Joseph Smith’s Plural wives

1. [1834], Fannie Alger (Smith) (Custer).
2. [1838] Lucinda Pendleton (Morgan) (Harr.
3. Apr. 5 1841, Louisa Beaman (Smith) (Young).
4. Oct. 27, 1841, Zina Diantha Huntington (Young).
5. Dec. 11, 1841 Prescindia (Presendia) L. Berry (Buell) (Smith) (Kimball).
6. Jan. 6, 1842, Agnes Coolbrith (Smith, D.) (Smith, G.A.) (Pickett).
7. February 8, 1842, Sylvia Sessions (Lyon) (Clark).
8. end of Feb. 1842, Mary Elizabeth Rollins (Young).
9. March 9, 1842, Patty Bartlett (Sessions) (Smith) (Park).
10. Apr. 1842, Nancy Marinda Johnson (Hyde) (Lightner).
11. pre-June 1842, Elizabeth Davis (Brackenbury) (Durrey) (Smith) (Lott).
12. before June 29, 1842, Sarah M. Kingsley (Howe) (Cleveland) (Smith, Joseph) (Smith, John).
13. pre-July 1842, Delcena Johnson (Sherman) (Smith) (Babbitt).
14. June 29, 1842, Eliza R. Snow (Smith) (Young).
15. July 27, 1842, Sarah Ann Whitney (Smith) (Kingsbury) (Kimball).
16. August, 1842, Martha McBride (Knight) (Smith) (Kimball).

17. Feb. 1843, Ruth D. Vose (Sayers) (Smith).
18. Spring (March 47), 1843, Flora Ann Woodworth (Smith) (Gove).
19. March 4, 1843, Emily Dow Partridge (Smith) (Young).
20. March 8, 1843, Eliza M. Partridge (Smith) (Lyman).
21. between April 2 and 22, 1843, Almera Woodward Johnson (Smith) (Barton).
22. summer, 1843, Olive Grey Frost (Smith) (Young).
23. May 1, 1843, Lucy Walker (Smith) (Kimball).
24. soon after May 11, 1843, Sarah Lawrence (Smith) (Kimball) (Mount).
25. soon after May 11, 1843, Maria Lawrence (Smith) (Young?) (Babbitt).
26. May, 1843, Helen Mar Kimball (Smith) (Whitney).
27. June 1, 1843, Elvira A. Cowles (Holmes) (Smith).
28. June 12, 1843, Rhoda Richards (Smith) (Young).
29. July, 1843, Desdemona Wadsworth Fullmer (Smith) (Benson) (McLane).
30. between Jan. 1 and Summer, 1843, Hannah Elias (Smith).
31. Sept. 20, 1843, Melissa Lott (Smith) (Bernhiseil) (Willes).
32. Nov. 2, 1843, Fanny Young (Carr) (Murray) (Smith). Sister of
BY.

33. Date of marriage unknown. Nancy Maria(h) Winchester (Smith) (Kimball) (Arnold)

Probable (Late, Secondhand evidence, etc.)

34. [1832-33? Nauvoo?] Vienna Jacques (Shearer) (Smith).
35. pre-June, 1842. Miss B*****. Possibly Sarah Rappson (Smith).
Sld JS Apr. 4, 1899, note that she had been sealed to JS during his life: "The sealings of those named below were performed during the life of the Prophet Joseph but there is no record thereof. President Lorenzo Snow decided that they be repeated in order that a record might exist; and that this explanation be made." [Ivins list, in Tanners 46]
36. pre-June, 1842. Mrs. G*****
37. before May 15, 1843. Hannah Ann Dubois (Smith, John) (Smith, Joseph?) (Dibble) "Sister... Dibble". Johnson, My Life’s Review 96. John Hyde, Mormonism, 84: a Mrs. Dibble living in Utah who had been a wife of JS.
38. ??? Sarah (Sally) Ann Fuller (Gulley) (Smith) (Smith).
39. ??? Sarah Scott (Mulholland) (Smith) (Kimball).
40. ??? Mary H(oluston) (Smith) (Kimball).

Possible (early posthumous proxy marriages, family traditions, etc.) Early posthumous are ambiguous without supporting evidence; note list of posthumous, not repetitions of marriages to Joseph when he was alive, below.

