RECOLLECTIONS OF THE OLD RIVER

BY CAPT. J. M. TURNER, OF LANSING, IOWA.

[Written for Publication in the Burlington Saturday Evening Post]

CHAPTER XXXX.

On October 30th, we left Reads Landing with a small lumber raft, 7 strings wide and 12 oars long. This was a floating raft. It belonged to a lumber company at Hannibal, Mo. We could not make much headway on account of heavy winds. We were finally driven in by a heavy north west wind at the lower end of Nauvoo, Ills., near the Mansion house where there was a safe little winter harbor. We wired to Hannibal and a man came up and paid off our crew and myself.

We left our raft and kit in care of Major Bideman, proprietor of the Mansion House. The owner of this raft asked where we could find a crew of men in the spring to take this raft to Hannibal. We told him we could find trained our pullers at Montrose across the river who were used to pulling cars over the rapids.

We took a stage coach that operated between Nauvoo and Carthage, Ills., the county capital and the Burlington & Quincy Railroad. We had to wait at the depot a few hours for the Chicago train. In the waiting room at the depot we noticed what seemed to be a door shot through Nauvoo, going there by the same route from Reads Landing to Prairie du Chien, Wis., by stage coach and then by rail to Chicago, Ills., then by rail to Carthage, Ills. then by stage coach to Nauvoo, Ills.

Major and Mrs. Bideman gave me a welcome that was a surprise to me especially Mrs. Bideman as we only had a passing acquaintance with her during my short stay in November. Before we left Nauvoo we were aware that Mrs. Bideman was the wife of Joseph Smith before he married Major Bideman. We also had a passing acquaintance with her son, Joseph Smith, who was the Justice of the Peace, and we think Postmaster of Nauvoo, and also a younger son from Joseph Smith. We are unable to recall his first name. The elder son Joseph had black hair and black whiskers and the younger son had light hair and blue eyes.

The weather turned cold and stormy and we did not get away from Nauvoo until the early days of April. This gave us a good opportunity to get first hand information in regard to the killing of Joseph Smith, the burning of the Mormon Temple and the events from St. Louis to St. Paul and there was no place comparable to Nauvoo. She said that Salt Lake City would have been at Nauvoo if they had not murdered her husband. She said that Joseph Smith and none of his children were polygamists and that doctrine was brought into the church by Brigham Young after settling at Salt Lake and if Joseph Smith had not been murdered Zion City would have been built at Nauvoo instead of Salt Lake City.

We asked her what was the real cause of that war. She said it was religion, that all creeds joined against the Mormons seemingly because it was something new, that the Mormon creed was based on Christ, the latter day Saints and modern miracles, and that Martin Luther, John Wesley, John Calvin, Henry the 8th with his Anna Boylen and others based their creeds on Christ, the earlier saints and ancient miracles and that was the main difference in their religions, one was old and the other new. She said the Mormons were murdered, their homes and churches burned. They were driven to the wilderness.
full of holes and hung up over the office window where we bought our Railroad ticket. We asked the ticket agent what that door was there for and he said that was the door of the old jail where Joseph Smith, the Mormon prophet was shot and killed. We asked the agent if Joseph Smith was not a prisoner and he said he was. Then we said, "You are preserving this relic to show what a cowardly mob can do."

The agent said, "You must be a Mormon."

The coach driver we came with put up at the Mansion House at Nauvoo. He heard this conversation with the agent about the shot up door and when he got back to the Mansion House he repeated the conversation between me and the Railroad Agent.

Near March 1st, 1863 we received a letter from Hannibal, Mo. that the ice had gone out there and advising me to return to Nauvoo as they wanted that raft soon as possible. "We immediately started for temple at Nauvoo and other crimes committed against the Mormon church and people. Mrs. Bideman was elated at what we said to the Railroad agent as this agent's father was suspected of being with that cowardly mob who shot and killed her husband. She asked me if that agent was not mistaken when he took me for a Mormon. We told her he was and that we knew nothing about the Mormon Faith, and that we only denounced that cowardly mob for killing a defenseless prisoner, whom they should protect instead of killing.

Mrs. Bideman said that her first husband was a kind husband and father and in many ways he was a remarkable man. When he came to Nauvoo there were only a few farmers settled there and her husband bought a large tract of land there, surveyed and platted it into lots for a large city, built a large temple and built this home, and Nauvoo was a beautiful place for a city. We said to her that we were well acquainted with the Mississippi River and built a great city and state and that their church would live but that Polygamy would surely die as it was against the laws of civilization and God. Mrs. Bideman did not make us believe in Mormonism still she did make us believe that the Mormons were persecuted on account of their religion and driven from civilization and destroyed all chances of ever making Nauvoo a beautiful city and the most beautiful location on the Mississippi River or any other river in the United States. Mrs. Bideman was a kind motherly woman.
Many people believe that the man in whose crafty mind the mighty system of Mormonism had its origin, was also the husband of at least three wives, and in consequence the possessor of a dupplex mother-in-law. All the living members of Joseph Smith's family strenuously deny this statement; and the writer of this sketch had an opportunity to discover that it would have required some temerity to make such an assertion in the presence of the "original and only" Mrs. Joseph.

In the summer of 1854 I went with a friend to the town of Nauvoo, from which the Mormons had removed a few years earlier. Soon after that a colony of French socialists had taken possession of their homes; but the widow of Joseph Smith, who was now Mrs. Biddison [sic], still lived in the house she had occupied when her first husband was killed. Mrs. Biddison was the hostess of the Nauvoo Arms, the only hotel in the town, and she had occupied the same position during the days when Nauvoo was the headquarters of Mormondom.

She was about 45 years old, of medium height, and rather stout, but quick and active in her movements. Her complexion was clear, though somewhat sunburnt. Her features were good and regular, her eyes very black and piercing, and her hair of the same color, slightly turned grey. She had married Joseph Smith in the state of New York, some years before he announced his discovery of the Mormon Bible. She accompanied her husband in all his subsequent movements, and they had three children – two boys and one girl.

Mrs. Biddison acquired a good deal of property in Nauvoo during the lifetime of her first husband, and, as she had never [sic] been a member of the Mormon church, she did not leave the town after his death.

Mrs. Biddison expressed herself very freely and openly about the members of the Mormon church, and spoke in a contemptuous manner of their profession of faith,

After dinner Mrs. Biddison conducted us through the house, and showed us the portrait of Joseph Smith, painted by one of the most skillful artists in Europe. It represented him as a commonplace, ordinary person and we found it hard to believe that such a man could have acquired absolute power over a large body of people.

