

# JOSEPH SMITH and POLYGAMY



By Jerald and Sandra Tanner

# **JOSEPH SMITH**

**and**

# **POLYGAMY**

**By Jerald and Sandra Tanner**

**ALSO**

A photomechanical reprint of an article written by Andrew Jenson, who was the Assistant L.D.S. Church Historian, published in the *Historical Record*, vol. vi, May 1887.

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# Joseph Smith and Polygamy

The Mormon writer John J. Stewart made this statement:

There are at least two points of doctrine and history of the Church about which many LDS themselves—to say nothing of non-members—feel apologetic or critical. One of these is its doctrine and history regarding plural marriage. There is probably no other Church subject on which there is so much ignorance and misunderstanding and so many conflicting views. (*Brigham Young and His Wives*, page 8)

On pages 21 and 22 of the same book Mr. Stewart states:

So gross have been the falsehoods circulated against it, and so strong the feelings created over

it, that it may be an under-statement rather than an over-statement to say that within the Church itself misunderstanding and lack of understanding about it are more nearly universal than a correct understanding of it. This despite the fact that seven of our nine Church presidents have lived plural marriage, and that this principle **still is and always will be the doctrine of the Church.**

The revelation sanctioning the practice of plural marriage was given by the Mormon Prophet Joseph Smith on July 12, 1843. This revelation is still printed in the *Doctrine and Covenants* which is one of the four standard works of the Mormon Church. Below is a photograph of this revelation as it is printed in the current edition of the *Doctrine and Covenants*. Notice that the revelation is seven pages long.

## THE DOCTRINE AND COVENANTS

OF

### THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Containing Revelations Given to  
JOSEPH SMITH, THE PROPHET

With some Additions by his Successors  
in the Presidency of the Church

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DOCTRINE AND COVENANTS, 132.

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but that is the end of his kingdom; he cannot have an increase.  
5. (May 17th, 1843.) The more sure word of prophecy means a man's 'knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.

6. It is impossible for a man to be saved in ignorance.  
7. There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes;  
8. We cannot see it; but when our bodies are purified we shall see that it is all matter.

#### SECTION 132.

*REVELATION given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. — The Prophet's inquiry of the Lord—He is told to prepare himself to receive the new and everlasting covenant—Conditions of this law—The power of the Holy Priesthood instituted by the Lord must be operative in ordinances to be in effect beyond the grave—Marriage by secular authority is of effect during mortality only—Though the form of marriage should make it appear to be for time and eternity, the ordinance is not valid beyond the grave unless solemnized by the authority of the Holy Priesthood as the Lord directs—Marriage duly authorized for time and eternity to be attended by surpassing blessings—Essentials for the attainment of the status of godhood—The meaning of eternal lives—Plurality of wives acceptable only when commanded by the Lord—The sin of adultery—Commandment to Emma Smith, wife of the Prophet.*

1. Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having "many wives and concubines—

2. Behold, and lo, I am the  
e, 68:12, 76:53, 124:124. 2 Pet. 1:19. Sec. 132: a, vers. 3, 34, 37—40, 61—63. Gen. 16:1—3, 25:16. Chaps. 29, 30, 33:5—7, 37:2. Ex. 21:7—11, 22:16. Lev. 18:18. Num. 12:1. Deut. 17:14—17, 21:10—17, 22:28, 29, 25:5—10. Judg. 8:29—32. 10:4. 12:8, 9, 13, 14. 1 Sam. 1:1, 2, 25:42, 43, 27:3, 30:5, 8. 2 Sam. 2:1—4, 3:2—5, 14—16. 5:13, 23, 12:8, 15:16, 16:21, 22, 19:5, 20:3, 1 Kings 11:1—10, 15:5. 1 Chron. 2:18, 19, 46, 48, 8:1—9, 4:5, 7:4, 14, 8:8, 9, 14:3. 2 Chron. 11:21, 13:21, 24:2, 3, Isa. 4:1. Hos. 1:2, 3, 6, 8, 3:1—3. b, vers. 4, 5, 13—18, 27. c, vers. 3, 5, 13—18, 27, 31:2, 3, 4. d, vers. 6, 13—18, 27.

Lord thy God, and will answer thee as touching this matter.

3. Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

4. For behold, I reveal unto you a 'new and an everlasting covenant; and if ye abide not that covenant, then are ye damned;

for no one can 'reject this covenant and be permitted to enter into my glory.

5. For all who will have a blessing at my hands shall 'abide the law which was appointed for that blessing, and the conditions thereof, as were 'instituted from before the foundation of the world.

6. And as pertaining to the 'new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof 'must and shall abide the law, or he shall be damned, saith the Lord God.

7. And verily I say unto you, that the 'conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and 'sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

8. Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

9. Will I accept of an offering, e, 131:1-4. f, 88:38, 89. g, vers. 11, 28, 63. h, see c. i, see d. j, 88:38, 39. k, vers. 19, 46, 47. l, vers. 1, 63. m, 49:15. See l. n, vers. 14-18. o, vers. 15-27. p, vers. 16, 17. q, Matt. 22:30. Mark 12:25.

saith the Lord, that is not made in my name?

10. Or will I receive at your hands that which I have not appointed?

11. And will I appoint unto you, saith the Lord, except it be by 'law, even as I and my Father 'ordained unto you, before the world was?

12. I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

13. And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall 'not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

14. For whatsoever things 'remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

15. Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their 'covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

16. Therefore, when they are 'out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more,

sent. I am he. Receive ye, therefore, my law.

25. Broad is the gate, and 'wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

26. Verily, verily, I say unto you, if a man 'marry a wife according to my word, and they are 'sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the 'new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet 'they shall come forth in the first resurrection, and enter into their exaltation; but they shall be 'destroyed in the flesh, and shall be delivered unto the 'buffetings of Satan unto the day of redemption, saith the Lord God.

27. The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye 'commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my 'new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

28. I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was.

29. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and

'hath entered into his exaltation and sitteth upon his throne.

30. Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins 'ye are, namely, my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed, 'out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.

31. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.

32. Go ye, therefore, and do the 'works of Abraham; enter ye into my law and ye shall be saved.

33. But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

34. God commanded Abraham, and Sarah 'gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.

35. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.

36. Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

2b, see y. Matt. 7:13. 2c, ver. 19. 2d, vers. 7, 19, 20. 2e, see c. 2f, vers. 19, 23. 2g, vers. 41-43, 54, 63, 64. 2h, see h, sec. 78. 2i, 42:18, 79. 2j, see c. 2k, ver. 37. Luke 13:28. 2l, 2 Ne. 3:7, 11, 12, 14-17. 2m, vers. 19, 31-37. 2n, John 8:39. 2o, Gen. 16. 2p, vers. 7, 19, 20. 2q, see c. 2r, vers. 19, 23. 2s, see h, sec. 78. 2t, 42:18, 79. 2u, see c. 2v, ver. 37. Luke 13:28. 2w, 2 Ne. 3:7, 11, 12, 14-17. 2x, vers. 19, 31-37. 2y, John 8:39. 2z, Gen. 16.

and an exceeding, and an eternal weight of glory.

17. For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.

18. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that 'covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God.

19. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the 'new and everlasting covenant, and it is 'sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written,

r, vers. 7, 46, 47. s, see c. t, vers. 7, 46, 47. u, vers. 16-18, 20. v, vers. 17-19, 37. John 10:34, 35. 1 John 3:2. w, 50:26-28. x, 131:1-4. y, 2 Ne. 9:41. 31-9, 17, 18. 33-9. Al. 37:44, 46. He. 3:29, 30. 3 Ne. 14:13, 14. z, vers. 30, 31. 2a, John 14:2, 9.

ten in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall 'pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

20. Then shall they be 'gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because 'all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

21. Verily, verily, I say unto you, except ye 'abide my law ye cannot attain to this glory.

22. For 'strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of 'the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

23. But if ye receive me in the world, then shall ye know me, and shall receive 'your exaltation; that where I am ye shall be also.

24. This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath

37. Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were 'given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but 'are gods.

38. David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they 'received not of me.

39. David's wives and concubines were 'given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall 'not inherit them out of the world, for I gave them unto another, saith the Lord.

40. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word.

41. And as ye have asked concerning adultery, verily, verily, I say unto you, if a man 'receiveth a wife in the new and everlasting

covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.

42. If she be not in the new and everlasting covenant, and she be with another man, she has 'committed adultery.

43. And if her husband be with another woman, and he was under a vow, he hath broken his vow and 'hath committed adultery.

44. And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that 'hath not committed adultery but hath been faithful; for he shall be made ruler over 'many.

45. For I have conferred upon you the keys and power of the priesthood, wherein I restore 'all things, and make known unto you all things in due time.

46. And verily, verily, I say unto you, that 'whatsoever you seal on earth shall be sealed in heaven; and whatsoever you 'bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you 'remit on earth shall be remitted eternally in the heavens; and whosoever sins you 'retain on earth shall be retained in heaven.

47. And again, verily I say, 'whomsoever you bless I will bless, and whomsoever you 'curse I will curse, saith the Lord; for I, the Lord, am thy God.

2p, Gen. 25:6. 2q, 133:56. See v. 2r, vers. 7, 19, 39. 2s, vers. 41-43, 54, 63, 64. 2t, Sam. 12:8-24. 2u, vers. 44-7, 19. 2v, see m, sec. 42. 2w, see m, sec. 42. 2x, see m, sec. 42. 2y, Luke 19:15-26. 2z, Acts 3:21. 3a, see d, sec. 1. 3b, sec. 1. Matt. 18:18. 3c, Matt. 16:19. John 20:23. 3d, John 20:23. 3e, 124:93. 3f, 124:93.

48. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.

49. For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

50. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

51. Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.

52. And let mine handmaid, Emma Smith, receive "all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.

53. For I am the Lord thy God, and ye shall obey my voice; and

I give unto my servant Joseph that he shall be made ruler over many things; for he hath been faithful over a few things, and from henceforth I will strengthen him.

54. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law.

55. But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an "hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.

56. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

57. And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

58. Now, as touching the law of the priesthood, there are many things pertaining thereunto.

59. Verily, if a man be called

of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him.

60. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

61. And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are "given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.

62. And if he have ten virgins given unto him by this law, "he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.

63. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has "committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to

my commandment, and to fulfil the promise which was given by my Father "before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear "the souls of men; for herein is the work of my Father continued, that he may be glorified.

64. And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the "law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

65. Therefore, it shall be lawful in me, if she receive not this law, for "him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I "commanded Abraham to take Hagar to wife.

66. And now, as pertaining to this law, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

## SECTION 133.

REVELATION given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831. Prefacing this revelation the Prophet wrote: *At this time there were many things which the Elders desired to know, relative to preaching the Gospel to the inhabitants of the earth, and*

31, ver. 48. 3m, vers. 19, 20, 48. 3n, ver. 41. 3o, Tit. 1:2. 3p, vers. 19, 30. 3q, ver. 52. 3r, ver. 55. 3s, vers. 34—37.

**From Monogamy to Polygamy.** To begin with the Mormon Church did not believe in the practice of plural marriage. In the first edition of the *Doctrine and Covenants*, printed in 1835, there was a section which denounced the practice of polygamy. In section 101:4 it was stated:

Below is an actual photograph of this section as it appeared in the 1854 edition of the *Doctrine and Covenants*:

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with blackness, and make sackcloth their covering. And this shall ye have of my hand,—ye shall lay down in sorrow.

13. Behold and lo, there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness, these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it. Amen.

## SECTION CIX.

## Marriage.

1. According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore, we believe that all marriages in this church of Christ of Latter-day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Saviour Jesus Christ.

2. Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names, "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition;

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that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife," in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings, and keep you to fulfil your covenants from henceforth and for ever. Amen."

3. The clerk of every church should keep a record of all marriages solemnized in his branch.

4. All legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin.

## SECTION CX.

## OF GOVERNMENTS AND LAWS IN GENERAL.

*That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same.*

1. We believe that governments were instituted of God for the benefit of man, and that he holds men ac-

This section was printed in every edition of the *Doctrine and Covenants* until the year 1876, when the LDS Church removed it from their book. At this time, they inserted section 132, which permits a plurality of wives. Obviously, it would have been too contradictory to have one section condemning polygamy and another approving of it in the same book! Therefore, the section condemning polygamy was completely removed from the *Doctrine and Covenants*. Wilford Woodruff, fourth president of the Mormon Church, testified as follows concerning this matter:

Q. – Now I will ask you, Mr. Woodruff, why the church of which you are President in the publication of the Book of Doctrine and Covenants in the edition of 1876, **eliminated** from that edition the section on marriage as found in the 1835 edition, and in all the editions of the Book of Doctrine and Covenants published up to 1876, and inserted in lieu of that section on marriage the revelation on polygamy, dated July 12, 1843.

A. – I do not know why it was done. It was done by the authority of whoever presided over the church, I suppose. Brigham Young was the President then.

Q. – Now, can you tell why the section on marriage that had always been in the Book of Doctrine and Covenants up to that time was eliminated from it and the other inserted in lieu of it?

A. – I cannot tell. It was done I suppose under the direction of Brigham Young or under his administration. I cannot state why it was done.

Q. – Was it not done because one was in conflict with the other?

A. – I do not know that I can state why it was done. (*Temple Lot Case*, page 309)

Lorenzo Snow, who became the fifth president of the Mormon Church, testified:

And a man that violated this law in the Doctrine and Covenants, 1835 edition, until the acceptance of that revelation by the church, violated the law of the church if he practiced plural marriage. **Yes, sir, he would have been cut off from the church. I think I should have been if I had.**

Before the giving of that revelation in 1843 if a man married more wives than one who were living at the same time, he would have been cut off from the church. **It would have been adultery under the laws of the church and under the laws of the state, too.**

Q. – I will ask you now, Mr. Snow, why it was that in this edition of the Book of Doctrine and Covenants, this article on marriage, as you read it in the 1835 edition of the Book of Doctrine and Covenants and in all subsequent editions, up to the time of this edition of Defendant's Exhibit A, was taken out and this revelation or purported revelation put in its stead?

A. – That is, I take it, you want to know why this

principle of plural marriage was inserted instead of the principle of single marriage?

Q. – Yes, sir, why did you take out one and put the other in?

A. – I cannot tell you, for I did not do it, nor I cannot tell why.

Q. – Was it not because this taught or had changed the order of marriage in the church?

A. – Well, it is a fact that the order of marriage was changed, but whether that was the purpose of the substitution or not, I do not know.

Q. – The order of marriage was changed, and the old order eliminated; is not that the fact?

A. – Well, it was changed or extended. It was changed from the one to the other.

Q. – It was changed from monogamy to polygamy, was it not?

A. – Yes, sir, you might say it was if it suits you. It was extended from monogamy to polygamy.

Q. – That is, you state that if a person had been married or sealed by this revelation, according to your understanding, that is, if they had been married according to the provisions of this polygamous revelation prior to the year 1843, they would have violated the laws of the church and been guilty of adultery?

A. – Yes, sir.

Q. – You state now that Joseph Smith was sealed or married to your sister in April, 1843, and this so-called revelation was given in July, 1843?

A. – Well, the time I said it, it was all right. According to my understanding of this new covenant, the woman is sealed to the man and not the man to the woman, and **I stated that Joseph took my sister for a wife when he had a wife living, and that was prior to the giving of this revelation.**

Q. – Well, what kind of a position did it put your sister and Joseph Smith in?

A. – It put them in a first-rate, splendid condition for time and eternity. (*Temple Lot Case*, pages 320-322)

Just when and how the practice of plural marriage started in the Mormon Church has caused much controversy. There is much evidence that it was secretly practiced when the Church was in Kirtland, Ohio. B. H. Roberts, in the introduction to volume five of Joseph Smith's *History of the Church*, makes the following comment:

The date in the heading of the Revelation on the Eternity of the Marriage Covenant, including the Plurality of Wives, notes the time at which the revelation was committed to writing, not the time at which the principles set forth in the revelation were first made known to the Prophet.

Fawn Brodie states that Joseph Fielding Smith told her that there was a revelation foreshadowing polygamy given as early as 1831:

Joseph F. Smith, Jr., the present historian of the Utah Church, asserted to me in 1943 that a revelation foreshadowing polygamy had been written in 1831, but that it had never been published. In conformity with the church policy, however, he would not permit the manuscript, which he acknowledged to be in possession of the church library, to be examined. (*No Man Knows My History*, by Fawn M. Brodie, footnote, page 184)

The Mormon writer John J. Stewart claims that Joseph Smith may have entered into plural marriage “in the early or mid-1830’s.” On page 31 of his book, *Brigham Young and His Wives*, he states that “Nancy Johnson may have been Joseph Smith’s first plural wife. In March, 1832, Joseph Smith was mobbed. Eli Johnson (the brother of Nancy Marinda Johnson) claimed that Joseph Smith was “too intimate” with his sister. The following is found in the *Braden and Kelly Debate*:

In March, 1832, Smith was stopping at Mr. Johnson’s, in Hiram, Ohio, and was mobbed. The mob was led by Eli Johnson, who blamed Smith with being too intimate with his sister Marinda, who afterwards married Orson Hyde. Brigham Young, in after years, twitted Hyde with this fact, and Hyde, on learning its truth, put away his wife, although they had several children. (*The Braden and Kelley Debate*, 1955 reprint, page 202)

Nancy Marinda Johnson married Orson Hyde on September 4, 1834. John D. Lee claimed that there was a rumor that Mrs. Hyde was sealed to Joseph Smith.

Report said that Hyde’s wife, with his consent, was sealed to Joseph Smith for an eternal state, but I do not assert the fact. (*Confessions of John D. Lee*, photo-reprint of 1880 edition, page 147)

Research in the genealogical archives of the church has revealed that Nancy Marinda Hyde was sealed to Joseph Smith after his death. The ceremony occurred on July 31, 1857. According to Mormon theology this would mean that she would live for all eternity with Joseph Smith instead of Orson Hyde. While this does not prove Eli Johnson’s charge (that Joseph Smith was “too intimate” with his sister Nancy) it certainly does show that she was attracted to Joseph Smith.

**Fanny Alger.** John Whitmer, who was one of the witnesses to the Book of Mormon, wrote as follows in chapter 20 of his history of the church:

In the fall of 1836, Joseph Smith, Jun., S. Rigdon and others of the leaders of the Church at Kirtland, Ohio, established a bank for the purpose of speculation, and the whole Church partook of the same spirit; they were lifted up in pride, and lusted after the forbidden things of God, such as covetousness, and in secret combinations, **spiritual-wife doctrine, that is**

**plurality of wives . . .** (John Whitmer’s history of the church, chapter 20, original in the Reorganized LDS Church library, typed copy in the Utah LDS Church Genealogical Library)

Ann Eliza Young, the woman who divorced Brigham Young, related the following:

Mrs. Smith had an adopted daughter, a very pretty, pleasing young girl, about seventeen years old. She was extremely fond of her; no own mother could be more devoted, and their affection for each other was a constant object of remark, so absorbing and genuine did it seem. Consequently, it was with a shocked surprise that the people heard that sister Emma had turned Fanny out of the house in the night.

This sudden movement was incomprehensible, since Emma was known to be a just woman, not given to freaks or caprices, and it was felt that she certainly must have had some very good reason for her action. By degrees it became whispered about that Joseph’s love for his adopted daughter was by no means a paternal affection, and his wife, discovering the fact, at once took measures to place the girl beyond his reach. Angered at finding the two persons whom most she loved playing such a treacherous part towards her, she by no means spared her reproaches, and, finally, the storm became so furious, that Joseph was obliged to send, at midnight, for Oliver Cowdery, his scribe, to come and endeavor to settle matters between them. For once he was at his wits’ end; he could face an angry mob, but a wronged woman made a coward of him at once.

The scribe was a worthy servant of his master. He was at that time residing with a certain young woman, and at the same time he had a wife living. He had taken kindly to Joseph’s teachings, although he by no means coveted publicity in the affair; and after seeing Mrs. Smith’s indignation he dreaded exceedingly lest Mrs. Cowdery should discover that he was practicing his new religious duties with another woman.

The worth couple—the Prophet and his scribe—were sorely perplexed what to do with the girl, since Emma refused decidedly to allow her to remain in her house; but after some consultation, my mother offered to take her until she could be sent to her relatives. Although her parents were living, they considered it the highest honor to have their daughter adopted into the Prophet’s family, and her mother has always claimed that she was sealed to Joseph at that time. (*Wife No. 19*, by Ann Eliza Young, 1876, pages 66 and 67)

Oliver Cowdery, one the three witnesses to the Book of Mormon, confirmed the fact that Joseph Smith had had an “affair” with Fanny Alger. In a letter dated January 21, 1838, Oliver Cowdery wrote:

When he [Joseph Smith] was there we had some conversation in which in every instance I did not fail to affirm that what I had said was strictly true. **A dirty, nasty, filthy affair of his and Fanny Alger’s**

was talked over in which I strictly declared that I had never deserted from the truth in the matter, and as I supposed was admitted by himself. (Letter dated January 21, 1838, Far West, Missouri)

Below is an actual photograph from a copy of the letter written by Oliver Cowdery and recorded by Warren Cowdery. The original is located in the Huntington Library, San Marino, California. A microfilm copy is located at the Utah State Historical Society.

A. Metcalf claimed that Martin Harris, one of the three witnesses to the Book of Mormon, told him that Joseph's "servant girl" had stated that Joseph had made "improper proposals to her."

In or about the year 1833, the servant girl of Joe Smith stated that the prophet had made improper proposals to her, which created quite a talk amongst the people. Joe Smith went to Martin Harris to counsel with him concerning the girl's talk. Harris, supposing that Joe was innocent told him to take no notice of the girl, that she was full of the devil, and wanted to destroy the prophet of God; but Joe Smith acknowledged that there was more truth than poetry in what the girl said. Harris then said he would have nothing to do in the matter. Smith could get out of the trouble the best way he knew how. (*Ten Years Before the Mast*, by A. Metcalf, quoted in *A New Witness for Christ in America*, by Francis W. Kirkham, vol. 2, page 348)

In an affidavit dated September 13, 1842, a woman by the name of Fanny Brewer stated:

In the spring of 1837 I left Boston for Kirtland to assemble with the Saints and worship God more perfectly. . . . There was much excitement against the prophet on another account, an unlawful intercourse between himself and a young orphan girl residing in his family, and under his protection! Martin Harris told me that the prophet was most notorious for lying

and licentiousness. (*Mormon Portraits*, by Dr. W. Wyl, 1886, pages 249-250)

Dr. Wyl quotes a Mr. W. as saying:

Joseph's dissolute life began already in the first times of the church, in Kirtland. He was sealed there secretly to Fanny Alger. Emma was furious, and drove the girl, who was unable to conceal the consequences of her celestial relation with the prophet, out of her house. (*Mormon Portraits*, by Dr. W. Wyl, 1886, page 57)

The Mormon writer Max Parkin stated:

The charge of adulterous relations "with a certain girl" was leveled against Smith by Cowdery in Missouri in 1837; this accusation became one of the complaints the Church had against Cowdery in his excommunication trial in Far West, April 12, 1838. In rationalizing Cowdery's accusation, the Prophet testified "that Oliver Cowdery had been his bosom friend, therefore he entrusted him with many things." (*Conflict at Kirtland*, a thesis by Max H. Parkin, 1966, page 166)

Max Parkin's source for this information is the "Far West Record." The "Far West Record" is an unpublished "record book containing minutes of meetings in Kirtland and Far West, Missouri." The original is in the LDS Church Historian's Office.

Mormon writers admit that there was a connection between Joseph Smith and Fanny Alger. However, they claim that Fanny Alger was Joseph Smith's plural wife and that he was commanded by God to enter into polygamy.

Andrew Jenson, who was the assistant LDS Church Historian, made a list of 27 women who were sealed to Joseph Smith. In this list he said the following concerning Fanny Alger:

confessed <sup>in admitting</sup> ~~in admitting~~ that I ever willfully lied about him. When I was there we had some conversation in which on every point I did not fail to affirm that what I had said was strictly true. A dirty, nasty, filthy affair of his and Fanny Alger was talked over in which I strictly declared that I had never deviated from the truth in the matter, and as I supposed was admitted by himself. At any rate, just before leaving, he wanted

Photograph from a copy of the letter written by Oliver Cowdery.

Fanny Alger, one of the first plural wives sealed to the Prophet. (*Historical Record*, page 233)

The Mormon writer John J. Stewart states:

. . . Joseph as a servant of God was authorized to enter plural marriage, and it is not at all unlikely that he did so in the early or mid-1830's. Perhaps Nancy Johnson, or Fanny Alger was his first "plural" wife, at Hiram or Kirtland, Ohio. (*Brigham Young and His Wives*, by John J. Stewart, page 31)

The Mormon Apostle John A. Widtsoe stated:

It seems that Fannie Alger was one of Joseph's first plural wives. She lived many years after the Prophet's death and never denied her relationship to him. (*Joseph Smith—Seeker After Truth*, by John A. Widtsoe, page 237)

The Mormon writer John J. Stewart gives this interesting information:

Benjamin F. Johnson, another close friend to Joseph and a brother-in-law to Sherman, says, "In 1835, at Kirtland, I learned from my sister's husband, Lyman R. Sherman, who was close to the Prophet, and received it from him, 'that the ancient order of Plural Marriage was again to be practiced by the Church.' This, at the time, did not impress my mind deeply, although there lived then with his family [the Prophet's] a neighbor's daughter, Fannie Alger, a very nice and comely young woman . . . toward whom not only myself, but everyone, seemed partial, for the amiability of her character; and it was whispered even then that Joseph loved her." Johnson, a Church patriarch at the time of writing, put his finger on the beginning of Oliver Cowdery's and Warren Parrish's downfall—Parrish was the Prophet's secretary: "There was some trouble with Oliver Cowdery, and whisper said it was relating to a girl then living in his (the Prophet's) family; and I was afterwards told by Warren Parrish, that he himself and Oliver Cowdery did know that Joseph had Fannie Alger as wife, for they were spied upon and found together." Both Cowdery and Parrish began falling away from the Church shortly after this. "Without doubt in my mind," says Johnson, "Fannie Alger was, at Kirtland, the Prophet's first plural wife, in which, by right of his calling, he was justified of the Lord, while Oliver Cowdery, Jared Carter, Warren Parrish, or others, were not justified in their criticisms upon the doings of the Prophet, nor in their becoming a law unto themselves, through which they lost the light of their calling and were left in darkness." One of the charges against Cowdery when he was excommunicated was that he had insinuated that Joseph was guilty of adultery. (*Joseph Smith the Mormon Prophet*, by John J. Stewart, pages 103, 104)

Max Parkin, a Mormon writer, stated:

It appears that polygamy was a secret practice in Kirtland in the 1830's and the Church, or rather the Church's Prophet, neither had an intention of making it a public matter nor at that early date making it a principle of the Mormon faith. Hence, the official answers of **denial** were correct as far as the body of the Church was concerned and the principles they were expected to embrace. But within the Church, the conflict of the period was accentuated by the few who understood the new principle, and by others who mispracticed it. (*Conflict at Kirtland*, a thesis by Max Parkin, page 174)

**Polygamy in Nauvoo.** There can be little doubt that many of the Mormons practiced polygamy in Nauvoo, Illinois. Ebenezer Robinson tells that in 1841 the "spiritual wife" doctrine was secretly talked about:

In the spring of 1841, the doctrine of "spiritual wives" began to be secretly talked about . . . Don Carlos Smith said: "Any man who will teach and practice the doctrine of spiritual wifery will go to hell, I don't care if it is my brother Joseph. (*The Return*, vol. 2, page 287)

Writing under the date of June 15, 1842, Oliver Olney stated:

And you know they a talking about raising up a righteous Branch look at their houses They lack in size in rooms and conveniencies. To accommodate their numerous wives and maidens As they say Old David and Solamon had that they say was the antient order of God They say you have ben a praying for the Antient order and your prayers have ben herd in the Ears of the Lord of Sabeath And because of your faith The antient order is a coming like a tornado on us (The Olney Papers, unpublished, handwritten manuscript in the Yale University Library)

**Lying for the Kingdom.** The Mormon leaders now freely admit that Joseph Smith was a polygamist. Joseph F. Smith, the sixth president of the Mormon Church, testified as follows in the Reed Smoot Case:

The CHAIRMAN. I understood you to say that the prophet Joseph Smith—I mean the original revelator—

Mr. SMITH. Yes.

The CHAIRMAN. I understood you to say, somewhere in your testimony, that he was in his lifetime a polygamist?

Mr. SMITH. Yes, sir. (*Reed Smoot Case*, vol. 1, page 385)

Wilford Woodruff gave this testimony:

Joseph Smith of course taught the principle of plural marriage commonly called polygamy and he not only taught it **but practiced it too**. (*Temple Lot Case*, page 292)

The Mormon Apostle John A. Widtsoe stated:

That Joseph Smith actually was the person who introduced plural marriage into the Church and that he practiced it himself are amply proved by existing facts. (*Evidences and Reconciliations*, 3-in-1 volume, page 340)

Although Joseph Smith practiced polygamy, he publicly denied it. William E. Berrett, a Mormon writer, stated:

In 1840 the doctrine was taught to a few leading brethren who, with the Prophet, **secretly married additional wives** in the following year. This secrecy could not be long kept, yet the doctrine was not openly discussed. This state of affairs gave rise to serious slander outside the Church.

. . . Perhaps no doctrine of the early Church so caused dissension within and without the organization. . . . Only the secrecy surrounding its practice prevented a wholesale apostasy from the Church in 1844. (*The Restored Church*, by William E. Berrett, 1956 edition, pages 247, 249)

As we have already noticed, the early editions of the *Doctrine and Covenants* contained an article which condemned the practice of polygamy. Joseph Smith and other Mormon leaders used this article as a shield to hide behind. The Mormon writer John J. Stewart stated:

The marriage article, in Oliver Cowdery's handwriting, sustains monogamous marriage and denies any LDS practice of plural marriage. Joseph was not yet ready to publicly acknowledge this doctrine, even though he had spoken of it in confidence to a few close friends. (*Joseph Smith the Mormon Prophet*, page 103)

In the May, 1837, issue of the *Messenger and Advocate* (a Mormon paper) the following appeared:

The Presidents of the Seventies met in council in the House of the Lord, on the 29th of April, 1837, and . . . adopted, among others, the following resolutions:

1st. – That we will have **no** fellowship whatever with **any elder** belonging to the quorums of the Seventies who is **guilty of polygamy** or any offence of the kind, and who does not in all things conform to the laws of the church contained in the Bible and in the Book of Doctrine and Covenants. (*Messenger and Advocate*, vol. 3, page 511)

Joseph Smith answered some questions for the *Elders' Journal*, in 1838. Question number seven appears below:

Seventh – “Do the Mormons believe in having more wives than one?”

“No, not at the same time.” (*History of the Church*, by Joseph Smith, vol. 3, page 28)

On May 3, 1844, Parley P. Pratt wrote a letter from Richmond, Massachusetts. In this letter he stated:

Mr. Augustine Spencer, brother to Elder Orson Spencer, has written a letter from Nauvoo, which is now going the rounds in this neighborhood, and is fraught with the most infamous slander and lies concerning Joseph Smith and others, and which is calculated to embitter the minds of the people who read or hear it. It affirms that Joseph Smith is in the habit of drinking, swearing, carousing, dancing all night, &c., and that **he keeps six or seven young females as wives**, &c., and many other such like insinuations. (*History of the Church*, vol. 6, pages 354, 355)

On May 26, 1844, Joseph Smith absolutely denied that he was living in polygamy:

What a thing it is for a man to be accused of **committing adultery, and having seven wives, when I can only find one**.

I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers. (*History of the Church*, vol. 6, page 411)

The Mormon writer John J. Stewart stated:

Exactly when he first began living plural marriage is not known, or at least not generally so. But it was probably in the early or mid-1830s. . . . due to the extreme prejudice existing against the doctrine, it had to be kept as confidential as possible, and even public denials of it made. (*Joseph Smith the Mormon Prophet*, by John J. Stewart, pages 67, 68)

On page 148 of the same book John J. Stewart stated:

Rumors of plural marriage in the Church had persisted almost since its beginning—. . . It was, of course, impossible to keep the doctrine and practice of it in Nauvoo from becoming known, even though public denials of it were made by the Church leaders—for the safety of the Church and the individuals concerned. (*Joseph Smith the Mormon Prophet*, page 148)

According to Hyrum Smith, Joseph Smith said the following to John C. Bennett:

. . . why are you using my name to carry on your hellish wickedness? Have I ever taught you that fornication and adultery were right, or polygamy or any such practice? . . . Did I ever teach you anything that was not virtuous—that was iniquitous, either in public or private? (*History of the Church*, by Joseph Smith, vol. 5, page 72)

The following notice was published in the *Times and Seasons*, vol. 5, page 423:

THURSDAY, FEBRUARY 1, 1844.  
NOTICE

As we have lately been credibly informed, that an Elder of the Church of Jesus Christ, of Latter-day Saints, by the name of Hiram Brown, has been **preaching polygamy**, and other **false and corrupt doctrines**, in the county of Lapeer, state of Michigan.

This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6<sup>th</sup> of April next, to make answer to these charges.

JOSEPH SMITH,  
HYRUM SMITH,  
Presidents of said Church.

Joseph Smith's brother Hyrum, who was a member of the First Presidency of the Mormon Church, also secretly practiced plural marriage while denying it openly. On March 15, 1844, Hyrum Smith stated:

. . . brother Richard Hewitt has called on me today to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may have **as many wives** as he pleases, and that doctrine is taught here: I say unto you that **that man teaches false doctrine**, for there is no such doctrine taught; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about. (*Times and Seasons*, letter by Hyrum Smith, Nauvoo, Ill., March 15, 1844, vol. 5, page 474)

Joseph F. Smith, who became the sixth president of the Mormon Church, made the following statement concerning the denials of Joseph and Hyrum Smith that were published in the *Times and Seasons*:

. . . Joseph Smith, the martyred Prophet, is responsible to God and the world for his doctrine, and let every soul know that he and his brother Hyrum did practice the doctrine in their lifetime, and until their death, notwithstanding their seeming denials as published in the *Times and Seasons*. . . (*Historical Record*, page 220)

Ebenezer Robinson, who was at one time the editor of the *Times and Seasons*, claimed that Hyrum Smith told him to live in plural marriage and lie about it if necessary:

To whom it may concern:

This is to certify that in the latter part of November, or in December, 1843, Hyrum Smith (brother of Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints) came to my house in Nauvoo, Illinois, and taught me the doctrine of spiritual wives or polygamy.

He said he heard the voice of the Lord give the revelation on spiritual wifery (polygamy) to his brother Joseph, and that while he had heretofore opposed the doctrine he was wrong, and his brother Joseph was right all the time.

He told me to make a selection of some young woman and he would send her to me, and take her to my home, and if she should have an heir, **to give out the word that he had a husband who had gone on a mission to a foreign country**. He seemed disappointed when I declined to do so.

(Sgd.) E. Robinson

Davis City, Iowa, Oct. 23, 1885.

Subscribed and sworn to before me, a notary public, in and for Decatur County, Iowa, this 24th day of October, A.D., 1885. Z. H. Gurley, Notary Public. (Affidavit by Ebenezer Robinson, quoted in *Forty Years in the Mormon Church*, by R. C. Evans, page 51)

The Mormon writer Pearson H. Corbett made this statement concerning Hyrum Smith:

Hyrum's life had been exemplary. The only criticism one might make would be of his living **secretly the celestial law of plural marriage**. Perhaps publishing the new doctrine and presenting it to the Saints for their acceptance would have allayed the many evil implications and false rumors. It seemed, however, that the new doctrine was so revolutionary and contrary to the established marriage mores of the western world that the very idea would have touched

off an explosion which might have retarded, if not actually destroyed the struggling young Church. (*Hyrum Smith—Patriarch*, by Pearson H. Corbett, page 338)

The historian Juanita Brooks stated:

The law of “Celestial Marriage” had been revealed to a few select friends of Joseph Smith as early as 1839 and was given orally to some of the Twelve Apostles in 1842, but it was not written and formally presented until July 12, 1843. Even then it was **publicly denied**, even among the Mormon congregation, many in Nauvoo not learning of it until after the exodus. Some converts came all the way to the Salt Lake Valley before they knew of its practice. (*On the Mormon Frontier, The Diary of Hosea Stout*, edited by Juanita Brooks, vol. 2, page 450, footnote 2)

The Mormon Apostle George A. Smith freely admitted that if someone had asked Joseph Smith about polygamy in Kirtland he would have denied it, and that he had to “unpreach” a statement he had made about “sealing” in Nauvoo:

Now if the Lord had considered it wisdom, on the day of the Kirtland endowment and great solemn assembly, to come forward and reveal to the children of men the facts that are laid down plainly in the Bible, and had told them that, without the law of **sealing**, no man could be exalted to a throne in the celestial kingdom, that is, without he had a woman by his side; . . . had He revealed this simple sentiment, up would have jumped some man saying, “What! Got to have a woman sealed to me in order to be saved, in order to be exalted to thrones, dominions, and eternal increase?” “Yes.” “I do not believe a word of it.” . . . Again up jumps somebody else, “Brother Joseph, I have had two wives in my lifetime, cannot I have them both in eternity?” “No.” If he had said yes, perhaps we should have all **apostatized** at once.

