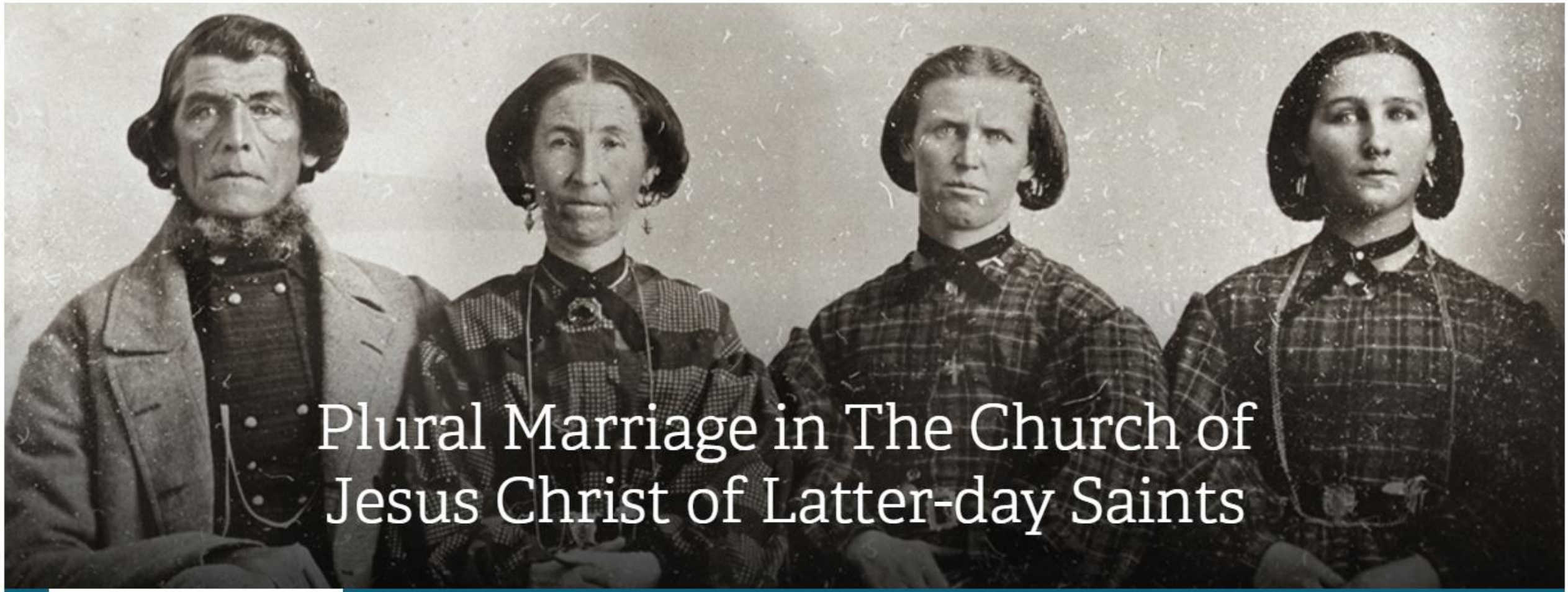
Foundations of the Restoration

Lesson 20 Plural Marriage

Tuesday, October 12, 2021



Plural Marriage in The Church of Jesus Christ of Latter-day Saints

The Past

"I have made a ceaseless effort not to ridicule, not to bewail, not to scorn human actions, but to understand them." – Baruch Spinoza

"We build institutes to teach 1) the history of the church, 2) the doctrine of the church, and 3) the practices of the church." – Gordon B. Hinckley

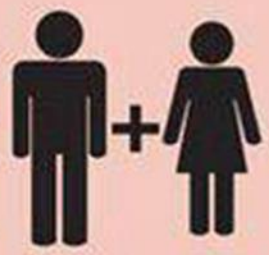
We should not seek to receive revelation that is contrary to what the Lord has revealed through His prophets. The Lord has revealed through His prophet that the practice of plural marriage has ceased in the Church. Anyone who advocates the practice of plural marriage today is not a servant of the Lord.

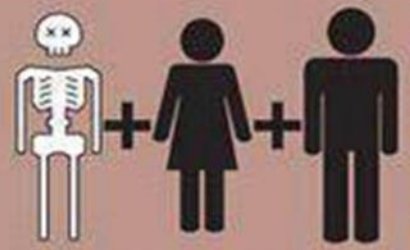
(*Foundations of the Restoration Teacher lesson manual*, p. 92)

MARRIAGE =

MAN + WOMAN
(NUCLEAR FAMILY)
Genesis 2:24

-wives subordinate to their husbands
-interfaith marriages forbidden
-marriages generally arranged, not based on romantic love
-bride who could not prove her virginity was stoned to death



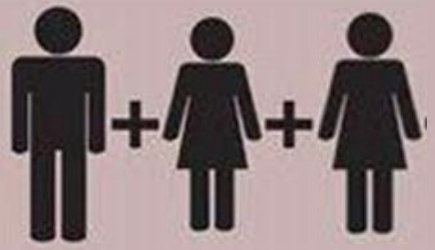


MAN + BROTHER'S WIDOW
(LEVIRATE MARRIAGE)
Genesis 38:6-10

-widow who had not borne a son required to marry her brother in law
-must submit sexually to her new husband

MAN + WIVES + CONCUBINES

Abraham (2 concubines), Gideon (1), Nahor (1), Jacob (1), Eliphaz (1), Gideon (≥ 1), Caleb (2), Manassah (1), Solomon (300), Belshazzar (> 1)

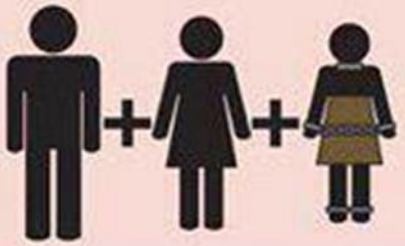


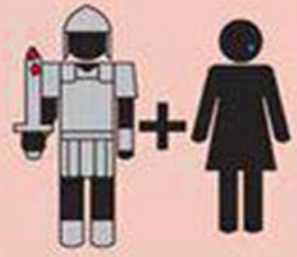
RAPIST + HIS VICTIM
Deuteronomy 22:28-29

-virgin who is raped must marry her rapist
-rapist must pay victim's father 50 shekels of silver for property loss

MAN + WOMAN + WOMAN'S PROPERTY
Genesis 16

-man could acquire his wife's property including her slaves



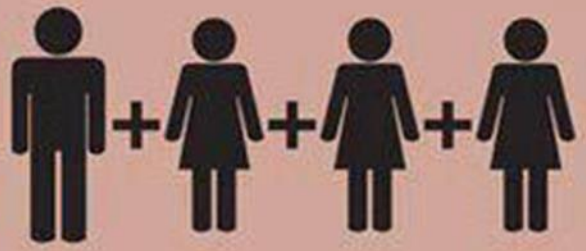


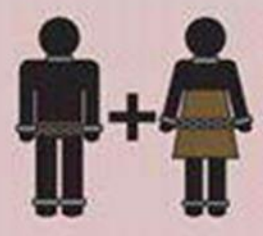
MALE SOLDIER + PRISONER OF WAR
Numbers 31:1-18, Deuteronomy 21:11-14

-under Moses' command, Israelites kill every Midianite man, woman and child; save for the virgin girls who are taken as spoils of war
-wives must submit sexually to their new owners

MAN + WOMAN + WOMAN + WOMAN...
(POLYGAMY)

Lamech (2 wives), Esau (3), Jacob (2), Ashur (2), Gideon (many), Elkanah (2), David (many), Solomon (700), Rehaboam (3), Abijah (14), Jehoram, Joash, Ahab, Jeholachin, Belshazzar





MALE SLAVE + FEMALE SLAVE
Exodus 21:4

-slave owner could assign female slaves to his male slaves
-female slaves must submit sexually to their new husbands

