### Plural Marriages in Lifetime of Joseph Smith

<table>
<thead>
<tr>
<th>Husband</th>
<th>Wives</th>
<th>Date of Marriage/sealing</th>
<th>Made statement Sealing, End</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams, James</td>
<td>Harriet Adams (legal)</td>
<td>May 28, 1843 - S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Roxena Rachel Repshire</td>
<td>July 11, 1843 (proxy?)</td>
<td></td>
</tr>
<tr>
<td>Benson, Ezra T.</td>
<td>Palemia Andrus (legal)</td>
<td>April 27, 1844</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Adeline Brooks</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clayton, William</td>
<td>Ruth Moon (legal)</td>
<td>July 22, 1843 - Sealed</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Margaret</td>
<td>April 27, 1843</td>
<td>by Joseph Smith</td>
</tr>
<tr>
<td>Hyde, Orson</td>
<td>Nancy Marinda Johnson (L.)</td>
<td>Sept. 4, 1834</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mary Ann Price</td>
<td>April 1843 or July 20?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Martha Rebecca Browett</td>
<td>July 20, 1843</td>
<td></td>
</tr>
<tr>
<td>Kimball, Heber C.</td>
<td>Vilate Murray (legal)</td>
<td>Nov. 7, 1822</td>
<td>1842</td>
</tr>
<tr>
<td></td>
<td>Sarah Peak (Noon)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Noble, Joseph Bates</td>
<td>Mary Adeline Beman</td>
<td>Sept. 11, 1834</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sarah B. Alley</td>
<td>April 5, 1843</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mary Ann Washburn</td>
<td>June 28, 1843</td>
<td></td>
</tr>
<tr>
<td>Pratt, Orson</td>
<td>Sarah Marinda Bates (legal)</td>
<td>July 4, 1836</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Charlotte Bishop</td>
<td>March 10, 1843</td>
<td></td>
</tr>
<tr>
<td>Pratt, Parley P.</td>
<td>Mary Ann Frost</td>
<td>May 9, 1837 June 23, 1843-S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Elizabeth Brotherton</td>
<td>June 24, 1843</td>
<td></td>
</tr>
<tr>
<td>Richards, Willard</td>
<td>Jennetta Richards (legal)</td>
<td>Sept. 24, 1838 May 29, 1843-S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sarah Longstroth</td>
<td>Jan. 18, 1843</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nancy Longstroth</td>
<td>1843 ?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Susannah Lee Liptrot</td>
<td>June 12, 1843</td>
<td></td>
</tr>
<tr>
<td>Smith, Hyrum</td>
<td>Mary Fielding</td>
<td>Dec. 24, 1837 Oct. 8, 1843-S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mercy Fielding (Thompson)</td>
<td>Aug. 11, 1843 May 29, 1843-S</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Catherine Phillips</td>
<td>1843</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lydia Dibble Granger</td>
<td>1843</td>
<td></td>
</tr>
<tr>
<td>Smith, Joseph</td>
<td>Emma Smith (legal)</td>
<td>Jan. 18, 1827 May 28, 1843-S</td>
<td></td>
</tr>
</tbody>
</table>
Lousia Beman  
April 5, 1841

Snow, Erastus  
Artemisia Beman (legal)  
Dec. 13, 1838  
Minerva White  
April 2, 1844

Taylor, John  
Leonora Cannon (legal)  
Jan. 28, 1833 Jan. 30, 1844 - S  
Elizabeth Kaighan  
Dec. 12, 1843  
Jane Ballantyne  
Feb. 25, 1844

Young, Brigham  
Mary Ann Angell  
Feb. 18, 1834 May 29, 1843  
Lucy Ann Decker  
June 14, 1842  
Harriett Elizabeth Cook  
Nov. 2, 1843  
Augusta Adams  
Nov. 2, 1843  
Clarissa C. Decker  
May 8, 1844

Marriages by Dates:

1841

Smith, Joseph  
Emma Smith (legal)  
Jan. 18, 1827  
Lousia Beman  
April 5, 1841

1842

Young, Brigham  
Mary Ann Angell  
Feb. 18, 1834  
Lucy Ann Decker  
June 14, 1842

Kimball, Heber C.  
Vilate Murray (legal)  
Nov. 7, 1822  
Sarah Peak (Noon)  
1842

1843

Richards, Willard  
Jennetta Richards (legal)  
Sept. 24, 1838  
Sarah Longstroth  
Jan. 18, 1843

Pratt, Orson  
Sarah Marinda Bates (legal) July 4, 1836  
Charlotte Bishop  
March 10, 1843

Noble, Joseph Bates  
Mary Adeline Beman  
Sept. 11, 1834
Sarah B. Alley  
Hyde, Orson  
Nancy Marinda Johnson (L)  
Mary Ann Price  
April 1843  
April 5, 1843  
Clayton, William  
Ruth Moon (legal)  
Margaret  
July 22, 1843  
April 27, 1843  
Richards, Willard  
Susannah Lee Liptrot  
June 12, 1843  
Pratt, Parley P.  
Mary Ann Frost  
Elizabeth Brotherton  
May 9, 1837  
June 24, 1843  
Noble, Joseph Bates  
Mary Adeline Beman  
Mary Ann Washburn  
Sept. 11, 1834  
June 28, 1843  
Adams, James  
Harriet Adams (legal)  
Roxena Rachel Repshire  
May 28, 1843  
July 11, 1843 (proxy?)  
Hyde, Orson  
Nancy Marinda Johnson (L)  
Martha Rebecca Browett  
Sept. 4, 1834  
July 20, 1843  
Smith, Hyrum  
Mary Fielding  
Mercy Fielding (Thompson)  
Catherine Phillips  
Lydia Dibble Granger  
Dec. 24, 1837  
Aug. 11, 1843  
1843  
Young, Brigham  
Mary Ann Angell  
Harriett Elizabeth Cook  
Augusta Adams  
Feb. 18, 1834  
Nov. 2, 1843  
Taylor, John  
Leonora Cannon (legal)  
Elizabeth Kaighan  
Jan. 28, 1833  
Dec. 12, 1843  
1844  
Taylor, John  
Leonora Cannon (legal)  
Jane Ballantyne  
Jan. 28, 1833  
Feb. 25, 1844
Snow, Erastus  
Artemisia Beman (legal)  
Minerva White  
Dec. 13, 1838  
April 2, 1844

Benson, Ezra T.  
Palemia Andrus (legal)  
Adeline Brooks  
April 27, 1844

Young, Brigham  
Mary Ann Angell  
Clarissa C. Decker  
Feb. 18, 1834  
May 8, 1844

Not sure of dates:

Huntington, William  
Caroline Clark (Legal)  
Harriet Clark  
Sept. 24, 1839  
Feb. 5, 1843  
[check]

?Mitchell, Benjamin  
Caroline Conrad  
Lavina Buckwater  
Jan. 7, 1843  
Oct. 10, 1843

?Turley, Theodore  
Francis Amelia Kimberly (L) Nov. 26, 1821  
Mary Clift  
Eliza Clift  
Sarah Ellen Clift  
Nov. 26, 1821  
Jan. 1842  
March 6, 1844  
April 26, 1844

Seven apostles married plural wives in the lifetime of Joseph Smith with dates. Others:
1. William Smith md Mary A. Covington, date ______ 1843? by whom?
2. John E. Page md Nancy Bliss 1844 (Quinn)

George A. Smith md Lucy M. Smith 1844 (Quinn) date ______?
Wilford Woodruff
Lyman Wight
John Smith (Quinn): Mary Aiken (Smith) 1843; Julia Hills (Johnson) 1843?
women sealed to their husbands in JS’s lifetime:
Bold - had plural wives

<table>
<thead>
<tr>
<th>Wife</th>
<th>Husband</th>
<th>Date</th>
<th>Endowment</th>
<th>2nd Anointing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harriet Adams</td>
<td>James Adams</td>
<td>28 May 1843</td>
<td>4 May 1842 (1843)</td>
<td></td>
</tr>
<tr>
<td>Ruth Clayton</td>
<td>William Clayton</td>
<td>22 July 1843</td>
<td>3 Feb. 1844</td>
<td></td>
</tr>
<tr>
<td>Vilate Kimball</td>
<td>Heber C. Kimball*</td>
<td>No date</td>
<td>4 May 1842 (1843)</td>
<td>1-20-44</td>
</tr>
<tr>
<td>Permillia Lott</td>
<td>Cornelius Lott</td>
<td>20 Sept 1843</td>
<td>9 Dec. 1844</td>
<td>2-4-44</td>
</tr>
<tr>
<td>Lucy Morley</td>
<td>Isaac Morley</td>
<td>26 Feb 1844</td>
<td>23 Dec. 1843</td>
<td>2-26-44</td>
</tr>
<tr>
<td>Mary Ann Pratt</td>
<td>Parley P. Pratt*</td>
<td>23 June 1843</td>
<td>2 Dec. 1843</td>
<td></td>
</tr>
<tr>
<td>Sally Phelps</td>
<td>William W. Phelps</td>
<td>2 Feb. 1844</td>
<td>9 Dec. 1843</td>
<td>2-2-44</td>
</tr>
<tr>
<td>Jenetta Richards</td>
<td>Willard Richards*</td>
<td>29 May 1843</td>
<td>4 May 1842 (1843)</td>
<td>1-27-44</td>
</tr>
<tr>
<td>Bathsheba Smith</td>
<td>George A. Smith</td>
<td>20 Jan. 1844</td>
<td>2 Dec. 1843</td>
<td>1-31-44</td>
</tr>
<tr>
<td>Mary Fielding Smith</td>
<td>Hyrum Smith (2)</td>
<td>8 Oct. 1843</td>
<td>4 May 1842 (1843)</td>
<td>10-8-43</td>
</tr>
<tr>
<td>Emma Smith</td>
<td>Joseph Smith</td>
<td>28 May 1843</td>
<td>5 May 1842 (1843)</td>
<td>9-28-43</td>
</tr>
<tr>
<td>Leonora Taylor</td>
<td>John Taylor*</td>
<td>30 Jan. 1844</td>
<td>28 Sept. 1843</td>
<td>1-30-44</td>
</tr>
<tr>
<td>Mercy Thompson</td>
<td>Hyrum Smith (1)</td>
<td>29 May 1843</td>
<td>4 May 1842 (1843)</td>
<td></td>
</tr>
<tr>
<td>Elizabeth Whitney</td>
<td>Newel K. Whitney</td>
<td>21 Aug. 1842</td>
<td>4 May 1842 (1843)</td>
<td>10-27-43</td>
</tr>
<tr>
<td>Phoebe Woodruff</td>
<td>Wilford Woodruff</td>
<td>11 Nov. 1843</td>
<td>2 Dec. 1843</td>
<td>1-28-44</td>
</tr>
<tr>
<td>Mary Ann Young</td>
<td>Brigham Young*</td>
<td>29 May 1843</td>
<td>4 May 1842 (1843)</td>
<td>11-22-43</td>
</tr>
</tbody>
</table>

(See other list)

