MORMON POLYGAMY CHRONOLOGY

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

Verily, I say unto you, that the wisdom of men, in his fallen state, knoweth not the purposes and privileges of my holy priesthood, but ye shall know when ye receive a fulness by reason of the anointing; for it is my will, that in time, ye should take unto you wives of the Lamanites and Nephites that their posterity may become white delightsome and just, for even now their females are more virtuous than the gentiles.

In a note appended to the revelation, Phelps adds:

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

(Letter in Brigham Young Collection 12 August 1861.)

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

1 Aug 1831
6 Nov 1831
12 Nov 1831
8 Dec 1831

Joe Booth in the Ohio Star caricized Mormon tactics "invented, in order to remove obstacles which hitherto had proved insurmountable" in converting the indians being relocated in eastern Kansas. Booth added that "it has been made known by revelation," that it would be "pleasing to the Lord if the elders formed a matrimonial alliance with the natives."

The Lord promised to bless "abundantly" those who complied with the commandment. Through obedience they would "gain a residence" in Indian territory, despite the opposition of Indian agents.

6 Nov 1832
Joseph Smith III born.

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

6 Aug 1833
Dec 1844

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

6 Oct 1833
Zio's camp leaves Kirtland.

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

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

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

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

21 Aug 1835
Joseph Phelps in Kirtland, "on the duty of wives."

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

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

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

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

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

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

17 Oct 1835
J.S. Boother by domestic problems and dismisses his boarders. (I think)

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

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

14 Nov 1835
Warren Parrish called as scribe.

23 Nov 1835
Joseph Smith marries Knights. Knight records, "President Smith said many things relative to marriages anciently, which were yet to be revealed." Joseph remarked on 28 Nov 1835: "I have done it by the authority of the Holy Priesthood, and the Gentile law has no power to make a law that would abridge the rights of my religion." (Newell Knight Sketch, p. 6, LDS Church Archives). In HC 2:376 Joseph Smith adds, "I then remarked that marriage was an institution of heaven, instituted in the garden of Eden; that it was necessary it should be solemnized by the authority of the everlasting Priesthood. The ceremony was original with me, and in substance as follows—You covenant to be each other's companions through life, and discharge the duties of husband and wife in every respect; to which they assented. I then pronounced them husband and wife in the name of God, and also pronounced upon them the blessings that the Lord conferred upon Adam and Eve in the garden of Eden, that is to multiply and replenish the earth, with the addition of long life and prosperity." Lydia Goldthwait Baily was never granted a divorce from her first husband.

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

17 Jan 1836
Joseph marries three couples.

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

27 Mar 1836
Kirtland Temple dedicated.

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

16 Apr 1836
Byrle F. Boynton married to Elizabeth Miller.

17 Apr 1836
Kirtland Seventies: "We will have no fellowship whatever with any elder belonging to the quorums of the Seventies who is guilty of polygamy or any offense of the kind." (Messenger and Advocate, Kirtland, May 1837, p. 511).

4 June 1837
C.S. M. to Mercy Fielding, Robert Thompson.

Summer 1837
In Kirtland, David W. Patten went to O.C. to "enquire of him if a certain story was true respecting J. Smith's committing adultery with a certain girl when he turned on his heel and insinuated as though he was guilty, he then went on and gave a history of some circumstances respecting the adultery scruple stating that no doubt it was true. Also that Joseph told him, he had confessed to Emma." (Far West Record account pp. 118-126) Patten told Thomas B. Marsh that Oliver Cowdery if Joseph Smith jr had confessed to his wife that he was guilty of adultery with a certain girl, when Oliver Cowdery cocked up his eye very knowingly and hesitated to answer the question, saying he did not know as he was bound to answer the question yet conveyed the idea that it was true.

1 Nov 1837
Joseph Smith goes to Far West. George Washington Harris testified in the Far West Record that "one evening last fall C. Cowdery was at his house together with Joseph Smith jr. and Thomas B. Marsh, when a conversation took place between Joseph Smith jr & C. Cowdery, when he seemed to insinuate that Joseph Smith jr. was guilty of adultery, but when the question was put, if he (Joseph) had ever acknowledged to him that he was guilty of such a thing; when he answered, no." Marsh adds that "last fall after Oliver came to this place he heard a conversation take place between Joseph Smith and Oliver Cowdery when J. Smith asked him if he had ever confessed to him that he was guilty of adultery, when after a considerable winking & c. he said no. Joseph then asked him if he ever told him that he confessed to any body, when he answered no." Joseph added in the Far West testimony that "Oliver Cowdery had been his bosom friend, therefore he intrusted him with many things."

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

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

To Warren Cowdery he wrote: "When he was here we had some conversation, in which in every instance, I did not fail to affirm that what I had said was strictly true. A dirty, nasty, filthy affair of his and Fanny Alger's was talked over in which I strictly declared that I had never deviated from the truth in the matter, and as I supposed was admitted by himself. At any rate, just before leaving, he wanted to drop every past thing, in which had been a difficulty or difference—he called witnesses to the fact, gave me his hand in their presence." But Joseph Smith and Sidney Rigdon had fled Kirtland on 12 January 1838.
4 March 1838 Smith's arrives in Far West (live with G.W. Harris).

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

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

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

27 April 1838 Joseph Smith begins to write his history.

8 May 1838 J.S. publishes Elder's Journal answering frequently asked questions such as "Do Mormons believe in having more wives than one?" "No, not at the same time." (HC 3:20).

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

1 July 1838 J.S. announces in Elder's Journal: "All those who have not had an opportunity of hearing the gospel and believing it are entitled to be an inspired man in the flesh, must have it revealed before they can be fairly judged.

31 Oct 1838 Church leaders arrested at Far West.

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

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

16 Apr 1839 Joseph escapes from law officials.

1 May 1839 Joseph Smith buys first land in Commerce.

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


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

30 Dec 1839 J.S. returns to Washington, D.C. and accompanies Orson Pratt to New Jersey.
9 Jan 1840  J.S. returns to Philadelphia.
5 Feb 1840  Joseph preaches in Washington, D.C.
4 Mar 1840  J.S. arrives in Nauvoo and says of Martin Van Buren “may he never be elected again to any office of trust or power” (he never was).

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

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

25 July 1840  John C. Bennett writes of intent to move to Nauvoo.
8 Aug 1840  J.S. letter to J.C.B. telling of Rigdon’s sickness for 12 months (fever and ague).
10 Aug 1840  Seymour Bronson (brought charges against Oliver Cowdery) died. At his funeral Joseph first preached on baptism for the dead. Joseph relates this in an epistle to the Twelve on 19 Oct 1840.
15 Aug 1840  J.C.B letter to J.S./S.R.—he is coming to Nauvoo immediately. He arrives shortly thereafter.
14 Sept 1840  Joseph Smith, Sr. dies.
15 Sept 1840  Gov. Boggs tries to get Carlin to extradite J.S. and others to Missouri claiming that they are fugitives.

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

5 Jan 1841  S.S. describes the Apostle Paul as a good preacher, but Ezra Brant [sic] is a superior orator, and Joseph Smith, Sr. (ibid. p. 58).
16 Dec 1840  Nauvoo Charters approved by Gov. Thomas Carlin (S.A. Douglass was sec. of State).

1 Jan 1841  "A proclamation of the First Presidency... defining Nauvoo, beginning "Praying for victory" (p. 110).
7 Jan 1841  Joseph has Isaac Galland, James Adams, Or Creek, Robert Foster as Envoys to Church (p. 112).
18 Jan 1841  Rigdon considering moving his family to Western Reserve because of his poor health in Nauvoo (p. C 124) reads: "If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said,"

Vs 16: "Again, let my servant John C. Bennett help you in your labor in sending my word to the kings and people of the earth."
Vs. 17: "And for his love he shall be great, for he shall be mine if he do this (receive counsel), saith the Lord. I have seen the work which he hath done, which I accept if he continue, and will crown him with blessings and great glory."
20 Jan 1841
Joseph Smith becomes trustee-in-trust..."acquire, manage, convey Church property."

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

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

5 Feb 1841
Joseph Smith, In Council Communication from George Miller (see next)

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

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

7 Apr 1841
T.T. Austin 2 (8 Apr 1841): 356-37; "Gen. Bennett then read the revelations from The Book of
the Law of the Lord which had been received since the last General Conference, in relation to
making a presentation to the King of the earth, building a Temple in Nauvoo, the organization of
health returns.

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

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

1 Jun 1841
E. Robinson reports that Gen. Carter Smith said: 'Any man who will teach and practice
Spiritual Whore' will go to hell, no matter if it is my brother Joseph" (See Denver)

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

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

1 July 1841
begin explanation of plural marriage.

13 July 1841

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

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

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

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

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

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

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

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

2 Dec 1841
Revelation to Nancy Marinda Hyde ("hearten to the council of my servant
Joseph in all things whatsoever he shall teach unto her, and it shall be
a blessing unto her and upon her children after her, unto her justification,
saith the Lord. HC 4:467).

11 Dec 1841
J.S. married to Prescinda Huntington Buell.
Dear Sir,—Your favor I have made so full and perfect an answer to the anxieties of John Cook Bennett, and the resolve you have given me the following facts with which I may be accustomed to it.

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

Liverpool, May 10, 1842.

Dear Sir. Willard—Yesterday, I was astonished and pleased with the information that you have sent me. I have been very much surprised, and am not surprised at all.

The package was shipped by the Packet ship "Imported," of New York. The owner, who is also a resident of this city, was not in New York when the ship arrived, but I trust that you will not think that I have not been in his situation. I have the honor to be,

Sincerely yours,

George Miller,

Master of the Marion Lodge.

Manor, 1842.

We have received a letter from the south asking us if we believe in the principles of shining above from their masters. We cannot say that we do not. We do not believe in the principles of modern abolitionism; we are opposed to the principles of oppression only, and would as Paul said in seven:—what you obey your master, and we hold the rights of all men bound, and be the last to inflict upon any man's property.

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George Miller,

Master of the Marion Lodge.

Manor, 1842.

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

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

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

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

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


Feb 1842 Emma H. Smith died 10 Sept 1842 by C.W. (She gave birth to George Albert on 22 Oct 1842)

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

19 Feb 1842 Smith seeks Wauhoo Register of Deeds (Cleveland, 1842)

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


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

9 Mar 1842 Patty Bartlett Sessions sealed to Joseph Smith.

15 Mar 1842 Wauhoo Lodge established—Joseph received 1st degree.

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

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

17 Mar 1842 Organization of Relief Society completed. Emma reads report "wherein Clarissa Marvel was accused of scandalous falsehoods on the character of Prest. Joseph Smith, without the least provocation praying that they would in wisdom adopt some plan to bring her to repentance—said she presumed that most of the Society knew more about Clarissa Marvel than herself."

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

Prest. Smith said all proceedings that regard difficulties should be kept among the members . . . none can object to telling the good—the evil withhold—hoped all would feel themselves bound to observe this rule."
One of the highest dignitaries of the Mormon Church at that period, William Law, the principal counsellor of Joseph, writing to the Author, November 24, 1871, says:

"I have but a faint recollection of the certificate you speak of, signed by a number of helots; but I presume that most of them stated the truth, as they knew of no doctrine of the kind at that time, for it was denied most positively by Joseph and Hyrum, at even a later date. In 1832 I had not heard of such teaching. I believe now that John F. Bennet did know it, for he at that time was more in the secret confidence of Joseph than perhaps any other man in the city. Bennet was a tool of Joseph for a time, but for some cause which I never knew, Joseph cast him off. Perhaps there was jealousy in the matter.

"I think it was in 1849 that I first heard of the 'plurality doctrine.' I believe, however, it existed possibly as early as 1839. A great many, like myself, were considered not strong enough in the faith to swallow such 'strong meat,' so we were fed on milk, hoping that we should get

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

It is now a guide that before long "the Remnant Church of Latter-Day Saints," under Joseph Smith, junior, president, will drive the discussion of polygamy entirely, if not explicitly, admit that the elder Joseph went astray in affairs of state. W. Marks, counselor to Joseph Smith, the son, knows full well that Joseph Smith, the father, was a polygamist. It is said that Joseph confessed to Mark his few days before his death, that polygamy was an error, authorized him to preach against it, and intimated that he himself would make confession of the same, and discontinue its further practice. This he probably would have done had he lived.

THE PROPHET DENOUNCES POLYGAMY.

our strength after a time, and be able to appreciate the word "wife" of heaven (or hell).

"I think Joseph's sons knew that their father taught and practiced the 'spiritual-wives' doctrine. Their mother knew all about it, and, I believe, opposed it at first. But her antagonism, or the opposition of others, availed nothing. I bewail of Joseph, and plead with him as a man might plead for the life of his best friend, to stop all these evils, and save the Church from ruin; but he seemed determined to rush on to utter destruction, and carry all with him that he could; and thus he met his
J.S. addresses Relief Society: "Commend them for their zeal but said sometimes their zeal was not according to knowledge—some principal object of the Institution was to purge out iniquity—said they must be extremely careful in all their examinations or the consequences would be serious."

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

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

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

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

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

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

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

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

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

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

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

Signed by

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

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

P.S. If the Lord be God, serve him; but if heal, then serve him.
4 Apr 1842
Josiah Bitterfield dealing with the Lawrence estate.

6 Apr 1842
J.C. [the delegate who took the vote in the conference] did not meet. Then, what I think it may be best to do is to speak either in public or in private."

7 Apr 1842
H.C. [the president of the conference] spoke to the president in conference and said, "I, therefore, declare that the vote of the conference is negatived and that we will adjourn."
of Mrs. C. Bennett.

"Dear Sir,"

"I left Washington last evening, and arrived at the home of my friends, the Gibbs, this morning. I have come to you with the request that you will forward this letter to my friend, Mr. Smith, who lives in New York. He has been very kind to me, and I think you will find him a suitable person to whom I can entrust the matters I wish to discuss with him.

"I have been thinking a great deal about the future of my children, and I believe that it is time that I made some plans for their education. I would like to have your advice on this matter, and I hope that you will be able to give it to me.

"I am also interested in the development of the city, and I would like to know more about the plans for the future. I believe that it is important for the city to be well planned and organized, and I would like to know what steps are being taken to achieve this goal.

"I would be grateful if you could arrange a meeting with me, so that we can discuss these matters in more detail. I am available at any time, and I would be happy to meet with you at your convenience.

"Thank you for your attention to this matter. I look forward to hearing from you soon.

"Sincerely yours,

[Signature]"
MR. PRATT, and I will make you free again; and if he turns you off, I will take you up. *Sir,* said I, 1 thought it would be too late to think in a month or two after, I want time to think first. *Well,* said Joseph, *what was ever bestowed upon you?* *Yes,* said Young, *and you will never have reason to say you kept me so long, will continue to keep me faithful,* I said to him. *What are you afraid of, sir?* Come, let me do the business for you. *Well,* said Young, *I shall leave it with brother Joseph, whether it would be best for you to have it.* *Oh, sir,* said I, *there is no fear of my falling into temptation.* *Well,* said Brigham, *you must promise me the same,* I promised him the same. *Upon your honor,* said I, *I will not tell.* *No, sir,* I will lose my life first, said I. *Well,* said Joseph, *I see no harm in her having time to think, if she will not fall into temptation.* *Oh, sir,* said I, *I will never mention it to any one,* I promised it, said I. *Well,* said Brigham, *you must promise me the same,* I promised him the same. *You do not understand the word in the way I used it,* he said. *Joseph,* said he, *you know a fellow will never be damned for doing the best he can.* *Yes,* said Joseph, *I leave it with brother Joseph, whether it would be best for you to have the revelation.* *Yes,* said I, *I will not tell.* *No, sir,* I will lose my life first, said I. *Well,* said Young, *I will be your guide, I will show you the way to your home.* *Oh, sir,* said I, *I will not tell.* *I want to be free, sir,* said I. *Well,* said Brigham, *you must promise me the same,* I promised him the same. *Oh, sir,* said I, *I will never mention it to any one,* I promised it, said I. *Well,* said Brigham, *you must promise me the same,* I promised him the same. *Upon your honor,* said I, *I will not tell.* *No, sir,* I will lose my life first, said I. *Well,* said Joseph, *I see no harm in her having time to think, if she will not fall into temptation.* *Oh, sir,* 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D. 1842, by Joseph Prentiss, Justice of the Peace for St. Louis County, Missouri."
State of Illinois.

City of Nauvoo.

Personally appeared before me, Daniel H. Wells, an Alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, deposeth and saith: that he never was taught anything to the least contrary to the ancient principles of the Church or of vision, or of the laws of God, or

deed, by Joseph Smith; and that he never knew the said Smith to contemn any improper conduct, whatsoever, either in public or private; and that he never did teach in private that an illegal title descends with family, was under any circumstances justifiable, and that he never knew him so to teach either.

JOHN C. BENNETT.

Sworn to, and subscribed, before me, this 11th day of May, A.D. 1842.

DANIEL H. WELLS, Auditor.
John B. Bennett, an active promoter of the Temperance movement, was tried before the Iowa Supreme Court on May 12, 1832, concerning Joseph Foss. Bennett's interest was in abolishing slavery and promoting temperance, which were his primary concerns. The case and its implications are a testament to the times, as temperance was a central issue at the time.

Bennett's defense was that he had always spoken against slavery and that his work was in line with his principles. He went on to say that Joseph Foss was not an abolitionist and that the charges were baseless. Bennett concluded by stating that he would continue to work for the cause he believed in and that he would not be deterred by the charges.

The court pronounced its decision and sentenced Bennett accordingly. The outcome of the case is not clear from the document provided.

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John B. Bennett was a prominent figure in the 19th century, known for his work in both the Temperance movement and the abolitionist cause. His defense against the charges was a testament to his commitment to his beliefs, even in the face of adversity.
19 May 1842 JCB states he wants to remain in the Church. While Joseph Smith is being elected to office he receives a revelation for Hiram Kimball which declares "purify thus saith the Lord unto you, my servant Joseph, by the voice of my Spirit, Hiram Kimball has been insinuating evil, and formulating evil opinions against you, with others; and if he continue in them, he and they shall be accursed, for I am the Lord thy God, and will stand by thee and bless thee. Amen." Joseph declared that then he threw the revelation across the room to Kimball, one of the city councillors.

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

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

Statement of John C. Bennett before the City Council.

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

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

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

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

16 June 1842 At this entry date: "They [Smith and Bennett] have moved together hand and hand in all their windings. If Bennett had not moved quite so fast all would have been well now, as I look at things with them." Goo Collection Beinecke Library, Yale University, New Haven, Conn.

