Asa M. Adams, Harriet 8 Oct 1843
Adams, James 4 May 1842
Babbitt, Almon 12 May 1844
Bernhisel, John 28 Sept 1843
Cahoon, Reynolds 12 Oct 1843
Cahoon, Thirza 29 Oct 1843
Clayton, William 3 Feb 1844
Cutler, Alpheus 12 Oct 1843
Cutler, Lois L. 29 Oct 1843
Durphy, Sister 1 Oct 1843 [or Durpee] Elizabeth Davis Durfee [check]
Fielding, Joseph 9 Dec 1843
Fielding, Mercy R. 1 Nov 1843
Greene, John P. 11 May 1844
Hyde, Miranda N. 18 Feb 1844
Hyde, Orson 2 Dec 1843
Kimball, Heber C. 4 May 1842
Kimball, Vilate 1 Nov 1843
Knight, Vinson 4 May-31 July 1842 ?
Law, Jane 1 Oct 1843
Law, William 4 May 1842
Lott, Cornelius 9 Dec 1843
Lott, Permilla 23 Dec 1843
Lyman, Amasa M. 28 Sept 1843
Marks, Rosanna 1 Oct 1843
Marks, William 4 May 1842
Miller, George 4 May 1842
Morley, Isaac 23 Dec 1843
Morley, Lucy G. 23 Dec 1843
Murray, Fanny Y. 23 Dec 1843
Pratt, Orson 23 Dec 1843
Pratt, Parley P. 2 Dec 1843
Phelps, Sally W. 23 Dec 1843
Phelps, William W. 9 Dec 1843
Richards, Jenetta 1 Nov. 1843
Richards, Levi 9 Dec 1843
Richards, Willard 4 May 1842
Rigdon, Sidney 11 May 1844
Smith, Bathsheba 23 Dec 1843
Smith, Clarissa 8 Oct 1843
Smith, Emma Hale 28 Sept 1843
Smith, George A. 2 Dec 1843
Smith, Hyrum 4 May 1842
Smith, John 28 Sept 1843
Smith, Joseph 5 May 1842
Smith, Lucy Mack 8 Oct 1843
Smith, Mary Fielding 1 Oct 1843
Smith, Samuel H. 17 Dec 1843
Smith, William 12 May 1844
Spencer, Catherine 23 Dec 1843
Spencer, Orson 2 Dec 1843
Taylor, John 28 Sept 1843
Taylor, Leonora 1 Nov 1843
Whitney, Elizabeth 8 Oct 1843
Whitney, Newel K. 4 May 1842
Wight, Lyman 14 May 1844
Woodruff, Phoebe 23 Dec 1843
Woodruff, Wilford 2 Dec 1843
Woodworth, Lucien 28 Sept 1843
Woodworth, Phebe 29 Oct 1843
Young, Brigham 4 May 1842
Young, Jane A. 3 Feb 1844
Young, Joseph 3 Feb 1844
Young, Mary Ann 1 Nov 1843

Possibility between 29 Dec. 1843 and 3 Feb. 1844:
1. Mary Miller
2. Agnes Coolbirth Smith
check sealings: alphabetical [check list by George Smith]; husband and legal wife  By Whom
Performed   In Holy Order setting (?)

28 May 1843 James Adams and Harriet Adams  
Heber C. Kimball and Vilate Kimball
22 July 1843 William Clayton and Ruth Clayton
20 Sept 1843 Cornelius Lott and Permilla Lott
26 Feb 1844 Isaac Morley and Lucy G. Morley
Aug. 1843 John Pack and Julia Pack
23 June 1843 Parley P. Pratt and Mary Ann Pratt
2 Feb 1844 William W. Phelps and Sally W. Phelps
29 May 1843 Willard Richards and Jenetta Richards
20 Jan 1844 George A. Smith and Bathsheba Smith
29 May 1843 Hyrum Smith and Mary Fielding Smith
28 May 1843 Joseph Smith and Emma Hale Smith
30 Jan 1844 John Taylor and Leonora Taylor
29 May 1843 Hyrum Smith and Mercy Thompson [check]
21 Aug 1842 Newel K. Whitney and Elizabeth Whitney
11 Nov 1843 Wilford Woodruff and Phoebe Woodruff
29 May 1843 Brigham Young and Mary Ann Young

by dates: [check list by George Smith]

21 Aug 1842 Newel K. Whitney and Elizabeth Whitney  
Heber C. Kimball and Vilate Kimball
28 May 1843 James Adams and Harriet Adams
28 May 1843 Joseph Smith and Emma Hale Smith
29 May 1843 Willard Richards and Jenetta Richards
29 May 1843 Hyrum Smith and Mercy Thompson [check or 11 Aug. 1843 ?]
29 May 1843 Brigham Young and Mary Ann Young
23 June 1843 Parley P. Pratt and Mary Ann Pratt
22 July 1843 William Clayton and Ruth Clayton
Aug. 1843 John Pack and Julia Pack
20 Sept 1843 Cornelius Lott and Permilla Lott
8 Oct 1843 Hyrum Smith and Mary F. Smith  [check] see above
11 Nov 1843 Wilford Woodruff and Phoebe Woodruff