[check meetings of May 29 and Oct 8, 1843 on Hyrum, Smith]
Apostles who had endowment, sealing to spouse and entered into plural marriage:
Heber C. Kimball; Parley P. Pratt; Willard Richards; John Taylor; Brigham Young

Second anointing without first wife(?):  
Orson Hyde   25 Jan. 1844  
Orson Pratt  26 Jan. 1844
<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elizabeth Whitney</td>
<td>Newel K. Whitney</td>
<td>21 Aug. 1842</td>
</tr>
<tr>
<td>Emma Smith</td>
<td>Joseph Smith</td>
<td>28 May 1843</td>
</tr>
<tr>
<td>Harriet Adams</td>
<td>James Adams</td>
<td>28 May 1843</td>
</tr>
<tr>
<td>Mercy Thompson</td>
<td>Hyrum Smith (1)</td>
<td>29 May 1843</td>
</tr>
<tr>
<td>Mary Ann Young</td>
<td>Brigham Young*</td>
<td>29 May 1843</td>
</tr>
<tr>
<td>Jenetta Richards</td>
<td>Willard Richards*</td>
<td>29 May 1843</td>
</tr>
<tr>
<td>Vilate Kimball</td>
<td>Heber C. Kimball*</td>
<td>ca May 1843?</td>
</tr>
<tr>
<td>Mary Ann Pratt</td>
<td>Parley P. Pratt*</td>
<td>23 June 1843</td>
</tr>
<tr>
<td>Ruth Moon Clayton</td>
<td>William Clayton</td>
<td>22 July 1843</td>
</tr>
<tr>
<td>Julia Ives (or Ives?)</td>
<td>John Pack</td>
<td>August 1843</td>
</tr>
<tr>
<td>Permilla Lott</td>
<td>Cornelius Lott</td>
<td>20 Sept 1843</td>
</tr>
<tr>
<td>Mary Fielding Smith</td>
<td>Hyrum Smith (2)</td>
<td>8 Oct. 1843</td>
</tr>
<tr>
<td>Martha J. Knowlton</td>
<td>Howard Coray</td>
<td>ca 20 Oct. 1843</td>
</tr>
<tr>
<td>Melissa LaBarron</td>
<td>Benjamin F. Johnson</td>
<td>20 Oct. 1843</td>
</tr>
<tr>
<td>Phoebe Woodruff</td>
<td>Wilford Woodruff</td>
<td>11 Nov. 1843</td>
</tr>
<tr>
<td>Bathsheba Smith</td>
<td>George A. Smith</td>
<td>20 Jan. 1844</td>
</tr>
<tr>
<td>Leonora Taylor</td>
<td>John Taylor*</td>
<td>30 Jan. 1844</td>
</tr>
<tr>
<td>Sally Phelps</td>
<td>William W. Phelps</td>
<td>2 Feb. 1844</td>
</tr>
<tr>
<td>Lucy Morley</td>
<td>Isaac Morley</td>
<td>26 Feb 1844</td>
</tr>
<tr>
<td>Frances Crosby</td>
<td>Lorenzo Brown</td>
<td>24 March 1844</td>
</tr>
</tbody>
</table>

*Note: Some dates are approximate.
Proxy Marriages in Joseph Smith's Lifetime

Margaret Lawrence Butterfield and Edward Lawrence
Proxy: William Clayton
Sealing by: Hyrum Smith
Date: 21 Nov. 1843
Source: William Clayton Journal; see JS Journal, 14 July 1843

Oct. 28, 1843 (recorded in Joseph Smith Journal)
Catherine Bernhisel (aunt) John M. Bernhisel ? Joseph Smith
Maria Bernhisel (sister)
Mary Ann Bloom (cousin)
Hannah Bower (aunt)
Hannah Bower (cousin)
Sarah Crosby (intimate friend)
Catherine Kremer (Samuel's wife)
Maria Lawrence (intimate friend)
Madalena Lupferd (distant relative)
Mary Shatto (aunt)
Elizabeth Sheively (aunt)

Joseph C. Kingsbury
Morman.

SIDNEY RIGDON has left Nauvoo for Pittsburgh and it is expected that a large number of English Mormons will follow him. There is great dissension among the leaders of the church. Emma, the deceased prophet's widow, has given much dissatisfaction in consequence of her refusing to transfer some of the church property which was in the prophet's name. I is said she is weak in the faith, and that she has purchased property at Hampton, where Law and other seceding mormons reside, where it is probable she may remove.

Brigham Young preached at Nauvoo on Sunday week and avowed his belief in the spiritual wife doctrine and said he wished he had a hundred. The Temple is progressing very rapidly as the leaders tell the people that when it is finished Joe will appear and dedicate it. Many are removing from Nauvoo, and more would if they could sell their property. The Mormons on Bear Creek had a meeting on Friday week and resolved to quit the country.

Lyman Wight has left Nauvoo, with about two hundred followers, for the pine country up the Mississippi. Gen. John C. Bennett has gone to Hampton. This place is in the Rock River region. The above we collated from the Warsaw Signal of the 4th.
Josep Smith and Sarah Ann Whitney's Nauvoo Temple Sealing:
"were sealed husband & wife for time & all eternity
(Heber Chace Kimball acting as proxy for Joseph Smith deceased)
by Brigham Young her parents having given her to him for
that purpose. She was also sealed to H.C. Kimball for
the (His wife I believe Kimball's having presented her to him
at the Alter) by Pres. B. Young in the presence of John
Taylor, A.P. Rockwood, Amasa Lyman & Jas. Young."
("Book of Prophets [Sealings]," entry no. 39, pp. 18-19, January 1846)
H. Michael Marquardt

From: "H. Michael Marquardt" <research@xmission.com>
To: tsbert@netzero.net>
Cc: "James Juris" <research@xprt.net>
Sent: Tuesday, September 03, 2002 6:57 AM
Subject: Times and Seasons; History of Joseph Smith; Book of Abraham

Troy,

I received your e-mail of the 1st with your responses. Besides the controversy relating to the take over of the Times and Seasons establishment from Ebenezer Robinson we are dealing with Joseph Smith's role or non role as editor.

It appears that during the time his history ("History of Joseph Smith") started being printed he was involved to a greater extent than later. This would include up to the time that John C. Bennett withdrew from the church on 17 May 1842. It appears that the printing follows closely with Manuscript History A-1. For the "History of Joseph Smith" it was not until Joseph Smith was editor that it was published. By March 1842 Book A-1 had about 75 pages on Smith's history handwritten in the volume. This covered the period from December 1805 to October 1830. These pages were written by James Mulholland and then continued by Robert B. Thompson. See Jesse, Papers of Joseph Smith 1:287-343. The pages covered the New York period and Joseph Smith would have known that if he started printing his history then he would have to have more of the history compiled. For the background of Smith's early visions he was person involved and all indications are that the narrative comes from him. Afterwards he gave instructions to his clerks to compile the history using such items as revelations from the 1835 Doctrine and Covenants, letters from his letter book, his journal, and council minutes and so forth. Smith's history was going to be a history of the church. So we should not be surprised to find the story told in more of a theological angle.

Since the printing in the Times and Seasons follows the wording in the manuscript it would be hard to say that someone was not following the words that were in the manuscript. To say that Joseph Smith did not authorize its publication is taking it to an extreme. Remember the following:

TO SUBSCRIBERS. This paper commences my editorial career, I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication, or arrangement of the former paper; the matter did not come under my supervision.

JOSEPH SMITH.

(Times and Seasons 3 [1 March 1842]:710)

The statement indicates that at this point Joseph Smith is now responsible for the supervision of the church paper. It does not indicate how much time he was going to spend in the printing office. As Smith had more activities to do his oversight diminished. Concerning the "Ed." for Editor this would be a nice project for someone to explore as it relates to the style of language and whether Joseph Smith or John Taylor was the author of each editorial. If you have done a paper on this topic send me a copy.

You wrote: "When one examines the statements of the Accepted Version of the First Vision recital (printed in teh [the] Times and Seasons), it becomes apparent [apparent], due to the historical errors in the text, that Joseph had completely forgotten the events surrounding the event, or that he did not write the recital at all." Of course the account was not in the handwriting of Joseph Smith but that does not mean that the story for this early period did not originate from Joseph Smith.

As I mentioned it appears that in today's terminology Joseph Smith would be the Editor in Chief with John Taylor as the Managing Editor working in the Times and Seasons building. Again the following comment:

In the last number I gave a brief history of the rise and progress of the Church, I now enter more particularly into that history, and extract from my journal.

JOSEPH SMITH.

9/3/02
This simple statement does not appear to be a forgery perpetuated by Times and Seasons employees or a member of the Council of Twelve Apostles. Joseph Smith's "journal" was the Manuscript History Book A-1. Those setting the type followed the manuscript closely. It does not appear that contemporary associates saw Joseph Smith working daily setting type for the Times and Seasons. Typesetters would set the type. Smith does not have to be in the printing office for someone to set type from the manuscript of his history. The revelation of 28 January 1842 through Joseph Smith shows that the Twelve were "take in hand the Editorial department of the Times and Seasons according to the manifestation which shall be given unto them by the Power of my Holy Spirit in the midst of their counsel." The Twelve chose John Taylor and Wilford Woodruff. This direction came from the prophet-president.

In fact a good reason why Joseph Smith became editor was to published the Book of Abraham. In the preparation of the three facsimiles he was directly involved as editor of the Times and Seasons. The three illustrations were printed in the issues of 1 March, 15 March, and 16 May 1842. Since the papyrus was under his control and he did some dictating of the text in Kirtland and he again dictated more of the text in March 1842. While John Taylor was the managing editor it is certain that Joseph Smith did work on this project during the early months of 1842 where he had direct involvement in preparing the Book of Abraham text, explanations of the cuts, and giving directions for the illustrations (facsimiles) for the Times and Seasons. Willard Richards served as scribe and Reuben Hedlock assisted on the three Book of Abraham facsimiles.

Michael
History of Joseph Smith

In early 1842 the church periodical Times and Seasons commenced printing what it called the "History of Joseph Smith." It was based upon a manuscript volume A-1 now in the LDS archives. The published account included the early visions of Joseph Smith. The early portion of this manuscript book appears to have been a copy of an 1838 draft of Smith's history. Book A-1 is in the handwriting of James Mulholland. The installments of the early part of Joseph Smith's history covering from Smith's birth in December 1805 to July 1828 is recorded in the Manuscript History A-1, pages 1-10.

Joseph Smith was editor (what today would be Editor in Chief) of the Times and Seasons when the history was first printed. President Joseph Smith held the editorial chair being assisted by Elder John Taylor of the Quorum of the Twelve. The following are the issues of the paper covering the above dates:

2. Vol. 3, No. 11, April 1, 1842, pages 748-49
3. Vol. 3, No. 12, April 15, 1842, pages 753-54

There are two clear statements by Joseph Smith that appeared in the Times and Seasons relating to his responsibility printed in March 1842.

TO SUBSCRIBERS.

This paper commences my editorial career, I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication, or arrangement of the former paper; the matter did not come under my supervision.

JOSEPH SMITH.

