

### Emily Dow Partridge

Emily Dow Partridge was born February 28, 1824, in Painesville, Geauga County, Ohio. She was the daughter of Edward Partridge, who became the first church bishop, and Lydia Clisbee Partridge. After being expelled from Missouri, the Partridge family moved to Commerce (later Nauvoo). Here Edward became the bishop of the Upper Ward.<sup>1</sup>

Emily was sixteen years old when her older sister Harriet died of an unknown illness at the age of eighteen on May 16, 1840. Eleven days later on May 27 her father Edward died. He was only forty-six.<sup>2</sup> Emily wrote, “After father’s death Brother [William] Law took our whole family and administered to our wants and with such good and kind care we began to improve in health, and when we had sufficiently regained our health we went back into our little hut once more.”<sup>3</sup> Four months after the death of her husband, Lydia married William Huntington Sr. who was a widower of fourteen months.<sup>4</sup>

Just short of being seventeen, Emily received her first patriarchal blessing from Isaac Morley. In the blessing she was told, “If thou wilt listen to the voice of wisdom length of days shalt be given unto thee, and thou shalt have the blessing to see the winding up scene of this generation; peace and tranquility restored to man.”<sup>5</sup> Contemplating their situation, Emily’s sister Eliza, who was a good seamstress, went to work to earn income for the family. Emily, though she had a little schooling, says that she knew only basic household skills such as washing dishes, sweeping, and scrubbing floors. Emily wrote of these times:

Sister Emma [Smith] sent for me to come and live with her and nurse her baby. It seemed as if the Lord had opened up my way, it was so unexpected, and nothing could have suited me better, for tending babies was my delight. My sister Eliza, also, went there to live, which made it pleasanter for me and more home-like. Joseph and Emma were very kind to us; they were almost like a father and mother, and I loved Emma and the children, especially the baby, little Don Carlos.<sup>6</sup>

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<sup>1</sup> *Times and Seasons* 1 (December 1839):30, Commerce.

<sup>2</sup> *Ibid.* 1 (June 1840):127-28, Nauvoo.

<sup>3</sup> “Autobiography of Emily D. P. Young,” *Woman’s Exponent* 14 (July 15, 1885):26.

<sup>4</sup> William Huntington’s wife Zina died on July 8, 1839, *Times and Seasons* 1 (December 1839):32, and William married Lydia Partridge on September 27, 1840, *Ibid.* 1 (October 1840):191. See Martha Sonntag Bradley and Mary Brown Firmage Woodward, *Four Zinas: A Story of Mothers and Daughters on the Mormon Frontier* (Salt Lake City: Signature Books, 2000), 105, where the date of the marriage is given as September 29, 1840.

<sup>5</sup> Patriarchal Blessing given by Isaac Morley on February 3, 1841, cited in “Autobiography of Emily D. P. Young,” *Woman’s Exponent* 14 (August 1, 1885):37.

<sup>6</sup> *Ibid.* Don Carlos Smith, son of Emma and Joseph Smith, was born on June 13, 1840 and died on August 15, 1841. *Times and Seasons* 2 (September 1, 1841):533.

Living in the Smith home, Emily and Eliza were available to be taught that it was a revealed rite to be sealed to a married man, and become a plural wife. Emily was also attending school at Robert B. Thompson's house. Lessons were taught by Howard and Martha Coray during the summer of 1841.<sup>7</sup> Emma and Joseph Smith had another son born on February 6, 1842, who died the same day without being named. The next month Emma Smith was appointed president of the Female Relief Society of Nauvoo of which Emily Partridge became a member on April 28.<sup>8</sup> In her autobiography, Emily only briefly mentioned being married to Joseph Smith:

I was married to him on the 11th of May [1843], by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent, but ever after she was our enemy.<sup>9</sup>

What is not mentioned is the activity that led up to the first marriage in Emily's life. While she made an affidavit of an earlier March marriage, her published autobiography is silent. This may have been because after the death of Emma Smith in 1879, more emphasis was given to Emma as approving plural wives for her prophet-husband. Emily's assessment of Emma Smith was negative. An account written eight years earlier titled "Incidents of the Early Life of Emily Dow Partridge" gives more details of the beginnings of her life in plural marriage.

One day in the spring of 1842 eighteen-year-old Emily was doing her household chores in the Smith family home. Joseph Smith said to her, "Emily if you will not betray me, I will tell you something for your benefit" but he did not give a hint what it might be.<sup>10</sup> The secret alluded to by Smith was the new doctrine of plural marriage that he taught privately to only a limited number of church members. Emily expressed reluctance, and Joseph did not speak further.

