SIX TIMES SHE ATTEMPTED TO SEE THE BODIES,
and six times she was removed in the arms of her two attendants. Hyrum's wife next entered the
room with her four children, supported by no one, she having resolved to brave the scene with her
poor orphans. She trembled at every step, and nearly fell, but reached her husband's body, kneeled
down by him, clasped her arms around his head, turned his pale face upon her heaving bosom, and
then a gushing, plaintive wail burst forth from her lips: 'O! Hyrum, Hyrum! Have they shot you,
my dear Hyrum? are you dead, my dear Hyrum!' She drew him closer and closer to her bosom,
kissed her pale lips and face, put her hands on his brow and brushed back his hair. Her grief
seemed to consume her, and she lost all power of utterance. Her two daughters and two young
children clung, some around her neck and some to her body, falling prostrate upon the corpse,
and shrieking in the wildness of their wordless grief. In about ten minutes Mrs. Emma Smith, wife
of the prophet, came again into the room, between two attendants, in a half swooning state. She
came toward the body of Hyrum, and knowing that the sensation of feeling a cold, dead body
exerted a calming effect on the human nerves, I took her hand and laid it on Hyrum's brow and in
a moment, her strength returned. She murmured something in a low tone that I did not hear; her
eyes opened, and she said to her friends: 'Now I can see him; I am strong now.' She walked alone
to her husband's bed, kneeling down, clasped him around his face, and sank upon his body.
Suddenly her grief found vent; and sighs and groans and words and lamentations filled the room.
'Joseph, Joseph,' she said, 'are you dead? Have the assassins shot you?' Her children four in
number gathered around their weeping mother and the dead body of a murdered father, and grief
that words cannot embody seemed to overwhelm the whole group. She continued to speak in low
tones, but none of the words were audible save those which I have recorded.

WHILE THE TWO WIVES WERE BEWAILING
their loss, and prostrate on the floor with their eight children, I noticed a lady standing at the head
of Joseph Smith's body, her face covered, and her whole frame convulsed with weeping. She was
the widow of William Morgan, of Masonic memory, and twenty years before had stood over the
body of her husband, found at the mouth of Oak Orchard creek, on Lake Ontario. She was now
the wife of a Mr. Harris, whom she married in Batavia, and who was a saint in the Mormon
church, and a high Mason. She is a short person, with light hair and very bright blue eyes, and a
pleasant countenance. I had called on her a few days previous to this occasion, and while
conversing with her, put my hand on a gilt-edged volume lying on the stand. It was 'Steam's on
Masonry,' and contained the likeness of William Morgan. She said she had taken it out, and
thought if the mob did come, and she was obliged to flee, or jump into the Mississippi, she would
take it with her.

THE MULTITUDE DISPERSED
about dark, and next day was set apart for the people to come and see the bodies of the two
brothers. They commenced assembling at an early hour, and the city, the river, and the
surrounding country swarmed with men and women during the whole day. The scene around the
bodies of the dead men was too horrible to witness. Hyrum was shot in the brain, and bled none,
but by noon his body was so swollen -- the neck and face forming one bloated mass -- that no one
could recognize it. Joseph's blood continued to pour out of his wounds, which had been filled with
Chicago Times, 20 November 1875, Chicago, Illinois

THE PROPHET'S DEATH...

Some three months since The Times published a history of the Mormon church, from its inception, in New York, to the expulsion of the Saints from Missouri, and their subsequent settlement in Illinois. As the particulars of the discovery of the golden tablets in the hill Cumorah, the translation of their hieroglyphics into the book of Mormon by means of the Urim and Thummin, the propagation of the faith, and the graphic details of the Missouri war, resulting in the capture and ultimate escape of Joseph Smith, the prophet, by bribing his guards, were obtained from the only parties now living who are competent to give reliable information regarding these interesting events, the article attracted much attention, and was of historic value. Another and a more tragic chapter in the eventful life of this strange man remains to be written, and The Times is in possession of the facts that enable it to complete the task.

