The Context of Their Marriage

The thirty-three year partnership of Brigham Young and Eliza Snow was marked by reciprocal respect and solicitude, familial love, and the "unity of purpose and action" that Brigham so often preached. The dimensions of their family and working relationship must be explored primarily through Eliza's eyes—through the poems, diaries, letters, and speeches in which she refers to Brigham, since his references to her are far fewer than hers to him. Yet though the documentary record is somewhat sparse, it is clear that their multifaceted relationship deepened significantly from the time they were married in 1844 until Brigham's death in 1877.

While they shared common experiences, the nature and extent of personal interactions between Brigham and Eliza before their marriage is not evident from existing records. Almost a year and a half after his April 1832 baptism, Brigham moved from his home in Mendon, New York, to Kirtland, Ohio, to join other Latter-day Saints planning to be with the Prophet Joseph Smith and build a temple. Eliza would arrive there two and a half years later. She left her home in Mantua, Ohio, and moved the twenty-nine miles to Kirtland in January 1836, about nine months after she was baptized. After two momentous years, both Eliza and Brigham had moved with the body of the Church to Far West, Missouri. If they had not met earlier, certainly they became acquainted in Nauvoo, Illinois, the Mississippi River town that burgeoned as Latter-day Saints gathered there between 1839 and 1846.

Eliza R. Snow and Brigham Young were married by priesthood authority on October 3, 1844, at the Nauvoo, Illinois, home of Stephen and Hannah Markham, where Eliza then resided. It was a private and confidential ceremony. "Brother H. C. Kimball and my Self was at Bt Steven Marcoms Sisters Eliza Snow & Betsey Farechillil[es] was there," Brigham noted in his journal, inscribing the mark he used to indicate that a marriage had been performed. Eliza was Brigham's eighth plural wife. The Prophet Joseph Smith had first introduced the Old Testament principle of plural marriage to a small circle of his close associates in 1840 and 1841. Rumors of such marriages and other innovations in Nauvoo exacerbated both dissension within the Church and tensions between the Saints and their neighbors. The turmoil culminated in the assassination of the Prophet Joseph and his brother Hyrum at Carthage on June 27, 1844. Thirteen weeks later, Brigham, president of the Quorum of the Twelve and Joseph's successor, married Eliza, one of Joseph's plural wives.

Brigham Young, whose first wife, Miriam Works, died in 1832, married Mary Ann Angell two years later. The couple had had four children by the time Joseph Smith taught Brigham Young and select others the principle of plural marriage. With spiritual assurance that the principle came by divine

commandmen, Brigham overcome his initial abhorrence and on June 14, 1842, complied with Joseph Smith's call by entering into plural marriage with twenty-year-old Lucy Ann Decker. He would marry six other women before his marriage to Eliza; five of these women would bear him children, as would eight more of the wives he married between 1846 and 1855. Like Eliza, Brigham Young's wives Emily Partridge, Louisa Beaman, and Zina Huntington had been married to the Prophet Joseph during his lifetime. Brigham and other Apostles followed a practice similar to the Old Testament levirate requirement by offering marriage to Joseph's widows after his death to care for them and "raise up seed" to him. Brigham married eight of Joseph's wives and had children with three of them. Like others of these women, Eliza's marriage to Brigham was for time only.

Indeed, there was no requirement that such marriages performed by priesthood authority be consummated. Mormon theology made these unions—en marriage for time—something more than the term "marriage" alone might suggest. "It might be argued," observed anthropologist Rex Eugene Cooper, "that within the context of the patriarchal order, the union between husband and wife is conceptualized in terms of patriarchal priesthood power rather than in terms of lawful sexual intercourse...the root symbol of American kinship." Thus, Brigham married a number of women with whom he may or may not have had sexual relations and who bore him no children. Biographer Leonard J. Arrington characterizes these marriages as "caretaker" marriages. Brigham provided these women with a home and listed them in his will. Yet beyond providing these temporal benefits, Brigham made them part of his covenant family. A man and a woman bound together in the "new and everlasting covenant of marriage" could receive the fullness of priesthood blessings, blessings unavailable to individuals alone. Bound to God and to one another by covenant, they became part of a covenant community composed of interconnected covenant families.

These theological understandings—indeed the whole of Mormonism—framed the full context of the marriage partnership that Brigham Young and Eliza R. Snow developed over the course of thirty-three years. Within that framework, three distinct expressions of their partnership can be identified: their alliance as prophet and poetess, their relationship in an extensive family as husband and wife, and their cooperation as president and presidents.

Prophet and Poetess

Both Brigham and Eliza were prominent public figures in Nauvoo and their alliance as prophet and poetess grew out of their public roles. Joseph Smith appointed Eliza Snow, Nauvoo's "well known and talented poetess,"

commandmen, Brigham overcome his initial abhorrence and on June 14, 1842, complied with Joseph Smith's call by entering into plural marriage with twenty-year-old Lucy Ann Decker. He would marry six other women before his marriage to Eliza; five of these women would bear him children, as would eight more of the wives he married between 1846 and 1855. Like Eliza, Brigham Young's wives Emily Partridge, Louisa Beaman, and Zina Huntington had been married to the Prophet Joseph during his lifetime. Brigham and other Apostles followed a practice similar to the Old Testament levirate requirement by offering marriage to Joseph's widows after his death to care for them and "raise up seed" to him. Brigham married eight of Joseph's wives and had children with three of them. Like others of these women, Eliza's marriage to Brigham was for time only.

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Prophet and Poetess
Mutual Improvement Association, and the Primary. Under Brigham's direction, she had begun a work whose ramifications are still felt in the Church around the world.

