

One of the most popular sections in our journal is the “Historic Research Index” because researchers, historians, and genealogists like lists. About three years ago, Ronald O. Barney, of The Church of Jesus Christ of Latter-day Saints Historical Department, suggested that we print the list of women who joined the Female Relief Society in Nauvoo. During the Relief Society’s two-year existence, 1,341 women were voted into membership. In 1931, the General Board of the Relief Society in Salt Lake City extracted the names of those 1,341 women and printed them in its handbook for that year.

I obtained a copy of the handbook, prepared a file containing the list of women, alphabetized the names for our journal, and then realized that these names did not mean a thing to me. Unlike men of the Nauvoo period who used the same name from the day they were born until they died and who were involved in priesthood quorum leadership, the Nauvoo Legion, and colonization efforts and who often kept journals, the names of women on this list did not tell me who they were. Was any particular woman’s name a maiden name or a first, second, or third married name? Who were the three Sarah Browns and the four Mary Smiths on the list? Then and there, I naively decided that I would have to identify all 1,341 women before I could print anything. Although the research is a work in process and though I have a long way to go, I finally feel it has reached a stage where I can include it in this issue.

To complement this list on women of Nauvoo, we are including articles on two women connected to Joseph Smith’s family. Kyle R. Walker writes about Joseph’s sister, Katharine Smith Salisbury. He tells her story of helping Joseph hide the golden plates, of carrying her children across the icy Mississippi River from Missouri into Illinois, of persecution to her family later in life when it became known she was the sister of the Mormon Prophet, of an unstable marriage, of living in poverty, and of her decision

eventually to join the RLDS Church. Sunny M. Morton weaves the many threads of Julia Murdock Smith's life into her article, "The Forgotten Daughter: Julia Murdock Smith." Julia, the daughter of John Riggs and Julia Clapp Murdock, was one of the twins adopted by Joseph and Emma Smith. Morton shares extracts from Julia's personal writings and other contemporary sources to portray her emotions, her troubled life, and her love for her adopted family.

Three articles pertain to the Nauvoo Temple. Lisle G. Brown details the events surrounding the efforts to sell or lease the original Nauvoo Temple and the final demise of that glorious structure. Roger P. Jackson, who served as the architect of the rebuilt temple in Nauvoo, describes his intimate feelings for the new temple in a personal essay. In our "Document" department, Alexander L. Baugh provides a portion of a letter from Reuben McBride to his sister, Martha McBride Knight Kimball, where Reuben tells of being the first person to be baptized for the dead in the Nauvoo Temple font.

We are including two "Historical Sites" papers in this issue. Lachlan Mackay, Historic Sites Coordinator for the Community of Christ, became interested in the Nauvoo Smith Family Cemetery in 1991. His research sheds new light on those buried in this beautiful spot and of the placing of new headstones for Joseph Smith Sr. and Lucy Mack Smith. The other article has an interesting twist. At the time we were preparing our Quincy issue in the spring of 2001, I found myself in Salt Lake City with an hour to spend at the Family History Library. I began to browse the computer catalog for Quincy, Illinois, and found a film with the record of the Early Quincy Cemetery. Several recognizable Mormon names jumped out at me—all of whom were buried in the "Strangers Field," including the name of Frederick G. Williams. I contacted Fred E. Woods, a member of our board who was in St. Louis, to see if he could find out anything about this cemetery. He discovered that the cemetery list had been printed into a book, which I then purchased to obtain more information. We included this list of people buried in the "Strangers Field" in our Quincy issue. About the same time these activities were going on, Velma Williams Skidmore, a great-great-granddaughter of Frederick G. Williams, and two of her cousins made a trip to Quincy to find the burial place of their ancestor. Ironically, while browsing in the Quincy Public Library, Velma noticed the same book that Fred Woods had found for me. Her article not only tells the story of her twenty-year search for this burial record but also documents the account of the memorial prepared for him, which about two hundred Williams family members dedicated in the Woodland Cemetery in Quincy on 4 August 2002.

Concluding this issue are two book reviews. Kahlile B. Mehr reviews the new work of Susan Easton Black and Harvey Bischoff Black. This seven-vol-

ume compilation of Nauvoo proxy baptisms from 1840–45 is a wonderful addition to their other collections of early Church records. Bryon C. Andreasen reviews Glen M. Leonard's book, *Nauvoo: A Place of Peace, a People of Promise*. After spending a great deal of his life in original records of Nauvoo, Leonard writes a new "definitive" book about the life and history of Nauvoo.

Just as Glen Leonard could incorporate only a small part of his research into his book, the story of Nauvoo can never fully be told. Each new discovery prompts new questions. Each new question brings about new documents and information. New compilations, such as the Blacks' set on baptisms for the dead, help family and Church historians add to their knowledge, which knowledge finds its way into further studies, papers, and books. This Nauvoo issue of *Mormon Historical Studies* hopes to ask questions, as well as find answers, as we continue to learn more about the story of Nauvoo.

Maurine Carr Ward, editor



*Nauvoo Temple, September 2002
Photograph by Maurine C. Ward*