(Times and Seasons 3 [1 March 1842]:710)

Just before the printing of the HISTORY OF JOSEPH SMITH appeared:

In the last number I gave a brief history of the rise and progress of the Church, I now enter more particularly into that history, and extract from my journal.
JOSEPH SMITH.

(Times and Seasons 3 [15 March 1842]:726)

Whether one agrees or not with the content of Joseph Smith's 1838-39 account it appears that this portion in the main was a product of Joseph Smith and scribe(s). It will be hard to overcome that the History of Joseph Smith (December 1805 - July 1828) was not authorized and published while Joseph Smith was the Editor of the Times and Seasons and church president.


On the Times and Seasons there was a revelation to Joseph Smith on 28 January 1842 regarding the Quorum of the Twelve taking over the Editorial department of the paper. See H. Michael Marquardt, The Joseph Smith Revelations: Text and Commentary (Salt Lake City: Signature Books, 1999), 314. Wilford Woodruff of the Quorum of the Twelve recorded, "After consulting upon the subject the quorum appointed Elders J[ohn]. Taylor & W[ilford] Woodruff of the Twelve to Edit the Times & Seasons & take charge of the whole establishment under the direction of Joseph the Seer" (Scott G. Kenney, ed., Wilford Woodruff's Journal, typescript, 1833-1898, 9 vols., 1983-85 [Midvale, Utah: Signature Books], 2:153, original in LDS archives).

It appears that Joseph Smith was more involved during the first months in 1842 than in later months. Peter Crawley has written, "Joseph Smith is listed as editor and publisher for whole numbers 44-60 (February 15, 1842-October 15, 1842). But it is clear from Woodruff's journal that he and Taylor managed the paper during this period." (Peter Crawley, A Descriptive Bibliography of the Mormon Church Volume One 1830-1847 [Provo, Utah: Religious Studies Center, Brigham Young University, 1997 (1998)], 92)

Hope this puts in perspective the publication of the History of Joseph Smith as first printed in the Times and Seasons.
me tried me to the very core of my former traditions and every natural feeling of my Heart rose in opposition to this Principle but I was convinced that it was appointed by him who is too wise to err and too good to be unkind. Soon after Marriage I became an inmate with my sister in the House of Hyrum Smith where I remained until his Death sharing with my sister the care of his numerous family I had from the time I moved to his House acted as scribe recording Patriarchal Blessings.  

Hyrum and Mercy had participated six weeks earlier, on May 29, 1843, in a proxy ceremony uniting Hyrum and Jerusha with Mercy acting as proxy for Jerusha, then the union of Mercy and Robert with Hyrum acting as proxy for Robert. Thus, Hyrum and Mercy's celestial marriage was for time only. In 1883, Mercy explained to Joseph Smith III, who was reluctant to believe that his father had practiced plural marriage:

My beloved husband, [Robert] B. Thompson, your father's private secretary to the end of his mortal life, died August 27th, 1841, (I presume you will remember him.) Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister) who, by request, opened the subject to me, when everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time he came with such power that it made him tremble. He then enquired of the Lord what he should do; the answer was, "Go and do as thy servant hath required. He then took an opportunity of communicating this to your uncle Hyrum who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Bland Thompson, with whatever offspring should be the result of that union, at the same time consoling your uncle to build a room for me and move me over as soon as convenient. He did, and I remained there as a wife the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men.

A decade later, giving testimony in the Temple Lot Case, she commented:

If there was communication between the eternal world and thus I should never have been sealed to any body—if I had not obeyed the command of the Lord, when the Lord sent it through an angel to his prophet Joseph Smith—and sent my own husband or a message from him in the eternal world to me through the prophet, and to his brother Hyrum that he should take me, and my little child—that is the word that my dead husband sent from the eternal world to brother Hyrum that he should take charge of me and my little child and keep us in this world, and on the day of resurrection to deliver us up safely to my husband. Now that was the message from my husband to the prophet, or to brother Hyrum through the prophet, commanding Hyrum to take me to live with my sister with my little child, and he did not act on it quick enough, and so he came the second time—or he went and enquired of the Lord—and the Lord spoke to him through the angel, and when he inquired of the Lord the voice told him to go and do as his servant required him to do and that was the time that he went to Hyrum and told him what he had been ordered to do, and he then sent my sister over to me to break the word to me.

Of her own experience as Hyrum Smith's plural wife, Catherine Phillips testified in 1903:

I was married to Hyrum Smith, brother of the Prophet Joseph Smith, as his plural wife, and lived with him as his wife.

The sealing was performed by the Prophet Joseph Smith himself in Nauvoo, State of Illinois, in August, 1843, in the brick office belonging to my husband, and occupied at the time as a dwelling by Brother and Sister Roderick, and Julia Stone, and was witnessed by my mother, Sister Stone and her daughter Hetty.

In consequence of the strong feeling manifested at the time against plural marriage and those suspected of having entered into it, I, with my mother, moved to St. Louis near the close of the year, where I was living when the Prophet Joseph and my husband were married.

Hyrum Smith's conversion to plural marriage was difficult. As Brigham Young recalled in 1866:

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67. Mercy Fielding Thompson Smith, untitled autobiographical sketch, December 20, 1880, LDS Church Archives.
70. Catherine Phillips Smith, Affidavit, January 28, 1903, in "Affidavit of
eral marriage to Joseph Bates Noble and one or two others. Smith evidently opposed Zina’s civil marriage to Henry Jacobs in March 1841. Only after that marriage did the prophet’s overtures become explicit. “He [Joseph Smith] sent word to me by my brother [Dimick],” Zina remembered, “saying, ‘Tell Zina I put it off and put it off till an angel with a drawn sword stood by me and told me if I did not establish that principle upon the earth, I would lose my position and my life.’” 80I impressed by Joseph’s urgency, Dimick finally agreed to raise the subject with Zina. Zina did not learn for certain of Smith’s intention until October 27, 1841, when he proposed to her, she agreed, and Dimick performed the ceremony.

Second, H. Michael Marquardt has shown that despite their affidavits attesting to their sealing to Joseph Smith on May 11, 1843, for the benefit of Smith’s civil wife, Emma Hale Smith, 81 sisters Emily Dow and Eliza Partridge were in fact probably sealed to Smith twelve days later on May 23, 1843. 82

Third, both Almera Johnson and Ruth Vose Sayers recalled Hyrum Smith performing their plural marriages to Joseph Smith: Almera in the

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79. See Benjamin F. Johnson’s reminiscence: “Of the Prophets Partiality or Love for Sister Zina I will only say she was always in his favor & that after a two & half years mission to Canada & the middle States I returned to learn she had but recently married [Henry Jacobs], which perhaps did not “quite” please the Prophet for in answer to this great love for her she soon became his own wife, was among the first to accept the plural order of marriage.” “Aunt Zina” as I Have Known Her from Youth—By ‘Uncle Ben,’ n.d., in Zina Card Brown Family Collection.

80. Zina D. H. Smith, in “Joseph, the Prophet. His Life and Mission as Viewed by Intimate Acquaintances,” Salt Lake Herald Church and Farm Supplement, January 12, 1895, 212.

81. Affidavits dated May 1, and July 1, 1869, Joseph F. Smith Affidavit Books; see also Emily Dow Partridge Young, “Incidents in the Life of a Mormon Girl,” holograph, 188-86, LDS Church Archives.

82. H. Michael Marquardt, “Emily Dow Partridge Smith Young on the Witness Stand: Recollections of a Plural Wife” (2001), privately circulated; see also H. Michael Marquardt, “A Preliminary List of Women Married or Sealed to Joseph Smith (1841-44),” privately circulated.

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83. Almera Johnson Smith, Affidavit, August 1, 1883, LDS Church Archives; Ruth Vose Sayers Smith, Affidavit, May 1, 1869, Joseph F. Smith Affidavit Books.

84. Thanks to rare book dealer Rick Grunder, we know that Lucinda Penston Morgan married George Harris on November 23, 1830, and not November 30, 1830. See www.rickgrunder.com/NewsPapers%20for%20Sale/lucindaharris.htm. See also Spirit of the Times & People’s Press (Batavia, New York) (November 30, 1830): 3; courtesy H. Michael Marquardt.
authorities of the church, for his crime. The fact was established that such unlawful conduct had actually taken place between them [Parrish and Cole's wife]. (Elder's Journal, I No 4, August, 1838, p 57, 59)

During the latter part of 1840 the Prophet moved ahead and began instructing several brethren of the priesthood in the principle of plural marriage and began teaching them that they must also enter into the order of plural marriage. At a quarterly stake conference at Centreville, Utah, on June 11, 1883, Elder Joseph B. Noble stated that the angel of the Lord had appeared to Joseph and had informed him that the time had fully come to establish the principle. "Elder Noble sealed his wife's sister [Louisa Beaman] to Joseph, that being the first plural marriage consummated [in Nauvoo]." (Historical Record (HR), 6,232-233) Fourteen years prior to this public announcement he made out a sworn statement in the which he said "that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives, and that the said Joseph declared that he had received a revelation from God on the subject, and that the angel of the Lord had commanded him [Joseph Smith] to move forward in the said order of marriage: and further, that the said Joseph Smith requested him (Joseph B. Noble) to step forward and assist him in carrying out the said principle." (HR 6:221) Brother Noble relates how "the Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister in law, who was a woman of irreplaceable morality, who entered into the plural marriage relation on a deep seated conviction that the doctrine was from God." (HR 6:233)

One early day saint indicated that although God had revealed the law of polygamy that Joseph "delayed, as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints." (HR 6:230) Apparently Joseph's delaying longer than the Lord wanted caused severe consequences "...an angel of God, with a drawn sword, stood before him and commanded that he should enter into the practice of that principle, or he should be utterly destroyed, or rejected, that he move forward to reveal and establish that doctrine." (Joseph F. Smith, J.D. 20:29) "An angel with a flaming sword descended from the courts of glory and confronting the Prophet, commanded him in the name of the Lord to establish the principle so long concealed from the knowledge of the Saints and of the world. That principle was the law of celestial or plural marriage." (Life of Heber C. Kimball, Whitney, p. 321) On June 17, 1883, Charles L. Walker, an early member of the church stated that he attended "the quarterly conference, this p.m. Pres. E. Snow spoke of the Angel of the Lord meeting Joseph with a drawn sword and of his going to slay him for his being neglectful in the discharge of his duties and of Joseph having to plead on his knees before the Angel for his life." (Charles L. Walker journal, p 39)

The first plural marriage in Nauvoo was on April 5th, 1841, when the Prophet took Louisa Beaman to wife. (HR 6:221) According to the Historical Record the Prophet also took two other women as plural wives this year: Prescindia L. Huntington on December 11, 1841, and Zina D. Huntington on December 27, 1841. Their brother Dimick B. Huntington officiated at both marriages. (HR 6:233) It was also during this year that the Prophet began teaching the principle to many of the Twelve and other leading priesthood holders.