My companion had the boldness to mention to Mrs. Biddison the report that Joseph Smith had set his followers the example of polygamy.
The mere mention of such a rumor made her very indignant. "No sir!" she exclaimed. "Joe Smith had but one wife, and I was that one. It wouldn't have been well for any other woman to assert any claim to him in my presence. If other women chose to do such things it was none of my business. Joe Smith knew very well that he couldn't have another wife, here or anywhere else. No, sir! Joe Smith had but one wife. He ruled the Mormons, and I ruled him." As Mrs. Biddison spoke, her eyes flashed, her nostrils expanded, and her whole form shook with passion. We were thoroughly satisfied that Mrs. Biddison had the ability to keep Joseph Smith, or any other man to whom she might have a claim, straight in the narrow road of morality and decency.
keep her couch, or whether her nerves merely shrink from the pain of effort.

M. D.

Mrs. Joe Smith.

When Artemus Ward said to Brigham Young, "How's your mother-in-law?" he was suitably inquiring about the health of twenty or thirty ladies.

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My friend and I walked through the town, and examined the imposing remains of the burnt temple, with its colossal marble oxen surrounding the huge granite baptismal font. It has been generally believed that a mob of Gentiles destroyed this temple; but the people of Monroose, on the opposite bank of the Mississippi, thought it was destroyed by the Mormons themselves.

After seeing all that was interesting in the place, we returned to the hotel and partook of the dinner which Mrs. Biddison, who happened to be alone in the house, had prepared for us with her own hands. The dinner was a very good one, and the hostess sat down with us at the table and conversed with us while we were eating. She was about forty-five years old, of medium height, and rather stout, but quick and active in her movements. Her complexion was clear, though somewhat sunburnt. Her features were good and regular, her eyes very black and piercing, and her hair of the same color, slightly turned to gray. She had married Joseph Smith in the State of New York, some years before he announced his discovery of the Mormon Bible. She accompanied her husband in all his subsequent movements, and they had three children,—two boys and one girl.

Mrs. Biddison acquired a good deal of property in Nauvoo during the lifetime of her first husband, and, as she had never been a member of the Mormon Church, she did not leave the town after his death.

The Mormons offered her son Joseph great inducements to accompany them, but he refused to leave his mother. Her daughter also remained with her, and was happily married. But her younger son went to Utah with the Mormons. Mrs. Biddison expressed herself very freely and openly about the members of the Mormon Church, and spoke in a contemptuous manner of their profession of faith. It was evident that if the Church of the Latter-Day Saints had ever had her sympathy, it did not possess it then.

After dinner, Mrs. Biddison conducted us through the house, and showed us the portrait of Joseph Smith, painted by one of the most skilful artists in Europe. It represented him as a very commonplace, ordinary person, and we found it hard to believe that such a man could have acquired absolute power over a large body of people.

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Before leaving, we saw Mr. Biddison, young Joe, his sister, and her husband. Joe was a fine-looking young man, about twenty-five years old, and his sister a stout, handsome young lady of twenty. They both evidently owed their good looks to their mother, and showed no resemblance to the mean-looking individual whose portrait was displayed on the wall of a bedside chamber in the Navoo Arms.

J. A. M.

LITERATURE OF THE DAY.


There is not, nor is it at all likely that there will ever be, a Bismarckian "legend." Whatever falsehoods have circulated in regard to the great chancellor have been invented for the purpose not of magnifying but of diminishing his glory. Despite the magnitude of his achievements, his is not a figure that appeals to the popular imagination or captivates the popular heart. The very nation which in a sense he may be said to have created regards him coldly and bends with reluctance under his powerful will. He has, in fact, never sought either to fascinate the multitude or to win personal devotion from individuals. His determined and self-reliant but thoroughly practical nature, neither admitting illusions nor wasteful of energy, has shed no glamour, exercised no spell, attracted no sympathy. Is he, then, indifferent as to the feelings he excites, devoid of any sense of his own isolation? Not wholly, it would seem. One evening, at Warin, we are told, "after having sat silent for a while, gazing straight before him and feeling the fire, now and anon, with pine cones, he suddenly began to complain that his political activity had brought him but little satisfaction and few friends. Nobody loved him for what he had done. He had never made anybody happy thereby, he said; not himself, nor his family, nor any one else. Some of those present would not admit this, and suggested that he had made a great nation happy. 'But,' he continued, 'how many have I made unhappy? But for me, three great wars would not have been fought; eighty thousand men would not have perished; parents, brothers, sisters, and widows would not be bereaved and plunged into mourning. That matter, however, I have settled with God. But I have had little or no joy from all my achievements,—nothing but vexation, care, and trouble.' He continued for some time in the same strain." But such explosions are rare, and do not, we imagine, proceed from any deep discontent. They spring from the reaction of a strenuous will, not from the agitations of a strongly emotional nature.

Future generations will perhaps be surprised at the comparative lack of interest, of curiosity, and of conflicting sentiments shown by his contemporaries in regard to a man who, more than any other in modern times, has given force and direction to the currents of history.

[Oct.

1884.] LITERATURE

The career of Napoleon will seem in the comparison like a raging flood that has swelled and receded, destroying much that was already doomed, depositing incidentally material for new foundations, but producing no permanent structural changes and exerting no creative power of its own. The world already acknowledges that Bismarck's work is solid and durable. It is not merely that he has organized a great empire in Central Europe, where before all was division and weakness, that he has curtailed the limits and powers of the surrounding states, that he has been able to dictate to each its course of action, but that as a result of all this he has established a policy that must continue to control the relations of the Continental governments so long at least as they retain their present form, making it to all appearance impossible for the general framework to be again shaken by single or local convulsions. No such accord of opinion exists in regard to Bismarck's domestic administration. But so long as the opposition remains split into factions and continues to display an utter incapacity for steady and combined resistance, his measures will scarcely be thought by outside observers to require any elaborate justification on their merits. There is little in the book before us to throw light on the subject, but this is not perhaps altogether the author's fault. What the reader has more reason to complain of is the meagreness of the fresh information communicated in regard to a character and a career which Herr Bucsh has had rare opportunities for observing closely.


