



## NANCY RIGDON BIO

**Life:** 8 Dec, 1822 - 1 Nov, 1887

**Age when propositioned:** 19yo

**Smith's age when propositioning:** 36

**Wife of:** Single

**Fame:** -Daughter of Sidney Rigdon, First Counselor in First Presidency  
-Smith propositioned with a single women behind a locked door  
-Recipient of the manipulative, so called "Happiness Letter" from Joe Smith  
-Bluntly refused Smith's advances

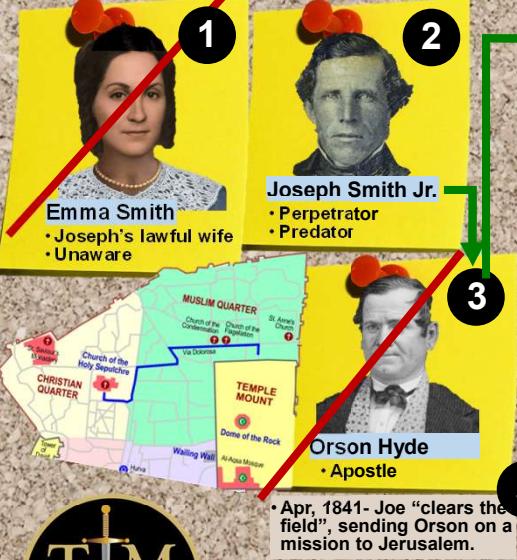
**Evidence of Consummation:** None

**Married:** Robert Ellis (1846)

**Episodes 71 & 72:** Story of Nancy Rigdon

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Infographic: Version 1  
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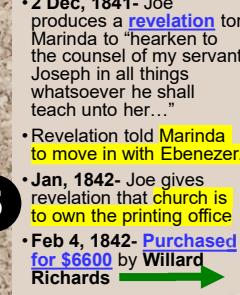


**1**   
Emma Smith  
• Joseph's lawful wife  
• Unaware

**2**   
Joseph Smith Jr.  
• Perpetrator  
• Predator

**3**   
Orson Hyde  
• Apostle

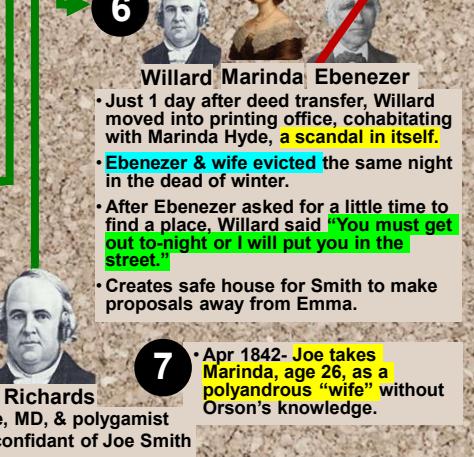
**4**   
Marinda Nancy Hyde  
• Orson's lawful wife  
• Smith's 10th "wife"

