Outline on Nauvoo Polygamy (1841-1844)

1. Introduction to ideas on marriage in Mormonism
   Kirtland period
   a. Fanny Alger, Miss Hill?
   b. Others - recollections
      W.W. Phelps, Shirliff, Mary Lightner, Aaron Lyon (Far West, MO)
   c. rumors
   d. other places prior to 1840 - William Clayton's dreams in England

2. Joseph Smith's 1841-42 Plural Marriages
   a. other men who were married
   b. check into those who performed marriages for Joseph Smith
   c. unsuccessful attempts

3. John C. Bennett (and others) Relations with Women, 1841-42

4. Married Women and the sealing law

5. Eternal Marriage part preached openly
   Wilford Woodruff Journal - dates for sealings

6. Spiritual Wifery and Celestial Marriage
   [Joseph Smith's 1842-43 plural marriages]
   [Other places besides Nauvoo - Maine, New York, Ramas, England?, where to put?]

7. Conclusion

Appendices:
1. list of Joseph Smith and others plural wives
2. statements of some of the women? / Eliza Partridge, Statement or Temple Lot Testimony (?)
3. photos of documents (?)

Research methods:
list each marriage, women who made statement(s) of marriage to Joseph Smith; also list of no statements by wives
statements of witnesses (list all witnesses)
as far as possible have in chronological order and include other men who married into polygamy
types of ceremonies and places (homes etc.)
tell when each person heard about plural marriage
fit into family kingdom
any patterns?
any type of system formulated about married life in lifetime of Joseph Smith?
Sources, LDS Archives:
1. Levi Richards Journal
2. Willard Richards Journal
3. Rhoda Richards Journal

RLDS Archives:
1. Temple Lot Case
2. other statements(?)

Other:
1. book on Eliza R. Snow - when to be published?

Comments: Though the practice of plural marriage was to be kept by silence by those participating and witnessing the marriage, accounts were written by some of those involved with its early practice in Nauvoo.

The sexual nature of marriage to more than one woman at a time is less known and only in a few cases are the historical events recounted by persons who were eyewitnesses to what occurred. From accounts of a few failures we learn how women reacted to such proposals of marriage. Whether marriages were spiritual (or heaven) or physical (earthly relationships) needs to be looked at.
Statements of Wives of Joseph Smith

[Kirtland period]

[statement of men who performed marriages which united women to Joseph Smith]

Statements of Women/Wives:
1. their age at time
2. when they died
3. date of marriage
4. place of marriage, location, house etc.
5. whether marriage by civil authority is binding
6. whether marriage was recognized
7. who performed marriage, any marriage ceremony?
8. witnesses to marriage
9. self marriage?
10. how introduced to principle/teaching (how they were approached)
   a. prayer?
   b. revelation to marry wives?
   c. telling he was inspired to have them as wives?
11. if women previously married:
    a. husband died?
    b. separated?
    c. divorced?
    d. children by husband
12. eternal vs time marriages
13. when first wife sealed to husband (problem)
14. consummation of marriage sexually
   a. prior to May 1843
   b. after sealing to Emma
15. why marry the following:
    a. young women
    b. married women
    c. mother of a wife
16. concubines vs regular wife (2nd wife?)
17. confrontation with Emma Smith (other men's wives?)
18. any Lamanite women?
19. women who rejected advancement, list
20. Nauvoo Temple Sealing after Joseph Smith's death
Polygamy Was Against the Law

Polygamy was against the law in Illinois. An Illinois state law was enacted February 12, 1833:

"Bigamy consists in the having of two wives or two husbands at one and the same time, knowing that the former husband or wife is still alive. If any person or persons within the State, being married, or who shall hereafter marry, do at any time marry any person or persons, the former husband or wife being alive, the person so offended shall, on conviction thereof, be punished by a fine, not exceeding one thousand dollars, and imprisoned in the penitentiary, not exceeding two years." (Revised Laws of Illinois, Vandalia: Greiner & Sherman, 1833, pg. 198-199).

Polygamy was against the Doctrine and Covenants

The first edition of the Doctrine and Covenants (1835) included a section on LDS Marriages:

"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, and one woman but one husband, except in the case of death, when either is at liberty to marry again." (History of the Church, vol. 2, pg. 247, it is interesting to note that this section in the D&C was in every single edition until 1876 when the D&C first included D&C 132).


