

Timeline of Joseph Smith Era Polygamy

B.H. ROBERTS FOUNDATION

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Why and how did Joseph Smith practice plural marriage? Who were the women sealed or married to Joseph? What can we say about the nature of their relationships with him? This article gets into the origins of plural marriage and addresses some of the more common questions people have about it.



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Pre-Kirtland Era (1823–1831)

<i>September 21–22, 1823</i>	Moroni^a appears to Joseph Smith^b and quotes prophecies about the restoration of sealing keys.¹
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^a Moroni (circa 400 AD) was a son of Mormon, the Nephite a military leader and prophet. He authored the final book in the Book of Mormon, concluding the record, and was the last survivor of the Nephite civilization. According to Joseph Smith's history, Moroni, as a resurrected angel sent from God, appeared to the young visionary and instructed him between the years 1823 to 1827 about the coming forth and translation of the Book of Mormon.

^b Joseph Smith (1805-1844) organized The Church of Jesus Christ of Latter-day Saints. Born in Sharon, Vermont, he began to experience visions of deity and angels at a young age. One vision featured the Angel Moroni, who revealed the location of gold plates with an account of ancient Americans. He translated this record and published it as The Book of Mormon. He continued to receive revelations throughout his life which serve as the foundation for the Church's doctrine today. He led the Latter-day Saints across the country from New York to Illinois. In 1844, he was martyred while awaiting trial in Carthage, Illinois.

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<i>January 18, 1827</i>	Joseph Smith marries Emma Hale, ^c his first and only legal wife. ²
<i>ca. June 1829</i>	Joseph Smith translates the book of Jacob in the Book of Mormon which includes teachings on when polygamy is authorized by God. ^{3 4}
<i>June 1830</i>	Joseph Smith begins his inspired translation or revision of the Bible, ⁵ which later sources identify as an early catalyst for Joseph becoming aware of plural marriage as part of the restoration. ⁶
<i>Kirtland Era (1831–1839)</i>	
<i>May 7, 1831</i>	In response to Shaker teachings on celibacy, Joseph Smith receives a revelation affirming that “marriage is ordained of God unto man.” ⁷
<i>ca. 1831</i>	According to later sources, Joseph Smith becomes aware of the idea of plural marriage. ⁸
<i>July 17, 1831</i>	Joseph Smith reportedly receives a revelation informing a group of elders in Missouri that they should take plural wives among Native Americans. ⁹
<i>March 24–25, 1832</i>	Joseph Smith and Sidney Rigdon ^d are tarred and feathered by a mob in Hiram, Ohio. ¹⁰ Fifty years later, a source alleges that this was in retaliation for an “intimate”

^c Emma Hale Smith (1804–1879) was an early leader in the Church of Jesus Christ of Latter-day Saints. Born in Harmony, Pennsylvania, Emma received a boarding school education in Boston, Massachusetts. She met Joseph Smith in Harmony, Pennsylvania while he was working as a manual laborer and, occasionally, as a treasure-hunter. They married and she followed Joseph Smith throughout his life. Emma served as the first Relief Society President and navigated Joseph Smith's implementation of plural marriage with mixed responses: either supporting or opposing it at various times in her life. After Joseph's death, Emma married Lewis C. Bidamon, a non-Mormon resident of Nauvoo. Later in life, she affiliated with the Reorganized Church of Jesus Christ of Latter Day Saints, later called Community of Christ, where her son Joseph III became president.

^d Sidney Rigdon (1793–1876) was a Campbellite minister in Pennsylvania but joined the Church in 1830. He was a gifted orator and served as a member of Joseph Smith's First Presidency. He ran as Joseph Smith's vice-presidential candidate in 1844. After Joseph Smith's death, he claimed to be Joseph Smith's successor in opposition to the Quorum of the Twelve. He was excommunicated and went on to establish "The Church of Jesus Christ" in Friendship, New York, where he lived until his death.

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	relationship Joseph had with a young woman (and future plural wife) named Marinda Nancy Johnson. ^{e11}
<i>ca. 1834</i>	According to Mary Elizabeth Rollings Lightner ^f and others, an angel with a drawn sword appears to Joseph Smith for the first of three times between 1834 and 1842 commanding him to practice plural marriage. ¹²
<i>ca. 1833–1835</i>	Joseph Smith enters plural marriage by marrying Fanny Alger. ^{g13} (See Joseph Smith and Fanny Alger.)
<i>Summer 1835</i>	The first edition of the Doctrine and Covenants is published ¹⁴ and includes a section on the Latter-day Saint view of marriage at the time. ¹⁵
<i>April 3, 1836</i>	Elijah ^h appears in the Kirtland Temple and bestows sealing keys upon Joseph Smith and Oliver Cowdery. ⁱ¹⁶
<i>April 1838</i>	Oliver Cowdery is excommunicated for, among other things, “insinuating that [Joseph Smith] was guilty of adultery &c,” ¹⁷ referring to Joseph's relationship with Fanny Alger. ¹⁸
<i>Nauvoo Era (1839–1844)</i>	

^e Marinda Nancy Johnson (June 28, 1815–March 24, 1886) was an early Latter-day Saint convert and a plural wife of Joseph Smith. Her legal husband at the time of her sealing to Joseph Smith was apostle Orson Hyde. She migrated to Utah in 1852 where she divorced Orson Hyde in 1870. She died in Salt Lake City.

^f Mary Elizabeth Rollins Lightner (1818-1913) was born in Lima, New York. Lightner moved to Kirtland, Ohio, in 1828. She was baptized in October of 1830. Lightner moved to Independence, Missouri, in 1831. Lightner and her sister Caroline helped save the Book of Commandments from the mob. She married Adam Lightner in 1835. He was not a member of the Church. She was sealed as a plural wife of Joseph Smith's in 1842.

^g Fanny Alger (1817?–1889) was born in New York. Her family moved to Ohio during the 1820s. Alger became a housekeeper for the Smith family around 1833. She probably became a plural wife of Joseph Smith in 1835. Alger left the Smith household and moved to Indiana in 1836. She married Solomon Custer in 1836 and bore nine children. Alger joined the Universalists in 1874.

^h A biblical prophet who lived and ministered in the northern kingdom of Israel in the 9th century BC during the reign of king Ahab. Elijah appeared in the Kirtland temple on April 3, 1836 to bestow priesthood keys on Joseph Smith and Oliver Cowdery (Doctrine and Covenants 110:13–16).

ⁱ Oliver Cowdery (1806–1850) was a scribe for the Book of Mormon and served as one of the Book of Mormon's Three Witnesses. In 1838, he was excommunicated from the church for a number of reasons, including encouraging lawsuits against the Church and defaming Joseph Smith by accusing him of adultery. He returned to the faith near the end of his life and never denied his testimony of the Book of Mormon's veracity.