Half a century ago there lived in New York, in the vicinity of Palmyra where Joseph Smith first became known to fame, a young man named B. W. Richmond, who afterward studied medicine and acquired the title of doctor. He formed Joseph's acquaintance there, and was familiar with the denomination attending his self-announcement as a prophet. In later years he saw him in Ohio, and observed his course with interest. Still later he met him in Nauvoo, and was an accidental witness of scenes incident to, and consequent upon, his tragic death at the hands of an Illinois mob. Ten years afterward, partly in compliance with a request of the prophet, made just prior to his assassination, he wrote a full account of the affair, intending to publish it in book form. Various causes combined to delay the publication, and in 1864, twenty years after the occurrence of the events which he had committed to writing, Dr. Richmond died, leaving the manuscript in the hands of his widow, Mrs. Lucinda Richmond, now residing in McGregor, Iowa, by whom it has been carefully treasured until the present time. This manuscript is not only as interesting as a novel and as thrilling as any tragedy, but it is a reliable chronicle of one of the most singular and startling events in the history of the nation, and contains a large amount of information never before given to the public.

Dr. Richmond was not a believer in Mormonism, and would as soon have chosen the devil for his spiritual guide as Joseph Smith, and yet his humanity led him into sympathy with him in many of his acts, and his acquaintance and facilities enabled him to judge him from a standpoint entirely different from that occupied by other historians. His prejudices may have led him into errors, and innocent parties may rest under undeserved censure or imputations, but of this the reader must judge for himself. The Times purposes setting forth, in brief, the most striking features of this exciting narrative, quoting the exact language of the writer only when it serves to make the description more forcible.

TO A PROPER UNDERSTANDING OF THE MATTER, a knowledge of the character of the prophet, as well as of the situation at Nauvoo in 1844, is essential.
ROCHESTER DAILY ADVERTISER (newspaper, Rochester, New York) for Saturday morning, November 27, 1830 [Volume V, whole issue number 1249].

Folio (20½ x 15 inches), [4] pages, complete issue. Numerous small woodcut advertisement illustrations. The two leaves nearly separated; slight edge tears, but in very good, pleasing condition.

$250

A wonderful sampling of life near Palmyra, New York, half a year after the Book of Mormon was printed. In the fifth column of the second page appears a small blurb, ⅕ of an inch tall . . .
You can be sure that readers of the day did not gloss over this announcement! Everyone knew the name of Lucinda Morgan, a victim of the biggest crime of the decade in that region. Her previous husband had been murdered in 1826, apparently for attempting to publish secret rites of Freemasonry. His abduction and murder became a nationwide scandal which led to the formation of America's first, third political party, aimed at rooting out "secret combinations" which were seen as a threat to church and state alike. The Antimasonic Party threatened even to cost Jackson the Presidency.

In this newspaper, we see the then-famous martyr widow Lucinda Morgan marrying her landlord, George Washington Harris. Her next husband would be Joseph Smith, after both she and Mr. Harris joined the Mormon Church (and while Mr. Harris was still living). For background, consult Todd Compton, In Sacred Loneliness: The Plural Wives of Joseph Smith (Salt Lake City, Signature Books, no date), Chapter 2, "Wife of Two Martyrs, Lucinda Pendleton (Morgan Harris Smith)."

Compton dates the marriage of Lucinda and George Harris November 30, 1830, because "'The Wayne Sentinel, on December 3, reported in its marriage department: 'In Batavia, on Tuesday last by the Hon. Simeon Cummings, Mr. GEORGE W. HARRIS, To Mrs. LUCINDA MORGAN, widow of the late Capt. William Morgan.' At the time of the marriage Lucinda was twenty-nine and George was fifty. Presumably Harris's silversmith shop was prospering and Lucinda received a measure of security through this new marriage." (Compton, p.48).

THE RECENT DISCOVERY of the newspaper offered here for sale now pushes the date of this marriage back at least to November 23. It shows that the Palmyra newspaper (the Wayne Sentinel quoted above) simply picked up this identical notice from an earlier paper - likely the Rochester Daily Advertiser seen here - causing "Tuesday last" to sound like it was a week later than it could have been, given this earlier printing.