"No one to my knowledge," writes Thoreau in 1851, "has observed the minute differences in the seasons. Hardly two nights are alike." He proposes "a book of the seasons, each page of which should be written in its own season and out of doors, or in its own locality, whatever it may be." And to furnish a work of this kind was perhaps his object in making these notes for at least the last eight or nine years of his life. Previous extracts from his journal show less accuracy and faithfulness in description; they are more subjective, and dwell more upon the aspirations of the human heart than upon the phenomena of morning mists and
REMINISCENCE OF SISTER N. J. THARPE

In the year 1836 my father, John Jimison and family was living in Richland County, Ohio, where they joined the Church of Jesus Christ of Latter Day Saints.

While living there they had six children. From there they went to Missouri with a colony of Saints, and stopped in Ray County. Took some land on Crooked River; raised cattle, hogs, chickens and other stock.

My uncle, Elias Benner, went farther where he also took some land and for awhile the Saints lived in peace. In the fall of 1838 the persecution began.

One evening an armed mob came and ordered my father out, they told him to get his only horse. They guarded him with their guns to the stable. They said they were going to shoot him if he did not do as they told him, as "they wanted to get all the — Mormon preachers" (my father was an elder). There was a fence near the stable door and as he got to the door he threw the bridle in and jumped the fence and went zigzag into the brush. They shot at him but missed their aim. My folks had butchered that day and it so happened that there was some of the blood on the rail fence, so they thought that they had hit him and that it was his blood. It was getting toward dark so they never tried to find him to see if he was dead, but returned to the house, some of them, and abused my mother and made awful threats.

Mother heard the shots that were fired at my father and she supposed they had killed him. She could not sleep that night and the next morning hunted for him. She found the horse was gone. It seems they had no mercy on the Mormons, as they were called. This was a cold, frosty night and during that night my father was out without a coat. He was traveling the direction of my uncle's, Elias Benner's, thinking that there he could be safe. In those days there was not any telephones, and post offices we got in the vicinity of I there, as he met some comi fate of my uncle and oth several were buried in one v

When he had been told ing what to do nor where When he reached home my Study's. There was trouble father any more that fall, b and drove off all our hogs. team and put what he cou and started for Illinois.

It rained and snowed 1 weeks on the road. The cl third day my brother Jake the wagon and broke his ar tree about the size of the h his arm and bound it up, ar and some of the older chil sippi was reached they cros bal. There was lots of ice in Illinois side they heard of s ling. Brown County, so her 1839, I was born. My fathe for a man by the name of C of 1840. Then in June we five miles south of Nauvoo, t of the river. This land was because there were so many there six years. My father s voo. They often told me of

Once when they were b Joseph, the prophet, came an
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in the Des Moines
or a change.

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is County, Missouri.
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other sent me to the
ner. It was quite a
smoky day, so much
as well as though it
as afraid the world
et to the house; but
that "Miller could not
to an end as the Bible
geels in heaven," and

said she: "I will prophesy, in my own name, that the world
will not come to an end to-day."

From Pike County we moved to the southwest corner of
Iowa in the vicinity of where Hamburg now is; stayed there
one year. From there we went over into Nebraska, Otoe
County. This was the year of fifty-four. Here again we lived
on a creek by the name of "Camp Creek" because this was a
great place for the Indians to camp.

Here my father took a claim and built a mill. In 1856 I
was married and in 1864, I, with the rest of my father's family
twelve in number were baptized into the Reorganized Church
of Jesus Christ of Latter Day Saints.

I had three sisters older than myself, two younger and
four brothers. There was a branch of the church organized
here called the "Camp Creek Branch;" my father was the first
branch president. This was a live branch. The Lord gave us
many, many spiritual feasts which I shall never forget.

The first missionaries that I can remember were Young,
Sellers, Waldsmith, Bays, and Rush.

But time passed, some moved away and some died; and at
the present time there are none of the Saints in that vicinity,
I being the last of the faith to move away.

We will pass along until we come to the year 1869. At this
time my brother John lived at Nauvoo. He had married his
wife before we came west, therefore he was left in Illinois.
In the meantime he moved to Nauvoo and bought the William
Marks house on the bank of the river, and that year, 1869, I
went to visit him as I wanted to see him and his family, also
I had a desire to see Nauvoo and the temple which had cost
such a sacrifice to build, but instead it was a ruin.

While there I called on Sister Emma Smith Bidaman. As
the Brighamites were telling such great stories about her, I
wanted to see her and hear from her own lips the answers to
the questions I asked her. First I asked her if she had seen that revelation which was claimed by Brigham Young that Joseph Smith had on polygamy. She looked surprised at my question, then said, "I never saw it." I said I heard that she had taken the fire tongs and picked it up and burned it. She said, "I never burned it, that is some of Brigham's lies that he made up. There never was such a revelation to my knowledge and as for burning it, I never did." Then I asked her why she married a man out of the church. She said, "I had my own reasons for so doing to protect my children." She said she was warned that there would be an attempt to steal Joseph.

We talked on various subjects; she was a pleasant lady to talk with, her words were yea and nay, and to the point.

She showed me the room that Joseph left the morning they took him to Carthage jail. As he had been in jail several times before she was in hopes he would return this time, she said, but when she went to his room, she knew then he would never come back alive. These things have been in my mind, other things I have forgotten, so I write what I remember.

Mr. Bidaman treated me kindly, he showed me around in the Mansion and one room I remember he took us in, myself and two sisters-in-law, a well-furnished room. Here he showed us some relics, then we went to dinner and after a few days more visit I returned home to Nebraska where my home has been mostly ever since.

Cowards die many times before their death;
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
Seeing that death, a necessary end,
Will come, when it will come.

—Shakespeare.
the children stood out in the street crying. I led you back into the House and took you into Bed with me, and you said ‘I wish Mother wouldn’t be so cruel to Aunt Eliza.’”

A fourth story, attributed to LeRoy C. Snow, Eliza’s nephew, is an oral family tradition that tells of Emma knocking Eliza down the stairs with a broom, the fall resulting in a miscarriage for Eliza.18 LeRoy Snow was eleven when his Aunt Eliza Snow died at age eighty-three, so it is unlikely that he heard the story from her. In his adult years he did research for intended biography of his father, Lorenzo, and his Aunt Eliza, and his notes reveal a fifth account which he attributes to Charles C. Rich.