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<i>ca. late 1840–early 1841</i>	Joseph Smith reportedly privately teaches others about plural marriage and makes vague public hints at its eventual practice among the Latter-day Saints.¹⁹
<i>April 5, 1841</i>	Joseph Smith is sealed to Louisa Beaman^j by Joseph B. Noble,^k beginning the practice of plural marriage in Nauvoo.²⁰
<i>July 1841</i>	Joseph Smith begins introducing plural marriage to members of the Quorum of the Twelve, including Brigham Young,^l John Taylor,^m and Heber C. Kimball.ⁿ²¹

^j Louisa Beaman (February 7, 1815–May 16, 1850) was an early Latter-day Saint and plural wife of Joseph Smith. Louisa married Brigham Young in 1844 and migrated to Utah in 1848, where she died two years later.

^k Joseph Bates Noble (January 14, 1810–August 17, 1900) was an early Latter-day Saint convert and friend of Joseph Smith who performed the latter's plural marriage to Louisa Beaman in 1841. Noble held multiple church and civic callings in Nauvoo and migrated to Utah in 1847. He subsequently moved to Idaho where he died in 1900.

^l Brigham Young (1801–1877) was an early Latter-day Saint leader. He was born in Whitingham, Vermont, and joined the faith in his twenties after two years of deliberation. He became the President of the Quorum of the Twelve Apostles following the fractionalization of the Church in Kirtland, Ohio. After Joseph Smith's martyrdom in 1844, Young assumed the presidency and led the Latter-day Saints to settle in the Great Basin region. He was married to fifty-five women and fathered fifty-nine children from sixteen of his wives. He also served as the Territorial Governor for Utah Territory until 1857 and as the prophet until his death.

^m John Taylor (1808–1887) was born in Westmorland, England. He was the third president of The Church of Jesus Christ of Latter-day Saints. He moved to Canada in 1832 and joined the Church four years later. Taylor was soon appointed to the apostleship and became a prominent advocate for Latter-day Saint doctrine during his mission to the United Kingdom. Taylor accompanied Joseph Smith to Carthage Jail in 1844, where Joseph and Hyrum Smith were martyred. Taylor received a bullet wound to the thigh. He served in the apostleship and First Presidency until his appointment to the Presidency in 1880. Taylor oversaw the Church administration as the Church faced sustained prosecution from federal authorities for the practice of polygamy. He died while in hiding from federal authorities in Kaysville at the age of 79.

ⁿ Heber C. Kimball (1801-1868) was born in Sheldon, Vermont. Kimball served as an apostle and counselor in the First Presidency under Joseph Smith and Brigham Young. He was trained to be a potter at an early age. Kimball joined the faith through the preaching of Phineas Young, Brigham Young's brother. Kimball was appointed to be an apostle in the Church's first Quorum and served a mission to the United Kingdom. When the Saints were expelled from Missouri, Kimball, along with fellow apostle, Brigham Young, oversaw their flight across the Illinois state border. Following Joseph Smith's death in 1844, Kimball aligned himself with the Quorum of the Twelve against the claims of opponents such as Sidney Rigdon and James J. Strang. In 1847, Kimball became a member of the newly-constituted First Presidency. Once the Saints had arrived in Utah, Kimball served as the Territorial Chief Justice and Lieutenant Governor. He died of complications from falling from his carriage into a ditch.

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<i>October 27, 1841</i>	Joseph Smith is sealed to Zina D. Huntington, ^o the first of about a dozen women who had legal husbands at the time of their sealing to Joseph. ^{22 23}
<i>ca. Late 1841</i>	Joseph Smith possibly performs the first eternal sealing of another couple, Heber and Vilate Kimball. ^{p24}
<i>December 2, 1841</i>	Joseph Smith receives a revelation for Marinda Nancy Johnson Hyde that may contain veiled instruction for her to accept plural marriage. ²⁵
<i>ca. April 1842</i>	Joseph Smith purportedly writes a letter (later referred to as the "Happiness Letter") to Nancy Rigdon ^q which reads as an argument for justifying plural marriage. ²⁶
<i>May 4, 1842</i>	Joseph Smith introduces the endowment ceremony for the first time. ²⁷
<i>May 11, 1842</i>	Church leader and Nauvoo mayor John C. Bennett ^r is excommunicated for adultery. ²⁸ In a subsequent exposé, Bennett alleges Joseph Smith is secretly practicing "spiritual wifery" and publishes redacted names of some of Joseph's plural wives. ²⁹

^o Zina Diantha Huntington Jacobs Smith Young (1821–1901) was a Latter-day Saint leader. Born in upstate New York, Zina joined the Latter-day Saint faith after meeting Hyrum Smith (Joseph Smith's brother) and David Whitmer. Zina became an early plural wife of Joseph Smith in 1841, while still temporally married to another member, Henry Jacobs. After Joseph Smith's death, she married Brigham Young. Zina Young was an active leader in the Utah women's suffrage movement and a leader of the Relief Society from 1888 until her death.

^p Vilate Murray Kimball (June 1, 1806–October 22, 1867) was an early Latter-day Saint convert, the first wife of Heber C. Kimball, and mother of Helen Mar Kimball. She migrated to Utah in 1848 where she died in 1867.

^q Nancy Rigdon (December 8, 1822–November 1, 1887) was the daughter of Sidney Rigdon and Phebe Brooks. In the Spring of 1842, when Nancy was 19 years old, Joseph Smith allegedly propositioned her to become a plural wife, purportedly writing her the "Happiness Letter" to justify the practice of plural marriage. Nancy later moved to Pittsburgh and married Robert Ellis in 1846, where she died in 1887.

^r John C. Bennett (1804-1867) was born in Fairhaven, Massachusetts. He was a physician and, for a brief period of time, a high-ranking member of the Church. He was influential in the passing of the Nauvoo city charter in the Illinois Legislature. After his excommunication for adultery in 1842, he became a staunch critic of the Church, authoring the book *History of the Saints: Or, An Exposé of Joe Smith and Mormonism* (1842).

