

Andrew H. Hedges, Alex D. Smith, and Brent M. Rogers, eds., *Journals, Volume 3: May 1843-June 1844*. Volume 3 of the Journals series of THE JOSEPH SMITH PAPERS, Ronald K. Esplin and Matthew J. Grow, general eds. Salt Lake City: Church Historian's Press, 2015. xxxv + 641 pp. Photographs, maps, editorial notes, geographical and biographical directories, charts, index. Cloth; \$57.95; ISBN 978-1-62972-147-7.

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Journals, Volume 3 is the final book covering journals kept for Joseph Smith during his residence in Nauvoo, Illinois. Of the four smaller journals kept by Willard Richards, apostle, church historian, recorder, and secretary to Joseph Smith, this volume includes the remainder of the second journal (May 1 to July 14, 1843), all of the third (July 15, 1843, to February 29, 1844), and part of the fourth (March 1 to June 22, 1844). Willard Richards continued writing in the fourth Smith journal after his death, for the period September 1 to December 19, 1844 (298-99). There are three appendices that include excerpts of events from journals kept by Willard Richards (June 23-27, 1844) and William Clayton (June 14-22, 1844). Also some draft notes made by Willard Richards for Joseph Smith's activities in January, March, April, December 1842 and May 1844.

This book is richly illustrated and has a fine binding. The reason why the volume is so thick is that more than 160 pages include reference material and an additional hundred pages contain the index for the three volumes of the Journals series. The essay on sources states that the editors made limited use of the "Record of Doings at Nauvoo in 1844" purportedly written by William Law (491).

There are plenty of footnotes to the journal entries and at times the same information is repeated more than once. The notes do point out that in later years a few notations were added on to the journals. At the end of the second journal there is a list of some plural marriages and sealings of couples (59-60). One addition, recorded on July 29, 1868, lists deceased women who were sealed on October 26, 1843, to John M. Bernhisel (120-21).

Willard Richards records a few prophecies of Joseph Smith, including this one for December 16, 1843: "I prophe[s]y by virtue of the holy Priesthood. vested in me. in the name of Jesus Christ. that if congress will not hear our petition. and grant us protection. they shall be broken up as a governme[n]t and God shall damn them, and there shall nothing be left of them, not even a grease spot" (145).

The revelation of July 12, 1843, is mentioned but not recorded in the journal, "Receivd a Revelation in the office in presence of Hyrum [Smith]. & W^m Clayton" (57).¹ In the journal entry for October 5, 1843, one word "preaching" was transcribed incorrectly; the word recorded was

¹ See Willard Richards, Journal, July 12, 1843, LDS Church History Salt Lake City (hereafter Church History Library). William Clayton, the scribe of the document, recorded: "This A.M. I wrote a Revelation—consisting of 10 pages on the order of the Priesthood, showing the designs in Moses, Abraham, David and Solomon having many wives & concubines &c." See James B. Allen, *No Toil nor Labor Fear: The Story of William Clayton* (Provo, Utah: Brigham Young University Press, 2002), 403.

“practicing” and was not crossed out by 1855 when the draft history was prepared.² Willard Richards wrote in the journal that Joseph Smith walked up and down the street with him “and gave inst[r]uction to try those who were preaching teaching or practicing the doctrin of plurality of wives. on this Law. Joseph forbids it. and the practice ther[e]of—No man shall have but one wife” (see xix, 107).

While a footnote mentions the doctrine of plural marriage “was not publicly taught during JS’s lifetime” (107n494), there is no discussion on the impact this had on his friend William Clayton who kept a personal journal. On October 19, 1843, Joseph Smith told Clayton, regarding the pregnancy of his plural wife Margaret Moon: “Just keep her at home and brook it and if they raise trouble about it and bring you before me I will give you an awful scourging & probably cut you off from the church and then I will baptise you & set you ahead as good as ever.”³

At the April 1844 church conference, Hyrum Smith commented on the spiritual wife system and explained to those in attendance, as reported by Thomas Bullock, “it is lawful for a man to marry a wife but it is unlawful to have more. & God has not com^d [commanded] any one to have more” (224n1005).

The events concerning the destruction of the *Nauvoo Expositor* are detailed but the statements given before the Nauvoo City Council on June 8, 1844, by Hyrum and Joseph Smith are omitted. The *Expositor* mentioned the doctrine of plural wives. The Smith brothers discussed this at the council meeting. The published minutes state that Hyrum Smith “referred to the revelation, read to the High Council of the Church, which has caused so much talk about a multiplicity of wives; that said Revelation was in answer to a question concerning things which transpired in former days, and had no reference to the present time.” Hyrum also replied to Austin Cowles’s affidavit saying, “it was in reference to *former* days, and not the present time as related by Cowles.”

Mayor Joseph Smith said the revelation was given in view of eternity and “he received for answer, men in this life must marry in view of eternity, otherwise they must remain as angels, or be single in heaven, which was the amount of the revelation referred to, and the Mayor spoke in considerable length in explanation of this principle.”⁴ This was an attempt by the Smith brothers to obscure the real intent of the July 12, 1843, revelatory message. The destruction of the *Nauvoo Expositor* led to the death of Joseph and Hyrum Smith two weeks later.

I liked the way that the editors transcribed the difficult handwriting of Willard Richards. Though there were some problem areas that were not included in this final volume, the reader should appreciate the hard work that went into its production. I recommend the book for the serious student of the ministry of Joseph Smith.

² Dan Vogel, ed., *History of Joseph Smith and The Church of Jesus Christ of Latter-day Saints: A Source- and Text-Critical Edition*. (Salt Lake City: Smith-Pettit Foundation, 2015), 7:315. Additional words were added to the draft not recorded in the original journal.

³ William Clayton, Journal, October 19, 1843, Church History Library. See Allen, *No Toil nor Labor Fear*, 191.

⁴ *Nauvoo Neighbor* 2, no. 8 (June 19, 1844): 2-3, emphasis retained.