

## Stories of Faith



Accepting plural marriage was not easy. One may wonder why anyone would agree to participate in such a peculiar practice. Upon entering a plural marriage, Nauvoo polygamists became part of a secret group. Collectively, historians often refer to these members as “polygamy insiders.” As “insiders,” they were not necessarily aware of all the members of this select group. Emily Partridge noted that she was not even aware that her sister Eliza was also a plural wife of Joseph Smith for weeks after her plural marriage ceremony.<sup>1</sup>

Such was the absolute secrecy expected of the participants. Recollections recorded after the need for secrecy had passed give us insight into why these members agreed to participate in these plural marriages. They tell a consistent story of faith in God and a willingness to submit to what Nauvoo polygamists felt was a difficult, but legitimate, commandment.

### Brigham Young

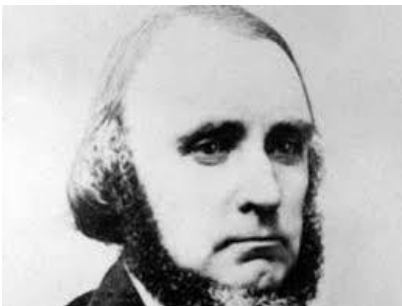


Brigham Young related that prior to hearing Joseph teach plural marriage, he had received feelings to help prepare him to accept it:

We came to Nauvoo, and the Twelve went to England [1839]. While we were in England, I think, the Lord manifested to me by visions and his spirit, things that I did not then understand. I never opened my mouth to any persons concerning them, until I returned to Nauvoo [1841]. Joseph had never mentioned this, there had never been a thought of it in the Church that I knew anything about at that time. But I had this for myself, and I kept it to myself, and when I returned home and Joseph revealed these things to me, I then understood the reflections that were upon my mind while in England. But this was not until after I had told him what I understood. I saw that he was after something by his conversation, leading my

mind along, and others, to see how we could bear this. This was in 1841; the revelation was given in 1843, but the doctrine was revealed before this, and when I told Joseph what I understood which was right in front of my house in the street, as he was shaking hands and leaving me, he turned round and looked me in the eyes, and says he – “Brother Brigham, are you speaking what you understand, – are you in earnest?” Says I – “I speak just as the Spirit manifests to me.” Says he – “God bless you, the Lord has opened your mind,” and he turned and went off.<sup>2</sup>

### William Clayton



William Clayton left a detailed affidavit concerning his personal introduction to polygamy by the Prophet:

The Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England to whom I was very much attached.<sup>4</sup> I replied there was, but nothing farther than an attachment such as a brother and sister in the church might rightfully entertain for

each other. He then said, “Why don’t you send for her?” I replied, “in the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses.” To this he answered, “I give you authority to send for her, and I will furnish you the means,” which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and

that it was a doctrine which pertained to Celestial order and glory. After giving me lengthy instructions and information concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, “It is your privilege to have all the wives you want.”

After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives living. ... His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly. ...

During the last year of his life we were scarcely every together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject. From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fullness of exaltation in Celestial glory.<sup>5</sup>

Clayton’s recollection portrays Joseph Smith as discreet but excited to share not only teachings about plural marriage but also the much broader theology of “celestial marriage” and the “doctrines and principles connected with it.”

## **Benjamin F. Johnson**



Benjamin F. Johnson wrote two accounts of his spring 1843 introduction to plural marriage by the Prophet:

On the first day of April A.D. (1843,) eighteen hundred and forty-three, President Joseph Smith, Orson Hyde, and William Clayton and others came from Nauvoo to my residence in Macedonia or Ramus in Hancock Co. Illinois, and were joyfully welcomed by myself and family as our guests.

On the following morning, Sunday April second, President Smith took me by the arm for a walk, leading the way to a secluded spot within an adjacent grove, where to my great surprise, he commenced to open up to me the principle of plural or celestial marriage, but I was more astonished by his asking for my sister Almera to be his wife.

I sincerely believed him to a prophet of God, and I loved him as such, and also for the many evidences of his kindness to me, yet such was the force of my education, and the scorn that I felt towards anything un-virtuous that under the first impulse of my feelings, I looked him calmly, but firmly in the face and told him that, “I had always believed him to be a good man, and wished to believe it still, and would try to;” – and that, “I would take for him a message to my sister, and if the doctrine was true, all would be well, but if I should afterwards learn that it was offered to insult or prostitute my sister I would take his life.” With a smile he replied “Benjamin, you will never see that day, but you shall live to know that it is true, and rejoice in it.”