There are so many colorful stories one could tell about Mrs. Morgan/Harris/Smith! Mr. Harris was supportive of Lucinda long before their marriage, once patiently conveying her to Lake Ontario to try to identify a body found floating there. (Was it really Morgan? The extracted teeth of her late husband which she carried with her seemed to fit into the sockets of the corpse, more or less, but the hair in the ears wasn't quite right, etc., etc.!). According to Dr. B. W. Richmond, after Joseph Smith was slain, Lucinda was seen clutching an
edition of an antimasonic book, convulsed in sorrow near the slain Prophet's body in the Nauvoo Mansion House (Deseret News, Nov. 27, 1875, taken from the Chicago Times).

A picaresque episode, a rare newspaper which I have not seen before, and a minor correction to the history of one of Joseph Smith's first plural wives!

return to Newspapers for Sale
ONTARIO PHOENIX.
BY W. W. PHELPS, CO.
(The Lake Light 1 [21 Jan. 1828]:5)

Other:

Marriage of George Washington Harris and Lucinda Morgan

Date of marriage: 23 November 1830

"MARRIED-- In this village on Tuesday evening last, by the Hon. Simeon Cumings, a Judge of Genesee County Courts, GEORGE WASHINGTON HARRIS, Esq. to Mrs. LUCINDA MORGAN, wife of Capt. Wm. Morgan."
(Spirit of the Times & People’s Press 1 [30 Nov. 1830]:3), Batavia, NY [new series, Tuesday]

"In Batavia, on the 23d ult. by the Hon. Simeon Cumings, a Judge of Genesee County Courts, George Washington Harris, Esq. to Mrs. Lucinda Morgan, wife of Capt. William Morgan."
(Geneva Gazette 22 [8 Dec. 1830]:3)

On George Washington Harris:

State of New York, Genesee Co. ss.
--George W. Harris being duly sworn, deposes and saith, that he has been regularly initiated an entered apprentice in the institution of Free Masonry, and taken the degrees of Fellow Craft and Master Mason in said Institution. And this deponent further saith that he has examined, read and heard-read a book entitled Illustrations of Masonry &c., as published by David C. Miller, and compiled and prepared for the press by William Morgan, late of Batavia in said county, and that the ceremonials and obligations as contained in said book are substantially correct and true as they were administered to this deponent, and as he has seen and heard them administered to others. And this deponent further saith that he
has been a member of the masonic institution for more than twenty years, and sat in different lodges in this state and other states of the Union, and further saith not. GEO. W. HARRIS.

Subscribed and sworn to this 15th day of December 1828, before me TIMOTHY FITCH, Justice of the Peace, Genesee county.

...

From the "Masonic Mirror."

At a regular communication of Batavia Lodge, No. 433, held Aug. 15, 1826, GEORGE W. HARRIS was expelled, by a unanimous vote of said lodge, for the enormous depravity of his masonic conduct. Lodges and Brethren, throughout the United States, are particularly notified that they may govern themselves accordingly. By order of the Lodge.

R. MARTIN,

Secretary of Batavia Lodge No, 433.

(from Ithaca Chronicle 1 [22 Dec. 1830]:2)
now ordered away, and my boys are determined to have the land: should you refuse, after hearing these unanswerable arguments, and should they choose to take it without pay, and hang you on the first tree, it is none of my business."

We want our mystic brethren to have the full benefit of Mrs. Morgan's defection in marrying a Freemason! We therefore admit that Capt. Harris is not only a mason, but one who was "expelled for the enormous depravity of his masonic conduct!" The following appeared in the Batavia Times, a masonic paper, about three weeks before Capt. Morgan was kidnapped:

"At a regular communication of Batavia Lodge, No. 433, held Aug. 15, 1826; GEORGE W. HARRIS was expelled, by a unanimous vote of said lodge, for the enormous depravity of his masonic conduct. Lodges and Brethren, throughout the United States are particularly notified that they may govern themselves accordingly. By order of the Lodge.

R. MARTIN.

"Secretary Batavia Lodge No. 433."

"The enormity" for which Capt. Harris was expelled, consisted in apprising his friend, Capt. Morgan, that the Batavia Lodge was making arrangements to destroy him.—Alb. Eve. Jour.