. . . We thus passed on from the year 1837 until the year 1843, . . .

Whereupon, the Prophet goes up on the stand, and, after preaching about everything else he could think of in the world, . . . makes a bare hint at the law of sealing, and it produced such a tremendous excitement that, as soon as he had got his dinner half eaten, he had to go back to the stand, and **unpreach all that he had preached**, and left the people to guess at the matter. (*Journal of Discourses*, vol. 2, pages 216, 217)

Joseph Smith was rather disturbed about the gossip in Nauvoo. In a sermon delivered October 15, 1843, he said:

I will now speak a little on the economy of this city. . . . Set our women to work, and stop their spinning street yearns and talking about spiritual wives. (*History of the Church*, vol. 6, page 58)

In spite of Joseph Smith’s efforts to keep the practice of plural marriage secret, the following appeared in a poem published in the *Warsaw Message*, February 7, 1844:

BUCKEYE’S LAMENTATION  
FOR WANT OF MORE WIVES

1.

I once thought I had knowledge great,  
But no I find ‘tis small;  
I once thought I’d Religion, too,  
But I find I’ve none at all.  
For I have got but **one lone wife**,  
And can obtain no more;  
And the doctrine is, I can’t be saved  
Unless I’ve **half a score!**

....

5.

A tenfold glory—thats the prize!  
Without it you’re undone!  
But with it you will shine as bright  
As the bright shining sun.  
There you may reign like mighty Gods,  
Creating worlds so fair;—  
At least a world for **every wife** that  
You take with you there.

6.

The man that has got **ten fair wives**,  
Ten worlds he may create;  
And he that has got less than this,  
Will find a bitter fate.  
The one or two that he may have,  
He’d be deprived of then;  
And they’ll be given as talents were  
To him who has got ten.

....

10.

This is the **secret doctrine** taught  
By Joe and the red rams\*—  
Although in **public they deny**—  
But then ‘tis all a sham.  
They fear the indignation just,  
Of those who have come here  
With hands thats clean and honest hearts,  
To serve the Lord in fear.

....

12.

But Joe at snaring beats them all,  
And at the rest does laugh;  
For widows poor, and orphan girls,  
He can ensnare with chaff,  
He sets his snares around for **all**, —  
And **very seldom** fails  
To catch more thoughtless **Partridges**,  
Snow-birds or **Knight**-ingales!

....

\*B.Y. & O.H.

Joseph Smith made this comment concerning the poem in the *Warsaw Message*:

Wednesday, February 7, 1844.—A piece of doggerel appears in the *Warsaw Message* of this date, entitled “Buckeye’s Lamentation for the Want of More Wives,” evidently the production of Wilson Law, and breathing a very foul and malicious spirit. (*History of the Church*, by Joseph Smith, vol. 6, page 210)

On March 20, 1844, the Female Relief Society issued a statement in which the following appeared:

Resolved unanimously. That while we render credence to the doctrines of Paul, that neither is the woman without the man in the Lord, yet we raise our voices and hands against John C. Bennett’s “spiritual wife system,” as a scheme of profligates to seduce women; and they that harp upon it, wish to make it popular for the convenience of their own cupidity; wherefore, while the marriage bed, undefiled is honorable, let polygamy, bigamy, fornication adultery, and prostitution, be frowned out of the hearts of honest men to drop in the gulf of fallen nature, “where the worm dieth not and the fire is not quenched” and let all the saints say, Amen!

EMMA SMITH, Prest.  
H. M. ELLS, Sec. pro tem.

(*Nauvoo Neighbor*, March 20, 1844, page 2)

John J. Stewart tells us that some of the women in the Relief Society were themselves the wives of Joseph Smith:

In an emotional address to the Relief Society women, several of whom were his wives, Joseph said he was weary of this life and asked God to assign him to a different sphere of action. (*Joseph Smith the Mormon Prophet*, page 209)

Isaac Scott, writing from Nauvoo in June 16, 1844, stated:

The elders will likely tell you a different tale from what I shall as they are **positively instructed to deny** these things abroad. But it matters not to us what they say; our object is to state to you the truth, for we do not want to be guilty of deceiving any one. We will now give you a correct statement of the doctrines that are taught and practiced in the Church according to our own knowledge. We will mention three in particular.

A plurality of Gods. A plurality of living wives. And unconditional sealing up to eternal life against ALL sins save the shedding of innocent blood or consenting thereunto. These with many other things are taught by Joseph, which we consider are odious and doctrines of devils.

.....  
Joseph had a revelation last summer purporting to be from the Lord, allowing the saints the privilege of having **ten living wives at one time**, I mean

certain conspicuous characters among them. They do not content themselves with young women, **but have seduced married women. I believe hundreds have been deceived.** (Letter by Isaac Scott, quoted in *Among the Mormons*, edited by W. Mulder & A. R. Mortensen, 1958, pages 143, 144)

The article on marriage, which was published in the early editions of the *Doctrine and Covenants*, was frequently used to counteract the report that polygamy was being practiced. On September 1, 1842, this statement appeared in the *Times and Seasons*:

Inasmuch as the public mind has been unjustly abused through the fallacy of Dr. Bennett’s letters, we make an extract on the subject of marriage, showing the rule of the church on this important matter. The extract is from the Book of Doctrine and Covenants, **and is the only rule allowed by the church.**

“All legal contracted of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the **crime** of fornication, and **polygamy**; we declare that we believe, that **one man** should have **one wife**; and **one woman**, but **one husband**, except in case of death, when either is at liberty to marry again.” (*Times and Seasons*, vol. 3, page 909)

One month later (October 1, 1842) the following appeared:

From the Book of Doctrine & Covenants of the Church of Jesus Christ of Latter-Day Saints.

#### ON MARRIAGE

. . . Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. . . .

We have given the above rule of marriage as the only one practiced in this church, to show that Dr. J. C. Bennett’s “secret wife system” is a matter of his own manufacture; and further to disabuse the public ear, and shew that the said Bennett and his misanthropic friend Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised. In support of this position, we present the following certificates:-

We the undersigned members of the church of Jesus Christ of Latter-Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that **we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants**, and we give this certificate to show that Dr. J. C. Bennett’s “secret wife system” is a creature of his own make as we know of no such society in this place nor never did.

S. Bennett,  
George Miller,  
Alpheus Cutler,  
Reynolds Cahoon,  
Wilson Law,  
W. Woodruff,

N. K. Whitney,  
Albert Pettey,  
Elias Higbee,  
John Taylor,  
E. Robinson,  
Aaron Johnson.

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We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practiced in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make.

Emma Smith, President,  
Elizabeth Ann Whitney, Counsellor,  
Sarah M. Cleveland, Counsellor,  
Eliza R. Snow, Secretary,  
Mary C. Miller, Catharine Pettey,  
Lois Cutler, Sarah Higbee,  
Thirza Cahoon, Phebe Woodruff,  
Ann Hunter, Leonora Taylor,  
Jane Law, Sarah Hillman,  
Sophia R. Marks, Rosannah Marks,  
Polly Z. Johnson, Angeline Robinson,  
Abigail Works.

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(*Times and Seasons*, vol. 3, pages 939, 940)

In the *Times and Seasons*, vol. 4, page 143, the following is found:

We are charged with advocating a plurality of wives, and common property. Now this is as false as the many other ridiculous charges which are brought against us. No sect have a greater reverence for the laws of matrimony, or the rights of private property, and we do what others do not, practice what we preach.

The historian Hubert Howe Bancroft made this statement concerning polygamy:

During this period of probation the church deemed it advisable to deny the charge, notably by Elder Pratt in a public sermon, and also by Joseph Smith. . . .

Notwithstanding these solemn denials and denunciations in high places, the revelation and

the practices which it sanctioned were not easily concealed. (*History of Utah*, Hubert Howe Bancroft, page 167)

In the *Millennial Star* (a Mormon paper) an article was published in which the following was stated:

But, for the information of those who may be assailed by those foolish tales about two wives, we would say that **no such principle ever existed among the Latter-Day Saints, and never will**; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals and **very strict** on that subject, indeed far more so than the bible. (*Millennial Star*, vol. 3, page 74, August 1842)

The Mormon writer William E. Berrett wrote:

The secrecy which surrounded the introduction of the practice led to gross misrepresentations and charges of adultery. This was a most important factor in embittering both Mormon and non-Mormon against the Prophet. (*The Restored Church*, page 249, 1956 ed.)

William Law, who was at one time a member of the First Presidency of the Mormon Church, became disturbed by Joseph Smith's practices and charged him with adultery. Under the date of May 23, 1844, the following appeared in Joseph Smith's *History of the Church*:

A. A. Lathrop came to my clerk, Dr. Richards, and told him an officer was on his way with an attachment for him, and that the grand jury had found a bill against me for adultery, on the testimony of William Law; he had come from Carthage in two hours and thirty minutes to bring the news. Dr. Richards came to my house and stayed all night. (*History of the Church*, vol. 6, page 403)

On May 26, 1844, Joseph Smith said:

This new holy prophet [William Law] has gone to Carthage and swore that I had told him that I was guilty of adultery. This spiritual wifeism! Why, a man dares not speak or wink for fear of being accused of this. (*History of the Church*, vol. 6, page 410)

The dissenters tried to publish a paper at Nauvoo called the *Nauvoo Expositor*. On June 7, 1844, the first number of the *Nauvoo Expositor*, which exposed Joseph Smith's connection with polygamy, was issued. In this issue the following was stated:

It is a notorious fact, that many females in foreign climes, and in countries to us unknown, even in the most distant regions of the Eastern hemisphere, have been induced by the sound of the gospel, to forsake friends, and embark upon a voyage across waters that lie stretched over the greater portion of the globe, as they supposed, to glorify God, that they might thereby stand acquitted in the great day of God almighty. But what is taught them on their arrival at this place? — . . . They are requested to meet brother Joseph, or some of the Twelve, at some insulated point, or at some particularly described place on the bank of the Mississippi, or at some room, which wears upon its front—*Positively NO admittance*. The harmless, inoffensive, and unsuspecting creatures, are so devoted to the Prophet, and the cause of Jesus Christ, that they do not dream of the deep-laid and fatal scheme which prostrates happiness, and renders death itself desirable; but they meet him, expecting to receive through him a blessing, and learn the will of the Lord concerning them, and what awaits the faithful follower of Joseph, the Apostle and Prophet of God, when in the stead thereof they are told, after having been sworn in one of the most solemn manners, **to never divulge what is revealed to them**, with a penalty of **death** attached, that God Almighty has revealed it to him, that **she should be his** (Joseph's) **spiritual wife; for it is right anciently, and God will tolerate it again**: but we must keep those pleasures and blessings from the world, for until there is a **change** in government, we will endanger ourselves by practicing it—. . . (*Nauvoo Expositor*, June 7, 1844, page 2)

Also printed in the first issue of the *Nauvoo Expositor* were some affidavits which proved that the Mormons believed in polygamy.

Joseph Smith and his brother Hyrum stated that the *Nauvoo Expositor* contained lies. Although Hyrum Smith admitted that there was a revelation, he stated that it had nothing to do with the present time:

Councillor, H. Smith, . . . referred to the revelation, read to the High Council of the Church, which has caused so much talk about a multiplicity of wives; that said revelation was in answer to a question concerning things which transpired in former days, and had no reference to the present time. (*Nauvoo Neighbor*, June 19, 1844)

On the next page of the *Nauvoo Neighbor* the following statement is made concerning Joseph Smith:

He then read several statements of Austin Cowles in the *Expositor* concerning a private interview, and said he never had any private conversation with Austin Cowles on these subjects—that he preached on the stand from the Bible, shewing the order in ancient days, **having nothing to do with (t)he present times**.

Just below this is another statement concerning Hyrum Smith:

Councillor H. Smith proceeded to show the **falsehood** of Austin Cowles in the “*Expositor*,” in relation to the **revelation** referred to, that it was in reference to **former days, and not the present times** as related by Cowles.

When the Mormon leaders reprinted these statements in the *History of the Church* they changed them to make it appear that Joseph and Hyrum did not deny the practice of polygamy. (See *Mormonism—Shadow or Reality?* 1964 ed., pages 110, 111)

Joseph Smith saw that he could not let the *Nauvoo Expositor* continue to expose the truth concerning his practices; therefore, he ordered the press destroyed. The Mormon writer John J. Stewart states:

They attempted to set up their own church with William Law as President. They bought a press and published a newspaper entitled the *Nauvoo Expositor*, . . . Joseph Smith as Mayor ordered the *Expositor* press destroyed. (*Brigham Young and His Wives*, by John J. Stewart, page 34)

Joseph Smith recorded the following in the *History of the Church*, under the date of June 10, 1844:

The Council passed an ordinance declaring the *Nauvoo Expositor* a nuisance, and also issued an order to me to abate the said nuisance. I immediately ordered the Marshall to destroy it without delay, . . .

About 8 p.m., the Marshall returned and reported that he had removed the press, type, printed paper, and fixtures into the street, and destroyed them. (*History of the Church*, vol. 6, page 432)

The description of the destruction of the press given by Heber C. Kimball's wife, Vilate Kimball, sounds like a mob scene rather than a legal one. In a letter to her husband she wrote:

“June 11th. Nauvoo was a scene of excitement last night. Some hundreds of the brethren turned out and burned the press of the opposite party.” (Letter written by Vilate Kimball, published in the *Life of Heber C. Kimball*, page 350)

William E. Berrett stated:

The destruction of the *Nauvoo Expositor* June 10, 1844, proved to be the spark which ignited all the smoldering fires of opposition into one great flame. It offered the occasion for which the apostates from the

Church were waiting, a **legal excuse** to get the Prophet and other leaders into their hands. The cry that the “freedom of the press” was being violated, united the factions seeking the overthrow of the Saints as perhaps nothing else would have done. (*The Restored Church*, by William E. Berrett, page 255)

Joseph Smith was arrested for treason, and on June 27, 1844, he and his brother, Hyrum, were killed in a gun battle at the jail in Carthage. John J. Stewart, speaking of polygamy, made this statement:

The significance and sacredness of the doctrine can be further realized when you consider the trouble Satan stirred up to prevent its introduction and then to destroy it. More men have apostatized and gone down to hell over this one doctrine than all the other doctrines of the Church. The Saints have suffered more persecution over it than over all the other doctrines. The Prophet Joseph, the Patriarch Hyrum and many others were slain chiefly because of it. (*Brigham Young and His Wives*, by John J. Stewart, page 32)

John Whitmer, in chapter 22 of his history of the LDS Church, made this statement:

The formation of these things together with **adultery**, wickedness and abominations which grew and multiplied in the heads and members of the Church of Christ of Latter-day Saints brought Joseph Smith and his brother Hyrum to an untimely end, as also the scattering of the Church, . . .

After Joseph Smith’s death, the Mormon Church still tried to keep the doctrine of plural marriage secret. John J. Stewart stated:

. . . the doctrine had to be kept **confidential** until after the Saints reached Utah. (*Brigham Young and His Wives*, page 31)

Speaking of the Nauvoo period, John D. Lee related the following:

**Plural marriages were not made public.** They had to be kept still. A young man did not know when he was talking to a single woman. As far as Brigham Young was concerned, he had no wives at his house, except his first wife, or the one that he said was his first wife. Many a night have I gone with him, arm in arm, and guarded him while he spent an hour or two with his young brides, then guarded him home and guarded his house until one o’clock, when I was relieved. He used to meet his beloved Emeline at my house. (*Confessions of John D. Lee*, page 167)

On May 1, 1845, the following statement appeared in the *Times and Seasons*:

For once let us say, that Cain, who went to Nod, and taught the doctrine of a “plurality of wives,” and the giants who practiced the same iniquity; . . . are all co-workers on the same plan—when the reward for every man’s work is given—this will be the everlasting answer to all sects, sorts, and conditions, from Cain down to Christian Israelites, I never knew you! (*Times and Seasons*, vol. 6, page 888)

On page 894 of the same volume this statement appeared:

Sidney Rigdon, I see by the papers, has made an exposition of Mormonism, charging Joseph Smith and the Mormons with polygamy, &c. . . .

As to the charge of polygamy, I will quote from the Book of Doctrine and Covenants, which is the subscribed faith of the church and is **strictly enforced**. Article Marriage, sec. 91, par. 4, says, “Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have but one wife, and one woman but one husband . . .”

In the July 1, 1845, issue of the *Millennial Star* the Mormon Apostle Parley P. Pratt wrote:

Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennett, under the name of the “spiritual wife” doctrine; and still agitated by the Pittsburg Seer, . . .

Should any elder or member, come unto you professing to hold to any such **doctrine or practice**, either secretly or publicly, you may be sure he is **not of God**; and it becomes your duty to reject him, and report him to the presidency of the church, or to some tribunal of the church where he is responsible for his doctrine and conduct. If this is done and testimony adduced he will be immediately disfellowshipped, and expelled from the church.

For now assuredly that no one has been authorized to teach, practice, or introduce any such doctrine in any of the branches of the church. Nor is there any such doctrine known, held, or practiced, as a principle of the Latter-day Saints. (*Millennial Star*, vol. 6, page 22)

The following is taken from an article published in the *Times and Seasons*, November 15, 1844, page 715:

. . . as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney’s revelation, just because he wanted “to go to Pittsburg and live.” Wo to the man or men who will

thus wilfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once. . . . (*Times and Seasons*, vol. 5, page 715)

For years after Joseph Smith's death, the Church continued to deny that he had any connection with polygamy. When someone stated that Joseph Smith taught polygamy the *Millennial Star* called it a lie.

12th Lie—Joseph Smith taught a system of polygamy.

12th Refutation—The Revelations given through Joseph Smith, state the following: . . . “We believe that one man should have one wife.” *Doctrine and Covenants*, page 331. (*Millennial Star*, vol. 12, pages 29, 30)

The Mormon writer T. Edgar Lyon stated:

The practice of plural marriage was openly carried on after the Saints settled in the Great Basin, although the Mormon missionaries who were out proselyting still **continued to deny it**. (“Orson Pratt—Early Mormon Leader,” by T. Edgar Lyon, M.A. Thesis, University of Chicago, 1932, page 52)

As late as 1850 John Taylor, who became the third president of the Mormon Church, denied that the church believed in the practice of plural marriage, when he himself had six living wives. In a public discussion in Boulgne-Sur-Mer, France, he stated:

We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; . . . I shall content myself by reading our views of chastity and marriage, from a work published by us, containing some of the articles of our Faith. “Doctrine and Covenants,” page 330 . . . Inasmuch as this Church of Jesus Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.” (A tract published by John Taylor, in 1850, page 8; found in *Orson Pratt's Works*, 1851 edition)

The names of the six wives John Taylor had at the time he had this discussion are found in *The Life of John Taylor*, by B. H. Roberts, page 465. These names are listed below, as well as the marriage dates:

Lonora Cannon	Jan. 28, 1833
Elizabeth Haigham	Dec. 12, 1843
Jane Ballantyne	Feb. 25, 1844
Mary Ann Oakley	April 1845
Sophia Whitaker	April 23, 1847
Harriet Whitaker	Dec. 4, 1847

In her book, *Tell It All*, Fanny Stenhouse reproduces a letter she received from a friend in England. In this letter the following appeared:

And now I want to tell you something that interests you as much as me. I have not been able to discover anything more with certainty about those hateful things of which I told you, although the word **polygamy** seems to me to become every day much more familiar in people's conversation. Elder Shrewsbury tells me that there is **not a word of truth in it**, and he has had a good deal of conversation upon that subject with the apostles who are here, and also with a man named Curtis E. Bolton—an Elder from the Salt Lake; and they all **positively declare that it is a foul slander** upon the Saints of the Most High. So you see that all our unhappiness was for nought. Our Saviour said we should be blessed when all men spoke evil of us falsely for His name's sake; and the wicked scandal which has been raised against our religion has had a tendency to strengthen my faith, which you know was rather wavering.

. . . Have not the Elders and Apostles **positively denied that polygamy** or any other sin was **practiced in Utah**, or formed any part of the Mormon religion; and we know that these man of God would not lie to us. (*Tell It All*, by Mrs. T.B.H. Stenhouse, 1874, pages 127, 129)

On page 130 of the same book Mrs. Stenhouse tells of her reaction when she found that the Mormon leaders had lied concerning polygamy:

After all the prevarications and denials then of the Apostles and Elders, polygamy among the Saints was really a **fact**. As the truth became clearer to my mind, I thought I should lose my senses;—the very foundations of my faith were shaken, and not only did I feel a personal repugnance to the unholy doctrine, but I began to realise that the men to whom I had listened with such profound respect and had regarded as the representatives of God, had been guilty of the most **deliberate** and unblushing **falsehood**, and I began to ask myself whether if they could do this in order to carry out their purpose in one particular, might they not be guilty of **deception** upon other points? Who could I trust now? For ten years the Mormon Prophets and Apostles had been **living in polygamy** at home, while abroad they **vehemently denied it** and spoke of it as a deadly sin. This was a painful awakening to me; we had all of us **been betrayed**; I lost confidence in man, and even began to question within myself whether I could even trust in God.

When Mrs. Stenhouse's friend, in England, found that the Apostles had lied, she wrote a letter in which she stated:

. . . I am very miserable, Sister Stenhouse, and furiously indignant. I little thought when I last wrote to you that I should have such news to tell; but I suppose you know it all without my saying a word. How we all felt when we first learned that polygamy was true, no words of mine can describe; we hardly dared look one another in the face. Let me tell you how it was.

One night, quite late, Elder Shrewsbury came round in a hurry, . . . He had been round at the Conference-house, and had there seen a good many of the Elders. They were all talking earnestly upon the same subject, for that day they had received not only letters from the Apostle at Liverpool, but also copies of the *Millennial Star*, with the revelation in it, which I suppose you have seen. Of course it was impossible for them to doubt any longer, but most of them felt it was a **cruel blow**. Elder Shrewsbury said they looked at one another, but did not dare to speak. Nearly all of them had been anxiously trying to get rid of the **false scandal**, as they supposed the accusation of polygamy to be; and in public in their sermons, and in private to all the weak brethren, they had over and over again solemnly declared that polygamy was unheard of among the Saints, that it was a **Gentile lie**; and they had proved from the Bible, and from the Book of Mormon, that a doctrine so sinful could never be believed or practiced by God's people.

Now, all this would be thrown in their teeth. Those who hated Mormonism would revile them for it, and, worse still, the Saints themselves would despise and doubt them for the lies which many of them had innocently told. Who could tell where all this would end? When they were found to have been deceived in a matter like polygamy, about which it was so easy to arrive at facts and certainty, who would trust them concerning other doctrines which depended upon their veracity and testimony alone?

Then, too, there was worse to be said about the American Elders and Apostles. Who could believe that Orson Pratt or Lorenzo Snow knew nothing of polygamy? And yet they denied it in the most solemn way. And, oh, Sister Stenhouse, think of the Apostle Taylor calling God to witness his truth when he proved from the Book of Covenants that there was no such thing as polygamy: and all this while he had himself five wives in Salt Lake City! Oh, my! This is dreadful. Whether the doctrine is true or not, I can never believe that God would forgive all that **abominable lying** about it.

But I was telling you of the evening.

Elder Shrewsbury told us . . . "I have been just as much deceived as ever you have been. It has unsettled all my faith; even our best and most tried Missionaries are shrinking from it. Do not blame me for what I have not done. I never deceived you about it."

"How can I tell that?" I said. "If the Apostles thought nothing of deceiving us and perjuring themselves, how can I trust any one? If they had only held their tongues, I should have thought it wrong for them to passively let us be deceived; but you yourself

know how solemnly they affirmed that it was all false. I tell you fairly, I hate them."

The Apostles, he said, had told some who were strong enough in the faith to bear it, all the truth, but they gave us milk, as the Bible says, because we were babes and our faith was weak.

"Nonsense!" I said, "to tell me such stuff as that! As if the Bible called lies and perjury 'milk!' Nice food for babes, indeed! Why, it's blasphemy even to talk so!"

. . . And, oh dear! You should see what meetings we have now! Half the people don't attend, and everything is so cold and lifeless. Some of our most earnest Elders never come; and it is said among the brethren, that polygamy will produce the greatest apostasy which the Church has ever seen. Every one seems ashamed of it. (*Tell It All*, by Mrs. T.B.H. Stenhouse, pages 149, 150, 151, 153)

On page 160 of the same book Mrs. Stenhouse stated:

In fact, so great had been the distrust occasioned by Polygamy, that in the report ending June 30th, 1853, it was stated that from the whole British Church—which then numbered very nearly thirty-one thousand souls—seventeen hundred and seventy-six had been excommunicated for apostasy!

Of those who remained faithful I cannot give a much more cheering account. The Elders who visited President Marsden made as damaging reports of the condition of the Saints as their worst enemies could desire. All that my young friend, Mary Burton, had told me did not equal the truth of what I saw for myself. No one had any confidence now in what the Elders said;—how could they be trusted after so many years of deception?

There is no doubt that many of the Mormon people were very embarrassed when their leaders announced that polygamy was a doctrine of the church. Elder John Jaques wrote the following:

But to question—Have not the Latter-day Saints denied that a plurality of wives existed in their midst, when such was actually the case? Doubtless some have, because they did not know such was the case. If they were ignorant that the Lord had given a commandment upon the matter, and they formed their conclusions from the Book of Mormon, which you will still recollect forbids it, except by commandment, then they are not culpable for denying it, because, to the best of their knowledge, such was not the case.

Probably you may wish to put the question still closer to me—Have not some Elders of the Latter-day Saints denied that Polygamy was practiced in the Church, when at the same time they positively knew that it was? That is a personal question, and must be answered accordingly. I can only answer for myself—I have not, neither have I heard any other Elder.

The question may arise in your mind—If a plurality of wives has been **prevalent in the Church so long**, why have no the **Elders publicly preached** the doctrine? The answer is very plain. Because neither the body of the Saints nor Christendom were prepared for it. (*Millennial Star*, vol. 15, page 165)

While Mr. Jaques may have been able to claim ignorance for an excuse, Joseph Smith, John Taylor and other Church leaders had no such excuse.

**Making God a Liar.** The Mormon Apostle John A. Widtsoe made the following statement:

The Church ever operates in full light. There is no secrecy about its doctrine, aim, or work. (*Evidences and Reconciliations*, 1960 edition, page 282)

The Apostle John A. Widtsoe also stated:

From the beginning of its history the Church has opposed unsupported beliefs. It has fought half-truth and untruth. (*Evidences and Reconciliations*, page 226)

John A. Widtsoe's claim that the Mormon Church operates in full light and has from the beginning fought half-truth and untruth can hardly be supported by existing facts. As we have shown, untruth and secrecy were used by the Church leaders to cover up the doctrine of polygamy.

The Mormon leaders profess to have a great love for truth. Sterling W. Sill wrote the following:

Honesty and truth is the cement that holds every success together. . . . falsehood always brings disaster. . . . One of the most serious kinds of false witness comes when we begin tampering with the yellow line that runs between right and wrong. When we rationalize, exaggerate, alibi, prevaricate, cover up the facts, and distort the truth, then our possibilities for any real success begins a sharp decline. . . .

Satan is the father of lies, and to the extent that we deviate from truth, we become like him. (*Deseret News*, Church Section, January 22, 1966, page 7)

The Mormon Apostle John A. Widtsoe made this statement concerning untruth:

Untruth once uttered, needs support. Therefore, another lie is invented to bolster up the first. Yet another is required to defend the second; and so on, continuously. The process goes on until a flood of untruth washes upon the rock of truth. By this method the evil one has filled the earth with error. That is the hard way of the liar: unless he repents, he must continue to lie.

This principle is well illustrated in the persecutions of Mormonism. Those who have set

out to destroy the Church, and there have been such attempts from its organization, have been driven to invent untruth, which has greatly multiplied, to the injury of innocent people. (*Gospel Interpretations*, 1947 edition, page 245)

John A. Widtsoe also claimed that Joseph Smith was a man of truth:

The explanation that Joseph Smith was a deliberate deceiver has not satisfied all students. The record of Joseph's life is **one of honesty**. **He taught honesty in all affairs**; he insisted that his people be honest; the verified events of his life show him a man always reaching out for honesty. (*Joseph Smith—Seeker After Truth*, 1951 edition, page 324)

On page 331 of the same book, John A. Widtsoe stated:

The possession of truth made him fearless, with a lion-like courage. . . .

There was no disloyalty to truth, no retreat from it. He could not exchange truth for popular approval.

It does not take much research to show that these statements concerning Joseph Smith are completely untrue. As we have shown, Joseph Smith was completely dishonest in regard to the doctrine of polygamy. Strange as it may seem, however, the Book of Mormon (the book which Joseph Smith was supposed to have translated) teaches that liars will go to hell. In 2 Nephi 9:34 we read:

Wo unto the liar, for he shall be thrust down to hell.

In Enos 1:6 we read:

And I, Enos, knew that God could not lie; wherefore my guilt was swept away.

In Ether 3:12 we find the following:

And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

While the Book of Mormon (which was first printed in 1830) teaches that God is a God of truth, the Book of Abraham (which Joseph Smith published 1842) seems to teach that God approves of and encourages the practice of lying. In Abraham 2:22-25 we read that God told Abraham to lie concerning his wife. The Bible teaches that it was Abraham who told his wife to lie, not the Lord. The following is a comparison of the account which appears in the Bible, Genesis 12:11-13, with the account that is found in Joseph Smith's Book of Abraham:

**Bible**

And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. (Genesis 12:11-13)

**Book of Abraham**

And it came to pass when I was come near to enter into Egypt, the Lord said unto me: Behold, Sarai, thy wife, is a very fair woman to look upon;

Therefore it shall come to pass, when the Egyptians shall see her, they will say—She is his wife; and they will kill you, but they will save her alive:

Let her say unto the Egyptians, she is thy sister, and thy soul shall live.

And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me—Therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee. (*Pearl of Great Price*, Abraham 2:22-25)

Perhaps Joseph Smith rewrote the Bible story of Abraham and his wife, making God responsible for lying, to justify his own conduct. Since Joseph Smith could not tell the truth about his practice of polygamy, he evidently felt that it would be wise to make it appear that God approved of lying. His followers who knew that he practiced polygamy would then feel that it was God's will for him to deny it.

**Putting Out a Feeler.** Although Joseph Smith did not dare teach polygamy openly, he did put out feelers to see what the reception to it would be. John J. Stewart, a Mormon writer, states:

Although Joseph Smith exercised his right to live plural marriage, and to teach it to selected associates, he also recognized the dangers involved, stemming from prejudice against it, and the difficulty in trying to win understanding and acceptance of it. . . . From at least 1831 until his death, he put out several feelers on it, to see how the Church members would respond, to see whether there was any hope of their accepting it. And each time the reaction was negative. (*Joseph Smith, The Mormon Prophet*, 1966 edition, page 71)

John D. Lee related the following:

During the winter, Joseph, the Prophet, set a man by the name of Sidney Hay Jacobs, to select from the Old Bible such scriptures as pertained to polygamy, or celestial marriage, and to write it in pamphlet form, and to advocate that doctrine. This he did as a feeler among the people, to pave the way for celestial marriage. This, like all other notions, met with opposition, while a few favored it. The excitement among the people became so great that the subject was laid before the Prophet. No one was more opposed to it than was his brother Hyrum, who denounced it as from beneath. Joseph saw that it would break up the Church, should he sanction it, so he **denounced the pamphlet** through the *Wasp*, a newspaper published in Nauvoo, by E. Robinson, as a bundle of nonsense and trash. He said if he had known its contents he would never have permitted it to be published, while at the same time other confidential

men were advocating it on their own responsibility. (*Confessions of John D. Lee*, photomechanical reprint of the 1880 edition, page 146)

The pamphlet which John D. Lee speaks of was printed in Nauvoo in 1842. On the title page "J. Smith" is listed as the printer. Although Joseph Smith had to denounce this publication later, it would be almost impossible for us to believe that it could have been printed in his own printing establishment without his approval. The name of the pamphlet was "The Peace Maker." In this pamphlet the following appears:

. . . Adam was enslaved by the woman, and **so are we**. . . we have lost the original dignity, nobleness, and excellency of the (p.3) masculine mind; and have, as it respects the sex of our minds become effeminate. . . . We are placed by our laws under the law of the woman. . . . The government of the wife is therefore placed in the husband by law of God; for he is the head. I suffer not a woman saith the Lord to teach, or to usurp authority over the man, but to be in subjection. How then can a man be righteously placed under the **law of a woman**. The word of God here expressly declares that such authority is an usurpation of power. Neither can the woman herself, not the human family prosper, when the woman takes a station for which he was not created. . . . (p.4) Multitudes of families are now in confusion, and wretchedly governed. This is a great evil. . . . Many husbands, are induced by the unnatural and intolerable nature of female tyranny and usurpation, to even abandon their families to the mercy of a heartless world. . . . the obnoxious principle bears upon the whole body of manly intellect forever. This ruinous, disorganizing, debasing principle cannot be eradicated but by the strong arm of the law. Our ladies have long possessed a power, which the very nature of things, the nature (p.5) of women, and the law of God utterly forbid; it must and does produce misery, vanity, confusion, and sorrow both to them and us. You have placed the husband under the law of the wife as long as the wife lives; and at the same time placed the wife under the law of the husband as long as the husband lives! . . . There is no head here, or there is a double headed monster, with two different set of brains that pull different ways! . . . Fornication as it is generally understood, is the lewdness

of unmarried persons. But you will say that in this case you have always understood it to mean the same thing as adultery. But what propriety is there in thus understanding it? when Christ here teaches that the body of a married woman must first be prostituted, or joined to another, or again married, and the former marriage bed defiled before adultery is committed. **Fornication cannot defile the marriage bed.** . . . Christ teaches that the body of a married woman must first be prostituted before adultery is committed; and that a man has a right to put away his wife for fornication only, and she is then free. . . . Observe, Christ does not call fornication a crime in a married woman; neither is it a crime in a married woman; but a justifiable cause for putting her away. . . . The truth is this; the spiritual law of marriage is binding upon both the body and mind of the wife equally. The prostitution of the body after marriage constitutes adultery; but the alienation of the mind or affections constitutes fornication in a married woman. The sexual cohabitation of unmarried persons is not adultery but fornication. Because although their minds may be united in the closest ties of affections and love; yet she is not given in marriage by the marriage covenant. Therefore it is fornication. But after the body and mind are (p.7) both obligated by the marriage covenant; if the mind of the wife which was equally bound with the body to obey, and to be in subjection in all things, by the spiritual nature of that covenant, becomes alienated from her husband, she commits fornication against her husband; because the mind of the wife was bound to yield obedience and submission to her husband in all things as well as the body, by the spiritual nature of that covenant. In this latter case the mind of the married woman is prostituted; in the former, that is of the unmarried woman the body was prostituted; in either case it is fornication and in the case of the married woman the only proper and legal cause of divorce. And the wife can commit fornication against her husband in no other possible way. For if she prostitutes her body after marriage, it is adultery. There is a spiritual fornication as well as a spiritual adultery. When a woman apostatizes in spirit from her husband, she then **commits fornication** against the spiritual law of marriage, and in no other way can a married woman commit fornication. If she prostitutes her body, it is adultery. There is also a spiritual adultery as well as adultery of the body, which may be committed by the man. If a man looks on another man's wife and lusts after her; he has committed adultery already in his heart. If he carries his unlawful desires into effect, it is adultery of the body. Adultery signifies simply, the act which adulterates, legally, that which defiles the marriage bed, but fornication can be committed without defiling the marriage bed; in fact, it cannot defile the marriage in any case whatever. They are entirely two different things. It is impossible to understand this word fornication to mean adultery in this case, . . . You might as well suppose that he meant covetousness, by the word fornication, as to suppose that he meant adultery. . . . a misunderstanding in this important point is the root of this great evil. Again, adultery by the law of God, was punishable with death. This would have been a divorce, with a lasting witness. . . . (p.8) Some may have supposed no doubt that Christ, in the case of the woman who was accused before him of adultery; softened, or entirely disannulled this law. . . . Christ did not act in the capacity of a legislator, but an illustrator of the law, a teacher, a servant. It was incompatible with his mission to even act as a judge in

legal matters. . . . they brought the woman before him, thinking to entrap him in this case. But with what wisdom he frustrated their design, is manifest. **Stone her said he**, I do not teach the violation of the law; but let him who has not violated, cast the first stone. . . . (p.9) Gentlemen, the ladies laugh at your pretended authority. They, many of them hiss, at the idea of your being the lords of the creation. Even in the public prints they have styled you, the would be lords, etc. Nothing is further from the minds of our wives in general, than the idea of submitting to their husbands in all things, and of reverencing their husbands. They will boldly ridicule the idea of calling them sincerely in their hearts lords and masters. But God has positively required this of them. . . . But gentlemen Legislators, it now devolves upon you to open the gates of glory and blessedness; both for time and eternity, to a ruined world. Alter your imperfect, and wicked law of divorcement; make it according to the law of God, and the ladies will laugh at you no more. . . . It might be under our circumstances requisite, to compel the husband who thought of putting away his wife, to go before the magistrate, and there affirm the fact, that he was about to divorce his wife; stating under oath the true cause, or causes; such as wilful disobedience to his reasonable commands, disrespectful language; a refusal to submit to him in all reasonable things; and make it the duty of the magistrate to record the oath, and testimony thus given. The magistrate exercising no other judgment or supervision in the case, than that the evidence did prove that the true cause, or causes did exist as described by the law, and that no abuse or battery, had been offered by the husband against the wife; and that persuasion had been used kindly, and (p.11) gently, and space given her to repent, and she repented not. This would be precisely the law of Christ on the subject, . . . let the husband write her a bill of divorcement, and put her away, and she may then go, and be married to another man; the bill which should also be a matter of record, signifying a freedom from her former husband. . . . That Christ did not mean adultery by the word fornication is therefore absolutely decided beyond the possibility of error; . . . But you may inquire if the husband becomes alienated towards his wife, while she remains sincerely attached to (p.12) him; has he not a right to put her away? No, by no means. He shall not drive his affectionate and faithful wife from him, . . . but if a woman be alienated in her heart the case is different. There is then a serious reason why she must be put away. Children begotten and born of an **alienated woman**, are born **of fornication** in the spirit or mind. This is a great **injury to the minds** of such children. It injures their intellectual powers, and disposition of mind. Hence we have often observed that children born of **young women in an unmarried state**, the production of an **illicit love**, are often the **most bright and active**, and possessed of greater natural gifts than many other children. God who knows the nature of his own work has therefore forbid(d)en the propogating (*sic*) our species from an **alienated woman**. But in the case of the affectionate girl, saith Paul, there is **no sin**, let them marry, and so saith the law of God expressly. But a bastard, that is a child born of fornication, or of an **alienated woman**, shall not enter into the congregation of the Lord to the tenth generation. . . . It is evident that minds or souls are propagated by natural generation as well as bodies. No marvel that wise men **are so rare in Christendom**. And that they have read the scriptures

for ages, without understanding the plainest facts. And have consequently constituted so many jarring sects, from the same authority, all in confusion like the builders of Babel. . . . in all cases the natural affections of the wife must be towards her husband, or **it is fornication**. She must be pleased to live with him as saith the apostle, else he must put her away. . . . Cannot a man put away his wife for the crime of adultery? Answer, this crime was punished by the law of God **with death**, it is therefore absurd to talk of divorce in such a case. . . . if the husband commit fornication, shall not the wife be entitled to a bill against him? Impossible. . . . Here is a wrong idea in your head; an idea of a woman divorcing her husband. How can she do this for any offence? The **man is not under the law of marriage to his wife**. But the wife is bound by the law of her husband as long as her husband liveth. A divorced man is a creature no where recognized in the scriptures, or in the law of God. Where did you ever read in the law of God, or in the holy book, such a false idea? or the least allusion to the righteousness of such a thing on any account whatever? **How can property put away its owner?** The Bible must become as absurd, and as foolish as the gentiles themselves; and its whole phraseology entirely changed to make it read according to our perverted ideas and laws upon this subject. . . . although a woman is not (p.14) known to be an adulteress; yet she may be a **perfect devil** to her husband. . . . despise him in her heart, abuse him before his children, drive him like a menial slave where she pleases; and he must tamely submit to the ungodly law of his wife, must hug the serpent to his bosom, and love her as he does his own body! Impossible, and degrading to the nature of man. It is altogether unlawful and ruinous to the families of the nation. The means which your ungodly law, puts into the hands of a proud termagant, and alienated woman of torturing her husband, and ruining all his affairs as well as his soul, and his children to the tenth generation, cannot be written on paper. The evils that this nation now suffer by this erroneous law cannot be enumerated; neither shall we comprehend them until the law of God is restored, and true order, and righteous government is established in the land. Then will we discover the contrast, and not till then. And then will the smoke of the torment of those who now bow to the beast, or false government, ascend up forever and ever. . . .