These are the problems faced by Joseph Smith in 1830-1831

Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant and the principle of plural marriage. Although the revelation was recorded in 1843, evidence indicates that some of the principles involved in this revelation were known by the Prophet as early as 1831. (Section heading D&C 132)

Why? Four key verses that give multiple reasons

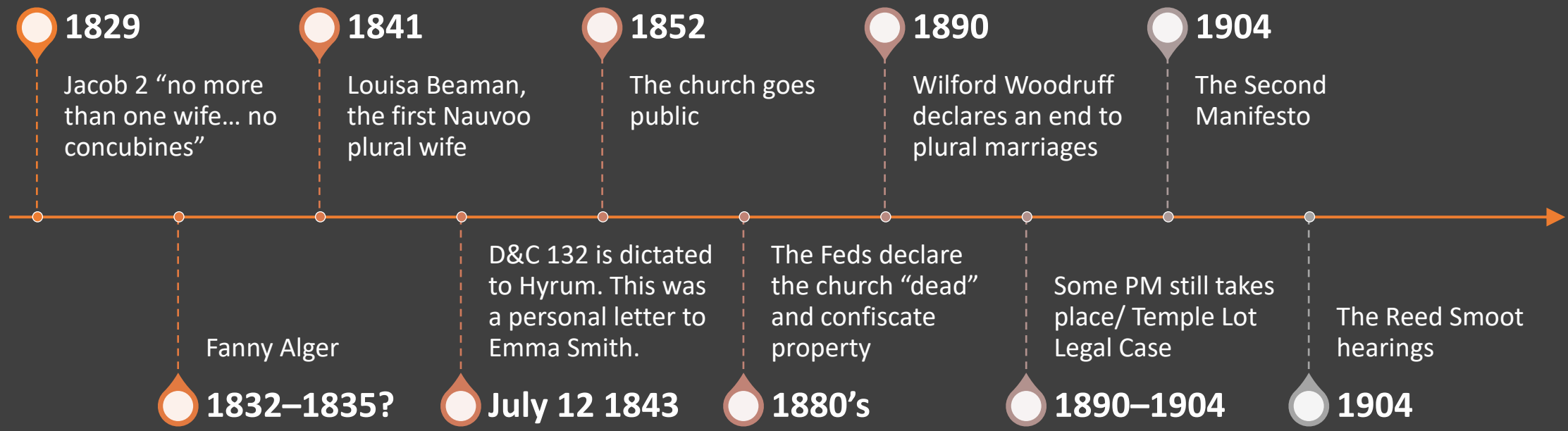
Why would God command this?

D&C 132:63 “1) multiply and replenish the earth, 2) fulfil the promise, 3) for their exaltation, 4) that they may bear the souls of men, 5) that God may be glorified.”

Abrahamic test – D&C 132:51 “I did it, saith the Lord, to prove you all, as I did Abraham.” For both men and women.

Raise up seed – Jacob 2:30 “for if I will, saith the Lord, raise up seed unto me, I will command my people; otherwise they shall hearken unto *these things* (monogamy).” (see also: D&C 132:30-31 “wherein he glorifieth himself.”)

Timeline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D&C 132 is dictated to Hyrum. This was a personal letter to Emma Smith.
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The Feds declare the church “dead” and confiscate property
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Some PM still takes place/ Temple Lot Legal Case
1890–1904
The Reed Smoot hearings
1904

Sociological Effects of Plural Marriage

"The institution of polygamy was the best thing that ever happened to Mormonism, and polygamy's suppression at the hands of the federal government was the next best…"

– Douglas H. Parker (Douglas H. Parker, "Victory in Defeat—Polygamy and the Mormon Legal Encounter with the Federal Government," *Cardozo Law Review* 12:805 (1991): 808).

Geographical isolation had become necessary for the Saints' safety. Yet, as Terryl Givens has demonstrated, there was little aside from their theology which separated the Saints from general American society. (Givens, *Viper on the Hearth*, 18–93) Polygamy served as the perfect dividing line between "Gentile" and "Zion" America. The Saints remained relatively isolated until the coming of the railroad to Utah; by this time their status as a distinct religious and social culture was assured, given that they had spent most of the past half century in conflict with the U.S. government over polygamy. – Gregory L. Smith, Polygamy, Prophets, and Prevarication. Download available here.

What were they thinking?

1. The importance of following the prophet.
2. The end was near… raising up seed fit into this narrative.
3. Dynastic/Adoptive Ties – this was taught everywhere in the history.
4. The more wives and children, the more glory, exaltation (see #3).

At its core, polygamy asked the Saints to put their faith in the Restoration to the ultimate test. Was Joseph really a prophet, or not? Did prophetic authority persist? Could God truly speak by divine, unmistakable revelation to each individual?

Not only must they abandon the false doctrines of the sectarians, but they must appear to renounce cherished principles of monogamy which were viewed as the well-spring of civilization.

The thoughts shared by Helen Mar Whitney are insightful:

Those who have not the knowledge and assurance that the course which they are pursuing is according to the will of God, cannot endure all these afflictions and persecutions, taking joyfully the spoiling of their goods and even if necessary to suffer death, by the hands of their foes. They will grow weary and faint and fall by the way unless they have unshaken confidence and a perfect knowledge for themselves. They cannot make a sacrifice of their character and reputation; and give up their houses, their lands, brothers, sisters, wives and children; counting all things as dross, when compared with the eternal life and exaltation, which our Savior has promised to the obedient; and this knowledge is not obtained without a struggle nor the glory without a sacrifice of all earthly things.

(Helen Mar Whitney, A Woman's View: Helen Mar Whitney's Reminiscences of Early Church History (Provo, Utah: BYU Religious Studies Center, 1999), 187.)

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Brigham Young's 1847 explanation

I will show you a rule by which you may comprehend the exhaltation of the faithful. I will use myself as A figure, & say that I am ruling over 10 sons or subjects ownly & soon each one of them would have 10 men sealed to them & they would be ruler over them & that would make me ruler over 10 Presidents or Kings whereas I was ruler over 10 subjects ownly or in other words I ruled over one Kingdom but now I rule over 10. Then let each one get 10 more. Then I would be ruler over 100 Kingdoms & so on continued to all eternity & the more honor & glory that I could bestow upon my sons the more it would add to my exhaltations.
(*Wilford Woodruff's Journal* 3:136)

Adoption Theology

"I have gathered a number of families around me by the law of adoption and seal of the covenant according to the order of the priesthood," he said, "and others have done likewise, it being the means of salvation left to bring us back to God."

He then explained that adoption would not be necessary if the keys of the priesthood had been handed down from father to son through all generations because "all would have been legal heirs instead of being heirs according to the promise." Adoption was the means of reconnecting the chain of the priesthood. (Mackley, 116. See also: *Wilford Woodruff's Journal*, 3:130, February 16, 1847).

Adoption Theology

Later Wilford explained to the Saints that Joseph Smith came through the loins of ancient Joseph and, as his literal descendant, was heir to the priesthood keys by birthright. When Joseph Smith was adopted into the priesthood line, by virtue of his ordination to the Melchizedek Priesthood, by Peter, James, and John, he bridged the gap created between the dispensations when apostasy occurred and the priesthood was taken from the earth.