Throughout 1842 the Prophet continued to teach the brethren and many sisters
communicating this to your uncle Hyrum who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Bliss[h]el Thompson, with whatever offspring should be the result of that union, at the same time consoling your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men.\textsuperscript{65}

"[I]f there was communication between the eternal world and this," she noted a decade later,

and I should never have been sealed to any body,—if I had not obeyed the command of the Lord, when the Lord sent it through an angel to his prophet Joseph Smith,—and sent my own husband or a message from him in the eternal world to me through the prophet, and to his brother Hyrum that he should take me, and my little child,—that is the word that my dead husband sent from the eternal world to brother Hyrum that he should take charge of me and my little child and keep us in this world, and on the day of resurrection to deliver us up safely to my husband. Now that was the message from my husband to the prophet, or to brother Hyrum through the prophet, commanding Hyrum to take me to live with my sister with my little child, and he did not act on it quick enough, and so he came the second time,—or he went and enquired of the Lord,—and the Lord spoke to him through the angel, and when he inquired of the Lord the voice told him to go and do as his servant required him to do and that was the time that he went to Hyrum and told him what he had been ordered to do, and he then sent my sister over to me to break the word to me.\textsuperscript{66}

Of her own experience as Hyrum Smith's plural wife, Catherine Phillips testified in 1903:

I was married to Hyrum Smith, brother of the Prophet Joseph Smith, as his plural wife, and lived with him as his wife.

The sealing was performed by the Prophet Joseph Smith himself in Nauvoo, State of Illinois, in August, 1843, in the brick office belonging to my husband, and occupied at the time as a dwelling by Brother and Sister Robt. and Julia Stone, and was witnessed by my mother, Sister Stone and her daughter

\textsuperscript{65}Thompson to Smith, 5 September 1883, in "Testimony as to Her Marriage to Hyrum Smith," in Deseret Evening News, 6 February 1886.

\textsuperscript{66}Mercy Rachel Thompson, Testimony, "Respondent's Testimony, Temple Lot Case," p. 263.
that keenly too, the result of your acts, and they will follow you in time and all eternity. And I call upon you, ye Latter-day Saints, to respect your iniquities, and keep the Sabbath day holy, set it aside as a day of rest, a day to meet together to perform your sacraments and listen to the words of life, and thus be found keeping the commandments, and setting a good example before your children. Let us do that which is right, honor our God and magnify our calling, and the Spirit and blessing of God will rest upon us. But if we do not these things, his Spirit will depart from us, and we shall reap the reward of our doings.

We talk about being a good people. Well, we are when compared with the rest of the world; but we ought to be twenty times better than we are to-day. And if we, as Latter-day Saints, were to strictly observe the Sabbath day, and pay our tithes and offerings, and meet our engagements, and be less worldly minded, be united in temporal and spiritual things, Zion would arise and shine, and the glory of God would rest upon her. And it would not be long before all nations would call us blessed. But we are slothful and careless and indifferent, and we neglect our duty and the responsibilities that devolve upon us.

I pray that God may enlighten our minds, and lead us in the paths of life, and that we may honor our calling and our God; that we may be found worthy to be associated with the just on the earth, and with them obtain an inheritance in the kingdom of God, in the name of Jesus. Amen.

DISCOURSE BY ELDER JOSEPH F. SMITH,
Delivered in the Tabernacle, Salt Lake City, Sunday Morning,
July 7, 1873.
(Reported by Geo. P. Gibbs.)

PLURAL MARRIAGE — FOR THE RIGHTEOUS ONLY — OBEDIENCE IMPERATIVE — BLISSINGS RESULTING.

I naturally shrink from the task of addressing a congregation in this house, feeling as I do my inability to make myself heard. I have been interested this morning in listening to the remarks of Brother Cannon. We cannot but be delighted with the testimony that has been given in our hearing, and that we are continually receiving from many sources, which go to prove that the world can do nothing against, but for us. Even their attempts to slander and misrepresent us, and their unrighteous attacks on the principles of our religion have ever tended to excite inquiry and investigation into the facts, which cannot but result beneficially to us as a people. I say, the efforts of our enemies against us have ever had a tendency to cause people who desire to arrive at the truth, to inquire into the real condition of things. The more people interest themselves in this direction, the more truth they will learn and live by; and that we may honor our calling and our God; that we may be found worthy to be associated with the just on the earth, and with them obtain an inheritance in the kingdom of God, in the name of Jesus. Amen.

We are not ashamed of our domestic relations, so far, at least, as they exist in accordance with the principles of the Gospel, nor does any right-minded man or woman feel in his or her heart to shrink in any manner from the most rigid exposition of correct views in relation thereto. It is true that in common with mankind generally, we do not like our faults made public, we shrink from that, and it is natural that we should. It is very proper that we should feel a reluctance to have our weaknesses and imperfections exposed to the world, or even to our neighbors. But this feeling is a very proper incentive to us to continue in the work of self-improvement, until we shall overcome the weaknesses we have inherited, living nearer to the principles of life and salvation which we have received. But the errors of man affect not in the least the principles of the Gospel of the Son of God. You show me a man who has embraced the Gospel in its entirety, in faith and practice, and I can then point to a man who has overcome the follies and weaknesses of the flesh, and let me say, or show me a man who is trying to live according to these principles, and I will show you a man who is trying to overcome his weaknesses. Hence there can be no blame attached to the doctrines of our faith, because of the infirmities and shortcomings of mankind; but we should rather attribute such weaknesses to their proper source—the defectiveness of man, or to his failure, at least, to comply with those principles which are calculated to correct every evil, and to establish man in righteousness. It is perhaps a difficult thing for us, under the circumstances in which we are placed, the traditions of the fathers clinging to us, the practices of the world before us, and the temptations to evil so continually
Angel of the Lord

Joseph B. Noble said the following in 1869:

In the fall of the year A.D. 1840 Joseph [S]mith, taught him the principle of Celestial marriage or a "plurality of wives," and that the said Joseph Smith declared that he had received a Revelation from God on the subject, and that the Angel of the Lord had commanded him, Joseph Smith, to move forward in the said order of marriage.

(Affidavit, 26 June 1869, Affidavit Book 1:38-39, Joseph F. Smith Collection, LDS archives; see also Historical Record 6 [May 1887]:221).

Lorenzo Snow, after his return from his mission, in April 1843 said that Joseph Smith explained to him "the doctrine of plurality of wives. He said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment; that an angel from heaven then appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment."

(Affidavit 28 Aug. 1869 in LDS archives; copy in Joseph F. Smith Affidavit Book 2:19; 3:19-20; as cited in Historical Record 6 [May 1887]:222).

Elizabeth Ann Whitney mentioned that Joseph Smith "had been strictly charged, by the angel who committed these precious things in his keeping, that he should only reveal them to such ones as were pure, and full of integrity to the truth, and worthy and capable of being entrusted with divine messages." Elizabeth and Newel prayed that "the Lord would grant us some special manifestation concerning this new ad strange doctrine. The Lord was very merciful to us, revealing unto us his power and glory. We were seemingly wrapt in a heavenly vision; a halo of light encircled us, and we were convinced in our own bosoms that God heard and approved our prayers and intercedings before him."

Continuing her account Elizabeth Whitney remarked:

Our hearts were comforted, and our faith made so perfect that we were willing to give our eldest daughter, then seventeen years of age, to Joseph, in the order of plural marriage. Laying aside all our traditions and former notions in regard to marriage, we gave her with our mutual consent. She was the first woman given in plural marriage with the consent of both parents. Of course these things had to be kept an inviolate secret

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that in the same year, I think it was in May9 when Emma consented.91

Emily emphasized that Joseph's wife Emma "had chosen myself and my sister, and we were married in her presence again because we thought it proper to say nothing about the former marriage, and it was done over again on the 11th of May 1843 in her presence, and she gave her consent fully and freely and voluntarily." Asked for the reason why the ceremony was performed for a second time Emily testified, "Well Emma had a good many feelings we supposed, - she was a rather high strung woman of a very nervous organization, and we thought that she had her feelings, and so we thought there was no use in saying anything about it, so long as she had chosen us herself, - there was no use of having another ceremony only for that reason. That is the only reason I know for not saying anything about it."99

When asked regarding what she knew concerning a revelation to Joseph Smith being given on plural marriage she responded there was a revelation given "that was not printed or generally known" and after Eliza and herself were married "there was one given that was made more public." On being asked more specific on "How do you know that there was any revelation at all?" Emily said "he told me himself that he had had a revelation." And then she said, "Joseph Smith told me himself that the angel had appeared to him and had given him that revelation."92

Under cross examination Emily mentioned she went to live in Joseph's and Emma's home "as a nurse girl, for they had a young baby and they wanted me to tend it for them. That is what I delighted in, - attending babies, and that is what they got me there to do more particularly."93 Joseph spoke to Emily about writing the letter in 1842 and the next time he spoke to her was in March 1843 at the home of Heber C. Kimball. Questions were asked Emily such as:

Q:- Did he offer to take your hand then? A:- No sir.
Q:- Or put his hand around you? A:- No sir.
Q:- He never did any such a thing as that? A:- No sir.
Q:- At any time or place? A:- No sir, - not before we were married.
Q:- Now did he tell you there about the principle of sealing? A:- Yes sir.
Q:- He did? A:- Yes sir.
Q:- He told you all about the doctrine or principle of sealing? A:- Yes sir.
Q:- Was it sealing for eternity? A:- Yes sir, - time and eternity.94

Before being told by Joseph Smith about plural marriage Emily recalled that there were "reports around that made me think, - that gave me an idea of what it was he wanted to say to me

90 Respondents Testimony, 350.
91 Ibid., 351.
92 Ibid., 352.
93 Ibid., 356.
94 Ibid., 358.
sendia Huntington prophesied the destruction of America in tongues, see WE 12 (1 June 1883): 2. Mary Elizabeth Rollins Lightner, interpreting tongue speech, alarmed men by prophecying that the saints would be driven from Jackson County, see her chapter, "Missouri," in Wells on Zions: ADW 107. Compare IHMW, Nov. 5, 1892, "An". [American Mormon, Jane James, spoke in tongues in a local Relief Society meeting, and Zina interpreted. See also EBWJ, Dec. 26, 1874, Mar. 31, 1881. Zina Baker brings corps to life: Oliver Huntington, "Spirit Experiences," 381.


