Report of Possible Children born to Joseph Smith

by H. Michael Marquardt

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This report follows up on a conversation held on 16 August 2003 with Thomas Murphy regarding whether Joseph Smith may have had offspring with one or more of his plural wives. I will list possible children of spouses who were legal wives and married at the time they were sealed in a religious ceremony to Joseph Smith.

Wife: Zina Huntington Jacobs  
Date sealed to Joseph Smith: 27 October 1841  
Husband: Henry B. Jacobs  
Name and Birth  
Date of Child:  
Zebulon Jacobs born 2 January 1842; died 22 September 1914

Wife: Mary Elizabeth Rollins Lightner  
Date sealed to Joseph Smith: February 1842  
Husband: Adam Lightner  
Name and Birth  
Date of Child:  
George Algernon Lightner born 22 March 1842; died 1842

Wife: Sylvia Sessions Lyon  
Date sealed to Joseph Smith: 8 February 1842  
Husband: Windsor Lyon  
Name and Birth  
Date of Child:  
1. Asa Windsor Lyon born and died 24 December 1842  
2. Josephine Rosetta Lyon born 8 February 1844; married John Fisher 15 August 1863; died 30 May 1924

Wife: Marinda Nancy Johnson  
Date sealed to Joseph Smith: May 1843  
Husband: Orson Hyde  
Name and Birth  
Date of Child:  
Orson Washington Hyde born 9 November 1843; died 23 November 1843
The following are statements were given relating to the possibility that children were born to plural wives of which Joseph Smith was reported to be the father:

"I knew he had six wives and I have known some of them from childhood up. I know he had three children. They told me. I think two of them are living today, they are not known as his children as they go by other names."
(Speech by Mary Elizabeth Rollins Lightner, 9 April 1905)

Josephine Lyon Fisher (married John Fisher; he died 23 October 1905; they had ten children) said she heard her mother (Sylvia Sessions Lyon who died on 12 April 1882) say on her deathbed the following as recorded by Andrew Jenson:

"She then told me that I was he daughter of the Prophet Joseph Smith, she having been sealed to the Prophet at the time that her husband Mr. Lyon was out of fellowship with the Church."
(Statement to Andrew Jenson, 24 February 1915)

"Did Joseph Smith have other children by other wives? Yes. They kept the mother's maiden names of Noble and Hancock." (Telephone conversation of Shirley Cazier with Leonard J. Arrington on 29 May 1976)

On the other hand there was one plural wife (Melissa Lott) who said that there were no known children born with Joseph Smith as the father:

Melissa Lott who was sealed to Joseph Smith on 20 September 1843 said she knew of no children born to plural wives. (Temple Lot Case)

Joseph Smith III visited Melissa Lott Willis and recorded in his journal:
"Mary, Melissa & Alzina all assure me that father had no children" (Joseph Smith III Journal, 20 October 1885)
Newel K. Whitney b. 1795 wife Elizabeth 6
when caled 1844
Mar Janet Whitney 6
1844

William Clayton b. 1814 1
Margaret Ann
Daniel Adelbert b. 1818 Feb 1844

Henry B Jacobs b. 1817 2
Zina Huntin Jacobs

Windsor Lyon b. 1809 4
1. Asa Windsor Lyon
2. Josephine Ross Lyon

Joseph B. Nible b. 1810 5
George Peter Holde 6
1844

Heber C. Kimball b. 1801 3

Sept 8, 2003: moving all F65 archival records to a storage unit.
Henry B. Jacobs  b. 1817
    m. Zina Huntington (1821-1901)
  Zabulon Jacobs  b. 2 Jan. 1842
                  d. 22 Sept. 1914

Windsor Lyon  b. 1809
    m. Sylvia Sessions (1818-1882)
  Asa Windsor Lyon  b. 24 Dec. 1842
                  d. 24 Dec. 1892
Josephine Rosetta Lyon b. 8 Feb. 1844
                  d. 30 May 1924

Adam Lightner  b. 1810
    m. Mary Elizabeth Collins (1818-1913)
  George Albermarle Lightner  b. 27 March 1842
                  d. 1842

Orson Hyde  b. 1805
    m. Harinda Nancy Johnson (1815-1886)
  Orson Washington Hyde  b. 9 Nov. 1843
                  d. 23 Nov. 1843

  14 days
  b. 27 Nov. 1843
Sealed by JJS
May 1843

already expecting
when sealed
Sealed by JJS
27 Oct. 1841

- check

- check

Died

Died
Lucinda Pendleton Morgan - known children with William Morgan (1801-)

Louisa Beaman (1815-50) children with Brigham Young, early 1846

Zina Huntington Jacobs (1821-1901) children with Henry B. Jacobs (3)
- born 7 Jan 1842 - Zebulon Jacobs

Presendia Huntington Buell (1816-1892) children with Norman Buell and Heber Kimball
- Agnes Coolidge (1808-1876) children with Dan Cals H Smith and - Pitchett

Sylvia Sessions Lyon (1818-1882)
- children with Windsor Lyon - Marian Lyon 3 July 1839?
- Asa Windsor Lyon, bmd. 24 Dec 1842
- with Joseph Smith [?] - Josephine Rosetta Lyon
- 8 Feb 1844 - 1924

Patty Bridgett Sessions (1795-1892) children with David Sessions

Mary Elizabeth Robbins Lightner (1818-1913) children with Adam Lightner
- George Algernon Lightner b. 22 March 1842, d. 1842
- Mary Julia Johnson Hyde (1815-1886) children with Erastus Hyde
- born Washington Hyde b. 9 Nov 1843 d. 23 Dec 1843