He wished me to see my sister and talk to her, – I told him, I did not know what I could say to convince her, he replied, “when you open your mouth, you shall be able to comprehend, and you shall not want for evidence nor words.” ... I called my sister to private audience and with fear and trembling, and feelings that I cannot express commenced to open the Subject to her, when, just as he had promised, the light of the Lord Shone upon my understanding and my tongue was loosed and I at least was convinced of the truth of what I was attempting to teach.

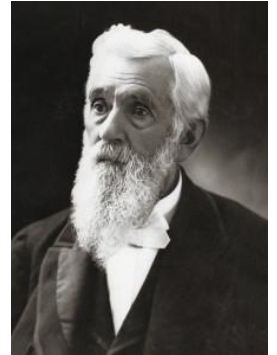
My sister received my testimony, and in a short time afterwards consented to become the wife of President Smith.

Subsequent to this I took her to the City of Nauvoo, where she was married or Sealed for time and eternity to President Joseph Smith, by his brother Hyrum, in the presence of myself, and Louisa Beaman who told me She had also been Sealed or married to the Prophet Joseph.<sup>7</sup>

## Lorenzo Snow

During 1842–43 while serving a mission in England, Lorenzo Snow reported receiving personal revelations that prepared him to more easily accept the principle:

It was revealed to me [Lorenzo Snow] before the Prophet Joseph Smith explained it to me. I had been on a mission to England between two and three years and before I left England I was perfectly satisfied in regard to something connected with plural marriage. When I returned to Nauvoo with my company of about 250, it was made manifest to me in reference to the truth of this principle.<sup>9</sup>



The Spiritual wife doctrine came upon me abroad in such a manner I never forget – one blood particular things belong to. after all we r of blood & one flesh all the nations of the earth – Joseph said I command you to go & get another wife. I felt as if the grave was better for me than anything – but I was filled with the Holy Ghost that my wife & Bro: Kimballs wife would upbraid me for highness in those days.<sup>10</sup>

These feelings apparently dovetailed with some rumors of the practice of plural marriage that Lorenzo had heard emanating across the ocean from Nauvoo.<sup>11</sup> Upon his arrival in Nauvoo from England in April and prior to formally learning the doctrine from the Prophet, Lorenzo encountered firsthand whisperings regarding the restoration of plural marriage:

There was a man by the name of Sherwood, an intimate friend of mine, and he was a great friend to Joseph Smith, – an intimate friend to him in Kirtland, and there I became acquainted with this man Sherwood. ... Well, I had only returned to Nauvoo [from England] a few days, – two or three, maybe four or five days, and I called on this gentleman Mr. Sherwood, and had quite a chat with him, and he asked me to step out to one side and he said ... to me, “Lorenzo,” calling me by my name, – he called me by my given name, and he said “Lorenzo, I want to tell you something to prepare your mind.” He said, “I have no right to tell you this, but I will do it to prepare your mind,” and then he went on and explained these principles to me.<sup>12</sup>

Lorenzo recalled that a few days later Joseph Smith “told me the principle of plural marriage for time and eternity was a revelation from God and he was commanded to put it into practice.”<sup>13</sup> Lorenzo left several accounts of his experience, each providing different details:

In the month of April 1843 I returned from my European Mission. A few days after my arrival at Nauvoo, when at President Joseph Smith’s house, he said he wished to have some private talk with me, and requested me to walk out with him; It was toward evening, we walked a little distance and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives. He said that the Lord had revealed it unto him, and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow, and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.<sup>14</sup>

Another time he recalled:

I was at Joseph Smith’s one afternoon on a visit, and after conversing upon different subjects he asked me to walk out with him, as he wished to speak to me privately. We went down to the banks of the Mississippi river and sat down on a log that lay there in the sand. Then and there he explained to me the principle of plural marriage most perfectly and

clearly; he told me in regard to the angel coming to him and making this principle known to him, and what would follow if he did not practice it.<sup>15</sup>

At the interview on the bank of the Mississippi, in which the Prophet Joseph explained the doctrine of Celestial Marriage, I felt very humble and in my simplicity besought him earnestly to correct me and set me right if, at any time, he should see me indulging any principle or practice that might tend to lead astray, into forbidden paths; to which he replied, “Brother Lorenzo, the principles of honesty and integrity are founded without, and you will never be guilty of any serious error or wrong, to lead you from the path of duty. The Lord will open your way to receive and obey the law of Celestial marriage.”<sup>16</sup>

