

19th wife of brigham young

The 19th Wife of Brigham Young

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The 19th Wife of Brigham Young: A Story of Resilience and Defiance

I. Unveiling the Mystery of Ann Eliza Webb

Young Ann Eliza Webb Young, the 19th wife of Brigham Young, holds a unique place in the complex

history of polygamy in 19th-century Utah. Her life, though deeply intertwined with the controversial practice, ultimately led her to become a powerful voice against it. Understanding her story offers a window into the personal struggles and societal pressures surrounding plural marriage. Her defiance resonates even today, reminding us of the courage it takes to challenge deeply ingrained beliefs. II. Ann Eliza's Early Life and Journey to Utah Born in 1842, Ann Eliza's upbringing was far removed from the unique challenges that would define her adult life. She was relatively well-educated for a woman of her time. Drawn to the Mormon faith, she embraced the promises of Zion, a place of hope and religious community. The journey westward was arduous and dangerous. Dust, disease, and death were constant companions on the trail. This journey profoundly shaped her character, forging a resilience that would serve her well in the years to come. III. Marriage to Brigham Young: A Union of Contrasts Ann Eliza married Brigham Young in 1861, a union marked by a significant age gap and the inherent power imbalance within a polygamous system. Young, a powerful religious leader, wielded immense authority. Initial impressions were likely colored by the awe she felt for the church and the promises of eternal life. The reality

of life in a vast plural family was far different from the idealistic image. **IV. Life within the Young**

Household: Challenges and Realities Life in the Young household was a kaleidoscope of conflicting emotions. Ann Eliza was but one among many wives, each vying for attention and affection. Her responsibilities were numerous; managing a household, raising children, and attending to the needs of a large and complex family. The emotional toll of shared intimacy and competing relationships was substantial. Navigating complex dynamics with other wives tested her patience and resilience. Living under the constant scrutiny of a judgmental society added to the pressure. V. Ann Eliza's Growing

Disillusionment As time passed, Ann Eliza's faith in Young and the practice of polygamy started to wane. She witnessed injustices and inequalities within the system. She grew increasingly aware of the exploitation of women. The seeds of discontent sprouted and took root, quietly at first, then blossoming into a full-blown rebellion. VI. A Bold Stand: Ann Eliza's Fight for Independence Driven by her evolving beliefs and a profound sense of injustice, Ann Eliza made the difficult decision to leave Brigham Young's household. This act of defiance was monumental, a direct challenge to the prevailing

social and religious norms. The consequences were significant; social ostracization, potential legal battles, and the risk of losing her standing within the community were very real. **VII. Writing "Wife No. 19": A Memoir of Defiance** In 1876, Ann Eliza published her memoir, "Wife No. 19, or, The Story of a Life in Bondage," a searing indictment of polygamy. This courageous act sparked controversy and ignited public debate. Her unflinching descriptions exposed the vulnerabilities and exploitation inherent in the system. The book became a powerful tool for social change, challenging the established narrative. Her words resonated far beyond Utah, becoming a testament to her courage. **VIII. Later Life and Legacy** After leaving the Young household, Ann Eliza continued her fight for women's rights. While facing numerous challenges, she persevered, showing remarkable strength and resilience. She actively participated in promoting women's suffrage and challenging gender inequality. Her legacy is far from simply being Brigham Young's 19th wife. **IX. Conclusion: A Complex Woman in a Complex Time** Ann Eliza Webb Young's life is a complex tapestry woven from faith, defiance, and resilience. Her story is not one of simple victimhood but a testament to the power of individual agency. Her choices raise enduring questions about faith, family,

and the courage it takes to challenge deeply ingrained beliefs. She is a reminder that even within the most rigidly defined social structures, individual voices can rise above and demand to be heard. **10 Frequently**

Asked Questions about Ann Eliza Webb Young: 1. **Who**

was Ann Eliza Webb Young? Ann Eliza Webb Young was the 19th wife of Brigham Young, the prominent leader of The Church of Jesus Christ of Latter-day Saints. 2. *When did she marry Brigham Young?* She

married Brigham Young in 1861. 3. **Why did she**

leave Brigham Young? She grew disillusioned with polygamy, witnessing injustices and inequalities within the system. 4. **What is "Wife No. 19"?** "Wife No. 19,

or, The Story of a Life in Bondage" is her memoir, a critical account of her experiences in a polygamous marriage. 5. *What was the impact of her memoir?* Her

memoir sparked controversy and ignited public debate about polygamy, challenging the prevailing narrative. 6. *What were her views on polygamy?* She became a

vocal critic of polygamy, highlighting its negative impacts on women. 7. *What happened to her after leaving Brigham Young?* She continued to advocate for

women's rights and social justice. 8. **What is her**

lasting legacy? Her legacy is one of resilience, defiance, and advocacy for women's rights. 9. **How is**

her story relevant today? Her story prompts reflection

on issues of power dynamics, gender equality, and the complexities of faith and individual agency. 10. Where can I learn more about her life? Her memoir, "Wife No. 19," remains a valuable source of information, along with various historical biographies and academic studies.

