

JSP Documents Book #91

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- 91.002 Cowdery, Oliver, Letter to Warren A. Cowdery, 21 January 1838, copied by Warren F. Cowdery into Oliver Cowdery Letterbook, Huntington Library, San Marino, California. Copy of original holograph.
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- 91.012 Tracy, Helon, Diary, undated, 72, quoted in Stan Larson, ed., *Prisoner for Polygamy: The Memoirs and Letters of Rudger Clawson at the Utah Territorial Penitentiary, 1884-87*, Urbana: University of Illinois Press, 1993, 12.
- 91.020 Hales, Van, "The Purported Letter of Joseph Smith to Nancy Rigdon," with supplement.
- 91.046 Ashurst-McGee, Mark, "The Josiah Stowell Jr. – John S. Fullmer Correspondence," *BYU Studies*, 38 (1999) no. 3, 113 [109-17]
- 91.051 Partridge Young, Emily Dow, "Autobiography," from *Woman's Exponent*, Aug. 1, 1885. "...went to live with Sister Lyon."
- 91.053 Perego, Ugo A., quoted in Michael De Groote, "DNA solves Joseph Smith mystery," *Deseret News*, July 10, 2011, page B1.
- 91.054 [Olney, Oliver?], uncatalogued manuscript, Western Americana MSS at Beinecke Library, Yale, folder: "Nauvoo Female Society," transcription by Michael Quinn s found in D. Michael Quinn Papers—Addition—Uncat WA MS 244, accession:19990209-c), Box 1—Card file—Topic: Polygamy, Joseph Smith's.
- 91.063 Snider, John papers including property holdings and families
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- 91.073 Cowdery, Oliver "An Old Document: A Letter by Oliver Cowdery on Polygamy," letter written July 21, 1846 to "Brother Daniel and [indecipherable] Pheobe," *Salt Lake Tribune*, October 5, 1878
- 91.075 Smith, William, *The Elder's Pocket Companion: Apostle of the Church of Jesus Christ of Latter-day Saints*, November 1844, Bordentown, New Jersey, by Connan O'Donnell
- 91.082 Adams, Augusta, "Last Will & Testament," MS 1234, Bx 62, fd 6, transcribed by Todd Compton.
- 91.083 Adams, Augusta, proxy sealing record to Joseph Smith April 14, 1848, MS 1234, fd. 6. Transcript.
- 91.084 Adams, Augusta, to Brigham Young, March 9 and 11, 1853, transcript.
- 91.085 Lake, S., to Brigham Young, March 9, 1853, transcript.
- 91.087 Adams, Augusta, to Brigham Young, January 22, 1850, transcript.
- 91.089 Adams, Augusta, to Brigham Young, February 4, 1862, transcript.
- 91.091 Adams, Augusta, to Brigham Young, no date, transcript.
- 91.092 "The Undersigned," [Adams, Augusta], to Brigham Young, no date, transcript.
- 91.093 Cobb, Henry, legal husband of Adams, Augusta, transcript of newspaper reports of her divorce. transcript.
- 91.095 J. M. H., "Editorial Correspondence," *Evangelical Magazine and Gospel Advocate* (Utica, N.Y), February 5, 1831, 47.
- 91.096 "Infatuation," *Evangelical Magazine and Gospel Advocate*, June 18, 1831: "common stock families."
- 91.097 Smith, Joseph Smith diary references to Church leaders 1841 to 1842 worksheets
- 91.099 Allred, Thomas – genealogy and research regarding

Dear Br. ^{Mr.} Warren

Far West Mo. Jan. 21st 1838.

The following is an exact-copy of a letter just closed, which I shall put into the Post-Office with this, and thought proper to advise you.

"Far West Mo. Jan. 21st 1838.

Sir - I should have written you long since but for ill health, I have anxiously wanted to recover, that I might give you a full history of my excursion to ^{the} north according to my promise; and were it not for the recent intelligence from Kirtland, which gives me so much surprise, should still defer you will be able to judge from the formation of my letter how weak and infirm are my nerves. I have been sick six weeks, and a large part of the time confined to my room and bed."

I was absent, when north, some twenty days, and should not have returned then but for the failure of Col. Wright to forward provisions as he agreed. I labored incessantly every day except one, - rain, snow or frost. I lay on the cold damp earth; had but little to eat, and that indifferently; but explored a great and precious country. I run many lines with compass and chain, found a great many of the finest mill-sites I have seen in the western ^{or world} country, and made between forty and fifty choice locations."

"Notwithstanding the feeble state of my health, I had previously made preparations, and yet expect to start to morrow, morning (Monday) to view still east of where I previously went."

"I learn from ^{Mr.} Kirtland, by the last letters, that you have publicly said, that when you were here I confessed to you that I had willfully lied about you - this compels me to ask you to correct that statement, and give me an explanation - until which you and myself are two."

Oliver Cowdery
"Mr. Joseph Smith's fr."

You will see from the other page that your own and
 brother G. Mans inquiries concerning the stated confession
 made to Mr. Smith, is, if I am to be credited, not so.
 From what he pretended to have made it, is to me
 unaccountable. I can assure you and bro. G. man,
 that as God ~~will~~ judge my soul at the last day,
 and as I hope for salvation in the world to come, I have
 confessed ^{and admitted} intimated, that I ever willfully lied about
 him. When I was there we had some conversation,
 in which in every instance, I did not fail to affirm
 that what I had said was strictly true. A dirty, nasty,
 filthy affair of his and ^{bro. G. man} ~~bro. G. man~~ ^{Algers} was talked over
 in which I strictly declared that I had never deviated
 from the truth on the matter, and as I supposed was admit-
 ted by himself. At any rate, just before leaving, he wanted
 to drop every past thing, in which had been a difficulty
 or difference. He called witnesses to the fact, gave me his
 hand in their presence, and I might have supposed of
 an honest man, calculated to say nothing of former
 matters. Never believe that Oliver will disgrace the
 gray hairs of his father, or the high sense of honor
 in the bosoms of his brothers, so much as to acknowledge
 to Joseph Smith Jr. that he has lied about him.
 There is something to damming in the thought, that
 former conduct towards him and that family,
 when they were poor, and hated, in giving the last cent
 of my honest earnings to save him from being turned
 into the streets, is so manifest in the memory of those
 who know me at the time, and my course pursued in
 defending him before all men with my ability and
 talent, since speak sufficiently in my own heart
 and proclaim the honest integrity dwelling there, too
 loudly to overlook unnoticed what is ~~passed~~.
 Last evening's mail brought yours of the 10th at
 an the by sheet, and one from bro. G. man of the

same date, and yours of the 18th besides some to Mr. & Mrs. concerning notes, and one to Doct. Williams from brother G. The paper of the large sheet was so thick that it weighed over an ounce and cost one dollar. If you had written on two separate common cap sheets it would have cost less.

You will see in mine to Mr. Smith, that I have been sick, and am still unwell. When north I made every observation in my power. It is expected that Smith & Rigdon will come here to live, and it will be my endeavor to seek a location for myself & friends some where else, I am delighted with the county North, (Iain) and now think we shall all find it to our interest to locate there. It will shortly be ahead of this county. The timber is better and more plenty, besides Grand River which is navigable for Steam Boats, passes through its centre. Evidently if they come here that is the place for us. My object in going north now is to secure, if possible, a place in that county, and on my return, shall write you more fully. I am able to be about, but it hurts me ^{very much} to write, or I would write you more now. I shall inform bro. G. man all about my business &c. on my return.

Doct. Williams will probably write soon, and also bro David. You will see by the conference minutes from this place that we had a judge Wm. S. & R. were here. If I am correctly informed a good many are dissatisfied with that way of proceeding. My family are about as usual. We a part of bro. G's house and expect to be till spring.

Our mails are quite uncertain. We have "Black Stone" Vol. Kent 4 do Com. & Do. Stark on Evidence 1 do Story's Commentaries 1 do. Wharton's International Law Ohio Reports, Missouri do No. Statute 1 do

and have sent, and expect in March between 50 + 60 Yr.
more. I will write all about it, when able.

Oliver Cowdery

Doct. ^{Wm. A.} Cowdery Esq.

Warren G. Cowdery Jr.

Copy of a letter written by a ~~Oliver~~ Cowdery
mailed City West Caldwell County Missouri

City West Caldwell County Missouri
February 4th 1838.

Dear W^m Brothers Warren & G^oman, I cannot
well write separate letters, therefore I address you
both in a single sheet. The last mail brought yours
of Dec. 24th - 37, and Jan. 8, 38 and thought I have
not written you frequently, and glad to be remembered.

My health is slowly improving, but it give me con-
siderable distress in my stomach to write. It has
so happened, that as yet, my news from the east has
been in advance of ^{that} sent by the Gick Skillets, which
keeps them in a stew. Their friends dont think to
put their letters in at Willoughby. You will have
received an answer to the matter of Mr. Smith's
^{accusation} statement against me in public on this arrives.

Matters in the church here are pursuing a form
to be looked at by the candid candidly: The radical
principles taught when Messrs. Smith & Rigdon
were here, have given loose to the enthusiastick, and
their seems to be a disposition prevalent to carry forward
those damning doctrines to the subversion of the lib-
erties of the whole church. Messrs. W^m & P^helps
J. Whitmer and myself had a partial claim
to a few lots in Independence, they sold some
time since on some of the Jackson suits costs,

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THE ORIGIN OF THE HUMAN SPIRIT IN EARLY MORMON THOUGHT

by Van Hale

"Where did we come from?" is the first of three questions familiar to Mormons today, thanks to the official missionary lessons and other texts. The most common response among Mormons is that we came from a premortal state where our spirits, literally begotten by a heavenly Father and a heavenly Mother, began their existence. It has been taught in sermons, articles, books, and manuals from near the Church's beginning.

Closely related is the belief that the resurrected faithful of this earth will do what God has been doing: procreate spirit children for future worlds. Few teachings are more widely believed among Mormons, but the origin of this common belief has remained somewhat obscure.

Questionable Use of Scripture

Although there are no clear statements of the doctrine of premortal spirit birth in any of the church's four standard works, Mormons sometimes cite several New Testament passages as support. For example, Hebrews 12:9 speaks of God as the "Father of spirits"; Acts 17:28, calls men the "offspring" of God; and in Galatians 4 and Romans 8, Paul calls certain men "sons of God." But these passages do not state that God procreated our spirits, and while a premortal spirit birth may be inferred by the terms "Father," "sons," and "offspring," the more likely intent of these Biblical authors is that God is the father of those who accept the gospel in the sense that they are his adopted spiritual children. By this interpretation man is not a child of God before accepting the gospel and being adopted.

There is a New Testament excep-

tion in the letter to the Hebrews in which the author clearly views men as children of God before adoption. This is somewhat obscured in the *King James Version*. The following is from the *Contemporary English Version* by the American Bible Society:

Everything belongs to God, and all things were created by his power. So God did the right thing when he made Jesus perfect by suffering, as Jesus led many of God's children to be saved and to share in his glory. Jesus and the people he makes holy all belong to the same family. That is why he isn't ashamed to call them his brothers and sisters. (2:10, 11).¹

While this passage supports a view that all are the children of God before conversion, it is not sufficient to conclude that the author believed in a premortal spirit birth.

Even if it could be argued persuasively that the authors believed in a premortal spirit birth, this would be a unique interpretation unknown to Biblical scholars, and the question would still remain, When in Mormonism and by whom did this interpretation originate?

In LDS scripture the passage used to support the spirit birth doctrine is *Doctrine and Covenants* 76:24 in which the inhabitants of the different worlds are referred to as "begotten sons and daughters unto God." However, the context of this passage is that the inhabitants of the worlds are begotten sons and daughters unto God through Jesus Christ. The reference to sons and daughters clearly means "adopted" spiritual children—not procreated spirit children:

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons

and daughters unto God. (76:23-24)

The premortal spirit birth doctrine clearly did not originate in scripture.

It could be argued that most LDS scripture was produced while Mormon theology was in its infancy, and there is little in the LDS canon from the theologically productive Nauvoo period of the early to mid-1840s. However, the recorded teachings of Joseph Smith during this period are also barren on this point.

Joseph Smith's Apparent View

In tracing the doctrine of spirit birth backwards we find hundreds of references to it throughout Mormon literature, and the teaching that spirits originated through premortal procreation has been the prevailing explanation of its origin ever since the Nauvoo period.

What is surprising, however, is that none of Joseph Smith's recorded sermons—including those delivered in Nauvoo—teach the doctrine. In fact, several seem to teach a doctrine logically at odds with the belief that spirits came into existence through premortal birth and are the literal offspring of God. Neither scripture nor the recorded teachings of Joseph Smith

Summary

A summary of his own doctrinal teaching is that the human spirit as a conscious entity is eternal – as eternal as God. It has no beginning and will have no end. It was not created; it is self-existing. God, being more advanced than the other spirits, organized them and instituted laws to give them the privilege to advance like himself. He presides and will preside over them throughout eternity. Smith used the terms "spirit,"

"soul," "intelligence," and "mind" synonymously to describe the eternal, uncreated, indestructible essence of life.

Documentary Sources for Joseph Smith's View

This summary is drawn from eight documentary sources—dating from 6 May 1833 to 7 April 1844. None of them suggest that God presides over the spirits because they are his begotten offspring, but rather because he was more intelligent, more advanced, than they and because he organized them into a premortal council.

① The earliest reference to the uncreated, eternal portion of all human beings is from the Doctrine and Covenants 93:29, dated 6 May 1833:

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

This statement, although brief to the point of being ambiguous, does indicate that some aspect of individual existence was not created.

② The date of the second statement, recorded by Apostle Willard Richards, is uncertain but undoubtedly occurred during the years 1839-1841. Here the spirit is not created and the "Father" is referred to as "organizer":

The Spirit of Man is not a created being; it existed from Eternity & will exist to eternity. Anything created cannot be Eternal. . . . The Father called all spirits before him at the creation of Man & organized them. He (Adam) is the head, was told to multiply.²

③ The next statement, from a sermon Smith delivered in Washington, D.C., on 6 February 1840, was published in an eastern newspaper. Note here that "soul" is synonymous with "spirit" and is without beginning:

I believe that God is eternal. That He had

no beginning, and can have no end. Eternity means that which is without beginning or end. I believe that the soul is eternal; and had no beginning; it can have no end. . . . the soul of man, the spirit, had existed from eternity in the bosom of Divinity.³

④ The following is from another of Smith's discourses, this one delivered to a school of instruction at Nauvoo on 5 January 1841. Note again that "soul" seems to be synonymous with "spirit," that it has no beginning, and that spirits were organized in the pre-existence:

If the soul of man had a beginning it will surely have an end. . . . Spirits are eternal. At the first organization in heaven we were all present and saw the Savior chosen and appointed, and the plan of salvation made and we sanctioned it.⁴

⑤ Fifth is a 28 March 1841 statement Smith made to the school at Nauvoo. Again, "spirit" seems to be synonymous with "intelligence," it is self-existent, God was a superior intelligence, and God organized a premortal council:

the spirit or the intelligence of men are self-existent principles before the foundation [of] this Earth . . . God saw that those intelligences had Not power to Defend themselves against those that had a tabernacle therefore the Lord Calls them together in Counsel & agrees to form them tabernacles.⁵

⑥ The next documentary source is composed of parts of three verses from the "Book of Abraham" (3:18, 22-23), published at Nauvoo in 1842. Again spirits have no beginning; the terms "spirit," "intelligence," and "soul" are used interchangeably; and God organized the spirits into a premortal council:

¹⁸...if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal. ²²Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there

were many of the noble and great ones; ²⁵And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits . . .

⑦ In 1845 George Laub was writing his journal from memory and using scraps of notes he had taken in 1843 and 1844. The following comes from his report of a Smith sermon which Laub dates 6 April 1843:

How came Spirits? Why, they are and were Self Existing as all eternity & our Spirits are as Eternal as the very God is himself & that we choose to come on this Earth to take unto ourselves tabernacles by permission of our Father.⁶

⑧ The last, and most extensive, statement of Joseph Smith is from his so-called King Follett discourse, delivered at a Conference of the Church on 7 April 1844. The address eulogized King Follett, who had recently died, and reassured friends and family of the eternal nature of individual existence. Four reports of this discourse were recorded: one by Thomas Bullock and one by William Clayton, both of whom were officially appointed clerks or reporters of the conference; one by Willard Richards, who was keeping Joseph Smith's diary; and one by Apostle Wilford Woodruff for his own diary.

Immediately following the Conference Thomas Bullock, on assignment, prepared a report of the Discourse for publication by combining or amalgamating his report with that of William Clayton. This was published in the Church's *Times and Seasons* August 15, 1844.

In 1855 Jonathan Grimshaw, working in the Church Historian's Office, amalgamated the *Times and Seasons* printing with the journal entry of Wilford Woodruff and the entry Willard Richards recorded in Joseph Smith's diary. His final draft

was reviewed and revised by Brigham Young in 1855. (For the pertinent portion of his draft see page 9). This is the version found in current editions of the official *History of the Church*. After comparing all of the reports and printings of the Discourse, I have concluded that a flaw in Grimshaw's amalgamation lead to an interpretation by B. H. Roberts not intended by Joseph Smith. (See the parallel on pages 6-7).

The following quotation, which I believe more closely represents the thinking of Joseph Smith, is taken from the *Times and Seasons* printing.⁷ Note again that spirit has no beginning - it was not created; that "spirit," "mind," "soul," and "intelligence" are synonymous; and that God's relationship to the spirits is not that of literal father but, being greater than the other spirits, he instituted laws so that the spirits could advance like himself:

...the soul, the mind of man, the immortal spirit. All men say God created it in the beginning... I do not believe the doctrine... The mind of man is as immortal as God himself... spirits existed coequal with God, and they now exist in a place where they converse together, the same as we do on the earth. It is [not] logic to say that a spirit is immortal, and yet have a beginning. Because if a spirit have a beginning it will have an end; good logic... I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning... God never did have power to create the spirit of man at all... intelligence exists upon a self existent principle, it is a spirit from age to age, and, there is no creation about it. . . . God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself...⁸ (For the full quote see the Parallel on pp. 6-7).

Early Views of Joseph Smith's Contemporaries

Although Smith seems not to have taught that spirits come into existence through a birth process, I have

found two references to the spirit birth concept written by Mormons before Joseph Smith's death. Apostles Lorenzo Snow and Orson Pratt believed such a doctrine during his lifetime.

Lorenzo Snow - 1842

On 14 February 1842, Snow, at the time a missionary in England, wrote the following to an Elder Walker:

When I write to you I feel to let my imagination rove I do not know why may be because you are sometimes as foolish as myself wish to know and dwell upon big things of the kingdom.

Then let us indulge our follies at this time and wander a moment into the field of imagination. Some thirteen thousand years ago in Heaven or in Paradise (say) we came into existence or in other words received a spiritual organization according to the laws that govern spiritual births in eternity

We were there and then (say) born in the express image and likeness of him by whom we received our spiritual birth possessing the same faculties & powers but in their infantile state yet susceptible of an elevation equal to that of those possessed by our Spiritual Father

But in order to effect this we must needs be planted in a material tabernacle. Accordingly the great machine was set in motion whereby bodies for the immortal sons and daughters of God came into being . . . the sons of God or the spirits awaiting to be perfected shouted with joy in anticipation of one day being like their Father in all things both in relation to becoming the Father of Spirits and that of Glorified bodies."⁹

Orson Pratt - 1844

When Pratt wrote about this doctrine, he chose not to relegate it to the realm of speculative "imagination," publishing it under the heading "The Mormon Creed" in his *Prophetic Almanac* for 1845. Pratt wrote the pamphlet while in Washington, D.C., in the spring of 1844, just prior to Smith's death.⁹ Brigham Young endorsed Pratt's work at the October 1844 General Conference.¹¹ In it Pratt presents the fol-

lowing catechism:

What is man? The offspring of God. What is God? The father of man. Who is Jesus Christ? He is our brother. . . . How many states of existence has man? He has three. What is the first? It is spiritual. What is the second? It is temporal. What is the third? It is immortal and eternal. How did he begin to exist in the first? He was begotten and born of God. How did he begin to exist in the second? He was begotten and born of the flesh.¹²

Times and Seasons Articles - 1845

In addition, articles on the spirit birth doctrine, authored by several of Joseph Smith's close associates, appeared in the Church's official organ, the *Times and Seasons*, shortly after his death.

John Taylor - 1845

In one article, published in February, Apostle John Taylor, editor of the *Times and Seasons* since 1842, wrote:

...that Jesus Christ had a father and mother of his Spirit, and a father and mother of his flesh; and so have all of his brethren and sisters...¹³

His position as editor kept him in Nauvoo and thus he was probably Joseph Smith's closest associate among the Apostles.

William W. Phelps - 1845

Issues the following May and June published a story by William W. Phelps, assistant editor, entitled "Paracletes" intended to present LDS concepts in a unique fashion. One of the important points of the story is that premortal spirits are the offspring of a father and mother and would "be born of the flesh as they had been of the spirit."¹⁴

Orson Pratt - 1845

In the June issue the spirit birth doctrine was again published in Apostle Orson Pratt's address at the funeral of William Smith's wife, Caroline:

His [Jesus] Father unfolded to him the

world of spirits. He looked upon them and saw that they were his lawful, legitimate brothers and sisters in the spirit, that they all descended from the same Father, and he possessed the natural feeling of anxiety to redeem his kindred from their situation.¹⁵

Eliza R. Snow -1845

In the November issue Joseph Smith's plural wife Eliza R. Snow published her poem "My Father in Heaven" (better known today as "O My Father"). Snow's poem is dated October 1845 and speaks of a Mother in heaven and of a spirit birth and childhood. Snow indicates that these concepts were unknown to her until Mormonism provided the "key of knowledge."¹⁵

The Puzzle

Joseph Smith was without question the doctrinal authority among the Mormons. Baptism for the dead, eternal marriage, plural marriage, the nature of God, the plurality of gods, and men becoming gods are some of the concepts promulgated by the Saints after they were taught by Joseph Smith.

During the months preceding Smith's death in June 1844, his teachings were questioned by some and rejected by others. In the succession crisis following his death one of the main issues was whether to carry on with all of his doctrines. The Twelve Apostles and their followers were dedicated disciples, determined to perpetuate what Smith had begun. In "An Epistle of the Twelve" in the *Times and Seasons* August 15, 1844, the issue containing the King Follett discourse, they pledged:

to build up the kingdom upon the foundation that the prophet Joseph has laid.¹⁷

It would be going too far to apply this to details of doctrine, but certainly it would have been a departure from the spirit of this pledge knowingly to teach ideas contrary to

what they knew to be the view of Joseph Smith.

It was in this setting that Taylor, Pratt, Phelps, and Snow publicly taught the spirit birth doctrine, either unaware that they might be contradicting Smith's doctrine, or believing their view to have been his view.

While the origin of spirits was not one of the controversial doctrines debated at the time, I would not expect Smith's faithful followers, at that time, and under those circumstances, to initiate a new doctrine which did not originate with him, especially one contrary to his teachings.

And thus the puzzle: Why did Joseph Smith teach that our spirits had no beginning and while his close associates, at the time of his death or shortly following, taught that our spirit's existence began at spirit birth? From one point of view, that Joseph Smith believed in spirit birth, does not seem an unreasonable extrapolation. However, I am more persuaded by the documentary evidence that he believed the spirit had no beginning than the speculation that the spirit birth doctrine appearing in the *Times and Seasons* must have originated with him.

Reasoning on Eternal Marriage

Another factor in determining the origin of this teaching involves the doctrine of eternal marriage. There is no doubt that Smith taught that one of the purposes of polygamy was eternal procreation. In his autobiography Apostle Parley P. Pratt recalled spending several days with Smith in Philadelphia in 1840. Pratt wrote that he was taught for the first time

of eternal family organization, and the eternal union of the sexes [resulting in] an offspring as numerous as the stars of heaven, or the sands of the sea shore.¹⁸

Three years later, on 16 May 1843, William Clayton recorded that Smith taught privately,

Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost will continue to increase and have children in the celestial glory.¹⁹

D&C 131 which speaks of the "increase" of those who are married for eternity is a part of this Clayton journal entry

Two months later Smith dictated *Doctrine and Covenants* 132 in which those married for eternity are promised

a continuation of the seeds forever and ever. Then shall they be gods" (vv. 19-20).

Here Smith implies that gods procreate but does not specify that their offspring are spirits. There is no known explanation from Smith on this subject. In a 16 July 1843 sermon on the "everlasting covenant" of marriage is one example of the common explanation

that he could not reveal the fulness of these things until the Temple is completed,²⁰

which completion he did not live to see. However, the conclusion some of his contemporaries drew, and the one which has prevailed through Mormon history, is that children born after the resurrection to exalted couples will be spirit children for future worlds.

I know of two statements of Joseph Smith which can be interpreted to suggest that he believed in this particular doctrine of spirit birth. The first is found in D&C 132:63. He says of those who attain exaltation

...that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

Orson Pratt added a footnote here in the 1879 edition of the *Doctrine and Covenants* which has been removed from recent editions. His note predictably explains:

that is, the souls or spirits of men to be born in heaven.

The second, four days following the writing of D&C 132, is found in a brief sketch of a sermon delivered on 16 July 1843, recorded by Franklin D. Richards. He reports Smith teaching that

Those who keep no eternal Law in this life or make no eternal contract are single & alone in the eternal world (Luke 20:35) and are only made Angels to minister to those who shall be heirs of Salvation never becoming Sons of God having never kept the Law of God ie eternal Law. The earthly is the image of the Heavenly shows that is by the multiplication of Lives that the eternal worlds are created and occupied that which is born of the flesh is flesh that which is born of the Spirit is Spirit.²¹

In a note following his report Richards concludes:

From the above I deduce that we may make an eternal covenant with our wives and in the resurrection claim that which is our own and enjoy blessings & glories peculiar to those in that condition even the multiplication of spirits in the eternal world.²²

The prophet's point is sufficiently unclear to force Richards to deduce his meaning, and Richards' interpretation is not, by any means, the only one possible. The phrase "never becoming Sons of God" may imply that sonship is not literal but inherited through salvation. While there are several possible interpretations of this sermon report, to conclude either that he was teaching that the origin of spirits is birth or that only those who are saved are sons of God is tenuous.

William Clayton recorded a brief synopsis of the sermon, but he did

not include the statement on the "multiplication of Lives."

He showed that a man must enter into an everlasting covenant with his wife in this world or he will have no claim on her in the next.²³

Thus, while it seems certain that Smith taught that gods procreate, he did not specify that their offspring are necessarily spirits. And it is equally unclear if the alternative possibility, that the offspring of the gods are physical children, would be any more plausible in the prophet's thinking. Perhaps his explanation on this point was awaiting the Temple completion.

Speculative Harmonization

The difficulty of harmonizing Joseph Smith's teaching that our spirits have no beginning, that they are uncreated, with the contemporary Mormon belief that our spirits came into existence through pre-mortal spirit birth has been resolved in two different ways.²⁴ A point of agreement among proponents of each view is the existence of uncreated spirit matter. There is, however, divergence as to how this relates to the origin of our spirits. What is it that is uncreated?

The Uncreated is the Spirit Being

As discussed and summarized, Joseph Smith is on record teaching that the spirit as a conscious, individual, personal being is uncreated and eternal. Among LDS leaders this view has the fewest proponents. In fact, Joseph Smith seems to be alone.

The Uncreated is Spirit Matter

According to another view, it is not our spirit which has no beginning. Rather, it is the "unorganized spirit matter," from which our spirit is formed through spirit birth which is uncreated. Thus our spirit is only uncreated in the same sense as our physical body is uncreated. It is the

spirit matter and the physical matter from which we are formed which is uncreated. According to this view, our spirit as a conscious being began to exist at birth. If faced with this view, Joseph Smith would perhaps argue that "if our spirit had a beginning, it will have an end" returning to its native element.

Brigham Young, in fact, taught that those who do not progress will "regress" until they are disorganized and return to their native element.

If we serve ourselves and evil principles... this will lead to an eternal dissolution of the identity of the person.

"Why," some say, "we thought that the wicked were to be sent to hell to dwell with eternal burnings for evermore." They go to hell and will stay there until the anger of the Almighty consumes them and they become disorganized, as the elements of the fuel we burn are disorganized by the action of fire and thrown back again to their native element. (JD 7:286).

He further explained:

...when people take the downward road, one that is calculated to destroy them, they will actually in every sense of the word be destroyed. Will they be what is termed annihilated? No, there is no such thing as annihilation, for you cannot destroy the elements of which things are made. (JD 2:301-302; also 1:114-118; 4:54).

Heber C. Kimball gives a lengthy explanation of this view, stating:

If I do not live my religion, but turn away from the principles of light and life, my spirit will die. You have heard me speak of that a great many times, and so you have brother Brigham ... Chemists take elements and dissolve them and separate them, and can it not be done with our bodies? I answer yes, and with our spirits too... (JD 5:271).²⁵

Bruce R. McConkie wrote:

Our spirit bodies had their beginning in pre-existence when we were born as the spirit children of God our Father. Through that birth process spirit element was organized into intelligent entities.

Also:

Abraham used the name intelligences to apply to the spirit children of the Eter-

KING FOLLETT DISCOURSE PARALLEL - Spirit, Mind, Intelligence, Soul

Thomas Bullock Minutes

I have ano.^r to dwell on c it is impossible for me to say much but to touch upon them— for time will not permit me to say all— so I must come to the res.ⁿ of the dead— **the soul the im.^t Spirit** all man says God created in the begin.^g the very idea lessens man in my idea— I don't bel the doct: hear it all ye Ends of the World for God has told me so I am going to tell of things more noble—

NOTE - The bold has been added to aid in comparison.

we say that God himself is a **self existing God**, who told you so, how did it get into your head **who told you that man did not exist in like manner**— how does it read in the Heb. that God made man c put into it Adams Spirit c so became a living Spirit—

the mind of man— the **mind of man is as immortal as God himself**— hence while I talk to these mourners they are only separated from their bodies for a short period— their **Spirits coexisted with God** c now **converse** one another same as we do— does not this give you satisfact.ⁿ

I want to reason more on the Spirit of Man for I am dwelling on the body of man on the subj.^t of the dead— the SP of Man

I take ring from my finger c liken it unto the **mind of man, the im.^t Sp.** bec. it has no begin.^g suppose you cut into but as the L^d lives there wo.^d be an end all the fools c wise men from the begin.^g of creation who say that man had begin— they must have an end c then the doc of annihilit.ⁿ m.st be true— but if I am right I mi.^t with boldness proclaim from the house top that **God never had power to create the Spirits** of Man at all— God himself co.^d not create himself

intelligence is self existent it is a Sp from age to end c there is **no creat.ⁿ ab.^t it** the first principles of man are self exist with God—

that **God himself finds himself in the midst of Sp** c bec he saw proper to institute laws for those who were in less intelligence that they mi.^t have one glory upon another in all that knowledge power c glory c so took in hand to save the world of Sp:

you say honey is Sweet c so do I. I can also taste the Sp. of Eternal life I know it is good c when I tell you of these things that were given me by Insp of the H S. you are bound to rece it as sweet c I rej more c more.

William Clayton Minutes

Another subject — **the soul — the mind of man** — they say God created it in the beginning. The idea lessens man in my estimation. Don't believe the doctrine — know better — God told me so — Make a man appear a fool before he gets through if he dont believe it.

We say that **God was selfexistent** who told you so? It's correct enough but how did it get into your heads — **who told you that man did not exist upon the same principle** (refer to the bible) don't say in the old Hebrew — God made man out of the earth and put into him his spirit and then it became a living body

The **mind of man — the intelligent part is coequal with God himself.** I know that my testimony is true. hence when I talk to these mourners what have they lost — They are only separated from their bodies for a short season. but their **spirits existed coequal with God** and they now exist in a place where they **converse** together as much as we do on the earth.

Is it logic to say that a spirit is immortal and yet have a beginning because **if a spirit have a beginning it will have an end** — good logic

— illustrated by his ring. All the fools learned and wise men that comes and tells that man has a beginning proves that he must have an end. and if that doctrine is true then the doctrine of annihilation is true. But if I am right then I might be bold to say that **God never did have power to create the spirit** of man at all. He could not create himself —

Intelligence exists upon a selfexistent principle — is a spirit from age to age & **no creation about it** — All the spirits that God ever sent into this world are susceptible of enlargement.

That **God himself — find himself in the midst of spirit** and glory — because he was greater saw proper to institute laws whereby the rest could have a privilege to advance like himself.

I know that when I tell you those words of eternal life that are given to me I know you taste it and I know you believe it.

Times and Seasons 5:615 - 1844

I have another subject to dwell upon and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all; so I must come to the resurrection of the dead, **the soul, the mind of man, the immortal spirit.** All men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine, I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through, if you don't believe it. I am going to tell of things more noble —

we say that God himself is a **self existing God**; who told you so? it is correct enough, but how did it get into your heads? **Who told you that man did not exist in like manner** upon the same principles? (refers to the old Bible,) how does it read in the Hebrew? It don't say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and so became a living body.

The **mind of man is as immortal as God** himself. I know that my testimony is true, hence when I talk to these mourners; what have they lost, they are only separated from their bodies for a short season; their **spirits existed co equal with God**, and they now exist in a place where they **converse** together, the same as we do on the earth.

Is it logic to say a spirit is immortal, and yet have a beginning? Because **if a spirit have a beginning it will have an end**; good logic.

I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in two; but as the Lord lives there would be an end. — All the fools, learned and wise men, from the beginning of creation, who say that man had a beginning, proves that he must have an end and then the doctrine of annihilation would be true. But, if I am right I might with boldness proclaim from the house tops, that God never did have power to create the spirit of man at all. God himself could not create himself:

intelligence exists upon a self existent principle, it is a spirit from age to age, and there is **no creation about it**. All the spirits that God ever sent into the world are susceptible of enlargement.

The first principles of man are self existent with God; that **God himself finds himself in the midst of spirits** and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

KING FOLLETT DISCOURSE PARALLEL - Spirit, Mind, Intelligence, Soul

Willard Richards Notes

The soul, doctors of Divinity. God created in the beginning— **he never the character of man.** don't believe it.

—who told you **God was self existent?** correct enough.— in hebrew put into him his spirit. — which was created before.

Mind of man coequal with God himself. friends separated for a small moment from their spirits. coequal with God, and hold converse when they are one with another.—

If man had a beginning he must have an end.—

might proclaim. **God never had power to create the spirit of man.**

Intelligence exist upon a self-existent principle no creation about it. all **mind & spirit** God ever sent into the world are susceptible of enlargement.—

All things God has seen fit proper to reveal while dwelling in mortality are revealed, precisely the same as though we were destitute of bodies.—

Wilford Woodruff Journal

Another subject which is Calculated to exhalt man I wish to speak of, The resurrection of the dead. The **soul the mind of man**, whare did it come from? The learned says God made it in the beginning, but it is not so. I know better. God has told me so. If you dont believe it, it wont make the truth without effect.

God was a self existing being. Man exist upon the same principle. God made a tabernacle & put a spirit in it and it became a Human soul.

Man existed in **spirit & mind coequal with God** himself. You who mourn the loss of friends are ownly seperated for a moment. The spirit is seperated for a little time. They are now conversant with each other as we are on the earth.

I am dwelling on the **immutability of the spirit of man.** Is it logic to say the spirit of man had a begining & yet had no end? **It does not have a begining** or end. My ring is like the exhistance of man. It has no begining or end.

If Cut in to their would be a begining & end. So with man. **If it had a begining it will have an end.**

If I am right I might say **God never had power to create the spirit of man.** God himself Could not create himself.

Intelligence is eternal & it is self existing. All mind that is susseptible of improvement.

The relationship we have with God places us in a situation to advance in knowledge. God has power to institute laws to instruct the weaker intelligences that they may be exhalted with himself.

This is good doctrin. It taste good. I can taste the principles of eternal life. So can you. They are given to me by the revelations of Jesus Christ and I know you believe it. All things that God sees fit to reveal to us in relation to us, reveals his commandments to our spirits, and in saving our spirits we save the body, the same as though we had no Body.

History of the Church 6:310-312 -1855

I have another subject to dwell upon, which is calculated to exhalt man; but it is impossible for me to say much on this subject, I shall therefore just touch upon it, for time will not permit me to say all. It is associated with the subject of the resurrection of the dead,—namely, the **soul—the mind of man—the immortal spirit.** Where did it come from? All learned men and doctors of divinity say that God created it in the beginning; but it is not so: the very idea lessens man in my estimation. I do not believe the doctrine; I know better. Hear it, all ye ends of the world; for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through; if he does not believe it. I am going to tell of things more noble.

We say that **God Himself is a self-existing being.** Who told you so? It is correct enough; but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? **Man does exist upon the same principles.** God made a tabernacle and put a spirit into it, and it became a living soul. (Refers to the Bible.) How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says, "God made man out of the earth and put into him Adam's spirit, and so became a living body."

The **mind or the intelligence which man possesses is co-equal [co-eternal] with God** himself. I know that my testimony is true; hence, when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season: **their spirits which existed with God** have left the tabernacle of clay only for a little moment, as it were; and they now exist in a place where they **converse** together the same as we do on the earth,

I am dwelling on the immortality of the spirit of man. Is it logical to say that the **intelligence of spirits is immortal**, and yet that it has a beginning? The **intelligence of spirits had no beginning**, neither will it have an end. That is good logic. That which has a beginning may have an end. **There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven.**

I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part, because it had no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. As the Lord liveth, **if it had a beginning, it will have an end.** All the fools and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning, prove that it must have an end; and if that doctrine is true, then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the house-tops that **God never had the power to create the spirit of man at all.** God himself could not create himself.

Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age and there is no creation about it. All the **minds and spirits** that God ever sent into the world are susceptible of enlargement.

The first principles of man are self-existent with God. **God himself, finding he was in the midst of spirits** and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with Himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits.

This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know that it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more.

nal Father. The intelligence or spirit element became intelligences after the spirits were born as individual entities.²⁶

While these views may harmonize the idea that spirit is eternal - in the sense that spirit matter is eternal - with the idea that spirits come into being through a spirit birth, it is foreign to Joseph Smith's doctrinal statements. From this point of view our existence as a unique individual had a beginning. Joseph Smith's interchangeable use of uncreated "mind," "soul," "intelligence," and "spirit," as well as his description in the King Follett discourse of spirits communicating (see the parallel), portray uncreated spirits as having individual personal identity. When he declared that spirits are eternal, he was clearly speaking of beings, not of uncreated, inanimate spirit matter.

The Uncreated is the Intelligence

B. H. Roberts was the leading proponent, and I believe originator, of the this view. The spirit was born of heavenly parents. But, the mind or intelligence is that portion or aspect of the spirit which is without beginning. Through procreation a spirit body is formed from inanimate, uncreated spirit matter to clothe the uncreated intelligence.²⁷ This view that, not only the inanimate spirit matter, but also the conscious personal aspect of our being, the intelligence of our spirit, is uncreated, is closer to Joseph Smith's teaching.

For this view Roberts relied on the 1855 amalgamation of the King Follett discourse which, on this point, is textually flawed. In the earlier 1844 version, "mind," "intelligence," "soul," and "spirit" are used synonymously and are declared to be eternal, uncreated, and without beginning. But the flaw in the 1855 version allows for Roberts' view that the mind or intelligence is only part of the spirit, and as a conscious en-

tity is uncreated. This allows for the interpretation that the uncreated mind or intelligence is clothed with a procreated spirit body. The weakness is that Roberts relied heavily on the phrase "intelligence of spirits" found in the 1855 amalgamation, but which has no support in the four original reports or in the 1844 published version of the discourse. (See parallel).

Roberts believed Joseph Smith taught that the "intelligence of spirits" is uncreated, while the best documentary evidence holds that Smith taught that the "intelligence or spirit" is uncreated. While Roberts claimed no source beyond the King Follett discourse for Joseph Smith's view, perhaps the flaw upon which he bases his interpretation of Joseph Smith should not rule out the possibility that B. H. Roberts, in substance, was correct. Had Joseph Smith live to expand on his views in the completed Temple. His explanation may have been that a portion of our spirit being is uncreated and a portion procreated.

If Roberts were correct in his interpretation, it escaped the LDS authorities of the nineteenth century. In 1912 his view was considered to be a new doctrinal innovation by Charles W. Penrose and Anthon H. Lund of the First Presidency who prevailed upon him to delete it from an article he had written for publication on the philosophy of Joseph Smith.²⁸

Others who believed like Roberts include John A. Widtsoe, James E. Talmage, and Joseph Fielding Smith.²⁹ Roberts' belief is closer to Smith's. They both believed that a conscious intelligent part of our being has always existed. I suspect that in spite of the apparent contrary view of Joseph Smith and the documented contrary view of other LDS authorities, that Roberts' doctrine

will be the one to endure in Mormonism. The belief that we are literally children of God is pervasive and spiritually moving among members. The frequent comparison between earthly parents and a literal Father in heaven have such appeal that I doubt Mormon thought will ever move toward a non-literal view of God as our Father.

Roberts' final and most extensive discussion of the spirit and intelligence of man in *The Truth, The Way, The Life* remained unpublished from his death in 1933 until 1994. I believe this persuasive discussion now available will further cement his view in Mormon thought.³⁰

Speculation on Procreation

After arriving in Utah in 1847, Brigham Young taught on a number of occasions that God is both the literal father of our spirits and the progenitor of our flesh and that those who are exalted will beget both physical and spirit children. According to Young, the first physical bodies born on each world are the offspring of the god of that world.

After men have got their exaltations and their crowns - have become Gods, even the sons of God - are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do with Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them; according to the established laws, to produce mortal tabernacles for their spiritual children.³¹

What was the origin of his view? I have found no direct statement of

Joseph Smith that either God or exalted men will beget physical children. However, he did teach that everything comes through a progenitor. For example, on 16 June 1844, he said publicly,

Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way.³²

This might suggest a possible origin for Brigham Young's view that the first physical beings on this earth were begotten. If Smith believed that the offspring of God are physical beings, not spirits, this could resolve the apparent conflict between the belief that spirits have no beginning and the belief that gods procreate. According to this possibility, the idea of spirit birth may be a misunderstanding of Smith's admittedly partial teaching on divine procreation.

Speculative Reconstruction of Joseph Smith's View

I here combine known teachings of Joseph Smith with some speculation, discussed above, to create a possible summary of his belief. Based on a careful reading of the documents, it seems clear that he taught the doctrine that God organized a number of uncreated spirits who were less advanced than he. To enable them to progress as he had done, he organized the earth. I add to this the speculation that Joseph Smith believed God came to earth with his wife³³ and, by begetting the first physical children themselves, began the process which now provides physical bodies for the spirits he formerly organized. Those from this earth who gain exaltation will do likewise.

While this view harmonizes Smith's statements, it has two weaknesses. First, there is no explicit

1855 Revised Manuscript of Jonathan Grimshaw

NOTE - In 1855 Jonathan Grimshaw, working in the Church Historians Office, was assigned to prepare the King Follett Discourse for inclusion in the Manuscript of Joseph Smith's History which is the source for the six volume *History of the Church*. This extract presents the most significant of the several revisions made in the 1855 draft.

The interlinings, with on exception "the spirit of," are in the handwriting of Albert Carrington and apparently are the revisions referred to in a note in the Manuscript History of Joseph Smith at the end of the April 7, entry: "read in Council Sunday 18th Nov 1855, and carefully revised by President Brigham Young." Carrington was present at this reading.

The mind, ^{or} ~~of man,~~ the intelligent ^{ce} ~~part~~ ^{which man possesses} ~~the spirit~~ ^{existed}

is
coequal with ~~and is as immortal as~~ God himself. I know
that my testimony is true; hence when I talk to these
mourners, what have they lost? Their relatives and friends
are only separated from their bodies for a short season;

which existed ~~coequal~~ with God,
their spirits, have left the tabernacle of clay only for
a little moment as it were, and they now exist in a place
where they converse together the same as we do on the earth.
I am dwelling on the immortality of the spirit of man. Is

^{al} the intelligence of
it logic to say that ~~a~~ spirit ^s is immortal, and yet that it

had a beginning? ^{The} ~~that~~ intelligence of spirits had no beginning
~~Nay, because if a spirit has a beginning~~

neither ^{That} which had a beginning may have an end.
^{it} There never was a time when there was not spirits
it will have an end; that is good logic. I want to reason more
on the spirit of man; for I am dwelling on the body and
spirit of man - on the subject of the dead. I take my ring
from my finger and liken it unto the mind of man - the

^{part}
immortal ~~spirit~~ because it has no beginning. Suppose you
but join it again and it continues one eternal round ^{the spirit of}
cut it in two, then it has a beginning and an end; so with man-
as the Lord liveth, if it had a beginning it will have an end.
All the fools, and learned and wise men from the beginning
of creation, who say that the spirit of man had a beginning

^{if that doctrine is true}
prove that it must have an end and then the doctrine of
annihilation would be true.

statement of this view from Joseph Smith. Second, none of his close associates taught it; in fact, I have found no Mormon who has ever advocated it, even though it seems to be a plausible explanation of Smith's teachings that gods procreate but spirit beings are uncreated.

Conclusion

One of the most cherished doctrines of Mormonism, that spirits are the literal offspring of God through premortal birth, is widespread in the teachings of Mormon leaders with one surprising exception - Joseph Smith. The concept of God as our literal Father is not to be found in his recorded revelations or teachings. His documented statements that our spirits are uncreated is seemingly contrary to the concept that our spirits began at premortal birth taught by his closest associates and successors, leaders who maintained that they were perpetuating, in general, what he had initiated. The origin of the Mormon spirit birth doctrine resulted from one of three possibilities:

1. Smith's early followers misunderstood his doctrinal statements;
2. Their view derived from his unrecorded private teachings in Nauvoo;
3. They introduced new doctrinal innovations.

The central question regarding our being is: What is uncreated? Among LDS leaders their are advocates for three different positions. While all agree that physical matter and spirit matter are uncreated, there is diversity concerning our personal identity.

1. From the recorded teachings of Joseph Smith our spirit, to him our personal identity, is uncreated; it had no beginning.
2. To other leaders our personal identity began when uncreated spirit matter was organized to form our individual spirit at the time of premortal birth.
3. To others our personal identity is our

uncreated intelligence which became a part of our individual spirit at premortal birth. Our uncreated intelligence was incorporated into our procreated spirit.

The third view is the one I suspect will prevail. The flaw in B. H. Roberts' argument attributing this view to Joseph Smith is now overlooked. Its strength is that it combines Joseph Smith's emphatic declaration of the eternal nature of our personal identity with the cherished view that, literally, "I am a child of God."