During the year Eliza supervised the women's store, thus hung among the homemade rag carpets, straw bonnets, and quilts a large blue banner with a motto embroidered in white: "In Union Is Strength."

It captured the essence of the movement for economic self-sufficiency and cooperation, the spirit of the women's organizations, the substance of Zion itself where Saints would be of "one heart and one mind" (Moses 7:18). And it characterized Eliza's partnership with Brigham. By trusting her, Brigham expanded his own ministry far beyond what he could have done himself. By following his counsel, she acquired responsibilities of a magnitude she had never imagined. The success of their cooperation indeed signaled for their contemporaries and for future generations the principle that "our interests are all united." As a couple they had no posterity. But Latter-day Saint women and men working together are the spiritual descendants of this enduring partnership and have inherited from this father and mother in Israel a legacy of mutual esteem, solicitude, and collaboration.

Brigham Young died August 28, 1877. Eliza worked on tirelessly for another decade. Brigham's death came two weeks after she had submitted to the press her second volume of poems, a volume she had dedicated to him. She wrote a long poem describing Brigham's funeral and sent it on to the press so the book could begin and end with tributes in honor of President Young. There is little else to suggest the intensity of her mourning. Nearly a year after his death, as she met with sisters in Moroni, Utah, she recalled that "when last she met with the Saints of this place, our dearly and much beloved Pres. Brigham Young was present. But the Lord in his wisdom, has called him from our midst." Eliza died December 5, 1887. The name on her grave marker is Eliza R. Snow Smith. But her interment in the private cemetery of Brigham Young would assure that her loyalties to both Joseph and Brigham would never be forgotten.

Conclusion

Brigham Young was the Lion of the Lord, and his wife Eliza R. Snow was the Lioness. With dignity, skill, and ferocious dedication and determination, they did all in their power to defend and protect the kingdom of God, to bring it forth in its fulness on the earth preparatory to the coming of Jesus Christ. They were forceful personalities whose talents and styles differed greatly. Yet, because of their shared faith in and love for the restored gospel of Jesus Christ, there was remarkable strength in their union. Over the years, as Eliza wrote dozens of poems and songs sustaining Brigham in his prophetic role, he developed an abiding appreciation for her loyalty and skill. Welcomed into Brigham's extended family with charity, compassion, and friendship, Eliza learned that Brigham was a caring husband with confidence in her abilities. The warm affection, trust, and respect they developed in their marriage became the basis for a unique and fruitful institutional partnership. Joseph Smith had integrated women into the Church organization by founding the Relief Society. With mutual love for the Prophet and his expansive vision and with a belief in God and one another, Brigham and Eliza's "unity of purpose and action" brought the Relief Society to life, as well as an organization for young women. They thereby built an enduring organizational partnership between Latter-day Saint men and women that has continued to bless Church members down to the latest generation.
Margaret Maria Alley, Emilienne Free, Margaret Peirce (Margaret Pierce), Zina D. Huntington, Lucy Bigelow, Eliza Burgess, Harriet Barney, and Mary Van Coll. Arrington, American Moses, 420-21; Johnson, "Brigham Young Households," 66-70. Following Jeff Johnson’s listing, I have included Leonora as a pre-1846 wife, I have followed Leonard Arrington’s practice of listing wives by their maiden names, even though some of them were married and bore their husbands’ names before marrying Brigham Young.
7. The seven widows of Joseph Smith mentioned in this paragraph lived in Brigham Young’s Utah households. In addition to these women married to Brigham for time only, he took eternity-only vows with three other of Joseph Smith’s widows: Olive Prost, Rhoda Richards, and Mary Elizabeth Rolls. Brigham also married for eternity Olive Andrews, who had been sealed by proxy to Joseph Smith with Joseph’s death. Historians Jeff Johnson and Todd Compton both conclude that Mary Elizabeth Rolls married Brigham Young after Joseph Smith’s death. Todd Compton, In Sacred Loneliness: The Plural Wives of Joseph Smith (Salt Lake City: Signature Books, 1997), 4-9, 214-15, 558; Johnson, "Brigham Young Household," 57-70. Arrington seems to have interpreted the evidence differently and does not list her as one of Brigham’s wives.
Arrington, American Moses, 420-21.
9. Besides Eliza R. Snow, the women Brigham Young married who bore him no children include Augusta Adams, Susannah Snow, Martha Bowker, Ellen A. Rockwood, Naamah K. Carter (Twiss), Mary Jane Bigelow (divorced, 1851), Harriet Amelia Folsom, and Ann Eliza Webb (divorced, 1876). These women Brigham married for time only, though the list of childless marriages also includes those of the thirty-one women—who were not generally part of Brigham Young’s household—who married for eternity only. Arrington, American Moses, 420-21; Jeffery Ogden Johnson, "Wives of Brigham Young," copy of unpublished manuscript in my possession.
10. As quoted in Arrington, American Moses, 120.
12. Eighteen of these poems, according to my calculations, were published in the Quincy Whig, a non-Mormon newspaper.
14. Brigham Young to Vilate Young, August 11, 1844, as quoted in Arrington, American Moses, 112.
15. Eliza’s poem "The Assassination of Generals Joseph Smith and Hyrum Smith. First Presidents of The Church of Jesus Christ of Latter-day Saints, Who Were Massacred by a Mob, in Carthage, Hancock County, Ill., on the 27th of June, 1844," was published as a broadside dated July 1, 1844. A copy is located in the Church Archives, The
The Lion and the Lioness: Brigham Young and Eliza R. Snow