His sister Eliza recorded these thoughts:

There is one singular feature in it relating to plural marriage. In regard to that doctrine, allow me first to say I have a knowledge of it as a principle, revealed from God, belonging to the religion we have espoused. I was personally acquainted with Joseph Smith, the Prophet, during twelve or fourteen years, by whom I was first taught this doctrine, and knew him to be a man of truth and honor. But then, I am not dependent on his word for my knowledge of plural marriage; the Lord gave me a divine testimony confirming His teachings, which no man can give nor take away.<sup>17</sup>

Joseph also told Lorenzo, “that my sister Eliza R. Snow had been sealed to him as his wife for time and eternity. He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think one hour or more, in which he told me many important things.”<sup>18</sup> Eliza R. Snow was concerned how her brother would react to the teaching and her plural marriage:

While my brother was absent on this, his first mission to Europe [1841-1843], changes had taken place with me, one of eternal import, of which I supposed him to be entirely ignorant. The Prophet Joseph had taught me the principle of plural, or celestial marriage, and I was married to him for time and eternity. In consequence of the ignorance of most of the Saints, as well as people of the world, on this subject, it was not mentioned only privately between the few whose minds were enlightened on the subject.

Not knowing how my brother would receive it, I did not feel at liberty, and did not wish to assume the responsibility of instructing him in the principle of plural marriage, and either maintained silence, or, to his indirect questioning, gave evasive answers, until I was forced, by his cool and distant manner, to feel that he was growing jealous of my sisterly confidence—that I could not confide in his brotherly integrity. I could not endure this something must be done. I informed my husband of the situation, and requested him to open the subject to my brother. A favorable opportunity soon presented, and, seated together on the lone bank of the Mississippi river, they had a most interesting conversation. The Prophet afterwards told me that he found that my brother’s mind had been previously enlightened on the subject in question, and was ready to receive whatever the spirit of revelation from God should impart. That Comforter which Jesus said should “lead into all truth,” had penetrated his understanding, and while in England had given him an intimation of what at that time was, to many, a secret. This was the result of living near the Lord, and holding communion with Him.<sup>19</sup>

## Cyrus Wheelock

Cyrus Wheelock remember that plural marriage “was taught to me by Joseph Smith” likely in late 1842.<sup>20</sup> He reported that on a “rainy and chilly” day in a forest setting about a mile west of Montrose, Iowa, Joseph taught a small group of men regarding plural marriage:

Joseph had to be on the run to keep out of the way of his enemies, and some times he would go out in the country to one of our neighbors, for he felt that he could trust



anyone that lived in the woods or forest down the river, and we would go out in the timber to talk under the trees about the principles of the church, amongst other principles that of baptism for the dead was discussed and the building of the temple and all those things together. It was at this time, amongst others, that he taught us the principle of plural marriage, but his teaching was not specially directed to me, but to all who were in the company. We talked about it as we might here or any brother qualified and having authority to do so will discuss principles when he gets along with his brethren in friend and confidential discourse.<sup>21</sup> ...

The time it was taught to me in Nauvoo, it was not supposed to be practiced as a principle, – that is, publicly like our proceedings in the temple for the dead. It was not taught or practiced openly, but it was given to me and I understood it as a crude principle that would be fully and openly revealed to the Church when the proper time came for it to be revealed.<sup>22</sup>

## Jane Snyder



An account of Jane Snyder Richards, Mrs. Franklin D. Richards, relates her manifestation:

A few months previous to her marriage [which occurred in December 1842] the idea of more than one [marriage] was generally/ spoken of, tho the practice of polygamy was of later growth. It was as repugnant to her ideas of virtue and it was not until she saw Joseph Smith in a vision who told her in time all would be explained, that she was satisfied to abide by Mormon teachings whatever they were.<sup>23</sup>

## David Moore

David Moore, a Nauvooan, learned of plural marriage and was troubled. In 1892 he recorded his own experience:

During this fall [of 1842] and the beginning of winter, the order of celestial marriage began to be talked of as existing in the Church. I must confess that my mind was somewhat troubled on the subject, until I had the following dream. I dreamed that my sister Hannah was dead in the spirit, took a chair and set down in front of my bed and said to me, “David, your mind is troubled in respect to the order of Marriage which you do not understand at the present, but where I am we understand all about it, its all right, and when the right time comes I want you to remember me.”<sup>24</sup>