Charles C. Rich called at the Mansion House, Nauvoo, to go with the Prophet on some appointment they had together. As he waited in the main entry or parlor, he saw the Prophet and Emma come out of a room upstairs and walk together toward the stairway which apparently came down center. Almost at the same time, a door opposite opened and a dainty, little, dark-haired Eliza R. Snow (she was “heavy with child”) came out and walked toward the center stairway. When Joseph saw her, he turned and kissed Emma goodbye, and she remained standing at the bannister. Joseph then walked on to the stairway, where he tenderly kissed Eliza, and then came down on those stairs toward Brother Rich. Just as he reached the bottom step, there was a commotion on the stairway, and both Joseph and Brother Rich turned quickly to see Eliza come tumbling down the stairs. Emma had pushed her, in a fit of rage and jealousy; she stood at the top of the stairs, glowing, her countenance a picture of hell. Joseph quickly picked up the little lady, and with her in his arms, he turned and looked up at Emma, who then burst into tears and ran to her room. Joseph carried the hurt and bruised Eliza up the stairs and to her room. “Her hip was injured and that is why she always afterward favored that leg,” said Charles C. Rich. “She lost the unborn babe.”

This account appears to be fourth-hand and came over a hundred years after the incident would have occurred.20 With the telling and retelling of this particular rendition some errors and family prejudices appear. “Dainty, little, dark-haired Eliza” may have seemed frail and small in her old age, as LeRoy Snow would have remembered her, but she stood five feet, six inches tall. The image of a tiny, defenseless woman being attacked by a hulking shrew is not valid. The Rich story also suggests that Emma should have watched her husband “tenderly kiss” Eliza and not be angry. Eliza had lived in her home in Kirtland and she was now living with the Smiths at Emma's invitation. The two women had worked together in the Relief Society organization and in
CHAPTER 10

1. H.C. 5:21, 25, 172, etc.
2. ES to Sidney Rigdon, 12 September 1842, and Rigdon to ES, 12 September 1842; both in LDS Archives.
3. Emma's illness began 29 September and was of such severity that Joseph's history makes note of it on nine different days: October 3-7, 10, 20, November 1, and December 1, 1842. H.C. 5:66-67. For Vitale Kimball's letter, see Vitale Kimball to Heber C. Kimball, 16 October 1842, as published in "Helen Mar Kimball, Scenes and Incidents in Nauvoo," Woman's Exponent 11, No. 1 (1 June 1882):1-2.
5. H.C. 5:172.
6. Ibid., 182.
8. H.C. 5:163, 556. Lucy Walker Kimball in the Temple Lot Suit papers, LDS Archives, identified the house as the "Prophet's House." For the expansion.
12. Diary of Joseph Smith, 17 January 1843, LDS Archives. Tense changed to facilitate dialogue. See also H.C. 5:253. The marriage date was 18 January 1827. It was their sixteenth anniversary rather than the fifteenth.
13. Daniel Bachman, "A Study of the Mormon Practice of Plural Marriage Before the Death of Joseph Smith" (Master's thesis), Appendix C, p. 334. The wives were thirty-eight-year-old Martha Mc Bride Knight and probably Ruth Vose Sayers, thirty-five.
15. William Wyl (Wymetal), Joseph Smith the Prophet: His Family and His Friends (Salt Lake City: Tribune Printing and Publishing Co., 1886), p. 58. On page 58 Wyl recites another tale about Emma, only the Eliza involved was Eliza Partridge. He said, "Eliza Partridge ... used to sew in Emma's room. Once, while Joseph was absent, Emma got to fighting with Eliza and threw her down the stairs," thus confusing the two Elizas.
17. John R. Young to Vesta P. Crawford, April 1931, John Ray Young scrapbook, 1894-1940, LDS Archives.
20. LeRoi C. Snow cited an 11 August 1944 letter from W. Aird Macdonald as his source for the Rich account. Charles C. Rich's son, Ben E., was the president of Macdonald in 1906-8. Since the letter has not been found, we assume that Ben Rich may have heard the story from his father, then passed it on to the president, who told it in a letter to LeRoi Snow, who then recorded it. Snow told his own version of the story before he received the Rich letter that inspired his articles on "Helen Mar Kimball, 16 October 1842, as published in "Helen Mar Kimball, Scenes and Incidents in Nauvoo," Woman's Exponent 11, No. 1 (1 June 1882):1-2.
23. Eliza R. Snow to Daniel Munns, 30 May 1877, RLDS Library. Eliza indicated that Emma knew that she was married to Joseph, although said at what point Emma knew. Sometimes in 1885 and 1886 David McKay David O. McKay drove Eliza Snow from Huntsville to Eden and had a conversation with her which he recalled in a letter of 16 March 1916 to Mrs. James Hood Scott. He asked Eliza, "Did Emma Hale Smith know that you were man and wife, Joseph Smith?" Her reply was, "Just as well as you know that you are married in this buggy." The original of this letter is in private possession; authors were shown a copy of it by Maureen Ursenbach Beecher.
24. Statement, "Interview with Joseph Smith, President of the Reorganized Church of Jesus Christ of Latter-day Saints, Magus Angus Noon Cannon, 12 October 1905, LDS Archives.
27. Diary of Joseph Smith, 17 January 1843, LDS Archives. Tense changed to facilitate dialogue. See also H.C. 5:253. The marriage date was 18 January 1827. It was their sixteenth anniversary rather than the fifteenth.
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38. Statement, "Interview with Joseph Smith, President of the Reorganized Church of Jesus Christ of Latter-day Saints, Magus Angus Noon Cannon, 12 October 1905, LDS Archives.
Diary of Mrs. Mary W. Barzee Boyce

Emma pulling J's for caller - chasing other women

When written?
Search Result -- Basic Search

Viewing record 1 of 2 from catalog.
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Personal Author: Pickens, Gwendolyn.
Title: Diary : patriarch John Boice, body guard of the prophet Joseph Smith and Mary Ann Barzee, pioneer, wife, mother and Indian peacemaker / edited and published by Gwendolyn.
Physical description: 104 p. : ports. ; 23 cm.
General Note: Although the title indicates a diary, it contains only an occasional diary entry.
Personal subject: Boice, John, 1814-1886.
Personal subject: Boice, Mary Ann Barzee, 1821-1902.
Personal subject: Boyce family.

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TOP
Personal Author: Boyce family.
Title: Family history, [n.d.]
Physical description: 1 item (45 p.)
Summary: Typescript of personal histories, diary excerpts, testimonies and patriarchal blessings.
Personal subject: Boice, John, 1814-1886.
Personal subject: Boice, Mary Ann Barzee, 1821-1902.
Personal subject: Hears, Mary Jane.
Subject term: Mormon pioneers.

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to me and speaks to me I am melted to tears and I cannot talk back to him."