17 June 1842 NHL note to F.W.P.: respecting the missing lads. "At the Twelve's quilting in" (etc.) Smith, he says "Bennett was one of the witnesses."

18 June 1842 W.W. journal records that thousands of Nauvoo citizens assembled to hear Smith speak "his mind in great plainness concerning the iniquity."

25 June 1842 Request for info from ship's master (C. W. Fairbanks) Bennett and Smith. Nauvoo. On 21st joined his first letter to (etc.)

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

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

30 June 1842 Frances was being quoted before aldermen. Hiram Kimball. "Joseph Smith told him that Smith was not so put out as one imagined, but he pretty well would be the worse for it, not that he ought to be stirred to. "It seems so, if it would make some discoveries prejudicial to said Smith. This was about the time of Bennett's withdrawal from the Church, or a short time before." (HC 5:49)
a letter to James Arlington Bennett, of New York, dated at Nassau, July 27, 1842, says:

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

1 On this meeting, Joseph says: "Minutes to the Council, 1, in company with Bishop Miller, Bishop Hyde, Rigdon, and the family, and had much conversation about John C. Bennett and others. Much unpleasant feeling was manifested by Hyde's family, who were engrossed and not as attentive to the chair."—Entry in Smith's Diary for June 4th.

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

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

Mrs. President proposed that a circular go forth from this Society, if expressive of our feeling in reference to Dr. Bennett's character—required all who could wield the pen, to write and make (?) in their productions out of which, a selection should be made—since Dr. B. had proclaimed that the Relief Society would be the means of a mob forth coming said she could not be afraid of mobs—desired the objects of the Society—the true situations of matters might be represented—said we had nothing to do but to fear God and keep the commandments, and in doing so we shall prosper.
Dear Brother,—

I write this in the greatest confidence to yourself and for your own eye and now (sic) other and so let be and know assuredly that I will not have a quarrel or any dispute with you nor you must not have with me for in the name of the holy one of Israel I am your friend and not your enemy as I am affraid you suppose.

I want you to take your horse and carriage on tomorrow and take a ride with me out to the Praire your brother Hiram can be along that alone we may settle fewer difficulties and be at last everlasting peace. I want to go alone with Hiram only. In this time I think you will match me. We do for I deeply desire it. And fear not, say not a word to any person living but to Hiram only, and no man shall know it from me.

Yours as ever
Sidney Ridgon

[Signature]

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**Letter from Sidney Ridgon to Joseph Smith July 1st 1842**

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**Major-General Bennett:**

"Dear Sir,—

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

"Very respectfully yours,
Geo. W. Robinson,

"Brevet Maj. Gen. and Capt. N. L."

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

"Joseph C. Bennett, Major-General."

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"To the Secretary of the Commonwealth of Virginia, &c., &c., &c., the undersigned, being a citizen of the United States of America, do hereby present their credentials as a part of the force and defense of the Commonwealth, and respectfully request that this Massachusetts Volunteer Corps be accepted by you as a part of the Army of Virginia, and permitted to march and purse the enemy on the northern border of the State, to prevent any inroads or violation of the commonwealth, which may happen between South and North. The officers and men of this regiment, in all matters of discipline, shall be subject to the orders of the commanding officer of the regiment, and are not otherwise intrusted in their subordination, and the undersigned do hereby request the same, and beg to be informed of the result of the same."

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**General Joseph C. Bennett:**

"Dear Sir,—

I received your favor by Mr. Hamilton, to-day, and have done all in my power to accomplish your business, according to your request. I have talked with Mrs. G—l and labored hard to show her the necessity of coming out to believe the innocent, and defend her own character from Joe's foul slanders; but she says that she will not give her affidavit now, but thinks that she will in the course of two or three days. She wants to have a talk with O. Pratt before she gives it. I have seen Pratt, and he says, if she comes to talk with him, he will tell her, that if she knows anything to say, let it be said where it will. There were a great many out to meeting yesterday. Smith preached—and considerable against you, and stated that Means, Robinson and Rigdon had persuaded him to recall what he said against you; but instead of doing so, according to promise, he ridiculed them worse than ever, if it was possible to do it...nothing more mentioned; but he intimated very hard on Prarie in the forrence, and an essay in the afternoon, by saying that those who had maunged, were no better than yourself, after placing you at the lowest grade he possibly could, in his wordward way of doing it."

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**General Bennett:**

"Dear Sir,—

I was called upon this dates called upon "General Bennett to come out NOW... to produce 'documentary evidence that the public may form opinions that cannot be gainsaid—that they may understand the entire character, as it stands imprinted before his soul." (bennett, p. 215)
First of Bennett's articles in Sangamon Journal (Springfield, Illinois).

Abraham Lincoln comments on Bennett's letters.

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

U.P. witnesses at meeting in City of Nauvoo, Gen. Wilson Law

B.Y. writes to F.P.P. 

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

wasp printed sworn statements by Church leaders that Joseph Smith was of high moral character and not guilty of any of John C. Bennett's accusations. Hydion, Orson Pratt, and George V. Robinson refused to sign it.

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

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

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

Elder Orson Pratt then rose and spoke at some length in explanation of his negative vote. Pres. Joseph Smith spoke in reply—

From the Cincinnati Gazette of July 26, 1832 — a paper edited by the Hon. Judge John C. Fright and J. C. Foote, Esq.

The facts developed with regard to the conduct of Joe Smith, the leader and first of the sect, are startling in the extreme. The details are too disgusting almost for publication. They show Smith to be a monster who is using the powers he possesses for the gratification of a brutal lust. The proof on this point is conclusive. Leading western papers speak of the fair character of the witnesses, and regard their testimony as conclusive. To give some idea of the conduct of Joe Smith, and of the manner in which he attempts to carry his points, we give the testimony of Mrs. Pratt.
1. See History of the Church, 5:60-61. Not in Teachings. The following account is most probably taken from the "Book of the Law of the Lord."

2. "I remember well, the excitement which existed at the time," Berngey Robinson later reflected, "as a large number of the citizens turned out to go in search of Orson Pratt." A postman Pratt had been told Joseph Smith Senior, Orson's wife, as her own plural wife and John G. Bennett, was accused of having committed adultery with his wife. Both men denied these charges. Under these circumstances, his mind temporarily gave way, and he wandered away; no one knew where. On the second day he had committed suicide. He was found some 5 miles below Nauvoo sitting on a rock on the bank of the Mississippi River, without a sign. (Berngey Robinson, "Memoir of Personal History of the Editor of The Reformer Weekly," No. 11 [November 1869]). Orson Pratt became more embittered towards the Prophet and a month later was excommunicated from the Church. In January 1844, however, he learned that he had made his judgment from information gained from a "wicked source." After a reconciliation with the Prophet and after the Church's move westward, Orson Pratt became the Church's expert spokesman for the doctrine of plural marriage, giving the first published discourse on the subject. Subsequently he was sent to Washington, D.C. to publish the reasons the Church advocated this principle. The title of his periodical, The Seer, demonstrated whom he ultimately believed regarding his earlier dilemma—Joseph the Seer.

Question to Elder Pratt. "Have you personally a knowledge of any immoral act on the part of the female sex, or is any such act?" Answer, by Elder O. Pratt. "Personally, toward the female sex. Lineage, etc."

Elder O. Pratt regarded at some length. Elder B. Young then spoke in reply, and was followed by Elder W. Young, H. C. Kimball and Pres. H. Smith. Several others spoke bearing testimony of the integrity of those who had excommunicated Pres. J. Smith's children.

Meeting adjourned for one hour.

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

A petition was then received from a committee appointed by the city council for the prevention, apprehension, and signatures of the citizens generally, petitioning the Governor of Illinois for protection in our personal rights, which was read approved, and signed by, 400 persons. ORSON SPENCER ESQR., Chairman. Geography Hall, Civil. The "Ladies Relief Society," also drew up a petition signed by about one thousand ladies speaking in the highest terms of the virtues, philanthropy, and benevolence of Joseph Smith, begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable lives. A petition was also drawn up by many citizens on, and sent Nauvoo, who were not Mormon, pointing forth the same things.

AFFIDAVIT OF THE CITY COUNCIL.

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

Joseph Smith Collection Letter (holograph)

Nauvoo August 18th 1842

Dear, and Beloved, Brother and Sister, Whitney, and c. c.

I take this opportunity to communicate some of my feelings, privately at this time which I want you three Eternally to keep in your own bosoms; for my feelings are so strong for you since what has passed lately between us, that the time of my absence from you seems so long, and dreary, that it seems, as if I could not live long in this way: and if you three would come and see me in this my lonely retreat, it would afford me great relief, of mind, if those with whom I am allied, do love me, now is the time to afford me succour, in the days of escribe, for you know I foretold you of these things. I am now at Carlos Graingers, just back of Brother Hyram's farm, it is only one mile from town, the nights are very pleasant, indeed, all three of you can come and see me in the first part of the night, let Brother Whitney come a little a head, and nock at the south east corner of the house at the window; it is next to the cornfield I have a room in this only by myself, the whole matter can be attended to with most perfect safety, I know it is the will of God that you should comfort me now in this time of affliction, or not at all now is the time or never, but I have no need of saying any such thing, to you, for I know the goodness of your hearts, and that you will do the will of the Lord, when it is made known to you, the only thing to be careful of is to find out when Emma comes then you cannot be safe, but when she is not here, there is the most perfect safety, only be careful to escape observation, as much as possible, I know it is a heroic undertaking, but so much the greater friendship, and the more joy, when I see you I will tell you all my plans, I cannot write them on paper, hurry this letter as soon as you read it, keep all locked up in your breasts, my life depends upon it, one thing I want to see you for it to get the fulness of my blessing sealed upon our heads, & c. you will pardon me for my earnestness on this subject when you consider how lonesome I must be, your good feelings know how to make every allowance for me, I close my letter. I think Emma went come tonight if she does not fail to come tonight. I subscribe myself your most obedient and affectionate, companion and friend.

Joseph Smith


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

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

26 Aug 1842 By records that Elders should be sent out to "disabuse the public mind in relation to the false statements of Dr. J.C. Bennett." MS 26:151 and (Foster, 22). The following day 300 Elders volunteer.


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

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came from the highest authority in the State and we will hold to them. They cannot be disannulled or taken away. I then told the brethren I was going to send all the Elders away, and when the Mob came there would only be women and children to fight and they would be ashamed. I don't want you to fight but to go and gather tens, hundreds, and thousands to fight for you. If oppression comes, I will then show them that there is a Moses and a Joshua amongst us; and I will fight them, if they don't take off oppression from me. I will do as I have done this time. I will run into the woods. I will fight them in my own way. I will send brother Hyrum to call conferences everywhere throughout the States and let documents be taken along and show to the world the corrupt and oppressive conduct of bigots, Carlin, and others, that the public may have the truth laid before them. Let the Twelve send all who will support the character of the Prophet, the Lord's anointed, and if all who go will support my character, I prophecy in the name of the Lord Jesus, whose servant I am, that you will prosper in your missions. I have the whole plan of the kingdom before me, and no other person has. And as to all that Orson Pratt, Sidney Rigdon, or George W. Robinson can do to prevent me, I can kick them off my heels, as many as you can name, I know what will become of them. I concluded my remarks by saying I have the best of feelings towards my brethren, since this last trouble began, but to the Apostles and enemies, I will give a lashes every opportunity and I will curse them. During the address an indescribable transport of good feeling was manifested by the Assembly and about 380 Elders volunteered to go immediately on the proposed Mission.

31 August 1842 (Wednesday). Grove,

Nauvoo Relief Society Minutes

Prest. Joseph Smith opened the meeting by addressing the Society. He commenced by expressing his happiness and thankfulness for the privilege of being present on the occasion. He said that great exertions had been made on the part of our enemies, but they had not achieved their purpose—God had enabled him to keep out of their hands—he had ward'd a good warfare insomuch as he had whip'd out all of Bennett's host! his feelings at present time were that insomuch as the Lord Almighty had preserved him to day.
8 August 1842  Joseph arrested "an accessory to an assault with intent to kill." Based on information supplied by T. H. L. (23 July 1842). 2 Aug 1842, by Judge C.W.B. of Illinois. In a letter to J.C.B., G.W.B. says: "There has been a d x x x o f a stir here. . . . Nancy don't like to be called into the field, to say anything about her case herself, but says I may mention it, which I shall most assuredly do."

9 Aug 1842  Letter from C.W.B. to J.S. "James Armstrong believes the Mormon empire to be not of the west alone, but eventually to surround the world." He also accepts Stewardship.

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

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

There was Brother Hyrum who next took me by the hand—a natural brother. Thought I to myself, Brother Hyrum, what a faithful The Prophet's Love for His Brother Hyrum.

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

15 Aug 1842  Chauncey Robinson returns with notice Joseph needs to go into hiding. Letter from John W. Young to J.S. "There are many enemies after the prophet and able refugees of Bennett's parties will do much to help us here." (Letters 2)

16 Aug 1842  Letter to Emma: "Brother Miller again suggested to me the propriety of accompanying him to the Pine Woods. "If I go to the Pine country, you shall go along with me, and the children; and if you and the children go not with me, I don't go. I do not wish to exile myself for the sake of my own life, I would rather fight it out. It is for your sakes, therefore, that I would do such a thing. I will go with you, then in the same carriage, and on horseback from time to time as occasion may require; for I am not willing to trust you in the hands of those who cannot feel the same interest for you that I feel; to be subject to the caprice, temptations, or notions of anybody whatever." (HC 5:104). "And I must say that I am prepossessed somewhat with the notion of going to the Pine country anyhow; for I am tired of the mean, low, and unhallowed vulgarity of some portions of the society in which we live; and I think if I could have a respite of about six months with my family, it would be a savor of life unto life, with my house." Emma responds same day: "I am ready to go with you if you are obliged to leave. . . . But still I feel good confidence that you can be protected without leaving this country."

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

18 Aug 1842  Letter from J.S. to Whitneys
2. Hyrum Smith's remarks.

3. Joseph Smith and Orson Porter Rockwell were arrested in Nauvoo by two sheriffs from Adams County, Illinois, on 8 August 1842. A requisition for the Prophet (and Rockwell) issued by Governor Thomas Reynolds of Missouri on 27 July 1842 charged the Prophet with being an "accessory before the fact to an assault with intent to kill ex-Governor Lilburn W. Boggs. On 2 August 1842 Governor Thomas Cattie of Illinois signed an order for Joseph Smith's arrest and delivery to a Missouri agent. The Prophet sued for and was granted a writ of habeas corpus by the Nauvoo Municipal Court on 4 August 1842, the day of the arrest. The arresting officers, however, objected to the city court's use of habeas corpus to release prisoners in the custody of state or federal authorities, and left Joseph Smith and Rockwell in the charge of the Nauvoo city marshal, Henry G. Sherwood, while they went for legal counsel. Because of the decision of the court, Sherwood felt no compulsion to hold the prisoners and released them the same day. Attorneys for the Prophet and Rockwell "advised them not to be found on the return of the officers from Quincy (which they observed) believing the prisoners would fall victims to the fury of the populace of Illinois or Missouri, and that the arm of Law would not protect them, nor could they get an impartial trial by due course of Law." (see George Miller to Governor Thomas Reynolds in Lyndon W. Cook, "A More Virtuous Man Never Existed On The Footstool Of The Great Jehovah": George Miller on Joseph Smith," Brigham Young University Studies 19(Spring 1979), 402-7.)

After being freed, the Prophet and Porter Rockwell went into hiding. When the Adams County sheriffs returned to Nauvoo on 10 August 1842 and found the prisoners gone, law enforcement officers, two governors and a large squad of Mormon soldiers were dispatched. Rewards for the arrest or capture of Joseph Smith and Rockwell were set at $300 or more. When, in the fall of 1842, United States District Attorney Justin Butterfield informed Joseph Smith that it was his opinion that the Missouri requisition was invalid, the Prophet sent messengers to Thomas Ford, the newly elected governor of Illinois, requesting recision of the demand. Ford refused to rescind his predecessor's official acts but did recommend that Joseph Smith stand trial in Springfield and let judges of the supreme court decide the matter. With the concurrence of Justin Butterfield in this recommendation, the Prophet traveled to Springfield in late December 1842. Judge Nathaniel Pope's opinion, delivered 5 January 1843, was that Joseph Smith could not be a "fugitive from justice" on the assault with intent to kill Boggs and that Boggs's affidavit was imprecise and of questionable validity. The Prophet was discharged on 5 January 1843.

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

4. Reference to the massacre of nearly twenty Mormons at Jacob Haun's Mill in Caldwell County, Missouri on 30 October 1838.
"Inasmuch as the public mind has been unjustly abused through the fallacy of Dr. Bennett's letters, we make an extract on the subject of marriage, SHOWING THE RULE OF THE CHURCH on this important matter. The extract is from the Book of Doctrine and Covenants. And is the only rule allowed by the church. All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe, that one man should have one wife; one woman, but one husband; except in case of death, when either is at liberty to marry again." (Times and Seasons, Vol. 3, p. 899)

3 Sept 1842

Orson Pratt letter to editor

"I have noticed, of late, in some of the public prints, articles to the following import:—that I had renounced 'Mormonism,' left Nauvoo, &c;...

The lustre of truth cannot be dimmed by the shadows of error and falsehood. Neither will the petty difficulties existing among its votaries weaken its influence or destroy its power. Its course is onward to accomplish the purposes of its great Author in relation to the happiness and salvation of the human family."

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5 Sept 1842

Petition of the Female Relief Society to Governor Currie.

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

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

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

We would respectfully represent to your Excellency that we have not yet forgotten the scenes of grief, misery and woe that we had to experience from the bands of ruthless and bloodthirsty mobs in the state of Missouri. The cup of misery was prepared by lying, slander
and misrepresentation. It was wrought out and filled by tyranny and oppression, and by a ruthless, inhuman mob. We had to drink it to the dregs.

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

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

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

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

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

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

QUINCY, September 7, 1842.

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

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

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

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

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

Your information that twelve men from Jackson county, Missouri, were lying in wait for Mr. Smith between Nauvoo and Warsaw, for the purpose of taking him out of the bands of the officers who might have him in custody, and murdering him, is like many other marvelous stories that you hear in reference to him—not one word of it true; but I doubt not that your mind has been continually harassed up with fears produced by that and other equally groundless stories. That that statement is true is next to impossible; and your own judgment, if you will but give it scope, will soon set you right in reference to it.
Thursday, 8.—I dictated the following:


The Prophet’s Letter to James Arlinton Bennett,

Sept. 8, 1842.