Footnotes

1. For other translations see *Mormon Miscellaneous Scrapbook* (MMS), 6.7.
2. In Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith* (Provo, UT: Religious Studies Center, Brigham Young University, 1980), 9.
3. *Ibid.*, 33, 46-47. The original newspaper has not yet been located.
4. *Ibid.*, 60.
5. *Ibid.*, 68.
6. In Eugene England, ed., "George Laub's Nauvoo Journal," *Brigham Young University Studies* 18 (Winter 1978): 171-72. England argues in a footnote that Laub's dating of the sermon is in error and that it is probably Laub's report of Joseph Smith's King Follett discourse, given on 7 April 1844.
7. The four reports, the 1844 amalgamation, and the 1855 amalgamation are discussed in my "The King Follett Discourse: Textual History and Criticism," *Sunstone* 8 (Sept./Oct. 1983): 5-12. See MMS 5.
8. *Times and Seasons* 5 (15 Aug. 1844): 615.
9. From a letter dated 14 Feb. 1842, in Lorenzo Snow Notebook, typescript, 75-76, archives, Church of Jesus Christ of Latter-day Saints, Salt Lake City.
10. See *Latter-day Saints' Millennial Star* 27:88.
11. See *Times and Seasons* 5 (1 Nov. 1844): 693.
12. Orson Pratt, *Prophetic Almanac for 1845*, n.p.
13. "The Living God," *Times and Seasons* 6 (15 Feb. 1845): 808-809.
14. "Paracletes," *Times and Seasons* 6 (1 May 1845): 891-92. Phelps included the idea of a mother in heaven in the song, "A Voice from the Prophet, 'Come to Me,'" which he wrote for the dedication of the Seventies' Hall at Nauvoo in December 1844. See *Times and Seasons* 6 (15 Jan. 1845): 783.
15. *Times and Seasons* 6 (1 June 1845): 920.
16. Eliza R. Snow, "My Father in Heaven," *Times and Seasons* 6 (15 Nov. 1845): 1,039.
17. 5:618.
18. Parley P. Pratt, ed., *Autobiography of Parley P. Pratt* (Salt Lake City: Deseret Book, 1966), 297-98.
19. In *History of the Church*, B. H. Roberts, ed., 7 vols. (Salt Lake City: Deseret Book, 1965), 5:391.
20. Ehat and Cook, 233. This counsel to the Saints was frequent. See *Teachings of the Prophet Joseph Smith*, pp. 237, 308, 312, 323, 346; D&C 124:42; *Times and Seasons* 3:601, 625, 830; 4:11; 5:472, 668, 694.
21. *Ibid.*, 232.
22. *Ibid.*, 293.
23. *Ibid.*, 233.
24. See Blake Ostler, "The Idea of the Preexistence in the Development of Mormon Thought," *Dialogue: A Journal of Mormon Thought* 15 (Spring 1982): 63-74.
25. See the discussion: Boyd Kirkland, "Eternal Progression and the Second Death in the Theology of Brigham Young" in Gary James Bergera, ed. *Line Upon Line* (Salt Lake City: Signature Books, 1989), 171-181.
26. Bruce R. McConkie *Mormon Doctrine* (Salt Lake City: Bookcraft, 1966), 750, 387.
27. See Ostler, 68-72.
28. See MMS 5.
29. See Ostler, 69-72.
30. B. H. Roberts, Stan Larson, ed., *The Truth, The Way, The Life: An Elementary Treatise on Theology* (San Francisco: Smith Research Associates, 1994), 279-290.
31. For Brigham Young's teachings, see *Journal of Discourses*, 26 vols. (Liverpool: Latter-day Saints Booksellers Depot, 1855-86), 4:218; 6:31, 275; 7:101; 11:122.
32. *History of the Church*, 5:476.
33. While there is no direct source in which Joseph Smith taught that God is married, he did teach that those who will be gods in the resurrection will be married. D&C 132:19-22. See also, Linda P. Wilcox, "The Mormon Concept of a Mother in Heaven" *Line Upon Line*, 103-113.

An Explanation of Plural Marriage:

THE PURPORTED LETTER OF JOSEPH SMITH TO NANCY RIGDON

by

Van Hale

The entry in the LDS History of the Church for August 27, 1842 contains a letter first published in 1842. Without heading, date, or signature it has generally been considered an essay or treatise on happiness written by Joseph Smith. Containing some notable lines, it has been quoted frequently. Such lines as: "Happiness is the object and design of our existence;" "Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire;" and, "Our heavenly Father is more liberal in his views, and boundless in his mercies and blessings, than we are ready to believe or receive" are three of several familiar quotations. Most familiar with this letter are, however, unfamiliar with either the national attention, or the intense controversy effected by its first publication.

The intent for which the letter was written, the purpose for which it was published, the use made of it, the attitudes concerning it, and the source from which the LDS historians retrieved it have all been ignored in the History of the Church. The result being that the historical and theological significance of the letter is almost totally obscured.

In July of 1842 the letter fell into the hands of Mormonism's most vigorous opponent John C. Bennett. He purported it to be a doctrinal letter dictated by Joseph Smith to Miss Nancy Rigdon to explain and justify a marriage proposal which he had made to her. It was published in several newspapers, including the New York Herald, which had a large circulation of 30,000. It was published in all three editions of Bennett's Mormon expose History of the Saints, and read to thousands by Bennett as he toured the country lecturing against Mormonism. One newspaper described the letter as an attempt by Smith "to sustain by the Scriptures, by reason, argument, and God's revelation to himself the lawfulness of his 'spiritual wife doctrine!'" (Sangamo Journal August 19, 1842) A Massachusetts paper said, "'Twas not without a certain devilish talent, skilfully employing holy words, and striving to make black appear white." (Essex County Washingtonian in Times and Seasons October 15, 1842) The Mormon response was denial of both the proposition and Joseph Smith's authorship of the letter.

Internally for Mormonism, the incident, and the letter caused considerable friction between Joseph Smith and the Rigdon family. Sidney Rigdon, Nancy's father, was Joseph Smith's First Counselor in the First Presidency of the Church. The letter also contributed to unnumbered apostasies (e.g. George W. Robinson, John F. Olney, Oliver Olney, and ten others all mentioned in

the Sangamo Journal from August to October, 1842).

The only hint in LDS literature as to the historical setting of the letter is this B.H. Roberts footnote in the History of the Church (5:134):

It is not positively known what occasioned the writing of this essay; but when it is borne in mind that at this time the new law of marriage for the Church--marriage for eternity, including plurality of wives under some circumstances--was being introduced by the Prophet, it is very likely that the article was written with a view of applying the principles here expounded to the conditions created by introducing said marriage system.

For those interested in theology, this article is somewhat of a classical example of the importance of history to theology. The article can easily be read as only an essay on happiness, or on the other hand, if it were written by Joseph Smith as a justification of plural marriage, then it takes on a much different meaning, and supplies some most valuable insight into Smith's explanation and understanding of the subject, at least in the year of 1842. Which it is depends upon who wrote it, and for what purpose. Sorting out the historical detail which surrounded its first publication in 1842 is essential, and thus the starting point.

Historical Setting

The task of establishing the factual events of 1842 ranges from difficult to impossible.

On October the tenth 1840 the Quincy Whig announced the conversion to Mormonism of John C. Bennett:

"John C. Bennett, Quarter Master General of Illinois, was baptised at Nauvoo, in the belief of the Latter Day Saints, one day last week." To this announcement the Louisville Journal added: "Under such a leader they will no doubt be able to whip the Missourians in the next campaign." (quoted in Times and Seasons 2:234) Bennett is described in Donna Hill's biography of Joseph Smith as "a man of proven ability, intelligent and well-educated, with an attractive vitality, he won the admiration of men as well as women." (page 279)

During his eighteen months as a Mormon, he was elected Mayor of Nauvoo, served as Major General in the Nauvoo Legion, was appointed Chancellor of the Nauvoo University, and Master-in-Chancery for Hancock County, announced his candidacy for the State Legislature, and at the Church conference of April 7, 1841 "was presented with the First Presidency as assistant president" of the Church. (Times and Seasons 2:387) For a year and a half his zeal and accomplishments for the cause secured for him a degree of prominence in Nauvoo overshadowed only by that of the Prophet himself. His later claim that he joined Mormonism only to expose it is virtually devastated upon examination of the positive benefits of Bennett's enthusiastic efforts as a Mormon.

However, what had been a most valuable allegiance, came to an abrupt end May 17, 1842. On that day it appears that Smith and Bennett reached an agreement, each apparently favored a quiet friendly parting of the

ways. Bennett received a certificate permitting his withdrawal from the Church, and stating "the best of feelings subsisting between all parties." (History of the Saints, p. 40; and HDC, Joseph Smith Collection) Bennett reciprocated by signing a sworn statement before non-Mormon alderman Daniel H. Wells, in which he denied that Joseph Smith had ever taught him "in private that an illegal illicit intercourse with females was under any circumstances justifiable." (Wasp June 25, 1842; and HC 5:11) Two days later Bennett resigned as Mayor, and the City Council resolved to "tender a vote of thanks" to Bennett "for his great zeal...and for the faithful discharge of his duty." (Wasp May 21, 1842) Bennett responded in an address to the City Council denying that he "was at variance with the heads and should use an influence against them." He declared, "I intend to continue with you, and hope the time may come when I may be restored to full confidence." (Wasp Extra July 27, 1842)

As May ended, so also ended the truce between Smith and Bennett. Bennett's prominence in Nauvoo demanded an explanation for his withdrawal from the Church and resignation as Mayor. Rumors of immoral conduct by Bennett had spread through the city. On June 15 the Times and Seasons announced the withdrawal of fellowship from Bennett by Church authorities, and on June 18 at a meeting of "many thousands" Joseph Smith "spoke his mind in great plainness concerning the iniquity & wickedness of Gen

John Cook Bennett, & exposed him before the public."

(Wilford Woodruff Diary; also Words of Joseph Smith, p.125)

June 24 Smith sent a letter exposing Bennett to Illinois Governor Carlin, and the next day, June 25, the Wasp published a lengthy article revealing Bennett's activities, and explaining the Church's actions in the matter. This article was republished a week later in the Times and Seasons, and from there in a number of other papers. (e.g. Quincy Whig July 9, 1842; Sangamo Journal July 1, 1842) Bennett's reaction was swift and typically enthusiastic, resulting in the ~~hottest~~ hottest bloodless skirmish in Mormon history.

In the ensuing battle the weapons for each side consisted of statements, certificates, letters, affidavits, testimonies, and lectures attesting to the falsehood and villainy of the enemy, while establishing its own virtue beyond any doubt. The object was to sway public opinion, which, indeed they did, the apparent net result was further tarnishing of both sides

Bennett portrayed Smith as:

...a most ~~a-most~~ consummate blackguard, and dastardly coward...the most foul imposter that ever graced the earth...I regard him as a foul and polluted murderer...if the devil don't get Joe Smith, there is no use for any devil. But to the damnable iniquity of this base imposter...Joe's licentiousness is unparalleled in the annals of time.
(Sangamo Journal July 8, 1842)

He accused Smith of almost every crime known to man:

...the Mormon Hierarchy are guilty of infidelity, deism, atheism; lying, deception, blasphemy; debauchery, lasciviousness, bestiality; madness, fraud, plunder; larceny, burglary, robbery, perjury; fornication, adultery, rape, incest; arson, treason, and murder; and they have out-heroded Herod, and out-deviled the devil, slandered God Almighty, Jesus Christ, and holy angels... (History of the Saints, p.257)

As to the accuracy these portrayals, Bennett stated:

"I have not, I can fearlessly assert, exaggerated the facts I have here presented to the world, though I have, as they richly deserve, shown them up with an unsparing hand." (History of the Saints, p. 4)

If the outcome of this war of accusation and insult were to be determined by the strength of the barrage, then Bennett was indeed the victor. However, the Mormons did participate, calling Bennett:

...priest of Baal...so vile a wretch...chief of quackery...a debaucher, a spoiler of character and virtue, and a living pestilence, walking in darkness to fester in his own infamy...a bloody lived Vampyre...a most corrupt, base, and vile man...aperjured wretch, a useless vagabond and a mean, vasculating, unprincipled villian and a disgrace to human society... we have never witnessed so mortal a case of black vomit: If Missouri; if Illinois, if the world can swallow such gall and wormwood, from the mouth of Dr. Bennett, and not feel qualmish while gaging it down, then verily the physician can heal himself. (Wasp July 23 & 27, 1842)

Each side waged a letter writing campaign to papers and prominint figures. Almost every sworn statement was refuted by a sworn statement or two from the opposing side. One of Bennett's favorite charges was the immoral conduct of Joseph Smith. He produced numerous statements as evidence, but no more than the Mormons to the contrary.

One petition alone, "speaking in the highest terms of the virtue, philanthropy and benevolence of Joseph Smith" was signed by 1000 Mormon women. (HC 5:71)

Bennett lectured almost every night, from Illinois and Missouri to New York and Boston. The papers were filled with comments on Bennett's lectures. The New York Herald published rather lengthy ^{reports} of two of them which reveal a mastery of sensationalism which puts the National Enquirer to shame. (N.Y. Herald August 31, & September 4, 1842)

The Mormons further responded the end of August by sending 380 ~~elders~~, armed with certificates and affidavits, on a mission to refute Bennett's charges. (HC 5:136-139)

The Problem

The problem created for the historian is obvious, it is a problem of credibility. Who is to be believed? There was such polarization; such determination to promote ^{an} such important cause--the eternal salvation, or eternal damnation of the souls of men. Under such extreme circumstances, history is filled with examples of professed men of God performing extraordinary acts, convinced they were doing God a service.

Objective examination of the claims of both sides reveals beyond reasonable doubt occasions wherein each side did in fact make false statements. The Mormons were determined to keep secret the fact that plural marriage was being taught and practiced by a few, while Bennett described Nauvoo as a society engulfed in an officially sanctioned system of the most widespread promiscuity. Again, the problem is who is to be believed?

Generally, Bennett's expose has been considered a mixture of exaggeration, embellishment, sensationalizing, falsehood, and truth. Much of it is easily sorted out, but some, if not impossible, is at least unlikely to be unraveled at this time.

The Nancy Rigdon Incident

In the first of his series of letters to the *Sangamo Journal*, published from July to September, 1842, Bennett charged:

Joseph Smith the Great Mormon seducer, one who has seduced not only hundreds of single and married females, but more than the great Solomon, attempted to seduce Miss Nancy Rigdon, the eldest single daughter of Sidney Rigdon, to submit to his hellish purposes, and become one of his clandestine wives under the new dispensation.

In his second letter, published July 15, Bennett related his version of this incident, mentioning that he had seen a letter to Nancy Rigdon on the subject, dictated by Joseph Smith. The *Sangamo Journal* for August 19 published the text of this purported letter of Joseph Smith to Nancy Rigdon, which had been acquired by Bennett some time in July.

There are several varied sources of information for an attempted reconstruction of what will be referred to as the Nancy Rigdon incident.

1. The major source is Bennett's July 1842 account. Three months ^{later} in his book History of the Saints he again published this account, but with numerous embellishments, and several significant changes. The primary question is how much of this account is fact, and how much is either

fiction, or exaggeration.

2. George W. Robinson, one time General Church Recorder, and brother-in-law of Nancy Rigdon, wrote a letter to New York attorney, James Arlington Bennett, July 27, 1842. After rehearsing Bennett's account, Robinson added his own first-hand report of one episode of the incident. He withdrew from Mormonism at that time, apparently over this issue, and supported Bennett in his expose.

3. Nancy's brother, John W. Rigdon, recalled the incident on several occasions, three of which have been recorded. He claimed first-hand knowledge of several important events. There are two significant points in assessing the value of his testimony. First, he was twelve years old June 14, 1842, and the recorded accounts of his testimony were not written until 1900 and 1905. They do contain differences and contradictions, but they do not appear to be the result of any questionable design, but rather of the type to be expected with the lapse of so many years. Second, an impressive feature of his statements is the apparent absence of the extreme bias which characterized all others who commented on the incident. He had not been affiliated with any Mormon factions for some fifty years, and his accounts seem only to be an attempt at faithful reminiscence, uninfluenced by any determination to promote or defend any particular position.

4. In April of 1845, three years after the incident, Nancy Hyde's husband, Apostle Orson Hyde, delivered a speech to the Nauvoo High Priests' Quorum in which he both confirmed and denied some of Bennett's allegations.

These four are the principle accounts of the incident. In addition, there are several statements and comments supportive of certain details of these accounts, including: a statement (Wasp August 31, 1842), a sermon (Times and Seasons 3:922), and a letter (July 11, 1842 HDC) of Nancy's father, Sidney Rigdon; two comments by William Smith, Apostle, editor, and brother of Joseph Smith (Wasp August 27 & September 3, 1842); and several entries in the LDS History of the Church (5:6, 8, 46, 121, 122).

Four testimonies are ostensibly missing from this list, namely, of the four most directly involved--Joseph Smith, Nancy Rigdon, Willard Richards, and Nancy Hyde. Consequently, much of the incident must be reconstructed from second hand testimony. In addition, the testimonies and statements are frequently contradictory, however, they do converge at several points, and it is reasonably certain that the following list of statements is factual. John C. Bennett and George W. Robinson spoke from one side of the issue, Sidney Rigdon, Orson Hyde, William Smith, and the History of the Church entries from the other, with John W. Rigdon approximately in the middle.

1. Nancy Hyde arranged a private conference at her residence at the printing office between Joseph Smith and

and Nancy Rigdon. (JCB, OH, JWR)

2. Nancy Rigdon claimed Nancy Hyde made some comments and explanations to her concerning plural marriage. (JCB, OH, JWR)

3. She met with Smith. (JCB, GWR, JWR, OH)

4. Following the interview, she was insulted and angry. (JCB, GWR, JWR, OH, SR T.S. 3:922)

5. She told some family members that Joseph Smith had proposed marriage to her. (JCB, GWR, JWR, OH)

6. Her family believed her. (JCB, GWR, JWR)

7. Joseph Smith met with the Rigdon family concerning the matter. (JCB, GWR, JWR, HC 5:46)

a. The date was June 28, 1842, and Smith was accompanied by Bishop George Miller. (JCB, HC 5:46)

b. Joseph Smith was confronted.

c. He denied making the proposal.

d. Nancy firmly insisted he had calling him a cursed liar.

e. Smith finally acknowledged the proposal. (JCB, GWR, JWR)

8. Considerable friction existed between Smith and the Rigdon family for at least several months. (HC 5:6, 8, 46, 121, 122, 139, 270, SR letter to JS July 11, 1842 HDC)

9. Following the confrontation, Smith and Rigdon attempted, with some temporary success, to reconcile their differences. (SR letter to JS, JWR, HC 5:270)

10. Bennett acquired a letter which had been in the possession of Nancy Rigdon. (JCB, SR.Wasp Aug. 31, GWR)

11. Bennett alleged that the letter was Smith's explanation and justification of his marriage proposal to Nancy; that Smith dictated the letter to Willard

Richards; and that Richards delivered it to her. (JCB, GWR)

12. In a certificate, Sidney Rigdon, claiming authority to speak for Nancy, acknowledged her former possession of this letter. He declared that it was not in Smith's handwriting, but someone else's. He also reported that Smith denied authorship of the letter to him. Rigdon did not, however, deny the alleged proposal of Smith to his daughter, or that the letter was an explanation of plural marriage. (Wasp Aug. 31, 1842)

13. Concerning this certificate, William Smith, editor of the Wasp, announced his brother Joseph's satisfaction. (Wasp Aug. 27, 1842) On another occasion William Smith declared that his brother was not the author of the letter. (Wasp Aug. 27, 1842)

This reconstruction was developed by collating those points upon which all sides agreed, with one important exception. The one conclusion drawn without confirmation from a Mormon source was that Smith acknowledged to the Rigdon family that he had proposed marriage to Miss Rigdon. There was no dispute that she claimed he had, and her brother and brother-in-law testified they were present and heard Smith make his admission. (JWR, GWR) Also, there was no Mormon denial either that Smith proposed, or that he acknowledged it. If the Mormons had adopted a no comment policy, this point would be invalid, but the Mormon press vigorously engaged in a point by point response to Bennett charges, but this major allegation was ignored. It appears that ^{by design} a simple direct denial

was avoided. There were several statements attesting to the virtue of Joseph Smith, and denying the existence of Bennett's "secret wife system", but no denial of the proposal to Nancy Rigdon. (Times and Seasons Sep. 1 & Oct. 1, 1842)

The only direct denial of the proposal came three years later. After Smith's death in 1844, Rigdon finally defected. Among other claims, he charged Smith and the (LDS Messenger and Advocate pp. 10,11,39,40,61,76,111) Twelve with secret involvement in polygamy. He alleged Smith had attempted to "get [Nancy]...for a spiritual wife." In response Orson Hyde denied "that Mr. Smith wanted her for a spiritual wife, and that he employed [Mrs. Hyde] to assist him in obtaining her." (p. 28) He claimed Smith met with her to reprove her for immoral conduct, and "highly insulted at the plain and sharp reproofs she received...She ran home and told her father that Mr. Smith wanted her for a spiritual wife." (p. 28) George W. Robinson's report differed in that he he claimed Smith acknowledged the proposal, but excused himself claiming that he only "wished to ascertain whether she was virtuous or not, and took that course to learn the facts!!" (H.S. p.246)

As a whole, the evidence seems supportive of the claim that Smith made the proposal, but the statements of Hyde and Robinson raise another question. Was Smith serious about the proposal, or was he in some way testing Nancy's morality? This brings the discussion to the final major consideration, the letter.

It was claimed that the letter was written as an

explanation, or perhaps a justification of Smith's plural marriage proposal to Nancy Rigdon. If it can be demonstrated that the letter is in the language of Joseph Smith, and that the subject of the letter is plural marriage, then the fact that it was in Nancy's possession would virtually confirm Smith's proposal to her, and it would then become valuable for insight into Smith's understanding of plural marriage in 1842.

Authorship

The only Mormon position concerning the letter during Smith's lifetime was a denial of his authorship by Sidney Rigdon, and also by William Smith. Bennett's claim that Smith dictated it to Willard Richards cannot be confirmed, unless, of course, the letter is found. Also, John W. Rigdon made no mention of a letter in any of his testimonies. At this point, then, it is a stand off, the testimonies of Bennett and Robinson against Sidney Rigdon and William Smith. There is, however, further information which seems to break the stalemate.

The very fact that the letter was incorporated into the LDS History of the Church indicates that there must have been some private tradition of Smith's authorship among the leadership who came west.

This History, begun by Smith in 1838, was not completed until 1856, but the History for 1842 was written under the direction of Willard Richards in 1845, before the Nauvoo exodus. The letter does not appear in that

writing of the History. This could be explained in at least two ways.

First, Richards may have known that the letter was not Smith's production, and thus had no place in the History.

Or, second, to acknowledge Smith's authorship of the letter would, in effect, be a confirmation of Smith's proposal to Nancy, and also of a belief in plural marriage, which consistently had been denied by Church leaders throughout the Nauvoo period.

In 1855 Richards was deceased, and Apostle George A. Smith succeeded him in the work of completing the History. Times had changed, the saints in the west were not only far removed from the setting of the Nancy Rigdon incident in time and location, but also the Church had officially acknowledged the practice of plural marriage. The barriers probably responsible for the exclusion of the letter in 1845 had thus been removed, and on November 6, 1855 (Historian's Office Journal, HDC), Thomas Bullock, a clerk in the Historian's Office, inserted the letter into the History under the date of August 27, 1842, and thus ended the authorship question among the LDS.

If it had been incorporated into the History as evidence of Smith's belief in plural marriage, it could, perhaps, be argued that it was included only to augment the claim that Smith had initiated plural marriage, but this fails on two points. First, no indication of any

connection with plural marriage was made by the historians, or in the History, and second, the debate between the LDS and the RLDS over whether or not Smith had instituted plural marriage did not begin for several years. It appears that the only motivation of the historians was a belief that Smith authored it.

Apparently, Bennett had the original, and there is no evidence that a copy was retained or written into Smith's letterbooks, nor does this seem likely, considering the very personal nature of the letter. So, in 1855, what was the historians' source? Comparison of Bennett's two printings of the letter in 1842 with that copied into the History reveals that the historians, in what must have been somewhat painful, had to turn to the arch enemy John C. Bennett to retrieve this letter of their beloved Prophet. It was copied into the History from Bennett's expose History of the Saints.

However, the most fruitful source of evidence of authorship comes from examination of the letter itself. The style, the authority with which it was written, and the ideas expressed all support Smith's authorship.

Style--Recently, some important work has been done to sort the writings attributed to Joseph Smith into that written, or dictated, by him, and that written for him. (Dean Jesse's work, as yet unpublished) In a 1976 LDS Historical Department task paper Elinore Partridge examined and discussed the characteristics of Smith's style. A comparison of her description of his style with that of this letter is striking. For example, Partridge revealed:

Unlike most of us and, indeed, most of his contemporaries Joseph Smith did not usually write his thoughts as short, complete statements. Instead, his ideas are interconnected so that each idea relates to other, preceding or following ideas...One of the significant markers of Joseph Smith's style, then, is this structure of interconnected sentences joined, like links in a chain, by simple conjunctions: and, but, for, so. (p. 5)

This is also an excellent description of this letter. It consists of 713 words, divisible into only 13 distinct sentences, averaging 55 words each, the longest being 153. And, but, for, so, used as conjunctions occur 29 times in this one letter. Partridge's other observations of Smith's style likewise describe the style of this letter.

Authority--The last sentence of the letter, 118 words long, is in a form quite peculiar to Smith. It is in the form of a revelation, not quoted from any scriptural source, but a new revelation. It seems unlikely that anyone but Smith would have presumed to speak with such authority, however, this feature was quite commonplace for Smith.

Concepts--Finally, the concepts expressed in the letter closely parallel Smith's revelation on plural marriage in D&C 132.

Turning now to the letter, there are several things to notice: Is it an essay on happiness, or an explanation of plural marriage? Observe the "interconnected sentences joined like links in a chain," and also notice the parallels with D&C 132.

This letter has long been ignored in discussions of plural marriage although it provides many insights. A study of the comparisons and contrasts with D&C 132 is most significant, but beyond the scope of this paper, as is a discussion of its theological significance, except, perhaps, for one example, a contrast between the letter and D&C 132.

That contrast is a marked difference of emphasis between the two, as to the basic motivation for entering plural marriage. Applying the letter to this subject, it does support the claim that plural marriage resulted from obedience to a revealed commandment from God. However, the more prominent theme is that God grants his faithful servant the "desire of his heart," that plural wives are "gifts" of God to his servant for his "pleasure," "enjoyment," and "blessing." On the other hand, D&C 132 strongly emphasizes, in fact, virtually the sole theme of the portion on plural marriage, is that Smith's very exaltation depended upon his obedience to God's command to him to enter plural marriage. That Smith entered plural marriage as a result of God's granting him his desire through a special sanction is completely foreign to D&C 132.

There may well be several explanations of this apparent contrast. One possibility emerges from a restatement of the purpose for which each was written. The one was written in 1842 to explain his proposal to a prospective wife, and the other, written in 1843, to

explain the subject to his first wife, Emma. The letter to Nancy appears, in part, to be an explanation of how it could be right in the sight of God for him to desire her as his wife. To explain to Emma, already sensitive on this subject, that God had sanctioned "the desire of his heart" to marry plural wives may well have been even less effective than D&C 132 apparently was.

This letter has long deserved consideration in theological discussions of Smith's concept of plural marriage. Although his authorship of the letter seems rather certain, until the original is discovered, the haunting question remains: Did Bennett in any way alter the letter to suit his purposes? It is unfortunate that it has been tainted by passing through Bennett's hands, but on the other hand, without his intervention, it most probably would have been forever lost, and thus some of those interested in the history and theology of Joseph Smith find themselves, on this point, in the uncomfortable position of being grateful for Bennett's expose.

THE NANCY RIGDON INCIDENT
A CONSERVATIVE RECONSTRUCTION

1. Nancy Hyde arranged a private conference at her residence at the printing office between Joseph Smith and Nancy Rigdon. (JCB, OH, JWR)
2. Nancy claimed that Mrs. Hyde made some comments and explanations to her concerning plural marriage. (JCB, OH, JWR)
3. She met with Smith. (JCB, GWR, JWR, OH)
4. Following the interview, she was insulted and angry. (JCB, GWR, JWR, OH, SR T.S. 3:922)
5. She told some family members that Smith had proposed marriage to her. (JCB, GWR, JWR, OH)
6. Her family believed her. (JCB, GWR, JWR)
7. Smith met with the Rigdon family concerning the matter. (JCB, GWR, JWR, HC 5:46)
 - a. The date was June 28, 1842, and Smith was accompanied by Bishop George Miller. (JCB, HC 5:46)
 - b. Joseph Smith was confronted.
 - c. He denied making the proposal.
 - d. Nancy firmly insisted he had calling him a cursed liar.
 - e. Smith finally acknowledged the proposal. (JCB, GWR, JWR)
8. Considerable friction existed between Smith and the Rigdon family for at least several months. (HC 5:6, 8, 46, 121, 122, 139, 270, SR letter to JS July 11, 1842 HDC)
9. Following the confrontation, Smith and Rigdon attempted, with some temporary success, to reconcile their differences. (SR letter to JS, JWR, HC 5:270)
10. Bennett acquired a letter which had been in the possession of Nancy Rigdon. (JCB, SR Wasp Aug. 31, GWR)
11. Bennett alleged that the letter was Smith's explanation and justification of his marriage proposal to Miss Rigdon; that Smith dictated the letter to Willard Richards; and that Richards delivered it to her. (JCB, GWR)
12. In a certificate, Sidney Rigdon, claiming authority to speak for Nancy acknowledged her former possession of this letter. He declared that it was not in Smith's handwriting, but someone else's. He also reported that Smith denied authorship of the letter to him. Rigdon did not, however, deny the alleged proposal of Smith to his daughter, or that the letter was an explanation of plural marriage. (Wasp Aug. 31, 1842)
13. Concerning this certificate, William Smith, editor of the Wasp, announced his brother Joseph's satisfaction. (Wasp Sep. 3, 1842) On another occasion William Smith declared that his brother was not the author of the letter. (Wasp Aug. 27, 1842)

CERTIFICATE OF SIDNEY RIGDON
WASP, AUGUST 31, 1842

Nauvoo, Aug. 27th, 1842

Editor of the Wasp.

Dear Sir: I am fully authorized by my daughter, Nancy, to say to the public through the medium of your paper, that the letter which has appeared in the Sangamo Journal, making part of General Bennett's letters to said paper, purporting to have been written by Mr. Joseph Smith to her, was unauthorized by her, and that she never said to Gen. Bennett or any other person, that said letter was written by said Mr. Smith, nor in his hand writing, but by another person, and in another person's hand writing. She further wishes me to say, that she never at any time authorized Ben. Bennett to use her name in the public papers, as he has done, which has been greatly to the wounding of her feelings, and she considers that the obtruding of her name before the public in the manner in which it has been done, to say the best of it, is a flagrant violation of the rules of gallantry, and cannot avoid to insult her feelings, which she wishes the public to know. I would further state that Mr. Smith denied to me the authorship of that letter.

SIDNEY RIGDON.

COMMENTS BY WILLARD SMITH
WASP, AUGUST 27, 1842

...The sixth letter is what purports to be a copy of a letter from Joseph Smith to Miss Nancy Rigdon, without date, name or proof, and if it had these, is, upon the whole, more moral than Bennett ever was or will be of himself,—but we hope the community are not yet quite so far from a common course of justice and propriety as to take Bennett's word for the truth or fallacy of the curious thing. Joseph Smith is not the author...

WASP, SEPTEMBER 3, 1842

We are authorized to say by Gen. Joseph Smith, that the affidavit of Stephen Markham, relative to Miss Nancy Rigdon, as published in the handbill of affidavits, was unauthorized by him; the certificate of Elder Rigdon relative to the letter being satisfactory.

ORSON HYDE TO THE
NAUVOO HIGH PRIESTS' QUORUM
APRIL 27, 1845

During my absence to Palestine, the conduct of his daughter, Nancy, became so notorious in this city, according to common rumor, she was regarded generally, little if any better than a public prostitute. Joseph Smith knowing the conduct she was guilty of, felt anxious to reprove and reclaim her if possible. He, accordingly, requested my wife to invite her down to her house. He wished to speak with her and show her the impropriety of being gallanted about by so many different men, many of whom were comparatively strangers to her. Her own parents could look upon it, and think that all was right; being blind to the faults of their daughter.— There being so many of this kind of men visiting Mr. Rigdon's house at the steamboat landing, (for he kept some sort of a tavern or boarding house,) that Mr. Smith did not care to go there to see her. Miss Nancy, I presume, considered her dignity highly insulted at the plain and sharp reproofs she received from this servant of God. She ran home and told her father that Mr. Smith wanted her for a spiritual wife, and that he employed my wife to assist him in obtaining her. This was a good time for Miss Nancy and John C. Bennett to wreak vengeance on the victim of their hatred for his severe admonitions. Mr. Bennett, I think, was a boarder at Mr. Rigdon's at that time, and I am told was all honey with the whole family. No one like Dr. John C. Bennett.

Mr. Rigdon also thought this was a good time to crush a member of the Johnson family, against which he had an old grudge, because Father Johnson, after giving him and his family a living for a long time, building a house for them to live in &c., would not give him his farm and all his property; for he once demanded of Father Johnson a deed of all his property without offering one dollar as an equivalent. Miss Nancy is made, therefore, to attribute to Joseph Smith and to my wife, language which neither of them ever used. Thus must an innocent and unsuspecting female suffer for putting down a hand to help, as it is verily believed, a poor miserable girl out of the very slough of prostitution.

Here is now a curious case before us. Mr. Rigdon testified here on Sunday, the 4th of August last, before some thousands of witnesses, that the same man who, he says, tried to seduce his daughter, is a true martyr, has ascended to heaven, and holds the keys of the kingdom. Mr. R. said also that God had revealed to him in Pittsburgh, that the kingdom must be built up to that same man who, he now says, tried to seduce his daughter. If one portion of Mr. Rigdon's testimony is true; and I feel to endorse it as truth; that Joseph holds the keys of the kingdom; I think he and Miss Nancy both will have rather hard work to get by him into the kingdom, inasmuch as they tell these hard stories about him. Stand on such miserable trash! I am sick, Mr. President, of dwelling upon such wicked inconsistencies. But as I have been appointed to deliver this address, I am resolved to endure to the end. Can you? [Cries of yes! yes!!]

Can Mr. Rigdon believe that Joseph Smith ever tried to seduce his daughter? Can he believe that he ever tried to get her for a spiritual wife? If he really believes this of Mr. Smith, how could he propose to build up the kingdom to him, unless he fellowshipped such abominable works? But if Mr. Smith had tried to get Miss Nancy for a carnal wife he might probably have been successful. I do not however think Mr. Rigdon believes any such thing of Joseph Smith. But because he was rejected as the leader of this people, he now seeks to destroy us by the most cruel slanders—the most wicked misrepresentations and the foulest calumnies that ever proceeded from disappointed ambition. Those who were the most active in exposing his wicked designs, and in bringing them to light before this people, are the ones at whom his most poisonous arrows are directed. But envy and wrath will leave their own sting in the heart where they dwell.

Miss Nancy Rigdon, daughter of Sidney Rigdon, Esq. Joe Smith said to me last summer, "If you will assist me in procuring Nancy as one of my spiritual wives, I will give you five hundred dollars, or the best lot on Main Street." I replied, "I cannot agree to it. Elder Rigdon is one of my best friends, and his family are now pure and spotless, and it would be a great pity to approach the truly virtuous."
1 "But," says Joe, "the Lord has given her to me to wife. I have the blessings of Jacob, and there is no wickedness in it. It would be wicked to approach her unless I had permission of the Lord, but as it is, it is as correct as to have a legal wife in a moral point of view." It may be so, said I, but you must see her yourself. I cannot approach her on a subject of that kind. Then I supposed the matter had ended; but at the funeral of Mr. Ephraim R. Marks, Mrs. Hyde told Miss Rigdon, that Joseph desired to see her at the printing office, where Mrs. Hyde resides, on special business. She said she would go, and accordingly did, but Joe was busily engaged at
2 his store: Dr. Willard Richards, however, one of the holy twelve Mormon apostles, whom I had long suspected as being up to his eyes in the business with Joe, came in and said, "Miss Nancy, Joseph cannot be in to day, please call again on Thursday." This she agreed to do; but she communicated the matter to Colonel Francis M. Higbee, who was addressing her, and asked his advice as to the second visit. I then came to a knowledge of the facts, and went immediately to Joe, and said to him. "Joseph, you are a Master Mason, and Nancy is a Master Mason's daughter, so stay your hand, or you will get
3 into trouble." Joe replied, "you are my enemy, and wish to oppose me."--"No," said I, "I am not your enemy, but you had better stop where you are."

I then went to Col. Higbee and told him Joe's designs, and requested him to go immediately and see Miss Rigdon, and tell her the infernal plot--that Joe would approach her in the name of the Lord, by revelation, &c., and to put her on her guard, but advise her to go and see for herself what Joe would do. He did so, and she went down. Joe was there, and took her into a private room, LOCKED THE DOOR, and commenced by telling her that he had long loved her, and had asked the Lord for her, and that it was his holy will that he should have her--he told her that it would not prevent her from
4 marrying any other person--that he had the blessings of Jacob granted to him--and that all was right; he desired to kiss her, and wished her to kiss him, but Joe couldn't come it. She said she would alarm the neighbors if he did not open the door, and let her out--he did so, and requested Mrs. Hyde to explain matters to her. Joe swore her to eternal secrecy.
5 Mrs. Hyde told her that these things looked strange to her at first, but she would become more reconciled on mature reflection. Miss Rigdon replied, "I never shall." Joe agreed to write her and did so in a few days thro' Dr. Richards. That
6 letter is now safe in the hands of her friends. I have seen it, so has her father, and various other persons.--On Tuesday last Joe came up to Mr. Rigdon's, accompanied by his High Priest, Geo. Miller, of sable sister notoriety, for a witness, and by boisterous words and violent gestures tried to deny the attempted seduction and alarm the girl: but she
7 told him he was a cursed liar, and that he could not face her to it. Joe then made a full acknowledgment of the whole affair. All the family, and many other persons were present. The holy George observed, "You must not harm the Lord's
8 anointed--the Lord will not suffer his anointed to fall!!!"
9 Now call upon Miss Rigdon for the truth of the foregoing.

she left him with disgust,
4 and came home and told her father of the transaction; upon which Smith was sent for. He came. She told the tale in the presence of all the family, and to Smith's face. I was present. Smith attempted to deny it at first, and face her down with the lie; but she told the facts with so much earnestness, and the
8 fact of a letter being present, which he had caused to be written to her, on the same subject, the day after the attempt made on her virtue, breathing the same spirit, and which he had fondly hoped was destroyed,--all came with such force that he could not withstand the testimony; and he then and there acknowl-
9 edged that every word of Miss Rigdon's testimony was true. Now for his excuse, which he made for such a base attempt, and for using the name of the
12 Lord in vain, on that occasion. He wished to ascertain whether she was virtuous or not, and took that course to learn the facts!!

NOTE: Numbers in margins represent parallel ideas

JOHN W. RIGDON'S
LIFE STORY OF SIDNEY RIGDON
C. 1900
HDC

Some time in the year of 1843
my sister Nancy Rigdon a
young woman about 25 years
old attended church at Nauvoo
on Sunday after conclusion of
the services she was invited
by an old lady friend of hers
to go home with her which she
did after they had been there
a little while she began to
talk to Nancy Rigdon of the
doctrine of Polygamy. She
told Nancy that it was a new
doctrine and was a great sur-
prise to her when she heard
of it but it was a going to
become the great doctrine of
the Morman Church and and she
bleived it and greate exal-
tation would come to those
who received and embraced it
while they were talking Joseph
Smith came to the house
whither his visit had been
arranged by him and the lady
friend at whose house she had
gone I know not but after
Smith had been there for some
little time he proposed to
Nancy Rigdon that she become
his spiritual wife and be
sealed to him for Eternity
promising her great exaltation
in the world to come. This
proposal she resented and
utterly refused and soon left
the house and went home and
told her Father and Mother
what had taken place. Her
father and Mother were verry
indignant at Joseph Smith to
think he should make such a
proposal to their daughter
and the matter was talked
about by the family and it
got noised about the city
and caused considerable talk
among the neighbors and
acquaintances of the Rigdon
family so much was said about
it that Joseph Smith came to
the Rigdons house and mention-
ed the subject and attempted
to deny it Nancy was not in
the room at the time but was
in an adjoining room and
heard what Smith had said her
sister Mrs Geo W Robinson was
in the room at the time and
her mother and an other women
whose name I do not recollect
Nancy was one of those excit-
able women and she went into
the room and said Joseph
Smith you are telling that
which is not true You did
make such a proposition to
me and you know it ~~the weman
who-was-there-said-to-Nancy
are-you-not-afraid-to-call
the-Lords-aneiated-a-cursed
liar-no-she-replied-i-am-not~~

~~fer-he-does-lie-and-he-knows~~
~~it~~ Rigdon attempted after
hearing what was said to go
into the room where Smith
was but was stoped by his
wife and the other women they
thought it would be better
for him to stay out Smith
soon went away Rigdon did not
say much only to those present
that smith could never be
sealed to one of his daughters
with his consent as he did
not believe in the docterine
and was verry angry at Jcseph
Smith for making such a pro-
posal to his daughter The
matter rested here for a time

NOTE: Numbers in margins
represent parallel ideas

INTERVIEW WITH
JOHN W. RIGDON
SALT LAKE TRIBUNE
May 20, 1900

Mr. Rigdon then went on to
say that in the early part of
the year 1843 Joseph Smith
made a proposition of plural
or spiritual marriage to his
(Rigdon's) sister Nancy, then
a young lady about 21 years
of age. The proposition was
indignantly refused by the
young lady. She at once told
her father, Sidney Rigdon, of
Smith's porposal. The elder
Rigdon was very angry, and
called Smith to account. Two
or three days afterward Smith
called at the Rigdon home and
attempted to deny the state-
ment of Miss Nancy, when she
promptly told the prophet
that he was a liar and a
scoundrel if he intimated
that he had not made the pro-
position. Mr. Rigdon said
yesterday that he was present
at this interview, and remem-
bers the circumstances as
distinctly as though it had
occurred only last week.
After this interview Mr.
Rigdon said Smith acknowledged
to his father that he had
proposed plural marriage to
his daughter, and begged for-
giveness. Sidney Rigdon par-
doned the offense, and the
prophet and his first coun-
selor became good friends
again.

STATEMENT OF
JOHN W. RIGDON
JULY 28, 1905
HDC

Joseph the Prophet, at the
City of Nauvoo, Illinois,
some time in the latter part
of the year 1843, or the
first part of the year 1844,
made a proposition to my sis-
ter, Nancy Rigdon, to become
his wife and she refused tel-
ling Joseph Smith that she
would not marry a man who had
another wife. Then it hap-
pened in this way: Nancy had
gone to Church, meeting being
held in a grove near the tem-
ple lot on which the "Mormons"
were then eredting the temple,
an old lady friend who lived
alone wanted her to go home
with her and she did. When
they got to the old friends
house and got their bonnets
off, the old lady began to
talk to her about the new
doctrine that was being
taught polygamy. She told
Nancy that it was a surprise
to her when she first heard
of it, but had come to bel-
ieve it was true. While they
were talking Joseph Smith the
Prophet came into the house,
and the old lady immediately
left the room. Then Joseph
Smith made the proposition to
her to become his wife. Nancy
refused him, saying if she
ever got married she would
marry a single man or none at
all, and took her bonnet and
went home, leaving Joseph
there and Nancy told her
father and mother of it. The
story got out and it became
the talk of the town that
Joseph had made a proposition
to Nancy to become his wife,
and that she refused him. A
few days after the occurrence
Joseph Smith came to my
father's house and began to
talk about the matter saying
in an effect that he had not
done so. Nancy told Joseph
Smith to his face that he did
make such a proposition to
her. My oldest sister Mrs.
Athalia Robinson was present
and heard it Nancy saying to
Joseph Smith in her presence
that he knew he did and there
was no use of his trying to
deny it. Joseph took his hat
and left the house. A few
days after this Joseph Smith
came to my fathers house a
crying and wanted to shake
hands with all the family and
be good friends as they used
to be he shook hands with all
the family that was present
and went home and there the
matter ended

Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God; but we cannot keep all the commandments without first knowing them, and we cannot expect to know all or more than we now know, unless we comply with or keep those we have already received! That which is wrong under one circumstance, may be, and often is, right under another.

God said, thou shalt not kill; at another time he said, Thou shalt utterly destroy. This is the principle on which the government of Heaven is conducted, by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon; first he asked wisdom, and God gave it him, and with it every desire of his heart; even things which might be considered abominable to all who understand the order of Heaven only in part, but which in reality, were right, because God gave and sanctioned by special revelation.

A parent may whip a child, and justly too, because he stole an apple; whereas, if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with his children. Every thing that God gives us is lawful and right, and it is proper that we should enjoy his gifts and blessings, whenever and wherever he is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness, the happiness of all his creatures, he never has, he never will, institute an ordinance or give a commandment to his people that is not calculated in its nature to promote that happiness which he has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant; the profaned good returns to the giver; the blessing is bestowed on those who will receive, and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not, or will not receive, shall be taken away that which he hath, or might have had.

Be wise to-day; 'Tis madness to defer!
Next day the fatal precedent may plead;
Thus on till wisdom is pushed out of this
Into eternity.

Our heavenly Father is more liberal in his views, and boundless in his mercies and blessings, than we are ready to believe or receive, and at the same time, is more terrible to the workers of iniquity, more awful in the executions of his punishments, and more ready to detect every false way than we are apt to suppose him to be; he will be enquired of by his children; he says, ask and ye shall receive, seek and ye shall find; but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things; who still listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy.

COMPARE D & C
VERSES:

36

34,35

38,61

29,48

37-39,61,62

35,37-39,61,65

38,39,41-43,48

6,29,37,56,64

6,37,49,55,64

4,32,33

39,44,53,55,64

53,55

39,44

1,2,40,41

38,41-44

59,60

46-48

5,6,17,21,25,27,37,48,

44,66 54,55,64

1. Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines--

2. Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

3. For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

4. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

5. And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

6. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.

7. Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.

8. But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

9. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore was fulfilling, among other things, the promises.

10. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.

11. Abraham was commanded to offer his son Isaac; nevertheless, it was written; Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

12. Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

13. David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

14. David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

15. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word.