The idea of a woman taking a man to be her husband is not found in the word of God. But the man marries the woman; and the woman is given in marriage. She is therefore the **property of the husband in marriage**. But the husband is not the property of the wife in any sense of the word. . . . the wife is pronounced the husband's property, as much so as his man servant, his maid servant, his ox, or his horse. Although she is a different kind of property, very precious, near and dear to him as his own body. . . . the man is in no sense of the word the property of his wife. How can property possess its owner? . . . the woman has no power to divorce the man. How can property divorce its owner? . . . Thus you see my countrymen, how the old harlot Rome, the Old mother of harlots has committed fornication against Christ, and then has taught our wives to commit fornication against us with impunity. . . . This, was in the first place most infamously and wickedly done by the Priesthood, by the aid of the old dragon; that is Paganism. The converts

to professed Christianity having been brought up in Paganism, were by that means, that is by the power of their education, and the fraud of the priests; deceived, as it is written. The dragon gave the beast his power, and seat, and great authority. Rev. 13:2. And they worshiped the dragon who gave power to the beast. The authors, the Roman Priesthood, knew better than this; hence they forbid their own class to marry at all: and under the pretence of sanctity. O shame! And their object was to degrade and enslave the world; while they preserved their own dignity and power by not coming under the unnatural yoke of the woman. For they well knew that putting the man under the woman, would degrade his mind. . . . In ancient times under the law of God, the permission of a **plurality of wives** had a direct tendency, to prevent the possibility of fornication in the wife. For the (p.17) law of divorcement, and all the law on the subject, sustained the lawful and independent power of the husband over the wife; and his dignity of character was thereby supported. . . . Her main object was to win, and retain the affections of her husband. And there was no means more successful for this purpose, than to bear him many children: . . . The ruinous evil of a woman's being jealous of her husband, could not then exist under the law, and this evil is almost the only source of fornication in a wife. This fruitful source of evil was not then in existence. And the wife was perfectly passive, submissive and non-resisting towards her husband. . . .

But suppose a **married man entice a maid**: shall not the wife be entitled to a bill of divorce against him? This is **not** an offence against his wife; neither is it against the maid; but **altogether in the maid's favor**. It is **not** against the wife, for the man is not under the law of marriage to his wife in any sense whatever; neither can he be put under the law of the woman, without disorganizing the whole system of the law of God, and of righteousness. If he has addressed the maid without her fathers consent, it is against the father, for which the law of God expressly provides. And the wife has no concern, or control in this matter. The wife cannot put away the husband for any cause. As well might a servant put away his master, or a child his father. A divorced man is a creature, not known in the whole cannon of scriptures. . . . The wife has no right to teach, admonish, reprove, rebuke, or to exercise any kind of dictation whatever. He is the head, and she should be guided by the head. . . . If a woman does commit fornication against her husband, and does not reform, it is his indispensable duty to put her away. And how is it possible that a reasonable woman could desire to live with a man, when in her heart she is alienated from him? Surely she would rather be free, that she might lawfully unite with some man whom she could respect and love. It is therefore a privilege to a wife in such case, it is a proof positive by her confession that she is alienated in heart from her husband. And the law then, should compel the husband to give her a bill, whatever the husband's feelings or affections towards her might be notwithstanding. . . .

We have been treating of the governing power of marriage, and we clearly show that it is placed in the hands of the husband as chief executive; and no where else under heaven. . . . But suppose a man (that has already a wife) entice a maid; how then could he marry her? If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. Ex. 22:16. There is no condition that can justify him in

refusing to marry her. The kind hearted and affectionate maid or wife, shall not be put away or neglected, **on pain of death**. There is no positive law of God against a man's marrying Leah, and Rachel **both**. So long as he is a good and faithful husband, he is justified by the law of Christ his lawful head. But one objects, that it is written, they twain, (not they three) shall be one flesh. From this he infers that the law of God forbids him to marry more than one wife. Yet you allow a man to marry another wife if his first wife be dead; which would constitute th[r]ee, one flesh, as much so, as if both wives were alive at the same time. But the fact is, two females cannot become one flesh.—When Jacob married Leah, they twain became one flesh; of this compound Rachel formed no part. And when Jacob married Rachel, they twain became one flesh; of this compound constituted no part, any more than if she had been dead, when Jacob married Rachel. It is still no more than twain that become one flesh. And it is evident that none other could be the result, had Jacob married as many wives as King David; a man after God's own heart, or even as King Solomon. And whether the former wives be dead or alive it alters not the result in this respect in the least. Because this word is literally accomplished in the offspring only. Thus this objection vanishes into smoke. The burthen of maintaining the wife is a sufficient check. A man cannot be put lawfully under the law of marriage to the woman; she is **his property** in marriage. The word sayeth, That a woman is under the law to her husband as long as her husband liveth; but if her husband be dead, she is no adulteress though she be married to another man. Here we learn what is particularly meant, by a woman's being under the law to her husband; that is, she has no right to be married to another man, while her husband liveth. And if a man has no right to marry another woman while his first wife liveth, then is he under the law (p.29) of his wife, and the law of his wife, is the governing power of his wife. Thus do our laws as I have before abundantly shown, establish this gross absurdity. The man is under the governing power of his wife, and the wife is under the governing power of her husband; and both in identical(l)y the same premises. Now, which shall be subservient? Certainly neither where both have equal power. By taking away a man's lawful right of giving divorcement, when his wife rebels; and by depriving him of the **right of marrying more than one wife**, you totally annihilate his power of peaceable government over a woman, and deprive the family of its lawful and necessary head. But the husband is under the law to Christ, who is his lawful head. . . . The expense and care of a numerous family, and support of **many wives**, will be a sufficient check to men in ordinary circumstances, not to go to excess in **multiplying wives** which they must support, and cannot put away, or wilfully neglect on pain of death. . . . If the true law of divorcement was restored, without any other improvement, and the penalty of adultery; they would be great blessings to this nation. For then a man would have power to maintain peace and order in his family; and women would not be compelled to live with men, whom they did not love, and all cruelty towards wives would cease. And the propogating (*sic*) our species from an alienated woman would be prevented: which in its effects and consequences, is the greatest evil that exists

among us. But yet while a man is bound by law to one wife only, the cause of jealousy in a married woman still exists. . . . Blackstone says that all wise nations, especially in high northern latitudes have forbidden polygamy by law. The idea here is I suppose, that in cold countries, the constitutions of men are naturally colder; and one wife is sufficient. If nature in such countries has produced this effect, and has formed the constitution temperate; temperance in this respect would be the natural result without a penal law to command it, and to enslave the man, and to be the fountain of an endless catalogue of crime, as well as mental stupidity. Again says the same noted author: The New Testament forbids polygamy. But Blackstone should have known that it was not the business of the New Testament to give law; but to establish the grace and truth which came by Jesus Christ; and that the law was given by Moses; and that it is easier for heaven and earth to pass than that one jot or tittle of the law should in any case fail. It is evident that by the corruption of this holy law of marriage an endless catalogue of crime has been created that otherwise could never have existed; and that does exist at this moment in these States. Husbands forsake their wives, and often brutally abuse them. Fathers forsake their children; young maidens are seduced and abandoned by the deceiver; wives are poisoned and put to death by their husbands; husbands, are murdered by their wives; new born babes are cruelly murdered to hide the false shame created by the false, and wicked, and tyrannical law against **polygamy**: besides the the (*sic*) innumerable host of evils created by the destruction of the righteous government of the husband and head of the family. While on the other hand polygamy regulated by the law of God as illustrated in this book could not possibly produce one crime; neither could it injure any human being. The stupidity of modern Christian nations upon this subject is horribly astonishing. The abomination of desolation spoken of by Daniel the Prophet, standing where it ought not; was the laws of the Gentiles, superceeding the penal laws of God in the civil government of his people, and which began to be effected about the time of the destruction of Jerusalem; and was ultimately consum(m)ated, confirmed, and established, by placing the man under the law of the woman, by authority in the church of Rome. . . . The question is not now to be debated whether these things are so: neither is it a question of much importance who wrote this book! But the question, the momentous question is; will you now restore the law of God on this important subject, and keep it? Remember that the law of God is given by inspiration of the Holy Ghost. Speak not a word against it **at your peril**. O Americans are you the people who will not have this man Christ Jesus to rule over you? I hope not. I should be grieved to see you slain before him.

Copy right secured.

Note. Any printer is at liberty to re-publish this extract, by allowing the author a reasonable benefit of copyright. (p. 37)

(*The Peace Maker*, by Udney Hay Jacobs, Nauvoo, Ill., J. Smith, Printer, taken from a typed copy of the original which is owned by Mr. Everett D. Graff, 20 Fox Lane, Winnetka, Illinois, pages 9-30, 38-40, 42, 46-48 of typed copy)

Oliver Olney, writing in January, 1843, made this statement about this pamphlet:

. . . upwards of thre[e] years ago Is well known by many that a plurality of wives was the theme One year ago They in it commenced to move That some few added to their spouse some few That now stands as brides To privileged ones Yet in to to they have denied the fact That they have ever harboured such a thought But to my supprise What has come to v[i]ew But a Pamphlit printed by Josep[h] Smith Yet it stand[s] in the name of a Jacobs . . . The tenor is reasoning from the scriptures By picking passages To encour[a]ge Poligemy from Genesis to Revelations (The Olney Papers, 1842-1843, original handwritten documents in the Yale University Library)

It is very interesting to note that John D. Lee claimed that the Mormons were taught that it “was a sin” for a couple to “raise or beget children, in alienation from each other.” This is the same teaching that is found in *The Peace Maker*. John D. Lee stated:

. . . he dared not proclaim it publicly, so it was taught confidentially to such as were strong enough in the faith to take another step. About the same time the doctrine of “sealing” for an eternal state was introduced, and the Saints were given to understand that their marriage relations with each other were not valid. That those who had solemnized the rites of matrimony had no authority of God to do so. That the true priesthood was taken from the earth with the death of the Apostles and inspired men of God. That they were married to each other only by their own covenants, and that if their marriage relations had not been productive of blessings and peace, and they felt it oppressive to remain together, they were at liberty to make their own choice, as much as if they had not been married. That it was a sin for people to live together, and raise or beget children, in alienation from each other. There should exist an affinity between each other, not a lustful one, as that can never cement that love and affection that should exist between a man and his wife. (*Confessions of John D. Lee*, a photo reprint of *Mormonism Unveiled*, by John D. Lee, pages 146, 147)

Since many of the teachings in *The Peace Maker* were later found to be the teachings of Joseph Smith, we are forced to the conclusion that Joseph Smith was responsible for the publication of the Jacobs pamphlet.

It is interesting to note that a Mormon Elder apostatized from the church, and in 1850 he reprinted a portion of *The Peace Maker*, claiming that it was the work of Joseph Smith. Eli B. Kelsey denounced this publication in the *Millennial Star*:

I spent a day or two in Manchester a few weeks since. Whilst there I was shown a large bill purporting to have been issued by a Mr. Paul Harrison, who styles himself “formerly an Elder of the Church of Jesus Christ of Latter-day Saints.” . . . He gave notice of his intention, upon an evening named, to make a general expose of the various enormities believed in and practised by the Latter-day Saints.

. . . Whilst he is lecturing one of them stands at the door to receive the pennies, and the other is engaged in hawking pamphlets, purporting to contain copious extracts from a work entitled the Peace Maker, which he says was written and published by Joseph Smith, in Nauvoo, sometime in 1842, in proof of which he exhibits an original copy, with Mr. Smith’s name attached as printer.

It is this last crowning falsehood that has led me to notice him. Was it not that I am desirous that no honest-hearted man or woman should be deceived with regard to the origin of this book, and thus be led to associate the name of Joseph Smith with such a nonsensical medley of stuff as it contains, I should consider it entirely unnecessary to pay the least attention whatever to the low scurrilous mess of balderdash of which both his lectures and pamphlets are made up.

Sometime previous to the year 1842, Mr. Smith established a printing office in the city of Nauvoo, for the purpose of printing the various publications of the church, and executing job work for the convenience of the public. He placed a foreman over it to take charge of the printing department, and although the business was done in his name, it was frequently the case that he was not inside the office once a month. A Mr. Udeny H. Jacobs, not a member of the church, who lived a short distance from Nauvoo, came to the office and wished the foreman to print several hundred copies of a work, entitle the Peace Maker, written by himself. The foreman did so, and of course attached Mr. Smith’s name as printer, who was entirely ignorant of the matter until he saw the work in print, with his name attached. (*Millennial Star*, vol. 12, page 92)

Paul Harrison later wanted to come back into the church. The editor of the *Millennial Star*, however, stated that he would have to destroy all the “lying pamphlets” he had printed:

Paul Harrison begs the privilege of re-uniting himself to the Saints; . . . But previously to this, he should manifest the sincerity of his repentance, by destroying, as far as in his power, all the wicked, lying pamphlets which he has published. Should he be found circulating them by gift or otherwise, the Saints should not receive him to fellowship. The conduct of Mr. Harrison has been so disgraceful, that we can in nowise give our consent to his being ordained to any office while he remains in this country. (*Millennial Star*, vol. 12, page 280)

While the Mormon leaders denounced the *Peace Maker*, there is little doubt that Joseph Smith was responsible for it as John D. Lee claimed.

**The Revelation on Polygamy.** The revelation on polygamy was apparently given to convince Emma Smith that polygamy was right. William Clayton, who wrote the revelation as Joseph Smith dictated it, stated:

On the morning of the 12th of July, 1843; Joseph and Hyrum Smith came into the office . . . They were talking on the subject of plural marriage. Hyrum said

to Joseph, "If you will write the revelation on celestial marriage, I will take it and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace." Joseph smiled and remarked, "**You do not know Emma as well as I do.**" . . . Joseph then said, "Well, I will write the revelation and we shall see." . . . Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked how he had succeeded. Hyrum replied that **he had never received a more severe talking to in his life.** . . .

Joseph quietly remarked, "I told you you did not know Emma as well as I did." Joseph then put the revelation in his pocket, and they both left the office.

. . . Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he . . . could rewrite it at any time if necessary. (*History of the Church*, by Joseph Smith, vol. 5, Introduction)

Brigham Young stated:

Brother George A. Smith has been reading a little out of the revelation concerning celestial marriage, and I want to say to my sisters that if you lift your heels against this revelation, and say that you would obliterate it, and put it out of existence if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling, you will go to hell, just as sure as you are living women. Emma took that revelation, supposing she had all there was; but Joseph had wisdom enough to take care of it, and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. And she—"Joseph you promised me that revelation, and if you are a man of your word you will give it to me." Joseph took it from his pocket and said—"Take it." She went to the fireplace and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her. (*Journal of Discourses*, vol. 17, page 159)

Brigham Young made the following statement concerning the revelation on polygamy:

The original copy of this revelation was burnt up. William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime, it was

in Bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason I mention this is because that the people who did know of the revelation suppose it not now in existence.

. . . .  
This revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not. (*Journal of Discourses*, vol. 6, page 282)

Lorenzo Snow testified that he had never seen the revelation on plural marriage in any other form than the printed form. He said:

I don't know when I did first see the purported revelation on plural marriage. It was presented to the church here in Salt Lake City, in 1852.

. . . .  
I never saw the original, if that is what you want to know. I never saw it in any other form except in printed form. (*Temple Lot Case*, page 319)

Wilford Woodruff testified:

I do not know where the original of the revelation called the polygamous revelation is. I do not know that I ever saw it. I do not believe I ever did see it.

I never saw a copy of it or the original during the lifetime of Joseph Smith. I do not think I saw the one that came here to Utah and purported to be a copy of the original.

I do not know whether the church of which I am the president was the purported copy or not. (*Temple Lot Case*, page 308)

The revelation was not printed until 1852 and did not appear in the *Doctrine and Covenants* until 1876. While there is no reason to doubt that Joseph Smith is the author of the revelation, there is some evidence to indicate that the Church leaders may have altered it before publishing it to the world. In an interview with Dr. Wyl, William Law claimed that he had seen the revelation in Nauvoo and that it was shorter than the printed version:

I was astonished to see in your book that the revelation was such a long document. I remember distinctly that the original given me by Hyrum was much shorter. It covered not more than two or three pages of foolscap. The contents are substantially the same, but there was not the theological introduction. (*The Prophet of Palmyra*, by Thomas Gregg, page 515)

**Contradictions in the Revelation.** The revelation on polygamy is now printed in the *Doctrine and Covenants* (see photographs of it in the front part

of this book) as section 132. Upon careful examination it can be seen that this revelation is filled with inconsistencies. Joseph F. Smith, the sixth President of the Mormon Church, was apparently embarrassed by the contents of the revelation, for he stated that it could have been written in a somewhat different form. He stated:

When the revelation was written, in 1843, it was for a special purpose, by the request of the Patriarch Hyrum Smith, and was not then designed to go forth to the church or to the world. It is most probable that had it been then written with a view to its going out as a doctrine of the church, it would have been presented in a somewhat different form. (*Journal of Discourses*, vol. 20, page 29)

The first contradiction in this revelation is the date it was given. The date on the revelation reads July 12, 1843, yet Lorenzo Snow, who became the fifth President of the Mormon Church, testified that anyone who lived in plural marriage prior to the time the revelation was given was living in adultery:

And a man that violated this law in the Book of Doctrine and Covenants, 1835 edition, until the acceptance of that revelation by the church, violated the law of the church if he practiced plural marriage. Yes, sir, he would have been cut off from the church. I think I should have been if I had.

Before the giving of that revelation in 1843 if a man married more wives than one who were living at the same time, he would have been **cut off from the church**. It would have been **adultery** under the laws of the church and under the laws of the State, too. (*Temple Lot Case*, 1893 edition, page 320)

Upon careful examination we find that Joseph Smith was married to at least twelve women prior to July 12, 1843. According to Lorenzo Snow's statement, this would make Joseph Smith an adulterer. In an article published in the *Millennial Star* (a Mormon paper) on July 25, 1857, we read as follows:

The Latter-day Saints, from the rise of the Church in 1830, till the year 1843, had no authority to marry any more than one wife each. To have done otherwise, would have been a great transgression. (*Millennial Star*, vol. 19, page 475)

In order to get out of this dilemma the Mormon leaders now claim that Joseph Smith received the revelation prior to the time he wrote it down and that the date on the revelation is the date the revelation was written down, not the date it was actually received. It is interesting to compare the introduction to the revelation as printed in the 1890 edition of the *Doctrine and Covenants* with the way it is printed today. In the 1890 edition it is stated that the revelation was actually given on July 12, 1843:

Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. Given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12th, 1843. (*Doctrine and Covenants*, 1890 ed., page 463)

In the edition printed today the word "recorded" has been added and completely changes the meaning:

Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, **recorded** July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. (*Doctrine and Covenants*, 1963 ed., page 239)

Even though the Mormon leaders have changed the introduction to the revelation, Joseph Smith's *History of the Church* still says that the revelation was actually given on July 12, 1843:

Wednesday, 12.—I received the following revelation in the presence of my brother Hyrum and Elder William Clayton:—

Revelation on the Eternity of the Marriage Covenant, including the Plurality of Wives. **Given** through Joseph, the Seer, in Nauvoo, Illinois, July 12th, 1843. (*History of the Church*, vol. 5, pages 500 and 501)

**Breaking the Law of the Land.** The revelation on polygamy (section 132 of the *Doctrine and Covenants*) contradicts section 58 of the *Doctrine and Covenants*. Section 58 of the *Doctrine and Covenants* states that a person that keeps the laws of God has no need to break the laws of the land:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. (*Doctrine and Covenants*, section 58, verse 51)

Now, in order to practice polygamy in Nauvoo the Mormons had to break the law of the land. Some Mormons claim that when plural marriage was introduced in Nauvoo, Illinois, there was no law against its practice. Now, it may be true that there was no federal law against it, however, there was an Illinois State law against bigamy (or "the crime of marrying while one has a wife or husband still living from whom no valid divorce has been effected). This law was enacted February 12, 1833, before Joseph Smith established his doctrine of polygamy. Anyone who was convicted of this crime could be punished by "a fine not exceeding one-thousand dollars, and imprisoned in the penitentiary not exceeding two years." See the pamphlet, *Is Plural Marriage Essential to Salvation*, page 2.

The Mormon Church leaders understood that polygamy was a crime. In an article published in the Mormon Church paper, the *Times and Seasons*, November 15, 1844, the following statement appeared:

The law of the land and the rules of the church do not allow one man to have more than one wife alive at once. . . . (*Times and Seasons*, vol. 5, page 715)

Brigham Young boasted that they were unable to prove that he was a polygamist:

If I had forty wives in the United States, they did not know it, and could not substantiate it, neither did I ask any lawyer, judge, or magistrate for them. I live above the law, and so do this people. (*Journal of Discourses*, vol. 1, page 361)

Just before he was murdered, Joseph Smith was indicted for polygamy. The following is found in the *Church Chronology* under the date of May 25, 1844:

Sat. 25.—Joseph Smith learned that the grand jury at Carthage had found two indictments against him, one of them for polygamy. (*Church Chronology*, page 25)

Joseph Smith was murdered shortly after this. Had he lived, however, it is very possible that he would have gone to prison for being a polygamist.

**Polygamous Revelation Contradicts the Book of Mormon.** Joseph Smith used the polygamous practices of David and Solomon as justification for polygamy. This is a direct contradiction to the teachings of the Book of Mormon. Below is a comparison of some verses from the Book of Mormon and the *Doctrine and Covenants*:

#### Book of Mormon

For behold, this saith the Lord: This people begin to wax in **iniquity**; they understand **not** the scriptures, for they seek to excuse themselves in committing **whoredoms**, because of the things which were written concerning David, and Solomon his son.

Behold, David and Solomon truly had many wives and concubines, which thing was **abominable before me**, saith the Lord. (Book of Mormon, Jacob 2:23-24)

#### Doctrine and Covenants

Verily, thus saith the Lord . . . you have inquired of my hand to know and understand wherein I, the Lord, **justified** my servants . . . David and Solomon. . . . as touching the principle and doctrine of their having **many wives and concubines**— . . .

David's wives and concubines were given unto him of me. . . . (*Doctrine and Covenants* 132:1 and 39)

Notice that the revelation states that David and Solomon were justified in their polygamous practices, whereas the Book of Mormon states that it was an abominable practice. When the Mormon Apostle LeGrand Richards was asked concerning this contradiction, he stated:

Your fourth question: . . . explain Jacob, 2:23-27 compare to *D. & C.* 1[3]2:1. In one place it said it was “abominable” and the other “justified.” I am afraid I can't adequately reconcile these two statements. If the one in *Doctrine & Covenants* 131:1 had omitted the names of David and Solomon, then I think I could reconcile the two statements. (Letter from LeGrand Richards to Morris L. Reynolds, dated July 14, 1966)

When Wilford Woodruff (who was President of the Mormon Church) was questioned concerning this matter, he testified as follows:

Q.—Well, now, from the reading, do you say that the Lord approved or condemned the practice of polygamy in David and Solomon?

A.—Well, he condemned these men for the course they pursued in that matter.

Q.—Now the 26th paragraph is this:—  
Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.

Q.—What does the words *them of old* refer to here? Does it refer to David and Solomon?

A.—It seems to refer to them.

Q.—In the 27th paragraph it says:—  
Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none.

Have I read that correct?

A.—Yes, sir, that is correct.

Q.—That is the law as it was laid down in the days of David and Solomon.

A.—Well, it seems to apply to them.

Q.—Well, don't it apply to them?

A.—Yes sir, it was the law of God to them, —. . . . (*Temple Lot Case*, testimony of Wilford Woodruff, page 306)

In the Book of Mormon, Jacob 2:27, we read as follows:

Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall **not any man among you have save it be one wife**; and concubines he shall have none:

Joseph F. Smith, the sixth president of the Mormon Church, gave the following testimony in the Reed Smoot investigation:

The CHAIRMAN. That is the Book of Mormon?

Mr. SMITH. Yes sir; that is the Book of Mormon.

....

The CHAIRMAN. Is the doctrine of polygamy taught in that revelation?

Mr. SMITH. Taught in it?

The CHAIRMAN. Yes.

Mr. SMITH. **It is emphatically forbidden in that book.**

The CHAIRMAN. In that book it is emphatically forbidden?

Mr. SMITH. It is.  
(*Reed Smoot Case*, vol. 1, page 480)

Francis M. Lyman, who was the president of the Council of Twelve Apostles, testified as follows:

Mr. WORTHINGTON. The Book of Mormon, I understand, was the original book. It is the Mormon Bible, if I may use that expression?

Mr. LYMAN. That is what it is called in the world; yes, sir.

Mr. WORTHINGTON. It was first promulgated about 1820—

Mr. LYMAN. 1830.

Mr. WORTHINGTON. In that book polygamy was prohibited, I believe?

Mr. LYMAN. Yes, sir; in that day. It is a history of ancient times.  
(*Reed Smoot Case*, vol. 1, pages 444, 445)

Apostle John Henry Smith testified:

The CHAIRMAN. The doctrine of polygamy, if I remember rightly, is not embodied in the Book of Mormon.

Mr. SMITH. The Book of Mormon has but one provision in regard to marriage, as I remember, and I cannot quote that myself; but **there is no provision made for polygamy in the Book of Mormon.**

....

The CHAIRMAN. The one [*Doctrine and Covenants*] that you use in your church contains the doctrine of polygamous marriage; the plurality of wives?

Mr. SMITH. Yes, sir.

The CHAIRMAN. And that is not in the Book of Mormon?

Mr. SMITH. **No, sir**; the Book of Mormon is another thing entirely.  
(*Reed Smoot Case*, vol. 2, page 320)

The Apostle Orson Pratt stated:

Do you believe that the Book of Mormon is a divine revelation? We do. Does that book teach the doctrine of plurality of wives? **It does not.** Does the Lord in that book forbid the plurality doctrine? **He forbid the ancient Nephites to have any more than one wife.** What does the Book of Mormon say on this subject? It says, as follows, "Thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be **one wife**; and concubines he shall have none." . . . Hence, the Book of Mormon is somewhat more strict than the Bible; . . .

Now in the early rise of this church, the Lord gave no command unto any of His servants authorizing them to take more than one wife, but on the contrary, said unto them that they should give heed to that which was written in the Book of Mormon; therefore, they were under the strictest obligation to confine themselves to **one wife**. . . . (*The Seer*, by Orson Pratt, page 30)

Orson Pratt also stated:

The Book of Mormon, therefore, is the only record (professing to be divine) which **condemns plurality of wives as being a practice exceeding abominable before God.** (*Journal of Discourses*, vol. 6, page 351)

Orson Pratt goes on to explain that even though the Nephites were "positively forbidden" to practice polygamy, the Lord might command it under certain circumstances. On pages 361-362 of the same volume, Orson Pratt states:

There is no law that condemns us, unless the law of the Book of Mormon does so; and I have already shown that the Book of Mormon does not, provided the Lord has commanded it. But if we have not been commanded in regard to this matter, then there is one thing that will condemn us, and that is the Book of Mormon. This is a little more strict than any other Divine revelation, in regard to polygamy. (*Journal of Discourses*, vol. 6, pages 361-362)

Some Mormons have claimed that the words "raise up seed unto me" (found in the Book of Mormon) mean polygamy, but this is proven false in 1 Nephi 7:1, for it says:

... the Lord spake unto him again, saying that it was not mete for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might **raise up seed unto the Lord** in the land of promise.

This raising up seed unto the Lord was evidently done by the one wife system, for, according to the Book of Mormon, Nephi stated:

And it came to pass that I, Nephi, took **one** of the daughters of Ishmael to wife; . . . (1 Nephi 16:7)

So it is obvious that the Book of Mormon teaches that the Lord raises up seed to himself by monogamy, and not polygamy. When Wilford Woodruff (who was president of the Mormon Church) was questioned concerning this matter, he admitted that the Lord raised up seed by the one wife system:

Q. – Well, now, did not the Lord at this time want to raise up righteous seed?

A. – Probably.

Q. – And he commanded them to do it by one wife, did he not?

A. – Yes sir, I understand it so.

(*Temple Lot Case*, page 304)

In Ether 2:41 we read that the brother of Jared was instructed by the Lord to:

Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; . . .

Because the word “families” is used here some people have supposed that the brother of Jared was a polygamist, and that this supports the doctrine of plural marriage. The Apostle LeGrand Richards has used this verse to support polygamy. Actually, in the original Book of Mormon manuscript (that is the handwritten manuscript) the word “families” is not used, but rather the word “family.” Below is an actual photograph of the Book of

Mormon manuscript. This photograph proves that the word “family” is used instead of the word “families.”

In the 1888 edition of the Book of Mormon there was a footnote to Ether 2:41 which read as follows:

From this verse it is seen that the brother of Jared had a plurality of families. (Book of Mormon, 1888 edition, page 572)

This footnote has been removed from modern editions of the Book of Mormon, but the word “families” has never been corrected to read “family” as it appears in the original handwritten manuscript. The Reorganized Church, which does not believe in the doctrine of polygamy, however, has corrected this in the editions of the Book of Mormon which they have published.

The Jaredites, as well as the Nephites, were commanded not to enter into polygamy, for in Ether 10:5 we read:

And it came to pass that Riplakish did **not** do that which was right in the sight of the Lord, **for he did have many wives and concubines**, . . .

Another reference condemning polygamy is found in Mosiah 11:2:

For behold, he did **not keep the commandments** of God, but he did walk after the desires of his own heart. **And he had many wives and concubines.**

Obviously, from all these facts, it can be seen that the Book of Mormon condemns plural marriage.

It is very interesting to note that David Whitmer, one of the three witnesses to the Book of Mormon, denounced the doctrine of polygamy:

I desire to say a few words especially to the Latter Day Saints who believe in the doctrine of polygamy. Why it is that you can put your trust in a man, and believe a revelation of his that contradicts the Word of God in the Book of Mormon, is very strange indeed. The revelation on polygamy begins thus:

Handwritten manuscript snippet from the Book of Mormon. The text is written in cursive and includes the phrase "and thy family". An arrow points to the word "family".

Actual photograph of part of Book of Mormon manuscript. Arrow shows that the word “family” is used instead of the word “families.”

“Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know wherein I the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: \* \* \* I will answer thee as touching this matter.” The Book of Mormon says . . . : “David and Solomon truly had many wives and concubines, which thing was **abominable** before me, saith the Lord.” [Jacob 2:24] Then David and Solomon’s polygamy was a great sin and an abomination before God. Joseph Smith’s revelation says that it was **not** a sin, for it says that God **justified** David and Solomon in it!

So you see that revelation is a plain contradiction of the Word of God in the Book of Mormon. This is plain enough for any one to see and understand. Can you not see that this revelation is not of God? Why, oh why are you trusting in an arm of flesh? Again, the Book of Mormon says . . . “Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none.” [Jacob 2:27] In the face of this, you are believing in a revelation purporting to come from God, that He had changed and allowed his people to practice what He says is *a sin and an abomination in his sight!* (*An Address to All Believers in Christ*, by David Whitmer, page 44)

**Contradicts the Bible.** The *Doctrine and Covenants*, Section 132, verse 65, says:

. . . I, the Lord his God . . . commanded Abraham to take Hagar to wife.

This is in contradiction to the account given in the Bible. The Bible says nothing about God commanding this, but rather that “Abram hearkened to the voice of Sarai” (Genesis 16:2). Why, then, did Sarai give Hagar to Abram? Simply because she did not believe that she could have a child in her old age. It is obvious that God was not involved in this transaction, for verse 5 of chapter 16 makes it clear that Sarai had sinned in this matter:

And Sarai said unto Abram, **my wrong** be upon thee . . .

