

(JD 13 [7 Oct. 1869]: 192).<sup>3</sup> Polygamy would not be a public practice of Mormonism until 1852, eight years after Smith's death. Smith never publicly advocated polygamy. New Testament monogamy, the official church position throughout his lifetime, was clearly outlined in Smith's 1831 revelations: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else" (D&C 42:22); "It is lawful that [a man] should have one wife, and they twain shall be one flesh" (49:16).

But from the early days of the church rumors hinted that Smith maintained a private position different from his public posture. His abrupt 1830 departure with his wife, Emma, from Harmony, Pennsylvania, may have been precipitated in part by Levi and Hiel Lewis's accusations that Smith had acted improperly towards a local girl. Five years later Levi Lewis, Emma's cousin, repeated stories that Smith attempted to "seduce Eliza Winters &c.," and that both Smith and his friend Martin Harris had claimed "adultery was no crime" (*Susquehanna Register*, 1 May 1834, reprinted in Howe 1834, 268; see also Newell and Avery 1984, 64). Similar allegations in Hiram, Ohio, reportedly caused problems for Smith in 1832. One account related that on 24 March a mob of men pulled Smith from his bed, beat him, and then covered him with a coat of tar and feathers. Eli Johnson, who allegedly participated in the attack "because he suspected Joseph of being intimate with his sister, Nancy Marinda Johnson, . . . was screaming for Joseph's castration" (Brodie 1975, 119).<sup>4</sup>

Rumors about Smith multiplied. Benjamin F. Winchester, Smith's close friend and leader of Philadelphia Mormons in the early 1840s, later recalled Kirtland accusations of scandal and "licentious conduct" hurled against Smith, "this more especially among the women. Joseph's name was connected with scandalous relations with two or three families" (Winchester 1889).<sup>5</sup>

One of the women whose name was linked to Smith in Kirtland was Vienna Jacques. A second-hand story remembered many years after the event by a "Mrs. Alexander" contended that Polly Beswick, a colorful two-hundred-pound Smith domestic, told her friends that "Jo Smith said he had a revelation to lie with Vienna Jacques, who lived in his family" and that Emma Smith told her "Joseph would get up in the night and go to Vienna's bed." Furthermore, she added, "Emma would get out of humor, fret and scold and flounce in the harness," then Smith would "shut himself up in a room and pray for a revelation . . . state it to her, and bring her around all right."<sup>6</sup>

During an 1873 interview Martin Harris, Book of Mormon benefactor and close friend of Smith, recalled another such incident from the early Kirtland period. "In or about the year 1833," Harris remembered, Joseph Smith's "servant girl" claimed that the prophet had made "improper proposals to her, which created quite a talk amongst the people." When Smith came

woman. Mormons of Brigham Young's day, however, commonly taught that the Indians would become a "white and delightsome people" through intermarriage. As early as 1852 William Hall noted that Young taught "the curse of their color shall be removed" through intermarriage (p. 59). And Elder James S. Brown, an 1853 missionary to the Shoshone, recalled instructions from church leaders "to identify our interests with theirs, even to marrying among them, if we would be permitted to take young daughters of the chief and leading men. . . . It was thought that by forming that kind of an alliance we could have more power to do them good and keep the peace among the adjacent tribes" (Brown 1900, 320).

The concept of Indians becoming a "white and delightsome people" is based on such Book of Mormon passages as 2 Nephi 30:6: "The scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people." Though the printer's copy and the 1830 and 1837 editions of the Book of Mormon all read "white and delightsome," Mormon church leaders in 1981 changed the verse to read "pure and delightsome," paralleling the 1840 edition.

3. Pratt made essentially the same comments before an 1878 audience of RLDS Mormons in Plano, Illinois. He recalled that his 1832 missionary companion, Lyman Johnson, told him that "Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come" (MS 40 [16 Dec. 1878]: 788).

4. That an incident between Smith and Nancy Johnson precipitated the mobbing is unlikely. Sidney Rigdon was attacked just as viciously by the group as was Smith. And the leader of the mob, Simonds Ryder, later said that the attack occurred because members of the mob had found some documents that led them to believe "the horrid fact that a plot was laid to take their property from them and place it under the control of Smith" (Hill 1977, 146). Besides, John Johnson had no son Eli. His only sons were John, Jr., Luke, Olmstead, and Lyman (Newell and Avery 1984, 41).

Nancy Johnson, who married Orson Hyde in 1834, became one of Smith's plural wives in February 1842 while Hyde was on a mission to Palestine (Quinn, "Prayer Circles," 88). Mrs. Hyde evidently first became linked with Smith's secretary, Apostle Willard Richards, whose wife was in Massachusetts. Ebenezer Robinson, who lost his job as editor of the *Times and Seasons* because of his wife Angeline's support of Emma Smith's anti-polygamy stance, noted in *The Return* 2 (Oct. 1890): 346-47 that in late January 1842, after his family vacated the printing office, "Willard Richards nailed down the windows, and fired off his revolver in the street after dark, and commenced living with Mrs. Nancy Marinda Hyde." John C. Bennett made the same accusations in his book (1842, 241-43). Sidney Rigdon's *Latter Day Saint's Messenger and Advocate* in a 15 March 1845 letter "TO THE SISTERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS" commented: "If R[ichards] should take a notion to H[yde]'s wife in his absence, all that is necessary to be done is to be sealed. No harm done, no adultery committed; only taking a little advantage of rights of priesthood. And after R[ichards] has gone the round of dissipation with H[yde]'s wife, she is afterwards turned over to S[mith] and thus the poor silly woman becomes the actual dupe to two designing men, under the sanctimonious garb of rights of the royal priesthood. H[yde] by and by finds out the trick which was played off upon him in his absence, by his two faithless friends. His dignity becomes offended, (and well it might) refuses to live with his wife, but to be even with his companions in iniquity, takes to himself three more wives."