Approximately a year after Emily declined to share Joseph's secret, Elizabeth Durfee, wife of Jabez Durfee, invited Eliza and Emily to her home. Emily wrote, "She introduced the subject of spiritual wives as they called it in that day. She wondered if there was any truth in the report she heard." Sometime later Mrs. Durfee came to Emily one day, and told her that "Joseph would like an opportunity to talk with me. I asked her if she knew what he wanted. She said she thought he wanted me for a wife. . . . I was to meet him in the evening at Mr. Kimballs." After Emily finished the washing she left the Smith home in the evening, still wearing her wash dress, and went to see her mother Lydia. She then walked to the house of Heber C. Kimball. Heber told Emily that his wife Vilate was not at home, but Emily met Joseph Smith:

I cannot tell all Joseph said, but he said the Lord had commanded [him] to enter into plural marriage and had given me to him and although I had got badly

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<sup>7</sup> Charles D. Tate Jr., "Howard and Martha Jane Knowlton Coray of Nauvoo," in H. Dean Garrett, ed., *Regional Studies in Latter-day Saint Church History: Illinois* (Provo, Utah: Department of Church History and Doctrine, Brigham Young University, 1995), 339.

<sup>8</sup> A Book of Records Containing the proceedings of The Female Relief Society of Nauvoo, 34, CHL.

<sup>9</sup> "Autobiography of Emily D. P. Young," *Woman's Exponent* 14 (August 1, 1885):38.

<sup>10</sup> Emily Dow Partridge Young, "Incidents of the Early Life of Emily Dow Partridge," 4, typed copy, Emily Dow Partridge Smith Young Papers, Manuscripts Division, Marriott Library, University of Utah.

frightened he knew I would yet have him. So he waited till the Lord told him. My mind was now prepared and would receive the principles. . . . Well I was married there and then. Joseph went home his way and I going my way alone. A strange way of getting married wasn't it. Brother Kimball married us, the 4th of March 1843.<sup>11</sup>

Joseph was eighteen years older than Emily at the time of their marriage. Smith was thirty-seven years old and Emily became nineteen in February. She had a firm faith in the Prophet. The Nauvoo journal of Joseph Smith kept by Willard Richards recorded for the date of March 4, in shorthand, that Joseph went to the Kimball home.<sup>12</sup> Four days afterwards Eliza Partridge also became a plural wife of Joseph Smith.<sup>13</sup>

Unaware of the Partridge sealings to her husband, Emma Smith briefly acceded to the principle of plural marriage two months later. Joseph explained to Emma and Brigham Young to Joseph's older brother Hyrum that the marriage relationship was an important part of the restored gospel.<sup>14</sup> Emma chose Emily and Eliza to be sealed to Joseph. In a religious ceremony, Emma placed each woman's hand in Joseph's hand and they were sealed by James Adams, a high priest. As Emily explained, in May 1843 Emma told Joseph that she would permit him to have two wives:

Emma told Joseph she would give him two wives if he would let her choose them for him. She chose my sister and I and helped explain the principles to us. We did not make much trouble, but were sealed in her presence with her full and free consent. It was the 11th [sic] of May but before the day was over she turned around, or repented what she had done and kept Joseph up till very late in the night talking to him. She kept close watch of us.<sup>15</sup>

Twenty-six years after her first sealing to Joseph, during a time when the sons of prophet-founder Joseph Smith questioned his involvement in polygamy, Emily signed two affidavits concerning her marriage to Smith. Emily's two affidavits were made on the same day. The first affidavit concerns her first sealing on March 4, 1843, and the second affidavit concerns the

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<sup>11</sup> Ibid.

<sup>12</sup> Joseph Smith, Journal, March 4, 1843, CHL. It includes in Taylor shorthand "and Kimballs." See Scott H. Faulring, ed., *An American Prophet's Record: The Diaries and Journals of Joseph Smith* (Salt Lake City: Signature Books in association with Smith Research Associates, 1987), 327.

<sup>13</sup> Affidavit of Eliza Maria Partridge Lyman, July 1, 1869, CHL. The ceremony was performed by Apostle Heber C. Kimball.

<sup>14</sup> Linda King Newell and Valeen Tippetts Avery, *Mormon Enigma: Emma Hale Smith* 2nd ed. (Urbana: University of Illinois Press, 1994), 141-43.