16. And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.

17. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery.

18. And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery.

19. And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many.

20. For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

21. And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

22. And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I the Lord, am thy God.

23. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.

24. For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

25. For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been faithful over a few things, and from henceforth I will strengthen him.

26. But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.

27. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him.

28. And again, as pertaining to the law of the priesthood--if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to one else.

29. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.

30. And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her, for I will magnify my name upon all those who receive and abide in my law.

31. And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you hereafter; therefore, let this suffice for the present.

12 / Prisoner for Polygamy

will hear of it and they will reject him, as the Jews did anciently, but they will have no power over him at all.

He says that if a man will place himself in a position where he is ready to sacrifice *everything* at the command of the Lord, he is then in a position to ask and receive Heavenly revelation.⁸⁰

Helon H. Tracy records a conversation between Lorenzo Snow, Ruder Clawson, and himself:

Speaking as to the love that ought to exist between husband and wife Bro. S. said, No man should not or ought not to take a wife unless it was one he could truly love he related an anecdote about Bro H. C. K. [Heber C. Kimball] an affair that occurred at Nauvoo when plural marriage was first introduced The principle was quite a trial to Sister V. K. [Vilate Kimball] but she essayed to submit to it and went and chose two very old maids of quite plain and homely Appearance for her husband Bro K spoke to the Prophet Joseph about it and he said, Bro K that arrangement is of the devil you go and get you a young wife one you can take to your bosom and love and raise children by. A man should choose his own wife and one he can love and get children by in love. Jesus says you have not chosen me but I have chosen you [John 15:16]. Bro S. said further one reason why illegitimate children are often so bright and intelligent is because they are begotten in love and unless they children are begotten in love they are not so liable to be so intelligent⁸¹

Ruder Clawson, seventeen years later when he was an apostle, remarked during a quarterly conference of the Twelve Apostles in the temple that none of the Mormon brethren in prison—not even Apostle Lorenzo Snow—“could foretell the outcome.”⁸² Similarly, Lorenzo Snow remarked that the church leaders “knew no more just how this crusade would terminate than himself or me. They like us were simply living by faith and trusting in God for the deliverance of his Saints.”⁸³

73. James M. Paxton, *The Cotter and the Prisoner or Whispers from the "Pen"* (Salt Lake City: n.p., 1889).

74. Mina C. Cannon, Autograph Book, Lee Library, Brigham Young University, Provo. Mina was visiting her husband's uncle, Angus M. Cannon, who himself records what he wrote in such an autograph book: "Immured in prison for one's faith / I now am asked to write: / My Autograph and so relate / What I do now indite. / Of liberty I've felt so proud / What would I give for thee / Ee'en life itself I'd cry aloud, / But ne'er my families flee (Angus M. Cannon, Diary, 5 June 1885). For other examples from prison autograph books, see William Mulder, "Prisoners for Conscience' Sake," in *Lore of Faith and Folly*, ed. Thomas E. Cheney (Salt Lake City: University of Utah, 1971), 135-44.

75. Abraham H. Cannon, Diary, 30 April 1886.

76. Angus M. Cannon, Diary, 4 November 1885; cf. John, Diary, 22 May 1887.

77. Tracy, Diary, 22 and 28 June 1886.

78. O. W. W. T., "Sketches," 77.

79. For a transcription of George Q. Cannon's prison diary for September to December 1888, see M. Hamlin Cannon, ed., "The Prison Diary of a Mormon Apostle [George Q. Cannon]," *Pacific Historical Review* 16 (Nov. 1947): 393-409. In 1991 the present editor discovered the original Cannon diary in an unprocessed box at the library of Colorado College in Colorado Springs, Colorado.

80. Abraham H. Cannon, Diary, 15 July 1886, with Cannon's two dashes being changed to new paragraphs to separate the three different topics. William H. Dixon, in *New America*, 2 vols. (London: Hurst and Blackett, 1867), 1:310-11, quotes Brigham Young as seeing no objection to the marriage of a brother and sister except "prejudice" (the same term as reported by Lorenzo Snow to A. H. Cannon), and this source is nineteen years earlier than Cannon. A. Theodore Schroeder, in "Incest in Mormonism," *American Journal of Urology and Sexology* 11 (1915): 411, also refers to this view of Brigham Young.

81. Tracy, Diary, undated, 72, with Tracy's dittography, misspellings, and lack of punctuation being retained. Contrast the version of this episode related in Stanley B. Kimball, *Heber C. Kimball: Mormon Patriarch and Pioneer* (Urbana: University of Illinois Press, 1981), 95.

82. RC, Diary, 2 April 1903.

83. Tracy, Diary, 7 August 1886.

84. *Clawson v. United States*, 113 U.S. 143 (1885). Cf. Edwin Brown Firmage and Richard Collin Mangrum, *Zion in the Courts: A Legal History of*

The Josiah Stowell Jr.-John S. Fullmer Correspondence

Mark Ashurst-McGee

Published here for the first time is a strong letter from one of Joseph Smith's early acquaintances, an independent witness who substantiates the youthful Prophet's good character.

In 1843, Mormon missionary John S. Fullmer encountered difficulties proselyting in Pennsylvania due to widespread rumors regarding Joseph Smith's youthful activities in that state and in New York. In an effort to overcome local opinion, Fullmer wrote to Josiah Stowell Jr. asking for a statement regarding Joseph Smith's character. Josiah and Joseph had been schoolmates and friends from 1825 to 1827, when Joseph worked for Josiah Stowell Sr. The following letter of response from Josiah Stowell Jr., including a postscript by Josiah Stowell Sr., conveys their firsthand knowledge of Joseph Smith's character.

Most people who wrote about Joseph Smith during his lifetime were either faithful Latter-day Saints or carping critics. As one would expect, their respective viewpoints tended to influence that which they wrote. Unlike his father, however, Josiah Stowell Jr. never converted to the new faith. In fact, he kept aloof from all denominations. His letter of reply to John S. Fullmer thus provides a rare report by one who was both impartial in his religious convictions and well acquainted with Joseph during the time the Prophet was preparing to receive the golden plates. In addition, the elder Stowell's postscript provides us with the testimony of one of the earliest believers in the divinity of Joseph Smith's prophetic mission. The interchange between Fullmer and the Stowells offers two distinct and significant perceptions of the young Joseph Smith.

An early settler of Bainbridge, New York, Josiah Stowell Sr. owned hundreds of acres in the area, where he farmed and operated sawmills on the Susquehanna River.¹ According to local historian William D. Purple, "Mr. Stowell was a man of much force of character, of indomitable will, and well fitted as a pioneer in the unbroken wilderness that this country possessed at the close of the last century." Purple added that Stowell "had been educated in the spirit of orthodox puritanism" and that he was "a very industrious, exemplary man."²

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Albany Feb 17th 1843
Mr J. Fullmer
I recd yours of the 10th Feb on the 14th
was have been so busy that I could not
answer it until now & now I will ad-
dress as I can at this time you will
know that a very long time has passed
since I happened to be in your
business on acct of the quiet decay of
of the business I will give you a
short history of what I know about
Joseph Smith & of how I have been intimately
acquainted with him about 2 years he
then was about 21 years old or there
about I also went to school with him
one winter he was a fine lively young
man & at that time did not profess
religion he was not a profane man
although I did once in a while hear him
swear he never came to my
knowledge I do not believe he ever did
I will prove he was no loose body for he had
no fear of Jesus I told him one that is all
I have heard he dealt in the kind I never
new him to get drunk I believe he would
now and then take a glass he never betrays
ed to play the slight of hand nor cheat
by it was possible at that time to know
I do not believe in any religion
& there fore am friendly to all I believe
that there is a heaven full & those that do not
right here through their love will be
ed but like I believe I do right my self I
state this for fact that any thing more what
I have seen about Joseph Smith that is good
than I have said to you

Holograph of Josiah Stowell Jr.'s February 17, 1843, letter to John S. Fullmer. In this letter, Stowell conveys his impressions of Joseph Smith, with whom he was "intimately acquainted . . . for about 2 years." Courtesy LDS Church Archives.

When Stowell met Joseph Smith in October 1825, he hired Joseph and his father to help him locate a legendary Spanish mine and to work on his farm.³ While searching for the mine, Joseph boarded at the home of Isaac Hale and there met Isaac's daughter Emma, whom he would later marry.⁴

In March 1826, Peter Bridgeman, the nephew of Josiah Stowell Sr.'s wife, Miriam, brought Joseph Smith to trial for deceiving Stowell. During the trial, however, Stowell testified in defense of Joseph. Purple, who attended the trial, wrote that "as the testimony of Deacon Stowell could not be impeached, the prisoner was discharged."⁵ Stowell would also testify on Joseph's behalf in his 1830 Bainbridge trial.⁶

Perhaps because of Stowell's confidence in him, Joseph told him about the visits of the angel Moroni. When Joseph went to recover the golden plates on September 22, 1827, Stowell was at the Smith home.⁷ Stowell later became a member of the Colesville branch of the Church. Although he never gathered with the Saints after their departure from New York, he remained firm in the faith throughout his life.⁸

Josiah Stowell Jr., youngest of the eight Stowell children, was sixteen when he met Joseph Smith, who was then nineteen.⁹ The two attended school together while Joseph was in Chenango County. Josiah probably also worked with Joseph on the Stowell farm.¹⁰ By 1833, Josiah Stowell Sr. had moved westward down the Susquehanna River to the village of Smithboro, Tioga County, New York. Josiah Stowell Jr. also moved west, settling near his father.¹¹ The elder Stowell passed away in this area sometime in the middle-to-late 1840s.¹²

John S. Fullmer was born and raised in Huntington Township, Luzerne County, Pennsylvania. He later moved to Nashville, Tennessee. While living there, he received letters from his family, who had joined the Church in Ohio. In 1839, Fullmer rode his horse to Nauvoo to investigate his family's newfound faith. After being baptized by Joseph Smith, Fullmer moved his wife and children to Nauvoo.¹³ In 1840 the Prophet employed Fullmer as a clerk and secretary, and the two soon became friends.¹⁴

In 1842, John S. Fullmer received a call to serve a mission.¹⁵ In the course of his labors, he made the acquaintance of Josiah Stowell Jr. The two discussed the subject of the Restoration, and Stowell shared his recollections of Joseph Smith. Stowell also mentioned that he had defended Joseph's reputation whenever he had heard it slandered.

Leaving New York, Fullmer traveled southward into Pennsylvania. A few weeks later, he wrote to Stowell from Cambria, a tiny hamlet situated along the southeast slopes of the Appalachians in the northwest corner of Huntington—Fullmer's home township.¹⁶ Fullmer probably came from this corner of Huntington Township. It was a standard practice for LDS



John Solomon Fullmer (1807–1883) in his later years. In 1843, while on a mission in Pennsylvania, Fullmer asked Josiah Stowell Jr. to refute slanderous charges against Joseph Smith then in circulation. Courtesy LDS Church Archives.

missionaries to return to their hometowns to preach the gospel. If so, he may have been strongly motivated to change the opinions of his former neighbors and family connections.¹⁷

Fullmer wrote to Stowell regarding a number of epithets ascribed to the young Joseph Smith and requested that Stowell write concerning his personal knowledge of Joseph's character. Fullmer entreated Stowell to write back as soon as possible and further asked that he have his father add something to the letter. Three days after receiving Fullmer's letter, Josiah Stowell Jr. responded, providing a pithy, point-by-point rebuttal to the charges laid at the feet of his former acquaintance. In a postscript, he recorded his father's dic-

tated testimony regarding Joseph Smith's character and the truthfulness of Mormonism. The postscript demonstrates that the elder Stowell still considered himself a faithful member of the Church.¹⁸

The extant letter from Fullmer to Stowell is a handwritten copy that Fullmer made before sending the original.¹⁹ Written sideways in the lower right-hand corner of the verso, Fullmer penned, "Copy of a Letter to Josiah Stowell, *Verbatim et literatim*." The Latin phrase, which means "word for word and letter for letter," indicates that the extant holograph faithfully represents the original letter. Fullmer made this copy in ink on the front and back of a 7 $\frac{3}{4}$ " by 12 $\frac{1}{2}$ " sheet of paper.²⁰ Josiah Stowell Jr. responded in ink on one sheet of paper (12 $\frac{1}{2}$ " by 15") folded widthwise to form two leaves. Stowell wrote on the front and back of the first leaf. Then he folded the letter up, addressed it on the back, and sealed it with wax. The LDS Church Archives cataloged the Fullmer and Stowell letters in 1980 and 1972, respectively. Information about the dates of acquisition is not known.

John S. Fullmer's Letter to Josiah Stowell Jr.²¹

Josiah Stowell Jr. Esqr.]

Cambria, Luzerne Co. Penn.

February 10th

1843

Elmira N. Y.

Dear Sir,

I hope you will pardon ~~pardon~~ me for the liberty I am taking in addressing you this letter, which is intended, not as an obtrusion, but to elicit a statement of facts which came under your own personal observation, or such as you know to be facts from circumstances with which you are well acquainted, relative to the youthful, and also more mature character of Joseph Smith Jun.²² your play mate and school fellow, but now the leader of the "Latter day Saints."

I have been laboring now for some weeks in this section of the country, by way of preaching the gospe[^l]²³ as understood by the said Smith and others, and find here a great deal of opposition & persecution, in consequence of the reputed bad character of Mr. Smith in his youth, and the consequent deception²⁴ he is practising upon the public.

Being convinced of the great injustice done him everywhere in alledged charges of the most heinous ch[ar]^{acter}²⁵ against him, which are verily believed by the people here, and greatly to the prejudice of the spread of the gospel in this section; and having recently had an opportunity of conversing with you. (while at your house together with Mr. Bird) on the subject and learned that you were his youthful companion, and had, on many occasions, defended his character from the fulsome abuse of the slanderer; I cannot forbear to solicit from <you> a statement of such things as you feel warranted in making in his defence and in defence of the truth, & more especially as you are not a member of the <church.>

It is here stated and verily believed, that he, Smith, was a gambler, a Black leg,²⁶ a notorious horse jockey,²⁷ an adept at the slight of hand or juggling,²⁸ and was notorious for frequenting grogshops, and intemperance, and that he was also exceedingly profane, &c. &c. Now²⁹ if this matter can be answered to the satisfaction of some half [v^{erso}] a Dozen persons in this neighborhood, it would have quite a beneficial effect here; besides, it would be a vindication of the character and reputation of one who is receiving more than his share of misrepresentation and abuse. I have openly and boldly denied these charges, and although not required to prove a negative, have <still> agreed to do so in several instances, which if I can do, through you, will set the matter at rest in this place.

I hope you will take the trouble, (if you think me reasonable in requesting it,) to answer in reply to those charges as soon as circumstances

will possibly admit of your doing so; <I should be pleased to have you> ~~mark~~ make also such general remarks as the occasion seems to require. I should be pleased also to have the old gentleman, your father, subscribe to as much of your reply as he is knowing to.

Address to Cambria &c. as above.

Give my compliments to all that I had the pleasure of seeing at yr. house. & to Mr. Bird, should you see him.

Very Respectfully

Jno: S. Fullmer



P.S. I would gladly pay the postage on this letter; but to tell the truth I have not got it. am laboring with<out> purse or scrip, & without compensation, only such good as I may be the means of doing while on my mission. <& may God bless you & yours->

send yours without paying postage.

J. S. F.

Josiah Stowell Jr.'s Reply to John S. Fullmer³⁰Chemung³¹ Feb 17th 1843

Mr J S Fullmer

I rec[eiv]e[d] yours of the 10 Feb on the 14th and have binn so busy that I could not answer it until now & now I will as near as I can at this time you will know tis a Perplexing time for business men & my mind is fully Engaged in my buisness on ac[coun]t of the great derangement of the curency[.]³² I will give you a shrot history of what I know about Joseph Smith Jr I have binn Intemetely acquainted with him about 2 years he then was about 20 years old or there about I also went to school with him one winter[.]³³ he was a fine likely young man & at that time did not Profess religion he was not a Profain man although I did onc[e] in a while hear him swair he never gambled to my knowledge I do not believe he ever did I well know he was no Hoars Jocky for he was no Judge of Hoarses I sold him one[.]³⁴ that is all I ever knowd he dealt in the kind[.] I never new him to git drunk I believe he would now and then take a glass he never Pretend=ed to Play the Slight of hand nor Black leg, it was fashionable at that time to drink Liquor I do not Believe in any religion & there fore am friendly to all I Believe that there is a heaven & hell & those that do not right here through there lives will be damn=ed but still I believe I do right myself I State this for facts that any thing from what I have said about Joseph Smith that is wors than I say is fals & untru [end of first page] I am [a]fraid you Cannot read what I have wrote my pen is Poor I am in a glassy³⁵ & tired after doing a hard days work

I am yours truly

Josiah Stowell 2

NB³⁶

I now write you for my father he says what I have wrote you is true & he has been acquainted with him 6 years & he never knew anything of him but that was right als[o] know him to be a Seer³⁷ & a Phrophe^t & Believe the Book of mormon to be ~~strue~~ true & all the these Stories is fals & untue that is told about Joseph Smith[.] Im yours truly & Reply[,] you Brother in the Church of Latter day Saints
 Josiah Stowell
 By J Stowell 2

Mark Ashurst-McGee is an intern at the Archives Division, Historical Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.

1. Josiah Stowell Sr. was born to Israel Stowell (1732–1801) and Mary Butler (1736–77) in Winchester, New Hampshire, on March 22, 1770. He married Miriam Bridgeman of Bainbridge, New York. They settled in Bainbridge by 1807. Stowell died in the 1840s. William Henry Harrison Stowell, *Stowell Genealogy: A Record of the Descendants of Samuel Stowell of Hingham, Mass.* (Rutland, Vt.: Tuttle, 1922), 112–13, 129–30; Dean C. Jessee, ed., *The Papers of Joseph Smith*, 2 vols. (Salt Lake City: Deseret Book, 1989–92), 1:517 (hereafter cited as *PJS*). On the early settlement of the Stowells in the Bainbridge area, see Larry C. Porter, "A Study of the Origins of The Church of Jesus Christ of Latter-day Saints in the States of New York and Pennsylvania, 1816–1831" (Ph.D. diss., Brigham Young University, 1971), 174–79. On Josiah Stowell's land holdings, see Porter, "Origins of the Church," 176.

2. W[illiam] D. Purple, "Joseph Smith, the Originator of Mormonism: Historical Reminiscences of the Town of Afton," *Chenango Union*, May 2, 1877, 3.

3. Joseph Smith's mother, Lucy Mack Smith, remembered that Stowell hired Joseph Smith because "he possessed certain keys, by which he could discern things invisible to the natural eye." Lucy Mack Smith, *Biographical Sketches of Joseph Smith, the Prophet, and His Progenitors for Many Generations* (Liverpool: S. W. Richards, 1853), 91–92.

4. Milton V. Backman Jr., *Eyewitness Accounts of the Restoration* (Orem, Utah: Grandin Book, 1983), 54–55.

5. On Joseph Smith's 1826 trial, see "A Document Discovered," 1; A[bram] W. B[enton], "Mormonites," *Evangelical Magazine and Gospel Advocate*, April 9, 1831, 129; W. D. Purple, "Historical Reminiscences of the Town of Afton," 3. See also Gordon A. Madsen, "Joseph Smith's 1826 Trial: The Legal Setting," *BYU Studies* 30, no. 2 (1990): 91–108; Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism* (Urbana: University of Illinois Press, 1984), 74–76.

6. On Joseph Smith's 1830 trials, see Joseph Smith's 1839 history in *PJS*, 1:252–59, 312–17. See also "Some of the Remarks of John S. Reed, Esq., as Delivered before the State Convention," *Times and Seasons* 5 (June 1, 1844): 549–51; John S. Reed to Brigham Young, December 6, 1861, Brigham Young Collection, Archives Division, Historical Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City (hereafter cited as LDS Church Archives).

7. Smith, *Biographical Sketches*, 99; [Joel Tiffany,] "Mormonism—No. II," *Tiffany's Monthly* 5 (June 1859): 165. See also Dean C. Jessee, "Joseph Knight's Recollection of Early Mormon History," *BYU Studies* 17, no. 1 (1976): 32.

8. In 1843, Josiah Stowell wrote to Joseph Smith that he had remained true to the faith and that he desired to gather with the Saints. Martha L. Campbell on behalf of Josiah Stowell Sr. to Joseph Smith Jr., December 19, 1843, Joseph Smith Papers, LDS Church Archives. In the mid-1980s, a spurious letter from Joseph Smith to Josiah Stowell concerning treasure seeking gained considerable public attention. Later, it was discovered that this letter was the handiwork of document forger Mark Hofmann. Richard E. Turley Jr., *Victims: The LDS Church and the Mark Hofmann Case* (Urbana: University of Illinois Press, 1992), 74–76, 356; Linda Sillitoe and Allen Roberts, *Salamander: The Story of the Mormon Forgery Murders, with a New Afterward*, 2d ed. (Salt Lake City: Signature Books, 1989), 557. Hofmann also forged a treasure-seeking contract among Josiah Stowell Sr., Joseph Smith Jr., and others. Turley, *Victims*, 104–5.

9. Josiah Stowell Jr. was born to Josiah Stowell Sr. (1770–1847) and Miriam Bridgeman (1773–1833) in Bainbridge, New York, on April 16, 1809. He and Polly Martha Smith (1812–85) had ten children. He died in Sugar Run, Pennsylvania, in 1875. Stowell, *Stowell Genealogy*, 229–30, 427–28; *PJS* 1:517.

10. Josiah Stowell Jr. became a farmer and a lumberman like his father. *Stowell Genealogy*, 428. So rather than hiring out his labor, he probably spent his youth working in his father's sawmill and on his father's farm, where Joseph Smith worked.

11. Most documents place Josiah Stowell Sr. in Smithboro, Tioga Township, Tioga County. On Josiah Sr.'s relocation, see Larry C. Porter, "The Colesville Branch and the Coming Forth of the Book of Mormon," *BYU Studies* 10, no. 3 (1970): 376. See also warranty deed between Stowell and Cyrus McMaster, dated April 25, 1840, which names the former as "Josiah Stowell of Smithboro, New York." Cyrus McMaster Papers, LDS Church Archives. *Stowell Genealogy*, 427–28, states that Josiah Stowell Jr. resided in Smithboro and that all of his children were born there. However, Fullmer addressed his letter to Elmira, in the adjacent county of Chemung, and Stowell replied from the village of Chemung, on the Chemung-Tioga county line. On Elmira, Chemung, and Smithboro, see J. H. French, *Gazetteer of the State of New York: Embracing a Comprehensive View of the Geography, Geology, and General History of the State, and a Complete History and Description of Every County, City, Town, Village, and Locality*, 8th ed. (Syracuse: R. P. Smith, 1860), 218, 220, 653.

12. *PJS* 1:517.

13. John Solomon Fullmer was the son of Peter Fullmer and Susannah Zerfass. In 1837 he married Mary Ann Price (1815–97). He later took two additional wives: (1) Olive Amanda Smith (1825–85), m. 1846; and (2) Sarah Ann Stevenson (1835–1901), m. 1856. Fullmer had thirty-one children. He was ordained an elder in 1839. He was ordained a high priest by 1844. AncestralFile, ver. 4.19, Salt Lake City, ID # 1RW9-QF; *The John Solomon Fullmer Story, Written by His Granddaughter Clara Fullmer Bullock*, 2d ed. (n.p.: 1968), 1, 3, 109–19; Frank Eshom, *Pioneers and Prominent Men of Utah* (Salt Lake City: Utah Pioneers Book Publishing, 1913), 881; Journal History of the Church, October 8, 1844, 2, LDS Church Archives.

14. "Biographical Sketch of Jno. S. Fullmer," 311–12, in John Solomon Fullmer Letterbook, LDS Church Archives; *John Solomon Fullmer Story*, iv, 3–4, 10. Phebie Jane Fullmer Perry and Luititia May Fullmer Measom, "History of Mary Ann Price Fullmer," 1, LDS Church Archives. Fullmer also served after his mission as a colonel and as paymaster general in the Nauvoo Legion. He accompanied Joseph Smith to Carthage and stayed in jail with him the night before he was murdered. In 1844, Fullmer was sent to bring back the James Emmet company, and in 1845 he was appointed to the Council of Fifty. In 1848 he journeyed to the Salt Lake Valley with the Willard Richards company. There he served in the territorial legislature before and after his mission to the British Isles

(1852–55), where he presided over the Liverpool, Manchester, and Preston Conferences. He died in Springville, Utah, in 1883. *John Solomon Fullmer Story*, 10, 17–22, 29–46, 106–7, 109, 113, 121; Esshom, *Pioneers and Prominent Men*, 881; “A Veteran Gone,” *Deseret News*, October 17, 1883, 617. D. Michael Quinn, “The Council of Fifty and Its Members, 1844–1945,” *BYU Studies* 20, no. 2 (1980): 194; William G. Hartley, *My Best for the Kingdom: History and Autobiography of John Lowe Butler, a Mormon Frontiersman* (Salt Lake City: Aspen Books, 1993), 169–81; John Solomon Fullmer, *Journal*, 1855, LDS Church Archives; “Meeting of the Legislature,” *Deseret News*, December 14, 1859, 324.

15. Fullmer departed for his mission on or near October 28, 1842. John S. Fullmer to George D. Fullmer, October 25, 1842, John Solomon Fullmer Letterbook, 175, LDS Church Archives.

16. On current maps and in most local histories, this hamlet is named “Cambra.” However, some early residents evidently called the hamlet “Cambria.” Like Fullmer, one early history of the area used the name “Cambria” to describe one of several “pleasant villages” consisting of ten to twenty-five dwellings each. Stewart Pearce, *Annals of Luzerne County: A Record of Interesting Events, Traditions, and Anecdotes from the First Settlement in Wyoming Valley to 1866*, 2d ed. (Philadelphia: J. B. Lippincott, 1866), 202.

17. Summarizing his mission experiences, Fullmer wrote, “I have had some hard fought battles to live through; but thank God, the colours that I defended were never struck; there was no need of it, but were kept floating in the breeze.” Fullmer preached the gospel to several of his extended family, at least three of whom converted. He returned from his mission on June 28, 1843. John S. Fullmer to George D. Fullmer, December 19, 1843, John Solomon Fullmer Letterbook, 178–81.

18. The elder Stowell may have been living with Josiah Jr. by this time. Porter, “Origins of the Church,” 209–10.

19. Compare with the handwriting in Fullmer’s British mission journal and his letterbook. John Solomon Fullmer, *Journal*, 1855; John Solomon Fullmer Letterbook. This latter source shows that Fullmer often made copies of his outgoing correspondence before sending it.

20. A few unimportant changes have been penciled in by an unidentified redactor. Because these appear to be later inclusions, they are discussed in the notes but not included in this transcript.

21. John S. Fullmer to Josiah Stowell Jr., February 10, 1843, LDS Church Archives.

22. A comma has been penciled in at this point. It appears to be a later inclusion.

23. Edge of paper.

24. At this point, “it is said” has been penciled in interlinearly. This appears to be a later inclusion.

25. The edge of the paper has disintegrated here.

26. “A turf swindler; also, a swindler in other species of gambling.” *The Oxford English Dictionary*, 2d ed., s.v. “black-leg” (hereafter cited as *OED*). Webster’s 1828 dictionary defines “turf” as “3. Race-ground; or horse-racing.” *An American Dictionary of the English Language*, s.v. “turf” (hereafter cited as *ADEL*, 1828). See also *OED*, s.v. “turf.” By calling Smith a “black leg,” Cambria residents were apparently saying that Joseph Smith had been one to bet on horses. This interpretation coincides with Fullmer’s placement of the term “black leg” between “gambler” and “horse jockey.”

27. “2. A dealer in horses; one who makes it his business to buy and sell horses for gain. Hence, 3. A cheat; one who deceives or takes undue advantage in trade.” *ADEL*, 1828, s.v. “jockey.” See also *OED*, s.v. “horse-jockey” and “jockey.”

28. “Playing tricks by slight of hand; deceiving.” *ADEL*, 1828, s.v. “juggling.” See also *OED*, s.v. “juggling.”

29. A comma has been penciled in at this point; it appears to be a later inclusion.

30. Josiah Stowell Jr. to John S. Fullmer, February 17, 1843, LDS Church Archives.

31. Fullmer mailed his letter to Elmira, the county seat of Chemung. The village of Chemung, however, did have a post office and was apparently closer to the residence of Josiah Stowell Jr. On Elmira and Chemung, see French, *Gazetteer of the State of New York*, 218, 220.

32. According to *Stowell Genealogy*, Josiah Stowell Jr. was a merchant, lumberman, and farmer (428). The primary crops in Chemung County were broomcorn and tobacco. French, *Gazetteer of the State of New York*, 220. In 1842, America finally overcame the depression that had begun in 1837 in response to Andrew Jackson’s disestablishment of the Bank of the United States and species circular. Although the bank’s charter expired in 1836, it continued as a state-chartered bank until 1841. The demise of a standard national currency and a subsequent deluge of local currencies (such as notes from the Kirtland Safety Society Anti-Banking Company) reduced currency confidence. The enactment of the Independent Treasury Bill in 1840 and its repeal in 1841 also contributed to the currency problem Stowell Jr. broaches in this letter.

33. On Joseph Smith’s schooling in this area, see H. Michael Marquardt and Wesley P. Walters, *Inventing Mormonism: Tradition and the Historical Record* (n.p.: Smith Research Associates, 1994), 44.

34. In 1829, Joseph Smith gave a note to Josiah Stowell Sr. for a horse. Joseph Smith Jr. to Oliver H. Cowdery, October 22, 1829, Joseph Smith Letterbook, Joseph Smith Papers, LDS Church Archives. When Joseph Smith was brought to trial in Bainbridge in July 1830, he had not paid on his note. The judge queried Josiah Stowell Sr. as to the purchase. Stowell testified that he had sold a horse to Smith and that he would do so again. This shows (1) that a rumor about “horse-jockeying” had already begun and (2) that Stowell did not feel he had been “jockeyed.” In his 1839 history, Joseph Smith wrote that this court had convened “on account of the scandalous falsehoods which had been circulated.” *PJS* 1:253, 312–13.

35. “Glassy” can mean “frail” or “lacking fire or life, dull,” as in “glassy-eyed.” *OED*, s.v. “glassy.” Stowell may have been starting to write something like “I am in a glassy state,” and then changed his train of thought to something like “I am glassy and tired.” His fatigue may account for the inconsistent change in grammatical construction. Or, perhaps being in a glassy is something like being in a dither.

36. Initials for the Latin phrase, *nota bene*, meaning “note well”—or, perhaps the German phrase *nach Brief* (after the letter), which serves the same purpose as “P.S.” for postscript.

37. See-cr, or seer; one who can see things not otherwise visible to the natural eye.

WOMAN'S EXPONENT

WOMAN'S EXPONENT

absent fathers, thrown into prison for a principle of their religion; hence it has for us a speaking application, and seems to acknowledge the cloud that is hovering over our otherwise beautiful atmosphere.

We are prepared to mourn. The heart's deep fountain is full, and, therefore, is easily broken up, and tears fall readily. My tears have fallen as I read the last scenes of the mighty dead, America's great chieftain and renowned warrior, the earthly savior of his country, as his warlike achievements testify; hence, the half-mast colors of our country this day in silent eloquence proclaim his loss. He was one of those deep souls whose lives are absorbed in thinking. Silence was his motto, when he spoke it was to command obedience to the plans he had concocted, which were framed to win.

In life, he was applauded and appreciated—not always the meed of the great. This was amply tested when on his circumnavigating trip; everywhere he received a royal welcome. Royal salutes announced the arrival of his vessel in the nations' harbors. England was especially prominent in these royal demonstrations. When entering Buckingham Palace the sovereign laid aside the severe etiquette of centuries, and met him in the vestibule at the "top of the stairs," and, herself, escorted him to the seat of honor prepared for him! Henri Quarte of Charlemagne could have received no greater national honor!—as a brother sovereign he was entertained throughout the visit. Even his daughter, of eighteen only—when she chose to visit England, shone by reflection from her mighty sire, and she was also received by a royal salute as soon as she entered the national harbor as one born in the purple and draped with royal ermine. During her visit in England she was also received with due honors at the Queen's drawing rooms. Perhaps an American can scarcely realize how very distingue all this is in the appreciation of the English. And perhaps they can; for I believe the grand old country is pretty well understood in this enlightened 19th century. These honors were tendered to the daughter of the man England delighted to honor. Some may curl the lip at all this, but none will who have ever experienced it, for it is always given in so grand, so noble, and so genial a manner, that I should pity the heart and brain that were not ignited by it with all the understanding, and appreciation they were capable of.

my thoughts run back to my starting point. The American chieftain "sleeps well, after life's fitful fever is ended." If he has earned a crown, he will assuredly wear one eternally, and that he may attain to that and all its appendages, is the heartfelt prayer of one who is a unit in the family of God.

HANNAH T. KING.

July 24th, 1885.

LOGAN TEMPLE.

Pursuant to the provisions of the Articles of Incorporation, of "The Logan Temple Association" the directors of the same, prepared and adopted a code of by-laws at a meeting recently called for that purpose; these by-laws will more thoroughly assist to carry into effect the object and designs of the Association. On Monday, July 13th, 1885, the annual meeting of the members was held in the basement of the Logan Tabernacle at which the by-laws were read. The report of the directors was presented and received. It set, forth that the Trustee-in-Trust had conveyed the legal title of the Temple and grounds to the Incorporation, that instructors of various branches of learning had been appointed, viz: James Z. Stewart, theology; Apostle Moses Thatcher, Civil Government; Wm. H. Apperley, Science and Language; James A. Leishman, History; Charles W. Nibley, Domestic and Political Economy; John E. Carlisle, Natural Philosophy. It is expected that classes will at once be formed in the foregoing departments and lectures delivered upon topics embraced within their purview.

A lecture room has been fitted up in the temple, in which will assemble the various classes contemplated from time to time, to take part in the exercises that may be assigned them by their respective instructors. During the past year upwards of one hundred volumes of standard authors, chiefly of an historical character, have been collected, and an elegant home-made book case provided for them. This is a very fair beginning for an excellent library, which will be indispensable to the growth and development of the Association.

The incorporation having no assets, it being purely an institution of learning, and not one of pecuniary profit, it is expected that the Saints generally will contribute liberally for the further improvement and adornment of the grounds, the purchase of literary apparatus, and donate books suitable to the character of the institution.

Savior, and if thou wilt ever support the principles that adorn thy sex, thy name shall never be erased from the Lamb's book of life.

And if thou wilt ask thou shalt receive intelligence pertaining to the kingdom of God; the heavens and the earth shall unbosom their blessings unto thee; thou shalt have the blessing and gift to speak in wisdom and act in prudence; thy example shall be worthy of imitation to the daughters of Zion; and if thou wilt listen to the voice of wisdom length of days shalt be given unto thee, and thou shalt have the blessing to see the winding up scene of this generation; peace and tranquility restored to man. Thy blessing shall be handed down to thy posterity from generation to generation, and thou shalt have the blessing to return to the land of thine inheritance. And thou shalt have the blessing to see Ephraim crowned, and to wait upon the table in a day when a feast of fat things are prepared. Thou shalt sing the song of the redeemed. And I ask God my Heavenly Father to enlighten thy mind, to guide thee in the days of thy youth, and lead thee in the path of piety and virtue all the days of thy life, and when thy Savior shall make His second advent crowns of glory shall be sealed upon thy head, and let the honor and glory be given to God and the Lamb, forever and ever, amen and amen.

Times were hard and we were very destitute, having been robbed and driven from our homes and possessions so many times, and having had much sickness after we came to Nauvoo, and being afflicted in various ways, consequently we were reduced to extreme poverty. Mother was good at turning her hand to almost anything. She got an old stock, such as men wore at their necks at that time, ripped it up, to learn how it was made, and then obtained a block and went to work making stocks to sell. In that way she earned a little to keep her family. My sister Eliza and myself were the oldest of the children, and it seemed necessary that we should do something toward earning a living. Eliza had learned the tailor's trade while in Far West, and was a good seamstress; she had no difficulty in obtaining work; but I, what could I do? I had learned to wash dishes, to sweep and scrub a puncheon floor, and such like things, and the only chance that seemed to be for me was to go out to work. We would think and talk upon this subject day after day, and I think I cried a little, for the thought of having to leave home to me was terrible. While things, with us, were in this condition,

The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent; but ever after she was our enemy. She used every means in her power to injure us in the eyes of her husband, and before strangers, and in consequence of her abuse, we were obliged to leave the Mansion House, and expected to leave the city to gratify her, but things were overruled otherwise, and we remained in Nauvoo. My sister Eliza found a home with the family of Bro. Joseph Cooledge, and I went to live with Sister Sylvia Lyons. She was a good woman, and one of the Lord's chosen few. Emma, about this time, gave her husband two other wives—Maria and Sarah Lawrence.

Early in the spring of 1843 the Young Gentlemen and Ladies' Relief Society was organized. Bro. Joseph gives a short sketch of the rise of that society. He says: "In the latter part of January, 1843, a number of young people assembled at the house of Elder H. C. Kimball, who warned them against the various temptations to which youth is exposed, and gave an appointment, expressly for the young, at the house of Elder Billings, and another meeting was held in the ensuing week at Bro. Farr's school room, which was filled to overflowing. Elder Kimball delivered addresses, exhorting the young people to study the Scriptures and enable themselves to give a reason for the hope within them, and to be ready to go on the stage of action, when their present instructors and leaders had gone behind the scenes; also to keep good company, and keep pure and unspotted from the world."

"The next meeting was appointed at my house, and notwithstanding the inclemency of the weather, it was completely filled at an early hour. Elder Kimball, as usual, delivered an address, warning his hearers against giving heed to their youthful passions, and exhorting them to be obedient, and to pay strict attention to the advice and command of their parents, who were better calculated to guide the pathway of youth than they themselves. My house being too small, the next meeting was appointed to be held in the hall over my store.

"I addressed the young people for some time, expressing my gratitude to Elder Kimball for having commenced this glorious work, which would be the means of doing a great deal of good, and said the gratitude of all good men and of the youth, would follow him through life, and he would always look back upon the winter of 1843 with pleasure.

"I experienced more embarrassment in standing before them than I should before kings and nobles of the earth, for I knew the crimes of which they were guilty, and knew precisely how to address them, but that my young friends were guilty of none of them, and therefore I hardly knew what to say. I advised them to organize themselves into a society for the relief of the poor, and I recommended to them a poor lame English brother (Maudsley) who wanted a house built, that he might have a home amongst the Saints; that he had gathered a few materials for the purpose, but was unable to use them, and had petitioned for aid. I advised them to choose a committee to collect funds for their purpose and perform this charitable act as soon as the weather permitted. I gave them such advice as I deemed was calculated to guide their conduct through life and prepare them for a glorious eternity. A meeting was appointed to carry out these suggestions, at which William Cutler was chosen

President and Marcellus L. Bates, Clerk; Andrew Cahoon, C. V. Spencer and Stephen Perry, were appointed to draft a constitution for the society, and the meeting adjourned to the 28th of March, when the said committee submitted a draft of a constitution, consisting of twelve sections. The report was unanimously adopted, and the meeting proceeded to choose their officers. William Walker was chosen President; William Cutler, Vice-President; Lorin Walker, Treasurer; James M. Monroe, Secretary; Stephen Perry, Marcellus L. Bates, R. A. Allred, William H. Kimball and Garret Ivins, were appointed a committee of vigilance. The meeting then adjourned until the next Tuesday evening.

"The next meeting was addressed by Elders Brigham Young, Heber C. Kimball and Jedediah M. Grant, whose instructions were listened to with breathless attention."

"After the Prophet's death, I again entered into plural marriage. I was married to Pres. Brigham Young according to the law of proxy, and received my blessings in the Temple at Nauvoo. I had one son born in Nauvoo; he was named Edward Partridge Young Smith. The Saints were again driven from their homes, and I crossed the Mississippi River about the middle of February, 1846, and was again without home or shelter, an outcast and a wanderer in the dreary wilderness, without even the necessaries of life. My babe was about three months old. I was not quite twenty-two, and had been driven, with the Saints of God, by mobs, four times, and all for my religion. The weather being cold and stormy, the camp could not progress very fast on their journey.

"As the season advanced, settlements were formed, and some of the different companies stopped to raise crops and recruit their teams. When we arrived at Grand River our company halted until other companies came up. A settlement was organized, and Father Wm. Huntington was appointed to preside. He died and was buried there. The place was named Mt. Pisgah. Here I joined my mother's family, and as she was going to stop, I concluded that I would rather stop, rather than be separated from her again. The brethren built log huts for those who were going to stay, and although they were without door, window, floor, fireplace, or chimney, they did nicely for warm weather. Our shanty was in a beautiful grove on the hill, about half a mile from the river ford. We had several neighbors close by.

"My sisters, Eliza and Caroline, went on with the companies, and as my babe was very sick at the time it made me feel very lonesome to see them all go and leave us, so few, alone in the wilderness."

R. S., Y. L. M. I. A. & P. A. REPORTS. ACTUA BOX ELDER SRAKE.

"Conference of the Relief Society of Box Elder Stake convened in the Tabernacle at Brigham City, on the 9th of June, Sister Harriet Snow presiding. On the stand were present all the officers of the Stake organization, except the second counselor, Sister Mary Stark, who is and has been, very sick for several months. Pres. Oliver Snow and Patriarch Box were also present.

"Sisters Hubbard, Keller and Harper reported verbally, after which Pres. O. S. Snow said: "I look upon these organizations as a great help to the Priesthood, organized by the revelation of God, hence the importance. A few years ago they were but small organizations, but now they are wonderfully extensive. I can also see a great improvement in the sisters, intellectually; many of them can rise and speak eloquently on any subject; not that I

wish to say that it is necessary to be a fluent speaker in order to be useful in the kingdom of God; we find many who have not that talent, but are great helps in the kingdom." Spoke of the firmness of many women; referred to the persecutions of to-day, and said, "They do not care anything for our morality or immorality," and showed how inconsistent the proceedings are.

"During Pres. Snow's speaking, Sisters Eliza R. Snow Smith and Jane Richards had arrived with the train, and entered during his remarks.

"Sister Jane Richards felt pleased with the remarks of Pres. Snow; "He has given us quite an encouragement; we all like to be encouraged once in a while, but most of us do not enjoy being reproved, although it will do us good. We need to be very humble and prayerful. We have had peace so long that I almost feared the Lord had forgotten us, but we see He has not, for the Scripture says that the son or daughter that He loves, He will chastise, hence, those that are persecuted are the people of God. When we feel the Spirit of God resting upon us, we feel reconciled to whatever the Lord will require; if we live faithful lives, full of His Spirit, we cannot allow call Him Father, but we feel He is Father." Spoke very encouragingly and instructively; alluded to the trials and unpleasantness of those who are persecuted, but thought we had to be thankful and rejoice that we are numbered among God's chosen people.

"Sister Eliza R. Snow Smith felt pleased to see such a large congregation in the forenoon; said, "You and I do not want to belong to the exception, we want to be true, to belong to those God has confidence in. There is not one principle God has revealed but what is more than mortal lives. As a people we have grown very selfish, our hearts have drawn out to the love of the world." Spoke of her feelings and experience at the time she embraced the Gospel; the powers of darkness exerted itself so strongly. Said, death is a thousand times more acceptable than apostasy. Bro. Heber C. Kimball was called the prophet of Brigham. He said, "There will come a day that will try every one." So there will be something that will try every one of this people."

"Conference adjourned till two o'clock. Singing. Benediction by Bro. Box.

"Afternoon session: After the opening exercises, the following sisters spoke and reported their different organizations: Sister Perry, Mary Grant, Mary E. Snow, Susannah Booth.

"Sister Eliza R. S. Smith said, "We have heard so many good things—we have come to a fountain that will never be exhausted. Our religion is a practical one, not theory alone; we are workers, and to become a good housekeeper I think is one of the greatest arts, if not the greatest. Let our young girls learn to be good housekeepers, and then cultivate fancy work, art and music after; but let housekeeping be the first consideration." Spoke in very strong language against "banged hair," said, "We want our young girls to look the most sensible, the most intellectual. When I meet a young lady who is willing to show her brow, I see she has some sense." To have a good home it takes order; it is no ordinary thing to be a good housekeeper. Should a mother then, take all the responsibility and care upon herself through sympathy for her daughters? It is a cruel mother that will do all herself to save her girls. A good home is the foundation of a nation." Spoke of home industry, storing grain for the famine and raising silk. "A few individuals have done the best they could, but the Lord never meant to accomplish these things by individuals, and then we are told to keep the Sabbath day holy. We had better suffer persecution than to be a rejected people." I have heard from others that the

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DNA solves Joseph Smith mystery

BY MICHAEL DE GROOTE
DESERET NEWS

SALT LAKE CITY — Ugo Perego had almost all the DNA evidence he needed to determine who was the father of John Reed Hancock.

One of the alleged fathers was the most obvious: Levi W. Hancock.

The other alleged father was Joseph Smith, the founding prophet of The Church of Jesus Christ of Latter-day Saints.

Only one piece was missing to solve the mystery.

Historians and critics have struggled for more than a century to identify children Joseph Smith may have had through polygamous marriages in the 1840s. If definitive answers could be found, it would shed light on how plural marriage was introduced to Mormons by Joseph Smith in Illinois. Brigham Young succeeded Joseph Smith as leader of the LDS Church and announced the practice publicly in Utah. The church ended polygamy in 1890.

But questions remain today — particularly whether Joseph Smith, who had nine biological children with wife Emma Smith, had any children through a polygamous wife. Perego, a senior researcher at the Sorenson Molecular Genealogy Foundation, has looked at this question since 2003, when a descendant of Moroni Pratt called.

The descendant had read in Fawn Brodie's critical biogra-

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phy, "No Man Knows My History: The Life of Joseph Smith," that Moroni Pratt wasn't the son of early LDS apostle Parley P. Pratt, but that he was really the son of Joseph Smith. He wanted to know if Perego could use DNA to tell if Moroni Pratt was really Joseph Smith's son.

The DNA signature of Joseph Smith was easy. Perego had reconstructed it years earlier while trying to trace Joseph Smith's DNA back to England and Ireland. "This is a very accurate signature. It would not be any different if Joseph Smith were standing next to me to get a DNA sample directly from him," Perego said.

He took other DNA samples from Pratt's descendants and made the comparison.

Moroni Pratt was not Joseph Smith's son; he was Parley P. Pratt's son.