The Cherokees and the faith of the Nation.—The last Cherokee, Phoenix, remarking upon the withdrawal from their country of the United States troops, says—

"We are told they had hardly passed the boundary line, when gold hunters & the citadel; the latter was told to the Escaut and was pillaged yet withstand the prevention. Lient Gen. ordering a sortie.

Antwerp, Oct. 15, 1826; buried under the tom-house, buried on the 27th, who love to walk in the city.

London, Oct. 15, 1826, that Belgium, the nearest Power and going to hold, they will form the pacification. These presented to the Power at Brussels for a certain time, Powers. At this period, should sufficiently march in, they cannot be heard.


Rochester.

Instructing a new town in the upper part of the town of Sodus Bay, &c., to be used for similar purposes at the mouth of Oak Orchard, and thus avoid the expense of new fixtures for the apparatus denominated a "Dredging Machine."

This sum of $30,000 could not probably be granted in one year. The work would require at least three seasons, which would allow of an annual appropriation of $12,000. The accompanying sketches of the mouth of Oak Orchard Creek, will indicate the position and extent of the requisite piers.

Very respectfully submitted, by

J. G. SWIFT, Engineer.

New York, 5th Oct., 1830.

A CARD.—Robert Smith, replete with gratitude, presents the thanks of Caleb Sawyer and Consort, of Bristol, N. H. to the citizens of Bergen, N. Y. for their kindness and Christianlike attention to Alvah Sawyer their son, his wife and infant child, during their recent illness, dissolution and burial.

Printers in Le Roy and Rochester, will please to notice the above.

MARRIED.—In this village on Tuesday evening last, by the Hon. Simeon Cumings, a Judge of Genesee County Courts, George Washington Harris, Esq., to Mrs. Lucinda Morgan, wife of Capt. Wm. Morgan.

NOTICE is hereby given, that application will be made to the next legislature of the State of New York, for an act incorporating the Rail Road Co., with a capital of five hundred thousand Dollars, for the purpose of constructing a Rail Road from the Allegheny River, by way of the Tonawanda Valley to Batavia Village, and thence to Rochester. Nov. 4, 1830.
In Batavia, on Tuesday last, by the Rev. Simon Currie, Mrs. GEORGE W. HARRIS, to Miss LUCINDA MORGAN, widow of the late Capt. William Morgan.
MRS. MORGAN.

He recorded a few weeks since, the marriage of Mrs. M., widow of the late Capt. Wm. Morgan, to George W. Harris, Esq., of Batavia, N. Y. The masonic papers, ever ready to defame the widow of their martyr, "right or wrong," have circulated the story far and wide, that she has married an adherent mason. Now, we have no objection to their considering it a disgrace, even for Mrs. Morgan, to marry an adherent mason. But the truth of this allegation, as applied to Mrs. M., is like the "red lamb" stories about Capt. Withersall. Mr. Harris is a renouncing mason—was a friend and a widow of Capt. Morgan's, and an active member of the Loyal Convention—his name is attached to the Antimasonic Declaration of Independence, adopted by that Convention, as any one may see by referring to it.
Lucinda Harris

Lucinda Pendleton Morgan Harris, born 27 Sept. 1801.

The Countryman. Published by J.A. Hadley at Lyons, New York. Vol. 1, No. 1, 19 January 1830. This is an anti-Masonic newspaper.

The Countryman 1 (2 March 1830):[2]:

Boston Free Press
letter of Lucinda Morgan dated Batavia, N.Y. 1 Feb. 1830 to Frederick A. Sumner, Esq.
donations - $50.00 "was presented to me by Mr. George W. Harris, of this village, last week."

After the disappearance of William Morgan, Lucinda married George W. Harris on 23 Nov. 1830. She was sealed/married to Joseph Smith circa 1841-42; sealed for eternity to Joseph Smith in the Nauvoo Temple on 22 January 1846 with her husband as proxy.

George D. Smith has the marriage date as 1842.

Baptized by Orson Pratt at Terre Haute, Indiana about November 1834:

"At Terre Haute I preached a few times, and baptized George W. Harris and wife; about the last of November I united in the ministry with Elder John Murdock, and continued my journey eastward."