Text was reprinted in "Poetry," Times and Seasons 5 (July 1, 1844): 357, and in Eliza R. Snow, Poems: Religious, Historical, and Political, 2 vols. (Liverpool and Salt Lake City: Franklin D. Richards and I, 1856 and publishing Establishment, 1856 and 1877), 134-45, from which the line count is taken. Varying slightly in title from previous versions, the text in Poems includes the second line of a couplet that had obviously been mistakenly dropped in the earlier publications.
17. Eliza R. Snow, "Past and Present," Woman’s Exponent 16 (August 1, 1863): 37. Eliza R. Snow and Joseph Smith were sealed as husband and wife June 29, 1842. Compton, In Sacred Loneliness, 213. The marriage is also described in Maureen Larsen, The Personal Writings of Eliza Roxey Snow (Salt Lake City: University of Utah Press 1995), 49-51. In her "Sketch of My Life," Snow wrote with regard to seeing the bodies of Joseph and Hyrum following the martyrdom: "It was a blessed day for my seven children and the loyal heart may feel, but let me keep silence!" Beecher, Personal Writings, 17.
20. Snow, Poems, 1263; Beecher, Personal Writings, 125.
22. Beecher, Personal Writings, 125; originally published as "Song for the Camp of Israel.—Let Us Go," Millennial Star 10 (June 1, 1843): 176.
25. Eliza E. Snow, "To Our Honorable President and This Respectable Audience," Eliza R. Snow Papers, ca. 1834-1875, Church Archives.
28. Eliza E. Snow, "For the Pioneers," Deseret News, August 19, 1851. Appearing also as part of the broadside "Songs for the 24th July, 1851," Church Archives, the song was reprinted also in Poems, 1203-5.
31. An introduction to Eliza Snow’s poem "The Press," Deseret News, February 16, 1855, contains the first reference to "Zion’s Poetess" in connection with her published poems, a title frequently used after that. Traveler Emily Faithful indicated Eliza Snow was known as "Zion’s post-laureate." Emily Faithful, Three Visits to America (New York: Fowler and Wells, 1884), 160.
the ability of “Amicus Curiae” in romancing, we should think he would be the very lambert to suit our neighbors of the Era. As we think the business would suit him and he would be likely to attend to it on reasonable terms, we would suggest the alliance. He can doubtless be found in San Francisco or vicinity.

While Ferris was wrong about much of what he had concluded through his very short observation of the Mormons, his claim that Joseph Smith had “over forty wives at Nauvoo” was not far off the mark. The intense secrecy that surrounded polygamy during the 1830s and 1840s makes it difficult to ascertain the number of women the first Mormon prophet was sealed to during his lifetime. The latest scholarly work lists thirty-three definite and another eight possible plural wives of Joseph Smith during a ten-year period, beginning as early as 1833.57 Ferris’ estimates of the number of wives of Brigham Young, however, were wildly inaccurate. Young eventually married fifty-six women and had fifty-seven children by sixteen wives. He cared for nine “temporally,” but many such marriages—if not all—were presumably not consensual relationships. Thirty women were sealed to him “for eternity only.”58

It was common for nineteenth-century critics to assume, with Ferris, that “gross sensuality” was the main motive behind polygamy. (Even today, the generally conservative—even prudish—modern polygamists are constantly offended by people asking if they all share the same bed or engage in group sex.)59 At least one early non-Mormon spent enough time with the Saints to understand such was hardly the case: “the sacrifices to be made, and the hardships to be overcome before practicing [polygamy], are such that no sensualist would be much tempted.”60 As time went on, the critical emphasis on sensuality diminished. In her study of popular literature about the Mormons for a hundred-year period beginning in 1860, Jan Shipps concluded, “of the total number of references to polygamy, only about 10 percent were refer-

ences to sexual debauchery or other overt sexual concepts. This seems to indicate that the ‘gross sensuality’ aspect of plurality was not nearly as important as the way it seemed to threaten the institution of mar-
riage and the nuclear family.”61

Ferris’s claim that the aging Mormon hierarchy inculcated the notion that young girls could best assure their salvation by marrying older, “proven,” men had some basis in truth. As early as 1853 one observer noted that Mormon fanaticism “makes paradise appear more certain in the train of an apostle or high priest than trusting their salvation to an ordi-

nary saint whose own claims to a seat in heaven are less certain or even doubtful.”62 Ann Eliza Young suggested that this argument was used with considerable effect: in the Reformation, LDS leaders advised girls “to choose for their husbands men of experience, who would have the power of resurrecting them, rather than a young man whose position in the church was not fixed. They carried the practice of this doctrine to the same extreme: that they carried everything else. One enthusiastic elder secured for a wife a girl of eleven years, and brides of thirteen and fourteen were often seen, especially in Southern Utah, where the excitement was most intense, and rose almost to frenzy.”63

According to another apostate, Fanny Stenhouse, Apostle Heber C. Kimball counseled his young missionaries “not to pick out from the flock the young, fair, and tender lambs,” but to bring them home safely to Zion—presumably so that Kimball and other members of the Mor-
mon hierarchy could have first pick.64 One of the most extreme exam-

ples of age disparity can be seen in the last polygamous marriage of President John Taylor, the successor to Brigham Young, who married a girl fifty-one years younger than himself. Apologists argue that the mar-
riage was performed primarily because the ailing Taylor needed a nurse and it would be unseemly for anyone but a wife to attend to him. Per-
haps one of the factors that led to the divorce between Brigham Young and Ann Eliza Webb was the difference of forty-two years in their ages.

As young Mormon women married older, more established men, this resulted in some hard feelings among the younger, less wealthy males.