There was psychological and moral complexity in all of the characters, male and female, of the Mormon drama, which itself was set against a backdrop of great socio-political diversity. While today we may reject polygamy as an institution, it was women's intense, enthusiastic Christianity that inclined them to accept polygamy in Mormonism. Given their biblical, absolutist frame of reference, accepting Hebraic plural marriage was an act of piety and moral courage. On the other hand, rejection of polygamy might also be an act of piety and moral courage, see a less fundamentalist reading of the Old Testament. Joseph's ultimate mission: Zina Young, in Joseph, the Prophet His Life and Mission as Viewed by Intimate Associates, Salt Lake Herald Church and Farm Supplemen (Jan. 12, 1895): 212. 'He set word to me by my brother, saying, 'Tell Zina, I put it out and put it off till an angel with a drawn sword standed by me and told me if I did not establish that principle upon the earth I would lose my position in my life.'" Compare the Wight interview, 29: Joseph had told me what Joseph Smith had told him. I knew it was from the Lord, and I received it: Joseph did not come until afterward." In the same interview Zina emphasized that God had commanded Joseph to marry her: "The Lord had told him to take me and he did do [and he said] 'We.' The Lord had revealed to him that he had to marry me." [Wight 29. Oct. 27, 1841: In OHJ 17, on October 27, 1887, Oliver's children gathered at their home, "After we were all assembled in one room Zina told us that day was the anniversary of her marriage or sealing to the Prophet Joseph Smith. She was sealed to Joseph on the 27 day of the month." She also gave this date in affidavits. SAB 1: 5, 45, compare Buchanan, "A Study," 548, and this is the date of marriage that Jern, HR 6:235. For other statements that Zina was Joseph's wife, see Zina's own public statement at the Polygamy Mass Meeting, in 1878 below; also COJ, Nov. 24, 1897; EBWJ, Nov. 27 1889. Dimick performs first ceremony: Wight, "Evidence," 29. Fanny a witness: HR 6:233. multiple dates: However, as is the case in many of the plural marriages of Joseph, there seem to be multiple dates for the marriage, or more than one marriage ceremony. In the Wight interview, Zina stated that Dimick performed the marriage--this was the first of two marriage ceremonies. [Question] your brother officiated at the marriage? [Zina] He did it at the first. When Brigham returned from England, he repeated the ceremony for time and eternity. As Brigham returned from England on July 1, 1841, did the marriage with Joseph performed by Dimick, take place before that date? For dating, see Elder Watson, Mormon History of Brigham Young, 1801-14 (Salt Lake City: privately published, 1968), 10: Ar- rington, By 96. Then did Brigham perform the 27 October marriage? If Zina married Joseph soon after her marriage to Jacobs (in March 1841), this has important implications for the history of Nauvoo polygamy. She might have married Joseph before: Louisa Beaman (on April 5), making her Joseph's first wife in the Nauvoo period.

On the other hand, Zina's recollections may have been confused. Perhaps she married Joseph first in October, then later with Brigham officiating. Perhaps the marriage to Brigham refers to the proxy marriage performed in 1844,1846, though this is some four years after Brigham returned from England. Possibly the elderly Zina
Smith and even her eventual marriage on March 7, 1841 to young Henry Jacobs did not stop Joseph's advances. Shortly after their wedding Smith informed them that Zina was to be his celestial wife. Interestingly enough, her husband Henry accepted this for he believed that "whatever the Prophet did was right, without making the wisdom of God's authorities bend to the reasoning of any man" (p. 81). Zina, however, continued to resist. Like most of the other women Joseph pursued, Zina complied after being convinced that plural marriage came from God. Compton writes:

Zina remained conflicted until a day in October, apparently, when Joseph sent [her older brother] Dimick to her with a message: an angel with a drawn sword had stood over Smith and told him that if he did not establish polygamy, he would lose "his position and his life." Zina, faced with the responsibility for his position as prophet, and even perhaps his life, finally acquiesced (pp. 80-81).

It is clear these women took their marriages to Joseph very seriously, and understandably so, since Joseph had made it clear that not only in some cases was his life at stake, but that in other cases, marriage to him would guarantee her salvation, and also the salvation of her parents (p. 349).

Yet, in the case of the Partridge sisters, after marrying and physically consummating the marriage, Joseph's first wife Emma either discovered or suspected the physical nature of the relationship. When she protested, Smith dismissed the marriages with a handshake (p. 411). This apparently casual attitude toward a sacred vow with eternal consequences suggests that Joseph did not take his marriages as seriously as those to whom he was married. It also raises serious questions with staggering implications regarding why Joseph introduced polygamy in the first place. While Compton never even suggests sexual impropriety on Joseph's part, perhaps it is enough that he provides sufficient documentation to enable the reader to draw his own conclusions.

The Partridge Sisters: A Plural Marriage Case Study
According to Compton, the cases of Emily (19) and Eliza (22) Partridge contain elements common to many of Joseph’s plural marriage:
Zina D. Huntington (Jacobs Smith Young) journal, June 23, 1845, LDS Church Archives. Cf. Beecher’s publication of this in *BYU Studies* 19 (1979): 285-320, 314: “Last night about 10 o'clock Irvine Hodge was stabled 4 times in his left side, also 4 blows on the head, done not far from Pres B Youngs in the field . . . The said Hodge was direct from Burlington. He has a Brother there, sentenced to be hung on the of Sept next for Murder. He was a man of unbounded temper.” Cf. Hosea Stout Diary 1:49.

Transcription by TC:
he has {to}{two} Brothers there, sentenced to be hung on the of Sept next for Murder, said Hodge has threatened Brigham Youngs life which he was a man of an unbounded temper

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Mary Elizabeth Lightner to Emmeline B. Wells, LDS Church Archives
Page 1:
“Letter written by Mary E. L.
to Emmeline B. Wells
(in the Summer of 1905)
Salt Lake City”
toward end of p. 2: “as for Sister Whitney
Bishop Whitneys wife I Shall
never forget her, as it was at
her House that the Prophet Jos[eph]
first told me about his Great
vision Concerning me.
he Said I was the first wom[an]

[p. 3]
God Commanded him to
take as a plural wife, “in 183{4} he
was very much frightened about [it]
until the Angel appeared to
him three times. it was in
the early part of Feb, 1842
before “that” he was compelled to reveal
it to me personally, by the
Angel threatening him. 1

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1 The last number is not immediately comprehensible. It has a clear up and down stroke, as in a “1”, but it also has a left-right cross stroke, which makes it look like a cross. There is a possible small rounded stroke on the left part of the cross stroke. In my view, supported by other documents, it is a “4”. Though the “4” in “1842” below is clearly different from this, this does have the up and down stroke of a four, the cross stroke, and what might be the upward stroke of a “4” on the left. Possibly, the elderly Mary’s handwriting faltered on this number.
BYU Studies
E 1891:4-1 (1994)

(1894), 67. Burgess, writing years later, dated this vision to 1835. The outtings he described in connection with the vision, however, did not begin until the Kirtland Temple neared completion in early 1836. Milton V. Backman, personal conversation with author, Provo, Utah, September 15, 1998. An entry from Joseph’s journal on this date confirms the setting and content of the Burgess account. “The Savior made his appearance to some,” said the Prophet, “while angels ministered unto others.” Joseph Smith, Journal, March 30, 1836, in Jessee, Papers, 5:207; reprinted in History of the Church, 2:432.


58. Mary Fielding to Mercy Thompson and Robert Thompson, October 7, 1837, as cited in Godfrey, Godfrey, and Derr, Women’s Voices, 67–68. In the letter, Fielding dated Joseph’s vision to “soon before” his departure from Kirtland. He departed on September 27, 1836. History of the Church, 2:308.

59. Joseph Smith to the Presidency of The Church of Jesus Christ of Latter-day Saints in Kirtland, March 29, 1838, in Jessee, Papers, 2:212–24; reprinted in History of the Church, 3:110–12. Joseph described the vision in a letter dated March 29, 1838, written from Far West, to Marks and his counselors in the stake presidency at Kirtland. In the letter, Joseph reported events from January 12, 1836, when he departed from Kirtland, through his arrival in Far West on March 14, to the end of that month. Joseph’s statement that the vision took place “while on the road” apparently means during the eight weeks he was traveling from Ohio to Missouri. For dates of Joseph’s journey, see History of the Church, 2:311.


61. Thomas B. Marsh to Wilford Woodruff, April 30, 1838, Wilford Woodruff Papers, LDS Church Archives. See also Doctrine and Covenants 153:16.

62. History of the Church, 3:316. By the time Joseph Smith was martyred, Willard Richards had written the History of the Church, under the Prophet’s direction, through August 5, 1838. From that point, Thomas Bullock resumed the writing of the history in February 1845, and within two months he had completed through the year 1839. See Dean Jessee, “The Writing of Joseph Smith’s History,” BYU Studies 11, no. 4 (1971): 466–67; Bullock, who was not present with Joseph Smith at Liberty Jail or at the trial that immediately followed, relied on the testimonies of those who were—including Stephen Markham, the Prophet’s bodyguard. Markham, present with the Prophet the first few days of the trial, April 9–12, 1839, informs Bullock’s writing of History of the Church for this time period. For evidence of this, see History of the Church, 3:309–19.

63. History of the Church, 3:391. Joseph mentioned the vision in a discourse dated July 2, 1839. The account in History of the Church was written into the history by Thomas Bullock in 1845. See Jessee, Joseph’s Smith’s History,” 467. Wilford Woodruff’s account of this discourse was not, apparently, the only source Bullock used in his compilation. Compare the account in History of the Church with that of Cook, Word, 6–8.

64. History of the Church, 4:89. On March 4, 1840, Joseph returned to Nauvoo from Washington, D.C., after seeking unsuccessfully to obtain redress from President Martin Van Buren for losses the Saints suffered in Missouri. Thomas Bullock wrote this portion of the history in 1845. See Jessee, “Joseph Smith’s History,” 467.

65. Anson Call, Statement (ca. 1854), LDS Church Archives; Anson Call, Autobiography and Journal, 22, LDS Church Archives. See also History of the Church, 5:85–86; Brigham Young, in JD, 5:257–58, March 16, 1856.


70. History of the Church, 5:294. That portion of Joseph’s dream that recorded was compiled under the direction of George A. Smith, who began his work on April 10, 1844, and finished in August 1856. Jessee, Joseph Smith’s History,” 469–72.


72. History of the Church, 6:1354–57. Joseph Smith mentions this vision under the date of February 5, 1844, in a conversation with William Weeks, an architect of the Nauvoo Temple, Weeks, who lived in Utah Territory during the time George A. Smith compiled this portion of the history, could have easily supplied Smith with the 1844 conversation. See I. Earl Arrington, “William Weeks, Architect of the Nauvoo Temple,” BYU Studies 19, no. 3 (1979): 337–50. George A. Smith and Wilford Woodruff said that the clerks and historians who did this work were “eye and ear witnesses of nearly all the transactions recorded,” and in cases where they were not, “had access to those who were.” Jessee, Joseph Smith’s History,” 473. The pretest to Weeks’s recollection is a revelation, dated January 19, 1841, in which the Lord promised, “I will show unto my servant Joseph all things pertaining to this house” (DC 124:42).


74. History of the Church, 6:401–62.

75. History of the Church, 6:609–10.

76. Heber C. Kimball, in JD, 5:312–16, September 6, 1856.
113 Journal of Joseph Lee Robinson, pp. 13-14. When the Prophet still hesitated, the heavenly messenger finally appeared with a drawn sword and threatened his destruction if he did not institute the practice. Lightner, op. cit. Several testimonies support the fact that Joseph Smith said he received these ministrations. Hyrum Smith told Benjamin F. Johnson: "I know that Joseph was commanded to take more wives, and he waited until an angel with drawn sword stood before him and declared that if he longer delayed fulfilling that command that he would slay him." -- Johnson to Gibbs, p. 13. Elder Johnson also signed an affidavit stating that Joseph Smith taught his (Johnson's) mother in his hearing "the doctrine of celestial marriage, declaring that an angel appeared unto him with a drawn sword threatening to slay him if he did not proceed to fulfill the law that had been given to him." -- Jenson, op. cit., p. 222. Helen Mar Whitney stated: "Joseph's own testimony was, that an angel was sent to command him to teach and to enter into this order. This angel, he states, stood over him with a drawn sword prepared to inflict the penalty of death if he should be disobedient." -- Whitney, Plural Marriage As Taught By The Prophet Joseph, p. 13. See also, Whitney, Why We Practice Plural Marriage, p. 63.