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

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

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

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

The next in consideration is John C. Bennett. I was his friend; I am yet his friend, as I feel myself bound to be a friend to all the sons of Adam. Whether they are just or unjust, they have a degree of my compassion and sympathy. If he is my enemy, it is his own fault; and the responsibility rests upon his own head; and instead of arranging his character before you, suffice it to say that his own conduct, wherever he goes, will be sufficient to recommend him to an enlightened public, whether for a bad man or a good one.

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

In relation to the honor you speak of, both for yourself and James Gordon Bennett, of the Herald, you are both strangers to me; and as John C. Bennett kept all his letters which he received from you entirely to himself, and there was no correspondence between you and me, that I know of, I had no opportunity to share very largely in the getting up of any of those matters. I could not, as I had not sufficient knowledge to enable me to do so. The whole, therefore, was at the instigation of John C. Bennett, and a quiet submission on the part of the rest, out of the best of feelings; but as for myself, it was all done at a time when I was overwhelmed with a great many business cares, as well as the cares of all the churches. I must be excused, therefore, for any wrongs that may have taken place in relation to this matter; and so far as I obtain a knowledge of that which is right, it shall meet with my hearty approval. I feel to tender you my most hearty and sincere thanks for every expression of kindness you have tendered towards me or my brethren, and would beg the privilege of intruding myself a little while upon your patience, in offering a short relation of my circumstances. I am at this time persecuted the worst of any man on the earth, as well as this people, here in this place, and all our sacred rights are trampled under the feet of the mob. I am now hunted as a hart by the mob, under the pretense or shadow of law, to cover their abominable deeds.
I now appeal to you, sir, inasmuch as you have subscribed yourself our friend: Will you lift your voice and your arm with indignation against such unhallowed oppression? I must say, sir, that my bosom swells with unutterable anguish when I contemplate the scenes of horror that we have passed through in the state of Missouri, and then look, and behold, and see the storm and cloud gathering ten times blacker, ready to burst upon the heads of this innocent people. Would to God that I were able to throw off the yoke. Shall we bow down and be slaves? Are there no friends of humanity in a nation that boasts itself so much? Will not the nation rise up and defend us? If they will not defend us, will they not great to lend a voice of indignation against such unhallowed oppression? Must the tens of thousands bow down to slavery and degradation? Let the pride of the nation arise and wrench those shackles from the feet of their fellow citizens, and their quiet, and peaceable, and innocent and loyal subjects. But I must forbear, for I cannot express my feelings.

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

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

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

But again I say I must forbear, and leave this painful subject. I wish you would write to me in answer to this, and let me know your views.
One month later (October 1, 1842) the following appeared:

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

ON MARRIAGE.

"... Inasmuch as this church of Christ has been reproached with the CRIME of fornication, and ONE HUSBAND, except in case of death, when either is at liberty to marry again,..." show that Dr. J.C. Bennett's "SECRET WIFE SYSTEM" is a matter of his own manufacture; and further, is perpetrating a foul and infamous slander upon an innocent people.

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

"S. Bennett,
George Miller,
Alpheus Cutler,
Reynold Cahoan,
Wilson Law,
W. Woodruff,
N. K. Whitney,
Albert Pettry,
Ellas Higbee,
John Taylor,
E. Robinson,
Aaron Johnson.

"We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practiced in the church of Jesus Christ of Latter-Day Saints save the one CONTAINED IN THE BOOK OF DOCTRINE AND COVENANTS, and give this certificate to the public to show that J.C. Bennett's "SECRET WIFE SYSTEM" is a disclosure of his own make as we know of no such society in this place nor never did.

"Emma Smith, President,
Elizabeth Ann Whitney, Counsellor,
Sarah M. Cleveland, Counsellor,
Eliza R. Snow, Secretary,
Mary C. Miller,
Lola Cutler,
Thirza Cahoan,
Ann Hunter,
Jane Law,
Sophia R. Marks,
Polly Z. Johnson,
Abigail Works.

28 Oct 1842

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

1 Dec 1842
OC. Pec-kew (see doc)

5 Dec 1842
J.S./Enaad's unnamed son born and dies.

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

Oct 31, 1842 Sarah Beck seen (plural wife of H.C.W.) had a child which died. (Contested in Jan/Apr 1843.)
John D. Lee, of Mountain-Meadows-massacre fame, who was an elder in good standing in the church at that time, in his "Mormonism Unveiled," page 146, gives us the following interesting information on the relations of Smith and Jacobs:

During the winter, Joseph, the Prophet, set a man by the name of Sidney Hay Jacobs, to select from the Old Bible such scriptures as pertained to polygamy, or celestial marriage, and to write it in pamphlet form, and to advocate that doctrine. This he did as a feeder among the people, to pave the way for celestial marriage. This, like all other notions, met with opposition, while a few favored it. The excitement among the people became so great that the subject was laid before the Prophet. No one was more opposed to it than was his brother Hyrum, who denounced it as from bethabah. Joseph saw that it would break up the Church, should be sanctioned, so he denounced the pamphlet through the Wasp, a newspaper published at Nauvoo, by E. Robinson, as a bundle of nonsense and trash. He said if he had known its contents he would never have permitted it to be published, while at the same time other confidential men were advocating it on their own responsibility. Joseph himself said on the stand, that should he reveal the will of God concerning them, that they, pointing to President W. Marks, P. P. Pratt, and others, would shed his blood. He urged them to surrender themselves to God instead of rebelling against the stepping-stone of their exaltation. In this way he worked upon the feelings and minds of the people until they feared that the anger of the Lord would be kindled against them, and they insisted upon knowing the will of heaven concerning them, but he deferred and proclaimed it publicly, so it was taught confidentially to such as were strong enough in the faith to take another step. About the same time the doctrine of "polygamy" for an eternal state was introduced, and the Saints were given to understand that their marriage relations with each other were not valid.
4 Jan 1843  Joseph released by Judge Pope on grounds that he cannot be extradited from Illinois.

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

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

HC 5:250-251. Pratt takes to Joseph. (s-

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

20 Jan 1843  Pratt rebaptized.

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

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

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

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

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

4 Mar 1843  Joseph marries Nelly Cartridge.

8 Mar 1843  Joseph marries Eliza Partridge.

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

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

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

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

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

[quote not visible]
doubted, however, that only the Mormon doctrine could bring salvation to mankind, regardless of the actions of Joseph Smith. Rigdon believed that salvation could be obtained only through Mormonism. [30]

January 10, 1843, Bennett wrote to Rigdon and Osborne Pratt, hoping they would help him trick Smith so the letter could be sent to Mars. Smith declared "that I am not at all indebted to Rigdon for this letter, but to Osorn Pratt, who after he had read it, immediately brought it to me." [31] Although there was no evidence to indicate it, there was anything other than a unilateral action on Bennett's part, the Prophet blamed Rigdon as a co-conspirator. [32] In spite of this, that Rigdon had earlier warned Smith of a similar attempt to have him extradited. [33] Rigdon always maintained that "...as there seems to be some foolish notion that I have been engaged with J. C. Bennett, with difficulties between him and some of the citizens of this place, I mean say...in reply to such idle and vain reports that they are without foundation in truth." [34]

The Prophet's suspicions of Rigdon continued to build. In a letter to Horace R. Hotchkiss, the land speculator, Smith claimed, "Few, if any letters for me can get through the post office in this place, and not particularly letters containing money, and matters of much importance." The Prophet declared, "I am satisfied that S. Rigdon and other connected with him have been the means of doing in calculable injury not only to myself, but to the citizens in general." [35] No justification of this accusation has ever appeared. [36] The postmastership of Nauvoo had always been a source of conflict between Smith and Rigdon because the former had wanted it for himself. [37] Smith used his office as Mayor of Nauvoo to harass the postmaster, at one instance sending Rigdon notification that the post office of Nauvoo had been abolished. When Rigdon contacted the state officials demanding to know what had occurred and was informed that no action had been taken by the state, Smith tried to laugh off the incident. [38] The conflict continued until May 25, 1844, when Rigdon resigned his position as postmaster in favor of Joseph Smith. [39]
Bennett and George W. Robinson in the whole of their abominable practices, in seeking to destroy me and this people."

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

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

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

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

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

5 Apr 1843  Joseph sealed to Alma Johnson,
6 Apr 1843  Sidney Rigdon sustained as counselor in 1st Pres.
13 Apr 1843  Smith addresses newly arrived English Saints: "Inasmuch as you have come up here, desiring to keep the commandments of God, I pronounce the blessings of heaven and earth upon you; and inasmuch as you will follow counsel, act wisely and do right, these blessings shall rest upon you so far as I have power with God to seal them upon you... We can beat all our competitors in lands, price and everything; we have the highest prices and best lands, and do the most good with the money we get... Some persons may perhaps inquire which is the most healthful location. I will tell you. The lower part of the town is most healthful. In the upper part of the town are the merchants, who will say that I am partial, &c.; but the lower part of the town is such the most healthful; and I tell it you in the name of the Lord. ... There are many sloughs on the islands from whence miasma arises in the summer and is blown over the upper part of the city; but it does not extend over the lower part of the city. ... Those who have money, come to me, and I will let you have lands; and those who have no money, if they will look as well as I do, I will give them advice that will do them good. ... Hyrum added... every report in circulation not congenial to good understanding is false--false as the dark regions of hell." (HC 5:356-357).
24 April 1843 Isaac Smith in St. Louis. Clayton takes Margaret Moon to Carthage: "She is a lovely woman and desires to do right in all things and will submit to counsel with all her heart."

27 Apr 1843 William Clayton sealed to Margaret Moon. (Bro. Bernard 11 Feb 1844)

29 Apr 1843 Joseph Sealed to Sarah Ann Whitney.

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

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

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

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

1 May 43 J.S. sealed to Lucy Walker by Wm. Clayton—Eliza Partridge there.

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

7 May 1843

Ms d 5238 Letter from Parley P. Pratt with P.S. by Orson Pratt to their cousin

John Van Cott of Canaan 4 Corners Columbia Co., N.Y.

Nauvoo May 7th 1843

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

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

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

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

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

Right north of the Masonic Hall in Nauvoo the ground was not
fenced. . . . There were some rails laid along to fence up some
lots. Hyrum saw me and said, "brother Brigham, I want to talk
to you." We went together and sat upon those rails that were
piled up. He commenced by saying, "I have a question to ask
you. In the first place I say unto you [sic] you, that I do know
that you and the Twelve know some things that I do not know. I
can understand this by the motions, and talk, and doings of
Joseph, and I know there is something or other, which I do not
understand, that is revealed to the Twelve. Is this so?"

Brigham was alert to Hyrum's intent and replied, with equal coyness, "I
do not know anything about what you know, but I know what I know."

Hyrum's bluff had been called; he had no choice but to be more specific:

I have mistrusted for a long time that Joseph has received a
revelation that a man should have more than one wife, and he has
hinted as much to me, but I would not hear it. . . . I am con-
vinced that there is something that has not been told me.

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

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

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

"Brother Hyrum, I will tell you about this thing which you do
not know if you will swear with an uplifted hand, before God,
that you will never say another word against Joseph and his
The following Sunday, Joseph, in an apparent mild rebuttal, referred to the doctrine of eternal marriage for the first time in public. Willard Richards recorded in the Prophet’s diary the gist of Joseph’s passing reference to this subject as follows:

[The] design of the great God in sending us into this world and organizing us to prepare for the Eternal world. — I shall keep in my own bosom. We have no claim in our eternal comfort in relation to Eternal things unless our actions & contracts & all things tend to this end. 158

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

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

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

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

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

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

“[B]rother Hyrum, I will tell you about this thing which you do not know if you will swear with an uplifted hand, before God, that you will never say another word against Joseph and his
doings, and the doctrines he is preaching to the people." He replied, "I will do it with all my heart;" and he stood upon his feet, saying, "I want to know the truth, and to be saved." And he made a covenant there, never again to bring forward one argument or use any influence against Joseph's doings. Joseph had many wives sealed to him. I told Hyrum the whole story, and he bowed to it and wept like a child, and said, "God be praised." He went to Joseph and told him what he had learned, and renewed his covenant with Joseph, and they went heart and hand together while they lived, and they were together when they died, and they are together now defending Israel.

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

**Emma's May 1843 Conversion**

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

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

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

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

The Howard and Martha Coray Notebook records Joseph's words as follows:

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

161 Joseph Smith, Address, 21 May 1843, Willard Richards account recorded in Joseph Smith, Diary, cited in Hat and Cook, _Kirt's of Joseph Smith_, p. 205.
162 Ibid., p. 207.
163 Ibid., p. 208.
Dear Cousin-

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

Orson Pratt

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

11 May 1843
Partidge sailed to Joseph in Emma's presence. Joseph baptizes Louisa Beeman, Sarah Alley and others. Emma goes to Quincy in new carriage at 10:00 AM.

14 May 1843
"A Mr. Hyrum Smith addressed the people . . . subjects from the Book of Mormon 2d Chap. Jacob . . . Said there were many that had a great deal to say about the ancient order of things as Solomon & David having many wives & Covetousness—but its an abomination in the Sight of God." (Diary of Levi Richards under date Church Archives, 1843, etc. The House of David, Jacob Ward, Ed.)

18 May 1843
Emma arrives back from Quincy.

16 May 1843
Joseph went with Partridge girls to Carthage then Nauvoo. (1st week of June)

18 May 1843
Joseph Jackson professes to be a Catholic Priest—Joseph employs on 20th.

21 May 1843
William Clayton records that he had a conversation with H.C.K. "Concerning a plot that is being laid to entrap the brethren [involved in plural marriage] . . . by bro. Hyrum, & others. On 8 October 1846 address by Brigham Young (CHD) he related that William Law, William Marks, and Hyrum Smith were "operating against the prophet Joseph".

Clayton journal states "Prest. stated to me that he had had a little trouble with Mr. . . . he was asking Partridge concerning Jackson conduct during Prest. absence & he came up stairs. he shut the door not knowing who it was and held it. She came to the door & called Eliza 4 times & tried to force open the door. Prest. opened it & told her the cause &c. She seemed much irritated. He says Jackson is rotten hearted.

26 May 1843
(A.M.)—Hyrum and Brigham Young.

27 May 1843
Hyrum received the doctrine of priesthood. Wm. W. Kimball, Willard Richards, Judge James Adams, Bishop Newell K. Whitney and William Law, and gave them their endowments and also instructions in the priesthood on the new and everlasting covenant, &c.

25 May 1843
Joseph records "This A.M. Prest. J. told me that he felt as though I was not treating him exactly right & asked if I had used any familiarity with S. I told him by no means & explained to his satisfaction."

29 May 1843
"By evening rode in the carriage with F. woundunto [Woodworth]. He let Lorin Walker have a knowledge of some things."

1 June 1843
Joseph sailed to Rhode Island (age 39).

23 June 1843
Joseph assisted in Dixon, in afternoon. Clayton records "This A.M. Pres J. took me and conversed considerably concerning some delicate matters. said (Emma) wanted to lay a snare for me. He told me last night of this & said he had felt troubled. He said (Emma) had treated his coldly & badly since I came. William Clayton arrived meeting Joseph on 21 June 1843 halfway between Wasmans & Dixon and he knew she was disposed to be provoked on him for some things she thought that if he would indulge himself she would too."
I have had a visit from brother Parley [Pratt] and his wife, they are truly converted it appears that Joseph has taught him some principles and told him his privilege, and even appointed one for him. I dare not tell you who it is, you would be asurnished and I guess some tried. She has been to me for council. I told her I did not wish to advise in such matters. Sister [Mary Ann] Pratt has been raging against these things. She told me herself that the devil had been in her until within a few days past. She said the Lord had shown her it was all right. She wants Parley to go ahead, says she will do all in her power to help him; they are so engaged I fear they will run too fast. They ask me many questions on principle. I told them I did not know much and I rather they would go to those that had authority to teach.*

A Public Meeting on Relation to the late Arrest of General Joseph Smith.

Nauvoo, Illinois, July 1st, 1843. At a meeting of the citizens of Nauvoo, held this day in the Assembly Hall, it was
Resolved unanimously—That Messrs. Sangoer and Dixon, of the town of Dixon, and the citizens of Dixon, Pawpaw Grove, and Lee county generally, in this state, receive the warmest thanks of this meeting for the firm patriotism, bold and decided stand taken against lawless outrage and the spirit of mobocracy, as manifested in the arrest or capture of General Joseph Smith, while on a visit to his friends in that district of country, by Harmon T. Wilson and Joseph H. Reynolds pretending to act under authority of a writ obtained from the governor of this state, given in consequence of a pretended requisition made on him from the executive of Missouri, for the arrest and delivery of said Joseph Smith unto the authorities of Missouri. In maintaining the legal rights of persons thus arrested, and seeing the laws of Illinois maintained, and the full benefits of them enjoyed by every citizen of said state, they have shown themselves republicans, patriots, and worthy citizens of this state, and have entitled themselves not only to the thanks of this meeting, but to that of all lovers of law and good order. With such citizens as these, Illinois will long enjoy the benefits of good order and the blessings of a free people.
Resolved unanimously—That the foregoing resolution be published in the newspapers.

[Signed.]
SINDBY RIDGON, Moderator.
WILLARD RICHARDS, Clerk.

Order of the Municipal Court of Nauvoo.

This day came the said Joseph Smith, Sen., in proper person, and the said Joseph H. Reynolds having made return of said writ of habeas corpus, and produced the body of said Smith, in pursuance to the mandate of said writ, and after hearing the evidence in support of said petition, it is ordered and considered by the court that the said Joseph Smith, Sen., be discharged from the said arrest and imprisonment complained of in said petition, and that the said Smith be discharged for want of substance in the warrant upon which he was arrested, as well as upon the merits of said case, and that he go hence without delay.
In testimony whereof, I have hereunto set my hand and affixed the seal of said court, at the city of Nauvoo, this second day of July, 1843.

[Seal.]
JAMES SLOCUM, Clerk.
"Great Events Have Transpired": Politics and Polygamy

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

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

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

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

Nauvoo, July 2d, 1843

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

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

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

Today Joseph was brought home in triumph, having suffered a few days' imprisonment in an old barn, from which he escaped, I am told by giving some Masonic sign, before his friends arrived. I wish you could have seen the procession as it passed through the city. Joseph was in his wife, Sister Emma, as she is called, led the van, she with white nodding plumes, followed by a half-mile of the populace in every wheeled vehicle that could be mustered, drawn by horses and oxen - one buggy were Mr. Heringshaw, Mrs. Goodwin, and myself, and...
12 July 1843
"This A.M. I wrote a Revelation consisting of 10 pages on the order of the priesthood, showing the designs in Moses, Abraham, David and Solomon having many wives & concubines &c. After it was written Prests. Joseph & Hyrum presented it and read it to me, who said she did not believe a word of it and appeared very rebellious. I told her to do all the unnumbered lots to R. & the children. He appears much troubled about it." (Clayton, 20).