Another source which may be helpful is Dialogue: A Journal of Mormon Thought, vol. 29, No. 2 "A Trajectory of Plurality: An Overview of Joseph Smith's Thirty-three Plural Wives".

JOSEPH SMITH DENIES & PRACTICES POLYGAMY

The major point that I will attempt to convey in this article is that Joseph Smith and the other LDS Church leaders knowingly deceived its members and the public at large regarding polygamy. Most Mormons and non-Mormons now know that Joseph Smith practiced polygamy. This historical fact is really only debated by the RLDS Church which has claimed that Brigham Young invented polygamy after Joseph Smith's death. However, there is substantial historical evidence that Joseph Smith practiced and taught polygamy during his lifetime. This post will start by showing the early LDS teachings against polygamy and the denials of any member practicing the act. I have been very exhaustive in my search and hope that the evidence I present will convince you of the deception the LDS Church promulgated to its members and the world.

In this article I will use all Mormon sources, including the History of the Church, two LDS publications, the Messenger and Advocate and the Times and Seasons, and personal speeches and documents of faithful Mormons.

EXAMPLES OF THE DENIAL AND PRACTICE OF POLYGAMY

DENIALS:

History of the Church, vol. 2, pg. 247 (August 1835) "The clerk of every church should keep a record of all marriages solemnized in his branch. 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, and one woman but one husband, except in the case of death, when either is at liberty to marry again." (This was included in the first published Doctrine and Covenants and accepted unanimously by the Twelve before being published. This passage in *every* D&C edition until 1876 when D&C 132 was first introduced to the Doctrine and Covenants).

Messenger and Advocate (Aug 1835) pg. 163
"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 teh case of death, when either is at liberty to marry again."

History of the Church, vol. 5, pg. 30 (May 1836)
"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, and one woman but one husband, except in case of death., when either is at liberty to marry again."

Messenger and Advocate (May 1837) Warren Cowdery editor, pg. 511
"1st. That 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, and who does not in all things conform to the laws of the church contained in the Bible and in the Book of Doctrine and Covenants."

PRACTICED:

Benjamin Johnson Letter to Gibbs, 1903 in E. Dale LeBaron (1967)
"And now to your question, How early did the Prophet Joseph practice polygamy? I hardly know how wisely to reply, for the truth at times may be better withheld; but as what I am writing is to be published
only under strict scrutiny of the wisest, I will say, that the revelation [D&C 132] to the Church at Nauvoo, July 21, 1843, on the Eternity of the Marriage Covenant and the Law of Plural Marriage, was not the first revelation of the law received and practiced by the Prophet. In 1835, at Kirtland, I learned from my sister's husband, Lyman R. Sherman, who was close to the Prophet, and received it from him, "that the ancient order of Plural Marriage was again to be practiced by the Church." This at the time, did not impress my mind deeply, although there then lived with his family a neighbor's daughter, Fannie Alger, a very nice and comely young woman about my own age, toward whom not only myself, but every one, seemed partial for the amiability of her."

(Date of marriage to Fannie Alger: prior to 1838, probably 1835 when Fannie Alger lived with Joseph Smith)

DENIALS:
Times and Seasons, vol. 4, pg. 869 (August 1, 1842)
"The church afterwards publicly withdrew their fellowship from him [John C. Bennett], and his character was published in the 17th number of this paper, since that time he John C. Bennett] has published that the conduct of the Saints was bad that Joseph Smith and many others were adulterers, murderers, &c. -- that here was a secret band of men that would kill people, &c. called Danites -- that he was in duress when he gave his affidavit, and testified that Joseph Smith was a virtuous man -- that we believed and practiced polygamy -- that we believed in secret murders, and aimed to destroy the government &c."

Times and Seasons, vol. 4, pg. 909 (September 1, 1842)
"All legal contracts of marriage made before a preson 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, and one woman, but one husband, except in the case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband neither is it lawful to influence her to leave her husband."

Times and Seasons, vol. 4, pg. 939 (October 1, 1842)
"All legal contracts of marriage made before a preson 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, and one woman, but one husband, except in the case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband neither is it lawful to influence her to leave her husband."

Times and Seasons, vol. 4, pg. 28 (December 1, 1842)
"He spoke of the various publications of Bennett and others, and of the prejudices which they had necessarily excited—that the Mormons were charged with sanctioning a community of wives and of goods, with polygamy, and various other enormities, not one word of which is true."