Others who testified that the Prophet made such statements included Lorenzo Snow, Joseph B. Noble, and Joseph F. Smith. See Jenson, op cit., pp. 221, 222; Snow, Biography and Family Record of Lorenzo Snow, pp. 69-70; MS, VL (July 16, 1883), p. 454; JD, XX, p. 29.
The nature of plural marriage, with the requirements which it imposed upon those who would engage in its successful practice, made it a great challenge: requiring purity of heart, true charity, and considerable wisdom and administrative ability, particularly for the men. One of Joseph Smith's plural wives reported that he "said that the practice of this principle would be the hardest trial the Saints would ever have to test their faith."

The Prophet himself was extremely reluctant to begin the practice of plural marriage until commanded to by a heavenly messenger. Mary Elizabeth Rollins Lightner, who joined the Church in 1830 and was a confidante of the Prophet in some of these matters, quoted him as saying that the angel came "three times between the years of [18]34 and [18]42." Joseph endeavored to reason with the heavenly being, stating that the Book of Mormon taught that to take plural wives was "an abomination in the eyes of the Lord, and they were to adhere to these things except the Lord speak." But the angel declared: "Thus saith the Lord, the time has now come that I will raise up seed unto me as I spoke by my servant Jacob, as is recorded in the Book of Mormon."
Continuing, she said: "I wish to bear my testimony to the principle of celestial marriage, that it is true. When I think of the man that took his life in his hands and went from place to place where God told him to go, and in the midst of persecutions, trials and vexations of every kind, made covenant with the women of God that have stood true to him—most of them—when I think of his integrity, and of his obedience, I think what a lesson it should be to us, that we know he did not do this of his own accord. He sent word to me by my brother, saying, 'Tell Zina I put it off and put it off till an angel with a drawn sword stood by me and told me if I did not establish that principle upon the earth, I would lose my position and my life.' President Young told us in several places—said he, 'Brethren, if you want wives take them, for the time will come when you can.' But, thanks to our Heavenly Father, there are many left upon the earth who were born under the celestial covenant, although they do not at present appreciate their position. The day will come when they will feel the Spirit of God resting upon them, and they will feel that it is an honor to be born in that covenant. I feel to bear my testimony to the truth of this work. I know it is the work of God, and that Joseph Smith was His Prophet, and that Brigham Young was his successor, and those by whom I am surrounded are holy men, living to the best of their understanding, according to His will. Joseph Smith said: 'All you who will not find fault with the words of life and salvation that God reveals through me for the salvation of the human family, I will stand like an officer of the gate, and I will see you safe through into the celestial kingdom.' I became his 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."

President Joseph F. Smith

Benjamin Johnson My Life's Review (1947), p. 95 - p. 96

He had asked me to bring my sister to the city, which I soon did, where he saw her at my sister's, the Widow Sherman, who had already been sealed to him by proxy. His brother, Hyrum, said to me, 'Now, Brother Benjamin, you know that Brother Joseph would not sanction this if it was not from the Lord. The Lord revealed this to Brother Joseph long ago, and he put it off until the Angel of the Lord came to him with a drawn sword and told him that he would be slain if he did not go forth and fulfill the law.' He told my sister to have no fears, and he there and then sealed my sister, Almira, to the Prophet.

Benjamin Johnson Ltr to Gibbs, 1903 in E. Dale LeBaron (1967), p. 336

But my thought and wish is to write of things just as they occurred, and I now bear an earnest testimony that his other prediction was more than fulfilled, for when with great hesitation and stammering I called my sister to a private audience, and stood before her shaking with fear, just so soon as I found power to open my mouth, it was filled, for the light of the Lord shone upon my understanding, and the subject that had seemed so dark now appeared of all subjects pertaining to our gospel the most lucid and plain; and so both my sister and myself were converted together, and never again did I need evidence or argument to sustain that high and holy principle. And within a few days of this period my sister accompanied me to Nauvoo, where at our sister Delcena's, we soon met the Prophet with his brother Hyrum and Wm. Clayton, as his private secretary, who always accompanied him. Brother Hyrum at once took me in hand, apparently in
fear I was not fully converted, and this was the manner of his talk to me: "Now Benjamin, you must not be afraid of this new doctrine, for it is all right. You know Brother Hyrum don't get carried away by worldly things, and he fought this principle until the Lord showed him it was true. I know that Joseph was commanded to take more wives, and he waited until an angel with a drawn sword stood before him and declared that if he longer delayed fulfilling that command he would slay him." This was the manner of Brother Hyrum's teaching to me, which I then did not need, as I was fully converted.

Mary Lightner 1905 Address, typescript, BYU, p.1 - p.2

Much has come and gone from me through the powers and vicissitudes of this Church. I have been in almost every mob. I have been driven about and told I would be shot and had a gun pointed at me, but I stayed with the Church until it was driven from Nauvoo. The words of the Prophet that had been revealed to him always have been with me from the beginning to the end of the gospel. Every principle that has been given in the Church by the prophet is true. I know whereon I stand, I know what I believe, I know what I know and I know what I testify to you is the living truth. As I expect to meet it at the bar of the eternal Jehovah, it is true. And when you stand before the bar you will know. He preached polygamy and he not only preached it, but he practiced it. I am a living witness to it. It was given to him before he gave it to the Church. An angel came to him and the last time he came with a drawn sword in his hand and told Joseph if he did not go into that principle, he would slay him. Joseph said he talked to him soberly about it, and told him it was an abomination and quoted scripture to him. He said in the Book of Mormon it was an abomination in the eyes of the Lord, and they were to adhere to these things except the Lord speak. I am the first being that the revelation [D&C 132] was given to him for and I was one thousand miles away in Missouri, for we went up to Jackson County in 1841 [1831].

E. Dale LeBaron; BYU Studies Vol. 32, No. 1, pg.182

Brother Hyrum at once took me in hand, apparently in fear I was not fully converted, and this was the manner of his talk to me: "Now Benjamin, you must not be afraid of this new doctrine, for it is all right. You know Brother Hyrum don't get carried away by worldly things, and he fought this principle until the Lord showed him it was true. I know that Joseph was commanded to take more wives, and he waited until an angel with a drawn sword stood before him and declared that if he longer delayed fulfilling that command that he would slay him." This was the manner of Brother Hyrum's teaching to me, which I then did not need, as I was fully converted.35

E. Dale LeBaron; BYU Studies Vol. 32, No. 1, pg.183

After a little instruction, Almira stood by the Prophet's side and was sealed to him by Brother Clayton.
FLURAL MARRIAGE.

that, hath not (or will not receive), shall be taken away which he hath (or might have had)." Plainly giving me to understand that should the end in question represent Old Testament "wives" and "children," as the principle of enlargement throughout the great future to those who were heirs of salvation.

"I called my sister to private audience, and with fear and trembling and terrors I could not express, commenced to open the subject to her, which, just as he had promised, the light of the Lord shone upon my understanding and my tongue was loosed, and I, at least, was convinced of the truth of what I was about to tell her.

"My sister received my testimony, and, in a short time afterwards consented to become the wife of President Smith.

"Subsequent to this I took her to the city of Nauvoo, where she was married, or sealed for time and eternity, to President Joseph Smith, by his brother Hyrum Smith, in the presence of myself and Lorenzo Bean, who told me she had also been sealed or married to the Prophet Joseph. This was at the residence of my sister, the widow of Lyman R. Sherman, who also was a witness.

"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 Macedon (Ramus), where he remained two days, lodging at my house with my sister as man and wife (and to my certain knowledge be occupied the same bed with her). This visit was on the 10th and 12th of May, 1846, returning to Nauvoo on the 12th.

"Again, on the 19th of October, the same year, President Smith made us another visit at Macedon and remained with us till the 1st. He was accompanied by Wm. Clayton. At this time (Oct. 20th, 1848), he sealed my first wife to me for time and all eternity. "

"He also visited my mother at her residence in Macedon and taught her in my hearing the doctrine of celestial marriage, declaring that an angel appeared unto him with a drawn sword, threatening to slay him if he did not proceed to fulfill the law that had been given him. And counseled my mother to be sealed to his uncle, Father John Smith (father of Geo. A. Smith), to which she consented, and to my certain knowledge was subsequently sealed to him by the Prophet. 

"After the death of the Prophet, I told President Brigham Young what he (Joseph Smith) had said to me relative to my taking Mary Ann Hale to wife. Pres. Young said it was right and authorized Father John Smith to seal her to me, which he did on the 14th of November, 1844.

(Signed) B. F. JOHNSTON.

"APOSTLE LORENZO SNOW'S TESTIMONY.

"The following affidavit was made before J. C. Wiser, Clerk of the First Elder, County Judge, Aug. 28, 1869:

"In the month of April 1844, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening, we walked a little distance, and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives.

"He said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

"He further said, that my sister Eliza R. Snow had been sealed to him as his wife for time and eternity.

"He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think, one hour or more, in which he told me many important things.

"I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true.

(Signed) LORENZO SNOW.

"JOHN BENBOW'S AFFIDAVIT.

"Territory of Utah.

"County of Salt Lake.

"Be it remembered that on this twenty-eighth day of August, A. D. 1860, personally appeared before me, James Jack, a notary public in and for said county, John Benbow, who was by me sworn in due form of law, and upon his oath said that in the spring or forepart of the summer of 1848, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, President Joseph Smith taught him and his wife, Jane Benbow, the doctrines of celestial marriage, or plurality of wives, Hyrum Smith being present.

"And further, that Hannah Ellis Smith, a wife of the Prophet, boarded at his house two months during the summer of the same
The prophet Joseph Smith conveyed in private that an angel had appeared to him and commanded him to enter into plural marriage. Joseph B. Noble, the high priest who in 1841 sealed Louisa Beaman to Smith, stated:

In the fall of the year A.D. 1840 Joseph [S]mith, taught him the principle of Celestial marriage or a "plurality of wives," and that the said Joseph Smith declared that he had received a Revelation from God on the subject, and that the Angel of the Lord had commanded him, Joseph Smith, to move forward in the said order of marriage.37

Lorenzo Snow returned from his mission to England on 12 April 1843. A few days later Joseph Smith explained to him "the doctrine of plurality of wives. He said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment; that an angel from heaven then appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment."38 The revelation on plural marriage was not read to the High Council in 1840 or 1841. But it appears that the commandment was told to apostles Brigham Young and Heber C. Kimball after returning from their English mission.