**5** 

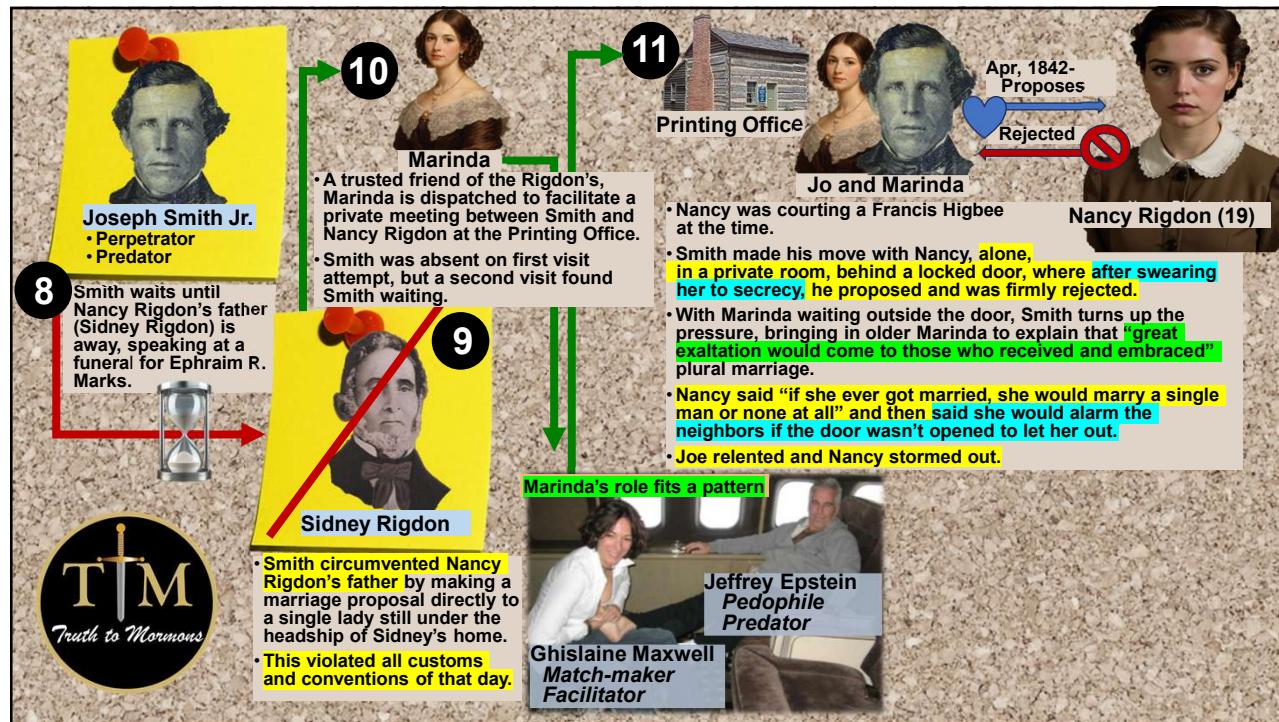
- Apr, 1841- Joe "clears the field", sending Orson on a mission to Jerusalem.
- 2 Dec, 1841- Joe produces a **revelation** to Marinda to "hearken to the counsel of my servant Joseph in all things whatsoever he shall teach unto her..."
- Revelation told Marinda to move in with Ebenezer.
- Jan, 1842- Joe gives revelation that church is to own the printing office
- Feb 4, 1842- **Purchased for \$6600** by Willard Richards

**6** 

- Printing Office**
- Marinda**
- Ebenezer Robinson**
  - Angeline- Wife
  - Lived in printing office
- Willard**
- Marinda**
- Ebenezer**
  - Just 1 day after deed transfer, Willard moved into printing office, cohabitating with Marinda Hyde, a scandal in itself.
  - **Ebenezer & wife evicted** the same night in the dead of winter.
  - After Ebenezer asked for a little time to find a place, Willard said "You must get out to-night or I will put you in the street."
  - Creates safe house for Smith to make proposals away from Emma.

**7** 

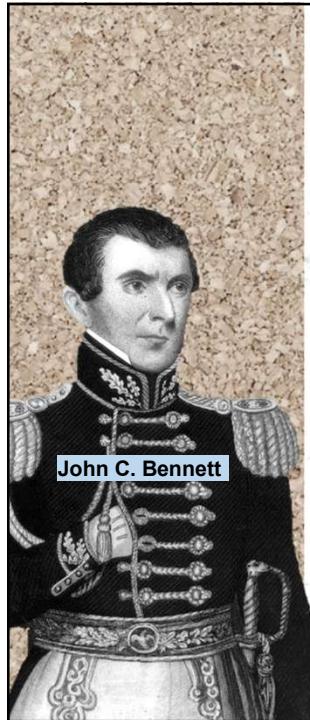
- Willard Richards**
  - Apostle, MD, & polygamist
  - Close confidant of Joe Smith
- Apr 1842- Joe takes Marinda, age 26, as a polyandrous "wife" without Orson's knowledge.



## DEC 2, 1841 "REVELATION" FOR MARINDA HYDE

"Verily thus saith the Lord unto you my servant Joseph, that inasmuch as you have called upon me to know my will concerning my handmaid **Nancy Marinda Hyde**—behold it is my will that she should have a better place prepared for her, than that in which she now lives, in order that her life may be spared unto her; therefore go and say unto my servant, **Ebenezer Robinson**, and to my handmaid his wife—Let them open their doors and take her and her children into their house and take care of them faithfully and kindly until my servant **Orson Hyde** returns from his mission, or until some other provision can be made for her welfare and safety. Let them do these things and spare not, and I the Lord will bless them and heal them if they do it not grudgingly, saith the Lord God; and she shall be a blessing unto them; and let my handmaid **Nancy Marinda Hyde** hearken to the counsel of my servant Joseph in all things whatsoever he shall teach unto her, and it shall be a blessing upon her and upon her children after her, unto her justification, saith the Lord."

