[Affidavit of Mary Ann Pratt]

Territory of Utah
County of Utah S.S.

Be it remembered that on this third day of September A. D. 1869 personally appeared before me Hiram Winters, a Justice of the peace in and for said County, Mary Ann Pratt who was by me sworn in due form of lat [law], and upon her oath saith that on the twenty-fourth day o[f] July A. D. 1843, at the City of Nauvoo County of Hancock, State of Illinois She was married or Sealed to [P]arley P. Pratt for time and eternity, by President Hyrum Smith, in the presence of Mary Ann Young and Elizabeth Brotherton.

(Signed) Mary Ann Pratt

Subscribed and sworn to by the
said Mary Ann Pratt the day
and year first above written Hiram Winters
Justice of the Peace

(Joseph F. Smith Collection, Affidavit Book 2:38, LDS archives; typed copy)

[Affidavit of Mary Ann Pratt]

Territory of Utah
County of Utah S.S.

Be it remembered that on this third day of September A. D. 1869 personally appeared before me Hiram Winters, a Justice of the Peace in and for said county, Mary Ann Pratt, who was by me sworn in due form of law, and upon her oath saith that on the twenty-fourth day of July A. D. 1843, at the City of Nauvoo, County of Hancock, State of Illinois, She was present and witnessed the marrying or sealing of Elizabeth Brotherton to Parley P. Pratt for time and eternity, by Hyrum Smith Patriarch of the Church of Jesus Christ of Latter-day Saints, in the presence of Mary Ann Young

(Signed) Mary Ann Pratt

Subscribed and sworn to by the
said Mary Ann Pratt the day
and year first above written

Hiram Winters
Justice of the Peace

(Joseph F. Smith Collection, Affidavit Book 2:40, LDS archives; typed copy)

Shortly after Thankful's death, Pratt married Mary Ann Frost Stearns, a widow, on May 14, 1837, not on May 9, 1838, as indicated by the publisher (xi).13 Probably the most misleading section of the publisher's preface is the account of Parley's adoption of plural marriage and the divorce of Mary Ann. Explaining the complexities of Pratt's marriages is beyond the scope of either the publisher's preface or this review, but some clarification is required here. Pratt learned about his right to take additional wives in June 1843.14 Contrary to what is written in *The Essential,* Parley and Mary Ann consulted together on prospective wives, though Mary Ann was initially very much opposed to the doctrine.15 After consultations with Vilate Kimball, Heber C. Kimball's first wife, Mary Ann gave her consent.16 Parley and Mary Ann were close during 1843 and 1844, even though three other plural wives joined the family: Elizabeth Brotherton on July 24, 1843, Mary Wood on September 9, 1844, and Hannahette Snively on November 2, 1844.17 Mary Ann appears to have accepted the other wives and certainly knew about them. The publisher's preface indicates she did not (xi).

note 14:
Pratt probably did not learn about plural marriage in 1839 ...

Parley P. Pratt
md. Mary Ann Frost 1837

Elizabeth Brotherton
(24 ~~June~~ & July ~~25~~ 1843
b. 27 March 1816
Manchester, Lancaster, England
Father: Thomas Brotherton
mother: Sarah

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Extracts

Book Reviews; BYU Studies Vol. 33, No. 2, pg.356

PARLEY P. PRATT. *The Essential Parley P. Pratt.* Foreword by Peter Crawley. Salt Lake City: Signature Books, 1990. xxvi; 242 pp. $17.95.

Book Reviews; BYU Studies Vol. 33, No. 2, pg.356

Reviewed by Robert Steven Pratt, Jared Pratt Family Historian and Director of Resource Management, 26th Area Support Group, Heidelberg, Germany.

