

house. The proprietor came in and was talking with Brother McRay and asked him his name, said he had forgotten it and it had the effect to cause Brother McRay to take a terrible cramp in his stomach, it came near throwing him into spasms. The man ran out where some of the other brethren were and told them that their friend was very sick. They went in and said Mr. Brown what is the matter with you, what have you been eating, and that relieved Mr. Brown to such an extent that he began to get better right away.

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In the meantime the proprietor had brought in a jug of whiskey from somewhere and recommended Mr. Brown to take a glass of whiskey--thought it would help him--he done so, and the others thought they were disposed that way, which were nearly all, took some for fear the disease was contagious. After they got to our house in Quincy and we had beer or any stimulant of any kind to drink they would recommend to give Brother McRay some first, he has the cramp and can't tell his name.

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Now here in Quincy I still had a better chance to become better acquainted with the Prophet Joseph and had an increase of my faith in his holy mission being at an age when I could judge and see more perfectly that he was an inspired Prophet of God. We heard a great deal of what he said and heard him preach in Quincy. I now commenced going to school at the Quincy Academy and studied hard until the fall of the year. In the meantime Brother Joseph and others had gone up the Mississippi River to look at a place called Commerce. The place pleased them and they bought it and called it Nauvoo. Then we wound up our business and moved to Nauvoo and stopped in the house with the Prophet Joseph for several weeks. Then father bought land in the upper or northern part of Nauvoo at the steam boat landing at the upper stone house, and moved to that place about two miles from where Joseph lived.

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I now come to that part of my story that you will be most likely interested in, which regards the doctrine taught by the Prophet Joseph Smith in regard to the plural marriage system. At first the doctrine was taught in private, the first I knew about it was in John Higbee's family; he lived close to us and being well acquainted with him and family I discovered he had two wives. The next I noticed when in company with the young folks the girls were calling one another spirituals. Now the reason why the young folks was in advance of me, my work was in the machine shop 22 miles above Nauvoo where I spent nearly all my time. But when at Nauvoo in the winter of 1841 and 1842, I became fully initiated.

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At this time I was ordained an elder and attached to one of the Quorums of Seventies and sent on a mission to the eastern states where I traveled and preached in company with Jedediah and Joshua Grant and in the time went to Kirtland, Ohio and spoke several times in the temple, leaving the Grant brothers in Virginia. From Kirtland in the spring of 1843 I went back to Nauvoo. I was on this mission thirteen months. Now although in my 20th year [I] would not be 20 until 29 November, 1843, I concluded to look about and try to pick up one or more of the young ladies before they were all gone. So I commenced keeping company with Flora Woodworth, daughter of Lucian Woodworth (called the Pagan Prophet).

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I was walking along the street with Flora near the Prophet's residence when he, Joseph, drove, up in his carriage, stopped and spoke to I and Flora and asked us to get in the carriage and ride with him. He opened the door for us and when we were seated opposite to him he told the driver to drive on. We went to the [Nauvoo] temple lot and many other places during the afternoon and then he drove to the Woodworth house and we got out and went in. After we got in the house Sister Woodworth took me in another room and told me that Flora was one of Joseph's wives. I was aware or believed that Eliza R. Snow and the two Partridge girls were his wives but was not informed about Flora. But now Sister Woodworth gave me all the information necessary, so I knew Joseph believed and practiced polygamy.

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Now while in the coach with Joseph he ask me a great many questions about my mission and about the other elders in my travels, more particular about the Grants and Apostle John E. Page. Page had charge of the Pennsylvania mission and I was in Pittsburgh, Pennsylvania with him part of the winter and with my father who was on a mission in New York State. While in conversation in the carriage I told the Prophet that a man by the name Brank was coming to Nauvoo. He looked troubled for a moment and said he had trouble enough with that man; Brank was an apostate. Then his countenance changed to one of inspiration and he said, "Orange, he will not come" and he never did come. That was a prophecy which seeing him and hearing the words I can never forget. It was proof to me that he was inspired.

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Now as a matter of course I at once, after giving Flora a mild lecture, left her and looked for a companion in other places and where I could be more sure. I was now called on a mission to go up the river five or six hundred miles to make lumber for the Nauvoo house and temple. There was a number of families to go among which were one of the Bird family and the Hadfield family. Sister Bird wanted a girl to go with her as one of the family. I told her I knew of a girl that I thought I could induce to go. She was over in Iowa, across the river. I went over in a skiff, found the girl and she agreed to go at once. She was a daughter of Gideon Carter, that was killed in the Crooked River battle in Missouri. She had neither father or mother, so I thought maybe I had the right one this time.

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We all boarded a steamboat and started for Black River, Wisconsin. Long before we reached our destination I got acquainted with the Hadfield family. There were two young girls. I had them away where I thought I could induce them to take up with me, now it remains to see how I succeeded. I at once commenced keeping company with Miss Sarah Hadfield and at the same time paid close attention to Miss Matilda Carter. Now it would be uninteresting to you to relate all the ups and downs I had in my courtship, so I will merely say I succeeded in marrying both of them, the other Miss Rosilla Carter I married some years afterward. All the foregoing is written to show or prove to you that plural marriage was practiced and taught by the Prophet and Apostles of that day.

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In all of this time I did not hear President Brigham Young's name mentioned in connection with plural marriage. The doctrine was taught me by other apostles, bishops and members of the