

Chapter 5

Chronology of Joseph Smith's Opposition to Polygamy in 1843

According to his primary polygamy accusers (the Utah LDS Church), Joseph had entered into plural marriage with many women by the end of 1843. Assistant Historian Andrew Jenson prefaced a list of twenty-seven alleged wives¹ of Joseph by stating, “we find that the following named ladies, besides a few others, about whom we have been unable to get all the necessary information, were sealed to Joseph Smith during the last three years of his life” (*The Historical Record* 6 [May 1887]: 233).

Conversely, Joseph took every opportunity to condemn and deny that crime of moral depravity. His proven writings and publications fill thousands of pages in the Inspired Version, the Book of Mormon, the Doctrine and Covenants, the *Lectures on Faith*, the *Times and Seasons*, and in many newspapers. Yet, he never wrote one sentence favoring plural marriage in any of them.

Far from living a secretive life as his detractors claim, Joseph Smith's persona and ministry were transparent and open. His home and businesses (a restaurant and hotel in his home, and a tiny store within sight and walking distance of his house) were open to members and nonmembers alike, and both were scenes of constant visitation. Whether working from his home or store (both of which had tiny offices in plain view), the happenings at both locales were most usually open to all. At these places Joseph either ministered to Church members, served customers at his store, hosted visitors seeking food and lodging, or was engaged in Church or city government business.

1. Glaring discrepancies and outright errors related to Jenson's list are exposed in chapters 9, 10, and 15 of this book, and will be more fully dissected in Volume 4 of *Joseph Smith Fought Polygamy*.

Wherever Joseph went in Nauvoo, he was followed and watched. Emma wrote that she did not even want him to go work in the garden because within fifteen minutes there would be three, four, or sometimes six men around him tramping down the ground faster than Joseph “could hoe it up” (see Buddy Youngreen, *Reflections of Emma—Joseph Smith’s Wife*, 46). The curious and sensation seekers, the writers and news reporters, and even his enemies were among his visitors—either as nonpaying guests in his home or as paying boarders. They were provided with sleeping accommodations and served excellent meals at his table by Emma, who was known to be an attentive and pleasant hostess. Many who visited the Smiths had ulterior motives to find them living in sin or as ignorant persons. However, they left Nauvoo disappointed that they had neither discovered Joseph to be the devious knave nor to be the backwoods boor they had expected. They were left to ponder how such an astute Christian gentleman as Joseph could be imagined to be anything other than the respectable model of a man that they had observed.

A Methodist minister, Samuel A. Prior, confessed after hearing Joseph preach and visiting with him and with the people of Nauvoo,

I expected to see some traces at least, of that low prostitution [plural marriage] which I had so often heard charged upon them. . . . I sought in vain for any thing that bore the marks of immorality; but was both astonished and highly pleased at my ill success. . . . Where, in fine, is this slough, this sink of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, and wilfully [sic] lied about it. (*Times and Seasons* 4 [May 15, 1843]: 198, 199)

The following chronology of Joseph’s life in 1843 references articles and statements published in 1843 by him and others. These exonerate him of practicing or promulgating polygamy that year. They show that the Church teachings under his administration during 1843 reflected his belief and teachings against that doctrine. Also included in the chronology are references to records which show Joseph’s devotion to his one wife, Emma Hale Smith, their children and home, and no other. The listing of Emma’s tireless

efforts to sacrificially serve the Church and its people shows her to indeed have been an “elect lady.”

January 1, 1843. Joseph spent New Year’s Day in Springfield, Illinois, awaiting a hearing before Judge Pope of the United States Court for the District of Illinois. He was there on the question of whether he should be extradited from Illinois to Missouri to stand trial as accessory to the attempted murder of ex-Governor Boggs in Independence the previous May.

January 2, 1843. Elder Orson Spencer, a city alderman and professor at the University of Nauvoo, wrote of Joseph’s forthright approach to the Scriptures: “In doctrine Mr. Smith is eminently scriptural. I have never known him to deny or depreciate a single truth of the Old and New Testaments; but I have always known him to explain and defend them in a masterly manner” (*Times and Seasons* 4 [January 2, 1843]: 56–57).