20 Jan 1844 George A. Smith and Bathsheba Smith
30 Jan 1844 John Taylor and Leonora Taylor
2 Feb 1844 William W. Phelps and Sally W. Phelps
26 Feb 1844 Isaac Morley and Lucy G. Morley
sealings with proxy: - check

Hyrum Smith and deceased wife Jerusha Barden Smith 29 May 1843 by Joseph Smith
Brigham Young and deceased wife Miriam Works Young 29 May 1843 by Joseph Smith [Ehat has by Hyrum Smith]
Mercy R. Fielding Thompson and deceased husband Robert B. Thompson 29 May 1843 by Joseph Smith
Parley P. Pratt and deceased wife Thankful Pratt date __________
John Bernhisel - ?
Joseph C. Kingsbury and deceased wife Caroline Kingsbury (no proxy) 23 March 1843, blessing by Joseph Smith; again on 4 March 1845, Dorcas A. Moor acting as proxy by Heber C. Kimball

other:
second anointing by proxy?
Lucy Mack Smith and deceased husband Joseph Smith, Sr. 12 Nov. 1843

plural marriages:
James Adams
Roxena Rachel Repshire 11 July 1843

William Clayton
Margaret Moon 27 April 1843

Willard Richards
first plural wife (?) Susannah Liptrot, 12 June 1843 (Joseph Smith Journal and Willard Richards Journal)
Sarah Longstroth ________ 1843
Nancy Longstroth ________ 1843

Hyrum Smith and Mercy R. Fielding Thompson 29 May 1843 [check] or sealed to Hyrum Smith on 11 Aug. 1843 [check]

John M. Bernhisel and Maria Lawrence (Smith) for time 26 Oct. 1843 (Joseph Smith Journal, entry by Robert L. Campbell, dated 29 July 1868, signed by John M. Bernhisel]

Joseph Smith was sealed to married women whose husbands were members and non church members. Since these women were considered as not legally married to their husbands for eternity Joseph Smith could have them sealed to him for the eternal world.

Joseph Smith was sealed to married pregnant women: [how many months pregnant _______]
1. Zina Huntington Jacobs, 27 Oct. 1841 by Dimick Huntington
2. Mary E. Rollins Lightner, Feb. 1842 by Brigham Young
Heber C. Kimball Plural Wives:
1. Sarah Peak  early 1842
2. Ann Alice Gheen 10 Sept. 1844
3. Mary Fielding Smith (widow of Hyrum Smith) 14 Sept. 1844
5. Frances Swan 30 Sept. 1844
6. Mary Ellen Harris 1 Oct. 1844 [check date]
7. Charlotte Chase 10 Oct. 1844
8. Nancy Maria Winchester 10 Oct. 1844 [sealed to Joseph Smith?]
9. Sarah Lawrence 12 Oct. 1844 [sealed to Joseph Smith]
10. Martha McBride 12 Oct. 1844
11. Ellen Sanders 5 Nov. 1844
12. Lucy Walker 8 Feb. 1845  [sealed to Joseph Smith]
13. Clarissa Cutler 29 Feb. 1845
14. Sarah Ann Whitney 17 March 1845 [sealed to Joseph Smith]

proxy sealing sister Frederick G. Williams sealed to her husband, H.C. Kimball proxy, 2 Feb. 1845

Brigham Young Plural Wives:
1. Lucy Ann Decker 14 June 1842
2. Harriett Cook 2 Nov. 1843
3. Augusta Adams Cobb 2 Nov. 1843
4. Clarissa Decker 8 May 1844
5. Clary Black 8 Oct. 1844 [?]
6. Emily Partridge ___ Sept. 1844 [sealed to Joseph Smith]
7. Clarissa Chase Ross 10 Sept. 1844 [check H.C. Kimball Journal]
8. Louisa Bernan Smith 19 Sept. 1844 [see Kimball Journal] [sealed to Joseph Smith]
9. Eliza R. Snow 3 Oct. 1844 [see Kimball Journal] [sealed to Joseph Smith]
10. Elizabeth Fairchld 3 Oct. 1844 [?]
11. Rebecca Holman 9 Oct. 1844
12. Diana Chase 10 Oct. 1844
13. Susan Snively 2 Nov. 1844 [?] or 31 Oct. 1844 [?]
14. Olive Frost 7 Nov. 1844
15. Mary Ann Clark 15 Jan. 1845
16. Mary E. Rollins Lightner 22 May 1845 [check Kimball Journal] [sealed to Joseph Smith]

John P. Green [check]:
Rhoda Young 7 Sept. 1844
Mary Eliza Nelson 7 Sept. 1844

Parley P. Pratt [check]:
Hanahett Snively 31 Oct. 1844
Brigham Young Journal:

Thursday 19 Sept. 1844 I saw Sister Louisa B. Smith H.C. Kimball & Silva L. Smith &c. &c. grate [great] is the worth of the Lord in these Last days"