Book Reviews; BYU Studies Vol. 33, No. 2, pg.358

The publisher's preface is probably the weakest part of the overall work; the factual information is too often inaccurate. For example, the death of Pratt's wife Thankful is placed in Canada while he is serving a mission there (xi). Actually, she died in Kirtland with Pratt present on March 25, 1837, and was then buried in the churchyard near the temple.9

Book Reviews; BYU Studies Vol. 33, No. 2, pg.358

The brief dissent of Pratt during the Kirtland period is only partially explained. The preface indicates that Pratt, leading other dissenters, "accused Smith of false prophecy," referring, I assume, to a letter Parley sent to Joseph Smith which was later stolen by Warren Parrish and published in *Zion's Watchman.* "Smith countered by calling a church court to excommunicate the dissenters," the preface continues (xi), with reference to the high council trial fiasco described in *History of the Church.*10 The reader of *The Essential* would not know this because there are no footnotes. In fact, Pratt wrote two letters to Joseph Smith and gave speeches in the Kirtland Temple stating he was against the Prophet's business dealings.11 He claimed, however, that the *Zion's Watchman* letter had been altered by Parrish. Pratt felt that although Joseph Smith and Sidney Rigdon had used poor judgment in the Kirtland Safety Society they were still "men of God.12

Book Reviews; BYU Studies Vol. 33, No. 2, pg.358

Shortly after Thankful's death, Pratt married Mary Ann Frost Stearns, a widow, on May 14, 1837, not on May 9, 1838, as indicated by the publisher (xi).13 Probably the most misleading section of the publisher's preface is the account of Parley's adoption of plural marriage and the divorce of Mary Ann. Explaining the complexities of Pratt's marriages is beyond the scope of either the publisher's preface or this review, but some clarification is required here. Pratt learned about his right to take additional wives in June 1843.14 Contrary to what is written in *The Essential,* Parley and Mary Ann consulted together on prospective wives, though Mary Ann was initially very much opposed to the doctrine.15 After consultations with Vilate Kimball, Heber C. Kimball's first wife, Mary Ann gave her consent.16 Parley and Mary Ann were close during 1843 and 1844, even though three other plural wives joined the family: Elizabeth Brotherton on July 24, 1843, Mary Wood on September 9, 1844, and Hannahette Snively on November 2, 1844.17 Mary Ann appears to have accepted the other wives and certainly knew about them. The publisher's preface indicates she did not (xi).

Book Reviews; BYU Studies Vol. 33, No. 2, pg.361

It is always exciting to read the writings of Parley P. Pratt, one of the paramount intellectual thinkers of early Mormonism. The *Essential* is important in that it brings us a bit closer to the man, his writings, and the milieu of early Mormonism. Unfortunately, the book is flawed and deficient. The definitive documentary source book on Parley P. Pratt remains to be compiled.

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Elder Pratt. She returned to the east, secured her children, and took them to Houston, Texas. She was assisted indirectly by her husband, Parley P. Pratt. They were overtaken by the enraged McLean, who tore her children from her, and had them arrested on a charge of larceny, for "stealing" the children' clothing. They were taken to Van Buren, Arkansas, examined and discharged. As Elder Pratt mounted a horse and rode away, he was overtaken and repeatedly stabbed by McLean. His body was buried about a mile from the scene of the tragedy.

Parley P. Pratt, in the judgment of Orson F. Whitney, "was one of the greatest speakers and writers that Mormonism has produced . . . Up to the period of his untimely death, Parley P. Pratt had probably traveled more miles, preached more sermons and published more original literature in behalf of Mormonism than any other of its numerous missionaries . . . He had the true genius of a poet . . . he was the composer of some beautiful hymns, while scattered through his prose writings are fragments of verse that would do honor to any bard. As a preacher he perhaps had no equal in the Church; not even his mighty brother Orson nor the Eloquent Sidney Rigdon approaching him in this respect. He suffered much for his religion's sake, was poor all his life, owing largely to his incessant labors and sacrifices in its cause, and passed away leaving an imperishable name as a heritage to a numerous and noble posterity."

He was the husband of twelve wives, and the father of thirty children. In 1932 his posterity numbered 1125.

THANKFUL HALSEY, daughter of William[10] Halsey (prob. William[9], William[8], Jeremiah[7], Thomas[6], Thomas[5], Robert[4], William[3], William[2], John[1]) and Thankful (?Durrell), was born 18 March, 1797, at Canaan, Columbia County, New York; and died 25 March, 1837, at Kirtland, Lake County, Ohio, about three hours after the birth of her child.