<sup>15</sup> Emily Dow Partridge Young, "Incidents of the Early Life of Emily Dow Partridge," 4-5. Ten years later Emily wrote, "To save the [Smith] family trouble Brother Joseph thought it best to have another ceremony performed." Andrew Jenson, "Plural Marriage," *Historical Record* 6 (May 1887):240. The May 11, 1843, date is in error. James Adams made his May trip from Springfield arriving in Nauvoo on May 21.

repeated ceremony which she thought occurred on May 11, 1843. Emily's testimony maintained this later date until she was questioned during the Temple Lot Case in 1892.

Affidavit of Emily D. P. Young on first sealing

Territory of Utah

SS.

County of Salt Lake

Be it remembered that on this first day of May A.D. 1869, personally appeared before me, Elias Smith Probate Judge for Said County, Emily Dow Partridge Young, who was by me Sworn in due form of law and upon her oath Saith, that on the fourth day of March A.D. 1843 at the City of Nauvoo, County of Hancock State of Illinois, She was married or Sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints by Heber C. Kimball, one of the Twelve Apostles of Said Church, according to the laws of the Same regulating marriage, in the presence of [blank space].

Emily D. P. Young

Subscribed and Sworn to by the  
said Emily D. P. Young, the day  
and year first above written,

E. Smith  
Probate Judge<sup>16</sup>

Affidavit of Emily D. P. Young on repeated sealing

Territory of Utah

SS.

County of Salt Lake

Be it remembered that on this first day of May A.D. 1869, personally appeared before me, Elias Smith, Probate Judge for Said County, Emily Dow Partridge Young, who was by me Sworn in due form of law, and upon her oath Saith that on the eleventh day of May A.D. 1843 at the City of Nauvoo, County of Hancock State of Illinois, She was married or Sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by James Adams, a High-Priest in said Church; according to the laws of the Same regulating marriage, in [the] presence of Emma (Hale) Smith, and Eliza Maria Partridge (Lyman).

Emily D. P. Young

Subscribed and Sworn to by  
the Said Emily D. P. Young, the day  
and year first above written

E. Smith  
Probate Judge<sup>17</sup>

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<sup>16</sup> Affidavit of Emily D[ow]. P[artridge]. Young, May 1, 1869, Joseph F. Smith Affidavit Book 1:11, CHL.

Emily mentioned that after her second marriage/sealing Emma Smith kept a careful watch over where she and Eliza were in the Smith home. There finally came a time when Emma put a halt to this relationship. Emily wrote in her account that sister Smith asked the sisters to come to her room:

When we went in Joseph was there, his countenance was the perfect picture of despair. I cannot remember all that passed at that time bur [but] she insisted that we should promise to break our covenants, that we had made before God. Joseph asked her if we made her the promises she required, if she would cease to trouble us, and not persist in our marrying someone else. She made the promise. Joseph came to us and shook hands with us and the understanding was that all was ended between us. I for one meant to keep the promise I was forced to make.<sup>18</sup>

After going downstairs, Emily continues, “Joseph soon came into the room where I was, said, how do you feel Emily. My heart being still hard, I answered him rather short that I expected I felt as anybody would under the circumstance. He said you know my hands are tied.”<sup>19</sup>

William Clayton kept a journal which records not only his own problems with the principle of plural marriage, but also some private moments with the prophet. Though his complete Nauvoo journals are not available to scholars, the brief extracts that have been published show his personal struggle, and the secret nature of the practice. Clayton recorded in his journal for the date of August 16, 1843, a passage concerning Emma Smith:

This A.M. J[oseph]. told me that since E[mma]. came back from St Louis she had resisted the P. [priesthood principle of plural marriage] in toto & he had to tell her he would relinquish all for her sake. She said she would given him E. & E. P [Emily and Eliza Partridge] but he knew if he took them she would pitch on him & obtain a divorce & leave him. He however told me he should not relinquish any thing.<sup>20</sup>

This entry is difficult to understand since Emma had already given Eliza and Emily to Joseph as wives. But what Clayton wrote may be a combined account of more than one occasion when Joseph Smith confided in him some family matters. In summary, Emma had returned from another trip to St. Louis on August 12. Joseph said to Clayton that he was not going to relinquish

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<sup>17</sup> Affidavit of Emily D. P. Young, May 1, 1869, Joseph F. Smith Affidavit Book 1:13. This affidavit is a separate one from the one mentioned in footnote 16. The affidavit when published in “Joseph the Seer’s Plural Marriages,” *Deseret Evening News* 12 (October 18, 1879):2 omitted the words “according to the laws of the Same regulating marriage.”