57 Compton, In Sacred Loudness 4–8.
58 The best expert on the Young family, Jeffrey O. Johnson, identified fifty-five wives in “Determining and Defining ‘Wife’: The Brigham Young Households,” 58, but has since increased the total by one (see also Arrington, Brigham Young: American Moses, Appendix C. For data on the number of children polygamous wives tended to have, see Emery, Mormon Polygamists Involve, 37. For a general overview of Young’s complex family, see Jensen, Letters of Brigham Young to His Sons, xxii–xxiii.
59 For revealing insights from women who practice polygamy today, see Batchelor, Watson, and Wilde, Hints to Husbands.
60 Chandler, A Hiss to Salt Lake, 175.
61 Shipps, Squires in the Promised Land, 71.
62 Schott, Journey through the Rocky Mountains, 84.
63 Young, Wife No. 19, 322–23.
64 Stenhouse, “Tell it All” 202.
DEFENDING ZION

George Q. Cannon and the California Mormon Newspaper Wars of 1856–1857

Edited by
Roger Robin Ekins

George Q. Cannon, about the time he served as editor of the Western Standard. Courtesy, Utah State Historical Society.

THE ARTHUR H. CLARK COMPANY
Spokane, Washington
2002
Dear Jesse:

Maria Lawrence: "I have found no marriage record to substantiate a union between her and Brigham Young."

BYUJS 19, M:4 (Summer 1979), 476 n. 5
The Wives of Brigham Young and Heber C. Kimball

(Mostly from Jeffrey Johnson, "Determining and Defining "Wife": the Brigham Young Households," Dialogue 20.3 (Fall 1987), 57-70; Stanley Kimball, HCK, Appendix A, 307-16)


2 1834, Feb. 10. Mary Ann Angell. 6 kids. 1808-82

4 Nov. 2 1843. Harriet Elizabeth Cook. One son. 1824-98
5 Nov. 2 1843. Augusta Adams (Cobb Young). 1802-98.
7 Sept. 1844. Emily Dow Partidge (Smith Young) (2 sons, 5 daughters.) 1824-99.
8 Sept. 10 1844) Clarissa Ross, (four kids, 1 m 3 f. 1814-57

9 1844, Sept. 19, Louisa Beaman (Smith Young). 5 kids. 1815-50

9 1844, Oct. 3. Eliza Roxcy Snow (Smith Young). 1804-87
10 Oct. 3 1844. Elizabeth Fairchild (Young Lyman McMurray Matthews Chastain) 1823-1910
11 Oct 8, 1844. Clarissa Blake. 1796-?
8. 1844, Oct. 10. Charlotte Chase (Kimball). Separated, 1849. (Hicks, 6 kids) (Dixson) (Hurd) (1825-1904)


12. 1844, Nov. 5. Ellen Sanders. 1823-1871. 5 kids.


15. 1845, Feb. 29. Clarissa Cutler (Kimball Fletcher); one child by HCK, separated in 1848; by Fletcher, one daughter (1824-52)


17. 1845, Dec. Emily Trask Cutler (Kimball Pratt). Separated 1848. One child by Heber, one by Pratt. (1824-1852)


12 Oct. 9, 44. Rebecca Greenlie Holman, 1824-49

13 Oct. 10, 44. Diana Chase, (Young Shaw) 1827-86.

15 Oct. 31, 44. Susan Snively, 1815-92

16 1844, Nov. 7. Olive Grey Frost (Smith Young) 1816-45.

17 1845, Jan. 15. Mary Ann Clark (Powers Young) 1816-?

18 1845, Jan. 16. Margaret (Margrette) W. Pierce (Whitesides Young). Cf. Bitton. 1823-1907

19 1845, Jan. 16. Mary Harvey Pierce 1821-47

20 1845, April 30. Emmeline Free 10 children. 1826-76.

21. 1845, May 22. Mary Elizabeth Rollins (Lightner Smith Young). 1819-1918

   3 kids.

25. 1846, Feb. 3. Theresa Morley. 1820-1855.
27. 1846, Feb. 3. Laura Pitkin. 1790-1866.

22 1846, Jan. 14. Margaret Maria Alley,* 2 kids, including Mahonri Moriancumur 1825-52
23 1846, Jan. 15. Olive Andrews (Smith Young), 1818-?
24 1846, Jan. 15. Emily Haws (Whitmarsh Young), 1823-?

27 1846, Jan. 28. Jemima Angell (Young, V.) (Young, B.), 1803-69
28 1846, Jan. 28. Abigail Marks (Works Young), 1781-1846.
29 1846, Jan. 28. Phebe Ann Morton (Angel Young), 1778-1854
30 1846, Jan. 28. Cynthia Porter (Weston Young), 1783-?
31 1846, Jan. 31. Mary Eliza Nelson (Greene Young Phillips), 1812-85
32 1846, Jan. 31. Rhoda Richards (Smith Young), 1784-1879. sister of Willard.
33 1846, Feb. 2. Zina Diantha Huntington (Jacobs Smith Young) 1821-1901.
34 1846, Feb. 3. Amy Cecilia Cooper, 1804-?
35 1846, Feb. 3. Mary Ellen De La Montague (Woodward Young), 1803-?
36 1846, Feb. 3. Julia Foster (Hampton Young Cole), 1811-91.
37 1846, Feb. 3. Abigail Harback (Hall Young), 1790-1849
38 1846, Feb. 3. Mary Ann Turley (Young Cook), 1827-1904.
32. 1846, Feb. 4. Mary Ann Shefflin (Kimball Walton). 1815-1869. One child to HCK. Separated in 1850. "Mary Ann... could not endure any longer without having a man to herself..." wrote HCK.

33. 1846, Feb. 7. Abigail Buchanan (1802?). 34. 1846, Feb. 7. Elizabeth Hereford (1789-?). Separated in 1850.
35. 1846, Feb. 7. Sarah Schuler (Buckwalter Kimball). 1801-1879. Eight by Buckwalter. Never lived with HCK.
37. 1846, Feb. 7. Ruth Wellington, 1809-?

