Notes

10. Todd Compton, author of *In Sacred Loneliness*, describes himself as "a practicing Mormon who considers himself believing but who rejects absolutist elements of the fundamentalist world view" ([In Sacred Loneliness: The Plural Wives of Joseph Smith], Salt Lake City: Signature Books, 1997, 629). Regardless, his approach to Joseph Smith and his plural marriages is very academic and *In Sacred Loneliness* received the Best Book award from the Mormon History Association and the John Whitmer Historical Association. Doubtless by design, Joseph Smith's teachings and actions are consistently attributed to his own devices and intellect.
13. Even as late as the year 2000, Community of Christ writers, Richard and Pamela Price asserted: "Joseph fought against this doctrine [of polygamy] from the time he was married to Emma in 1827 (even before the Church was organized) until the time of his death. He did not practice polygamy nor teach it to others." (Joseph Smith Fought Polygamy, Independence, Missouri: Price Publishing Company, 2000, preface.)
Robert D. Anderson disagrees: "I. Woodbridge Riley proposed that Smith suffered from a migraine-type of epilepsy, a possibility that no longer fits medical knowledge." (Inside the Mind of Joseph Smith: Psychobiography and the Book of Mormon, Salt Lake City: Signature Books, 1999, 126)


52 "KUED interview by Doug Fabrizio undated mp3 in my possession. Emma Smith biographer, Linda King Newell wrote: "Many concluded that the practice of polygamy stemmed from an insatiable sexual drive of Joseph's, fueled by a quest for power." Emma Hale Smith and the Polygamy Question," John Whitmer Historical Association Journal 4 (1984), 6 [3-13].

170
Apostate William Law reflected this view in 1887: “[Joseph] Smith admired and listed after many men’s wives and daughters... He was a tyrant, self-satisfied, and gratification of his greater passions with an entire disregard of other’s rights.” (Letter written January 20, 1887; cited in “The Mormons in Nauvoo: Three Letters from William Law on Mormonism,” The Daily Tribune, Salt Lake City, July 3, 1887.)


Book of Commandments Chapter XLIV, verses 21-23; Chapter XI VII, verses 5-8.

1835 Doctrine and Covenants, Section XIII, verses 7-20.

Times and Seasons Vol. 4, No. 24, Nauvoo, Illinois, November 1, 1843, Whole No. 81, page 360.


Book of Commandments, Chapter LV, verses 1-21.


1835 Doctrine and Covenants, LXXIV, verse 5.

The revelation comprises 119 verses and was experienced by both men. Ida Brodie asserted: “At an early age [Joseph Smith] had what only the most gifted revivalist preachers could boast of—the talent for making men see visions” (No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet, 2nd rev. ed. New York, 1971, p. 34). Brodie mentioned the revelation in four paragraphs (ibid. 114-18).


History of the Church, Vol. 3, Ch. 15, p. 50; Teachings of the Prophet Joseph Smith, Section Three 1838–39, p. 123.

Teachings of the Prophet Joseph Smith, Section Three 1838–39, p. 127. This was published two years later in the Times and Seasons, Vol. 1, p. 85, April, 1840.

Times and Seasons, 3,(February 15, 1842) 711.


Pearl of Great Price, Articles of Faith, 16, see also History of the Church, 4:53-41; Jessee, Dean C., comp. and ed., The Personal Writings of Joseph Smith, Salt Lake City: Deseret Book, 1984, 212-220.

Photos of original notes found in Richard F. Turley, Jr., Selected Collections from the Archives of The Church of Jesus Christ of Latter-day Saints, Provo, Utah: BYU Press, vol. 1, DVD #18, see also Ehat & Cook, Words of the Nauvoo Relief Society Minutes. 30 March 1842 (Wednesday), p. 110.


See Van Orden, p. 11.


Email correspondence. April 12, 2007


Elder Bruce R. McConkie wrote: "There is no such thing as a second chance to gain salvation by accepting the gospel in the spirit world after spurning, declining, or refusing to accept it in this life. It is true that there may be a second chance to hear and accept the gospel, but those who have thus procrastinated their acceptance of the saving truth will not gain salvation in the celestial kingdom of God." Mormon Doctrine. 2d ed. (Salt Lake City: Bookcraft, 1966). 685. See also Alma 34:53; D&C 48:2.

Joseph Smith was not the first to suggest that marriage could exist after death. Emanuel Swedenborg (1688-1772) wrote in 1768: "As to angels themselves, they are of both sexes, young men and husbands, and maidens and wives—maidens so beautiful that there is no likeness of such beauty in the world. Yet the wives are still more beautiful and appear as very efficacious of heavenly love. And their husbands appear as efficacious of heavenly wisdom, and are all in the bloom of early manhood. And what is more, they are known that there is any love or sex other than marriage love, and they have a perpetual faculty of enjoyment." (The Delights of Wisdom Pertaining to Marriage Love. After Which Follow the Pleasures of Invisibility Containing the Scintillations. Boston: Riverside Press Cambridge, n.d. [original published in Latin in 1768]). B. Cannon Hardy wrote: "To describe heaven as a place where marriage and family relations continue as they are on earth was not unique to Mormons. The visions of Emanuel Swedenborg set forth similar ideas, and these perspectives agreed with Romantic imagery that increasingly portrayed the next life in familiar, anthropocentric terms." (B. Cannon Hardy. Doing the Work of Abraham: Mormon Polygamy: Its Origin, Practice, and Denial. Norman, Oklahoma: Arthur H. Clark, 2007. 88.)

Notwithstanding these observations, it remains that neither Christian, Jewish, Islamic, Hindu, Buddhist, or any of the larger religious traditions of the world believe ultimate salvation occurs to heterosexual married couples.

"Speech." Times and Seasons, Vol. 6, p. 94. In 1882 Helen wrote: "At that time [in Navoo] spiritual wife was the title by which every woman who entered into this order was called, for it was taught and practiced as a spiritual order and not a temporal one." (Helen Mar Whitney, Plural Marriage as Taught by the Prophet Joseph: A Reply to Joseph Smith, Editor of the Nauvoo Herald, Salt Lake City: Juvenile Instructor Office, 1882. 10.)

Historian Linda King Newell observed: "Joseph and the Twelve used the term and a few women who were his plural wives later referred to themselves as 'spiritual wives,' but when Bennett began to engage in widespread promiscuity while claiming authorization from Joseph, the 'spiritual wife' term rapidly fell into disrepute." (Newell, Linda King, "Emma Hale Smith and the Polygamy Question." John Whitmer Historical Association Journal 4 [1984]: 35-36.)


Collected Discourses, Vol. 4, George Q. Cannon, April 8, 1894, 482. 482. Conference Report, April 1892, p. 20.


Dr. Ralph F. Wilson, "Marriage, the Resurrection, and the Christ (Luke 20:27-44)". http://www.jesuswalk.com/lessons/20_27-44.htm. [Accessed May 29, 2006]. An unnamed Christian writer provides a different view: "The Bible is not clear about marriage after death. One or two passages, taken out of context, seem to say that there is no 'marriage' in heaven. Many more passages hint that true marriage is an eternal covenant". ("What the Bible says about... Marriage in Heaven." http://members.aol.com/johnodhner/Marriageinheaven.html [Accessed May 29, 2006].)

Hat & Cook. Words, Extracts from William Clayton's Private Diary, 5 January 1841 (Tuesday), p. 40.

Alma 13:3 states: "In the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling." Since the "holy calling" was an ordination "unto the high priesthood of the holy order of God" (v. 6) and only occurs to males, it appears these verses were implying that gender existed "in the first place" - the pre-mortal world. More recently Church leaders through the The Family: A Proclamation to the World explained: "All human beings - male and female - are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents... In the pre-mortal realm, spirit sons and daughters knew and worshiped God as their Eternal Father." (The Family: A Proclamation to the World.) Ensign June 2006. 10.

This proclamation was read by President Gordon B. Hinckley, as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah. See also Keller, Jeffrey E. "Question: Is Sexual Gender Eternal?" Saints 10, No. 41 (1986): 38-56.


Orson Pratt, October 7, 1867. Apostle Lorenzo Snow taught similarly: "We were born in the image of God our Father; he begot us like unto himself." (Journal of Discourses, Vol. 14, p. 372.)

Discourses of Brigham Young, 50.

Gospel Truth, 5.

The Gospel Kingdom, p. 12.

Silent Years, 5.

See Times and Seasons, 578.

Ministry Letter, 1829.

History of the Church, Vol. 7, Ch. 27, p. 516.

An uncanonized revelation given to President John Taylor, June 25, 1882 emphasizes the need for the authorization from the "one" man who holds the priesthood keys of sealing: "No person, or person, or nation can enter into the principle of celestial marriage unless they come in by me, saith the Lord, and obey the law of my Gospel through the medium of him who is appointed unto this power." (Revelations in Addition to Those Found in the LDS Edition of the D&C.) New Mormon Studies: A Comprehensive Resource Library CD-ROM. Salt Lake City: Smith Research Associates, 1998.


Parley P. Pratt, Key to the Science of Theology, Ch 17, p. 178. emphasis in original.


Brigham Young, August 31, 1873. Journal of Discourses, 16:166.


It is not uncommon for historical works written to the general public to contain a disproportionate number of references to polygamy. For example, according to their respective indexes, non-LDS writer Thomas F. O'Den refers to polygamy on 35 of the 289 pages in his book, The Mormons (Chicago: University of Chicago, 1957), which constitutes twelve percent of the total. In his tastefully published A New Zion: the Story of the Latter-day Saints, (San Diego: Thunder Bay Press, 2004), Bill Harris refers to polygamy on fourteen different pages out of the total of 128 (about eleven percent of the pages).

"Polygamy." Millennial Star, 15:11 (March 12, 1853), 165.