(Elden J. Watson, comp. and ed., The Orson Pratt Journals, 44)

where lived in Commerce/Nauvoo:
They may have been tenants on block 147.
On block 118, lot 2, 1842-46.

letter of Joseph Smith to E. [G.] W. Harris, 24 May 1839 in HC 3:362
<table>
<thead>
<tr>
<th>Name</th>
<th>Priesthood or sex</th>
<th>Date</th>
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<td>Grant, Jedidiah M.</td>
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<td>21 Feb 1816¹</td>
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<td>Broome</td>
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<td>f</td>
<td>16 Jun 1815¹</td>
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<td>Onondaga</td>
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<td>Rockwood, Albert P.</td>
<td>sev.</td>
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<td>Holliston</td>
<td>Middlesex</td>
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<td>f</td>
<td>13 Jun 1805¹</td>
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<td>Middlesex</td>
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<td>Clapp, Benjamin L.</td>
<td>sev.</td>
<td>19 Aug 1814¹</td>
<td>Madison</td>
<td>Al</td>
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<tr>
<td>Clapp, Mary</td>
<td>f</td>
<td>2 Apr 1815¹</td>
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**Second Company**

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<td>Allred, James</td>
<td>22 Jan 1784¹</td>
<td>Randolph</td>
<td>N.</td>
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<td>Allred, Elizabeth</td>
<td>6 May 1785¹</td>
<td>Spartanburg</td>
<td>S.</td>
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<td>Rich, Charles C.</td>
<td>21 Aug 1805¹</td>
<td>Campbell</td>
<td>Ke</td>
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<td>Rich, Sarah D.</td>
<td>23 Sep 1812¹</td>
<td>St. Clair</td>
<td>Il</td>
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<td>Felshaw, William</td>
<td>3 Feb 1800¹</td>
<td>Granville</td>
<td>Washington</td>
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<td>Felshaw, Mary H.</td>
<td>23 Jun 1808¹</td>
<td>Otsego</td>
<td>Ne</td>
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<tr>
<td>Harris, George W.</td>
<td></td>
<td>Washington</td>
<td>Ve</td>
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<tr>
<td>Harris, Lucinda</td>
<td>17 Sep 1802²</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹: working and anointing; sig: sealing; apostle; h.p.: high priest; sev: seventy; eld: elder; f: female; m: male
Subject: Re: B. W. Richmond
Date: Tue, 30 Dec 1997 22:59:32 -0600
From: "Theodore" <snip@worldnet.att.net>
To: "H. Michael Marquardt" <research@xmission.com>

Michael,

Thanks so much for all of the information on the Richmond statement. Just
goes to show why one must check out everything! Besides the Mormon Enigma
reference, there is a reference to this same event in "The Farm Boy and the
Angel" by Carl Carmer, Doubleday 1970, page 124: "B. W. Richmond, a
non-Mormon hotel guest, watched the procession for a while. A short,
slight woman he observed, was standing where she could look through the
glass above Joseph Smith's head and weeping convulsively. Since no
revelation on polygamy was yet generally known, it is probable that few if
any of the slow-moving throng could have identified her as an early bride
in Joseph's series of plural marriages. Blond, blue-eyed Lucinda Morgan
Harris Smith was for the second time sobbing over the corpse of a husband
murdered by fanatics."

There are no footnotes, just a Bibliography. Of
course, no Richmond "diary" and a quick review shows nothing from the
Deseret News or Chicago Times for 1874/5 unless the Times printed a book
review for the following shown in the Bibliography, "Tell It All," Mrs. T.
E. B. H. Stenhouse, Hartford, Connecticut, A. D. Worthington and Company,
1874. A long shot on my part. I'll see if the Times has their early
editions on microfilm.

You asked: <snip>Do you have any information relating to when Lucinda
Pendleton Morgan Harris Smith died and where? <snip>

No I don't, and it isn't for lack of trying! <p> I paid a researcher to
check the Memphis papers circa 1880-65 for Lucinda. The only thing she
came up with was a notice in the Memphis Daily Appeal, 20 February 1859.
It listed the death of a Mrs. Harris, age 60, who died of consumption
February 14, 1859. LDS records conflict as to her date of birth, either
1807 or 1801. Of course, the 1801 would make this close to the correct
date. Since there was a report that she "died in Memphis, Tenn, in the
Female Asylum, in 1860," this leaves a small possibility this is Lucinda.