After that I never heard her say anything about it and although I lived there quite a while after I did as I was told by her and said nothing about it. She was President of the Relief Society in Nauvoo at the time and she realized that it would not be well for them to know that she found fault with that principle.

About two months ago I dreamed that the Prophet Joseph came to me and asked me to bear testimony of what I had heard her say about the principle of polygamy, that it was right, and he said something to this effect, "It will be hard enough for her anyway." (p. 4)

Some people have denied that there was any such thing as endowments or endowment clothes before the time of Brigham Young, but I know there was. They were of the same pattern, had the same marks and were the same in every way as now. I was living with Father Smith, the Prophet's uncle and on one occasion the Prophet wrote a letter to his uncle to meet him the next morning in Nauvoo, (we were twenty-five miles from there). Mother Smith, George A. Smith's mother, was sick and as I was the hired girl I had to get these clothes and fix them in time for Father Smith to meet the Prophet Joseph in Nauvoo. Mother Smith told Father Smith to explain to me about this clothing, what they were for and what they did with them, the reason he had to have them and have them in good condition, before I got them out, and he did so. That was the first I knew about endowment clothes but they were the same as they are now. Sister Smith told me where they were and how to prepare them for him. They were in a chest locked up, inside of a little cotton bag made for the purpose and were all together. Then I got the clothes and pressed them out and put them in good condition and he went to meet the Prophet. These clothes were never put out publicly, in the washing or in any other way. When we washed them we hung them out between sheets because we were in the midst of the Gentiles.

32. "Historical Record" by Andrew Jensen; Vol. 6:232; Early 1842. Testimony of Sarah M. Kimball.

Early in the year of 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle. I asked him to teach it to some one else. He looked at me reprovingly, and said, 'Will you tell me who to teach it to?' God required me to teach it to you, and leave you with the responsibility of believing or disbelieving.' He said, 'I will not cease to pray for you, and if you will seek unto God in prayer, you will not be led into temptation.'

33. Diary of Mrs. Mary N. Barzee Boyce, p. 40.

THE ORGANIZATION OF THE RELIEF SOCIETY IN NAUVOO

The Female Relief Society of Nauvoo was organized on March 17, 1842, Emma Smith President. Sidah Clements was a member of this society. She also worked for the Prophet's family. Emma became very much alarmed concerning the revelation on Celestial Marriage which Joseph had received and set her hand and mind to uproot it by counselling the Sisters that if they knew of any
such work going on to burst doors open, etc. But Joseph Said to them if ever they knew of any of that to tell him and he would roll the ball. This talk was done in a female meeting and Sister Clements was present. And on another occasion she said he was going from home one day when she saw Emma go up to him and she was in a passion. She jerked him by the collar and talked to him about going after women. She says that one day while she was at her work that Emma went upstairs and pulled Eliza R. Snow downstairs by the hair of her head as she was staying there, although she had consented to give him one or more women in the beginning and it was rumored when I, M. A. Barzee Boyce, was in Nauvoo that she got in such a rage about it that she left home and went down to Quincy but came back again while I was there. Then she sought to stop the Relief Society but they tried to go on by meeting in private houses secretly. The prophet would sometimes meet and give them encouragement, but finally they ceased to meet for persecution raged and it went down with the troublesome times. It was re-organized in Salt Lake by Brigham Young between the years 67 and 70, with Eliza R. Snow Smith at the head as the Elect lady. The first chapter of the second epistle of John was read at the first organization of the Relief Society in Nauvoo and was printed at the head of the article on regulations of said Society. Again it was rumored that Law and Foster for an excuse said in consequence of such a revelation given to Joseph or that he had pretended this, was the reason why they helped to raise the mob to slay them in prison.

My husband's sister and her husband, Thuman Gilbert, lived in a log house which had two rooms. She often talked to me about the prophet and of women coming here and holding council in that room. No I as the reason why there was so much talk.

34. "Historical Record" by Andrew Jensen; Vol. 6:223; Spring, 1842. [See also Emily Dow Partridge Smith Young Autobiography in the Women's Exponent, Vol 14:38.]

The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent. Emma, about this time, gave her husband two other wives-Maria and Sarah Lawrence.

35. The Orson Pratt Journals, by E. J. Watson, p. 177. [See also DHC 5:60-1.]; July 15, 1842.

It was reported early in the morning that Elder Orson Pratt was missing. I caused the Temple hands and the principal men of the city to make search for him. After which, a meeting was called at the Grove, and I gave the public a general outline of John C. Bennett's conduct.

Elder Pratt returned in the evening.


Reported Orson Pratt, one of the 12 missing. All the citizens turned out in search of him.
[Certificate of Lovina Walker]

I Lovina Walker hereby certify, that while I was living with Aunt Emma Smith, in Fulton City Fulton Co. Illinois, in the year 1846. that she told me, that She, Emma Smith was present and witnessed the marrying or Sealing of Eliza Partridge, Emily Partridge, Mariah Lawrence, and Sarah Lawrence to her husband, Joseph Smith, and that She gave her consent there to.

Lovina Walker

We hereby witness that Lovina Walker made and Singed the above Statement, on this sixteenth day of June A. D. 1869 at Salt Lake City, Salt Lake Co. Utah Territory of her own freewill and accord.

Hyrum S. Walker
Sarah Smith
Joseph F. Smith

(Joseph F. Smith Collection, Affidavit Book 1:30, LDS archives; typed copy)
REFLECTIONS OF EMMA
JOSEPH SMITH'S WIFE