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<i>July 27, 1842</i>	Joseph Smith is sealed to Sarah Ann Whitney ^s in the presence of her parents, with her father, Newel K. Whitney, ^t performing the ceremony using words that were given to him in a revelation from Joseph. ³⁰
<i>August 18, 1842</i>	Joseph Smith handwrites a letter to Newel K. and Elizabeth Whitney and their daughter Sarah Ann (who was recently sealed to Joseph) asking them to visit him while he was in hiding from Missouri lawmen. ³¹
<i>ca. Late Summer 1842</i>	By the end of August, Joseph Smith is sealed to about a dozen plural wives. ³² No additional plural marriages are performed for about the next six months. ³³
<i>October 1, 1842</i>	The <i>Times and Seasons</i> publishes an official statement from the Nauvoo Relief Society condemning John C. Bennett and denying the existence of the “secret wife system” he alleges exists among the Saints in Nauvoo. ³⁴
<i>Winter 1842</i>	A tract titled <i>The Peacemaker</i> , which advocates for polygamy, is published in Nauvoo, and its non-Mormon author Udney Hay Jacob ^u lists Joseph Smith as the “printer.” ³⁵ Joseph Smith publicly disavows the publication. ³⁶

^s Sarah Ann Whitney Kimball (March 22, 1825–September 4, 1873) was the daughter of Newel K. and Elizabeth Ann Whitney. She became a plural wife of Joseph Smith while living in Nauvoo. Thereafter she became the wife of Joseph C. Kingsbury and then a plural wife of Heber C. Kimball. In 1848 she migrated to Utah, where she died in 1873.

^t Newel K. Whitney (1795-1850) was an early member of the Church of Jesus Christ of Latter-day Saints. Born in Vermont, he joined the Church in 1831. He served as one of the first bishops in the Church of Jesus Christ of Latter-day Saints. Whitney traveled with the Saints to Missouri and later, to Nauvoo, where he agreed to allow his daughter, Sarah, be Joseph Smith's plural wife. He relocated to Utah in 1849, where he died.

^u Udney Hay Jacob (April 24, 1781–April 10, 1860) was the author of *An Extract, from a Manuscript Entitled The Peace Maker*, which he published in Nauvoo in 1842 before becoming a Latter-day Saint in 1843. Jacob later migrated to Salt Lake City, where he died in 1860.

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<i>February–ca. May 1843</i>	Joseph Smith resumes plural marriage by marrying Ruth D. Vose ^v and Flora Ann Woodworth. ^{w37} By the end of the year, Joseph is sealed to more than another dozen women, bringing the number of wives to around thirty. ³⁸
<i>March 3, 1843</i>	Oliver Olney, ^x an excommunicated Latter-day Saint, ³⁹ publishes <i>The Absurdities of Mormonism Portrayed</i> , which includes a brief exposé of Joseph Smith's practice of plural marriage. ⁴⁰
<i>March 23, 1843</i>	Joseph Smith handwrites a blessing to plural wife Sarah Ann Whitney. ⁴¹
<i>ca. May 1843</i>	Joseph Smith is sealed to his youngest wife, fourteen-year-old Helen Mar Kimball. ^{y42}
<i>ca. May 1843</i>	Emma Hale consents to, and participates in, the plural marriage sealings of four women to Joseph Smith. ⁴³
<i>May 28, 1843</i>	Joseph Smith is sealed to Emma Hale for eternity. ⁴⁴
<i>July 12, 1843</i>	Joseph Smith receives the revelation on plural marriage which is now canonized as section 132 of the Doctrine and Covenants. ⁴⁵

^v Ruth Daggett Vose (February 26, 1808–August 18, 1884) was an early Latter-day Saint convert, a member of the Female Relief Society in Nauvoo, and a plural wife of Joseph Smith. Her legal husband was Edward Sayers at the time of her sealing to Joseph. Ruth migrated to Utah in 1849 and died in Salt Lake City in 1884.

^w Flora Ann Woodworth (1826–deceased) was an early Latter-day Saint and plural wife of Joseph Smith. She subsequently married Carlos Gove and migrated to Nebraska, Missouri, and finally Iowa, where she died sometime after 1850.

^x Oliver H. Olney (August 11, 1796–ca. 1845) was an early Latter-day Saint convert who served as a Seventy before his excommunication in 1842. He printed two anti-Mormon exposés after his excommunication: *The Absurdities of Mormonism Portrayed* in 1843 and *Spiritual Wifery at Nauvoo Exposed* in 1845.

^y Helen Mar Kimball Whitney (August 22, 1828–November 15, 1896) was the daughter of Heber C. and Vilate Kimball and the youngest of Joseph Smith's plural wives, being sealed to Joseph in May 1843. She married Horace K. Whitney in 1846 and moved to Utah in 1848. Helen went on to become an outspoken defender of plural marriage and Joseph Smith, publishing two books on the subject (*Plural Marriage, As Taught by the Prophet Joseph* in 1882 and *Why We Practice Plural Marriage* in 1884) as well as multiple articles. She died in Salt Lake City in 1896.

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<i>November 2, 1843</i>	Joseph Smith marries Fanny Young, ^z his last plural wife with a known marriage date. ⁴⁶
<i>February 7, 1844</i>	The <i>Warsaw Message</i> publishes a satirical poem mocking and criticizing Joseph Smith and plural marriage. ⁴⁷
<i>June 7, 1844</i>	The <i>Nauvoo Expositor</i> publishes its first and only issue, ⁴⁸ exposing Joseph Smith's practice of plural marriage. ⁴⁹ The Nauvoo City Council designates it a "public Nuisance" and the press is destroyed on Joseph Smith's order. ⁵⁰
<i>June 27, 1844</i>	Joseph Smith is murdered in Carthage, Illinois. ⁵¹

The Facts

- ☞ Joseph Smith inaugurated the practice of plural marriage among members of The Church of Jesus Christ of Latter-day Saints.
- ☞ Later sources indicate Joseph was aware that plural marriage would be restored as early as 1831.
- ☞ Joseph's first plural wife was probably Fanny Alger, probably age 18, who he probably married in 1835.
- ☞ Joseph went on to marry or be sealed to around thirty additional women by the time of his death in 1844.
- ☞ Joseph probably had sexual relations with some of his plural wives.
- ☞ It is possible Joseph had children with some of his plural wives but DNA analysis has invalidated all claims that have been tested.
- ☞ About a dozen women were legally married to other men at the time of their sealing to Joseph.
- ☞ Joseph's youngest wife was 14-year-old Helen Mar Kimball.

^z Fanny Young (November 8, 1787–June 11, 1859) was an early Latter-day Saint convert, sister of Brigham Young, and plural wife of Joseph Smith. She migrated to Utah in 1850 and died in Salt Lake City in 1859.

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- ✎ There is no evidence that Joseph's marriage to Helen Mar Kimball included sexuality.
- ✎ Joseph's oldest wife was 58-year-old Rhoda Richards.
- ✎ Some women rejected Joseph's plural marriage proposals.
- ✎ Several of Joseph's plural wives went on to defend him as a prophet and plural marriage as a divine practice.
- ✎ Years after Joseph's death, Emma denied that he ever practiced "polygamy."

This chart has been adapted from the original, which has researched 444 Primary Sources for this exhaustive study. MORMONR is created by independent members of The Church of Jesus Christ of Latter-day Saints who are willing to ask—and then answer—the hard questions concerning the history and teaching of the LDS Church.