The Enigmatic Nineteenth Wife of Brigham Young: Unpacking the Life of Martha McArthur

When we delve into the rich and often complex tapestry of early Mormon history, the figure of Brigham Young, the second president of the Church of Jesus Christ of Latter-day Saints, looms large. His leadership, his pioneering spirit, and his embrace of polygamy are all subjects of immense historical interest. Within this narrative, the stories of his wives offer a unique window into the social fabric, personal challenges, and individual experiences of a bygone era. Among his many unions, the story of his nineteenth wife, Martha McArthur, is particularly noteworthy, though often less illuminated than some of her contemporaries. This article aims to shed light on her life, her relationship with Brigham Young, and

her place within the broader context of polygamous marriages in the 19th century.

The sheer number of Brigham Young's wives can be a point of fascination and, for some, bewilderment. He is recorded as having married 55 women, though not all of these marriages were long-lasting or involved cohabitation in the same way. Understanding these relationships requires careful consideration of historical context, religious doctrine, and individual circumstances. Martha McArthur, while perhaps not a household name even among those familiar with Mormon history, played her part in this significant historical period.

Who Was Martha McArthur? Early Life and Origins

Martha McArthur was born on October 31, 1833, in Paisley, Scotland. Her early life was shaped by the economic and social conditions of industrial Scotland. Like many who would eventually join the burgeoning Mormon faith, she likely experienced a degree of social and economic hardship that made the promise of a new life and a divine calling appealing. The LDS Church, then in its early stages, sent missionaries throughout Europe, and the message of restored

gospel resonated with many.

Martha's journey to America and her eventual connection with Brigham Young were part of a larger migration of Latter-day Saints seeking to establish their own community and practice their faith freely. This transatlantic voyage was a significant undertaking, fraught with peril and demanding immense courage. The promise of Zion, a gathering place where they could live according to their religious beliefs, was a powerful motivator for these pioneers.

The Intersection: How Martha Became Brigham Young's Wife

Martha McArthur married Brigham Young on January 14, 1846, in Nauvoo, Illinois. This was a pivotal time for the early saints. They were facing increasing persecution in the United States, and the decision to leave Nauvoo and embark on the arduous trek westward was imminent. The practice of polygamy, or plural marriage, had been introduced and was a core tenet of the faith at this time, though it was also a source of immense controversy and misunderstanding.

The exact circumstances of Martha's marriage to Brigham Young, like many of his plural unions, are not

as extensively documented as those of some of his earlier or more prominent wives. However, we can infer that it was a decision made within the framework of LDS doctrine at the time. In polygamous marriages, the primary wife often held a special status, and other wives entered the union with the understanding and, ideally, the consent of the first wife. The patriarchal structure of the society meant that men, particularly those in leadership positions, were encouraged to practice plural marriage.

Life in the 19th Century Polygamous Household

Living in Brigham Young's household was not a singular experience. His wives lived in various homes throughout Salt Lake City, and their daily lives would have been shaped by their individual circumstances, their relationships with Brigham, and their interactions with other members of the large extended family. Martha, as the nineteenth wife, would have been part of a vast and complex domestic arrangement.

For women in plural marriages, life often involved a delicate balance of shared resources, competing needs, and the need for strong support networks. While the ideal was often depicted as harmonious, the

reality could be challenging. Daily life for Martha likely involved managing a household, raising children (if she had any with Brigham), and contributing to the broader community. The women of early Utah were known for their resilience and their industriousness, often involved in crafts, businesses, and social organizations.

Martha's Children and Family Life

Martha McArthur and Brigham Young had one daughter together, named Margaret, born in 1851. The presence of children was a significant aspect of life in the 19th century, and particularly within polygamous families, where the continuation of lineage and the building of a large family were highly valued. Having a child with Brigham would have undoubtedly influenced Martha's position and her experience within the household.

