

[October 16, 1843. Monday.] . . . P.M. at the Temple Office and Sister Booths. S[arah] A[nn] is to be married to John Needham tomorrow.

[October 18, 1843. Wednesday.] . . . P.M. went to Joseph's, did not see him. Spent 2 hours with lovely M[argaret].

[October 19, 1843. Thursday.] A.M. at the Temple Office comparing books and recording deeds. At 11 W[illiam] Walker came and said President Joseph wanted me to go to Macedonia. I went immediately to see him and he requested me to go with him. I went home and got dinner and got ready. He soon came up and we started out. After we had got on the road he began to tell me that E[mma] was turned quite friendly and kind. She had been anointed and he also had been a[nointed] K[ing].<sup>58</sup> He said that it was her advice that I should keep M[argaret] at home and it was also his council.<sup>59</sup> Says he 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 and probably cut you off from the church and then I will baptise you and set you ahead as good as ever.

[October 20, 1843. Friday.] At B. F. Johnsons writing Deed. Evening Joseph gave us much instruction, showing the advan-

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<sup>58</sup> On September 28, 1843, Joseph and Emma Smith initiated a new ceremony called the "second anointing." This ceremony confirmed one's place in the Celestial Kingdom, or made one's "calling and election sure." This promise is offered only conditionally in the first anointing. The second anointing consisted of two parts. In the first an officiator anointed the heads of a husband and wife with oil and then conferred upon them the "fulness of the priesthood," making the man a priest and king in the next world and the woman a priestess and queen. The second part was a private ceremony between the couple, where the woman washed the feet of her husband so that she would have claim upon him in the resurrection of the dead. See Andrew F. Ehat, "Joseph Smith's Introduction of Temple Ordinances and the Temple Succession Question," M.A. thesis, Brigham Young University, 1982, 76-84 and 94-96; David Buerger, "The Evolution of the Endowment Ceremonies," *Dialogue: A Journal of Mormon Thought* 20 (Winter 1987), 33-76; Buerger, "'Fulness of the Priesthood.'"

<sup>59</sup> Although about a dozen of the Mormon elite had plural wives by this time, the practice was still secret, and pregnancies, according to Emily Dow Partridge, were uncommon. Partridge was a plural wife to Joseph Smith and later to Brigham Young; in an autobiographical account, she said, "Spiritual wives, as we were then termed, were not very numerous in those days and a spiritual baby was a rarity indeed" (Emily D. P. Young, "Autobiographical Sketch," quoted in Van Wagoner, 230).

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