PRACTICED:
Orange Wight Autobiography, BYU, pg. 8-9 (1903)
"I now come to that part of my story that you will be most likely interested in, which regard the doctrine taught by the Prophet Joseph Smith in regard to the plural marriage system. After we got in the house, Sister Woodworth took me in another room and told me that Flora was one of Joseph's wives. I was aware or believed that Eliza R. Snow and two of Partridge girls were his wives but was not informed about Flora. But now Sister Woodworth gave me all the information necessary, so I knew Joseph believed and practiced polygamy."

(Date of marriages: Prior to 1842)
Mary Lightner 1905 Address, typescript, BYU, pg. 2-3
"Two of his sisters were Joseph's wives. Emma took them by the hand and gave them to Joseph. I went forward and was sealed to him [Joseph Smith]. Brigham Young performed the sealing. And Heber C. Kimball the blessing. I know he had six wives and I have known some of them from childhood up. I knew he had three children. They told me. I think two are living today but they are not known as his children as they go by other names."
(Date of marriage to Mary Lightner: February 1842)

Helen Whitney "Scenes in Nauvoo," WE 11 (1882), pg. 146
"It was not until the summer of after he had gone east that I learned of the existence of the plural order of marriage, and that the spring of 1842 had seen his sister Sarah Ann the wife of Joseph Smith."
(Date of marriage of Sarah Ann: July 27, 1842)

DENIALS:
History of the Church, vol. 6, pg. 405 (May 25, 1844)
"Saturday, 25 -- At home, keeping out to fete way of expected writs from Carthage. Towards evening, Edward Hunter and William Marks, of the grand jury returned from Carthage; also Marshal John P. Greene and Almon W. Babbit, who informed me there were two indictments found against me, one charging me false swearing on the testimony of Joseph H. Jackson and Robert D. Foster, and one charging me of polygamy, or something else, on the testimony of William Law, that I told him so! The particulars of which I shall learn hearafter. There was much false swearing before the grand jury."

History of the Church, vol. 6, pg. 411 (May 1844)
"It is not right for a man to bare 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."

Times and Seasons, vol. 5, pg. 423 (February 1, 1844)
"As we have lately been credibly informed, that an Elder of the Church of Jesus Christ, of Latter day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan."

PRACTICED:
Benjamin Johnson My Life's Review (1947), pg. 93-95
"In talking with my mother after the revelation [D&C 132] on plural marriage was given, he told her that when the Lord required him to move in plural marriage, that his first thought was to come and ask her for some of her daughters, and I can now understand that the period alluded to was at Kirtland, where she had three unmarried daughters at home, two of whom died there, and Almira, the other, was sealed to him in Nauvoo; the other two, Nancy M. and Susan E., being sealed to him by proxy since his death. . . . Early on Sunday morning he [Joseph Smith] said, "Come Brother Bennie, let us have a walk." He took his arm and he led the way into a by-place in the edge of the woods surrounded by tall brush and trees. Here, as we say down upon a log he began to tell me that the Lord had revealed to him that plural or patriarchal marriage was according to His law; and that the Lord had not only revealed it to him but had commanded him to obey it; that he was required to take other wives; and that he wanted my Sister Almira for one of them, and wished me to see and talk to her upon the subject."
(Date of marriage to Almira Johnson: Spring 1843)

Emily Young "Auto," Woman's Exponent 14 (1885), pg. 38
"The first intimation I had from Brother Joseph that there was a young beauty to be introduced..."
was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph Smith with Emma's consent; but ever after she was our enemy."

(Date of marriage of Emily Dow Partridge: May 11, 1843)

Cordelia Cox Autobiography, BYU, pg. 4
"In the spring of forty-four [1844], plural marriage was introduced to me by my parents from Joseph Smith, asking their consent and a request to be his wife."

(Date of marriage of Cordelia Cox: None, Cordelia Cox refused)

DENIALS, DENIALS, & MORE DENIALS:
Times and Seasons, vol. 6, pg. 893-894 (May 1, 1845)
"Dear Sir: To condemn unheard, any man or set of men or their principles, on the strength of popular rumor, or the testimony of enemies, would be gross injustice. An impartial investigation should always precede condemnation. The Latter-day Saints are charged by their enemies, with th blackest crimes. Treason, murder, theft, polygamy, and adultery, are among the many crimes laid to their charge. -- The press reiterates and gives publicity to these charges. Under these circumstances, it is but right, that they should be heard in their defence. I shall, therefore, in this communication, briefly examine and refute a few of the charges, for it would need a legion of writers to answer (all) the lies told about us."