13 July 1843
This A.M. J. sent for me. & when I arrived he called me up into his private room with S. and there stated an agreement they had mutually entered into they both stated their feelings on many subjects & kept considerable. Oh the Lord soften her heart that she may be willing to keep and abide by his Holy Law..." HC 5:500 states "It was in conversation with Emma most of the day."

15 July 1843
"Hand Deed for 150 acres of land from J. to Emma. Also a Deed to M. P. over 60 acres of land" (Clayton 20).

16 July 1843
HC 5:510 Joseph Smith "preached in the morning and evening at the stand in the Grove, near the west of the Temple, concerning a man's foes being those of his own household." He added that he "would not prophesy any more, and proposed Hyrum to hold the office of prophet to the Church, as it was his birthright..." He was going to have a reformation, and the Saints must regard Hyrum, for he has the authority, that I might be a Priest of the Most High God; and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world, but on account of the unbelief of the people, I cannot reveal the fulness of these things at present." Clayton: "He showed that a man must enter into an everlasting covenant with his wife, in this world, or he will lose his wife in the world to come..." 17 July 1843
"A.M. at the Temple & Prest. J's, conversed with J. & Hyrum on the Priesthood..."

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

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

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

Aug 1843
Sometimes in August Hyrum Smith marries Catherine F. Smith and Mercy Thompson.

3 Aug 1843

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

11 Aug 1843
(See Back).

12 Aug 1843
Joseph is sick. Emma returns from St. Louis. Hyrum reads sec. 132 to Nauvoo High Council: (Shaw, G1-44).
is the affidavit of David Pulliner:

TERRITORY OF UTAH,
County of Salt Lake. 

Be it remembered on this fifteenth day of June, A. D. 1885, personally appeared before me, James Jack, a Notary Public in and for said county, David Pulliner, who was by me sworn in due form of law and upon his oath saith, that on or about the 12th day of August, A. D. 1845, while in meeting with the High Council, (he being a member thereof), in Hyrum Smith's brick office, in the City of Nauvoo, County of Hancock, State of Illinois, Daniel Wilson made inquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he was asked to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned, bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12, A. D. 1832, and read the same to the High Council and bore testimony of its truth. The said David Pulliner further said that to the best of his memory and belief, the following named persons were present: William Marks, Austin A. Cowles, Samuel Bent, George W. Harris, Daniel Wilson, Wm. Huntington, Levi Jackson, Aaron Johnson, Thomas Grover, David Pulliner, Pheba Richards, James Alford and Leonard Soby.

And the said David Pulliner further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further,

that the copy of said revelation on Celestial Marriage, published in the Deseret News extra of September Fourteenth, A. D. 1854, is a true copy of the same.

Subscribed and sworn to by the said David Pulliner the day and year first above written.

JAMES JACK, Notary Public.

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

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

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

Brother Hyrum Smith was called upon to read the revelation. He did so, and after reading it said: "Now, you that believe this revelation go forth and obey the same shall be saved, and you that reject it shall be damned."

We saw this prediction verified in less than one week. Of the Presidency of the Stake, William Marks and Father Coles rejected the revelation; of the Council that were present, Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceptible to every member that kept the faith.

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

The following is the affidavit of Leonard Soby:

STATE OF NEW JERSEY,
County of Burlington.

Be it remembered that on this fourteenth day of November, A. D. 1883, personally appeared before me, J. W. Roberts, Justice of the Peace, county and State aforesaid, Leonard Soby, who was by me sworn in due form of law, and upon oath saith,

the the 12th day of August, 1845, in the city of Nauvoo, in the State of Illinois, in the county of Hancock, before the High Council of the Church of Jesus Christ of Latter Day Saints, of which body and council aforesaid he was a member, personally appeared one Hyrum Smith, of the first presidency of said church, and brother to Joseph Smith, the president and prophet of the same, and presented to said council the Revelation on Polygamy, enjoining its observance and declaring it came from God; unto which a large majority of the council agreed and assented believing it to be of a celestial order, though no vote was taken upon it, for the reason that the voice of the prophet, in such matters, was understood by us to be the voice of God to the church, and that said revelation was presented to said council, as before stated, as coming from Joseph Smith, the prophet of the Lord, and was received by us as other revelations had been. The said Leonard Soby further saith that Elder Austin A. Cowles, a member of the High Council aforesaid, did, subsequently to the 12th day of August, 1845, openly declare against the said revelation on polygamy, and the doctrines therein contained.

Subscribed and sworn to by the said Leonard Soby, the day and year first above written.

JOSHUA W. ROBERTS,
Justice of the Peace.

These testimonies were presented to the public in the year 1895, in a discussion carried on through the columns of the Utah Journal of Salt Lake, Utah, by Joseph Smith, representing the Josephites, and L. O. Littlefield, representing the Brighamites. During this discussion,

Soby has left another affidavit, made on March 25, 1852, in which he says: "I have read and examined carefully said revelation, since published in the Book of Doctrine and Covenants of said church, and say to the best of my knowledge and belief it is the same, word for word, as the revelation then read by Hyrum Smith. The deponent says further, that the revelation did not originate with Brigham Young, as some persons have falsely stated, but was received by the Prophet Joseph Smith, and read in the High Council by his authority as a revelation in the Church of Jesus Christ of Latter-day Saints." At the time that Soby made his affidavit, he was not a member of the Mormon Church.
13 Aug 1843

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

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

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

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

16 Aug 1843

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

18 Aug 1843

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

20 Aug 1843

Sidney Rigdon read a "copy of a letter to show the people that he was not guilty of treachery." HC 5:538.

21 Aug 1843

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

23 Aug 1843

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

25 Aug 1843

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

27 Aug 1843

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

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

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

He [President Smith] then read a letter from Thomas Carlin to Sidney Rigdon as follows:
Dear Sir,—Yours of the 15th instant was received, but not in time to answer it by return mail. You say that a Mr. Oscar Hyde, on board of the steamerboat Assawm a short time since, was told by an officer of the boat that a Mr. Partridge, in the vicinity of Quincy, said that some person in high standing in the Church of Latter-day Saints in this place (Quincy) had an interview with you (me) said he would use all the influence that his circumstances would admit of to have Joseph Smith arrested and delivered into the hands of the Missourians. I do. This interview is said to have taken place at the time the first warrant was issued against Smith, and since the last warrant was issued, that the same person had written to you, (me) or had an interview with you, giving the same assurances. It has been publicly said in this town that I (Sidney Rigdon) was the person who had this interview or interviews and correspondence with you. Now, sir, it gives me pleas-

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HISTORY OF THE CHURCH. (August 1843)

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

Very respectfully,
Your obedient servant,
THOMAS CARLIN.

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

Fifteen minutes past one, closed my address.

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

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

31 Aug 1843 Smiths move into nauvoo mansion.
7 Sept 1843 A few Sabbaths ago Joseph announced to his people that the gift of prophecy was taken away from him until the Temple and Nauvoo House should be finished, but that his mantle had fallen on his brother Hyrum, to whom it belonged by birthright, and he charged his people to obey implicitly all the commands revealed to Hyrum. We hear that he has already had some wonderful revelations not yet made public, but that a few of the elders got their heads together and whisper what they did not speak aloud. What is it we can only surmise by faint rumors. A month ago or more one of the Apostles, Adamo by name, returned from a two years' mission in England, bringing with him a wife and child, although he had left a wife and family here when he went away, and I am told that his first wife is reconciled to this certainly at first unwelcome guest to her home, for her husband and some others have reasoned with her that plurality of wives is taught in the Bible, that Abraham, Jacob, Solomon, David, and indeed all the old prophets and good men, had several wives, and if right for them, it is right for the Latter Day Saints. Furthermore, the first wife will always be

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first in her husband’s affection and the head of the household, where she will have a larger influence. Poor, weak woman! I cannot believe that Joseph will ever sanction such a doctrine, and should the Mormons in any way engraft such an article on their religion, the sect would surely fall to pieces, for what community or State could harbor such outrageous immorality? I cannot think so meanly of my sex as that they could submit to any such degradation.

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

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

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

Your affectionate sister,
Charlotte.

———-

15 Sept 43

Prest. J. told me he had lately as a new item of law revealed to him in relation to myself.
He said the Lord had revealed to him that a man could only take 2 of a family except by express revelation and as I had to have more than two in a family was apt to cause wrangles. He finally asked if I would not give L to him I said I would so far as I had any thing to do in it. He.

Sunday 17. At home all day with M. I had some talk with Lydia, she seems to receive it kindly but says she has promised her mother not to marry while her mother lives & she thinks she won't.

27 Sept 1843

Malinda Lotz sealed to J.S. (temple Lot Case--20th in dedication in large file by M.S.

28 Sept 1843

J.S. and Emma sealed for time and eternity--Special Council in store
October 5, 1843, the Prophet made the following entry in his "Diary":

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

Joseph Smith attempts unsuccessfully to drop S. R. from First Presidency.
Thursday 19th. A.M at the Temple Office comparing books & recording deeds. At 11 W. Walker came & said the Trust. I wanted me to go to Macedonia I went immediately to see him & he requested me to go with him. I went home & got dinner & got ready he soon came up & we went out. After we had got on the road he began to tell me that E. was turned quite friendly & kind. She had been anointed & he also had been anointed. He said that it was her advice that I should keep M. at home & that it was also his counsel. Says he just keep her at home & book it & if they raise trouble about it bring her before me I will give you an awful scolding & probably cut you off from the church & then I will baptize you & set you ahead as good as ever.

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

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

5 Nov 1843 Joseph poisoned at seal.
15 Nov 1843 Willard Richards suggests the idea of preparing an Egyptian grammar.
21 November 43

November 1843

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

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

25 Nov 1843 HC Grail says if a man commit adultery he cannot enter Celestial Kingdom.
2 Dec 1843 35 people in Joseph's store—received endowments.
8 Dec 1843 Hawoo City Council passes law stating anyone bringing writ against J.S. based on nuisance charge—life imprisonment.

20 Dec 1843 The Hawoo neighbor on this date requested "all the brethren . . . when they move into Hawoo, [to] consult President Joseph Smith the trustee in trust and purchase their lands of him". On 13 Feb 1843 Willard Richards recorded in Joseph's diary "those who come here having money and purchased without the church & without council must be cut off [f]."

23 Dec 1843 William and June Law last attend endowment seances.

"William and June Law last attended a seance of the seances on 25 December 1843 (see Diary of Joseph Smith, Volume 1, December 1843) and 7 January 1844 (when "William Law, Joseph Smith's cousin, was named as a witness in the seances proceeding to go to his home. He was the first member that was dropped who had received his endowment." This seance took place on 25 december 1843 [see page 96]."

25 Dec 1843 Willard and June Law last attend endowment seances.

* "Recollections of the Prophet Joseph Smith," Journals Deseret 77 (1 June 1893), 343.*
29 Dec 1843

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

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

30 Dec 1844

HE 6:153: "In the afternoon, met in the assembly room with the quorum. William Law and wife were not present."

3 Jan 1844

At a special city council meeting "the Mayor directed the marshal to notify William Law and John Snyder that the council was in session, and informed the council that William Law had said to his brother Hyrum that the police had been sworn by him (the Prophet) secretly to put Law out of the way." After examining the witnesses, Law became satisfied, shook hands with Joseph, and said he would stand by him to the death. (HE 6:160-165).

5 Jan 1844

At a special session of city council (HE 6:166-170): "Mayor referred to Francis Highbee's testimony. Thought Francis Highbee had better stay at home and hold his tongue, lest rumor turn upon him and disclose some private matters which he would prefer kept hid. Did not believe there was any rumor of the kind afloat, or he could have told some of the names of his informers. Thought the young men of the city had better withdraw from his society, and let his stand on his own merits. I by no means consider him the standard of the city." (p. 160).

7 Jan 1844

HE 6:171: "At six p.m. attended prayer-meeting with the quorum in the assembly room Law and Marks absent."

8 Jan 1844

During an "interview with William Law in the streets", Joseph informed Law that he had been "dropped from the first Presidency." Law later recorded in his "Record of Doings at Nauvoo in 1844": "I confess I feel annoyed very much by such unprecedented treatment for it is illegal, inasmuch as I was appointed by revelation (so called) first (and was sustained) twice after by unanimous voice of the general Conferences. Law requested his case to be heard at April general conference, but Joseph said "that it had been expected by some that the little petty difficulties which have existed, would be brought up and investigated before this conference, but it will not be the case these things are of too trivial a nature to occupy the attention of so large a body" (cited in ibid. and Cook, Doings of Joseph Smith p. 335.) Law also desires to publish a history: "I was to the door and told Joseph should put it down." (see mark)

10 Jan 1844

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

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

"The cause of your course towards me has astonished many, from the fact that they cannot divine the reason; and as for myself, I am as ignorant of the cause, as a child unborn. As for the propriety of one man having more than one woman or this spiritual business, I am not ashamed to tell in your presence or in the face and eyes of the world, I have repeatedly said and am still of the same opinion "fixed and determined as the pole star" that any revelation commanding or in any way suffering sexual intercourse, under any other form than that prescribed by the laws of our country, which has been ratified by special revelation through you, of H.M.S.; and I bid defiance to any or all such, as far as my character and influence extends, I am willing, not only willing but determined to oppose it, under every form it can present it self."
15 Jan 1844 Joseph H. Jackson related that J.S. in conversation related that "he had been endeavoring for some two months, to get Mrs. William Law for a spiritual wife." He said that he had used every argument in his power, to convince her of the correctness of his doctrine, but could not succeed.

To which P.M. Highbee replied, "I will be his friend for ever, and his right-hand man."

21 Jan 1844 Smith gives address on sealing power of Priesthood: "I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen." (HC 6185).

29 Jan 1844 Moved by Willard Richards, and voted unanimously "that we will have an independent electoral ticket, and that Joseph Smith be a candidate for the next Presidency; and that we use all honorable means in our power to secure his election." I dictated to Brother Phelps the heads of my pamphlet, entitled, "Views on the Powers and Policy of the Government of the United States."

1 Feb 1844 Four months after this date the revelation was given, and on February 1st of the following year, it is dated again, and an elder is excommunicated for teaching the "false and corrupt doctrine.""

As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter-Day Saints, by the name of Hyrum Brown, has been preaching polygamy and other false and corrupt doctrines, in the county of Lapeer, State of Michigan, this is to notify him, and the Church in general, that he has been put off from the Church for his iniquity; and he is further notified to appear at the special conference on the 6th of April next, to make answer to these charges.

(Signed) Joseph Smith, and Hyrum Smith,
"Presidents of said Church."

2 Feb 1844 George Ober Noble (son of Sarah Alley/Joseph Noble) born. 1st child born into plural marriage.

3 Feb 1844 William Clayton admitted a member of the endowment quorum.

7 Feb 1844 HC 61210 "A piece of daguerrotype appears in the Warsaw Messenger of this date, entitled "Buckeye's lamentations for the want of more wives," evidently the production of Wilson "law, and breathing a very foul and malicious spirit."

15 Feb 1844 HC6:214 Article in Times and Seasons by General Joseph Smith: "... Gentlemen, we are not going either to murder ex-Governor Boggs, nor a Mormon in this state for not giving us his money; nor are we going to walk on water, nor drown a woman, nor destroy our property, nor send destroying angels after General Bonnêt to kill him, nor marry spiritual wives, nor commit any other outrageous act this election to help any party with. You must get some other persons to perform these kind offices for you for the future. We withdraw."

Feb 1844 Sometime during this month Emma becomes pregnant with David Hyrum.

13 Feb 1844 Margaret Ann Clayton birth a son (second child of family).
20 Feb 1844
HC 61222: "I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to after the temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the devil cannot dig us out, and live in a beautiful climate, where we can live as old as we have a mind to."

26 Feb 1844
HC 61225: "In the afternoon, held court at the Mansion. City of Nauvoo versus Orson P. Bostwick, on complaint of Hyrum Smith for slanderous language concerning him and certain females of Nauvoo. Bostwick was fined 500 and costs. Francis M. Highbees, his attorney, gave notice he would appeal to the municipal court, and then to the circuit court. I told Highbee what I thought of him for trying to carry such a suit to Carthage—it was to stir up the mob and bring them upon us."

3 March 1844
HC 61229: "Improved Elder S.B. Stoddard for giving appearance of evil in attempting to be bail for Orson P. Bostwick."

3 March 1844
A little more than three months before his death, Hyrum published the following letter:

Nauvoo, March 1st, 1844.

To the brethren of the Church of Jesus Christ of Latter-Day Saints,

Living on Chuck Creek, in Hancock county, Illinois: whereas Brother B.H. Hurlow has called upon me to-day to know my views concerning some doctrines that are preached in your place, and states to me that some of your children say, that a man leaving a certain priesthood may have many wives as he pleases, and that doctrine is taught here, I would state to you that that man teaches false doctrine, for there is no such doctrine taught here, neither is there any such thing practiced here."


7 March 1844
Minutes of a General Meeting in Nauvoo: HC 61241: "An article was also read by W.M. Phelps, entitled, "A Voice of Innocence from Nauvoo," and all the assembly said "Amen" twice. P. 263. As to politics, I care but little about the presidential chair. I would not give half as much for the office of President of the United States as I would for the one I now hold as Lieutenant-General of the Nauvoo Legion. ... When I get hold of the Eastern papers, and see how popular I am, I am afraid myself that I shall be elected; but if I should be, I would not say, "Your cause is just, but I can do nothing for you."

9 March 1844
HC 61244: The Female Relief Society met twice in the assembly room, and mentioned "The Voice of Innocence from Nauvoo."

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

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

10 March 1844

11 March 1844
Council of fifty begins in the lodge-room over Henry Miller's house.

16 March 1844
HC 61246: "Voice of Innocence in Nauvoo."

20 March 1844
HC 61247:

23 March 1844
Saturday 27th. A.M. rode with Pres. J. and bro. Neibaggo to Doctor Potters. He was gone to apponease & his wife was at Nauvoo. We went down their and saw her. Pres. J. asked sister Foster if she ever in her life knew him guilty of an immoral or indecent act. She answered no. He then explained his reasons for asking and then asked if ever he had used any indecent or insulting language to her, she answered, never. He further asked if he ever preached such thing like the spiritual wife doctrine to her only what he had preached in public. She said no! He asked her if he ever proposed to have illicit intercourse with her and especially when he took dinner during the Doctors absence. She said no. After some further conversation on the subject we left. Mrs Gilman was present all the time."
Saturday, 23.—Day warmer. Home out this day— to endeavor to raise money to furnish the hands in the Pinery with supplies. Visited the Temple and public works.