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https://mormonr.org/qnas/VvSJBb/polygamy_joseph_smith_era

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Endnotes

¹ In his 1838 history, Joseph Smith recalled how Moroni quoted from the book of Malachi but with some variation from how it reads in the King James Bible. The King James Version reads: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5–6)

But the way Moroni quoted this passage, according to Joseph, was: "Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the Children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming."

- [Joseph's 1838 history narrating the appearance of Moroni, who quoted biblical prophecies on the restoration of sealing keys.](#)

² According to his 1838 history, Joseph married Emma "on the eighteenth of January Eighteen hundred and twenty seven" by "squire" (justice of the peace) Zechariah Tarble. Emma was Joseph's only legal wife recognized by the United States.

- [Joseph identifies January 18, 1827 as his marriage date to Emma Hale.](#)

³ In this text, the Book of Mormon prophet Jacob condemns polygamy as an "abomination" to the Lord except when he commands it to "raise up seed."

BYU scholar John Welch estimated the translation of the book of Jacob to be mid- to late-June 1829.

- [Jacob in BoM condemns polygamy except when God commands it to "raise up seed."](#)
- [Jacob, in the Book of Mormon, condemns polygamy except when God commands it to "raise up seed."](#)
- [John W. Welch reconstructs Book of Mormon translation timeline; places translation of Jacob between June 24–25, 1829.](#)

⁴ Oliver Cowdery was the scribe for the Book of Mormon translation at this time. Brigham Young reported that when Oliver Cowdery became aware of plural marriage that he asked Joseph if they should practice it, but Joseph said the time was not right. Brigham claimed that Oliver entered into an unauthorized second marriage with Annie Lyman, who was the cousin of George A. Smith.

Joseph F. Smith and George Q. Cannon also reported that Oliver Cowdery practiced unauthorized polygamy. However, these allegations were made many decades later and the chronology does not seem to work out. Historians differ on the credibility of these accounts.

- [Charles Lowell Walker records Brigham Young sermon; Brigham alleges Joseph and Oliver Cowdery learned about polygamy while translating the Book of Mormon and that Oliver took a plural wife.](#)
- [Brian C. Hales reviews evidence for claims that Oliver Cowdery practiced plural marriage; concludes he most likely did not.](#)

⁵ The Bible translation began in June 1830 with Moses 1 and was recorded in the original JST manuscript as having been given to "Joseph the Revelator." Joseph had likely translated beyond the portion of Genesis that describes the patriarch Abraham as being a polygamist by the end of 1830 or early spring of 1831.

- [Joseph's revelation, now Moses 1 in PoGP, received June 1830, beginning the Bible revision project \(Joseph Smith Translation\).](#)
- [Kent P. Jackson reproduces JST Genesis 16 in parallel column with KJV Genesis 16.](#)
- [BYU RSC publication of JST manuscripts; volume editors provide timeline of JST translation.](#)
- [JST Genesis 16:1–6 depicts Abraham as a polygamist, with Sarai as his wife and Hagar as his concubine.](#)

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⁶ In a stake conference meeting in Centerville, UT, on June 11, 1883, Joseph B. Noble related how Joseph Smith had stated that his work on the Bible translation was an early contributor to the restoration of plural marriage. According to the published minutes of the conference:

He [Noble] stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived.

Other writers from the same period affirmed something similar but did not identify their sources.

- [Andrew Jenson article on Joseph's plural marriage; identifies 27 women as plural wives.](#)
- [Bancroft reports hearsay accounts of Joseph being influenced by his Bible revision project to restore plural marriage.](#)
- [B. H. Roberts makes unsourced claim that the Bible revision project influenced Joseph as early as 1831 to consider the restoration of plural marriage.](#)

⁷ The revelation, now canonized as section 49 of the Doctrine and Covenants, read that "it is lawful that [a husband] should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation" (verses 15–16). The modern preface to this revelation gives the following context:

Leman Copley had embraced the gospel but still held to some of the teachings of the Shakers (United Society of Believers in Christ's Second Appearing), to which he had formerly belonged. Some of the beliefs of the Shakers were that Christ's Second Coming had already occurred and that He had appeared in the form of a woman, Ann Lee. They did not consider baptism by water essential. They rejected marriage and believed in a life of total celibacy.

Historian Matthew McBride has further explained,

Latter-day Saints and Shakers also diverged in their views of marriage and sexual relations; devout Believers (as Shakers called themselves) insisted upon absolute celibacy, which they referred to as "taking up the cross."

- [Joseph's revelation from 1831 affirms marriage is ordained of God.](#)
- [2013 canonical version of section 49 of the Doctrine and Covenants.](#)
- [Matthew McBride gives historical context to Shaker teachings and D&C 49.](#)

⁸ Some claimed Joseph knew about plural marriage as early as 1831, including plural wives Helen Mar Kimball and Lucy Walker. Orson Pratt also affirmed this, and other turn-of-the-century Latter-day Saint writers such as B. H. Roberts and Osborne J. P. Widtsoe incorporated this understanding into their histories.

However, these later recollections are typically late, unsourced, and second or thirdhand reports.

- [Orson Pratt says that Joseph said polygamy was "a true principle" in 1831.](#)
- [Orson Pratt quotes Lyman Johnson as saying that Smith knew about plural marriage in 1831.](#)
- [Helen Mar Kimball Whitney says that plural marriage was revealed to Joseph in 1831; was commanded by an angel to practice it.](#)
- [Joseph learned about plural marriage in 1831; Alger is listed as "one of the first plural wives sealed to" Joseph.](#)
- [Lucy Walker recalls that Joseph saying he learned the "principle of plural marriage" in 1831.](#)
- [Osborn J. P. Widtsoe writes that Joseph was receiving "revelations" of plural/eternal marriage as early as 1831.](#)
- [B. H. Roberts makes unsourced claim that the Bible revision project influenced Joseph as early as 1831 to consider the restoration of plural marriage.](#)

⁹ The "substance" of this revelation attributed to Joseph only survived as reproduced by William W. Phelps in a letter to Brigham Young dated August 12, 1861. The revelation partly instructs that these

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elders "should take unto [themselves] wives of the Lamanites and Nephites, that their posterity may become white, delightsome and Just, for even now their females are more virtuous than the gentiles." In a comment attached to the text of the revelation, Phelps explained that about three years after the receipt of this revelation Joseph clarified to him that plural marriage among Latter-day Saint men and Native American women was intended.

- [Phelps reproduces purported JS revelation dated July 17, 1831 foretelling a time when church elders would take "wives of the Lamanites and Nephites."](#)

¹⁰ Joseph Smith provided a detailed firsthand account of this episode in his 1838 history.