However, the same report (this information taken from Masonic letters,
etc.) says that Lucinda joined the Sisters of Charity and the last heard of
her she was nursing in a hospital at Memphis, Tenn, attending the sick
soldiers of the Civil War. Of course, if this is true, then the above obit
couldn't be the right Mrs. Harris. The Cincinnati Masonic Review of
February 1860 on pages 318/319 state that the "Memphis Appeal" says that
the widow of Capt. Morgan, whose supposed death produced the anti-Masonic
excitement some thirty years ago, is at present a resident of the suburbs
of Memphis, and has resided in that vicinity for some time. She has been
connected with Leath Orphan Asylum since her advent here. I ordered the
film for the Memphis Appeal for the months prior to February 1860 and found
nothing, although there were some pages missing on the microfilm. The
Memphis librarian told me that the "suburbs" as referenced during this period
would mean within 1 or 2 miles of Memphis.

Lucinda Harris or Morgan is not listed in the 1856-7 or 1860 Memphis
directories. The Memphis Reference Librarian who said she had done
considerable research on this period of Memphis history thought it unlikely
she joined any order of Catholic Sisters there. "Sisters of Charity" was a
general term mis-applied to several orders of nuns in Memphis and this
specific order did not come until after the Civil War although some sisters
from the north served in the Federal hospitals from 1862-65. The library
there could find no gravestone inscriptions either for Lucinda. It is
possible she married again which would further complicate things!
I wrote to the Executive Director of the Leath Children's Center, and the Tennessee Gene. Society at Memphis called him for me also. Of course, he didn't know of any old records but said they were never run by the Catholic Sisters of Charity.

According to Council Bluffs newspaper accounts, George Harris divorced Lucinda for desertion, the notice being placed 12 March 1856. George is by himself at Council Bluffs on the 1850 census. There was a Lucinda Harris who m. a Austin Cook according to the Shelby County (Memphis) Marriage Records, license 13 Dec 1851, security W. A. Clark. She was a risk taker but don't know if she would marry before divorcing (or being divorced by) George.

Well, I'm sure this is MORE than you ever wanted to know about Lucinda <g>. As you can see, she has been driving me bonkers!! I have been pursuing the facts of her life off and on for over ten years and one of my New Year's resolutions is to give it one more try. She led a fascinating life, as much or more so than her illustrious husbands.

I do appreciate your trouble on my request. She is a most difficult woman to document!! Do you have an interest in her?

Nancy
Thanks for your reply. No, I don't have a copy of the Rob Morris book, but wish I could obtain one. My Masonic references were taken from, among other things, excerpts from books by Rob Morris entitled "The Biography of Eli Bruce," as well as "William Morgan, or Political AntiMasonry."

The Eli Bruce excerpt: "The marriage of Mrs. Lucinda Morgan, wife of the abducted William Morgan occurred this day (November 23, 1830) at Batavia. Mr. George W. Harris, a Freemason, was the bridegroom. They were divorced in 1853 or 1854, in one of the Western States (Iowa we believe) upon serious charges against her. Mrs. Morgan (Harris) died in Memphis, Tenn., in the Female Asylum, in 1860."

The William Morgan excerpt is paraphrased as follows: "he states she joined the Sisters of Charity and the last heard of her she was nursing in a hospital at Memphis, Tenn., attending sick soldiers of the Civil War." There follows a discussion on how if she nursed soldiers in the Civil War she didn't die in 1860, etc.

To show how things can get confused, this same Masonic correspondence about Lucinda states: "Reverting to the Morgan affair: February (1925) issue of the "LADIES HOME JOURNAL," gives among the names of Bright Young's wives that of Lucinda Harris. This substantiates the statement in Mitchell's History [don't know this reference] to the effect that "Morgan" wife was penniless when she joined the Mormons."

I obtained a photocopy of the article in the Journal, and what it actually discusses in this regard is Joseph Smith and his marriages, and Lucinda is listed among Joseph's wives.