January 5, 1843. Joseph stood trial in Springfield, Illinois, accused of being an accessory to the shooting of ex-Governor Lilburn Boggs in Independence, Missouri, on May 6, 1842. “His release was ordered by the court (Judge Nathaniel Pope) on the ground that he could not be extradited and tried for a crime committed in Missouri, when he was not out of Illinois during the time the crime alleged was committed” (Inez Smith Davis, *The Story of the Church*, 318; see also *LDS History of the Church* 5:223–231).

January 10, 1843. Joseph arrived home from Springfield and expressed pleasure at being greeted by his wife, children, mother, and friends (see *LDS History of the Church* 5:247–248).

January 11, 1843. Early in the morning, Joseph and Emma started in a horse-drawn sleigh to visit a brother in the Church, but broke a sleigh-shoe and had to return home. Joseph gave directions to send invitations to fifty of his and Emma’s friends, inviting them to a dinner party on January 18 to celebrate his recently acquired freedom (see *ibid.*, 248).

January 14, 1843. Joseph and Emma took an early morning ride together (see *ibid.*, 250).

January 18, 1843.

Wednesday, 18. — At ten o'clock in the morning, the party invited began to assemble at my house. . . . I distributed cards among them, printed for the occasion, containing the Jubilee Song . . . by Sister Eliza R. Snow . . . sung by the company with the warmest feelings. . . .

Conversation continued . . . until two o'clock, when twenty-one sat down to the dinner-table, and Emma and myself waited on them, with other assistants. My [dining] room was small, so that but few could be accommodated at a time. Twenty sat down to the second table, which was served as the first, and eighteen at the third, among whom were myself and Emma; and fifteen at the fourth table. . . . One thing more, which tended to give a zest to the occasion, was, that it was fifteen years this day since I was married to Emma Hale. (*ibid.*, 252–253)

February 1, 1843. Joseph's manuscript, "History of Joseph Smith," was being published serially in the Church paper. The February issue quoted a revelation divinely given through Joseph to Emma in 1830, wherein the Lord declared,

I speak unto you, Emma Smith, my daughter. . . . A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue, before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. . . .

And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jr. thy husband, in his afflictions with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe. . . . And thou shalt be ordained under his hand to expound Scripture, and to exhort the Church, according as

it shall be given thee by my Spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband shall support thee in the Church. . . . And it shall be given thee, also to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my Church. . . . Cleave unto the covenants which thou hast made. (*Times and Seasons* 4 [February 1, 1843]: 93)

February 1, 1843. Orson Hyde gave assurance in the Church's newspaper of Joseph's innocence by writing:

By and with the advice of President Smith . . . I take the liberty to drop you a little note. . . . I can assure the Saints from a careful inquiry and strict observation of circumstances since I arrived here, that apostate renegadoes have made "lies their refuge, and under falsehood have hid themselves." (*ibid.*, 90, 91)

February 1, 1843. John Greenhow wrote to Editor John Taylor, "I believe, sir, that the abominable lies, which are in circulation, over the whole land, would turn any man but a Latter Day Saint, and we *know* we have not followed cunningly devised fables" (*ibid.*, 92).

February 1, 1843. Editor John Taylor published this account of Joseph and Emma's recent dinner party:

Mr. Smith and his Lady [Emma] made a feast and invited upwards of fifty of their friends to partake with them; which was indeed a day of conviviality and rejoicing, and might properly be called a day of jubilee or release. (*ibid.*, 96)

Taylor printed Miss Snow's "Jubilee Song," which she composed specifically for Joseph and Emma's dinner party to celebrate Joseph's exoneration in the Boggs case. One stanza states,

**Now let the Prophet's soul rejoice—
His noble Lady's too;
While praise to God with heart and voice
Is heard throughout Nauvoo.**

The author was listed as “Miss E. R. Snow” (ibid., 96).

February 1, 1843. The Church members were notified that Emma had been placed in charge of preparing a new hymnal for the Church:

“SACRED HYMNS. Persons having Hymns adapted to the worship of the Church of Jesus Christ of Latter Day Saints, are requested to hand them, or send them to Emma Smith, immediately” (ibid., 95).