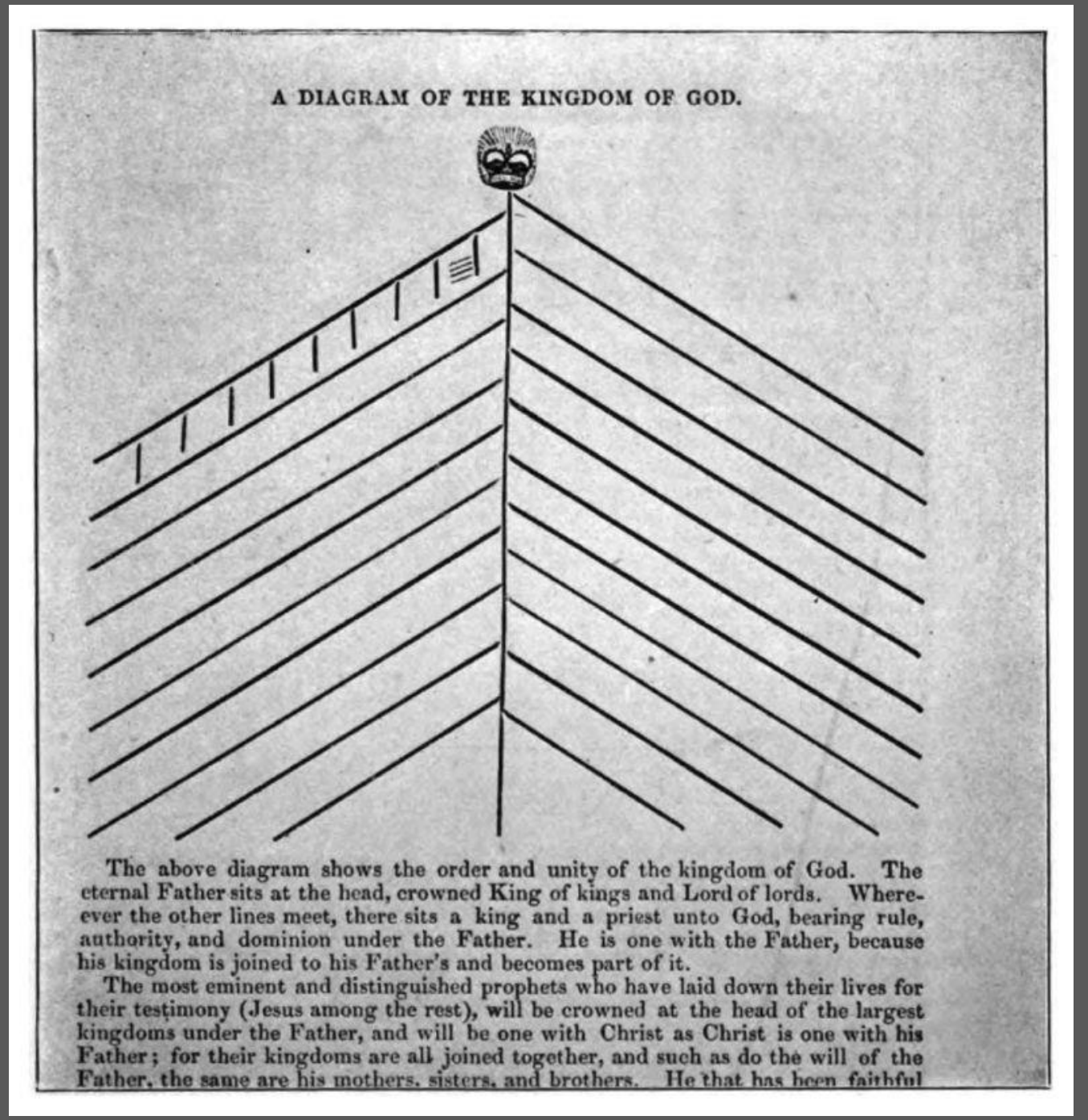
(Mackley, p. 105. See also: *Wilford Woodruff's Journal* 6:553, June 18, 1870.)

Adoption Theology

President Young said the priesthood had been on the earth at different times. When the Priesthood had not been on earth, men will have to be sealed to each other until we go on to Father Adam. Men will have to be sealed to men so as to link the chain from beginning to end and all children (born before their parents received their endowments) will have to be sealed to their parents… But this must be in a temple and nowhere else.

(Mackley, p. 105. See also*: Wilford Woodruff's Journal* 6:553, June 18, 1870. See also *Journal of Discourses* 16:186.)

Adoption Theology



This diagram is attributed to Orson Hyde - "Diagram of the Kingdom of God" (*Millennial Star* 9:2 [January 15, 1847]:23). See also Samuel Morris Brown, *In Heaven as it is on earth: Joseph Smith and the early conquest of death*, p. 227.

Orson Hyde’s explanation

The above diagram shows the order and unity of the kingdom of God. The eternal Father sits at the head, crowned King of kings and Lord of lords. Wherever the other lines meet, there sits a king and a priest unto God, bearing rule, authority, and dominion under the Father. he is one with he Father, because his kingdom is joined to his Father's and becomes part of it. … The most eminent and distinguished prophets who have laid down their lives for their testimony (Jesus among the rest), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers, sisters, and brothers…

Orson Hyde’s explanation

It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just.

Orson Hyde's explanation

Such as have not received the fullness of the priesthood, (for the fullness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom." (Orson Hyde, "A Diagram of the Kingdom of God," *Millennial Star* 9 (15 January 1847), 23-24.

D&C 132 – As constituted was never intended for us… it needed editing

Orson Pratt, who happened to be living with Joseph and Emma at the time, described the process that Joseph used in compiling this Book of Commandments as he worked with W.W. Phelps. He said he would take parts of one revelation and combine them with another. He would delete parts of revelations. He would maybe not even publish a revelation and instead put it in his history. D&C 132 never went through this editing process at all. It was tucked away, and before it could be added to the next edition of the Doctrine and Covenants, unfortunately, the prophet was martyred. It was actually kept secret until 1852 when Brigham Young and other apostles decided that they needed to make the practice of polygamy known because it was no longer a secret. (Laura and Brian Hales, in conversation with Daniel Peterson, "Tough Questions about Mormon Polygamy with Brian and Laura Hales," LDS Perspectives, May 24, 2017)

D&C 132 – As constituted was never intended for us… it needed editing

In the time between Brigham Young's death and John Taylor's selection as Church President, Apostle Joseph F. Smith spoke of the revelation's (D&C 132) private intent:

"When the (plural marriage) revelation was written, in 1843, it was for a special purpose, by the request of the Patriarch Hyrum Smith, and was not then designed to go forth to the church or to the world. It is most probable that had it been written with a view to its going out as a doctrine of the church, it would have been presented in a somewhat different form. There are personalities contained in a part of it which are not relevant to the endeavor."

(Joseph F. Smith, June 23, 1878, *Journal of Discourses* 20:29. See also William Victor Smith, *Textual Studies of the Doctrine and Covenants: The Plural Marriage Revelation*, p. 179-180.)

D&C 132 – As constituted was never intended for us… it needed editing

Understanding Scripture – Editing is a part of the process

The Book of Mormon claims to be a collection of separate documentary sources originally written by different authors that at time covered the same historical religious events, albeit from different perspectives. Editors like Mormon and Nephi redacted or compiled these separate documentary accounts into a single narrative. This is similar to what the evidence suggests happened in terms of the development of the Pentateuch.

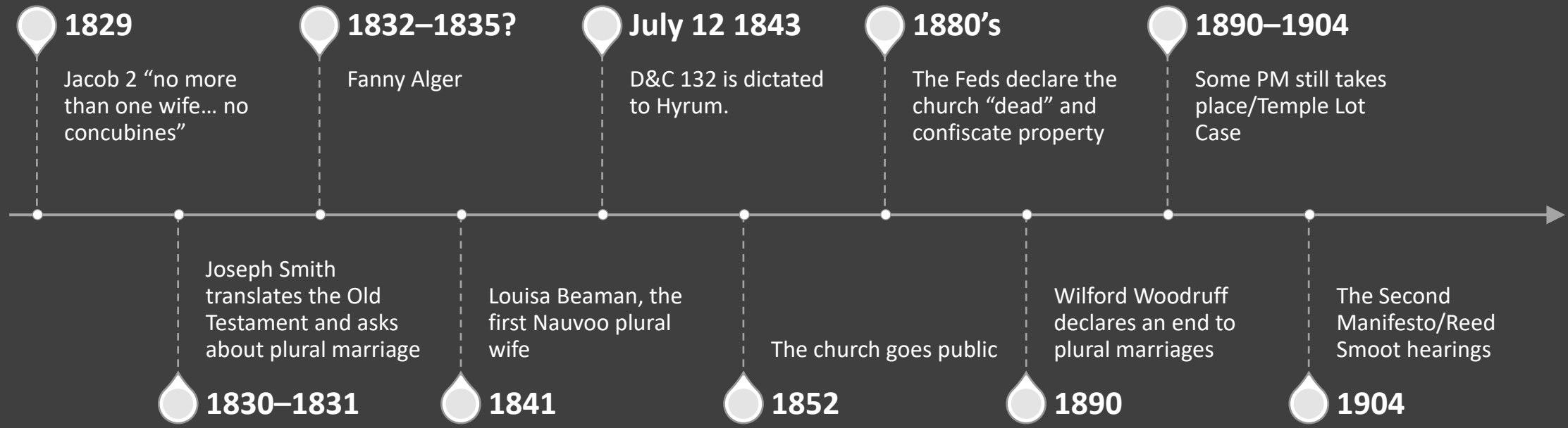
D&C 132 – As constituted was never intended for us… it needed editing