1. [1832-33?] Clarissa Reed (Hancock) (Smith?).
2. [April, 1843 - June 27, 1844]. Mary Ann Frost (Stearns) (Pratt) (Smith?). Sealed to Smith/Pratt in Nauvoo temple.
3. ??? Olive Andrews (Smith?) (Young). Sealed to JS for eternity, Jan. 17, 1846, md to BY for time in Nauvoo temple.
5. ??? Phoebe Watrous (Woodworth) (Smith?) Jan 19, 1846, sealed to JS for eternity, and to Lucian Woodworth "for time". On 6/18/1874, proxy for six dead women to JS.
6. ??? Anhia Woodman Sanburn (Dow?) (Smith?) (Yale) In NT, Jan 27, 1846, sealed to JS for eternity, and to Gad Yale "for time". Sealing is only evidence.
7. ??? Mary Lott (Smith?) (Losee) Possibly md. JS, Benjamin Johnson, MLR. Mary Lott was 16 at Joseph’s death.

Antagonistic:
Fall, 1841. Widow Fuller, Bennett 253.
Mary Ann Angell (Young). J.D. Lee.
Mrs. Tailor, Joseph Jackson.
Mrs. Edward Blossom; Wyl
Mrs. Ford; Wyl
Mrs. White; Wyl
Mrs. Haggard. p. 268 of E.D. Howe, History of Mormonism (1840), 256.

Sealings, Posthumous Only:

Cordelia Morley (Cox)
Amanda Melissa Barnes (Smith, W.) (Smith, W.)
Rachel Irving (Grant),
Sarah M. Granger (Kimball, Hiram)
Sealings

Joseph Smith was sealed (married to women):

1. sealed (married) for time only
2. sealed for eternity only - married women [?]
3. sealed for time and eternity
4. sealed to deceased woman - lifetime
Subject: Brigham Young Paper part 1 of 4 planned.

Date: Thu, 26 Jun 1997 01:34:25 EDT

From: yoda_obi@juno.com (Tim Rathbone)

To: research@xmission.com

I would like to dedicate this article to the memory of E. Dennis Rowley, curator of Printed Works, Mormonism and the West Special Collections and Manuscripts B. Y. U. Harold B. Lee Library, Teacher, Mentor and Friend.

Brigham Young's Masonic Connection;
Nauvoo Plural Marriages and the Introduction of Temple Ordinances.

By
Tim Rathbone

In his early manhood Brigham Young was a Journeyman house painter and glazier and, also a competent Yankee farmer and handyman. On Oct. 8, 1824, he married Miriam Works of Aurelius, Cayuga County New York where he had resided for eighteen years. In 1829, they settled in Mendon, Monroe County. It was not until Brigham Young's twenty-second year (in 1823) that he became serious and religiously inclined. Soon after this Brigham Young joined the Methodist church. Because of his occupation, as a Journeyman I am aware of seven (7) authors, who argue, that Brigham Young became a Freemason; by joining "Milnnox Lodge No. 303, in Victo New York; but this lodge, which was warranted in 1818, sent membership returns regularly to the Grand Lodge of New York until 1830, and Brigham Young's name is not among them."

The study of Brigham Young's, initiation into the fraternity of Freemasonry is fraught with many challenges, and lures that can ensnare the credulous inquirer. Who, lured into the Brigham Young New York Masonic Share remain caught in its jaws to this day. Brigham Young's Alleged New York Masonic Association.

I am aware of seven (7) authors, who propose, "sans" primary source documentation the following thesis: That Brigham Young was initiated into the Free Masonic Fraternity in New York in the 1820's. These seven (7) authors rely exclusively on secondary source material for "confirmation" of their hypothesis and conclusions. None of them cite primary source documentation as "evidence" for their conclusions.