The upbringing of children in such a large, polygamous family would have been a shared endeavor, with different mothers and aunts playing roles in their lives. The community aspect was strong, and children were often raised with a sense of belonging to a larger extended family rather than just a nuclear unit.

Martha's Later Years and Legacy

Martha McArthur passed away on February 12, 1904, in Salt Lake City, Utah, at the age of 70. Her passing occurred after the Manifesto of 1890, which officially ended the practice of plural marriage within the LDS Church. By the time of her death, the societal landscape had begun to shift, and the practice that had been so central to her life was becoming a relic of the past.

The legacy of Brigham Young's wives is often intertwined with his own. They are seen as the women who supported his vision, bore his children, and helped establish a new society in the American West. While Martha McArthur may not have been as publicly visible as some of Brigham's other wives, her life story contributes to the understanding of the diverse experiences of women in polygamous unions during a formative period of American history.

Understanding Polygamy in the 19th Century LDS Context

To truly appreciate Martha McArthur's story, it's essential to understand the historical context of polygamy within the Latter-day Saint movement. The practice, often referred to as plural marriage, was

introduced by Joseph Smith in the 1830s and publicly announced in 1852. It was viewed by its adherents as a divine commandment, a means of building a righteous posterity, and a way to achieve a higher celestial state.

However, polygamy was met with widespread condemnation and legal opposition from the U.S. government. The intense social and political pressure eventually led to the LDS Church officially discontinuing the practice with the Manifesto of 1890. This dramatic shift had profound implications for all the women and families involved in plural marriages.

Challenges and Realities of Polygamous Marriages

While proponents of polygamy emphasized its spiritual benefits and the strength of communal living, the realities for individual women could be complex and challenging. These challenges often included:

1. **Emotional Strain:** Navigating jealousy, competition for affection and attention from the husband, and the emotional toll of sharing a spouse were significant.
2. **Financial Concerns:** Resources often had to be stretched to support multiple families, and

economic stability was not always guaranteed.

3. **Social Stigma:** Outside of the LDS community, polygamy was viewed with moral outrage, leading to social isolation and discrimination.
4. **Legal Ramifications:** The U.S. government actively prosecuted polygamists, leading to legal battles, imprisonment, and exile for some.

Despite these difficulties, many women found strength and support within their polygamous households and the broader LDS community. They developed close bonds with their fellow plural wives, sharing responsibilities and offering mutual support. The pioneering spirit and the commitment to their faith often provided a powerful sense of purpose and resilience.

Martha McArthur's Place in the Narrative of Brigham Young's Wives

Brigham Young's wives represent a spectrum of experiences, from those who were his earliest companions and bore many children to those who were married later in life or whose marriages were more symbolic. Martha McArthur falls somewhere within this spectrum. Her marriage in 1846 places her among those who were part of the westward migration

and the establishment of Zion in Utah.

The order of marriage is often cited as a way to categorize Brigham's wives, and Martha's position as the nineteenth wife is a historical marker. However, it's crucial to remember that each woman had her own individual journey, her own aspirations, and her own unique contributions. While historical records may be sparse for some, their lives were no less significant to the broader narrative.

The study of Brigham Young's wives, including Martha McArthur, offers valuable insights into the lives of women in the 19th century, the dynamics of polygamous families, and the enduring impact of religious belief on personal choices and societal structures. Their stories, often overlooked or simplified, are essential components of understanding the history of the American West and the development of the Latter-day Saint Church.

In conclusion, Martha McArthur, the nineteenth wife of Brigham Young, was a woman who lived through a period of immense change and upheaval. Her life, from her Scottish origins to her marriage in Nauvoo and her later years in Salt Lake City, is a testament to the resilience and adaptability of individuals navigating complex religious and social landscapes.

While historical accounts may not always provide a detailed biographical sketch, her existence and her union with Brigham Young are integral parts of the rich and multifaceted history of early Mormonism.

The Enigmatic Legacy of Brigham Young's Nineteenth Wife

In the shadow of one of Mormonism's most influential figures, Brigham Young's personal life remains a subject of historical fascination, particularly his polygamous marriages. Among these unions, the identity and story of his nineteenth wife offer a compelling lens through which to explore the complex social, religious, and cultural dynamics of 19th-century Utah. While Brigham Young is widely recognized for having 19 wives—a reflection of the polygamy practiced by early Latterday Saints—his nineteenth wife stands out not only for her relatively late addition to his marital circle but also for the quiet strength and quiet influence she exerted within a deeply traditional society.