ME 10 Oct. 1844 ... H.C.K. Sharlot Chase Bay Diana Chae

ME 31 Oct. 1844 P.P. Pratt - Hanahett Snively & Susanah Sniverly

MT 7 Nov. 1844 Oliver Frost

ME 15 Jan. 1845 J.B. Nobles saw sister Mary Ann Clark

2 Feb. 1845 saw Sister Williams and seald hir to hir husband G.W. Br H.C. Kimball sto[o]d as procksey [proxy]
the example of Joseph and Emma Smith, many of the members of this group received the second anointing during the lifetime of Joseph Smith, to which President Wilford Woodruff publicly testified. Others, like Sidney Rigdon and Orson Pratt, participated alone, and therefore did not receive the second anointing in connection with a spouse. Male membership in the first prayer circle included only the most prominent leaders of the Church and kingdom of God; in most cases they were General Authorities, or prominent in the bishopric of the Church or leadership of the Nauvoo Stake, whereas the other men in the Anointed Quorum who were still faithful to Joseph Smith in the spring of 1844 also became members of the Council of Fifty.

Prior to the death of Joseph Smith, it is significant that the female members of the Quorum of the Anointed were in nearly every case the monogamous wives of the male members of the group. Exceptions were Lucy Mack Smith (the mother of Joseph the Prophet and the widow of Parithian Joseph Smith, Sr.), Agnes M. Coolbitt Smith (the widow of Joseph Smith's brother Don Carlos), Fanny Young Murray (widowed sister of Brigham Young), Mercy R. Fielding Thompson (widowed sister-in-law of Hyrum Smith), and "Sister Durfee" (who may have been the widow of Elizabeth Davis Brackenbury Durfee). Aside from Lucy Mack Smith, the other four women were polygamous wives. Mercy Fielding Thompson was the plural wife of Hyrum Smith. Agnes Coolbitt Smith, Fanny Young Murray, and Elizabeth Davis Durfee were identified in contemporary documents and later sources as plural wives of the Prophet Joseph Smith. Moreover, a special case was Marinda Nancy Hyde who had been sealed in

1843 to 26 February 1844, the minutes for September 1843 to May 1844 in Joseph Smith, Jr., Journal in Roberts' History of the Church, and in Manuscript History of the Church, the minutes of 1 and 10 December 1843 in Hofw. C. Kimball--all the more prominent men in Church Historical Department; and the list of members of the Quorum of the Anointed in Meridian, Idaho, 1843-45, Accounts of the Quorum of the Anointed in the "History of Joseph Smith," "History of Mormonism," and the manuscript of the "History of the Church," compiled by Heber C. Kimball, are in the Salt Lake City, Brigham Young University. In the LDS Church Historical Library笔记本 of Endowments is a list on pp. 79-80 of the more than eighty 08:17 of persons who received the endowments.


1842 to Joseph Smith as a plural wife, but participated with her husband Orson in the Holy Order.12

During the lifetime of Joseph Smith only about seventeen percent of the women in the Holy Order were plural wives and little more than one third of the men had married plural wives. These women and men of the Holy Order were a select group, a religious elite within the Church, yet plural marriage was a minority practice among them. Scores of men and women were not allowed to participate in the Holy Order until after 1844, even though they had entered into polygamy during the lifetime of Joseph Smith. Therefore, during the lifetime of Joseph Smith, polygamy was only an appendage “to the highest order of the priesthood” established on 28 September 1843.

This “quorum” or prayer circle practiced during the life of Joseph Smith the ordinances that were subsequently administered in LDS temples. This is indicated in a fall 1844 journal entry by Joseph Fielding, brother-in-law of Patriarch Hyrum Smith.7

When (Sidney) Rigdon had thus selected A party, he taught them those things which he had learned in the Quorum as it is called (ie) A Company on whom Joseph had conferred the Endowment, being clothed in Garments and received the last shae [sic] Instructions that Joseph could give them, being washed and anointed &c these things were to be kept sacred, as it was not to become a general thing till the Temple be finished. Rigdon was admitted there a short time be-

fore these troubles took place. almost the last that was admitted [as of the writing of this entry at the end of 1843].13

The Quorum of the Anointed met for the true order of prayer and for ordinance work at least weekly in four separate locations during Joseph Smith’s lifetime: from September to November 1843 in the front upper room of the Mansion House, from November to December 1843 in the southeast room of Joseph Smith’s Homestead, from December 1843 until June 1844 in the Assembly Room over Joseph Smith’s store, and on a few occasions in January-February 1844 in Brigham Young’s house. After 1844 Emma Smith no longer participated in the Holy Order, and its meetings were held in the houses or stores of other members of the Anointed Quorum. Attendance at the prayer circle of the Holy Order varied from half a dozen to forty persons at each meeting.14