Brigham Young taught: "Now understand, to choose life is to choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to the end of their organization. The one leads to endless increase and progression, the other to the destruction." (Journal of Discourses, Vol. 1, p. 152, Brigham Young, July 10, 1855.)


Andrew Jenson, Historical Record, 6:226; see also George D. Smith, In Intimate Chronicle: The Journals of William Clayton, p. 599. added. Carmon Hardy manifests the same confusion, implying in his writing that Clayton's reference to "celestial" marriage was actually a reference to "plural" marriage. See Hardy, B. Carmon, Solemn Covenant: The Mormon Polygamous Passage, Urbana: University of Illinois, 1992. 81.

John Taylor, (no date) 1883, Journal of Discourses, 24:220, emphasis mine. President Taylor added: "[The law of Celestial marriage] is one of the greatest blessings that ever was conferred upon the human family. It is an eternal law which has always existed in other worlds as well as in this world."


John Henry Smith, quoted in Anthon H. Lund, Diary, January 10, 1900, LDS Church Archives, quoted in Quinn, LDS Church Authority and New Plural Marriages, 26.

Wilford Woodruff's Journal, 6:27.


See chapter 14.

William Young, June 23, 1874, Journal of Discourses, 18:249. Janet Bennion, Desert Patriarchy: Atomin and Mormon Women Communities in the感化 Valley (Provo: University of Arizona Press, 2004), 124, observed: "Past studies of gender relations in religion have consistently shown that females tend to be more religious than males.


It is possible that the Jaredites practiced plural marriage. The Brother of Jared was told to gather his families while Jared was admonished to gather his family (Ether 4:1.)


Teachings of the Prophet Joseph Smith, Boston Four 1839-42, p. 144.


At times, a plural wife may participate in the ceremony by symbolically giving her husband to a new wife under what is called the "law of spoliation" (D&C 132:65). Kambal Young, Isn't One Wife Enough? (New York: Henry Holt, 1954), 48, provided this description of the plural wife's participation: "If you approve of this new marriage, you will manifest it by placing her [the bride's] right hand within the right hand of your husband." See also Carolyn Campbell, "Plural Lives: Inside Polygamy in the 1900s." Salt Lake City: March - April 1993, 55; Hubert Howe Bancroft, History of Utah: 1840-1887 (San Francisco: History Company, 1880), 353-54; Orson Pratt, "Celestial Marriage," The Seer, 1, no. 3 (March 1853). Regardless, the participation of plural wives is not a part of the actual sealing ordinance nor is it mandatory (D&C 132:51-55). For another description of Mormon fundamentalist marriage ceremonies, see Irvin Altman and Joseph Grant, Polygamous Families in Contemporary Society (New York: Cambridge University Press, 1996), 134-36.

The only reference I've been able to find showing that there is "no distinction" in the authority used to seal a monogamist or polygamist marriage is the quotation already cited at Rudder Clawson's 1884 polygamy trial. The complete lack of other declarations leads me to conclude that leaders thought they would be stating the obvious. Until a few decades ago, even fundamentalists did not challenge this position.

D&C 121:27 states: "When we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man."

Helen Mar Whitney, Plural Marriage as Taught by the Prophet Joseph A Reply to Joseph Smith, Editor of the Liahona Iowa "Herald" Salt Lake City: Juvenile Instructor Office, 1882, 27.


Leonard Arrington and Davis Bitton wrote that one of the reasons plural marriage was practiced "might well have been the practical difficulty of providing for all the unmarried females who were attracted to the new religion. (For some reason... a slightly higher number of females than males accepted Mormonsism.)" (The Mormon Experience: A History of the Latter-Day Saints, New York: Vintage Books, 1980, 193). This idea was also discussed by apostle Charles W. Penrose in 1867, "Why We Practice Plural Marriage," The Latter-Day Saints' Millennial Star, N. S. 37 (September 14, 1867) XXIX, 577-80.


John A. Widtsoe, Evidences and Reconstructions, p 390, p 391.


Richard L. Bushman suggested Joseph involvement with Fanny Alger might have been “as early as 1831” but does not supply any documentation to explain such an early date. (Joseph Smith: Rough Stone Rolling, New York: Alfred A. Knopf, 2005. 323.)

Compton dates the marriage to 1833. He quotes Mosiah Hancock’s journal where Joseph reportedly told Mosiah’s father Levi: “I want to make a bargain with you. If you will get Fanny Alger for me for a wife you may have Clarissa Reed” (CHLD). Then noting that the Levi Hancock – Clarissa Reed occurrence March 29, 1833.


While the exact year of the marriage is probably not that important, an 1833 date suggests that Fanny Alger was Joseph Smith’s plural wife longer than any other (see below). It also assumes that Joseph and Fanny could have kept the union secret from Emma for over two years, which seems unlikely. Furthermore, it appears that as soon as Emma found out about the marriage, she sent Fanny out of the house, which occurred in 1835. George D. Smith also dates the marriage to 1835. See Smith, George D. “Nauvoo Roots of Mormon Polygamy, 1841-46: A Preliminary Demographic Report.” Dialogue: A Journal of Mormon Thought, 27, no. 1 (Spring 1994) 51-72.


Janet Ellingson considers the Mosiah Hancock account to be “a bit much to swallow.” (“Alger Marriage Questioned,” Utah Weekly, 23 (1997) vii-viii.) Believing there was no marriage and that Joseph’s involvement with Fanny Alger was simply a sexual liaison, she writes: “There is no contemporary evidence, in either Smith’s words or actions, that he thought of it as a marriage.” Technically this is true, because no “contemporary evidence” of any kind exists “in either Smith’s words or actions” concerning the incident. However, the lack of evidence does not support either position. She also writes: “in later nineteenth-century Utah, the Hancock and Alger families had everything to gain by remembering and promoting Fanny’s relationship with Smith as a celestial polygamous marriage.” (Ibid.) Again this is probably true during the Utah period. But if there was no marriage in 1833-35, then for Fanny’s parents to sustain and support Joseph Smith at that time would equate to validating his hypocritical and exploitive behavior with Fanny, to her detriment, which I argue most parents would not do.


33) Young, Ann Eliza. *Wife Number 19, or, The Story of a Life in Bondage: Being a Complete Exposé of Mormonism and Revealing the Sorrows, Sacrifices and Sufferings of Women in Polygamy*. Hartford, Conn.: Dustin, Gilman, 1876. 66


38) Kimball Young wrote that in 1835 it was rumored that [Joseph Smith] had selected Miss Alger, an orphan girl of 17 years whom Emma had taken into the family.” (Kimball Young, *Isn’t One Wife Enough?* New York: Henry Holt and Company, 1954. 71.)


48) Cannon, Donald Q., and Lyndon W. Cook, eds. *Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830-1844*. Salt Lake City, 1983. 168


50) On July 24, 1846, Oliver wrote to his sister and her husband Daniel and Sister Phebe Jackson. “I can hardly think it possible that you have written us the truth—that though there may be individuals who are guilty of the iniquities spoken of—yet no such practice can be preached or adhered to as a public doctrine. Such may do for the
followers of Mohamet; it may have done some thousands of years ago; but no people professing to be governed by the pure and holy principles of the Lord Jesus, can hold up their heads before the world at this distance of time, and be guilty of such folly - such wrong - such abomination. It will blast, like a mill-dew their fairest prospects, and lay the axe at the root of their future happiness." (Letters of Oliver Cowdery, Appendix 6, in New Mormon Studies: A Comprehensive Resource Library, CD-ROM; Salt Lake City: Smith Research Associates, 1998.)


John Whitmer, John Whitmer History: typescript; Salt Lake City: Modern Microfilm, n.d., chapter XX.


Anti-Mormon writer T.B.H. Stenhouse asserted: "Brigham on that occasion made the damming avowal that the Appendix was written by Oliver Cowdery against Joseph's wishes, and was permitted to be published only after Cowdery's incessant taunting and Joseph warning to him of the trouble which his course would create... To stifle the clamor and suppressing that arose over [Oliver's] "second wife," he wrote that Appendix." (Stenhouse, T. B. H. The Rocky Mountain Saints: New York: D. Appleton and Company, 1873, 185.)


Bennett, John C. The History of the Saints, Or an Exposé of Joe Smith and Mormonism. Boston: Leland & Whiting, 1842a, 85-93. Fanny Alger was not an orphan but a housemaid in the Smith home.

Concerning this period, historian Carmon Hardy wrote: "Men remembered this early period [1830-1835] as one when leaders sometimes behaved in ways that later made them blush. In fact, the reference is to Lorenzo Snow in 1832 stating: 'I remember very well the cloudy and stormy days of Kirtland, and how foolishly some people acted. There were men who occupied high standing in the Church, who disgraced themselves, having behaved in a manner which afterwards brought the blush of shame to their cheeks" (Journal of Discourses, Vol. 23, p.193.)


Research suggests that at a minimum, the following individuals were apprised of the relationship, although the level of detail of their knowledge is unknown: Oliver Dowdery, Frederick G. Williams, Thomas B. Marsh, John Whitmer, Martin Harris, Sidney Rigdon, Brigham Young, and Samuel H. Smith.

Apostle Orson Pratt taught: "[G]od has told us in that revelation [section 132], that only one man can hold these keys upon the earth at the same time; and they belong to that man who stands at the head to preside over all the affairs of the Church and kingdom of God in the last days. They are the sealing keys of power, or in other words, of Elijah, having been committed and restored to the earth by Elijah, the Prophet, who held many keys, among which were the keys of sealing, to bind the hearts of the fathers to the children, and the children to the fathers, together with all the other sealing keys and powers, pertaining to the last dispensation. They were committed by that Angel who administered in the Kirtland Temple, and spoke unto Joseph the Prophet, at the time of the endowments in that house." (Journal of Discourses, Vol. 1, p.64, Orson Pratt, August 29, 1852.)