The Joseph Smith family association referred others to Perego. These were people who wanted to join the association because they had read references in books like Brodie's that listed their ancestor as a possible child of Joseph Smith. DNA gave the conclusive answers that rumor and speculation couldn't give:

Oliver Buell was not Joseph Smith's son.

Zebulon Jacobs was not Joseph Smith's son.

Orrison Smith was not Joseph Smith's son.

Mosiah Hancock was not Joseph Smith's son.

The DNA research on the last one, Mosiah Hancock, gave Perego the DNA signature of Levi Hancock. But to test whether Mosiah's brother John Reed Hancock was a son of Joseph Smith, he needed to find one missing piece of the puzzle: a descendant of John Reed Hancock.

It was Brodie's book and Hancock family traditions that raised the question of whether John Reed Hancock was really Joseph Smith's son. A person who was interested in the subject had sent Perego a pedigree chart that named some of John Reed Hancock's living descendants, but Perego didn't know how to contact

them. "I am not a genealogist. I don't know how to find particular individuals," Perego said.

Then, in February of this year, he spoke at a Family History Expo in Phoenix and in St. George. After

the events, he received an email from a woman naming a living descendant of John Reed Hancock — including an address. He checked the name, and it matched the pedigree chart.

Before the end of February, Perego had the DNA sample he needed.

"I am a scientist. I look at the data objectively. I don't care if the results are positive or negative. It doesn't affect my trust in religion or in science," Perego said. "If I were to find a child from Joseph Smith from a plural marriage, I would think that was cool because we would learn something more about what was going on."

It was a simple matter for Perego to compare the DNA profile of the descendant of John Reed Hancock to Joseph Smith's profile and

Levi Hancock's profile. "It could have been that it didn't match either one of them. There could be an error in the genealogy."

He had 46 DNA markers to match.

He compared it to Joseph Smith first.

"It is not a match at all to Joseph Smith," Perego said. "There is no biological relationship within the historical timeframe of these two individuals."

He compared it to Levi Hancock.

"It is a perfect match to all the other Hancock males in my database — including his brother Mosiah," Perego said. "Case solved."

But not every case can be solved. A few alleged children of Joseph Smith died as infants and their burial places are not

known. Descendants of daughters are particularly difficult to test conclusively because the easy-to-identify Y chromosome signature only works to identify male descendants.

But for now, one more piece of the puzzle has been solved. Perego is working on a detailed scientific analysis of the case that he hopes will be published soon in the Mormon Historical Studies

journal.

"Through DNA, we will be able to test 100 percent of the cases. But if we test 70 percent of them and they are all negative, does that provide some insight on

THE TOPIC THAT WE DID NOT CONSIDER BEFORE? PEREGO SAID, "THAT IS NOT FOR ME TO SAY."

Glosson's defense attorney, Dale Sessions, declined to comment on the case on Thursday. An arraignment is set for Aug. 4. Glosson is being held

DOCUMENT (1843) RE: Female Relief Society, Polygamy, and Blood Atonement

Manuscript, in uncatalogued Western Americana MSS at Beinecke Library, Yale University, with following card catalogue: "Culbertson, Susan. Application for membership in the Nauvoo Friendly Female Society, Nauvoo, 21 ?, 1843, countersigned by Mildred Rebeca and Judy K. Reed, and other material on verso." This is filed with uncatalogued manuscripts, in a folder marked Nauvoo Female Society.

--the document is written partly in ink and partly in pencil, the first portion is an application for membership in the "friendly famel society," but the rest is a rambling but pointed discussion of some of the secret developments in Nauvoo, including a list of 12 women, apparently identifying them as wives respectively of Joseph Smith and Hyrum Smith.

[the application, in ink, in same handwriting throughout, including the two signatures]:

Ladies	Nauvoo	the 21	. . .	1843
I Susan Cuthbertson Desires to				
Join the friendly famel Society				
in Nauvoo if it meets your minds				
[s]	Misses	Rebeca	Reed	- 25 Apr 28, 1842
[s]	Misses	Judy	K Reed	

SUSAN
McGEE
CULBERTSON
b. Mar 18, 1819

[immediately under the application is the following, written in ink, faded and apparently contemporary with the age of the original application]:

Oct 18.

As I have told thee thou wilt stand among the Chosen thou must not resist the principals of truth but be found keeping the commandments and it shall be even as I have told thee before that every word shall do good that thou shalt do good Speak and thou shalt go to the Nations of the Earth

[also in ink, of apparently contemporary composure, and apparently in the same handwriting as the October 18 entry, are the following two lists of names on the back side of the document, written at the top and at the bottom of the page]:

[at the top, this appears to be a list of wives of Joseph Smith Jr.):

- Louisa Beman
- Agnes Smith
- Elisa R Snow
- Emily Partridge
- Elisa Partridge
- Mrs Sylvia Lyons
- Mrs D. Sessions
- Mrs Granger

[at the bottom, this appears to be a list of the wives of Hyrum Smith]:

- H Smith
- Mrs Perry [or Terry]
- Mrs Thompson
- Mrs Derbot [Dirbot?]

[the following entries are in pencil, and are written on both sides of the document, but starting from the bottom edge of the page, with reference to the writings in ink; the handwriting appears to be the same as the Oct. 18 entry]:

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[from the first page of the inked document, the following is written in pencil]:

*Why thou the grate mision and thee to write Because I the Lord from thy youth up had the to be a great writer thou art all wonderizing whether way we shall go Why hast thou afflicted me today I thee saw afflicted ~~thaxax~~ Why [illegible word] will all thy life learn afterwards

How many days is it thy will that I should fast it is my will if thou art a mind to 4 Days--then after that thou shalt have a revelation in a Dream before thou goest away The spirit resteth down upon the one that belongs to this house the women that belongs to this house Hyrum art a wicked man; because he has sind in marrying women the spirit of the Lord rest down upon this house and if the Lord will not let I had lock work on Sundays

[from the back side of the inked document, the following is written in pencil]:

Wait till next week and thou shalt hav an opportunity--~~thax~~ Thou shalt go with three persons--there stay 3 weeks Olive will come in 4 weeks when he cometh he goeth to the place he will bring the plates When he cometh again he-will have the plates if he goeth to the place--; ~~thax~~ Mrs Sayers if she dont look out for and keep still she will be put aside--I do not like it but it is the desire of their hearts & they will do it saith the Lord What motive has ~~thax~~ sayers [or sagers] in it--it is the desire of his heart he has shed the blood of many man he thinketh it is no ~~harm~~ harm--she shall keep her child as long as it lives--how long shall the child live--I will tell ~~thax~~ in 3 days [illegible word] is thou shalt write holy a shut day that I will ~~thax~~ tell thee ~~thax~~ I 3 louks [??] thou shalt have the ~~thax~~ gift of tongues--j; It is to be kept private

There has been man murdered lately by the name of ~~thax~~ Monstring by ~~thax~~ Dr Foster with a sword on the praire 6 miles & buried him in a ditch the cup is double ~~thax~~ filld with iniquity:- Joseph did not ~~thax~~ pick that woman she went to see whether she should marry her husband for Eternity The tribe Astumma is coming on the earth-10 000 years~~x~~ a goi [?] six particular hymns thou shalt sing to day Why Lord--thou shalt fast to day and sing because thou didst not f_nst but one day the huron shall gather in time.~~x~~

Louisa Beman
Agnes Smith
Elsa McLeod
Emily Washburn
Elna Washburn
Mrs Sylvia Lyons
Mrs O Johnson
Mrs Spang

100
The
100

Mr. M.
Mrs. Spang
Mrs. Thompson
Mrs. Ketchum

[Faint, mostly illegible handwritten text, possibly bleed-through from the reverse side of the page. Some words like "Mrs. Spang" and "Mrs. Ketchum" are faintly visible.]

Nov 21 1843

Dear Sister
I have been thinking of
joining the friendly family society
in New York if it meets your mind

Mrs Rebecca Reed

Oct 15 1843 - Sister R Reed

As I have told you how well I am among the
Chosen - you must not resist the principles of
Christ in your heart of the commandments and
in doing your duties as I have told you before that
every word shall be good that thou shalt do
speak and thou shalt give the Kingdom of the Earth

[Faint handwritten notes or a separate page of text, mostly illegible due to fading and bleed-through.]

Hi Michael,

You are so kind to spend time critiquing my chapters. I didn't expect your opinion to change and though criticism always hurts a little, I'm pretty thick skinned, or at least try to be when friends take the time to evaluate my works.

Please know that I truly appreciate your friendship and your willingness to apparently forgive my previous missteps. I'm probably out of line for saying this, but I sense in you a testimony of Joseph and would love to see you rejoin the Church someday.

I appreciate the comments and have made several changes in the chapters. I should have warned you regarding my abysmal abilities with footnotes. Since I have been burned before by perfecting them before the final draft, I just leave all the info in every note so if they are going to be endnotes or footnotes, the final formatting will be done last. You are kind to help me and I'll see to it that they are improved.

Regarding your specific critiques. I will offer some of my own observations, but not in the spirit of argument. I expect you are interested in my reasoning and I can see that I need to bulk up some of the discussion. I'd love to have a response if anything pops into your mind.

First, regarding Mary Heron, I have not grouped her with the "polyandrous" marriages because we have no record of a marriage. I'm trying to stay as close to the evidence as I can and so she is included in the appendix of "sex with non-wives." You and I are ready to assume there was a sealing, but I also assume there was a Church divorce, which you are not willing to assume. I've excerpted that section from the appendix and have attached it. It comprises several pages of analysis and I quote your typed comments within the text. Please understand I'm not avoiding the issue of possible polyandry, I'm just believing that since we don't know there was a plural sealing, it belongs with other reports of sex with non-wives.

I appreciate the "house of cards" analogy, but I think the evidence supporting sexual polyandry is very thin. I believe that the *strength of the convictions* of many observers that Joseph Smith practiced sexual polyandry outdistances the *strength of the evidence* supporting it. I've posted everything evidence supporting it on my website and am nonplused. It seems that the only people who can believe God commanded Joseph Smith to practice plural marriage are those who believe God was talking to him in the first place. Virtually everyone else will assume that Joseph Smith's polygamy was *libido driven*, that consciously or unconsciously, he wanted to expand his sexual opportunities. So for a researcher (like me) to say that Joseph Smith married a woman but did not have sex with her generates *remarkable* skepticism and disbelief. Not because the evidence supporting sexual polyandry is so strong, but because most observers cannot imagine any other motive than sex as the reason Joseph would marry the woman in the first place.

It seems to me that someone should write an article defending sexual polyandry and deal with the contradictory evidence. For example, why did Joseph Smith dictate a revelation in July 1843 (D&C 132) condemning sexual polyandry as "adultery" (v. 63), if he had been practicing it for nearly two years? It seems he could have just added a verse authorizing it – maybe saying something like, "A woman who is espoused to a husband according to the laws of the land is

given unto him, but if she be with another in the new and everlasting covenant, she is given to him also on earth as well as in the eternal worlds." Such a doctrinal declaration would have justified sexual polyandry and theologically assuaged criticisms, should any have arisen. It seems to me that if on July 12, 1843, Joseph Smith was practicing sexual polyandry with his "polyandrous" wives, it made little sense to severely reprove that very behavior in the revelation. I think his hypocrisy might have been detected by observers, provoking questions and even backlash from the wives themselves and others who were aware of the relationships. William Law, a polygamy insider who later accused Joseph Smith of adultery, might have emphasized sexual polyandry as one of Joseph's most offensive immoralities, but he never even mentioned its existence. John C. Bennett encouraged a number of men and women to join him against Joseph Smith. He also identified some polyandrous relationships, but he never petitioned the husbands, who would have had every right to perhaps even kill Joseph for messing with their wives, to join him. There are several other problems that no one has addressed but I think ought to be dealt with.

I appreciated the references to Mary Elizabeth Rollins Lightner. She is very interesting because she would not publicly talk about her marriage to Joseph until her husband had been dead for fifteen years. She refused to cooperate with Andrew Jenson in 1886-1887. Skeptics say it was because she was concealing sexual polyandry, but there is no evidence for it, only assumption. I believe she was reticent because she was only sealed for "eternity" and didn't want to be seen as a second class wife to Zina, Emily, Lucy and others. Correspondence in 1892 between Mary Elizabeth Rollins Lightner and John Henry Smith, seems to imply something other than sexual polyandry:

I hope you will not think me intrusive, I am sure I do not wish to be- If I could have an opportunity of conversing with you, and Brother Joseph [F. Smith] I could explain some things in regard to my living with Mr L, after becoming the *Wife of another*, which would throw light, on what *now* seems mysterious – and you would be perfectly satisfied with me. I write this; because I have heard that it had been commented on to my injury. I have done the best I could, and Joseph will sanction my action – I cannot explain things in this Letter – some day you will know *all*. That is, if I ever have an opportunity of conversing with either of you.

Mary Elizabeth doesn't explain what information would make John Henry Smith "perfectly satisfied" regarding the polyandrous arrangements. But it seems that if she had reported sexual polyandry to him, John Henry Smith might have been at least a little dissatisfied, and not "perfectly satisfied." I think you would agree that in 1892, Church members would have considered sexual polyandry to be adultery (D&C 132:63).

Thanks for the reference to the 1906 letter – I found it on *Selected Collections* ~~and~~ but I couldn't find anything in the two pages regarding polyandrous children. Neither could I identify any mention by MERL in her 1905 talk regarding polyandrous children (I just looked again.) It seems JFS expressed concerns to Wells regarding MERL's report that she was endowed twice in Nauvoo, once at PPP's home and later in the Nauvoo Temple. JFS expressed other very general concerns, but nothing specific. His ambiguity could be interpreted several ways I guess.

Your interpretation of Joseph Smith's relationship with Flora is intriguing. Here's the timeline:

22 Aug. Emma Smith confronts Flora Ann Woodworth, one of Joseph's plural wives, demanding a gold watch given to her by him.

23 Aug. Flora Ann Woodworth marries non-Mormon Carlos Gove.

26 Aug. Joseph Smith meets with Flora Ann Woodworth and her mother.

28 Aug. Joseph Smith meets with Flora Ann Woodworth.

29 Aug. Joseph Smith meets with Flora Ann Woodworth.

As you can see, the first visit was with both Flora and her mother. The entries in Clayton's journal do not say the meetings occurred in a bedroom. I believe they were designed to deal with Flora's sealing to Joseph and that he spent time counseling with her in conjunction with allowing her to separate from him. I guess an observer could assume sexual relations...

I appreciate the Esther Dutcher son born in September 1844 and without DNA testing, it could be assumed to be a child of Joseph Smith. Since you have made the assertion, I should add it to my list (making it number 18 of alleged children of JS – Ugo Perego has discounted 8, but that still leaves 10 that someone somewhere said were the offspring of JS).

Again, please don't think that I'm trying to argue. I just thought perhaps you'd want to hear a brief response. If you write back I'd enjoy hearing your thoughts.

Oh I'm also curious how you knew that I was going to talk about polyandry in my MHA presentation?

Thanks again for all your help!

Brian

ASD JS WITH HELD ETERNAL MONOGAMY BECAUSE IT IS A
HARBOR AWAY FOR ETERNAL POLYGAMY.

Jan. 20th 1886

Sister Emeline B. Wells

City -

My Dear Aunt Em:

I found your letter of the 13th inst. with two letters from Aunt Mary E. Rollins, addressed to you, on my table, among piles of other letters and papers, (as usual) a few days ago, and have read them with interest. I am sorry Aunt Mary feels "neglected" or "slighted" by the family. "spiritually" or otherwise. And so far as I am personally concerned I cannot feel that she has just cause to think so. I have always felt a kindly sympathy for her, and we have sought to meet her wants (or rather necessities) temporarily the best we knew how. I have met her many times and have talked with her, but, as you may well know, have never had time to make protracted visits with her. I knew her brother Henry, have served with him in the Utah Territorial Legislature in the early days, and am in possession of the "Evening and Morning Star" which he presented to me a short time before he died.

There are somethings in her letters, which I

think would be very interesting to publish, and there are others which would be unwise to make public. I think her memory is remarkable for one of her age, but sometimes the memory grows a little with age. Receiving her endowments while the Prophet was living in P. P. Pratt's house in Nauvoo, is of course, new to me. But do you think she is correct in saying she received them the second time in the Nauvoo Temple? If so it is the first case of the kind I have heard of. And was no doubt done without knowledge of having had them. However, not knowing the facts, I will not presume to judge.

She may be mistaken about endowments, one time or the other. I would not like the idea to go out that she received them twice - at least for herself.

I have no doubt she could tell me many things I have never known. There are many people who could do likewise. But we ourselves know of some things which would be hard for even Aunt Mary to explain. And those things, altho in themselves right and proper under the circumstances and conditions existing, would hardly be proper to expound to the world. I would not, for the world intentionally "ignore", or hurt the feelings of one of my Uncle Joseph's wives. I hope to meet him some day, and would like to be able to give a good account of myself. I would be most true to him and to his. Affectionately yours, Jos. F. Smith

John SNYDER *FILE*-27826

21 Jan 2008

Page 1

Event	Date(s)	Place	Description
Born	11 Feb 1800	New Brunswick, Nova Scotia, Canada	
Christened			
Died	19 Dec 1875	Salt Lake City, Salt Lake, Utah, USA	
Buried			
Baptized			
Endowed			
SealPar			
Nickname:	AKA:	Married Name:	
Sex: M	ID:	AFN:	
Last Changed: 21 Jan 2008			

Marriages

MRIN	Spouse	Marriage Date/Place	Sealed Date/Place
10258	Mary HERON *SEB*-27827	8 Feb 1822	Toronto, York, Ontario, Canada
13967	Sylvia Amiret MECHAM *-11876	3 Nov 1855	Salt Lake City, Salt Lake, U, USA

Notes

Family Group Record by Nauvoo Land and Records

PROPERTY:

- Nauvoo: Block 82, Lot 2
- Block 156
- Kimball 1st: Block 2, Lot 59
- T5 R5, Section 21, NE/4 of NW/4, 40 Acres
- T4 R7, Section 6, Pt of W 1/2 of NW 1/4- Pt E 1/2 or NW 1/4
- T5 R7, Section 31, Pt of E 1/2 or S W 1/4
- T6 R8, Section 4, SE 1/4, 160 Acres

NAUVOO RECORDS:

- 70's Record, H Black, p 694
- Members, LDS, 1830-1848, Susan Easton Black, Vol 40, pp 496- 499, 692- 694
- Record of Baptisms for the Dead, Nauvoo, Black and Black, Vol 6 pp 3428-3431
- Nauvoo Legion, John Sweeney

HISTORY

Pioneers and Prominent Men of Utah, Frank Esshom, pp 261 & 1173

OTHER SOURCE:

- Internet Research:
- ancestry.com: 1850 US Census, Illinois

FATHER: Martin Snyder

MOTHER: Sarah Armstrong

Family Group Record- 10258

Husband John SNYDER *FILE*-27826				
	Born	11 Feb 1800	Place New Brunswick, Nova Scotia, Canada	LDS ordinance dates
	Died	19 Dec 1875	Place Salt Lake City, Salt Lake, Utah, USA	Baptized
				Endowed
				SealPar
	Married	8 Feb 1822	Place Toronto, York, Ontario, Canada	SealSp
	Other Spouse	Sylvia Amiret MECHAM *FILE*-11876		
				MRIN: 13967
	Married	3 Nov 1855	Place Salt Lake City, Salt Lake, Utah, USA	SealSp
	Husband's father			
	Husband's mother			
Wife Mary HERON *SEB*-27827				
	Born	10 Nov 1804	Place , Yorkshire, England	LDS ordinance dates
	Died	31 Jan 1852	Place	Baptized
				Endowed
				SealPar
	Wife's father	Richard HERON *FGR*-34014		
	Wife's mother	Harriet HILL *FGR*-34015		
				MRIN: 10259
Children List each child in order of birth.				
				LDS ordinance dates
				Temple
1	F	Harriet Ellen SNYDER *FILE*-27832		
	Born	4 Sep 1823	Place Toronto, York, Ontario, Canada	Baptized
	Died	17 Jun 1904	Place Mesa, Maricopa, Arizona, USA	Endowed 9 Jan 1846
				NAUVO
				SealPar
	Spouse	Joseph Ellis JOHNSON *FILE*-16587		
	Married	25 Aug 1840	Place Nauvoo, Hancock, Illinois, USA	SealSp
				MRIN: 6879
2	M	Egerton SNYDER *FILE*-27828		
	Born	9 Jan 1826	Place Toronto, York, Ontario, Canada	Baptized
				Endowed
				SealPar
3	M	John SNYDER Jr *FILE*-27829		
	Born	2 May 1828	Place Toronto, York, Ontario, Canada	Baptized
	Died	24 Jan 1913	Place Salt Lake City, Salt Lake, Utah, USA	Endowed
				SealPar
4	F	Julia SNYDER *FILE*-27831		
	Born	Abt 1833	Place Toronto, York, Ontario, Canada	Baptized
				Endowed
				SealPar

John SNIDER (AFN:1X6G-DF8) Pedigree

Born: 11 Feb 1800	Place: Pleasant Valley, N-Brns, N-Sc
Died: 19 Dec 1875	Place: Salt Lake City, S-Lk, Utah
Buried:	Place: Salt Lake City, S-Lk, Utah, City Cemetery
Married: 3 Nov 1855	Place: Salt Lake City, S-Lk, Ut

Sealed February 16, 1867 Endowment House (www.familysearch.com – April 8, 2012).

Sylvia Ameretta MEACHAM (MECHAM) (AFN:1896-VS) Pedigree

Born: 28 Jul 1820	Place: Hopkinton, St. Lawrence, Ny
Died: 24 May 1894	Place: Park Valley, Box Elder, Ut
Buried: May 1894	Place: Salt Lake City, Salt Lake, Ut
Married: 3 Nov 1855	Place: Salt Lake City, S-Lk, Ut

Father: (Meacham) Stephen Peabody MECHAM (AFN:1897-30) Family
Mother: Dorothy Maria (Dolly Maria) RANSOM (AFN:1897-45)
Children

1. Sex Name

M **Marlin H SNIDER** (AFN:1X6G-DGG) Pedigree

Born: 1856	Place: Salt Lake City, S-Lk, Ut
Died: 1885	Place:

2. Sex Name

M **Martin Henry SNYDER** (AFN:39CC-FL) Pedigree

Born: 29 Jan 1859	Place: Salt Lake City, S-Lake, Ut
Died: 15 Feb 1868	Place: Slc
Buried:	Place: Salt Lake City, S-Lk, Utah

3. Sex Name

M **John Hyrum SNIDER** (AFN:V9Z7-X9) Pedigree

Born: 14 Dec 1860	Place: Salt Lake City, Salt Lake, Utah
Died: 12 Dec 1935	Place: American Fork, Utah, Utah
Buried: Dec 1935	Place: Am Fork, Utah, Utah

JOSEPH SMITH
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 12 9 24
 14 13 8 39
 4 5 6 7 40
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 2 55
 1 74

Inspiration Point
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Historic Nauvoo

Land and Records Research Center

EACH BLOCK IS 4 ACRES

VISITORS CENTER

LAND AND RECORDS

TEMPLE

HERR-SHAW THOMPSON 1

SPEARS

HERR-SHAW THOMPSON 2

UNPLATTED

ROBINSON

KIMBALL

BARNETT

WILCOX

WARSAW

WILCOX

WILCOX

WILCOX

WILCOX

WILCOX

MISSISSIPPI

MUNSON LANDS

WHITE

HOTCHKISS

MUNSON

KIMBALL

PARLEY

SIDNEY

WATER

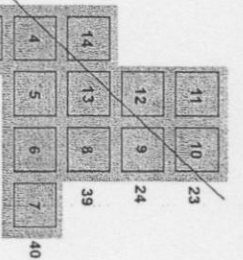
LUMBER

Current Roads
 Original Platted Roads
 Nauvoo State Park

GRANGER
 MAIN
 HYDE
 PARTRIDGE
 DURPHY
 WELLS
 BLUFF
 PAGE
 BARNETT
 ROBINSON
 WILCOX
 WARSAW
 FULLMER
 GORDON
 JAMES
 ARLINGTON
 WINCHESTER
 BRIGHAM
 BAGBY
 SPEARS
 CAHOON

To Old Nauvoo Burial Ground

JOSEPH SMITH

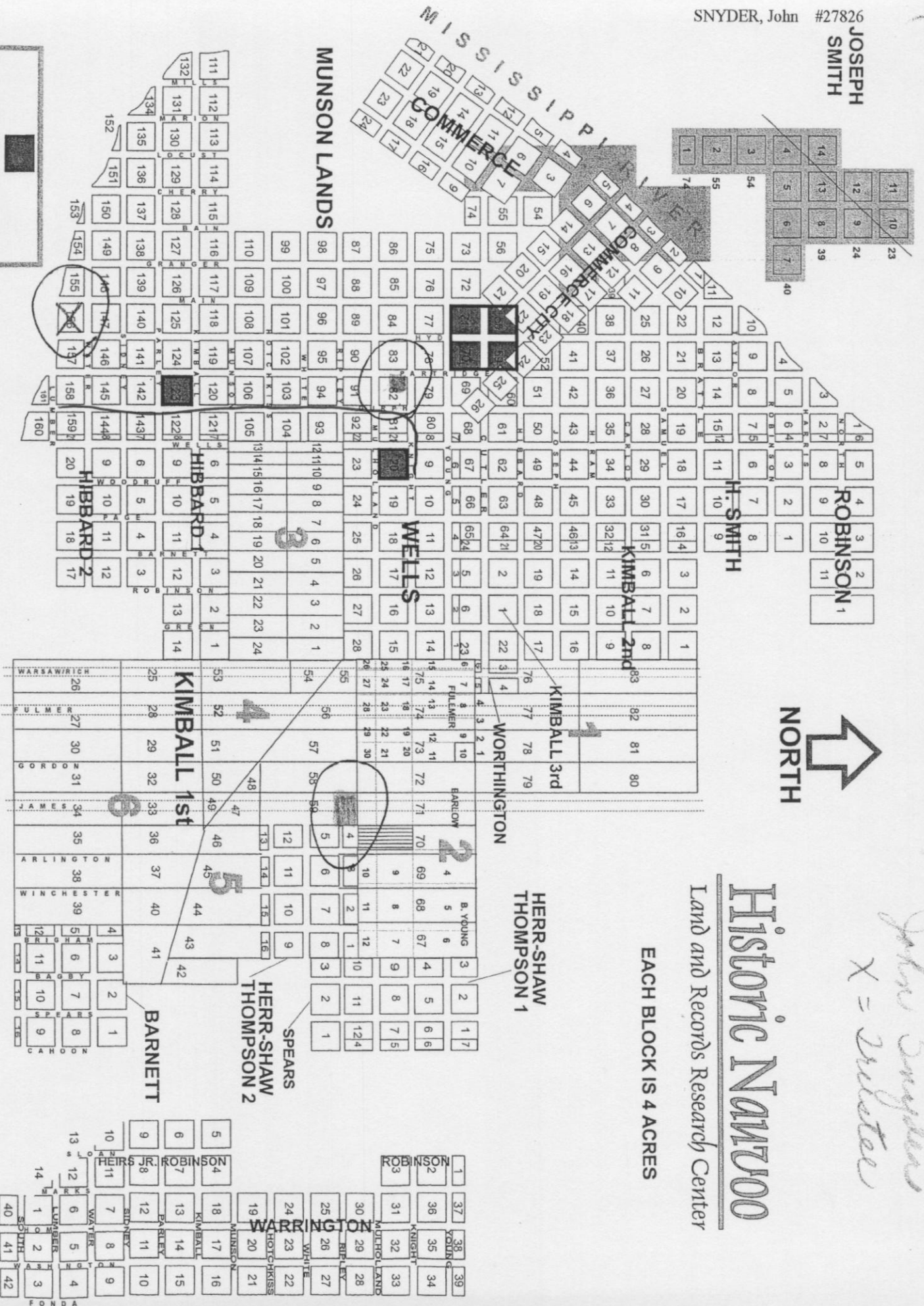


John Snyder
 X = Duplicate

Historic Nauvoo

Land and Records Research Center

EACH BLOCK IS 4 ACRES

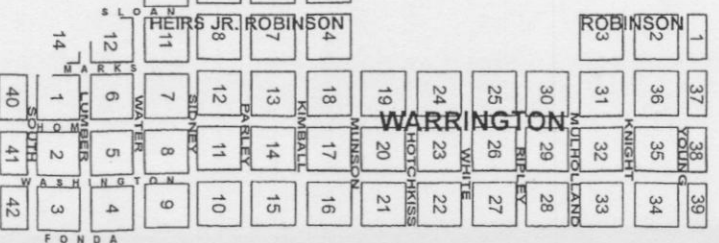


VISITORS CENTER
 LAND AND RECORDS
 TEMPLE

HERR-SHAW THOMPSON 1

HERR-SHAW THOMPSON 2

BARNETT



HANCOCK COUNTY TOWNSHIPS

NAUVOO AND CARTHAGE

EACH SQUARE = 1 SQ. MILE
EACH MILE = 640 ACRES

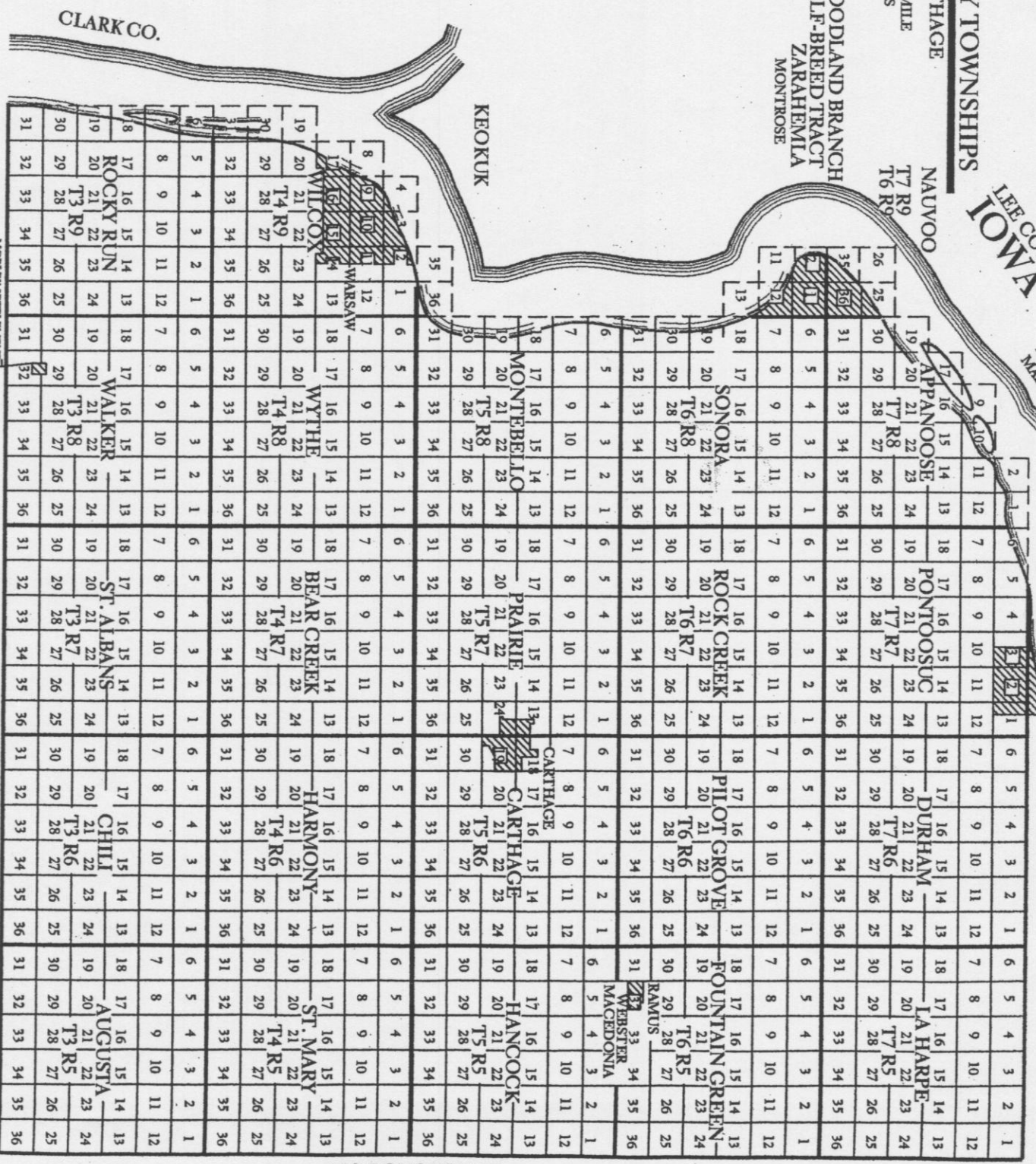
TOWNSHIP MAPS

- APPANOOSE T7 R8
- AUGUSTA T3 R5
- BEAR CREEK T4 R7
- CARTHAGE T5 R6
- CHILLI T3 R6
- DALLAS CITY T7 R7
- DURHAM T7 R6
- FOUNTAIN GREEN T6 R5
- HANCOCK T5 R5
- HARMONY T4 R6
- LA HARPE T7 R5
- MONTEBELLO T5 R8
- NAUVOO T6 & 7 R9
- PILOT GROVE T6 R6
- PONTOOSUC T7 R7
- PRAIRIE T5 R7
- ROCK CREEK T6 R7
- SONORA T6 R8
- ST. ALBANS T3 R7
- ST. MARYS T4 R5
- WALKER T3 R8
- WILCOX T4 R9
- WYTHE T4 R8

WOODLAND BRANCH
HALF-BRED TRACT
ZARAHEMIA
MONTROSE

LEE COUNTY
IOWA
FORT MADISON

DALLAS CITY
HENDERSON CO.



MISSOURI

CLARK CO.

KEOKUK

WARSAW

WILCOX

WALKER

ST. ALBANS

ST. MARYS

HARMONY

CARTHAGE

PRAIRIE

MONTEBELLO

SONORA

APPANOOSE

PONTOOSUC

ROCK CREEK

DURHAM

LA HARPE

FOUNTAIN GREEN

RAMUS

WEBSTER

MACEDONIA

R9 MONTELY SETTLEMENT

R8

R7 ADAMS CO.

R6

R5

T3

T4

T5

T6

T7

Joseph Smith

Children

1. Alvin Smith, b. 15 Jun 1828, Manchester, Ontario, New York, USA ♀, d. 15 Jun 1828, Manchester, Ontario, New York, USA ♀
2. Thadeus Smith, b. 30 Apr 1831, Kirtland, Lake, Ohio, USA ♀, d. 30 Apr 1831, Kirtland, Lake, Ohio, USA ♀
3. Louisa Smith, b. 30 Apr 1831, Kirtland, Lake, Ohio, USA ♀, d. 30 Apr 1831, Kirtland, Lake, Ohio, USA ♀
4. ~~Joseph Murdock Smith, b. 1 May 1831, Kirtland, Lake, Ohio, USA ♀, d. 29 Mar 1832, Hiram, Portage, Ohio, USA ♀~~
5. ~~Julia Murdock Smith, b. 1 May 1831, Kirtland, Lake, Ohio, USA ♀, d. Oct 1880, Nauvoo, Hancock, Illinois, USA ♀~~
4. Joseph Smith, III, b. 6 Nov 1832, Kirtland, Lake, Ohio, USA ♀, d. 10 Dec 1914, Independence, Jackson, Missouri, USA ♀
5. Frederick Granger William Smith, b. 20 Jun 1836, Kirtland, Lake, Ohio, USA ♀, d. 13 Apr 1862, Nauvoo, Hancock, Illinois, USA ♀
6. Alexander Hale Smith, b. 2 Jun 1838, Far West, Caldwell, Missouri, USA ♀, d. 12 Aug 1909, Nauvoo, Hancock, Illinois, USA ♀
7. Don Carlos Smith, b. 13 Jun 1840, Nauvoo, Hancock, Illinois, USA ♀, d. 15 Aug 1841, Nauvoo, Hancock, Illinois, USA ♀
10. ~~Infant Smith, b. 26 Dec 1842, Nauvoo, Hancock, Illinois, USA ♀, d. 26 Dec 1842, Nauvoo, Hancock, Illinois, USA ♀~~
8. David Hyrum Smith, b. 18 Nov 1844, Nauvoo, Hancock, Illinois, USA ♀, d. 29 Aug 1904, Elgin, Kane, Illinois, USA ♀

PROPERTY:

- Nauvoo, Block 155, Lot 1&2
- Nauvoo, Block 156
- Nauvoo, Block 147, Lot 3
- Nauvoo, Block 141, Lot 2
- Nauvoo, Block 90, Lot 1
- T6 R8, Section 8 Ne, 139 Acres

Nauvoo
Houses

Nauvoo HOMESTEAD

Nauvoo MANSION

Peter Haws^[1, 2, 3][>> Print <<](#)

♂ 1795 - 1862

Birth	17 Feb 1795	Yonge, Leeds And Grenville, Ontario, Canada P
Gender	Male	
Endowed (LDS)	13 Dec 1845	NAUVO P
Died	1862	, , California, USA P
Baptized (LDS)	9 Apr 1799 [4]	
Person ID	I17710	Early Latter-day Saints
Last Modified	07 Feb 2007	

Father	Edward Haws	
Mother	Polly Haws (Mrs.)	
Sealed P (LDS)	27 Feb 1987	PROVO P
Family ID	F12004	Group Sheet

Family 1	Charlotte Harrington, b. 8 Apr 1798, Chatham, Kent, Ontario, Canada P	
Married	Jul 1824	, , Illinois, USA P
Children	<p>1. Alpheus Peter Haws, b. 15 Oct 1825, Gosfield, Essex, Ontario, Canada P, d. 3 Nov 1906, Santa Rosa, Sonoma, California, USA P</p> <p>2. Abigail Haws, b. 15 Jun 1828, , Essex, Ontario, Canada P, d. 18 Sep 1849, Kanesville (Council Bluffs), Pottawattamie, Iowa, USA P</p>	
Family ID	F9278	Group Sheet

Family 2	Betsy Harrington, b. 15 Jul 1790, Chatham, Kent, Ontario, Canada P	
Sealed S (LDS)	10 Jan 1846	NAUVO P
Family ID	F3627	Group Sheet

Family 3	Mary Quard	
Family ID	F12002	Group Sheet

Family 4	Sarah Morris	
Family ID	F12003	Group Sheet

Notes	<ul style="list-style-type: none"> o PROPERTY: Nauvoo : Block 117, Lot 1, N/2 S/2 Nauvoo : Block 159, Lot 1 Nauvoo : Block 156 -- Trustee Nauvoo : Block 154, Lot 1 T6 R8, Sec 18, SW/4, SE/4, 16 acres T6 R8, Sec 9, SE/4 160 acres
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Joseph Ellis JOHNSON *FILE*-16587

26 Apr 2010

Page 1

Event	Date(s)	Place	Description
Born	28 Apr 1817	Pomfret, Chautauqua, New York, USA	
Christened			
Died	17 Dec 1882	Tempe, Maricopa, Arizona, USA	
Buried	18 Dec 1882	Mesa, Maricopa, Arizona, USA	
Baptized	1833		
Endowed	9 Jan 1846	NAUVO	
SealPar			

Nickname: AKA: Married Name:
 Sex: M ID: AFN:
 Last Changed: 26 Apr 2010

Parents

MRIN	Father	Relationship	Mother	Relationship
537	Ezekial JOHNSON *FILE*-16557	Biological	Julia Ellis HILLS *FILE*-19892	Biological

Marriages

MRIN	Spouse	Marriage Date/Place	Sealed Date/Place
6879	Harriet Ellen SNYDER *FILE*-27832	25 Aug 1840	Nauvoo, Hancock, Illinois, USA
14035	Hannah Maria GODDARD *-39406	Dec 1850	Council Bluffs, Pottawattamie, I, USA
14036	Eliza Perkins SAUNDERS *-41115	1856	Council Bluffs, Pottawattamie, I, USA

Notes

Family Group Record by Nauvoo Land and Records

PROPERTY:

- T5 R5, Sec 7, W/2 NW NW
- T6 R5, Sec 32, Block 7 Lot 3 Remus
- T6 R7, Sec 22, 2.65 Acres NW

NAUVOO RECORDS:

- Nauvoo Temple Endowment Register, p 129
- Hancock County Marriage Register, p 25
- Members, LDS, 1830-1848, by Susan Easton Black, Vol 25, pp 623-627

HISTORIES:

- Our Pioneer Heritage, Vol #15, pp 228-237
- Hearthrobs of the West, 5 pgs, Vol # 10, pp 195-201

BIOGRAPHIES:

- Biography of Joseph Ellis Johnson, By Kathy Thompson, pp 87-95

OTHER SOURCES:

- Kirtland Members and Members of Zion's Camp, p 40
- Internet Research: Rootsweb.com World Connect, Family Group Record

HANCOCK COUNTY TOWNSHIPS

NAUVOO AND CARTHAGE

EACH SQUARE = 1 SQ. MILE
EACH MILE = 640 ACRES

TOWNSHIP MAPS

- T7 R8
- T3 R5
- T4 R7
- T5 R6
- T3 R6
- T7 R7
- T7 R6
- FOUNTAIN GREEN T6 R5
- HANCOCK T5 R5
- HARMONY T4 R6
- L.A. HARPE T5 R8
- MONTEBELLO T6 & 7 R9
- NAUVOO T6 R6
- PILOT GROVE T7 R7
- PONTOOSUC T5 R7
- PRAIRIE T6 R7
- ROCK CREEK T6 R8
- SONORA T3 R7
- ST. ALBANS T4 R5
- ST. MARYS T3 R8
- WALKER T4 R9
- WILCOX T4 R8
- WYTHE

WOODLAND BRANCH
HALF-BREED TRACT
ZARAHIELLA
MONTROSE

NAUVOO

T7 R9
T6 R9

LEE COUNTY
TOWNA

FORT
MADISON

APPANOOSE

T7 R8
T7 R7

PONTOOSUC

T7 R7
T7 R6

ROCK CREEK

T6 R7
T6 R6

SONORA

T6 R8
T6 R7

PILOT GROVE

T6 R6
T6 R5

DURHAM

T7 R6
T7 R5

L.A. HARPE

T7 R5

RAMUS

T7 R5

RAMUS

T7 R5

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DALLAS CITY
HENDERSON CO.

CLARK CO.

MORLEY SETTLEMENT
TOWNSHIP

ADAMS CO.

ADAMS CO.

ADAMS CO.

ADAMS CO.

ADAMS CO.

ADAMS CO.

ADAMS CO.

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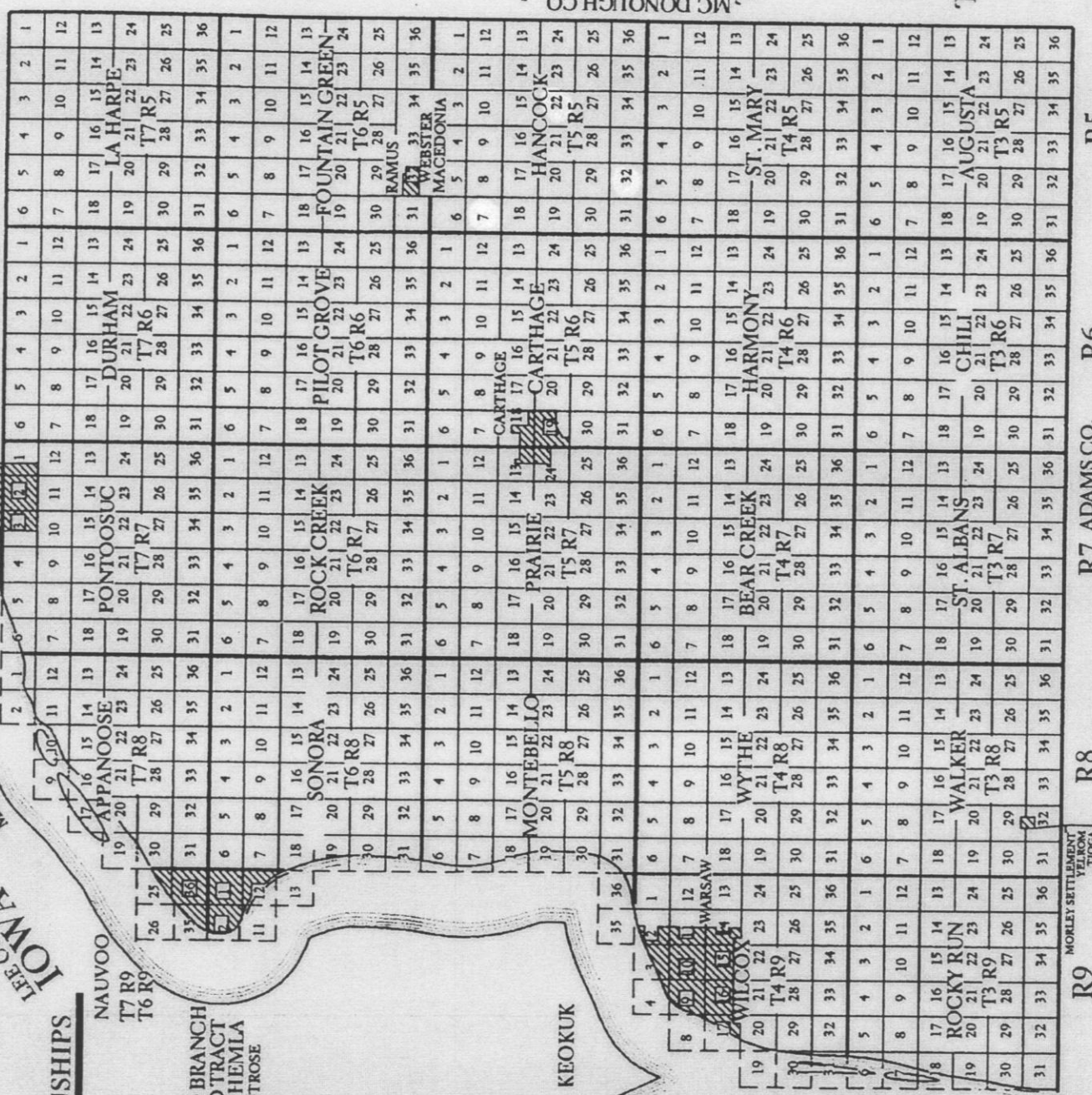
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AN OLD DOCUMENT.

A Letter by Oliver Cowdery on Polygamy.