37 Affidavit of Joseph B. Noble, 26 June 1869 (Joseph F. Smith Affidavit Book 1:38-39, typescript, LDS Church Archives. See also Historical Record 6 (May 1887):221. Helen Mar Whitney, one of Smith's wives wrote, "Joseph's own testimony was, that an angel was sent to command him to teach and to enter into this order. This angel, he states, stood over him with a drawn sword prepared to inflict the penalty of death if he should be disobedient" (Plural Marriage as Taught by the Prophet Joseph [Salt Lake City: Juvenile Instructor Office, 1882], 13).

38 Affidavit of Lorenzo Snow, 28 Aug. 1869 (Joseph F. Smith Affidavit Book 2:19; 3:19-20, quoted in Historical Record 6 (May 1887):222.
When asked regarding what she knew concerning a revelation to Joseph Smith being given on plural marriage she responded there was a revelation given "that was not printed or generally known" and after Eliza and herself were married "there was one given that was made more public." On being asked more specific on "How do you know that there was any revelation at all?" Emily said "he told me himself that he had had a revelation." And then she said, "Joseph Smith told me himself that the angel had appeared to him and had given him that revelation."\textsuperscript{92}

Under cross examination Emily mentioned she went to live in Joseph's and Emma's home "as a nurse girl, for they had a young baby and they wanted me to tend it for them. That is what I delighted in, - attending babies, and that is what they got me there to do more particularly."\textsuperscript{93}

Joseph spoke to Emily about writing the letter in 1842 and the next time he spoke to her was in March 1843 at the home of Heber C. Kimball. Questions were asked Emily such as:

Q:- Did he offer to take your hand then? A:- No sir.
Q:- Or put his hand around you? A:- No sir.
Q:- He never did any such a thing as that? A:- No sir.
Q:- At any time or place? A:- No sir, - not before we were married.
Q:- Now did he tell you there about the principle of sealing? A:- Yes sir.
Q:- He did? A:- Yes sir.
Q:- He told you all about the doctrine or principle of sealing? A:- Yes sir.

\textsuperscript{92} Ibid., 352.
\textsuperscript{93} Ibid., 356.
Zina D. Huntington (Jacobs Smith Young) journal, June 23, 1845, LDS Church Archives. Cf. Beecher’s publication of this in BYU Studies 19 (1979): 285-320, 314: “Last night about 10 o’clock Irvine Hodge was stabled 4 times in his left side, also 4 blows on the head, done not far from Pres B Youngs in the field... The said Hodge was direct from Burlington. He has a Brother there, sentenced to be hung on the 10th of Sept next for Murder. He was a man of unbounded temper.” Cf. Hosea Stout Diary 1:49.

Transcription by TC:
he has [to] [two] Brothers there, sentenced to be hung on the 10th of Sept next for Murder, said Hodge has threatened Brigham Youngs life, which he was a man of an unbounded temper.

Mary Elizabeth Lightner to Emmeline B. Wells, LDS Church Archives
Page 1:
“Letter written by Mary E. L.
to Emmeline B. Wells
(in the Summer of 1905)
Salt Lake City”
toward end of p. 2: “as for Sister Whitney
Bishop Whitney’s wife I Shall
never forget her, as it was at
her House that the Prophet Jos[eph]
first told me about his Great
vision Concerning me.
he said I was the first woman.

[p. 3]
God Commanded him to
take as a plural wife, in 1834 he
was very much frightened about [it]
until the Angel appeared to
him three times. It was in
the early part of Feb, 1842
before “that” he was compelled to reveal
it to me personally, by the
Angel threatening him. I

1 The last number is not immediately comprehensible. It has a clear up and down stroke, as in a “1”, but it also has a left-right cross stroke, which makes it look like a cross. There is a possible small rounded stroke on the left part of the cross stroke. In my view, supported by other documents, it is a “4”. Though the “4” in “1842” below is clearly different from this, this does have the up and down stroke of a four, the cross stroke, and what might be the upward stroke of a “4” on the left. Possibly, the elderly Mary’s handwriting faltered on this number.
would not Except it until I
had Seen an immortal being
myself. I could tell you about
this but cannot write any more
in regard to this subject. [more on p. 3]
1. 26 June 1869
   fifth day of April, A.D. 1841 ... he married or sealed Louisa
   Beaman to Joseph Smith

2. 26 June 1869
   in the fall of 1840, Joseph Smith taught him the principle of
   celestial or plural marriage, or a plurality of wives; and that
   the said Joseph Smith declared that he had received a revelation
   from God on the subject, and that the angel of the Lord had
   commanded him (Joseph Smith) to move forward in the said order
   of marriage

See Temple Lot Case, p. 367
On being asked more specific on “How do you know that there was any revelation at all?” Emily Dow Partridge Smith Young said “he told me himself that he had had a revelation.” And then Emily said, “Joseph Smith told me himself that the angel had appeared to him and had given him that revelation.”

(Deposition of Emily D. Partridge Young in Salt Lake City on 19 March 1892, Respondents Testimony, 352, copy in Community of Christ archives and LDS archives.)
President Joseph F. Smith: "I want to tell you another little circumstance connected with Brother Joseph C. Kingsberry. He is the man who made the first copy of the revelation on celestial marriage, and is a man in whom the Prophet Joseph had absolute confidence as an honorable, honest man, and entrusted to him the personal care of a branch of his family. He is a man who never betrayed a trust that was ever imposed on him by the Prophet Joseph Smith, and I do not believe he ever betrayed a trust that any man ever imposed on him; and that is the kind of a man that will stand the test, and will obtain eternal life. Such as he are the type of men that will endure in the faith to the end, because they have integrity, and because when they know the truth they will do it, and they will not waver to the right or the left, if it should take their lives to keep in the straight path.

Zina D. H. Smith

I received a testimony for myself from the Lord of this work, and that Joseph Smith was a Prophet of God before I ever saw him, while I resided in the state of New York, given in answer to prayer. I knew him in his lifetime and know him to have been a great, true man, and a servant of God.

Continuing, she said: "I wish to bear my testimony to the principle of celestial marriage, that it is true. When I think of the man that took his life in his hands and went from place to place where God told him to go, and in the midst of persecutions, trials and vexations of every kind, made covenant with the women of God that have stood true to him—most of them—when I think of his integrity, and of his obedience, I think what a lesson it should be to us, that we know he did not do this of his own accord. He sent word to me by my brother, saying, 'Tell Zina I put it off and put it off till an angel with a drawn sword stood by me and told me if I did not establish that principle upon the earth, I would lose my position and my life.' President Young told us in several places—said he, 'Brethren, if you want wives take them, for the time will come when you can.' But, thanks to our Heavenly Father, there are many left upon the earth who were born under the celestial covenant, although they do not at present appreciate their position. The day will come when they will feel the Spirit of God resting upon them, and they will feel that it is an honor to be born in that covenant. I feel to bear my testimony to the truth of this work. I know it is the work of God, and that Joseph Smith was His Prophet, and that Brigham Young was his successor, and those by whom I am surrounded are holy men, living to the best of their understanding, according to His will. Joseph Smith said: 'All you who will not find fault with the words of life and salvation that God reveals through me for the salvation of the human family, I will stand like an officer of the gate, and I will see you safe through into the celestial kingdom.' I became his 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."

President Joseph F. Smith

"I want to announce that this lady is a wife of the Prophet Joseph Smith, who was sealed to him in his lifetime, and lived with him as his wife in Nauvoo."

Even if the theoretical possibility of the introduction of plural marriage existed, why should such marriage practices have been introduced specifically in America, in the 1840's, and among the
Mormons? Many Mormons simply have assumed that Joseph Smith had been commanded by God to introduce plural marriage and that he was just mechanistically doing his best to carry out the inscrutable demands of the Almighty. This may well represent the way many Mormon believers reacted to the command; however, it does not do justice to the complex process by which Joseph Smith himself received and interpreted revelation. Typically Smith received revelation only in response to concrete intellectual and social problems which he placed before the Lord. When his heart "burned within him" with a definite sense of the answer to the problem, he would deliver it as a revelation, though not necessarily in written form or at the precise time that he received the new understanding.\(^3\) Before his death, Smith frequently declared that he felt emotionally compelled to introduce plural marriage. According to a number of accounts, he declared that "an angel with a drawn sword" stood before him and told him that if he did not introduce the belief and its practice he would lose his prophetic powers and the Church would be unable to progress.\(^7\)

Sunstone 5:2148 (Mar 80)

The Origins and Growth of Polygamy Did the Prophet Joseph Smith ever teach polygamy?

"In the month of April, 1843, I (Lorenzo Snow) returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening. We walked a little distance and sat down on a large log that lay near the bank of the river. He there and then explained to me the doctrine of plurality of wives; he said that the Lord had revealed it unto him, and commanded him to have women sealed to him as wives; that he foresaw the trouble that would follow, and sought to turn away from the commandment; that an angel from heaven then appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

Mary Lightner, Address at Brigham Young University, p.1 - p.2

Much has come and gone from me through the powers and vicissitudes of this Church. I have been in almost every mob. I have been driven about and told I would be shot and had a gun pointed at me, but I stayed with the Church until it was driven from Nauvoo. The words of the Prophet that had been revealed to him always have been with me from the beginning to the end of the gospel. Every principle that has been given in the Church by the prophet is true. I know whereon I stand, I know what I believe, I know what I know and I know what I testify to you is the living truth. As I expect to meet it at the bar of the eternal Jehovah, it is true. And when you stand before the bar you will know. He preached polygamy and he not only preached it, but he practiced it. I am a living witness to it. It was given to him before he gave it to the Church. An angel came to him and the last time he came with a drawn sword in his hand and told Joseph if he did not go into that principle, he would slay him. Joseph said he talked to him soberly about it, and told him it was an abomination and quoted scripture to him. He said in the Book of Mormon it was an abomination in the eyes of the Lord, and they were to adhere to these things except the Lord speak. I am the first being that the revelation [D&C 132] was given to him for and I was one thousand miles away in Missouri, for we went up to Jackson County in 1841 [1831].

Autobiography of Benjamin F. Johnson, p.95 - p.96

He had asked me to bring my sister to the city, which I soon did, where he saw her at my sister's, the Widow Sherman, who had already been sealed to him by proxy. His brother, Hyrum, said to me, "Now, Brother Benjamin, you know that Brother Joseph would not sanction this if it was not from the Lord. The Lord revealed this to Brother Joseph long ago, and he put it off until the Angel of the Lord came to him with a drawn sword and told him that he would be slain if he did not go forth and fulfill the law." He told my sister to have no fears, and he there and then sealed
my sister, Almira, to the Prophet.

Biography and Family Record of Lorenzo Snow, Ch.13, p.69-p.70

IT was at the private interview referred to above, that the Prophet Joseph unbosomed his heart, and described the trying mental ordeal he experienced in overcoming the repugnance of his feelings, the natural result of the force of education and social custom, relative to the introduction of plural marriage. He knew the voice of God—he knew the commandment of the Almighty to him was to go forward—to set the example, and establish Celestial plural marriage. He knew that he had not only his own prejudices and Prepossessions to combat and to overcome, but those of the whole Christian world stared him in the face; but God, who is above all, had given the commandment, and He must be obeyed. Yet the Prophet hesitated and deferred from time to time, until an angel of God stood by him with a drawn sword, and told him that, unless he moved forward and established plural marriage, his Priesthood would be taken from him and he should be destroyed! This testimony he not only bore to my brother, but also to others—a testimony that cannot be gainsayed.