This Masonic correspondence also contains the following interesting information: "In conformity with our agreement, I wish to communicate certain data received by me from a brother at Montgomery, Ala., a personal friend of Rob Morris, Masonic Poet Laureate of our Fraternity, and one who is now paying frequent visits to the bedside of Brother Morris' son, whose death is expected momentarily. This brother is engaged in writing a history of the Order of the Eastern Star, and, while engaged in securing data for his volume, discovered the following: (It will quote his letter): [He goes on to explain that while looking for something for his Eastern Star book he happened upon the information contained in the Cincinnati Masonic Review obtained from the Memphis Appeal that I have already communicated to you.]

I have already dispatched correspondence to the Chicago Sun Times regarding access to their archived material.

Again, thanks for your interest. I appreciate your suggestions and the information you have shared. Another interest of mine is the Haun's Mill Massacre. I have also looked into that incident in some detail in trying to determine if any of my family members were involved in the incident. However, that is a long story for another time.

Nancy
research:

daughter of Lucinda Pendleton Morgan (married George Harris):

Lucinda Wesley Morgan

She married David B. Smith mentioned in the Times and Seasons and in Bennett's History of the Saints

David B. Smith member of the Nauvoo Legion

check Nauvoo Temple Endowment Register

\[ T+5 \quad 1^{st} \text{July 1840} \quad 1111 \quad \text{May 9, 1840} \]
At this period there were in Nauvoo two young men, physicians from the East, graduates in medicine, Brothers Wiley and Pendleton. They went from house to house prescribing for the sick, and on my arrival, I was drawn in at once to follow them as nurse and care-taker, to administer the medicines, prepare gruel and other food, bring water, make beds, etc. Having arrived on horseback, and the sick being so scattered, I kept my horse constantly under saddle, and when persons were too sick to be left through the night without watchers, I often rode for miles into the country to bring young women. Often did I go for those called the Robison girls, sisters of General Robison and Brother D. N. Wells' first wife. Those people were very kind, and the young women would come alternately as they were needed. In this way I had spent four or more weeks and had not yet pulled off coat or boots for a night's rest. But I was getting worn out, when on one occasion, in going for one of the Robison girls to come to Bishop Granger's, it being warm, I rode away without coat or vest, and on my return the wind blew, and we were drenched with chilling rain. I felt then that I was "done for." and sure enough that night I took a terrible chill with fever, and lay for a day and a half, most of the time delirious, until Sister Sarah M. Granger, herself sick, got word to Brother Hyrum Smith, who the second day sent me some gruel.

In this condition I lay for days, until I procured Sapinton's pills, a compound of quinine, which was now the common remedy. They broke my chill for a time, and I was soon able to walk about, when I was called by the Prophet to his house and requested by him to remain there and take care of myself. Overexertion brought on a relapse, but I was soon up again, and waiting upon the sick. At this time there was living in one of the Prophet's homes, Father G. W. Harris, then, I think, President of the High council, who had married the widow of Wm. Morgan of Free Mason fame, and who left two children, Lucinda and Thomas. Lucinda, then 16 years of age, appeared to be very lovable, both in purity and beauty, and being often companions naturally drew us together in feeling. The Prophet, seeing our partiality for each other told me to make her my wife, seeming to enjoin it upon me. I at once moved to that object, and found there was a mutuality of feeling between us, and we soon pledged our vows to each other. The Prophet at this time sick with the fever, chose me his constant nurse and companion, and I will here say, as a valuable hint to the wise, that the sanitary treatment of copiously flushing the colon with water, much upon the present "Hall System," was about his only remedy.
Morgan, Lucinda Wesley (Female)

Birth: Morgan, Lucinda Wesley (Female)
   Date: August 23, 1824
   Place: Monroe Co., NY, USA
   Alternate Date: August 24, 1824

Parents: Morgan, Lucinda Wesley (Female)
   Father: Morgan, William

Marriage Information: Morgan, Lucinda Wesley (Female)
   Spouse: Smith, David B.
   Date: May 9, 1840
   Place: Nauvoo, Hancock, IL, USA

Church Ordinance Data: Morgan, Lucinda Wesley (Female)
   Patriarchal Blessing
   Date: September 2, 1838
   Place: Far West, Caldwell, MO
   Officiator: Joseph Smith Sr.