38. 1846, Feb. Margaret McMinn, 1829-?. 1847

39. 1846, May 21. Mary Dull (Duell Kimball). 1807-?

40. 1856, March 14. Dorothy Moon. 1804-1870s.


40 1846, Feb. 6. Nancy Cressy (Walker Young), 1780-1872

41. 1847, Feb. 10 Jane Terry (Tarbox) (You, Z.) (Young, Brigham), 1819-47

42. 1847, March 20. Lucy Bigelow, three daughters 1830-1905
43. 1847, March 20. Mary Jane Bigelow (Young Roberts Bell), (divorce 1851) 1827-68.
44. 1848, Apr. 18. Sarah Malin, 1804-58.

47. 1853. Eliza Babcock (Young Carter Groves). 1828-68.
49. 1856, March 14. Harriet Barney (Sagers Young), 1830-1911.
Time only.


44. 1857, Jan. 25. Mary Smithies. 1837-1880. Heber blessed her as an infant. Married her when he was fifty-five. 5 children.

1868, June 22. Heber died.


1865, Jan. 8. Mary Van Cott. 1844-84.

1868, April 7. Ann Eliza Webb (Dee Young Deming). 1844-?

1869, June 3. Elizabeth Jones (Lewis Jones Young). 1814-95

1870, May 8. Lydia Farnsworth (Mayhew Young), 1808-97.

1872, Dec. 8. Hannah Tapfield (King Young) 1807-86

1877, Aug. 29. Brigham died

31 daughters; 25 sons. And Alfales. Sixteen women had children by Brigham. Eight proxy wives of Joseph. (or 7, or 9)

Nine women divorced him.
I was taken into the temple
J. Smith, Pl. 1842
J. Smith, Pl. 1842
J. Smith, Pl. 1842

January 6th, 1842

Brigham Young, Joseph

January 15th, 1842

This evening I was with my wife alone by my fire
I feel to praise the Lord.
The grand omniscient royal arch word, "long lost, but now found," is TAH-BU-LAH. Candidates are instructed to understand that this word signifies God, in three different languages, (i.e.,) Hebrew, Chaldean, and Syrian; in their regular course, to the last half of the alphabet, J, L, M, and so on, to M; after which repeat them with a dot, beginning with J, N, L, O, &c. to A.

The alphabet, according to the first first method, stands thus:

```
a b c d e f g h i j k l m
n o p q r s t u v w x y z
```

According to the second method, thus:

```
a b c d e f g h i j k l m
n o p q r s t u v w x y z
```

Application as per example:

```
I greet then brother

BO JFLV WLL YJNVLSLF
```

I am, respectfully yours,

JARVIS F. HANKS

Late High Priest of Web Chapter, Cleveland, O.
Instances of possible plural marriages in code SAW or WAS
Sealed and Wed or Wedded and Sealed Excerpts from Brigham Young Diary Journal
Brigham Young Journal (1801-1877) Journal #2 July, 1837- Mar. 1845
1 April 1845.
January 6th 1842 In code I was taken into the Lodge J. Smith saw (could be S. A. W. for Sealed and Wed or W. A. S. Wedded and Sealed) Agness. January 6th 1842 Brigham young Journal
7 I Seald Br John P. Greene my sister Rhodia Young and to Mary Eliza Nelson, as he was dying the names of my staff 4 adicamps Isac Morley first Jefferson Hunt 2 2 Secretary 12 Garde Alfus Cuttear Br John McGewin came to my house to Board or live with me (p62) Ronalds Chosn James Allread Thomas Groves John Butler Gorge Cremer Abraham C Hodge Shedrick Roundy Cornaious R Lott Dunbar Wilson Henry G Sherwood Samuel H Smith l Chaplen Drill master general Commander of the saff. (P63)
12 and others (P65) M E Sept 10th 1844 This day I visited Br Isaac chace Br H. C. Kimball was with me Br & sistr Chase with their daughter Clanicy was at home, we had a good visit Br H. C. K. and I stopped at Br J Geans
September thursday 19 Staed at home all day my wife is quite sick I Saw Sister Louisa B. Smith H. C. Kimball & Silva L. Smith &c. &c. grate is the worth of the Lord in these Last days (p69) Sept 20 1844 went to the temple cauld at sister Evens seald hir up to hir husban Horres hir oldest son stod as proxy lad hands on sister Durly the lord is with me continuly (p72) M E Oct the 3 t 1844 Brother H. C. Kimball and my self was
Brigham Young Diary July 1837-Mar 1845

at Br Steven Marcoms Sister Eliza Snow & Betsey Fairchilde was there We took dinner with them went to the temple

4 Br H. C. Kimball and my self was at the Seventis hall paid sister Feanga short visit sister Amy Wicks was there Br Horten & wife put up there for conference went up to the Temple in the fore noon went to see Sister Clark lent hir Seventy five dollars in gold

M. E Oct 8th 1844 This day ended confrance we have organized eleven Quorums of Seventis have had a first rate conference

Br. Kimball and my self stoped at Sister Knouws saw Sister Sarah Ally and Clary Black

9 was at Br Isac Decker Sister Rebecca Holman was there on a visit

Br H. C. K. ---

10 At E Snow P. P. Pratt and sister Amey Parker was there (p75) M E Oct 10th 1844 Br H. C. Kimball & my self are at Br Ezra Chases from 10 am til 1/2 past 3 P. M. H. C. K. Sharlot Chase Ba (y) Y Diana Chase was there we had a good visit--

(P79) M E

Oct 31 th 12 a. m. at snively Br P. P. Pratt was with me Hanahett Snively & Susanah Snively was at home we took diner. Br Kimball was with me at the temple

(p80)

M. T. November 7th 1844

7Th at Br J. B. Nobles A. Lyman Sister Olive Frost & my self & others was there

M E
Brigham Young Diary July 1837-Mar 1845

Wednesday 15th of January 1845 went to the temple & stone Quarry Br J. B. Nobles saw sister Mary ann Clark and went to Seventies hall in the evening and at Br Aaron Jonson went to the high counsel was visiting
16 I went to the temple spent the most of the day with Br H. C. Kimball in coricing his history went to robert Peares in the afternoon with H. C. K.