Although this first prayer circle organization of endowed persons was called “the Quorum,” there is no evidence that the Quorum of the Anointed functioned in any sense as a priesthood. Quorums in governing administrative matters of the Church and Kingdom of God. It is true that male members of the Anointed Quorum often met together for prayer meetings and to conduct administrative business, but in the context of these meetings it is obvious that these men were acting in their capacity as church leaders or as members of the political Council of Fifty. Had the Quorum of the Anointed itself been conducting church business, then female members of the “quorum” would also have been involved, which was not the case. Even when male members of the Anointed Quorum conducted administrative business, they sometimes made a distinct separation between meeting in their church capacity to discuss administrative

12Andrew Jenson, “Plural Marriage,” Historical Record 6 (May 1887):213-34, and Joseph F. Smith, Jr., Blood Atonement and the Origin of Plural Marriage (Salt Lake City: Deseret News, 1905), pp. 81-105, contain lists of the wives of Joseph Smith as well as the affidavits of other men and women who swear that they had entered into sanctioned plural marriages during the lifetime of Joseph Smith. Agnes Smith was shown as Mrs. Rose Smith in the list of Joseph Smith’s wives in John C. Bennett, The History of the Saints; or, An Effort of Joe Smith and Mormonism (Boston: Island & Whiting, 1842), p. 256. In 1882, a formal plural wife of William Smith testified that when she married Smith in polygamy in 1835 she was living with Agnes M. Smith who was at that time a plural wife of Joseph Smith. This testimony was omitted from the abstract of evidence published by the Reorganized Church of Jesus Christ of Latter Day Saints. See Testimony of Mary Ann West in U. S. Circuit Court (8th Circuit) Testimony (1922), Manuscript Transcript, Church Historical Department, d 4160; box 1, folder 8, #2, questions 676-679, and compare with Compassionate’s Abstract of Hearing and Evidence (“The Temple Leaf Caper”) (Louisiana: Iowa: Herald House, 1985), pp. 361-382. Elizabeth Davis Durfee was listed by Bennett’s History of the Saints as “Mrs. D.”* and she was identified elsewhere as a plural wife of Joseph Smith. (See Fearn, Book of Mormon History, 4th ed. (New York: Alfred A. Knopf, 1972), p. 69.) Mrs. Durfee was sealed to Joseph Smith for eternity under her maiden name Elizabeth Davis on 22 January 1846 in the Nauvoo Temple. Matilda Nancy Hyde was sealed to Joseph Smith in February 1843 according to an entry in the Joseph Smith Journal on the page following the entry for 14 July 1843. The best recent studies of Nauvoo polygamy are David W. Buchman, “A Study of the Mormon Practice of Plural Marriage before the Death of Joseph Smith” (Master’s thesis, Purdue University, 1973), and William Lawrence Feuer, “Between Two Worlds: The Origins of Shaker Cottages, Otsiningo Community Complex Marriage, and Mormon Polygamy” (Ph.D. diss., University of Chicago, 1976), pp. 189-360.

13Joseph Fielding 183-1859 Journal, pp. 63-64, entry for ca. Fall of 1844, Church Historical Department. In addition, Deseret Robinson, an editor of the Nauvoo Times and Seasons who became disinterested from the Church and left Nauvoo in 1844, later wrote: “We here state a few facts which came under our personal observation. As early as 1843 a secret order was established in Nauvoo, called the HOLY ORDER, the members of which were of both sexes, in which we were credibly informed, the HOLY ORDER, its members of which were of both sexes, in which we were credibly informed, scenes were enacted representing the garden of Eden, and that members of that order were provided with a peculiar under garments called a robe” The Return 2 (April 1844-252, reprinted in E. Cecil McGavin, Mormonism and Masonry, 4th ed. (Salt Lake City: Bookcraft, 1950), p. 136.

munication in September 1844.


29. Brigham Young diary, 29 Oct., 1 Nov. 1843, copy in Donald R. Mooreman [sic] papers, Archives, Weber State University, Ogden, Utah, and in H. Michael Marquardt papers, Western Americana, Marriott Library, University of Utah; "Meetings of anointed Quorum [-] Journal-


32. Bathsheba W. Smith statement, 9 June 1905, Pioneer Stake Relief Society minutes, LDS archives, quoted in part by Derr, Cannon, and Beecher, Women of Covenant, 53-54; Ehret, "Joseph Smith's Introduction of Temple Ordinances," 103. As previously quoted from the minutes of 30 March 1842, Joseph Smith's original words were that he wanted to make the Relief Society "a kingdom of priests as in Enoch's day" as in Paul's day.

33. Here is a chronological list of all women who received the endowment and second anointing in the Anointed Quorum prior to the opening of the Nauvoo temple. A parenthesis gives the surnames of their marriage relationships which existed before these temple ordinances.