Times and Seasons, vol. 6, pg. 894 (May 1, 1845)
"Most of the stories against the Mormons have been propagated by apostates and traitors, (who have been generally cut off from the church for their crimes.) They publish their lies, and straightway they are believed, and hawked about as awful disclosures, and received by community with trembling and holy horror. Sidney Rigdon, I see by the papers, has made an exposition of Mormonism, charging Joseph Smith and the Mormons with polygamy, &c. it does not require a very sagacious mind to fathom Mr. Rigdon's motive for doing."

I hope the reader takes a good look at this next reference, knowing full well that Joseph Smith and other LDS Church leaders practiced polygamy prior to May 1845.

Times and Seasons, vol. 6, pg. 894 (May 1, 1845)
"As to the charge of polygamy, I will quote from the Book of Doctrine and Convenants, which is the subscribed faith of the church and is strictly enforced. Article of Marriage, sec. 91, par. 4, says, "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 but one husband except in the casse of death when either is at liberty to marry again." Sec. 12, par. 7. "Thou shalt love thy wife with all thy heart and shall cleave unto her and NONE ELSE." In ancient till God cleanses the earth, and restores the government of his says, "know this that, in (the last days of perilous times shall come), for men shall be TRAITORS, FALSE ACCUSERS, INCONTINENT, fierce desipier of those that are good." No wonder then that apostates rage, or that the fulness of truth revealed again should bring a storm of persecution."

I now ask you who is the "TRAITOR, FALSE ACCUSERS, INCONTINENT, fierce desipier of those that are good"? Joseph Smith and the LDS Church leaders were the ones that clearly deceived its members and the public. This is now historical fact.

After performing this exhaustive search I am certainly convinced that many of the early Mormons knew nothing about polygamy. The LDS Church leaders not only lied about their practice of polygamy, they denied the charges brought against them, falsely accusing those that raised the charges against them.
Polygamy was both against Illinois State law and also against the Doctrine and Covenants. Some Mormons have justified this act of lying and deceiving because God must have commanded it.

The God I know is not a God of deception and not a God of lies. I can only hope that my Mormon friends and family can see this and the other deceptions passed on by Mormon leaders.
JOSEPH SMITH MARRIES THE WIVES OF OTHER MEN

There is substantial evidence to show that Joseph Smith was sealed to the wives of other men. This occurred while the men were still legally married to their wives. Sometimes these second marriages even occurred outside the presence of their husbands. Many of the poor guys were on their missions when Joseph Smith married their wives. The most unfortunate men came back from their missions with their wives pregnant. How would you feel if the Prophet asked you for your wife? How would you feel if you came back from a business trip or a mission to find your wife months into pregnancy?

I should not be leaving the female audience out of this debate. How do you think the women felt about this? Their husbands were away on missions, and Joseph, a "Prophet of God", desired to marry them and have them for himself. What would your response be to this?

The question has now been asked of you, "Would you give your wife to Joseph Smith or any Prophet?" What is your response?

If you said, "Yes", then you share the same answer that some men gave to Joseph.

In this article we are going to be dealing with a couple of issues. There are going to be a lot of people that have no idea what I am talking about, so I have provided a lot of my documentation in this article.

The first hint that led me to believe that Joseph Smith married the wives of other men was in a speech given by Jedidiah Grant on February 19, 1854. (See Journal of Discourses, vol. 2, pg. 14)

Imagine yourself listening to a sermon by the second counselor of the Prophet:

"I would ask you if Jehovah has not in all ages tried His people by the power of Lucifer and his associates; and on the other hand, has He not tried them and proved them by His Prophets? Did the Lord actually want Abraham to kill Isaac? Did the Prophet Joseph want every man's wife he asked for? He did not, but in that thing was the grand thread of the Priesthood developed. The grand object in view was to try the people of God, to see what was in them. If such a man of God should come to me and say, "I want your gold and silver, or your wives," I should say, "Here they are, I wish I had more to give you, take all I have got."