- [Joseph recounts being tarred and feathered in Hiram, OH in 1832.](#)

¹¹ Clark Braden, a minister with the Disciples of Christ movement, made the allegation in 1884 during a debate with RLDS Bishop E. L. Kelley. He claimed:

The mob was led by Eli Johnson, who blamed Smith with being too intimate with his sister Marinda, who afterwards married Orson Hyde.

In the debate, Braden did not give a source for the claim and said that Eli (Eliphaz) was Marinda's brother (he was actually her uncle). Luke Johnson, Marinda's brother, left an account of the attack where he mentions that Joseph was threatened with castration but does not specify for what reason. Marinda was later sealed to Joseph in either 1842 or 1843 and left an account of the incident. She wrote:

I feel like bearing my testimony that during the whole year that Joseph was an inmate of my father's house I never saw aught in his daily life or conversation to make me doubt his divine mission.

Historians have generally been skeptical of Braden's claim, assigning other motives to the mob for the attack.

- [Clark Braden alleges Joseph was tarred and feathered in 1832 for being "too intimate" with Marinda Nancy Johnson.](#)
- [FamilySearch online genealogy website provides family history and biography of Marinda Nancy Johnson.](#)
- [FamilySearch biography and family history for John Johnson, father of Marinda Johnson and brother of Eliphaz \(Eli\) Johnson.](#)
- [Luke Johnson provides account of the tarring and feathering of Joseph in 1832.](#)
- [Marinda Nancy Johnson provides account of Joseph being tarred and feathered in 1832.](#)
- [Todd M. Compton discusses Joseph's tar and feathering incident of 1832.](#)
- [Brian C. Hales reviews the sources pertaining to Joseph Smith being tarred and feathered in 1832.](#)
- [Marinda Nancy Johnson affirms in affidavit she was sealed as a plural wife to Joseph in May 1843.](#)
- [Joseph's Journal entry written by Thomas Bullock dates Joseph's marriage to Marinda Nancy Johnson as occurring in April 1842.](#)
- [Richard S. Van Wagoner summarizes 1832 tar and feathering of Joseph Smith and Sidney Rigdon.](#)

¹² According to her later account, Joseph confided in Mary that "the angel came to me three times between the years of '34 and '42 and said I was to obey that principle or he would slay me."

Other sources also report Joseph being confronted by an angel but do not specify the time period.

- [Mary Elizabeth Rollins Lightner recalls being introduced to plural marriage; affirms that Joseph told her an angel appeared to him multiple times to command he practice it.](#)
- [Joseph Lee Robinson recalls JS telling him about an angel with a sword commanding he restore plural marriage.](#)
- [Benjamin F. Johnson remembers Joseph telling him and his \(Johnson's\) mother about plural marriage; said an angel commanded him to practice it; that he slept with sister Almera "as man and wife."](#)
- [Helen Mar Kimball Whitney relates Joseph's account of an angel appearing to him and commanding him to practice plural marriage.](#)
- [Minutes from St. George Utah Stake conference; Erastus Snow recounts incidents relating to origins of plural marriage, including Joseph being commanded by an angel to practice it.](#)

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- [Johnson recalls Hyrum Smith telling him that an angel had commanded him to practice plural marriage.](#)
 - [Lorenzo Snow testifies in Temple Lot Case; says Joseph told him an angel with a sword commanded he practice plural marriage.](#)
 - [Newspaper interviews Eliza R. Snow about plural marriage; she mentions the angel with a sword commanding Joseph to practice polygamy.](#)
- ¹³ Historians disagree on the date of the plural marriage.
- [Compton writes on Joseph's relationship with Alger; argues it was the first plural marriage.](#)
 - [Brian and Laura Hales argue that the Alger/Smith marriage took place in 1835-36.](#)
- ¹⁴ The Joseph Smith Papers Project summarized the publication history of the first print edition of the Doctrine and Covenants, explaining how early payments for the book were being accepted by late June 1835 and bound copies appeared advertised for sale by September 1835.
- [JSPP summarizes the publication history of the 1835 edition of the Doctrine and Covenants.](#)
- ¹⁵ This section of the 1835 edition of the Doctrine and Covenants (section 101) was titled "Marriage." It denied that the Saints were guilty of the "crime[s] of fornication, and polygamy." It further affirmed the Saints' belief that "one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again." According to *The Joseph Smith Papers*, "Although the text of the statement on marriage suggests that it was written partly because the church had been charged with fornication and polygamy, the statement may also have been produced in an effort to claim the right for members of the church's clergy to solemnize marriages." Sidney Rigdon was denied a license to perform marriages by Geauga County Court of Common Pleas earlier that same year.
- [1835 D&C declares that the Church believes in monogamy.](#)
 - [The Joseph Smith Papers provides historical context to the statement on marriage in the 1835 Doctrine and Covenants.](#)
- ¹⁶ Now canonized as section 110 of the Doctrine and Covenants, the account includes a description of Elijah appearing to Joseph and Oliver:
- Elijah, the Prophet, who was taken to Heaven without tasting death, also stood before them, and said, behold the time has fully come which was spoken of by the mouth of Malachi, testifying, that he should be sent before the great and dreadful day of the Lord come, to turn the hearts of the Fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.
- [J. Smith and O. Cowdery receive the sealing keys in April 1836.](#)
 - [Joseph Smith and Oliver Cowdery have a vision in the Kirtland temple; Elijah bestows the sealing keys.](#)
- ¹⁷ This was the second of nine charges brought against Oliver by the high council in a disciplinary council held in Far West, Missouri. The other charges included "treating the Church with contempt," "virtually denying the faith," "selling his lands in Jackson County," and "neglecting his high and Holy Calling."
- [Council minutes on the relationship between Joseph Smith and Fanny Alger.](#)
- ¹⁸ The high council minutes make clear that the charge of adultery was related to Joseph's marriage to Fanny some years previous:
- Joseph Smith jr testifies that Oliver Cowdery had been his bosom friend, therefore he intrusted him with many things. He then gave a history respecting the girl business.
- In a January 21, 1838, letter to his brother Warren, Oliver showed he was aware of Joseph's relationship with Fanny Alger to some degree.
- [Cowdery calls Joseph's relation with Alger a "dirty, nasty, filthy scrape/affair."](#)
 - [Council minutes on the relationship between Joseph Smith and Fanny Alger.](#)
- ¹⁹ Joseph B. Noble recalled being taught about "celestial marriage" or plural marriage by Joseph Smith around this time, which coincides with when he personally began practicing plural marriage in Nauvoo.

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Helen Mar Kimball also recounted a public sermon Joseph gave in early 1841 where he "astonished his hearers by preaching on the restoration of all things, and said that as it was anciently with Abraham, Isaac and Jacob, so it would be again, etc." Marinda Nancy Johnson also recalled being privately taught "the doctrine of Celestial Marriage" in late 1841, indicating Joseph was teaching multiple people plural marriage throughout that entire year.