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

I here extract from William Clayton’s journal:—

President Smith’s Interview With Mrs. Foster.

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

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

\[H C \ - \ 471\]

resolved unanimously, That while we render credence to the doctrines of Paul, that neither is the \[Nauvoo Neighbor, \ March 20, 1844, p.2\]

THE TRUE ORIGIN OF

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

To the Brethren of the Church of Jesus Christ of Latter Day Saints, living on Iowa Creek, in Hancock County, Greeting:

Whereas, Brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say that a man having a certain priesthood may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publically any such doctrine, is culpable, and will stand a chance to be brought before the High Council and lose his license and membership also:

Therefore, he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church, unless he has a direct command from God to do so. Let the matter of the great councils of heaven, and the making of Gods, worlds and devils entirely alone; for you are not called to teach any such doctrine—for neither you nor the people are exalted to understand any such principles—less so to teach them. For when God commands men to teach such principles the Saints will receive them. Therefore, beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants who will be called and numbered with the chosen.

And as to the celestial glory, all will enter in and possess that Kingdom that obey the gospel; and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until bye and bye. Fleece faith in the Lord Jesus Christ: repentance and baptism for the remission of sins.
At 1 p.m., the Municipal Court sat in the assembly room, where I asked Dr. R. D. Foster if he bore my expenses to Washington, or any part thereof. Foster replied he did not.

I then asked - 'Have I ever misled you in any way?' Foster said - 'I do not feel at liberty to answer this question, under existing circumstances?'

I again asked him - 'Did I ever misuse you?'

He again replied - 'I do not feel at liberty to answer under existing circumstances.'

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

April 1844

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

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

Foster then said - 'I shall testify no further at present.'

I then asked Justice Aaron Johnson - 'Did I ever make oath before you against Simpson?'

He replied - 'Not before the prosecution.'

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

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

A charge was preferred against Harrison Sagers for teaching spiritual wife doctrine and neglecting his family, which was handed over to the High Council to act upon. (see back)
At a municipal council meeting on April 13, Smith openly confronted Foster, asking him if he knew of untoward advances to Foster’s wife. He refused to answer questions and Joseph preferred charges against him for “unchristian-like conduct in general, for abusing my character privily, for throwing out slanderous insinuations against me, and for conspiring against my peace and safety.” (HC 6:333.) He was excommunicated on May 18 along with the Saints.

Robert Foster wanted a private meeting with Smith to discuss reentry into the Church but Smith refused and verbal combat between the two ensued. You have set all law at defiance, and profaned the name of the Most High to carry out your diabolical purposes. . . .” Letter of 7 June 1844 in Archives.

Group formed their own Church and on 7 May 1844 their press arrived in Nauvoo. Three days later the prospectus of the Nauvoo Expositor came off.

Late in March of 1844 B.G. Eaton wrote that Foster told him that, while he (Foster) was away from home, Joseph Smith paid a visit to his wife. In the course of the visit, he allegedly tried to seduce her after proposing spiritual marriage. Smith stayed for dinner, and, while the meal was in progress, Foster returned home. Later Foster demanded that his wife explain what the Prophet had spoken up to. When she refused to tell him, he angrily threatened her life. “a frightened her so much that she fainted. Regaining consciousness she told him what had happened. March 27, 1844 cited in Times and Seasons 5:541-542).

On 29 March 1844 Joseph Smith’s secretary (Clayton) wrote: “President Joseph asked Sister Foster if she ever in her life knew him guilty of an immoral or indecent act. She answered, “No.” He then explained his reasons for asking; which were, he had been informed that Dr. Foster had stated that path of virtue; and then asked if ever he had used any indecent or insulting language to her. She answered, “Never.” He further asked if he ever preached anything like the ‘plurality of wife’ doctrine to her other than what he had preached in public? She said, “No.” He asked her if he ever proposed to have illicit intercourse with her, and especially when he took dinner during the

In the issue for April 1, 1844, the editor of the Times and Seasons, John Taylor, of the Twelve Apostles, states:—

“We very frequently receive letters from elders and individuals abroad, inquiring of us whether certain statements that they hear, and have written to them, are true: some pertaining to John C. Bennett’s spiritual wife system; others in regard to immoral conduct, practiced by individuals, and sanctioned by the church; and as it is impossible for us to answer all of them, we take this opportunity of answering them all, once for all.”—Times and Seasons, vol. 5, p. 400.

In his reply to these questions he expresses his surprise that anyone acquainted with Nauvoo would ask such questions, and closes with a strong disapproval of any man who will teach what is not found in the standard books of the church, denounced him as an impostor, and advised that he be disfellowshipped.1

1If any man writes to you, or preaches to you, doctrine contrary to the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, set him down as an impostor. You need not write to us to know what you are to do with such men; you have the authority with you. Try them by the principles espoused in the acknowledged works of the church; if they preach or teach, or practice contrary to that, disfellowship them, cast them off from among you as unclean and dangerous brutes, and if they are belonging to any of the quorums in the church, report them to the President of the quorum in which they belong; and if you cannot Nauvoo, report them to us. Please follow purity, virtue, holiness, integrity, godliness, and everything that has a tendency to exist and enable the human mind; and shun every man who teaches any other principle. —Times and Seasons, vol. 5, pp. 400, 401.
April 1844  HC 6144: "Elder Hiram Smith arrived from Liverpool accompanied by one hundred and fifty immigrating Saints."

April 1844  HC 6144-47: There was a meeting at Wilson Law's, near the sawmill, of those who had been cut off from the Church, and their dupes. Several affidavits which they had taken against me and others were read. William Law, Wilson Law, Austin A. Cowles, John Scott, Sen., Francis M. Highbee, Robert D. Foster, and Robert Pierce were appointed a committee to visit the different families in the city, and see who would join the new church; i.e., as they had decided that I was a fallen prophet, &c.; and they appointed William Law in my place, who chose Austin Cowles and Wilson Law as his counselors. Robert D. Foster and Francis M. Highbee to be two of the Twelve Apostles, &c., &c., as report says. 

29 Apr 1844  Wilson and William Law suspended from office in Nauvoo Legion to await a court-martial for "ungentlemanly conduct, &c."

30 Apr 1844  A complaint was commenced against William and Wilson Law in the Masonic Lodge, &c.

7 May 1844  A opposition printing press arrives at Dr. Foster's.


10 May 1844  Prospectus of Nauvoo Expositor distributed among the people. (See week.)

12 May 1844  Hyrum Smith received an anonymous letter "supposed to have been written by Joseph H. Jackson, threatening his life, and calling upon him to make his peace with God for he would soon have to die."

In a speech from the stand J.S. said: HC 61365 "I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world."

13 May 1844  William Law had been contacted by Hyrum Smith in March and Alson W. Babbitt in April requesting a reconciliation. Law would not come back into the Church until polygamy was done away with. On this date Sidney Rigdon went to Law's house "fully authorized to negotiate terms of peace."

This was probably an attempt to soften the publication of the "Prospectus"

I told him that if they wanted peace they could have it on the following conditions, that Joseph Smith would acknowledge publicly that he had taught and practiced the doctrine of plurality of wives, that he brought a revelation supporting the doctrine, and that he should own the whole system (revelation and all) to be from Hell."

Sidney Rigdon admitted that he was not authorized "to go so far" and could only promise the laws a restoration of their membership.

The question that had plagued William Law was how far to push his denunciation of polygamy. Seeing no hope of a reconciliation, William resolved to save the Church from error by exposing the lieganth to the Nauvoo populace. He seized upon his "damning evidence," and in late May and early June 1844 he legally charged Joseph Smith with adultery and publicized the nature of the Prophet's polygamous teachings and practices in the pages of the Nauvoo Expositor. But William Law badly misjudged the mentality of the Mormon people. He had not recognized their corporate solidarity of the tremendous love and support extended to Joseph Smith as the Lord's mouthpiece. Much to his dismay, his open attack on the Church leader further alienated him and labeled him as a bitter enemy of the Restoration.

The destruction of the Nauvoo Expositor provided the malcontents their first hard evidence with which to condemn Joseph Smith for illegal acts. It was during his detention at Carthage, on a
"Prospectus of the Nauvoo Expositor"

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K. 158. Hyrum Smith in April 1844 claimed that God did not reveal this order until after Jerusha died. (In fact, based on what he said, the concept of eternal marriage was not taught to him until after the concept of proxy ordinance work was announced 15 August 1840.) Hyrum said that when his brother Joseph mentioned the possibility that he about the eternal relationship he would have with his second wife, Mary Fielding. Joseph’s announcement that she too could be sealed to him was rejected: “I would not bear it.” Hyrum was later quoted as saying (Hyrum Smith, Address, 3 April 1844, Thomas Bullock Report, Church Archives; and, Brigham Young, Address, 3 October 1866, Church Archives).
Sunday, 27th. At 10 a.m. I preached at the Stand. The following synopsis was reported by Mr. Thos. Bullock, clerk of the steamer, Maid of Iowa.

Address of the Prophet—His Testimony Against the Dissenters at Nauvoo.

President Joseph Smith read the 11th Chap. II Corinthians. My object is to let you know that I am right here on the spot where I intend to stay. I, like Paul, have been in peril, and oftener than anyone in this generation. As Paul boasted, I have suffered more than Paul did, I should be like a fish out of water, if I were out of persecutions. Perhaps my brethren think it necessary all this to keep me humble. The Lord has constituted me so curiously that I glory in persecution. I am not nearly so humble as I were not persecuted. If oppression will make a wise man mad, much more a fool. If they want a heedless boy to whip all the world, I will get on top of a mountain and row like a rooster; I shall always beat them. When facts are proved, truth and innocence will prevail at last. My enemies are no philosophers: they think that when they have my spoke under, they will keep me down; but for the fools, I will hold on and fly over them.

God is in the still small voice. In all these affidavits, indictments, it is all of the devil—all corruption. Come on! ye prosecutors! ye false awareners! All hell, boil over! Ye burning mountains, roll down your lava! for I will come out on the top at last. I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me, neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet. You know my daily walk and conversation. I am in the bosom of a virtuous and good people. How do I love to hear the wolves howl! When they can get rid of me, the devil will also go. For the last three years I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ: they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where I have been, and what I have said; therefore my enemies cannot charge me with any day, time, or place, but what I have written testimony to prove my actions; and my enemies cannot prove anything against me. They have got wonderful things in the land of Ham. I think the grand jury have strained at a goad and swallowed the camel.
Quincy Whig 22 May 1844 responded: "We think these Mormon missionaries are laboring under a mistake in one particular. It is not so much the particular doctrines, which Smith upholds and practices, however abominable they may be in themselves, that our citizens care about—as it is the anti-republican nature of the organization, over which he has almost supreme control—and which is trained to act in accordance with his own selfish will. The spectacle presented in Smith's case—of a civil, ecclesiastical and military leader, united in one and the same person, with power over life and liberty, can never find favor in the minds of sound and thinking republicans."

Politicians in America opposed Utah's entry into the union until they were assured that the Mormons were entering the mainstream of American democratic politics. The weapon they used to create the necessary support for their measures was Mormon polygamy.
Another indictment has been got up against me. It appears a holy prophet has arisen up, and he has testified against me: the reason is, he is so holy. The Lord knows I do not care how many churches are in the world. As many as believe me, may. If the doctrine that I preach is true, the tree must be good. I have prophesied things that have come to pass, and can still.

Inasmuch as there is a new church, this must be old, and of course we ought to be set down as orthodox. From henceforth let all the churches have no longer persecute orthodoxy. I never built upon any other man's ground. I never told the old Catholic that he was a fallen true prophet. God knows, then, that the charges against me are false.

I had not been married scarcely five minutes, and made one proclamation of the Gospel, before it was reported that I had seven wives. I mean to live and proclaim the truth as long as I can.

This new holy prophet [William Law] has gone to Carthage and swore that I had told him that I was guilty of adultery. This spiritual whipsaw! Why, a man dares not speak or wink, for fear of being accused of this.

William Law testified before forty policemen, and the assembly room full of witnesses, that he testified under oath that he never had heard or seen or knew anything immoral or criminal against me. He testified under oath that he was my friend, and not the "Brutus." There was a suggestion who was the "Brutus." I had not prosecuted against William Law. He swore under oath that he was satisfied that he was ready to lay down his life for me, and he swears that I have committed adultery.

I wish the grand jury would tell me who they are—whether it will be a curse or blessing to me. I am quite tired of the fools asking me.

A man asked me whether the commandment was given that a man may have seven wives; and now the new prophet has charged me with adultery. I never had any fuss with these men until that Female Relief Society brought out the paper against adulterers and adulteresses.

Dr. Goforth was invited into the Law's clique, and Dr. Foster and the clique were dissatisfied with that document, and they rush away and leave the Church, and conspire to take away my life; and because I will not countenance such wickedness, they proclaim that I have been a true prophet, but that I am now a fallen prophet.

Jackson has committed murder, robbery, and perjury; and I can prove it by half-a-dozen witnesses. Jackson got up and said—"If God, he is innocent," and now swears that I am guilty. He threatened my life.

There is another Law, not the prophet, who was gathered for dishonesty and robbing the government. Wilson Law also swears that I told him I was guilty of adultery. Brother Jonathan Dunham can swear to the contrary. I have been chained. I have ratted chains before in a dungeon for the truth's sake. I am innocent of all these charges, and you can hear witnesses of my innocence, for you know me yourselves.

When I love the poor, I ask no favors of the rich. I can go to the cross—I can lay down my life; but don't forsake me. I want the friendship of my brethren. Let us teach the things of Jesus Christ. Pride goes before destruction, and a haughty spirit before a downfall.

Be meek and lowly, upright and pure; render good for evil. If you bring on yourselves your own destruction, I will complain. It is not right for a man to bear down his neck to the oppressor always. Be humble and patient in all circumstances of life; we shall then triumph more gloriously. What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one.

I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers. I labored with these apostates myself until I was out of all manner of patience; and then I sent my brother Hyrum, whom they virtually kicked out of doors.

I then sent Mr. Backus, when they declared that they were my enemies. I told Mr. Backus that he might tell the Law's, if they had any cause against me I would go before the Church, and confess it.
of very great importance. In a letter, dated at Shalboga, DeKalb County, Illinois, October 23, 1850, and addressed to Isaac Sheen, he says: (William Marks)

About the last of June, 1848 (situated as I was at that time, being the Presiding Elder of the Stake at Nauvoo, and by appointment the Presiding Officer of the High Council), I had a very good opportunity to know the affairs of the Church, and my convictions at that time were, that the Church in a great measure had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the Church. I prayed earnestly to my Heavenly Father to show me something in regard to it, when I was wrapt in vision, and it was shown me by the Spirit, that the top or branches had overcome the root, in sin and wickedness, and the only way to cleanse and purify it was, to disorganize it; and in due time, the Lord would reorganize it again. There were many things suggested to my mind, but the lapse of time has erased them from my memory. A few days after this occurrence, I met with Brother Marks. He said that he wanted to converse with me on the affairs of the Church, and having called by ourselves, I told him his words refreshing, for they were suddenly stopped upon my mind. He said we had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the Church, and we should soon be obliged to leave the United States, unless it would be speedily cut down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to get it down. He said that he would go before the congregations and preach against it, and I must go to the public meetings, and I should prefer charges against them in consequence. I must speak from the Church out of my mouth. I made an investigation. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies.
Said pledges from post office.
June 1844
4 June 1844
J.S. appointed guardian of Maria/Sarah Lawrence. HC 61427
"I was in council with Elders John Taylor, Hyrum Smith, Willard Richards, Almon W. Rabitt, Lucien Woodworth, and William W. Phelps on the propriety of proceeding the laws and posters for perjury, slander, &c. Counselled Taylor to go on with the prosecution in behalf of Maria Lawrence. I concluded to go to Quincy with Taylor, and give up my bands of guardianship as administrator of the Lawrence estate."

Foster had been making overtures that he was interested in coming back into the Church. He wanted a private meeting with J.S. but the latter refused and a heated argument between the two ensued. Foster charged in a letter of this date: "You have trampled upon everything we hold dear and sacred. You have set all law at defiance, and profaned the name of the Most High to carry out your damnable purposes." (letter in Smith collection.) HC 61430 refers to Joseph receiving the letter "saucy and insulting."

Expositor published, [8 June 1844]—In city council Smith introduced from Dr. Goforth, showing that the Laws presented the communication from the Female Relief Society to the Nauvoo Neighbor to Dr. Goforth, as the bone of (over) Nauvoo city council passes law concerning libels. Nauvoo Expositor destroyed in the evening.

Nauvoo, June 14, 1844.

His Excellency Thomas Ford:

Sir,—I write you this morning, briefly, to inform you of the facts relative to the removal of the press and fixtures of the Nauvoo Expositor as a nuisance.

The 8th and 9th instant were spent by the City Council of Nauvoo in receiving testimony concerning the character of the Expositor, and the character and designs of the proprietors.

In the investigation it appeared evident to the council that the proprietors were a set of unprincipled, lawless debauchers, counterfeiters, bogus makers, gamblers, peace disturbers, and that the grand object of said proprietors was to destroy our constitutional rights and chartered privileges. To overthrow all good and wholesome regulations in society, to strengthen themselves against the municipality, to fortify themselves against the Church of which I am a member, and destroy all our religious rights and privileges by libels, slanders, falsehoods, perjury, &c., and sticking at no corruption to accomplish their hellish purposes; and that said paper of itself was libellous of the deepest dye, and very injurious as a vehicle of defamation, tending to corrupt the morals and disturb the peace, tranquility and happiness of the whole community, and especially that of Nauvoo.

After a long and patient investigation, of the Expositor and the character and design of its proprietors, the constitution, the charter, (see Addenda to Nauvoo Charter from the Springfield Charter, sec. 7) and all the best authorities on the subject; (See Chitty's Blackstone Bk. ii. i. r. and u., &c., &c.) the City Council decided that it was necessary for the "peace, benefit, good order and regulations" of said city, and for the protection of property, and for "the happiness and prosperity of the citizens of Nauvoo," that said Expositor should be removed, and declaring said Expositor a nuisance ordered the Mayor to cause them to be removed without delay; which order was committed to the Marshal by due process, and by him executed the same day, by removing the paper, press and fixtures into the streets and burning the same; all which was done without riot, noise, tumult or confusion, as has already been proved before the municipality of the city; and the particulars of the whole transaction may be expected in our next Nauvoo Neighbor.