February 1, 1843. Joseph composed a seventy-eight-stanza poem entitled “A Vision,” which was published in the Church’s official paper. The poem was a poetic version of the vision which he and Sidney Rigdon received in February 1832. Their vision is recorded in Section 76 today, in both the Utah LDS and RLDS Doctrine and Covenants. This is the same poem (previously discussed in chapters 3 and 4) where Joseph wrote of equality in Celestial Glory.

February 1, 1843. Editor John Taylor highly complimented Joseph on the superb message which he conveyed in his poem, “A Vision” (see ibid., 81; see also chapter 4 of this book).

February 1, 1843. An article entitled “EFFECTS OF APOSTACY” [*sic*] was published, in which it was declared that Oliver Olney, an elder, had been disfellowshipped (by action of Joseph Smith who prosecuted Olney for giving false revelations). The record states:

Since his expulsion from the Church, he has been engaged in a campaign against Mormonism, and has been one of John C. Bennet’s [*sic*] right hand men—he was also one of the contributors to the filthy columns of the “Sangamo

Journal,” making or professing to make, a great exposé of the corrupt principles of Mormonism. (ibid., 89)

Note: The columns of the *Sangamo Journal* were called filthy because of the plural marriage charges against Joseph which had been printed in that paper.

February 8, 1843. Joseph took his six-year-old son, Frederick, sliding on the ice (see *LDS History of the Church* 5:265).

February 11, 1843. Joseph’s widowed mother, Lucy Mack Smith, moved into the Homestead (a tiny log cabin) with Joseph and Emma and their four children (see ibid., 271). Also living at the Homestead were servants, boarders, and those in need.

February 15, 1843. Joseph “read a libelous letter in the *Alton Telegraph*, written to Mr. Bassett, of Quincy, concerning Judge Pope, Mr. Butterfield [Joseph’s attorney in the January trial], and the ladies attending my late trial at Springfield; and published the following letter in the *Times and Seasons*” (ibid., 273).

Joseph’s letter of response consisted of a parable, written by him, in which he answered the libels in the letter to Bassett, and other false accusations which editors across the land published about him. In the parable, he depicted himself as an innocent fawn, and portrayed the newspaper editors as powerful, roaring lions of the forest. (See chapter 4 for the parable and a discussion of it.)

March 1, 1843. After reading a slanderous statement against him in the *Chicago Express*, Joseph answered as follows:

The slanderous allusion of a “seraglio” [a harem], like the Grand Turk, which the editor applies to me, he may take to himself, for “out of the abundance of the heart the mouth speaketh.” Every honest man, who has visited the city of Nauvoo, since it existed, can bear record of better things, and place me in the front ranks of those who are known to do good for the sake of goodness, and show all liars, hypocrites; and abominable creatures, that while vice sinks them down

to darkness and wo, virtue exalts me and the saints to light and immortality. (ibid., 113)

March 8, 1843. The *New York Herald* published:

We received by yesterday’s mail a whole batch of dispatches from Nauvoo. . . . Joe Smith the Prophet and his beautiful and talented wife, Emma, are living in the greatest happiness. Joe is prophesying and Emma [is] singing.

The *New York Herald* also reprinted from the *Times and Seasons*, Joseph’s poem “A Vision,” the “Sacred Hymns” notice asking that hymns of worship be given to Emma Smith, and Miss Eliza Snow’s “Jubilee Song” (see *New York Herald* [March 8, 1843], 2).

March 15, 1843. John Greenhow wrote of the apostasy in the Church after Christ’s death:

the most abominable doctrines were propagated, which called forth the threats of the Almighty upon them, except they repented. . . . Among the former were the Nicolaitans, whom Christ mentioned to John with utter abhorrence. They had many disgusting peculiarities; allowed a community of wives, and indulged their sensual appetites without restraint. (*Times and Seasons* 4 [March 15, 1843]: 138)

Regarding the above reference in *Times and Seasons* describing Christ’s abhorrence of the sins of the “Nicolaitans,” Jesus declared to John, “thou hatest the deeds of the Nicolaitans, which I also hate” (Revelation 2:6); and, “So . . . also . . . the doctrine of the Nicolaitans, which thing I hate” (Revelation 2:15). According to cross-references in the Bible, the specific Nicolaitan deeds and doctrines Jesus hated can be summarized as idolatry, priestcraft, and immorality. Regarding their immoralities:

- Irenaeus (AD 130–202) recorded that the Nicolaitans were indifferent to adultery (see *Adversus Haereses*, i. 26, Section 3; iii. 11, Section1).