Buddy Youngreen

Grandin Book Company
Orem, Utah
derance of evidence attests to the Prophet Joseph Smith’s having taught and practiced the ancient doctrine. Similarly, Emma’s repugnance to plural marriage has been copiously documented. Her decision to repudiate the existence of plurality of wives in Nauvoo (1841-44) was based upon the fact that Joseph Smith had sworn to her to total secrecy regarding the practice, and by keeping that vow (after the martyrdom) she had a way out of a terribly uncomfortable situation. Also, it seems clear that from information then available to her, Emma Smith had erroneously concluded that Joseph had ceased his involvement in polygamy before his death. It is obvious by her consistent repudiation of Nauvoo plural marriage that Emma was not attempting to reject her husband’s divine call, but to protect his character from those who could not possibly understand his position on the matter. Emma’s spoken and spoken denials of the Prophet’s polygamous relationships succeeded in convincing her immediate family and, to some degree, the public that he did not teach or practice the doctrine. However, it was less easy to convince those who were personally knowing of all the ramifications of Nauvoo plural marriage during Joseph Smith’s life-time. (Witness William Clayton’s diary entries for 12 July and 16 August 1845.) For example, Joseph W. Coolidge reported to Joseph F. Smith a conversation he had with Emma about 1846 regarding Nauvoo polygamy. Emma remarked to Coolidge that “Joseph had abandoned plurality of wives before his death.” Coolidge, family friend and administrator of the Prophet’s estate, indicated that he had personal knowledge that the Mormon leader had not discontinued the ancient practice. “[Emma] insisted that he had, Coolidge insisted that he had not, for he [Coolidge] knew better.” “Emma Smith retorted with exasperation, ‘Then he was worthy of the death he died’” (Diary of Joseph F. Smith, 29 August 1870, Church Archives). Emma’s niece, Lovina Smith Walker, eldest child of Hyrum Smith, testified that the “Elect Lady” had openly confided certain facts regarding Joseph’s marriage to additional women: “While I was living with Aunt Emma Smith in Fulton City, Fulton Co., Illinois, in the year 1846...she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto” (see Joseph Fielding Smith, Blood Atonement and the Origin of Plural Marriage [Independence: Zion’s Printing and Publishing Co., 1905], p. 73).

33. Emma Smith McCallum’s father was Joseph Smith, III.

34. Emma Hale Smith’s desire to “guard” her sons was only natural. Stories of a plot to kill all members of the Smith family were widely circulated in the wake of the Prophet’s death. In 1866 Emma wrote: “No one knows the solíc heartfelít pleasure I take in comparing my sons with others, and them too that has had fathers of their own to guard them” (Emma Bidamon to Joseph Smith, III, 2-3 February 1896, RLDS Library-Archives). Emma’s son, David Hyrum Smith, captured in poetry his mother’s concern for her children’s spiritual and physical safety:

Remember how she taught us five
In faithfulness to pray
That God would guard us through the night
And watch us through the day

( Defendants of Davíd Hyrum Smith [1853-1864], 17 February [1862], “An Appeal to my Brother Frederick When on his sick bed,” RLDS Library-Archives.)

35. Joseph Smith, III.

36. Emmeline Griswold Smith.

37. Emmeline Griswold Smith was Emma McCallum’s mother and first wife of Joseph Smith, III.

38. The text refers to a time (after 1869) when Emma Bidamon attended church service in the RLDS meetinghouse at Plano, Illinois. Affectately referred to as “Joseph, III’s church home,” the large, stone “Plano Church” was commenced in 1867 and completed for the April RLDS conference in 1869. It was the first meetinghouse completed by the RLDS Church. On the occasion referred to, Emma Hale Smith became illate when her son, Joseph, III, informed her that she had taken a seat on one of the pews designated for the priesthood. Instead of relocating, Emma stormed from the building. Of course this embarrassing incident threatened the harmony which had existed between Emma and Joseph, III. Possibly referring to this difficulty, David Hyrum Smith wrote: “It is gone Mother that unity that existed between you and Joseph” (David Hyrum Smith to Emma Bidamon, circa 1873-1876, private collection of the author).

39. David Hyrum Smith, son of Emma Hale and Joseph Smith, was born in the Mansion House on 17 November 1844, five months after the death of his father. Although well known as an artist, David was also a poet, musician and playwright. On 10 May 1870 he married Clara Charlotte
neglected condition of that place, and as I do not expect to be able to build me a house to live in, I would like to place a bed in the window when I have done all my work on the earth” (Emma Smith to Joseph Smith, III, 2 December 1867, RLDS Library-Archives).

Samuel O. Bennion was present when the skeletal remains of Emma, Joseph and Hyrum Smith were unearthed in mid-January 1928 and reported that “Emma Smith’s body was also taken up and placed right by Joseph’s in the same kind of a concrete form. Her body was not as well preserved as the Martyrs were. ... I am fully convinced that these skeletons were the bones of [Emma,] Joseph and Hyrum and since they were taken from their resting place I am very thankful I was there” (Samuel O. Bennion to Heber J. Grant and Counselors, 21 January 1928, Church Archives).

58. The text refers to landscape markings used to identify the concealed graves of the martyrs. The graves were situated adjacent to or beneath the small brick house (10 x 12) directly north of Emma’s grave.

59. “She cooked coffee in a big pot in the kitchen but it was served from a huge pewter urn, with a fanciful lid, spigot, and spout. It later became a cookie jar... She had also a cookie jar like a small churn which was never empty and the children could go to it whenever they were hungry day or night. Her cookies were usually a little sweeter and richer than biscuit[s] but not so rich as regular cookies or doughnuts... Emma’s doughnuts were always the twisted kind” (Vesta Crawford Notes).

60. Frederick Alexander Smith moved from Nauvoo with his father’s family to Harrison County, Missouri, in 1876.

61. Of her belief in the Book of Mormon Emma Smith said in 1879: “My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired” (The History of the Reorganized Church of Jesus Christ of Latter Day Saints, 1844-1872 [Independence: Herald Publishing House, 1896], 3:357). In Nauvoo in May 1863 Emma testified that “she had allwise beleaved the B of M, and the Doc & Covenants from their first being published and had never doubted them but she knew they were true” (Diary of Edmund C. Briggs, 24 May 1863, RLDS Library-Archives).

62. Evidence attests that the Prophet Joseph Smith desired that his son should succeed him as president of the Church at his death and so

blessed Joseph, III, on 17 January 1844. Yet the realization of this blessing was predicated upon certain conditions, and as Brigham Young and the Twelve Apostles understood it, this included acceptance of and adherence to the full gospel program that the Prophet had established prior to his death (i.e., sealing keys of the priesthood). (Concerning his designation as his father’s successor, see deposition of Joseph Smith, III, in “Temple Lot Case,” Eighth Circuit Court, 1892.)

63. Emma felt a need to leave Nauvoo after the Mormon exodus to the Great Basin because there had been threats that all members of the Smith family would be killed. Emma left with her children for Fulton City, Whiteside County, Illinois, on 12 September 1846, two days after the commencement of the “Battle of Nauvoo.” They traveled on the steamer, Uncle Toby, and Emma rented a house just on the edge of town. When Emma learned that the renters of the Mansion House were planning to vacate it and take some of the family furniture, she and her family returned posthaste to Nauvoo by land, arriving 19 February 1847. Fulton City was a natural place to go for safety because family friend, William Marks, had removed to that city, and members of Emma’s immediate family (the Hales) were residing in nearby Lee County, Illinois.