In laying down the laws for the kings in the Old Testament, God declared:

Neither shall he **multiply wives** to himself, that his heart turn not away . . . (Deuteronomy 17:17)

There is no mention in the New Testament of any of the apostles practicing polygamy. In fact, in 1 Timothy the bishops and deacons were instructed to have only one wife:

A bishop then **must** be blameless, the husband of **one wife** . . . Let the deacons be the husbands of one wife . . . (1 Timothy 3:2, 12)

In Titus we find that elders are to have but one wife:

. . . ordain elders in every city, as I had appointed thee: If any be blameless, the husband of **one wife**, . . . (Titus 1:5, 6)

The Mormon Church uses the Old Testament to justify their practice of plural marriage. While it is true that it was practiced by the people of the Old Testament, that does not mean that it was right in the sight of God. These people also committed many other sins which God will not allow us to commit, now that Christ has revealed the perfect way. The people in the Old Testament also had slaves, and cursed their enemies. To say that plural marriage is right because it was practiced in the Old Testament makes no more sense than to say that God approves of slavery since it was also practiced in the Old Testament. Christ came to set us free from these Old Testament practices. Divorce was common in the Old Testament, however, Christ said:

. . . Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. (Matthew 19:8)

Polygamy, as well as divorce, was instituted by man, not God. Jesus said that the perfect pattern for marriage was that the twain (two) should become one flesh:

. . . Have ye not read, that he which made them at the beginning made them male and female. And for this cause shall a man leave father and mother, and shall cleave to his **wife**: and they **twain** shall be one flesh? (Matthew 19:4-5)

If we look to the Old Testament for our example, we are missing the mark. We are to look to the only perfect one, Jesus Christ, for our example.

Jesus saith unto him, **I am the way, the truth, and the life**: no man cometh unto the Father, but by me. (John 14:6)

**Threatened With Destruction.** In verse 54, Section 132, of the *Doctrine and Covenants* (section 132 is the revelation on polygamy) Emma Smith is threatened with destruction:

. . . I am the Lord thy God, and will **destroy** her if she abide not by law.

It is interesting to note that it was Joseph who was destroyed. He was killed less than a year after this revelation was written, while Emma lived until 1879.

Verse 64 reads as follows:

And again, verily, verily, I say unto you, if any man have a wife, holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. (*Doctrine and Covenants*, sec. 132, verse 64)

The Mormon Apostle John Henry Smith testified as follows in the case concerning “the application of John Moore, for naturalization”:

Q. Do you believe in the revelation of “celestial” marriage?

A. Yes, sir.

Q. Do you understand that revelation to be to this effect—that if the first wife refuses to consent to her husband taking a second wife, she shall be damned?

A. I understand that principle; and a good many women have taken that chance. Under the Mormon theory they shall be damned. (Extracts from the report of the proceedings in 1889 in the district court of Utah, quoted in *Reminiscences of Early Utah*, by R. N. Baskin, 1914, page 95)

In the 132nd section of the *Doctrine and Covenants* it is plainly stated that a man must obtain the consent of the first wife in order to be justified in taking more wives:

And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and **the first give her consent**, and if he espouse the second, and they are virgins, and have vowed to no other man, **then is he justified**; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. (*Doctrine and Covenants*, sec. 132, verse 61)

Joseph Smith certainly did not follow the rules of his own revelation, for he took plural wives without his first wife’s consent. Lucy W. Kimball testified that she was married to Joseph Smith without Emma Smith’s consent:

It was the 1st day of May, 1843, when I married him. . . . Elder William Clayton performed the ceremony.

Emma Smith was not present, and she did not consent to the marriage; she did not know anything about it at all.

No, sir, she did not know anything about my marriage to her husband.

(*Temple Lot Case*, page 374)

Emily Dow Partridge stated that she and her sister were married to Joseph Smith without Emma Smith’s consent or knowledge:

. . . the Prophet Joseph and his wife Emma offered us a home in their family, and they treated us with great kindness. We had been there about a year when the principle of plural marriage was made known to us, and I was married to Joseph Smith on the 4th of March 1843, Elder Heber C. Kimball performing the ceremony. My sister Eliza was also married to Joseph a few days later. This was done without the knowledge of Emma Smith. Two months afterward she consented to give her husband two wives, providing he would give her the privilege of choosing them. She accordingly chose my sister Eliza and myself, and to save family trouble Brother Joseph thought it best to have another ceremony performed. Accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time, in Emma’s presence, . . . From that very hour, however, Emma was our bitter enemy. We remained in the family several months after this, but things went from bad to worse until we were obligated to leave the house and find another home. (*Historical Record*, page 240)

Joseph F. Smith, the sixth president of the Mormon Church, testified as follows:

Senator Pettus. Have there ever been in the past plural marriages without the consent of the first wife?

Mr. Smith. I do not know of any, unless it may have been **Joseph Smith himself**.

Senator Pettus. Is the language that you have read construed to mean that she is bound to consent?

Mr. Smith. The condition is that if she does not consent the **Lord will destroy her**, but I do not know how He will do it.

Senator Bailey. Is it not true that in the very next verse, if she refuses her consent her husband is exempt from the law which requires her consent?

Mr. Smith. **Yes; he is exempt from the law which requires her consent.**

Senator Bailey. She is commanded to consent, but if she does not, then he is exempt from the requirement?

Mr. Smith. Then he is at liberty to proceed without her consent, under the law.

Senator Beveridge. In other words, her consent amounts to nothing?

Mr. Smith. It amounts to nothing but her consent. (*Reed Smoot Case*, vol. 1, page 201)

Many other Mormons married without obtaining the consent of the first wife. Joseph Smith told Heber C.

Kimball to take a second wife and not to let his first wife know anything about it. Heber C. Kimball's daughter related the following:

"In Nauvoo, shortly after his return from England, my father, among others of his brethren, was taught the plural wife doctrine, and was told **by Joseph**, the Prophet, three times, to go and take a certain woman as his wife; but not till he commanded him in the name of the Lord did he obey. At the same time **Joseph** told him **not** to divulge this **secret**, not even to my **mother**, for **fear that she would not receive it**; . . . This is one of the greatest tests of his faith he had ever experienced. The thought of **deceiving** the kind and faithful wife of his youth, whom he loved with all his heart, and who with him had borne so patiently their separations, and all the trials and sacrifices they had been called to endure, was more than he felt able to bear. . . . his sorrow and misery were increased by the thought of my mother hearing of it from some other source, which would no doubt separate them, and he shrank from the thought of such a thing, or of causing her any unhappiness. Finally he was so tried that he went to Joseph and told him how he felt—that he was fearful if he took such a step he could not stand, but would be overcome. The Prophet, full of sympathy for him, went and inquired of the Lord; His answer was, 'Tell him to go and **do as he has been commanded**, and if I see that there is any danger of his apostatizing, I will take him to myself.'

"The fact that he had to be commanded three times to do this thing shows that the trial must have been extraordinary, for he was a man who, from the first, had yielded implicit obedience to every requirement of the Prophet.

"When first hearing the principle taught, believing that he would be called upon to enter into it, he had thought of two elderly ladies named Pitkin, great friends of my mother's, who, he believed, would cause her little, if any, unhappiness. But the woman he was commanded to take was an English lady named Sarah Noon, nearer my mother's age, who came over with the company of Saints in the same ship in which Father and Brother Brigham returned from Europe. She had been married and was the mother of two little girls, but left her husband on account of his drunken and dissolute habits. Father was told to **take her as his wife** and provide for her and her children, **and he did so.**" (*Life of Heber C. Kimball*, by Orson F. Whitney, pages 335-336)

In February, 1853, the Mormon Apostle Orson Pratt gave certain rules governing the practice of polygamy. One of those rules was that a man must obtain the consent of the first wife before entering into the practice of polygamy. Orson Pratt wrote:

It is necessary to state, that **before** any man takes the least step towards getting another wife, it is **his**

**duty to consult the feelings of the wife which he already has**, and **obtain her consent**, as recorded in the 24th paragraph of the revelation, published in the first No. of "The Seer." (*The Seer*, by Orson Pratt, page 31)

Strange as it may seem, Orson Pratt himself violated this rule. The Mormon writer T. Edgar Lyon stated:

While in England on this short business trip, Pratt married Sarah Louise Lewis, in Birmingham. She returned to Washington with him and went to Utah in 1854. There are not many times in his life when he appears to have deviated from the strict letter of the law of the Church, **but this marriage was one of them**. Before leaving Washington he had published the rules governing the practice of plural marriage by the Church. He stated that the first wife **must give her consent** to such a marriage, the bride's parents must consent and the President of the Church must receive a revelation that such a union would be pleasing in the sight of God before such a marriage could be consummated. He further specified that at the actual ceremony, the first wife must be **present and give her consent** and the President of the Church alone has the authority from God to perform the ordinance. But **in the face of these rules** which he was endeavoring to show would safeguard the system against abuse, he married another wife in England, **without the consent, knowledge or presence of any of his other wives** and the ceremony was not performed with the sanction of, or by the President of the Church, who was then in Utah. It was such **imprudent** actions as these, which gave **some foundation** to the persistent rumors that the "Mormons were marrying English girls and taking them to Utah as plural wives." Such conduct displays a **hypocritical attitude toward the very religious laws he was laying down for observance of others**. (Thomas Edgar Lyon, "Orson Pratt—Early Mormon Leader," M.A. Thesis, University of Chicago, June 1932, pages 54-55 of typed copy)

This is quite an admission for a Mormon writer to make. In a footnote no. 1 on page 55 of the same thesis T. Edgar Lyon stated that Orson Pratt did the same thing in 1857:

Pratt repeated this same procedure on July 24, 1857, when he married Eliza Crooks at Liverpool.

B. H. Roberts, the famous Mormon historian, testified that he married his third wife without the knowledge or consent of his first and second wives:

Senator OVERMAN. Did your first wife or your second wife consent to your marrying the third wife?

Mr. ROBERTS. No, sir.

Senator OVERMAN. Did they protest against it?

Mr. ROBERTS. I do not hear the question.

Senator OVERMAN. Was there any protest on their part?

Mr. ROBERTS. No, sir.

The CHAIRMAN. Did they know of it at the time?

Mr. ROBERTS. Not at the time.

Mr. TAYLOR. When did they learn of it?

Mr. ROBERTS. I can not answer that question.

Mr. TAYLOR. I mean about when—how long afterwards?

Mr. ROBERTS. Two or three years afterwards, I think.

(*Reed Smoot Case*, vol. 1, pages 712-713)

The sociologist Kimball Young gives us the following information:

There were, however, many instances where the husband, securing a Bishop's approval, married again **without any consultation** with the first wife. Jonathan Baker, who had been married for over 16 years, came home one day and quietly told his wife he wanted "his temple clothes" made ready. A daughter goes on to say, "Ma thought he was just going to do some [church] work. She asked him what he intended to do and he said he was going to marry Eliza Bowen. It was a blow to Ma and naturally she resented it **and never got over it.**"

On occasion, taking a second wife may have been motivated by marital conflict. One elder who had had trouble with his wife, on his return from a mission began courting a daughter of a rather prominent family in Dixie. The girl consented to be his plural wife and without their consulting her father or the first wife, went to Salt Lake City to be sealed in the Endowment House. (*Isn't One Wife Enough*, 1954 edition, page 122)

On pages 142 and 143 of the same book Kimball Young gives us this information:

... if a wife witnessed a plural marriage of her husband, she might some day in the courts be questioned under oath on the matter. It was the part of wisdom, then, for the first wife to know nothing about the plural marriage. Moreover, this fact encouraged some men to marry secretly without the consent of the first wife.

**Bigamy and Polygamy.** The Mormon leaders have claimed that polygamy is different than the crime of bigamy. In 1889 John Henry Smith, who was an Apostle in the Mormon Church, gave the following testimony in the case concerning "the application of John Moore for naturalization."

Q. Didn't you know that the Congress of the United States, as early as 1862, prohibited the practice of polygamy in the Territory of Utah? A. No, sir. It prohibited the practice of bigamy in the Territory of Utah.

Q. Well, what distinction do you make between bigamy and polygamy? A. I make this distinction—that a bigamist is a man that marries a wife, and then marries another, deceiving the first by not permitting her to know that he has married a second, or the second to know that he had married the first.

Q. According to your understanding, if the first and second wife, at the time of the second marriage had knowledge of situation of the man, that there is no bigamy. Is that it? A. Yes, sir. (Extracts from the report of proceedings in the district court, quoted in *Reminiscences of Early Utah*, by R. N. Baskin, 1914, page 95)

The Apostle F. D. Richards stated:

Wherein consists the crime of bigamy? It is this. When a man takes one wife he covenants to adhere to her until death do them part. He violates that covenant when he takes another woman, **unknown** to his wife; he thus practices fraud upon her. That is where the crime comes in. Fraud is perpetrated upon his own family. I want the old and the young to understand it; want to come down to the root of the matter, and find out and show up what the crime is, if any, that is charged upon us. This crime of taking another wife when a man has one is called bigamy; and there are laws and penalties against it. With the Latter-day Saints there is no fraud practiced, the second wife being accepted **with the mutual consent of the first**, and in accordance with the revelations of God. (*Journal of Discourses*, sermon by Apostle F. D. Richards, 1885, vol. 26, page 341)

Now, according to the statements above Joseph Smith was a bigamist in every sense of the word, for he definitely practiced "fraud" upon his first wife, Emma. He not only deceived Emma, but he also advised Heber C. Kimball to deceive his first wife. As we have shown before, Joseph Smith probably would have been sent to prison if it had not been for the fact that he was murdered in the Carthage jail.

**Taking Wives Before the Revelation.** One thing that is very obvious when reading the 132nd section of the *Doctrine and Covenants* is that Joseph Smith was already in the practice of plural marriage before he ever inquired of the Lord to see if it was right. The first verse in Sec. 132 of the *Doctrine and Covenants* tells that Joseph Smith inquired of the Lord to see if plural marriage was right, but verse 52 shows that he had already taken wives before the revelation was given, for it commands Emma (his first wife) to receive the other women that had already been given to Joseph.

And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph. . . . (*Doctrine and Covenants*, sec. 132:52)

Some people have tried to excuse this by saying that the date on the revelation was only the date it was written down and not the date the revelation was actually given, but anyone who honestly examines this argument must admit that it doesn't make any difference when the revelation was given. Whether it was given in 1843 or years before, isn't important: regardless of the date it was given, according to verse 52, Joseph had already entered into polygamy.

Ann Eliza Young claimed that the revelation was given in 1843 to justify Joseph Smith's earlier practices:

After the Revelation on Celestial Marriage was publicly announced, in 1852, it was stated that Joseph Smith first produced it in 1843; but there were, no doubt, hints of this new doctrine at a much earlier date. It is generally believed, and in fact well known by many of the old Nauvoo Mormons, that he had it in contemplation at a much earlier date; certain **indiscretions** rendering it necessary that he should find an excuse of some kind for acts that were scarcely consistent with his position as "Vicegerent upon earth," and set himself right, not only with his followers, but with Mrs. Emma Smith, his wife, who objected very decidedly to some of his prophetic eccentricities. (*Wife No. 19*, by Ann Eliza Young, 1876, pages 65 and 66)

On pages 76 and 77 of the same book she stated:

The days that preceded the Revelation were exciting ones in the church. Apostasy prevailed to an alarming extent, and the numbers of the faithful were sadly depleted, and many more threatened to leave the church, who were finally prevailed upon to remain. So intense was the feeling that in the summer of 1843 the Prophet, moved by pressure on every side, dissatisfaction within the church and hatred and indignation without, heightened by Bennett's expose and the corroborating accounts given by apostates, was compelled to intrench himself behind a divine "revelation" to shield himself from public odium and restore the wavering confidence of his people.

It had always been a practice of Joseph, whenever he met with any difficulty, to receive a "Revelation," which immediately but everything straight. On the present occasion he was equal to the emergency, and received that celebrated "Revelation" which then and since has constituted the sole authority in the Mormon Church for the practice of polygamy.

**Concubinage.** It is interesting to note that section 132 not only says that plural marriage is justifiable in God's sight, but also concubinage:

Abraham received **concubines**, and they bore him children; and it was accounted unto him for **righteousness**. . . . (*Doctrine and Covenants*, 132:37)

**Mormon Leaders Do Not Know Why Polygamy Was Introduced.** The Apostle John A. Widtsoe stated:

We do not understand why the Lord commanded the practice of plural marriage. (*Evidences and Reconciliations*, 1960 ed., page 393)

Perhaps the most humorous excuse given for the practice of polygamy was that given by the Mormon Historian B. H. Roberts. He indicated that it may have been introduced to get publicity for the church.

The other possible reason mentioned as justifying the introduction of plural marriage into the New Dispensation is the **publicity value** of it. . . . And I know of no single thing in the New Dispensation that has done so much to keep that dispensation and its major message before the world as this same principle of plural marriage and the practice of it by the church. It has kept the message well-nigh constantly before men; through the press, daily, weekly, and monthly. (*Comprehensive History of the Church*, by B. H. Roberts, vol. 6, page 227)

The revelation itself states that plural wives are given to a man "to multiply and replenish the earth":

But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified. (*Doctrine and Covenants*, sec. 132:63)

This is in direct contradiction to section 49 of the *Doctrine and Covenants*, for this section states that the one-wife system was given to fill the earth with "the measure of man."

Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;

And that it might be filled with the measure of man, according to his creation before the world was made. (*Doctrine and Covenants*, sec. 49:16, 17)

The 132nd section of the *Doctrine and Covenants* also contradicts section 42. Section 42, verse 22 reads:

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

If the doctrine of plural marriage was given so that a man could “multiply and replenish the earth” (as the revelation itself states), Joseph Smith must have failed to fulfil the purposes of God, for the Mormon writer John J. Stewart states:

That, so far as is known, he never fathered any children by his wives other than Emma is puzzling to students of his life, but might be regarded as a reflection of his concern for his wives’ feelings and welfare as well as for the safety of the Church generally. . . . (*Joseph Smith—The Mormon Prophet*, 1966 edition, page 67)

**More Men Than Women.** William E. Berrett, Vice Administrator at the Brigham Young University, claimed that the reason the Mormon Church practiced plural marriage was that there was a surplus of women. He stated as follows:

In the early period of the Church of Jesus Christ of Latter-day Saints an unusual condition prevailed. **More women** than men joined the Church. This was true of the period at Nauvoo and for a number of years after the arrival of the Saints in Utah. . . . There **were not enough men to go around**. . . . The alternative was plural marriage. (*The Restored Church*, 1956 ed., page 250)

This explanation (that there were more women than men) is very popular in the Mormon Church. The truth, however, is that there were fewer women than men. The Mormon Apostle John A. Widtsoe made it very clear that there was no surplus of women in the church. He stated:

Plural marriage has been a subject of wide and frequent comment. Members of the Church unfamiliar with its history, and many nonmembers, have set up fallacious reasons for the origin of this system of marriage among the Latter-day Saints.

The most common of these conjectures is that the Church, through plural marriage sought to provide husbands for its large surplus of female members. The implied assumption in this theory, that there have been more female than male members in the Church, is **not** supported by existing evidence. On the contrary, there seems always to have been more males than females in the Church . . .

The United States census records from 1850 to 1940, and all available Church records, uniformly show a preponderance of males in Utah, and in the Church. Indeed, the excess in Utah has usually been larger than for the whole United States, as would be expected in a pioneer state . . . Orson Pratt, writing in 1853 from direct knowledge of Utah conditions, when the excess of females was supposedly the highest, declares against the opinion that females outnumbered the males in Utah . . .

Another conjecture is that the people were few in number and that the Church, desiring greater numbers, permitted the practice so that a phenomenal increase in population could be attained. This is not defensible, since there **was no surplus of women**. (*Evidences and Reconciliations*, by John A. Widtsoe, 1960 ed., pages 390-392)

The Apostle George A. Smith did not seem to know of any surplus of women, for in 1853 he stated:

I tell you, in a country like this, **where women are scarce and hard to get**, we have great need to take care of them, and not let the Indians have them. (*Journal of Discourses*, vol. 1, page 197)

Some years later George Q. Cannon said:

I do not wish to convey the idea that plural marriage can be universal. In the very nature of things as I have often said, it is impossible; the equality of the sexes would prevent this, were men ever so desirous to make it so. Take our own Territory: **the males outnumber the females**; it cannot therefore be a practice without limit among us. (*Journal of Discourses*, vol. 24, page 46)

The following appeared in the *Juvenile Instructor*, vol. 20, page 133:

But then the proportions of the sexes in Utah would not, at present, admit of an extensive practice of plural marriage. When the census was taken five years ago, there were 143,963 souls in Utah Territory, not counting untaxed Indians. In this number there was an excess of 5,055 males over females. This does not have the appearance of permitting an extensive practice of plural marriage, . . .

In the *Reed Smoot Case* Charles Penrose testified as follows:

The CHAIRMAN. It is already in evidence that that building had been destroyed. Before 1890, before the manifesto, was the practice of taking plural wives quite prevalent?

Mr. PENROSE. Yes; to some extent. Of course it had to be to a limited extent, because the number of males in the Territory was **in excess of the females**, according to the census. (*Reed Smoot Case*, vol. 2, page 261)

Speaking of polygamy, John J. Stewart stated:

It was not introduced because of a surplus of women, either in Nauvoo nor later in Utah. (*Brigham Young and His Wives*, page 24)

The Apostle Orson Pratt made it clear that even if the males outnumbered the females five times the church could still have practiced polygamy. He stated:

These testimonies and arguments effectually demolish the great objection to a plurality of wives, founded upon the equality of the numbers of males and females in Utah. It will be seen, that even if the males in the territory were five times more numerous than the females, still the foregoing arguments would show the necessity of the plurality of wives; . . . (*The Seer*, page 110)

Orson Pratt explained how polygamy could be practiced when there is no excess of females. He explained that some of the men would have no wife at all, thus creating a surplus of unmarried women.

Thus it will be seen that even among the people of God there are some who are more worthy than others, consequently God gave such more wives and children that He did to others. . . . Some receiving more; some less; some none at all; and some having taken from them even those they had received.

Therefore though the males and females had been of equal number in Israel, yet God would confer upon some more than upon others, according to their worthiness. As it was among Israel, so it is among the people of Utah. Some are entitled to a greater number of wives than others, because of their righteousness. Though the census should show an equal number of the sexes in that Territory, that does not prove that all the men are equally qualified to instruct, counsel, govern, and lead wives and children . . . (*The Seer*, page 107)

Heber C. Kimball, a member of the First Presidency, stated as follows on July 12, 1857:

. . . and if I am not a good man, I have no just right in this Church to a wife or wives, or to the power to propagate my species. What, then, should be done with me? Make a eunuch of me, and stop my propagation. (*Journal of Discourses*, vol. 5, page 29)

John J. Stewart, a Mormon writer, stated:

The great Irish playwright, George Bernard Shaw, observed, "Polygamy when tried under modern democratic conditions, as by the Mormons, is wrecked by the revolt of the mass of inferior men who are condemned to celibacy by it; for the maternal instinct leads a woman to prefer a tenth share in a first rate man to the exclusive possession of a third rate." (*Brigham Young and His Wives*, page 70)

Kimball Young made this statement:

Clearly such an approximate equality of the sexes of marriageable ages would mean that under polygamy some men would have to remain unwed. . . .

This is not to deny that a great many single women were converted. They were, and most of them sooner or later showed up in Zion, many of them to become the plural wives of the faithful. In fact, it was not uncommon for a man to select a plural mate from among recent arrivals of converts in Salt Lake City. . . . This was a kind of open matrimonial market and men, on hearing of the coming of attractive girls, would seek them out with an eye to courtship and possible marriage. (*Isn't One Wife Enough?* by Kimball Young, 1954, pages 124, 145)

The Mormon leaders were evidently worried that the missionaries would take the best. Heber C. Kimball, a member of the First Presidency, stated:

. . . and now it is the duty of us all to do the will of brother Brigham, for he reveals to us the will of God, which is his will. . . .

I say to those who are elected to go on missions, . . . build up the kingdom of God, and gather the sheep into the fold. You are sent out as shepherds to gather the sheep together; and remember that they are not your sheep: they belong to Him that sends you. **Then do not make a choice of any of those sheep; do not make selections before they are brought home and put into the fold.** You understand that. Amen. (*Journal of Discourses*, vol. 6, page 256)

The shortage of women was so great that some of the men were marrying girls who were very young. Fanny Stenhouse stated:

That same year, a bill was brought into the Territorial Legislature, providing that boys of fifteen years of age and **girls of twelve** might legally contract marriage, with the consent of their parents or guardians! In stating this disgraceful fact, I feel certain that the reader who has never lived among the Saints and is not versed in Utah affairs will think that I must be mistaken in what I say. It is, however, I am sorry to say, only too true, and the records of the Legislature will bear me witness. The fact was stated in the *New York Herald* of January 27, 1872. (*Tell It All*, by Mrs. T. B. H. Stenhouse, 1874, page 607)

Kimball Young gives us this interesting information:

One of the many wives of Judge A. H. Adamson, a prominent leader and father of Joseph, was only 14 years old at the time of her marriage. Also Apostle C. C. Rich took a bride of 14 years though he did not live with her until she was 18 years old. She played the role of one of his children after the marriage until her husband set her up in her own place when she came of age. (*Isn't One Wife Enough?* by Kimball Young, page 177)

If the inequality of the sexes was the real reason for polygamy, the Mormon women should have married more than one husband since there was a surplus of men. To those who were curious to know whether a woman could have more than one husband, Orson Pratt replied:

Can a woman have more than one husband at the same time? No: . . . As a plurality of husbands, would not facilitate the increase of posterity, such a principle never was tolerated in scripture. (*The Seer*, page 60)

**The Sorrows of Plural Marriage.** On page 31 of *The Seer*, Orson Pratt states that in a plural marriage the first wife placed the hand of the bride unto the hand of her husband:

The wife stands on the left hand of her husband, while the bride stands on her left. The President, then, puts this question to the wife: “Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband.”

For many Mormon women this was the beginning of sorrow. The fact that plural marriage brought great sorrow to many of the women involved can hardly be denied. Heber C. Kimball once stated:

There is a great deal of quarrelling in the houses, and contending for power and authority; and the second wife is against the first wife, perhaps, in some instances. (*Journal of Discourses*, vol. 4, page 178)

Brigham Young once stated:

Our sisters need not be worried about any doctrine. Brother Penrose said it would be better for them if they believed in the doctrine of polygamy. But they do believe it; they know it is true, and that is **their torment**. It perplexes and annoys many of them, because they are not sanctified by the spirit of it; if they were there would be no trouble. (*Journal of Discourses*, vol. 12, page 312)

Brigham Young also made this statement:

A few years ago one of my wives, when talking about wives leaving their husbands said, “I wish my husband’s wives would leave him, every soul of them except myself.” That is the way they all feel, more or less, at times, both old and young. (*Journal of Discourses*, vol. 9, page 195)

John J. Stewart made this observation concerning the practice of polygamy:

As with other laws of the Church, some members abused the principle of plural marriage, far more **disdained it**, and only a small percentage tried to live it and live it properly and worthily as the Lord would have it lived.

Thus the Church leaders, experiencing bitter persecution from without and a large measure of indifference and **rebellion** from within the Church, reluctantly made the decision to suspend the practice of plural marriage upon the earth, issuing the manifestos as previously noted. Church members assembled in general conferences voted to sustain this decision—some reluctantly so, others gladly. (*Brigham Young and His Wives*, page 37)

In a sermon delivered April 7, 1861, Brigham Young told the women not to worry whether their husbands loved them:

Sisters, do you wish to make yourselves happy? Then what is your duty? It is for you to bear children, in the name of the Lord, . . . and bring forth in the name of Israel’s God, that you may have the honour of being the mothers of great and good men—of kings, princes, and potentates that shall yet live on the earth and govern and control the nations. Do you look forward to that? or are you tormenting yourselves by thinking that your husbands do not love you? **I would not care whether they loved a particle or not**; but I would cry out, like one of old, in the joy of my heart, “I have got a man from the Lord!” “Hallelujah! I am a mother— . . .” (*Journal of Discourses*, vol. 9, page 37)

On page 38 of the same volume, Brigham Young stated:

And if your husband is here or there, do not fret yourselves, whether he leaves you or not. . . . I used to tell the sisters in Nauvoo that they did not care where their children were, if they could only keep in sight of their husbands.

One of Heber C. Kimball’s wives testified that there was no love in her union with him:

I was married to Heber C. Kimball in 1845, . . . I was married in the Temple; Brigham Young performing the marriage ceremony.

. . . I never asked Mr. Kimball how **many wives** he had at the time I married him. I do not know how many he had besides myself after I married him. I never asked him whether he had more wives than me or not.

There was **not any love** in the union between myself and Kimball, and it is my business entirely whether there was any courtship or not. (*Temple Lot Case*, page 375)

Speaking of the discord between the first and second wives, Brigham Young said:

Go into a family where there are two women belonging to the same man, and from that to as many as you can find, and you will soon learn that almost every woman can judge all the family but herself; . . . If they were all capable of straightening themselves, they would not come in collision with each other, but would all conclude to walk together in the straight and narrow path, whereas now they are at times almost diametrically opposed to each other. (*Journal of Discourses*, vol. 6, page 74)

On another occasion Brigham Young remarked:

I wish here to say to the Elders of Israel, and to all the members of this Church and kingdom, that it is in the hearts of many of them to wish that the doctrine of polygamy was not taught and practiced by us. It may be hard for many, and especially for the ladies, yet it is no harder for them than it is for the gentlemen. (*Journal of Discourses*, vol. 11, page 268)

It is almost impossible to conceive of the sorrow that the Mormon women went through. Joseph Lee Robinson, who was himself a polygamist and a faithful member of the Mormon Church, made this comment in his journal and autobiography:

Plural marriage . . . is calculated in its nature to severely try the women even to nearly tear their heart strings out of them. . . . (Journal and Autobiography of Joseph Lee Robinson, page 60)

In a letter written November 4, 1856, from Great Salt Lake City, Ellen Spencer Clawson reveals the sorrows of plural marriage. Her husband had just taken another wife:

Your letter commenced with a wedding so mine shall be “ditto.” Just ten days ago Hiram brought home a new wife, no more or less than Miss Alice Young, the governor’s daughter. Our house is all in confusion, being remodeled to make room for her, . . . I wanted to be the first one to tell the news (for I expect it will be news) and as they have just gone out riding on horse back and I am alone, I feel as though it would do me good to write, for **my heart**

**is rather heavy.** I never thought I could care again if Hiram got a dosen wives, but it seems as though my affections return with double force, now that I feel as if I had lost him but I expect he thinks as much of me as ever, only in a different way—you know a new wife is a new thing, and I know it is impossible for him to feel any different towards her just at present, still it make[s] my heart ache to think I have not the same love, but I console myself with thinking it will subside into affection, the same as it is with me, for you know the honey-moon cannot always last at least if you don’t know it now you will sometime perhaps.

I think perhaps Margaret feels worse than I do for she was the last, and I suppose thought he would never get another, the same as I did, and “misery loves company” you know. . . .

But excuse me for dwelling on this subject so long, “Out of the abundance of the heart the mouth speaketh” and I forgot myself. (Letter written by Ellen Spencer Clawson to Ellen Pratt McGary, Nov. 4, 1856, printed in *‘Dear Ellen’: A Utah –California Correspondence, 1856-1857*, by S. George Ellsworth, Reprinted from *The Western Humanities Review*, vol. xiii, no. 2, Spring, 1959, pages 214-215)

On February 5, 1857, Ellen Spencer Clawson wrote another letter to Ellen Pratt McGary in which she stated:

I wonder if the reformation has taken as much effect where you are, as it has here in regard to getting more wives. If it has, and your husband is a true Saint, I might possibly be obliged to send the comforting words of “grin and bear it” to you. Some of the brethren here have to take more wives, whether they want to very bad or not, and Bro. Kimball says those that hav’nt but one, she rules, and he makes so much fun of them, that they are ashamed, and get another as quick as they can. . . .

You want to know how Hiram came to get Alice but it is such a long story, that I cant tell all the particulars “Suffice it to say” her mother opposed it and opposition did the same for her that it did for us. Her mother has’nt got over it yet but feels more reconciled than at first. It was a great trial to her, but every one has to have all they can bear. (*‘Dear Ellen’: A Utah California Correspondence, 1856-1857*, pages 216, 217)

Kimball Young quotes Theodore Gregg’s second wife as saying that her marriage almost broke the heart of the first wife:

The first and second wives of Brother Theodore Gregg were sisters, but unlike a good many such families, the first wife rather strongly opposed her husband marrying the sister. . . . The second wife concludes, “It nearly broke her heart. That is what made it so hard for me.” (*Isn’t One Wife Enough?* by Kimball Young, pages 134, 136)

On pages 147 and 148 of the same book, Kimball Young gives us the following information:

When James Hunter took his second wife, the first who had accompanied the couple to the Endowment House for the ceremony could not sleep and walked the floor all night as she thought of her husband lying in the arms of his new bride. The first wife of John Emmet who had, as we saw, reluctantly given her consent to his plural marriage, went through much the same heartache. . . .

A person brought up in a polygamous household and in a town in which there were a great many plural households told this story: "There is one real tragedy in polygamy that I can remember. One evening a man brought home a second wife. It was in the winter and the first wife was very upset. That night she climbed onto the roof and froze to death."

The first wife of Herbert Winslow made the following statement about her life in polygamy:

Three of us lived in the same house for a year. I said I couldn't stand it, I was going to lose my mind. I couldn't stand to see him fondle over the others. Oh, he had to show them a little affection . . . No, he never slighted me, but I just couldn't stand it. I'm not the jealous kind, though. (*Isn't One Wife Enough?* by Kimball Young, page 201)

The sorrow of plural marriage often led to divorce. Kimball Young states:

Occasionally such serious conflict in the family would arise that dissolution of marriage would be indicated. . . . What were called "church divorces" became officially and generally accepted. Just how frequent they were in comparison with the number of plural marriages we do not know. Certainly they were sufficient in number to warrant comment by our informants and to appear in our various written records. In addition to the church divorces, of course, there were, on occasion, legal divorces of the first wife who could not stand polygamy and moved out.

In addition to the church and civil divorces, however, there were plenty of instances where couples just separated and did not bother to get either a civil or a church divorce. While the records are often rather uncertain, the inference may be drawn that there was a general public acceptance of the idea that if a man and woman could not get along, they were free to break up and seek new mates. . . . Sometimes they stayed right in the community without bothering to secure either church or civil divorce although they might later take on new matrimonial responsibilities. (*Isn't One Wife Enough?* page 452)

Fanny Stenhouse relates that even Brigham Young's wives were unhappy:

But let me lift the curtain and give an illustration from the family of Brigham Young himself. In that family I have seen the practical working of the plural-

wife system exemplified under its most favorable aspect. I have conversed with Brigham's wives as a sister in the same faith, and I know how they feel; but I am compelled to confess that, notwithstanding all the order and system which characterise the Prophet's household, and the fact that his wives are, on account of his great wealth, free from the troubles and inconveniences entailed by Polygamy in poverty, and although they are, taken collectively, as amiable and good women as any in Utah—their lives are unhappy and they themselves are miserable. They have never known the meaning of domestic happiness, and though to the casual observer they may appear contented with their lot, secretly they mourn over the constant struggle in their hearts between the system and their own womanly nature. Even the most favored of them lead cold, mechanical lives; joy and affection they have never known. Many of them have been cast off for years, and all are neglected except the favorite of the hour.

The Mormon leaders teach that a woman's exaltation in heaven depends upon the number of her children, and yet Brigham has wives who might be mothers of large families, but whom he has neglected for years. They are called the wives of Brigham Young, and they live under the same roof with him; but they have no real husband, and their children no father in the dear sense of that word as ordinary Christians understand it. They know nothing of the sweet familiarity, the loving interchange of thought and feeling which belongs to true married life. Once a day they are honored by the presence of their lord and master at their table; and this privilege is, of course, only enjoyed by those who live in the same house with him,—those who live in other houses very seldom see him more frequently than once in two or three months. They bask in the sunshine of his presence for about half an hour in the evening when the family assembles in the Lion House for prayer. (*Tell It All*, by Mrs. T. B. H. Stenhouse, 1874, pages 477, 478)

At one time conditions became so bad in Brigham Young's family that he offered to set all his wives free:

Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say they are unhappy. Men will say, "My wife, though a most excellent woman, has not seen a happy day since I took my second wife." "No, not a happy day for a year," says one; and another has not seen a happy day for five years. It is said that women are tied down and abused: that they are misused and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears. . . .

I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set **every woman at liberty** and say to them, Now go your way, my women with the rest, go

your way. And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world, and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. I will set all at liberty. "What, first wife too?" Yes, I will liberate you all.

...  
I wish my women, and brother Kimball's and brother Grant's to leave, and every woman in this Territory, or else say in their hearts that they will embrace the Gospel—the whole of it. . . . and say to your wives, "Take all that I have and be set at liberty; but if you stay with me you shall comply with the law of God, and that too without any murmuring and whining. You must fulfil the law of God in every respect, and round up your shoulders to walk up to the mark without any grunting."