I send you this hasty sketch that your Excellency may be aware of the lying reports that are now being circulated by our enemies that there has been a "mob at Nauvoo," and "blood and thunder," and "swareing that two men were killed," &c., &c., as we hear from abroad, are false—false as false can himself invent, and that nothing has been transacted here but what has been in perfect accordance with the strictest principles of law and good order on the part of the authorities of this city; and if your Excellency is not satisfied, and shall not be satisfied after reading the whole proceedings which will be forthcoming soon, and shall demand an investigation of our municipality before Judge Pope, or any legal tribunal at the Capitol, you have only to write your wishes, and we will be forthcoming. We will not trouble you to fill a writ or send an officer for us.

I remain, as ever, a friend of truth, good order, and your Excellency's humble servant,

JOSPEH SMITH.
contention, and said if God ever spoke by any man, it will not be five years before this city is in ashes and we in our graves, unless we go to Oregon, California or some other place, ... All the sorrow he ever had in his family in this city has arisen through the influence of William Law, (Mc 6:1438). p. 441 Smith adds, after displaying the Nauvoo Expositor, "they make it a criminality for a man to have a wife on the earth while he has one in heaven, according to the keys of the Holy Priesthood; and he then read a statement of William Law's from the Expositor, where the truth of God was transformed into a lie concerning this thing. He then read several statements of Austin Cowles in the Expositor concerning a private interview, and said he never had any private conversations with Austin Cowles on these subjects; that he preached on the stand from the Bible, knowing the order in ancient days."
p. 442 of same speech above "Councillor Hyrum Smith proceeded to show the falsehood of Austin Cowles in the Expositor, in relation to the revelation referred to.

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

Wednesday 12th. [June 1844] ... P.M. at Prest Js recording Saunders

Died at 1 ½ o clock David Battisworth a constable from Carthage came with a writ for Joseph, Hyrum, Phelps, Jno Taylor, S. Bennett and a number of others for riot, in breaking the press of the Nauvoo Expositor.

After the officer got through reading the writ, Joseph referred him to this clause in the writ "before me or some other justice of the peace of said County" saying we are ready to go to trial before Esq. Johnson, for that was their privilege allowed by the Statute. The man said he should take them before Morrison the man who issued the writ and seemed very wrathy - Joseph asked him if he intended to break the law, for he knew the privilege of the prisoners and they should have it. Joseph called upon all present to witness that he then offered himself (Hyrum did the same) to go forthwith before the nearest justice of the peace, and also called upon them to witness whether the officer broke the law. Joseph [indecipherable] a writ of Habeas Corpus which was taken out and served on Battisworth. While this was going on and the Marshall summoning the Municipal Court - Hyrum related the whole history of the difficulty with Law to the constable & a man with him - showing them what we believed on sealing of the covenant - that Law wanted to be sealed & J. told him he was forbid - which begun the hard feelings. He talked about 2 hours, then J. came in & told about Jackson. About 5 the court assembled in the 70s Hall - much testimony was brought to the point & the Court discharged J. from the writ & assessed the costs to F.M. Higbee the complainant. Monday 17th. A.M at Prest. J's wrote a letter for Hyrum to the Twelve requesting them to come home without delay.
"The elders will likely tell you a different tale from what I shall as they are POSITIVELY INSTRUCTED TO DENY these things abroad. But it matters not to us what they say; our object is to state to you the truth, for we do not want to be guilty of deceiving any one. We will now give you a correct account of the doctrines that are taught and practised in the Church according to our own knowledge. We will mention three in particular."

"A plurality of Gods, A PLURALITY OF LIVING WIVES. And unconditional sealing up to eternal life against ALL sins save the shedding of innocent blood or consenting thereto. These with many other things are taught by Joseph, which we consider are odious and doctrines of devils."

"Joseph had a revelation last summer purporting to be from the Lord, allowing the saints the privilege of having TEN LIVING WIVES AT ONE TIME. I mean certain conspicuous characters among them. They do not content themselves with young women, BUT HAVE SEDUCED MARRIED WOMEN. I BELIEVE HUNDREDS HAVE BEEN DECIVED." Letter by Isaac Scott, quoted in Among the Mormons, edited by W. Mulder & A.R. Mortensen, 1958, p. 143 (144)

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And I issued the following:

PROCLAMATION.

MAYOR’S OFFICE, NAUVOO, June 10th, 1844.

As there are a number of statements in circulation which have for their object the injury of the Latter-day Saints, all of which are false and prompted by black-hearted villains, I therefore deem it my duty to disprove the public mind in regard to them, and to give a plain statement of facts which have taken place in the city within a few days past, and which have brought upon us the displeasure of the unprincipled and the uninformed, and seems to afford an opportunity to our enemies to unite and arouse themselves to mob. And already they have commenced their hellish operations by driving a few defenseless "Mormons" from their homes and homes in the vicinity of Warsaw and Carthage.

A short time since a press was started in this city which had for its object the destruction of the institutions of the city, both civil and religious. Its proprietors are a set of unprincipled scoundrels, who attempted in every possible way to defame the character of the most virtuous of our community, and change our peaceful and prosperous city into a place as evil and polluted as their own black hearts. To rid the city of a paper so slyly and pestilential as this became the duty of every good citizen who loves good order and morality. A complaint was made before the City Council, and after a full and impartial investigation it was voted (without one dissenting voice) a public nuisance, and to be immediately destroyed. The peace and happiness of the place demanded it, the virtue of our wives and daughters demanded it, and our consciences demanded it as our hands as conservators of the public peace.

That we acted right in this matter we have the assurance of one of the ablest expounders of the laws of England, namely, Blackstone, the Constitution of the state of Illinois, and our own chartered rights.

If, then, our charter gives us the power to decide what shall be a nuisance, and cause it to be removed, where is the offense? What law is violated? If, then, no law has been violated, why this ridiculous excitement and handling with lawless ruffians to destroy the happiness of a people whose religious motto is "Peace and good will toward all men!"

Our city is infested with a set of blacklegs, counterfeiters and debauchers, and that the proprietors of this press were of that class the minutes of the Municipal Court fully testify, and in robbing our young and flourishing city of such characters we are abused by not only villainous demagogues, but by some who from their station and influence June 1844

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in society, ought rather to raise than repress the standard of human excellence.

We have no disturbance nor excitement among us, save what is made by the thousand-and-one idle rumors afloat in the country. Everyone is protected in his person and property, and but few cities of a population of twenty thousand people, in the United States, have less of despotism or vice of any kind than the city of Nauvoo.

Of the correctness of our conduct in this affair, we appeal to every high court in the state, and to his oracle we are willing to appear at any time that his Excellency, Governor Ford, shall please call upon us before it.

Therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless not to precipitate in any interference in our affairs; for, as sure as there is a God in Israel, we shall ride triumphant over all oppression.

JOSEPH SMITH, Mayor.
17 June 1844  J.S. and others arrested for rioting in "destroying the Nauvoo Expositor press." Released later that afternoon after a hearing before Daniel H. Wells.

18 June 1844  J.S. declares martial law.

19 June 1844  Letter in Nauvoo Neighbor: "Councillor, H. Smith, ... referred to the revelation, read to the High Council of the Church, which has caused so much talk about a multiplicity of wives; that said revelation was in answer to a question concerning things which transpired in former days, and had no reference to the present time." On the following page Joseph Smith then "read several extracts of Austin Cowles in the Expositor concerning a private interview, and said he never had any private conversation with Austin Cowles on these subjects--that he preached on the stand from the Bible, showing the order in ancient days, having nothing to do with [it] he present times." (*Italic*)

On the same page "Councillor H. Smith proceeded to shew the falsehood of Austin Cowles in the 'Expositor,' in relation to the revelation referred to, that it was in reference to former days, and not the present times as related by Cowles."

20 June 1844  J.S. advised Hyrum to take his family on the next steamboat and go to Cincinnati. He replied "Joseph, I can't leave you." J. replied, "I wish I could get Hyrum out of the way, so that he may live to avenge my blood, and I will stay with you and see it out."

21 June 1844  Ford letter to Mayor and City council asking for "well-informed and discreet persons, who will be capable of laying before me your version of the matter, and of receiving from me such explanations and resolutions as may be determined on."

22 June 1844  Smith letter to Ford inviting the Governor to come to Nauvoo and investigate conditions there.

Ford sent a letter to Smith guaranteeing "the safety of all such persons as may thus be brought to this place from Nauvoo either for trial or as witnesses for the accused.

Letter from Gov. Thomas Ford (June 22, 1844) to Mayor and Council of the City of Nauvoo.

"The material facts to be noticed are that a newspaper called "the Nauvoo Expositor" was established in Nauvoo, that this newspaper was deemed offensive to the people of that city that the common council without notice or process to the owners, entered into a trial and heard statements not under oath, and evidence which was under oath in relation to the character of that paper; and in relation to the character conduct and designs of the owner & editors of the press; that upon hearing such statements and evidence the common council passed an ordinance or resolution, declaring said press & paper to be a public nuisance; and ordered the same to be abated as such; that a writ was issued by the Mayor to the Marshall of the city for that purpose; that a military order was issued at the same time, by the Mayor, who is also Lieutenant General of the Nauvoo Legion, to the Major General in command of that Legion, for a force sufficient to ensure that execution of the writ aforesaid. ........I now express to you my opinion that your conduct in the destruction of the press was a very gross outrage upon the laws and the liberties of the people. It may have been full of liberals, but this did not authorize you to destroy it. There are many newspapers in this state which have been grossly abusing me for more than a year, and yet such is my reward for the liberty of the press and the rights of a free people in a Republican Government. I would not shed the last drop of my blood to protect those presses from any
as related by Cowles.

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J.S. advised Hyrum to take his family on the next steamboat and go to Cincinnati. He replied "Joseph, I can't leave you." J. replied, "I wish I could get Hyrum out of the way, so that he may live to avenge my blood, and I will stay with you and see it out."

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.......I now express to you my opinion that your conduct in the destruction of the press was a very gross outrage upon the laws and the liberties of the people. If they have been full of libels, but this did not authorize you to destroy it. There are many newspapers in this state which have been wofully abusive to me for more than a year, and yet such is my regard for the liberty of the press and the rights of a free people in a Republican Government that I would shed the last drop of my blood to protect those presses from any illegal violence.

You have violated the constitution, in at least four particulars you have violated that part of it which declares that the printing presses shall be free being responsible for the abuse thereof and that the truth may be given in evidence. This article of the constitution contemplates that the proprietors of a libelous press may be sued for private damages or may be indicted criminally; and that upon trial they should have a right to give the truth in evidence. In this case the proprietors had no notice of the proceeding. The constitution also provides that the people shall be protected against unreasonable searches or seizures of their property; and that no man shall be deprived of life, liberty or property except by the judgment of his peers" (which means a jury trial) "and the laws of the land"; which means due process of law and justice to the accused. You have also violated the constitution and your own character in this. Your council which has no judicial power and can only pass ordinances of a general nature, have undertaken to pass judgment as a court, and convict without jury a press of being libelous and nuisance to the city.

The council at most could only define a nuisance by general ordinance and leave it to the courts to determine whether individuals or particulars accused come within such definition.

The constitution abhors and will not tolerate the union of legislative & judicial powers in the same body of Majistracy. Because, as in this case, they will first make a tyrannical law; and then execute it in a tyrannical manner. . . .

The result of my deliberation on this subject is that I will have to require you and all persons in Nauvoo accused or sued to submit in all cases implied in this proceeding, to the courts and to interpose no obstacles to an arrest either by writ of habeas corpus or otherwise, and that all of the property in the city of Nauvoo shall make a continuing the most complete submission.
Hyrum Smith "Referred to the revelation read to the High Council of the Church, which has caused so much talk about a multiplicity of wives; that said revelation was in answer to a question concerning things which transpired in former days, and had no reference to the present time. That when sick, Wm. Law, confessed to him that he had been 'guilty of adultery,' and 'was not fit to live,' and had 'aimed against his own soul.'"

"Mayor referred to a writing from Dr. Goforth, showing that the laws presented the communication from the 'Female Relief Society,' in the Nauvoo Neighbor, to Dr. Goforth, as the bone of contention, and said, if God ever spoke by any man, it will not be five years before this city swm is in ashes and we in our graves, unless we go to Oregon, California, or some other place, if the city does not put down every thing which tends to sobocracy, and put down their murderers, bogus makers and scoundrels, all the sorrow be ever had in his family has arisen through the influence of Wm. Law.

Councillor C.H. Smith proceeded to show the falsehood of Austin Cowles in the "Expositor," in relation to the revelation referred to, that it was in reference to former days and not the present time as related by Cowles.

Mayor said he had never preached the revelation in private, as he had in public—had not taught it to the apostles in the church in private, which statement many present confirmed, that on enquiring concerning the passage in the resurrection concerning 'they neither marry nor are given in marriage, i.e. be received for answer, men in this life must marry in view of eternity, otherwise they must remain as angels, or be single in heaven, which was the amount of the revelation referred to, and the Mayor spoke at considerable length in explanation of the principle and was willing for one to subscribe his name, to declare the "Expositor" and whole establishment a nuisance."
Letter: Joseph Smith to Governor Ford—Defending the action of the City Council in the "Expiration" Affair.

NATVYO, June 22nd, 1844, 12 o'clock p.m.

To His Excellency, Thomas Ford:

Sir,—Yours of this date is received by Messrs. Taylor and Bernhisel.

A part of the same delegation, Mr. Woodworth, who was detained yesterday, started for Carthage at 12 noon, this date, who, we perceive, had not arrived at your last date. Some documents conveyer by him would tend to counteract some of the views expressed in your Excellency's communication, and we feel confident, if all the facts could be before your Excellency, you would come to different conclusions.

Our insisting to be accountable only before our own Municipal Court, is totally incorrect. We plead a "hoc corpus" as a last resort to save us from being thrown into the power of the mobocrats, who were then threatening us with death, and it was with great reluctance we went before the Municipal Court, on account of the prejudice which might arise in the minds of the unbiased; and we did not petition for a "hoc corpus" until we had told the constable that on our lives we dare not go to Carthage for trial, and pled with him to go before any county magistrate be placed in our vicinity, (which occurrence is common in legal proceedings) and not a member of our society, so that our lives might be saved from the threats thus already issued against us.

The press was declared a nuisance under the authority of the charter, as written in 2th section of Addenda, the same as in the Springfield charter, so that if the act declaring the press a nuisance was unconstitutional, we cannot see how it is that the charter itself is unconstitutional; and if we have erred in judgment, it is an official act, and belongs to the Supreme Court to correct it, and assess damages to the city to restore property abated as a nuisance. If we have erred in this thing, we have done it in good company, for Bicheman on "Wrong," asserts the doctrine that scrivulous prints may be abated as nuisances.

As to martial law, we truly say that we were obliged to call out the forces to protect our lives; and the Constitution guarantees to every man that privilege; and our measures were active and efficient, as the necessity of the case required; but the city is and has been continually under the special direction of the marshal all the time. No person to our knowledge, has been arrested only for violation of the peace, and these some of our own citizens, all of whom we believe are now dis-

charged. And if any property has been taken for public benefit without our knowledge or consent, and when shown shall be corrected, if the people will permit us to resume our usual labors.

If we "have committed a gross outrage upon the laws and liberties of the people," as your Excellency represents, we are ready to correct that outrage when the testimony is forthcoming. All men are bound to act in their sphere on their own judgment, and it would be quite impossible for us to know what your Excellency's judgment would have been in the case referred to; consequently acted on our own and according to our best judgment, after having taken able counsel in the case.

If we have erred, we again say we will make all rights if we can have the privilege.

"The Constitution also provides that the people shall be protected against all unreasonable search and seizure." True. The doctrine we believe most fully, and have acted upon it; but we do not believe it unreasonable to search so far as it is necessary to protect life and property from destruction.

We do not believe in the "union of legislative and judicial power," and we have not so understood the action of the case in question.

Whatever power we have exercised in the "hoc corpus" has been done in accordance with the letter of the charter and Constitution as we confidently understood them, and that, too, with the ablest counsel, but if it be so that we have erred in this thing, let the Supreme Court correct the evil. We have never gone contrary to constitutional law, so far as we have been able to learn it. If lawyers have belied their profession to abuse us, the evil be on their heads.

You have intimated that no press has been abated as a nuisance in the United States. We refer your Excellency to Humphrey versus Press in Ohio, who abated the press by his own arm for libel, and the courts decided on prosecution no cause of action. And we do know that it is common for police in Boston, New York, &c., to destroy scrivulous prints; and we think the loss of character by libel and the loss of life by mobocratic prints to be a greater loss than a little property; all of which, life alone excepted, we have sustained, brought upon us by the most unprincipled outfits, gamblers, counterfeiters, and such characters as have been standing by me, and probably are now standing around your Excellency—namely, those men who have brought these evils upon us.

We have no knowledge of men's being sworn to pass our city. And upon receipt of your last message the Legion was disbanded and the city left to your Excellency's disposal.
How it could be possible for us now to be tried constitutionally by the same magistrate who first issued the writ at Carthage we cannot see, for the Constitution expressly says no man shall twice be put in jeopardy of life and limb for the same offense; and all you refer to, have been, since the issuance of the last writ, corpus, complied with for the same offense, and trial before Daniel H. Wells, Justice of the peace for Hancock County, and, after a full investigation, were discharged. But, notwithstanding this, we would not hesitate to stand another trial according to your Excellency's wish, were it not that we are confident our lives would be in danger. We dare not come. Writs, we are assured, are issued against us in various parts of the country. For what? To drag us from place to place, from court to court, across the creeks and prairies, till some bloodthirsty villain could find his opportunity to shoot us. We dare not come, though your Excellency promises protection. Yet, at the same time, you have expressed fears that you could not control the mob, in which case we are left to the mercy of the merciless. Sir, we dare not come, for our lives would be in danger, and we are guilty of no crime.

You say, "It will be against orders to be accompanied by others, if we come to trial." This we have been obliged to act upon in Missouri; and when our witnesses were sent for by the court, (as your honor promises to do) they were thrust into prison, and we left without witnesses. Sir, you must not blame us for "a burnt child dreads the fire." And although your Excellency might be well-disposed in the matter, the appearance of the mob forbids our coming. We dare not do it.