- Clement of Alexandria (AD 150–215) recorded that the founder of the Nicolaitans offered his wife to others in plural marriage (see *Stromata [Patchwork]*, iii. 4, Sections 25–26).
- Bede “the Venerable” (AD 672–735) condemned the Nicolaitans for sharing wives (see *Explanation of the Apocalypse*, 2.16).
- Thomas Aquinas (AD 1225–1274) charged that the Nicolaitans taught polygamy, or having wives in common (see *Summa Contra Gentiles [Summary Against the Pagans]* III:124).

On July 8, 1838, Joseph Smith gave a revelation to Newel K. Whitney, counseling him on how to be a good bishop. According to the Utah LDS Doctrine and Covenants, that admonishment included the counsel, “*Let my servant Newel K. Whitney be ashamed of the Nicolaitane band and of all their secret abominations*” (LDS DC 117:11).

While this revelation does not appear in the RLDS Doctrine and Covenants, an unsourced *Millennial Star* article cited in *RLDS History of the Church* (2:166) verifies it was given. Also, in 1967 RLDS authorities acknowledged the historicity of the 1854 *Millennial Star* 16:183–184 version of that revelation (*Question Time* 2:165).

Whitney evidently failed to heed Joseph’s revelation, for he eventually succumbed to the “Nicolaitane band and of all their secret abominations,” becoming one of the Utah LDS Church’s chief polygamy advocates! RLDS authorities observed:

it is of interest to note that the Utah church has put Newel K. Whitney forward as the custodian of the purported revelation on polygamy. W. W. Blair described him as “the wet-nurse and guardian of the pretended polygamous revelation.” . . . Utah literature would make it appear, Joseph Smith may have been aware of a tendency to immorality and used the words “Nicolaitan band” to describe such people. It is true that Whitney went to Utah and endorsed polygamy. (*Question Time* 2:165–166)

March 15, 1843. An article written by a member of the Church was reprinted from the Boston [Massachusetts] *Bee*. The author who wrote under the name of H. R. stated,

We are charged with advocating a plurality of wives, and common property. Now this is as false as the many other ridiculous charges which are brought against us. No sect have a greater reverence for the laws of matrimony, or the rights of private property, and we do what others do not, [we] practice what we preach. (*Times and Seasons* 4 [March 15, 1843]: 143)

March 16, 1843. This was the one-year anniversary of the Female Relief Society, which was organized March 16, 1842. Emma Smith had served with dignity as president the first year, and was the president for the new year.

March 19, 1843. Joseph and Emma rode to their farm, which was over two miles from their city home, and returned that morning (see *LDS History of the Church* 5:307).

April 6, 1843. At a special conference, Joseph asked Church members if they wished him to continue as their leader:

If, said he, I have done any thing that ought to injure my character, reputation, or standing; or have dishonored our religion by any means in the sight of men, or angels, or in the sight of men and women, I am sorry for it, and if you will forgive me, I will endeavor to do so no more. I do not know that I have done any thing of the kind; but if I have, come forward and tell me of it. If any one has any objection to me, I want you to come boldly and frankly, and tell of it. (*Times and Seasons* 4 [May 1, 1843]: 181)

No complaint was voiced.

April 15, 1843. John Greenhow wrote of the crime of polygamy within the Protestant reformation. Greenhow said,

A furious rabble rose up [about 1533 among the Anabaptists] pretending to have a commission from heaven. . . . They committed the most horrible excess. Their leaders were Mathias, a baker, and Boccold, a tailor. They contended for having all things common, a plurality of wives. . . . He [Boccold] had fourteen wives at one time. (*Times and Seasons* 4 [April 15, 1843]: 165–166)

May 9, 1843. Joseph, Emma, and Joseph’s mother, Lucy Smith, went on a twelve-hour excursion on the Church-owned steamship, *Maid of Iowa*. They and about one hundred other passengers traveled up the Mississippi River, making stops at Burlington, Iowa, and Fort Madison, Illinois (see *LDS History of the Church* 5:384–385).