<sup>18</sup> Emily Dow Partridge Young, “Incidents of the early life of Emily Dow Partridge,” 5.

<sup>19</sup> Ibid. Emily says they “remained in the [Smith] family several months after this.” *Historical Record* 6 (May 1887):240.

<sup>20</sup> William Clayton, Journal, August 16, 1843, typed copy. Original Nauvoo journals located in the Office of the First Presidency, Church of Jesus Christ of Latter-day Saints, Salt Lake City. See George D. Smith, ed., *An Intimate Chronicle: The Journals of William Clayton* (Salt Lake City: Signature Books in association with Smith Research Associates, 1991), 117.

them. It may have been soon after this when Joseph in front of Emma shook Emily's and Eliza's hands and released them from their priesthood sealing. When Emily left the Smith home, she mentions not "seeing Joseph but once to speak to after I left the Mansion house and that was just before he started for Carthage" where he was murdered.<sup>21</sup>

Granville Hedrick, a leader of a separate church from that led by Brigham Young, said he received a revelation on April 24, 1864, appointing the year 1867 as the time to return to Jackson County, Missouri.<sup>22</sup> His followers were interested in purchasing the land where the temple would be built. It was on land purchased near Independence, Missouri, where the New Jerusalem mentioned in Joseph Smith's revelations, and in the Book of Mormon was to be located. The purchase of a little over sixty-three acres was made on December 19, 1831.<sup>23</sup>

One small portion of acreage is considered where Joseph Smith laid the stone for the single temple in 1831 and which had become, in time, part of the Woodson and Maxwell Addition to the City of Independence. Lots numbered fifteen through twenty-two, that included where the temple had been planned, were eventually purchased and obtained by Granville Hedrick, president and trustee-in-trust for what became the Church of Christ, known as the Temple Lot church.<sup>24</sup>

The RLDS Church in August 1891 brought suit in U. S. Circuit Court, Western District of Missouri, by filing a bill of equity against the Church of Christ (Temple Lot) for possession of what was known as the Temple Lots or Lot. This became known as the Temple Lot Case.<sup>25</sup> Among those who gave depositions in the Temple Lot Case were three plural wives of Joseph Smith: Emily Dow Partridge Young, Lucy Walker Kimball, and Melissa Lott Willis.

Emily Partridge gave two depositions at the Templeton Hotel in Salt Lake City. The first deposition of March 14, 1892, related to the deed to the sixty-three acres in Independence. Emily said that her mother and sisters went to a town in Missouri and executed the deed in 1848. She said, "Neither myself, nor any of my brothers and sisters, nor my mother while she was living ever made any claim to the property."<sup>26</sup> The second deposition concerned her claim of being a plural wife of Joseph Smith.

Over forty pages of testimony by Emily Partridge, as a plural wife, were omitted when her testimony was printed by the RLDS Church publishing firm. In her second deposition, Emily said she was a plural wife of Joseph Smith. The leading question relating to plural marriage was: "I will ask you to state what you know in regard to the principle of plural marriage, or what is some times called polygamy, as to its being taught or practiced in the Church of Jesus Christ of

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<sup>21</sup> Emily Dow Partridge Young, "Incidents of the Early Life of Emily Dow Partridge," 6.

<sup>22</sup> "Revelation," *The Truth Teller* 1 (July 1864):4, Bloomington, Illinois.

<sup>23</sup> Arthur M. Smith, *Temple Lot Deed*, 3rd ed. (Independence: Board of Publications, Church of Christ, 1963), 5; see also Jackson County, Deed Record, Book B:1-3; *Deseret News*, Church Section, January 23, 1932, p. 1; and Richard Price and Pamela Price, *The Temple of the Lord* (Independence: Authors, 1982), 32-38.

<sup>24</sup> Smith, *Temple Lot Deed*, 7-12; B. C. Flint, *An Outline History of the Church of Christ Temple Lot* (Independence: Board of Publications, Church of Christ, Temple Lot, 1953), 111.

<sup>25</sup> Transcripts of the entire Temple Lot suit are located in CHL and CCLA.

<sup>26</sup> *The Reorganized Church of Jesus Christ of Latter Day Saints, Complaint. Vs. The Church of Christ at Independence; Richard Hill, Trustee . . . Respondents. In Equity. Complainant's Abstract of Pleading and Evidence* (Lamoni, Iowa: Herald Publishing House and Bindery, 1893), 177.