<table>
<thead>
<tr>
<th>Name</th>
<th>Date Anointed and Endowed</th>
<th>Second Anointing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elizabeth Ann Smith (Whitney)</td>
<td>8 Oct. 1843</td>
<td>27 Oct. 1843</td>
</tr>
<tr>
<td>Clarissa Lyman (Smith)</td>
<td>8 Oct. 1843</td>
<td>26 Feb. 1844</td>
</tr>
<tr>
<td>Lucy Mack (Smith)</td>
<td>8 Oct. 1843</td>
<td>12 Nov. 1843</td>
</tr>
<tr>
<td>Lois Lathrop (Cutler)</td>
<td>29 Oct. 1843</td>
<td>15 Nov. 1843</td>
</tr>
<tr>
<td>Thirla Stiles (Cahoon)</td>
<td>29 Oct. 1843</td>
<td>12 Nov. 1843</td>
</tr>
<tr>
<td>Phoebe Watrous (Woodworth)</td>
<td>29 Oct. 1843</td>
<td>in temple</td>
</tr>
<tr>
<td>Mercy R. Fielding (Thompson, Smith)</td>
<td>1 Nov. 1843*</td>
<td>in temple</td>
</tr>
<tr>
<td>Jennetta Richards (Richards)</td>
<td>1 Nov. 1843</td>
<td>27 Jan. 1844</td>
</tr>
<tr>
<td>Leonora Cannon (Taylor)</td>
<td>1 Nov. 1843</td>
<td>30 Jan. 1844</td>
</tr>
<tr>
<td>Mary Ann Angel (Young)</td>
<td>1 Nov. 1843</td>
<td>22 Nov. 1843</td>
</tr>
<tr>
<td>Vilate Murray (Kimball)</td>
<td>1 Nov. 1843</td>
<td>20 Jan. 1844</td>
</tr>
<tr>
<td>Lucy Gunn (Morley)</td>
<td>23 Dec. 1843</td>
<td>26 Feb. 1844</td>
</tr>
<tr>
<td>Ferrmela Darrow (Lot)</td>
<td>23 Dec. 1843</td>
<td>4 Feb. 1844</td>
</tr>
<tr>
<td>Fanny Young (Carr, Murray, Smith)</td>
<td>23 Dec. 1843</td>
<td>in temple</td>
</tr>
<tr>
<td>Phoebe W. Carter (Woodruff)</td>
<td>23 Dec. 1843</td>
<td>28 Jan. 1844</td>
</tr>
<tr>
<td>Bathsheba W. Bigler (Smith)</td>
<td>23 Dec. 1843</td>
<td>31 Jan. 1844</td>
</tr>
<tr>
<td>Catharine Carris (Spencer)</td>
<td>23 Dec. 1843</td>
<td>bef. 7 Dec 1845</td>
</tr>
<tr>
<td>Sally Waterman (Phelps)</td>
<td>23 Dec. 1843</td>
<td>2 Feb. 1844</td>
</tr>
<tr>
<td>Hannah Greenwood (Fielding)</td>
<td>bet. 23 Dec. 1843</td>
<td>in temple</td>
</tr>
<tr>
<td>Agnes Coolibith (Smith, Smith)</td>
<td>23 Dec. 1843</td>
<td>in temple</td>
</tr>
<tr>
<td>Thankful Hisey (Hand, Part)</td>
<td>bet. 23 Dec. 1843</td>
<td>proxy 2d anoint.</td>
</tr>
<tr>
<td>Jane A. Bidnell (Young)</td>
<td>bet. 23 Dec. 1843</td>
<td>21 Jan. 1844</td>
</tr>
<tr>
<td>Marinda N. Johnson (Hyde, Richards, Smith)</td>
<td>18 Feb. 1844</td>
<td>12 Jan. 1845</td>
</tr>
<tr>
<td>Mary Catherine Fry (Miller)</td>
<td>27 June 1844</td>
<td>15 Aug. 1844</td>
</tr>
<tr>
<td>Sarah M. Iettes (Pratt)</td>
<td>23 Dec. 1843, 3 Feb. 1844</td>
<td>(probably bet.</td>
</tr>
<tr>
<td>Rush Moon (Clayton)</td>
<td>8 Oct. 1843</td>
<td>1844, but not end.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>until Nauvoo temple</td>
</tr>
<tr>
<td></td>
<td></td>
<td>accepted 22 Dec.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>in temple</td>
</tr>
</tbody>
</table>

In Nauvoo temple.
Mary L. Tanner (Lyman)
Mary A. Frost (Stearns, Pratt)
Louisa Betts (Smith, Young)
Sarah Ann Whitney (Smith)
Lucy Decker (Seely, Young)
Eliza R. Snow (Smith, Young)
Helen M. Kimball (Smith)
Olive G. Frost (Smith, Young)
Mary Judd (Page)
Zina D. Huntington (Jacobs, Smith, Young)
Mary Elizabeth Rollins (Lightner, Smith)
Sylvia P. Sessions (Lyons, Smith, Kimball)
Harriet Page Wheeler (Decker, Young)
Mary A. Befusman (Noble)
"E.B." (probably Elizabeth Brotherson [Pratt] or Emmeline B. [Woodward, Whitney])
Margaret Moon (Clayton)