<https://www.josephsmithpapers.org/paper-summary/revelation-2-december-1841/1>

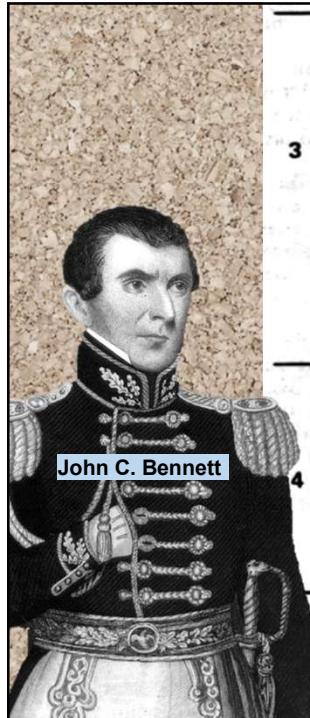


John C. Bennett

JOHN C. BENNETT TO  
 THE SANGAMO JOURNAL  
 AUGUST 27, 1842  
 PUBLISHED JULY 8, 1842

Miss Nancy Rigdon, daughter of Sidney Rigdon, Esq. Joe Smith said to me last summer, "If you will assist me in procuring Nancy as one of my spiritual wives, I will give you five hundred dollars, or the best lot on Main Street." I replied, "I cannot agree to it. Elder Rigdon is one of my best friends, and his family are now pure and spotless, and it would be a great pity to approach the truly virtuous."

- 1 "But," says Joe, "the Lord has given her to me to wife. I have the blessings of Jacob, and there is no wickedness in it. It would be wicked to approach her unless I had permission of the Lord, but as it is, it is as correct as to have a legal wife in a moral point of view." It may be so, said I, but you must see her yourself. I cannot approach her on a subject of that kind. Then I supposed the matter had ended; but at the funeral of Mr. Ephraim R. Marks, Mrs. Hyde told Miss Rigdon, that Joseph desired to see her at the printing office, where Mrs. Hyde resides, on special business. She said she would go, and accordingly did, but Joe was busily engaged at
- 2 his store: Dr. Willard Richards, however, one of the holy twelve Mormon apostles, whom I had long suspected as being up to his eyes in the business with Joe, came in and said, "Miss Nancy, Joseph cannot be in to day, please call again on Thursday." This she agreed to do; but she communicated the



John C. Bennett

matter to Colonel Francis M. Higbee, who was addressing her, and asked his advice as to the second visit. I then came to a knowledge of the facts, and went immediately to Joe, and said to him. "Joseph, you are a Master Mason, and Nancy is a Master Mason's daughter, so stay your hand, or you will get

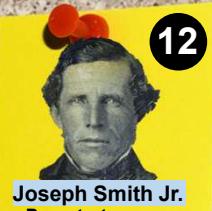
- 3 into trouble." Joe replied, "you are my enemy, and wish to oppose me."--"No," said I, "I am not your enemy, but you had better stop where you are."

I then went to Col. Higbee and told him Joe's designs, and requested him to go immediately and see Miss Rigdon, and tell her the infernal plot--that Joe would approach her in the name of the Lord, by revelation, &c., and to put her on her guard, but advise her to go and see for herself what Joe would do. He did so, and she went down. Joe was there, and took her into a private room, LOCKED THE DOOR, and commenced by telling her that he had long loved her, and had asked the Lord for her, and that it was his holy will that he should have her--he told her that it would not prevent her from marrying any other person--that he had the blessings of Jacob granted to him--and that all was right; he desired to kiss her, and wished her to kiss him, but Joe couldn't come it. She said she would alarm the neighbors if he did not open the door, and let her out--he did so, and requested Mrs. Hyde to explain matters to her. Joe swore her to eternal secrecy. Mrs. Hyde told her that these things looked strange to her at first, but she would become more reconciled on mature reflection. Miss Rigdon replied, "I never shall." Joe agreed to write her and did so in a few days thro' Dr. Richards. That

 6 letter is now safe in the hands of her friends. I have seen it, so has her father, and various other persons.--On Tuesday last Joe came up to Mr. Rigdon's, accompanied by his High Priest, Geo. Miller, of sable sister notoriety, for a witness, and by boisterous words and violent gestures tried to deny the attempted seduction and alarm the girl: but she told him he was a cursed liar, and that he could not face her to it. Joe then made a ful acknowledgment of the whole affair. All the family, and many other persons were present. The holy George observed, "You must not harm the Lord's 10 anointed--the Lord will not suffer his anointed to fall!!!" Now call upon Miss Rigdon for the truth of the foregoing.