Moore also related his conversation with a female church member who reluctantly married polygamously:

About this time a Widow Johnson was living with Chas A. Chase. She had come with the Vermont Camp. She was much troubled about the order of marriage which was now almost the general topic. I used to take pleasure in talking to her on the subject and see her rage and scold about the system. One time I was talking to her when I asked her if she wanted me to prophesy on her head. She said she did not care whether I did or not, I then told her that twelve months would not pass over her head before she would be sealed to some man that had another wife. She was angry with me for saying so, but before six months had passed away she was sealed to Reynolds Cahoon, but I had no opportunity of laughing at her for so doing for she seemed quite shy every time I met her after.

During the winter private meetings were held all over the city in which much good instruction was given on the subject of the Plan of Redemption. Often the sealing covenant was touched upon but never plainly preached.<sup>25</sup>

## Erastus Snow



Church missionary and future apostle (ordained in 1849) Erastus Snow related his experience at this same time:

[About April 1843] I had a very enjoyable visit for about a month with the Prophet and my kindred and brethren. It was during this visit that the Prophet told me what the Lord had revealed to him touching upon baptism for the dead and marriage for eternity, and requiring his chosen and proved servants to take unto themselves wives, and introduced several of those who had been sealed to himself and others of the first elders of the Church. Foremost among the former was my wife's sister Louisa, whose integrity, devotion, and purity of soul were known to all her acquaintances.<sup>26</sup>

On another occasion he reflected:

In April 1843 I went to Nauvoo I learned definitely what I had but heard rumored At that time the Prophet Joseph personally taught me the doctrine on the banks of the Mississippi — and showed me several of those who had been sealed to him — The Prophet Joseph had said to him “That the law of the Lord concerning these things was exceedingly strict— and many of the Elders would do things because they saw him do them—but many by this means would fall. ...

I went to the Prophet Joseph Smith and he approved my receiving in this Holy Covenant my wife Minerva, my second wife who is with me here to day — and that he sent his Brother Hyrum to perform the ceremony by which we became husband & wife.<sup>27</sup>

## Mary Ann Price

Joseph Smith also taught Mary Ann Price at Orson Hyde's home, but she was not initially impressed:

On the return of Orson Hyde from his mission [December 7, 1842] to Palestine he carried letters of introduction to me and invited me to visit his wife. I was there met by Joseph Smith, the Prophet, who, after an interesting conversation introduced the subject of plural marriage and endeavoured to teach me that principle. I resisted it with every argument I could command for, with my tradition, it was most repulsive to my feelings and rendered me very unhappy as I could not reconcile it with the purity of the gospel of Christ.

Mr. Hyde took me home in a carriage and asked me what I thought of it and if I would consent to enter his family? I replied that I could not think of it for a moment.

Thus it rested for awhile and Mr. Hyde married another young lady. In the mean time I was trying to learn the character of the leading men, for I sincerely hoped they were men of God. But, in my mind, plurality of wives [was] a serious question.

I soon learned to my satisfaction, that Mr. Orson Hyde was a conscientious, upright and noble man and became his third wife. Mrs. Hyde had two sweet little girls and I soon learned to love them and their dear mother who in the spring of 1842 [sic. should be 1843] received me into her house as her husband's wife. [I was] sealed to him by Joseph the Prophet in her presence/. . .

I will here state that since my first trial in receiving the principle of plural or celestial marriage I have never doubted this being the work of God and know that it is the most “glorious dispensation of the fullness of times” destined to usher in the Millennium, when peace shall reign on the earth.<sup>28</sup>

## Thomas Grover

Nauvooan Thomas Grover related in an 1870 letter to Brigham Young his own spiritual conversion to the principle:

There was something took place when I was commanded by Bro Joseph to take more wives which I thought it was wisdom to communicate to you. At the time I was in the deepest trouble that I had ever been in in my life. I went before the Lord in prayer and prayed that I might die as I did not wish to disobey his order to me. On a sudden there stood before me my oldest wife that I have now and the voice of the Lord said that “This is your companion for time and all Eternity.” At this time I never had seen her and did not know that there was such a person on this Earth. Days & weeks passed away & I had not seen her. About the time that you [Brigham Young] came from your mission to the East she came to my home for an item of counsel the first time that I ever saw her with my natural eyes I gave the required counsel and she came again In process of time we talked of marriage

My instructions were to her to make it a matter of prayer to see whether the results would be correct or not. She came again and told me that it seemed to be the mind of the Lord that she should come into my family. When you read this you will see why I have been so tenacious over that woman.