Elizabeth Davis ... (1791-1876) children with Goldsmith and
- Blanchard
- Sarah Kingsley ... (1788-1856) children with Howe and Cleveland
- Deloma Johnson Sherman (1816-1854) children with Lyman Sherman
- Sarah Ann Whitney (1825-1873) children with Heber C. Kimball
Martha McBride Knight (1805-1901) children with Vinson Knight
Flora Ann Woodworth Gove (1826-after 1850)
  children with Mr. Gove (names unknown)
Emily Dow Partridge Smith Young (1824-99) children with Brigham Young
Ellza Partridge (1820-1866) children with Amasa Lyman
Almira Johnson (1817-1896) children with Britten
Lucy Walker (1826-1910) children with Heber C. Kimball
Helen May Kimball (1828-1895) children with Horace Whitney
Elvira Annie Cowles (1833-1871) children with Jonathan Holmes
Desdonna Fullmer McLane (1809-1886) one child with Harrison McLane
Melissa Lott Willes (1824-1898) children with Ira Willis
Nancy Maria Winchester Arnold (1823-1876) one child with Anna Arnold
See Todd Compton paper - Draft - possible - chart Zealton Jacobs - Jan 2, 1842

List wives of JS -
A. no known children
B. married women sealed to JS
C. single women sealed to JS

Eliza R. Snow (1804-1887)
Ruth Uose Sayer (1808-84)
Sarah Lawrence (1826-1872)
Maria Lawrence (1823-1847)
Abigail Ellis (1813-1845?)
Rhoda Richards (1784-1879)
Olive Fife (1816-1845)
Fanny Young (1787-1859)
the Celestial Kingdom. A Mormon male of hierarchical rank, his feet firmly planted in the priesthood, seemed a more sure ticket to heaven.

**Notes**

1. After her sealing, or marriage, to Smith, Mary Lightner had seven more children by Adam Lightner. It was not unusual for Smith to encourage his polygamous wives to remain with their legal husbands. Joseph Kingsbury wrote that he served as a surrogate husband for the prophet: “I according to President, Joseph Smith & Council & others, I agreed to stand by Sarah Ann Whitney [sealed to Smith 27 July 1843] as though I was supposed to be her husband and a pretended marriage for the purpose of shielding them from the enemy and for the purpose of bringing about the purposes of God.” (p. 5).

2. Faurling 1897, 396; see also Quinn, “Prayer Circles,” 98. According to Nancy Hyde’s testimony during the 1860s, however, she was sealed to Smith in May 1843 (Buchanan 1975, 333).

3. Smith was also sealed by proxy to Mary Ann Frost, wife of Apostle Parley P. Pratt, on 6 February 1846. She had had difficulty accepting Pratt’s polygamy and had become alienated from him. Parley wrote in the diary of plural wife Belinda Marden on 11 March 1851 that “By mutual consent of parties and by the advice of President Young [Mary Ann was] sealed to Joseph Smith [the deceased president of the church] for eternity and to her former husband [Parley] for time, as proxy.” Similarly, in 1870 Apostle Amasa Lyman, excommunicated for “teaching false doctrine,” was left by one of his wives, who was afterwards sealed to Smith. Her daughter recorded that Caroline Partridge Lyman “felt she must have the protection and the security of the Priesthood in her children’s lives. . . . Evidently in her dire circumstances she felt that the Prophet was the only secure anchor to be sealed to” (Lyman 1895, 280).

4. Josephine L. Fisher statement to Andrew Jenson, 24 Feb. 1915. On 12 October 1850 Angus M. Cannon discussed this incident with Joseph Smith III and his son Frederick. In response to the elder Smith’s inquiry, “where is the issue in evidence of my father’s having married plural wives,” Cannon described “one case where it was said by the girl’s grandmother that your father had a daughter born of a plural wife. . . . The girl’s grandmother was Mother Sessions, who lived in Nauvoo and died here in the valley. Aunt Patty Sessions,” according to Cannon, “asserts that the girl was born within the time after your father was said to have taken the mother” (Cannon, “Statement”).

5. The question of whether Joseph Smith cohabited with his wives has long intrigued Mormons. Emily Partridge said she “roomed” with him (Complaints, 304, 367, 394), and Melissa Lott Willis testified she was his wife “in very deed” (Bailey 1952, 98-100). The fact that Emma Smith so strongly opposed her husband’s polygamy implies she was concerned about the possibility of physical rather than spiritual relationships. But those who disbelieve Smith’s involvement in polygamy raise a significant issue: Where are the children? Lucy Walker, sealed to Smith on 1 May 1842, explained that because of his “hazardous life he lived in constant fear of being betrayed by those who ought to have been true to him” (Kimball, “Recollections,” 41). However, Lucy lived in Smith’s home, under Emma’s watchful eye. Sarah Ann Whitney did not. She was sealed to Smith with her parents’ permission on 27 July 1842. In an 18 August 1842 letter to the Whitney’s, Smith, hiding from Missouri law enforcement officials, detailed his problems in getting to see Sarah Ann without Emma’s knowledge. “My feelings are so strong for you since what has passed lately between us . . . if you three would come and see me in my lonely retreat, it would afford me great relief, of mind, if the three with whom I am allied, do love me, now is the time to Afford me succor . . . the only thing to be careful is to find out when Emma comes you cannot be safe, but when she is not here, there is the most perfect safety.”

6. Mary Elizabeth Lightner provided further perspective. “I knew he had three children,” she said in a 1905 statement. “They told me. I think two of them are living children. The third thing to be careful is to find out when Emma comes you cannot be safe, but when she is not here, there is the most perfect safety.”
Mary Elizabeth Rollins Lightner:

"I knew he had six wives and I have known some of them from childhood up. I know he had three children. They told me. I think two of them are living today, they are not known as his children as they go by other names."