May 15, 1843. A letter from George P. Dykes was published in the *Times and Seasons* of his travels through eighteen counties, assuring the people that Dr. John C. Bennett’s polygamy charges against Joseph were lies. He wrote, “I was generally successful in convincing the people that Bennet [*sic*] maliciously slandered the innocent” (*Times and Seasons* 4 [May 15, 1843]: 195).

May 15, 1843. John Greenhow wrote for publication, “And I solemnly declare before God, that I believe in my heart, that all the tales derogatory to his [Joseph’s] character, or the saints in general, are as false as those invented in the days of the Savior, [such as] ‘his disciples came and stole him away while we slept’ ” (*ibid.*, 197).

May 15, 1843. Samuel A. Prior, a Methodist minister, traveled to Nauvoo, visited with Joseph and heard him preach. Prior recorded,

I expected to see some traces at least, of that low prostitution [plural marriage] which I had so often heard charged upon them. . . . I sought in vain for any thing that bore the marks of immorality; but was both astonished and highly pleased at my ill success. . . . Where, in fine, is this slough, this sink

of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, or wilfully [*sic*] lied about it. (ibid., 198, 199)

May 22, 1843. Joseph directed a clerk to write and have published in the *Times and Seasons*:

As Paul said . . . so must the elders of the last days do; and, being sent out to preach the Gospel . . . we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth, and prosper without complaint. Thus *we have no new commandment to give, but admonish elders and members to live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful.* (LDS *History of the Church* 5:404; italics added; see also *Times and Seasons* 4 [May 15, 1843]: 199)

June 13, 1843. Joseph and Emma and their children—Julia, Joseph, Frederick, and Alexander—left Nauvoo for a visit with Emma’s sister Mrs. Benjamin Wasson and her family. The Wasson residence was about twelve miles from Dixon, in Lee County, Illinois. Dixon was approximately 200 miles north of Nauvoo (see LDS *History of the Church* 5:431).

June 23, 1843. Ten days into Joseph and Emma’s vacation, two men posing as “Mormon preachers” came to the Benjamin Wasson residence. After approaching Joseph, they drew their pistols—which until then had not been visible. They were not members of the Church, but were Sheriff Joseph H. Reynolds of Jackson County, Missouri, and Constable Harmon T. Wilson of Carthage, Illinois. Without showing any writ or serving any process, they forced Joseph at gunpoint to go to a waiting carriage. They drove away without allowing him to bid Emma and his children good-bye. Their aim was to take him to Missouri to be charged and tried for being an accessory to the shooting and wounding of ex-Governor Boggs (see *Times and Seasons* 4 [July 1, 1843]: 242–243).

They took Joseph to Paw Paw Grove, Illinois, where they stayed all night. Emma was informed that his abductors had left Dixon with him. She and her children immediately left for Nauvoo, accompanied by her devoted nephew Elder Lorenzo D. Wasson who drove the carriage. Lorenzo was the son of Elizabeth Hale Wasson, who was Emma's sister.

June 24, 1843. Joseph stated:

The news of my arrival had hastily circulated about the neighborhood [in Paw Paw Grove]; and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach and requested me to address them. . . . I addressed the assembly for an hour-and-a-half on the subject of marriage, my visitors having requested me to give them my views of the laws of God respecting marriage. My freedom commenced from that hour. (*LDS History of the Church* 5:444–445)

June 30, 1843. After being miraculously released from his captors (see chapter 3 of this book), Joseph returned to Nauvoo. There he addressed a crowd of 8,000 at the Grove near the Temple, telling them of his sermon about marriage. He said,

I addressed the assembly [at Paw Paw Grove] for an hour and a half on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage.

My freedom commenced from that hour. (*ibid.*, 472)

History shows no mention of Joseph advocating polygamy during either his Paw Paw Grove or Nauvoo sermons.