**John C. Bennett**

<https://mormonpolygamydocuments.org/wp-content/uploads/2015/08/Van-Hale-Nancy-Rigdon-addendum-complete.pdf>

 **12**

Joseph Smith Jr.

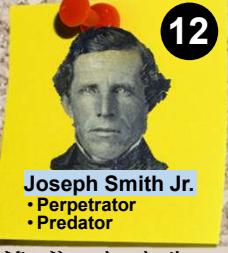
- Perpetrator
- Predator

• After Nancy's rejection, Smith allowed others to besmirch Nancy's character.

“One response of the Mormon hierarchy toward an unwelcome messenger has been **character assassination** founded on a common assumption about the general public: **“If you discredit the messenger, you discredit the message.”** The logic is flawed but often effective. Linked to character assassination has been the use of excommunication and the designation of “apostate,” particularly in response to partisan accounts of Church history.

Character assassination was common in Nauvoo Mormonism. In 1842, Nancy Rigdon rejected Joseph Smith's polygamous proposal. She told her family, and her brother went public. As a result, Joseph Smith published affidavits that she had been sexually impure....





**Joseph Smith Jr.**

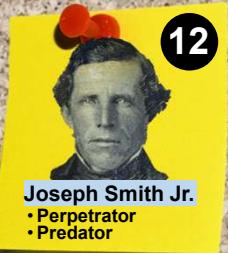
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“In another example, Martha Brotherton published an affidavit about her rejection of Joseph Smith’s polygamous proposal. As a result, he had her sister Elizabeth publish the answer that her sister was a whore and a liar. Elizabeth Brotherton later became a plural wife of Apostle Parley P. Pratt.”

-D. Michael Quinn, 150 Years of Truth and Consequences About Mormon History, *Sunstone* 16:1/13 (Feb 92).

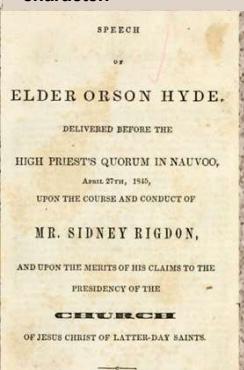




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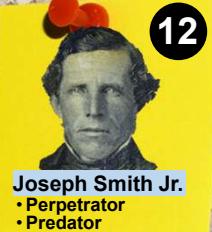


“During my absence to Palestine, the conduct of his [Sidney Rigdon’s] daughter, Nancy, became so notorious in this city, according to common rumor, she was regarded generally, little if any better than a public prostitute. Joseph Smith knowing the conduct she was guilty of, felt anxious to reprove and reclaim her if possible. He, accordingly, requested my wife to invite her down to her house. He wished to speak with her and show her the impropriety of being gallanted about by so many different men, many of whom were comparatively strangers to her.

Her own parents could look upon it, and think that all was right; being blind to the faults of their daughter.—There being so many of this kind visiting Mr. Rigdon’s house at the steamboat landing, (for he kept some sort of a tavern or boarding house,) that Mr. Smith did not care to go there to see her....

<https://archive.org/details/speechofelderors00hyde/page/27/mode/1up>

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12

Joseph Smith Jr.

- Perpetrator
- Predator

After Nancy's rejection, Smith allowed others to besmirch Nancy's character.

**"Miss Nancy, I presume, considered her dignity highly insulted at the plain and sharp reproofs she received from this servant of God. She ran home and told her father that Mr. Smith wanted her for a spiritual wife, and that he employed my wife to assist him in obtaining her. This was a good time for Miss Nancy and John C. Bennett to wreak vengeance on the victim of their hatred for his severe admonitions....**

-Orson Hyde speech, delivered before the High Priest's Quorum in Nauvoo, April 27<sup>th</sup>, 1845.