87 sealed to JS in Feb. 1842 by Brigham Young

C. Check Todd (copier)

Melissa Lott: JS-no children
Family Group Record

Husband's Name
Windsor Palmer LYON (AFN:1Z4T-RT)

Born: 8 Feb 1809  Place: Orwell, Addison, Vt
Died: Jan 1849  Place: Iowa City, Johnson, Ia
Buried: Mar 1838  Place: Far West, Caldwell, Mo

Father: Aaron C. LYON (AFN:3V0X-38)
Mother: Roxana PALMER (AFN:3V0X-4F)

Wife's Name
Sylvia Porter SESSIONS (AFN:1H4D-3M)

Born: 31 Jul 1818  Place: Newry, Oxford, Mn
Died: 12 Apr 1882  Place: Bountiful, Davis, Ut
Buried: 14 Apr 1882  Place: Bountiful, Davis, Ut
Married: Mar 1838  Place: Far West, Caldwell, Mo

Father: David SESSIONS (AFN:1X3C-SW)
Mother: Patty BARTLETT (AFN:173S-K2)

Children

1. Sex Name
M Marion LYON (AFN:527S-TM)

Born: 1839  Place: Nauvoo, Hancock, Il
Died: 20 Mar 1842

2. Sex Name
M Asa LYON (AFN:527S-W0)

Born: 1843  Place: Nauvoo, Hancock, Il

3. Sex Name
F Philofreene LYON (AFN:PXP0-CP)

Born: 1841  Place: Nauvoo, Hancock, Il

4. Sex Name
F Josephine Rosetta LYON (AFN:1Z4T-NB)

Born: 8 Feb 1844  Place: Nauvoo, Hancock, Il
Died: 30 May 1924  Place: Salt Lake City, Salt Lake, Ut
Buried:  Place: City Cemetery, Bountiful, Davis, Ut

5. Sex Name
M Philofreene LYON (AFN:1XH9-9JL)

Born: 11 Jun 1841  Place: Nauvoo, Hancock, Illinois
Died: 2 Jan 1844  Place: Nauvoo, Hancock, Illinois
Buried:  Place: Nauvoo, Hancock, Illinois

6. Sex Name
F Philofreene LYON (AFN:1Z4V-TB)

<table>
<thead>
<tr>
<th>7. Sex Name</th>
<th>Marian Lyon (AFN:1Z4V-S5)</th>
<th>Pedigree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Born: 11 Jun 1841</td>
<td>Place: Nauvoo, Hancock, Il</td>
<td></td>
</tr>
<tr>
<td>Died: 2 Jan 1844</td>
<td>Place: Nauvoo, Hancock, Illinois</td>
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<tr>
<td>Buried:</td>
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<tr>
<th>8. Sex Name</th>
<th>David Carlos Lyon (AFN:1Z4V-XT)</th>
<th>Pedigree</th>
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<tr>
<td>Born: 3 Jul 1839</td>
<td>Place: Nauvoo, Hancock, Il</td>
<td></td>
</tr>
<tr>
<td>Died: 19 Mar 1842</td>
<td>Place: Nauvoo, Hancock, Illinois</td>
<td></td>
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<tr>
<td>Buried:</td>
<td>Place: Nauvoo, Hancock, Illinois</td>
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<table>
<thead>
<tr>
<th>9. Sex Name</th>
<th>Byron Windsor Lyon (AFN:1Z4V-WN)</th>
<th>Pedigree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Born: 8 Aug 1848</td>
<td>Place: Iowa City, Johnson, La</td>
<td></td>
</tr>
<tr>
<td>Died: 21 Apr 1850</td>
<td>Place: Iowa City, Johnson, Iowa</td>
<td></td>
</tr>
<tr>
<td>Buried:</td>
<td>Place: Iowa City, Johnson, Iowa</td>
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<table>
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<tr>
<th>10. Sex Name</th>
<th>Asa Windsor Lyon (AFN:1Z4V-VH)</th>
<th>Pedigree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Born: 4 Sep 1847</td>
<td>Place: Iowa City, Johnson, La</td>
<td></td>
</tr>
<tr>
<td>Died: 13 Dec 1851</td>
<td>Place: Iowa City, Johnson, Iowa</td>
<td></td>
</tr>
<tr>
<td>Buried:</td>
<td>Place: Iowa City, Johnson, Iowa</td>
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<table>
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<tr>
<th>Husband's Name</th>
<th>Wife's Name</th>
<th>Children</th>
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<tbody>
<tr>
<td>John FISHER (AFN:1Z4T-M5)</td>
<td>Josephine Rosetta LYON (AFN:1Z4T-NB)</td>
<td>1. Sex Name: Perry Clark FISHER (AFN:1Z4V-3J)</td>
</tr>
<tr>
<td>Born: 7 Feb 1842</td>
<td>Born: 8 Feb 1844</td>
<td>Born: 19 Jan 1870</td>
</tr>
<tr>
<td>Died: 23 Oct 1905</td>
<td>Died: 30 May 1924</td>
<td>Died: 20 Jun 1928</td>
</tr>
<tr>
<td>Father: Thomas Frederick FISHER (AFN:17N8-P9)</td>
<td>Father: Windsor Palmer LYON (AFN:1Z4T-RT)</td>
<td>Born: 3 Oct 1868</td>
</tr>
<tr>
<td>Mother: Jane CHRISTTON (AFN:1Z4T-QN)</td>
<td>Mother: Sylvia Porter SESSIONS (AFN:1H4D-3M)</td>
<td>Died: 26 Feb 1869</td>
</tr>
</tbody>
</table>

| Born: 26 Feb 1869 | Born: 5 Oct 1866 | Died: 26 Feb 1869 |
| Died: 26 Feb 1869 | 4. Sex Name: Rosetta Linnie FISHER (AFN:1Z4V-4P) | Place: Bountiful, Davis, Utah |
| Buried: 12 Nov 1914 | Born: 3 Feb 1872 | 5. Sex Name: Erastus William FISHER (AFN:3H4M-XX) |
| Died: 9 Nov 1914 | Died: 18 Feb 1874 | Born: 18 Feb 1874 |
| Buried: 12 Nov 1914 | Buried: 28 Apr 1914 | Died: 25 Apr 1931 |

http://www.familysearch.org/Eng/Search/AF/family_group_record.asp?familyid=151017

