

MS 597 Box 9

Fl. 7

SARAH MARINDA BATES PRATT CHRONOLOGY
by Richard S. Van Wagoner

Orson
separated
from
Sarah

- 1817 5 Feb. Born Sarah Marinda Bates to Cyrus and Lydia Harrington Bates in Henderson, Jefferson Co., N.Y. Cyrus was the son of Oliver and Rebecca Bates. Lydia was the daughter of Daniel and Saley Carpenter Harrington.
- 1824 29 Dec. Cyrus Bates bought property from Hendersons.
- 1828 7 June Oliver Bates dies at Henderson.
- 1835 18 Jun Sarah baptized by Orson Pratt at Sackett's Harbor, N.Y.
- 1836 7 Jun O.P. Journal, "Went to Brother Bates. Found them all well. I was very much enjoyed to see them as I had been absent about 1 yr., and more especially as I had previously formed an acquaintance with their daughter with whom I had held a correspondence by letter and with whom I shortly expected to enter into the sacred bonds of matrimony."
- 30 Jun After preaching in the neighboring communities, Orson returned to the Bates' in Henderson.
- 4 July Sarah and Orson married (he born 19 Sept. 1811--Hartford, Washington Co., N.Y.) by Apostle Luke Johnson. She is 18, he is 25. On the same day Sarah's brother Ormus Bates & wife Phebe Mariah Bates, and her brother Marcellus Bates are baptized.
- 7 July Orson continues missionary work, returns to Sarah on 6 Aug. Leaves again on 9 Aug, returning on 24 Aug. This short term missionary work continues until
- 12 Oct Sarah and Orson return to Kirtland, Ohio, via steamboat from Sackett's Harbor. Hired upstairs room \$1/month. Traded in stoves, ironwear.
- 1837 11 July Orson Pratt, Jr., born in Kirtland (died 6 Dec 1903).
 - Aug Mid month Pratts move to Henderson. Orson labored with hands until Oct 1.
 - Oct 1 Fall Orson on mission to N.Y.
 - Orson presiding over large branch of Church (6-7 months). In meantime
- 1838 Spring Pratts are in N.Y.C. Sarah and baby Orson are at her parents in Henderson. (Dec 12) (OPJ. 95).
 - July 8 Revelation at Far West
 - Aug 3 Elders' Journal requests Orson | W.W. | J.T. | J.E.P. to come to Far West for a "great mission."
- Mid-Nov Pratts arrive in St. Louis (directly from N.Y.). Ice prevented further progress.
- Dec 17 Lydia Pratt born in St. Louis (died 18 Aug, 1839).
- 1839 Spring Pratts move to Quincy, Ill.
 - Apr 26 Orson goes to Far West--conference with 12. O.P. & B.V. rode in W.W.'s carriage.
- 10 July O.P.J., p. 102. Heber C. Kimball helps Orson's family to move to Commerce. They live in the "little shanty" with the Kimballs.
- 18 Aug In afternoon Orson addressed the Church "on the necessity of keeping the commandments of God." Their daughter Lydia died and was buried in Montrose, Iowa.
- 29 Aug Parley P. Pratt & family, Orson Pratt and Hiram Clark, left on mission to England. They went to Detroit, Michigan, where the Pratt's father was seriously ill.
- 3 Oct Sarah's father, Cyrus Bates, dies at Henderson, N.Y.
- 5 Nov Jared Pratt (Orson's father) died in Detroit, Michigan.
- 1840 6 Jan Orson letter to Sarah (OPJ, p. 108) stating he is ready to leave for England.
- 9 Mar Orson leaves N.Y., arrives in Liverpool on 6 Apr.
- 20 Apr Orson goes to Edinburgh, Scotland.
- Aug John C. Bennett arrives in Nauvoo.

22 months

- 6 Oct Sarah living with Goddards.
- 1841 21 Apr Orson leaves Liverpool for N.Y.
4 May Lydia Harrington Bates remarries (Alden Briggs at Henderson, N.Y.)
20 May Missionaries from England arrive in N.Y.
- 19 July Orson in Council of Twelve meeting.
- 10 Aug Orson Professor of Mathematics & English Literature at U. of Nauvoo. and Col. in Nauvoo Legion.
- 2 Oct Orson active participant in General Conference.
- 25 Dec Orson & Sarah at Christmas supper with Church leaders at the Hiram Kimball home.
- 1842 17 Jan Orson in attendance at Council of Twelve meeting, also in Council on 31 Jan.
- 17 Feb W.W. Journal: "A special City Council was called & among the business of the day A Law was passed regulating marriage. Joseph the Seer made many interesting remarks concerning our privileges."
- 20 Mar Orson's name is included on an Epistle of the Twelve to European Saints.
- 30 Mar Emma Smith reads to the Relief Society an epistle from Joseph Smith, Brigham Young, Hyrum Smith, Heber C. Kimball, Willard Richards, Vinson Knight which states in part: "We have been informed that some unprincipled men, whose names we will not mention at present, have been guilty of such crimes. We do not mention their names, not knowing but what there may be some among you who are not sufficiently skilled in Masonry as to keep a secret, therefore, sufficient it to say, there are those, and we therefore warn you, & forewarn you, in the name of the Lord, to check & destroy any faith that any innocent person may have in any such characters; for we do not want any one to believe any thing as coming from us, contrary to the old established morals & virtues & scriptural laws, regulating the habits, customs & conduct of society: and all persons pretending to be authorized by us, or having ~~conduct of society~~ any permit or sanction from us, are & will be liars & base impostors, & you are authorized on the very first affirmation of the kind, to denounce them as such & shun them as the flying fiery serpent, whether they are prophets, Seers, or revelators: patriarchs, Twelve Apostles, Elders Priests, Majors, Generals, City Councillors, Alderman, Marshals, Police, Lord Mayors or the Devil, are alike culpable & shall be damned for such evil practices: and if you yourselves adhere to anything of the kind, you also shall be damned." (Epistle recorded in handwriting of Eliza R. Snow in September 25, 1842 Relief Society Minutes LDS Church Archives).
- 6 Apr J.C. Bennett pro tem at Gen. Conference while Joseph Smith did not attend. Hyrum Smith, Brigham Young, Heber C. Kimball, and Willard Richards all bore testimony that they had never heard Joseph Smith teach "any principles but those of the strictest virtue either in public or private"(HC 4:583).
- 7 Apr Hyrum Smith makes first denial of his, Heber C. Kimball, and Joseph Smith's role in the Martha Brotherton affair. Joseph Smith spoke the same day "upon the subject of the stories respecting Elders Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories, or hearkening to them, for there is no person that is acquainted with our principles who would believe such lies, except Sharp, the editor of the Warsaw Signal." (HC 4:585-86).