The Latter-day Saints' Messenger and Advocate, Vol. 1, No.9, p.19.


Concerning this marriage, attorney M. Scott Bradshaw observes: "Although [D. Michael Quinn, John Brooke, and Richard Van Wagenber] and other historians have concluded that Joseph was acting illegally in marrying the Knights... As it turns out, Joseph was indeed within his statutory rights in assuming the authority to solemnize marriages. Moreover, he was correct when he stated that performing marriage was his "religious privilege." Ohio's marriage statute and the history and evolution of such laws in other states provided clear grounds for these conclusions." ("Joseph Smith's Performance of Marriage in Ohio," BYU Studies 39 (2000) 4-21 [20-69].)

32 "Sketch of the Life of Newell Knight," 6, rf. 2, draft #1. CHD, quoted in D. Michael Quinn, The Mormon Hierarchy: Origins of Power, Salt Lake City: Signature Books, 1997, 38. Quinn added: "Lydia Knight's History: The First Book of the Noble Women's Lives Series (Salt Lake City: Juvenile Instructor Office, 1887), 31, quoted [Joseph Smith] as saying: 'Our Elders have been wronged and persecuted for marrying without a license. The Lord God of Israel has given me authority to unite the people in the holy bonds of marriage. And from this time forth I shall use that privilege and marry whomever I see fit. And the enemies of the Church shall never have power to use the law against me.'"

33 "History of the Church, Vol. 2, Ch. 23, p. 324.

34 "History of the Church, Vol. 2, Ch. 27, p. 378.

35 Whether Joseph Smith's ordination as an "apostle" in 1829 gave him authority to eternally seal marriages is a matter of speculation. It is clear he was not given the "keys" to the sealing power until 1836. Moreover, section 132 indicates that those keys regulate the practice and are required. Regardless, it does not appear that Joseph eternally sealed any marriages until after 1836, when he received the sealing keys from Elijah (D&C 110:13-15).

36 "Elijah," Bible Dictionary, LDS Edition of the King James Version of the Bible (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1979), 164.

37 The first in-depth explanation of this concept was found in the recording of what is now Section 132 of the Doctrine and Covenants, which occurred July 12, 1843.

38 Bachman, "A Study of the Mormon Practice of Plural Marriage:"


40 The Seer, Vol. 1, No. 3, p. 109. Todd Compton interpreted this concept to mean: "[Joseph Smith] taught that civil marriages performed without the priestly sealing power were not valid, and were even sinful at times." (Todd Compton, "A Trajectory of Plurality: An Overview of Joseph Smith's Thirty-Three Plural Wives," Dialogue: A Journal of Mormon Thought 29, no. 2 [Summer 1996], 15 [1-38].)


45 Teachings of the Prophet Joseph Smith, Section Three 1838-39, p. 126. See also History of the Church, Vol. 3, Ch. 15, p. 236.


47 William Swartzell, Mormonism Explored, Being a Journal of a Residence in Missouri from the 28th of May to the 26th of August, 1838. Pittsburgh, 1840, 23 (photomechanical Reprint).


Historical Record, 6:233-54.
182 Compton acknowledges that 1838 is just a “possibility” but proceeds to list her second on his list of thirty-three wives listing the date as “1838.” Todd Compton, *In Sacred Loneliness: The Plural Wives of Joseph Smith*, Salt Lake City: Signature Books, 1997, 4.
183 Todd Compton, *In Sacred Loneliness: The Plural Wives of Joseph Smith*, Salt Lake City: Signature Books, 1997, 650. The quotation might easily have been cited on page 43, 49, or 650. Perhaps Compton was trying to shield his readers from an assertion that Joseph had a “mistress.” Compton also fails to cite the exact quotation as he discusses it as “evidence” that Lucinda was married to Joseph Smith in “Truth, Honesty and Moderation in Mormon History: A Response to Anderson, Faulring and Buchman’s Reviews of *In Sacred Loneliness*, section “Lucinda Harris,” (accessed February 11, 2007) http://www.geocities.com/athens_oracle/7207 rev.html
186 Todd Compton, *In Sacred Loneliness: The Plural Wives of Joseph Smith*, Salt Lake City: Signature Books, 1997, 650, 50-51. This comment is highly conjectural and suggests that Joseph Smith was involved with sexual polyandry when there is no convincing evidence that sexual polyandry was included in any of his polyandrous sealing. See below.
187 Helen Mar Kimball Whitney, *Why We Practice Plural Marriage*, Salt Lake City: Juvenile Instructor Office, 1884, 53. Historian Lawrence Foster shares this concern: “[One] reservation that I have about this study is Compton's tendency to state as matters of fact what are, at best, only his own suppositions.” (Lawrence Foster, "Plural Marriage, Singular Lives,” Review of Todd Compton’s *In Sacred Loneliness*, Dialogue, 33 (Spring 2000) 1:186, [184-186].
189 Quoted in Brian Stow, *Collected Discourses*, 5.
192 Benjamin F. Johnson, Letter to George F. Gibbs, 1903.
197 Address at Brigham Young University April 14, 1905. Typescript copies are available at various libraries: copy in my possession.
199 Mary Elizabeth Rollins Lightner stated the first visit was in 1834 which supports an 1835 marriage date for Joseph and Fanny Alger. Her recollections also affirm that the last visit was in 1842, but we know Joseph was already sealed to several women by that year. Mary Elizabeth accuracy’s is challenged when she stated: “I am the first being that the revelation was given to him for, and I was one thousand miles away in Missouri for we went up to Jackson County in 1841” (spelling and punctuation standardized). The date should be 1831 as no Church


Todd Compton observed: "If Zina married Joseph soon after her marriage to [her legal husband Henry] Jacobs (in March 1841), this has important implications for the history of Nauvoo polygamy. She might have married Joseph before Louisa Beaman (on April 5), making her Joseph's first wife in the Nauvoo period." (Todd Compton, In Sacred Loneliness: The Plural Wives of Joseph Smith, Salt Lake City: Signature Books, 1997, 686.)

Affidavit quoted in Andrew Jenson, Historical Record, 221.


Noble seems to have struggled to remember the exact date. On Sunday, December 19, 1880, Joseph B. Noble reported in his journal: "Brother Noble made a few remarks on the celestial order of marriage, being he the man who sealed Louisa Beaman to the Prophet Joseph Smith in 1840 under his instruction," Larson, A. Karl, and Katherine Miles Larson, Diaries of Charles Lowell Walker, 2 Volumes, Utah State University Press, Logan, Utah, 1980, 515, spelling and punctuation standardized.


Notes from a quarterly stake conference held at Centerville, Davis County, Utah, June 11, 1883; spelling standardized. Quoted in Andrew Jenson, Historical Record, 623.

Compton observed that "By most accounts, the ceremony took place on April 5, 1841." (Ibid.)

Bergera, Gary James. "The Earliest Eternal Sealings of Civilly Married Couples Living and Dead." Dialogue: A Journal of Mormon Thought 33, no. 3 (Fall 2002). 48-66. Bergera also observed: "Of the thirty men who married plural wives, only four were sealed first to their civil wives before marrying their plural wives." (Ibid.)


Italics mine. See also 34, 390, 390, 682.


He also writes: "It is possible that Smith did not have sexual relations with his older wives." (Ibid., 281; see also 539, contrast 682.)


She acknowledges marriage ceremonies in many instances, but in the cases of Fanny Alger and Lucinda Pendleton Harris, she asserts only a sexual "affair" occurred. See Brodie, Fawn M. No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet, 2nd rev. ed. New York, 1971, 188, 391.


Biographer Stanley P. Hirshson lists seventy wives for Brigham Young (The Lion of the Lord, New York: Knopf, 1966, 160-221.)


Apostle Erastus Snow taught: "God has reserved to Himself this right to command His people when it seems to Him good and to accomplish the object He has in view—that is, to raise up a righteous seed, a seed that will pay
respect to His law and will build up Zion in the earth." (Journal of Discourses, Vol. 24, p. 165 - latter Erasmus Snow, June 24th, 1883).


237 Benjamin F. Johnson remembered that on one occasion: "The Prophet, with Louisa Beeman and my sister Delena, had it agreeably arranged with Sister Almera, and after a little instruction she stood by the Prophet's side and was sealed to him as a wife, by Brother Clayton, after which the Prophet asked me to take my sister to occupy number 10' in his Mansion home during her stay in the city. But as I could not then be absent from my home and business, we soon returned to Ransom, where on the 15th of May, some three weeks later, the Prophet again came and at my house occupied the same room and bed with my sister, that the month previous he had occupied the daughter of the late Bishop Partridge, as his wife. Benjamin F. Johnson, Letter to George F. Gibbs, 1903. See similar recollection in Andrew Jenson, Historical Record, 622.


241 Quoted in Wyl., W., pseud. [Wilhelm Ritter von Wymetal]. Mormon Portraits, or the True Light on Mormon Leaders from 1830 to 1886. Salt Lake City: Tribune Printing and Publishing Co., 1886, 96; italics in original. Pratt also allegedly stated: "Joseph Smith had mostly intercourse with married women, and as to single ones, Dr. Bennett was always on hand, when anything happened." (Ibid., 61).


243 First Presidency Member Daniel H. Wells taught in 1857: "The principles of pluriplity have been established, in order to raise up a righteous seed unto God." (Journal of Discourses, Vol. 4, p. 264, March 1, 1857.)


