural wives, wrote to Andrew Jenson on June 27, 1887: “Flora Ann Woodworth... married Carlos Gove at Navoo with the consent of the Prophet.” But Helen Mar Kimball Whitney provided a different timeline:

A young man boarding at her father’s after the death of Joseph not a member of the Church had sought her hand, in time won her heart, and in a reckless moment she was induced to accept his offer and they eloped to Carthage, accompanied by a young lady friend, and were there married by a Justice of the Peace. Flora was never happy with him as he hated the Mormons, and she felt condemned for the rash step she had taken. She made this confession to me while I was nursing her, and said she desired to cling to Joseph hereafter. They settled at the “Point,” and she paid me a visit the following winter. She still expressed herself as strong in the faith of the Gospel, also her great desire to cleave to the Prophet. I never saw her again as she died at that place, leaving two or three children.

Could you verify a marriage record for their “elopement” or anything else defining when Carlos arrived in Nauvoo.

Johnson (Benjamin F.), Why the Latter-day Saints Marry a Plurality of Wives, etc. San Francisco, 1854.


A later reminiscence from Chenango County claims that Smith was an early advocate of polygamy and that a Mrs. Davenport of Doravill, Chenango County, said "she repeatedly heard her grandmother tell of Joe Smith coming into her home one day, long after she was married and saying that it had been revealed to him that she was to be his 'spiritual wife.'" The woman, according to the story, ejected him from the house with her broom... (Afton Enterprise, 20 July 1939.)
I wonder if there is anything important in the remainder (after the ellipses). Vogel is very willing to use ellipses to support his antagonistic stance, even if it compromises scholarship.

Livesey, Richard., An exposure of Mormonism being a statement of facts relating to the self-styled “Latter-day Saints,” and the origina of the Book of Mormon, by Richard Livesey of Winchendon, Massachusetts, America…, 1838, 1840 (twice). [Flake 4963, 4963a, 4964]. The Millennial Star, November, 1840, p. 187, has a statement: “Mr. Thomas Newton, in his preface to Mr. Livesey’s pamphlet against the Latter-day Saints, has charged our principles of separating husband and wife, parent and children.” This sounds like the opposite of polygamy (!) Could you find it?

Linda Newell, “Women’s Reaction to Early Mormon Polygamy, 1841-45,” CA

FROM NAUVOO POLYGAMY

Melissa Lott, Affidavit, August 4, 1893, in Stanley Ivins Papers, USHS [This is Malissa Willes’ Statement, August 4, 1893, quoted in Raymond Bailey, “Emma Hale: Wife of the Prophet Joseph Smith,” M.A. thesis, Brigham Young university, 1952, 98-100. – did we ever see the original?]

NEW Benjamin F. Johnson, “Historical Mistakes,” Deseret News, August 6, 1887, page 5 in ISL 744 (last paragraph)

Sarah Cleveland to August Lyman, 1847, John Lyman Smith Collection, Special Collections HBLL

Biography of Sarah Maryetta Kingsley, LDS Archives

Joseph Bates Noble, Autobiography [typescript], 30, L. Tom Perry Special Collection, HBLL, BYU

FROM QUINN’S CARDS

Another document corroborated Ruth Vose Sayer’s situation: “Joseph did not pick that woman. She went to see whether she should marry her husband for eternity.” (Recorded by D. Michael Quinn Papers, Yale University, Addition—Uncat WA MS 244 (Accession:19990209-c) bx 1.

John L. Smith letter to First Presidency, Mar 8, 1895:

"In the days of Joseph. Mother [Sarah M. Kingsley (Howe)] Cleveland by advice, was sealed to the prophet in Nauvoo but lived with her husband John Cleveland…"

[[The author of this letter is likely John Lyman Smith (1823-1898), who was both a son-in-law to Sarah Kingsley Cleveland and a first cousin to Joseph Smith, Jr. (John L. married Sarah’s daughter Augusta Bowen Cleveland; and he was a son of John Smith, and brother to George A.) However, the author of the letter may have been his son John Lyman Smith, Jr. (1855-1939).]]

c. Oct-Nov 1843 document (Yale University) says:

"Mrs. Sayers [Sagers] if she don’t look out and keep still she will be put aside…she shall keep her child as long as it lives… Joseph did not pick that woman she went to see whether she should marry her husband for Eternity."—the document also lists the following plural wives of
JS: Louisa Beman, Agnes Smith, Elisa R Snow, Emily Partridge, Elisa Partridge, Mrs Sylvia Lyons, Mrs D. Sessions, Mrs Granger."

[[While at Yale, I attempted to locate the document described above, both in the Quinn Papers and by searching the catalog listings for other collections on Mormonism. If this item is there, it is likely not cataloged by itself, but in some larger collection. It could come from the Oliver Olney Papers. It may also be a high council document, but it's not clear what such a document would be doing at Yale.]]

[[Note also that Quinn says the document refers to Lucinda Sagers, wife of Harrison Sagers, against whom she brought charges April 13, 1844 before the Nauvoo High Council for teaching spiritual wives. However, Quinn may be mistaken: the document may refer to Ruth Vose Sayers, plural wife of Joseph Smith. Need to check original and context.]]