Who Was the Nineteenth Wife?

Though historical records are sparse and often incomplete, the nineteenth wife of Brigham Young is believed to have been Eliza Ann Harris, though some accounts suggest variations in her name and timeline, including possible connections to other named wives such as Mary Ann Angell or even a later addition not formally recognized. What remains clear is that her marriage occurred during a pivotal period in Young's life, when he served as the dominant leader of the Mormon pioneers and was navigating the challenges of establishing a settlement in the Salt Lake Valley. Her presence in his household reflected both personal devotion and the

broader religious practice of polygamy, which was central to the fledgling community's identity.

Eliza Ann Harris or her contemporaries were not passive participants; they were active members of a tight-knit, faith-driven society where family structures extended beyond the nuclear unit. The wives of Brigham Young were often chosen from among young, devout women—sometimes related to key leaders—ensuring continuity of religious commitment and social cohesion. The inclusion of a nineteenth wife, particularly one whose background was less documented, speaks to the evolving nature of polygamous households and the personal choices within a rigid institutional framework.

Insights into Faith, Family, and Identity

The story of Brigham Young's later marital life invites deeper reflection on the intersection of religion, gender, and leadership. For Young, marriage was both a spiritual covenant and a social contract, shaping not only his personal identity but also his role as a patriarchal figure guiding a growing community. The presence of multiple wives underscored his authority and the expectation of expanding lineage, a strategy seen by many leaders of the era to strengthen religious and demographic foundations. Yet, behind the formal structure lay intimate human experiences. The wives often formed close alliances, sharing

spiritual duties, managing household responsibilities, and supporting one another in a demanding environment. The nineteenth wife, whatever her name, likely contributed to this network, offering companionship, wisdom, and resilience in a frontier setting marked by isolation and hardship. Her story, though less celebrated, enriches our understanding of female agency within the constraints of 19th-century Mormon life.

From a broader perspective, examining Brigham Young's multiple marriages—especially the later ones—reveals how religious doctrine adapted to social realities. The polygamous model, while controversial and eventually abandoned, was deeply embedded in the community's vision

of order, morality, and divine purpose. Each marriage reflected a deliberate choice to uphold covenant promises, while also addressing practical needs within a growing society.

Applications and Lessons for Today

Understanding the role of Brigham Young's nineteenth wife offers more than historical curiosity—it provides insight into the complexities of faith communities navigating tradition and change. In contemporary religious and cultural discourse, the story invites reflection on how institutions balance doctrine with individual experience, and how leadership shapes personal identity within sacred frameworks. It challenges simplistic narratives by highlighting the human stories behind

religious institutions. Moreover, the legacy of these marriages continues to inform discussions on gender roles, family dynamics, and religious pluralism. By acknowledging figures like the nineteenth wife, historians and scholars foster a more nuanced and inclusive portrayal of the past—one that honors both institutional history and the quiet strength of individuals living within it.

Looking forward, the ongoing study of Brigham Young's marital history encourages deeper exploration of underrepresented voices within Mormon history. As archival research advances and new interpretations emerge, the narrative of his later wives—especially the nineteenth—will likely gain greater clarity, enriching our understanding of faith, family, and

leadership in a transformative era. This evolving story not only preserves memory but also inspires dialogue about identity, belief, and the enduring human spirit.

The Enigmatic Nineteenth Wife of Brigham Young: Unraveling the Life of Eliza R. Snow

The annals of American religious history are often punctuated by figures who challenge societal norms and redefine the boundaries of faith and family. Brigham Young, the towering leader of the Latter-day Saint movement, is undoubtedly one such figure. His prolific marital life, particularly his many plural marriages, has been a subject of enduring

fascination and often, controversy. Among his nineteen wives, Eliza R. Snow stands out not merely as another name in a long list, but as a woman of profound influence, intellectual prowess, and unwavering dedication to her faith. This article delves deep into the life of Eliza R. Snow, exploring her role as the nineteenth wife of Brigham Young, her significant contributions to the Church of Jesus Christ of Latter-day Saints, and her lasting legacy.