Ray B. West in Kingdom of the Saints, his 1957 biography Brigham Young, Proclaimed: "Brigham Young, in 1830 was a Methodist and a Mason. . . it is likely that Masonry held a stronger grip on his emotions than Methodism. Comradeship he could understand. Masonic ritual intensified his relationship with his fellow workers, heightened the sense of belonging to a group less bounded than either the family or the nation." Stanley P. Hirshon, in 1969 supposed: "[Heber C.] Kimball, [Brigham] Young, [John] Taylor, [John C.] Bennett, Joseph and Hyrum Smith and several other Master Masons founded a lodge and within six months initiated into it almost every male Mormon, boys included." In 1974 Reed C. Durham explained: "By the end of 1832, Joseph Smith had welcomed new brethren, along with their influences, into the Church. Men such as W. W. Phelps, Brigham Young, Heber C. Kimball, and Newell K. Whitney, each of whom had been deeply involved in Masonry, from one side or the other, before their entrance into the Church." In 1983 R. Laurence Moore wrote: "[O]ther leading Mormons, including Heber C. Kimball, Brigham Young and Smith's brother Hyrum, had earlier been Masons." Leonard Arrington in his 1985 biography, Brigham Young: American Moses Stated: "For a short period he [Brigham] had been a Mason in western New York before he joined the Mormons he received the first three degrees, there is no indication that
Brigham was particularly interested or active in Masonic affairs." Dave Buerger concluded in 1987 and, 1994 from Leonard Arrington's, and James J. Tyler's writings among: "Other prominent Mormons - (Freemasons who converted to Mormonism include, ') (Buerger, 1994) - all of whom were Freemasons prior to joining the Church - including Deputy Grand Master of Illinois James Adams, Heber C. Kimball . . . . Newel K. Whitney, George Miller, John C. Bennett, John Smith and Brigham Young." In 1992 Michael Homer emulated the flaws of Buerger and Durham's hypothesis and wrote the following: "Such prominent Mormons as Hyrum Smith, John C. Bennett, Brigham Young, and Heber C. Kimball were Masons before the organization of the L.D.S. Church in 1830. Joseph Smith, Sydney Rigdon, John Taylor, Wilford Woodruff, Lorenzo Snow, Orson Pratt, and Parley P. Pratt, among other leaders, were not initiated into Masonry until Nauvoo Lodge was organized." Michael Homer in his 1994 Dialogue ambivalently reverses his (1992) position regarding Brigham Young. Homer secretes his reversal in footnote # 426; citing Godfrey, Arrington and Tyler's works as authorities declaring: "Although some have claimed that Young was a Freemason before joining the church . . . Young was not a charter member of Nauvoo Lodge and was initiated, passed, and raised in April 1842." Obviously Homer neglected to investigate the Godfrey and Tyler articles, citing them unabashedly. Had Homer studied these articles, he would have discovered in their writings support for reversal of his argument. Homer obscures the evidence he cites in an enigmatic, and deplorable manner. Homer distorts, abuses and misinterprets the evidence, he presents to support his reversal. Homer's 1994 Dialogue article is fraught with many source and citation problems, which only create confusion for the reader. These problems act as an enigma, ensnaring any number of credulous inquirers who remain entangled in its web to this day.

Considering the overwhelming "evidence" introduced previously;
"I would like to know whether Brigham Young, the Mormon, was a Mason [in New York]? There is no evidence that Brigham Young was a Mason." In New York, as some have claimed by joining Milnor Lodge Number 303, in Victor, New York during the '1820s'. "Milnor Lodge 303 warranted in 1818 at Victor, Ontario County, which warrant remained in effect until 1835; sent membership returns to The Grand Lodge regularly until 1830." Of the forty names listed on these returns, Brigham Young's name is not among them. (See Figure 1) (these are the Milnor Lodge returns). "Ontario Lodge 23 warranted in 1792 in Canandaigua Ontario County, which warrant remained in effect until 1832. Made membership returns to The Grand Lodge, from 1804 to 1828, without mentioning Brigham Young in any way." The petitions and "membership records of New York State Lodges of this period have been searched, but the name of Brigham Young has not been found."

No documentary evidence has been forthcoming, from the New York Grand Lodge, which support the above theses. Of the seven (7) writers previously cited, that Brigham Young became a member, of a Lodge in New York, during the 1820s. I am, unaware of any documentary evidence in The Brigham Young Papers of his private writings. Statements in public discourses, which suggest or imply that, Brigham Young experienced Anti-Masonic persecutions in New York during the 1820s or of Brigham Young being initiated into Masonry before 1842.

I am aware of the writings of two Masonic Historians who have seriously investigated Mormonism and Masonry, namely Samuel Henry Goodwin and Mervin B. Hogan. Commencing in 1920 Goodwin wrote several Articles for the Masonic magazine The Builder. With this series of articles Goodwin laid the groundwork for his book Mormonism and Masonry published in 1951. In which Goodwin composed the following, regarding Brigham Young and the organization of the Nauvoo Lodge: "[A] number who were, or had been, members of the Masonic Fraternity. Prominent among these were Dr. John C. Bennett, an Ohio Mason; Heber C. Kimball, one of
the first apostles and a trusted friend of both Joseph Smith and Brigham Young, who had received the degrees at Victor, New York; Hyrum Smith, the prophet's older brother, who likewise was a New York Mason, and others. "Of this number, too, was W. W. Phelps, a renouncing Mason of the anti-Masonic period and for a time, at least a bitter foe of the Fraternity. Records available, do not show that Phelps had any part in organizing Nauvoo Lodge."