245 See Abanes, Richard, Becoming Gods: A Closer Look at 20th Century Mormonism, Eugene, Oregon: Harvest House Publishers, 2004, 230. An atheist gynecologist colleague of mine saw me reading Compton's book. He asked to view the volume and having found the list of wives found on pages 4-7, he pointed with his finger at the two wives listed as fourteen years old. Then he rolled his eyes and handed the book back, saying nothing more. It seemed obvious to me that his interpretation was that Joseph Smith was looking for sexual adventures and was so emotionally desolate that he could be comfortable with pubescent girls. Such conclusions are common among nonbelievers.


Bachman, Daniel. “A Study of the Mormon Practice of Plural Marriage Before the Death of Joseph Smith.” M.A. thesis, Purdue University, 1975. 109. He also suggests that Priscilla’s seventh child, may have been “sired” by the Prophet. (Ibid., 199).

D. Michael Quinn. *The Mormon Hierarchy: Extensions of Power*. Salt Lake City: Signature Books, 1997. 184-185. Specifically Quinn writes: “Mary Elizabeth Rollins Lightner also claimed that she was sealed to Joseph for Eternity.” However, this statement for the public was an effort to conceal the polyandrous circumstances of her marriage to Smith at a time when the twenty-five-year-old woman was also married to Adam Lightner and cohabiting with both men” (Ibid.). Quinn provides no documentation to explain his certainty that Mary Elizabeth was concealing anything. Nor is there evidence offered to demonstrate that in fact she was sleeping with both men.

Quinn’s comments seem conjectural rather than based upon historical evidence.


Todd Compton. In Sacred Loneliness: The Plural Wives of Joseph Smith. Salt Lake City: Signature Books, 1997, 14. See also 504. To support this position Compton quotes historian D. Michael Quinn saying, "If the phrase 'eternity only' ever appeared in an original record of LDS sealing in the nineteenth century, I have not discovered it while examining thousands of such manuscript entries." (The Mormon Hierarchy: Extensions of Power: Salt Lake City: Signature Books, 1997, 184.) Perhaps this is technically true. However, the accuracy of Compton's statement clearly hinges on the definition of 'marriage.' It seems that an earthly sealing that did not include sexuality would be, from a practical standpoint, equal to a marriage that is designated in the ceremony 'for eternity only' and the parties involved viewed the relationship as such.

Compton carefully avoids using "eternity only" phrasing in his book In Sacred Loneliness, by substituting other words that have the same practical meaning. For example he writes: "Patty [Sessions] married Joseph when she was forty-seven, well into middle age, so the marriage may have been ceremonial only, without a sexual dimension... The ceremony was probably purely religious in nature and no cohabitation took place." (Todd Compton, In Sacred Loneliness: The Plural Wives of Joseph Smith. Salt Lake City: Signature Books, 1997, 179, emphasis mine.)


Proceedings Before the Committee on Privileges and Elections of the United States Senate In the Matter of the Protests Against the Right of Hon. Reed Smoot, a Senator From the State of Utah, to Hold His Seat, vol. 1, Washington, 1906, 185.


D. Michael Quinn asserted: "8 Feb. 1844, Smith's only acknowledged polygamous child Josephine is born. Her mother Sylvia Sessions Lyon is legally married to Windsor P. Lyon with whom she is living, and so this is the first acknowledged polyandrous child." (Quinn, D. Michael, The Mormon Hierarchy: Origins of Power. Salt Lake City: Signature Books in association with Smith Research Associates, 1994, 662. [italics mine].) In point of fact, there is no evidence that Sylvia continued to cohabit with Windsor after his excommunication from the Church, which occurred approximately seven months before Josephine was conceived. See discussion, this section, in the text.


Richard S. Van Wagoner observed: "On 12 October 1905, Angus M. Cannon discussed this incident with Joseph Smith, III, and his son Frederick. In response to the elder Smith's inquiry, 'Where is the issue in evidence of your father's having married plural wives,' Cannon replied: 'I will now refer you to one case where it was said by the girl's grandmother that your father has a daughter born of a plural wife. The girl's grandmother was Mother Sessions, who lived in Nauvoo and died here in the valley. She was the grand-daughter of Mother Sessions... Aunt Patty Sessions, asserts that the girl was born within the time after your father was said to have taken the mother. And I want you to understand that I know your father lived and died a Prophet of the Living god, and I will be the last one to seek evidence of anything that the world might be pleased to criticize in his life, knowing that he alone was accountable to God for his conduct.' (See also Cannon, "Mormon Polygamy in Nauvoo," Dialogue, Vol. 18, No. 3, p. 78).
Contrasting this possibility is Susa Young Gates record that her father, Brigham Young, were unaware of any offspring for Joseph Smith by his plural wives. “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.” Quoted in Todd Compton, In Sacred Loneliness: The Plural Wives of Joseph Smith Salt Lake City: Signature Books, 1997, 661. None of Joseph and Emma Smith’s children were followed the leadership of the Quorum of the Twelve Apostles.

Historian Rex E. Cooper writes: “I find the evidence to be less convincing on three different grounds. First, although the possibility that Josephine was a daughter of Joseph Smith was being discussed as early as 1905, the statement reports a conversation that took place twenty-three years before in 1882. Second, since the statement is transmitted through Andrew Jenson, it is a third-hand account of Sylvia P. Session’s statement. And third, the statement is unclear about what it meant to be ‘a son of Joseph Smith’ - for example, because of his mother’s posthumous adoption by Joseph Smith. Heber J. Grant was regarded as a ‘son of Joseph Smith’ even though he was born twelve years after the prophet’s death.” (Cooper, Rex Eugene: Promises Made to the Fathers: Mormon Covenant Organization, Salt Lake City: University of Utah Press, 1996, 144, 145). Compton observes: “One might interpret the Fisher affidavit as referring to Josephine as a non-biological child of Joseph who would be sealed to him in the afterworld, because Sylvia had married Joseph for eternity. However... Patty Sessions (Smith) and nineteenth-century Mormons such as Cannon and Brigham Young) understood Josephine to be Joseph’s biological child, so the Fisher affidavit should be interpreted as referring to a biological child.” (Todd Compton, “A Trajectory of Plurality: An Overview of Joseph Smith’s Thirty-Three Plural Wives,” Dialogue: A Journal of Mormon Thought 29, no. 2 (Summer 1996): 175-92, 180.


Compton reasoned: “There are two possible explanations for this inconsistency. First, Sylvia may have been ‘revising’ history to explain to her daughter why she married Smith when she was already married to Windsor. Another possibility is that Sylvia meant that she had had sexual relations with Smith after Windsor was disfellowshipped, which is chronologically possible.” (Todd Compton, In Sacred Loneliness: The Plural Wives of Joseph Smith, Salt Lake City: Signature Books, 1997, 185.)


Elen J. Watson, ed., Brigham Young Addresses 1836-1857: A chronological compilation of known addresses of the prophet Brigham Young, 6 vols., 4:139-40, October 8, 1861, see also October 14, 1861. President Young also instructed, "If a woman can find a man holding the keys of the priesthood with higher power and authority than her
husband, and he is disposed to take her, he can do so... there is no need for a bill of divorce... " (Ibid. 138).

Either teaching could justify Sylvia in viewing herself divorced from Windsor Lyon after his communication.

Joseph was in Nauvoo during the weeks before and after this. (Furling, Scott H., ed. An American Prophet's Record: The Diaries and Journals of Joseph Smith. Salt Lake City: Signature Books, 1989. 193.)


If Joseph was having sexual relations with his polyandrous wives then theoretically he could have been the father of Asa Windsor. However, I argue that such did not occur for several reasons outlined in the text and that Sylvia was in a practical sense, not married to Windsor when Joseph Smith fathered Josephine.


Martha Somnag Bradley and Mary Brown Firmeage Woodward write: "The spelling of Presidencia appears in a variety of forms in both legal and personal documents. Presidencia, Presencia, Precencia among others." (Four Zions: A Story of Mothers and Daughters on the Mormon Frontier. Salt Lake City: Signature Books, 2000, xxviii.) Consistent with Bradley and Woodward, I will use the most common spelling, Presidencia.

Nelson Winch Green, Fifty Years Among the Mormons: Being the Narrative of Mrs. Mary Etta V. Smith, New York: D.W. Evans, 1860. 35. Brodie quotes her in "No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet." 2nd rev. ed. New York, 1971. 31. Concerning her historical accuracy, anti-mormon writer Fanny Stenhouse described Little Smith in 1875 as "a lady who wrote very many years ago and in her writings, so mixed up fiction with what was true, that it was difficult to determine where the one ended and the other began." (Stenhouse, Fanny. "Tell It All." The Story of a Life's Experiences in Mormonism. Hartford: A.D. Worthington & Co., 1875. 618.)


Little Smith states that Buell became pregnant with Joseph Smith's child while she was living "at Lima, Illinois." (Nelson Winch Green. Fifty Years Among the Mormons: Being the Narrative of Mrs. Mary Etta V. Smith, New York: D.W. Evans, 1860. 49.) Oliver was born years before when they lived in Missouri. John Hiram was born after they had moved to Lima, Illinois.

No author has suggested that John Hiram Buell was the son of Joseph Smith. His birthday is consistent with a conception date of approximately October 20, 1812. At that time, the Prophet was 21 in Nauvoo (see History of the Church, 5:180 and surrounding pages).


HC 5: 160-72, 184-82.

Brodie's suggestion that a man would quietly apostatize upon learning that his wife was sexually involved with the leader of a Church he had been attending seems naive. A more violent reaction seems more plausible.


History of the Church, Vol. 3, p. 331. Footnotes: “There we bought a jug of whisky, with which we treated the company, and while there the sheriff showed us the mummus before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boone county, and never to show the mummus; and, said he, I shall take a good drink of grog, and go to bed, and you may do as you have a mind to. Three others of the guards drank pretty freely of the whisky, sweetened with honey. They also went to bed, and were soon asleep, and the other guard went along with us, and helped to saddle the horses. Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois: and in the course of nine or ten days arrived at Quincy, Adams county, where we found our families in a state of poverty, although in good health.” (From the affidavit of Hyrum Smith before the municipal court of Nauvoo, given July 1, 1843.)


