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Post-Manifesto Polygamy

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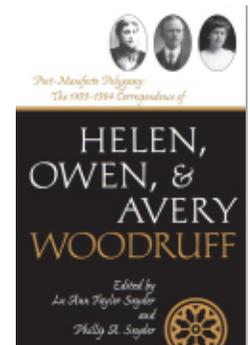
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Preface

The complete 1899–1904 correspondence among Helen, Owen, and Avery Woodruff are published here for the first time along with excerpts from Avery Clark’s autobiography. The documents are taken from the Abraham Owen Woodruff Collection (Vault MSS 777) housed at the L. Tom Perry Special Collections, Brigham Young University, Provo, Utah. According to the register compiled by David J. Whittaker and Erin Parker, the collection

consists of journals, notebooks, letters, and other miscellaneous items arranged into six boxes. The first box contains Woodruff’s mission journals (1) from 23 January 1894 to 31 October 1894, and (2) from 1 October 1895 to 26 May 1896, a journal from 1 January 1899 to 31 December 1900, a journal from 1 October 1901 to 24 April 1902, a letter record book beginning in 1894, a notebook of 1898, and a letterbook from 6 March 1900 to 18 April 1900.

The second box contains a scrapbook of various dried plants, a book of music, and a notebook belonging to Helen Winters, Woodruff’s first wife. The third box contains letters to and from various family members, including: Wilford Woodruff, Emma L. Woodruff, Helen Winters Woodruff, Avery Clark Woodruff, Asahel Woodruff, and other family members. Box three also contains Woodruff’s mission correspondence to his family.

The fourth box begins with miscellaneous mission correspondence, including several letters written in German. It also includes correspondence with members of the Church of Jesus Christ of Latter-day Saints living in Mexico and correspondence with many prominent church figures, including: Heber J. Grant, George Albert Smith, Joseph F. Smith, and Lorenzo Snow, among others, as well as miscellaneous religious correspondence.

Box four also contains correspondence with members of the U.S. Congress. Box five contains correspondence regarding the Big Horn Basin of Wyoming, including numerous letters from DeForrest [sic] Richards, Governor of the State of Wyoming.

Box six continues the correspondence from the Big Horn Basin and also contains receipts, announcements and invitations, and miscellaneous correspondence. Folders nineteen and twenty of box six contain photocopies of letters from the Eliza Avery Clark Woodruff Papers, from Church Archives of the Church of Jesus Christ of Latter-day Saints in Salt Lake City, Utah. Folder nineteen also contains an explanation of codes and references to the letters, prepared for Church Archives by D. Michael Quinn. Folder 21 contains a photocopy of the “Autobiography and Recollections of Eliza Avery Clark (Woodruff) Lambert, 1882–1953.”

In accordance with the editorial procedures of Utah State University Press, we have prepared the typescript to reflect the original manuscript as closely as possible. We have retained the original spelling, punctuation, and syntax, only standardizing some marks, such as dashes, and spacing to reflect current practice.

Editorial interpolations within the text of the letters and other supporting documents are noted by roman brackets, as in “Soda [Springs, Idaho].” Framing and internal editorial interpolations describing the letters are noted by roman brackets with italicized comments, as in “[*LDS Church letterhead, handwritten*]” and “[*halfway in left margin*] 1901.” When the text to which these interpolations refer is unclear, the referenced text is also placed within the brackets, as in “[Owen and Kate Spilsbury took care of Rhoda *in left margin*].” Corrections and insertions above the line in the original text are noted with carets, as in “such as ^the boys^ milking cows.”

To help readers identify key figures, we have included endnotes on first reference as well as on any unclear references. In addition, we have included a register of names under “Woodruff Circle of Family and Friends” at the back of the book, the sources for which are Latter-day Saint family group sheets available through the Family History Library, Salt Lake City, and Andrew Jenson’s *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints* (1941) and *Latter-day Biographical Encyclopedia* (1901). Code interpretations in the letters come from Quinn’s explanation prepared especially for the Woodruff collection. Other commentary on the contents and source documentation is included in endnotes.