Latter Day Saints, before the death of Joseph Smith, at Nauvoo, Illinois?” Emily answered, “Do I have to answer the question?” When Emily was told yes, she said, “Personally I think he taught the doctrine, for he taught it to me with his own lips.”<sup>27</sup> Then she explained that while living in Joseph Smith’s home:

he came there into the room where I was one day, when I was in the room alone, and he asked me if I could keep a secret. I was about eighteen years of age then I think,—at any rate I was quite young. He asked me if I could keep a secret, and I told him I thought I could, and then he told me that he would some time if he had an opportunity,—he would tell me some thing that would be for my benefit, if I would not betray him, and I told him I wouldn't.<sup>28</sup>

On another occasion when Joseph Smith was sitting in a room, he spoke to Emily and said to her “he would write me a letter, if I would agree to burn it as soon as I had read it.” She initially thought something was not right about it and told him so. Emily said she prayed to know what it was, for she was “greatly troubled over it.” As she prayed for guidance, “I became convinced that there was nothing wrong about it, and that it would be right for me to hear what he had to say.” In Emily’s previous account, she wrote that Smith “asked me if I would burn it if he would write me a letter.” She “promised to do as he wished” and prayed about the matter asking to be directed. Then Emily returned and told Smith that she “could not take a private letter from him.” Smith asked her if she wished the matter ended and Emily said she did.<sup>29</sup>

A few months later, Joseph Smith taught her the principle of plural marriage. “He told me that this principle had been revealed to him but it was not generally known; and he went on and said that the Lord had given me to him, and he wanted to know if I would consent to a marriage, and I consented.” Emily stated, “I was married to him on the 4th day of March 1843, and after that in the same year, I think it was in May,” Emma consented.<sup>30</sup>

In her testimony, Emily emphasized that Emma “had chosen myself and my sister, and we were married in her presence again because we thought [it] proper to say nothing about the former marriage, and it was done over again on the 11th of May 1843 in her presence, and she gave her consent fully and freely and voluntarily.” Asked the reason why the ceremony was performed for a second time, Emily testified: “Well Emma had a good many feelings we supposed,—she was a rather high strung woman of a very nervous organization, and we thought that she had her feelings, and so we thought there was no use in saying any thing about it, so long as she had chosen us herself,—there was no use of having another ceremony only for that reason. That is the only reason I know for not saying anything about it.”<sup>31</sup>

When asked regarding what she knew concerning a revelation to Joseph Smith being given on plural marriage, she responded that there was a revelation given “that was not printed or

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<sup>27</sup> Deposition of Emily D. Partridge Young in Salt Lake City on March 19, 1892, Respondents Testimony, 349, cited hereafter as Respondents’ Testimony.

<sup>28</sup> Respondents’ Testimony, 350.

<sup>29</sup> Emily Dow Partridge Young, “Incidents of the Early Life of Emily Dow Partridge,” 4.

<sup>30</sup> Respondents’ Testimony, 350.

<sup>31</sup> *Ibid.*, 351. Previously Emily explained on obtaining Emma Smith’s permission, “it would have been the same with or without her consent.” Emily Dow Partridge Smith Young, “Testimony That Cannot Be Refuted,” *Woman’s Exponent* 12 (April 1, 1884):165.

generally known,” and after Eliza and herself were married “there was one given that was made more public.” On being asked to be more specific, “How do you know that there was any revelation at all?” Emily said, “He told me himself that he had had a revelation.” And then she said, “Joseph Smith told me himself that the angel had appeared to him and had given him that revelation.”<sup>32</sup>

The prophet Joseph Smith conveyed to only a few persons in private that an angel had appeared to him and commanded him to enter into plural marriage.<sup>33</sup> Lorenzo Snow returned from his mission to England on April 12, 1843. A few days later, Joseph Smith explained to him “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>34</sup> The revelation on plural marriage was not read to the High Council in 1840 or 1841. But it appears that the commandment was told to Apostles Brigham Young and Heber C. Kimball after returning from their English mission in 1841.

Under cross-examination, Emily stated that she went to live in Joseph’s and Emma’s home “as a nurse girl, for they had a young baby and they wanted me to tend it for them. That is what I delighted in,—attending babies, and that is what they got me there to do more particularly.”<sup>35</sup> Joseph spoke to Emily about writing the letter in 1842, and the next time he spoke to her was in March 1843 at the home of Heber C. Kimball. Questions were asked Emily such as:

Q:- Did he offer to take your hand then? A;- No sir.

Q:- Or put his hand around you? A;- No sir.

Q:- He never did any such a thing as that? A;- No sir.