Oliver Cowdery, one of the early leaders of the Mormon church, apostatized in 1838, and settled in the practice of the law in Tiffin, Ohio. He had had the dream of a perfect church, but the conduct of Smith as early as 1830 staggered the faith of Cowdery. Smith had sent him to New York, where he purchased for the church a large stock of goods on time, giving his note. When these goods reached the Mormon community the high priesthood revealed in fine things. Cowdery remonstrated with the prophet, who scouted the idea of ever paying for them, and openly declared the servants of God so much ahead of the Gentiles. The goods were never paid for, but Cowdery had to stand the odium of obtaining them under false pretences. This fact coupled with a knowledge of the circumstances under which Smith ruined an adopted daughter only fifteen years old, caused Cowdery to leave the church. His two sisters, Lucy and Phoebe, being married to Phineas H. Young, Brigham's brother, and Daniel Jackson, respectively, remained with the Mormons. Shortly prior to Smith's death the Mormons began to be charged with the practice of polygamy, which was denied by the elders through the press and from the pulpit. These rumors reached Cowdery, and he wrote his sister Lucy inquiring as to the truth of the reports. Young would not allow his wife to answer the letter, but Cowdery's other sister, Mrs. Jackson, wrote her brother giving full reports of the whole dirty system, and stating that the Church was about to emigrate in a body to California. In after years Brigham Young used to charge Cowdery with having first practiced polygamy in the Church, and that the Saints may see Brigham was an old villain, we produce Cowdery's letter.

Tiffin, Seneca County Ohio,)
July 21, 1840 }

Brother Daniel and sister Phoebe
Phoebe's letter mailed at Montrose on the 2d of this month was received in due time, and would have been replied to immediately, but it came in the midst of toil and the business of court, which has just closed, and I take the earliest moment to answer. It is needless to say that we had long looked for and long expected a letter from you or sister Lucy.

Now, brother Daniel and sister Phoebe, what will you do? Has sister Phoebe written us the truth? and if so, will you venture with your little ones into the toils and fatigues of a long journey and that for the sake of finding a resting place, when you know of miseries of such magnitude as have us with us and as must rend asunder the tenderest and holiest ties of domestic life? I can hardly think it possible that you have written us the truth, that though there may be individuals who are guilty of the iniquities spoken of—yet no such practice can be preached or advanced to as a public doctrine. Such may do for the followers of Mahomet, it may have been done some thousands of years ago, but no people professing to be governed by the pure and holy principles of the Lord Jesus, can hold up their heads before the world at this distance of time, and be guilty of such folly such wrong, such abomination. It will blight, like a mill-dew, their fairest prospects, and lay the ax at the root of their future happiness.

You would like to know whether we are calculating to come on and emigrate to California. On this subject everything depends upon circumstances not necessary for me to here speak of. We do not feel to say or do anything to discourage you from going if you think it best to do so. We know, in part, how you are situated. Out of the Church you have few or no friends, and very little or no society—in it you have both.

So far as going West is concerned I have thought it a wise move—indeed I could see no other, and though the journey is long and attended with toil, yet a bright future has been seen in the distance if right counsels are given and a departure in no way from the original faith, in no instance, countenance. Of what that doctrine and faith are and were I ought to know, and further it does not become me now to speak.

Here follows a page or more concerning family matters, and then the signature of Oliver Cowdery.

THE
ELDERS' POCKET COMPANION.

BY WILLIAM SMITH

APOSTLE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



WRITTEN ABOUT NOVEMBER 1844
BORDENTOWN, NEW JERSEY

TRANSCRIBED & EDITED BY CONNELL O'DONOVAN
BASED ON EXCERPTS QUOTED IN JOHN K. SHEEN'S
POLYGAMY: OR, THE VEIL LIFTED (YORK, NEBRASKA: 1889)

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THE
ELDERS' POCKET COMPANION.

Being

A Series of Brief Treaties on Baptism for the dead. Spiritual Wife doctrine applied to the Millenium, and Plurality Wife Doctrine as practiced by the Ancient Prophets and Patriarchs &c.

Also,

The Power and authority of the Priesthood with the duties of Elders, Priests, Teachers and Deacons, Members &c.— Mode of Baptism, Manner of Administering the Sacrament — Settling difficulties, &c. &c. with a brief sketch of the faith, and rise of the Church of the Latter Day Saints.

Together

with a Short Biography of Joseph Smith Sr and his family — Martyrdom of Joseph & Hyrum Smith, the Prophet and Patriarch of the Church &c — The whole designed to assist the Elders, Members &c

By W. SMITH, One of the twelve.¹

"A wise man seeketh after knowledge and findeth it"— But a fool despiseth it. — Mormon Scripture.

"Behold the former things are come to pass and new things do I declare. Before they spring forth I tell you of them. Isa. xliii:9.

Dear Brethren Greeting

As I am informed that Elder [Jedediah M.] Grant is about to publish a Pamphlet touching the claims of Elder Rigdon² and the twelve to the Presidency of the Church of Christ. And as it is expected, Great will be the mystery of ungodliness exposed by the Rigdonites on various plans and schemes devised by their own imagination. And as I profess to know some things, that the world does not; I shall endeavor to reason upon some that will I trust, be a benefit to all that is seeking after truth and knowledge. Jesus said unto his disciples, "Unto you is given to

know the mysteries of the kingdom." But to them that were without he spoke in Parables, and so do we. I hold it a maxim, that I have as good a right to know the mysteries of the third heavens, as Paul, and if Paul saw and heard, things, "unlawful for men to utter," so have I.³ And Because men of meaner spirits do not, seek after, or aspire for the glory of the stars. Is that a reason, others should not seek to know the power and fullness, of their salvation in the celestial world? No man shall contract or chain my belief; the soul is free to act, like the bird uncaged. — mantled with charity, which is the bond of perfectness, and peace, "believeth all things, and endureth all things." Free to roam where it pleases, in the midst of the Boundless fields of knowledge; until like Paul, it can comprehend, the height, and depth, of the eternal world; comprehend all mysteries, and upon this principle I stand Gods free man, Christ said "fear not them that can kill the body," but fear him that can (not will) destroy both soul and body in hell." Thus I am not bound by human creeds, or the fear of man. And to satisfy the inquiring mind I think it proper to address the saints, on some other points of doctrine, (altogether different from the one Elder Grant, has taken in hand, as no doubt, but he will do justice to the subject.) And this I do for the benefit of the church, that they may be saved, and conducted through the storm that is now gathering around them, and be protected from the ravening wolves, who are seeking to destroy the flock I [think it] proper for me to state that since the great Mormon exposures By J. C. Bennett the [expositor of the spiritual] wife system, has become so notorious in all the churches, and also in the world abroad, as a matter of public rumor, that situated as I have been, among different people, for the last two years, involved upon me has been the arduous task, of answering to the thousand and one questions asked concerning the subject above alluded to. And no doubt hundreds of persons may be brought to testify, that I have (from what will appear in the sequent) taught them plurality wife doctrine. This would not have been the case

however had things been otherwise, with these men. Just at this present time A struggle is being made to divide the Church, destroy the twelve and make Elder Rigdon the Prophet and Head of the same. A right that belongs to the twelve who according to the Law of God legally hold that office: Hence to displace these men, it becomes needful to destroy their character, influence &c. by falsehoods, slander, or anything else, that will accomplish the object of those engaged in it

Therefore it is to be expected that doctrine will be most grossly misrepresented, and especially where it suits them to accomplish their base and wicked purposes in carrying out their p[lan]. It could not be otherwise expected; in relation to many instances where questions of a singular character have been asked, if some things should be said to gratify, the most curious and inquisitive. Solomon said "answer a fool according to his folly, lest he be wise in his own conceit." These kind have got the desire of their heart and will perish in their own corruption. But so far from teaching what has been represented it is entirely in the reverse. And since some few of these men (Rigdonites) who appear the most conspicuous, and have taken it upon them to betray the most unlimited confidence according to their own statements if provided what they say is true. It will be seen in the course of my remarks what I have taught and said, both publicly and privately. And as my belief in doctrine is founded upon the Bible, and revelation, the word of God. Then let Judas's betray and grumble, on, the LORD knows them that are his, and will prove the Just, he will never forsake them. And to this day, _____, I can say he has never forsaken me, neither has he forsaken the twelve, that has been called and chosen. But our enemies God will judge.

When Jesus left the earth 1800 years ago the government fell upon the twelve, Peter, James and John presiding & Joseph our Prophet is gone, and God has given the twelve the keys of this last ministry, and their power still remains to bind on earth,

and seal in heaven. In the language of the Poet

"Ye chosen twelve, to you are given,
The keys of this last ministry—
To every nation under heaven
From land to land from sea to sea."

To seal matrimonial contracts, remission of sins by Baptism, and to Baptise the living for the dead, &c. Christ gave this power to his disciples in former times and it remained with them and God has given this power to the twelve in these last times, and none can take it away. Then "let the heathen rage and the people imagine vain things." The scriptures must be fulfilled. See Rev. vii. 2 to 4. The servants of God must be sealed; and who is to do this work, the ministers God sends, and these must have Priesthood Power. These too, are to "come up through great tribulation" (16v). Thus the Prophet Joseph, the twelve and others have done. We are also told in the sixth Chap of Rev. 10, 11 v. that these will be persecuted unto death &c. Jer. xvi. 16. Speaks of Fishers and hunters being sent to gather Israel &c. Christ said he would send his angels, to gather his elect from the four corners of the earth." Angels are sometimes servants; and servants angels, in scripture in many places, and these will have power to do the work of these last days, of the fulness of times to seal. Bind, gather, save on earth and heaven for time and also for eternity. Although some have already sealed their testimony with their blood, others would rob them of their glory, Despoil the Church of its Power, &c- [deprive] the true servants of God, of their Priesthood, Oh! shame on such men, that would be guilty of such foul treachery, consummate ignorance and folly. Daniel said this kingdom the God of heaven should set up, "should break in pieces all other kingdoms and stand forever. And not be given to others [but it shall break in pieces.]

With these remarks I shall content myself to proceed, and give my opinion, on the following subjects, under their respective heads, which are three peculiar doctrines in the Bible.

First. The Doctrine of Baptism for the Dead.

2. The Spiritual Wife system (so-called).
3. Is the plurality of wives, a doctrine, as practiced by the ancient Prophets and Patriarchs.

FIRST. BAPTISM FOR THE DEAD.

It has been revealed to our Prophet Joseph, that the sin against the Holy Ghost, is shedding innocent blood.⁴

Omitted.⁵

SECOND. THE SPIRITUAL WIFE SYSTEM: SO CALLED.

This doctrine is different from the one under the head of "plurality of wife doctrine."⁶ Yet it is plural, but not confined to the probationary state, but to the resurrected. "In that day says Isa iv. 1. Seven women shall take hold of one man, and say we will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach." It is evident this refers to the Millennium from what follows in the five following verses, otherwise it is a circumstance connected, with the preparatory work of the coming of Christ. We shall take the liberty however of applying it to the Millennium, as the above passage most unquestionably sits forth the order – the glory and beauty of that day, when the earth shall bloom again as in the Garden of Eden redeemed from sin, and Zion shall be called holy, and all that remain in her and in Jerusalem &c. At this time all the wicked will be destroyed, and the saints will be few, and further in the Millennium the mortal saints who remain in the flesh, at the time of Christ's coming, will multiply and replenish the earth. See Isa. lxx. 20 to 25. And those born during the Millennium are the ones Satan is going forth to tempt and deceive after the Millennium. See Rev. xx. 7, 8. It will be then no doubt as it was in

the days of old, a reproach for women not to generate, and bare children but it will be done without the pang, and sting of sin attendant now, Isa. lxxv. 23. This I give as my opinion, based upon the scriptures referred to.

There is another point connected with the subject I wish to notice, i.e. all marriages solemnized in the ancient church was sealed by the Priesthood for time and eternity.⁷ Hence marriages out of the Church is not considered legal. "Be ye not unequally yoked with unbelievers." Marriage is a sacred ordinance, and was always solemnized in the church by a man holding the Priesthood, And not as the custom is among the Gentiles, for time only, and not for eternity by Priesthood authority, but by Gentile Law, which makes this kind of marriage legal only so far as the laws of man are concerned, in the sight of men and not of God.⁸

It is evident that to seal contracts for time and also for eternity⁹ it would require the same power and authority that it would to baptise. This was the extent and power given to the ancient disciples, to bind on earth and seal in heaven.

This to[o] was the key to solve the mystery of the question propounded by the Saducees, "Whose wife shall she be in the resurrection, for all had her to wife." The first that had her in time, had her also in eternity is sealed, or the first contract held good. The rest had her only in time. In eternity there is no marrying,¹⁰ for the marriage covenant takes place here in time under the law of the Holy Priesthood¹¹ and must remain when sealed by that authority, for time and eternity.

But the question might be asked can a man be sealed to more than one woman? I answer they can, for if a man has several wives, and they are all dead, but one, he can be sealed up [to] them all, by the one living standing up for the dead, and thus acting by proxy, he can claim them all in the resurrection. As in case of Baptizing the living for the dead, and thus acting where would be the Justice of depriving the men of the first, second or third wife, he had

been married to them all here for time, and also for eternity, by the Priesthood, and if not in time sealed as before mentioned, for the privilege is greater as I think I have clearly shown. The man loved them all had children by them all, and one was as near and dear to him as the other. And again, we shall not lose the power of recognition in the eternal world; this will constitute our happiness in part. But cut one, two or three off from our presence where is the fullness of their glory – they would be lonely stars. Paul said “man was the head of woman as Christ is head of the Church.” Therefore man is not without the woman in the lord neither the woman without the man in the Lord.¹²

Hence they are as the Angels, “not marrying nor given in marriage in the resurrection.”¹³ Therefore this takes place before, and are as the Angels of God to enjoy each others society, wives, children, husband, &c to live and love all, (not one) and this makes us happy. For in the language of the Poet.

*“Love is golden chain that binds
The happy minds above”
And he’s an heir of heaven who finds
His bosom swell with love”¹⁴*

This will exalt us to a Kingdom of power and glory,¹⁵ for Christ has promised, to those “who are faithful over a few things shall be made ruler over many things”

Thus I have given a brief sketch of the doctrine that has so long racked and distracted the Brains of Mormon Apostates And I have given it as my own sentiments and upon my own responsibility;¹⁶ and I do not wish the Church, or those of my brethren the “twelve” to be charged, or made responsible for them for I am indebted to no one for the most of the points I have noticed above. But for the fact that I have been grossly misrepresented, induced me to give this explanation and in this manner, I have always represented and taught it. And while I hold even the ashes and tomb of a martyred Prophet, and Brother sacred, or venerate the Patriarch of the Church of Christ, slain for the cause of God, and esteem Joseph Smith as the head of this last

dispensation, while I have any regard for truth, or of reverence for the REVELATION of God and the scriptures of divine truth -- I shall contend for the above faith, and sentiments, in the manner I have taught and explained them; and applied them to time and place. In these no doubt I shall be misrepresented. I must expect that all manner of evil will be spoken against me, “falsely for Christ sake” “For so persecuted they the Prophets that were before me”

In conclusion on this subject I would say to husbands and wives, “be spiritual minded is life eternal” Husbands respect and love your wives, wives love your husbands, a[d]here to the Good advice given by the Apostle Peter I Epis. iii. Let this be done and all will be well: we shall have peace at home, peace abroad -- peace In the church -- peace among our neighbors -- peace in our families -- peace in our councils, and firesides. And we shall have Spirited Fathers, Spiritual Mothers, Spiritual Brothers, Spiritual Sisters, Spiritual husbands, and Spiritual wives. And thus I shall end by inserting a form for sealing under the Priesthood for time and eternity, for the gratification of the reader.

The man standing on the right of the lady; with their right hands Joined. The one holding the Priesthood and authority of officiating, and sealing in the ordinance standing before them, Says, “You and both you (calling them by name) mutually agree to be each others companion, husband and wife; for time and all eternity, covenanting to observe all legal duties, and obligations, enjoined upon you in this marriage contract, according to the law of God. To stand by each other, nourish & cherish, each other in sickness and in health, in prosperity, and in adversity, To forsake all others, and cleave unto each other, according to the Power of this covenant Bond, (including all lawful exceptions) This you covenant to do? (And when the parties shall answer in the affirmative) Then the man of God shall say: “I seal you up unto Eternal life against all sins, except the sin against the Holy Ghost, which is the shedding of innocent blood,¹⁷ which sin I do not say shall be forgiven in

this world or in the world to come) To come forth in the resurrection of the Just, conferring upon you the resurrection power; That no power shall separate you, from each others society in eternity, exalted at God’s right hand To thrones, kingdoms, Powers and dominion, with the blessings of Abraham, Isaac and Jacob -- and all the Holy Apostles, and prophets. And in consideration of the above covenant, and by the authority of the Holy Priesthood, I confer upon you all the blessings in common with this holy order, in time, and also eternity. And in the name of Jesus Christ and by the authority of this holy order Priesthood anointing in the Laws of God, I pronounce you husband and wife. Even so Amen.

If either dies reserving the privilege of marrying again here in time &c.

It is proper here to state, that no one has authority to act in this holy order, except he holds the Melchizedeck Priesthood, and has received his anointing and endowment to act in this high, holy and sacred calling.

The Marriage Vow.¹⁸

*Speak it not lightly!— tis a holy thing,
Then will ye gaze upon the altered brow.
A bond enduring through long and distant years.
And love us fondly, faithfully as now?
When joy o’er thine abode is hovering,
Or when thy eye is wet with bitterest tears:
Should fortune frown on your defenceless head,
Recorded by an angel’s pen on high,
Should storm o’ertake your bark in life’s sea;
And must be questioned in eternity!
Fierce tempest rend the sail so gaily spread,
When hope her syren strain sang joyously:
Speak it not lightly!— though the young and gay
Will you look up, though clouds your sky o’ercast,
Are thronging around thee now, with tones of mirth;
And say, “Together we will bide the blast?”
Let not the holy promise of to-day
Fade like the clouds that with the morn have birth,
Age, with its silvery locks, comes steaming on,
But ever bright and sacred may it be,
And brings the tottering step, the furrowed cheek,
Stored in the treasury-cell of memory.
The eye from which each lustrous beam had gone,
And the pale lip, with accents low and weak:
Life will not prove all sunshine! there will come
Will ye then think upon your life’s gay prime,
Dark hours for all: O will ye, when the night
And, smiling, bid love triumph over time?”*

*Of sorrows gather thickly round your home,
Love as ye did, in times when calm and bright
Speak it not lightly! Oh, beware, beware!
’Tis no vain promise, no unmeaning word;
Seemed the sure path ye trod, untouched by care,
Lo! Men and angels lisp the faith ye swear,
And deem’d the future like the present fair?
And by the high and holy One ’tis heard:
Oh, then, kneel humbly at His altar now,
Eyes that now beam with health may yet grow dim,
And pray for strength to keep your marriage vow!
And cheeks of rose forget their early glow: M. N. M.
Languor and pain assail each active limb,
And lay, Perchance, some worshiped beauty low.*

We now come to the subject under the third Head, viz.

PLURALITY WIFE DOCTRINE AS PRACTICED BY THE ANCIENT PROPHETS AND PATRIARCHS

As a great deal has been said in this our day, about pure religion, virtue and holiness, and obedience to the commands of God, Let us enquire what it is? I believe virtue and pure undefiled religion, consists in obeying every commandment of God and hearkening to his holy laws with the strictest obedience rather than to the precepts, or proscriptive views of men. When men and women do this, they are a virtuous, and holy people and if all people would only hearken to the law and commandments of God, there would be no need of any [of] the Laws of men, and such it will be when Christ comes, See L_ [?] xiv. 11.¹⁹ We are commanded to place God, always first in our thoughts, to adore and admire him, above all and his law as supreme, and not man, Hence to obey God and not man in whatever he shall command, is our imperative duty, and the work of righteousness virtue and true holiness will be the result, without which no man can see the Lord.

Hence the consideration of which we are bound first to God and his law, Secondly to obey all his commandments, thirdly, man to be subject to them, and thereby becoming prepared for the Kingdom of immortal Glory, and Joint heirs with Jesus Christ” which constitutes, all the principles of pure

religion. As we are about to introduce the reader to a singular subject and we hope that he will lay aside all prejudice, and impartially investigate the same and consider the words of God [paramount] to men's and of all earthly consideration.

But in regard to the righteousness or correctness of the Doctrine practiced by the ancient Prophets &c. I shall leave the impartial reader to judge for himself (I shall not) but leave you and the Bible to contest it. But as I before observed, I give my own individual opinion, (and not for an example for the Church of Christ in this our day) That there must have been a law of Justification²⁰ appears evident. Do not understand me to say what God will do, or what he will not do. He does as he pleases, and works after the council of his own will. Upon this subject I will give a few quotations from the scriptures, concerning the usages and practices of some of the Ancients Prophets and Patriarchs.

Having given my opinion on this subject to many already, and misrepresentations grown out of it, which is the only apology I offer for the appearance of this article. And that the grounds on which my opinion is founded might be made manifest.

First. Abraham who was the Father of many nations and a righteous man, yet we find him believing in, and practicing this doctrine, and does it appear to me (as before observed) there must have been a law of Justification under which those ancient Prophets and Patriarchs acted, if not so they were all transgressors, and the whole tribes of Israel, were brought forth in adultery. Jesus himself (according to the flesh) sprang from the seed of David, the house of Judah, yet Jesus was of the lawful seed.

We find it recorded in Gen. xvi Chap. that Abraham had two wives, viz Sarah and Hagar. It appears that Sarah had no children, and desired Abraham to take Hagar to wife, so she (Sarah) might obtain [children?] by her, so Abraham took Hagar, Sarah's handmaid to wife, and from her was born Ishmael, - again we find that Abraham had also his concubines. See Gen. xxv, 6. "But unto the sons of the concubines which

Abraham had, Abraham gave gifts and sent them away from Isaac his son" &c. Yet we find that Abraham was beloved of the Lord, and received the promise that in him, and his seed should all the families of the Earth be blessed. And that the Lord would bless them, that blessed him (Abraham) and curse them that cursed him." See Gen. i to xii, 1 to 3. Also we find that when Abraham returned from the slaughter of the Kings, Melchisedeck, Priest of the Most High God met him, blessed him, and administered bread and wine unto him. Gen. xiv. 18, 20. Again Kings should come from him, and the whole land of Canaan, given to him by the Lord, for an everlasting possession, Gen. xvii 1 to 10, also v. 22 where it is recorded that "God left off talking with him and went up from Abraham"

Secondly, Jacob. (etc. etc.)

It is hardly necessary to print any more of the _____²¹ contained in the third treaties of William Smith's suffice it to say the whole of the treaties is an argument for A Law of Justification, and in order to save time and space I will simply give a synopsis of the balance and extract the important parts:

"Surely there must [have] been a law of Justification, or a special commandment, or else they must have been illegitimate children."

Thirdly, cites Gideon.

Fourthly, cites David.

Christ sprang from Judah, etc.

Fifthly, cites Solomon.

"What bad men these must have been, if all is true that men say in these days about Prophets. For my part I cannot see why it is that there should be such a great difference among Prophets, all are called by the same God and inspired by the same spirit, and governed by the same law. For no one will doubt I presume, but that the gospel was preached to Adam, Noah, Abraham, Moses &c.

Hence the strange singularity of the above doctrine is such I shall not attempt to explain but leave it for more skillful hands,

perhaps some of those officious, knowing ones, that talk so much about Spiritual Wives &c can give us, some light on the subject as they are great on these tactics. To solve these to me inexplicable problems, requires more genius than I profess to be master of. But so far from proving myself an Egotist, a Bigot or Infidel to say these were wicked Prophets, and abominable characters; would be to dispise the scriptures and charge God foolishly, for he says he "gave unto David his master's wives unto his own bosom -- 2 Sam xii. 8 and for me to find fault and rail against the word of the God of Heaven would be folly in the extreme, trampling under my feet holy things, and doing despite [spite?] to the spirit of his grace. I would say to those who do, in the words of the inspired writer "Come not thou into my sanctuary." No doubt David sinned in the case of Uriah the Hittite, and in taking to him wives of the nations (perhaps) that God had commanded, the children of Israel, they should not mingle with, as in the case of Solomon - See 1 Kings xi. 1 to 3. In the Book of Jacob IN THE BOOK OF MORMON it is written, that "David and Solomon truly had many wives and concubines, which thing was abominable before the Lord" "Wherefore my brethren, (says Jacob) hear me and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines, he shall have none: For I, the Lord God delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts" &c

"FOR IF I WILL saith the Lord Hosts raise up seed unto me, I WILL COMMAND MY PEOPLE: otherwise, they shall hearken unto these things."²²

Thus we see the grounds in my estimation in which the ancient Prophets were Justified, that is, when God wanted "to raise up seed unto himself, he would command his people" otherwise it was an

abomination in his sight. But says one, that is recorded in the Book of Mormon. What of it. God knows. Angels, and men knows that the Book of Mormon, is true, and it is of more value to the Saints, being translated by the gift and power of God than the garbled translation of the uninspired linguistics of King James. Although we hold the Bible as sacred, and perhaps more so, than any other denomination.

When I commenced this subject I informed my reader that I was not going to lay down a precedent, for any one; and in this I do not wish to be misunderstood. I have only observed that in my opinion there must have been a law of Justification, under the dispensation of the ancient prophets, and I have given the reason and grounds upon which I base that opinion. And as such I freely and fairly give it to all people, "sink or swim" - live or die - and if I am wrong, it is subject to be contradicted, by those who may please to differ with my opinion. If they can do it on Bible or scripture grounds, I have no objection. I am not to blame, for what is written in the Bible, I did not make it, or translate it. And farther we are commanded "to search the scriptures, for in them ye think that ye have eternal live," and they are they "which testify for me." And furthermore, "whatsoever was written aforetime, was written for our pro[fit] and learning."

"The man of God may be perfect thoroughly furnished by every good work," God has not spoken, falsely, but truth eternal truth is his law, and commandments, And he is still the God of Abraham, of Isaac - and of Jacob, The God of all the Holy Prophets, and Apostles- And Christ said he did not come to do away with the Law and the Prophets but to fulfill them. so let it be - Amen.

As we have now got through with the foregoing peculiar subjects, I shall here insert for the benefit of all a brief synopsis of the Faith (etc.)

[SYNOPSIS OF THE] FAITH²³

THE POWER AND AUTHORITY OF THE
PRIESTHOOD

THE DUTIES OF ELDERS, PRIESTS,
TEACHERS AND DEACONS, MEMBERS
&C.-

MODE OF BAPTISM

MANNER OF ADMINISTERING THE
SACRAMENT

MANNER OF SETTling DIFFICULTIES

THE RISE OF THE CHURCH OF THE
LATTER DAY SAINTS.

BIOGRAPHY

A short biography of Joseph Smith Sr and his family - Martyrdom of Joseph & Hyrum Smith, the Prophet and Patriarch of the Church &c.

[John K. Sheen recorded here that William Smith "makes the following historical statement of an affair that occurred before I was born and of which I knew of no printed record, while it is possible that there may be. Here is the statement:

"The following Hymn * was sung by Elders. Wm. and D. C. Smith by the request of their aged Father, while on his dying bed, a few hours before his death."

*"Where no chilling winds or poisonous breath
Disturb that peaceful shore,
Sickness and sorrow, pain and death
Be felt or feared no more."]²⁴

A FORM OF MARRIAGE. CEREMONY FOR
TIME.²⁵

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names:

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?"

And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him:

"May God add his blessings and keep you to fulfill your covenants from henceforth and for ever. Amen."

The clerk of every church should keep a record of all marriages solemnized in his branch.

⚔ ⚔
THE END

I wish to express my deepest gratitude to Erin Jennings for her invaluable research assistance and other input that made this possible.

The painting on the cover is identified by Erin Jennings as William Smith, painted by Sutcliffe Maudsley in Nauvoo, 1842-1845. Original is in the collection of John Hajjick, Mormonism.com.

FOOTNOTES

¹ This missionary tract is not known to exist currently in its complete original form. John Kirk Sheen however apparently possessed the original holographic manuscript written by William Smith's hand around November 1844. Sheen then published major excerpts from it in October 1889 in an anti-RLDS booklet called *Polygamy: or, The Veil Lified* out of his residence in York County, Nebraska. Sheen gave the following as the provenance of William Smith's original manuscript. First it became one of the possessions of his ex-wife, Roxey Ann Grant Smith, as part of their acrimonious divorce lawsuit of 1850-1854. Roxey Ann Smith then gave the manuscript to Isaac Sheen in Covington, Kentucky. (She also gave Sheen several other important early LDS manuscripts, including the Patriarchal Blessing books of Joseph Smith Sr. and William Smith, William's journal, Lucy Mack Smith's fair copy of her autobiography, etc.) Isaac Sheen was a native of Littlethorpe, England who immigrated to Pennsylvania in 1830; a stocking weaver by trade initially, he affiliated with, but did not join, the Society of Friends (Quakers), thus became a radical abolitionist, and then got into the newspaper business by publishing an abolitionist paper.

Erastus Snow baptized Isaac Sheen a Mormon in Philadelphia County, Pennsylvania in August 1840. After the murder of Joseph and Hyrum Smith in 1844, Isaac Sheen initially followed Brigham Young until February 1846. When Young then directed those Saints who would follow him, to cross the frozen Mississippi to commence their mass exodus to Utah, Sheen parted ways with Young and instead moved his family to Booneville, Missouri. A year later they moved again, this time to Covington, Kentucky. There, after a careful examination of pertinent LDS scriptures, Isaac Sheen came to the conclusion that in fact, Joseph Smith III should be the next leader of the LDS Church, with William Smith as its president *pro tem*. After he wrote a letter to William Smith stating as much, William Smith started his own LDS Church in June 1847, based out of Lee County, Illinois. Isaac Sheen simultaneously started a newspaper called the *Aaronic & Melchisedek Herald*, to support William Smith's claims as the new prophet, seer, and revelator to succeed his older brother, Joseph Smith. Sheen was soon called to be a member of William Smith's First Presidency.

As an opponent to polygamy, Isaac was shocked to discover that not only was William Smith practicing "spiritual wifery" but offered to share his own wife, Roxey Ann Smith, with the newspaper editor. Quickly disavowing William Smith, he was only to happy to obtain the manuscript copy of William's *Pocket Companion* from Roxey Ann Smith, as it documented that indeed polygamy was part of the early church and practiced by members of the Smith family. Although Isaac Sheen was one of the earliest members of the Reorganized LDS Church (which completely disavowed polygamy as an instigation of Brigham Young), Sheen passed down this important manuscript on polygamy to his son, John Kirk Sheen. The current location of *The Elders' Pocket Companion* manuscript is unknown but being investigated. Having obtained a copy of John K. Sheen's booklet exposing early Mormon polygamy, Connell O'Donovan has

carefully attempted to reconstruct the *Pocket Companion* from John K. Sheen's extensive excerpts.

The text was split into columns to give it the feel of a missionary tract. All spelling is original, but the current editor (O'Donovan) has infrequently included missing letters in brackets to make reading easier. A few punctuation errors were corrected, most often the second set of quotation marks. In some cases, John K. Sheen could not read William Smith's handwriting and left blanks in his printed text. The editor, where possible, has offered possible readings, again in brackets. Sheen also made extensive internal commentary and footnotes, which are included below.

² William Smith's New York paper, *The Prophet*, of December 28, 1844 says, "We have just received a small publication from Elder Grant of Philadelphia, and for sale at this office at 15 cts per copy bearing the title "Grant's Rigdon." Therefore the *Pocket Companion* must have been composed about November 1844. The *Pocket Companion* also quoted a poem, "The Wedding Vow," from the May 1, 1844 issue of the *Times and Seasons*, so that is the earliest possible date that Smith could have written his missionary tract. This was certainly written in the aftermath of multiple "spiritual wifery" scandals in which William Smith played a primary role. Some dozen or more high-ranking and faithful Mormon elders were excommunicated by William Smith and/or his protégés in the fall of 1844 for calling attention to the fact that he and his cohorts were performing unauthorized polygamous sealings all over New England, including some performed merely for financial gain (to get money from the women involved). Acrimonious and public ecclesiastical court cases with elders Abram Burtis, Benjamin Winchester, and John Hardy in particular form the context in which this tract was written. The pamphlet both defines spiritual wifery and biblical polygamy, and downplays Smith's role in performing such marriages.

Oliver H. Olney also first mentioned the pamphlet in his 1845 publication out of St. Louis of *Spiritual Wifery at Nauvoo Exposed* (p. 6): "Since writing the foregoing I have perused a pamphlet written by Wm. Smith, Brother of the Prophet, and formerly one of the twelve, and patriarch in which he has (as far as my knowledge extends) set forth plainly and clearly the corruptions of Nauvoo and its leaders". Olney also ended his exposé ironically with a letter from William Smith, in full support of Olney's "undertaking of exposing these wolves in sheep's clothing, their secret abomination, their plans of seduction" at Nauvoo. Smith prays for a return to "the gospel in its original purity" (as "taught by my brothers, Joseph and Hiram [sic]") and a reorganization of the church at a general conference "regulated according to the pattern given by the revelations of God" and which follows "no spurious twelve." (See William Smith, Patriarch to the Church, to Elder Olney, *Spiritual Wifery at Nauvoo Exposed*, p. 8.)

³ One of William Smith's cohorts, the great Shakespearean tragedian, Elder Thomas Ackley Lyne (recently married to Mercy or Mary A. Adams, sister of George J. Adams), wrote a scathing but oblique letter to the editor for the October 5, 1844 issue of *The Prophet*, cautioning "those who feel they are called to preach" that they "mix not the pure gospel with unlawful things, such as Paul would not utter, much less practice." Lyne criticized "those of our Elders who hang their weakness on the liberal sayings of Paul," and throughout the rest of his lengthy letter, indicated that he was referring to Elders of the church who were seducing young women ("holy hypocrites" who mined their way unseen "to virtue's citadel." Lyne then commanded LDS women to "shun" such Elders "as you would a draught of *poison*" (emphasis Lyne's). Given the references to Paul and unuttered practices that lead to sexual improprieties, as found in both the *Elders' Pocket Companion* and Lyne's letter to the editor, Lyne certainly must have been responding to having just read a copy of the *Pocket Companion*. If so, then Lyne must have obtained his copy of the missionary tract in New York City no later than the end of September 1844. Despite the obliqueness of the letter, William Smith immediately recognized that Lyne was attacking Smith, his *Pocket Companion*, and Smith's extremely broad interpretation of "spiritual wifery." Outraged by the public attack, William Smith and George J. Adams left Boston as soon as

possible for Lyne's residence in New York City. (Before leaving, they had to finish up their ecclesiastical trials against Elder John Hardy, Boston Branch President, on their charges against him of slander, for calling Smith, Adams, and Samuel Brannan "whoremongers" due to their openly secret practice of sealing each other to young women for sexual and monetary benefit. Despite widespread knowledge that Hardy was correct in his accusations, Smith and Adams bullied their way into excommunicating the local presiding elder.)

⁴ While Sheen "omitted" the entire section on baptism for the dead from his reprint of the *Pocket Companion*, on p. 19 of his booklet, he did mention that this quote was found in this section of Smith's pamphlet. He then noted that the only other place this statement was found in early LDS writings was in fact the purported revelation on plural marriage, now LDS D&C 132:19 and 27. (All further quotes from the D&C will be from the current LDS edition, unless otherwise noted.) Sheen called this quote from Joseph Smith "the bloody footprint by which William Smith has betrayed his brother Joseph Smith as the author of the Celestial Revelation. It is the connecting link between William Smith's 'Elders' Pocket Companion' and Joseph Smith's Polygamy Revelation known as the Celestial Revelation."

⁵ Sheen here noted that the section on baptism for the dead began on p. 10 of Smith's manuscript.

⁶ See Mrs. T. B. H. Stenhouse's discussion of the "two classes" of spiritual wifery in her book, "Tell It All": *The Story of a Life's Experience in Mormonism: An Autobiography*, (Hartford, Conn.: A.D. Worthington and Co., 1890) p. 254. The first class of spiritual wives, per Fanny Stenhouse, were elderly, rich women, married to younger church elders; they would only become physical wives after the resurrection, when the women had become "rejuvenated". The second class were currently married women whose husbands could not give them high positions in the "celestial world" so they secretly married "one of the brethren who is better able to exalt her& and in the resurrection she will pass from him who was her husband on earth to him who is to be her husband in heaven - if she has not done so before." (emphasis hers)

⁷ Here Sheen pointed out that this was a paraphrase of the second paragraph of his manuscript copy of the polygamy revelation, now found in D&C 132:7.

⁸ Sheen referred this to the second paragraph of his manuscript, now in D&C 132:7.

⁹ Ditto.

¹⁰ See fourth paragraph, or D&C 132:15-16.

¹¹ Sheen noted that "law of my Holy Priesthood" was found in the fourth paragraph, or D&C 132:28.

¹² Here Sheen felt that these quotes from Paul were more internal evidence that the pamphlet was written in 1844 and referred to events of 1843-1844. Sheen reasoned that on April 6, 1845, Brigham Young quoted these same two texts more fully (see *Times & Seasons*, 6:12, July 1, 1845, p. 955) and related them to a very bland definition of the "spiritual wife system." At the same time, although William Smith was in New York, the Quorum of the Twelve in Nauvoo were considering charges against him, George J. Adams, and Samuel Brannan, for practicing unauthorized polygamy in 1843 and 1844. While William Smith was retained in the Quorum, Brannan and Adams were both excommunicated. William Smith also paraphrased these same verses from Paul to justify spiritual wifery in his April 18, 1850 letter to Sheen's father, Isaac Sheen, printed May 22, 1850 in the *Cincinnati Daily Commercial*. See also pp. 7 and 8 of Sheen's *Polygamy: or the Veil Lifted*.

¹³ D&C 132:19.

¹⁴ This is a version of the fifth stanza of a poem by Joseph Swain (1761-1796), called *The Golden Chain*. Swain's original read "the happy souls above", and "his bosom glow with love."

¹⁵ Sheen compared this to the fourth paragraph of his manuscript or again, D&C 132:19.

¹⁶ Sheen included the notation: [* "placed under restrictions." - Hiram Smith.], whatever that might mean.

¹⁷ See D&C 132:19 and 27.

¹⁸ Sheen's printed booklet did not quote this poem, but did indicate it had been included in Smith's manuscript, and was a quote from the May 1, 1844 issue of the *Times and Seasons*, (vol. 5, no. 9, p. 527).

¹⁹ Neither Leviticus nor Luke make sense here.

²⁰ Sheen directed readers to D&C 132:1.

²¹ The word or phrase Sheen could not read in the William Smith manuscript may have been "quotations" or "scriptural references" etc.

²² Sheen footnoted here:

"MENE, MENE, TEKEL, UPHARSIN!" Shades of "Nephi-Moroni!" Great Julius Caesar, and shades of the martyred Prophet and Patriarch! – the Royal Blood of Ephraim accuseth the golden tablets, even the Book of Mormon. The English of the Book of Mormon is not strong enough, but William Smith, brother, of the Prophet Joseph Smith, must underscore the above words. William Smith, one of the Twelve, you may understand "things unlawful to utter," as did Paul; you may, like Paul, "speak in parables," but you have said to me in language that cannot be mistaken that the Book of Mormon provided for the introduction of the doctrine you have been teaching in your "Elder's [sic] Pocket Companion" written in 1844; you have said further to me – you have said IT HAS BEEN COMMANDED. Many may be deceived by the sophistry of Joseph the younger, but the one man who is picking your words into type will go before the throne of God fully assure that you then had a knowledge of the Celestial Revelation that was not given to the world until August 29, 1852. The world may not heed my words, but when standing before the throne of God in Eternal judgment, William Smith and William Marks shall be my witnesses, and if both of you have lied to me here in time, God help you both then and there in Eternity.

²³ Sheen wrote that here, Smith "gives the quotation from Section 101, Book of Covenants" which likely refers to D&C 104, concerning the United Order, a Mormon communist order for the benefit of the poor. Nothing else about what this section contained is known. Although the following sections were also included in the original, Sheen included no excerpts from them, so only the headings of the sections are included.

²⁴ This is a hymn first known as "Heaven Anticipated," published in John Rippon's *A Selection of Hymns from the Best Authors, etc.*, London, 1787. The hymn's name later became "On Jordan's Stormy Banks." This version slightly differs from the original lyrics of stanza 3:

No chilling winds nor poisonous breath
Can reach that healthful shore;
Sickness, sorrow, pain and death,
Are felt and feared no more.

While not found in the 1835 LDS hymnal, it does appear as "Hymn 41," *A Collection of Sacred Hymns for the Church of Jesus Christ of Latter Day Saints*, (Nauvoo, Illinois: E. Robinson, 1841), pp. 49-51, but with the original 1787 lyrics, not the slightly revised lyrics quoted by William Smith (via Sheen).

As noted by John K. Sheen, this is the only known account of a hymn being sung at Joseph Smith Sr.'s deathbed on September 14, 1840. Lucy Mack Smith's accounts do not include it, but leave time for it to have happened before the elder Smith gave his father's blessings to each of his children (including Katherine Smith Salisbury's blessing given *in absentia*). Perhaps Emma Smith selected this hymn for the revised hymnal a year later because it had been sung at her father-in-law's deathbed.

²⁵ Sheen did not include this text in his reprint of Smith, but merely stated that on Smith's "32d page he gives 'A Form of Marriage. ceremony for time[.] Book Cov. 2 E[d] p. 439.'" This refers to Sec. 109 of the 1844 Nauvoo edition of the *Doctrine & Covenants*, which I have quoted here.

February 21, 1848

[Augusta's Last Will & Testament for the First Presidency]

COMPTON TRANSCRIPTION

MS 1234, Bx 62, fd 6

Winter Quarters Feb 21st 1848

The Last Will and Testament of Augusta Adams
Born in the State of Mass Co of Essex and Town of Beverly
On the 7 of December 1802. her Parents names were John Adams and

Mary Ives

This is to certify the Quorum of the first Presidency viz. Brigham Young, Heber C Kimbal, and Willard Richards. That the last will and Testament of the said Augusta is to be sealed to Joseph Smith Jun. deceased. for Eternity. Believing it to be the will of God and being Actuated from a sense of duty towards Him, as well as from a free and unbiassed choice. ___ And I do declare in the presance of God and these witnesses that I chose Him above all others, if it is not my privelige to be sealed to Jesus Christ, ___ ___ If it should hereafter appear that it is my privelige to be sealed to Him I should prefer Him to any other. I do this in the name of the Lord Jesus Christ and by virtue of the Holy Priesthood vested in me, because I consider it necessary to my salvation, exaltation, calling and Election. That I may make it sure and not be as one of thse foolish virgins who took no oil in their lamps. I do it because I am liveing under a broken covennant, the first covennant which I made with Brigham Young and Mary Ann Young his wife haveing never been fulfilled, the second which I made in the Temple at Nauvoo not being from choice but constrained, I do not consider it binding or lawfull. Therefore I feel it my duty to come out from it and disannull it altogether. I would chose for Proxy before any other man Brigham Young President of the Quorum if he will grant me the favour if not Heber C. Kimbal, or Willard Richards. And whoever will act as such in the fear of God and will see that I have the desires of my heart accomplished in the next Temple that is built shall have my prayers and blessings throughout all Eternity. My wearing apparel which is all the property I possess in this world may be disposed of according to the will of my Director. ___ May God add his blessing for {Ch de}
Augusta Adams.

We the undesigned named, do acknowledge that the above instrument of writing was done by Augusta Adams and according to her will and choice

Heber C. Kimball
Willard Richards

April 14, 1848

[Marriage Record, MS 1234, folder 6, LDS Archives, written by Thomas Bullock]

Brigham Young acting for Joseph Smith (deceased)	Whitingham Vermont Sharon Windsor Vermont	June 1 1801 23 Dec 1805
Augusta Adams Young	Beverly Essex Massachusetts	7 Dec 1802

sealed by Heber C. Kimball 14 April 1848 7-1/2 P.M.
Brigham Young to give up Augusta Adams to Joseph Smith in the morn of the first
resurrection

Witnesses Willard Richards

Thomas Bullock Clerk

March 9 & 11, 1853

[Augusta to Brigham]

Compton new - BY collection, CA, MS 1234, bx 95 fd 7

Why should I? those words have been sounding in my ears ever since they were spoken. _____ And I shall answer them as a yankee naturally would, by asking another question> Why should you not? you undoubtedly recollect the occasion which called forth the words of my text. But in case you do not, I will just cite you to the morning you called on Sister Fanny, I asked you if you were not going to call on me, you replied in the manner above mentioned. Now my dear Proxy I intend to keep cool, but at the same time give you part of my mind in plainness, for such answers ~~do not~~ or questions do not suit me. **The manner the Proxy business is carried on with me, I do not like I am tired of it.** And as I have been faithful, to all the light and privileges I have had, I now want more. I have sacrificed your society when you required it at my hand. Perhaps I have grumbled a little but that is nothing more than ought to be expected of a Woman. I now feel to walk boldly up and claim your society or the society of some other good man that is capable of making a heaven for me on the Earth, for if he cannot do that much for me here I fear to trust him for the hereafter. _____

I am as anxious to get into the Queen row as men are to get into the King row, I understand the game of checkers that was so admirably and figureatively used by Br Grant last Sunday. _____

[p. 2]

And I intend to act upon it and jump all that stands in my way great or small. For I feel that I have run the gauntlet for salvation and am safe.

Now if there is any body in your family that has suffered more, or one half as much for you as I have done let them come forth and compete with me, I am ready for the contest. True many of them have borne children to you, but is that equal to loosing them for your sake and the gospel's? I consider it as only a drop to the bucket **Has any of them had their names and characters blown to the four winds and cast out as evil doers, as I have done, and been hunted and chased as a roe upon the Mountains.** And have sacrificed every comfort of life together with your society. If they have not done this I am bound to jump them, and secure to myself such privileges as the gospel of Jesus Christ will allow. And place myself in a situation where I can enjoy the society of my Lord. If I cannot enjoy this much I had rather be in the world, for I am sure the Prince of the world would not withhold that indulgence from me if I had served him as faithful as I have done you. **It is now more than seven long, long, years since I laid myself upon the altar at Nauvoo, to become your servant, and obey all your requirements, even if it took my life,** I would not have swerved, however tempted, for I settled it then as a fixed principle to do that or die. _____

Have I revolted? I leave it to you to decide. If I have not what hinders me from enjoying the desires of my [p. 3] heart are they not in righteousness? if they are not I do not want

them, but if they are I do. _____ Now Br Brigham I frankly confess I was shocked at your reply to me, and if you feel as indiferant as you appear I had rather be freed from you altogether and take hold of Father Rhodes or some body else that will treat me as if I had some claim upon them, and thereby make me feel as if I was something more than a mere cypher in the Church and world, than to live any longer as I do. By, and by, I shall be so old and perhaps so ugly, nobody will take me. Now I am tolerable good looking and can behave as well as the next one if I cho^ose, And I always believe in working while the day lasts. And another consideration which tho' last is not least, is that I can stand Proxy for his dead, while he does for mine, and there by liquidate the obligation, which I should otherwise be under to somebody. I can also be a Mother to his Children, and minister to their wants while he does to mine. Thus you see I can pay my way along and I will give him five hundred wives if he wants so many. And will never require one moment of his society either in the bed or on it. Can you find any body more liberal than this? If you can I will surrender. _____ I have now redeemed my promise and given you part of my mind, And I pray fervently that you may have the Spiret to understand the whole of It.