Now recollect that two weeks from to-morrow I am going to set you at liberty. But the first wife will say, "It is hard, for I have lived with my husband twenty years, or thirty, and have raised a family of children for him, and it is a great trial to me for him to have more women," then I say **it is time that you gave him up to other women who will bear children**. If my wife had borne me all the children that she ever would bare, the celestial law would teach me to take young women that would have children. . . .

Sisters, I am not joking, I do not throw out my proposition to banter your feelings, to see whether you will leave your husbands, all or any of you. But I know that there is no cessation to the everlasting whining of many of the women in this Territory; I am satisfied that this is the case. And if the women will turn from the commandments of God and continue to despise the order of heaven, I will pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long. . . .

Prepare yourselves for two weeks from to-morrow; and I will tell you now, that if you will tarry with your husbands, after I have set you free, you must bow down to it, and submit yourselves to the celestial law. You may go where you please, after two weeks from to-morrow; but, remember, that I will not hear any more of this whining. (Sermon by Brigham Young, *Journal of Discourses*, vol. 4, pages 55-57; also *Deseret News*, vol. 6, pages 235-236)

Heber C. Kimball, who was a member of the First Presidency, also offered to set his wives free:

How long is it since brother Brigham proffered to release all the women in this Territory who wished to be released? At the last October Conference. That woman is to blame who wanted to be free and did not take the liberty that was given; and I say to all of mine that want to go, go, and I will give you all the writings you want; and, besides that, I will give you the means to help you away. (*Journal of Discourses*, vol. 5, page 274)

Jedediah M. Grant, Second Counselor to Brigham Young, made this statement:

And we have women here who like any thing but the celestial law of God; and if they could break asunder the cable of the Church of Christ, there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, and to their neighbors, and say **they have not seen a week's happiness since their husbands took a second wife**. (*Deseret News*, vol. 6, page 235; also *Journal of Discourses*, vol. 4, page 51)

**Discord in Joseph Smith's Own Home Over Polygamy.** The Mormon writer John J. Stewart stated:

Thus did Satan sow the **seeds of discord in the Prophet's own home**, cause a torment of mind to Emma, distress to Joseph, and lay the groundwork of the apostate Reorganized Church, eventually taking Emma and their sons outside the true Church. (*Brigham Young and His Wives*, page 33)

The following is taken from Joseph Lee Robinson's autobiography and journal (this is the journal that LeGrand Richards, a Mormon Apostle, tried to prevent us from seeing):

. . . Angeline Ebenezers wife had some time before this had watched Brother Joseph the Prophet had seen him go into some house that she reported to sister Emma the wife of the Prophet it was at a time when she was very suspicious and jealous of him for fear he would get another wife . . . she was determined he should not get another if he did she was determined to leave and when she heard this she Emma became very angry and said she would leave . . . it came close to breaking up his family . . . the Prophet felt dreadful bad over it, he went to my Brothers and talked with Angelene on the matter, and she would not give him any satisfaction, and her husband did not reprove his wife, and it came to pass, the Prophet cursed her severely . . . I thought that I would not have a wife of mine do a thing of that kind for a world, but if she had done it she should get upon her nees at his feet and beg his pardon . . .

In his book, *Joseph Smith the Mormon Prophet*, John J. Stewart states:

Emma had accepted the doctrine of plural marriage, . . . But ill health, adverse circumstances and the persuadings of apostates had caused Emma to become discontent with the doctrine, feeling that she was being wronged by her husband. Thus Emma suffered a torment of mind, and Joseph had no peace in his own home. (*Joseph Smith the Mormon Prophet*, page 194)

In his thesis on Emma Hale, Raymond T. Bailey indicates that there was trouble in Joseph Smith's marriage from 1841 until the time of his death:

Joseph did love Emma and was also extremely happy when he could be with his children, but from the year 1841 until the time of his martyrdom a portion of that happiness seems to be lacking. ("Emma Hale—Wife of the Prophet Joseph Smith," a thesis by Raymond T. Bailey, Brigham Young University, 1952, page 52)

On page 104 of the same thesis Raymond T. Bailey states:

Also during this period we find several stories told about quarrels between Joseph and Emma and their periods of reconciliation. One of these, "Turned out of home by husband" (News Clippings, vol. 7, page 228) was reported as occurring during the year prior to the martyrdom. Another concerning a reconciliation was entitled, "Emma's reconciliation with Joseph; River trip taken by Emma Smith." This was during the year of 1844.

From all that I have read on both sides of this issue as it effects the store of Emma Hale Smith, I feel that the teachings on polygamy must have been the cause for her dissatisfaction with the main body of the Church and with the Apostolic quorum which led it after the death of her husband. It appears to be public knowledge that there were quarrels between Emma and Joseph especially during the Illinois period of their lives.

The following appears in the book, *Mormon Portraits*:

Mr. W.: "Joseph kept eight girls in his house, calling them his 'daughters.' Emma threatened that she would leave the house, and Joseph told her, 'All right, you can go.' She went, but when Joseph reflected that such a scandal would hurt his prophetic dignity, he followed his wife and brought her back. But the eight 'daughters' had to leave the house."

"Miss" Eliza R. Snow, one of the most curious figures in the history of Mormondom, played an important part in the events relating to celestial hymenology. . . . She was one of the first (willing) victims of Joseph in Nauvoo. She used to be much at the prophet's house and "Sister Emma" treated her as a confidential friend. Very much interested about Joseph's errands, Emma used to send Eliza after him as a spy. Joseph found it out and, to win over the gifted (!) young poetess, he made her one of his celestial brides. There is scarcely a Mormon unacquainted with the fact that Sister Emma, on the other side, soon found out the little compromise arranged between Joseph and Eliza. Feeling outraged as a wife and betrayed as a friend, Emma is currently reported as having had recourse to a vulgar broomstick as an instrument of revenge: and the harsh treatment received at Emma's hands is said to have destroyed Eliza's hopes of becoming the

mother of a prophet's son. (*Mormon Portraits*, by Dr. W. Wyl, 1886, pages 57, 58)

Fawn M. Brodie made this statement:

There is a persistent tradition that Eliza conceived a child by Joseph in Nauvoo, and that Emma one day discovered her husband embracing Eliza in the hall outside their bedrooms and in a rage flung her downstairs and drove her out into the street. The fall is said to have resulted in a miscarriage. (This tradition was stated to me as fact by Eliza's nephew, LeRoi C. Snow, in the Church Historian's Office, Salt Lake City.) (*No Man Knows My History*, by Fawn M. Brodie, page 447)

Claire Noall, a Mormon writer, made this statement:

Willard realized that Emma had refused to believe that any of the young women boarding at the Mansion when it was first used as a hotel had been married to Joseph. She had struck Eliza Snow at the head of the stairs, and Eliza, it was whispered, had lost her unborn child. (*Intimate Disciple, A Portrait of Willard Richards*, by Claire Noall, 1957, page 407)

In a letter to Mrs. Vesta Pierce Crawford, John R. Young related the following:

At a time Joseph and Alexander—the Prophet's sons—visited S.L. City—I was living at St. George—at a Sacramento meeting I heard Solon Foster, who in Nauvoo lived with Joseph, was his coachman—He went from St. George to S. L. City to meet the Prophet's sons—upon his return Pres. Snow asked him to tell the Saints of the meeting—He said after greeting the Boys—I said, . . . Joseph, the night your mother turned Eliza R. Snow, into the street in her night clothes, you and all the Family stood crying, I led you back into the house and took you into Bed with me—you said, "I wish Mother wouldn't be so cruel to Aunt Eliza"—You called her Aunt, because you knew she was your father's wife. He did not deny it—I believe that was what drove Emma from the main body of the Church. (Letter written by John R. Young, quoted in full in the thesis "Emma Hale—Wife of the Prophet Joseph Smith," by Raymond T. Bailey, Brigham Young University, 1952, pages 186, 187)

In the book *Mormon Portraits*, the following is found:

That little room, with "Positively NO Admittance" is a pearl of peculiar lustre in Mormon history. An old lady told me, only a few days ago, that a plural wife of William Clayton, whom she used to visit often, said to her that Joseph was wont to spend a great deal of his valuable time in this skeleton-closet of his amours. The Claytons kept a sharp lookout for Emma, the dreaded legal wife, who used to hunt "Brother Joseph" all over town. Whenever she approached the

“brick store” the Claytons warned the prophet by a certain signal. He would then hurry down stairs, fix up before the mirror, and be discovered in animated conversation with some member of the Clayton family when Emma entered. (*Mormon Portraits*, by Dr. W. Wyl, page 256)

According to the Andrew Jenson, who was Assistant Church Historian, Sarah Ann Whitney was married to Joseph Smith by her father, Newel K. Whitney. The following information appeared in Mr. Jenson’s list of some of Joseph Smith’s wives:

Sarah Ann Whitney, afterwards the wife of Pres. Heber C. Kimball, married to Joseph July 27, 1842, with her father Newel K. Whitney officiating. (*Historical Record*, vol. 6, May 1887, pages 233, 234)

A letter has been found in the Church Historian’s Office, dated August 18, 1842, addressed to Bishop Newel K. Whitney and his wife. This letter, written by Joseph Smith, is very interesting because he asks the “three” of them (presumably Mr. and Mrs. Whitney and their young daughter, Sarah Ann, to whom Joseph Smith was married) to come see him. The letter is especially interesting because Joseph Smith tells them not to come if Emma, his first wife, comes. We quote from a typed copy:

Nauvoo, August 18, 1842

Dear and Beloved Brother and Sister Whitney:

I take the opportunity to communicate some of my feelings privately at this time, which I want you three eternally to keep in your own bosoms, for my feelings are so strong for you since what has passed lately between us that the time of my absence from you seems so long and dreary that it seems as if I could not live long in this way; and if you three would come and see me in this my lonely retreat, it would afford me great relief of mind.

If those with whom I am allied do love me, now is the time to afford me succor in the days of exile, for you know I foretold you of these things.

I am now at Carlos Granger’s, just back of brother Hyrum’s farm. It is only one mile from town. The nights are very pleasant, indeed. All three of you can come and see me in the forepart of the night; let Brother Whitney come a little ahead, and knock at the south-east corner of the house, at the window; it is next to the corn field. I have a room entirely by myself. The whole matter can be attended to with the most perfect safety.

I know it is the will of God that you should comfort me now in this time of affliction—or not at all—now is the time, or never. But I have no need of

saying any such thing to you, for I know the goodness of your hearts, and that you will do the will of the Lord when it is made known to you. The only thing to be careful of is to find out when Emma comes, then you cannot be safe; but when she is not here, there is the most perfect safety; only be careful to escape observation as much as possible.

I know it is a heroic undertaking, but so much the greater friendship, and the more joy.

When I see you, I will tell you all my plans. I cannot write them on paper. Burn this letter as soon as you read it. Keep all locked up in your breasts. My life depends upon it.

One thing I want to see you for is to get the fullness of my blessing sealed upon your hearts, &c. You will pardon me for my earnestness on this subject. When you consider how lonesome I must be your good feelings know how to make every allowance for me. I close my letter.

I think Emma won’t come tonight. If she don’t don’t fail to come tonight.

I subscribe myself—

Your most obedient and affectionate  
Companion and Friend.

Joseph Smith

**Joseph Smith Lived With His Wives.** There are some members of the Mormon Church who maintain that Joseph Smith did not actually live with his wives here on earth. However, there is plenty of evidence that he did. Benjamin F. Johnson stated:

As I could not long be absent from my home and business, we soon returned to Ramus. On the 15th day of May some three weeks later, the Prophet again came and at my home occupied the same room and bed, with my sister, that the month previous he had occupied with the daughter of the late Bishop Partridge as his wife. (Letter from Benjamin F. Johnson to George S. Gibbs, 1903)

Benjamin F. Johnson made the following statement in an affidavit dated March 4, 1870:

After a short period, President Smith and company, viz., George Miller, Wm. Clayton, J. M. Smith, and Eliza and Emily Partridge (who were the wives of the Prophet) came again to Macedonia (Ramus), where he remained two days, lodging at my house with my sister as man and wife (and to my certain knowledge he occupied the same bed with her). This visit was on the 16th and 17th of May, 1843, returning to Nauvoo on the 18th. (*Historical Record*, vol. 6, page 222)

Benjamin F. Johnson's sister made an affidavit in which she stated that she lived with Joseph Smith as a wife:

After this time **I lived with the Prophet Joseph as his wife**, and he visited me at the home of my brother Benjamin F. at Macedonia. (Affidavit by Almira W. Johnson Smith Barton, printed in *Blood Atonement and the Origin of Plural Marriage*, by Joseph Fielding Smith, page 71)

Lucy Walker, in an affidavit, very definitely stated that Joseph Smith cohabited with his wives:

I was a plural wife of the Prophet Joseph Smith, and was married . . . on the first day of May, 1843. . . . The Prophet was then living with his first wife, Emma Smith, and I know that she gave her consent to the marriage of at least four women to her husband as plural wives, and **she was well aware that he associated and cohabited with them as wives**. The names of these women are Eliza and Emily Partridge, and Maria and Sarah Lawrence, all of whom knew that I too was his wife. (Affidavit of Lucy Walker Smith Kimball, printed in *Blood Atonement and the Origin of Plural Marriage*, by Joseph Fielding Smith, page 68)

R. C. Evans related the following:

When in Salt Lake City I called at the residence of Patriarch John Smith, brother of Joseph F. Smith, and son of Hyrum Smith, nephew of the original prophet John Smith, and while there his wife, Helen, told me among other interesting things, that "Melissa Lott told me that when a girl she sewed for Emma Smith and took care of the children. Joseph had to pass through her room to go to Emma's room. She said Joseph never had sexual intercourse with her but once and that was in the daytime, saying he desired her to have a child by him. She was barefooted and ironing when Joseph came in, and the ceremony was performed in the presence of her parents." (*Forty Years in the Mormon Church*, by R. C. Evans, 1920, page 38)

**The Number of Wives.** Andrew Jenson, who was the assistant Mormon Church Historian, listed 27 women who were married to Joseph Smith. (See the *Historical Record*, pages 233-234.) The Mormon author John J. Stewart, however, states that Joseph Smith may have married 36 or even 48 wives.

. . . he married many other women, perhaps three or four dozen or more. . . . (*Brigham Young and His Wives*, page 31)

Stanley S. Ivins stated that Joseph Smith may have been married to 60 or more women:

Joseph Smith was probably the most married of these men. The number of his wives can only be guessed

at, but it might have gone as high as **sixty or more**. (*Western Humanities Review*, "Notes on Mormon Polygamy," by Stanley S. Ivins, vol. 10, pages 232-233)

Dr. Wyl states that Sarah Pratt (who was the wife of the Mormon Apostle Orson Pratt) told him the following:

In one of my many interviews with the aged, life-long martyr of polygamy, I said once to her: "I have seen a statement in a book that Joseph had **eighty wives** at the time of his death. Is that true?" Mrs. Pratt smiled and said: "He had **many more**, my dear sir; at least he had seduced many more, and those with whom he had lived without their being sealed to him, were sealed to him after his death, to be among the number of his 'queens' in the other world. All those women were divided among his friends after his tragic death, so that they might be 'proxy-husbands' to them on earth; while in the celestial kingdom they would, with their offspring, belong to Brother Joseph, the Christ of this dispensation." (*Mormon Portraits*, by Dr. W. Wyl, 1886, pages 53, 54)

Fawn M. Brodie includes a list of 48 women who may have been married to Joseph Smith (see *No Man Knows My History*, pages 434-465). A man who has done a great deal of research in the Nauvoo Temple records, the Endowment House records and other genealogical records has prepared a list of 84 women who may have been married to Joseph Smith during his lifetime. The first 28 names are confirmed by Andrew Jenson, the assistant Church Historian. The author of this list, however, wishes it to be understood that the appearance of a name on the list does not necessarily prove that the woman was the wife of Joseph Smith. On the other hand, there may have been others who were married to Joseph Smith whose names do not appear on this list. After this study was made some of the temple records in the LDS Genealogical Library were restricted and are no longer available to the general public. Since the temple in Nauvoo was not completed during Joseph Smith's lifetime, those who had previously been married to him were again sealed to him by "proxy." For example, Patty Bartlett Sessions claimed she was married to Joseph Smith for "time and all eternity" on March 9, 1842; however, she was sealed to him again on July 9, 1867, in Utah. The following is the list of 84 women who may have been married to Joseph Smith:

### "The Wives of Joseph Smith"

**1. Emma Hale.** Daughter of Isaac and Elizabeth Lewis Hale. Born at Harmony, Pennsylvania, July 10, 1804. Married Joseph Smith, January 18, 1827. Following his death, she married Major Lewis C. Bidamon, a "Gentile," December 23, 1847. She died at Nauvoo, Illinois, April, 1879.

**2. Fanny Alger.** “A wife of Joseph the Prophet, who since his death married again in Indiana, and became the mother of a large family” (*Historical Record*, vol. 8, page 942). If she was a wife of Joseph Smith, she married him before 1838. She was sealed, by proxy, to him on April 4, 1899 (Salt Lake Temple Sealing Record).

**3. Louisa Beman or Beeman.** Daughter of Alva and Betsy Beman. Born in Livonia, New York, February 7, 1815. Married Joseph Smith, April 5, 1841. She was listed by Bennett (*History of the Saints*, page 256) as Miss M\*\*\*\*\* B\*\*\*\*\*, who he said was one of Smith’s wives. On January 14, 1846, she was sealed to Joseph Smith for eternity, and to Brigham Young for time. She died in Salt Lake City, May 15, 1850.

**4. Lucinda Pendleton Morgan Harris.** Daughter of Joseph Pendleton and the wife of George W. Harris. Born in Washington, Vermont, September 27, 1801. She married William Morgan of Masonic notoriety, and after his death, married Harris. She married Joseph Smith, date unknown, and then on January 22, 1846, was sealed to him for eternity and to Harris for time. The next day she was again sealed to Harris for time. (Nauvoo Temple Sealing Record). On April 4, 1899, she was sealed, by proxy, to Joseph Smith.

**5. Zina Diantha Huntington Jacobs.** Daughter of William and Zina Baker Huntington, and wife of Henry B. Jacobs. Born in Watertown, New York, January 31, 1821. Married Jacobs March 7, 1841. Married Joseph Smith, October 27, 1841. On February 2, 1846, she was sealed to Smith for eternity and to Brigham Young for time. She lived with Young as his wife, and died August 29, 1901.

**6. Prescendia Lathrop Huntington.** Sister of Zina, and wife of Norman Buell. Born in Watertown, New York, September 30, 1810. She married Buell in 1827. Then married Joseph Smith, December 11, 1841. Bennett listed her as Mrs. B\*\*\*\*, and said she was a wife of Smith. On February 4, 1846, she was sealed to Smith for eternity and to Heber C. Kimball for time. She lived with Kimball as a wife, and died at Salt Lake City, February 1, 1892.

**7. Eliza Roxy Snow.** Daughter of Oliver and Rosetta Pettibone Snow. Born in Becket, Massachusetts, January 21, 1804. Married Joseph Smith, June 29, 1842. On February 3, 1846, she was sealed to Smith for eternity and to Brigham Young for time. She died on December 5, 1887.

**8. Sarah Ann Whitney.** Daughter of Newell K. and Sarah Ann Whitney. Born on March 22, 1825. She married Joseph Smith, July 27, 1842. Andrew Jenson honored her as “the first woman of this dispensation given in plural marriage by and with the consent of both parents” (*Historical Record*, vol. 8, page 1007).

On January 12, 1846, she was sealed to Joseph Smith for eternity and to Heber C. Kimball for time. She died in Salt Lake City, September 4, 1873.

**9. Desdomona Wadsworth Fullmer.** Daughter of Peter and Susannah Zefers Fullmer. Born in Huntingdon, Pennsylvania, October 6, 1809. Married Joseph Smith in 1842. Sealed to Joseph Smith for eternity and E. T. Benson for time, January 26, 1846. She died in Salt Lake City, February 9, 1886.

**10. Helen Mar Kimball.** Daughter of Heber C. and Vilate Murray Kimball. She was born in Mendon, New York, August 23, 1828. Married to Joseph Smith in May, 1843. On February 4, 1846, she was sealed to Joseph Smith for eternity and to Horace K. Whitney for time. Early in 1858 she was again sealed to Whitney. She was living in 1884.

**11. Eliza Maria Partridge.** Daughter of Edward and Lydia C. Partridge. Born in Painesville, Ohio, April 20, 1820. Married to Joseph Smith in March, 1843, and again on May 11, 1843. On September 28, 1844, she married Amasa M. Lyman, and on January 13, 1846, she was sealed to Joseph Smith for eternity and to Lyman for time. Fifteen days later she was again sealed to Lyman for time. Died at Oak City, Utah, March 2, 1886.

**12. Emily Dow Partridge.** Sister of Eliza. Born on February 28, 1824. Married to Joseph Smith twice, on March and May 11, 1843. On January 14, 1846, she was sealed to Joseph Smith for eternity and to Brigham Young for time. She lived with Young as his wife and died in December, 1899.

**13. Lucy Walker.** Daughter of John and Lydia Holmes Walker. Born in Peacham, Vermont, April 30, 1826. Married Joseph Smith May 1, 1843. Then on January 15, 1846, she was sealed to Joseph Smith for eternity and to Heber C. Kimball for time. She lived with him as a wife and died in Salt Lake City on October 1, 1910.

**14. Almer W. Johnson.** Daughter of Ezekial and Julia Hills Johnson. She was born in Westford, Vermont, October 21, 1813. Married Joseph Smith in 1843. She later married Reuben Barton, but left him and came to Utah in 1861. On March 21, 1879, she was sealed to Smith. She died at Parowan, Utah, in 1896. On April 4, 1899, she was sealed by proxy to Joseph Smith.

**15. Melissa Lott.** Daughter of Cornelius P. and Permelia Darrow Lott. Born in Bridgewater, Pennsylvania, January 9, 1824. Then married Joseph Smith on September 20, 1843. On February 8, 1846, she was sealed to Smith for eternity and to John M. Bernhisel for time. She apparently left Bernhisel, for on May 13, 1849, she was married for time to Ira J. Willes, under the name of “Melissa Lott Smith.”

**16. Fanny Young Carr Murray.** Daughter of John and Nabby Young, and sister of Brigham Young. She was born in Hopkinton, Massachusetts, November 8, 1787. Then married Robert Carr and Roswell Murray, both of whom died. She married Joseph Smith on November 2, 1843. She died June 11, 1859, and on April 4, 1899, was sealed by proxy to Joseph Smith.

**17. Maria Lawrence.** Daughter of Edward and Margaret Lawrence. Born in Canada, December 18, 1823. She was married to Joseph Smith in 1843. On January 24, 1846, she was sealed to Joseph Smith for eternity and to Almond W. Babbit for time. The *Utah Genealogical and Historical Magazine* says that on January 21, 1846, she was sealed to Brigham Young, but B. F. Johnson denied that she was ever married to Young (*Deseret News*, August 6, 1897). She died in Nauvoo in 1847.

**18. Sarah Lawrence.** Sister of Maria. Born in Canada May 13, 1826. She married Joseph Smith in 1843. On January 26, 1846, she was sealed to Smith for eternity and to Heber C. Kimball for time. After coming to Utah she left Kimball and went to California where she died (*Historical Record*, vol. 8, page 976).

**19. Hannah Ells.** Daughter of Thomas and Hannah Ells. Born in Newcastle, England, on March 4, 1813. In 1841 she was a dressmaker in Nauvoo (*Times and Seasons*, vol. 2, page 566). She then married Joseph Smith in 1843 and died in Nauvoo in 1844 (*Historical Record*, vol. 8, page 961). On April 4, 1899, she was sealed by proxy to Smith.

**20. Flora Ann Woodworth.** Daughter of Lucian Woodworth. Born in New York State, November 17, 1826. Married Joseph Smith, probably 1843. After his death, she married again and died on the journey west from Nauvoo (*Historical Record*, vol. 8, page 1009). On April 4, 1899, she was sealed by proxy to Smith.

**21. Ruth D. Vose Sayers.** Daughter of Mark and Sally Vose, and wife of Edward Sayers. She was born in Watertown, Massachusetts, February 26, 1808. Then married Sayers January 23, 1841, and later married Joseph Smith, probably in 1842. She died in Salt Lake City, August 18, 1884, and on April 4, 1899, was sealed by proxy to Smith.

**22. Mary Elizabeth Rollins Lightner.** Daughter of John Rollins and wife of Adam Lightner. She was born on April 18, 1818. Married Lightner on August 11, 1835. Married Joseph Smith in February, 1843 (Brodie, *No Man Knows My History*, page 444). On January 17, 1846, she was sealed to Joseph Smith for eternity and to Brigham Young for time. However she remained with her legal husband and came to Utah with him in 1863. Her death was on December 17, 1913.

**23. Olive Grey Frost.** Daughter of Aaron and Susan Grey Frost. Born in Bethel, Maine, on July 24, 1816. She married Joseph Smith sometime after April 12, 1843. Then married Brigham Young in February, 1845, and died on October 6, 1845, in Nauvoo, Illinois (*Historical Record*, vol. 6, page 235. Also *Utah Genealogical and Historical Magazine*, vol. 11, page 49). On April 4, 1899, she was sealed to Joseph Smith by proxy.

**24. Rhoda Richards.** Daughter of Joseph and Rhoda Richards. Born in Hopkinton, Massachusetts, on August 8, 1784. Then married to Joseph Smith on June 12, 1843. On January 31, 1846, she was sealed to Joseph Smith for eternity and to Brigham Young for time. She died in Salt Lake City on January 17, 1879.

**25. Sylvia P. Sessions Lyon.** Daughter of David and Patty Sessions and wife of Windsor P. Lyon. Born in Bethel, Maine, July 31, 1818. Married Joseph Smith, date unknown. She was married to Windsor P. Lyon and on February 8, 1844, a daughter was born to them and named Josephine R. Lyon (*Pioneers and Prominent of Utah*, pages 873, 1153). On January 26, 1846, she was sealed to Joseph Smith for eternity and to Heber C. Kimball for time. She apparently left Kimball for she married Ezekial Clark, by whom she had a daughter, Martha Sylvia Clark, born in Iowa City in 1854 (*Deseret News*, February 19, 1948). She died at Bountiful, Utah, April 13, 1882.

**26. Nancy Maria Winchester.** Daughter of Stephen and Nancy Case Winchester. Born in Black Rock, New York, August 10, 1828. Married to Joseph Smith, date unknown. On February 3, 1846, she was sealed to Smith for eternity, and to Heber C. Kimball for time. The Family Pedigree of Stephen Winchester, in the LDS Genealogical Library, does not mention her marriages to Joseph Smith and Heber C. Kimball, but says that she married Amos George Arnold. She died on March 17, 1876.

**27. Elvira A. Cowles Holmes.** Daughter of Austin Cowles, and wife of Jonathan H. Holmes. Born in Unadilla, New York, November 23, 1813. Married Holmes in December 1842. Married Joseph Smith, date unknown. On February 3, 1846, she was sealed to Joseph Smith for eternity and to Holmes for time. She died at Farmington, Utah, on March 10, 1871.

**28. Sarah M. Kingsley Cleveland.** Wife of Judge John Cleveland. Married Joseph Smith, date unknown. On January 15, 1846, she was sealed to Joseph Smith for eternity and to John Smith for time. However, she remained in Illinois with her legal husband and died there between 1860 and 1864. (See Diary of John L. Smith, LDS Genealogical Society Library.) On April 4, 1899, she was sealed by proxy to Joseph Smith.

(The preceding 27 women were listed by Andrew Jenson as plural wives of Joseph Smith in the *Historical Record*, vol. 6, pages 233, 234.)

**29. Mary Houston.** Born in Jackson, Ohio, September 11, 1818. Orson F. Whitney (*Life of Heber C. Kimball*, page 431) listed her as one of the wives of Joseph Smith, taken by Kimball. On February 3, 1846, she was sealed to Joseph Smith for eternity and to Kimball for time.

**30. Martha McBride Knight.** Wife of Bishop Vinson Knight. Born in Chester, New York, March 17, 1805. Married Joseph Smith in the summer of 1842 (*Blood Atonement and the Origin of Plural Marriage*, page 72). It is not clear whether she married Smith before or after the death of her husband on July 30, 1842. On January 26, 1846, she was sealed to Joseph Smith for eternity and to Heber C. Kimball for time.

**31. Sarah Scott.** She is listed by Whitney among the widows of Joseph Smith, taken by Heber C. Kimball. On February 3, 1846, "Sarah Scott Smith," born in Belfast, Ireland, October 25, 1817, was sealed to Kimball for time, along with six other widows of Smith. But on the same day she was sealed to James Mulholland, with Kimball acting as proxy for Mulholland, who was dead.

**32. Sarah Shuler.** The 1946 edition of Whitney's *Life of Heber C. Kimball* list her as a wife of Kimball. The same day on which Kimball was sealed, for time to three of Joseph Smith's widows, he was sealed for time only to "Sarah S. Smith," born in Upper Canada, May 13, 1826.

**33. Sarah Bapson.** Born in England, March 27, 1793. On April 4, 1899, she was sealed by proxy to Joseph Smith with a note accompanying the record of the sealing which said that she had been sealed to him during his life, "but there is no record thereof," so the sealing was being done again. She may have been the Miss B\*\*\*\*\* listed by Bennett as a wife of Smith.

**34. Patty Bartlett Sessions.** Wife of David Sessions. Born in Bethel, Maine, February 4, 1795. Married Sessions, June 28, 1812. Married Joseph Smith on March 9, 1842. Her husband Sessions died about 1850 and she married John Parry, March 27, 1852 (Brodie, page 445). On July 9, 1867, she was sealed to Joseph Smith in the Endowment House. She died on December 14, 1893. Bennett named her as a wife of Smith, calling her Mrs. S\*\*\*\*\*.

**35. Delcena Johnson Sherman.** Sister of Almera W. Johnson and widow of Lyman R. Sherman. Born in Westford, Vermont, November 18, 1807. Married Joseph Smith sometime before June, 1842 (Unpublished letter of Benjamin F. Johnson to George S. Gibbs). On January 24, 1846, she was sealed to Almon W. Babbit, at the same time that Maria Lawrence, another widow of Smith was sealed to Babbit. She died in Utah about 1854, "at the home of her brother-in-law Almon W. Babbit" (*Deseret News*, September 25, 1911).

**36. Sally Ann Fuller Gulley.** (Gatty??) Daughter of Edward M. and Hannah Eldredge Fuller, and wife of Samuel Gulley. Born in Providence, New York, October 29, 1815. Married Joseph Smith, probably some time after the fall of 1842. (See *Deseret News*, March 29, 1897). On January 29, 1847, she was sealed to Joseph Smith for eternity and to Gulley for time. Gulley died in Iowa and she came to Utah. She died in St. George, Utah, on March 15, 1897. Bennett listed a Mrs. G\*\*\*\*\* as one of Joseph Smith's wives.

**37. Mary Ann Frost Stearns Pratt.** Sister of Olive Grey Frost and wife of Parley P. Pratt. She was born in Groton, Vermont, on January 14, 1809. She first married Nathan Stearns and after his death married Pratt, May 9, 1837. On February 6, 1846, she was sealed to Joseph Smith for eternity and to Pratt for time. She was living in 1886.

**38. Jane Tibbets.** Born in Gorham, Maine, August 27, 1804. On January 17, 1846, she was sealed to Joseph Smith for eternity and to Elam Luddington for time.

**39. Phebe Watrous.** Born in Sharron, New York, on October 1, 1805. On January 17, 1846, she was sealed to Joseph Smith for eternity and to Lucian Woodworth for time. She gathered to Utah and on June 18, 1874, under the name of "Phebe Watrous Smith," stood proxy for the sealing of six dead women to Joseph Smith.

**40. Sophia Woodman Sanburn.** Born in Bristol, Connecticut, August 25, 1795. On January 27, 1846, she was sealed to Joseph Smith for eternity and to Gad Yale for time.

**41. Nancy Marinda Johnson Hyde.** Daughter of John Johnson, and wife of Orson Hyde. Born in Pomfret, Vermont, June 28, 1815. Married Hyde on September 4, 1834, and was sealed to him on January 11, 1846. She was sealed to Joseph Smith on July 31, 1857. She died in Utah on March 24, 1886.

**42. Olive Andrews.** Born in Livermore, Maine, September 24, 1818. On January 15, 1846, she was sealed to Joseph Smith for eternity and to Brigham Young for time. She apparently never lived with Young.

**43. Elizabeth Davis.** Born in Suffolk, England, on March 11, 1791. On January 22, 1846, she was sealed to Joseph Smith for eternity and to Cornelius P. Lott for time. On February 7, 1846, she was again sealed to Lott for time. She apparently did not follow him to Utah.

- 44. Vienna Jacques.** Born in Beverly, Massachusetts, June 10, 1787. She gathered to Kirtland and there her name was scandalously connected with that of Joseph Smith. She was sealed to him March 28, 1858. Died in Salt Lake City, Utah, Feb. 7, 1884.
- 45. Cordella G. Morley.** Daughter of Isaac Morley. Born in Kirtland, Ohio, November 28, 1823. On January 27, 1846, she was sealed to Joseph Smith for eternity and to Frederick W. Cox for time. She died at Manti, Utah, June 12, 1915.
- 46. Mary Vose.** Born in Sudbury, Massachusetts, July 22, 1780. She came to Utah in 1857 or 1858 (*Wilford Woodruff*, page 380), and on March 28, 1858, was sealed to Joseph Smith. In the fall of 1861 she was back in Boston. (See Journal of J.D.T. McAllister in the LDS Genealogical Library.)
- 47. Lucia Foote.** Born in Oswegatchie, New York, December 17, 1810. The records of the Caldwell County, Missouri, branch of the Church show the name of a Lucy Foot, wife of Timothy or Stephen Foot. The account book of the store of Joseph Smith, in Nauvoo, Illinois, shows an account with a “Lucy Foot (Widow).” She was sealed to Joseph Smith on January 19, 1852.
- 48. Amelia Brown.** Born in Suffolk County, New York, May 18, 1804. On April 18, 1870, she was sealed to Joseph Smith.
- 49. Lydia Partridge.** Daughter of Edward and Lydia C. Partridge and sister of Eliza and Emily Partridge. Born in Lake County, Ohio, May 8, 1830. She married Amasa M. Lyman, February 7, 1853, and was sealed to Joseph Smith, October 10, 1870.
- 50. Caroline E. Partridge.** Sister of Lydia. Born in Painesville, Ohio, January 8, 1827. She married A. M. Lyman, September 6, 1844. On January 13, 1848, she was sealed to Lyman, who was apparently acting as proxy for Joseph Smith. She was sealed to Joseph Smith, October 4, 1871.
- 51. Harriet Pamela Partridge.** Sister of Lydia and Caroline. Born in Painesville, Ohio, January 1, 1822, and died May 16, 1840. She was sealed, by proxy, to A. M. Lyman, January 28, 1846, and to Joseph Smith, May 11, 1881.
- 52. Charlotte Augusta Richmond.** She was born in Norway in 1809, and was sealed to Joseph Smith in December, 1873.
- 53. Sarah Melissa Granger Kimball.** Daughter of Oliver and Lydia Granger and the wife of Hiram Kimball. Born in Phelps, New York, December 29, 1818. She told of repulsing Joseph Smith when he “taught” her the principle of plural marriage in 1842. She came to Utah with Kimball in 1850, and was sealed to Joseph Smith on March 2, 1877. She died in 1897.
- 54. Esther Jones.** Born in Surray, North Carolina, January 7, 1814. She was sealed to Joseph Smith, September 6, 1876.
- 55. Magdalena Zundel.** Born in Pennsylvania, November 11, 1807. She was sealed to Joseph Smith September 6, 1876. She was the wife of John Henry Maesser. (See *Deseret News*, March 22, 1931. Also 1850 census, Salt Lake County, page 34.)
- 56. Esther Dutcher Smith.** Wife of Albert Smith. Born in Cherry Valley, New York, February 15, 1811. She married Albert Smith in 1826 (*Pioneers and Prominent Men of Utah*, page 1165). On October 10, 1851, she was sealed to Joseph Smith, her husband standing as proxy for the Prophet. She died in Manti, Utah, September 17, 1856.
- 57. Amanda Barnes Smith.** Daughter of Ezekial and Fanny Barnes. Born in Beckett, Massachusetts, February 19 (or 22), 1808 (or 09). Married Warren Smith, who was killed at Haun’s Mill, Missouri, in 1838. Married another Warren Smith sometime before 1844, and came to Utah with him. (*LDS Biographical Encyclopedia*, vol. 2, page 792. Also *Pioneers and Prominent Men of Utah*, page 1170.) She was sealed to Joseph Smith January 19, 1852. She died in Cache County, Utah, June 30, 1886.
- 58. Sarah Hoby** (?? last name not clearly legible). Born in London, England, October 10, 1819. Sealed to Joseph Smith, November 7, 1870.
- 59. Diantha Farr.** Daughter of Winslow Farr. Born in Charleston, Vermont, October 12, 1828. Mary Ralph said that “Dianthy Farr, daughter of Aaron Farr,” was sealed to Joseph Smith for eternity and to William Clayton for time (Ellen E. Dickinson: *New Light on Mormonism*, page 218). Mrs. Ralph was mistaken, as Diantha was the daughter of Winslow Farr. In January 1845, she was married to William Clayton, and on January 26, 1846, took her second annointings with him. She died in Salt Lake City, September 11, 1850. (*Utah Genealogical and Historical Magazine*, vol. 2, page 88. Also *Pioneers and Prominent Men of Utah*, page 866.)
- 60. “Sister Dibble.”** Benjamin F. Johnson (*My Life’s Review*) names “Sister Dibble” as one of Joseph Smith’s wives. John Hyde (*Mormonism*, page 84) said that, in 1857, there was a “Mrs. Dibble” living in Salt Lake City, who had been a wife of Joseph Smith.