History of the Church, Vol. 3, Ch. 21, p. 322.

From the affidavit of Hyrum Smith before the municipal court of Nauvoo, given July 1, 1843. Quoted in History of the Church, Vol. 3, Ch. 21, p. 320. p. 321. footnote.


“Frank H. Hyde Dies Suddenly,” The Ogden Standard, June 29, 1908, 5.

Brodie, Fawn M. No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet, 2nd rev. ed. New York, 1971, 466. See also 345. Here again we find Brodie posulating a mild silent revolt from a man who purportedly just learned that his wife was sexually involved with another man. In this case, Lightner was not even a member of the church, so Church allegiance could not explain his alleged timidity response.


Alma taught his son that breaking the law of chastity was "an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost" (Alma 35:5). The "law" referred to in "lawful" is God's laws, not necessarily the laws of earthly governments. For example, legally permitting plural marriages or same-sex marriages would not create a "lawful" marriage according to Church standards.

Cooper, Rex Fugate. Promises Made to the Fathers: Mormon Covenant Organization. Salt Lake City: University of Utah Press, 1990. Perhaps this obvious moral inconsistency is why antagonist authors seem so willing to broadcast their conclusion that Joseph Smith was cohabiting with women who were during the same period cohabiting with their legal husbands.


Brigham Young, August 1, 1852 in JD 1:304. George Albert Smith, October 8, 1869 in JD 13:501. Orson Pratt, July 11, 1875, in JD 18:55-56. These are reprinted in the next section.


Currently, women can be eternally sealed to only one husband while they are living. (Personal communication with a temple sealer July 20, 2006.) Peruniting a living woman to be sealed to two or more individuals would be another new doctrine. Church leaders today allow a deceased woman, who (while living) was widowed and subsequently legally married to a second or third husband in succession, to be sealed to those other men. However.
it is not considered eternal polyandry; it is believed that at some point in the future prior to the resurrection, the woman would have the choice of who to remain sealed to and the other sealing(s) would be “loosed” by proxy. As President Joseph F. Smith related in 1915: “We may bind on earth and it will be bound in Heaven; and loose on earth and it will be loosed in Heaven” (James R. Clark, Messages of the First Presidency, 4:33-31).

547 Journal of Discourses, Vol. 1, p. 36, Brigham Young, August 1, 1852.
550 Charles W. Penrose in 1867, “Why We Practice Plural Marriage,” The Latter-day Saints’ Millennial Star, N. 37 (September 14, 1867) XXIX, 508 [577-80].
558 Martha Sonntag Bradley and Mary Brown O’Rourke Woodward wrote, “Henry gave tacit approval, believing that whatever the prophet did was right. We do not know if Zina told Henry about Smith’s earlier proposals before their marriage or if he fully understood what the sealing meant.” (Forty Zinas: A Story of Mothers and Daughters on the Mormon Frontier, Salt Lake City: Signature Books, 2000, 115.)
575 Mary Burton comments are quoted in Fanny Steenhouse “Tell It All!”, The Story of a Life’s Experiences in Mormonism, Hartford: A. D. Worthington & Co., 1875, 373, 398.
Green, Nelson Winch. *Fifteen Years among the Mormons: being the narrative of Mrs. Mary Etta L. Smith, late of Great Salt Lake City; a sister of one of the Mormon high priests, she having been personally acquainted with most of the Mormon leaders, and long in the confidence of the "Prophet" Brigham Young*. New York: D. W. Evans, 1860, 94.


She further grieved: "I felt that day that if I could not get away by myself alone, and give expression to my overcharged feelings, I should certainly lose my reason. I was utterly miserable. It was only in the dead of night, in my own chamber, that I gave way to the terrible anguish that was consuming me. God and my own soul could alone bear witness to what I suffered in that time of woe." (Ibid. 438)


Quoted in Todd Compton, *In Sacred Loneliness: The Plural Wives of Joseph Smith*. Salt Lake City: Signature Books, 1997, 695. Anti-Mormon writer William Hall gave this account: "[Orson Hyde] returned and desired Joe Smith to reinstate him in his former office as one of the Twelve Apostles. The conditions imposed by Joe Smith some of us would consider a little tough. They were these: All the money, he had so hardly earned had to be given up to Joe, and, also his wife as a ransom for his transgression, to obtain his former standing." William Hall, *The Admissions of Mormonism Exposed, containing many facts and doctrines concerning that singular people, during seven years membership with them, from 1840 to 1847*. Cincinnati, 1852, 113, cited in Brodie, Fawn M. *No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet*, 2nd rev. ed. New York, 1971, 465.


January 23, 1892 in a letter to John R. Young George A. Smith papers. [TBD]; italics added.

One intriguing interpretation is that the "holy anointing" constituted a priesthood-sanctioned marriage for time only, similar to marriages performed by Joseph Smith using his priesthood authority, prior to his receiving the sealing keys in April, 1836. Such an anointing might allow the woman to be eternally sealed in the new and everlasting covenant to one man (say Joseph Smith), but be married (through the "holy anointing") for time to her legal husband, with whom she would experience conjugal relations without committing adultery. The Lord also uses the term "anointing" in conjunction with another temporal blessing, the bestowal of occupancy rights to Joseph Smith and his posterity in the Nauvoo House. See D&C 124:55-60.


John D. Lee, asserted: "After the death of Joseph, Brigham Young told me that Joseph's time on earth was short, and that the Lord allowed him privileges that we could not have." (Mormonism Unveiled; or, The Life and Confessions of the Late Mormon Bishop, John D. Lee. Ed. W. W. Bingham, St. Louis: Byron, Brand, 1877, 147.) Those privileges, if they truly existed, were never outlined by Brigham Young. Whether they would relate to D&C 132:41 is also unknown.

It appears that Sylvia Sessions considered herself divorced from her legal husband, Windsor Lyon, when he was excommunicated several months after she was sealed to Joseph Smith as discussed above.

Agnes and Don Carlos were married on July 30, 1855 and Don Carlos died August 7, 1841. (Ancestral File.)


Address at Brigham Young University, April 14, 1905. Typescript copies are available at various libraries; copy in my possession. See also extracts from Mrs. Lightner's autobiography, Utah Genealogical and Historical Magazine, vol. XVII (1926), 193 ff. Cited in See Brodie, Fawn M. No Man Knows My History: The Life of Joseph Smith, the Mormon Prophet. 2nd rev. ed. New York, 1971, 394 in.

"Affidavit signed August 18, 1869; cited in Andrew Jenson, Historical Record. 6:221; see also Joseph Fielding Smith, Blood Atonement and the Origin of Plural Marriage (Salt Lake City: Deseret News, 1905)."


This theory, however, does not explain why Joseph Smith did not stop after one or two pseudo-polychromatic scalings. See discussion below.


Compton states: "After July [1843 Joseph Smith's marriages stopped abruptly, with only two exceptions in September and November. He took no wives during the last eight months of his life—a striking fact, especially when contrasted with the number of women he married during the previous two years." (Todd Compton, In Sacred


The Way to Perfection, pp. 44-45.


Cited in Andrew Jenson, Historical Record, 6.2-4.


Teachings of the Prophet Joseph Smith, Section Six, 1833-44, p. 320. June 22.


Andrew Jenson, Historical Record, 6.2-4.


Times and Seasons, December 1, 1842.


677. This revelation was given in response to Martin Harris losing the 116 translated pages of the Book of Lehi. See D&C 10, preface.


686. “To the Church of Jesus Christ of Latter-day Saints, and to All Honorable Part [sic] of Community,” *Times and Seasons* 3 (July 1, 1842), *History of the Church,* 5:33-36 [57-58].


690. See *Nauvago Journal,* June 27, 1842.


699 Fawn Brodie asserts that Mrs. G**** may have been a woman named Sally Ann Fuller Gullley (No Man Knows My History. The Life of Joseph Smith, the Mormon Prophet, 2nd rev. ed. New York, 1971, 469.) Additional research does not provide compelling evidence that Gullley was ever a wife of the Prophet. See Todd Compton, In Sacred Loneliness: The Plural Wives of Joseph Smith. Salt Lake City: Signature Books, 1997. 8. Brodie also lists Miss B**** supposing that she might have been Sarah Barson Gullley (No Man Knows My History. The Life of Joseph Smith, the Mormon Prophet, 2nd rev. ed. New York, 1971, 469.)

700 Bennett fictionalizes that women in Nauvoo were segregated into three echelons, "the Egyptian Saints" who were glorified prostitutes and wore white veils, "the Chambered Sisters of Charity" who may have been married and wore green veils, and "the Consecrated of the Cloister, or Cloistered Saints" who were secret spiritual wives and wore black veils. (Bennett, John C. The History of the Saints: Or an Expose of Joe Smith and Mormonism. Boston: Leland & Whiting, 1842, 220-25.) Historical data suggests these are all pure fabrications.


702 Lawrence Foster strives to correlate Bennett's creative and elaborate description of the plural wives in Nauvoo to reality concluding, "Thus, 'wives and concubines' could well correspond to Bennett's two upper levels of plural wives." (Foster, Lawrence. Religion and Sexuality: Three American Communal Experiments of the Nineteenth Century. New York: Oxford University Press, 1981, 175.) Closer examination of Bennett's claims fails to impress me that any possible parallel existed.


714 Deseret Evening News, January 20, 1885, cited in Andrew Jenson, Historical Record, 6: 251.

715 Brigham Young, August 9, 1874, Journal of Discourses, 17: 129. Other accounts suggest that Joseph Smith burned the revelation at Emma's insistence, see Newell and Avery, Mormon Emigration, 172-54.