Biography and Family Record of Lorenzo Snow, Ch.13, p.70

From my brother's journal: "At the interview on the bank of the Mississippi, in which the Prophet Joseph explained the doctrine of Celestial Marriage, I felt very humble, and in my simplicity besought him earnestly to correct me nod set me right if, at any time, he should see me indulging any principle or practice that might tend to lead astray, into forbidden paths; to which he replied, 'Brother Lorenzo, the principles of honesty and integrity are founded within you, and you will never be guilty of any serious error or wrong, to lead you from the path of duty. The Lord will open your way to receive and obey the law of Celestial Marriage.' During the conversation, I remarked to the Prophet I thought he appeared to have been endowed with great additional power during my 'mission in England. He said it was true; the Lord had bestowed on him additional divine power.'

Diary Excerpts of Heber J. Grant, 1887-1899, Internally Dated

Franklin D. Richards referred to the fact that after the hard winter and the spring opened that then the seedtime came and subsequently the time of harvest. For some years past we have been passing through what might be called a hard winter, but there has now come to us a great change, and the spring seems to be opening up before us, and the ice and snow of winter seems to be disappearing, and he felt that now is the time for us to go to work planting the seed of the Gospel among the nations of the earth. Referred to the trip of the Presidency to the World's Fair and the great honor shown to them and to the fact that prejudice against our people seemed to be disappearing all over the world. He felt that in trying to spread the gospel more thoroughly that angels would help us in our labor. Referred to the fact that the governor of the State of Utah can give our elders credentials, also to the fact that a United States Senator could if necessary vouch for them. Felt that the Lord would assist us in getting our financial affairs in shape so that we could go on missions. Marriner Merrill . . . The time will come when this nation will ask to have a law of plural marriage established, and it will be practiced again in Israel. Plural marriage is a trial for men as well as women. Was doing all he could to be true to his family. Presiden[t] Lorenzo Snow stated that he was in England with Bro[ther] Pratt when reports came from Nauvoo to the effect that the doctrine of plural marriage was bring taught. Upon his return to Nauvoo in the spring of 1843 he had a long talk with the Prophet Joseph Smith, who fully explained to him the doctrine of plural marriage, and stated that an angel with a drawn sword had visited him and commanded him to go into this principle, and President Smith told Bro[ther] Snow to enter into plural marriage. Presiden[t] Snow said that the principle was just as true today as it ever was, and bore his testimony to the effect that it will again be practiced by this people.
But my thought and wish is to write of things just as they occurred, and I now bear an earnest testimony that his other prediction was more than fulfilled, for when with great hesitation and stammering I called my sister to a private audience, and stood before her shaking with fear, just so soon as I found power to open my mouth, it was filled, for the light of the Lord shone upon my understanding, and the subject that had seemed so dark now appeared of all subjects pertaining to our gospel the most lucid and plain; and so both my sister and myself were converted together, and never again did I need evidence or argument to sustain that high and holy principle. And within a few days of this period my sister accompanied me to Nauvoo, where at our sister Delcenia's, we soon met the Prophet with his brother Hyrum and Wm. Clayton, as his private secretary, who always accompanied him. Brother Hyrum at once took me in hand, apparently in fear I was not fully converted, and this was the manner of his talk to me: "Now Benjamin, you must not be afraid of this new doctrine, for it is all right. You know Brother Hyrum don't get carried away by worldly things, and he fought this principle until the Lord showed him it was true. I know that Joseph was commanded to take more wives, and he waited until an angel with a drawn sword stood before him and declared that if he longer delayed fulfilling that command he would slay him." This was the manner of Brother Hyrum's teaching to me, which I then did not need, as I was fully converted.

Meanwhile, the Prophet, with Louisa Beeman and my sister Delcenia, had it agreeable arranged with Sister Almera, and after a little instruction she stood by the Prophet's side and was sealed to him as a wife, by Brother Clayton; after which the Prophet asked me to take my sister to occupy number "10" in his Mansion home during her stay in the city. But as I could not long be absent from my home and business, we soon returned to Ramus, where on the 15th of May, some three weeks later, the Prophet again came and at my house occupied the same room and bed with my sister, that the month previous he had occupied with the daughter of the late Bishop Partridge, as his wife.

Wilford Woodruff's Journal, Vol. 8, p.235
Joseph F Smith thought Different from Br Richards. He thought in that way a Man would not be Carrying out the Patriarchal Law of marriage. If that would have answered he did not see the necessity of the Lord Commanding Joseph the Prophet to take several wives at the same time. An Angel of God Stood by him with a drawn Sword and told him he should be slain & Cut off from the Earth and the kingdom of God if he did not obey that Law.

Brent Corcoran, Multiply and Replenish, Ch.2, p.27
In Nauvoo, Smith initiated some of his close and trusted associates into the new and everlasting covenant. Brigham Young later claimed that "it was the first time in my life that I desired the grave, and I could hardly get over it for a long time." Smith himself claimed that he took the fateful step only after God had repeatedly commanded him to do so. According to Eliza R. Snow, one of the most renowned of his plural wives, the prophet hesitated to carry out the fateful commandment "until an angel of God stood by him with a drawn sword, and told him that, unless he moved forward and established plural marriage, his priesthood would be taken from him and he should be destroyed."(43) Realizing the explosive potential of polygamy, Smith publicly denied and condemned the practice until his death. As a matter of fact, the Book of Mormon contained a passage denouncing polygamy, though with the significant escape clause that "if I will . . . raise seed unto me, I will command my people" (Jacob 2:30).

Brent Corcoran, Multiply and Replenish, Ch.2, p.27
Privately, Smith made it clear that plural marriage was an important part of the social order of the
kingdom of God. It may be more than coincidental that the revelation concerning the new and everlasting covenant was given more than a year after an important revelation that had launched the political organization of the kingdom. Because most states had bigamy laws, plural marriage could be practiced legally only in a separate political kingdom. It is for this reason that Brigham Young prudently deferred the public announcement of polygamy until he had established a quasi-independent kingdom of God in the Rocky Mountains.
Endnotes

1 (Popup)


2 (Popup)

Accounts of the "angel with a drawn sword" story are widespread, although manuscript evidence for such a story apparently does not exist from the period when Joseph Smith was alive. Whether or not Joseph Smith ever made this particular statement, his actions in attempting to introduce polygamous belief and practice among his closest followers in Nauvoo suggest that he was, indeed, operating under a sense of intense inner compulsion.

3 (Popup)

Quoted in William Alexander Linn, The Story of the Mormons (New York, 1902), 280; Biography of Lorenzo Snow (Salt Lake City, 1884), 70.
Lyman Littlefield Reminiscences (1888), p.37
We will here give place to a very interesting and important contribution kindly furnished for these pages by Mrs. Lucy Walker Kimball, as follows:

Lucy Walker Kimball was born April 30, 1826, town of Peacham, Caledonia County, Vermont. She was the daughter of John Walker and Lydia Holmes. Her father was born June 20, 1794, town of Woodbury, Connecticut. Her mother was born April 18, 1800; married April 18, 1819. Father was baptized into the Church of Jesus Christ in 1832; mother, two years later. They left Vermont in 1834 for the west. They found a small branch of the Church in Ogdensburg, New York; some of Brother Kimball's first converts, preparing also to go west. My father was induced to remain with this branch until 1837. During the year 1835, the children who were eight years and upwards were baptized by Elder Abraham Palmer. They were full of faith, having been taught to pray by their parents, and received the Holy Ghost by the laying on of hands, and the signs followed them. Some spoke in tongues, others prophesied; again others had the gift of faith to heal the sick, etc. One of this little band prophesied that before we reached our destination we would be surrounded by armed mobs with blackened faces, and would need much faith in God to endure the many persecutions and trials before us, and that some of our number would lay down their lives; others would see their brethren shot down before their very eyes. This was verified at the wholesale slaughter at Haun's Mill.

Lyman Littlefield Reminiscences (1888), p.48
The first day of May, 1843, I consented to become the Prophet's wife, and was sealed to him for time and all eternity, at his own house by Elder William Clayton.

Lyman Littlefield Reminiscences (1888), p.48 - p.49
Today I have but one regret, which is that I have not been a more worthy representative of the principle of plural marriage, and that I have not lived a more perfect life. I can also state that Emma Smith was present and did consent to Eliza and Emily Partridge, also Maria and Sarah Lawrence being sealed to her husband. This I had from the Prophet's own mouth; also the testimony of her niece, Hyrum Smith's eldest daughter, (my brother Lorin's wife), as well as that of the young ladies named themselves, with whom I was on most intimate terms, and was glad that they, too, had accepted that order of marriage. Instead of a feeling of jealousy, it was a source of comfort to me. We were as sisters to each other.

Lyman Littlefield Reminiscences (1888), p.49
In this I acted in accordance with the will of God, not for any worldly aggrandizement, not for the gratification of the flesh. How can it be said we accepted this principle for any lustful desires? Preposterous! This would be utterly impossible. But, as I said before, we accepted it to obey a command of God, to establish a principle that would benefit the human family and emancipate them from the degradation into which they, through their wicked customs, had fallen.
Within a few days, Almira, at the request of the Prophet, accompanied Benjamin to their sister Delcena's home in Nauvoo. Delcena "had already been sealed to him [Joseph] by proxy."34 Here they were met by the Prophet Joseph, Hyrum, and William Clayton. Of this meeting, Benjamin wrote:

Brother Hyrum at once took me in hand, apparently in fear I was not fully convened, and this was the manner of his talk to me: "Now Benjamin, you must not be afraid of this new doctrine, for it is all right. You know Brother Hyrum don't get carried away by worldly things, and he fought this principle until the Lord showed him it was true. I know that Joseph was commanded to take more wives, and he waited until an angel with a drawn sword stood before him and declared that if he longer delayed fulfilling that command that he would slay him." This was the manner of Brother Hyrum's teaching to me, which I then did not need, as I was fully converted.35
NOTES AND NEWS.

The American Woman Suffrage Association held its annual convention in Indianapolis, Nov. 13 and 14. We gather a few imperfect, but still refer to the Convention from our Indianapolis. There was an amusing suffrage pageant. The Committee on Credentials reported thirty-three states represented. Dr. Mary E. Garrett of Richmond, Ind., presided. Lucy Stone read the report of the Executive Committee. Wm. Lloyd Garrison, President of the A. W. S. was present. The evening was spent in singing. Miss Elizabeth Cady Stanton, Mrs. Susan B. Anthony, and Mrs. Susan H. B. Anthony read the report of the Executive Committee. Wm. Lloyd Garrison, President of the A. W. S. was present. The evening was spent in singing. Miss Elizabeth Cady Stanton, Mrs. Susan B. Anthony, and Mrs. Susan H. B. Anthony read the report of the Executive Committee.

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