Q:- At any time or place? A;- No sir, - not before we were married.

Q:- Now did he tell you there about the principle of sealing? A;- Yes sir.

Q:- He did? A;- Yes sir.

Q:- He told you all about the doctrine or principle of sealing? A;- Yes sir.

Q:- Was it sealing for eternity? A;- Yes sir, - time and eternity.<sup>36</sup>

Before being told by Joseph Smith about plural marriage, Emily recalled that there were “reports around that made me think,—that gave me an idea of what it was he wanted to say to me but I did not know what it was about, or had no idea what it was that he wanted to speak to me

<sup>32</sup> Respondents’ Testimony, 352.

<sup>33</sup> Affidavit of Joseph B. Noble, June 26, 1869, Joseph F. Smith Affidavit Book 1:38, CHL. See also Jenson, *Historical Record* 6 (May 1887):221. Helen Mar Whitney, one of Smith’s wives wrote, “Joseph’s own testimony was, that an angel was sent to command him to teach and to enter into this order. This angel, he states, stood over him with a drawn sword prepared to inflict the penalty of death if he should be disobedient.” *Plural Marriage as Taught by the Prophet Joseph* (Salt Lake City: Juvenile Instructor Office, 1882), 13.

<sup>34</sup> Affidavit of Lorenzo Snow, August 28, 1869, copy in Joseph F. Smith Affidavit Book 2:19; also in Jenson, *Historical Record* 6 (May 1887):222.

<sup>35</sup> Respondents’ Testimony, 356.

<sup>36</sup> *Ibid.*, 358.



about any more than that I had heard, which gave me a suspicion of what it was. . . . There was so many reports flying around there in Nauvoo, that I did not pay much attention to it until he spoke to me about it, and then I found out that the reports I had heard were connected with what he had to tell me. I did not think so much about it until he told me himself.” When asked if she had seen the revelation, Emily responded, “No sir.” She was further questioned:

Q:- How did you come to marry him without seeing it? A;- Well he told me it was all right and I just took his word for it.

Q:- Well did you go and get married without ever knowing it was the law of the church? A;- I got married on his own teachings, - he was the prophet of the church and he told me it was all right and I took his word for it.

Q:- You took his word for it and got married to him in that way on his own teachings? A;- Yes sir, and on my own convictions, for I believed it was all right or he would not have taught me and told me what he did.

Q:- Now did he teach you that a man could have more women then one? A;- Yes sir.

Q:- As wives? A;- Yes sir.<sup>37</sup>

Questions were asked relating to the second marriage in May 1843. Emily could not remember whether the ceremony took place in the forenoon or afternoon. At this point in her testimony, she was still sure of the marriage date. Next, specific questions were asked her:

Q:- Who roomed with Joseph Smith that night, - the night of that day the 11th of May 1843 when you say you and your sister were married to Joseph Smith? A;- Well I don't want to answer that question.

[By Charles A. Hall, -] Q:- Well answer it if you can, if you know? A;- Well it was myself.

Q:- Now you have answered it, and that will do?

[By Parley P. Kelley, -] Q:- You roomed with Joseph Smith that night? A;- Yes sir.<sup>38</sup>

An affidavit, made by William Clayton in 1874, was read concerning Hyrum Smith's report that Emma was “very bitter and full of disappointment and anger” after Hyrum read the July 12, 1843, revelation to her. When asked about her comment that Emma turned bitter from the minute she was married, Emily replied, “Well I might have said that, but I meant from a short time after we were married,—It might have been from the hour we were married. I know she was bitter soon after that, but I can't say how long it was afterwards that she got that way, but I know it was very soon after that. . . . Well after the next day you might say that she was bitter.” On asking Emily if she left the house right away after this, Emily said, speaking of herself and her sister Eliza, “We did not leave the house for several months after that.”<sup>39</sup>

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<sup>37</sup> Ibid., 360.

<sup>38</sup> Ibid., 363-64.

<sup>39</sup> Ibid., 366.