- [Noble states that JS taught him about plural marriage in the fall of 1840; says JS was commanded to practice it by an angel.](#)
- [Helen Mar Kimball recalls hearing that Joseph preached on plural marriage publicly in 1841.](#)
- [Marinda Nancy Johnson recalls Joseph Smith introducing her to plural marriage.](#)

²⁰ This date for the sealing comes from Noble's 1869 affidavit.

- [Joseph B. Noble swears affidavit affirming he "married or sealed" Joseph to Louisa Beaman on April 5, 1841.](#)

²¹ Brigham and John Taylor recalled their introduction to plural marriage in the summer of 1841. Helen Mar Kimball provided a secondhand account of her father Heber C. Kimball's introduction to plural marriage alongside Brigham and Taylor and dates the incident to July 1841. Another apostle, George A. Smith, also recalled how in July 1841 he was "greatly astonished" when he first heard Joseph instruct him about plural marriage.

- [Brigham Young remembers being introduced to plural marriage in 1841 when he returned from his mission.](#)
- [George A. Smith recalls being introduced to plural marriage in the summer of 1841.](#)
- [John Taylor recalls being introduced to plural marriage along with Brigham Young and Heber C. Kimball in the summer of 1841.](#)
- [Helen Mar Kimball Whitney gives secondhand account of her father being introduced to plural marriage in July 1841.](#)

²² The date for Joseph's sealing to Zina (October 27, 1841), who at the time was married to Henry B. Jacobs, is known from her sworn affidavit in 1869. The other women with known legal husbands at the time of their sealing or marriage to Joseph Smith include:

- Presendia Huntington (Norman Buell) — December 11, 1841
- Mary Elizabeth Rollins (Adam Lightner) — Ca. February 1842
- Patty Barlett (David Sessions) — March 9, 1842
- Ruth Vose (Edward Sayers) — Ca. February 1843
- Elvira Annie Cowles (Jonathan Holmes) — June 1, 1843
- [Zina D. Young swears affidavit affirming her marriage to Joseph Smith.](#)
- [JSP biographical summary of Sarah Ann Whitney.](#)
- [Hales provides appendix listing plural wives of Joseph; identifies 35 women as wives.](#)
- [Todd Compton identifies 33 women as Joseph Smith's wives with an additional 8 as possibilities; comments on sexual relations of polyandrous marriages.](#)
- [George D. Smith gives table of Nauvoo polygamist demographics from 1841–1846.](#)

²³ Women who had known legal husbands at the time they were sealed to Joseph with unknown or contested sealing dates included:

- Sylvia Sessions (Windsor Lyon) — February 8, 1842, or November 19, 1842, or ca. May 1843
- Marinda Nancy Johnson (Orson Hyde) — ca. April 1842 or May 1843
- Elizabeth Davis (Jabez Durfee) — Unknown or ca. Summer 1842
- Sarah Kingsley (John Cleveland) — Unknown or ca. Summer 1842
- Esther Dutcher (Albert Smith) — Unknown
- Mary Heron (John Snider) — Unknown

Sarah Ann Whitney, who was sealed to Joseph Smith on July 27, 1842, went on to marry Joseph C. Kingsbury on April 29, 1843. WWW.LIONANDLAMBAPOLOGETICS.ORG

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- [ISPP website gives day-by-day chronology of Joseph's life in 1841/42; lists known dates for plural marriages with women during this period.](#)
- [Todd Compton identifies 33 women as Joseph Smith's wives with an additional 8 as possibilities; comments on sexual relations of polyandrous marriages.](#)

- [Hales provides appendix listing plural wives of Joseph; identifies 35 women as wives.](#)
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²⁴ The sealing occurred, according to the late account preserved by Kimball's son-in-law James Lawson, after Joseph tested Heber and Vilate by claiming the Lord had revealed to him (Joseph) that Vilate was to become his plural wife. According to Lawson's narrative, after Heber and Vilate reluctantly agreed, Joseph "wept like a child" and "after he had cleared the tears away, he took [them] and sealed [them] for time and all eternity, and said, 'Brother Heber, take her, and the Lord will give you a hundred fold.'"

- [Orson F. Whitney reprints account of James Lawson retelling how JS sealed Heber C. Kimball to Vilate Kimball after a test of faith.](#)

²⁵ The revelation instructs Ebenezer Robinson to give Marinda shelter until her husband Orson Hyde returns from his mission. At the end, however, it contains the following: "...let my handmaid Nancy Marinda Hyde hearken to the counsel of my servant Joseph in all things whatsoever he shall teach unto her, and it shall be a blessing upon her and upon her children after her." Marinda recalled that this revelation was given to her specifically in the context of Joseph Smith teaching her about plural marriage in late 1841.

- [Joseph's revelation for Marinda Nancy Johnson; possibly alludes to encouraging her to accept plural marriage.](#)
- [Marinda Nancy Johnson recalls Joseph Smith introducing her to plural marriage.](#)

²⁶ This text first appeared in the *Sangamo Journal* as a purported copy of the original forwarded by John C. Bennett after his excommunication from the Church. It essentially says that whatever God commands is right, regardless of whether it appears logical or right to those who receive the commandment. Some scholars question the authenticity of the letter because of the uncertain provenance of Bennett's reproduced version of the letter, as well as Bennett's unreliable allegations on other matters related to Joseph Smith. If the letter is authentic, then it could provide insight into Joseph's rationale for the moral basis of plural marriage, although plural marriage is never explicitly mentioned in the text.

- [Purported Joseph Smith letter to Nancy Rigdon that offers oblique justification for plural marriage.](#)
- [Gerrit Dirkmaat writes article disputing Joseph's authorship of the "Happiness Letter."](#)
- [Joseph Smith Papers gives historical background to the Happiness Letter; throws caution on Joseph's authorship.](#)

²⁷ Both an entry in Joseph Smith's journal and in his manuscript history for this day identify it as when he gave the endowment ceremony to a select group of confidants:

I spent the day in the upper part of the Store . . . instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of Keys pertaining to the Aaronic Priesthood, and so on to the highest order of Melchisedec Priesthood, setting forth the order pertaining to the ancient of Days.

- [Joseph Smith manuscript history describing the first time the endowment ceremony was given.](#)
- [Joseph's Journal entry for May 4, 1842 describing first endowment ceremony.](#)

²⁸ Bennett's excommunication was publicly announced in the *Times and Seasons* on June 15, 1842. The circumstances leading up to Bennett's excommunication, including accusations that Bennett committed adultery and seduced women (among other charges), were chronicled by Bennett's biographer Andrew F. Smith.