[left of address]

For I have laboured hard and long:

The truth to you to convey

And should you heed my simple song,

I'll bless you on my way.

And I'll forget the cold neglect,

That's strewed my path with thorns,

And only think of the effect,

Which crowns me, and adorns:

With robes of righteousness and praise,

Saying Halelujah to the lamb,

I'll here rejoice in humble lays,

Recounting mercies in a Balm.

I am as ever your humble and

Devoted follower and ex Queen.

S. Lake March 9th /53

To President Brigham Young.

[right of address]

PS. March 11th. Br Young whatever you may think of this epistle I cannot but feel as if it richly deserved a cow and I am very much in need of one as I cannot get any butter neither have I had any of any consequence all the Winter and am often without meat Indeed I do not care for it much in warm weather at all But If I have one I want a good one and gentle with her calf so that I can manage her. for it is as much work to take care of a bad one as a good one. Perhaps you may think begars ought not to be choosers, but let me assure you I am not that yet Never felt fa[r]ther from it. I would be very much obliged also if you would let me have a little garden spot for myself I will do all I can in

it. But as I expect to become a schooldame again next week I shall not have much opportunity. I have never as yet since I have been in the Vally had vegitables in the season ther^eoff and I want to for once for I cannot forget the mellons last season when you so abounded. pshaw I shall be an overcomer notwithstanding mellons and every thing else that stands in my way. It is well for you that my paper has expired or perhaps you would All Right.____

January 22, 1850

[Augusta to Brigham]

Salt Lake City. Jan 22 1850

My Lord¹ my heart is drawn towards you with a pure and holy affection I trust, and I feel to rejoice that I am under the sole control of one whom I delight after the inward man to love, honour and obey, Am I deceived Surely, any things else would be a hell to me with my presant feelings, and yet you have deeply wounded me twice by telling me there was an open door before me I could do as I liked. Do you really feel as <indifferent as> you appear, if so I beg you in heavens name to tell me so at once and let me know the worst, and not be kept in suspence any longer, for I can obey you in this as well as all things else that you may desire agonizeing as is the thought for god and the holy angels can bear me witness that I have ever strove to bring my will in subjection to yours whatever it might cost me altho you appear to think I have always done as I pleased now suppose that I was pleased to do right, could that make it wrong because I was pleased to do it, Surely not. **I have passed through many severe trials for your Sake and the gospels such as no other one with you has have I ever upbraded you as the cause even when my name was publicly calumniated from East to West² or have I ever sought to tear myself from your embrace and given myself to another on the earth No <never> neither have I had the least desire to for you alone have reigned supreme as King and Lord of my affections and have perfectly filled my soul when you chose, but when you did not chose I acknowledge I have been tempted almost beyond the powers of endurance, for if I had loved you less my tem tations would have been in <propotion> [p. 2] but you know my temperament it is like your own. I cannot be luke warm neither do I wish to be for I had rather know the exquisite of delight even if I have to bear the oposite but in every time of trial god has given me the victory through our Lord Jesus Christ and now after haveing haveing [sic] endured such a great fight of afflictions you have set an open door before me as much as to say walk out if you please I can do so if you wish and lay hold of one who is mighty to save to the utter most all that come unto God through him. It is nearly mid night but I could not retire to rest untill I had unburdened my mind. **did I first love you or you me or did I seek after you or ask salvation at your hands No I did neither and I very much doubt if I ever should,** I will leave that for the**

¹ Women in the inner-circles of Nauvoo were told to address their husbands as "My Lord," "My King," "My Master," etc. See Catherine Lewis's statement about the women of Nauvoo: "[T]hey call their husbands, their Lords and Masters. One of these women said to me, 'I hope you will have a Lord and Master before many days.'" (Catherine Lewis, *Narrative of Some of the Proceedings of the Mormons; giving an account of their iniquities, with particulars concerning the training of the Indians by them, description of the mode of endowment, plurality of wives, &c., &c.* (Lynn, Massachusetts: Published By the Author, 1848) p. 20.

² A reference to the Cobb v. Cobb divorce case making national news.

gentile woman to do who has not born the burden and heat of the day **but I received you as an angel of God it is true sent to gather out one of his Elect and I bless God that I did altho the path has been a rugged one** yet I will not desert it till I have obtaine<d> the prize for which I enlisted and get an exaltation at the right hand of who? it is for you to decide And May God Almighty help you to do it boldly fearlessly and rightously is the prayer of her who is at your disposal and mercy, and who loves you unfeignedly even to the laying down of her life for your Sake wether you appreciate it or not [p. 3] this is the truth as far as I know it but if I am wrong or deceived please set me right and from my heart tear the part that beats not true to the.

Yours as ever in the
Gospel of Jesus Christ

Augusta A.

To President B Young

[Envelope:]

President B. Young

February 4, 1862

[Augusta to Brigham]

To President B Young Feb 4th 1862

Br Young I have heard you converse and read your note with utter astonishment and amasement, And what shall I Answer for surely an answer is needed

The first subject and that that [sic] is of the most vital importance to me is this question you ~~yœu~~ ask

~~Wat~~ What Obligation am I [Brigham] under to you?

I will endeavor to answer that by asking others Br Young who was it that <came> to Lynn and stopped at Mrs Lewes's³ and sent for me what transpired after I arived there? You very well know, Altho you may have forgotten, but I have not God for bid that I ever should, After Mrs Lewis Apostatized she went before the Court and gave Oath to all she knew⁴ Mr C got a bill of divorse for adultry by that news, and my name now stands recorded in Boston ~~Cœurt~~ state House as an Adultress. Thereby depriving me of my good name and character treasures that the wealth of the Indias could not have purchased from me Mr Candler my son in law went and Searched the Books and found it and [p. 2] told my Children, They have had to suffer the disgrace of it from that time to this which has made me Suffer seven fold haveing seven suffering children without saying anything about mine

And Now at this late date you coolly ask What obligations am I under to you?— Br Young if you are under None then the thread is cut from this moment between us And as I have said before if there is a man to be found in Israel that will honor me as Br

³ Catherine Ramsdal Parrott Lewis (1799-1884), an early Lynn, Mass. convert from the Congregational Church. She went to Nauvoo, was endowed in the temple just before Christmas 1845, and successfully fended off several attempts by Heber C. Kimball to coerce her into a polygamous marriage with him. Disgusted by this, Lewis abandoned Nauvoo and the church, and published one of the first exposés of the endowment ceremony in 1848: *Narrative of Some of the Proceedings of the Mormons; Giving an Account of their Iniquities, with particulars concerning the training of the Indians by them, description of the mode of endowment, plurality of wives, &c., &c.*

⁴ Sometime soon after May 3, 1847, Catherine Lewis corroborated the deposition of George J. Adams before the Massachusetts State Supreme Court in *Cobb v. Cobb* that they both had certain knowledge that Brigham Young and Augusta Adams Cobb had had sexual intercourse while Augusta was still legally married to Henry Cobb. See *Albany Evening Journal*, December 1, 1847; *Oneida Daily Journal*, December 4, 1847; *Syracuse Daily Star*, December 6, 1847, p. 2; *Rochester Republican*, p. 2, December 7, 1847; *Spirit of the Times* (Batavia NY), December 7, 1847; *Ohio Plain Dealer* of December 10, 1847; and *Quincy Whig*, December 22, 1847. [Brian – see the text of these articles below.]

Joseph's Wife or widow that man will I chose and be sealed to with the Consent of the Preist hood

For that I ever have and will honor God being my helper, But this under current is wearing me out, faster than I am willing to go It is something I can not handle but which I know exists.

Now B Br [sic] Young Can you not see how all this disgrace and distress might have been avoided? Most assuredly you can If you had allowed me to have gone up to Nauvoo free and untrameled

[p. 3] In my Spiret I should have seen Br² Br Joseph the first thing. But instead of that you exacted a promise of me that I would not see him alone Saying he would certainly over come me I replied if he did he would be the first man. You then Said I had never had to deal with a Prophet of the Lord Now suppose he had over come me And I should by that means have raised up a Son or a King if you please Who would have been the wiser?——

Not Mrs Lewes Most certainly

And I should have been Sealed to him And all would have been right Instead of that you waited for him to come and Seal us a few days and he did not come you then went to work and sealed [us] yourself

After that he came And you said the Charm was broken, I have laid this over I dare not judg[e] it all these things are ~~an~~ endelibly engraven on my mind as with a pen of Iron.——

Now what can I say What can I think Why I think that my Confidence in man as man is utterly Shaken

[p. 4] I think Moreover because I am getting an old woman as you say I may be turned of[f] as an old horse to live or to die.——

If this is to be the fate of all old womin God grant that there may be few ——

But where would the Sarah's and Anna's be? The next subject in your note I should deem almost be neath my notice if it proceeded from any other source as it is I can only repeat the text, with the same judgment ye judg[e] ye shall be judged I have now emtied my heart to the very bottom What I have written Is the truth I lie not God bearing me witness, If it offends I shall be sorry for it I do not [think] I could better it if I tried Therefore I commit it to you and to God do with it was you please and me also

Now Br Young Now may our Lord and Savior bless you abundantly and enable you to Search and find out wether you are or are not Really under any obligations to me. I would be glad to know as well as yourself for certainly If I have been deceived <thus far> I do not wish to be any longer, this may be the last letter I shall ever address you and I feel willing to meet every word at the day of Judgement, Augusta A Smith

No Date

[Augusta fragment to Brigham]

I am told that I have the same left to me that the rest have, this does not satisfy me for I know not what the rest have and if I did perhaps it might not satisfy me. I believe in every one's being rewarded according to their works, do not you had I been left free to have been sealed to Br Joseph Smith when I arrived at Nauvoo You can see as well as me that it would have saved me a great deal of suffering and humiliation, But you have required a promise of me not to see Br Joseph Alone [p. 2] I would not break that promise altho he sent for me twice,⁵ Added to this was the manner in which I was betrayed to Mr C and my Children which I always believed Caused the death of my oldest Son [Henry].⁶ _____

Mrs Allen [Alley?]⁷ with whom you trusted the dispa<tch> to meet you at Mrs Lewes's⁸ was a woman of no Character, it should have been Sister Vose⁹ or Mrs Sayers¹⁰ but haveing all confidence in you I raised not an objection. It is painfull very painfull for me to have to rehearse these [end of manuscript]

⁵ The implication here is that Joseph Smith was going to propose marriage to Augusta.

⁶ Augusta's son Henry Ives Cobb died of typhus on September 17, 1847, while studying at Harvard. Irish immigrants carried typhus-spreading lice to Boston when they flooded the area during the Great Potato Famine, which began in 1846.

⁷ Probably Mercy Buffum Alley (1779-1862). She had been baptized in Lynn, Massachusetts on August 3, 1832. Augusta had just been baptized on June 30. Both were converts of Samuel H. Smith and Orson Hyde. Her daughter, Sarah Buffum Alley (1819-1846), also converted. **In fact Sarah migrated to Nauvoo with Brigham Young and Augusta Adams Cobb in October 1843, where she became the plural wife of Joseph Bates Noble, under the hands of Joseph Smith.** The son of Joseph and Sarah Bates, George Omner Noble, was "the first known polygamous child" ever born to a Mormon couple. Sarah then died at Winter Quarters. Her mother, Mercy, remained behind in Massachusetts and abandoned Mormonism. Apparently Mercy B. Alley read the dispatch from Brigham Young to Augusta about their clandestine meeting at Mrs. Lewis's home in Lynn, and told Augusta's first husband, Henry Cobb, about its contents.

⁸ Catherine Ramsdal Lewis, later the famous anti-Mormon publisher of an endowment ceremony exposé. She, like Augusta, was a resident of Lynn, Massachusetts, just southwest of Salem. She also testified before the Massachusetts Supreme Court in the *Cobb v. Cobb* divorce case, affirming that Brigham Young and Augusta Adams Cobb committed adultery under her roof.

⁹ Mary "Polly" Vose was a single, wealthy, and elderly convert to the LDS Church. She ran her own upholstery business in Boston in the 1830s and -40s and contributed much of the money that built the Kirtland Temple.

¹⁰ Ruth Daggett Vose Sayers was a plural wife of Joseph Smith, who like Augusta, was simultaneously married civilly to another man (in her case, Edward Sayers, probably a non-Mormon). Polly Vose was Ruth's aunt and Ruth worked for her aunt's upholstery company.

No Date

**["The Undersigned" to the Presidency of the First Quorum
– i.e. the First Presidency]**

The Undersigned to the Presidency of the first Corum, Sendeth greeting A petition that henseforth **we latter Day Saints of the Church of Christ firstly nicknamed Spirituals at Nauvoo,**¹¹ **Many of us the first fruits unto God in this last dispensation** do hereby with all due consideration affix our names such as we have which is the best we can do at presant To the enclosed document praying that the subject of this petition may come up before the general conferance on the 6 of April, And a vote taken which will secure to us your humble supplicants, a name and a place In the house of God and also in the respective family to which we be **long Some of us has espoused this Cause the Plurality system in its very infancy and have done all that mortal could do to establish and build it up jeapordiseing oru [sic] liberty and lives, But what has been our reward? Disgrace Poverty and oppression and tears our inheritance. Untill the measure is filled up and running over.** We do not wish to transm<it> these legacies to our Children. And we ask what can be done Our hearts anticipate the answer, Strike for higher wages or quit the ranks. You may ask in your turn What we would like, Not equality as some would have But let each be rewarded according to their works that the Churh [sic] may no longer be called bountifull or the mean liberal and the base honorable **If we are wifes let us be treated as such If hand maidens, let us know that that we may better our conditions as quick as possible before it is everlastingly to[o] late,** Above all let us not be deceived that we may have claim on the promises of God as made in the book of doctrines and Cov sec 14 “ 10 verse For we feel that the time is now fully come for us to arise and shake ourselv<e>s from the dust and put on our beautiful garments and let our exelence be known

If your honorable body has no objection

Respt AACYS.¹²

¹¹ Polygamy at Nauvoo was originally popularly referred to as the “Spiritual Wife System” or “Spiritual Wifery,” and the women who participated in it were referred to as “Spirituals.”

¹² Augusta Adams Cobb Young Smith.

Albany Evening Journal, December 1, 1847; *Oneida Daily Journal*, December 4, 1847; *Syracuse Daily Star*, December 6, 1847, p. 2; *Rochester Republican*, p. 2, December 7, 1847; *Spirit of the Times* (Batavia NY), December 7, 1847; *Ohio Plain Dealer* of December 10, 1847; and *Quincy Whig*, December 22, 1847

Divorced from a Woman who had become the 'Spiritual Wife' of a Mormon Leader.

Henry Cobb vs. Augusta Cobb. This was a libel alleging crim-con on the part of the respondent with Brigham Young, in Nauvoo, in August, 1844, and December, 1845. After living 21 years in good repute with her lawful husband, the respondent became led away with Mormonism, leaving her husband, went to Nauvoo, and joined the church there. After a year's trial of the system she returned to Boston, but not being able to content herself there, she made another trip to Nauvoo; returned to Boston again, and again went off, and she is now supposed to be in California with Young.

Her conduct in Nauvoo was fully described in the deposition of George J. Adams, better known under the name of "Elder Adams," who testified that he knew Mrs. Cobb when she lived in the house of Brigham Young, at Nauvoo. We give the following extracts from the deposition:

"In the fall of 1844 after her return from Nauvoo to Boston, Mrs. Cobb said she loved Brigham Young better than she did Mr. Cobb, and, live or die, she was going to live with him at all hazards. This was in the course of a conversation in which she used extravagant language in favor of Mr. Young and against Mr. Cobb. Mrs. Cobb went out again to Nauvoo, the second time, and lived with Mr. Young, and their living together and their conduct, was the subject of conversation in the society and out of the society. The subject of conversation, to which I have alluded, was that persons had a right to live together in unlawful intercourse, and Mrs. Cobb avowed her belief in this doctrine, and said it was right.

"In conversation with Mrs. Cobb on the subject of spiritual wives, I told her such doctrines would lead to the devil; and she said if it did she would go there with Brigham Young. The Mormons were so incensed with me for my opposition to this doctrine that they attempted to take my life in various ways. I think Mrs. Cobb was originally a woman of good feelings and good principles, but I do not think so of her now. I think she was led away by religious frenzy.

"She said, I never will forsake brother Young, come life or come death. She said that the doctrine taught by Brigham Young was a glorious doctrine; for if she did not love her husband, it gave her a man she did love".

In the cross examination, Mr. Adams stated that he performed on the stage when he was a young man; that he was a merchant tailor in extensive business before he

joined the Mormons; that he has, since he withdrew, performed at the National Theatre in this city, that Joseph Smith the founder of Mormonism, did not teach the doctrine of spiritual wives; that Brigham Young, in assuming to be president of the church, had usurped authority, and that he, Mr. Adams, opposed the usurpation.

The testimony of Mr. Adams was corroborated by a widow lady [Catherine Lewis], who had been to Nauvoo, and while there had taken the first degree in the mysteries of the Mormon church. The second degree gave the privilege of spiritual wife-hood. Mrs. Cobb took this degree, and urged the witness to take it, and spoke of her connection with Young.

Judge Wilde decreed a full divorce from the bonds of matrimony.

F. A. Fabens, Esq. counsel for the petitioner [sic], A. E. Dame, Esq., for the respondent [sic].— [Boston Post

a meeting house, in the ensuing Spring. The materials will all be on the site this Winter.—But we are like sheep without a shepherd. I wish, Sir, you would look out a worthy brother in the ministry, and send him here. He would be thankfully and cordially received and handsomely rewarded. Even if he could come only for a visit, we should wish him to come and see us. A letter written, and published in the Magazine and Advocate, entitled "a visit to Kempville," by Isaac Whitnall, strikes the attention of many in this place. They wish him to have an invitation to come, if he can consistently, as he has some acquaintances here, who would gladly receive him. You would confer a favor on them, by writing to him on the subject."

E. C. FROST.

[N. B. Brother Whitnall will see this, and will, no doubt, act as duty shall seem to dictate in relation to visiting or corresponding with the above named society.] S.

A friend in Chagrin, Ohio, gives us the following information, which, with the additional explanations, will, we trust, be as interesting to our readers, as it was to us.—We say interesting, though it is shocking and abhorrent to every good principle and better feeling of the human heart.

"It would be highly gratifying to the friends of universal holiness and happiness, in this region of fanatics, if some ministering friend of commanding talents, could visit them. There is not an individual, to my knowledge, in the whole Lake country, who pretends to speak, in public, of the universal love of God.

I said 'region of fanatics,' for the like has not occurred since the days of the Crusaders to redeem the holy Sepulchre. Hundreds, in this vicinity, have become fanatics, complete—call themselves apostles, prophets, &c.—perform miracles—call down fire from heaven—impart the Holy Ghost by the laying on of hands, and say that they shall be renovated and live a thousand years. The old women say that they shall again become young, and become fruitful and replenish the earth. They have all things in common, and dispense with the marriage covenant. They assume the general name of Mormonites. They have a new bible which they call the Book of Mormon. Many have joined from whom we might expect better things."

J. M. H.

The above named sect (if sect it can be called) took its rise within the last two or three years, in this state, from a man by the name of Joseph Smith, Jr. a man of subtlety and cunning, but of no learning, and as we are informed, much worse than no character. Judging from the book he has published, we are satisfied he must be a real, unprincipled, villainous impostor. A book of nearly 600 pages, entitled, "The Book of Mormon," bearing Smith's name as author and proprietor, has been published during the past year. It claims to be a translation of "An account written by the hand of Mormon, upon plates taken from the plates of Nophi." The author says in his preface to the reader, "I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, N. Y."

The miserable impostor who publishes this book, pretends that the plates were plates of gold containing the record written by Mormon—that having "by the gift and power of God," translated a part of the ancient record contained on the golden plates, some person or persons stole from him what he had translated; he was commanded by God not to translate that over again, but to translate other parts of the record on the plates; which thing he did, and had thus failed satan's attempt to overthrow this revelation, &c. This volume is divided into the 1st and 2d Book of Nephi, the Books of Jacob, Enos, Jarem, Omni, Mosiah, Alma, Helaman, Nephel, Mormon, Ether and Moroni. At the close, there is what is called "The testimony of three witnesses," stating that they saw the plates of gold from which this Smith translated his book, and know that he did it by the gift and power of God, that it is "a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower of which hath been spoken."—That "an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates" &c., signed by Oliver Cowdry, David Whitmer, and Martin Harris. Then follows another page of about the same import, entitled, "And also the testimony of eight witnesses," and signed by four Whitmers, one Page, and three Smiths. The whole book is filled with blasphemous nonsense, silly stories, pretended prophecies, history, &c. of people and events immediately succeeding the flood, and during the reign of the kings of Israel and Judah, and extending to the times and events connected with the Messiah's reign; interlarded with unnumbered profanations of the names of the Deity and Jesus Christ. It is a most bungling attempt to imitate the ancient English and Bible phraseology. Much of the language is borrowed from the Bible and inserted in the book, after murdering the English of it: and the Almighty, by the sentences ascribed to him, is made out a most miserable grammarian; insomuch that some have sarcastically remarked that, "if the Deity ever indited the language here ascribed to him, it must have been in his younger days, before he had become much acquainted with the proper analogy of language!"

On the whole, it is one of the most abominable pieces of imposition and blasphemy, that has of late been attempted to be palmed upon community, in the name of a new revelation. And one would suppose that in this enlightened age, none could be found ignorant and stupid enough to be cheated by the imposture. There is, however, one remarkable fact which should be stated in connexion with this subject. It is this: That notwithstanding mankind will be rational on all other subjects but that of religion, there is scarcely any imposture of this character, however absurd or monstrous

it may be, that has ever been introduced into the world, but what has had its supporters and made its proselytes. And we have very little doubt that were a person now to appear on the stage and assert that he had been an inhabitant of the moon for five hundred years, and had finally fallen on this earth to make a new revelation to men, he would find followers and make proselytes, who would be fools enough to believe and profess faith in his new theory. So prone are mankind to the marvelous in religion, when backed, as in this case, by the threats of endless misery!

S.

A friend in Painesville, Ohio, writes:—

"We do not believe, in this section of country, that Congress will grant the request of the Sunday Mail petitioners—we have not therefore, as last year, called meetings, and circulated counter petitions, in this part of the country. Doct. Ely and his party in politics, are so arrogant and presumptuous, that every one, with half an eye, can see their object is to get the reins into their own hands; therefore their sanctimonious professions have become rather stale.

"I think your mode of acknowledging the receipt of letters, is a very good one. It is always a gratification to the person that sends money, to know that it has arrived at its destination, and your mode is one that is not attended with expense."

S. K.

The following very just and feeling remarks were written by a correspondent at Brasher:

"Our friends in this town seem to be rather dull and indolent in the good cause. I am sorry to be obliged to write such unpleasing intelligence, for I am confident that there are, in this town, Universalists enough, (together with those who do not openly profess the sentiment, but would, were its principles better understood,) to form a society of twenty-five or thirty members, and support preaching one-fourth or one-half of the time. It is really surprising to see Universalists sleeping with such criminal indolence, while the advocates of a yawning hell, and a God, whom their sentiments represent to be as much worse than the devil, as the devil is worse than the best man that ever walked the earth, are making such unwearied efforts, and are so busily engaged in propagating a sentiment, which its firmest advocates and ablest champions most frequently pray may not be true.—These things ought not so to be. Universalists, while they have the means in their power, ought to show themselves as zealously engaged, and more so, as their opponents, in propagating a sentiment which God in his revelation to man, and all nature, declares to be true. You will undoubtedly discover that I am a man of not much learning in the wisdom of this world, but I hope to learn of Him who is meek and lowly, for such is the learning which, of all others, is the most valuable."

B. W. jr.

Br. Jacob Myers, of E. Hempfield, Lancaster co. Pa. writes in reply to a letter from the Junior Editor:—

"You say that your Presbyterian brethren are trying to get up a revival. Of what? Judging by the columns of Number 1. 2d Volume of the Magazine and Advocate, I must come to the conclusion, that your villagers are not reviving 'Pure and undefiled religion.' But quite the reverse—fanaticism and madness."

JUNE 18, 1831

Until one week previous to this session of our Association, the glad news of universal salvation from sin and misery had never sounded in the ears of this worthy people. Br. Abel C. Thomas, of Philada., delivered two lectures the week preceding, to crowded audiences, in the Courthouse, and made suitable arrangements for our conference. The brethren from different parts of this State, met on Saturday, May 28th, and were received by the friends of philanthropy in the most affectionate manner. They welcomed our arrival with manifest tokens of kindness, and made every arrangement that could contribute to our ease, comfort and convenience, or facilitate the objects of our meeting.

We were informed by respectable friends that such numerous and attentive assemblies were seldom, if ever, before known in West Chester. The melting strains of Divine love seemed to touch every heart—and many were brought to "rejoice with joy unspeakable and full of glory" in believing the precious promises of that kind Parent who, "in the dispensation of the fulness of times, will gather together all things in Christ"—will destroy the veil that is cast over all people, swallow up death in victory, and wipe tears from all faces.

We feel ourselves under renewed obligations to bless our God for the advancement of a liberal philanthropic Christianity—the genuine religion of Jesus—in the interior of Pennsylvania. Brethren, lift up your heads—the true light is beginning to dawn—walk, therefore, as children of light,—put on the whole armour of the Gospel, and march forward in this, the best of all causes. Darkness is giving way—mystery Babylon is beginning to crush under its own weight of iniquity, while the everlasting gospel is spreading far and wide. Brethren and sisters, let us do justly, love mercy, do unto all men as we would they should do unto us, in character, person, and property; and pray in faith, nothing doubting, for the speedy downfall of all man-ism, priestcraft, and pharisaical righteousness, which have ever held mankind in bondage, through fear of death.

Dearly beloved: as the Divine Providence of our heavenly Father, hath given unto us all things that pertain to life and godliness, through the knowledge of Him who hath called us to glory and virtue; and hath given us also exceeding great and precious promises, that by these we might be partakers of the divine nature, and enjoy Him in the peaceful mansions of ultimate glory: Therefore, having this blessed hope respecting the future, let us, for the securing of present happiness, give all diligence to add to our faith, virtue, knowledge, temperance, godliness, brotherly-kindness, charity—and thereby the God of consolation shall dwell richly in us all. Amen.

For order, WM. L. HAWLEY.

[For the Magazine and Advocate.]

PUT DOWN FREE PRESSES!

Perhaps it will be interesting to your readers to hear of a certain transaction which has recently taken place between the Presbyterians, and the Editor of the Huron Reflector, a respectable paper printed in the township of Norwalk, Huron county, Ohio. It is with sincere regret that such an affair should have taken place in our country, and we may safely say, that it is one step towards tyranny, at least. The outlines of this affair are these. The Rev. John Beach, who resides in the township of Norwalk, came into the office of the Huron Reflec-

tor, and requested the editor to copy into his paper, a certain piece from a Presbyterian paper, against the Rev. John Leland, stating that Mr. L. was an anti-christian, and an infidel, &c. The editor refused to do so, and said that it was an absolute falsehood, for he was well and personally acquainted with Mr. L., and could not give currency to such calumny. Upon this refusal, the Rev. gentleman flew into a passion, and told the editor to stop sending his paper to him, and that he would use his influence to break down the paper, if in his power. And, sure enough, the Rev. gentleman succeeded in taking off a number of his best subscribers.* But the gentleman's influence did not extend so far as to injure the paper very materially, but only served to excite the minds of the people against his conduct, and the paper has since received a large increase of patronage. These are serious things, but are small in comparison to what may take place in future. The gentleman returned the next day with every sign of affected sorrow that could be imagined, and requested the editor's forgiveness, and that he would bury the hatchet, and thus the affair ended between them. But, my dear sirs, shall such things go unnoticed? Surely not. And if we do suffer these people to go on in their own way, without any resistance, they will soon strew destruction in our way, and we will become tributary to a priestly hierarchy. Unless measures are used to stay the progress of the beast's influence, the time will come when the martyr fires of Servetus will burn again and the Spanish Inquisition preside over the destinies of the nation!

Most affectionately yours, in the bonds of peace,

A BROTHER.

Peru, June 2d, 1831.

P. S. Since the above was written I have understood that a number of the Presbyterian clergy met, after a four days' meeting, in order to unite their efforts to break down the said paper, but without success.

* We are inclined to doubt the propriety of calling those the "best subscribers," to any paper, who patronize it merely that they may lord it over the editor's soul and body. We presume our brother means by the best, the most wealthy patrons. But even in such case an editor's loss is gain—better lose all his patrons than be the slave of ten thousand bigotted, domineering subscribers. G.

INFATUATION.

Almost every week brings new reports of the fatal infatuation of the Mormonites. It will be recollected that when they made their appearance here, they declared themselves immortal. Death, however, has paid them no respect, other than by frequent visits. In defiance of repeated instances of mortality they profess the power of healing, refuse to call medical assistance, and many fall the miserable victims of their faith. The latest reports are, that a few days since the wife of a Mr. Madock, daughter of Judge Clapp, of Mentor, and a believer in Mormonism, died among them in child bed for want of professional assistance. The wife of the prophet Smith hardly escaped the same fate.

Fresh Arrival.—Within the last week there have arrived from the state of New-York, some by the lake and others by land, at least 200 Mormonites. They brought with them their household furniture entire, bag and baggage, and roots, and herbs and plants ready for the soil. They passed on to the "holy land," and we understand are scattered about in the common stock families. We are told that the wife of the prophet Harris refused to be a Mormonite, and he has left her among "the Gentiles." She it was who purloined several pages of the first revelation, and which by the direction of the Angel have never been supplied. Another fellow had left his wife and children, and openly declared they never should live with him until they embrace the new faith.

Every breeze wafts to us some new rumour from this prolific source of fantasies, some of which prove true and some false. Fame now whispers in sly and obscure hints, something about a miraculous conception, from which we conclude the Mormon public mind is being prepared for the nativity of some wonderful personage.

Painseville (O.) Gazette.

A PALPABLE INCONSISTENCY.

A most palpable, we will not say singular inconsistency, occurred between two extracts from Orthodox journals, which were published in our last number. They are deserving of being brought side by side.

First, it is said, "Almost all who are habitual Sabbath breakers, profane swearers and DRUNKARDS, are Universalists."

Secondly, it is remarked by an Orthodox missionary laboring in the cause of temperance, that he had not met with any success in the Orthodox churches. He adds—"I greatly fear the reason is, A MAJORITY OF MALE MEMBERS LOVE RUM." See Boston Recorder, of 11th inst.

It is a question we propose for solution, if a majority of the Orthodox church love Rum, how it can be true that almost all drunkards are Universalists? *

The Universalists know the falsity of these reports against the denomination to which they belong. They smile when they hear them, and pity their silly propagators. There is something, however, not very pleasant in the reflection, that those who set themselves up as possessing all the charity and real piety that there is in the world, should engage heartily in the work of slandering and libelling their fellow men, because it happens they differ from them in speculative theology. What shall we think of this? what shall we say to it? Will it not demonstrate that all their professions of godliness are not sincere? Are they not bringing their own cause into disrepute? These are men too who accuse Universalists of being uncourteous. We would desire to be uncourteous, if we are to take their conduct as a sample of courtesy.

The strength of the church consists not in the number of its members, but in the maturity and vigor of their piety.

PJS Vol 2

12-3	BY HCK WR JT
12-11	BY
12-24	BY
12-26	BY
12-27	BY HCK WR JT
1-17	BY HCK OP WW JT GAB WR
1-24	WL
1-21	JT
1-27	BY
1-28	HCK, WW, BY
1-29	BY HCK WR
1-31	BY HCK OP WW WR
2-13	HS, WL
2-19	BY HCK
2-28	BY, HCK, WW, WR
3-1 3-9	²⁻¹² JT
3-11	HS
3-17	JT
3-26	BY JEP WR
3-31	BY JT
4-6	BY, HCK, WR

1841

8-10
~~2000~~
OCT 30

NOV 7

NOV 28

NOV 30

DEC 19

DEC 26

DEC 27

BY - MEETINGS EJS +/- Q12 MEMBERS

HCK, OP, JT, GAS, BY
BY JS HS

From
WATSON

1842

JAN 2

JAN 17

JAN 29

JAN 30

JAN 31

APR 12

MAY 4

MAY 19

JUN 26

JUN 29

HC 4

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JULY 15

JULY 19 BY HCK JT OP GAS SR

AUG 10 BY HCK JT OP GAS

OCT 30

NOV 14 9/12 Meet BY HCK JT OP GAS / WS / WR / WW, CW
No PRE / GH / HEP

NOV 30 BY, HCK, WR, OP, CW, JT, WW

Descendants of Thomas ALLRED *OS*-41113

9 Sep 2011

Page 1

1. Thomas ALLRED *OS*-41113 (b.1730-Hillsborough,Randolph,North Carolina,USA;d.1810-,Randolph,NC,USA)
 - sp: Elizabeth DIFFEE *FGR*-41114 (b.1735-,Randolph,North Carolina,USA;m.1752)
 - 2. Moses ALLRED *FGR*-35002 (b.1764-Hillsborough,Orange,Randolph,NC,USA)
 - sp: Elizabeth HOLLINGSWORTH *FGR*-35003 (b.1765-of Randolph,NC,USA)
 - 3. Levi ALLRED *FILE*-514 (b.16 Dec 1800-,Franklin,Georgia,USA)
 - sp: Abigail MCMURTREY *FILE*-515 (b.11 Sep 1804-,Washington,Missouri,USA;m.1820;d.1887-Beaver,Beaver,U,USA)
 - 4. Preserved ALLRED *FILE*-516 (b.3 Apr 1823-,Crawford,Missouri,USA;d.22 Apr 1844-Nauvoo,Hancock,Illinois,USA)
 - 4. Achsah Melinda ALLRED *FILE*-27500 (b.6 Nov 1824-Crawford,Washington,Maine,USA)
 - sp: Lucullus Paleman THOMPSON *FILE*-24316 (b.31 Dec 1822;m.24 Dec 1844;d.9 Jun 1849-Council Bluffs,P,I,USA)
 - 5. Hyrum Luculius THOMPSON *FGR*-20878 (b.21 Oct 1845-,Hancock,I,USA;d.7 Sep 1922-Raymond,Alberta,Canada)
 - 5. Julia THOMPSON *FGR*-21229 (b.1847-,Hancock,Illinois,USA)
 - sp: Lewis Seth ROBISON *FILE*-22883 (b.16 Oct 1816-Cincinnati,Hamilton,Ohio,USA;m.12 Jan 1856;d.1 Nov 1883-)
 - 4. William Jackson ALLRED *FILE*-465 (b.27 Jan 1827-,Washington,Missouri,USA;d.23 Mar 1885-Beaver,Beaver,U,USA)
 - sp: Leona Elizabeth BURTON *FGR*-39798 (b.3 Dec 1834-,Monroe,Missouri,USA;m.1851)
 - 4. Elizabeth Catherine ALLRED *EMR*-13955 (b.6 Mar 1833-,Crawford,Missouri,USA;d.6 Apr 1909-Castle Dale,E,U,USA)
 - sp: Calvin White MOORE *FILE*-13956 (b.21 Jul 1827-Palmer,Hampden,M,USA;m.13 Jan 1853;d.9 May 1908-)
 - 4. Rachel Mary Ann ALLRED *FILE*-522 (b.27 May 1834-Washington,W,M,USA;d.20 Oct 1914-Sunny Dell,Bingham,I,USA)
 - sp: Cyrus Benjamin Edwin HAWLEY *FGR*-40750 (b.20 Aug 1832-Yarmouth,London,Ontario,Canada;m.12 Jul 1853)
 - 4. Preserved ALLRED *FGR*-23568 (b.Ab.1836-,Crawford,Missouri,USA)
 - 4. Charles ALLRED *FGR*-45569 (b.1838-,Crawford,Missouri,USA)
 - 4. Orson ALLRED *FILE*-36495 (b.Ab.1840-,Crawford,Missouri,USA)
 - 2. William ALLRED *FGR*-1314 (b.1756-Hillsborough,Randolph,North Carolina,USA;d.13 Nov 1808-,Bedford,Tennessee,USA)
 - sp: Elizabeth THRASHER *FGR*-1315 (b.1 Apr 1754-Pitt,Randolph,North Carolina,USA;m.14 Nov 1781)
 - 3. Sarah ALLRED *FGR*-8714 (b.1786-,Randolph,North Carolina,USA;d.22 May 1889-Holiday,Monroe,Missouri,USA)
 - sp: Anderson IVIE *SEB*-8713 (b.1786-Randolph,Pitt,North Carolina,USA;m.1800;d.25 Dec 1882-Holiday,Monroe,M,USA)
 - 4. Polly Ann IVIE *FGR*-3739 (b.7 Apr 1801-,Franklin,Georgia,USA;d.15 Dec 1887-Spring City,San Pete,Utah,USA)
 - sp: Ezekiel BILLINGTON *FGR*-40907 (b.29 May 1799-,Johnson,North Carolina,USA)
 - 4. James Russel IVIE *FILE*-28576 (b.30 Dec 1802-,Franklin,Georgia,USA;d.10 Jun 1866-Scipio,Millard,Utah,USA)
 - sp: Eliza McKee FAUSETT *SEB*-8722 (b.5 Jul 1811-Columbia,M,T,USA;m.Jun 1824;d.7 Aug 1896-Scipio,M,U,USA)
 - 5. Richard Anderson IVIE *SEB*-8737 (b.10 Feb 1825-Shelbyville,Bedford,T,USA;d.22 Nov 1892-CP,Alturas,I,USA)
 - sp: Jane Marie ALLRED *FGR*-39794 (b.Ab.1819-,North Carolina,USA;m.11 Jul 1844;d.25 Mar 1882-)
 - sp: Elizabeth DOBSON *FGR*-8738 (b.1826-,Ohio,USA;m.16 Jun 1846;d.7 Jan 1909-Scipio,Millard,Utah,USA)
 - sp: Evelyn SWEAT *FGR*-42244 (b.Ab.1829;m.1850)
 - sp: Mary Eveline YOUNG *OS*-23145 (b.18 Sep 1836-,Gibson,Tennessee,USA;m.28 Jul 1852;d.1904-S,M,,USA)
 - sp: Hannah Maria SMITH *FGR*-34731 (b.14 Aug 1838-Kirtland,Lake,Ohio,USA;m.10 Feb 1853;d.9 Jan 1914-)
 - 5. William Franklin IVIE *FILE*-8723 (b.18 Dec 1826-,Bedford,Tennessee,USA;d.4 May 1880-Scipio,Millard,Utah,USA)
 - sp: Malinda Jane YOUNG *OS*-8735 (b.3 Nov 1833-Smith,Smith,Tennessee,USA;m.Dec 1850;d.15 Jun 1902-)
 - sp: Sarah Emily YOUNG *OS*-23147 (b.11 Aug 1841-Henry,Henry,T,USA;m.13 Mar 1855;d.20 Jan 1926-)
 - 5. Sarah Ann IVIE *FGR*-42237 (b.23 Apr 1829-Adair,Madison,Tennessee,USA;d.12 Jun 1890-Scipio,Millard,U,USA)
 - sp: Henry Morrow MCARTHUR *FILE*-12951 (b.21 Feb 1829-Holland,Erie,NY,USA;m.5 Mar 1860;d.5 Mar 1896-)
 - 5. James Alexander IVIE *FGR*-8724 (b.1830-Florida,Monroe,Missouri,USA;d.15 Mar 1906-Salina,Sevier,Utah,USA)
 - sp: Elizabeth Sophia PORTER *FGR*-8733 (b.10 Oct 1829-,Pennsylvania,USA;m.14 Nov 1849;d.14 Oct 1909)
 - 6. Lidia A. IVIE *FGR*-8734 (b.27 Sep 1850-Provo,Utah,Utah,USA)
 - sp: Sarah Francis WEST *FGR*-42245 (b.13 Jan 1832-Deerhurst,G,England;m.14 Nov 1856;d.24 Nov 1907-)
 - 5. John Lehi IVIE *SEB*-8725 (b.11 Jun 1833-Paris,Monroe,Missouri,USA;d.10 May 1909-Vermillion,Sevier,Utah,USA)
 - sp: Maryette CARTER *OS*-5227 (b.11 Dec 1842-Lima,Adams,Illinois,USA;m.23 Jan 1857(Div);d.4 May 1926-)
 - sp: Mary Catherine BARTON *SEB*-3673 (b.30 Jun 1837-N,N,Pennsylvania,USA;m.16 May 1852;d.24 Dec 1889-)
 - sp: Violet Snow GLEDHILL *FGR*-39711 (b.1849;m.8 Dec 1881)
 - 5. Polly Ann IVIE *SEB*-8726 (b.24 Aug 1835-Paris,Monroe,Missouri,USA;d.1 Jan 1896-Minersville,Beaver,Utah,USA)
 - sp: Jerome ZABRISKIE *SEB*-23809 (b.24 Jan 1828-Eugene,Vermillion,I,USA;m.5 May 1851;d.20 Oct 1904-)
 - 5. Joseph Orson IVIE *FGR*-8728 (b.1 Jan 1840-,Monroe,Missouri,USA;d.1851-Scipio,Millard,Utah,USA)
 - 5. Marie Betsey IVIE *FGR*-42241 (b.29 Mar 1842-Caldwell,Monroe,Missouri,USA)
 - 5. Eliza Maria IVIE *FGR*-8729 (b.29 Mar 1842-Caldwell,Monroe,Missouri,USA;d.3 May 1920-Emery,Emery,Utah,USA)
 - sp: Warren FOOTE *FILE*-10170 (b.10 Aug 1817-Dryden,T,NY,USA;m.2 Mar 1856;d.1903-Kanab,Kane,U,USA)
 - 5. Isaac Thomas IVIE *FGR*-39925 (b.24 May 1844-Caldwell,Monroe,T,USA;d.26 Jan 1906-Scipio,Millard,Utah,USA)
 - sp: Elizabeth EVANS *FGR*-8730 (b.1846;m.29 Mar 1861)