Let the reader observe here, that Goodwin lists: John C. Bennett from Ohio, Heber C. Kimball, Hyrum Smith and W. W. Phelps from New York "who were, or had been, members of the Masonic Fraternity." Goodwin does not list Joseph Smith and Brigham Young as ones "who were or had been" New York Freemasons. In 1927 Goodwin confirmed this thesis by declaring: "Among the many hundred who were made Masons at Nauvoo in the Early eighteen forties—was Brigham Young, future Autocratic leader of the Saints."

The most meticulous Mormon Masonic Historian to date is Mervin B. Hogan, the author of seventy (70) plus papers on the subject of Mormonism and Freemasonry. Of these papers' Hogan, wrote three (3) honoring Brigham Young: "Brigham Young: The American Moses," "Free Masonry and Brigham Young, The Speaker," and "Lieutenant General Brigham Young." In the papers referred to Hogan does not exhibit or offer any evidence that Brigham Young was a Freemason in '1820s' New York. In 1971 and in 1974 Hogan uncovered evidence verifying Brigham Young's involvement with Freemasonry in the Nauvoo Illinois Lodge in 1842.

Among the First Mormon Historians to consider Mormonism and Masonry is Kenneth W. Godfrey. Godfrey wrote in the spring 1971 issues of Journal of the Illinois State Historical Society, his Article, "Joseph Smith and the Masons," appeared. Leonard Arrington in his Brigham Young American Mosics, first cited Godfrey's article, followed by, David Buerger. W. Records, Ralph Homer, followed this trend citing Godfrey's article, to lend support to their thesis that Brigham Young was initiated into Freemason in New York in the 1820s. Let the reader here take note that Godfrey composed the following; on page ninety (90) of his article is the only reference to Brigham Young in the entire article; "On April 19, 1845, Brigham Young advised Scovil to suspend the work of Masons in Nauvoo, but meetings were still being held in June. Activities were probably not suspended completely until after the general exodus of the Saints to the West." Godfrey cites Junaita Brooks, ed., On the Mormon Frontier: The Diary of Hosea Stout (Salt Lake City: University of Utah Press, 1964), 1, 18, n. 41, as his source.

Arrington, Buerger and Homer cite inaccurately the page numbers in Godfrey's article. They also cite, the entire article, thus giving the reader the impression that Godfrey supports their assertion that Brigham Young became a Freemason in New York in the 1820s. Godfrey's article provides no evidence to support this position. Godfrey never discusses Brigham Young's initiation or association with Masonry in New York or in Nauvoo, to support their thesis.

If such an association had existed without a doubt, Brigham Young would have spoken about it in a public or private utterance. He was a candid and outspoken man, and would have alluded to this association, if one had existed before his initiation in the Lodge at Nauvoo, Illinois. He may have attended Lectures or read any number of the Masonic expose, tracts, newspapers or Anti Masonic Almanacs available.

Brigham Young was well acquainted with the anti-Joseph Smith activity and circumstances surrounding the coming forth of the Book of Mormon in the 1820s'. He knew personally about the circumstances "concerning the coming forth of the plates, from a part of which the Book of Mormon was translated."

Proclaiming to the saints said he: "This fact may be new to several, but I had a personal knowledge with regard to many of those circumstances."

"I well knew a man ... [who] was a fortune-teller, a seer, a soothsayer, and possessed as much talent as
any man that walked on the American soil, and was one of the wickedest men I ever saw. . . I never heard a man who could swear like that astrologer; he swore scientifically, by rule, by note. . . I would leave his presence. He would call Joseph everything that was bad, and say, "I believe he will get the treasure after all."

"I never heard such oaths fall from the lips of any man as I heard uttered by a man who was called a fortune-teller, and who knew where those plates were hid. [T]his fortune-teller, whose name I do not remember, was a man of profound learning.

He had put himself in possession of all the learning in the States, had been to France, Germany, Italy, and through the world, had been educated for a priest, and turned out to be a devil. I do not know but that he would have been a devil if he had followed the profession of a priest among what are termed the Christian denominations. He could preach as well as the best of them, and I never heard a man swear as he did.