We have been advised by legal and high-minded gentlemen from abroad, who came on the boat this evening to lay our grievances before the Federal Government, that the appearance of things is not only reasonable against us, but against the state on the part of Missouri, unless the same has been requested of Governor Ford by the Federal Government. And we suppose your Excellency is well aware by this time that the mass-meetings of the county declared utter extermination of the Mormon, and that the Legion was not called out until complaints were made to the Mayor, and the citizens were afraid of their lives, and losing their confidence in the authorities of the city, and that nothing on the part of the city authorities had been wanting, legally and judiciously, to allay excitement and restore peace. We shall leave the city forthwith to lay the facts before the General Government, and, as before stated, the city is left open and unprotected; and by everything that is sacred, we implore your Excellency to cause our helpless women and children to be protected from mob violence, and let not the blood of inno-

ence cry to heaven against you. We again say, if anything wrong has been done on our part, and we know of nothing, we will make all things right if the Government will give us the opportunity. Disperse the mob, and secure to us our constitutional privileges, that our lives may not be endangered when on trial.

I remain most respectfully, your Excellency's humble servant.

Joseph Smith.

Mayor, and Lieut.-Gen. M. L.
In the evening of the 22nd J. in discussion with Hyrum, Dr. Richards, J.T. and John H. Bernhiseel determined to go to Washington and lay the matter before President Tyler. In interruption in the meeting was the occasion of the arrival of two men, one of whom was a son of John C. Calhoun, who desired to meet the prophet. On the continuation of the meeting, Joseph determined that he would cross the river that night. He told Butler and Hodge to take the Maid of Iowa and put his and Hyrum's families on it and go down the Mississippi and up the Ohio river to Portsmouth, where they should hear from them.

Between 9-10 p.m. J., M., and W.R. waited on the banks of the river for a skiff. Joseph requested W.W. Phelps to come and then instructed him to take their families to Cincinnati by the second steamboat arriving at Nauvoo; and when there to commence petitioning the President of the United States and Congress for redress of grievances, and see if they would grant the Church liberty and equal rights. J. then said: "Go to our wives, and tell them what we have concluded to do, and learn their feelings on the subject; and tell Emma she has sufficient money wherewith to pay the expenses. If you ascertain by tomorrow morning that there is anything wrong, come over the river to Montrose, to the house of Captain John Killion, and there you will learn where we are."

About 2:00 A.M. they crossed the river in a skiff leaky skiff rowed by O.M.

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23 June 1844

J.S. letter to Ford offering to "come to you at Carthage on the morrow, as early as shall be convenient for your posse to escort us into headquarters, provided we can have a fair trial, not be abused nor have my witnesses abused, and have all things done in due form of law, without partiality, and you may depend on my honor without the show of a great armed force to produce excitement in the minds of the timid." (HC 6:550).

27 June 1844

Smiths murdered.

22 July 1844

Aftermath: "The Church Is Now Divided"

"THE COURSE THEY TOOK," wrote Isaac Scott of the prophet and his brother, "aroused the indignation of saint and sinner that held sacred the laws and institutions of our country. I told them the morning after they done the deed it would cause them tears before their corn would ask, which came to pass." The disillusioned Scotts wrote home to New England expressions of the dismay and decision which beset the Mormons after Joseph Smith's martyrdom. Sarah found her mother unsympathetic, while herself she felt the church had abandoned its first principles. She and her husband eventually joined one of the splinter groups under James J. Strang, who retired to Wisconsin as a new promised land and enjoyed a colorful but brief career as seer and revelator to a small flock who thought of themselves as original Mormons.

The following extracts are taken from the series of letters Isaac and Sarah Scott wrote to Sarah's parents in Sutton, Massachusetts, originally published in the New England Quarterly for December, 1936. They are reprinted here with the permission of the New England Quarterly.

Nauvoo, Illinois, July 22, 1844.

My Dear Father and Mother:

Having an opportunity to send to the East by the way of brother Eames, who expects to return in a few weeks, I thought I would improve it and send you a few lines. I suppose you received our letter and was somewhat prepared, when you heard of the dreadful murder of Joseph and Hyrum Smith in Carthage jail. Little did we think that an event like that would ever transpire. The Church believed that he would be acquitted as he had been on former occasions, and Joseph prophesied in the last Neighbor that was published before his death that they would come off victorious over them all, as sure as there was a God in Israel. Joseph also prophesied on the stand a year ago last conference, that he could not be killed within five years from that time, that they could not kill him till the Temple would be completed, for that he had received an unconditional promise from the Almighty concerning his days, and he.

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set Earth and Hell at defiance; and then said, putting his hand on his head, they never could kill this Child. But now that he is killed some of the Church say that he said; unless he gave himself up. My husband was there at the time and says there was no conditions whatever, and many others testify to the same thing.

I suppose you have heard from Mr. Haven and Martha before this and have learned their mind concerning Joseph and Hyrum, but I can not help believing that had they been innocent, that the Lord would not have suffered them to fall by the hands of wicked murderers. I believe they would have been living men to-day, had they been willing for others to enjoy the same liberties they wish themselves.

The governor [Thomas Ford] visited Nauvoo the day that Joseph and Hyrum were killed and made a speech. He told the people of Nauvoo the burning of that press was arbitrary, unlawful, unconstitutional, and that they had hurt themselves more than ten presses could have injured them in ten years.

Who the vile murderers were I suppose never will be known till the day when all flesh shall stand before God to answer for the deeds done in the body. Many of the Mormons lay it to the Missourians, others to the apostates, as they call them. If it is apostasy from Mormonism to come out against the doctrines of more Gods than one, more wives than one, and many other damnable heresies that they have taught, I hope and pray that I and all the rest of the Church may become apostates.

Dear Mother: I have seen some sorrowful days since I left you and some happy ones. But I can tell you it is a sorrowful time here at present. Those that stood up for Joseph before his death are getting divided among themselves.

August 9: Yesterday I attended a conference in Nauvoo. I suppose Martha will give you the particulars of it. The twelve were appointed to take charge of all the concerns of the Church both spiritual and temporal. Brigham Young said if he had been here, he wouldn’t have consented to give Joseph up and he would be damned if he would give himself up to the law of the land. He would see them all in hell first; the Church [sic], and then he said he would see all Creation in Hell before he would. These statements are correct, and they needn’t any [of them] attempt to deny them. If they do, they are ignorant of the matter or they are wilful liars.

Sarah Scott

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Letter from Sidney Rigdon to James M. Hogg (September, 1844) Messenger and Advocate (Pittsburg, Oct 15, 1844) Vol 1

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"It would seem almost impossible that there could be found a set of men and women, in this age of the world, with the revelations of God in their hands, who could invent and propagate doctrines so ruinous to society, so degrading and demoralising (sic) as the doctrine of a man having a plurality of wives; for it is the existence of this strange doctrine—worse than the strange fire offered on the altar, by corrupted Israel—that was at the root of all the evils which have followed, and are following in the church, the very mention, of which could not fail to redden the cheeks of decency with a blush.

Nothing can be plainer than that this abomination of leading silly women astray, was to be a secret thing—carried on privately, and the exposure of it was to put a final stop to their wickedness. "But they shall succeed no further, for their folly shall be made manifest."

This secret working in matters of religion is, and always has been evidence of corruption. The saints always have been warned against the secret works of darkness: light and truth not only manifest themselves, but also make manifest the secret works of darkness. It is equally plain according to Paul, that no such thing could be carried on, however secretly it might be done, without detection. "For their folly SHALL be made manifest."

It is a fact, so well known, that the Twelve and their adherents have endeavored to carry on this spiritual wife business in secret, that I hardly need mention it here, and have gone to the most earnest (sic) and desperate lengths to keep it from the public. First, insulting innocent families, and when they resisted the insult, these monsters in human shape would assail their characters, they would lying, and perjury, with a multitude of desperate men, to help them to effect the ruin of those whom they had insulted, and all this to enable them to keep these corrupt (sic) practices from the view of the world. I could being facts which can be established in any court of justice, in relation to these vile abominations practiced (sic) under the garb of religion that would make humanity blush. No falsehood too great, and no perjury too daring, in order to conceal these heaven-daring abuses of mankind, "

Now often have these men and their accomplices stood up before the congregation, and called God and all the holy angels to witness, that there was no such doctrine taught in the church; and it has now come to light, by confession which cannot be gainsaid, that at the time, they truly dared heaven and insulted the world, they were living in the practice of these enormities, and there were multitudes of their fellow members in the congregation, at the time, who knew it. These things only serve to confirm the fact that the church of Jesus Christ of Latter Day Saints is the true church of God."

18 Nov 1844

In Times and Seasons under this date, p. 715 is a letter signed "An Old Man of Israel." John Taylor makes an editorial comment: "For the communication of an "Old Man In Israel," and the letter of Elder Addison Pratt from the islands of the Pacific, we bespeak a hearty welcome. They are genuine." The letter is as follows:

"The saints of the last days have witnessed the outgoing and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the sham quotations of Sidney and his clique, under the "dreadful splendor" of "spiritual wifey" which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is-fianished, and like the rest of Sidney's revelation, just because he wanted "to go to Pittsburg and live." Wo to the man or woman who will thus wilfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead; there is no law of God against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it."

17 Nov 1844

David Hyrum Smith born to Emma.

20 Nov 1844

William Clayton records: "I went with Prest. Young to see sister Jane Hardman. Prest. Young blessed her with the blessings of the ever lasting covenant and she was sealed up to eternal life and to W.C. for time and for all eternity."
After mature and candid Consideration I am fully and satisfactorily convinced that Mr. Sidney Rigdon's claims to the Presidency of The Church of Jesus Christ of Latter Day Saints are not founded in Truth. I have been deceived by his specious pretences, and now feel to warn every one over whom I have any influence to beware of him and his pretended visions and revelations. The Twelve are the proper persons to lead the Church. 

WILLIAM MARSH.

Nauvoo, Dec. 9, 1844.

After this, however, he left the Twelve and became a member of the Strangite faction, but, becoming dissatisfied, he subsequently renounced Strang and threw in his fortunes, for a time, with the Banemeytes under Charles B. Thompson. He next, with others, started an independent faction, but this soon went to pieces. As a last resort, he united with the Reorganized Church on June 11, 1850, and the year following assisted at the ordination of Joseph Smith to the First Presidency, to whom he later became First Counselor.

Having had ample opportunity to know what was going on in the inner circles at Nauvoo, his testimony is of very great importance. In a letter, dated at Shabbona, DeKalb County, Illinois, October 23, 1850, and addressed to Isaac Sheen, he says:

About the first of June, 1844 (situated as I was at that time, being the Presiding Elder of the Stake at Nauvoo, and by appointment the Presiding Officer of the High Council), I had a very good opportunity to know the affairs of the Church, and my convictions at that time were, that the Church in a great measure had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the Church. I prayed earnestly to my Heavenly Father to show me something in regard to it, when I was wrapt in vision, and it was shown me by the Spirit, that the top or branches had overcome the root, in sin and wickedness, and the only way to cleanse and purify it was, to disorganize it, and in due time, the Lord would reorganize it again. There were many things suggested to my mind, but the lapse of time has erased them from my memory. A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the Church, and he desired to tell me:

I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said, it eventually would prove the overthrow of the Church, and we must be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a corrupt doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim the same against it, and he was willing to make any sacrifices against it, and he would prefer charges against those, in transgression, and I must sever them from the Church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies.
Apostle Heman C. Smith, of the Reorganized Church, in his "The Truth Defended," pages 181, 182, says on the foregoing:

The purport of this testimony is:
1. That Joseph Smith declared it (polygamy) to be "a cursed doctrine."
2. That he would proclaim against it in the public congregation.
3. That he would prefer charges against those in transgression.
4. He instructed the President of the High Council to "never them from the Church, unless they made ample satisfaction."

All this is commendable and a credit to Joseph and the church.

It is not very probable either, that Joseph Smith would publicly proclaim against a doctrine, and prefer charges against those practicing it, when he himself was practicing it, and it was known to those against whom he was proceeding.

Let the reader observe that Mr. Smith draws the above deductions wholly from the latter part of Marks' letter; they do not cover the whole. He has nothing to say about "the top or branches" overtopping "the root in sin and wickedness" or the "long time" in which polygamy had been tolerated (?) in a church of which Joseph was the Prophet, Priest, and King and in a city of which he was Mayor, with a legion back of him of which he was Lieutenant-General. If Joseph Smith had power, on the 1st day of June, 1844, to put down polygamy, did he not have the same power a "long time" before? If he was not a friend to this doctrine and practice, why did he tolerate (?) it so long, until it threatened the church with destruction and himself with death?

The deductions of Mr. Smith only about half explain the situation. The facts are that Joseph had come to see where he and the church were drifting, and to save both he made a show of repentance because of which he could with apparent consistency proceed against those who, like he himself had been, were in transgression. Marks was a man who never fell in with polygamy, and it was to him that the Prophet came with his confession, hoping thereby to save himself and the church from ruin.

In a letter to the Zion's Harbinger and Bandemeyer's Organ of July, 1843, Marks gives a slightly different version of his conversation with Joseph to that given in his letter to Isaac Sheen. He says:

During my administration in the Church I saw and heard of many things that was practiced and taught that I did not believe to be of God; but I continued to do and teach such principles as were plainly revealed, as the law of the Church, for I thought that pure and holy principles only would have a tendency to benefit mankind. Therefore when the doctrine of polygamy was introduced into the Church as a principle of exaltation, I took a decided stand against it; which stand rendered me quite unpopular, with many of the leading ones of the Church. I was also witness of the introduction (except in a kindly form of presentation) in which Joseph assured himself to be ordained a king, to reign over the house of Israel forever; which I could not conceive to be in accordance with the laws of the church, but I did not oppose this more, thinking it none of my business.

Joseph, however, became convinced before his death that he had done wrong, for about three weeks before his death, I met him one morning in the street, and he said to me, "Bro. Marks, I have something to communicate to you, we retired to a byplace, and sat down together, when we were not over a minute."

I asked him what he said. "In this doctrine of polygamy, or spiritual marriage, that has been taught and practiced among us will prove our destruction and overthrow. I have been compelled, said he, in reference to its practice, it is wrong, it is a curse to mankind, and we shall have to face the United States soon, unless it can be got down, and its tenets stamped in the church." Now," said he, "Bro. Marks, you have not received this doctrine, and now I am. I want you to go into
the high council, and I will have charges preferred against all who sanction this doctrine, and a time will come when they will feel the
laws of the Church, and cut them off. If they will not repent, and 
cease the practice of this doctrine, and as he said, "I will go into
the stand and preach against it with all my might, and in this way, we may put the Church of this damnable heresy."

If polygamy was introduced into the church "as a
principle of exaltation," who introduced it? There can
be but one answer—Joseph Smith.

From the two letters of William Marks, we draw
the following deductions:

1. The "top or branches," having "overcome the
root in sin and wickedness," polygamy was introduced
"as a principle of exaltation" and was both "taught and
practiced."

2. This principle, on June 1, 1844, had been in the
church "for a long time."

3. Joseph on that date had become convinced "that
he had done wrong" and had been "deceived."

4. He stated that it was a "cursed doctrine" and a
"damnable heresy" that would have to be put down or
the church would have to leave the United States. And

5. He said that he would go into the stand and
preach against it, and he ordered Marks to sever from the
church those who would not repent.

The evident import of these two letters is, that
Joseph Smith, being influenced by certain wicked and
designing men, introduced into the Mormon Church the
doctrine and practice of polygamy; that, after a long-
time, the opposition which was caused by the introduc-
tion of this principle became so bitter that it threatened
to disrupt and destroy the church; that the Prophet, fore-
seeing the impending storm, became alarmed, repented of
his connection with it and acknowledged his mistake;

and that, having done this, he began laying plans to
cleanse his church by casting out of it those who would not
follow his example and give up their sinful prac-
tices. It may be charitable to say that, had the Prophet
lived and had the opportunity, the latter might have been
the program.

ADMISSIONS OF JASON W. BRIGGS.

Jason W. Briggs, while on the stand in the Temple-
lot Suit, admitted that he had heard of a revelation on
polygamy, or plural marriage, before the death of the
Mormon Prophet. He says:

I heard something about a revelation on polygamy, or plural
marriage, when I was in Nauvoo, in 1842. I heard there was
one; there was talk going on about it at that time, and continued to
be; but it was not called plural marriage; it was called
sealing.

I was asked in my direct examination if I did not hear of
the doctrine of polygamy, etc., and I answered that I talked with
members with reference to sealing, and I understood that the
doctrine of sealing was for eternity; it was to be done a couple only
by him for eternity or wives other—"Record," p. 365, 395.

On February 13, 1888, Mr. Briggs, writing from
Wheeler, Iowa, addressed a letter to Mr. J. T. Clark,
part of which, relating to the origin of the "Revelation
on Celestial Marriage," is as follows:

Rev. J. T. Clark.—Years of late date duly received. The
excessive cold weather and some ill health has prevented my writ-
ing sooner. The experiences at Nauvoo and Independence were
characteristic of the times and places named. I was at Nauvoo

In his "Daily," Joseph says of marriage, or sealing, for eternity:
"Except a man and his wife enter into an everlasting covenant, and be
married for eternity, while in this probation, by the power and authority
of the Priesthood, they will cease to increase when they die; that is, they
will not have any children after the resurrection. But those who are
married by the power and authority of the Priesthood in this life, and
marriage without commitment, the sin against the Holy Ghost, will continue
to increase and have children in celestial glory."—"Millennial Star," Vol.
XXI., p. 146.

Dec. 1844

Clayton: "Not with the brethren of the first quorum to pray & counsel.
My wife and O. Pratt's wife, P.P. Pratt's wife and A. Lyman's wife was
voted in we have to use the greatest care and caution & dare not let
it be known that we meet."
9 Jan 1845
William Clayton: "The seal of the covenant was put upon Diantha. The question was asked of each one present, did they freely give her up, and they all signified their willingness by saying they had no objections. There was present Winslow Farr her father & his wife. Also Loren Farr and 'Nancy his wife and William Walker & Olive his wife."

27 Jan 1845
William Clayton: "P.M. talked with S.A. and brother Whitney who reminded me of some items of law which proves that M. cannot yet away unless I break the covenant. I talked with M. again and told her these things and she seems more satisfied.

28 Jan 1845
Clayton adds: "Talked with b other Kimball who confirmed brother Whitney's remarks and is of the same mind. He said he will converse with A and show him that he is handling edge tools, for it cannot go down in as much as I hold more authority than he does... At noon I told M what brother Kimball said and she seems to feel much better."