64. Emma detailed to her son, Joseph, the procedure for making her medicinal salve:

Of sweet elder bark, a good large handful after it is scraped and as much gynmon leaves and buds if they are green and tender enough to be p[0]lünded up fine, put them in a skillet or small kettle, and cover them with water, and boil them about twenty minutes. Then take it off and when cool enough strain the liquor through a cloth that is strong enough, wringing so as to get out all the dregs that can be got. Then put the liquor back into the kettle and boil it about half away. Then put a half pound of mutton tallow, half a pound of bees wax [in], and let it simmer down to a fry, then take it off and put one ounce of camphor gum into it, and stir it, keeping it warm till the gum is all dissolved. Try it on a rag, and if too soft, put a little more bees wax in, and if too hard a little tallow. If you want a salve that will draw take a part of what is made and dissolve a small piece of rosin in it. Now if you didn’t save any gynmon last fall, you can make it with elder alone. The first camphorated salve I ever made was just mutton tallow and bees wax and camphor alone and it was then thought to be an excellent article. (Emma Bidamon to Joseph Smith, III, 20 January 1867, RLDS Library-Archives.)
J. W. Briggs.—Mrs. Bidamon, have you seen the revelation on polygamy, published by Orson Pratt, in the Seer, in 1852?

Mrs. B.—I have.

J. W. B.—Have you read it?

Mrs. B.—I have read it, and heard it read.

J. W. B.—Did you ever see that document in manuscript, previous to its publication, by Pratt?

Mrs. B.—I never did.

J. W. B.—Did you ever see any document of that kind, purporting to be a revelation, to authorize polygamy?

Mrs. B.—No, I never did.

J. W. B.—Did Joseph Smith ever teach you the principles of polygamy, as being revealed to him, or as a correct and righteous principle?

Mrs. B.—He never did.

J. W. B.—What about that statement of Brigham Young, that you burnt the original manuscript of that revelation?

Mrs. B.—It is false in all its parts, made out of whole cloth, without any foundation in truth.

This certainly stamps the most circumstantial fact alleged, in support of the genuineness of that document, as a base fraud, in keeping with the document itself. False facts are usually alleged to support false theories. Thus at every step in the investigation of this subject, proof develops how untenable is the position assumed for polygamy, both in its alleged facts, its principles, and its fruits.”—The Messenger, vol. 1, p. 23.

Elder Young states in the speech previously quoted from that “the world have known, long ago, even in Brother Joseph’s days, that he had more wives than one.” If the world did know it, they have failed to give us any direct or personal testimony of it.

Those most nearly associated with Joseph Smith did not know it. The following statements were made by his wife but a short time before her death in 1879, in an interview published in The Saints’ Herald, Oct. 1, 1879—:

**LAST TESTIMONY OF SISTER EMMA.**

“In a conversation held in the Herald Office during the early days of the present year, between Bishop Rogers, Elders W. W. Blair, H. A. Stebbins, and a few others, leading minds in the church, it was thought advisable to secure from Mother Bidamon (Sister Emma Smith) her testimony upon certain points upon which various opinions existed; and to do this, it was decided to present to her a few prominent questions and secured upon, the assurances which might, so far as she was concerned, the genuineness of opinion. In accordance with this, Elder J. H. Young, the editor of the Herald visited Nauvoo, and on the 4th of April, 1861, and remaining with her during the next three days, the ques- tions freely and in her sitting room, where the conversation took place. They were more particular in this, because it had been frequently stated to him that her mother, she knew. ‘Why don’t you ask your mother; she dare not deny these things.’ ‘You do not have to ask your mother.’ ‘Our thoughts were, that if we had asked your mother, we would put her as that fear, and whatever the worst might be, we would put to that use. The result is given below; it has been decided to give the statements to the readers of the Herald, in view of the death of Sister Emma having occurred so soon after she made them, thus giving them the character of a last testimony.

‘It is intended to incorporate these questions and answers in the forthcoming history of the Reorganization.

‘We apologized to our mother for putting the questions respecting polygamy and plural wives, as we felt we ought to do.

‘Question.—Who performed the marriage ceremony for Joseph Smith and Emma Hale? When? Where?

‘Answer.—I was married at South Bainbridge, New York; at the house of Squire Tarbell, by him, when I was in my twenty-second or twenty-third year.
Further on, some paragraph, it says, "And again, verify I say unto my handmaid, forgive my servant Joseph his trespasses!" but in the preceding two paragraphs we were told that he has been faith-ful, and is assured of his exaltation. If the trespass which she was required to for-give, was the taking of "all those" referred to before, then that was sin, and required repentance in order to forgiveness. This paragraph closes with a promise to Emma Smith, in case she will receive the reve-la tion, that "I the Lord thy God will bless her and multiply her." We have already learn-ed what it means by multiplying Joseph, Abraham and others; it is bequeathing upon them an hundred fold of wives, mothers-in-law, &c.; or, in the language of the rev ela-tion, 20:25, "her seed shall be multiplied as the sand of the sea," what does it mean here, if not what we inferred from paragraph sixteen?

In paragraph eighteen, we have the repetition of the promise to Joseph, "And behold and I am with him, as I was with Abraham thy father." Falsely is stamped upon this so upon every other promise peculiar to this document. Abraham lived to a good old age and fell asleep in the bosom of his family; while Joseph was cut off by his lawless and rapacious wife, and in the prime and vigor of life. Again in paragraph twenty-three it is re peated, "Let no one therefore set on my ser vant Joseph; for I will justify him." But they did "set on" him, and the Lord did not "provide a way for his escape," as provided in paragraph nineteen.

Paragraph 24 says:

"If any man exposes a virgin and desire to expose another, and the first give her consent,—and if he have for virgin given consent, and he can not commit adultery, for they belong to him," &c.

Here polygamy is offered unqualifiedly to "any man" who desires it, at least to the ex tent of "any virgin" given consent. Though Mr. Pratt, in Ser, vol. I, p. 31, contradicts this broad permission. He says:

"The church, therefore, are still restricted by the ancient penalties on one wife ac cording to the Book of Mormon, unless in individual cases where the Lord shall, by revelation direct otherwise."

