
John R. Winder, An.
John Nicholson, Assistant.
D. M. M. Allister, Recorder.
Territory of Utah  S.S.
County of Salt Lake

Be it remembered that on this first day of May A. D. 1869, personally appeared before me, Elias Smith, Probate Judge for said County, Marinda Nancy Johnson Hyde, who was by me sworn in due form of law, and upon her oath saith that on the [blank space] day of May A. D. 1843, At the City of Nauvoo, County of Hancock, State of Illinois, She was married or Sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by Brigham Young, President of the Quorum of the Twelve Apostles, of Said Church, according to the laws of the same, regulating marriage; in the presence of Eliza Maria Partridge Lyman, and Emily Dow Partridge Young

Subscribed and sworn to by the  M. N. J. Hyde
Said M. N. J. Hyde, the day and  E. Smith Probate Judge
year first above written

(Joseph F. Smith Collection, Affidavit Book 1:15, LDS archives; typed copy)
made the statement found in Chapter XXX, concerning his friendship for Willard in all things.

The manner and dialogue used here for the instruction are based upon the affidavits of trusted and respected men in the Church, whose references to plural marriage were published in the *Historical Record*, vol. V, pp. 219-225, as quoted from the *Deseret News*, May 20, 1886. I have given to the Prophet some of the very words ascribed to him in the affidavits sworn by his most trusted friends.

The editorial by Joseph F. Smith introduced the subject in the *Deseret News, ibid.*, as follows:

"... The late George A. Smith repeatedly said to me and others, 'The Prophet seemed irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts and minds of his brethren, but in practice also!' he himself having led the way. It remained an 'unwritten law' and commandment of the Almighty to the faithful only of His Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased. [...]

The affidavits quoted were made in 1869, 1870, and 1874, and published in the *News*, as stated, in 1886.

See Journal ofDiscourses, vol. viii, p. 266, for Brigham Young's statement on revelation of plural marriage by Joseph to the Twelve.

**Chapter Thirty**

See Journal History, Nov. 21, 1841, for Joseph's statement of friendship for Willard. (Quoted verbatim in text)

Willard's journal notation on the Christmas eve dinner mentions Nancy Hyde as his partner. However, another entry notes that he was living at the house of Brigham Young. On January 13, 1842, he wrote: "Left Bro Brigham's, and began to board with the Prophet Jos. Smith."

This entry should offset Mrs. Fawn Brodie's support of a statement published by Elenezer Robinson in his magazine, the *Return*, Oct. 1890, which declares that Willard Richards spent the winter of 1841-42 with Nancy Hyde in rooms that the Robinson family had been forced to vacate.

No Man Knows My History, p. 440.

Mrs. Brodie discounts completely Joseph Smith's first vision because she found no published account of it dated prior to 1834, and because Joseph did not begin to write his history until 1838, which was eighteen years after the reputed event. Actually he started his history earlier, but the manuscripts were confiscated or lost. True, Mrs. Brodie supports her doubt by the confusion of the accounts contemporary to Joseph's first statement of his vision. Nevertheless, she builds the theme of his book on this doubt. Oddly, then, she gives subtle but apparently full credit to Elenezer Robinson's slander of Willard's character, when the statement the *Return* was made forty-nine years after the supposed event. Op. cit pp. 2-25.

Happily, Willard's day-by-day entries in his journal, a record which bears on every page the stamp of complete authenticity, mention the two places where he lodged during the winter of 1841-42. Customarily, he wrote with naïve candor, revealing no attempt whatever to disguise the feelings or actions of the people involved in the recorded events.

In regard to Mrs. Brodie's statement that had Joseph's alleged visit actually occurred, some publication of it would surely have appeared, it is interesting to note that the minutes of a "Family Meeting in Nauvoo," July, 1845, quote Brigham Young as saying that such a publication did occur: "... It [the publication] was only about a square inch, but it stated that a young man had seen an angel who had told him where to find an Indian Bible, and it went on to inquire what would happen if it should come forth."


**Chapter Thirty-One**

In her journal Patty Sessions states: "I was sealed to Joseph Smith by Willard Richards Mar 9, 1842, in Newel K. Whitney's chamber, Nauvoo, for time and all eternity, and if I do not live to attend to it myself when there is a place prepared I want someone to attend to it for me according to order, Sylvia my wife was present when I was sealed to Joseph Smith. I was afraid Mr. Sessions' death sealed to John Parry for time on the 27th, March, 1832, GSL City." This entry, as interesting as it is rare, shows the confusion which at times arose in relation to the covenant of plural marriage. Since John Parry had a wife, and since Patty expresses her desire to be sealed to Joseph Smith, thus giving up for eternity her first husband, David Sessions, it is difficult to follow her belief that she could be "sealed" for time to Parry. The covenant of "sealing" implied a celestial relationship rather than one for time only.


**Chapter Thirty-Two**

The family letters support the fact of the Leadbetter store in Richmond as the center of gossip concerning Nauvoo and the Mormons. Scene between Willard and Jennetta supplied.
INTIMATE DISCIPLE

A Portrait of
WILLARD RICHARDS
Apostle to Joseph Smith — Cousin of Brigham Young

BY

CLAIRE NOALL

UNIVERSITY OF UTAH PRESS
1957
Willard Richards Diary:

December 25, 1841


[Note]

Willard Woodruff: Dec. 25, 1841

"25th Christmas Day was an interesting day indeed to the Twelve. We were invited to a Christmas Supper at Mr. Hiriam Kimball's. It was excellent. Staying & I got a horse & sleigh & carried the wives of the Twelve to Mr. Kimball's & home again after our meeting broke up. Our company consisted of B. Young, H. C. Kimball, Dr. Pratt, W. Richards, J. Taylor & W. Woodruff. All with our wives except W. Richards who waited upon Sister Hyde. We had an excellent feast & before we left Mr. Kimball made each one of the Twelve a present of a lot of land & a bond for a deed of the whole quorum. Each lot worth $50 making $600 dollars in all."
Marinda Hyde autobiography, in Tullidge, Women (1877), Pg.404 - Pg.405

In the summer of 1837, leaving me with a three-week old babe, he, in company with Heber C. Kimball and others, went on their first mission to England. Shortly after his return, in the summer of 1838, we, in company with several other families, went to Missouri, where we remained till the next spring. We then went to Nauvoo. In the spring of 1840 Mr. Hyde went on his mission to Palestine; going in the apostolic style, without purse or scrip, preaching his way, and when all other channels were closed, teaching the English language in Europe, till he gained sufficient money to take him to the Holy Land, where he offered up his prayer on the Mount of Olives, and dedicated Jerusalem to the gathering of the Jews in this dispensation. Having accomplished a three-years mission, he returned, and shortly after, in accordance with the revelation on celestial marriage, and with my full consent, married two more wives. At last we were forced to flee from Nauvoo, and in the spring of 1846, we made our way to Council Bluffs, where our husband left us to go again on mission to England. On his return, in the fall of 1847, he was appointed to take charge of the saints in the States, and to send off the emigration as fast as it arrived in a suitable condition on the frontiers; also to edit a paper in the church interest, the name of which was Frontier Guardian.