718 Anti-Mormon writer, Stuart Martin concluded: "The 'new and everlasting covenant' was certainly made known at an opportune moment. The fact was that polygamy, being already practiced, required some sort of authoritative explanation, for the state of affairs in the community was causing not a little scandal. The revelation gave the necessary official sanction to the secret practice." (Stuart Martin, The Polygamy: Revelation and the Death of Joseph Smith, reprint, Kessinger Publisher, 2005, 30.) It is clear that Joseph Smith knew about eternal celestial marriage many years before the revelation was written in 1843.

76 See also Bachman, "A Study of the Mormon Practice of Plural Marriage," 181.
77 Joseph Smith promised to Marinda Nancy Johnson Hyde, wife of Apostle Orson Hyde and subsequently was sealed to her in a pseudo-polycandrous arrangement.
81 "The Law Interview," *The Daily Tribune,* Salt Lake City, July 31, 1887.
83 "The Law Interview," *The Daily Tribune,* Salt Lake City, July 31, 1887.


Catherine Warren testified: "I had an unlawful connection with Chauncey L. Higbee. Chauncey Higbee taught the same doctrine as was taught by J.C. Bennett, and that Joseph Smith taught and practiced those things, but he stated that he did not have it from Joseph, but he had his information from Dr. John C. Bennett. He, Chauncey L. Higbee, has gained his object about five or six times. Chauncey L. Higbee also made propositions to keep me with him, if I would submit to his desires." (Millennial Star, 27:615-616.)


See discussion below.


*History of the Church*, Vol. 6, Ch. 11, p. 201. Italics mine.


John C. Bennett published an affidavit of a Melissa Schindler, which asserted that she refused Joseph Smith's advances and that he subsequently slept with a "widow Fuller." The affidavit was obtained by Chauncey L. Higbee (The *History of the Saints: Or an Expose of Joe Smith and Mormonism*. Boston: Leland & Whiting, 1842. 231.) Both Higbee and Bennett were excommunicated for their own philandering, so their motives are suspect. More importantly, Quinn lists Schindler as one of Bennett's own sexual conquests. (D. Michael Quinn, *The Mormon Hierarchy: Origins of Power*, p. 350.) An article in *The Wasp*, July 17, 1842 identifies Schindler as "Charlot."

767. William Marks, "Mistletoe," Zion's Harpinger and Bane of the Organ (July 1855): 52-54 (published in St. Louis by C. B. Thompson). Six years later Marks wrote of his experience in 1844: "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 in a state of vilification, and it was shown me by the spirit that the top branches, had overcome the root in sin and wickedness, and the only way to cleanse and purify it was to reorganize it, and in due time the Lord would reorganize it again." True Latter Day Saints' Herald, October 22, 1859, 25-26; cited in Paul Emil Reimann, Plural Marriage Limited, Salt Lake City, Utah: Utah Printing Company, 1974, 85.
770. As recent as 2000, Community of Christ writers, Richard and Pamela Price asserted: "Joseph fought against this doctrine [of polygamy] from the time he was married to Emma in 1827 (even before the Church was organized) until the time of his death. He did not practice polygamy nor teach it to others." Joseph Smith Fought Polygamy, Independence, Missouri: Price Publishing Company, 2000, p. 123.
773. Elder J. Watson, Brigham Young Addresses: A chronological compilation of known addresses of the prophet Brigham Young, 4:288, October 7, 1863, SLC Bowery, see also Truman G. Madsen, Joseph Smith the Prophet, Salt Lake: Bookcraft, 1989, 113.
775. Elder J. Watson, Brigham Young Addresses: A chronological compilation of known addresses of the prophet Brigham Young, 5:55, October 8, 1866, SLC Bowery.


807 History of the Church, Vol. 6, Ch. 19, p. 40.

808 "The Law Interview," The Daily Tribune. Salt Lake City, July 31, 1887.


813 "The Law Interview," The Daily Tribune. Salt Lake City, July 31, 1887


818 "The Law Interview," The Daily Tribune. Salt Lake City, July 31, 1887.


820 "The Law Interview," The Daily Tribune. Salt Lake City, July 31, 1887.

821 "The Law Interview," The Daily Tribune. Salt Lake City, July 31, 1887.


827 "The Law Interview," The Daily Tribune. Salt Lake City, July 31, 1887, italics in original.


831 Letter to unnamed Brother dated December 30, 2005.


Brodie's list duplicates Mrs. Durfee #11 as Elizabeth Davis #38 and Nancy Maria Smith #44 as Nancymana Winchester #47. These two duplications reduce the total number of proposed plural wives from forty-eight to forty-six.

George D. Smith begins his research with the Nauvoo period and does not include Fanny Alger.

Teachings of the Prophet Joseph Smith, Section Six 1843: 44, p. 336.

Teachings of the Prophet Joseph Smith, Section Six 1843: 44, p. 340.


333


Collected Discourses. 2: 309, Wilford Woodruff, April 6, 1891.

Quoted in Wilford Woodruff's Journal, Vol. 3, p. 120.


Both Wilford Woodruff and Orson Pratt speculated that "one hundred thousand millions" were "cast down from heaven" and were the "rebellious spirits or devils." (Collected Discourses, Vol. 1, Wilford Woodruff, April 7, 1889, Journal of Discourses, Vol. 13, p. 47, Orson Pratt, December 18, 1869.) If that number constitutes a "third part" (D&C 29:36, Revelations 12-3) of the total then the other two thirds, those who would eventually be born on earth, would constitute 200,000,000 and would be eligible to be linked into the chain either by proxy or while they are living in mortality.


See discussion by Todd Compton in Anderson, Dever S., and Gary James Bergera, Joseph Smith's Quorum of the Apostles, 1842-1845: A Documentary History. Salt Lake City: Signature Books, 2005, xxxvii, and 215. Irving, Gordon wrote in 1974: "No consensus exists with regard to the date when the first adoptions were performed; any conclusions as to whether the ordinance was practiced during Joseph Smith's lifetime must be viewed as tentative. It is certainly possible, perhaps probable, that Joseph Smith did initiate certain trusted leaders into the adoptionary order as early as 1842." ("The Law of Adoption: One Phase of the Development of the Mormon Concept of Salvation, 1830-1900," BYU Studies, Vol. 14, Spring 1974) 265 (291-314)


Joseph Smith, History of the Church, Vol. 6, p. 256.

Children born to parents already sealed in the New and Everlasting Covenant (eternal marriage) are considered to have been born "in the covenant.

Included were deceased children: Alvin born and died June 15, 1828; twins Thaddeus and Louis born and died April 30, 1831; Don Carlos born Jun 13, 1840 and died September 15, 1841; an unnamed son born and died on February 6, 1842; another unnamed son born December 26, 1842; and living offspring: Joseph (II) born November 6, 1832; Frederick Granger Williams born June 20, 1836; Alexander Hale born June 2, 1838. Only David Hyrum born November 18, 1844 was sealed to Joseph and Emma having been born in the Covenant.

This observation demonstrates conclusively that after the death of the Prophet, the only acceptable leadership claims were those offered by the men who held the sealing authority and specifically, the senior apostle. Brigham Young who controlled the keys of the priesthood and understood the priesthood ordinances associated with it. See discussion in Flah, Andrew F. "Joseph Smith's Introduction of Temple Ordinances and the Mormon Succession Question," M.A. thesis, Brigham Young University, 1982, 145-6.
Doveret Neve, No. 45, XXIV. December 8, 1875. 11:


Helen Mar Kimball Whitney. Helen Mar Kimball Whitney. Autobiography 1881-1881. ED:

See the account of Lucy Walker in Lyman Omer Littlefield, Reminiscences of Latter-day Saints, 46-48, see also testimony in Andrew Jenson, Historical Record, 6:29-30, 31.

Compton and Brodie date the marriage or relationship to 1828 as discussed earlier.


One additional possible incident may have involved Sarah Pratt. Her husband, Apostle Orson Pratt, was called on a mission to England on July 8, 1838 (D&C 118:1, 4-5). He left in September the following year. In recollection forty-three years after the alleged event, Sarah wrote that Joseph Smith proposed marriage to her "in the fall of 1840." (Sarah Pratt, "The Life of Orson Pratt," Brigham Young University, 1985, 27.) Orson was indeed on a mission at that time, but the chronology does not support that the mission call was designed to free Sarah up for Joseph's alleged proposal.


Green, Nelson Winch. Fifteen Years among the Mormons: being the narrative of Mrs. Mary Etta T. Smith, late of Great Salt Lake City: a sister of one of the Mormon high priests, she having been personally acquainted with most of the Mormon leaders, and long in the confidence of the "Prophet" Brigham Young. (New York: D. W. Evans, 1860, 181.


June 1828, sister-in-law to Wilson, saw the revelation on celestial marriage (now section 132) and mistakenly recalled: "It sustained in strong terms the doctrine of more wives than one at a time, in this world and in the next. It authorized some to have to the number of ten." Affidavit reproduced in Wyl, W., pseud. [Wilhelm Ketter von Wymet] Mormon Portraits, or the Truth About Mormon Leaders (1830 to 1886). Salt Lake City: Tribune Printing and Publishing Co., 1886, 150.


46 LeBaron polygamists in Mexico share this doctrine: "A small percentage of the leaders of the sect have between five and nine wives, adhering to the sect's code of building up a quorum. Three are needed for a rudimentary quorum, five wives are adequate for a medium quorum, but seven and sometimes twelve wives are required for the highest quorum of all." Remington, *Desert Patriarch*, 115.