Understanding scripture – Editing is part of the process

At some point in time, Israelite scribes produced separate versions of their history (many of which covered the same events), and the documentary sources were eventually brought together by an editor that scholars refer to as a redactor. Danel Bachman wrote an article illustrating how the Prophet's revelation on plural marriage is in reality three different documents that have been merged together to create a single literary text.

David Bokovoy, *Authoring the Old Testament*, p. 21. See also Danel W. Bachman, "New Light on an Old Hypothesis: The Ohio Origins of the Revelation on Eternal Marriage," *Journal of Mormon History,* volume 5, 1978, 19-32.

Timeline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Fanny Alger

Fragmentary evidence suggests that Joseph Smith acted on the angel's first command by marrying a plural wife, Fanny Alger, in Kirtland, Ohio, in the mid-1830s. Several Latter-day Saints who had lived in Kirtland reported decades later that Joseph Smith had married Alger, who lived and worked in the Smith household, after he had obtained her consent and that of her parents. Little is known about this marriage, and nothing is known about the conversations between Joseph and Emma regarding Alger. After the marriage with Alger ended in separation, Joseph seems to have set the subject of plural marriage aside until after the Church moved to Nauvoo, Illinois.

(Gospel Topics Essays, Plural Marriage in Kirtland and Nauvoo. See also: See Andrew Jenson, Research Notes, Andrew Jenson Collection, Church History Library, Salt Lake City; Benjamin F. Johnson to Gibbs, 1903, Benjamin F. Johnson Papers, Church History Library, Salt Lake City; "Autobiography of Levi Ward Hancock," Church History Library, Salt Lake City. See also William McLellin, Letter to Joseph Smith III, July 1872, Community of Christ Archives).

Type of plural marriages

1. “Time Only” marriages – 3 perhaps 4 marriages - examples: Agnes Coolbrith (1842), Delcena Johnson (1842)

2. “Time and Eternity” marriages – 11-17 marriages – Louisa Beaman (1841) to Malissa Lott (1843)

3. Adoptive, Dynastic, or Eternity Only marriages – 14 marriages – Sylvia Sessions 1842 to Fanny Young 1843

Joseph Smith's POLYGAMY

Biographies of Joseph's Plural Wives

> Nothing but a firm desire to keep the commandments of the Lord could have induced a girl to marry in that way. I thought my trials were very severe in this line.
>
> Eliza Partridge

Emma's personal struggles with plural marriage and post-martyrdom history are well known, but those of the remaining wives are less so. Fortunately we can piece together some of the details of their experiences through government, Church and family records, personal journals, autobiographies, contemporary publications, and the transcript of the Temple Lot case. Reading these stories, one gets a glimpse of early plural marriage through the eyes of those who actually practiced it. For a summary article of these women after the death of Joseph Smith, read "Joseph Smith's Plural Wives after the Martyrdom." Please note that supportive evidence for each of these sealings varies, with some being highly reliable and others based

Not one of Joseph's wives accused Joseph of wrongdoing

Despite their varied lives after Nauvoo, it seems striking that none of Joseph Smith's plural wives ever accused him of abuse or deception, including the seven who did not gather to Utah with the main body of the Church. Decades after their feelings had matured and their youthful perspectives had expanded by additional experiences with marriage and sexual relations, none of them claimed they were victimized or beguiled by the Prophet.

(Brian and Laura Hales, *Joseph Smith's Polygamy: Toward a Better Understanding*, p. 99)

The numbers

When the Saints entered the Salt Lake Valley in 1847, at least 196 men and 521 women had entered into plural marriages. Participants in these early plural marriages pledged to keep their involvement confidential, though they anticipated a time when the practice would be publicly acknowledged.

(LDS.org - https://www.lds.org/topics/plural-marriage-in-kirtland-and-nauvoo?lang=eng&old=true)

The numbers

At present, perhaps the best estimates of the number of polygamous families among late-nineteenth-century Latter-day Saints range between 20 and 30 percent. Nevertheless, studies of individual communities show a wide variation in the incidence of plurality. Using 1880 census data, geographer Lowell C. Bennion found the lowest percentage of polygamous families—5 percent—in Davis County's south Weber and the highest—67 percent—in Orderville. He found 15 percent in Springville. In a study of St. George, historian Larry Logue found nearly 30 percent of the families polygamous in 1870 and 33 percent in 1880.
(Alexander's centennial history of Utah, quoted in Flake, *The Politics of American Religious Identity*, 65 and 192)

Ideas that do not bear scrutiny

1. Restitution of “all things” is subjective…remember there are 613 Torah Laws

2. Women outnumbered men
3. It is essential for salvation/exaltation

The most common of these conjectures is that the Church, through plural marriage, sought to provide husbands for its large surplus of female members. The implied assumption in this theory, that there have been more female than male members in the Church, is not supported by existing evidence. On the contrary, there seem always to have been more males than females in the Church. Families — father, mother, and children — have most commonly joined the Church. Of course, many single women have become converts, but also many single men.

The United States census records from 1850 to 1940, and all available Church records, uniformly show a preponderance of males in Utah, and in the Church. Indeed, the excess in Utah has usually been larger than for the whole United States, as would be expected in a pioneer state. The births within the Church obey the usual population law — a slight excess of males. Orson Pratt, writing in 1853 from direct knowledge of Utah conditions, when the excess of females was supposedly the highest, declares against the opinion that females outnumbered the males in Utah. (*The Seer*, p. 110) The theory that plural marriage was a consequence of a surplus of female Church members fails from lack of evidence.

(John A. Widtsoe, Evidences and Reconciliations [Salt Lake City: *Improvement Era*], 391.)

Elder Widstoe continues the discussion debunking the myth that plural marriage came about because of the licentiousness of the leaders of the church or because the sisters did not want to marry rough, unrefined men of low character. He goes on to answer the question as to why the Lord commanded plural marriage: “The simple truth and the only acceptable explanation, is that the principle of plural marriage came as a revelation from the Lord to the Prophet Joseph Smith for the Church. It was one of many principles so communicated to the Prophet. It was not man-made. It was early submitted to several of his associates, and later, when safety permitted, to the Church as a whole.” (Widtsoe, 392.)

Will this be required of me in the next life? Is this essential for exaltation?

In response to a letter “received at the office of the First Presidency of the Church of Jesus Christ of Latter-day Saints” in 1912, Charles W. Penrose of the First Presidency wrote:

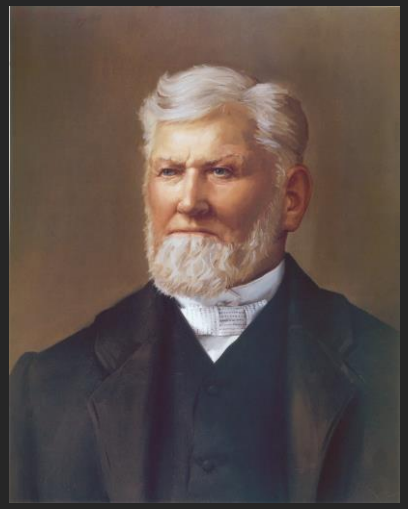
Question: Is plural or celestial marriage essential to a fulness of glory in the world to come?