Temple Ordinance Data: Morgan, Lucinda Wesley (Female)
   Sealed to Spouse
   Temple: Provo, Utah, UT, USA

Comments: Morgan, Lucinda Wesley (Female)
   Lucinda and David were married by Seymour Brunson.

Morgan, Lucy (Female)
Birth: Pendleton, Lucinda (Female)
  Date: September 27, 1801
  Place: Washington Co., VA, USA
  Alternate Date: September 17, 1801
  Alternate Date: September 27, 1807

Parents: Pendleton, Lucinda (Female)
  Father: Pendleton, Joseph

Marriage Information: Pendleton, Lucinda (Female)
  Spouse: Morgan, William

Marriage Number 2 Pendleton, Lucinda (Female)
  Spouse: Harris, George Washington

Church Ordinance Data: Pendleton, Lucinda (Female)
  Patriarchal Blessing
  Date: September 2, 1838
  Place: Far West, Caldwell, MO
  Officiator: Joseph Smith, Sr.

Temple Ordinance Data: Pendleton, Lucinda (Female)
  Baptism
  Date: June 16, 1981

  Endowment
  Date: December 12, 1845
  Temple: Nauvoo, Hancock, IL, USA

  Sealed to Spouse
  Date: January 22, 1846
  Temple: Nauvoo, Hancock, IL, USA

Comments: Pendleton, Lucinda (Female)
Lucinda was sealed to Joseph Smith Jr. She was the widow of Masonic Martyr, William Morgan.
Smith, David B. (Male)

Marriage Information: Smith, David B. (Male)
Spouse: Morgan, Lucinda W.
Date: May 9, 1840
Place: Nauvoo, Hancock, IL, USA
Officiator: Seymour Brunson

Temple Ordinance Data: Smith, David B. (Male)
Sealed to Spouse
Temple: Provo, Utah, UT, USA
It is claimed that Morgan was born 7 August 1774 and Lucinda on 27 September 1801, making him 27 years her senior, and when they were married in 1819 she was 18 and he 45 years of age which, in 1826 at the time of the publication of the expose, makes him 52 years old and Lucinda a most attractive 25. It is claimed that Morgan was an alcoholic which, with his age, possible constitutional problems, known financial difficulties, etc., could create a most serious personal problem.

In 1826 Morgan, Lucinda, and their two children were living at Batavia, N.Y. in quarters above the silversmith shop of George Washington Harris. Under those circumstances, Harris and Lucinda may have inadvertently seen a good deal of each other and, besides, she is described as "a short person, with light hair and very bright blue eyes, and a pleasing countenance."

The drawn thesis is that under these surroundings Lucinda had become Harris' mistress, a fact known to Morgan and others, and a situation about which Morgan could do nothing. For a satisfactory sum, Morgan agreed to the use of his name as the "author" of the planned expose, the associated kidnapping, and his total, ultimate disappearance. He thoroughly understood and knew full well that should he have second thoughts and renego, or permit any rumors, doubts, or questions to ever arise, his death would be swift and immediate at the hands of his political accomplices.
THE TWO JOSEPH SMITH'S MASONIC EXPERIENCES

BY

MERVIN B. HOGAN*

I dipped into the Future, far as Human eye could see, Saw the Vision of the World, and All the Wonders that would be; Saw the Heavens fill with Commerce, Argosies of Magic sails, Pilots of the purple twilight, dropping down with costly bales; Heard the Heavens fill with shouting, and there rained a ghastly dew, From the Nation's Airy-Navies grappling in the central blue;

*Member, Arizona Lodge No. 2, Phoenix; former member, Central City Lodge No. 305, Syracuse, N.Y.; Past Master (1947), Wasatch Lodge No. 1, Salt Lake City; Past Grand Chaplain (1954), Past Grand Orator (1955 and 1956), Grand Lodge of Utah; Honorary Member and Past Secretary, Research Lodge of Utah; Professor Emeritus of Mechanical Engineering, College of Engineering, University of Utah.