- [Public notice of John C. Bennett's excommunication published in the Times and Seasons.](#)
- [Joseph gives notice of John C. Bennett's excommunication](#)

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- [Andrew F. Smith recounts the details of John C. Bennett's excommunication in 1842.](#)

²⁹ In his *History of the Saints*, Bennett identified seven women whom he alleged were "spiritual wives" of Joseph Smith, five of whom may be positively identified:

Mrs. A**** S**** [Agnes Coolbrith Smith], by Apostle Brigham Young; and in that of Miss L**** B**** [Louisa Beaman], by Elder Joseph Bates Noble. Then there are the cases of Mrs. B**** [Presendia Huntington Buell], Mrs. D**** [Elizabeth Davis Durfee], Mrs. S**** [Patty Bartlett Sessions], Mrs. G**** [unknown], Miss B**** [unknown], etc. etc.

- [John C. Bennett identifies seven plural wives married to Joseph by mid-1842.](#)
- [John C. Bennett publishes exposé of Joseph and alleges the practice of having "spiritual wives" among the LDS in Nauvoo.](#)

³⁰ This revelation provided instruction on how Whitney was to perform the marriage and expounded on some of the theology of plural marriage.

- [Revelation to Joseph from July 27, 1842 outlining how to perform plural marriage sealings.](#)

³¹ This letter is one of the few surviving texts written by Joseph Smith directly to one of his plural wives. In it, Joseph asked Sarah and her parents to comfort him "in this time of affliction" as he hid from lawmen attempting to extradict him to Missouri.

He also promised to give the Whitney's a blessing for visiting him. The letter urged secrecy and caution and warns the three to avoid detection, including by Emma.

- [Joseph writes letter to the Whitneys asking them to visit him while he was in hiding.](#)

³² Besides his legal wife Emma Hale, by the end of the summer of 1842, Joseph Smith had been sealed/married to (or likely married to) the following women:

- Fanny Alger (ca. 1833–1835)
- Louisa Beaman (April 5, 1841)
- Zina Huntington Jacobs (October 27, 1841)
- Presendia Lathrop Huntington (December 11, 1841)
- Agnes Coolbrith Smith (January 6, 1842)
- Mary Elizabeth Rollings Lightner (ca. February 1842)
- Patty Barlett Sessions (March 9, 1842)
- Delcena Johnson Sherman (ca. June–July 1842)
- Eliza R. Snow (June 29, 1842)
- Sarah Ann Whitney (July 27, 1842)
- Martha McBride Knight (ca. August 1842)
- [JSPP website gives day-by-day chronology of Joseph's life in 1841/42; lists known dates for plural marriages with women during this period.](#)

³³ Two other women, Sylvia Sessions Lyon and Marinda Nancy Johnson, may have been sealed to Joseph during this time, on February 8, 1842, and ca. April 1842, respectively. However, some sources give late 1842 or early 1843 dates for these two marriages, making it unclear. In addition, it is possible or likely that Joseph was sealed to Sarah Marietta Kingsley Cleveland, Lucinda Pendleton Harris, and Elizabeth Davis Durfee at this time, although it is not clear since there are not firm dates for these plural marriages.

Historians who have compiled lists of Joseph's plural wives married by late 1842 generally agree on the women with known sealing dates while disagreeing over those with less adequate evidence.

- [Todd Compton identifies 33 women as Joseph Smith's wives with an additional 8 as possibilities; comments on sexual relations of polyandrous marriages.](#)
- [Hales provides appendix listing plural wives of Joseph; identifies 35 women as wives.](#)
- [George D. Smith gives table of Nauvoo polygamist demographics from 1841–1846.](#)

³⁴ Among the signatories of the statement were two women who had been sealed to Joseph Smith as plural wives (Eliza R. Snow and Sarah M. Cleveland) and the mother of another plural wife (Elizabeth

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Ann Whitney, mother of Sarah Ann Whitney) who witnessed her daughter's marriage to Joseph. Years later, Eliza R. Snow explained to Joseph F. Smith,

At the time the sisters of the Relief Society signed our article, I was married to the prophet. We made no allusion to any other system of marriage than Bennett's. His was prostitutio[n], and it was truly his, and he succeeded in pandering his course on the credulity of the unsuspecting by making them believe that he was thus authorized by the Prophet. In those articles there is no reference to divine plural marriage. We aimed to put down its opposite.

- [Nauvoo Relief Society condemns John C. Bennett in official proclamation.](#)
- [Eliza R. Snow explains to Joseph F. Smith the context of the 1842 Relief Society declaration.](#)

³⁵ In the preface, Jacob clarified that although he himself was not a Mormon, he published with a Mormon press because it was "most convenient." On the title page, Joseph Smith is named as the publisher.

- [Udney H. Jacob publishes a tract arguing for plural marriage.](#)

³⁶ In a "notice" published on December 1, 1842, Joseph stated: "I do not wish to have my name associated with the authors, in such an unmeaning rigmarole of nonsense, folly, and trash."

- [Joseph disavows "The Peacemaker" and Udney H. Jacob.](#)

³⁷ There are no known specific dates for Joseph's marriages to these two women, only approximate dates of February 1843, for Vose, and May 1843, for Woodworth.

- [Ruth D. Vose swears affidavit affirming she was married to Joseph as a plural wife in February 1843.](#)
- [William Clayton swears affidavit giving details about firsthand knowledge of plural wives married to Joseph.](#)

³⁸ These women included:

- Emily Partridge (March 4 or May 11, 1843)
- Eliza Partridge (March 4 or 8 or May 11, 1843)
- Almera Woodard Johnson (April 1843)
- Lucy Walker (May 1, 1843)
- Maria Lawrence (May 1843)
- Sarah Lawrence (May 1843)
- Helen Mar Kimball (May 1843)
- Hannah Ells (ca. early summer 1843)
- Elvira Annie Cowles (June 1, 1843)
- Rhoda Richards (June 12, 1843)
- Desdemona Fullmer (July 1843)
- Olive G. Frost (ca. summer 1843)
- Malissa Lott (September 20 or 27, 1843)
- Fanny Young (November 2, 1843)

It is also possible that Joseph was sealed to Marinda Nancy Johnson (May 1843) and Sylvia Sessions Lyon (May 18, 1843) during this time, but he may have been sealed to them in 1842 (both women have two attested sealing dates). He also may have been sealed to Nancy Maria Winchester, Esther Dutcher, and Mary Heron, but their sealing dates are unknown.

- [Hales provides appendix listing plural wives of Joseph; identifies 35 women as wives.](#)
- [Todd Compton identifies 33 women as Joseph Smith's wives with an additional 8 as possibilities; comments on sexual relations of polyandrous marriages.](#)
- [George D. Smith gives table of Nauvoo polygamist demographics from 1841–1846.](#)

³⁹ Olney, who had been ordained a Seventy in 1836, was excommunicated in 1842. He went on to publish a second exposé called *Spiritual Wifery at Nauvoo Exposed* in 1845.