Thursday Jan 30th 1845 went to the temple and other places held a councel with the City Counsel high councel Ad Poles & others had a good meeting was at Br Snows in the evening stoped at Br Woodwards she gave me a purse

Feb. 2 monday went on th the hill got my bugga ficks at Br Pecks took tea with Joseph Young saw Br. J. P. greene he was sick (P57) Br Willard Richards a sick man in the evening in the evening went to Br H. C. Kimballs, saw Sister Williams and seald hir to hir husband G. W. Br H. C. Kimball stod as procksey
Secret Codes in Early Mormon History

It is well known that in early Mormon history, codes were used to conceal the meaning of revelations, diary entries, and other documents. Reasons for concealing the specific meaning of certain messages ranged from maintaining normal business advantage to protection of individuals from persecution, to preservation of secrecy regarding unannounced advanced Gospel doctrines and practices.

The most obvious examples of such codes are the pseudonyms which were employed in several of the revelations to Joseph Smith. The need to conceal the names has so far passed that all but four of the encoded names which first appeared in published versions of DC&C 78:82, 92, 96, 103 and 104, were even included in the 1891 edition of the Doctrine and Covenants. (The four remaining were not deciphered in time for the new edition.) According to William W. Phelps, the four unencoded pseudonyms listed (until 1965) in DC&C 82:11 are as follows: Almon was Edward Partridge. Mahalathiel was Algonen Sidney Gilbert. Horash was John Whitmer, and Shademonomook was W. W. Phelps, himself (Letter to Brigham Young, 10 April 1854, LDS Church Archives).

It is well known that John D. Lee employed a much less sophisticated form of code to camouflage explicit notes he made in his diary of Council of Fifty meetings. Consistently he referred to the "Council of Yift"—here "Yift" is the word "Fifty" reversed.

Precedent for concealing the activities of the Council of Fifty using the same type cipher came from the original reporter of these meetings in Nauvoo—William Richards. But such a simple cipher even escaped detection by one of our present-day leading Mormon historians. The following word

was transcribed by the historian as the name "Vakab." He believed this was the "Winnebago Chief, Yawkaw II or Makeekishunka." Based in part on this one mistransliteration, the conclusion drawn was, that Joseph Smith and the Council of Fifty were intent on collaborating with Chief Yawkaw in an 1844 attempt to overthrow the U.S. government! The Prophet was frustrated from implementing such radical plans only because of his untimely death three months later.

On the basis of three other words similarly encrypted in the same day's entry the word should have been read as "Notsoni"—that is, the name "Houston" spelled backwards.

Several of the early diarists' knew some form of shorthand by which they could disguise the meaning of part or all of a day's entry. Wilford Woodruff, William Clayton, Willard Richards, and many others occasionally encrypted their entries. Ambrose Richards, for example, was familiar with the first of the world's great shorthand systems—Taylor shorthand. Because the doctrines of eternal marriage and plural marriage had not been publicly announced, he often concealed his record of such marriages performed during the lifetime of Joseph Smith by writing them in to the Prophet's diary using this shorthand. In fact, it is the decipherment of such shorthand entries in the Prophet's diary for 28 and 29 May 1843 by which we learn for the first time of the sealings of Joseph and Emma Smith, James and Harriet Adam, Brigham and Mary Ann Young, Hyrum and Mary-Fielding Smith, Willard and Jennetta Richards, and the deceased Robert Thompson and his widow, Mercy R. Thompson. (See Young, History, 1857, p. 328.)

Not all of the encoded entries from the Mormon past have been deciphered. We invite you to determine the meaning of the following entry:

Notsoni.

(Another way of ordering the key to this code is like the sample on the front cover of this book, which came from an 1850s "Church Historian's Office Journal," kept by Thomas Bullock.) As you see by comparison, the Richardson's version of the code does not provide for periods after each character, nor does it have an inverted "T" character, nor are there triangles as there are in the Brigham Young entry. If you ignore the differences between the T-like characters and the triangles, the periods after each of the Brigham Young symbols, and if you assume that the inverted "T" character is only an identifier for the end of a word or an abbreviation, then Richardson's key gives the following cryptogram:

EJ AMC AFTCE U DC FUSODC R MGE OJ MA ADTCI

Naturally, this resulting cryptogram can be deciphered.
<table>
<thead>
<tr>
<th>Name</th>
<th>Wives of Brigham Young</th>
<th>Residences of Brigham Young</th>
<th>Birth</th>
<th>Death</th>
<th>First Marriage</th>
<th>Birth</th>
<th>Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>Martin Higbee</td>
<td>Zina D. Young</td>
<td>1850</td>
<td>1826</td>
<td>1903</td>
<td>1844</td>
<td>1848</td>
<td>1865</td>
</tr>
<tr>
<td>Zina D. Young</td>
<td>Brigham Young</td>
<td>1826</td>
<td>1818</td>
<td>1842</td>
<td>1839</td>
<td>1839</td>
<td>1842</td>
</tr>
<tr>
<td>Brigham Young</td>
<td>2nd Wife</td>
<td>1842</td>
<td>1865</td>
<td>1887</td>
<td>1844</td>
<td>1848</td>
<td>1865</td>
</tr>
</tbody>
</table>