There are a couple of ways that you could interpret this sermon. First, you could say that Joseph Smith never asked such things, but this has been verified by reliable accounts, including one of Heber C. Kimball (Stanley Kimball, "Mormon Patriarch and Pioneer", University of Illinois Press, 1981, pg.93). The second foreseeable argument is that this was only a "test".

In this lengthy article I will attempt to show that Joseph Smith not only asked for the wives of married men, but that he actually married them both for "time" and "eternity". Some may then argue that Joseph never consummated the relationships. This may be difficult for me to prove, but I will make an effort at it.

Going back to Jeridiah's speech. He alluded to the story of Isaac and Abraham when Abraham was going to sacrifice his son (Genesis 22).

Think about it - "Would there have been a threat to Isaac if Abraham did not have a knife to slay his son? Would Isaac have been in jeopardy if his father had not bound him?" In my opinion, there would have been no test if there wasn't the possibility that Isaac could have been killed.
Now I pose a similar question "How could Joseph be testing men if there was not the knowledge that he had already married other men's wives?" In my opinion, the threat of Joseph marrying another man's wife was real -- Joseph had married the wives of other men! This I intend to show to you beyond any reasonable doubt.

In my attempt to show that Joseph married other men's wives I will use some "anti" Mormon sources. But, because I realize that my Mormon audience will likely ignore these sources I will keep them to a minimum.

It's very interesting to note that it was the apostates and non-Mormons that showed that Joseph Smith practiced polygamy during the early years of the church. At this time, the LDS Church and Joseph Smith denied the practice, yet now, almost everyone knows that Joseph had plural wives. At that time there was truth to the apostate's statements and there is truth to their statements today.

JOSEPH'S PLURAL WIVES

Lucinda Pendleton Morgan Harris
Birthday: September 27, 1801
Second Husband: George Washington Harris
First Husband: Famous Anti-Mason, William Morgan
Date of marriage to George: January 12, 1831

Joseph Smith likely married Lucinda in 1838 when she was staying at the Harris home in Far West (History of the Church, vol. 3, pg. 9). This is supported by a statement made by Mrs. Sarah Pratt, "Mrs. Harris was a married lady, a very great friend of mine. When Joseph had made his dastardly attempt on me [in 1842], I went to Mrs. Harris to unbosom my grief to her. To my utter astonishment, she said, laughing heartily: 'How foolish you are! Why, I am his mistress since four years.'" (Mormon Portraits, 1886, pg. 60, "anti")

Prescindia Huntington Buell
Birthday: September 7, 1810
Husband: Norman Buell
Date of marriage to Norman: 1837

The Utah Church historian, Andrew Jensen provides the date of the marriage to Joseph on December 11, 1841. Prescindia's brother performed the ceremony. In 1846 Prescindia left Norman and later married Heber C. Kimball. (No Man Knows My History, Fawn Brodie, pg. 462, "anti").

Some may argue that Joseph never consummated his relationship with Prescindia. However, Oliver her son may have been Joseph's son. Oliver was looked upon by the Huntington family as the Prophet's son by sealing Oliver to Joseph. The diary entry for November 14, 1884 for Oliver Huntington says, "Then I stood Proxy for the Prophet Joseph Smith in having sealed or adopted to him a child of my sister Prescenda, had while living with Norman Buell."

At this point I am probably not doing to well in proving my point to my Mormon audience. There are likely two strikes against me for using the "anti" Mormon references. I will try to make a better case for Nancy Marinda Hyde.
Nancy Marinda Johnson Hyde
Birthday: June 28, 1815
Husband: Orson Hyde
Date of marriage to Orson: September 4, 1834

Nancy was likely taught polygamy by Joseph when Orson Hyde was on his mission to Palestine. In 1841, Nancy was given a direct revelation through Joseph to "hearken to the counsel of my servant Joseph in all things whatsoever he shall teach unto her" (History of the Church, vol. 4, pg. 467).

Two of Nancy's children may have been the Prophet's. I researched the birthdays of both of the children and only with Frank Henry is there any substantial credence to this claim. Frank Henry was born on January 23, 1845. Orson Hyde had left on a mission to Washington on April 4, 1844 "immediately" after a meeting with Joseph Smith (History of the Church, pg. 286). The gestation period for a human is on average 266 days (not 9 months). Of course 266 is an average date and the figures vary. To give you an idea of the range, only four percent of pregnancies are actually carried two weeks or more beyond the average time (Guttmacher, 1983).