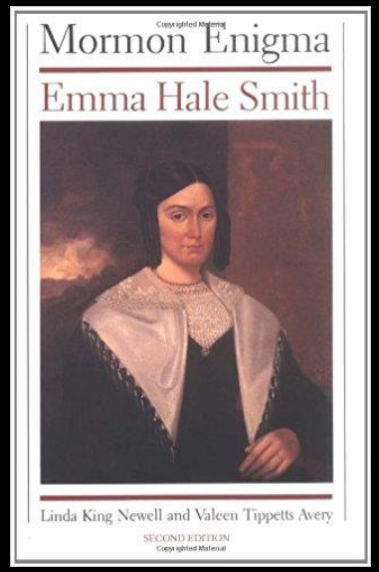
Answer: Celestial marriage is essential to a fulness of glory in the world to come, as explained in the revelation concerning it; but it is not stated that plural marriage is thus essential. . . . These questions are answered, so that it may not be truthfully claimed that we avoid them. (President Charles W. Penrose, *Improvement Era*, vol. 15, no. 11, September 1912, 1042.)

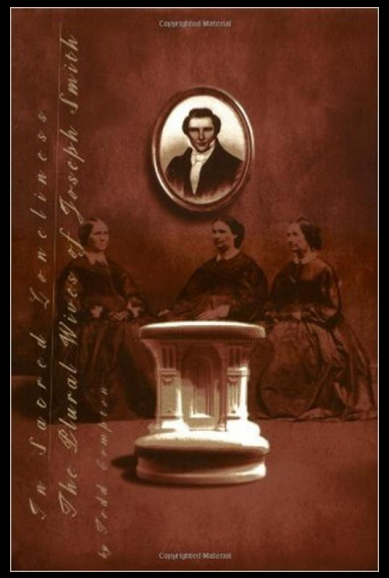
Will this be required of me in the next life? Is this essential for exaltation?

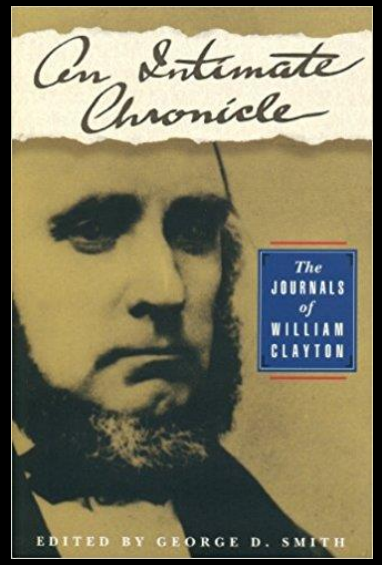
"I spent the day in the council house… he attended the school of the prophets… Brother John Owen… speeches were made… Orson Pratt, Erastus Snow… Brigham Young stood up and said that there would be men saved in the CK with one wife, with many wives, and with no wife at all."

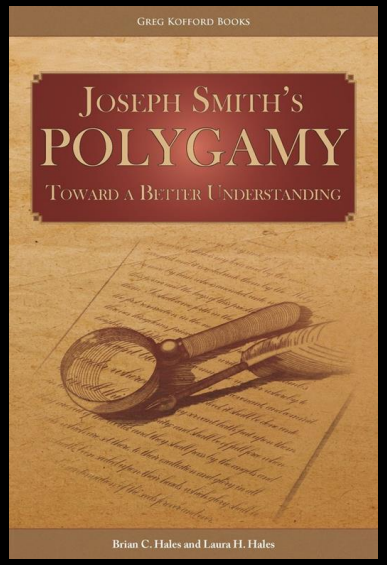
(*Wilford Woodruff Journal*, Feb. 12, 1870)




Mormon Enigma
Emma Hale Smith
Linda King Newell and Valeen Tippetts Avery
SECOND EDITION


In Sacred Loneliness
The Plural Wives of Joseph Smith


An Intimate Chronicle
The Journals of William Clayton
EDITED BY GEORGE D. SMITH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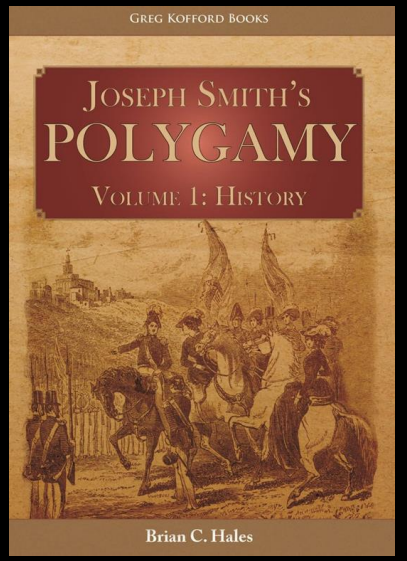
Joseph Smith's
POLYGAMY
Toward a Better Understanding
Brian C. Hales and Laura H. Hales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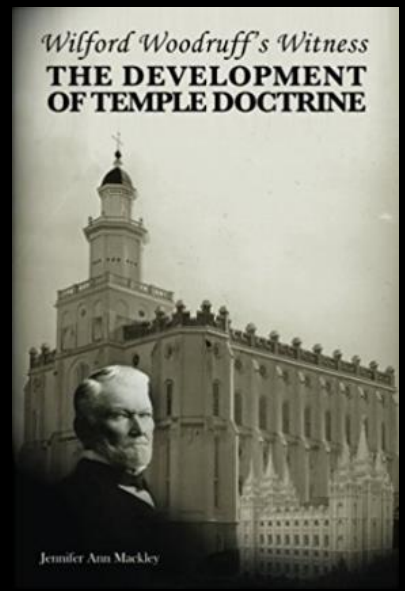
POLYGAMY
Volume 1: History
Brian C. Hales


Wilford Woodruff's Witness
THE DEVELOPMENT OF TEMPLE DOCTRINE
Jennifer Ann Mackley

The Anointed Quorum

James Adams
Almon Babbitt
John Bernhisel
Reynolds Cahoon
William Clayton
Alpheus Cutler
Joseph Fielding
John P. Greene
Charles Hyde
Orson Hyde
Heber C. Kimball
Joseph Kingsbury

Harriet Adams
Louisa Beaman
Thirza Cahoon
Margaret Clayton
Lois Cutler
Elizabeth Durfee
Harriet Decker
Hannah Fielding
Olive Frost
Marinda Hyde
Zina Huntington Jacobs
Vilate Kimball
Sarah Kingsbury

The Anointed Quorum

William Law
Cornelius Lott
Amasa Lyman
William Marks
George Miller
Isaac Morley
Joseph Noble
John E. Page
Orson Pratt
Parley P. Pratt
W.W. Phelps
Levi Richards
Willard Richards

Mary Elizabeth Rollins Lightner
Jane Law
Permelia Lott
Mary Lyman
Rosannah Marks
Mary Miller
Ruth Moon
Lucy Morley
Fanny Murray
Mary Noble
Mary Page
Mary Pratt
Sally Phelps
Jennetta Richards

The Anointed Quorum

Sidney Rigdon
George A. Smith
Hyrum Smith
John Smith
Joseph Smith
Samuel H. Smith
William Smith
Orson Spencer
John Taylor
Newel K. Whitney
Lyman Wight
Wilford Woodruff
Lucien Woodworth
Brigham Young
Joseph Young

Lucy Decker Seely
Sylvia Sessions
Agnes Coolbrith
Bathsheba Smith
Mary Fielding Smith
Clarissa Smith
Lucy Mack Smith
Emma Hale Smith
Eliza R. Snow
Catherine Spencer
Leonora Taylor
Mary Fielding Thompson
Elizabeth Ann Whitney
Phoebe Woodruff
Phebe Woodworth
Mary Ann Young
Jane A. Bicknell Young