ELDER ORSON HYDE,  
SPEECH  
DELIVERED BEFORE THE  
HIGH PRIEST'S QUORUM IN NAUVOO,  
APRIL 27<sup>th</sup>, 1845,  
UPON THE COURSE AND CONDUCT OF  
MR. SIDNEY RIGDON,  
AND UPON THE MERITS OF HIS CLAIMS TO THE  
PRESIDENCY OF THE  
CHURCH  
OF JESUS CHRIST OF LATTER-DAY SAINTS.
<https://archive.org/details/speechofelderors00hyde/page/27/mode/1up>



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After Nancy's rejection, Smith allowed others to besmirch Nancy's character.

**Printing Office**

13


Willard Richards

Smith dictates "Happiness Letter" to Richards, with a manipulative message that God wants him to "marry" Nancy.

for the dead. — It suffice for the time being until I at greater length. — all persons baptized for the dead, he may be an eye witness to record and testify of the. It will be necessary in the Grand Council, that these witnesses. Therefore at the resuscitating and quickening of otherwise & from this time forth; if there is any such, it may not come forth'

August 27  
Aug 1842

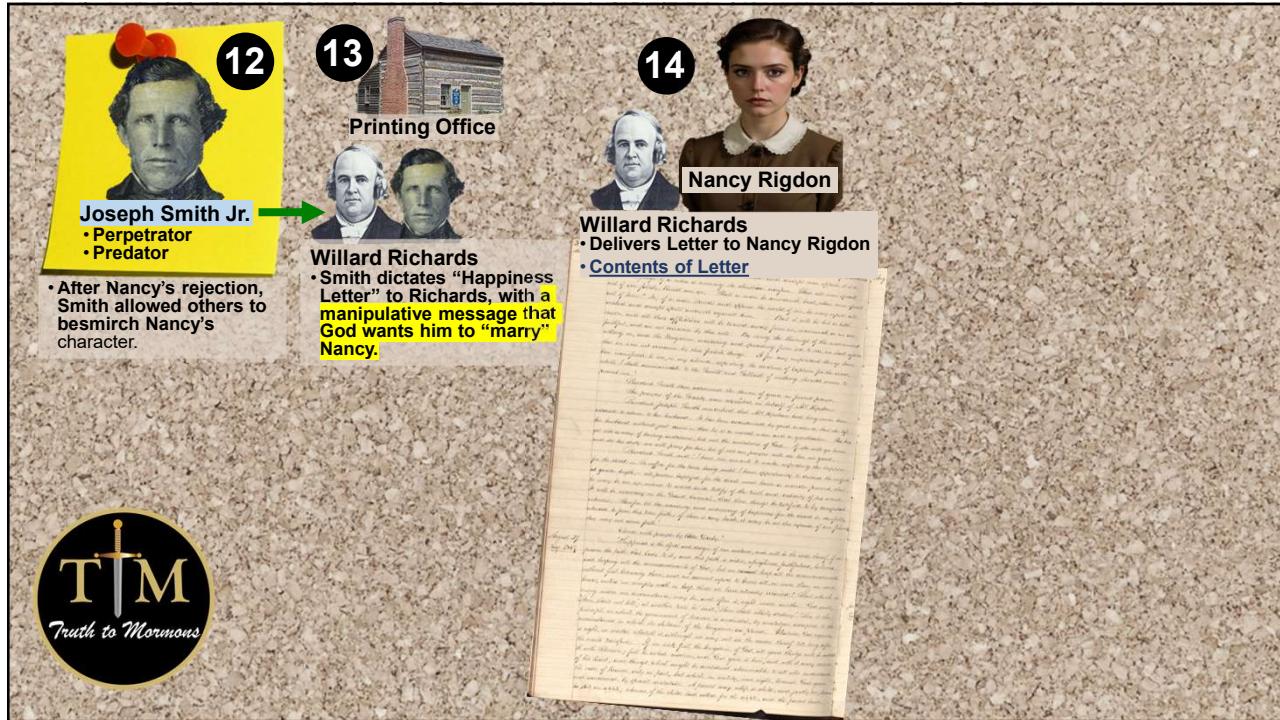
Closed with prayer by Elder Derby.