About the time we were leaving Nauvoo and about one year after I married her I thought it wisdom to communicate the above to her mother, her sister and herself, which was the first time I had mentioned it to anybody.<sup>29</sup>

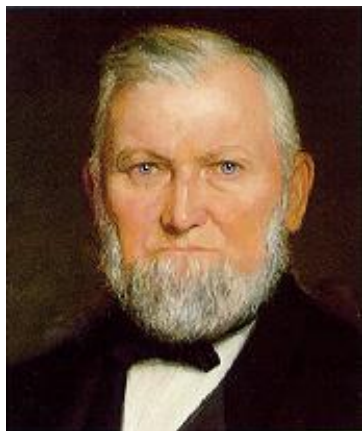
## Mary Dunn Ensign

Mary recalled:

I went to school with the Prophet’s children, passed their home going and coming and frequently called for their adopted daughter, Julia, who was the same age as their son Joseph Jr., [Joseph Smith III], the present leader of the Josephite Church [RLDS Church established in 1860]. One day in particular we were in the dining room. There were three young women at work setting the table as fast as they could get it set. Young Joseph would gather the knives and forks etc., and disarrange them. They were having a Jolly good time. When we left and on our way to school, Julia remarked to my sister and me: “It is said these young girls are hired girls, but they are not. They are my father’s wives.” That was the first time that I had heard of a man having more than one wife.<sup>30</sup>



## Wilford Woodruff



Wilford Woodruff did not mention his experiences with Nauvoo plural marriage in his journal. Decades later he recalled his introduction:

Joseph Smith of course taught that principle [of plural marriage] while in Nauvoo, and he not only taught it, but practiced it too. ... He taught it to the twelve apostles and to some other individuals. I mean to some other individuals who were not members of the quorum of twelve. ... I heard him teach it, – he taught it to the quorum of twelve apostles, and he taught it to other individuals as they bear testimony. I know he taught it to us. ... In his addresses to the quorum of twelve apostles, when he visited us, he would teach that. ... We were with him, – I don’t know how many months, – but probably as much as six months. ... it was nearly six months, and he spoke of it frequently. ... He taught it to us as a principle amongst other things.<sup>31</sup>

## George Albert Smith



### Apostle George Albert Smith remembered:

At one of the first interviews thereafter [returning from his mission to England] with him [Joseph Smith] I was greatly astonished at hearing from his lips that doctrine of Patriarchal marriage, which he continued to preach to me from time to time. My last conversation with him on this subject occurred just previous to my departure from Nauvoo (May 9, 1844) in company with Elder Wilford Woodruff, to attend Conference in Michigan. ... He testified to me and to my father that the Lord had given him the keys of this sealing ordinance, and that he felt as liberal to others as he did to himself.”<sup>32</sup>

Though later embracing enthusiastically the doctrine of plural marriage in Utah, these same members initially recoiled at the thought when it was first introduced in Nauvoo. It was only after reflection and sometimes divine manifestations that they agreed to proceed in a practice that surely led to some of their greatest trials.

To continue this brief narrative of the unfolding of the practice of polygamy in The Church of Jesus Christ of Latter-day Saints, proceed to the section on [Biographies of Joseph’s Plural Wives](#).