July 15, 1843. Joseph and Emma and their children went with about one hundred others on a beautiful sunset excursion trip on the *Maid of Iowa*, leaving from the Nauvoo House landing and traveling to the northern part of Nauvoo. They returned at dusk (see *ibid.*, 510).

by Sheriff Joseph H. Reynolds of Jackson County, Missouri, and Constable Harmon T. Wilson from Carthage, Illinois. Joseph was forced to leave at gunpoint without being allowed to tell Emma and his children good-bye.

One verse of Eliza's poem told of Joseph's love for Emma, with these words:

**With brutish haste they tore him
From her he loves so well.** (ibid., 288)

The *Times and Seasons* published that the poem was "BY MISS E. R. SNOW."

Eliza Snow was a frequent contributor to the *Times and Seasons* while the Church headquarters was at Nauvoo, and she consistently placed "Miss" before her name, signifying that she was an unmarried lady. This is important because she never claimed to be married to Joseph or any other man while living at Nauvoo.

For more of her writings with "Miss" before her name see *Times and Seasons*, Volume 4, pages 48, 64, 96, 128, 176, 208, 224, 288, 303, and 383. In Volume 5 see pages 463, 479, 543, 559, 575, 607, 671, and 735. These pages from the two volumes cover a period which starts with December 15, 1842, and ends December 1, 1844. This covers a time period before and after Joseph's death.

August 4, 1843. Joseph and Emma went in the evening to call on an Elder Cahoon, where they met Joseph's brother Hyrum and his wife, Mary (see *LDS History of the Church* 5:525).

August 6, 1843. Emma Smith traveled to St. Louis, Missouri, to purchase supplies for their newly built home, the Mansion House, which they would operate as a hotel. Joseph did not accompany her, "it not being prudent" for him to go to Missouri, where he might be kidnapped or arrested and brought to trial for treason or some other trumped-up charge (see *ibid.*, 527).

Joseph Smith III, Joseph and Emma's eldest son, explained, "Mother was to be installed as landlady, and soon made a trip to Saint Louis for the purpose of securing such furniture, curtains, bed linen, table napery, dishes, and utensils as were needed to

properly equip and operate a hostelry of its kind” (Mary Audentia Smith Anderson, *The Memoirs of President Joseph Smith III (1832–1914)*, 34).

October 3, 1843. “The brethren assembled with their wives, to the number of about one hundred couple[s], and dined at the Mansion as an opening to the house” (*LDS History of the Church* 6:42).

October 3, 1843. In the evening the Mansion House was the scene of a wedding, as Emma’s niece Clara M. Wasson, daughter of Emma’s sister Elizabeth Wasson, became the bride of William Backenstos. Joseph solemnized the marriage (see *ibid.*, 43).

October 5, 1843. Joseph’s diary entry stated that he forbade the practice of polygamy:

Walked up and down St[reet] with Scribe and gave instructions to try those who were preaching, teaching, or practicing the doctrine of plurality of wives on this Law. Joseph forbids it and the practice thereof. No man shall have but one wife. [rest of page blank] {page 116}. (Scott H. Faulring, ed., *An American Prophet’s Record: The Diaries and Journals of Joseph Smith*, 417)

See chapter 3, pages 55–56, of this book for a complete discussion of how this entry was changed by the Utah LDS Church to indicate Joseph was a polygamist.

October 15, 1843. A wary Englishman who had heard reports of Joseph’s spiritual wives traveled to Nauvoo to see for himself if those things were true. Stopping first in St. Louis, he related,

As soon as I had taken lodgings I commenced my inquiries respecting the Mormons. . . . I heard them calumniated, and vilified, nay, abused beyond belief. They informed me that their [the Mormons’] crimes were of the deepest dye. That polygamy was not only tolerated but practised amongst them. (*Times and Seasons* 4 [October 15, 1843]: 355)

After traveling on to Nauvoo, he closely observed Joseph, seeking to uncover any evidence of immorality on his part or that of Church members. The Englishman concluded that the allegations against Joseph were untrue. He wrote,

Joseph Smith, the Mormon prophet, is a singular character. . . . The Prophet is a kind, cheerful, sociable companion. . . . I have witnessed the Mormons in their assemblies on a Sunday. . . . With respect to the teachings of the prophet, I must say that . . . he invariably supports himself from our good old Bible. (ibid., 356)