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- sp: Martha C. TUFT *FGR*-42242 (b.1850)
- 5, Benjamin Martin IVIE *HIST*-8731 (b.15 Sep 1846-Council Bluffs,P,Iowa,USA;d.4 Mar 1926-Lynndyl,Millard,U,USA)
 - sp: Martha Annie MEMMOTT *HIST*-1586 (b.19 Oct 1849-Sheffield,Y,England;m.21 Jul 1864;d.30 Nov 1924-)
- 5, Hyrum Lewis IVIE *FGR*-42238 (b.25 Feb 1849-Salt Lake City,Salt Lake,U,USA;d.24 Jul 1927-Strawberry,D,U,USA)
 - sp: Emma Jane ROBINS *FGR*-39131 (b.16 Dec 1851-Council Bluffs,P,I,USA;m.24 Oct 1868;d.27 Mar 1894-)
 - sp: Esther ROBBINS *FGR*-42171 (b.16 Mar 1847-Council Bluffs,P,Iowa,USA;m.30 Jan 1873;d.6 Mar 1894-)
 - sp: Anna Maria THACKER *FGR*-42246 (b.1 Nov 1849-Willenhall,S,England;m.29 Dec 1894;d.4 Oct 1934-)
- 5, Heber Charles IVIE *FGR*-42239 (b.29 Nov 1852-Provo,Utah,USA;d.7 Feb 1920-Burley,Cassia,Idaho,USA)
 - sp: Annie Christene NEILSON *FGR*-42247 (b.1857;m.1 Jan 1875)
 - sp: Anna MADSEN *FGR*-42248 (m.1876)
- 5, Martha Adaline IVIE *FGR*-42240 (b.1852-Provo,Utah,Utah,USA;d.7 Feb 1920-Provo,Utah,Utah,USA)
 - sp: Amanda Jane BRUSH *FGR*-22865 (b.16 Sep 1839)
 - sp: Abigail REYNOLDS *FGR*-37513
- 4, John Anderson IVIE *FGR*-42192 (b.1805-Duck River,Bedford,Tennessee,USA)
 - sp: Anna ROBINSON *FGR*-42234 (b.1805-Holiday,Monroe,Georgia,USA;m.1820)
- 4, Elizabeth IVIE *FGR*-1229 (b.27 Feb 1807-,Bedford,Tennessee,USA;d.22 Mar 1870-,Grasson,Texas)
 - sp: William Hockley ALLRED *FGR*-491 (b.14 Apr 1804-,Randolph,NC,USA;m.28 Mar 1824;d.1 Aug 1890-S,S,U,USA)
 - sp: Andrew Jackson ALLRED *SEB*-496 (b.12 Feb 1831-Bedford,Bedford,T,USA;m.23 Nov 1873;d.10 Oct 1899-)
- 4, William Shelton IVIE *FGR*-8716 (b.16 Nov 1811-Duck River,Hickman,T,USA;d.30 Aug 1858-Kirksville,Adair,M,USA)
 - sp: Julia Louise VAN DYNE *FGR*-41873 (b.1817-,Indiana,USA;m.2 Aug 1835)
- 4, Joseph Martin IVIE *FGR*-41872 (b.1816-Duck River,Bedford,Tennessee,USA)
- 4, Isaac L. IVIE *FGR*-41918 (b.3 May 1818-Duck River,Bedford,Tennessee,USA)
 - sp: Melsia LONG *FGR*-42235 (b.1820-Jessimine,,Kentucky,USA)
- 4, Thomas Celton IVIE *FILE*-8717 (b.25 Aug 1820-Duck River,Hickman,Tennessee,USA;d.1864-,Missouri,USA)
 - sp: Amanda Jane MOORE *FILE*-8719 (b.12 May 1824-Georgetown,Brown,O,USA;m.24 Aug 1844;d.18 May 1863-)
 - 5, Sarah Jane IVIE *FGR*-36252 (b.1 Aug 1845-Nauvoo,Hancock,Illinois,USA)
- 4, Sarah IVIE *FGR*-41996 (b.1822-Duck River,Hickman,Tennessee,USA)
 - sp: William LONG *FGR*-42236 (m.26 Oct 1843)
- 3, Mary ALLRED *FGR*-40133 (b.1783-Hillsborough,Randolph,North Carolina,USA;d.19 May 1820-,Bedford,Tennessee,USA)
 - sp: David SANDERS *FGR*-40138 (b.1775-,Iredell,North Carolina,USA)
 - 4, Moses Martin SANDERS *FILE*-28568 (b.17 Aug 1803-,Franklin,Georgia,USA;d.8 Nov 1878-St George,W,Utah,USA)
 - sp: Amanda Armstrong FAUSETT *FILE*-26498 (b.6 May 1810-,Maury,T,USA;m.12 Jan 1826;d.24 Apr 1885-)
 - 5, William Carroll SANDERS *FGR*-41758 (b.4 Dec 1826-Lewisburg,Bedford,Tennessee,USA)
 - 5, Richard Twiggs SANDERS *FILE*-29310 (b.31 May 1828-,Maury,Tennessee,USA;d.18 Aug 1858)
 - sp: Antonette RIALDIS *FGR*-14733 (b.1831;m.12 Jan 1850)
 - 5, John Franklin SANDERS *EMR*-623 (b.5 Mar 1830-,Montgomery,Illinois,USA;d.18 Mar 1896-Mesa,Maricopa,A,USA)
 - sp: Mary Irene CLEMENT *HIST*-42546 (b.23 Jul 1837-Dryden,Tompkins,NY,USA;m.15 Jul 1855;d.22 Aug 1870-)
 - 5, Rebecca Ann SANDERS *FILE*-13211 (b.5 Mar 1832-Montgomery,Illinois,USA;d.6 Oct 1907-Fairview,S,Utah,USA)
 - sp: Henry Weeks SANDERSON *FILE*-29317 (b.13 Mar 1829-Russell,H,M,USA;m.7 Mar 1849;d.18 Nov 1896-)
 - 5, Martha Brown SANDERS *FILE*-29306 (b.23 May 1833-Barmont,M,I,USA;d.31 Dec 1897-West Warren,W,U,USA)
 - sp: Alonzo KNIGHT *FILE*-17185 (b.14 Oct 1830-Marlow,Cheshire,NH,USA;m.10 Feb 1858;d.21 Sep 1921)
 - sp: Redden Alexander ALLRED *FILE*-473 (b.21 Feb 1822-Nashville,B,T,USA;m.22 Nov 1851;d.18 Jun 1900-)
 - 5, David Walker SANDERS *FILE*-7571 (b.1 Sep 1835-,Montgomery,Illinois,USA;d.11 Feb 1914-Hubbard,G,A,USA)
 - sp: Sarah Jane VANCE *SEB*-23450 (b.31 Jul 1842-MW,Hancock,Illinois,USA;m.21 Oct 1858;d.27 Jun 1873-)
 - sp: Louisa CHENEY *FGR*-37742
 - sp: Rebecca Emily PRICHETT *FGR*-37743
 - 5, Joseph Moroni SANDERS *FILE*-41757 (b.25 Dec 1836-Far West,C,M,USA;d.23 Dec 1916-La Verkin,W,Utah,USA)
 - sp: Hulda Charlotte ZABRISKIE *FGR*-45971 (b.30 Jan 1844-Ambrosia,L,I,USA;m.20 Aug 1860;d.11 Jun 1908-)
 - 5, Sidney Rigdon SANDERS *FILE*-31705 (b.10 Apr 1839-Nauvoo,Hancock,I,USA;d.1 Aug 1845-Nauvoo,H,I,USA)
 - 5, Emma SANDERS *FILE*-13584 (b.23 Jan 1840-Nauvoo,Hancock,Illinois,USA;d.5 Oct 1916-Moroni,Sanpete,U,USA)
 - sp: James Harvey TIDWELL *FILE*-24444 (b.29 Nov 1823-Washington,C,I,USA;m.23 Feb 1857;d.2 Sep 1896-)
 - 5, Eliza Jane SANDERS *HIST*-44028 (b.4 Jun 1843-Nauvoo,Hancock,I,USA;d.4 Apr 1847-Winter Quarters,D,N,USA)
 - 5, Hyrum Smith SANDERS *FGR*-44029 (b.10 Oct 1845-Nauvoo,Hancock,I,USA;d.27 Sep 1846-Nauvoo,H,I,USA)
 - 5, Moses Martin SANDERS Jr *FGR*-44030 (b.21 Feb 1853-SLC,SL,Utah,USA;d.23 Mar 1926-Duncan,G,Arizona,USA)
 - sp: Mary Jane SPARKS *FILE*-26485 (b.16 Nov 1809-Blandford,Hampden,M,USA;m.21 Mar 1847;d.20 Nov 1898)
 - sp: Anna STOUT *FILE*-29902 (b.22 Dec 1806-,Madison,K,USA;m.24 Jan 1852;d.16 Jan 1886-Kirksville,W,U,USA)

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- 3. James ALLRED Sr *FILE*-487 (b.22 Jan 1784-Asheboro,Randolph,North Carolina,USA;d.10 Jun 1876-Spring City,S,U,USA)
 sp: Elizabeth WARREN *FILE*-488 (b.6 May 1786-Spartanburg,Spartanburg,SC,USA;m.14 Nov 1803;d.23 Apr 1879/1880-)
 - 4. William Hockley ALLRED *FGR*-491 (b.14 Apr 1804-,Randolph,North Carolina,USA;d.1 Aug 1890-Spring City,S,U,USA)
 sp: Elizabeth IVIE *FGR*-1229 (b.27 Feb 1807-,Bedford,T,USA;m.28 Mar 1824;d.22 Mar 1870-,Grasson,Texas)
 - 4. Martin Carrol ALLRED *FILE*-492 (b.8 Sep 1806-Warren,Knox,Kentucky,USA;d.2 May 1840-Nauvoo,Hancock,I,USA)
 sp: Mary HASKETT *NDR*-523 (b.Ab. 1810-,Bradford,Tennessee,USA;d.Jul 1840-Nauvoo,Hancock,Illinois,USA)
 - 5. Eliza Elvira ALLRED *FILE*-31809 (b.31 Aug 1826-,Bedford,Tennessee,USA;d.16 Aug 1875)
 sp: William Holliday EDWARDS *FILE*-9956 (b.13 Jun 1821;m.1 Jan 1844;d.13 May 1846-Garden Grove,,I,USA)
 sp: Frederick JUSTENSON *FGR*-31359
 - 5. Reuben Warren ALLRED Jr *FILE*-534 (b.9 Nov 1827-,Bedford,T,USA;d.21 Aug 1916-Thatcher,Graham,A,USA)
 sp: Elzadie Emeline FORD *FILE*-13162 (b.2 Dec 1827-Harmony,C,NY,USA;m.7 Feb 1846;d.20 Dec 1887-)
 - 5. Elizabeth Heskett ALLRED *FGR*-40309 (b.23 Feb 1830-,Monroe,M,USA;d.18 Nov 1916-Circleville,Piute,Utah,USA)
 sp: Charles Wakeman DALTON *FILE*-43319 (b.10 Jul 1826-Wysox,B,P,USA;m.2 Nov 1850;d.18 Jun 1883-)
 - 5. James Franklin ALLRED *FGR*-40308 (b.22 Oct 1832-,Monroe,Missouri,USA;d.11 Nov 1923-Wallsburg,W,U,USA)
 - 5. Salley ALLRED *FILE*-19154 (b.31 Dec 1834-Salt Creek,Monroe,Missouri,USA;d.1 Aug 1926-Logan,Cache,U,USA)
 sp: William HYDE *FILE*-23372 (b.11 Sep 1818-York,Livingston,New York,USA;m.1 Sep 1850;d.2 Mar 1874-)
 - 5. Eloise ALLRED *FGR*-40310 (b.Ab. 1836-,Monroe,Missouri,USA)
 - 5. George Martin Hinkel ALLRED *SEB*-7685 (b.27 Sep 1837-Log Creek,Caldwell,Missouri,USA;d.14 Jan 1926)
- 4. Hannah Caroline ALLRED *FILE*-497 (b.20 Sep 1808-,Randolph,NC,USA;d.23 Feb 1850-Kanesville,P,Iowa,USA)
 sp: Andrew Hiram WHITLOCK *FILE*-28183 (b.15 Jan 1805-,Ohio,West Virginia,USA;m.30 Sep 1827;d.13 Apr 1865)
 - 5. Sally Ray WHITLOCK *FILE*-22386 (b.9 Oct 1828-Nashville,Davidson,T,USA;d.15 Oct 1905-Cleveland,EC,U,USA)
 sp: Mark ROGERS *FILE*-22383 (b.21 Feb 1830-Palmyra,Portage,Ohio,USA;m.11 Jan 1849;d.11 May 1849-)
 sp: Henry Herman OVIATT *SEB*-19461 (b.17 Jun 1832-Smethport,McKean,P,USA;m.1 Feb 1853;d.8 Apr 1919-)
 - 6. Ormanda OVIATT *FGR*-4196
 sp: Joseph Smith BARNEY *SEB*-3957 (b.22 Dec 1845-Nauvoo,H,Illinois,USA;m.4 Nov 1866;d.9 Aug 1917-)
 - 5. Mary Jane WHITLOCK *SEB*-6677 (b.6 Oct 1830-,Ray,Missouri,USA)
 sp: John Franklin OVIATT *FGR*-19462 (b.29 Aug 1830-Smethport,McKean,Pennsylvania,USA)
 sp: Thomas Peter PETERSEN *FGR*-1780
 - 5. Charles WHITLOCK Sr *SEB*-32752 (b.4 Jan 1833-,Ray,Missouri,USA;d.10 Aug 1920-Ephraim,Sanpete,Utah,USA)
 sp: Caroline Matilda KING *FILE*-34208 (b.11 Dec 1835-Grove,Allegany,NY,USA;m.1 Feb 1853;d.17 Mar 1917-)
 - 5. James Hardin WHITLOCK *SEB*-14613 (b.14 Jan 1836-,Clay,Missouri,USA;d.13 Jun 1909-Junction,Piute,U,USA)
 sp: Margaret Ann VOORHEES *FGR*-1393 (b.25 Dec 1842-Morley Settlement,H,I,USA;m.1857;d.26 Jan 1926-)
 sp: Sarah Eliza Elvira ALLRED *FGR*-14579 (b.16 Jan 1848-,Iowa,USA)
 - 5. Elizabeth WHITLOCK *SEB*-793 (b.6 Aug 1838-,Caldwell,Missouri,USA;d.31 Aug 1915)
 sp: Henry Barnabus STEVENS *HIST*-32706 (b.26 Oct 1834-,Canada)
 - 5. Nancy Maria WHITLOCK *SEB*-4850 (b.24 Feb 1841-Nauvoo,Hancock,Illinois,USA)
 sp: Ira A OVIATT *FILE*-19463 (b.8 Dec 1804-Berlin,Rensselaer,NY,USA;m.30 Nov 1856(Div);d.1 Jul 1868-)
 - 5. Thursa Malinda WHITLOCK *SEB*-13771 (b.22 Sep 1844-Nauvoo,Hancock,Illinois,USA;d.30 Sep 1912)
 sp: Lars LARSON *FGR*-13809
- 4. Elizabeth ALLRED *FGR*-39795 (b.1810-,Bedford,Tennessee,USA;d.1892-,Tabor,Mills,Iowa, USA)
- 4. Sally ALLRED *FGR*-503 (b.13 Apr 1811-,Randolph,North Carolina,USA)
 sp: John Newton BURTON *FGR*-1231 (b.29 Aug 1809-,Bedford,Virginia,USA;m.15 Nov 1832)
 - 5. Leona Elizabeth BURTON *FGR*-39798 (b.3 Dec 1834-,Monroe,Missouri,USA)
 sp: William Jackson ALLRED *FILE*-465 (b.27 Jan 1827-,Washington,Missouri,USA;m.1851;d.23 Mar 1885-)
- 4. Isaac ALLRED *FILE*-481 (b.28 Jun 1813-,Bedford,Tennessee,USA;d.12 May 1859-Mount Pleasant,Sanpete,Utah,USA)
 sp: Julia Ann TAYLOR *FILE*-482 (b.9 Feb 1815-BG,Warren,K,USA;m.11 Oct 1832;d.16 May 1898-R,Cache,U,USA)
 - 5. William Alma ALLRED *FGR*-40370 (b.26 Jun 1833-,Caldwell,Missouri,USA;d.25 Jan 1900-Fairview,S,Utah,USA)
 - 5. John Allen ALLRED *SEB*-33410 (b.29 Aug 1834-,Monroe,Missouri,USA;d.8 Apr 1904-Slaterville,Weber,Utah,USA)
 sp: Mary Jane KNIGHT *FGR*-25158 (b.19 Sep 1842-,Hancock,Illinois,USA;m.Ab. 1856;d.15 Jul 1910-S,W,,USA)
 - 5. Eliza Maria ALLRED *FILE*-484 (b.2 Oct 1836-Richmond,Ray,Missouri,USA;d.21 Mar 1926-Richmond,C,Utah,USA)
 sp: Justin SHEPHARD *SEB*-29520 (b.4 Jan 1831-Denmark,Lewis,NY,USA;m.1 May 1855;d.10 May 1909-)
 - 5. James Martin ALLRED *FGR*-485 (b.14 Feb 1838-Far West,Caldwell,Missouri,USA)
 sp: Mary Francis VANCE *SEB*-23451 (b.6 Sep 1844-Nauvoo,Hancock,I,USA;m.21 Mar 1860;d.29 May 1928-)
 sp: Christianne Gustave ANDERSON *FGR*-37686 (b.7 Aug 1849;m.9 Oct 1868)
 - 5. Sidney H Little ALLRED *SEB*-486 (b.6 Feb 1841-Nauvoo,Hancock,Illinois,USA)
 - 5. Amanda Jane ALLRED *FGR*-15953 (b.16 Nov 1842-Nauvoo,Hancock,Illinois,USA)

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- sp: Elizabeth IVIE *FGR*-1229 (b.27 Feb 1807-,Bedford,T,USA;m.23 Nov 1873;d.22 Mar 1870-,Grasson,Texas)
- sp: Martina Neilson ANDERSON *FGR*-39699
- sp: Elizabeth Ann DAVIS *FGR*-32969 (m.26 Dec 1844)
- sp: Sarah Ann WARREN *FILE*-466 (b.25 Nov 1794-,Caswell,NC,USA;m.28 Jan 1846;d.28 May 1858-,Fremont,Iowa,USA)
- 3. Elizabeth ALLRED *FGR*-40134 (b.1786-,Randolph,North Carolina,USA)
- 3. Isaac ALLRED *FILE*-467 (b.27 Jan 1788-Pendleton,Anderson,South Carolina,USA;d.13 Nov 1870-Spring City,S,Utah,USA)
 - sp: Mary CALVERT *FILE*-468 (b.19 Mar 1793-Elberta,H,G,USA;m.14 Feb 1811;d.16 Sep 1861-Holladay,SL,Utah,USA)
 - 4. Elizabeth Martin ALLRED *FGR*-469 (b.6 Jan 1812)
 - 4. John Calvert ALLRED *FGR*-39866 (b.5 Oct 1813-Nashville,Bedford,T,USA;d.10 Jan 1893-,Bedford,Tennessee,USA)
 - sp: Elizabeth C BATES *FGR*-39867 (b.6 Jan 1812-Nashville,Davidson,T,USA;m.22 Aug 1833;d.10 Feb 1886)
 - 4. Nancy Weakley ALLRED *FILE*-470 (b.4 Nov 1815-,Bedford,Tennessee,USA;d.9 Apr 1904-,California,USA)
 - sp: Asa Colton EARL *FILE*-9187 (b.2 May 1810-,Ontario,NY,USA;m.26 Feb 1843;d.1 Dec 1891-Reno,W,N,USA)
 - 4. Sarah Lovisa ALLRED *FILE*-471 (b.14 Nov 1817-,Bedford,Tennessee,USA;d.11 Mar 1879)
 - sp: Allen TAYLOR *FILE*-1310 (b.17 Jan 1814-Warren,Knox,K,USA;m.5 Sep 1833;d.5 Dec 1891-Loa,Wayne,U,USA)
 - 5. William Riley TAYLOR *FILE*-1360 (b.12 Feb 1839-,Caldwell,Missouri,USA;d.24 Mar 1912-Loa,Wayne,Utah,USA)
 - sp: Margaret Jane ELLISON *SEB*-1348 (b.11 Aug 1842-Nauvoo,Hancock,I,USA;m.27 Sep 1857;d.25 Aug 1925-)
 - 5. Isaac Moroni TAYLOR *FGR*-42747 (b.29 Jun 1834-Far West,Clay,Missouri,USA)
 - 5. Mary Elizabeth TAYLOR *FGR*-42748 (b.8 Mar 1837-Far West,Caldwell,M,USA;d.3 Aug 1905-Emery,Emery,U,USA)
 - sp: Francis Marion OWEN *FGR*-45005 (b.14 Oct 1830-Villanova,C,NY,USA;m.28 May 1854;d.1 Dec 1899-)
 - 5. Sarah Jane TAYLOR *FGR*-42749 (b.2 Feb 1842-Nauvoo,Hancock,I,USA;d.15 Jun 1922-St George,W,Utah,USA)
 - sp: Robert RICHARDSON *FGR*-22532 (b.20 Dec 1837-,Lancashire,England;m.21 Sep 1856;d.22 Oct 1904-)
 - 5. Joseph Allen TAYLOR *FGR*-42750 (b.25 May 1844-Nauvoo,Hancock,I,USA;d.11 May 1845-Nauvoo,H,Illinois,USA)
 - 5. Nancy Melvina TAYLOR *FGR*-42751 (b.30 May 1846-,Pottawattamie,Iowa,USA)
 - sp: George BENNETT *SEB*-2734 (b.14 Mar 1843-Augusta,Hancock,Illinois,USA;d.8 Jun 1916)
 - 5. Clarissa Elvira TAYLOR *FGR*-42752 (b.3 Oct 1849-Fort Bridger,Unita,Wyoming,USA)
 - sp: Benjamin Jones REDD *SEB*-14303 (b.20 Jun 1842-Nashville,D,T,USA;m.20 Jun 1865;d.16 Sep 1887-)
 - 5. Orissa Angelia TAYLOR *FGR*-42753 (b.13 Oct 1851-Kaysville,Davis,Utah,USA)
 - 5. Independence TAYLOR *FGR*-42754 (b.4 Jul 1854-Kaysville,Davis,Utah,USA)
 - 5. Jedediah TAYLOR *FGR*-42755 (b.13 May)
 - 5. Louisa TAYLOR *FGR*-42764 (b.12 May 1860-Kaysville,Davis,Utah,USA)
 - 4. William Moore ALLRED *FILE*-472 (b.24 Dec 1819-Farmington,Marshall,T,USA;d.8 Jan 1901-Fairview,Lincoln,W,USA)
 - sp: Orissa Angelia BATES *FILE*-545 (b.17 Aug 1823-Henderson,Jefferson,NY,USA;m.9 Jan 1842;d.29 Jan 1878-)
 - 5. William Lansing ALLRED *SEB*-546 (b.18 Oct 1842-Nauvoo,Hancock,Illinois,USA;d.16 Jun 1877)
 - sp: Sarah A. WILKES *FGR*-1340
 - 5. Mary Adaline ALLRED *FGR*-547 (b.20 Dec 1844)
 - 4. Redden Alexander ALLRED *FILE*-473 (b.21 Feb 1822-Nashville,Bedford,T,USA;d.18 Jun 1900-,Graham,Arizona,USA)
 - sp: Julia Ann BATES *FILE*-526 (b.7 Feb 1828-Henderson,J,N,USA;m.21 Dec 1843;d.5 Mar 1892-,Utah,USA)
 - 5. Julia Lavette ALLRED *FGR*-45568 (b.4 Apr 1846-Nauvoo,Hancock,Illinois,USA;d.26 Nov 1847)
 - 5. Sarinda Jane ALLRED *FGR*-45567 (b.29 Mar 1848;d.5 May 1851)
 - sp: Leonora CANNON *SEB*-4208 (b.11 Sep 1840-Liverpool,Lancashire,England;m.27 Feb 1857;d.11 Oct 1924-)
 - sp: Martha Brown SANDERS *FILE*-29306 (b.23 May 1833-Barmont,M,Illinois,USA;m.22 Nov 1851;d.31 Dec 1897-)
 - 4. Reddick Newton ALLRED *FILE*-474 (b.21 Feb 1822-Nashville,Bedford,T,USA;d.10 Oct 1905-Chester,Sanpete,U,USA)
 - sp: Lucy HOYT *FILE*-528 (b.26 Mar 1824-Boonville,Oneida,New York,USA;m.26 Nov 1843;d.3 Jun 1907)
 - sp: Amelia Jane MCPHERSON *FGR*-38305 (b.1 May 1844-,Caldwell,Missouri,USA;m.11 Jan 1857)
 - sp: Calysta Ward WARRICK *SEB*-38306 (b.15 Feb 1844-,Kemper,Mississippi,USA;m.5 Jan 1861;d.7 Dec 1916)
 - 4. Mary Caroline ALLRED *FILE*-475 (b.9 Dec 1824-Memphis,Bedford,T,USA;d.29 Apr 1880-Kaysville,Davis,Utah,USA)
 - sp: Joseph Teasdale EGBERT *FILE*-1311 (b.10 Mar 1818-Vincennes,Knox,I,USA;m.6 Dec 1840;d.24 May 1898-)
 - 5. John Calvert EGBERT *FILE*-45831 (b.28 Jan 1842-Nauvoo,Hancock,I,USA;d.31 Mar 1897-Fairview,Franklin,I,USA)
 - sp: Ellen BENNETT *SEB*-2744 (b.21 Jul 1845-Nauvoo,Hancock,Illinois,USA;m.13 Jan 1862;d.18 Apr 1927-)
 - 5. Robert Newton EGBERT *SEB*-45832 (b.23 Sep 1844-Nauvoo,Hancock,I,USA;d.9 Jan 1930-Lewiston,C,Utah,USA)
 - 5. Elvira Augusta EGBERT *SEB*-37406 (b.9 Aug 1846-Council Bluffs,P,I,USA;d.29 Jun 1853-Council Bluffs,P,I,USA)
 - 5. Joseph Orson EGBERT *SEB*-45833 (b.28 Dec 1848-Council Bluffs,P,I,USA;d.27 Jul 1849-SC,Salt Lake,Utah,USA)
 - 4. James Riley ALLRED *FILE*-476 (b.28 Jan 1827-Nashville,Bedford,T,USA;d.14 Apr 1871-Spring City,Sanpete,Utah,USA)
 - sp: Elizabeth PATRICK *FILE*-31944 (b.9 Dec 1793-,Mecklenberg,Virginia,USA;m.3 Feb 1846;d.25 Oct 1880-)
 - 4. Paulinus Harvey ALLRED *FILE*-477 (b.21 Jan 1829-Farmington,Marshall,T,USA;d.19 Nov 1900-Lehi,Utah,Utah,USA)
 - sp: Melissa Isabel NORTON *HIST*-524 (b.23 Dec 1824-New Lisbon,Henry,I,USA;m.3 Feb 1848;d.26 Jul 1892-)

Descendants of Thomas ALLRED *OS*-41113

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- 4. Joseph Anderson ALLRED *FILE*-478 (b.26 Apr 1831-Salt River Falls,M,M,USA;d.29 Sep 1891-Spring City,S,Utah,USA)
 - sp: Rhoda PALMER *FGR*-1312 (b.15 Mar 1834-L,F,Ontario,Canada;m.1 Jan 1851;d.27 Dec 1879-L,Cache,U,USA)
 - sp: Georgiana LAMBERT *FGR*-39863 (b.5 Dec 1857-Rush Valley,,Utah,USA;m.1 Feb 1878;d.28 Oct 1931-)
 - sp: Naomie BRANDHAM *FGR*-39864 (b.8 Mar 1851-Eaton Bray,Bedfordshire,England;m.2 Oct 1879;d.12 Apr 1900)
- 4. Isaac Morley ALLRED *EMR*-479 (b.22 Jan 1835-,Monroe,Missouri,USA;d.27 May 1916-Spring City,Sanpete,Utah,USA)
 - sp: Charlotte HENDERSON *FILE*-11916 (b.25 Sep 1837-Belleview,Washington,M,USA;m.11 Feb 1854;d.8 Jul 1916-)
 - sp: Angeline Watson COLE *FGR*-40413 (b.21 Aug 1847-Charlestown,Clark,I,USA;m.18 Oct 1869;d.6 Jul 1932-)
- 4. Sidney Rigdon ALLRED *FILE*-480 (b.22 Oct 1837-,Missouri,USA;d.22 Nov 1911-Spring City,Sanpete,Utah,USA)
 - sp: Lucy Ann ALLRED *SEB*-533 (m.13 May 1860)
 - sp: Matilda ROBINSON *FGR*-40412
- sp: Matilda STEWART *BIO*-39865 (b.9 Sep 1808-Gallatin,S,T,USA;m.5 Nov 1852;d.24 Jan 1900-Spring City,SP,U,USA)
- 3. William ALLRED *HIST*-15011 (b.19 Jan 1790-,Franklin,Georgia,USA;d.28 Jul 1841-Quincy,Pike,Illinois,USA)
 - sp: Sarah Ann WARREN *FILE*-466 (b.25 Nov 1794-,Caswell,NC,USA;m.10 Mar 1813;d.28 May 1858-,Fremont,I,USA)
 - 4. Mary Ann Elizabeth ALLRED *FGR*-39799 (b.6 Jul 1815-Anderson,,South Carolina,USA)
 - 4. Martha Gibson ALLRED *FGR*-39800 (b.4 Dec 1817-,Bedford,Virginia,USA)
 - 4. James Anderson ALLRED *SEB*-19153 (b.22 Nov 1819-Bedford,Bedford,T,USA;d.3 Apr 1904-Spring City,S,Utah,USA)
 - sp: Elizabeth PARKIS *IL-MARR*-24964 (b.19 Mar 1823-,Pike,Missouri,USA;m.30 Jan 1844;d.25 Feb 1892-)
 - sp: Mary Ann POLLARD *FGR*-39725 (b.22 Aug 1846-Deptford,Kent,England;m.6 Jan 1866;d.2 Oct 1930-S,S,U,USA)
 - sp: Elizabeth Ann BROUGH *FGR*-39730 (b.18 Jul 1861-Spring City,Sanpete,U,USA;m.14 Nov 1878;d.4 Apr 1904-)
 - sp: Christine PARKIS *FGR*-39723
 - sp: Almira PARKIS *FGR*-39724
 - sp: Louisa FARIER *FGR*-39726
 - sp: Deby BRAMBLE *FGR*-39727
 - sp: Lucinda JACKSON *FGR*-39728
 - sp: Jane CLIFT *FGR*-39729
 - 4. John Jones ALLRED *HIST*-506 (b.1 Sep 1821-,Bedford,Tennessee,USA;d.16 Mar 1898)
 - sp: Jane HOOPES *FGR*-507 (b.26 Aug 1827-Lewisberry,Y,P,USA;m.4 Sep 1845;d.22 Oct 1851-Mendon,C,U,USA)
 - 5. Sarah Eliza Elvira ALLRED *FGR*-14579 (b.16 Jan 1848-,Iowa,USA)
 - sp: James Hardin WHITLOCK *SEB*-14613 (b.14 Jan 1836-,Clay,Missouri,USA;d.13 Jun 1909-Junction,P,U,USA)
 - 5. Rebecca Jane ALLRED *FGR*-36023 (b.14 Dec 1849-Council Bluffs,Pottawattamie,Iowa,USA;d.21 Feb 1899)
 - sp: Oliver Freeborn DEMILLE *SEB*-43218 (b.30 Mar 1830-Colesville,B,NY,USA;m.10 Oct 1865;d.8 Jul 1908)
 - 5. Mary Elizabeth ALLRED *FGR*-40142 (b.10 Oct 1851)
 - sp: Mary Young BRIDGMAN *FGR*-511 (b.10 Mar 1837-Smithville,Clay,Missouri,USA)
 - 4. Green Warren ALLRED *70*-9712 (b.18 Sep 1823-Farmington,Bedford,Tennessee,USA)
 - 4. David Hardin ALLRED *FGR*-39801 (b.26 Aug 1825-,Bedford,Missouri,USA)
 - 4. Barton Brown ALLRED *FGR*-39802 (b.30 Dec 1827-Farmington,Bedford,Tennessee,USA)
 - 4. Isaac Newton ALLRED *FGR*-39803 (b.25 Mar 1830-Farmington,Bedford,Tennessee,USA)
 - 4. William LaFayette ALLRED *FGR*-39804 (b.27 Dec 1833-Farmington,Bedford,Tennessee,USA)
 - 4. Elizabeth Sarah ALLRED *FGR*-39805 (b.5 Nov 1836-,Ray,Missouri,USA)
 - 4. Joseph Parley ALLRED *FGR*-39806 (b.27 May 1840-,Pike,Illinois,USA)
 - 4. Son ALLRED *FGR*-39807 (b.1842-,Pike,Illinois,USA)
- 3. John ALLRED *FGR*-40135 (b.1792-Pendleton,Anderson,South Carolina,USA)
 - sp: Nancy WARREN *FGR*-40137 (b.1794-,Pendleton,North Carolina,USA;m.6 Aug 1816)
- 3. Martha ALLRED *FGR*-40136 (b.1794-Pendleton,Anderson,South Carolina,USA;d.19 May 1820-Pendleton,Anderson,S,USA)

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- sp: Neriah Robert LEWIS *FGR*-15942 (b.10 Mar 1843)
- 5, Julia Ann ALLRED *FGR*-40371 (b.12 Nov 1845-Nauvoo,Hancock,Illinois,USA;d.15 Sep 1933-Paris,BL,ID,USA)
 - sp: Miner WILCOX *FGR*-40751 (m.27 Mar 1860)
 - sp: Mary HENDERSON *FILE*-20321 (b.18 Feb 1823-Bellevue,Washington,M,USA;m.15 Jan 1846;d.27 Dec 1910-)
 - sp: Emma DEWEY *BIO*-39696
- 4, Reuben Warren ALLRED *FILE*-494 (b.18 Nov 1815-Bedford,Bedford,T,USA;d.4 Oct 1896-Spring City,Sanpete,U,USA)
 - sp: Lucy Ann BUTLER *FILE*-529 (b.6 Aug 1814-,Simpson,Kentucky,USA;m.4 Dec 1836)
 - 5, Nancy Cynthia ALLRED *SEB*-530 (b.20 Jan 1840-Nauvoo,Hancock,Illinois,USA;d.8 Dec 1901)
 - sp: Joseph Smith BLACK Sr *FILE*-33712 (b.14 Jul 1836-Lisburn,A,North Ireland;m.12 Nov 1855;d.13 Aug 1910-)
 - 6, Nancy Cynthia BLACK *FGR*-38456 (b.21 Jul 1857-Ephraim,Sanpete,Utah,USA)
 - 6, Joseph Smith BLACK Jr *FGR*-38457 (b.9 Feb 1860-Spring City,Sanpete,Utah,USA)
 - 6, William Reuben BLACK *FGR*-38458 (b.27 Sep 1861-Spring City,Sanpete,Utah,USA)
 - 6, George Warren BLACK *FGR*-38459 (b.7 May 1864-Northup,Kane,Utah,USA)
 - 6, Nephi A BLACK *FGR*-38460 (b.22 Apr 1868-,Utah,USA)
 - 6, Dennis Weeden Zemri BLACK *FGR*-38461 (b.4 Sep 1870-Kanosh,Millard,Utah,USA)
 - 6, Ephraim BLACK *FGR*-39578 (b.19 Jan 1873-Kanosh,Millard,Utah,USA)
 - 6, Emma A BLACK *FGR*-38462 (b.11 Apr 1874-Kanosh,Millard,Utah,USA)
 - 6, Sydney J Nephi BLACK *FGR*-35902 (b.Ab.1876-Virgin,Washington,Utah,USA)
 - 6, Pearl Lucelle BLACK *FGR*-38463 (b.19 Feb 1877-Deseret,Millard,Utah,USA)
 - 6, Ida Deseret BLACK *FGR*-38464 (b.28 Jul 1880-Deseret,Millard,Utah,USA)
 - 5, Thomas Butler ALLRED *SEB*-531 (b.17 Mar 1841;d.27 Nov 1910-Salt Lake City,Salt Lake,Utah,USA)
 - sp: Frances Ann FRETWELL *FGR*-39712
 - 5, Anna Caroline ALLRED *FGR*-532
 - 5, Lucy Ann ALLRED *SEB*-533
 - sp: Sidney Rigdon ALLRED *FILE*-480 (b.22 Oct 1837-,Missouri,USA;m.13 May 1860;d.22 Nov 1911-S,S.,USA)
 - 5, Drucilla E. ALLRED *FGR*-535
 - 5, Ephraim L. ALLRED *FGR*-536
 - 5, John Lutellus ALLRED *FGR*-538
 - sp: Virginia GIMES *FGR*-39697
 - 4, Wiley Payne ALLRED *FILE*-500 (b.31 May 1818-Farmington,Bedford,Tennessee,USA)
 - sp: Sarah ZABRISKIE *FILE*-539 (b.8 Aug 1814-,Eugene,Ohio,USA;m.26 Jun 1836;d.22 May 1851-CB,P,Iowa,USA)
 - 5, James Henry ALLRED *FGR*-540 (b.17 Jun 1837)
 - 5, Parley Pratt ALLRED *FGR*-541 (b.8 Jul 1839)
 - sp: Caroline ANDERSON *FGR*-1332
 - 5, Elizabeth Hannah ALLRED *FGR*-542 (b.27 Sep 1843)
 - sp: Sanford HOLMAN *SEB*-1333 (b.18 Jun 1844-Nauvoo,Hancock,Illinois,USA;m.6 Oct 1863;d.15 Oct 1938-)
 - 5, Wiley Payne ALLRED *FGR*-543 (b.19 Jan 1847)
 - sp: Emma ANDERSON *FGR*-1334
 - sp: Elizabeth Ann DAVIS *FGR*-32969 (m.2 Jul 1851)
 - sp: Johannah OLSEN *FGR*-39700 (m.1863)
 - sp: Caroline Andrea FREDERICKSON *FGR*-39701 (m.1871)
 - 4, Jane Marie ALLRED *FGR*-39794 (b.Ab.1819-,North Carolina,USA;d.25 Mar 1882-Trenton Township,Henry,Iowa,USA)
 - sp: Richard Anderson IVIE *SEB*-8737 (b.10 Feb 1825-Shelbyville,Bedford,T,USA;m.11 Jul 1844;d.22 Nov 1892-)
 - 4, Nancy Chummy ALLRED *FGR*-499 (b.10 Sep 1820-,Bedford,Tennessee,USA)
 - sp: James GREGG *MAP-ONLY*-20739
 - 4, Eliza Maria ALLRED *NDR*-502 (b.28 Oct 1822-,Bedford,Tennessee,USA;d.30 Jul 1842-Nauvoo,Hancock,Illinois,USA)
 - sp: George T. EDWARDS *FGR*-501 (m.Summer 1839)
 - 5, Eliza M. EDWARDS *NDR*-31623 (b.May 1842;d.10 Feb 1843-Nauvoo,Hancock,Illinois,USA)
 - 4, James Tillman Sanford ALLRED *FILE*-495 (b.28 Mar 1825-,Bedford,T,USA;d.29 May 1905-Spring City,Sanpete,U,USA)
 - sp: Eliza Bridget MANWARING *FILE*-505 (b.23 Nov 1821-Presteign,H,England;m.23 Nov 1845;d.20 Apr 1866-)
 - 5, Fent F ALLRED *FGR*-5193 (b.8 Sep 1846-Mormon Battalion March,B,C,USA;d.8 Sep 1846-MBM,BSF&P,C,USA)
 - 4, John Franklin Lafayette ALLRED *FILE*-493 (b.26 Jun 1827-,Bedford,T,USA;d.17 Jul 1850-KCB,Pottawattamie,I,USA)
 - sp: Marinda M. KNAPP *FGR*-512 (b.22 May 1830-Champion,Jefferson,NY,USA;m.11 Jun 1847;d.16 May 1916-)
 - 4, Andrew Jackson ALLRED *SEB*-496 (b.12 Feb 1831-Bedford,Bedford,T,USA;d.10 Oct 1899-Richfield,Sevier,Utah,USA)
 - sp: Chloe STEVENS *FGR*-19147 (b.18 Jun 1838-St. Louis,St. Louis,Missouri;m.13 Aug 1854;d.22 Oct 1872-)
 - 5, James F. ALLRED *FGR*-19148

Descendants of Edward TAYLOR *FGR*-43724

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1. Edward TAYLOR *FGR*-43724 (b.10 Sep 1733;d.29 Dec 1782-Ackenthwaite,Heversham,Westmorland,England)
 - sp: Elizabeth SAUL *FGR*-43725 (b.31 Jul 1740-Heversham,Westmorland,England)
 - 2. James TAYLOR *FILE*-23989 (b.21 Jun 1783-Ackenthwaite,Heversham,W,England;d.27 May 1870-Salt Lake City,SL,Utah,USA)
 - sp: Agnes TAYLOR *FILE*-26787 (b.22 Aug 1787-Powley,B,W,England;m.23 Dec 1805;d.15 Nov 1868-SLC,Salt Lake,U,USA)
 - 3. William TAYLOR *FILE*-24053 (b.2 Sep 1823-Hale,Westmorland,England;d.10 May 1910-Holladay,Salt Lake,Utah,USA)
 - sp: Lovina CHANDLER *FILE*-5619 (b.19 Dec 1822;m.19 Jun 1846)
 - sp: Jane MALLET *FGR*-1364 (m.9 Jun 1855)
 - 3. John TAYLOR *FILE*-24005 (b.1 Nov 1808-Milnthorpe,Westmorland,England;d.25 Jul 1887-Kaysville,Davis,Utah,USA)
 - sp: Leonora CANNON *FILE*-33471 (b.6 Oct 1796-.,Peel,Isle Of Man;m.28 Jan 1833;d.9 Dec 1868)
 4. George J TAYLOR *FILE*-23985 (b.31 Jan 1833-Scarborough,York,Ontario,Canada)
 4. Mary Ann TAYLOR *FILE*-31281 (b.23 Jan 1835-Toronto,York,Ontario,Canada)
 4. Joseph TAYLOR *FILE*-24024 (b.8 Jun 1837-Indianapolis,Marion,Indiana,USA)
 4. Lenora A TAYLOR *NDR*-6130 (b.1 Jun 1842;d.10 Oct 1843-Nauvoo,Hancock,Illinois,USA)
 - sp: Elizabeth KAIGHIN *FILE*-25997 (b.11 Sep 1811-.,Peel,Isle Of Man;m.12 Dec 1843;d.13 Aug 1895-SLC,SL,Utah,USA)
 4. Josephine TAYLOR *FGR*-40581 (b.15 Mar 1846-Nauvoo,Hancock,Illinois,USA)
 - sp: Jane BALLANTYNE *FILE*-10855 (b.11 Apr 1813-Earlston,B,Scotland;m.25 Feb 1844;d.26 Dec 1900-SLC,SL,U,USA)
 - sp: Mary Ann OAKLEY *FILE*-24031 (b.20 Mar 1826-Flatlands,K,NY,USA;m.14 Jan 1846;d.30 Aug 1911-SLC,SL,U,USA)
 - sp: Ann HUGHLINGS *FILE*-26776 (b.20 Jan 1801-Grantham,L,England;m.7 Jan 1846;d.26 Oct 1846-WQ,D,N,USA)
 - sp: Sophia WHITAKER *SEB*-40588 (b.21 Apr 1825-Blakedown,Worcestershire,England;m.23 Apr 1847;d.27 Feb 1887)
 - sp: Harriet WHITAKER *SEB*-30530 (b.30 Jul 1817-Kidderminster,Worcestershire,England;m.4 Dec 1847;d.16 Jul 1882)
 - sp: Margaret YOUNG *SEB*-2529 (b.24 Apr 1837-Westport,FC,USA;m.27 Sep 1856;d.3 May 1919-SLC,Salt Lake,U,USA)
 - sp: Mary Amanda UTLEY *FILE*-23397 (b.17 Nov 1821-,Humphreys,Tennessee,USA;m.18 Dec 1845)
 - sp: Annie BALLANTYNE *FILE*-1043 (b.2 Sep 1819-,Merton (Mertoun),Berwickshire,Scotland;m.1846;d.16 Mar 1908)
 - sp: Sophia Whittaker TAYLOR *SEB*-24038 (b.21 Apr 1825-,Kidderminster,W,ENG;m.23 Apr 1847;d.28 Feb 1887-)
 - 3. Agnes TAYLOR *FILE*-16691 (b.2 Oct 1821-Hale,Beetham,Westmorland,England;d.12 Dec 1911-Salt Lake City,SL,U,USA)
 - sp: Abraham E. L. HOAGLAND *FILE*-21987 (b.24 Mar 1797-Hillsboro,S,NJ,USA;m.1847;d.14 Feb 1872-SLC,SL,U,USA)
 - sp: John RICH *H-MARR*-31824 (m.24 Nov 1838)
 - sp: John BENBOW *FILE*-2100 (b.1 Apr 1800-Grendon Warren,H,England;m.1846;d.12 May 1874-SC,Salt Lake,U,USA)
 - sp: William SCHWARTZ *FGR*-43721
 4. Mary Taylor SCHWARTZ *FGR*-44449 (b.30 Apr 1865-Holladay,Salt Lake,U,USA;d.5 Dec 1956-Salt Lake City,S,U,USA)
 - sp: Joseph Fielding SMITH *FILE*-4295 (b.13 Nov 1838-Far West,Caldwell,M,USA;m.13 Jan 1884;d.19 Nov 1918-)

sp: Mary JAMES *FGR*-43728

sp: Elizabeth GODBE *FGR*-43729

Descendants of Ruben FARNSWORTH *FGR*-34605

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1. ~~Ruben FARNSWORTH *FGR*-34605 (b.1 Apr 1787-Harvard,Worcester,M,USA;d.30 Dec 1847-Plymouth,M,I,USA)~~
~~sp: Lucinda KENT *FGR*-34606 (b.11 Aug 1785-Dorset,Bennington,Vermont,USA;m.Abt 1808;d.20 Jul 1869-Burlington,,Ohio,USA)~~
2. ~~Stephen Martindale FARNSWORTH *FILE*-8872 (b.8 Oct 1809-Dorset,Bennington,V,USA;d.19 Sep 1885-Tuba City,C,A,USA)~~
~~sp: Julia Ann CLARK *FILE*-6137 (b.1 May 1819-Union,M,Ohio,USA;m.30 Aug 1837;d.28 Oct 1894-CP,Chihuahua,Mexico)~~
 3. ~~Austin Martindale FARNSWORTH *SEB*-8873 (b.16 Dec 1838-Laporte,La Porte,I,USA;d.8 Dec 1912-Richfield,Sevier,U,USA)~~
~~sp: Terry DORCAS *FGR*-8814 (b.13 Apr 1838-Peacedale,,RI,USA;m.4 Apr 1858;d.Sep 1913-Richfield,Sevier,Utah,USA)~~
~~sp: Agatha Ann LEE *FGR*-8812 (b.4 Jul 1866-NH,W,Utah,USA;m.11 Oct 1881;d.17 Feb 1953-Salt Lake City,SL,U,USA)~~
 3. ~~Alonzo Lafayette FARNSWORTH *SEB*-8874 (b.22 Oct 1841-South Bend,M,I,USA;d.16 May 1931-Colonia Garcia,C,Mexico)~~
 3. ~~Albert Stephen FARNSWORTH *SEB*-8875 (b.22 May 1844-Nauvoo,Hancock,I,USA;d.28 Nov 1904-Guerrero,C,Mexico)~~
~~sp: Martha Hall LONGMORE *FGR*-8853 (b.Abt 1848-,,England;m.1 Dec 1864)~~
 3. ~~Stephen Martindale FARNSWORTH Jr. *SEB*-8876 (b.17 Feb 1847-Keg Creek,P,I,USA;d.24 Jul 1928-Delta,Millard,U,USA)~~
~~sp: Eliza LEWIS *SEB*-8959 (b.11 Sep 1831-Davenport,D,NY,USA;m.30 May 1854;d.18 Sep 1899-Joseph City,Sevier,U,USA)~~
~~sp: Ellen Louisa SHOWELL *FGR*-8960 (b.11 Jun 1841-S,G,England;m.26 Feb 1857;d.11 Aug 1863-Pleasant Grove,U,U,USA)~~
2. ~~Philo Taylor FARNSWORTH *FILE*-8869 (b.24 Jan 1826-Burlington,Lawrence,Ohio,USA;d.31 Jul 1887-Beaver,Beaver,Utah,USA)~~
~~sp: Margaret Whipp YATES *HIST*-8870 (b.15 Jul 1824-Downham,L,England;m.29 Oct 1848;d.26 Oct 1882-Beaver,B,U,USA)~~
~~sp: Margaret ADAMS *HIST*-34607 (b.1 Jun 1840-Sterlings,L,Scotland;m.24 Aug 1851;d.19 Jun 1872-Beaver,Beaver,U,USA)~~
~~sp: Agnes Ann PATTERSON *HIST*-34608 (b.10 Apr 1844-N,C,Scotland;m.10 Dec 1858;d.1 May 1901-Rexburg,M,Idaho)~~
~~sp: Mary Priscilla GRIFFITHS *FGR*-34609 (b.31 May 1828-Sherborne,Dorset,England;m.15 Jun 1860;d.27 Feb 1914-)~~
2. ~~Moses Franklin FARNSWORTH *HIST*-45666 (b.5 Feb 1834-Edinburg,Johnson,I,USA;d.25 Feb 1906-Manti,Sanpete,Utah,USA)~~
~~sp: Elizabeth Jane STEWART *FILE*-45667 (b.18 Mar 1834-Vandalia,Fayette,Illinois,USA;m.26 Feb 1857;d.21 Nov 1897-)~~
~~sp: Elizabeth Jane DUZETTE *FGR*-45665 (b.27 Dec 1841-Nauvoo,Hancock,Illinois,USA;m.31 May 1857;d.27 Feb 1908-)~~

Descendants of Philo DIBBLE Sr *FILE*-19465

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- ✓ 1. Philo DIBBLE Sr *FILE*-19465 (b.6 Jun 1806-Peru,Berkshire,Massachusetts,USA;d.11 Jun 1895-Springville,U,U,USA)
 - sp: Celia KENT *FILE*-33291 (b.24 Dec 1803-Suffield,Hartford,C,USA;m.14 Oct 1828;d.16 Oct 1840-Nauvoo,Hancock,Illinois,USA)
 - ✓ 2. Eliza Ann DIBBLE *FILE*-9623 (b.18 Aug 1829-Chardon,Geauga,Ohio,USA;d.14 May 1891-Richmond,Cache,Utah,USA)
 - sp: Orson SPENCER *FILE*-6483 (b.14 Mar 1802-Stockbridge,B,M,USA;m.9 Jan 1846;d.15 Oct 1855-Saint Louis,SL,M,USA)
 - sp: Henry Wells JACKSON *FILE*-9622 (b.10 Mar 1827-Chemung,C,NY,USA;m.3 Feb 1850;d.28 May 1863-C,N, Virginia,USA)
 - 3. Laura Ann JACKSON *FGR*-42317 (b.30 Oct 1858-Bountiful,Davis,Utah,USA;d.22 Nov 1939-Salt Lake City,Salt Lake,U,USA)
 - sp: Wilford Elbert BARLOW *FGR*-42264 (b.3 Feb 1854-Salt Lake City,Salt Lake,Utah,USA;m.24 Jan 1876;d.9 Sep 1926-)
 - ✓ 2. Sidney DIBBLE *FILE*-1 (b.29 Nov 1831-Claridon,Geauga,Ohio,USA;d.9 Jun 1910)
 - ✓ 2. Emma Celia DIBBLE *FILE*-7713 (b.10 Mar 1834-Lberty,Clay,Missouri,USA;d.17 Dec 1924-Springville,Utah,Utah,USA)
 - sp: John Stephen DALEY *FILE*-14115 (b.18 Aug 1818-Marcellus,O,NY,USA;m.1 Mar 1857;d.1863-,,Nevada,USA)
 - ✓ 2. Philo Jr DIBBLE *FILE*-12857 (b.17 Oct 1835-Liberty,Clay,Missouri,USA;d.7 Dec 1915-Layton,Davis,Utah,USA)
 - ✓ sp: Antoinette CLEVELAND *SEB*-104 (b.20 Jun 1844-Nauvoo,H,I,USA;m.21 Mar 1863;d.6 Jul 1919-Layton,Davis,Utah,USA)
 - ✓ 2. Phillander DIBBLE *SEB*-17918 (b.1838-Liberty,Clay,Missouri,USA)
 - sp: Hannah Ann DUBOIS *FILE*-25853 (b.31 Jul 1808-,Salem,NJ,USA;m.11 Feb 1841;d.28 Oct 1893-Springville,Utah,Utah,USA)
 - ✓ 2. Hannah Ann DIBBLE *EMR*-44893 (b.7 Jan 1842-Nauvoo,Hancock,Illinois,USA;d.13 Sep 1856)
 - ✓ 2. Loren DIBBLE *EMR*-44894 (b.29 May 1844-Nauvoo,Hancock,Illinois,USA;d.26 Jun 1888-Springville,,Utah,USA)
 - ✓ 2. David Duboise DIBBLE *FGR*-17914 (b.30 Nov 1846-Farmington,Van Buren,Iowa,USA;d.16 Jun 1928-Mapleton,Utah,Utah,USA)

Descendants of Nathan HYDE *FGR*-37985

15 Sep 2011

Page 1

1. Nathan HYDE *FGR*-37985

sp: Sarah THORPE *FGR*-37984

- ✓ 2. Orson HYDE *FILE*-23371 (b.8 Jan 1805-Oxford,New Haven,Connecticut,USA;d.28 Nov 1878-Spring City,Sanpete,Utah,USA)
 - ✓ sp: Nancy Marinda JOHNSON *FILE*-14257 (b.28 Jun 1815-Pomfret,Windsor,Vermont,USA;m.4 Sep 1834;d.25 Mar 1886-)
 - ✓ 3. Laura Miranda HYDE twin *FILE*-12271 (b.21 May 1837-Kirtland,Lake,Ohio,USA;d.10 Aug 1909-Salt Lake City,SL,Utah,USA)
 - ✓ sp: Aureluis MINER *HIST*-12272 (b.11 Jan 1832-Woodbury,L,C,USA;m.30 May 1859;d.20 May 1913-SLC,SLC,U,USA)
 - ✓ 3. Emily Matilda HYDE twin *EMR*-5803 (b.21 May 1837-Kirtland,Geauga,Ohio,USA;d.6 Dec 1909-Salt Lake City,SL,Utah,USA)
 - ✓ sp: George Ogden CHASE *SEB*-5771 (b.11 Mar 1832;m.25 Dec 1854;d.5 May 1896-Centerville,Davis,Utah,USA)
 - 3. Orson Washington HYDE *NDR*-33058 (b.13 Nov 1843;d.27 Nov 1843-Nauvoo,Hancock,Illinois,USA)
 - ✓ sp: Mary Ann PRICE *FILE*-27081 (b.5 Jun 1816-Leigh,G,England;m.Apr 1843;d.16 Jan 1901-Manti,Sanpete,Utah,USA)
 - ✓ sp: Martha R. BROWETT *FILE*-3249 (b.22 Jun 1819-,T,G,England;m.1 Apr 1843;d.30 Oct 1904-.,Utah,USA)

Baptisms for the dead participants:

ALLRED
Abigail spouse Levi
Elizabeth spouse James
Isaac spouse Mary Calvert
James spouse Elizabeth Warren
Levi spouse Abigail McMurtrey
Mary spouse Isaac
Reddin father Isaac
William M. father Isaac

No DIBBLE or Farnsworth's involved with baptisms for the dead.