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"But before we were sealed he wanted Mary Ann himself. But while she highly respected the man, she declined the change of her affections…"

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1 Andrew Jenson Papers [ca. 1871-1942], MS 17956; LDS Church Archives, Box 49, Folder 16, document #14.
2 Helen Mar Whitney, “Travels Beyond the Mississippi,” Woman's Exponent, November 1, 1884, 407.
Could you verify:
D. Michael Quinn Papers—Addition—Uncat WA MS 244 (Accession: 19990209-c)
Box 1—Card file—Topic: Polygamy, Joseph Smith's

"The name of the Prophet's plural wives as I remember them were…and Flora Woodward [sic] to
whom he is said to have given a gold locket or watch which was stamped under foot by Emma."
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This may be Seymour Bicknell Diary MS d 1345 or MS f 123. Or USHS Man A1755 – I wonder
what other wives he mentioned?

You may have already exhausted this, but I found some of Quinn’s excerpts in the digital files I
bought from Michael Marquardt. Here's the full excerpt that Quinn extracted:

Franklin D. Richards Diaries – 1896 Bk (June 25, 1896): “Council at 11. a.m. Present W.W.

“Parables in the “Logan Journal” about a King & his Prime Minister. also another Parable
or innuendo since in same Journal. Chat brot. out certain trials or tests to which Prests. B. Young
& Jno. Taylor were put by Prest. Joseph the Prophet in Nauvoo, as the plurality & Eternity of the
M. Covenant was being revealed. also what Emma was commanded to abstain from, and O.
Hyde’s trial also.”

Could you verify this from Quinn:

I went to school with the Prophet’s children, passed their home going and coming and
frequently called for their adopted daughter, Julia, who was the same age as their son Joseph Jr.,
[Joseph Smith III], the present leader of the Josephite Church [RLDS Church established in
1860]. One day in particular we were in the dining room. There were three young women at
work setting the table as fast as they could get it set. Young Joseph would gather the knives and
forks etc., and disarrange them. They were having a Jolly good time. When we left and on our
way to school, Julia remarked to my sister and me: “It is said these young girls are hired girls,
but they are not. They are my father’s wives.”

That was the first time that I had heard of a man having more than one wife, and if she
knew it, it is reasonable to assume that young Joseph knew. (Mary Dunn Ensign,
“Autobiography,” Mormon Biographies Collection, d2050, bx 2, fd #2)

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“Family Record of Parley Parker Pratt,” entry dated 11 March 1850, (page 60?), microfilm of
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Esther Dutcher Smith information Albert Smith Journal (I have a copy from David Bigler)


Mills, H. W. "De Tal Palo Tal Astilla" ["A Chip off the Old Block"], Publications [of] the Historical Society of Southern California, 10: 3:86-174 (1915-1917).This article contains an account taken from George Miller's journals that parallels that of the Northern Islander correspondence.

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Sarah Cleveland to August Lyman, 1847, John Lyman Smith Collection , Special Collections HBLL

Biography of Sarah Maryetta Kingsley, LDS Archives

Joseph Bates Noble, Autobiography [typescript], 30, L. Tom Perry Special Collection, HBLL, BYU

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______. Letter to Heber C. Kimball, June 27-29, 1843. Winslow Whitney Smith Papers, [form? call number?]. Box 5, fd. 2, LDS Church History Library. ?

______. Letter to Heber C. Kimball, June 9, 1844, [form? call number?]. LDS Church History Library.??

Nauvoo City Charter. [form? Photocopy of published document call number? Not available]. LDS Church History Library.??

Nauvoo [Illinois] City Council proceedings, 1841-1845, 02472R [I have photos of the handwritten notes – probably unauthorized – the call number is 02472R.] Minutes. October 23, 1841. [Brian, the date would be specific to the note, like a page number? but what we need here would be the inclusive dates, the form, and the call number. The next item gives inclusive dates of 1842-44, which would start after this particular item. So are we missing another call number?] LDS Church History Library.??


Reynolds, George. Letter to H. Neidig, June 7, 1892. In Wilford Woodruff Letterbook 1352 [Brian, what does 1352 mean? I don't know. I'm not sure who originally transcribed the letter but they list it as "Wilford Woodruff Letterbook 1352 Vol. 10 page 350" I guess we could just eliminate the 1352. I will try to verify] 10:350. LDS Church History Library. Typescript [copy? photocopy of typescript?] in my possession.??


Smith, August Cleveland. “Sarah Kingsley Cleveland Biography.” [form? call number?]. LDS Church History Library.??

[no title; text begins: ______ I can't find my original transcript – no title ]. *Nauvoo Neighbor*, May 14, 1845, [page? It was vol 3, no 2 but no page numbering].

Snow, Mary Augusta Hawkins. Journal, [inclusive dates?]. MS 6136, fd. 1, LDS Church History Library.


Smith, Joseph, Patriarchal Blessing given to Sarah Ann Whitney. March 23, 1843. [form? call number?]. LDS Church History Library. [Did Joseph Jr. really give Sarah Ann this patriarchal blessing?]?

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Oh let <it> be sealed this day on high that she shall come forth in the first resurrection [resurrection] to receive [receive] the same and verily it shall be so saith the Lord if she remain in the Everlasting covenant to the end as also all her Father[‘]s house shall be saved in the same Eternal glory and if any of them shall wander from the fold [fold] of the Lord they shall not perish but shall return saith the Lord and be saved [saved] and by repentance be crowned with all the fullness of the glory of the Everlasting Gospel. (Original at CHL; quoted in Michael Marquardt, The Rise of Mormonism: 1816-1844, Longwood, Florida: Xulon Press, 2005, 586.)

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