APPENDIX B

Original and other important records found in the Church archives have been consulted in preparing this volume.
<table>
<thead>
<tr>
<th>Marriage date</th>
<th>Name</th>
<th>Other husbands</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 1824 Oct 8</td>
<td>Miriam Works, 1806-1832</td>
<td></td>
</tr>
<tr>
<td>2. 1834 Feb 10</td>
<td>Mary Ann Angel, 1808-1882</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Married during Joseph Smith’s life</strong></td>
<td></td>
</tr>
<tr>
<td>3. 1842 June 14</td>
<td>Lucy Ann Decker, 1822-1890</td>
<td>(1) William Seeley</td>
</tr>
<tr>
<td>4. 1843 Nov 2</td>
<td>Augusta Adams, 1802-1886</td>
<td>(1) Henry Cobb</td>
</tr>
<tr>
<td>5. 1843 Nov 2</td>
<td>Harriet Cook, 1824-1898</td>
<td></td>
</tr>
<tr>
<td>6. 1844 May 8</td>
<td>Clarissa Decker, 1828-1889</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Married before Nauvoo Temple finished</strong></td>
<td></td>
</tr>
<tr>
<td>7. 1844 Sept</td>
<td>Emily Dow Partridge, 1824-1899</td>
<td>(1) Joseph Smith</td>
</tr>
<tr>
<td>8. 1844 Sept 10</td>
<td>Clarissa Ross, 1814-1857</td>
<td></td>
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<tr>
<td>9. 1844 Sept 19</td>
<td>Louisa Beaman, 1815-1850</td>
<td>(1) Joseph Smith</td>
</tr>
<tr>
<td>10. 1844 Oct 3</td>
<td>Eliza Roxey Snow, 1804-1887</td>
<td>(1) Joseph Smith</td>
</tr>
<tr>
<td>11. 1844 Oct 3</td>
<td>Elizabeth Fairchild, 1828-1910</td>
<td>(2) James D. Lyman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(3) Joseph McMurray</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(4) James Matthews</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(5) W. L. Chastain</td>
</tr>
<tr>
<td>12. 1844 Oct 8</td>
<td>Clarissa Blake, 1796-?</td>
<td></td>
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<tr>
<td>13. 1844 Oct 9</td>
<td>Rebecca Holman, 1824-1849</td>
<td></td>
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<tr>
<td>14. 1844 Oct 10</td>
<td>Diana Chase, 1827-1886</td>
<td>(2) William M. Shaw</td>
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<tr>
<td>15. 1844 Oct 31</td>
<td>Susannah Snively, 1815-1892</td>
<td></td>
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<tr>
<td>16. 1844 Nov 7</td>
<td>Olive Gray Frost, 1816-1845</td>
<td>(1) Joseph Smith</td>
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<tr>
<td>17. 1845 Jan 15</td>
<td>Mary Ann Clark, 1816-?</td>
<td>(1) Mr. Powers</td>
</tr>
<tr>
<td>18. 1845 Jan 16</td>
<td>Margaret Pierce, 1823-1907</td>
<td>(1) Morris Whitesides</td>
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<tr>
<td>19. 1845 Jan 16</td>
<td>Mary Pierce, 1821-1847</td>
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<tr>
<td>20. 1845 Apr 30</td>
<td>Emmeline Free, 1826-1875</td>
<td></td>
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<tr>
<td>21. 1845 May 22</td>
<td>Mary Elizabeth Rollins, 1818-1913</td>
<td>(1) Adam Lightner</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2) Joseph Smith</td>
</tr>
<tr>
<td>No.</td>
<td>Date</td>
<td>Name</td>
</tr>
<tr>
<td>-----</td>
<td>------------</td>
<td>------------------------</td>
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<tr>
<td>22</td>
<td>1846 Jan 14</td>
<td>Margaret Alley</td>
</tr>
<tr>
<td>23</td>
<td>1846 Jan 15</td>
<td>Olive Andrews</td>
</tr>
<tr>
<td>24</td>
<td>1846 Jan 15</td>
<td>Emily Haws</td>
</tr>
<tr>
<td>25</td>
<td>1846 Jan 21</td>
<td>Martha Bowker</td>
</tr>
<tr>
<td>26</td>
<td>1846 Jan 21</td>
<td>Ellen Rockwood</td>
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<tr>
<td>27</td>
<td>1846 Jan 28</td>
<td>Jemima Angel</td>
</tr>
<tr>
<td>28</td>
<td>1846 Jan 28</td>
<td>Abigail Marks</td>
</tr>
<tr>
<td>29</td>
<td>1846 Jan 28</td>
<td>Phebe Morton</td>
</tr>
<tr>
<td>30</td>
<td>1846 Jan 28</td>
<td>Cynthia Porter</td>
</tr>
<tr>
<td>31</td>
<td>1846 Jan 31</td>
<td>Mary Eliza Nelson</td>
</tr>
<tr>
<td></td>
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<td></td>
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<tr>
<td>32</td>
<td>1846 Jan 31</td>
<td>Rhoda Richards</td>
</tr>
<tr>
<td>33</td>
<td>1846 Feb  2</td>
<td>Zina Huntington</td>
</tr>
<tr>
<td></td>
<td></td>
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<tr>
<td>34</td>
<td>1846 Feb  3</td>
<td>Amy Cecilia Cooper</td>
</tr>
<tr>
<td>35</td>
<td>1846 Feb  3</td>
<td>Mary de la Montague</td>
</tr>
<tr>
<td>36</td>
<td>1846 Feb  3</td>
<td>Julia Foster</td>
</tr>
<tr>
<td></td>
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<tr>
<td>37</td>
<td>1846 Feb  3</td>
<td>Abigail Harback</td>
</tr>
<tr>
<td>38</td>
<td>1846 Feb  3</td>
<td>Mary Ann Turley</td>
</tr>
<tr>
<td>39</td>
<td>1846 Feb  6</td>
<td>Naamah Carter</td>
</tr>
<tr>
<td>40</td>
<td>1846 Feb  6</td>
<td>Nancy Cressy</td>
</tr>
<tr>
<td>41</td>
<td>1847 Feb 10</td>
<td>Jane Terry</td>
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<td></td>
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</tr>
<tr>
<td>42</td>
<td>1847 Mar  20</td>
<td>Lucy Bigelow</td>
</tr>
<tr>
<td>43</td>
<td>1847 Mar  20</td>
<td>Mary Jane Bigelow</td>
</tr>
<tr>
<td>44</td>
<td>1848 Apr  18</td>
<td>Sarah Malin</td>
</tr>
</tbody>
</table>
Married in Utah: 1850s