"She was buried in the churchyard near the Temple in Kirtland, Ohio. Many hundreds attended the funeral and wept sorely, for she was extensively known. Her trials, for the Gospel's sake, while her husband had been absent on distant missions, her lingering sickness of years, her barrenness, her miraculous cure, her conception of the promised child, were all matters of note in the Church far and near." (Autobiography of Parley P. Pratt, page 182.)

MARY ANN FROST, daughter of Aaron[6] Frost (Moses[5], William[4], James[3], William[2], George[1]) and Susan[6] Gray (Andrew, Jr.[5], Andrew[4], John[3], John[2], John[1]), was born 14 January, 1809, at Bethel, Oxford County, Maine; and died 24 August, 1891, at Pleasant Grove, Utah County, Utah. She married, 1st, 1 April, 1832, Nathan Stearns, by whom she had a daughter, MARY ANN STEARNS (born 6 April, 1833; d. 4 April, 1912; md. Oscar Winters). Her husband died 25 August, 1833. She was baptized in August, 1836, and removed to Kirtland Ohio the same month. There she married, 2nd, 14 May, 1837, Parley P. Pratt.

ELIZABETH BROTHERTON, daughter of Thomas and Sarah Brotherton, was born 27 March, 1817, in Manchester, Lancashire, England; and died 9 May, 1897, at Salt Lake City, Salt Lake County, Utah. She was married to Parley P. Pratt by Patriarch Hyrum Smith, in the house of Brigham Young, in Nauvoo, Hancock County, Illinois, 24 July, 1843. She bore him no children.

MARY WOOD, daughter of Samuel Wood and Margaret Orr, was born 18 June, 1818, in Glasgow, Scotland; and died 5 Mar., 1898, in Forest Dale, Salt Lake City, Utah. Her parents moved from Scotland to Liverpool, England, where she became a convert to Mormonism, later emigrating to Nauvoo, Illinois. She was married to Parley P. Pratt, 9 September, 1844. Her first child, Helaman, was born during the journey across the plains from Nauvoo.

HANNAHETTE SNIVELY, daughter of Henry Snively (son of Conrad Snively, who with his wife Elizabeth—of a noble French family—emigrated from Switzerland to Pennsylvania. He had a home at Sharpsburg, Washington County, Maryland.) and Mary Havenor, was born 22 October, 1812, at Woodstock, Shenandoah County, Virginia. Hannahette, with her sisters, Susan and Mary, was converted to the Church by Erastus Snow. She was married to Parley P. Pratt, by Pres. Brigham Young, in the Nauvoo Temple, 2 Nov., 1844. With her infant son, Alma, she went through the winter of 1846-47 at Winter Quarters. They arrived in Salt Lake City, 25 September, 1847. She died in Salt Lake City, Utah, 21 February, 1898.

BELINDA MARDEN, daughter of John[6] Marden (James[5], Nathan[4], James[3], James[2], James[1]) and Rachel[6] Shaw (Hilliard[5], Samuel[4], Caleb[3], Joseph[2], Roger[1]), was born 24 December, 1820, at Chichester, Merrimack County, New Hampshire; and died 19 February, 1894, at Salt Lake City, Utah. Her father died just before she was fourteen; her mother lived to the age of eighty-three. They were strictly moral, and members of the Congregational Church. She was baptized in Boston, Massachusetts, in March, 1843. She states: "It was so cold that the ice had to be broken and was held back with poles when I went in. I think it was near the last of March, 1843. I do not know the exact date." Her first husband, a Mr. Hilton, bitterly opposed this step, (as also her other relatives), and this led to a separation. On 22 July, 1844, she began her journey to Nauvoo. She arrived there safely the last of September. She was married to Parley P. Pratt, 20 November, 1844, in the home of Erastus Snow, by President Brigham Young. She came to Utah in the emigration of 1847, suffering the trials, exposures and privations incident to pioneer life. Left with a family of small children by the assassination of her husband, she resourcefully struggled to provide for and educate them, teaching school, making dresses and taking boarders. She was an active worker in