**61. Clarissa Reed Hancock.** Wife of Levi W. Hancock. Hancock family tradition says that she was married to Joseph Smith (Brodie, page 441). However, there appears to be no documentary evidence of this.

**62. Ruth Jane Giles.** Born in Marblehead, Massachusetts, June 18, 18???. At the time of the exodus of the Mormons from Nauvoo, Illinois, four plural wives had been hiding out in the home of Nathaniel Ashby there. Benjamin Ashby said that they were “some of the wives of Joseph Smith, Brigham Young and Bishop Hunter. Their names were Mrs. Powers, Harriet Cook, Susannah Wasm and Ruth Jane Giles” (*Ashby Ancestry*, page 14). Mrs. Powers and Harriet Cook can be identified as wives of Young, and Susannah Wasm was married to Bishop Hunter, which leaves Ruth Jane Giles as a probable wife of Joseph Smith. On January 18, 1849, she was sealed to Theodore Turley.

**63. Mary E., Almira H., Jane, Alzina L., and Amanda Lott.** Daughters of Cornelius P. Lott, and sisters of Melissa Lott. Benjamin F. Johnson (*My Life's Review*) said that Joseph Smith married “some of C. P. Lott's daughters.” Documentary evidence points only to the marriage of Melissa to Joseph Smith.

**64. “Agnes Taylor (Rich—Hogland—Schwartz).”** Born in England, October 20, 1822. She was sealed to Joseph Smith, October 3, 1902.

**65. Betsy Jane Tenny.** Born in Hanover, New York, December 1, 1824. She was sealed to Joseph Smith, July 2, 1903.

**66. Mrs. Durfee.** W. Wyl: (*Mormon Portraits*, page 54) quotes Mrs. Sarah Pratt as saying that Joseph Smith took Mrs. Durfee as one of his wives. J. C. Bennett (*History of the Saints*, page 256) listed a Mrs. D\*\*\*\*\* among Smith's spiritual wives.

**67. Mrs. A\*\*\*\*\* S\*\*\*\*\*.** (Bennett, page 156). (Amanda Smith) Bennett said she was married to Joseph Smith by Brigham Young. She is not further identified.

**68. Miss B\*\*\*\*\*.** (Bapson) She was listed by Bennett as a wife of Joseph Smith. She might have been Sarah Bapson, sealed to him in 1899.

**69. Mrs. Edward Blossom.** Wyl (pages 65, 66) quoted Richard Rushton, steward at the Mansion House in Nauvoo, tells of finding Joseph Smith in bed with the wife of Elder Edward Blossom.

**70. Mrs. Ford.** Wyl (page 56) told of a Mrs. Ford, wife of a Nauvoo merchant, on whom Joseph Smith used to call when her husband was away.

**71. Augusta Adams Cobb.** Wife of Henry Cobb. Born in Massachusetts, December 7, 1803. In 1822 she married Henry Cobb of Boston, by whom she had a number of children. On November 2, 1843, she married Brigham Young (*Utah Genealogical and Historical Magazine*, vol. 11, page 49). She returned to Boston but on February 3, 1846, was back in Nauvoo and was sealed to Young. She went west with him, and late in 1847, her husband secured a divorce, charging she had deserted him for Young. On November 6, 1871, she stood proxy for the sealing of Lucy Adams Cobb to Joseph Smith. She did this under the name of “Augusta Adams Young Smith, Heiress,” indicating that she had been sealed to Joseph Smith. She died in Salt Lake City, February 3, 1886.

**72. Olive Adams Smith.** Born in Oxford County, Maine, September 24, 1812. On January 15, 1846, she was sealed to Brigham for time only, indicating that she was a widow of one of the Smiths.

**73. Sarah Baldwin Smith.** Born in Otis, Massachusetts, in May 1794. On January 30, 1846, she was sealed for time only to Peter Haws.

On April 4, 1899, eleven of the wives of Joseph Smith, all long since dead, were sealed to him by proxy. A not[e] accompanying the record of the sealing said: “The sealing of those named below were performed during the life of the Prophet Joseph but there is no record thereof. President Lorenzo Snow decided that they be repeated in order that a record might exist; and that this explanation be made.” This incident suggests that others of the many dead women to whom Smith was sealed, by proxy, may have been married to him during his life. Some of those who, from their birth dates, could have been his wives, are:

**74. Elsa Johnson.** Born in Pomfret, Vermont, June 24, 1808. Sealed to Smith in July, 1857.

**75. Emily Hannah Johnson.** Born in Pomfret, Vermont, August 30, 1813. Sealed to Smith in July, 1857.

**76. Phebe Johnson.** Born in Smith, New York, in 1805. Sealed to Smith, April 18, 1870.

**77. Elizabeth Messurvey.** Born in Smith, New York, in 1824. Sealed to Smith, April 18, 1870.

**78. Esther Seamon.** Born in Smith, New York, in 1824. Sealed to Smith, April 18, 1870.

**79. Harriett Jacques.** Born in New Hampshire, July 21, 1791. Sealed to Smith, May 25, 1870.

**80. Louisanna Fullmer.** Born in Huntington, Pennsylvania, June 5, 1814. Sealed to Smith August 8, 1870.

**81. Olivia Coburn Bartlett.** Born in Newberry, Maine, July 7, 1822. Sealed to Smith, October 26, 1870.

**82. Lovina Dustan Bartlett.** Born in Newberry, Maine, March 29, 1825. Sealed to Smith, October 26, 1870.

**83. Nancy Johnson.** Born August 1, 1803. Sealed to Smith, November 24, 1875.

**84. Susan Johnson.** Born in December 1814. Sealed to Smith, November 24, 1875.

In addition to these dead women, Joseph Smith was sealed to at least 229 others, up to March 18, 1881. (Additional note: Sealed to 246 dead women).

The Apostle John A. Widtsoe admitted that women were sealed to Joseph Smith after his death, and without his approval:

After the death of the Prophet, women applied for the privilege of being sealed to him for eternity. . . . To these requests, **assent was often given.** . . .

Women no longer living, whether in Joseph's day or later, have also been sealed to the Prophet for eternity. (*Evidences and Reconciliations*, by John A. Widtsoe, 1960 ed., page 342)

If the Mormon doctrine concerning plural marriage was true, Joseph Smith would have hundreds of wives in the resurrection. Some of the women whom Brigham Young and Heber C. Kimball married (who were previously married to Joseph Smith) would have to be surrendered to Joseph Smith in the hereafter. Lucy W. Kimball testified:

The contract when I married Mr. Kimball was that I should be his wife for time, and time only, and the contract on the part of Mr. Kimball was that he would take care of me during my lifetime, and **in the resurrection would surrender me, with my children, to Joseph Smith.** That is what I call marrying by proxy, and men have been crushed who have refused to do such things. That was the kind of an agreement I had with Mr. Kimball.

I decline to answer whether I had any children while I was sealed to Joseph Smith. I have nine children since I was married to Heber C. Kimball. (*The Temple Lot Case*, 1893, page 379)

In an article published in *Western Humanities Review*, vol. 10, Stanley S. Ivins made this statement concerning the number of wives Brigham Young had:

Brigham Young is usually credited with only twenty-seven wives, but he was sealed to more than twice that many living women, and to at least 150 more who had died. (*Western Humanities Review*, Notes on Mormon Polygamy, by Stanley S. Ivins, vol. 10, pages 232-233)

John J. Stewart, after listing the names of 53 women who were sealed to Brigham Young, makes this statement:

There were perhaps one or two others, plus the some 150 dead women whom he had sealed to him; also a few women who were sealed to him after his death. (*Brigham Young and His Wives*, by John J. Stewart, page 96)

Ezra T. Benson, in a speech delivered January 24, 1858, in the Tabernacle, indicated that Brigham Young had as many as fifty or sixty wives:

The next man who came on to the carpet wanted to know how many wives Brother Brigham had. I replied, "I have not come here to lay before this people the domestic affairs of my Governor. It is a question I never asked him myself, for I never took the pains to inquire anything about it. But still, as I am a Yankee, I will guess, if that will do you any good. Now," said I, "I will be honest with you, for your pastor has given me the freedom of speech; and, if I may judge from appearances, I should presume he has some fifty or sixty." (*Journal of Discourses*, vol. 6, pages 180-181)

Brigham Young, in a sermon delivered October 21, 1860, made this statement:

We are complained of for having more wives than one. I don't begin to have as many as I shall have by and by, nor you either, if you are faithful. (*Journal of Discourses*, vol. 8, page 222)

At one time Brigham Young boasted:

Brother Cannon remarked that people wondered how many wives and children I had. He may inform them, that I shall have wives and children by the million, and glory, and riches and power, and dominion, and kingdom after kingdom, and reign triumphantly. (*Journal of Discourses*, vol. 8, page 178)

Brigham Young once boasted that he could find more girls who would marry him than the young men could:

I could prove to this congregation that I am young; for I could find more girls who would choose me for a husband than can any of the young men. (*Journal of Discourses*, vol. 5, page 210)

It is interesting to note that this same man, Brigham Young, claimed that he did not care for the private society of women:

There are probably but few men in the world who care about the private society of women less than I do. (*Journal of Discourses*, vol. 5, page 99)

Fanny Stenhouse accused Brigham Young of being in love with the actress Julia Dean:

Julia Dean, the actress, was the first to draw him from Amelia's side, and it would have been a sorry day for Amelia if Julia had favored the Prophet's suit. (*Tell It All*, by Mrs. T. B. H. Stenhouse, page 282)

Brigham Young must have been in love with Julia Dean, for after her death, on March 6, 1868, he had her sealed to him. The Endowment House Records for August 16, 1866, to September 30, 1870, reveal that on September 15, 1869, Brigham Young was sealed to the actress Julia Dean. Amelia Folsom Young acted as "proxy." It is interesting to note that Julia Dean was not a Mormon.

Heber C. Kimball claimed that the congregation would not believe how many wives he had:

Plurality of wives! I have a good many wives. How much would you give to know how many? If I were to tell you, you would not believe it. . . . Suffice it to say I have a good many wives and lots of young mustards that are growing, and they are a kind of fruitful seed. (*Journal of Discourses*, vol. 5, page 91)

John J. Stewart stated that Heber C. Kimball actually had forty-five wives. Heber C. Kimball believed that in the resurrection he would be able to have thousands of wives:

Supposing that I have a wife or a dozen of them, and she should say, "You cannot be exalted without me," and suppose they all should say so, what of that? . . . Suppose that I lose the whole of them before I go into the spirit world, but that I have been a good, faithful man all the days of my life, and lived my religion, and had favour with God, and was kind to them, do you think I will be destitute there. No, the Lord says there are more there than there are here. They have been increasing there; they increase there a great deal faster than we do here, . . .

In the spirit world there is an increase of males and females, there are millions of them, and if I am faithful all the time, and continue right along with brother Brigham, we will go to brother Joseph and say, "Here we are brother Joseph; we are here ourselves are we not, with none of the property we possessed in our probationary state, not even the rings on our fingers?" He will say to us, "Come along, my boys, we will give you a good suit of clothes. Where are your wives?" "They are back yonder; they would not follow us." "Never mind," says Joseph, "Here are thousands, have all you want." (*Journal of Discourses*, vol. 4, page 209)

The Mormon men literally believed that they could have all the wives they wanted. Kimball Young stated:

One of the informants for this study said that her uncle had "some hundreds of wives sealed to him for eternity only." (*Isn't One Wife Enough?* by Kimball Young, page 146)

The Endowment House Records reveal that on November 22, 1870, the Mormon Apostle Orson Pratt had himself sealed to 101 dead women. On November 29, 1870, he was sealed to 109 dead women. The same day (November 29, 1870) 91 dead women were sealed to his brother Parley P. Pratt, who died in 1857.

The St. George Temple Records show that Wilford Woodruff (who later became president of the Mormon Church) was sealed to 189 dead women in a period of slightly over two years (January 29, 1879 to March 14, 1881).

Moses Franklin Farnsworth probably holds the record, however, for he was sealed to 345 dead women in a two-year period.

**Taking Other Men's Wives.** The fact that Joseph Smith asked for other men's wives was made very plain in a sermon delivered in the Tabernacle by Jedediah M. Grant, second counselor to Brigham Young. In this sermon, delivered February 19, 1854, Jedediah M. Grant stated:

When the family organization was revealed from heaven—the patriarchal order of God, and Joseph began, on the right and on the left, to add to his family, what a quaking there was in Israel. Says one brother to another, "Joseph says all covenants are done away and none are binding but the new covenants; now suppose Joseph should come and say he wanted your wife, what would you say to that?" "I would tell him to go to hell." This was the spirit of many in the early days of this Church.

...

What would a man of God say, who felt aright, when Joseph asked him for his money? He would say, "Yes, and I wish I had more to help to build up the kingdom of God." Or if he came and said, "I want your wife?" "O Yes," he would say, "Here she is, there are plenty more."

. . . Did the prophet Joseph want every man's wife he asked for? He did not. . . . If such a man of God should come to me and say, "I want your gold and silver, or your wives," I should say, "Here they are, I wish I had more to give you, take all I have got." (*Journal of Discourses*, vol. 2, pages 13, 14)

In his book, *Mormon Portraits*, Dr. Wyl made the following statement:

Joseph Smith finally demanded the **wives of all the twelve apostles** that were at home then in Nauvoo. . . . That Joseph did demand and obtain the wives of the twelve, is proved beyond doubt by irrefutable testimony. But there is further proof from a very high authority. Jedediah Grant, Brigham's counselor, . . . said in one of his harangues . . . : "Do you think that the Prophet Joseph wanted the wives of the twelve that he asked for, merely to gratify himself? No; he did it **to try the brethren**. But if President Young wanted my wives, or any of them, he can have them," etc. . . .

Mrs. Leonora Taylor, first and legal wife of the present head of the church, and aunt of George Q. Cannon, told ladies who still reside in this city, that all the wives of the twelve were, in fact, consecrated to the Lord, that is, to his servant, Joseph; and that Joseph's demands, and her husband's soft compliance so exasperated her as to cause her "the loss of a finger and of a baby." The latter she lost by a premature delivery, being at the time in a delicate condition, and in her fury for help, having thrust her clenched fist through a window-pane, lost one of her fingers. Her honor was saved from the attack of Don Juan. Mrs. Taylor was mistaken, however, in her general statement, which is just a little too sweeping. She, no doubt, was lied to by John Taylor himself, or by some one else "in authority," for the purpose of overcoming her wifely scruples. Besides herself, there were two others, who were exceptions to this atrocious case. Vilate Kimball, the first wife of Heber C. Kimball, . . . was a good, pure woman, she was better than her "religion," though a slave to it in a manner. She loved her husband, and he, not yet developed as the brute he later became, loved her, hence a reluctance to comply with the Lord's demand that **Vilate should be consecrated** like the moveable property of the other "Apostles." Still, Joseph was to them a prophet, and therefore the act might be right in him, though simply damnable in any other man. They thought the command of the Lord must be obeyed in some way, and a "proxy" way suggested itself to their minds. They had a young daughter only getting out of childhood, and the father apologizing to the prophet for his wife's reluctance to comply with his desires, stating, however, that the act must be right or it would

not be counseled—the abject slave of a father asked Joe **if his daughter wouldn't do as well as his wife**. Joe replied that she would do just as well, and the Lord would accept her instead. The half-ripe bud of womanhood was delivered over to the prophet. (*Mormon Portraits*, by Dr. W. Wyl, 1886, pages 70, 71, 72)

The fact that Joseph Smith asked for Heber C. Kimball's wife is verified in the book, *The Life of Heber C. Kimball*, written by the Mormon Apostle Orson F. Whitney:

Before he would trust even Heber with the full secret, however, he put him to a test which few men would have been able to bear.

It was no less than a requirement for him to surrender his wife, his beloved Vilate, and give her to Joseph in marriage!

The astounding revelation well-nigh paralyzed him. He could hardly believe he had heard aright. Yet Joseph was solemnly in earnest. His next impulse was to spurn the proposition, and perhaps at the terrible moment a vague suspicion of the Prophet's motive and the divinity of the revelation, shot like a poisoned arrow through his soul.

But only for a moment, if at all, was such a thought, such a suspicion entertained. He knew Joseph too well, as a man, a friend, a brother, a servant of God, to doubt his truth or the **divine origin of the behest he had made**. No; Joseph was God's Prophet, His mouth-piece and oracle, and so long as he was so, his words were as the words of the Eternal One to Heber C. Kimball. His heart-strings might be torn, his feelings crucified and sawn asunder, but so long as his faith in God and the Priesthood remained, heaven helping him, **he would try and do as he was told**. Such, now, was his superhuman resolve.

Three days he fasted and wept and prayed. Then, with a broken and a bleeding heart, but with soul self-mastered for the **sacrifice, he led his darling wife to the Prophet's house and presented her to Joseph**.

It was enough—the heavens accepted the sacrifice. The will for the deed was taken, and "accounted unto him for righteousness." Joseph wept at this proof of devotion, and embracing Heber told him that was all that the Lord required. He had proved him, as a child of Abraham, that he would "do the works of Abraham," hold back nothing, but laying all upon the altar of God's glory.

The Prophet joined the hands of the heroic and devoted pair, and then and there, by virtue of the sealing power and authority of the Holy Priesthood, Heber and Vilate Kimball were made husband and wife for all eternity. (*Life of Heber C. Kimball*, by Orson F. Whitney, pages 333-335)

On page 339 of the same book Orson F. Whitney also verified the fact that Joseph Smith married Heber C. Kimball's daughter:

Soon after the revelation was given, a golden link was forged whereby the houses of Heber and Joseph were indissolubly and forever joined. Helen Mar, the eldest daughter of Heber Chase and Vilate Murray Kimball, was given to the Prophet in the holy bonds of celestial marriage. (*Life of Heber C. Kimball*, page 339)

According to John D. Lee, Brigham Young tried to justify Joseph Smith's actions by saying that the Lord gave him special privileges:

After the death of Joseph, Brigham Young told me that Joseph's time on earth was short, and that the Lord allowed him privileges that we could not have. (*Confessions of John D. Lee*, photo reprint of 1880 ed., page 147)

Joseph Smith apparently worried concerning adultery. Joseph Lee Robinson recorded the following incident in his journal and autobiography:

. . . God had revealed unto him [Joseph Smith] that any man that ever committed adultery in either of his probations that that man could never be raised to the highest exaltation in the celestial glory, and that he felt anxious with regard to himself that he enquired of the Lord that the Lord told him that **he Joseph had never committed adultery**.

John D. Lee tells that Joseph Smith took H. B. Jacobs' wife while Mr. Jacobs was absent:

It was now June, 1842. In the summer and fall I built me a snug, two-story brick house on Warsaw Street, and made my family quite comfortable. I enclosed my ground and fixed things snug and nice. I then took a tour down through Illinois. H. B. Jacobs accompanied me as a fellow companion on the way. Jacobs was bragging about his wife and two children, what a true, virtuous, lovely woman she was. He almost worshiped her. But little did he think that, in his absence, she was sealed to the Prophet Joseph, and was his wife. (*Confessions of John D. Lee*, page 132)

Juanita Brooks states that "Zina Diantha Huntington" was the woman who was married to Henry B. Jacobs and later sealed to Joseph Smith. She states that after she was sealed to Joseph Smith she continued to live with Jacobs, and that later she "renounced Jacobs and joined the family of Brigham Young" (see *On the Mormon Frontier; The Diary of Hosea Stout*, vol. 1, page 141, footnote 18). Andrew Jenson, who was assistant Church Historian, confirmed the fact that Zina D. Huntington married Joseph Smith and later became the wife of Brigham Young:

Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the Prophet Oct. 27, 1841, Dimick B. Huntington officiating. Her sister Fanny was present as a witness. (*Historical Record*, by Andrew Jenson, page 233)

Zina Diantha Huntington Jacobs is listed as wife number five on the list of 84 women who may have been married to Joseph Smith. The following information is given:

5.—ZINA DIANTHA HUNTINGTON JACOBS. Daughter of William and Zina Baker Huntington, and wife of Henry B. Jacobs. Born in Watertown, New York, January 31, 1821. Married Jacobs March 7, 1841. Married Joseph Smith, October 27, 1841. On February 2, 1846, she was sealed to Smith for eternity and to Brigham Young for time. She lived with Young as his wife, and died August 29, 1901.

Fawn M. Brodie made this statement:

Zina left Jacobs in 1846 to marry Brigham Young. William Hall asserted that he had heard Young say publicly to Jacobs: "The woman you claim for a wife does not belong to you. She is the spiritual wife of brother Joseph, sealed to him. I am his proxy, and she, in this behalf, with her children, are **my property**. You can go where you please, and get another, but be sure to get one of your own kindred spirits." Jacobs apparently accepted Young's decision as the word of the Lord, for he stood as witness in the Nauvoo temple in January 1846 when Zina was sealed to Brigham Young "for time" and to Joseph Smith "for eternity." (*No Man Knows My History*, by Fawn M. Brodie, page 443)

Juanita Brooks stated:

. . . Zina had been moved to Winter Quarters. She now renounced Jacobs and joined the family of Brigham Young, traveling west in 1848 in a wagon provided by him and driven by her brother Oliver. (*On the Mormon Frontier; the Diary of Hosea Stout*, edited by Juanita Brooks, vol. 1, page 141, footnote 18)

According to Juanita Brooks, Henry Jacobs was still alive in 1886 (see *On the Mormon Frontier*, page 142, footnote). Zina Diantha Huntington died on August 29, 1901.

Ann Eliza Young charged that Joseph Smith was guilty of adultery:

Joseph not only paid his addresses to the young and unmarried women, but he sought "spiritual alliance" with many married ladies who happened to strike his fancy. He taught them that all former

marriages were null and void, and that they were at perfect liberty to make another choice of a husband. The marriage covenants were not binding, because they were ratified only by Gentile laws. These laws the Lord did not recognize; consequently all the women were free.

Again, he would appeal to their religious sentiments, and their strong desire to enter into the celestial kingdom. He used often to argue in this manner while endeavoring to convince some wavering or unwilling victim: "Now, my dear sister, it is true that your husband is a good man, a very good man, but you and he are by no means kindred spirits, and he will never be able to save you in the celestial kingdom; it have been revealed by the Spirit that you ought to belong to me."

This sophistry, strange as it may seem, had its weight, and scarcely ever failed of its desired results. Many a woman, with a kind, good husband, who loved her and trusted her, and a family of children, would suffer herself to be sealed to Joseph, at the same time living with the husband whom she was wronging so deeply, he believing fondly that her love was all his own.

One woman said to me not very long since, while giving me some of her experiences in polygamy: "The greatest trial I ever endured in my life was living with my husband and deceiving him, by receiving Joseph's attentions whenever he chose to come to me."

This woman, and others, whose experience has been very similar, are among the very best women in the church; they are as pure-minded and virtuous women as any in the world. They were seduced under the guise of religion, taught that the Lord commanded it, and they submitted as to a cross laid upon them by the divine will. Believing implicitly in the Prophet, they never dreamed of questioning the truth of his revelations, and would have considered themselves on the verge of apostasy, which to a Mormon is a most dangerous and horrible state, from which there is no possible salvation, had they refused to submit to him and to receive his "divine" doctrines.

Some of these women have since said they did not know who was the father of their children; this is not to be wondered at, for after **Joseph's declaration annulling all Gentile marriages, the greatest promiscuity was practiced**; and, indeed, all sense of morality seemed to have been lost by a portion at least of the church. Shocking as all this may appear, women that were sealed to Joseph at that time are more highly respected than any others. It is said, as the highest meed of praise which can be given, that they never repudiated any of the Prophet's teachings, but submitted to all his requirements without a murmur, and eventually they will be exalted to a high position in the celestial kingdom. (*Wife No. 19*, by Ann-Eliza Young, 1876, pages 70, 71)

John A. Widtsoe, a Mormon Apostle, admitted that Joseph Smith was sealed to married women, but he claimed that they were not to be his wives until after death:

7. Another kind of celestial marriage seems to have been practiced in the early days of plural marriage. It has not been practised since Nauvoo days, for it is under Church prohibition. Zealous women, married or unmarried, loving the cause of the restored gospel, considered their condition in the hereafter. Some of them asked that they might be sealed to the Prophet for eternity. They were not to be his wives on earth, in mortality, but only after death in the eternities. . . . Such marriages led to misunderstandings by those not in the Church, . . . Therefore any ceremony uniting a married woman, for example, to Joseph Smith for eternity seemed adulterous to such people. Yet, in any day, in our day, there may be women who prefer to spend eternity with another than their husband on earth.

Such cases, if any, and they must have been few in number, gave enemies of the Church occasion to fan the flaming hatred against the Latter-day Saints. (*Evidences and Reconciliations*, 3-in-1 ed., by John A. Widtsoe, page 343)

John A. Widtsoe's statement (that Joseph Smith did not live with the married women to whom he was sealed) is false. Patty Bartlett Sessions, the wife of David Sessions, made it very clear in her private journal that he was married to Joseph Smith for both "time" and "eternity":

I was sealed to Joseph Smith by Willard Richards Mar 9, 1842, in Newel K. Whitney's chamber, Nauvoo, for time and all eternity, and if I do not live to attend to it myself when there is a place prepared I want someone to attend to it for me according to order, Sylvia my daughter was present when I was sealed to Joseph Smith. I was after Mr. Sessions' death sealed to John Parry for time on the 27th, March, 1852, GSL City. (Quoted in *Intimate Disciple, Portrait of Willard Richards*, by Claire Noall, 1957, page 611)

The following information concerning Patty Bartlett Sessions is found in the list of 84 wives of Joseph Smith:

**34. Patty Bartlett Sessions.** Wife of David Sessions. Born in Bethel, Maine, February 4, 1795. Married Sessions, June 28, 1812. Married Joseph Smith on March 9, 1842. Her husband Sessions died about 1850 and she married John Parry, March 27, 1852 (Brodie, page 445). On July 9, 1867, she was sealed to Joseph Smith in the Endowment House. She died on December 14, 1893. Bennett named her as a wife of Smith, called her Mrs. S\*\*\*\*\*.

Number 4 on the same list is Lucinda Pendleton Morgan Harris:

**4. Lucinda Pendleton Morgan Harris.** Daughter of Joseph Pendleton and the wife of George W. Harris. Born in Washington, Vermont, September 27, 1801. She married William Morgan of Masonic notoriety, and after his death, married Harris. She married Joseph Smith, date unknown, and then on January 22, 1846, was sealed to him for eternity and to Harris for time. The next day she was again sealed to Harris for time (Nauvoo Temple Sealing Record). On April 4, 1899, she was sealed, by Proxy, to Joseph Smith.

Andrew Jenson, the assistant Church Historian, admitted that Lucinda Harris was sealed to Joseph Smith.

Lucinda Harris, also one of the first women sealed to the Prophet Joseph. (*Historical Record*, by Andrew Jenson, page 233)

Dr. Wyl quoted Sarah Pratt as making the following statement concerning a Mrs. Harris:

Mrs. Harris was a married lady, a very great friend of mine. When Joseph had made his dastardly attempt on me, I went to Mrs. Harris to unbossom my grief to her. To my utter astonishment, she said, laughing heartily: "How foolish you are! I don't see anything so horrible in it. Why, **I am his mistress since four years!**" (*Mormon Portraits*, by Dr. W. Wyl, page 60)

Number 21 on the list of 84 women is Ruth D. Vose Sayers:

**21. Ruth D. Vose Sayers.** Daughter of Mark and Sally Vose, and wife of Edward Sayers. She was born in Watertown, Massachusetts, February 26, 1808. Then married Sayers January 23, 1841 and later married Joseph Smith, probably in 1842. She died in Salt Lake City, August 18, 1884, and on April 4, 1899, was sealed by proxy to Smith.

Andrew Jenson, assistant Church Historian, admits that "Ruth D. Vose, known as the wife of Edward Sayers" was sealed to Joseph Smith (*Historical Record*, vol. vi, page 234). It is interesting to note that Joseph Smith stayed at the home of Edward Sayers for about a week. The following appears in the *Church Chronology* for the year 1842:

Thurs. 11.—Joseph Smith concealed himself in the house of Edward Sayer, in Nauvoo.

Thurs. 18.—Rumors being afloat that the Prophet's hiding place was discovered, he changed his quarters from the home of Edward Sayer to that of Carlos Granger. . . . (*Church Chronology*, compiled by Andrew Jenson, 1899, page 21)

In the *Historical Record*, vol. vi, page 234, Andrew Jenson states that "Elvira A. Cowles" was sealed to Joseph Smith, and that she was "afterwards the wife of Jonathan H. Holmes." The strange thing about this is that she was married to Holmes on December 1, 1842, before Joseph Smith's death, and Joseph Smith himself performed the ceremony. The following appeared in *The Wasp* (a Mormon paper):

Married.—In this city on Thursday evening Dec. 1st by President Joseph Smith, Elder Jonathan H. Holmes, to Elvira A. Cowles. (*The Wasp*, Dec. 10, 1842)

Fawn M. Brodie made the following comment concerning this marriage:

Hers seems to be the only case where the prophet married a woman for "time and eternity" and then relinquished her "for time" to another man.

.....  
Holmes apparently knew of her relationship with Joseph, and willingly stood as proxy in January 1846 when Elvira's marriage to the prophet "for eternity" was solemnized in the newly completed Nauvoo temple. (*No Man Knows My History*, by Fawn M. Brodie, page 450)

Mary Elizabeth Rollins Lightner, wife of Adam Lightner, stated:

Joseph said I was his before I came here and he said all the Devils in Hell should never get me from him. I was sealed to him in the Masonic Hall, over the old brick store by Brigham Young in February 1842 and then again in the Nauvoo Temple by Heber C. Kimball. . . . (Affidavit by Mary Elizabeth Rollins Lightner, quoted in *No Man Knows My History*, page 444)

Andrew Jenson states that Mary Elizabeth Rollins was sealed to Joseph Smith (see *Historical Record*, vol. vi, page 234). In the list of 84 women who may have been married to Joseph Smith, she is listed as number 22:

**22. Mary Elizabeth Rollins Lightner.** Daughter of John Rollins and wife of Adam Lightner. She was born on April 18, 1818. Married Lightner on August 11, 1835. Married Joseph Smith in February, 1843 (Brodie, *No Man Knows My History*, page 444). On January 17, 1846, she was sealed to Joseph Smith for eternity and to Brigham Young for time. However, she remained with her legal husband and came to Utah with him in 1863. Her death was on December 17, 1913.

It would appear from this that Mary Elizabeth Rollins had two different husbands for "time" and a third for "eternity." John J. Stewart, a Mormon writer, confirms this in his book, *Brigham Young and His Wives*:

**17. Mary Elizabeth Rollins.** Born April 9, 1818, at Luna, New York; died December 17, 1913. The **wife of a non-Mormon**, Adam Lightner. Sealed to the Prophet Joseph in February, 1842, at the age of 23, and again January 17, 1846, at which time she was sealed to Brigham for time. (*Brigham Young and His Wives*, by John J. Stewart, page 89)

From these facts it is hard to believe that Joseph Smith and Brigham Young were not living in adultery. John D. Lee relates the following:

In the Winter of 1845 meetings were held all over the city of Nauvoo, and the spirit of Elijah was taught in the different families as a foundation to the order of celestial marriage, as well as the law of adoption. Many families entered into covenants with each other—the man to stand by his wife and the woman to cleave unto her husband, and the children to be adopted to the parents. I was one of those who entered into covenants to stand by my family, to cleave to them through time and eternity. I am proud to say I have kept my obligations sacred and inviolate to this day. Others refused to enter into these obligations, but agreed to separate from each other, dividing their substance, and mutually dissolving their former relations on friendly terms. Some have mutually agreed to **exchange wives** and have been sealed to each other as husband and wife by virtue and authority of the holy priesthood. One of Brigham's brothers, Lorenzo Young, now a bishop, made an exchange of wives with Mr. Decker, and father of the Mr. Decker who now has an interest in the cars running to York. They both seemed happy in the exchange of wives. (*Confessions of John D. Lee*, photo reprint of 1880 ed., page 165)

The fact that some members of the Mormon Church were worried for fear that someone else would take their wives is evidenced by the fact that Brigham Young gave a speech on February 16, 1847, in which he stated:

There is another principle that has caused considerable uneasiness and trouble (E.I.) the idea of some men having more wives than one. Such tremendous fear takes hold of some that they don't know how to live and still they can't die, and begin to whisper and talk around saying, I am actually afraid to go on a mission for fear some man will be sealed to my wife, or when they return home some will be babbling about you don't know but what you have got another man's wife. For my part some say I am afraid to speak to a young woman for fear that she belongs to somebody else or for fear somebody else wants her (others deny the faith as they think, but they never had any), and say that it is all from the devil and so on. Such foolishness ought not be cherished among a wise and prudent people. Admitting the Lord created the same number of women that he did of men in the beginning and commanded them to multiply and replenish the earth and to fill up the measure of their creation in righteousness, the question is, did they do it? Answer, no. They soon disobeyed every commandment and plunged thousands into wickedness and rendered themselves unworthy to raise up seed unto the Lord and in fact was every man to have but 1 woman would he answer the end for which they were created? (Answer) No. But 9 tenths of them would rebel against the very thing that he was created to do, hence you see the propriety of the Lord calling upon men who bears the priesthood to take to themselves wives from among the daughters of men and raise up a riteous seed unto him that he might fill up the measure of their creation and hasten the consummation of his purpose in righteousness

in this dispensation, according to his word previously spoken through his servants the prophets, but those that suffer fears and jealousy to arise in their bosoms either back right out or get to be mighty righteous and for fear that they are sleeping with some other man's wife they kick up a broil at home and perhaps abuse their companions through jealousy, then go to some woman that does not understand which is right or wrong and tell her that she cannot be saved without a man and he has almighty power and can exalt and save her and likely tell her that there is no harm for them to sleep together before they are sealed, then go to some clod head of an elder and get him to say their ceremony, all done without the knowledge or counsel of the authority of this church. This is not right and will not be suffered. The God that I serve will reward every man openly without his being under the necessity of going secretly and privately palming himself on the credulity of innocent, ignorant females. Such jealousies do exist and were I to say to the elders you now have the liberty to build up your kingdoms, one half of them would lie, swear, steal and fight like the very devil to get men and women sealed to them. They would even try to pass right by me and go to Jos. thinking to get between mine and the 12. Some have already tried to use an influence against me, but such jealousies and selfishness shall be stopped and if the brethren do not stop it I will blow it to the four winds by making them all come and be sealed to me and I through my father, and he and all this church to Jos. (Sermon by Brigham Young, quoted in *Journals of John D. Lee*, 1846-47, edited by Charles Kelly, 1938, pages 79-80)

**Polygamy and Promiscuity.** The Mormon writer John J. Stewart states:

So it was that from the spring of 1841 Nauvoo had three patterns of sexual relationship: monogamy, polygyny, and promiscuity. These latter two, insisted Smith, were extreme opposites, the one divinely revealed and commanded, and lived by the morally worthy; the other inspired of Satan, the great counterfeiter, and lived by the morally corrupt; the one exalting, the other debasing. (*Joseph Smith the Mormon Prophet*, by John J. Stewart, 1966, page 148)

Although John J. Stewart claims that here is a difference between Joseph Smith's plural wife doctrine and the promiscuity practiced at Nauvoo, many people (including some members of the Mormon Church) cannot make this distinction. John J. Stewart admits that some members of the Mormon Church believe that Brigham Young and Joseph Smith were guilty of sexual transgression:

. . . Satan, the father of all lies, who desires all men to be miserable like unto himself, and "who fighteth against God continually," wrecking havoc among us in the sacred matter of marriage and morals, exploiting the LDS doctrine and history of plural marriage to deceive in two ways:

First, by persuading many members of the Church to rationalize themselves into committing acts of sexual sin, by whispering in their ear that Joseph Smith, Brigham Young and their associates were guilty of sexual transgression. . . . In recent years there have been several novels and at least three pseudo-scholarly books by prominent LDS apostates depicting plural marriage as adultery and the Prophet Joseph Smith as the most debauched of libertines. These satanically inspired books, which merely reflect the filthy minds of the gossip mongers who wrote them, have revived and given new impetus to the vile falsehoods originated by Dr. Philastus Hurlbut, Dr. John C. Bennett and other early day apostates excommunicated from the Church on conviction of adultery.