9/8/2003
<table>
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<th>Sex</th>
<th>Name</th>
<th>Identification</th>
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<th>Died</th>
<th>Place</th>
<th>Buried</th>
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<td>M</td>
<td>Horton Leo FISHER (AFN:1Z4V-8D)</td>
<td>Pedigree</td>
<td>26 Apr 1881</td>
<td>Bountiful, Davis, Ut</td>
<td>15 Jun 1962</td>
<td>Salt Lake City, Salt Lake, Ut</td>
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<td>Syracuse, Davis, Ut</td>
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<tr>
<td>M</td>
<td>Ivan John FISHER (AFN:1Z4V-01)</td>
<td>Pedigree</td>
<td>30 Aug 1864</td>
<td>Bountiful, Davis, Ut</td>
<td>24 Feb 1869</td>
<td>Bountiful, Davis, Utah</td>
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<tr>
<td>M</td>
<td>Irvin Frederick FISHER (AFN:1R9X-J5)</td>
<td>Pedigree</td>
<td>31 Aug 1864</td>
<td>West Bountiful, Davis, Ut</td>
<td>10 Dec 1947</td>
<td>Bountiful, Davis, Ut</td>
<td></td>
<td></td>
</tr>
<tr>
<td>M</td>
<td>Thomas Lyon FISHER (AFN:527S-NR)</td>
<td>Pedigree</td>
<td>14 Nov 1874</td>
<td>Bountiful, Davis, Ut</td>
<td>24 Oct 1970</td>
<td>Bountiful Memorial Park, Bountiful, Davis, Ut</td>
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<tr>
<td>M</td>
<td>Kirkwood FISHER (AFN:1Z4V-77)</td>
<td>Pedigree</td>
<td>8 Dec 1877</td>
<td>Bountiful, Davis, Ut</td>
<td>7 Sep 1899</td>
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Married wife

1. Zina Huntington Jacobs
2. Sylvia Sessions Lyon
3. Mary E. Hollins Lightner
4. Merinda Johnson Hyde

JS sealed when present

JS sealed when present

JS sealed when present

JS sealed when present
REFERENCES TO CHAPTER 28.

Aunt Melissa:

Melissa Loft (Smith Berrisvel Willes) [Carter, Kate]. "Melissa Loft Willes." OPH 19:259-60.


Melissa’s birth: SA 779. Cornelius Berrisvel was born on September 22/27, 1798, in New York City. For his life, see Eshom 101; Vance, Descendants 2-16; Jesse 2:566; HSB, OMF 156-56 and index. All dates are from LC PermaMedia: Born on December 15, 1805, in Bridgewater, Susquehanna, Pennsylvania, she died on January 28, 1862. John Smiley: Born on March 24, 1820, he married Mary Ann Fauquet (1846); Dooia Molen (1862); and Clarissa Cematha Rappelye, and died in 1864 in Provo, Utah. Mary Elizabeth: Born on November 9, 1827, she married Abraham H. Smith (1848) and died in 1888. Almira Henrietta: Born on December 15, 1829, she married John Biggs Murdoch (1849) and died in 1878 in Beaver City, Beaver, Utah. PermaMedia: Born on October 2, 1832, she married Abram H. Smith (1852) and died in 1894 in Provo, Utah. Melissa: Born on March 4, 1834, she married William S. Willes (the brother of Ira Willes) in 1852, and died in 1910 in Lehi. Harretta Amanda: Born on March 30, 1836, she married in Winter Quarters, elders’ license issued to KEQR, appendix. At the date. Smith Berrisvel (III: Smith, “Memories,” Saints’ Herald 83 (Apr. 28, 1936): 530; (May 5, 1936), 559. The Memoirs of President Joseph Smith III, ed. Richard P. Howard (Independence, MO: Herald Publishing House, 1979), 244-266; Smith, Joseph Smith III and the Restoration 57-77; Diary, RDS Archives, P:Z id 113, Oct. 20, 1885 ("Went on a visit to John and Mrs. Ira Lott’s nee Loft. Had a chat about scaling father children &c. Mary, Melissa & Althia all assure me that father had no children (polygamously).""). Temple Lot Case, 409-90; Launius, Joseph Smith III 2015; Charles Millard Turner, "Joseph Smith III and the Mormons in Utah," Ph.D. diss., Graduate Theological Union at Berkeley, 1985, 368-71.


Family Group Record

Husband's Name
Henry Bailey JACOBS (AFN:1ZH6-9X)

Born: 5 May 1817 Place: Manchester, Ontrio, Ny
Died: 1 Aug 1886 Place: Salt Lake City, S.I., Ut
Buried: 4 Aug 1886 Place: Salt Lake, S-Lk, Ut
Married: 7 Mar 1841 Place: Nauvoo, Hancock, Il

Father: Henry JACOBS (AFN:2LPM-C0)
Mother: Maryette (Polly) UDALL (YOUDELL) (AFN:2LPM-D5)

Wife's Name
Zina Diantha HUNTINGTON (AFN:8R65-S9)

Born: 31 Jan 1821 Place: Watertown, Jeffsn., Ny
Died: 27 Aug 1901 Place: Salt Lake City, S.I., Ut
Buried: 1 Sep 1901 Place: Salt Lake, S-Lk, Ut
Married: 7 Mar 1841 Place: Nauvoo, Hancock, Il

Father: William HUNTINGTON (AFN:1P66-QP)
Mother: Zina BAKER (AFN:1P65-V8)

Children

1. Sex Name
M Zebulon William JACOBS (AFN:234B-S6)

Born: 2 Jan 1842 Place: Nauvoo, Hancock, Il
Died: 22 Sep 1914 Place: Salt Lake City, S-Lk, Ut
Buried: Place: Salt Lake City, Cem. S-Lk City, Ut

2. Sex Name
M Henry Charlton JACOBS (AFN:1875-4N)

Born: 22 Mar 1846 Place: Chariton, Lucas, Iowa, Iowa
Died: 14 Oct 1915 Place: Ogden, Weber, Ut
Buried: 17 Oct 1915 Place: Salt Lake City, Salt Lake, Ut