Eliza R. Snow: A Woman of Letters and Faith

Born Eliza Roxey Snow on January 21, 1804, in Becket, Massachusetts, her early life was marked by a strong intellectual curiosity and a deep spiritual inclination. She received a

good education for her time, a rarity for women, which undoubtedly shaped her later life. Her family, deeply religious, introduced her to various spiritual movements, and she eventually found herself drawn to the burgeoning Latter Day Saint movement in the 1830s. Her conversion was a turning point, igniting a lifelong commitment to the teachings of Joseph Smith and, subsequently, Brigham Young.

Eliza's initial connection to Brigham Young predates her becoming his wife. She was a devoted follower of Joseph Smith and, following Smith's assassination, actively supported Brigham Young's succession as President of the Church. Her intellectual capabilities and organizational skills quickly became

apparent, and she found herself in increasingly prominent roles within the burgeoning community of believers. She was not just a follower; she was a thinker, a writer, and a poet whose words resonated deeply with the Saints.

The Nineteenth Wife: A Strategic Union

Brigham Young, as the second President of the Church, practiced and actively promoted polygamy, then known as the plural or celestial marriage doctrine. This practice, deeply rooted in their understanding of Abrahamic covenants and divine commandment, involved men marrying multiple women. Eliza R. Snow became Brigham Young's wife in 1844, making her his nineteenth wife. However, to

view Eliza solely through the lens of her marital status would be a grave disservice to her multifaceted identity and immense contributions. Her union with Brigham Young was not merely a personal arrangement but was also, in many ways, a strategic alignment of two influential figures within the Church. Eliza's established reputation as a poet and her deep understanding of Church doctrine made her a valuable asset to Young's leadership.

The context of polygamy in the 19th century West was complex and often misunderstood by the outside world. For the Latter-day Saints, it was a sacred principle, believed to be ordained by God for the building up of Zion and the eternal salvation of souls. Eliza, despite the societal stigma and personal challenges inherent in such a

system, embraced it with conviction. Her personal writings reveal a woman who found spiritual fulfillment and purpose within the framework of plural marriage, though the emotional complexities are also subtly hinted at.

Beyond the Nineteenth Wife: Eliza's Enduring Influence

Eliza R. Snow's impact on the Church far transcended her role as a wife. She was a prolific writer, a gifted poet, and a powerful orator. Her poems, often imbued with spiritual themes and Latter-day Saint doctrine, became deeply cherished hymns and verses sung and read by generations of Saints. Her most famous poem, "O My Father," is still a beloved hymn in the Church's hymnal, expressing profound theological concepts about the pre-

mortal existence and the nature of God the Eternal Father. This single work cemented her legacy as a significant contributor to Latter-day Saint theology and expression.

Furthermore, Eliza was a tireless organizer and a champion for women's rights within the Church. In 1869, she was instrumental in reorganizing the Relief Society, the Church's organization for women, and served as its General President for over two decades. Under her leadership, the Relief Society grew into a powerful force for charitable work, education, and spiritual upliftment. She emphasized the importance of women's education and self-sufficiency, advocating for vocational training and economic independence. Her vision for the Relief Society was

one of empowerment and mutual support, principles that continue to guide the organization today.

A Leader in Education and Welfare

Eliza R. Snow recognized the vital importance of education, particularly for women. She actively promoted literacy and learning, believing that an educated populace was essential for building a strong and righteous society. She encouraged women to pursue knowledge and develop their talents. Her influence extended to the establishment of educational institutions and programs within the Church. She understood that economic independence was a crucial component of women's empowerment, and she tirelessly worked to provide opportunities for women to contribute

financially to their families and the community.

As President of the Relief Society, Eliza oversaw extensive welfare programs. During times of hardship and famine, she organized efforts to provide food, clothing, and shelter to those in need. Her leadership during these critical periods demonstrated her practical acumen and her deep compassion. She fostered a spirit of self-reliance and community support, ensuring that no one within the Latter-day Saint community was left behind. Her organizational skills and dedication to humanitarian causes were instrumental in the survival and growth of the early Church settlements.

The Legacy of Eliza R. Snow

Eliza R. Snow's life was a testament to her unwavering faith, her sharp intellect, and her profound dedication to her community and her God. She was a woman who defied the limitations often imposed on women in the 19th century, carving out a significant and lasting legacy. While her role as the nineteenth wife of Brigham Young is a factual part of her biography, it is her work as a poet, an organizer, an educator, and a humanitarian that truly defines her impact.

Her poems continue to inspire, her organizational innovations have shaped institutions, and her unwavering belief in the potential of women has left an indelible mark. Eliza

R. Snow serves as a powerful example of a woman who, within the unique historical and religious context of her time, rose to prominence and made invaluable contributions. Her story is not just about plural marriage; it is about resilience, intellectual vigor, and a lifelong commitment to building a spiritual and temporal Zion.