Nauvoo Temple Ordinance Work

ALLRED
James Elizabeth Warren
James Riley Allred [no spouse]
James Tillman Sanford Eliza Bridget Manwaring
Levi Abigail McMurtrey
Reddick Newton Lucy Hoyt
Reddin Alexander Julia Ann Bates
Reuben Warren Lucy Ann Butler
William More Orissa Angelia Bates
Wily Payne Sally Zabrisky

DIBBLE
Ira T. Luretia A.
Philo Hannah Ann DuBois

FARNSWORTH
Philo Taylor [no spouse]
Stephen Martindale Julia Clark

Isaac Allred Father (Mary Calvert)
Reddick
Reddin

James Allred Father (Elizabeth Warren)
William Hackley
Wiley Payne
Reuben Warren

Levi Allred (Abigail McMurtrey)

Family Group Record

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Husband's Name

Parley Parker PRATT (AFN:176T-2W)

[Pedigree](#)

*RETURNED TO
NAUVOO APRIL 1843*

Born: 12 Apr 1807 **Place:** Burlington, Otsego, New York
Died: 13 May 1857 **Place:** Van Buren, Crawford, Arkansas
Buried: 14 May 1857 **Place:** Fine Springs Near..., Crawford, Arkansas
Married: 9 May (div) 1837 **Place:** Kirkland, Geauga, Ohio

Father: Jared PRATT (AFN:410B-B9)

[Family](#)

Mother: Charity DICKINSON (AFN:410B-CG)

Wife's Name

Mary Ann FROST (AFN:18QM-VX)

[Pedigree](#)

Born: 14 Jan 1808 **Place:** Bethel, Oxford, Maine
Died: 24 Aug 1891 **Place:** Pleasant Grove, Utah, Utah
Buried: Aug 1891 **Place:** Fine Springs Near..., Crawford, Arkansas
Married: 9 May (div) 1837 **Place:** Kirkland, Geauga, Ohio

Father: Aaron FROST (AFN:2HZ6-4L)

[Family](#)

Mother: Susannah (Susan) GRAY (AFN:2HZ6-5R)

Children

1. **Sex Name**

F Susan PRATT (AFN:18QN-P7)

[Pedigree](#)

Born: 7 Apr 1843 **Place:** On Board "maid Of Iowa" To America
Died: 28 Aug 1844 **Place:** Nauvoo, Hancock, Illinois
Buried: 1844 **Place:**

2. **Sex Name**

F Olivia PRATT (AFN:18QM-Q8)

[Pedigree](#)

Born: 2 Jun 1841 **Place:** Manchester, Lancashire, England
Died: 12 Jun 1906 **Place:** Pleasant Grove, Utah, Utah
Buried: 14 Jun 1906 **Place:** Pleasant Grove, Utah, Utah

3. **Sex Name**

M Nathan PRATT (AFN:18QN-N2)

[Pedigree](#)

Born: 31 Aug 1838 **Place:** Far West, Caldwell, Missouri
Died: 12 Dec 1843 **Place:** Nauvoo, Hancock, Illinois
Buried: Dec 1843 **Place:** Nauvoo, Hancock, Illinois

4. **Sex Name**

M Moroni Llewellyn PRATT (AFN:3V1B-0C)

[Pedigree](#)

Born: 7 Dec 1844 **Place:** Nauvoo, Hancock, Illinois
Died: 8 Apr 1913 **Place:** Provo, Utah, Utah
Buried: Apr 1913 **Place:** Salt Lake City Cemetary, Salt Lake City, Utah

Husband's Name

James ALLRED (AFN:1FPG-JR)

Pedigree

Born: 22 Jan 1784 **Place:** Asheboro, Randolph Co., North Carolina
Died: 10 Jan 1876 **Place:** Spring City, Snpt., Utah
Buried: 11 Jan 1876 **Place:** Fremont, Wayne, Utah
Married: 14 Nov 1803 **Place:** , Randlolf, North Carolina

Father: William ALLRED (AFN:2HR0-NW)
Mother: Elizabeth THRASHER (AFN:2HR0-P3)

Family

Wife's Name

Elizabeth WARREN (AFN:1FPG-KX)

Pedigree

Born: 6 May 1786 **Place:** Spartenburg, South Carolina, U.s.
Died: 23 Apr 1879 **Place:** Rabbit Valley, Wayne, Ut
Buried: 25 Apr 1879 **Place:** Spring City, Sanpete, Ut
Married: 14 Nov 1803 **Place:** , Randlolf, North Carolina

Father: Thomas Hackley WARREN (AFN:B9H0-P4)
Mother: Hannah COTHEN (AFN:B9H0-Q9)

Family

Children

1. **Sex Name**

F Jane Maria ALLRED (AFN:GK65-L2)

Pedigree

Born: Abt 1819 **Place:** , , North Carolina
Died: 25 Mar 1882 **Place:** Trenton Twp, Henry, Iowa
Buried: **Place:** Richwoods Cemete, Trenton Twp, Henry, Iowa

2. **Sex Name**

F Elizabeth ALLRED (AFN:2D1H-2D)

Pedigree

Born: 1810 **Place:** , Bedford, Tn
Died: 1892 **Place:** , Tabor, Mills Co, Iowa

3. **Sex Name**

M Lafayette ALLRED (AFN:2D1H-4Q)

Pedigree

Born: 1814 **Place:** Of, Farmington, Marshall, Tn
Died: 1841 **Place:**
Buried: 1841 **Place:**

4. **Sex Name**

F Eliza Maria ALLRED (AFN:1FPH-FD)

Pedigree

Born: 28 Oct 1822 **Place:** Farmington, Bedford, Tenn
Died: 30 Jul 1842 **Place:** , Pottawattamie, Iowa
Buried: 1842 **Place:** , Pottawattamie, Iowa

5. **Sex Name**

M Andrew Jackson ALLRED (AFN:1FPG-9K)

Pedigree

Born: 12 Feb 1831 **Place:** Monroe Co., Mmnr, Tennessee
Died: 10 Oct 1899 **Place:** Richfield, Sevier, Ut
Buried: 13 Oct 1899 **Place:** Fremont, Wayne, Ut

6. **Sex Name**

M James Tillman Sanford ALLRED (AFN:2G8X-CL)

M 1850 1845 Pedigree

Born: 28 Mar 1825 **Place:** Farmington, Bedford, Tennessee
Died: 29 Mar 1905 **Place:** Spring City, Sanpete, Utah
Buried: 31 Mar 1905 **Place:** Spring City, Sanpete, Ut

7. **Sex Name**

F Salley ALLRED (AFN:1FPH-C2)

Pedigree

Born: 13 Apr 1811 **Place:** Farmington, Bedford, Tennessee
Died: 2 Dec 1834 **Place:** , Monroe, Missouri
Buried: Dec 1834 **Place:**

8. **Sex Name**

M William Hackley ALLRED (AFN:1FPH-8J) *No*

Pedigree

Born: 14 Apr 1804 **Place:** Franklin Co., Georgia, U.s.
Died: 1 Aug 1890 **Place:** Spring City, Sanpete, Utah
Buried: Aug 1890 **Place:** Spring City, Sanpete, Utah

9. **Sex Name**

M Wiley Payne ALLRED (AFN:1D7M-TH)

Pedigree

Born: 31 May 1818 **Place:** Farmington, Bedford, Tn
Died: 28 Mar 1912 **Place:** Emery, Emery, Ut
Buried: 31 Mar 1912 **Place:** Emery, Emery, Utah

10. **Sex Name**

M John Franklin Lafayette ALLRED (AFN:1FPH-GK)

Pedigree

Born: 26 Jun 1827 **Place:** Farmington, Bedford, Tenn
Died: 17 Jul 1850 **Place:** Council Point, (council Bluffs), Pottawattamie, Ia
Buried: 28 Aug 1850 **Place:** Council Point, Pottawattamie, Ia

11. **Sex Name**

M Martin Carrell ALLRED (AFN:1FPH-9P)

Pedigree

Born: 8 Sep 1806 **Place:** , Warren, Ky
Died: 2 May 1840 **Place:** Wallsburg, Wasatch, Utah
Buried: **Place:** Wallsburg Cemetery, Wallsburg, Wasatch, Ut

12. **Sex Name**

F Nancy Chummy ALLRED (AFN:1FPH-D7)

Pedigree

Born: 10 Sep 1820 **Place:** Farmington, Bedford, Tenn
Died: 2 Dec 1834 **Place:**
Buried: 1842 **Place:**

13. **Sex Name**

F Hannah Caroline ALLRED (AFN:1FPH-BV)

Pedigree

Born: 20 Sep 1808 **Place:** Randolph, North Carolina
Died: 23 Feb 1850 **Place:** Kanessville, (council Bluffs), Pottawattamie, Ia
Buried: 25 Feb 1850 **Place:** Council Bluff, Pottawatonia, Missouri

14. **Sex Name**

M Reuben Warren ALLRED (AFN:19B2-F6)

M. 1836

Pedigree

Born: 18 Nov 1815 **Place:** Farmington, Marshall, Tn
Died: 4 Oct 1896 **Place:** Spring City, Sanpete, Ut
Buried: 6 Oct 1896 **Place:** Spring City, Sanpete, Ut

Book 159 Lot 1

Husband's Name

Reuben Warren ALLRED (AFN:19B2-F6)

[Pedigree](#)

Born: 18 Nov 1815 **Place:** Farmington, Marshall, Tn
Died: 4 Oct 1896 **Place:** Spring City, Sanpete, Ut
Buried: 6 Oct 1896 **Place:** Spring City, Sanpete, Ut
Married: 4 Dec 1836 **Place:** Ray County, Ray, Mo

Father: James ALLRED (AFN:1FPG-JR)

[Family](#)

Mother: Elizabeth WARREN (AFN:1FPG-KX)

Wife's Name

Lucy Ann BUTLER (AFN:19B2-GC)

[Pedigree](#)

Born: 6 Aug 1814 **Place:** Simpson, Breathitt, Ky
Died: 16 Dec 1884 **Place:** Deseret, Millard, Ut
Buried: 19 Dec 1884 **Place:** Spring City, Sanpete, Ut
Married: 4 Dec 1836 **Place:** Ray County, Ray, Mo

Father: James BUTLER (AFN:2PX7-X6)

[Family](#)

Mother: Charity LOWE (AFN:2PX7-ZC)

Children

1. Sex Name

F Racheal ALLRED (AFN:GDF3-8F)

[Pedigree](#)

Born: 1847 **Place:** Springville, Utah, Utah
Died: 5 May 1894 **Place:**
Buried: **Place:** Old Daniels Ranc, Near Uintah Rvr, 2 Miles North,
Of Ft. Duchesne

2. Sex Name

F Nancy Cynthia ALLRED (AFN:84LW-TF)

[Pedigree](#)

Born: 20 Jan 1840 **Place:** Nauvoo, Hancock, Il
Died: 8 Dec 1901 **Place:** Mercur, Tooele, Utah
Buried: 12 Dec 1901 **Place:** Deseret, Millard, Ut

3. Sex Name

M Ephraim Lafayette ALLRED (AFN:84LX-1F)

[Pedigree](#)

Born: 1 Oct 1854 **Place:** Ephraim, Sanpete, Ut
Died: 12 Oct 1921 **Place:** Salt Lake, Salt Lake, Ut
Buried: 16 Oct 1921 **Place:** Ferron, Emery, Ut

4. Sex Name

M John Lowe Butler ALLRED (AFN:84LX-2L)

[Pedigree](#)

Born: 9 Feb 1857 **Place:** Spanish Fork, Utah, Ut
Died: 27 Mar 1935 **Place:** Salt Lake City, S L, Ut
Buried: **Place:** Talmage, Dchsn, Ut

5. Sex Name

M Thomas Butler ALLRED (AFN:19B2-T8)

[Pedigree](#)

Born: 1 Mar 1841 **Place:** Nauvoo, Hancock, Il
Died: 27 Nov 1910 **Place:** Salt Lake City, Salt Lake, Ut

Buried: 30 Nov 1910 **Place:** Deseret, Millard, Ut

6. Sex Name

F Eliza Alvira ALLRED (AFN:84LX-08)

[Pedigree](#)

Born: 10 Mar 1853 **Place:** Spring City, Snpt, Ut
Died: 8 Jun 1913 **Place:** Manti, Snpt, Ut
Buried: 16 Jun 1913 **Place:** Spring City, Snpt, Ut

7. Sex Name

F Lucy Ann ALLRED (AFN:84LW-XX)

[Pedigree](#)

Born: 24 Apr 1845 **Place:** Nauvoo, Hancock, Il
Died: 17 Sep 1906 **Place:** Spring City, Sanpete, Ut
Buried: 22 Sep 1906 **Place:** Spring City, Sanpete, Ut

8. Sex Name

F Drucilla Emaline ALLRED (AFN:23GM-K8)

[Pedigree](#)

Born: 9 Jun 1848 **Place:** Council Bluff, Pottawatomie, Io
Died: 19 Jun 1868 **Place:**

9. Sex Name

F Hannah Caroline ALLRED (AFN:19B2-VF)

[Pedigree](#)

Born: 27 Jul 1843 **Place:** Nauvoo, Hnck, Il
Died: 20 Jan 1850 **Place:**

10. Sex Name

M Reuben Warren ALLRED (AFN:19B2-ZX)

[Pedigree](#)

Born: 9 Dec 1849 **Place:** Salt Lake City, S-Lk, Ut
Died: 1 Apr 1916 **Place:** Spring City, Snpt, Ut
Buried: 4 Apr 1916 **Place:** Spring City, Snpt, Ut

Husband's Name

* Wiley Payne ALLRED (AFN:1D7M-TH) *Block 140 147* Pedigre
Born: 31 May 1818 **Place:** Farmington, Bedford, Tn
Died: 28 Mar 1912 **Place:** Emery, Emery, Ut
Buried: 31 Mar 1912 **Place:** Emery, Emery, Utah
Married: 26 Mar 1836 **Place:** Marshall, Farmington, Tennessee
Father: James ALLRED (AFN:1FPG-JR) Family
Mother: Elizabeth WARREN (AFN:1FPG-KX)

Wife's Name

Sarah Elizabeth ZABRISKIE (AFN:2T1X-RP) Pedigre
Born: 8 Aug 1814 **Place:** , Eugene, In
Died: 22 May 1851 **Place:** On Plains, Council Bluffs, Ia
Buried: **Place:** Council Bluffs, Pottowatamie, Ia
Married: 26 Mar 1836 **Place:** Marshall, Farmington, Tennessee
Father: Henry ZABRISKIE (AFN:1LT1-HK) Family
Mother: Eleanor GALPIN GOLPIN (AFN:2T1Z-0V)

Children

1. Sex Wiley Payne ALLRED (AFN:2T1Z-JM) Pedigre
Born: 19 Jan 1847 **Place:** , , Il, Ut
Died: 18 Apr 1873 **Place:** Fountain Green, Sanpete, Ut
Buried: **Place:** Fountain Green, Sanpete, Ut

2. Sex Sarah Eleanor ALLRED (AFN:2T1Z-KS) Pedigre
Born: 10 Jun 1850 **Place:** , Pottowatamie, Ia

3. Sex James Henry ALLRED (AFN:2T1Z-HG) Pedigre
Born: 17 Jun 1837 **Place:** Far West, Cldwll, Mo
Died: 9 Oct 1895 **Place:** Fountain Green, Sanpete, Ut

4. Sex Parley Pratt ALLRED (AFN:1B5F-S5) Pedigre
Born: 8 Jul 1839 **Place:** , Adams, Illinois
Died: 15 Oct 1904 **Place:** Fountain Green, Sanpete, Utah
Buried: Oct 1904 **Place:** Fountain Green, Sanpete, Utah

5. Sex Elizabeth Hannah ALLRED (AFN:1QN9-LX) Pedigre
 * **Born:** 27 Sep 1843 **Place:** Genesse, Lee, Ia *MISSISSIPPI ← Across River*
Died: 7 Feb 1927 **Place:** Salt Lake City, S-Lk, Ut
Buried: 10 Feb 1927 **Place:** Salt Lake City, S-Lk, Ut

Family Group Record

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7.

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Husband's Name

William Hackley ALLRED (AFN:1FPH-8J) [Pedigree](#)

Born: 14 Apr 1804 **Place:** Franklin Co., Georgia, U.s.
Died: 1 Aug 1890 **Place:** Spring City, Sanpete, Utah
Buried: Aug 1890 **Place:** Spring City, Sanpete, Utah
Married: 25 Mar 1824 **Place:** , Bedford County, Tn

Father: James ALLRED (AFN:1FPG-JR) [Family](#)
Mother: Elizabeth WARREN (AFN:1FPG-KX)

Wife's Name

Elizabeth IVIE (AFN:1RFX-G7) [Pedigree](#)

Born: 27 Feb 1807 **Place:** Duck River, Bedford, Tennessee
Died: 22 Mar 1870 **Place:** , Grayson, Texas
Buried: **Place:** , Grasson County, Texas
Married: 25 Mar 1824 **Place:** , Bedford County, Tn

Father: David Anderson IVIE (AFN:1RFX-86) [Family](#)
Mother: Sarah (Sally) ALLRED (AFN:1RFX-9C)

Children

1. **Sex Name**
 F Mary E. Franklin ALLRED (AFN:44G3-TK) [Pedigree](#)

Born: Abt 1852 **Place:** , Adair, Mo

2. **Sex Name**
 F Mildred DOWNARD (AFN:KN89-77) [Pedigree](#)

Born: Abt 1854 **Place:** <, Adair, Mo>

3. **Sex Name**
 M Amasa Lyman ALLRED (AFN:44G3-PV) [Pedigree](#)

Born: 10 Jan 1843 **Place:** , Monroe, Mo

No info available

4. **Sex Name**
 M Hyrum ALLRED (AFN:44G3-NP) [Pedigree](#)

Born: 13 Jan 1841 **Place:** , Monroe, Mo
Died: 13 Jan 1841 **Place:**

5. **Sex Name**
 M Louis (Lewis) Porter ALLRED (AFN:44G3-HT) [Pedigree](#)

Born: 12 Oct 1831 **Place:** Kirksville, Adair, Mo
Died: 22 Nov 1904 **Place:** Gainsville, Cooke, Texas

6. **Sex Name**
 F Matilda Katherine ALLRED (AFN:44G3-FH) [Pedigree](#)

Born: 19 Feb 1825 **Place:** , Bedford, Tn
Died: 7 Oct 1855 **Place:**

7. **Sex Name**

M Enoch ALLRED (AFN:44G3-K6) [Pedigree](#)

Born: 18 Mar 1835 **Place:** , Monroe, Mo
Died: May Or 1917 Aug **Place:**

8. **Sex Name**
 F Celeste ALLRED (AFN:44G3-SD) [Pedigree](#)

Born: 23 Mar 1850 **Place:** , Adair, Mo
Died: 21 Nov 1917 **Place:**

9. **Sex Name**
 M Joseph Robert ALLRED (AFN:44G3-MJ) [Pedigree](#)

Born: 27 Mar 1839 **Place:** Florida, Monroe, Mo
Died: 29 Oct 1920 **Place:**

10. **Sex Name**
 F Emma ALLRED (AFN:44G3-LC) [Pedigree](#)

Born: 6 Apr 1837 **Place:** , Caldwell, Mo

11. **Sex Name**
 F Purlina Jane ALLRED (COY) (AFN:44G3-J1) [Pedigree](#)

Born: 17 May 1833 **Place:** , Monroe, Mo
Died: 31 Jan 1910 **Place:**

12. **Sex Name**
 M Willis Winfield ALLRED (AFN:44G3-R7) [Pedigree](#)

Born: 20 Sep 1847 **Place:** , Adair, Mo
Died: 7 Sep 1931 **Place:**

13. **Sex Name**
 F Delila Mildred ALLRED (AFN:44G3-GN) [Pedigree](#)

Born: 2 Nov 1826 **Place:** , Bedford, Tn
Died: 20 Nov 1913 **Place:**

14. **Sex Name**
 F Sarah Elizabeth ALLRED (AFN:44G3-Q2) [Pedigree](#)

Born: 16 Nov 1845 **Place:** , Adair, Mo

15. **Sex Name**
 M Wilson Monroe ALLRED (AFN:1Q9C-NF) [Pedigree](#)

Born: 1 Dec 1828 **Place:** Memphis, Bedford Co., Tenn., U.s.
Died: 26 Sep 1910 **Place:** Price, Carbon Co., Utah, U.s.
Buried: 28 Sep 1910 **Place:** Price, Carbon, Utah, (city Cemetary)

Family Group Record

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Husband's Name

Isaac ALLRED (AFN:V1PJ-7J)

[Pedigree](#)

Born: 27 Jan 1788 **Place:** Pendleton, Anderson, Sc
Died: 13 Nov 1870 **Place:** Spring City, Sanpete, Ut
Buried: Nov 1870 **Place:** City Cemetery, Spring City, Sanpete, Ut
Married: 14 Feb 1811 **Place:** Nashville, Bedford, Tennessee

Father: William ALLRED (AFN:2HR0-NW)
Mother: Elizabeth THRASHER (AFN:2HR0-P3)

[Family](#)

Wife's Name

Mary CALVERT (AFN:577R-V1)

[Pedigree](#)

Born: 19 Mar 1793 **Place:** Elbert County, Ga
Died: 16 Sep 1851 **Place:** Holladay, Salt Lake, Ut
Buried: **Place:** Lehi, Utah, Ut
Married: 14 Feb 1811 **Place:** Nashville, Bedford, Tennessee

Father: John CALVERT (AFN:D1GK-HT)
Mother: Mary Polly MCCURDY (AFN:D1GK-J1)

[Family](#)

Children

1. Sex Name

F Elizabeth Martin ALLRED (AFN:19M4-8J)

[Pedigree](#)

Born: 6 Jan 1812 **Place:** Nashville, Davdsn, Tnns
Died: 11 Oct 1819 **Place:** Nashville, Davidson, Tennessee

2. Sex Name

M Paulinus Harvey ALLRED (AFN:19M4-K3)

m. 1848

[Pedigree](#)

Born: 21 Jan 1829 **Place:** -, Farmington, Bedford, Tennessee
Died: 19 Nov 1900 **Place:** -, Lehi, Utah, Utah
Buried: Nov 1900 **Place:** Lehi Cemetery, Lehi, Utah, Utah

3. Sex Name

M Isaac Morley ALLRED (AFN:577R-W6)

[Pedigree](#)

Born: 22 Jan 1835 **Place:** Salt River, Monroe, Mo
Died: 27 May 1916 **Place:** Spring City, Snp., Ut
Buried: 30 May 1916 **Place:** Spring City, Snp., Ut

4. Sex Name

M James Riley ALLRED (AFN:19M4-JW)

[Pedigree](#)

Born: 28 Jan 1827 **Place:** Nashville, Davdsn, Tnns
Died: 14 Apr 1871 **Place:** Spring City, Sanpete, Ut
Buried: **Place:** Spring City, Sanpete, Utah

5. Sex Name

M John Calvert ALLRED (AFN:19M4-9P)

m. 1833

[Pedigree](#)

Born: 5 Oct 1813 **Place:** Nashville, Davdsn, Tnns
Died: 10 Jan 1893 **Place:** -, Bedford, Tennessee

DIED IN TENNESSEE

6. Sex Name

M Sidney Ridgon ALLRED (AFN:577R-XC)

m. 1860

[Pedigree](#)

Born: 22 Oct 1837 **Place:** Salt River, Monroe, Missouri
Died: 22 Nov 1911 **Place:** Spring City, Sanpete, Ut
Buried: 22 Nov 1911 **Place:** Spring City, Sanpete, Ut

7. Sex Name

M Reddick Newton ALLRED (AFN:1MSG-JH)

*Nov 26
m. 1843*

[Pedigree](#)

Born: 21 Feb 1822 **Place:** Nashville, Davedson, Tennessee
Died: 10 Oct 1905 **Place:** Chester, Sanpete, Utah
Buried: 13 Oct 1905 **Place:** Spring City Cem., Sanpete, Utah

*ISAAC NEWTON
ALLRED
D OCT 1844*

8. Sex Name

M Reddin Alexander ALLRED (AFN:1W92-HN)

*NO CHILDREN
9 JUNE 1844*

[Pedigree](#)

Born: 21 Feb 1822 **Place:** Nashville, Davedson, Tennessee
Died: 18 Jun 1900 **Place:** Hubbard, Graham, Arizona
Buried: 11 Jun 1900 **Place:** Thatcher, Graham, Arizona

9. Sex Name

M Joseph Anderson ALLRED (AFN:3GKG-4F)

[Pedigree](#)

Born: 26 Apr 1831 **Place:** St. Role, Monroe, Missouri
Died: 29 Sep 1891 **Place:** Spring City, Sanpete, Ut
Buried: 30 Sep 1891 **Place:** Spring City, Sanpete, Ut

10. Sex Name

F Nancy Weakley ALLRED (AFN:19M4-BV)

[Pedigree](#)

Born: 9 Nov 1815 **Place:** Nashville, Davdsn, Tnns
Died: 9 Apr 1904 **Place:** Winters, Yolo, Ca

11. Sex Name

F Sarah Lovisa ALLRED (AFN:1QJ6-Z1)

[Pedigree](#)

Born: 14 Nov 1817 **Place:** Nashville, Bedford Co, Tenn
Died: 11 Mar 1879 **Place:** New Harmony, Washington, Ut
Buried: 18 Mar 1879 **Place:** City Cm, New Harmony, Washington Co, Utah

12. Sex Name

F Mary Caroline ALLRED (AFN:19M4-HQ)

[Pedigree](#)

Born: 9 Dec 1824 **Place:** Memphis, Bedford, Tn
Died: 29 Apr 1880 **Place:** Kaysville, Davis, Ut
Buried: 30 Apr 1880 **Place:** Kaysville, Davis, Ut

13. Sex Name

M William Moore ALLRED (AFN:3VP8-BV)

[Pedigree](#)

Born: 24 Dec 1819 **Place:** Farmington, Bedford (now Marshall), Tn
Died: 8 Jun 1901 **Place:** Fairview, Lincoln, Wyoming
Buried: 11 Jun 1901 **Place:** St. Charles, Bear Lake, Idaho

m. 1840

Block C Lot 50

Husband's Name

Reddick Newton ALLRED (AFN:1MSG-JH) [Pedigree](#)

Born: 21 Feb 1822 **Place:** Nashville, Davedson, Tennessee
Died: 10 Oct 1905 **Place:** Chester, Sanpete, Utah
Buried: 13 Oct 1905 **Place:** Spring City Cem., Sanpete, Utah
Married: 26 Nov 1843 **Place:** Nauvoo, Hancock, Illinois

Father: Isaac ALLRED (AFN:V1PJ-7J) [Family](#)
Mother: Mary CALVERT (AFN:577R-V1)

Wife's Name

Lucy H. HOYT (AFN:1KJG-RQ) [Pedigree](#)

Born: 26 Mar 1824 **Place:** Boonville, Onndg, New York
Died: 3 Jun 1907 **Place:** Spring City, Sanpete, Utah
Buried: 6 Jun 1907 **Place:** Spring City, Sanpete, Utah
Married: 26 Nov 1843 **Place:** Nauvoo, Hancock, Illinois

Father: James HOYT (AFN:1KJG-1X) [Family](#)
Mother: Beulah SABIN (AFN:1KJG-24)

Children

1. **Sex Name**
F Newera Martina ALLRED (AFN:55T9-8P) [Pedigree](#)

Born: 1 Jan 1858 **Place:** Kaysville, Davis, Utah
Died: 10 Mar 1922 **Place:** Spring City, Sanpete, Utah
Buried: 13 Mar 1922 **Place:** Spring City, Sanpete, Utah

2. **Sex Name**
M Isaac Newton ALLRED (AFN:1MSG-QJ) [Pedigree](#)

Born: 1 Oct 1844 **Place:** Nauvoo, Hancock, Illinois
Died: 11 Oct 1844 **Place:**

CONCEPTION
JAN 8, 1844

3. **Sex Name**
F Mary Matilda ALLRED (AFN:1MSH-0V) [Pedigree](#)

Born: 2 Feb 1865 **Place:** Spring City, S-Pt, Ut
Died: 21 Oct 1869 **Place:** Or 2 Oct 1869

4. **Sex Name**
F Jannette Adelaide ALLRED (AFN:45WK-80) [Pedigree](#)

Born: 11 Feb 1860 **Place:** Spring City, Snpt, Ut
Christened: 20 Feb 1860 **Place:** Spring City, Sanpete, Ut
Died: 17 Feb 1922 **Place:** Tremonton, B-Eldr, Ut
Buried: 21 Feb 1922 **Place:** Spring City, Snpt, Ut

5. **Sex Name**
F Stillborn Girl ALLRED (AFN:1MSG-T2) [Pedigree](#)

Born: 4 Mar 1850 **Place:** Allred's Settlement, Pottawattamie, Iowa
Died: 4 Mar 1850 **Place:**

6. **Sex Name**

F Daughter Girl ALLRED (AFN:1NGF-RL) [Pedigree](#)

Born: 4 Mar 1850 **Place:** Salt Lake City, Salt Lake, Utah
Died: 4 Mar 1850 **Place:**

7. **Sex Name**
F Daughter ALLRED (AFN:5555-RN) [Pedigree](#)

Born: 4 Mar 1850 **Place:** <Cottonwood, Salt Lake, Utah>

8. **Sex Name**
M Henry Deloss ALLRED (AFN:1MSG-ZQ) [Pedigree](#)

Born: 17 Mar 1862 **Place:** Spring City, Snpt., Ut
Died: 6 Feb 1944 **Place:** Draper, S.I., Ut
Buried: 9 Feb 1944 **Place:** Bountiful, Davis, Ut

9. **Sex Name**
F Avelia Emmogene ALLRED (AFN:5555-ST) [Pedigree](#)

Born: 6 Apr 1856 **Place:** Kaysville, Davis, Utah
Died: 22 Feb 1932 **Place:** Magna, Salt Lake, Utah
Buried: 25 Feb 1932 **Place:** Spring City, Sanpete, Utah

10. **Sex Name**
F Lucina Azelia ALLRED (AFN:1MSG-V7) [Pedigree](#)

Born: 20 Sep 1851 **Place:** Cottonwood, Salt Lake, Utah
Died: 25 Oct 1852 **Place:**

11. **Sex Name**
M Redick Reddin ALLRED (AFN:517K-7H) [Pedigree](#)

Born: 26 Nov 1848 **Place:** Allred's Camp, Pottawattamie, Iowa
Died: 17 Feb 1940 **Place:** Manti, Sanpete, Utah
Buried: 21 Feb 1940 **Place:** Spring City, Sanpete, Utah

12. **Sex Name**
F Lucy Adeline ALLRED (AFN:1MSG-RP) [Pedigree](#)

Born: 29 Dec 1845 **Place:** Nauvoo, Hancock, Illinois
Died: 25 Apr 1866 **Place:** Dixie, Washington, Utah

Family Group Record

FamilySearch™ Ancestral File v4.19

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Husband's Name

Levi ALLRED (AFN:42CK-5L) [Pedigree](#)

Born: 16 Dec 1800 **Place:** , Franklin, Georgia
Died: **Place:** , , Ut
Married: 1820 **Place:**

Father: Moses ALLRED (AFN:2HR1-7S) [Family](#)
Mother: Elizabeth HOLLINGSWORTH (AFN:42CK-7X)

Wife's Name

Abigail MC MURTREY (AFN:42CK-6R) [Pedigree](#)

Born: 11 Sep 1804 **Place:** , Washington, Missouri
Died: 1887 **Place:** Beaver, Beaver, Utah
Buried: **Place:** , , Ut
Married: 1820 **Place:**

Father: Joseph MC MURTREY (AFN:CHNB-N9) [Family](#)
Mother: Mary (AFN:CHNB-PG)

Children

1. **Sex Name**
 F Preserved ALLRED (AFN:11MT-HFR) [Pedigree](#)

Born: Abt 1836 **Place:** <Crawford, , Missouri>

2. **Sex Name**
 M William ALLRED (AFN:HS34-WN) [Pedigree](#)

Born: 1839 **Place:** , Crawford, Missouri

3. **Sex Name**
 F Mellisa ALLRED (AFN:HS34-TB) [Pedigree](#)

Born: 1837 **Place:** , Crawford, Missouri

4. **Sex Name**
 M Charles ALLRED (AFN:42CL-NB) [Pedigree](#)

Born: 1838 **Place:** Of, Crawford, Missouri

5. **Sex Name**
 M Orson ALLRED (AFN:42CL-PH) [Pedigree](#)

Born: 1840 **Place:** Of, Crawford, Missouri

6. **Sex Name**
 M William Jackson ALLRED (AFN:2CH7-NR) [Pedigree](#)

Born: 27 Jan 1827 **Place:** , Washington, Missouri
Died: 23 Mar 1885 **Place:** Beaver, Beaver, Utah
Buried: 25 Mar 1895 **Place:** Beaver, , Utah

7. **Sex Name**
 F Achsah Mellissa ALLRED (AFN:42CL-M5) [Pedigree](#)

Born: 6 Oct 1824 **Place:** Of, Crawford, Missouri
Buried: **Place:** Georgetown, Bear Lake, Idaho

8. **Sex Name**
 F Elizabeth Catherine ALLRED (AFN:3XSG-KC) [Pedigree](#)

Born: 6 Mar 1833 **Place:** Crawford, Missouri
Died: 6 Apr 1909 **Place:** Castle Dale, Emery, Utah
Buried: 9 Apr 1909 **Place:** Castledale, Emery, Utah

9. **Sex Name**
 M Preserved A. ALLRED (AFN:42CL-L0) [Pedigree](#)

Born: Apr 1823 **Place:** Of, Crawford, Missouri
Died: 22 Apr 1844 **Place:**

10. **Sex Name**
 F Preserved ALLRED (AFN:RHJ1-MV) [Pedigree](#)

Born: Apr 1823 **Place:** Crawford Co., Mo.
Died: 22 Apr 1844 **Place:**

11. **Sex Name**
 F Rachel Mary Ann ALLRED (AFN:42CJ-XF) [Pedigree](#)

Born: 26 May 1836 **Place:** Crawford, , Missouri
Died: 20 Oct 1914 **Place:** Sunny Dell, Bingham, Idaho
Buried: 23 Oct 1914 **Place:** Sunnysdell, Bingham, Idaho

12. **Sex Name**
 F Rachel Mary Ann ALLRED (AFN:CHNB-ZT) [Pedigree](#)

Born: 27 May 1834 **Place:** Washington, Washington, Missouri

*No children
 F - 1840*



Husband's Name

Stephen Martindale FARNSWORTH (AFN:825D-W7) [Pedigree](#)

Born: 8 Oct 1809 **Place:** Dorset, Bennington, Vt
Died: 19 Sep 1885 **Place:** Tuba, Coconino, Az
Buried: 21 Sep 1885 **Place:** Tuba City, Coconino, Az
Married: 30 Aug 1837 **Place:** Marshall, In

Father: [Reuben FARNSWORTH](#) (AFN:19BW-6F) [Family](#)
Mother: [Lucinda KENT](#) (AFN:19BW-7L)

Wife's Name

Julia Ann CLARK (AFN:19BV-GN) [Pedigree](#)

Born: 1 May 1819 **Place:** Union, Montgomery, Oh
Christened: 24-27 Oct 1894 **Place:** Colonia Pacheco, Chih, Mexico
Died: 18 Nov 1894 **Place:** Pacheco, Chihuahua, Mexico
Buried: 20 Jan 1930 **Place:** Kline, La Plata Co., Co
Married: 30 Aug 1837 **Place:** Marshall, In

Father: [Richard CLARK](#) (AFN:19BW-8R) [Family](#)
Mother: [Ann Elizabeth SHAFFER OR SHEFFER](#) (AFN:19BW-9X)

Children

1. **Sex Name**
M [Alonzo Lafayette FARNSWORTH](#) (AFN:19BV-Q2) [Pedigree](#)

Born: 22 Oct 1841 **Place:** South Bend, Marshall, In
Died: 16 May 1931 **Place:** Colonia Garcia, Chihuahua, Mexico
Buried: 17 May 1931 **Place:** Colonia Garcia, Chihuahua, Mexico

2. **Sex Name**
M [Stephen Martindale FARNSWORTH](#) (AFN:825D-8X) [Pedigree](#)

Born: 17 Feb 1847 **Place:** Keg Creek, Pottawatomie County, Ia
Died: 24 Jul 1928 **Place:** Delta, Millard County, Ut
Buried: 27 Jul 1928 **Place:** Delta, Millard County, Ut

3. **Sex Name**
F [Caroline Elizabeth FARNSWORTH](#) (AFN:19BV-SD) [Pedigree](#)

Born: 21 Mar 1849 **Place:** Key Creek, Pottawattamie, Iowa
Died: 23 Jun 1927 **Place:** Pleasant Grove, Utah, Ut
Buried: **Place:** Pleasant Grove, Utah, Ut

4. **Sex Name**
F [Julia Jane FARNSWORTH](#) (AFN:19BV-TK) [Pedigree](#)

Born: 26 Mar 1852 **Place:** Pleasant Grove, Utah, Ut
Died: 1 May 1853 **Place:** Pleasant Grove, Utah, Ut

5. **Sex Name**
M [Cyrus Walter FARNSWORTH](#) (AFN:19BV-VQ) [Pedigree](#)

Born: 20 Apr 1854 **Place:** Pleasant Grove, Utah, Ut
Died: 2 Dec 1894 **Place:** Circleville, Piute, Ut
Buried: **Place:** Circleville, Piute, Ut

6. **Sex Name**
M [Albert Stephen FARNSWORTH](#) (AFN:19BV-9S) [Pedigree](#)

Born: 22 May 1844 **Place:** Nauvoo, Hancock, Illinois
Died: 28 Nov 1904 **Place:** Guerrero, Chihuahua, Mexico
Buried: 29 Nov 1904 **Place:** Guerrero, Chihuahua, Mexico

*APPROX
CONCEP
AUG 29
1843*

7. **Sex Name**
M [Reuben Richard FARNSWORTH](#) (AFN:19BV-X3) [Pedigree](#)

Born: 3 Dec 1859 **Place:** Pleasant Grove, Utah, Ut
Died: 5 Jul 1937 **Place:** Ukiah, Mendocino, Ca
Buried: 8 Jul 1937 **Place:** Ukiah, Mendocino, Ca

8. **Sex Name**
M [Austin Martindale FARNSWORTH](#) (AFN:19BV-PV) [Pedigree](#)

Born: 16 Dec 1838 **Place:** Plymouth, Marshall, In
Died: 8 Dec 1912 **Place:** Richfield, Sevier, Ut
Buried: 10 Dec 1912 **Place:** Richfield, Sevier, Ut

9. **Sex Name**
F [Harriett Nancy FARNSWORTH](#) (AFN:19BV-WW) [Pedigree](#)

Born: 18 Dec 1856 **Place:** Pleasant Grove, Utah, Ut
Died: 14 Oct 1920 **Place:** Pleasant Grove, Utah, Ut
Buried: 18 Oct 1920 **Place:** Pleasant Grove, Utah, Ut

Family Group Record

[Search Results](#) | [Download](#) | [Print](#)**Husband**Don Alonzo SMITH[Pedigree](#)

Birth: 29 AUG 1840 Nauvoo, Hancock, Illinois
Christening:
Marriage: 29 JUN 1870 Wakendo, , , Missouri
Death: 30 JUN 1927 Salem, Marion, Oregon
Burial: 03 JUL 1927 Gates, Marion, Oregon

WifeSusan Permelia TURNER[Pedigree](#)

Birth: 10 DEC 1844 Nashville, Davidson, Tennessee
Christening:
Marriage: 29 JUN 1870 Wakendo, , , Missouri
Death: 11 AUG 1914 Gates, Marion, Oregon
Burial: 12 AUG 1914 Gates, Marion, Oregon

Children1. Arthur SMITH

Male

[Pedigree](#)

Birth: 16 AUG 1871 , , Oregon
Christening:
Death: 15 AUG 1894 Gates, Marion, Oregon
Burial:

2. Don Carlos OR Carl SMITH

Male

[Pedigree](#)

Birth: 1873 , , Oregon
Christening:
Death: 13 APR 1930 Gates, Marion, Oregon
Burial:

3. Clara A. SMITH

Female

[Pedigree](#)

Birth: 1875 , , Oregon
Christening:
Death:
Burial:

4. Minnia SMITH

Female

[Pedigree](#)

Birth: 1879 , , Oregon
Christening:
Death:
Burial:

5. O. Ray SMITH

Male

[Pedigree](#)

Birth: JUN 1884 , , Oregon
Christening:
Death:
Burial:

6. Leona SMITH

Female

[Pedigree](#)

Birth: SEP 1886 , , Oregon
Christening:
Death:
Burial:

DAVID STEPHEN SMITH
 201-421-5630
 3003 2500 S
 FROM MCLON

DAVID BATES SMITH



DON ALONZO SMITH



DAVID BATES SMITH



"TW"

TREASURE JULIUS ~~FR~~ SMITH

→ MARGARET



ASHLEY
WALIN FORD



DAVID STANLEY SMITH

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FARMINGTON