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Mary Jane Whitney 17 Jan. 1844 Nauvoo d. 29 Oct. 1925
[CreeF6] Sheet 0
phosphate: [meaning illegible - 5 April 1843]
DN, 24 Aug 1900 or - father of the first child born in polygamy in [meaning illegible]
this disassociation
Joseph Noble b. George Omar Noble 2 Feb 1844 (born to [meaning illegible])

[meaning illegible]

1st
1. born in polygamy 2 Feb 1844
2. born in the [meaning illegible] 17 Jan 1844

[meaning illegible] 1842
[meaning illegible] 1842?
First child born in Nauvoo City is:

Newel Eliz White

9 Nov 1843

wife: Eliza

child: Newel

John Kimball

wife: Mary

child: John

Joseph Kimball

wife: Mary

child: Joseph

First child born in Nauvoo City is:

Newel Eliz White

9 Nov 1843

wife: Eliza

child: Newel

John Kimball

wife: Mary

child: John

Joseph Kimball

wife: Mary

child: Joseph

Keene at home?

When first child

see FGS + Jane Allen, Clayton's Journal

William Clayton b. 17 July 1814

Daniel Adebart b. 18 Feb. 1844

brooch it (w: Clayton Journal)

May 1843

d. 27 Aug. 1844

(w: Clayton Journal)

First child born in Nauvoo City is:

Newel Eliz White

9 Nov 1843

wife: Eliza

child: Newel

John Kimball

wife: Mary

child: John

Joseph Kimball

wife: Mary

child: Joseph

Keene at home?

When first child

see FGS + Jane Allen, Clayton's Journal

William Clayton b. 17 July 1814

Daniel Adebart b. 18 Feb. 1844

brooch it (w: Clayton Journal)

May 1843

From 1843
Every letter that Joseph Smith wrote to Emma or any other letter which she wrote to him suggest love and basic loyalty. (There are 17 of them.)

Memoirs of early women who knew Emma portray her as gracious, intelligent, dignified.

The problem with Emma came when Joseph Smith died. She did not get along with Brigham Young either before or after Joseph's death. She had gone through a great trial during Joseph's public life and was under a great deal of stress. She felt that certain property in Nauvoo belonged to Joseph. Brigham Young on the other hand felt that it belonged to the church. In court action much of the property went to Emma. There was a big animosity argument between the two of them. She felt that Joseph had given up much. In the final outcome, who is to say who cheated whom. The LDS church feels that B.Y. was a tightwad, unfair and ungenerous. On the other hand B.Y. in a speech in 1856 portrays Emma as being a liar, etc. Perhaps the truth is inbetween. Each position is extreme.

There is no evidence that Emma tried to poison Joseph twice before he died. He could have gotten food poisoning and then when people looked back over the incident they could have placed unwarranted testimony on the intent of Emma at the time.

Emma was probably not converted to polygamy emotionally. There is evidence that she participated in ceremonies in which Joseph was married to others.

The incident reported in Brodie's book about Eliza R. Snow being pushed down the stairs and losing a baby is not true. Certainly not true. The Snow family has perpetuated this tale. Leonard even heard Elsey Snow say this at one time. The reason they do not think it true is because they have gone over Eliza's personal diary and the very day this incident was supposed to have taken place she was not even at the Nauvoo home. There is nothing to suggest in the diary that anything of the sort did take place and certainly she had her admiration for Emma. The entries in the diary good will towards Emma.

Why did Emma marry the scarp Bidamon? He had an illegitimate child after they were married. She probably did not raise it as some believe. The non-Nauvoo people dominated the area after the Saints left Nauvoo. She could have been terrified and a reasonable arrangement to live among those people was to marry one of them—Bidamon.

Emma did support her one son in the presidency of the Reorganized Church. She did make statements which were published in 1848 in New York Sun which were uncomplimentary—but there is evidence that 50% of the statements were not her own.

She entertained many of our saints from the west during her lifetime and was gracious to them. (Hundre

Does this mean that Emma was a fallen lady? No, we don't think so. There is every evidence that she believed her husband to be a prophet and that she had a testimony of the church. She just could not support Brigham Young. Who is to judge what will happen to her????

Did Emma not receive her second encomiasting as one of Joseph's other wives? Answer: We've never heard anything about that. We do have a copy of a blessing Emma wrote out which she wanted Joseph to give her. The copy is written in the hand of Emma's best friend, Marinda Hyde (Orson Hyde's wife)?

Did Joseph have other children by other wives? Yes. They kept the mother's maiden names of Noble and Hancock.

****Postnote on Brigham Young and Emma: He had a narrow interpretation of the church and demanded certa

Three young women writers are writing a biography of Emma Smith.
So far as Sister Emma is personally concerned, I would gladly have been silent and let her memory rest in peace, had not her misguided son, through a sinister policy, branded her name with gross wickedness—charging her with the denial of a sacred principle which she had heretofore not only acknowledge but had acted upon—a principle than which there is none more important comprised in the Gospel of the Son of God.

It may be asked, Why defend plurality of wives, since the United States Government forbids its practice? The action of the executors of this government can neither change or annihilate a fundamental truth; and this nation, in preventing the practice of plural marriage, shoulders a heavier responsibility than any nation, with one exception—that of the ancient Jew. If the government can afford it, we can. The controversy is with God not us. (Des. News. 28:604)

ELIZA R. SNOW.

A WIFE OF JOSEPH SMITH THE PROPHET

MALISSA WILLES' STATEMENT

Salt Lake City, Utah
August 4th, 1883

Mrs. Malissa Willes, of Lehi City, Utah County, Utah Territory being duly sworn, deposes and says she is a citizen of the United States and over the age of 21 years. That Mr. Joseph Smith Jr. of Lamoni, Iowa, called upon me at my home at Lehi, Utah County and we conversed upon the subject of his late father, the Prophet Joseph Smith having had more wives than his mother in his lifetime. I told him that I was married to his father, the prophet, on Sept. 20, 1843, by Hyrum Smith, at Nauvoo in the presence of my parents and Joseph and Hyrum Smith. My age at that time was 15 years and 9 months, and I lived with him as his wife until his death.