The circumstance's Brigham Young refers too here occurred when the Anti Masonic fervor inflamed upstate New York. The example illustrates his intrinsic knowledge of the social and religious activities, occurring in Upstate New York at the time. Brigham Young's focus in life was religion, not Masonry. He found his comfort in service to the Methodist Church and, "prayed continually to God to make me holy and give me power to do good."

"While in this state of mind I . . . could pray for nothing but to become holy, and I had got in one corner, as much alone as possible, when all of a sudden I saw a body of light, above the brightness of the sun, descending towards me; in a moment it filled me with joy unutterable: every part of my system was perfectly light and happy.

Soon after this I went into the town of Canandaigua, Ontario Co., and commenced preaching in a little village called Cheshire, which was said to be the wickedest place in western New York. I was very successful in my labors, and soon raised up a branch of forty-five members, and then returned home, after an absence of forty-one days. I then settled up my affairs, took my family, and moved to Cheshire in Ontario Co., where I staid and preached three years, laboring for the support of my family."

In the fall of 1826 Brigham Young became acquainted with Heber C. Kimball, a Freemason and a member of Milnor Lodge No. 303. On September 14, 1825, Heber C. Kimball received the first three degrees of Masonry, in the Lodge at Victor, New York, Milnor Lodge Number 303, before receiving all of the degrees up to the Royal Arch Degree. Kimball and five others petitioned for admission to the Royal Arch Chapter in Canandaigua, just before Anti-Masonry shut down the Lodges in the Burned-over District.

The thirty-six towns of Ontario County (before its division in 1821) contained twenty-six Lodges and seven Royal Arch chapters, one of each in Canandaigua and Palmyra. During this time the Anti-Masons ushered in the Morgan affair. That ignited Anti-Masonic fervor in upstate New York, resulting in the extermination of several Lodges across the state of New York.

Helen Mar Kimball reflecting upon these early years has written of the persecution of the Masons at the time her father, Heber C. Kimball became a Mason: "A Short time later the Morgan Affair broke out. The Anti-Masons closed the Masonic Hall in Canandaigua. It seems that they persecuted the Masons and the anti-Masons heaped the same unjust proceedings upon them that have been upon those who hold the Priesthood. Not as many as three of us . . . could meet together, unless in secret, without being mobbed. Mobs have driven me from my houses and possessions with many of my brethren belonging to that fraternity.

Heber C. Kimball spoke openly about his Masonic association in the 1820s. The evidence available does not show that Heber C. Kimball was active in his Masonic activities, again until December 1841 in Paris.
The Brigham Young and Heber C. Kimball families were religiously inclined. They were among the first in April of 1830 to hear of Joseph Smith's message of the visitation of angels, and The Book of Mormon. Accordingly they investigated Mormonism for two (2) years. This investigation resulted in their conversion and baptism. In April of 1832 the missionaries baptized the Brigham Young and Heber C. Kimball families into the Church of Christ (as the L. D. S. Church was named in that day). Within a few months Brigham Young and Heber C. Kimball would move their families from New York to Kirtland, Ohio. A short time later Joseph Smith called Brigham Young and Heber C. Kimball to serve as missionaries to proclaim the Gospel message. They served several proselyting missions for the Church. Which they faithfully fulfilled, their faithfulness won Joseph Smith's confidence. Who, rewarded them in February 1835, by calling them to be members of the Quorum of the Twelve Apostles. Within a year Joseph Smith would introduce them to the Temple ordinances first administered in the Kirtland Temple.

During the next ten (10) years Joseph Smith took Brigham Young and Heber C. Kimball into his confidence. Making Brigham Young and Heber C. Kimball, next to Joseph Smith, two of the most faithful and influential men in the history of the church. Joseph Smith in 1843 said: "Of the Twelve Apostles chosen and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two what have lifted their heel against me - namely Brigham Young and Heber C. Kimball."
The World of Joseph Smith

1831-1844

Introduction

Joseph Smith was a young man when he first encountered the angel Moroni, who led him to the gold plates containing the Book of Mormon. This event marked the beginning of his prophetic ministry, which would later culminate in the establishment of the Church of Jesus Christ of Latter-day Saints. Throughout his lifetime, Joseph Smith faced numerous challenges and trials, but his faith remained unwavering. His teachings and revelations continue to inspire and guide the Latter-day Saints today.