### Endnotes:

1. Emily Dow Partridge Young, “Incidents in the Life of a Mormon Girl,” undated manuscript, CHL, Ms 5220, pages 186, 186b.
2. Brigham Young, in *Journal of Discourses*, 18: 241 (June 23, 1874).
3. Edward Tullidge, *The Women of Mormondom* (New York City: n.p., 1877), 368–69; Elizabeth Ann Whitney, “A Leaf from an Autobiography,” *Woman’s Exponent* 7, no. 14 (December 15, 1878): 105; see also Carol Cornwall Madsen, ed., *In Their Own Words: Women and the Story of Nauvoo* (Salt Lake City: Deseret Book Co., 1994), 202. The events in this quote are juxtaposed as their daughter was sealed to Joseph Smith before the revelation on celestial and plural marriage was dictated.
4. George D. Smith, who edited Clayton’s journals, theorized that the woman was Sarah Crooks. See George D. Smith, ed., *An Intimate Chronicle: The Journals of William Clayton* (Salt Lake City: Signature Books, 1995), 94–95n4.
5. Affidavit by William Clayton, February 16, 1874, CHL, MS 3423; also quoted in Andrew Jenson, “Plural Marriage,” *Historical Record* 6 (July 1887): 225–26.
6. John Taylor, Minutes of a Meeting of the First Presidency, Twelve Apostles, and Presidents of Stakes, held at President John Taylor’s office, October 14, 1882, —in L. John Nuttall Papers, Vault MSS 790, Special Collections and Manuscripts, Harold B. Lee Library, BYU.
7. Joseph Smith Affidavit Books, 2:3–6.
8. Benjamin F. Johnson, *My Life’s Review*, Mesa, Arizona: 21st Century Printing, 1992, reprint, 94–95.
9. Lorenzo Snow, “Discourse,” *Millennial Star* 61, no. 35 (August 31, 1899): 548.
10. SL Stake High Council Minutes, 1847–1904, February 16, 1849 (Meeting of 1st Pres, 12, & 70s); copy in D. Michael Quinn Papers, Yale University, Special Collections, Uncat. WA MS. 98, 881028, bx5, fd 4.
11. Diary of Heber J. Grant, April 1, 1896, *New Mormon Studies: A Comprehensive Resource Library*, CD-ROM (Salt Lake City: Smith Research Associates), 1998.



12. Lorenzo Snow, deposition, Temple Lot transcript, respondent's testimony, part 3, page 115, questions 102–05.
13. Lorenzo Snow, deposition, Temple Lot transcript, respondent's testimony, part 3, page 114, question 87.
14. Lorenzo Snow, Affidavit dated August 28, 1869, MS 3423, CHL; copied into Joseph F. Smith, Affidavit Books, 2:19.
15. Lorenzo Snow, "Discourse," Millennial Star 61, no. 35 (August 31, 1899): 548.
16. Eliza R. Snow, Biography and Family Record of Lorenzo Snow (Salt Lake City: Deseret News Press, 1884), 70.
17. Eliza R. Snow, Biography and Family Record of Lorenzo Snow, 405.
18. Lorenzo Snow, Affidavit dated August 28, 1869, MS 3423, CHL; copied into Joseph F. Smith, Affidavit Books, 2:19.
19. Eliza R. Snow, Biography and Family Record of Lorenzo Snow (Salt Lake City: Deseret News Press, 1884), 68–69.
20. Cyrus Wheelock, deposition, Temple Lot transcript, respondent's testimony, part 3, page 538, question 78.
21. Cyrus Wheelock, deposition, Temple Lot transcript, respondent's testimony, part 3, page 539, question 80. See also questions 107, 136, 139, and 142.
22. Cyrus Wheelock, deposition, Temple Lot transcript, respondent's testimony, part 3, page 563, question 371.
23. Jane Snyder Richards, "The Inner Facts of Social Life in Utah by Mrs. F. D. Richards, San Francisco, 1880," in "Utah and Mormons" collection, Bancroft Library, UC Berkeley, microfilm copy at CHL, MS 8305, Reel 2, Item 2, page 1.
24. David Moore, "Compiled Writings of David Moore," typescript, pages 19–20, MS 1892, CHL.
25. David Moore, "Compiled Writings of David Moore," typescript, pages 19–20, MS 1892, CHL.
26. Franklin R. Snow, "Autobiography of Erastus Snow," Utah Genealogical and Historical Magazine 14 (April 1923): 109.
27. Erastus Snow, St. George Utah Stake [Conference], General Minutes, Sunday 17 June 1883, 2 p.m., LR 7836 11, reel 1.
28. Mary Ann Price Hyde, MS 6415; CHL, 1880, pages 2–4.
29. Thomas Grover to Brigham Young, October 14, 1870, Brigham Young Collection, CR 1234, 1, (Reel 45) LDS CHL, pages 1–2.
30. Mary Dunn Ensign, "Autobiography," Mormon Biographies Collection, d2050, bx 2, fd #2.
31. Wilford Woodruff, deposition, Temple Lot transcript, respondent's testimony, part 3, pages 10, 58, questions 62–64, 573–80.
32. George A. Smith to Joseph Smith III, October 9, 1869, "Journal History" for date; Richard E. Turley, Jr., Selected Collections from the Archives of The Church of Jesus Christ of Latter-day Saints (Provo, Utah: BYU Press, 2002), 2: DVD 5.
33. Warren Foote (1817–1903), Autobiography and Journal, MS 1123, Folder 1, LDS CHL, 1:83.