Mr. Joseph Smith Jr., asked if I would answer him a few plain questions for his own special benefit, I told him I would do so with pleasure.

Q. Were you married to my father?
A. Yes.
Q. When?
A. I handed him the family Bible, in which was recorded by my father, at the time, the record of my said marriage, and told him he would find it there.

Q. Was (sic) you a wife in very deed?
A. Yes.

Q. Why was there no increase, say in your case?
A. Through no fault of either of us, lack of proper conditions on my part probably, or it might be in the wisdom of the Almighty that we should have none. The Prophet was martyred nine months after our marriage.

Q. Did you know of any Brother or Sister of mine by my father's plural wives?
A. I did not know of any.

Q. Did my father give his consent for you to marry Ira J. Willes?
A. Certainly not, your father was dead a number of years before I married Mr. Willes. I married Mr. Willes May 13th, 1849 with the full understanding it was for time only.

Mr. Smith then told me of his mother having denied to him of his father having had more wives than her, in the presence of witnesses.

Yes, I said to him, you took your mother before Mr. Bldeman, (sic) a bitter enemy of our people, and then asked such questions of her as you wished in his (Bldeman's) presence, and she may have answered you as you have now told me. I further said to him, I have no doubt your mother told you the truth so far as she could under the circumstances; but if you had taken her by herself, as you have done me and asked your questions, she would probably have answered you as I have done.

Mrs. Malissa Willes further deposes and says that, I do not know of any person by the name of Stephen Malony, and never met him nor his wife or her sister,
but I do know that I never told him or any other person in 1857 or at any other time that I was not the wife of the late Prophet Joseph Smith.

Malissa Willes

Subscribed and sworn to before me the 4th day of August, A.D. 1893.

Notarial Seal
James Jack, Notary Public for Salt Lake County, U.T.?

REMARKS OF PRES. HEBER C. KIMBALL ABOUT EMMA

The following are the remarks of President Heber C. Kimball given Sunday July 12, 1857 under the Bowery at Salt Lake City. There were two meetings held that day. President Kimball spoke at the morning meeting. His remarks were reported by G. D. Watt. Only the middle part of his talk dealing with Emma Smith is recorded below:

How can you find out whether Brother Brigham is called of God, except you have a revelation from God? And then some are not fully satisfied but will doubt the revelation that God has given them.

You think you would not. I have known many who have. Oliver Cowdery received revelations and wrote them, so did David Whitmer, and so did Thomas B. Marsh. About the time he was preparing to leave this Church he received a revelation in the printing office. He retired to himself and prayed and was humble, and God gave him a revelation and he wrote it. There were from three to five pages of it, and when he came out he read it to brother Brigham and me. In it God told him what to do and that was to sustain brother Joseph and to believe that what Joseph had said was true. But no, he took a course to sustain his wife and oppose the prophet of God, and she led him away.

What, sustain a woman, a wife, in preference to

The above copy is from a letter received by the writer from Myrtle Willes Bailey, December 11, 1946. Myrtle Willes Bailey is a granddaughter of Malissa Willes.
The Memoirs of
President Joseph Smith
(1832-1914)
Edited by his daughter
Mary Audentia Smith Anderson
Chapter 47 continued—
They expressed great pleasure in meeting my parents, and I was glad to see them. Our talk was general for a while, for their entrance had changed my line of conversation somewhat. Then, urged to put to Melissa a question of importance, I asked:

"Now, do you know where I can find a brother or a sister, child, or children of my father, born to him by some woman other than my mother—in Illinois, Utah, or anywhere else?"

She answered that she did not, whereupon Mary broke in and said:

"No, Brother Joseph, for there isn't any!"

Then she went on to say, "For twelve years I have made it my business to run down every rumor I have heard about the existence of children born to the Prophet by those women who were reputed to have been his wives. I have traveled a good many miles here and there for the purpose of finding out the truth about such statements, and not in one single instance have I ever found them substantiated or any evidence presented that had the least bit of truth in it. I have never been able to find a single child who could possibly have been born to Joseph Smith in plural marriage."

At this juncture Alexa snapped in with an explosive and characteristic exclamation:

"No, Brother Joseph, there is none, and what's more, I don't believe there ever was any chance for one!"

The earnestness of her manner and the snap with which she pointed her remark caused a ripple of laughter among us, in which, however, Melissa did not join. Noticing this, I turned to her and said:

"Melissa, how about it? You hear what your sisters are saying?"

Tears began to trickle down her face as she said, "Yes, Brother Joseph, I hear them."

"Well, what do you say? Can I believe as they do?"

She drew a deep breath, as if making a sudden decision, and then, with a sigh with lips trembling:

"Yes, you can believe that they are telling you the truth. There was no chance for any children."

Mary then explained in more detail about certain places she had gone to make inquiries directly of the persons involved (whom she named) and to see the women and the children who, it was stated, were wives and offspring of the Prophet. She said in every instance she had proved the report false, either as to the woman claiming to be such a wife or as to children being there as claimed. I thanked her and the other girls for the statements they had made. Our conversation on this and other topics continued for some time. We recalled many incidents of old times, and I learned from them of the deaths of their parents and the whereabouts and fortunes of others of the family.

I left these sisters feeling well repaid for my persistence in obtaining the interview with Mrs. Willis. In spite of what I had been told, she had neither been able to "face me down" nor to convince me that my father had done reprehensible things which I would be unwilling to believe. Instead, I left her presence and that of her sisters with my previous convictions more firmly established, such a thing being possible. The interview had convinced me that the statement made in an affidavit of this Melissa Willis, published by Joseph F. Smith along with others of similar import, to the effect that she had been married to Joseph Smith, was not true. I had provided the word married be construed as conveying the right of living together as man and wife, a relation she had unequivocally denied in my presence. I was convinced that wherever the word married or sealed occurred in such testimonial remarks regarding my father it meant nothing more than that possibly those women had gone through some ceremony or covenant which they intended as an arrangement for association in the world to come, and could by no means have any reference whatever to marital rights in the flesh.