Happiness is the object and design of our existence; pursue the path that leads to it; and this path is virtue and keeping all the commandments of God; but we can without first knowing these, and we cannot expect to know, until we comply with a law; those we have a wrong under one circumstance, may be, and often is, then shall not kill; at another time he said, Then the principle on which the government of heaven is conducted circumstances in which the children of the kingdom are at rest, no matter what it is, although we may not see the events transpire. — If we seek first the kingdom of God with all our heart, then all these things will be added unto us.

<https://www.josephsmithpapers.org/paper-summary/appendix-letter-to-nancy-rigdon-circa-mid-april-1842/1#source-note>

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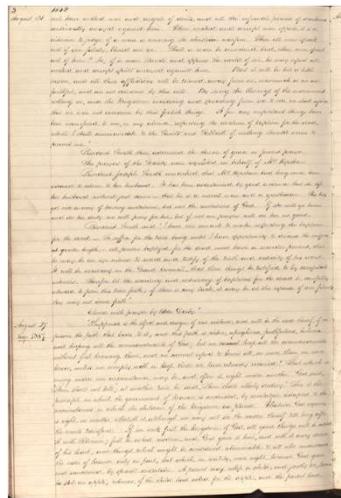
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*Addenda • 27 August 1842*

<August 27. Page 1387.> “Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God; but we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know, unless we comply with or keep those we have already received! That which is wrong under one circumstance, may be, and often is, right under another. God said, ‘Thou shalt not kill’; at another time he said, ‘Thou shalt utterly destroy.’ This is the principle on which the government of heaven is conducted, by revelation adapted to the circumstances in which the

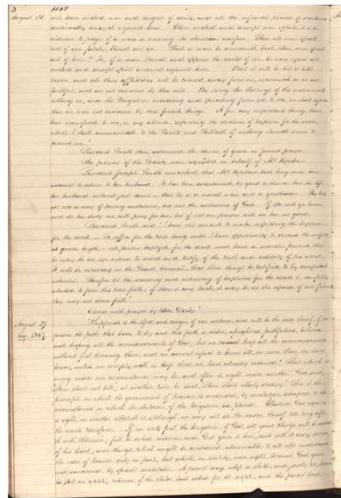
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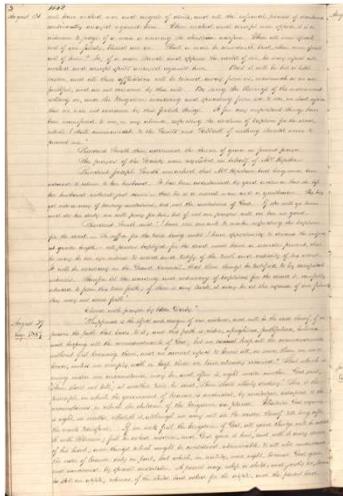


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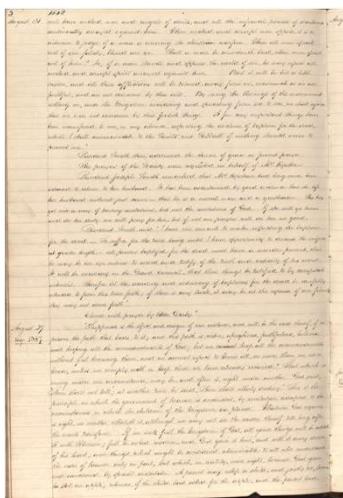
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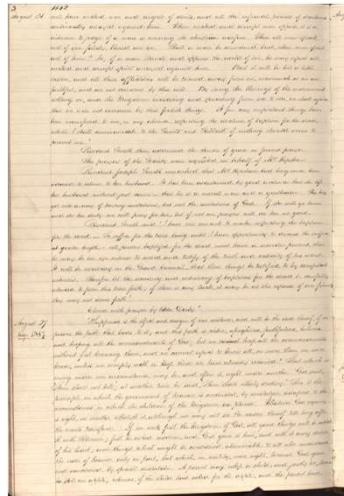
children of the Kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added | So with Solomon; first he asked wisdom, and God gave it him, and with it every desire | of his heart; even things which might be considered abominable to all who understand | the order of heaven only in part, but which, in reality, were right, because God gave | and sanctioned by special revelation. A parent may whip a child, and justly too, because | he stole an apple; whereas, if the child had asked for the apple, and the parent had [p. 3 [addenda]]