Emily wrote in 1887, “from that very hour, however, Emma was our bitter enemy” and that they remained in the family several months after this.<sup>40</sup> Whether this perception was one of 1843 is hard to determine. Emma was hot and cold regarding polygamy. On the day the revelation of July 12, 1843 was received it told Emma to “receive all those that have been given unto my Servent Joseph [Smith], and who are virtuous and pure before me; and those who are not pure, and have Said they ware [were] pure Shall be destroyed.”<sup>41</sup> Emma according to Clayton’s source “said she did not believe a word of it and appeared very rebellious.”<sup>42</sup>

The next day July 13, Clayton recorded that Joseph sent for him, and he met with Joseph and Emma in a private room where Emma and Joseph made an agreement between them and “stated their feelings on many subjects & wept considerable.” Willard Richards recorded in Smith’s journal, “In conversation with Emma most of the day.”<sup>43</sup>

In taking the deposition of Emily in 1892 the entry from the “History of Joseph Smith” as published in the *Millennial Star* for May 11 was read. The activities for that day included baptisms at six in the morning, Emma Smith traveling to Quincy in a new carriage, and Joseph riding onto the prairie outside of Nauvoo. Emily was told, “Now that is the private journal of Joseph Smith for the 11th of May 1843, the day that you say you were married to him.” She was asked, “What do you say to that?” She responded, “Well it is possible that I have made a mistake in the dates, but I haven’t made any mistake in the facts.” She was then asked if she was married before or after the May 11 date. She said, “Well it must have been before that.”<sup>44</sup> It appears that it was afterwards. A probable date is May 23, 1843.

On the date Emily remembered, there were rebaptisms performed. The ordinance of rebaptism was common in Nauvoo since 1841. At the April 1841 conference, President Joseph Smith requested those who wished to be baptized to go to the water.<sup>45</sup> Smith and his counselor Sidney Rigdon went into the water to be rebaptized themselves.<sup>46</sup> On another Sunday in 1842 Wilford Woodruff wrote, “Joseph the seer went into the river & Baptized all that Came unto him & I considered it my privilege to be Baptized for the remission of my sins for I had not been since I first Joined the Church in 1833. . . . I went forth into the river & was Baptized under the hands of JOSEPH THE SEER & likewise did Elder J[ohn] Taylor & many others.”<sup>47</sup> Willard Richards made the following entry in Smith’s journal for May 1843: “Thursday May 11th 6 A.M. baptized [blank space] Snow. Louisa Beman. Sarah Alley &c”<sup>48</sup> Louisa Beeman (plural wife of Joseph Smith) and Sarah Alley (plural wife of Joseph B. Noble) received the ordinance of rebaptism early that morning.

It is possible that Emily and Eliza Partridge may have been rebaptized on this morning though there is no clear record. The date of May 11 stuck in their minds as the date of their

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<sup>40</sup> Jenson, *Historical Record* 6 (May 1887):240.

<sup>41</sup> Marquardt, *Joseph Smith Revelations*, 327; LDS D&C 132:52.

<sup>42</sup> William Clayton, Journal, July 12, 1843, typed copy.

<sup>43</sup> Joseph Smith, Journal, July 13, 1843, CHL.

<sup>44</sup> Respondents’ Testimony, 367.

<sup>45</sup> “Minutes of the general conference,” *Times and Seasons* 2 (April 15, 1841):388.

<sup>46</sup> William Huntington recorded: “Joseph and Sidney baptised each other for the remission of their Sins as this order was then Instituted in the church.” William Huntington Journal, April 11, 1841, typed copy, L. Tom Perry Special Collections, Harold B. Lee Library.

<sup>47</sup> Kenney, *Wilford Woodruff’s Journal*, 2:165, March 27, 1842.

<sup>48</sup> Joseph Smith, Journal, May 11, 1843, CHL.

second sealing to Joseph Smith. Neither woman kept a journal at the time. So Emily's various accounts were oral histories. That the date Emily considered through the years as being the day she was married to Joseph the second time is in error is because James Adams arrived in Nauvoo from Springfield on May 21.<sup>49</sup> Sometime later, probably on May 23, Adams sealed the Partridge sisters to the prophet Joseph Smith with Emma participating.<sup>50</sup> Emily was asked regarding her marriage to Smith:

Q:- Have you got a marriage certificate? A;- No sir.

Q:- Did you ever have one? A;- No sir.