There is no question but what these gross falsehoods, given the respectability of print, have taken their toll, having an adverse effect upon the morals of some Church members, and sowing doubts among many others. (*Brigham Young and His Wives*, by John J. Stewart, pages 12, 13)

Whatever a person may believe about the origin of polygamy in Nauvoo, Joseph Smith was certainly not the first person to teach the spiritual wife doctrine. Kimball Young states:

The end of the 18th and the beginning of the 19th centuries saw a tremendous upsurge of religious interest and enthusiasm in this country. . . .

Among other, to us, bizarre doctrines which emerged was one known as "spiritual wifhood." The essential features of this belief is that men and women are mated in heaven as spirits. . . . But since there was no method by which the mating before birth could be communicated to those on earth, men and women were free to find their spiritual mates here. When the individual, by some inspiration, divine or otherwise, was able to detect his spiritual mate, he was supposed to be free to join with the said mate. . . .

The doctrine of spiritual wives had periodic currency in Europe, but the emergence of a similar doctrine in the United States seems to have been associated with the whole perfectionist movement with which the names of . . . Matthias the Prophet, and others are associated. One of these groups, known as the Perfect Church, had a strong organization in New York and another in New Haven. There were many women as well as men leaders in these movements and they soon developed the idea and practice of spiritual mating. . . . There is one legend that Matthias the Prophet did visit Smith at Nauvoo but whether Smith got any ideas from him on the matter at that time is unknown. Spiritual wifism was in the air and, as with other items in Mormonism, Smith was quick to absorb current and even bizarre ideas. (*Isn't One Wife Enough?* by Kimball Young, pages 88, 89)

According to the *History of the Church*, Matthias did visit Joseph Smith in 1835:

Suspicious were entertained that the said Joshua was the noted Matthias of New York. . . . After some equivocating, he confessed that he really was Matthias. . . .

Tuesday, November 10.—I resumed conversation with Matthias, and desired him to enlighten my mind more on his views respecting the resurrection. (*History of the Church*, by Joseph Smith, vol. 2, pages 306, 307)

It could very well be that Joseph Smith got some ideas about the spiritual wife doctrine from Matthias. In the book, *The Stammering Century*, we find the following concerning Matthias:

. . . Matthias, thereupon devoted himself to the Folger family. He had performed a miracle in driving out a devil of fever from Mrs. Folger and he now proposed that she should abandon her husband and marry him. The method is simple. In as much as Christian marriages were performed by ministers who confessed themselves sinners, they were in themselves illegal and it was in Matthias's power to dissolve them. . . .

By this time the relationship of Matthias and Mrs. Folger had been regulated. The husband, reluctant at first, was finally convinced that his wife and the Messiah were "matched spirits" and, by some ingenuity of logic, Mrs. Folger persuaded herself that she was a virgin, although she had borne children. This was necessary as a holy son had been promised to her and Matthias (the son, when it was born, proved to be a girl). Mr. Folger was further persuaded by another argument. If Mrs. Folger had found him lacking in attack, he himself could not resist the promise of a younger mate. (*The Stammering Century*, by Gilbert Seldes, 1928, pages 126, 127)

Joseph Smith's teachings, as described by John D. Lee, seem to be very similar to those of Matthias:

About the same time the doctrine of "sealing" for an eternal state was introduced, and the Saints were given to understand that their marriage relations with each other were not valid. That those who had solemnized the rites of matrimony had no authority of God to do so. That the true priesthood was taken from the earth with the death of the Apostles and inspired men of God. That they were married to each other only by their own covenants, and that if their marriage relations had not been productive of blessings and peace, and they felt it oppressive to remain together, they were at liberty to make their own choice, as much as if they had not been married. That it was a sin for people to live together, and raise or beget children in alienation from each other. (*Confessions of John D. Lee*, photomechanical reprint of 18890 edition, page 146)

It is interesting to note that Joseph Smith was not the only one who used revelation as a tool to establish unusual doctrines concerning marriage. A Mormon by the

name of Aaron Lyon claimed to have had a “revelation that a Sister Jackson, who was a married woman, and whose husband was still living, was to become his wife” (*History of the Church*, vol. 3, page 26).

Evidently Lyon told the woman that the Lord had revealed to him that her husband was dead and that she should marry him. She consented, but her husband appeared and this ended the matter. Lyon was brought to trial before the High Council, however, and the minutes of the trial were recorded in Joseph Smith’s history as first published in the *Millennial Star* (see *Millennial Star*, vol. 16, pages 148, 149). These minutes have been deleted from the *History of the Church* as it is published today. The minutes as originally published told that Joseph Smith “spoke in favor of the defendant.” This trial occurred April 28, 1838.

It is very interesting to note that Joseph Smith used similar methods to establish his plural marriage doctrine. According to Mercy R. Thompson, Joseph Smith claimed to have a revelation that she should be the plural wife of his brother Hyrum Smith. Andrew Jenson, who was the assistant Church Historian, published a letter written by her in the *Historical Record*. The following is found in the letter:

“My beloved husband, R. B. Thompson . . . died August 27th, 1841, . . . Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your uncle Hyrum to have me sealed to him for time.” (*Historical Record*, page 229)

Years after Joseph Smith’s death some of the Mormon people were still having revelations concerning polygamy. Kimball Young relates the following:

Sometimes the decision was not without emotion. One elder in Paragoonah wanted a second wife, but he feared to ask the consent of his first. Finally, he told her he had had a revelation to marry a certain girl and that in the face of such divine instructions, she must give her consent. The next morning she announced that in the night she, too, had received a revelation “to shoot any woman who became his plural wife.” Being the more drastic, her revelation ended the matter once and for all. (*Isn’t One Wife Enough?* by Kimball Young, page 123)

As late as 1920, Moses Gudmundson, who had taught music at the Brigham Young University, had a revelation concerned the spiritual wife doctrine:

Gudmundson and May Houtz had long been close friends before each had married someone else. . . .

In the autumn of 1920, Moses and May, probably chaperoned by Mrs. Crandall, his mother-in-law, drove to Moss River Valley, Idaho, in an attempt to convert certain of their relatives. . . .

Shortly after they had returned from their Idaho journey, according to a number of informants, the members saw Moses coming out of Mrs. Houtz’s cabin early one morning. There were demands for explanations. Moses replied that he would explain fully. Indeed he had a grave and strange disclosure to make to his followers; but they were not yet prepared to receive the communication. They must first fast, which all did for several days. Then he disclosed the **principle of wife sacrifice**.

True mates were persons of the same spiritual plane. As Gudmundson, who often used musical metaphors, expressed it, they were in tune, in complete harmony. Love between true mates was simply a manifestation of their spiritual harmony. If a person lived the proper kind of life he could have his true mate revealed to him. Union of man and wife contracted formerly might be set aside. Thus a man might have to sacrifice his wife for the Principle. . . . It was the person’s religious duty to accept the “spiritual wife.” To live with the wrong mate would bring discord as well as interfere with the development of the person’s spiritual qualities. Moreover, children of an ideal spiritual union were considered to be superior.

According to one informant it was not long after this announcement that a **revelation** to one of the members was interpreted to mean that Mrs. Gudmundson should become the spiritual mate of a certain man in the colony. This caused Mrs. Gudmundson a great deal of anguish and she became so ill she returned to her mother’s home in Springville. She was pregnant at the time and on December 4, 1920, a girl was born to her. A few days later Moses accompanied by May Houtz called to see the baby. Moses told his wife that through **revelation** he had been instructed to take May as his spiritual wife. He and Mrs. Houtz then returned to the colony. It was not long before others were having revelations designating particular individuals to be their true mates. (*Isn’t One Wife Enough?* page 430)

Moses Gudmundson was later excommunicated from the LDS Church.

The reader might wonder how Joseph Smith could convince the people that polygamy was a revelation from God. The answer is that the Mormon people were taught to strictly follow their leaders. Joseph Smith himself once stated:

God made Aaron to be the mouthpiece for the children of Israel, and He will make **me to be God to you in his stead**, and the Elders to be mouth for me; and **if you don’t like it, you must lump it**. (*Teachings of the Prophet Joseph Smith*, by Joseph Fielding Smith, p. 363; also *History of the Church*, vol. 6, pp. 319-320)

The people were even taught to follow their leaders whether they were right or wrong. In other words, total obedience was the important thing. Heber C. Kimball, First Counsellor to Brigham Young, once stated:

. . . learn to do as you are told, . . . if you are told by your leader to do a thing, **do it. None of your business whether it is right or wrong.** (*Journal of Discourses*, vol. 6, page 32)

On another occasion he made this statement:

If you do things according to counsel and **they are wrong, the consequences will fall on the heads of those who counseled you, so don't be troubled.** (Statement by Heber C. Kimball, reported in *William Clayton's Journal*, page 334)

T. Edgar Lyon, a Mormon writer, admitted that some of the converts to the Mormon Church were gullible:

The majority of the converts who flocked into Nauvoo were zealous for their new faith, and had been taught to accept without question all commandments and revelations given by the Prophet. When told secretly, especially by anyone in authority, that this is a special blessing given by God to the Saints, it is no wonder that various forms of licentiousness were accepted and practiced by the more gullible among them. ("Orson Pratt—Early Mormon Leader," thesis by Thomas Edgar Lyon, University of Chicago, June, 1932, pages 25-26)

In the *History of the Church*, vol. 6, page 407, several affidavits have been omitted which were printed in the *Millennial Star*, vol. 23, pages 657-658. Although a note in the *History of the Church* indicates that they are omitted, we feel that they are very important as they show that the women in Nauvoo were very easily led into sexual sin. The Mormon Church leaders have contended that the people in Nauvoo were very virtuous, and that plural marriage was established by God. These affidavits, however, show that some of the women in Nauvoo committed sexual sin when they were told that Joseph Smith approved of it. This shows how easy it would have been for Joseph Smith himself to start his "spiritual wife system." These affidavits read as follows:

"Testimony of Margaret J. Nyman v. Chauncey L. Higbee, before the High Council of the Church of Jesus Christ of Latter-day Saints, in the city of Nauvoo, May 21st, 1842.

"Some time during the month of March last, Chauncey L. Higbee came to my mother's house early one evening, and proposed a walk to a spelling school. My sister Matilda and myself accompanied him; but, changing our design on the way, we stopped at Mrs. Fuller's. During the evening's interview, he, (as I have since learned,) with wicked lies, proposed that I should yield to his desires and indulge in sexual intercourse with him, stating that such intercourse might be freely indulged in, and was no sin; that any respectable female might indulge in sexual intercourse, and there was no sin in it, provided the

person so indulging keep the same to herself; for there could be no sin where there was no accuser; and most clandestinely, the wicked lies, persuaded me to yield by using the name of Joseph Smith, and, as I have since learned, totally false and unauthorized; and in consequence of those arguments I was influenced to yield to my seducer, Chauncey L. Higbee.

"I further state that I have no personal acquaintance with Joseph Smith, and never heard him teach such doctrines as stated by Chauncey L. Higbee, either directly or indirectly. I heartily repent before God, asking the forgiveness of my brethren.

Margaret J. Nyman"

State of Illinois, County of

Hancock, City of Nauvoo

Nauvoo, May, 24th, 1842.

"Personally appeared before me, George W. Harris, Alderman of the city aforesaid, Margaret J. Nyman, the signer of the above instrument, and testified under oath that the above declaration is true.

Geo. W. Harris, Alderman"

Nauvoo, May 21st, 1842.

"During this spring, Chauncey L. Higbee kept company with me from time to time, and, as I have since learned, wickedly, deceitfully, and with lies in his mouth, urged me vehemently to yield to his desires; that there could be no wrong in having sexual intercourse with any female that could keep the same to herself; most villainously and lyingly stating that he had been so instructed by Joseph Smith, and there was no sin where there was no accuser; also vowing he would marry me.

"Not succeeding, he, on one occasion, brought one who affirmed that such intercourse was tolerated by the heads of the Church. I have since found him also to be a lying conspirator against female virtue and chastity, having never received such teachings from the heads of the Church; but I was at the time partially influenced to believe, in consequence of the source from whom I received it.

"I yielded, and became subject to the will of my seducer, Chauncey L. Higbee; and having since found out to my satisfaction that a number of wicked men have conspired to use the name of Joseph Smith, or the heads of the Church, falsely and wickedly to enable them to gratify their lusts, thereby destroying female innocence and virtue, I repent before God and my brethren, and ask forgiveness.

"I further testify that I never had any personal acquaintance with Joseph Smith, and never heard him teach such doctrines as Higbee stated, either directly or indirectly.

Matilda J. Nyman"

State of Illinois,  
City of Nauvoo,  
May 24th, 1842.

“Personally appeared before me, George W. Harris, Alderman of the said city, Matilda J. Nyman, the signer of the above instrument, and testified under oath that the above declaration was true.

Geo. W. Harris, Alderman.”

Nauvoo, May 24th, 1842.

“Some two or three weeks since, in consequence of brother Joseph Smith’s teachings to the singers, I began to be alarmed concerning myself, and certain teachings which I had received from Chauncey L. Higbee, and questioned him (Higbee) about his teaching, for I was pretty well persuaded, from Joseph’s public teachings, that Chauncey had been telling falsehoods; but Chauncey said that Joseph now taught as he did through necessity on account of the prejudices of the people, and his own family particularly, as they had not become believers in the doctrine.

“I then became satisfied that all of Chauncey’s teachings had been false, and that he had never been authorized to make any such communication to me.

“Chauncey L. Higbee’s teaching and conduct were as follows:—When he first came to my house, soon after the Special Conference this spring, Chauncey commenced joking me about my getting married, and wanted to know how long it had been since my husband died, and soon removed his seat near me, and began his seducing insinuations by saying it was no harm to have sexual intercourse with women if they would keep it to themselves, and continued to urge me to yield to his desires, and urged me vehemently, and said he and Joseph were good friends, and he teaches me this doctrine, and allows me such privileges, and there is no harm in it, and Joseph Smith says so.

“I told him I did not believe it, and had heard no such teaching from Joseph, nor from the stand, but that it was wicked to commit adultery, &c.

“Chauncey said that did not mean single women, but married women; and continued to press his instructions and arguments until after dark, and until I was inclined to believe; for he called God to witness of the truth, and was so solemn and confident, that I yielded to his temptations, having received the strongest assurance from him that Joseph approved it and would uphold me in it. He also told me that many others were following the same course of conduct.

“As I still had some doubts near the close of our interview, I again suggested my fears that I had done wrong, and when he assured me that it was right, and he would bring a witness to confirm what he had taught.

“When he came again, I still had doubts. I told him I understood he (Higbee) had recently been baptized, and that Joseph, when he confirmed him, told him to quit all his iniquitous practices. Chauncey said it was not for such things that he was baptized. “Do you think that I would be baptized for such a thing, and then go into it so soon again?”

“Chauncey Higbee said it would never be known. I told him it might be told in bringing forth. Chauncey said there was no danger, and that Dr. Bennett understood it, and would come and take it away, if there was anything.

Sarah Miller.”

State of Illinois,

City of Nauvoo,

May 24th, 1842.

“There appeared Sarah Miller, the signer of the above instruments, and made oath that the above declaration is true before me.

Geo. W. Harris, Alderman”

Nauvoo, May 25th, 1842.

“Extract from the testimony of Catherine Warren v. Chauncey L. Higbee, before the High Council of the Church, &c.

“I had an unlawful connection with Chauncey L. Higbee. Chauncey Higbee taught the same doctrine as was taught by J. C. Bennett, and that Joseph Smith taught and practised those things; but he stated that he did not have it from Joseph, but he had his information from Dr. John C. Bennett. He, Chauncey L. Higbee, has gained his object about five or six times. Chauncey L. Higbee also made propositions to keep me with food, if I would submit to his desires. (*Millennial Star*, vol. 23, pages 657-658)

If these men, by using Joseph Smith’s name, could seduce Mormon women, would it not be easier for Joseph Smith himself to do the same thing? It must be remembered that Joseph Smith was very appealing to women. Mary E. Rollins told of her first meeting with Joseph Smith:

“When I entered the room, . . . he looked at me so earnestly I felt afraid and thought, ‘He can read my every thought, and I thought how blue his eyes were.’ After a moment he came and put his hands on my head and gave me a great blessing.” (Autobiography of Mary E. Rollins, quoted in *No Man Knows My History*, page 443)

George A. Smith, a member of the First Presidency of the Mormon Church, related the following:

. . . General Lucas hesitated to execute the sentence of his court-martial, and he delivered Joseph Smith and his associates into the charge of General Moses Wilson. . . . I heard General Wilson, some years after, speaking of this circumstance. He was telling some gentlemen about having Joseph Smith a prisoner in chains in his possession, and said he—“He was a very remarkable man. I carried him into my house, a prisoner, in chains and in **less than two hours my wife loved him better than she did me.**” (*Journal of Discourses*, vol. 17, page 92)

Also, it must be remembered that the Mormon leaders taught that a woman was inferior and that her salvation depended upon a man. Brigham Young once stated:

The man is the head and God of the woman, but let him act like a God in virtuous principles . . . (Sermon by Brigham Young, quoted in the *Journals of John D. Lee*, 1846-47 and 1859, edited by Charles Kelly, 1938, page 81)

On page 114 of the same journal John D. Lee relates:

Just in time I received a letter from Nancy the 1st stating that she had not forgotten that in the moment of passion that **I was the man to whom she was to look for salvation** spiritually or temporally and that she would like a word from me to know what my feelings are, what she might depend on. I read the letter to Pres. B. Young. His counsel was to tell her that inasmuch as she claimed **salvation at my hands** that she must come to me and place herself under my guidance and control and protection and respect the priesthood and my standing as a **saviour** and if she does this she will have the sanction, blessings and protection of a **saviour** but on no other consideration whatever.

Kimball Young gives us the following information:

And Daisy Barclay, herself brought up in a plural family, remarks: “Polygamy is predicated on the assumption that a man is superior to a woman . . . Mormon tradition follows that of the early Hebrews. It teaches woman to honor and obey her husband and look upon him as her **Lord and Master.**” As a daughter of the second wife of Isaac Lambert once complained, “Mother figures you are supposed to spend your life taking care of a man, and **he is God.**” (*Isn't One Wife Enough?* by Kimball Young, page 280)

It is no doubt easier to talk the men into believing plural marriage than it was the women. John D. Lee immediately accepted it:

Hyrum then . . . explained to me fully the doctrines of polygamy, and wherein it was permitted, and why it was right.

I was greatly interested in the doctrine. **It accorded exactly with my views of the Scripture, and I at once accepted** and believed in the doctrine as taught by the revelations received by Joseph Smith, the Prophet. . . .

A few months after that I was sealed to my second wife. I was sealed to her by Brigham Young, then one of the Twelve. In less than one year after I first learned the will of God concerning the marriage of the Saints, as made known by Him in a revelation to Joseph Smith, I was the husband of **nine wives**.

. . . In 1858, Brigham Young gave me my seventeenth wife, Emma Batchelder. I was sealed to her while a member of the Territorial Legislature. Brigham Young said that Isaac C. Haight, who was also in the Legislature, and I, needed some young women to renew our vitality, so he gave us both a dashing young bride. In 1859 I was sealed to my eighteenth wife, Teressa Morse. I was sealed to her by order of Brigham Young. Amasa Lyman officiated at the ceremony. The last wife I got was Ann Gordge. Brigham Young gave her to me, and I was sealed to her in Salt Lake by Heber C. Kimball. This was my nineteenth, but, as I was married to old Mrs. Woolsey for her soul's sake, and she was near sixty years old when I married her, I never considered her really as one of my wives. This is the reason that I claim only eighteen true wives.

After 1861 I never asked Brigham Young for another wife. By my eighteen real wives I have been **the father of sixty-four children.** (*Confessions of John D. Lee*, photo reprint of the 1880 ed., pages 288-289)

Joseph Smith evidently found that William Clayton had met a woman in England to whom he “was very much attached,” and he used this to help convince Clayton that he should live in plural marriage. In an affidavit given February 16, 1874, William Clayton stated:

During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, “Why don't you send for her?” I replied, “In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses.” To this he answered, “I give you authority to send for her, and I will furnish you with means,” which he did. This was the first time the Prophet Joseph

talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to celestial order and glory. After giving me lengthy instructions and information concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, "It is your privilege to have all the wives you want." (*Historical Record*, by Andrew Jenson, page 225)

Although William Clayton denied that the "attachment" was in any way improper, we wonder how the rumor came all the way from England if the attachment was just "as a brother and sister in the Church might rightfully entertain?" If Clayton was not in love with the woman why did he accept Joseph Smith's help in bringing her to America? From this it would appear that Joseph Smith looked for unfaithful tendencies in his followers and used these weaknesses to establish his doctrine.

**The John C. Bennett Affair.** Ann Eliza Young made this statement concerning John C. Bennett:

One of the first persons to be initiated into the plural-wife doctrine, if not indeed Joseph's confederate in producing it, was Dr. John C. Bennett, at that time Mayor of the City, Major-General of the Nauvoo Legion, and a very great friend of Joseph. It is said that the pupil fairly outran the teacher, and his success as special pleader for the system of Celestial Marriage was so decided that he incurred the displeasure of the Prophet, and they quarrelled violently. He taught the doctrine to some ladies whom Smith had intended to convert himself, and thus coming directly in contact with the Prophet and his schemes, a rupture was caused between the worthy co-workers. (*Wife No. 19*, by Ann Eliza Young, 1876, page 74)

The Mormon writer John J. Stewart claims that Joseph Smith did not teach John C. Bennett the doctrine of plural marriage, however, he states that John C. Bennett was a wicked man and may have joined the church because he had heard rumors concerning plural marriage:

One leader to whom Joseph did **not** confide the matter was Dr. John C. Bennett, Nauvoo's mayor, whose **moral conduct** the Prophet had found **questionable**. Bennett, he learned, had deserted a wife and family in Indiana. Yet, professing to be Nauvoo's most eligible bachelor, he was enthusiastically courting the women of Mormondom. Joseph's admonition to him to **refrain** from this was ill received, and from that hour Bennett became his secret enemy. Rumors of **plural marriage** in the Church had persisted almost since **its beginning**—and may well have been the **chief reason** for Bennett seeking to affiliate with the Church. It was, of course, impossible to keep the doctrine and practice of it in

Nauvoo from becoming known, **even though public denials of it were made by the Church leaders**— . . . (*Joseph Smith the Mormon Prophet*, by John J. Stewart, pages 147-148)

William E. Berrett, a Mormon writer, stated:

Among these reckless adventurers, none was more skillful in winning his way into the confidences of the people than John C. Bennett, previously alluded to as the first Mayor of the city. He is often referred to by historians as a "moral leper." When his promiscuous sexual practices were discovered he was excommunicated from the Church and deprived of all his civic positions. (*The Restored Church*, 1956 edition, page 219)

After John C. Bennett joined the church Joseph Smith gave a revelation commending him for his love and good works. This revelation was given in January of 1841, and it is still published in the *Doctrine and Covenants*:

Again, let my servant John C. Bennett help you in your labor in sending my word to the kings and people of the earth, and stand by you, even you my servant Joseph Smith, in the hour of affliction; and his reward shall not fail if he receive counsel.

And for his love he shall be great, for he shall be mine if he do this, saith the Lord, I have seen the work which he hath done, which I accept if he continue, and will crown him with blessings and great glory. (*Doctrine and Covenants* 124:16-17)

John C. Bennett and Joseph Smith soon became very good friends. The following appears in the book, *Mormon Portraits*:

"All decent people in Nauvoo," says Mr. K., "regarded Bennett as a perfect scoundrel." And he was the prophet's Pylades; was with him day and night! Mr. Webb says: "He was a very small, villainous-looking man. I hated him from sight. Ambition and women filled his soul." "He was full of low cunning and licentiousness," says Mrs. Pratt. Several well-informed witnesses tell me that he used to promise abortion to those females that objected to the "blessings of Abraham" on the ground of fear for the consequences. "I heard him preach against the Gentiles," said a lady of eighty eight years to me. "He seemed raving mad." I said, "The fellow is a devil," but my friends warned me not to talk like that of the **best friend of the prophet**. (*Mormon Portraits*, by Dr. W. Wyl, 1886, page 133)

Even though Joseph Smith knew that Bennett was a wicked man, he honored him. John C. Bennett was elected Mayor of the city of Nauvoo, and was even made an assistant President of the Mormon Church. The following appeared in the minutes of the General Conference held in April of 1841:

John C. Bennett was presented, with the First Presidency, as Assistant President until President Rigdon's health should be restored. (*History of the Church*, by Joseph Smith, vol. 4, page 341)

In the Mormon newspaper, *The Times and Seasons*, the following appeared:

It is obvious, that the intention is to make the community believe, that General Bennett is a mere renegade—hypocrite—and all that is base in humanity. But General Bennett's character as a gentleman, an officer, a scholar, and physician stands too high to need defending by us, suffice it to say, that he is in the confidence of the Executive, holds the office of Quarter Master General of this state, and is well known to a large number of persons of the first respectability throughout the state. He has, likewise, been favorably known for upwards of eight years by some of the authorities of the Church, and has resided three years in this state. But being a Mormon, his virtues are construed into defects, and is thought a proper object of the base, cowardly, and ungentlemanly attack of the Editor of the "Signal." (*The Times and Seasons*, vol. 2, page 432)

On June 23, 1842, after John C. Bennett had left the Church, Joseph Smith admitted that he had received a letter from a "respectable character" warning him that Bennett had left a wife and two or three children and that he was a very mean man.

... Dr. John C. Bennett ... located himself in the city of Nauvoo, about the month of August, 1840, and soon after joined the Church. Soon after it was known that he had become a member of said Church, a communication was received at Nauvoo from a person of respectable character and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean man, and had a wife and two or three children, in McConnellsville, Morgan county, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve. (*History of the Church*, vol. 5, pages 35-36)

In a letter dated March 2, 1841, George Miller claimed that John C. Bennett's "wife left him under satisfactory evidence of his adulterous connections; nor was this his only fault; he used her bad otherwise" (*The Wasp*, June 25, 1842, page 3). It must have been very embarrassing for the Mormon leaders to have to publish this information, especially since Joseph Smith had received a revelation, purporting to come from God, stating that John C. Bennett would be "great" because of "his love."

Hyrum Smith made an affidavit in which he stated:

On the seventeenth day of May, 1842, having been made acquainted with some of the conduct of John C. Bennett, which was given in testimony, under oath before Alderman G. W. Harris, by several females

who testified that John C. Bennett endeavored to seduce them, and accomplished his designs by saying it was right; that it was one of the mysteries of God, which was to be revealed when the people was strong enough in faith to bear such mysteries—that it was perfectly right to have illicit intercourse with females, providing no one knew it but themselves, vehemently trying them from day to day, to yield to his passions, bringing witnesses of his own clan to testify that there were such revelations and such commandments, and that they were of God; also stating that he would be responsible for their sins, if there were any, and that he would give them medicine to produce abortions, provided they should become pregnant. (*History of the Church*, vol. 5, page 71)

In a letter to Governor Carlin, Joseph Smith stated:

Dear Sir:—It becomes my duty to lay before you some facts relative to the conduct of our major-general, John C. Bennett. . . .

It is evident that his general character is that of an adulterer of the worst kind, . . .

Some time ago it having been reported to me that some of the most aggravated cases of adultery had been committed upon some previously respectable females in our city, . . .

More than twenty months ago Bennett went to a lady in the city and began to teach her that promiscuous intercourse between the sexes was lawful and no harm in it, and requested the privilege of gratifying his passions; but she refused in the strongest terms, saying that it was very wrong to do so, and it would bring a disgrace on the Church.

Finding this argument ineffectual, he told her that men in higher standing in the Church than himself not only sanctioned, but practiced the same deeds; and in order to finish the controversy, said and affirmed that I both taught and acted in the same manner, but publicly proclaimed against in consequence of the prejudice of the people, and for fear of trouble in my own house. By this means he accomplished his designs; he seduced a respectable female with lying, and subjected her to public infamy and disgrace.

Not contented with what he had already done, he made the attempt on others, and by using the same language, seduced them also. (*History of the Church*, by Joseph Smith, vol. 5, page 42)

It is very interesting to note, according to Joseph Smith's own statement to Governor Carlin, that long after he found out what John C. Bennett was doing he still honored him.

In the Conference Minutes for April 6, 1842, we find the following:

President William Law, General Bennett, **President pro tem**, and President Hyrum Smith all spoke upon the subject of military affairs, showing the necessity of a well organized and efficient force; . . . (*History of the Church*, vol. 4, page 583)

The Mormon writer John J. Stewart admits that he is puzzled as to why Joseph Smith continued to honor Bennett:

Being ill and the weather wet and cold, Joseph did not attend the first day of the conference. Surprisingly, he had **Dr. Bennett** serve as **President pro tem** in his absence—surprising because by this time Nauvoo was teeming with rumors not only of the practice of polygamy but of Bennett’s debauched “spiritual wife” system of promiscuity. . . . And three days later, in a Sabbath sermon in the grove, the Prophet declared, “We have thieves among us, adulterers, liars, hypocrites,” and noted in his journal that he had “pronounced a curse upon all adulterers, and fornicators, and unvirtuous persons, and those who have made use of my name to carry on their iniquitous designs.” It is impossible to believe that he was ignorant of the fact that Dr. Bennett was the chief among such culprits. Yet, knowing it, why he would still honor Bennett as he did at the conference is puzzling. Perhaps it was because at the conference he wished to emphasize—as he did—the importance of further developing the Nauvoo Legion, and Bennett still was second in command of the Legion. Also, Joseph was very charitable, and perhaps he felt the recognition given to Bennett would help him resolve to repent of his misdeeds. (*Joseph Smith the Mormon Prophet*, by John J. Stewart, pages 164-165)

Claire Noall, a Mormon writer, stated:

Willard had seen Joseph holding a steady hand over the affairs at home: the installation of the Nauvoo Lodge of York Masons, when several distinguished members from other cities would be present; the April conference of the Church; and then the parade of the Legion. As Willard looked at his friend, he wished that John C. were not an assistant in the First Presidency. Somehow the stream of events seemed suddenly to be extra deep and muddled. Willard loathed John for telling certain girls that he was approaching them in Joseph’s name. (*Intimate Disciple—Portrait of Willard Richards*, by Claire Noall, page 321)

On page 326 of the same book, Mrs. Noall states:

Publicly, Joseph pronounced a curse upon all adulterers, fornicators, and offenders who sinned in his name. Standing on the platform before a silent multitude, he declared himself innocent of any and all guilt in this direction. Most of the Church believed. A few did not. Yet, later, as a result of his sermon on the much-discussed subject, almost the whole church, it seemed, began to wonder why General Bennett was allowed to keep his office as Mayor of Nauvoo, and why the Prophet sustained him as his assistant to the Presidency.

In a speech delivered May 26, 1842, Joseph Smith stated:

At this time, the truth on the guilty should not be told openly, strange as this may seem, yet this is policy. We must use precaution in bringing sinners to justice, lest in exposing these heinous sins we draw the indignation of a Gentile world upon us . . . (*History of the Church*, vol. 5, page 20)

John J. Stewart admitted that Joseph Smith did not expose Bennett until after he “began spreading lies”:

Naturally of a charitable disposition, and extremely anxious to avoid having Bennett become an open enemy of the Church and tell lies about it as other apostates had, Joseph at the Masonic hearing plead for forgiveness for Bennett, on condition that he mend his ways. A short time later, however, Bennett left Nauvoo and began spreading lies against Joseph and the Mormons, claiming that he had joined them only so that he could expose them.

Bennett, who had been disfellowshipped, was now **excommunicated** from the Church, officially dropped from all his offices in Nauvoo, expelled from the Masonic Lodge, and late in June the Prophet finally published in the Nauvoo papers a detailed though belated expose of the ex-mayor: . . . (*Joseph Smith the Mormon Prophet*, by John J. Stewart, page 168)

John C. Bennett began his expose of Joseph Smith in a series of letters to the *Sangamo Journal*. The same year (1842) his book, *The History of the Saints*, was published. John C. Bennett charged that Joseph Smith was a very immoral man and that he was practicing polygamy and adultery. The Mormon paper, the *Times and Seasons*, for August 1, 1842, made this statement concerning John C. Bennett:

It may be asked why it was that we would countenance him so long after being apprised of his iniquities, and why he was not dealt with long ago. To this we would answer, that he has been dealt with from time to time; when he would acknowledge his iniquity, ask and pray for forgiveness, beg that he might not be exposed, on account of his mother, and other reasons, saying, he should be ruined and undone. He frequently wept like a child, and begged like a culprit for forgiveness. . . . The church afterwards publicly withdrew their fellowship from him, and his character was published in the 17th number of this paper; since that time he has published that the conduct of the Saints was bad—that Joseph Smith and many others were adulterers, . . . that we believed in and practiced polygamy—that we believed in secret murders, and aimed to destroy the government, &c. &c. As he has made his statements very public, and industriously circulated them through the country, we shall content ourselves with answering his base falsehoods and misrepresentations, without giving publicity to them, as the public are generally acquainted with them already. E.D. (*Times and Seasons*, vol. 3, page 869)

The *Times and Seasons* for December 1, 1842, carried an article from the *Baltimore Clipper*. This article stated that a Mormon preacher by the name of Winchester absolutely denied John C. Bennett's charges:

He spoke of the various publications of Bennett and others, and of the prejudices which they had necessarily excited—that the Mormons were charged with sanctioning a community of wives and of goods, with polygamy, and various other enormities, not one word of which was true. (*Times and Seasons*, vol. 4, page 28)

Although it is probably true that John C. Bennett was a scoundrel and may have exaggerated in his book, time has shown that much of what he revealed was the truth. At the time the Mormons absolutely denied that polygamy was being practice, but John C. Bennett knew better. He stated:

In concluding this subject, however, I will semi-state two or more cases, among the vast number, where Joe Smith was privately married to his spiritual wives—in the case of Mrs. A\*\*\*\* S\*\*\*\*, by Apostle Brigham Young; and in that of Miss L\*\*\*\*\* B\*\*\*\*\*, by Elder Joseph Bates Noble. Then there are the cases of Mrs. B\*\*\*\*, Mrs. D\*\*\*\*\*, Mrs. S\*\*\*\*\*, Mrs. G\*\*\*\*\*, Miss B\*\*\*\*\*, etc. etc. (*History of the Saints*, 1842 edition, page 256)

On June 26, 1869, Joseph Bates Noble made an affidavit which confirmed the fact that he had married Louisa Beaman (listed by Bennett as Miss L\*\*\*\*\* B\*\*\*\*\*) to Joseph Smith. In the affidavit we find the following:

Be it remembered that on the 26th day of June, A.D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath saith, that on the fifth day of April, A.D. 1841, at the city of Nauvoo, County of Hancock, State of Illinois, he married or sealed **Louisa Beaman to Joseph Smith**, President of the Church of Jesus Christ of Latter-day Saints, according to the order of celestial marriage revealed to the said Joseph Smith. (Affidavit by Joseph Bates Noble, printed in *Blood Atonement and the Origin of Plural Marriage*, by Joseph F. Smith, Jr., page 75)

It should be remembered that in John C. Bennett's book each asterisk stands for a letter. For instance, the name Louisa Beaman has six letters in the first name, which Bennett indicated by using the letter "L" and five asterisk marks, and six letters in the last name, which he indicated by using the letter "B" and five asterisk marks.

John C. Bennett states that Joseph Smith was married to Mrs. B\*\*\*\*. This was, no doubt, Mrs. Prescinda Huntington Buell. The Mormon writer John J. Stewart confirms the fact that Joseph Smith was married to Mrs. Buell:

Meanwhile, following their mock trial at Richmond, Joseph and his fellow prisoners were taken to Liberty, Missouri, . . .