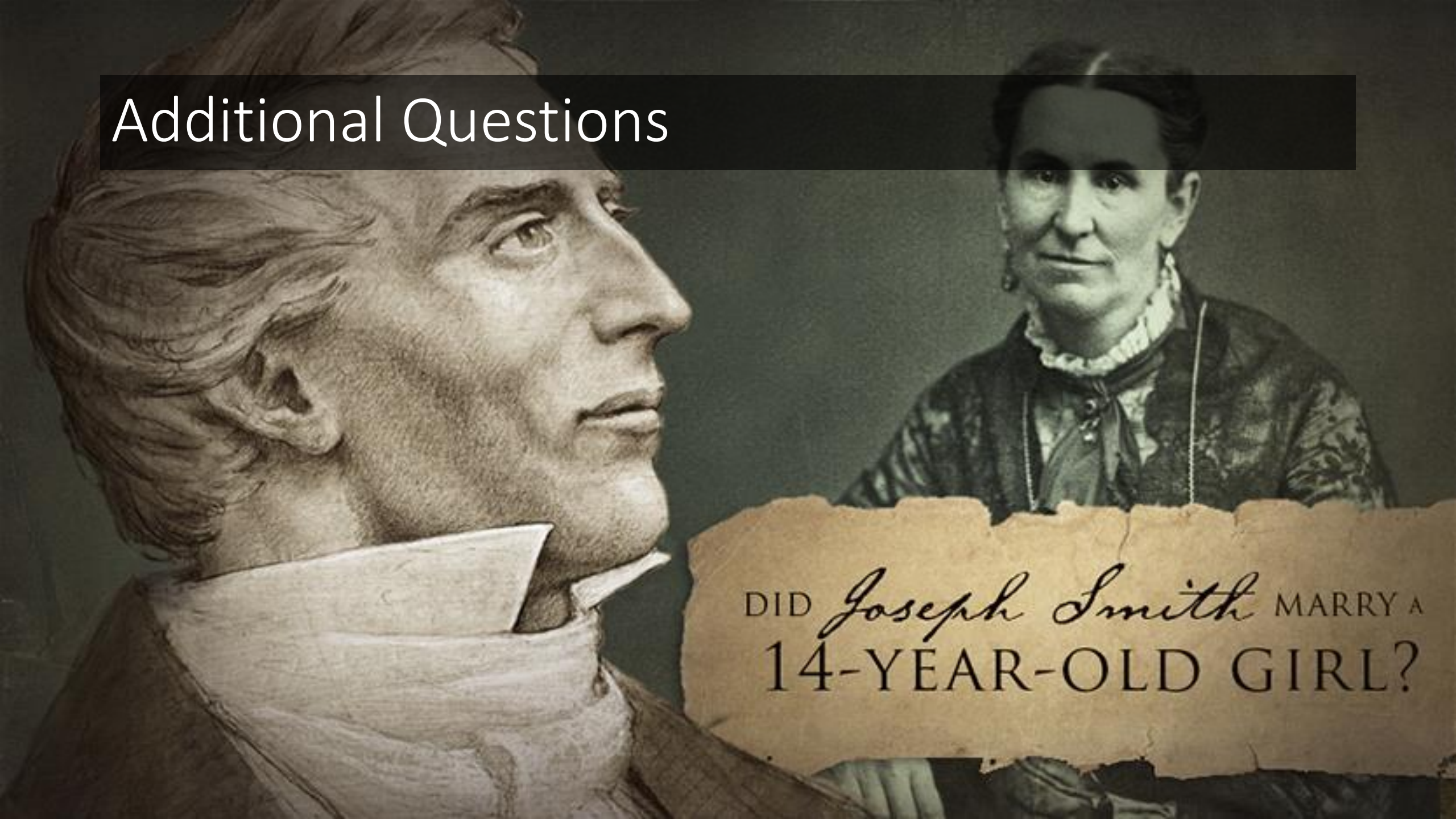
Andrew Ehat, Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question" (master's thesis, Brigham Young University, 1982). Michael Quinn, *Mormon Hierarchy: Origins of Power*, p. 398-402. See also Devery S. Anderson *Joseph Smith's Quorum of the Anointed, 1842-1845: A Documentary History*.

Nauvoo Temple 1846

Dec. 1845 – Jan. 1846 Over 2,000 couples are sealed

Dedicated in a private ceremony April 30, 1846

Additional Questions



Helen Mar Kimball (Smith Whitney)

Helen was 14 at the time she married Joseph Smith – May 1843
The marriage was arranged by Heber C. Kimball.
The marriage was dynastic, meaning no intimacy.
Helen married Horace Whitney Feb. 3, 1846.
She and Horace Whitney had 8 living children.
Helen died in SLC, Utah in 1896, an active member.

(Todd Compton, *In Sacred Loneliness*, p. 486-534)

More Questions

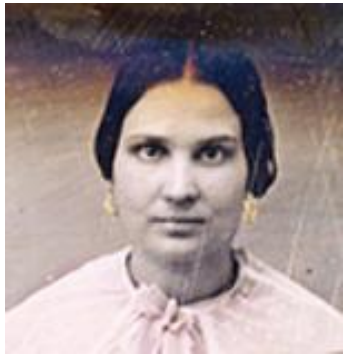
Did Joseph Smith’s marriages include intimacy?

What about other young brides?

Did any of Joseph Smith’s marriages result in children?

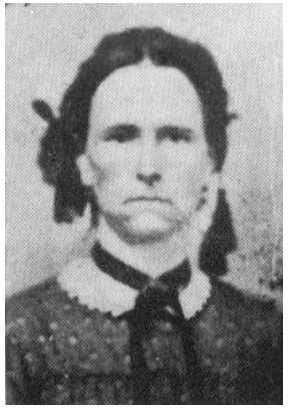
Angels and swords?

Intimacy in marriage



Emily Partridge – married Joseph Mar. 4, 1843. She discussed this in the Temple Lot Case. (Emily Partridge, Deposition, Temple Lot Transcript, Respondent's Testimony, part 3, page 384, question 752.)

Lucy Walker – married Joseph May 1, 1843. She told Joseph Smith III in 1876 about this. (Joseph Smith III, Journal, November 12, 1876.)



Malissa Lott – married Joseph Sep. 20, 1843. She discussed this in an interview with Joseph Smith III in 1893. (Malissa Lott Willes, Notarized Statement, August 4, 1893, to Joseph Smith III. Quoted in Raymond T. Bailey, "Emma Hale: Wife of the Prophet Joseph Smith," 99-100.)

Young brides

Nancy W.

Helen Mar Kimball (14) – Dynastic Sealing

Nancy M. Winchester (14) – Probably dynastic. She is sealed to HCK after Joseph dies, also probably dynastic. In 1865 HCK arranges for Nancy and Amos George Arnold to be married and they have a son. Nancy dies in SLC at 47 in 1876.

Flora Ann Woodworth (16) – no records, no sealing date. She marries Carlos Gove Aug. 23, 1843. Flora is associated with the gold watch episode.

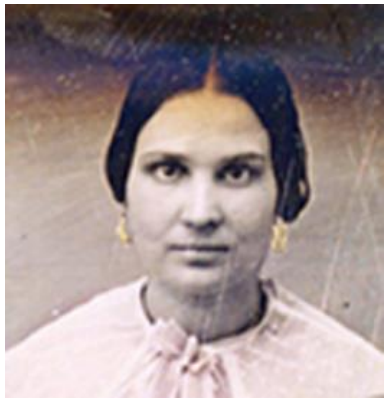
Sarah Ann Whitney (17) – Sarah marries Joseph Smith July 27, 1842. Nine months later on April 29, 1843, (at 18) she is civilly married to Joseph C. Kingsbury with Joseph Smith officiating. On March 17, 1845, Sarah marries Heber C. Kimball. She and HCK have 7 children.