45. 1852 Oct 3    Eliza Burgess, 1827-1915
6. 1852 Dec 16    Mary Oldfield, 1793-1875
47. before 1853   Eliza Babcock, 1828-1868
48. 1855 June 10  Catherine Reese, 1804-1860
49. 1856 Mar 14   Harriet Barney, 1830-1911

(1) Eli Kelsey
(2) Dominicus Carter
(3) John Groves
(1) Zepheniah Lawson
(1) W. H. H. Sagers

Married in Utah: 1860s

50. 1863 Jan 24    Amelia Folsom, 1838-1910
51. 1865 Jan 8     Mary Van Cott, 1844-1884
52. 1868 Apr 7     Ann Eliza Webb, 1844-?
53. 1869 July 3    Elizabeth Jones, 1814-1895

(1) James T. Cobb
(1) James L. Dee
(3) Moses R. Deming
(1) David T. Lewis
(2) Dan Jones

Married in Utah: 1870s

54. 1870 May 8     Lydia Farnsworth, 1808-1897
55. 1872 Dec 8     Hannah Tapfield, 1807-1886

(1) Elijah Mayhew
(1) Thomas O. King

by Jeffery O Johnson
New York Daily Times, Thursday, January 23, 1855

Startling Exposure of Mormonism—Letter from one of President Young's Wives.

Chicago, Tuesday, Jan. 16, 1855

Editor Boston Daily Times:

Allow me to trouble you with these few lines, which I wish you to insert in your Daily Times. My object is this; I have been for the last ten years a firm believer in the doctrine of the Latter Day Saints, or rather, Mormonism. My parents became followers of the celebrated Joe Smith in an early day, and emigrated to Nauvoo. After the death of Smith and his brother we were driven from thence. The society split. There were two who wished to take their leader's place, and stand at the head of the Church, but could not agree. Therefore they separated. Col. White and his followers, that is, such as believed in him, went to Texas, and are living in peace and prosperity. Col. W. is a worthy man compared with our great, or rather notorious, Brigham Young, notwithstanding he has been for the last three years my lawful husband, that is, according to their own laws and rules. But for the last twelve months I have seen enough to satisfy me; for what I don't know about Mormonism is not worth knowing. They have secret plots and objects that they mean to accomplish. They censure the Government for not protecting them in all their hellish works. For all this they mean to have satisfaction. My object in writing this is to warn my female friends to beware of the false prophets who are daily sent out from the Great Salt Lake City to deceive the people. It is my intention to travel through the United States, and visit all the principal cities, and lecture on this great and important subject, to caution all young people who should be so unfortunate as to be led into the ungodly trap. Beware!

In Boston I shall deliver my first lecture, as that is my native city. I have one young lady in company who also left the Mormons with me. She has renounced the doctrines, and will help me in my lectures. We shall
both be present, and show Mormonism in its true colors, which you never have had in your enlightened State. Had it been represented in its true light, and its object told, there would not have been a follower left sweet New-England to join such a set of impostors, for I can call them nothing else, knowing them to be such if there should be any elders or followers of Mormonism I hope they will come to the lectures, and dispute what we have to say if they can. We have and shall fetch documents to prove our assertions. We shall be there in a few weeks. We are at present staying with friends, and as soon as we are refreshed from the journey we shall start for Boston. It is near two months' since we left the Salt Lake City. You shall hear from me again, with more particulars. But no more at present from your humble servants, Mrs. Sarah Young,

Miss Eliza Williams

(The above comes to us from a responsible source. The ladies mentioned have been the victims of Mormonism, and are prepared to expose the mysteries of the creed in a light which will doubtless startle the entire community.)
Another Letter from one of Brigham Young's Wives.

By the following letter it will be seen that we are soon to have the startling disclosures of Mormonism, referred to in a letter lately published in the Times. The lecturer (one of Brigham Young's wives,) has left Chicago, and it will be seen from the date of her letter, is at present located in Pittsfield, in this State. She is expected to arrive here as soon as the necessary arrangements for the delivery of her lectures are made.

Pittsfield, Mass., Thursday, Feb. 3, 1855

Once more I embrace the opportunity of writing to you to inform you that I shall be in your city to give lectures on Mormonism next week or the week following. I will acknowledge I have some fears to lecture on this point, for I have been informed, upon good authority, that Mr. Young has sent on two men to stop my career. They say I shall not give a lecture; but I shall try—and I hope the people of Boston will protect me, a woman; for I have done nothing that I regret, except joining the Society of Mormons and marrying the leader. They