47 Kingston leaders acquire dozens of wives and apparently have so many children they can't even remember all their names. When John Daniel Kingston was asked in court to provide the names of his offspring by his plural wife, Heidi Mattingly Foster, Kingston came up with about five names before faltering, saying he was "very nervous." After viewing a list of the children, he then attempted to name them but once more fell short, prompting Judge Valdez to supply the final child's name for him. Kingston was able to name only nine of his thirteen children by a second woman, Rachael Ann Kingston. "Sounds like I left a few out," he said after judge reminded him of the number of children by that wife. (Brooke Adams, "Court Ends One Kingston Separation," *Salt Lake Tribune*, May 22, 2004, http://www.polygamyinfo.com/plygmedia%2004%20157759.htm [accessed January 7, 2006].)


58 Heavenly Father expects His followers to marry and bring children into the world and for parents to raise them properly (D&C 68:25-28) and perform as "great things" (D&C 29:48). But it would be unjust for an infertile couple who have no children in mortality, due to no fault of their own, to be eternally compromised when compared to parents who are blessed with a dozen earthly children.


60 Italics mine.


Green, Nelson Winch, *Fifteen Years among the Mormons: Being the Narrative of Mrs. Mary Little V. Smith, Late of Great Salt Lake City, a Sister of One of the Mormon High Priests, She Having Been Personally Acquainted with Most of the Mormon Leaders, and Long in the Confidence of the ‘Prophet’ Brigham Young,* (New York: D. W. Evans, 1860, 169.

Curiously, Zina Huntington reportedly told the New York *World* that Latter-day Saints “believe that there are three heavens. The Celestial is the highest, in which dwell the Father and the Son, and none, except those who have at least three wives, can expect to be saved therein.” (New York *World*, November 17, 1869; cited in Hirsbton, Stanley P. *The Lion of the Lord*, New York: Knopf, 1969, 190.)

Church leaders would sometimes encourage men to marry additional plural wives in order to exercise their “privileges.” But a man with more than two wives was not thought to have attained a better eternal reward than a man who stopped at two.

President Wilford Woodruff to Samuel Amos Woolley, fourth Bishop of the Ninth Ward, Salt Lake City, private letter dated May 22, 1888. Copy of typescript in possession of the author. Kimball Young had advised a Church member that three wives were better than two. To Adam Winthrop President Young reportedly advised: “You ought to take a third wife so you will have a family circle.” Kimball Young then added: “This idea of a ‘circle’ was popular for a time on the theory that since the godhead is a trinity, by analogy a man should have three wives.” (Kimball Young, *Isn’t One Wife Enough?* New York: Henry Holt and Company, 1954, 169.) I’ve found no historical evidence to support the notion that a “family circle” required three wives. Neither does it appear that Brigham Young ever recommended that male members should seek to marry a specific number of wives. The counsel was to marry as many as you wanted because it was a privilege then available to Church members.

Tanner, Annie Clark, *A Mormon Mother, an Autobiography*, Salt Lake City, Utah: University of Utah Press, 1969, 62; see xi.


*Journal of Discourses*, Vol. 11, p. 209, Brigham Young, August 19, 1866. In 1875, excommunicated Church member Fanny Stenhouse recalled: “We were told that in the other world Polygamy should be the only order of marriage, and that without it none could be exalted in glory.” (Stenhouse, Fanny. "Tell It All": The Story of a Life's Experiences in Mormonism. Hartford: A. D. Worthington & Co., 1875, 146.)


*Journal of Discourses*, Vol. 12, p. 266, Brigham Young, August 9th, 1868

*Journal of Discourses*, Vol. 12, p. 266, Brigham Young, August 9th, 1868


*History of the Church*, 1:282


Ivins, Stanley S. "Notes on Mormon Polygamy." Utah Historical Quarterly 35 (Fall 1976): 316-17. [309-21]

Ivins, Stanley S. "Notes on Mormon Polygamy." Utah Historical Quarterly 35 (Fall 1976): 316-17 [309-21].

Ivins, Stanley S. "Notes on Mormon Polygamy." Utah Historical Quarterly 35 (Fall 1976): 313-17 [309-21].


See also History of the Church, 7:178-200.

All of Abraham's plural wives were given to him by proper priesthood authority through the "one" who held the keys of sealing authority (see D&C 132:5-6). Freely polygamy has never been seen as eternally valuable. When presidents have taught that such relations constitute adultery, see James R. Clark, ed., Messages of the First Presidency, 6 vols. (Salt Lake City: Bookcraft, 1965-71), 514-11. [240-40].

According to William Smith, Smith's Bible Dictionary (Old Tappan, N.J.: Spire Books, 1975), 78-80. "Throughout the whole of the Book of Genesis (see 15:9, 17, 22:2, 7, 8, 18) [burnt offerings] appear to be the only sacrifice referred to; afterwards it became distinguished as one of the regular classes of sacrifice under the Mosaic law. The Old Testament contains 247 references to 'burnt offerings' made by Noah (Gen. 8:20), Abraham (Exod. 10:29), Jehu (Exod. 18:12), and other prophets and leaders."

Will Bagley in Forward, B. Carmon Hardy, Doing the Works of Abraham: Mormon Polygamy, Its Origins, Practice, and Denial. Norman, Oklahoma: Arthur H. Clark, 2007, 16. "Similarly in his monumental work, Solomon's Covenants, Carmon Hardy identifies 220 marriages that occurred between 1890 and 1910 without attempting to differentiate which of them were authorized by the Church president and which were freelanced from other authorities."


The need for the authorization from the key holder is illustrated by a story. Imagine a group of ten people playing baseball. After many hours of enjoyment, they goods and prizes. Then, the boy who owns the groups' only baseball grabs the ball and states: "I'm going home now." He walks away with the ball leaving the other players. These players could gather and pray or give strong testimony that they should keep playing. They might feel strong personal burnings that they should not stop. Regardless, they could not proceed because they have no baseball. Similarly, it is impossible to enter into the new and everlasting covenant of marriage as a monogamist or polygamist without the authorization of the "one" who controls the sealing keys. Personal revelation, sincerity, or tradition cannot compensate for the lack of proper priesthood permission.


From Teachings of Gordon B. Hinckley, p. 421.


26 January 1847, Winter Quarters, Manuscript History of Brigham Young, compiled by Elden Jay Watson (Salt Lake City. By the author, 1971), 505.


Brigham Young Diary, January 25, 1846. CHD: spelling and punctuation standardized.


Irving, Gordon. "The Law of Adoption: One Phase of the Development of the Mormon Concept of Salvation, 1830-1900." BYU Studies 14 (Spring 1974): 304-309. See also Brigham Young sermons, in Journal of Discourses, 10: 254-267, 12: 161-167, 16: 188-189; Millennial Star 27 (1865): 771, 31 (1869): 203-207. Richard E. Bennett wrote that "the priesthood adoption had occurred frequently in Nauvoo and even more so at Winter Quarters." (Richard E. Bennett, "Line upon Line, Precept upon Precept: Reflections on the 1877 Commencement of the Performance of Endowments and Seatings for the Dead," BYU Studies 44 (2005): 3-65.) It appears that covenants were made during that period that were contingent upon formalizing the priesthood adoption later in a temple in the West. However, my research fails to establish that any formal priesthood adoption ordinances were performed at Winter Quarters, there being no temple constructed there.


Todd Compton, *In Sacred Loneliness: The Plural Wives of Joseph Smith*, Salt Lake City: Signature Books, 1997, 104. The authors of the "Buckeye's Lamentation For Want of More Wives" (Warren Message, 7 Feb. 1844) reflected this in their mocking: "He'll [Joseph Smith] bless you all your lives. He'll seal you up, be damned you can't! No matter what you do it that you only stick to him! He swears He'll take you through."


Joseph C. Kingsbury was asked by the Prophet to engage in a sham marriage to Sarah Ann Whitney in order to shield Joseph from the potential negative fallout his secret plural marriage to her might have brought. He writes:

"And on 29 April 1843, I according to Pres. Joseph Smith & Council & others, I agreed to stand by Sarah Ann Whitney as though I was supposed to be her husband and a pretended marriage for the purpose of shielding them from the enemy (she was wife of the prophet) (mock ceremony of marriage before the enemy) and for the purpose of bringing about the purposes of God in these last days & as spoken by the mouth of the Prophets, Isaiah, Jeremiah, Ezekiel, and also Joseph Smith & Sarah Ann should receive a great glory, honor, & eternal life & I also receive a great glory, honor & eternal life to the full desires of my heart in having my companion Caroline in the First Resurrection to claim her & no one have power to take her from me & we both shall be crowned & enshrined together in the Celestial Kingdom of God enjoying each other's society in all of the fulness of the Gospel of Jesus Christ, & our little ones with us as is received in this blessing that Pres. Joseph Smith sealed upon my head on the 23 Mar. 1843 as follows: I lay my hands upon thy head in the name of Jesus Christ to bestow upon thee a Priesthood Blessing according to the power & authority of the Holy Priesthood vested in me. I say unto thee, thou shalt be blessed with the good things of this world abundantly in thy life-time & I seal thee up to come forth in the First Resurrection unto eternal life and thy companion Caroline who is now dead, thou shalt have in the First Resurrection for I seal thee up (or and behalf to come forth in the First Resurrection unto eternal life (and shall be as thou was present herself) & thou shall have her & she shall be thine & no one shall have power to take her from thee. And you both shall be crowned & enshrined together in a Kingdom in the Celestial Glory in the presence of God & you shall enjoy each other's society and embraces in all the fulness of the Gospel of Jesus Christ, for thou shalt receive the Holy Anointings & Endowments in this life to prepare you for all these blessings even so, Amen." (Witnesses to above blessing: N. K. Whitney; Elizabeth Ann Whitney; & Sarah Ann Whitney.) (History of Joseph C. Kingsbury, Internally Dated New Mormon Studies: A Comprehensive Resource Library. CD-ROM. Salt Lake City: Smith Research Associates, 1998; italics added.) See also Marquardt, H. Michael. The Strange Marriages of Sarah Ann Whitney to Joseph Smith the Mormon Prophet, Joseph C. Kingsbury, and Heber C. Kimball. Salt Lake City: Modern Microfilm, 1973; rev., ed., Salt Lake City: Utah Lighthouse Ministry, 1982.