Sarah Lawrence (17) & Maria Lawrence (19) – Sarah marries HCK, only to divorce him and move to Napa California, marrying Joseph Mount. Later in life Sarah denies ever having married Joseph. She is the only one to ever do this. Sarah dies at the age of 46 in San Francisco in 1872. Maria marries Almon Babbitt in Nauvoo and dies in 1847.

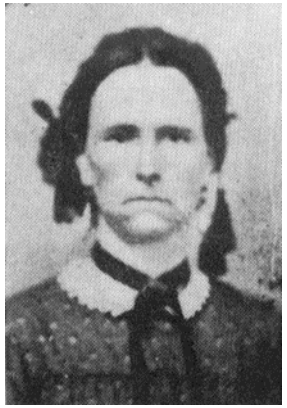
Helen Mar Kimball

Sarah Whitney

Young brides



Emily Partridge



Malissa Lott

Lucy Walker

Lucy Walker (17) – lives to be 84 years old. Lucy was a temple worker in SLC, and married HCK after Joseph died. She lived through the Haun's Mill Massacre, lost a child at Winter Quarters, and bore HCK eight children.

Fanny Alger (19)

Emily Dow Partridge (19) – She was forced to leave the Mansion House and only spoke to Joseph one more time before he was killed at Carthage. She marries Brigham Young Nov. 1844. Emily died in at 76 years on Dec. 9, 1899 in the faith.

Malissa Lott (19) – Malissa was married to John Bernisel Feb. 8, 1845. She marries Ira Jones Willes May 13, 1849 when she is 25. Dec 6, 1863 Ira tragically dies. She was a prominent member of the Lehi RS. She died at the age of 74 in 1898 as a faithful member of the Church.

No children

No children are known to have been born to Joseph and his plural wives.

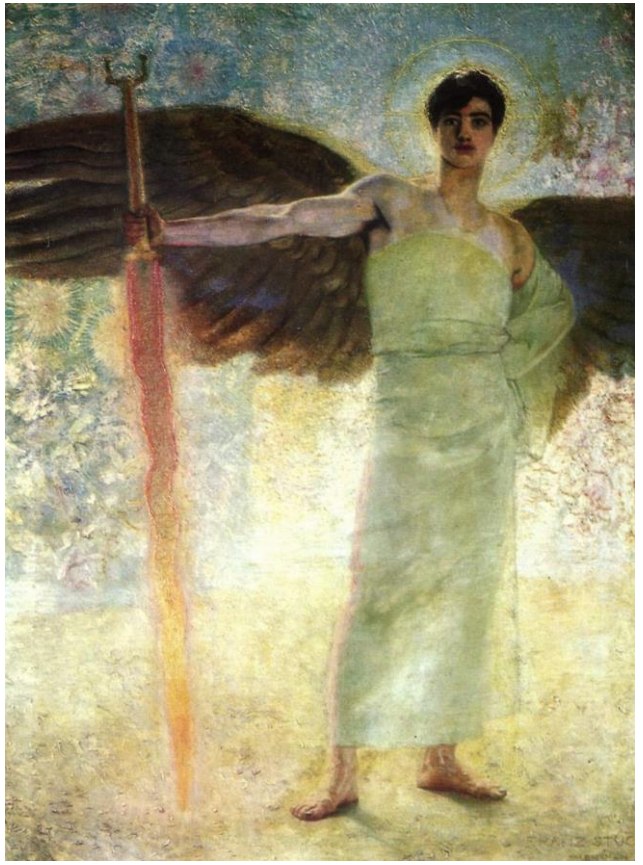
http://josephsmithspolygamy.org/common-questions/plural-marriages-sexual/#NoChildrenfromPluralWives

Allegations of Joseph's Paternity

	Child's Name	Mother	Birth Date	Evidence	Discussion
1.	**Orrison Smith**	Fanny Alger (allegedly)	1834?	"Tradition"[1]	**Genetic testing demonstrates that Joseph Smith could not be the father.[2] The Smith-Alger plural marriage occurred (probably) in 1835; and if she was ever pregnant, it was after the marriage.**
2.	**Mosiah Lyman Hancock**	Clarissa Reed Hancock	April 9, 1834	Observation	**Genetic testing demonstrates that Joseph Smith could not be the father.[3]**
3.	**John Reed Hancock**		April 19, 1841	Family tradition	**Genetic testing demonstrates that Joseph Smith could not be the father.[4]**
4.	**Josephine Lyon**	Sylvia Lyon	February 8, 1844	Rumors and ambiguous statement	**Genetic testing demonstrates that Joseph Smith could not be the father. Father is Windsor Lyon**
5.	**Oliver Norman Buell**	Presendia Huntington Buell	January 31, 1840	Mary Ettie V. Smith's statement	**Genetic testing demonstrates that Joseph Smith could not be the father.[5]**
6.	**Don Alonzo Smith**	Lucinda Pendleton	August 29, 1840	Family tradition	**Genetic testing demonstrates Joseph Smith could not be the father.[6]**
7.	**Zebulon Jacobs**	Zina Huntington Jacobs	January 2, 1842	William Hall statement	**Genetic testing demonstrates Joseph Smith could not be the father.[7]**
8.	**Moroni Llewellyn Pratt**	Mary Ann Frost Pratt	December 7, 1844	Observation	**Genetic testing demonstrates that Joseph Smith could not be the father and verifies Parley P. Pratt as the biological father.[8]**
9.	**Hannah Ann Dibble**	Hannah Ann Dubois Smith Dibble	January 7, 1842	Benjamin Winchester	**Winchester's described chronology contradicts the possibility that Joseph Smith was the father. Hannah Ann Dibble was born eleven months after her mother wed Philo Dibble.**
10.	**Loren Walker Dibble**		May 29, 1844	John Hyde	**Evidence of a plural marriage or sexual relationship between Joseph Smith and Hannah Dubois are problematic.[9] John Hyde's additional claims concerning Loren Walker Dibble are contradicted by numerous evidences. However, Joseph Smith III recalled that a son of Hannah was "shown after father's death as his."[10]**
11.	**George Algernon Lightner**	Mary Elizabeth Rollins Lightner[11]	March 22, 1842	Observation	**Joseph and Mary Elizabeth Rollins were sealed in February 1842, after George Algernon's conception. No evidence of sexual relations in their polyandrous relationship has been located.**
12.	**Florentine Mattheas Lightner**		March 23, 1844	Observation	**Mary Elizabeth Rollins Lightner was living in Farmington, fifty miles east of Nauvoo, when Florentine was conceived.**
13.	**Orson Washington Hyde**	Marinda Johnson Hyde	Nov. 9, 1843	Fawn Brodie[12]	**No specific evidence available. Allegation is based on Brodie's speculation.**
14.	**Frank Henry Hyde**		January 23, 1846	Observation	**Birth date on his birth certificate and in his obituary would preclude Joseph Smith's being the father.[13]**
15.	**Josephine Henry or Hendry**	Margaret Creighton	July 8 1844	Rumor[14]	**Chronology in available historical documents shows that Margaret became pregnant before the couple arrived in Nauvoo.**
16.	**John Hiram Buell**	Presendia Huntington Buell	July 13, 1843		**Presendia was living sixty miles from Nauvoo when John Hiram was conceived. Stanley S. Ivins considered Mary Ettie V. Smith's book as "inaccurate and of no value."[15]**
17.	**Joseph Albert Smith**	Esther Dutcher	Sep 21 1844	Observation	**Documentation supports an "eternity only" sealing to the Prophet. Other than observations, no supportive evidence has been found. Legal husband's name was Albert.[16]**
18.	**Sarah Elizabeth Holmes**	Marietta Carter	January 24, 1838	Observation	**Marietta Carter, Jonathan Holmes's first wife, died August 20, 1840. No evidence links her with Joseph Smith.**
19.	**Carolyn Delight**	Lulu Vermillion	?	Unknown	**Assertion made to Ugo Perego.[17] I have been unable to find additional information about Carolyn or her mother.**
20.	**"child"**	Olive Gray Frost	Unknown; sealing occurred in summer of 1843	Joseph E. Robinson, "Diary/Autobiography," October 26, 1902.[18]	**Single attestation: "During the afternoon I called on Aunt Lizzie[19]. . . She knew Joseph Smith had more than two wives. Said he Married . . . Olive Frost [and] had a child by him and that both died."**

Angels and swords

When God commands a difficult task, He sometimes sends additional messengers to encourage His people to obey. Consistent with this pattern, Joseph told associates that an angel appeared to him three times between 1834 and 1842 and commanded him to proceed with plural marriage when he hesitated to move forward. During the third and final appearance, the angel came with a drawn sword, threatening Joseph with destruction unless he went forward and obeyed the commandment fully.