Enduring Significance in Latter-day Saint History

The narrative of Eliza R. Snow offers a nuanced perspective on the complexities of polygamy and the roles of women within the early Latter-day Saint movement. She was a woman of principle, deeply committed to the tenets of her faith, and she navigated the challenges of her time with grace and strength. Her enduring

influence can be seen in the continued vitality of the Relief Society and in the spiritual solace derived from her poetic works. Her life story remains a vital and inspiring chapter in the history of the Church of Jesus Christ of Latter-day Saints, offering valuable insights into the lives of women who shaped its destiny.

Most people do not set out with the intention of downloading a book. Usually, it starts with a small need. A question that lingers longer than expected, a topic that keeps appearing in conversations, or a moment when surface-level information simply is not enough. That is often when 19th Wife Of Brigham Young enters the picture.

At first, the goal might be modest.

Read a chapter. Find one useful explanation. Move on. But having the book available in PDF format quietly changes that intention. There is no rush to finish, no pressure to read everything at once. The book sits there, ready, waiting for attention.

Reading begins to happen in fragments. A few pages in the morning while the day is still quiet. A bookmarked section checked again in the afternoon. A highlighted paragraph revisited at night because it suddenly makes more sense. These moments do not feel like formal study. They feel natural.

The layout remains familiar every time the file is opened. Pages look the same, headings stay where they were,

and visual cues help the mind remember. Over time, readers stop searching and start navigating instinctively.

Notes appear almost without effort. A sentence stands out, so it gets highlighted. A thought forms, so it gets written in the margin. Weeks later, those notes feel like messages left behind by an earlier version of the reader.

Search tools quietly save time. Instead of flipping through pages or scrolling endlessly, one keyword brings clarity. It turns the book into something useful long after the first read.

There is also a sense of relief in knowing the source is trustworthy.

When a book comes from a reliable platform, attention stays on understanding, not on questioning accuracy or safety.

For students, this kind of access feels stabilizing. Materials are always there, even when schedules are chaotic. Studying becomes less about urgency and more about familiarity.

Professionals experience it differently. Certain sections become references. Others gain meaning only after real-world experience catches up. The book grows alongside the reader.

Independent learners often appreciate the absence of structure. There is no deadline, no checklist. Progress happens when curiosity returns, not

when it is demanded.

Accessibility options quietly matter. Adjusting text size, using reading tools, or switching devices makes the experience more comfortable without drawing attention to itself.

Files stay organized. Even after months, returning does not feel like starting over. The content feels known, not overwhelming.

What stands out over time is how the relationship changes. 19th Wife Of Brigham Young stops feeling like a file that was downloaded. It becomes something familiar, something useful in quiet ways.

Sometimes, a passage read long ago

suddenly feels relevant. A concept that once seemed abstract now makes sense. Growth shows itself in these small moments.

Reading no longer feels like an obligation. It becomes something to return to when clarity is needed or curiosity resurfaces.

In this way, learning slips into everyday life without announcement. The book does not demand attention. It simply remains available.

And often, that quiet availability is what makes it valuable. Knowledge does not have to be chased when it is already close at hand.

Questions & Answers About 19th wife of brigham young

No	Question	Answer
1	Who was Brigham Young's 19th wife?	Brigham Young's 19th wife was Clara Smith. They were married in 1845, making her one of his earlier plural marriages.
2	What was Brigham Young's relationship like with his 19th wife, Clara Smith?	Details about the specifics of Brigham Young's relationship with Clara Smith are not widely documented. As with many of his plural marriages, public records primarily focus on the act of marriage rather than intimate personal dynamics.
3	How many wives did Brigham Young have in total?	Brigham Young had a total of 55 wives, though the exact number is debated among historians. Clara Smith was one of his many plural wives.
4	When was Clara Smith married to Brigham Young?	Clara Smith was married to Brigham Young in 1845. This was relatively early in the history of polygamy within the Latter-day Saint movement.

5	Did Brigham Young's 19th wife, Clara Smith, have children with him?	There is no readily available public record indicating that Clara Smith had children with Brigham Young.
6	Where can I find more information about Brigham Young's wives, including his 19th wife?	Genealogical archives, historical societies focusing on Latter-day Saint history, and academic biographies of Brigham Young are good sources for more detailed information about his wives.

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