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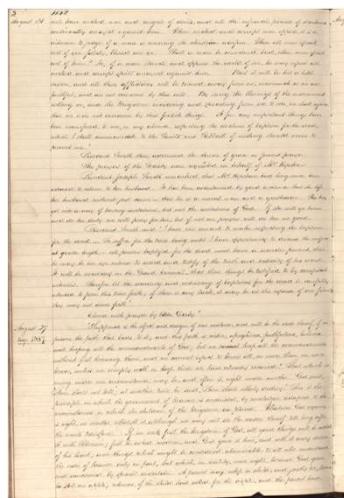
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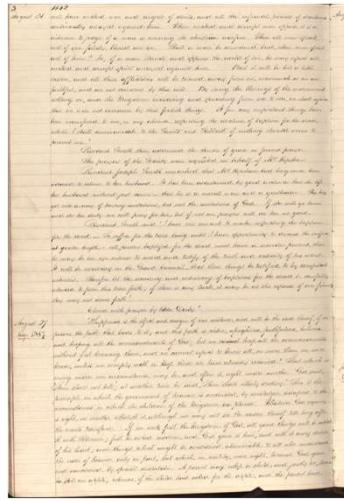
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← Page 4 [addenda] →

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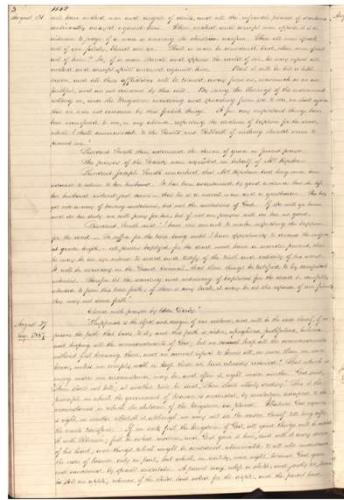
<August 27> given it, the child would have eaten it with a better appetite; and there would have been no stripes; all the pleasures of the apple would have been secured, and the misery of stealing lost. This principle will justly apply to all of God's dealings with his children. Everything that God gives us is lawful and right, and it is proper that we should enjoy his gifts and blessings, whenever and wherever he is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we

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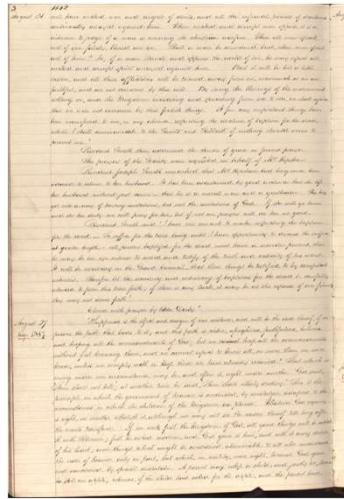
should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness, the happiness of all his creatures, he never has, he never will, institute an ordinance, or give a commandment to his people that is not calculated in its nature to promote that happiness which he has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant; the proffered good returns to the giver; the blessing is bestowed on those who will receive, and occupy; for unto him that hath shall be given, and he shall have abundantly,



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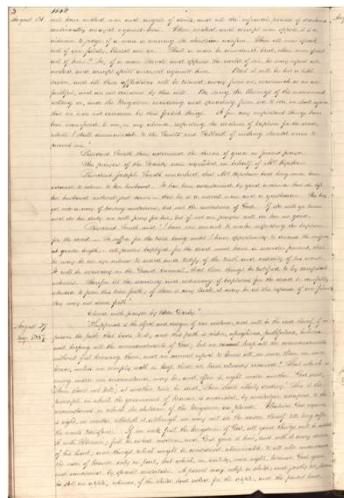
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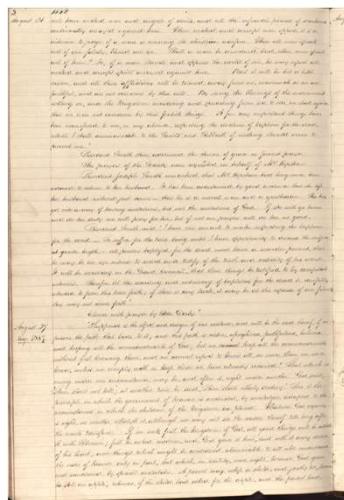
'Be wise to day; 'tis madness to defer!

Next day the fatal precedent may plead;

Thus on till wisdom is pushed out of time, into eternity.'