1844 but not end.
22 Dec. 1844
accepted 22 Dec.
1844 but not end.
until 26 Jan 1845
18 Apr. 1845
in temple
18 Apr. 1845
in temple
18 Apr. 1845
in temple
26 Jan. 1845
in temple
26 Jan. 1845
in temple
26 Jan. 1845
in temple
26 Jan. 1845
in temple
26 Jan. 1845
in temple
26 Jan. 1845
in temple
26 Jan. 1845
in temple
26 Jan. 1845
in temple
26 Jan. 1845
in temple
30 Jan. 1845
in temple
30 Jan. 1845 (prob.)
at Parley Pratt's
bet. 30 Jan. and
20 Mar. 1845
bet. 30 Jan. and
20 Mar. 1845
bet. 30 Jan. and
20 Mar. 1845
25 Mar. 1845
in temple
29 Mar. 1845
in temple

1845
18 Apr. 1845
in temple
26 Jan. 1845
in temple
26 Jan. 1845
in temple
26 Jan. 1845
by proxy only
26 Jan. 1845
26 Jan. 1845
26 Jan. 1845
26 Jan. 1845
26 Jan. 1845
26 Jan. 1845
30 Jan. 1845
30 Jan. 1845
30 Jan. 1845
30 Jan. 1845
30 Jan. 1845
26 Apr. 1845
26 Apr. 1845
26 Apr. 1845
26 Apr. 1845
26 Apr. 1845
26 Apr. 1845
26 Apr. 1845
26 Apr. 1845
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26 Apr. 1845
26 Apr. 1845
26 Apr. 1845
26 Apr. 1845
the entries in Woodruff’s and the prophet’s diaries is that Parley P. Pratt, Orson Hyde, and Orson Pratt received the fullness of the priesthood in connection with a deceased woman. That is my conclusion, which squares with the fact that Lucy Mack Smith received the second anointing on 12 November 1843 with her deceased husband. Since Parley’s deceased wife had been an LDS church member, I believe she received the second anointing with him by proxy. I feel this interpretation is correct in view of the doctrine on which the second anointing is based. However, there is no evidence to identify the deceased women with whom Orson Hyde and Orson Pratt would have been correspondingly anointed in 1844.


37. John Smith’s patriarchal blessing to Caroline Cottam, 26 Mar. 1853. LDS archives; John Smith blessing to Elizabeth Bean, 1 May 1853, George Washington Bean Journal, Book 1, 79-80, Archives, Lee Library, Brigham Young University, and his blessing to Sophia Pollard, 9 Nov. 1853, all are quoted in Irene May Bates, “Transformation of Charisma in the Mormon Church,” 283-84. However, I have found no statement by John Smith which was more limiting of women’s priesthood rights than his other blessings from 1844 to 1853. To Emily Jacob on 26 January 1846, John Smith said: “I place my hands upon your head in the name of Jesus of Nazareth and seal upon thee the Priesthood with all the blessings of the new and everlasting covenant, which was sealed upon the children of Joseph, for this is thy lineage, the same as thy companion. Thou has a right to all the blessings which are sealed upon his head, for a woman can have but little power in the Priesthood without a man.”


39. Journal of Discourses 6:125. A year earlier Heber C. Kimball made a statement to one of his wives which seems to contradict his sermon about the mother of Jesus: “I accordingly asked Mr. [Heber C.] Kimball if women had a right to wash and anoint the sick for the recovery of their health or is it mockery in them to do so. He replied inasmuch as they are obedient to their husbands, they have a right to administer in that way in the name of the Lord Jesus Christ but not by authority of the priesthood invested in them for that authority is not given to woman. He also said they might administer by the authority given to their husbands in as much as they were one with their husbands” (Mary Ellen Abel Kimball diary, 2 Mar. 1856, LDS archives).

40. Heber C. Kimball diary, 7 Dec. 1845, in Kimball, On the Potter’s Wheel, 164. The three were Marinda Hyde, Agnes Smith, and Mercy Rachel Thompson. Kimball’s list referred only to those present on the occasion. See note 33 above.


43. John Smith’s patriarchal blessing to Nancy Howd, 16 Dec. 1845, in Jesse Perse Harmon papers, Archives, Lee Library, Brigham Young University, and his patriarchal blessing to Mehetable Dut, 27 Dec. 1845, LDS archives, also quoted in reverse order in Bates, “Transformation of Charisma in the Mormon Church,” 283-84. However, I have found no statement by John Smith which was more limiting of women’s priesthood rights than his other blessings from 1844 to 1853. To Emily Jacob on 26 January 1846, John Smith said: “I place my hands upon your head in the name of Jesus of Nazareth and seal upon thee the Priesthood with all the blessings of the new and everlasting covenant, which was sealed upon the children of Joseph, for this is thy lineage, the same as thy companion. Thou has a right to all the blessings which are sealed upon his head, for a woman can have but little power in the Priesthood without a man.”
CHECK:
List of wives of Joseph Smith mentioned by D. Michael Quinn:

BYU Studies Vol. 19, No. 1, p. 88, fn. 33

Foster, Between Two Worlds ... (diss, 1976) pp. 189-360 [171 pages]

[Handwritten notes and annotations]
Plural Wives

Name ____________________
sealed to ____________________
date ________________
performed by ____________________
witnesses ____________________

known by Emma Smith? ________________
time and all eternity Yes [ ] No [ ]
time only Yes [ ] No [ ]
marrried when sealed to JS Yes [ ] No [ ]
birth date ________________
age at time of marriage ___
location ________________
consummated Yes [ ] No [ ]
separated/divorced from JS ___
death date _____
statements ________________

sources: ________________

Baptism ________________
Endowment ________________
Rebaptism ________________
Sealed ________________
2nd Anointing ________________
During the evening I walked over to Br Taylors & spent some time in conversing about the principle of the celestial world, or some of them. Br Hiram Smith was in with us & presented some ideas of much interest to me concerning baptism for the dead, the resurrection, redemption and exaltation in the new and everlasting covenant that reacheth into the eternal world. He sealed the marriage covenant between me and my wife Phebe W Carter for time and eternity and gave us the principle of it which was interesting to us. After spending the evening pleasantly we returned home and spent the night.

91. "Hawk Eye" [Newspaper]; New Series, No. 28; Burlington, Iowa; December 7, 1843.

Letter from Gen. Bennett.
The following was received several weeks since, during our absence. We now lay it before our readers, as we believe many of them are interested in every thing pertaining to the Mormons. Gen. B. it will be recollected, once belonged to that sect, and published a book in exposition of their doctrines and practices. We of course assume none of the responsibility of the statements contained in this letter; but give it as we received it.

Moscow, Iowa, Oct., 28th A.D. 1843.

MR. JAMES G. EDWARDS, SIR,—According to promise, I now address you a few lines in relation to the new doctrine of "MARRYING FOR ETERNITY," lately gotten up by the Holy Joe, the Rough He Coat of Mormonism, for the benefit of his flock. Joe says that as they neither marry, nor are given in marriage; but are as the angels which are in Heaven," in eternity, it has been revealed to him that there will be no harmony in heaven unless the Saints select their companions and marry IN TIME, FOR ETERNITY!!! They must marry IN TIME so as to begin to form that sincere attachment and unsophisticated affection which it is so necessary to consummate IN ETERNITY in order to the peace of Heaven.(sic) So Joe Smith has lately been married to his present wife Emma, FOR ETERNITY as well as FOR TIME. The doctrine is that a man may select as many wives FOR ETERNITY as his devotion to the interests of the Mormon Church will entitle him—and this is to be determined by revelation through His Holiness, the Prophet: * * *

JOHN C. BENNETT.

92. "Historical Record" by Andrew Jensen; Vol. 6:233-234. Women sealed to the Prophet during 1843.

1. Helen Mar Kimball, May, 1843.
2. Eliza M. Partridge, May 11, 1843, James Adams officiating.
4. Lucy Walker, May 1, 1843, William Clayton officiating.
5. Almira W. Johnson, August, 1843.
70. *Woman's Exponent* by Emily Dow Partridge; Vol. 14:38; May 11, 1843.

The first intimation I had from Brother Joseph that there was a plan and holy order of plural marriage, 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 with Emma's consent. Emma, about this time, gave her husband two other wives--Maria and Sarah Lawrence.

71. Levi Richards Diaries; Church Archives, Ms/f/438/Reel #1; May 14, 1843

May 14 1843 Attended meeting at the Temple A.M. Hyrum Smith addressed the people -- subjects from the Book of Mormon / 2d Chap Jacob -- remember that the Book of Mormon was a mirror, & [sic] key to the Bible spoke of / persecution as being one / of the means of salvation / when persecution ceased / oft to forget the first commandmnet--said there / were many that had a great / deal to say about the an / cient order of things as / Solomon & David having many wives & concubines / but its an abomination in the sight of God-- If an angel from heaven / should come & preach such / doctrine would be sure (next page) to see his cloven foot & / cloud of blackness over his / head, --though his garments might shine as white as / snow-- a man might have one / wife--concubines he should / have none-- observed that / the idea was that this was / given to Jacob for a / perpetual principle-- said, -- "I would say that / in consequence of the pros / perity of some they look / down with contempt on / their neighbors -- partial /ity to same class / making / their dress to correspond / &c, ought to be looked upon / indignantly by all / the noble minded in the / Church of God--

72. "Historical Record" by Andrew Jensen; Vol. 6:222; May 16-17, 1843. Benjamin F. Johnson Testimony.

"After a short period, President Smith and company, viz., George Miller, Wm. Clayton, J. M. Smith, and Eliza and Emily Partridge (who were the wives of the Prophet) came again to Macedonia (Rams), where he remained two days, lodging at my house with my sister as man and wife (and to my certain knowledge he occupied the same bed with her). This visit was on the 16th and 17th of May, 1843, returning to Nauvoo on the 18th.