Frank Henry was born on January 23, 1845. Orson Hyde left for Washington April 4, 1844. The difference in these two dates is 294 days! That is almost a month longer than expected and is basically physiologically impossible, especially considering that Orson Hyde had not returned to Nauvoo until August 6, 1844 (Andrew Jenson, Church Chronology, August 6, 1844).

Clarith Reed Hancock
Birthday: December 14, 1814
Husband: Levi Hancock
Date of marriage to Levi: March 29, 1833

At first I was going to completely disregard this example, but further research proved interesting. Fawn Brodie wrote, "There is a tradition among some of the descendants of Levi Hancock that Mrs. Hancock was sealed to Joseph Smith in Nauvoo and that one of her sons may have been his child" (No Man Knows My History, pg. 464, "anti") I looked into this allegation further and couldn't find any dates on when a sealing occurred. But, I also looked at when her children were born and where Levi was around nine months previous to their births.

I found an interesting reference relating to a daughter of Clarissa Reed not a son. The reference is by Mosiah Hancock, "On the fourteenth day of May 1835, my sister Sarah was born. They said that six weeks before her time, father being away on a mission, my mother had to milk the cow -- the cow kicked mother causing her to go over her head, -- Sarah lived only one day." (Mosiah Hancock Autobiography, typescript, BYU-S, pg. 1).

Where was Levi before the birth of his daughter? "On the ninth of April 1834, we had a son born near the middle of the day, Lyman White named him Mosiah Lyman. I then began to prepare to travel [Zion's Camp] and on the first of May bid my folks farewell and started for Portage County, some forty miles from Kirtland." (Levi Hancock Autobiography, typescript, BYU, pg. 53)

Of that same year Levi started home in September as indicated by his autobiography, pg. 57. "I soon bought me a pony in September [1834] I started for home in Ohio, preaching by the way. I arrived at my father's house in November. I then had to work for hay for my horse and cow. My wife had managed to get along with the baby without running me in debts. I felt thankful for this and loved her dearly."
So Levi left home on May 1, 1834 and started home in September 1834 preaching along the way. He didn't arrive at back home until November 1834 which was in Kirtland, Ohio (Levi Hancock Autobiography, pg. 52).

Sarah was born on May 14, 1835. The difference between May 1, 1834 and May 14, 1835 is over a year, therefore it would be impossible for Sarah to be conceived prior to May 1, 1834. Now let's look at when Levi gets back to his wife. Levi then started home in September, but didn't arrive back to Kirtland until November. If we even assume that he arrived back with his wife on November 1, 1834 and the child was conceived on that day the difference between May 14, 1835 and November 1, 1834 is only 194 days. If Sarah was six weeks premature she would have only been around 224 days old after conception (266-42), there is at least one months discrepancy. Sarah, for all extensive purposes, was not the daughter of Levi.

Could Sarah have been the daughter of Joseph Smith? Joseph Smith started his return trip to Kirtland on July 9, 1834, arriving in the latter part of the month. (Andrew Jenson, Church Chronology, July 9, 1834). Joseph didn't leave Kirtland until October 16, 1834 which means that he could have very well been the father of Sarah (Andrew Jenson, Church Chronology, October16, 1834).

Clarissa Reed and Joseph Smith had definitely known each other. Levi Hancock remarked in his autobiography that "About this time [1831 or 1832] Joseph called on me to go to Rome with a hired girl by the name of Clarissa Reed, who had been living with him. I went and returned with her in about two weeks." (pg. 51)

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**Zina Diantha Huntington Jacobs**

Birthday: January 31, 1821  
Husband: Henry B. Jacobs  
Date of marriage to Henry: March 7, 1841

Joseph Smith was married to Zina shortly after her marriage to Henry Jacobs. Zina has been recorded as saying, "I wish to bear my testimony to the principle of celestial marriage, that it is true ......I became [Joseph's] wife at this time in Nauvoo and I never in my life had a rebellious thought against that principle, for which I thank the Lord." (Collected Discourses, vol. 5, Joseph F. Smith, December 23, 1894)

Statements written by apostates strengthen this evidence. For instance, John D. Lee wrote that "I then took a tour down through Illinois [winter 1842]. H.B. Jacobs accompanied me as a fellow companion on the way. Jacobs was bragging about his wife, what a true, virtuous, lovely woman she was. He almost worshipped her. Little did he think that in his absence she was sealed to Prophet Joseph" (Mormonism Unveiled, p 132, "anti"). William Hall's statement in his book supported this statement further: "A Mr. Henry Jacobs had his wife seduced by Joe Smith, in his time, during a mission to England." (The Abominations of Mormonism Exposed, pg. 43-44, "anti").