The idea contained in this paragraph, that the first must consent, in order legally to get the other nine is spread out very smoothly by Mr. Pratt on the same page of Ser, as follows:

"Before any man takes the least step toward getting another wife, it is his duty to consult the feelings of the wife he already has, and obtain her consent!" though Mr. Pratt had just said that the first step was to consult the President and get a revelation. How many first steps are there in this cer tain way? But it would seem, from para graph 24, and these statements, that the first wife holds the key to the whole scheme of "enlargement," holding the absolute veto power. But when we reflect that para graph 21 provides, that in case she do not consent and minister unto him according to his "desires," "she shall be destroyed," her choice is a less one, and from the seeming "queen of that realm," she descends in fact, in the condition of a domestic dole-pigion, to entice the other nine into the trap, for she must "minister unto him," or serve his desires to multiply, and her choice is between thus acting, or "to be de stroyed!" as is also repeated in paragraph 25. "She shall be destroyed, saith the Lord your God; for I will destroy her."

After repeating this threatening to destroy, Abraham and Hagar are again referred to in connection with the bearing "at the soul of men," as in the conclusion of the work of the Father, in the previous paragraph. But one fact is lost sight of by the writer of this paragraph, (25), and that is the divorce of Hagar, which will preclude her "continuation of the lives," or bearing, in connection with Abraham, the souls of men,—to all eternity. &c. This paragraph and the rev e lation, concludes as follows: "Verily, verily, I say unto you, I will reveal more unto you heretofore. Therefore, (seeing it to be "to be continued," let this suffice for the present," &c., &c. Amen.

We have examined this document by comparing it with the revelations contained in the Books and find that it contradicts them all, in nearly all the essential points con tained in it; and must, therefore, decide that it is spurious. We have examined it into itself and found it equally contradictory; and again, must decide that it is spurious. That it originated in deception and fraud, there can be no doubt, as these characteristics apply at every step in the progress of the scheme which it ostensibly inaugurates.

Having disposed in the authenticity of that document for the present, at least, we may examine after its genuineness. It purports to have been given through Joseph Smith; which, if true, our conclusions respecting his character, would make him either the victim, or the instrument of de ception and fraud. It must be remembered that its appearance, other than in some dark corner, if indeed there, was not until August, 1852, over eight years after the death of Joseph Smith. And when introduced, cer tain statements are made, which, if true, would seem to establish the claim that it came through him. This statement of facts is, that when the revelation was given, Emma Smith got possession of it in its original and "sealed." Upon this point we sub join the following questions and answers from a memorandum of an interview with Emma Smith, published before his death (from Mrs. Bidamon), at Nauvoo, in April, 1867, J. W. Danico.—Mrs. Bidamon, have you seen the revelation, as polygamy, published by Green Pratt, in the Ser, in 1852?

Max. B.—I have.

J. W. Danico.—Have you read it?

Max B.—I have read it, and heard it read.

J. W. Danico.—Did you ever see that docu ment in manuscript, previous to its publia tion by Pratt?

Max B.—I never did.

J. W. Danico.—Did you ever see any document of that kind, purporting to be a revelation, or containing polygamy?

Max B.—No, I never did.

J. W. Danico.—Did Joseph Smith ever teach you the principles of polygamy, as being revealed to him, or as a correct and righteous principle?

Max B.—He never did.

J. W. Danico.—What about that statement of Brigham Young, that you burnt the original manuscript of that revelation?

Max B.—It is false in all its parts, made out of whole cloth, without any foundation in truth. This certainly states the most the circum stantial facts alleged, in support of the gen uineness of that document, as a base fraud, in keeping with the document itself. False facts are usually alleged to support false theories. Thus at every step in the inauguration of this subject, proof develops how untenable is the position assumed to be polygamy, both in its alleged facts, its principles and its fruits.

Adam—Continued.

The history of Adam is, as might be expected, very brief; and in order to estimate its value, we must remember that it was not written by himself, nor by any one who could speak by personal knowledge, but by some one unknown to him and to us, several thousand years after he lived. We must also bear in mind that the idea once prevalent, that ancient history was written by inspiration, is now generally repudiated; and, therefore, that history, like all others, must be subjected to the same rules of criti cism. Any writer, treating of supposed facts at so great a distance, if conjectural, will only deal in generalities, unless there is a design to impose some principles, when he will suppose any number of facts in de tail, and so arranged as to illustrate such principles, and such supplies details should then be taken as illustrations. Now, to us, the details of the Garden of Eden are of this sort of supposed facts; and in this light nothing can be more beautiful: God and his Prophets are characterized; Man and his station between the divine and the brutish; government and morality; the social relations and their object; the misfortunes of ignorance; the difficulties in obtaining knowledge; the incitements to stray from duty; the instincts of guilt, in contemplat ing of concealed; Justice in its decisive; character; the helplessness of the wrong doer; mercy suggesting sorrow; all these attributes, qualities and conditions, are set forth in graphic style—indeed, the whole story Emma Smith refers to, (from Mrs. Bidamon), at Nauvoo, in April, 1867, J. W. Danico.—Mrs. Bidamon, have you seen the revelation, as polygamy, published by Green Pratt, in the Ser, in 1852?

Max B.—I have.

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J. W. Danico.—Did you ever see any document of that kind, purporting to be a revelation, or containing polygamy?

Max B.—No, I never did.

J. W. Danico.—Did Joseph Smith ever teach
articles by Linda King Newell and Valeen Tippetts Avery:

"Sweet Counsel and Seas of Tribulation: The Religious Life of Women in Kirtland"
BYU Studies Vol. 20, No. 2, pp. 151-162

"Lewis C. Bidamon, Stepchild of Mormonism"
BYU Studies Vol. 19, No. 3, pp. 375-388

"The Lion and the Lady: Brigham Young and Emma Smith"
Utah Historical Quarterly, Vol. 48, No. 1, pp. 81-97

"New Light on the Sun: Emma Smith and the New York Sun Letter"
Journal of Mormon History Vol. 6, 1979, pp. 23-35

Articles by Linda King Newell:

Response by D. Michael Quinn and Irene M. Bates (also in Sunstone)

Article by Maureen Ursenbach Beecher, Linda King Newell, and Valeen Tippetts Avery:


"In Her Place" speeches—by Valeen Tippets Avery and Linda King Newell


"The Emma Smith Lore Reconsidered" by Linda King Newell, *Dialogue* Vol. 17, No. 3, Autumn 1984, pp. 87-100 [MHA and Charles Reed papers*]

"Emma Smith Through Her Writings" by Valeen Tippetts Avery, *Dialogue* Vol. 17, No. 3, Autumn 1984, pp. 101-106 *