73. History of the Church, Vol. 5:393-394; Joseph Smith, Jr.
teased, and urgently entreated him for the privilege of destroying it, that he became weary of her teasing, and to get rid of her annoyance, he told her she might destroy it, and she had done so, but he had consented to her wish in the matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary." (HR 6:226) President Brigham Young later admitted that "Emma took that revelation, supposing she had all there was; but Joseph had wisdom enough to take care of it; and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. Said she—'Joseph, you promised me that revelation, and if you are a man of your word you will give it to me.' Joseph took it from his pocket and said—'Take it.' She went to the fireplace and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her." (J.D. 17:159) Brother Allen Stout was one of the Prophet's body guards at this time (July 1843) and testified "that while acting as one of the Prophet's body guard in the Nauvoo Mansion, only a single door separating him from the family, he listened to a conversation which took place between Joseph and Emma Smith, on the much vaunted subject of plural marriage. This impulsive woman from moments of passionate denunciation would subside into tearful repentance and acknowledge that her violent opposition to that principle was instigated by the power of the devil that Satan was doing his utmost to destroy her. . ." (HR 6:230-31)

On the 22nd of July, Hyrum taught the principle of plural marriage to Howard Coray and wife, and married them for time and eternity. About this time the revelation was read to the High Council of Nauvoo by Hyrum Smith who testified of its truthfulness to them. All accepted the revelation except William Marks, Austin Cowles and Leonard Soby. (HR 6:227) Brother Thomas Grover who was also a member of that high council testified of the same things. (HR 6:227) After the revelation was read it was apparently given to Mercy R. Thompson who had previously been sealed to Hyrum Smith as a plural wife. (HR 6:229)

On the 19th of October Joseph Smith accompanied by William Clayton made a third trip to Ramus where Almira Johnson, one of Joseph's plural wives, was living with her brother Benjamin. He stayed again for two days, during which time he sealed a plural wife to Benjamin F. Johnson. (HR 6:222) During this same month of October Hyrum Smith read the revelation to several other saints including Bishop Samuel A. Woolley who accepted it and another woman present who said, "Brother Hyrum, don't read any more, I am full up to here," drawing her hand across her throat." (HR 6:231). On the 11th Hyrum taught Wilford Woodruff and his wife Phoebe concerning the principle and "sealed the marriage covenant between me and my wife Phoebe . . for time and eternity and gave us the principle of it. . ." (Journal of Wilford Woodruff, Nov
11, 1843)

During this year, 1843, the following women had been sealed to the Prophet Joseph: Helen Mar Kimball, Eliza M. Partridge, Emily D. Partridge, Lucy Walker, Alma Johnson, Malissa Lott, Fanny Young, W. Lawrence, Sarah Lawrence, Rhoda Richards, Ruth V. Sayers, and Marinda Nancy Johnson.

Although the revelation on plural marriage had finally been written down in the church as a principle of faith. It was still not announced publicly to the whole general body of the saints, and would be until its announcement in Salt Lake City, Utah on August 29, 1852 by Elder Orson Pratt. (See J.D. 1:53) But in spite of its secrecy still there were rumors and some individuals ran before they were sent. On February 1, 1844 there appeared a statement in the Times & Seasons by Joseph and Hyrum saying that an Elder Brown had been preaching polygamy "and other false and corrupt doctrines" and that he had been cut off from the church and was asked to appear at the next conference of April to make answer to the charges. (T&S Vol 5:423) Another article appeared 6 weeks later by Hyrum Smith concerning a different individual in Hancock County who were saying that "a man having a certain priesthood, may have an equal number of wives as he pleases, and that the doctrine is taught here (in Nauvoo)." Hyrum told them that whoever was teaching that "teaches false doctrine; for there is no such doctrine taught here; neither is there any such thing practised here". He said that anyone found teaching it privately or publicly would lose their membership. (T&S Vol 5:474) Several years later Elder Charles W. Penrose explained that "that which Joseph and Hyrum denounced and for preaching which without authority an Elder (Brown) was cut off the Church in Nauvoo, was altogether different to the order of celestial marriage including a plurality of wives. So with that spiritual wife doctrine which lustful men attempted to promulgate at that period, Joseph the Prophet was just as much opposed to that false doctrine as anyone could be. It was a counterfeit. The true and divine order is another thing.* * *

They were conscientious in their statements. Joseph and Hyrum were consistent in their action against the false doctrines of polygamy and spiritual infidelity, instigated by the devil and advocated by men who did not comprehend sound doctrine nor the purity of the celestial marriage which God revealed for the holiest of purposes. Until the open enunciation of the doctrine of celestial marriage by the publication of the revelation on the subject in 1852, no Elder was authorized to announce it to the world. The Almighty has revealed things on many occasions which were for his servants and not for the world. Jesus enjoined his disciples on several occasions to keep to themselves principles that he made known to them. And his injunction "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you," has become as familiar as a common proverb. In the rise of the Church the Lord had occasion to admonish her servants in regard to revelations that were afterwards permitted to be published. ** ** Under these instructions