October 15, 1843. The following statement appeared in the *Times and Seasons*:

Not least, are we indebted to our beloved brother JOSEPH, for his timely counsel, the access he has given us to his writings [his “History of Joseph Smith” manuscript], and the many rich treats which have been furnished our readers through his instrumentality, without which, our sheet would in many instances have been comparatively dry and barren. (ibid., 359)

October 24, 1843. James Arlington Bennett of Long Island wrote Joseph, “I am happy to know that you have taken possession of your new establishment [the Mansion House], and presume you will be eminently successful and happy in it, together with your good lady and family” (*Times and Seasons* 4 [November 1, 1843]: 371).

November 1, 1843. Another chapter of Joseph’s “History of Joseph Smith” was published, with these words of warning from a revelation:

Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and

shalt not have the spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he the [that] committeth adultery and repenteth not, shall be cast out— but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. . . . If ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them. (ibid., 369, 371; see also LDS DC 42:21–28, 75–77, or RLDS DC 42:7c–e, 20b–c)

November 13, 1843. Joseph wrote to James Arlington Bennett:

**I combat the errors of ages; I meet the violence of mobs;
I cope with illegal proceedings from executive authority . . .
WITH TRUTH, *diamond truth*, and God is my “right hand
man.”** (ibid., 375)

November 25, 1843. The following from Apostle Wilford Woodruff’s journal was recorded in the LDS Church’s official history:

In the evening the High Council sat on the case of Harrison Sagers, charged with seduction, and [Sagers] having stated that I [Joseph] had taught it [polygamy] was right. Charge [by Joseph against Sagers] not sustained. I was present with several of the Twelve, and gave an address tending to do away with every evil, and exhorting them to practice virtue and holiness before the Lord; told them that the Church had not received any permission from me to commit fornication,

adultery, or any corrupt action; but my every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom. I did think that the many examples that have been made manifest, such as John C. Bennett's and others, were sufficient to show the fallacy of such a course of conduct [as in the case of Harrison Sagers, who accused Joseph of having taught that polygamy was right]. (LDS *History of the Church* 6:81; see also John S. Dinger, editor, *The Nauvoo City and High Council Minutes*, 479–480)

December 22, 1843. “At home at nine o'clock, a.m., reading a magazine to my children” (ibid., 133).

December 27, 1843. The editor of the *Pittsburg Gazette*, after visiting Nauvoo, wrote an article in which he stated that Joseph had many dependents and numerous children around his table at the Mansion House. This was an implication that Joseph had plural wives and his and their children living with him. Apostle John Taylor, editor of the *Nauvoo Neighbor*, printed a letter in defense of Joseph. The writer stated:

I perceive by the news papers, that the “Senior Editor of the Pittsburg Gazette . . . visited Nauvoo. . . .

It is a little singular, how men can step aside so far from truth, when they endeavor to give the conversations of General [Joseph] Smith. . . . The Senior Editor says, the prophet's ‘numerous children,’ and dependants [sic] were at the table, &c. Now as to the prophet's numerous children, they consist of three sons [Joseph III, Alexander, and Frederick] and one adopted daughter [Julia], and his dependants are either orphans or honorable men and women, who know better than to taint the truth. (Nauvoo Neighbor [December 27, 1843], 3)

Summary

The above 1843 chronology of events in Joseph's life was written to acquaint the readers with circumstances surrounding him during the last full year that he lived. This is not a complete list. Much more could have been included which would have shown additional evidence that Joseph spent much time at home with Emma and their children, and not with alleged plural wives and their children.

At the beginning of this chapter it was pointed out that Utah LDS historian Andrew Jenson went on record in 1867—twenty-three years after Joseph was slain—to produce the names of twenty-seven women whom the Utah LDS Church claims Joseph had allegedly married by June 27, 1844. Yet, as shall be shown in chapters 9 and 10, the claims of marriage to Joseph by these alleged wives are riddled with factual and historic errors.

The chronological listing of events in Joseph's life from the original records in 1843 is a testimony of his stand against polygamy and attests to his faithfulness to his only wife, Emma, and their four children.