"Our Heavenly Father is more liberal in his views, and boundless in his mercies and blessings, than we are ready to believe or receive, and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of his punishments, and more ready to detect every false way than we are apt to suppose him to be; he will be inquired of by his children; he says, 'Ask and ye shall receive, seek and ye shall find; but, if ye will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds; but no good thing will I withhold from them

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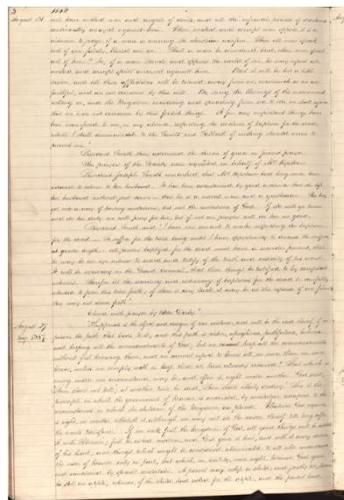
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**Next day the fatal precedent may plead;**

**Thus on till wisdom is pushed out of time, into eternity.'**

“Our Heavenly Father is more liberal in his views, and boundless in his | mercies and blessings, than we are ready to believe or receive, and, at the same time, | is more terrible to the workers of iniquity, more awful in the executions of his pun | ishments, and more ready to detect every false way than we are apt to suppose him | to be; he will be inquired of by his children; he says, ‘Ask and ye shall receive, | seek and ye shall find; but, if ye will take that which is not your own, or which | I have not given you, you shall be rewarded according to your deeds; but no good | thing will I withhold from them



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but unto him that hath not, or will not receive, shall be taken away that which he hath, or might have had.

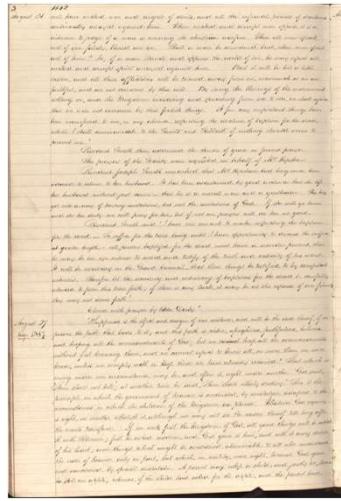
**'Be wise to day; 'tis madness to defer!**

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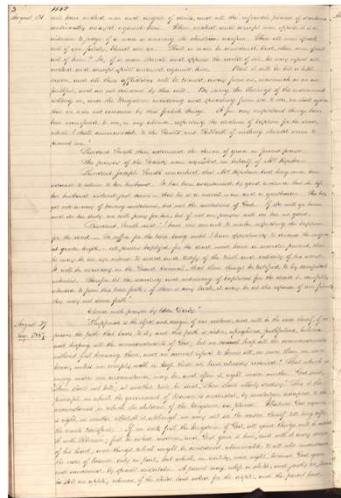
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who walk uprightly before me, and do my will in all things; who will listen to my voice, and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the laws of my Kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy”

**12** Joseph Smith Jr.  
• Perpetrator  
• Predator

After Nancy's rejection, Smith allowed others to besmirch Nancy's character.

**13** Printing Office

**14** Willard Richards  
• Smith dictates "Happiness Letter" to Richards, with a manipulative message that God wants him to "marry" Nancy.

**15** Rigdon's home

**Nancy Rigdon**

**Willard Richards**  
• Delivers Letter to Nancy Rigdon  
• Contents of Letter

**Father Sidney Rigdon**

Once aware of the proposal and furious, father, Sidney Rigdon, summons Joe to his residence, and along with Sidney's wife, Phebe, confronted Joe on his advances and demanded an answer.

Smith attempted to deny at first. He was just "testing Nancy's virtue" he said.

According to Nancy's brother, Wickliffe, when Nancy overheard Smith's denials from an adjacent room, she stormed in and said "Joseph Smith you are telling that which is not true[.] you did make such a proposition to me and you know it."

With her forceful confrontation, and with her possession of the "Happiness Letter", Smith acknowledge that Nancy's report was true.

**Truth to Mormons**

## JONATHAN STREETER at SUNSTONE CONFERENCE

**Profile of a Religious Sexual Predator**

1. Claims divine sanction
2. Appeals to devotion & piety
3. Creates religious justification
4. Subverts morality
5. Tools of Manipulation
  - Enticement
  - Fear
  - Guilt
  - Threat
  - Obligation
  - Insecurity
6. Secrecy