I was also convinced from the statements of Mrs. Willis that the entry in the Bible which she showed to me was a line written by her father, or some other person, recording an untruth. When I asked her in plain language how it happened she had not lived with my father as his wife if she had really been married to him, she had answered in equally plain language, that she had not lived with him in that manner because it was not right that she should do so.

I had made up my mind when I went to Utah to find whatever and wherever I could find opportunity I would converse with those women who had claimed, or were reputed, to be wives of my father. I went to wives in polygamy, plural marriage, celestial, sealed, or any kind of arrangement my father was doing. I would subject them to as severe a cross examination as was within my power, to get as near the real actual truth of those circumstances and the reports. It was for this reason I had called upon this woman, and I should have questioned her still further and in a more specific manner had not the entrance of her sisters turned the trend of conversation in a different direction.

After my visit south to Beaver, we passed through Lehi again on our way back to Salt Lake City, at which time I tried to have another conversation with Mrs. Willis, but learned she was not at home. I knew it would have been entirely useless to question her in the presence of an entire of her church as she would either evade my questions or refuse utterly to answer. Indeed, it is possible she may have been so far under domination and surveillance as to have stated, in such a contingency, that which was not true. As it was, I felt I had secured truthful statements from her, for she had betrayed some real depths of emotion as we conversed. She had stated that I might believe what my mother had told me for she regarded my mother as an honest, upright woman who was absolutely truthful. She had also stated that notwithstanding the "marriage" entry scribbled in her Bible, purported to be written by her father, she had not lived with Joseph Smith as his wife, believing it was "not right" to do so, and further, that he had never urged her to do so. I had also learned from her and had come to accept as true, as she had written there had been no issue of any polygamous marriages made by Joseph Smith, such as had been alleged.

About this time I made an effort to secure an interview with Eliza Partidge, reputed to be one of the wives of my father. I found Miss Lyman, but she had died. She had been married to Joseph Smith when she called at her house to learn she was absent from home.

The Grangers

We left Lehi for Provo on October 22, spending the ensuing six days in that city, preaching Sunday afternoon and Monday and Tuesday nights in a secular church hired for the purpose. I visited at the home of my cousin, Martha Harris, and at the cooperative store with her son, Smith Harris, and his brother-in-law, Walter Corbett. This latter man, with his wife, I had met on my previous visit to Provo.

On Sunday I dined with Brother Peter Anderson and family, and after our services we went to the home of Brother Goff to administer to him. The next day I visited a family named Phillips and spent some time in the court room where Judge Powers was presiding. I can remember nothing of what happened upon the occasion of this visit to Provo worthy of including in these memoirs, except to express my admiration of and delight in visiting with the Saints.

Brother Luff followed me in Provo, while Brother Anderson left for points farther north. On the 28th I went to Springville, where I was made the guest of Brother and Sister Joseph Granger. There I learned some more things about the singular working out of the plural marriage system, for Sister Granger had been the plural wife of an elder in the Mormon Church. She told me how he had lived and was wont to abuse her shamefully when he did. He became especially abusive before the birth of their second child, cursing and swearing at her and leaving her without adequate means of support.
She passed through a severe illness and then decided to go to Salt Lake City to seek rest or recuperate. She took the way from place to place, part of the time traveling on foot and part of the way being helped along by others. Upon arriving at Salt Lake City she presented her case to President Brigham Young, and by sheer importunity managed to secure from him a divorce from her polygamous husband.

Afterwards she married Joseph Gran- ger, a shoemaker by trade, with whom she lived very happily for several years. At his death, some time after my visit of 1865, he left her in fairly comfortable circumstances, and she was able to raise her family without undue toil or priva- tion. At the time of our visit the family consisted of a son and daughter nearly grown and, I believe, two younger chil- dren. I met this kind sister again in 1905, at Ogden. She was enjoying her religious faith and living quietly in great peacefulness, at a fair old age. For aught I know she may still be alive and happy.

Arrangements had been made for our services in Springville. I spoke on Sat- urday and Monday nights and twice on Sunday. I was preaching in the morning and the meetings were held in the City Hall, the expenses being borne by the citizens of the town.

The Huntingtons

There were living in Springville at this time two members of the Huntington family—William, Jr., and Oliver Board- man. I had known both of them well in my boyhood days in Nauvoo. William had been sexton there before my father's death. He was a skilled worker in wood, and it was he who made the famous big bass drum of which I have already written. It used to be carried when the Le- gion was on parade, and its reverbera- tions when played in the hand at Nauvoo could be heard, it was said, at Madison, twelve miles up the river. His older brother, Dimick, was bandmaster of the Legion. Oliver was a great connoisseur of mine. They were all sons of William Huntington, sen., a member of the High Council at the time of Father's death. There was an older brother, John, and it was his sister, Zina D., who, it was alleged, was among the first to become a polygamous wife. Of her I may have occasion to write further in this book.

Dimick was not living at the time of my visit to Springville, but one of my first calls was to William, whom I found sick in bed suffering from an ex- cessive hemorrhage from the nostrils. He was quite a man of pleasant tendency, and, I was told, had been sub- ject to these hemorrhages for some time. Upon this occasion he had his nostrils plugged with flour and was very weak from loss of blood. It was feared he would not live.