Zina had not left Jacobs until 1846 which means that Joseph Smith married a woman that was already married.


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**Mary Elizabeth Rollins Lightner**

Birthday: April 9, 1818  
Husband: Adam Lichtner
Date of Marriage to Adam: August 11, 1835

Mary admitted her marriage to Joseph Smith in a public address. She said in part, "I am the first being that the revelation was given to him for and I was one thousand miles away in Missouri, for we went up to Jackson County in 1841 .... I went forward and was sealed to him. Brigham young performed the sealing, and Heber C. Kimball the blessing. I know he had six wives and I have known some of them from childhood up. I knew he had three children. They told me. I think two are living today, but they are not known as his children as they go by other names." (Mary Lightner, 1905 Address, typescript, BYU, Pg. 2-3)

In another statement Mary Lightner said, "Joseph said I was his before I came here and he said all the Devils in Hell should never get me from him. I was sealed to him in the Masonic Hall, over the old brick store by Brigham Young in February 1842 and then again in the Nauvoo Temple by Heber C. Kimball." (Original sworn affidavit owned by Mrs. Nell Osborne of Salt Lake City, February 8, 1902).

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Patty Bartlett Sessions
Birthday: February 4, 1795
Husband: David Sessions
Date of marriage to David: June 28, 1812

Patty Sessions was sealed to Joseph Smith on March 9, 1842 as indicated by her personal journal entry, "I was sealed to Joseph Smith by Willard Richards March 9, 1842, in Newel K. Whitney's chamber, Nauvoo, for time and all eternity ...."

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Fanny Young Murray
Birthday: November 8, 1787
Husband: Roswell Murray
Date of marriage to Roswell: 1832

Brigham Young reported the marriage of his sister to Joseph Smith in the Journal of Discourse: "As far as this pertains to our natural lives here, there are some who say it is very hard. They say, 'This is rather a hard business; I don't like my husband to take a plurality of wives in the flesh.' Just a few words upon this. We would believe this doctrine entirely different from what it is presented to us, if we could do so. If we could make every man upon the earth get him a wife, live righteously and serve God, we would not be under necessity, perhaps, of taking more than one wife. But they will not do this; the people of God, therefore, have been commanded to take more wives. The women are entitled to salvation if they live according to the word that is given to them .... I recollect a sister conversing with Joseph Smith on this subject .... Joseph said, 'Sister, you talk very foolishly, you do not know what you will want.' He then said to me [B.Y.]: 'Here, brother Brigham you seal this lady to me.' I sealed her to him. This was my own sister according to the flesh." (Journal of Discourses, vol. 16, pg. 166-167).

The marriage ceremony occurred on November 2, 1843 according to Andrew Jenson, LDS Church Historian. (No Man Knows My History, Fawn Brodie, pg. 484, "anti").

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POLYGAMY WAS AGAINST THE LAW:

Polygamy was against the law in Illinois. An Illinois state law was enacted February 12, 1833:

"Bigamy consists in the having of two wives or two husbands at one and the same time, knowing that the former husband or wife is still alive. If any person or persons within the State bein
married, or who shall hereafter marry, do at any time marry any person or persons, the former husband or wife being alive, the person so offended shall, on conviction thereof, be punished by a fine, not exceeding one thousand dollars, and imprisoned in the penitentiary, not exceeding two years." (Revised Laws of Illinois, Vandalia: Greiner & Sherman, 1833, pg. 198-199).

POLYGAMY WAS AGAINST THE DOCTRINE AND COVENANTS:

The first edition of the Doctrine and Covenants (1835) included a section on LDS Marriages:

"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, and one woman but one husband, except in the case of death, when either is at liberty to marry again." (History of the Church, vol. 2, pg. 247, it is interesting to note that this section in the D&C was in every single edition until 1876 when the D&C first included D&C 132).


Another source which may be helpful is Dialogue: A Journal of Mormon Thought, vol. 29, No. 2 "A Trajectory of Plurality: An Overview of Joseph Smith's Thirty-three Plural Wives".