In another example, Ora J. Cannon, biographer of Henry Baily Jacobs, wrote: "Our brother, Brian S. Jacobs remembered Aunt Zina Young Card saying that President Young told Zina D. if she would marry him she would be in a higher glory." (Ora J. Cannon, "Henry Baily Jacobs," CHD, 15.)

Letter from Martha Brotherton to John C. Bennett, July 13, 1842, reprinted in Bennett, John C. *The History of the Saints: Or an Expose of the Smith and Mormonism*. Boston: Leland & Whiting, 1842, 259. Michael Marquardt wrote: "Reaction in the church from Martha's published recollection was negative against her integrity. Martha's brother-in-law John McLlwrath made a statement that Martha "is a deliberate liar." Her two sisters, Elizabeth and Mary, concurred. Brigham Young also made an affidavit stating, "I do hereby testify that the affidavit of Miss Martha Brotherton that is going the rounds in the politics and religious papers, is a base falsehood, with regard to any private intercourse or unlawful conduct or conversation with me." Affidavits and Certificates, Preserving the Statements and Affidavits Contained in John C. Bennett's Letters. Naunoo, Illinois: August 31, 1842; cited in Michael Marquardt, *The Rise of Mormonism* 1836-1844. Longwood, Florida: Nelson Press, 2005, 547.


Todd Compton, *In Sacred Loneliness: The Plural Wives of Joseph Smith*. Salt Lake City: Signature Books, 1997, 398. Regarding the pseudo-polyandrous marriages, Compton also speculated: "The husbands may have been promised that Smith's marriage to their wives would contribute to their own higher exaltation after this life." (ibid. 32).


When introducing the endowment for the first time in this dispensation, Joseph Smith commented: "I am made to this council to do things spiritual, and to receive only by the spiritual mind: and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints." (HC 5:275)

Bruce R. McConkie, The Seven Deadly Heresies, in Classic Speeches: 22 Selections from Brigham Young University Devotional and Festschach Speeches, vol. 1, Provo, Utah: BYU, 1994, 167-81. A seemingly contrasting view was expressed by Orson Pratt, April 7, 1855: Journal of Discourses, Vol. 2, p. 240. Orson Pratt, April 7, 1855. "In speaking of this, I will qualify my language by saying that the Saint who has been sealed unto eternal life and falls into transgression and does not repent, but dies in sin, will be afflicted and tormented after he leaves this vale of tears until the day of redemption; but having been sealed with the spirit of promise through the ordinances of the house of God, those things which have been sealed upon his head will be realized by him in the morning of the resurrection. But it is my desire and my constant prayer that I may so live, that when I depart from this life--when I lay down this mortal body, (if I am called upon to lay it down before the coming of our Lord,) I may enter into the paradise of rest, and not only conquer Satan, and have power over him here, but have power over him and all his hosts hereafter."

Joseph Fielding Smith Jr., Doctrines of Salvation, Vol. 2, p. 95. In 1912, Apostle Charles W. Penrose, the editor of the Church's publication, The Improvement Era, responded to questions: "Question 5. Do you believe that a man who has been polygamously married or married under the law of celestial marriage in your temples, can commit any sin whatever, excepting the shedding of innocent blood, and yet have part and come forth in the first resurrection?" Then, without elaboration, Elder Penrose answered: "We believe just what is stated in that revelation concerning persons who have been sealed up unto eternal life but who commit sin that is not declared unpardonable, and in their redemption after they have paid the uttermost farthing of the penalty imposed by eternal justice, and have been "delivered unto the buffetings of Satan unto the day of redemption." ("Peculiar Questions Briefly Answered," Improvement Era 1912, Vol. XV, September 1912, No. 11, Editor's Table.)

History of the Church, Vol. 7, Ch. 37, p. 340.


Journal of Discourses, Vol. 11, p. 222, John Taylor, April 7, 1866.

Journal of Discourses, Vol. 9, p. 36, Brigham Young, April 7, 1861.

Our Heritage: A Brief History of the Church of Jesus Christ of Latter-day Saints, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996, 97, 106.


For example President Joseph F. Smith taught: “I do not know whether it is possible for any soul to become so debased as to lose all regard for that which is pure and chaste, good and true and godlike. I believe that there still lingers in the heart of the most vicious and wicked, at times at least, a spark of that divinity that has been planted in the souls of all the sons of God. Men may become so corrupt that they do not have more than mere glimpses of that divine inspiration that strives to lead them toward and to love good; but I do not believe there is a soul in the world that has absolutely lost all conception and admiration of that which is good and pure, when he sees it. It is hard to believe that a human being may become so depraved that he has lost all desire that he might also be good and pure, if it were possible, but many people have abandoned themselves to evil and have come to the conclusion that there is no chance for them.” (Joseph F. Smith, Gospel Doctrine, p. 27.)

Joseph Smith, History of the Church, Vol. 5, p. 382; April 2, 1843. Joseph Smith taught: “Concerning religion we consider that all men have a right to worship Almighty God according to the dictates of their own conscience. And while we allow all men freely to enjoy this privilege unimpeached by us, we look upon all men that would abridge us or others in their religious rights as enemies to the constitution, recreant to the principles of republicanism; and whilst they render themselves despicable, they are striking a secret but deadly blow at the freedom of this great republic; and their withering influence, though unseen and unobserved by the many, is like a worm gnawing the very vitals of the tree of liberty. We shall always contend for our religious rights. In short, the liberty of the press, liberty of conscience and of worship, free discussion, sailors’ rights, we shall always sustain.”


See Gregory L. Smith, “Polygamy, Prophets, and Prevaporation: Frequently and Rarely Asked Questions About the Initiation, Practice, and Cessation of Plural Marriage in the Church of Jesus Christ of Latter-day Saints.”
Foundation for Apologetic Information and Research,

1995. Teachings of the Prophet Joseph Smith, Section Four 1839-42. p 197;
1996. Teachings of the Prophet Joseph Smith, Section Five 1842-43.
1998. Larson, Stanley. A Ministry of Meetings: The Apostolic Diaries of Rudder Clawson. Salt Lake City: Signature Books, 1993, 977. This was the last regular entry in his journal. He apparently followed the counsel and stopped routine journal keeping after that date (see ibid xi-xii, xiii-xl I).
2000. Todd Compton writes: "I believe that all truth is faith-promoting... No authentic truth damages authentic faith. Truth, even difficult truths, will only deepen and give breadth of vision to authentic faith."
2001. George Q. Cannon. Collected Discourses. 5:229, October 6, 1896. This counsel does not require historians to ignore the weaknesses of Church leaders, who are the first to tell us that they are not perfect. However, as President Cannon observed, focusing exclusively (or primarily) on the imperfections and mortal weaknesses of Church authorities brings a spirit of darkness. Accordingly, such historical "truths" should be treated carefully to avoid negatively influencing the recipients spiritually. Todd Compton writes: "I believe that all truth is faith-promoting... No authentic truth damages authentic faith. Truth, even difficult truths, will only deepen and give breadth of vision to authentic faith."
2002. ("Truth: Honesty and Moderation in Mormon History: A Response to Anderson, Faulring and 5 Bachman's Reviews of In Sacred Loneliness, section "The Date of Fanny Alger's Marriage," [accessed February 11, 2007] http://www.geocities.com/athens_oracle/7207/rev.html.) As President Cannon observed, some historical truths may cause a person "to lose the Spirit of God and go into darkness." Likewise, historical truths can represent gospel merit and cause those who need milk to perish (D&C 19:22). God gives truth to men and women "precept upon precept, line upon line" (Isaiah 28:10), which suggests that even the way historical truths are presented to interested listeners and readers is important. Additionally, no author writes pure historical truth. All writing is biased by the personal beliefs and values of the author. Hence, historical truths are never pure (as written or spoken) and the impurities themselves can result in inaccuracies that may harm the faith of new believers.
2006. Captain Moroni raised a title of liberty. "And it came to pass that he rent his coat... and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole" (Alma 46:12). Helaman also defended the use of "stratagem" in defense of his people and their beliefs (Alma 56:30).
2007. Other examples of divinely inspired deceptions that allowed the Lord's work to move forward are seen when Jacob obtained Esau's blessing (Gen. 27:6-29, 33) or when Abraham deceived the Egyptians by saying his beautiful wife, Sarai, was his "sister," rather than his spouse (Abr. 2:22-25). Technically this was not a lie, because as Abraham explained during a similar episode with Abimelech: "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife" (Gen. 20:12). Still, the Egyptian king was initially deceived. The Lord later forbade marriages between close relatives (Lev. 18:6-18). D. D. 17:27-22, Ezek. 22:11).
2009. See 1 Timothy 6:12, 2 Timothy 4:7.
2011. Mormon fundamentalist polygamous invariably believe that missionary work is less important than the practice of plural marriage, since they have never felt any obligation to preach the gospel to unbelievers. See Brian C. Hales, Modern Polygamy and Mormon Fundamentalism: the Generations after the Manifesto, Salt Lake City. Greg Kofford Books, 2006, 1-11, 475-74.
2014. I contrast, modern polygamy often feel justified in defrauding the government. Plural wives to not list the father of their children on applications forms, although it is required in order to receive assistance. Through this


113 B. Carmon Hardy, Solomonic Covenant, p. 372.