31 Mar 1845
Clayton closes his journal with: "I still feel determined to do all I can and be as faithful as I know as I know how for that is the desire of my heart, but my greatest desire is to so live that I may secure for myself and mine the highest degree of exaltation and glory which is possible for me to obtain, and to be with my friend Joseph Smith in the eternal world."

12 Jan 1845
Clayton records that H.C. Kimball preached at the Council Hall: "He used many figures to illustrate his ideas amongst the rest when speaking of the unwillingness of the saints to abide the laws of exaltation... when any seem disposed to enlarge their kingdom and godhead the old women & young run with their old kettles & pans & cow bells to drown the sound of the leaders and throw the saints into confusion and keep them shut up in their old traditions."

23 May 1845
Clayton says: "Wis. (Smith) says he has sealed some women to men and he considers he is not accountable to Brigham nor the Twelve nor any one else. There is more danger from William than from any other source, and I fear his course will bring us much trouble."

1 July 1845
P.P.P. in a Millennial Star article entitled "Fragments of an Address" under this date:

"Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennett, under the name of "Spiritual Wife" doctrine; and still agitated by the Pittsburg Seer, and his followers under the same title. It is but another name for whoredom, wicked and unlawful connection, and ever kind of confusion, corruption and abomination. "The Spiritual Wife Doctrine" of J.C. Bennett, and numerous other apostates, is as foreign to the real principles of the church as the devil is from God, or as sectarianism is from Christianity." (Shook 182-183).

10 Aug 1845
This right was carefuilly and zealously controlled by the one holding the keys. Once Joseph's brother Hyrum, the Patriarch to the Church, performed a sealing ordinance without the Prophet's direction or sanction. Brigham Young wrote of this to William Smith, Hyrum's successor as Patriarch:

Hyrum held the Patriarchal office legitimately, so do you. Hyrum was counsellor, so are you. But the sealing power was not in Hyrum legitimately, neither did he act on the sealing principle only as he was dictated by Joseph in every case. This was proven for Hyrum did in one case undertake to seal without counsel and Joseph told him if he did not stop it he would go to Hell and all those he sealed with him."

*Brigham Young to William Smith, August 10, 1845, in William Smith Papers (copy in Church Archives, Salt Lake City; original in Reorganized Church of Jesus Christ of Latter-day Saints Historian's Office).
Nauvoo, February 6, 1845.

My dear Father and Mother:

... I find by your letter that my first letter to you surprised you, and I suppose my second had a still worse effect upon your mind by the way you wrote after receiving it, because I told you the truth concerning those doctrines that I know have been taught in the Church. I did not write from hearsay concerning those doctrines, as you represented, but from actual knowledge. But now because their iniquity has come to light and God's judgments have overtaken them, they deny that they were ever taught. But I say they are liars, and the truth is not in them. I am sorry it grieved you so because I can not believe in a man having ten or a dozen wives at a time. I did not know it was a part of Mormonism until I came to Nauvoo. You say that you are sorry I have turned against the Church and seem to think I have denied Mormonism—true, I have turned against Mormonism, but did I state in my letters my decided belief in it? I believe in it still and still believe Mormonism unadulterated with Spiritual wickedness, and the like, is of God and will prevail... 

Dear Mother, you seem to me to be preparing your mind to receive these strange things as they be presented to you; you quote a passage to try and prop their frail tenement, but read a little farther and you will find that to us there is but one living and true God. You seem to be sorry that you advised me to come West, but I am glad, for by so doing I have been an eye and ear witness to their proceedings. Had I not had the privilege of seeing, I might have been as you are, knowing nothing of their teachings in Zion; but I am here, have heard and seen for myself and know verily what I write to be true. ... 

Stealing has been carried on to an alarming extent in and about Nauvoo last fall and this winter. They first began to steal from the dissenters and raised the cry that the dissenters did it themselves to bring persecution on the Church, but after a while a few of the good Mormon souls were caught in it; three have been taken to Carthage Jail, and more will likely follow. Father Scott and his daughter had a large washing stole from them last fall. I believe there are many sincere souls in Nauvoo that are desiring to serve God in an acceptable way, that have sacrificed their all for the truth and are willing to spend and be spent in laboring to bring forth and establish Zion in these last days. But when the head is sick, the whole heart is faint. 

The first night I stopped in Nauvoo I slept in an old crazy log cabin where I could lay and count the stars, and although there was a fire

... I thought I should freeze to death. This room rents for twenty-four dollars a year. Nauvoo abounds with such rooms. I have known many a family living in this way with a large family of children—only just one room, no cellar, no cupboards, a room and a fireplace place without a crane is all that many have. It was just such a case where I boarded last winter. We live by ourselves now and have a room and a bedroom and a good large cooking-stove, and I feel myself pretty well off at that. We have a good cow and have sold two or three pounds of butter a week through the winter, besides supplying ourselves.

Write as soon as you get this and send me a paper as often as you can.

Sarah S. Scott.

Nauvoo, March 1, 1845.

Dear Brother:

... The Church is now divided, and part go for Sidney Rigdon and William Law, the only Presidents left the Church. The other part hold to the Twelve, who arrogate to themselves the authority to lead the Church. Rigdon and Law are honorable, virtuous men; therefore you see they would not do to [sic] teach polygamy, adultery, fornication, perjury, etc. which is and has been abundantly taught in the Church. I have heard it taught, I presume, an hundred times; I will be mistaken if Nauvoo before long don't be laid as waste as ever Jerusalem was; the wickedness of this people exceeds anything on record. The Temple, if ever finished, will be a splendid edifice. The steam-boats have been running on the river for some time past.

You may, perhaps, wonder that I write so plain about the Mormons and ask the question: "Isn't Scott a Mormon?" Yes, he is, but not a latter day saint. The difference between a Mormon and L.D.S. is great: the Mormons believe in original Mormonism, while the L.D. Saints believe and practise the doctrines above named. The Church cut me off in Missouri for no crime only opposing Daniteism, stealing, swearing, lies etc. I have seen them there steal thousands of dollars worth of property and heard them afterwards swear in court they did not do it. They have tried to get me to join them since, but I could not do it under such circumstances. Write when convenient.

Yours etc.

Isaac Scott.
Clayton says: "At the stand to day Wm. Smith preached to the saints the first chapter of the gospel according to St Wm as he termed it. It was just a full declaration of his belief in the doctrine of a plurality of wives &c. The people appeared disgusted and many left the ground. His object was evidently to raise an influence against the Twelve, Brigham and Heber for he intimated in strong terms that they were practising such things in secret but he was not afraid to do it openly."

In no area was William Smith's instability more evident than in relation to polygamy. Repeatedly he vacillated from total support of the practice to gull-ridden opposition and then back to support once again. Perhaps the first thing William did that was really damaging to the Church was to attempt, along with George J. Adams and Samuel Brannan, to introduce the doctrine and practice of polygamy in Boston in the late summer of 1844. Since the Mormon community there numbered only a few hundred members, such a venture would have been pure folly, even had it been conducted with the best of skill and intentions. An outraged John Hardy, respected head of the Boston branch of the Mormon Church before his expulsion by the Smith, Adams, and Brannan faction, wrote an extremely detailed and bitter condemnation of the power play involved and the allegedly disreputable behavior of the three men. Although Hardy's charges would have been highly libelous if false, William Smith declined to deny the accusations directly. He simply said that the criticisms were maliciously put forward with a "false coloring."

This apparently unauthorized effort to introduce polygamy in Boston was only the most extreme of the irregularities which afflicted the vital eastern mission of the Mormon Church between 1844 and 1845. Throughout this eastern mission, whose support was essential to the survival of the Nauvoo organization, overzealous Mormons took it upon themselves to teach polygamy, and sometimes even to practice it. Endless and bitter factional squabbles were the result. Many conservative Saints in the East came to the conclusion that either the teachers of the new doctrines were wicked men or the Church itself had fallen. The Nauvoo leadership had great difficulty in restricting the unauthorized teaching of polygamy and disciplining cases of misbehavior, since they themselves were caught in the inconsistent position of teaching one thing in public and another in private. By the middle of 1844, however, the Nauvoo leadership began to take steps to tighten up the Church, emphasizing that only under proper priesthood authority in Nauvoo could the mysteries of the kingdom be taught or practiced.

A series of unauthorized and highly disruptive activities by William Smith finally led the Nauvoo authorities to discipline him. William's public indiscretions reached their height on August 17, 1845, when he repeatedly declared from the stand in Nauvoo that polygamy doctrines and practices were "taught in Nauvoo secretly—that he taught and practiced it, and he was not in favor of making a secret of the matter. He said that it was a common thing amongst the leaders and he for one was not ashamed of it." In conjunction with all of his other misdeeds, this was too much. On October 6, 1845, after a final attempt to get him into line had proved fruitless, the Twelve lost all patience with William and removed him from all leadership positions in the Church. Orson Pratt summarized the two key charges: first, William had been an "aspiring man" who sought to undercut the leadership of the Church so that he could take power himself; second, "... while Brother William was in the east, to my certain knowledge, his doctrine and conduct have not had a savory influence; but have produced death and destruction wherever he went."

True to form, William Smith did not go quietly. He proceeded to compose a highly disingenuous diatribe condemning Brigham Young and
7 Dec 1845 Clayton records: Brigham Young addressed the endowment quorum "that a few of the quorum had met twice a week ever since Joseph and Hyrum were killed and during the last excitement, every day and in the hottest part of it twice a day to offer up the signs and pray to our heavenly father to deliver his people and this is the cord which has bound this people together. If this quorum and those who shall be admitted into it will be as diligent in prayer as a few has been I promise you in the name of Israels God that we shall accomplish the will of God and go out in due time from the gentiles with power and plenty and no power shall stay us." (p. 81)

11 Jan 1846 Orson and Sarah Pratt expelled from Temple (see back).

12 Jan-6 Feb 46 Proxy sealings occurred in Nauvoo Temple.

22 Jan 1846 Lucinda Pendleton Morgan Harris sealed to J.S by proxy (G.W. Harris there).

23 Jan 1846 Clayton writes: "My sister in law Lydia is in the way of apostacy. She went to Burlington last year but previous to her going she agreed to be sealed to me for time and eternity. She refused to be sealed to Joseph. While at Burlington she wrote pledging herself to her contract. When she came home she faultered and went out to fathers where she got entangled with my brother James and has resolved to marry him. She has lost her faith in the Church as it on the road to run, but so determined that no argument is of any use."

Vanson Pratt born to Orson/Sarah.

2 Feb 1846 Zina D. Huntington married to Brigham Young. Zina in her "Recollections of Zina D. Young" "Instructed the brethren in the Quorum of the Twelve to marry and care for the women who were sealed to him, that each should have her choice as to whom she would be married for time. Twenty-five year old Zina chose Brigham Young, twenty years her senior and was married to him in the Nauvoo Temple February 2, 1846 for time. Also on that same day in the Nauvoo Temple her sealing to Joseph Smith received Temple sanction, according to the Nauvoo Temple sealing book Entry #142. There is evidence in the book a note which says that Henry Bailey Jacobs was present and expressed his willingness that the sealing be done."

Feb 1846 Mary Ann Frost Pratt sealed to J.S.

5 May 1846 B.Y. upset at Clayton for wanting to know # wives of pioneers.

Summer 1846

As the Mormon exiles moved across Iowa in the summer of 1846 in quest of a new home in the West, Brigham Young wrote to President James K. Polk:

> Resolved, that as soon as we settle in the great basin we design to petition for a territorial government bounded on the north by the British and on the south by Mexican domains and east and west by the summits of the Rocky and Cascade Ranges.1

1Brigham Young Manuscript History, 1844-1877, 2:156-140, Church Historian's Office, Salt Lake City; this contemporary record, compiled by official secretaries and written in the first person as though he wrote, varies from one to several volumes per year. In this connection Brigham Young supported the United States government's call for a Mormon battalion to invade California in the war with Mexico. The Great Basin was then included in what was known as Upper California.

We do not intend to have any trade or commerce with the Gentile world. For as long as we buy from them we are in a degree dependent on them. The Kingdom of God cannot rise independent of the Gentile nations until we produce, manufacture and make every article of use, convenience or necessity among our own people. We shall have elders abroad among all nations and until we can obtain and collect the raw materials for our manufacturers, it will be their business to gather in such things as may be needed. ... I am determined to cut every thread of this kind and live free and independent, untrammeled by any of their detestable customs and practices.2

in a letter from President Brigham Young in Virginia, as laid directly upon Susan Pratt. During his return home, in January, 1843, or wrote to his friends in England was: "I am by the public prints, from these I learn the letter of the church," (which information was 1843). 

Feelings which began during this period mutually three years when they came to a head Pratt had been having difficulties with his shortly (thereafter) and he apparently accuse wife against him, and of running and breaking "being an apostate, and of speaking against him," and other accusations. Of that misfortune occurred in these communications, and "mean" language were very common in from entire letter appears much harsher to us the than in the same letter writing in the temple, on a B. Pratt publicly accused Sarah Pratt of the temple." Orson Pratt ley in this communication, and they also both he, and his wife were thrown out, and more, and he was disfellowshipped until he make is Orson Pratt wrote a letter to Brigham Y papers in the Brigham Young collection. This side of the situation and makes several accusations. Since many of the accusations against Parley of anger, it is thought best not to reproduce but just those parts which shed light on the other words the general content of the letter:

"City To Preston, B. Young and Counsel:

Dear Brethren, circumstances seem to be favoring some explanations in relation and stating to you some of the true reeks which I did to F. P. Pratt."

Orson Pratt then claims that during the solicited falsehoods about Orson's family, man of speaking against the church, and accusing Parley's wife against him, all of is in the presence of these accusers Orson and hi..."

"And yet with all these provocations that ever before Rey. of us say the lie ing him or his family? That person can ask what his wife towards one another ar. my wife... and consequently we have no shape or manner. As an individual I can if he will let me and my family alone."

Orson then continues by making an accusation of malady against Parley. Apparently these feelings had been festering in Orson's mind since he took over the presidency of the Eastern Saints from Parley in the fall of 1843.

"With all the light and knowledge that he has received concerning the law of the priesthood and with all the counselors that he has received from our quorum, if he feels at liberty to go into the city of New York, or elsewhere, and seduce girls or females and sleep and have connection, with their contrary to the law of God, and the sacred counselors of his brethren, it is something that does not concern me as an individual. And if my quorum and the church will fellowship him, I shall find no fault with him, but leave it between him, the church, and God."

What Orson did not know was that Parley had taken a plural wife with him to New York. The following is a brief excerpt from the autobiographical sketch of Bellah Edwin Pratt of Orson's son-in-law, a well-known young men who when they were publicly attacked in so unjust and insulting manner. Which of you, brethren, would have suffered any man to attack, abuse, and insult your wife in so shameful a manner, and not opened your mouth? Would any of you have borne it with the same patience and with as few words as I did? If I had, especially without the least cause, insulted any of your families in so disgraceful a manner I should have been very thankful if I escaped without getting my head broke. And I never would have voted to turn one of you out of meeting... under the same circumstances.

Now with regard to confession; After I learned that it was my duty to stand and have my family abused in the highest degree without the least provocation, and yet not open my mouth in her defense, I immediately confessed my fault to the counsel, but my confession was rejected. Now brethren, I am not going to make any further confessions to the council, necessary to my restoration from banishment to the enjoyment of your meetings, which you in your wisdom may dictate. By the decision of last evening I cannot get to take any part in any meetings of that sacred nature until such times as you shall dictate. And as I freely and freely confessed the thing pointed out by the Pratt, as being wrong, namely "The opening of my mouth." And as I know of nothing else which the counsel require me to confess, I can but remain in my banishment until the council shall reveal their will concerning me which I pledge myself to abide let it be what it will."

Brethren I have freely poured out my complaints before you, and boldly say that you are the only persons to whom I have stated my grievances, and to you look for counsel and again pledge myself to abide the same... whatever else you shall require I will do it if possible. With feelings of the most profound respect and unlimited confidence I subscribe myself your much injured though patient brother."

Orson Pratt."

(CHO Brigham Young papers, Wd 1254 Box 43 Fd 23)
in a letter from President Brigham Young in which the blame for Orson's difficulties is laid directly upon Sarah Pratt, Orson's wife. (See pages 541-56.

During his return home, in January, 1843, one of the first things which Parley wrote to his friends in England was: "I have not heard from Nauvoo, except by the public prints, from these I learn that brother O. Pratt is still a member of the church," (which information was incorrect at the time) (See page 180).

Feelings which began during this period of time continued over approximately three years when they came to a head on January 11th, 1846. Parley P. Pratt had been having difficulties with his own family (one wife left him shortly thereafter) and he apparently accused Sarah Pratt of "influencing his wife against him, and of ruining and breaking up his family," as well as "being an apostate, and of speaking against the heads of the Church and against him," and other accusations "of that agitated nature that I do not feel disposed to name them in this communication." Note here that harsh accusations and "mean" language were very common in frontier times so that the tone of the entire letter appears much harsher to us than it actually was.

Finally, at a meeting in the temple, on the evening of January 11th, 1846, Parley Pratt publicly accused Sarah Pratt of "whispering against him all over the temple." Orson Pratt blew up. He defended his wife with such ardor that both he, and his wife, were thrown out of the temple (by vote, not by force) and he was disfellowshipped until he make satisfaction.

Orson Pratt wrote a letter to Brigham Young which is now found among the papers in the Brigham Young collection. This letter explains Orson Pratt's side of the situation and makes several accusations against Parley P. Pratt. Since many of the accusations against Parley were unjust, written in the heat of anger, it is thought best not to reproduce the entire communication here, but just those parts which shed light on the circumstances, and to give in my own words the general content of the letter: It begins as follows:


To Prest. B. Young and Counsel:

Dear Brethren, circumstances seem to urge upon us, the necessity of making some explanations in relation to the affair of last evening, and stating to you some of the true causes which led me to make the remarks which I did to P. P. Pratt."

Orson Pratt then claims that during the past three years Parley had circulated falsehoods about Orson's family, accused Sarah of being an apostate, of speaking evil against the church, against Parley directly, and of influencing Parley's wife against him, all of which Orson declares is false. In the face of these accusations Orson and his wife had held their peace:

"And yet with all these provocations where is there a person that ever heard either of us say the least disrespectful word concerning him or his family? That person cannot be found. His own conduct of that of his wife towards one another is nothing that concerns us or my wife. And consequently we have not meddled with it in any way, shape or manner. As an individual I care nothing about their conduct if he will let me and my family alone."