(Gospel Topics Essays https://www.lds.org/topics/plural-marriage-in-kirtland-and-nauvoo?lang=eng#9 See also Brian C. Hales, "Encouraging Joseph Smith to Practice Plural Marriage: The Accounts of the Angel with a Drawn Sword," *Mormon Historical Studies* 11, no. 2 (Fall 2010): 69–70. See also Brian and Laura Hales, *Joseph Smith's Polygamy: Toward a Better Understanding*, p. 18-19.)

Mary Elizabeth Rollins Lightner

In 1834 Joseph was commanded to take me for a wife. I was a thousand miles from him. He got afraid. The angel came to him three times, the last time with a drawn sword and threatened his life. I did not believe. If God told him so, why did he not come and tell me? The angel told him I should have a witness.

Mary Elizabeth Rollins Lightner

An angel came to me- it went through me like lightning – I was afraid. Joseph said he came with more revelation and knowledge than he ever dare reveal. (Brigham Young sealed me to him, for time and all eternity – Feb. 1842.)

Mary Elizabeth Rollins Lightner, “Statement,” signed Feb. 8, 1902.

Mary Elizabeth Rollins Lightner

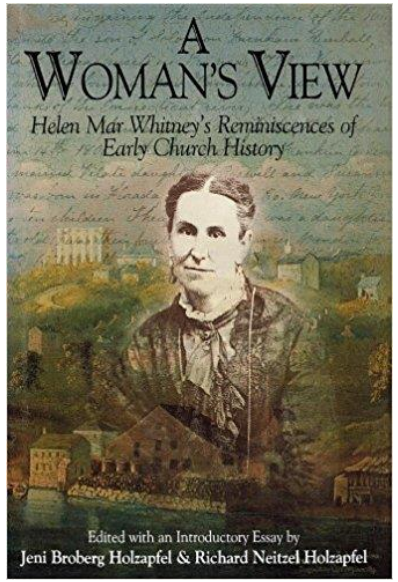
Joseph Smith told Mary Elizabeth that she would receive a witness from an angel.

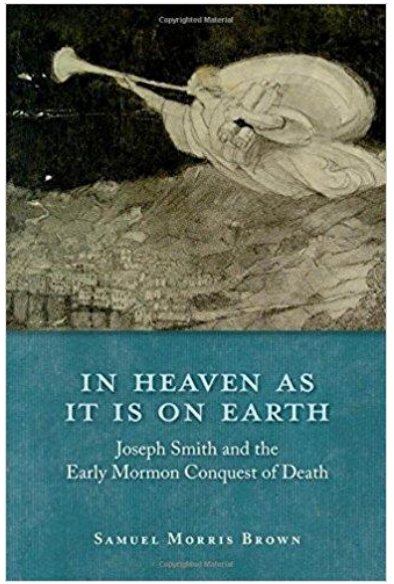
"… I retired to bed… when lo, a personage stood in front of the bed looking at me. Its clothes were whiter than anything I had ever seen. I could look at its person, but when I saw its face so bright and more beautiful than any earthly being could be, and those eyes piercing me through and through, I could not endure it… As it is, I can never forget that face. It seems to be ever before me."

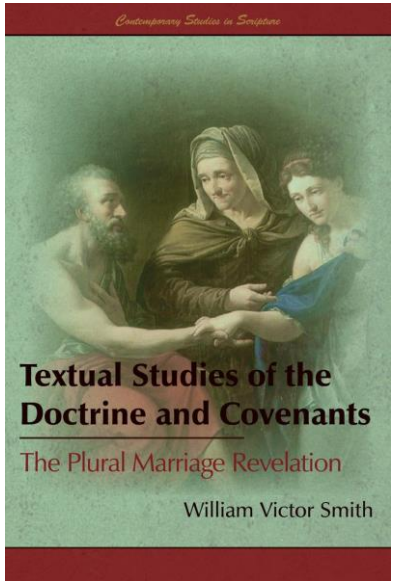
(Mary Elizabeth Rollins Lightner, "Mary Elizabeth Rollins," copy of holograph in Susa Young Gates Papers, MSS B 95, box 14, folder 4, Utah State Historical Society.)

Additional resources

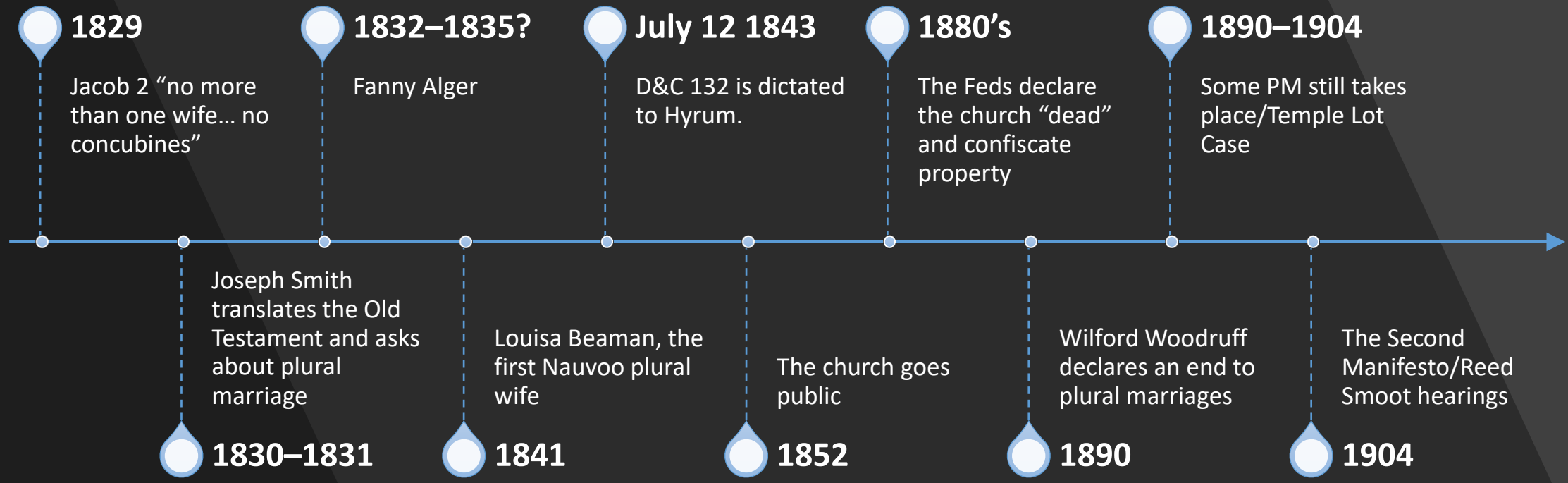
http://josephsmithspolygamy.org/mormon_polygamy/







Timeline


1829
Jacob 2 “no more than one wife… no concubines”
1830–1831
Joseph Smith translates the Old Testament and asks about plural marriage
1832–1835?
Fanny Alger
1841
Louisa Beaman, the first Nauvoo plural wife
July 12 1843
D&C 132 is dictated to Hyrum.
1852
The church goes public
1880’s
The Feds declare the church “dead” and confiscate property
1890
Wilford Woodruff declares an end to plural marriages
1890–1904
Some PM still takes place/Temple Lot Case
1904
The Second Manifesto/Reed Smoot hearings