His wife (a second one, see Clark, and sister of his first wife, Caroline, to whom I refer elsewhere) conducted me to his bedside and told him who I was. Feebly he reached out for my hand, and clung to it with a close and firm clasp, eagerly scanning my countenance as he did so. His gaze was so intent and direct I felt it indicated a strong feeling of some sort. Unheeding all I bore the scrutiny, for I knew of no rea- son why I should fear or distrust him. I had liked him at Nauvoo where I had known him fairly well. I was also ac- quainted with the family into which he had married. I knew of nothing to cause me to change my former friendly atti- tude towards them.

How long his steady gaze into my face continued I could not measure, but it was at least fully two minutes, without a waiver or the flicker of an eye-lash. Then I felt the muscles of his hand relax, and with a sigh of satisfaction, as though there had been a corresponding relaxation of some tension in his soul, he said, speaking as if to his wife:

"This is a true man—a true man!

I could not fathom his thoughts, of course. I made my visit short, for it was deemed possible the excitement of talking might produce unfavorable results in his precariously condition. I soon bade him good-bye and went on my way.

On the Saturday following I called on his brother Oliver. I have already told in these pages something of my warm friendship with Oliver B. Huntington, and especially the circumstances which, in the early '50's, connected him with some of my experiments in the realm of Spiritualism. Now I found him living with his third wife, whom he said, he had married while she was working as housekeeper for him and his second wife. As a young man he had married in Watertown, New York, a Miss Neal, with whom he had emigrated West some time early in the '40's. Upon arriving in Salt Lake City and before he had had time to settle his family in a home, he was met, he told me, by Heber C. Kim- ball, one of the Twelve (and also at that time, I think, counselor to Brigham Young), who advised him to take an

wife.

To this he demurred, saying he would first like to think the matter over and consult with his wife as to the advisability of taking any steps on the subject. After this talk with his wife he reported to Elder Kimball that she objected, and that he felt he could not conscientiously take a plural wife without her consent. This seemed to make the matter as dead and very airless as he proceeded to positively command Oliver "in the name of the Lord," to do as he had been directed, saying he was not only his privilege to take another wife but his duty as well. He was ordered to report forthwith to President Young and to be prepared to "obey counsel."

When he returned to his wife and told her what Elder Kimball had said, she was very politely but firmly told him that when he had prepared a home for her and her children and had made proper arrangements for their care and comfort, if he then chose to obey that coun- sel of his leaders he could do so, but that she would no longer live with him as his wife.

The matter stood thus for some time. Then one day he again met Elder Kim- ball, and was soundly berated for dis- obedience. He was again commanded to report a willingness to obey or be pre- pared to face some serious consequences.

Being a sincere believer and an ear- nest devotee, he decided to obey counsel, at all hazards to his domestic happiness, and so reported to President Young, re- questing that leader's assistance in se- lecting a suitable wife for "this sacrifice," as he called it. President Young appointed a woman for the position, who did indeed become his plural wife; but by this acquisition, as he explained to me, he lost his first one.

Thus it happened in the experience of my old friend Oliver that while he tried to be a good Mormon and a polygamist and had obediently married three women, he had never lived with but one at a time, though all three were still liv- ing. I was much interested in the story as he related it, our conversation last- ing some three hours. He was complac- ent in the recital, apparently with no shame or embarrassment, his wife at times also taking part in the conversa-

Then I asked him the question I asked of everybody whom I had opportunity to interview who, I felt, was at all likely to know of conditions in Nauvoo:

"Did you know of my father having more than one wife?"

"No, not of my own knowledge. I only know what was told me by others."

"Did you know that my father had children in those reputed plural marriages?"

He seemed to make the matter look very airless, not to possess the slightest tendency to conjecture or find any reason for that circumstance. He referred, however, to a report he had said he had gained common credence, viz., that a reputed wife of Philo Dibble had a son named Lorenzo who was, in reality my father's son.

At this juncture his wife broke in with the information:

"There is absolutely no truth in that story. For, at a meeting of our sewing circle I took pains to pointedly and di- rectly ask Mrs. Dibble about it, and she denied it."

Mrs. Huntington went on to say that she, herself, had begun to have strong

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William Wadsworth

Oliver was anxious that I should interview an old Latter Day Saint by the name of William Wadsworth, whom he felt sure, would be able to give me some "valuable information" about Nauvoo affairs. To this I agreed. I was first introduced to Bishop N. Packard, with whom an agreement was reached that in his absence his son, Bishop Luff and Oliver Huntington, I should meet and interview the old gentleman, which he consented to be written down and put on record.

Accordingly, at the appointed time and place we met, and Oliver was present. He was not Bishop Packard, either because he did not care to witness the meeting or because of other reasons, did not pay attention to me. However, the four of us went ahead with the interview, it being agreed that Luff and Huntington should take down the conversation between Elder Wadsworth and myself.

We sat down near a table at a window, and the old man began a monologue which apparently was a recital of his own history from boyhood up. He was about eighty years of age and quite garulous. Not long after he began speaking, Huntington quit writing altogether, and Luff sat holding a blank page for the old gentleman to reach some point or make some statement that would have a bearing upon the question or concern itself with the awful "revelation" he was supposed to be able to give me, and Oliver excusing Elder Wadsworth with the statement that his testimony was not what they had been given to understand it would be.

But in vain, for such revelation was not forthcoming. I asked him leading questions, but his answers were not pertinent along the lines intended. How long the interview lasted I cannot say, but it was finally ended by Oliver excusing Elder Wadsworth with the statement that his testimony was not what they had been given to understand it would be.

The situation was humorous, to say the least, for it was decidedly apparent that either the old man had no information implicating and damaging things reputed to him, or else when he met me face to face he had not the moral courage to lie to me as he had lied to others.

My friend apologized to me, and I thought I could see quite plainly why the Mormon Bishop had dodged the interview. Doubtless he felt that Huntington could better stand the inevitable humiliation at the lack of disclosures than he could.

Other Chats

There had been a man in Nauvoo named Aaron Johnson, a justice of the peace whom I had every reason to think was a very good, wise, and impartial man. His office and residence had been about three blocks east of the Nauvoo Mansion and on Water Street. I remember he was very friendly with the boys.