Q:- Why did you not get one? A;- Well it was not thought necessary in those days.<sup>51</sup>

While a marriage certificate was not given, it was an important part of the revealed order of a plural sealing for the first (legal) wife to place the new wife's hand in the right hand of her husband. When asked "Did Emma take your hand and place it in Joseph Smith's hand?" She said "I think she did." Then she replied "I could not swear to it at all" maybe not wanting to tell about an important part of her second marriage ceremony.<sup>52</sup> Orson Pratt published in 1853 a portion of a plural marriage sealing. A question is asked by the person holding the sealing authority to the legal wife, "Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband."<sup>53</sup> James Whitehead, a clerk who worked in Joseph Smith's store, and an assistant to William Clayton, talked to William W. Blair in 1874. To make the diary passage clearer, the few letters intended for words in Blair's diary are included in brackets for easier reading:

[Whitehead] Says J[oseph] did te[ach]- p[olygamy]- and pr[actice]- too. That E[mma]- knows it too that She put h[a]nd of Wives in Jos[eph] ha[n]d W[hitehead]. Says Alex H Smith asked him when sleeping with him at his house in Alton [Illinois on May 14, 1864], if J[oseph] - did p[ractice] & tea[ch]. p[olygamy], and he, W[hitehead]. told him he did.<sup>54</sup>

On the church law regulating marriage, Emily was asked if she knew "that the section on marriage was there, and you knew what it contained,—you knew what it was as it was printed in

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<sup>49</sup> "Judge Adams arrived in Town," Joseph Smith, Journal, May 21, 1843. See Faulring, *An American Prophet's Record*, 380.

<sup>50</sup> "At home in conversation with Judge Adams and others." Joseph Smith, Journal, May 23, 1843, CHL.

<sup>51</sup> Respondents' Testimony, 367.

<sup>52</sup> *Ibid.*, 371.

<sup>53</sup> Orson Pratt, "Celestial Marriage," *The Seer* 1 (February 1853):31, Washington, D.C.

<sup>54</sup> William W. Blair, Diary, June 17, 1874, CCLA. In his diary Blair wrote that the day before James Whitehead "Says J did te- p- and pr- too. That E- knows it too that She put hnd of Wives in Jos hnd W. Says Alex H. Smith asked him when sleeping with him at his house in Atlon, if J- did p & tea. p, and he, W. told him he did."

the book of Doctrine and Covenants?" She responded, "Yes sir, at that time I did." The following was asked with her answers:

Q:- And you knew at the time that you married him that he had a wife named Emma? A;- Yes sir I knew that too, - but if Joseph Smith had one revelation he could have others too. He had a revelation permitting, -

Q:- Well never mind about the revelation he had, - You say you knew that Joseph Smith had a wife named Emma at that time? A;- Yes sir I knew that.

Q:- And still in the face of that knowledge, - of the knowledge of what the law of the church was on the question of marriage as printed in the book of Doctrine and Covenants at that time, and the further knowledge that he had a wife living, you married him? A;- Yes sir.<sup>55</sup>

Emily was also asked important intimate questions about her sexual relationship with the prophet Joseph Smith:

Q:- Well do you make the declaration now that you ever roomed with him at any time? A;- Yes sir.

Q:- Do you make the declaration that you ever slept with him in the same bed? A;- Yes sir.

Q:- How many nights? A;- One.

Q:- Only one night? A; Yes sir.

Q:- Then you only slept with him in the same bed one night? A;- Yes sir.

Q:- Did you ever have carnal intercourse with Joseph Smith? A;- Yes sir.

Q:- How many nights? A;- I could not tell you.

Q:- Do you make the declaration that you never [sic] slept with him one night? A; Yes sir.

Q:- And that was the only time and place that you ever were in bed with him? A;- No sir.

Q;- Were you in bed with him at any place before that time? A;- Before what time?

Q:- Before you were married? A;- No sir, not before I was married to him I never was.

Q:- Do you mean that you were in bed with him after the 4th of March 1843? A;- Yes sir, but that was after I was first married to him.<sup>56</sup>

Emily was asked under what revelation she was married to Joseph Smith. She replied that Smith told her "in so many words that he had a revelation, and that was the revelation we were married under. I just took his word for it, and I believed he had it."<sup>57</sup> The ceremony they were married under included time and eternity. Being asked what they agreed to when they were married, Emily responded, "we agreed to be each others companions,—husband and wife."<sup>58</sup>

<sup>55</sup> Respondents' Testimony, 374-75.

<sup>56</sup> Ibid., 384.

<sup>57</sup> Ibid., 385.

<sup>58</sup> Ibid., 387.

Though Emily's testimony in the Temple Lot Case is a late recollection, for the most part, it summarized her writings relating to her plural marriage to Joseph Smith. As indicated in this chapter, there was no marriage certificate made for this sealing.

The March 1894 verdict was given by Justice John F. Phillips whereby the RLDS Church obtained judgment on the temple lot. This decision was appealed and on September 30, 1895, the U. S. Circuit Court of Appeals, Eighth Circuit reversed the decision. This granted the Church of Christ (Temple Lot) possession of this important spot in Latter-day Saint history.