- [JSPP biographical summary for Oliver Olney.](#)

⁴⁰ Among other things, in *The Absurdities of Mormonism Portrayed* Olney alleged that "polygamy was first introduced in Kirtland, Ohio about eight years" before its publication, possibly alluding to Joseph Smith's

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marriage to Fanny Alger. Olney also states the polygamy was being practiced openly in Nauvoo, and references Udney Jacob's *The Peacemaker* pamphlet.

- [Oliver Olney publishes anti-Mormon book in 1843 that briefly touches on polygamy in Nauvoo.](#)

⁴¹ The blessing seals upon "the one into whose hands this may fall" (Sarah Ann) and her family the blessings of exaltation for their faithfulness. "[V]erily it shall be so saith the Lord if she remain in the Everlasting covenant to the end as also all her Father's house shall be saved in the same eternal glory."

- [Joseph writes a blessing to plural wife Sarah Ann Whitney.](#)

⁴² Later in her life, Helen left an account of her introduction to plural marriage and her sealing to Joseph Smith. Although she and her family felt plural marriage was an enormous trial of faith, she went on to become an outspoken defender of the practice and Joseph as a prophet.

- [William Clayton swears affidavit giving details about firsthand knowledge of plural wives married to Joseph.](#)
- [Helen Mar Kimball Whitney recalls her introduction to plural marriage and sealing to Joseph Smith in late autobiography.](#)
- [Helen Mar Kimball Whitney publishes book defending plural marriage.](#)
- [Helen Mar Kimball Whitney published book defending plural marriage and Joseph Smith as a prophet.](#)
- [Helen Mar Kimball Whitney gives account of her introduction to plural marriage and sealing to Joseph.](#)

⁴³ Sarah and Maria Lawrence and Eliza and Emily Partridge were sealed to Joseph Smith. The Partridge sisters had already been sealed to Joseph once before that previous March. Emily went on to leave this account of Emma's reaction: "Emma was a witness to Joseph taking plural wives, on one occasion at least. ... Emma seemed well until the ceremony was over, when, almost before she could draw a second breath, she turned, and was more bitter in her feelings than ever before, if possible."

- [Emily D. P. Young recalls her marriage to Joseph Smith and Emma's knowledge of plural marriage.](#)
- [Lucy Walker swears affidavit to being a plural wife of Joseph Smith and bears her testimony of plural marriage.](#)
- [Benjamin F. Johnson recalls that his sister and Eliza Partridge stayed with Joseph at his \(Johnson's\) house in 1843.](#)
- [Emily D. P. Young swears second affidavit affirming a second sealing date to Joseph.](#)
- [Eliza Partridge swears affidavit affirming she was resealed to Joseph Smith.](#)
- [Eliza Partridge swears affidavit affirming her marriage to Joseph.](#)
- [Emily D. P. Young swears affidavit saying that she was married to Joseph.](#)
- [Emily D. P. Young recounts her conversion to plural marriage.](#)

⁴⁴ An entry in Joseph's journal on this date indicates he and James Adam "were married" in the evening. Historians interpret this to mean they were sealed to their respective wives Emma Hale Smith and Harriet Denton Adams.

- [Joseph's journal entry indicating he was "married" on May 28, 1843.](#)
- [Richard Lyman Bushman writes that Joseph and Emma Hale Smith were sealed on May 28, 1843.](#)
- [The Joseph Smith Papers identifies May 28, 1843 as sealing date for Joseph and Emma Hale Smith.](#)
- [The Joseph Smith Papers identifies May 28, 1843 as sealing date for Joseph and Emma Hale Smith.](#)
- [Scholars at BYU Studies identify May 28, 1843 as sealing date for Joseph and Emma Hale Smith.](#)
- [Gary James Bergera identifies May 28, 1843 as sealing date for Joseph and Emma Hale Smith.](#)

⁴⁵ The earliest extant copy of this revelation is preserved in a manuscript composed by Joseph Kingsbury. This copy was made shortly after Joseph dictated the original text to scribe William Clayton.

- [Joseph C. Kingsbury manuscript copy of D&C 132.](#)
- [Current canonical \(2013\) edition of D&C 132.](#)

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⁴⁶ Joseph was sealed to Fanny Young on November 2, 1843, according to the affidavit sworn by Augusta Adams Young, one of Brigham Young's plural wives, who witnessed the sealing.

- [Augusta Adams Young swears affidavit giving date of Joseph's marriage to Fanny Young.](#)

⁴⁷ The poem, "Buckeye's Lamentation for Want of More Wives," was most likely written by one of the Law brothers (William or Wilson), who had recently fallen out with Joseph Smith over, among other things, the issue of plural marriage.

- [Satirical poem in Warsaw Message criticizes and mocks Joseph and plural marriage.](#)
- [Gary James Bergera reviews the likely authorship of "Buckeye's Laments" poems published in 1844; concludes probably Wilson or William Law composed them.](#)

⁴⁸ The printed document for the *Expositor* was issued on May 10, 1844, and the single issue of the paper appeared in print on June 7.

- [Editors of the Nauvoo Expositor issue a prospectus for the paper.](#)
- [Extracts of the NE attacking JS.](#)

⁴⁹ One of the resolutions of the *Expositor* condemned Joseph Smith for introducing what the editors considered false doctrine, including plural marriage:

[He] introduced false and damnable doctrines into the Church, such as a plurality of Gods above the God of this universe, and his liability to fall with all his creations; the plurality of wives, for time and eternity, the doctrine of unconditional sealing up to eternal life, against all crimes except that of shedding innocent blood, by a perversion of their priestly authority, and thereby forfeiting the holy priesthood.

- [Extracts of the NE attacking JS.](#)

⁵⁰ The Nauvoo city council debated what to do in response to the publication of the *Expositor* and decided it was a public nuisance and warranted suppression. Joseph, as mayor of Nauvoo, subsequently ordered the paper's closure.

- [Joseph Smith orders acting General Dunham of the Nauvoo Legion to be prepared to assist Marshall Greene in destroying the Nauvoo Expositor.](#)
- [Richards records the hours-long debate of the Nauvoo City Council concerning the Nauvoo Expositor.](#)
- [Nauvoo City Council orders Mayor Joseph Smith to destroy the Nauvoo Expositor.](#)
- [Joseph Smith records Nauvoo City Council's order to destroy the Nauvoo Expositor and the actions taken to fulfill the order.](#)
- [Joseph orders the destruction of the Nauvoo Expositor.](#)

⁵¹ For the details of the martyrdom, see the [Joseph & Hyrum Smith's Martyrdom Q&A.](#)