One of the many would-be visitors turned away was Mrs. Prescinda Huntington Buell, who became a wife of the Mormon prophet. (*Joseph Smith the Mormon Prophet*, 1966 ed., page 125)

The Miss B\*\*\*\*\* could have been Sarah Bapson. Mrs. S\*\*\*\*\* was probably Mrs. Patty Bartlett Sessions, who later admitted that she was married to Joseph Smith for "time and all eternity." Mrs. G\*\*\*\*\* may have been Mrs. Sally Ann Fuller Guley. Mrs. D\*\*\*\*\* may have been Mrs. Durfee. (See *Mormon Portraits*, page 54.) Mrs. A\*\*\*\* S\*\*\*\* may have been Mrs. Amanda Smith, although the name Amanda has six letters, whereas John C. Bennett only lists five letters. Or perhaps it was Agnes M. Smith, widow of Joseph Smith's brother, Don Carlos Smith. The following is recorded in Joseph Smith's history under the date of January 17, 1842:

Monday, 17.—Transacted a variety of business in the city. Myself and Brother Willard Richards dined with Sister Agnes M. Smith. (*History of the Church*, vol. 4, page 494)

From the above information, it is very obvious that John C. Bennett knew a great deal about Joseph Smith's doctrine of plural marriage.

**The Sarah Pratt Affair.** In his book, *The History of the Saints*, John C. Bennett stated:

This lady is the wife of Orson Pratt, A.M., Professor of Mathematics in the University of the City of Nauvoo, and is one of the most elegant, graceful, amiable, and accomplished women in the place. . . . This noble and lovely woman was marked out by Joe as a victim. Her husband was sent to Europe *to convert the heathen*, under a solemn promise that his family should be honorably provided for by the Church; but, as Mrs. Pratt was a beautiful and charming woman, Joe's real object was TO CONVERT HER in another way—from virtue, . . . to vice, . . . but the fowler's snare was broken, and the intended victim saved. Mrs. Pratt is a highly educated lady, and had always been used to living well; but no sooner had her husband crossed the ocean, than Joe ordered the Bishops to restrict her in her allowance, and reduce her to a state of absolute want and suffering, in order to make her a more easy prey. The mandate was obeyed, and, in drear winter, without fuel or food, she found herself in a miserable hovel, . . . The sufferings and privations through which she passed are indescribable; . . . but the venerable prelate, Vinson Knight, was willing to

see her provided for on one condition, and *that was, the sacrifice of virtue!* . . . Mrs. Pratt, however, by the assistance of a few humane individuals, and her persevering industry, was enabled to support herself and little boy, until the return of her husband . . .

Joe Smith told me, *confidentially*, during the absence of her husband, that he intended to make Mrs. Pratt one of his *spiritual wives*, . . . for the Lord had given her to him as a special favor for his faithfulness and zeal; and, as I had influence with her, he desired me to assist him in the consummation of his hellish purposes; but I refused compliance, and told him . . . he must attend to it himself, for I should never offer her an indignity. “Well,” said he, “I shall approach her, for there is no harm in it if she submits to be cloistered, and if her husband should never find it out; and if she should expose me, as she did Bishop Knight, *I will blast her character*; so there is no material risk for so desirable a person.” I then called upon Mrs. Pratt, and apprized her of Joe’s contemplated attack on her virtue, *in the name of the Lord*, and that she must prepare to repulse him, in so infamous an assault, *by opposing revelation to revelation*. She replied, “Joseph cannot be such a man; I cannot believe it until I know it for myself, or have it from his own lips; he cannot be so corrupt.” I told her that she would see, unless he changed his mind, for he was an unprincipled libertine, unequalled in the history of civilized man. Accordingly, in a few days, Joe proposed to me a visit to Ramus, which I accepted, and we started from his house, in an open carriage, about 4 o’clock, P.M., rode into the prairie a few miles, and returned to the house of Captain John T. Barnett, in Nauvoo, about dusk, where we put up the horse, with Barnett’s permission. Joe pretended we were looking for thieves. After perambulating for an hour or two, we proceeded to the residence of Mrs. Pratt, and found her at home, and alone, with the exception of her little boy, who was then asleep in bed. We were hospitably received, and our situation rendered as comfortable and agreeable as the tenement would admit of. After considerable desultory conversation, Joe asked her if she would keep a secret for him; to which she assented. “Do you pledge me your honor,” said he, “that you will never tell without my permission?” She replied in the affirmative. He then continued, “Sister Pratt, the Lord has given you to me as one of my *spiritual wives*. I have the blessings of Jacob granted me, as God granted holy men of old; and as I have long looked upon you with favor, and as earnest desire of connubial bliss, I hope you will not repulse or deny me.” She replied, “And is that the great secret that I am not to utter? Am I called upon to break the marriage covenant, and prove recreant to my lawful husband? *I never will*. My sex shall not be disgraced, nor my honor sullied. I care not for the blessings of Jacob, and I believe in no such revelations, neither will I consent, under any circumstances whatever. I have one good husband, and that it enough for me.” He then went off to see Miss Louisa Beeman, at the house of Mrs. Sherman, and remained with her about two hours, when we returned to Barnett’s harnessed our horse, started for Ramus, arrived at Carthage early in the morning, and took breakfast at Mr. Hamilton’s. We then went to Ramus, transacted some business in relation to real estate, returned to Carthage that night, and put up at the house of Esquire Comer. Next day, we returned to

Nauvoo. I then called upon Mrs. Pratt, and asked her if her opinion of Joseph, the Prophet, was the same as heretofore. She replied, “No; he is a bad man, beyond a doubt—‘wicked, sensual, devilish;’ but it will not do for me to express myself openly, or my life might atone for it. It becomes me to move in this matter with much circumspection; I must be as ‘wise as a serpent, and harmless as a dove;’ for I see plainly that Joseph is determined to transgress the laws, change the ordinance, and break the everlasting covenant of our heavenly Father, and to set at open defiance every principle of true godliness and moral rectitude. I exceedingly fear and tremble for the weak and uneducated of my sex; for an unprincipled libertine, sensualist, and debauchee, of such unbounded prophetic influence, in a community like this, may utterly ruin hundreds of pious, unsuspecting females, . . . I had a better opinion of human nature; but, alas! I was deceived. The scales, however, have fallen from my eyes, and ‘*whereas I was once blind, NOW I SEE.*’ I am in great trouble on another account. My husband is a good and pious man, and a *true believer in Mormonism*, DEVOTELY attached to Joseph as the spiritual leader of the Church. He believes him to be a pure man, and a Prophet of the Lord. Now, if I should tell him the true story of my sufferings, privations, and insults, and Joseph should circumvent or meet it with his infallible rebuff of a ‘*VERILY, THUS SAITH THE LORD,*’ I fear that Orson would believe him in preference to me, unless his faith can be shaken. How shall I extricate myself from this fearful dilemma? As a confidential friend, I look to you for advice and protection, until the return of Mr. Pratt.” . . .

Joe afterwards tried to convince Mrs. Pratt of the propriety of his spiritual wife doctrine, and she at last told him peremptorily, “Joseph, if you ever attempt any thing of the kind with me again, I will make a full disclosure to Mr. Pratt on his return home. Depend upon it, I will certainly do it.” Joe replied, “Sister Pratt, I hope you will not expose me, for if I suffer, all must suffer; so do not expose me. Will you promise me that you will not do it?” “If,” said she, “you will never insult me again, I will not expose you, unless strong circumstances should require it.” “If you should tell,” said he, “I will ruin your reputation; *remember that*, and as you have repulsed me, it becomes sin, unless *sacrifice* is offered.” He then desired that a lamb should be procured and slain, and the door-posts and the gate sprinkled with its blood, and the kidneys and entrails taken and offered upon an altar of twelve stones that had not been touched with a hammer, as a burnt sin-offering, for the purpose of saving him and his priesthood. His desire was complied with, and the lamb procured from Captain Barnett, and slain by Lieutenant Stephen H. Goddard; and the kidneys and entrails were offered in sacrifice, as Joe desired; and he observed, “All is now safe; the Destroying Angel will pass over without harming any of us.” About this time, Mrs. Pratt, in a conversation with Mrs. Goddard, observed, “Sister Goddard, Joseph is a corrupt man; I know it, for he made an attempt upon me, *in the name of the Lord*. I now detest *the man*.” Time passes on without further molestation, until one day, after Mr. Pratt’s return from Europe, Joe called at her new house, and, looking at Mrs. Pratt, . . . grossly insulted her again, by stealthily approaching and kissing her. This highly offended her, and she told her husband, Colonel Orson Pratt, who was highly incensed, and gave Joe a

SEVERE REBUKE. Joe observed, "I did not desire to kiss; *Bennett made me do it!*"

.....  
Joe lied to Colonel Pratt afterwards, IN THE NAME OF THE LORD. This shook his faith, and he told the Prophet to his face that *he was a liar*, AN INFAMOUS LIAR; and his noble voice has since been heard thundering against that Uncircumcised Philistine, the fell Monster of Iniquity, and that at the very portals of the Temple. (*History of the Saints*, by John C. Bennett, 1842, pages 226-232)

In an affidavit dated July 23, 1842, Stephen H. Goddard admitted that he had killed the lamb, but he claimed that the entrails were not offered in sacrifice:

As to the lamb which Dr. Bennett [sp]eaks of, I killed it, and kept the quarter [of] it for my own use, and saw the Dr. [an]d Mrs. Pratt eat of the balance; the [D]r. told me he would like to have me [sa]ve enough blood to make a French pud[d]ing, which I believe Mrs. Pratt spoke of [af]terwards and said it looked so that she [c]ould not eat it.

I had no instruction to save the en[tra]ils, and the Dr. was not present to [sav]e them himself, consequently his state[m]ents that he burned them on twelve [sto]nes is a falsehood, for the hogs eat [th]em. (Affidavits and Certificates, Disproving the Statement and Affidavits Contained in John C. Bennett's Letters. Nauvoo, Aug. 31, 1842. Original in the LDS Church Historian's Office, very rare.)

Although the following information does not necessarily prove Bennett's statement to be true, it is interesting to note that Joseph Smith did believe in animal sacrifice. In the *History of the Church*, vol. 4, page 211, we find the following statement by Joseph Smith:

It will be necessary here to make a few observations on the doctrine set forth in the above quotation, and it is generally supposed that sacrifice was entirely done away when the Great Sacrifice . . . was offered up, and that there will be no necessity for the ordinance of sacrifice in future: but those who assert this are certainly not acquainted with the duties, privileges and authority of the priesthood, or with the Prophets.

.....  
These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be **fully restored** and attended to in all their powers, ramifications, and blessings. (*History of the Church*, vol. 4, page 211)

In the journal of Wandle Mace the following is found:

Joseph told them to go to Kirtland, and cleanse and purify a certain room in the Temple, that they

**must kill a lamb and offer a sacrifice unto the Lord** which should prepare them to ordain Willard Richards a member of the Quorum of the Twelve Apostles. (Journal of Wandle Mace, page 32, microfilmed copy at the Brigham Young University)

In a letter to John C. Bennett, Emeline White stated:

I called on Mrs. Pratt this morning, in order to learn where to address you; and she and Mr. Pratt dined at father's to-day. We had a long talk with them about the troubled waters, the present attitude in which they are placed, and the ultimate issue . . . I was much pleased to see them so happy, and firm in the advocacy of truth. Mr. Pratt has publicly defended her, from the stand, against the foul aspersions attempted to be cast upon her irreproachable reputation by her interested persecutors. She is certainly one of the best of women, above reproach, of noble bearing, and great moral excellence; and Mr. Pratt will ever sustain her in exposing corruption and fraud. . . . They are your unwavering friends, and cannot be driven from the truth by your enemies. (*History of the Saints*, 1842, ed., page 233)

The Mormon Apostle Orson Pratt evidently believed that Joseph Smith tried to seduce his wife. The Mormon writer Ivan J. Barrett stated:

His most trying difficulty was over the introduction of plural marriage, and yet when he fully understood it he became its foremost advocate. He arrived home from England in July 1841, and had not been informed by the Prophet or any Church official that plural marriages were being contracted. Rumors and his **wife's accusation** of the **Prophet Joseph**, based on John C. Bennett's lies about the Prophet of God wanting to take her (Orson's wife) as his **spiritual wife**, shocked and **affected the mind** of Orson Pratt for over one year estranging him from the Prophet Joseph Smith. He was so agitated by what he had heard that at times he contemplated **suicide**. (*More Remarkable Stories of How We Got the Revelations in the Doctrine and Covenants*, by Ivan J. Barrett, Extension Publications, Brigham Young University, page 40)

The Mormon writer John J. Stewart admitted that Orson Pratt denounced Joseph Smith, but he claimed that it was because of stories that John C. Bennett had seduced his wife by authorization from Joseph:

Orson Pratt, one of the most scholarly members of the Quorum of Twelve, had returned to Nauvoo in August from a mission assignment, only to be confronted with stories that Bennett had seduced his wife upon authorization from the Prophet Joseph. Crazy with shock and grief, Pratt wandered up and down the Mississippi, denouncing the Prophet and contemplating suicide. (*Joseph Smith the Mormon Prophet*, by John J. Stewart, page 180)

According to the Mormon writer T. Edgar Lyon, however, Mrs. Pratt told that it was Joseph Smith who tried to seduce her:

At the time Orson Pratt returned to Nauvoo from England in July, 1841, he had not been informed by the Prophet or any other Church official, that plural marriages were being contracted. When he heard the rumors afloat in the city, he was naturally astonished, but when his wife told him that during his absence, Joseph Smith had attempted to seduce her, he was greatly agitated. She said that Bennett had told her to beware of Joseph, as he planned to make her his spiritual wife. (“Orson Pratt—Early Mormon Leader,” M.A. Thesis by Thomas Edgar Lyon, University of Chicago, June, 1932, page 26 of typed copy)

On page 28 of the same thesis T. Edgar Lyon stated:

The summer of 1842 was a trying one for the professor of mathematics. With no session of school to occupy his mind, he worried over the moral situation of the Prophet and the Church. Had he really attempted to **seduce his wife**? Was Bennett telling the truth about Joseph, or had Bennett really deserved to be excommunicated? Or had both Bennett and the Prophet become libertines? If the Prophet was **guilty** as Bennett claimed, **was he still a prophet**?

These and many other questions raced through his mind. In this mental and emotional struggle he was trying to harmonize the conception of a Prophet of God, as he had always viewed Joseph, with that of the libertine Bennett had convinced him Joseph really was. In despair, his **mind collapsed**, and he wandered away from Nauvoo. Even the Prophet realized the seriousness of his **mental** condition, and fearing **suicide**, acted accordingly.

On July 15, 1842, Orson Pratt was reported as “missing.” The following is recorded in Joseph Smith’s *History of the Church*:

Friday, 15.—It was reported early in the morning that Elder Orson Pratt was missing. I caused the Temple hands and the principal men of the city to make search for him. After which, a meeting was called at the Grove, and I gave the public a general outline of John C. Bennett’s conduct. (*History of the Church*, by Joseph Smith, vol. 5, pages 60-61)

Under the date of August 29, 1842, Joseph Smith wrote:

Orson Pratt has attempted to destroy himself, and caused almost all the city to go in search of him. . . . I have the whole plan of the kingdom before me, and

no other person has. And as to all that Orson Pratt, Sidney Rigdon, or George W. Robinson can do to prevent me, I can kick them off my heels, as many as you can name; I know what will become of them. . . . to the apostates and enemies, I will give a lashing every opportunity, and I will curse them. (*History of the Church*, vol. 5, pages 138-139)

T. Edgar Lyon gives us this information:

Ebenezer Robinson, an associate editor of the *Times and Seasons*, said Pratt was found five miles below Nauvoo, in a state of **frenzy**, sitting on the bank of the Mississippi River.

His fellow Apostles then took up his case and endeavored to win back his allegiance to the Prophet. Brigham Young’s *Journal* has this entry, for August 8, 1842:

Assisted by Elders H. C. Kimball and Geo. A. Smith, I spent several days laboring with Elder Orson Pratt, whose mind became so darkened by the influence and statements of his wife, that he came out in rebellion against Joseph, refusing to believe his testimony or obey his counsel. He said he would believe his wife in preference to the Prophet. Joseph told him if he did believe his wife and followed here her suggestions, **he would go to hell**.

But Pratt was **not** convinced, even though the prophet had threatened him with hell and on August 20th, Brigham Young recorded: “. . . Brother Orson Pratt was cut off from the Church.” The notice of his excommunication was not given the usual widespread publicity, however, and he continued to reside in Nauvoo, again occupied with teaching duties. (“Orson Pratt—Early Mormon Leader,” M.A. Thesis by Thomas Edgar Lyon, University of Chicago, June, 1932, page 29)

In footnote number 5 on page 27 of his thesis, T. Edgar Lyon admitted:

Joseph’s conduct throughout this entire case does not appear to be admirable.

In another footnote on page 29, T. Edgar Lyon stated:

Smith’s attitude throughout this entire affair is strange and without explanation. He did not appear to desire a reconciliation sufficiently to go to the bottom of the trouble with Pratt.

A meeting of citizens of Nauvoo was held July 22, 1842. Joseph Smith said that “The object of the

meeting was to correct the public mind relative to false reports put in circulation by Bennett and others, . . . (*History of the Church*, vol. 5, page 70). A resolution was passed by the assembly which stated that Joseph Smith was a good, moral and virtuous man:

Resolved, That having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the world, that so far as we are acquainted with Joseph Smith, we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice and equal rights; that he at all times upholds and keeps inviolate the constitution of this state and the United States. (*History of the Church*, vol. 5, page 70)

Joseph Smith's history as it is published today assures us that this resolution was adopted by a unanimous vote:

This resolution was adopted unanimously by the numerous assembly. (*History of the Church*, by Joseph Smith, vol. 5, page 70)

In doing research on Joseph Smith's history, however, we found that the word "unanimously" was interpolated by later historians, and that it did not appear in Joseph Smith's history as it was first published in the *Millennial Star*. In the *Millennial Star* this statement read as follows:

. . . which resolution was adopted by the numerous assembly. (*Millennial Star*, vol. 19, page 615)

Further research in the Mormon newspaper, *The Wasp*, has revealed the fact that the Mormon leaders made this change to cover up the fact that Orson Pratt and one or two others voted against the resolution. In the July 23, 1842, issue of *The Wasp* we read as follows:

Resolved—That, having heard that John C. Bennett was circulating many base falsehoods respecting . . . Joseph Smith, we do hereby manifest to the world that so far as we are acquainted with Joseph Smith we know him to be a good, moral, virtuous, peaceable and patriotic man, . . .

A vote was then called and the resolution adopted by a large concourse of citizens, numbering somewhere about a thousand men. Two or three, **voted in the negative.**

Elder Orson Pratt then rose and spoke at some length in explanation of his negative vote. (*The Wasp*, July 23, 1842, page 3)

Orson Pratt and his wife later returned to the church. According to John J. Stewart, Orson Pratt "became chief spokesman for the Church in defense of the principle of plural marriage (*Joseph Smith the Mormon Prophet*, page 180, footnote 21). His wife, on the other hand,

became a bitter enemy to polygamy. According to T. Edgar Lyon, Orson Pratt was not able to convince her that polygamy was from God:

She apparently believed that all of the dogmas of the ecclesiastical organization were divine revelations but viewed polygamy as a religious cloak, devised by Joseph Smith, under which he could give divine sanction to his profligacy. With all of Pratt's teachings on overcoming jealousy and his efforts to act impartially, he was not able to persuade her that the institution was of God. ("Orson Pratt—Early Mormon Leader," M.A. Thesis, by T. Edgar Lyon, University of Chicago, June, 1932, page 107)

In 1886, over forty years after the events in Nauvoo, Sarah Pratt still maintained that Joseph Smith had tried to seduce her:

It was in this way that I became acquainted with Dr. John C. Bennett. When my husband went to England as a missionary, he got the promise from Joseph that I should receive provisions from the tithing-house. Shortly afterward Joseph made his **propositions to me** and they enraged me so that I refused to accept any help from the tithing house or from the bishop. Having been always very clever and very busy with my needle, I began to take in sewing for the support of myself and children, and succeeded soon in making myself independent. When Bennett came to Nauvoo Joseph brought him to my house, stating that Bennett wanted some sewing done, and that I should do it for the doctor. I assented and Bennett gave me a great deal of work to do. He knew that Joseph had his plans set on me; Joseph made no secret of them before Bennett, and went so far in his impudence as to make propositions to me in the presence of Bennett, his bosom friend. . . .

You should bear in mind that Joseph did not think of a marriage or sealing ceremony for many years. He used to state to his intended victims, as he did to me: "God does not care if we have a good time, if only other people do not know it." He only introduced a marriage ceremony when he had found out that he could not get certain women without it. I think Louisa Beeman was the first case of this kind. If any woman, like me, opposed his wishes, he used to say: "Be silent, or I shall ruin your character. My character must be sustained in the interest of the church." When he had assailed me and saw that he could not seal my lips, he sent word to me that he would work my salvation, if I kept silent. I sent back that I would talk as much as I pleased and as much as I knew to be the truth, and as to my salvation, I would try and take care of that myself.

In his endeavors to ruin my character Joseph went so far as to publish an extra-sheet containing affidavits against my reputation. (Statement by Sarah Pratt, quoted in *Mormon Portraits*, by Dr. W. Wyl, 1886, pages 61 and 62)

The affidavits Mrs. Pratt speaks of are found in *Affidavits and Certificates, Disproving The Statements And Affidavits Contained in John C. Bennett's Letters*, Nauvoo, Aug. 31, 1842. Stephen H. Goddard's statement is in the form of a letter to Orson Pratt. In this letter he stated:

Orson Pratt, Sir:—Considering duty upon me I now communicate [t]o you some things relative [to] Dr. Ben[nett] and your wife that came under the [obs]ervation of myself and w[if]e, . . . I took your wife [in]to my house because sh[e] was destitute . . . the [Dr.] was there as sure as the night came, [an]d generally two or three time a day—the first two or three nights he left [ab]out 9 o'clock—after that he remained [lat]er, sometimes till after midnight; what [th]e conversation was I could not tell, as [th]ey sat close together, he leaning on her . . . We went over [sev]eral times late in the evening while [sh]e lived in the house of Dr. Foster, and [we]re most sure to find Dr. Bennett and [yo]ur wife together, as it were, **man and wife**. Two or three times we found little Orson lying on the floor and the bed [ap]parently reserved for the Dr. and her[sel]f. . . .

I am surprised to hear of her crying [be]cause Br. Joseph attempted to kiss her [as] she stated, even if he did do it; for she [w]ould let a certain man smack upon her [m]outh and face half a dozen times or [m]ore in my house without making up [th]e first wry face. . . .

In an affidavit dated August 28, 1842, Mrs. Goddard stated:

Dr. Bennett came to my house one night about 12 o'clock, and sat on or beside the bed where Mrs. Pratt was . . . on another night I remonstrated with the Dr. and asked him what Orson Pratt would think, if he should know that you were so fond of his wife, and holding her hand so much; the Dr. replied that he could pull the wool over Orson's eyes.

Mrs. Pratt stated to me that Dr. Bennett told her, that he could cause abortion with perfect safety to the mother, at any stage of pregnancy, and that he had frequently destroyed and removed infants before their time to prevent exposure of the parties, and that he had instruments for that purpose, &c.

My husband and I were frequently at Mrs. Pratt's and stayed till after 10 o'clock in the night and Dr. Bennett still remained there with her and her little child alone at that late hour.

On one occasion I came suddenly into the room where Mrs. Pratt and the Dr. were; she was lying on the bed and the Dr. was taking his hands out of her bosom; he was in the habit of sitting on the bed where Mrs. Pratt was lying, and lying down over her.

I would further state that from my own observation, I am satisfied that their conduct was anything but virtuous, and I know Mrs. Pratt is not a woman of truth, and I believe the statements which Dr. Bennett made concerning Joseph Smith are false, and fabricated for the purpose of covering his own iniquities, and enabling him to practise his base designs on the innocent. (*Affidavits and Certificates, Disproving the Statements and Affidavits Contained in John C. Bennett's Letters*, Nauvoo, Aug. 31, 1842)

It is almost impossible to believe that the Mormon leaders would publish such a defamatory attack against the wife of one of their own apostles, but the affidavits speak for themselves.

Mrs. Pratt made this statement concerning these affidavits:

When this sheet was brought to me I discovered to my astonishment the names of two people on it, man and wife, with whom I had boarded for a certain time. I never thought much of the man, but the woman was an honest person and I knew that she must have been forced to do such a thing against me. So I went to their house; the man left the house hurriedly when he saw me coming. I found the wife and said to her rather excitedly: "What does it all mean?" She began to sob. "It is not my fault," said she. "Hyrum Smith came to our house, with the **affidavits all written out, and forced us to sign them.**" "**Joseph and the Church must be saved,**" said he. "We saw that resistance was useless, they would have ruined us; so we signed the papers." (*Mormon Portraits*, by Dr. W. Wyl, 1886 ed., pages 62-63)

Mrs. Pratt also made this statement concerning Joseph Smith:

"He had a terrible influence over women," says Mrs. Pratt. "Many pure and good women, who never would have fallen, became his victims through his prophetic pretensions, and I myself [with a slight shudder at the remembrance] was perhaps only saved from his clutches through my devoted love for my husband who at the time was my all, and I his." (*Mormon Portraits*, by Dr. W. Wyl, 1886, page 90)

**The Martha H. Brotherton Affair.** On July 13, 1842, Martha Brotherton sent John C. Bennett a letter in which she stated:

Dear Sir,—

I left Warsaw a short time since for this city, and having been called upon by you, through the "Sangamo Journal," to come out and disclose to the world the facts of the case in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call, and discharge what I consider to be a duty devolving upon me as an innocent, but insulted and abused female. I had been at Nauvoo near three weeks, during which time my father's family received frequent visits from Elders Brigham Young and Heber C. Kimball, two of the Mormon Apostles; when, early one morning, they both came to my brother-in-law's (John Mellwrick's) house, at which place I then was on a visit, and particularly requested me to go and spend a few days with them. I told them I could not at that time, as my brother-in-law was not at home; however, they urged me to go the next day, and spend one day with them. The day being fine, I accordingly went.

When I arrived at the foot of the hill, Young and Kimball were standing conversing together. They both came to me, and, after several flattering compliments, Kimball wished me to go to his house first. I said it was immaterial to me, and accordingly went. We had not, however, gone many steps when Young suddenly stopped, and said he would go to that brother's, (pointing to a little log hut a few yards distant,) and tell him that you (speaking to Kimball) and brother Glover, or Grover, (I do not remember which,) will value his land. When he had gone, Kimball turned to me and said, "Martha, I want you to say to my wife, when you go to my house, that you want to buy some things at Joseph's store, (Joseph Smith's,) and I will say I am going with you, to show you the way. You know you want to see the Prophet, and you will then have an opportunity." I made no reply. Young again made his appearance, and the subject was dropped. We soon reached Kimball's house, where Young took his leave, saying, "I shall see you again, Martha." I remained at Kimball's near an hour, when Kimball, seeing that I would not tell the lies he wished me to, told them to his wife himself. He then went and whispered in her ear, and asked if that would please her. "Yes," said she, "or I can go along with you and Martha." "No," said he, "I have some business to do, and I will call for you afterwards to go with me to the debate," meaning the debate between yourself and Joseph. To this she consented. So Kimball and I went to the store together. As we were going along, he said, "Sister Martha are you willing to do all that the Prophet requires you to do?" I said I believed I was, thinking of course he would require nothing wrong. "Then," said he, "are you ready to take counsel?" I answered in the affirmative, thinking of the great and glorious blessings that had been pronounced upon my head, if I adhered to the counsel of those placed over me in the Lord. "Well," said he, "there are many things revealed in these last days that the world would laugh and scoff at; but unto us is given to know the mysteries of the kingdom." He further observed, "Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do." When we reached the building, he led me up some stairs to a small room, the door of which was locked, and on it the following inscription: "Positively no admittance." He observed, "Ah! brother Joseph must be sick, for, strange to say, he is not here. Come down into the tithing-office, Martha." He then left me in the tithing-office, and went out, I know not where. In this office were two men writing, one of whom, William Clayton, I had seen in England; the other I did not know. Young came in, and seated himself before me, and asked where Kimball was. I said he had gone out. He said it was all right. Soon after, Joseph came in, and spoke to one of the clerks, and then went up stairs, followed by Young. Immediately after, Kimball came in. "Now, Martha," said he, "the Prophet has come; come up stairs." I went, and we found Young and the Prophet alone. I was introduced to the Prophet by Young. Joseph offered me his seat, and, to my astonishment, the moment I was seated, Joseph and Kimball walked out of the room, and left me with Young, who arose, locked the door, closed the window, and drew the curtain. He then came and sat before me, and said, "This is our private room, Martha." "Indeed, sir," said I, "I must be highly honored to be permitted

to enter it." He smiled, and then proceeded—"Sister Martha, I want to ask you a few questions; will you answer them?" "Yes, sir," said I. "And will you promise not to mention them to any one?" "If it is your desire, sir," said I, "I will not." "And you will not think any the worse of me for it, will you, Martha?" said he. "No, sir," I replied. "Well," said he, "what are your feelings towards me?" I replied, "My feelings are just the same towards you that they ever were, sir." "But, to come to the point more closely," said he, "have not you an affection for me, that, were it lawful and right, you could **accept of me for your husband and companion?**" My feelings at that moment were indescribable. God only knows them. What, thought I, are these men, that I thought almost perfection itself, deceivers? and is all my fancied happiness but a dream? 'Twas even so; but my next thought was, which is the best way for me to act at this time? If I say no, they may do as they think proper; and to say yes, I never would. So I considered it best to ask for time to think and pray about it. I therefore said, "If it was lawful and right, perhaps I might; but you know, sir, it is not." "Well, but," said he, "brother Joseph has had a revelation from God that it is lawful and right for a man to have two wives; for, as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that is willing to take up the cross will receive the greatest blessings; and if you will accept of me, I will take you straight to the celestial kingdom; and if you will have me in this world, I will have you in that which is to come, and brother Joseph will marry us here to-day, and you can go home this evening, and your parents will not know any thing about it." "Sir," said I, "I should not like to do any thing of the kind without the permission of my parents." "Well, but," said he, "that does not make any difference. You will be of age before they know, and you need not fear. If you will take my counsel, it will be well with you, for I know it to be right before God, and if there is any sin in it, I will answer for it. But brother Joseph wishes to have some talk with you on the subject—he will explain things—will you hear him?" "I do not mind," said I. "Well, but I want you to say something," said he. "I want time to think about it," said I. "Well," said he, "I will have a kiss, any how, and then rose, and said he would bring Joseph. He then unlocked the door, and took the key, and locked me up alone. He was absent about ten minutes, and then returned with Joseph. "Well," said Young, "sister Martha would be willing if she knew it was lawful and right before God." "Well, Martha," said Joseph, "it is lawful and right before God—I know it is. Look here, sis; don't you believe in me?" I did not answer. "Well, Martha," said Joseph, "just go ahead, and do as Brigham want you to—he is the best man in the world, except me." "O!" said Brigham, "then you are as good." "Yes!" said Joseph. "Well," said Young, "we believe Joseph to be a Prophet. I have known him near eight years, and always found him the same." "Yes," said Joseph, "and I know that this is lawful and right before God, and if there is any sin in it, I will answer for it before God; and I have the keys of the kingdom, and whatever I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven, and if you will accept of Brigham, you shall be blessed—God shall bless you, and my blessing shall rest upon you; and if you will be led by him, you will do well; for I know Brigham will take care of you, and if he don't do his duty to you, come to me, and I will make him;

and if you do not like it in a month or two, come to me, and I will make you free again; and if he turns you off, I will take you on.” “Sir,” said I, rather warmly, “it will be too late to think in a month or two after. I want time to think first.” “Well, but,” said he, “the old proverb is, ‘Nothing ventured, nothing gained;’ and it would be the greatest blessing that was ever bestowed upon you.” “Yes,” said Young, “and you will never have reason to repent it—that is, if I do not turn from righteousness, and that I trust I never shall; for I believe God, who has kept me so long, will continue to keep me faithful. Did you ever see me act in any way wrong in England, Martha?” “No, sir,” said I. “No,” said he; neither can any one else lay any thing to my charge.” “Well, then,” said Joseph, “what are you afraid of, sis? Come, let me do the business for you.” “Sir,” said I, “do let me have a little time to think about it, and I will promise not to mention it to any one.” “Well, but look here,” said he, “you know a fellow will never be damned for doing the best he knows how.” “Well, then,” said I, “the best way I know of, is to go home and think and pray about it.” “Well,” said Young, “I shall leave it with brother Joseph, whether it would be best for you to have time or not.” “Well,” said Joseph, “I see no harm in her having time to think, if she will not fall into temptation.” “O, sir,” said I, “there is no fear of my falling into temptation.” “Well, but,” said Brigham, “you must promise me you will never mention it to any one.” “I do promise it,” said I. “Well,” said Joseph, “you must promise me the same.” I promised him the same. “Upon my honor,” said he, “you will not tell.” “No, sir, I will lose my life first,” said I. “Well, that will do,” said he; “that is the principle we go upon. I think I can trust you, Martha,” said he. “Yes,” said I, “I think you ought.” Joseph said, “She looks as if she could keep a secret.” I then rose to go, when Joseph commenced to beg of me again. He said it was the best opportunity they might have for months, for the room was often engaged. I, however, had determined what to do. “Well,” said Young, “I will see you to-morrow. I am going to preach at the school-house, opposite your house. I have never preached there yet; you will be there, I suppose.” “Yes,” said I.—The next day being Sunday, I sat down, instead of going to meeting, and wrote the conversation, and gave it to my sister, who was not a little surprised; but she said it would be best to go to meeting in the afternoon. We went, and Young administered the sacrament. After it was over, I was passing out, and Young stopped me, saying, “Wait, Martha, I am coming.” I said, “I cannot; my sister is waiting for me.” He then threw his coat over his shoulders, and followed me out, and whispered, “Have you made up your mind, Martha?” “Not exactly, sir,” said I; and we parted. I shall proceed to a justice of the peace, and make oath to the truth of these statements, and you are at liberty to make what use of them you may think best.

Yours, respectfully,  
Martha H. Brotherton.

Sworn to and subscribed before me, this 13th day of July A.D. 1842.

Du Bouffay Fremon,  
Justice of the Peace for St. Louis County.  
(*History of the Saints*, 1842 edition, pages 236-240)

Even before Martha Brotherton wrote her letter to Bennett, there was a rumor circulating that a woman had been locked in a room for the purpose of convincing her that polygamy was a correct doctrine. The Conference Minutes for April 7, 1842, contain the following:

President Hyrum Smith . . . spoke in contradiction of a report in circulation about Elders Heber C. Kimball, Brigham Young, himself, and others of the Twelve, alleging that a sister had been shut in a room for several days, and that they had endeavored to induce her to believe in having two wives. Also cautioned the sisters against going to the steamboats.

President Joseph Smith spoke upon the subject of the stories respecting Elders Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories, or hearkening to them, for there is no person that is acquainted with our principles who would believe such lies, except Sharp, the editor of the *Warsaw Signal*. (*History of the Church*, vol. 4, pages 585-586)

Emily M. Austin, who lived in Nauvoo, made this statement:

At this period I had been in Nauvoo about three months, as near as I can remember, . . . The family who resided in the same house with me were strangers, and I said but little to them. The lady was a native of the East Indies and her husband was an English gentleman and a Mormon elder. . . . Taking the liberty to inquire their name they told me it was Brotherton. I made no reply, but like Mary of old, pondered those things in my heart. “Can it be,” thought I, “that this man is the relative of Martha Brotherton?” However, I kept all to myself. Some weeks after we were all seated in the front room; . . . I broke the silence, and said: “Mr. Brotherton, are you willing that I should ask you a question?” He replied that I could ask any question I saw proper, . . . “The question is this,” I replied, “are you a relative of Miss Martha Brotherton, who published a piece in a Carthage paper against Brigham Young?” “Yes, I am her brother,” was the response. “Well, do you know her to be a truthful girl?” I said; “please pardon my inquisitiveness.” “Most assuredly, yes,” said her brother. “She published nothing but the truth.” “One more question and I am done,” said I. “Do you know that polygamy is practiced in the church?” “I do,” he answered firmly; “but we must not mention this to any one.” “I shall not stay here,” I replied. “As soon as my child is well enough I shall leave this horrible wicked place.” (*Mormonism; or, Life Among the Mormons*, by Emily M. Austin, 1882 edition, pages 103-105)

Under the date of August 1, 1842, the following appeared in the Mormon publication, *The Millennial Star*:

Among the most conspicuous of these apostates, we would notice a young female who emigrated

from Manchester in September last, and who, after conducting herself in a manner unworthy the character of one professing godliness, at length conceived the plan of gaining friendship and extraordinary notoriety with the world, or rather with the enemies of truth, . . . She accordingly selected president J. Smith, and elder B. Young for her victims, and wrote to England that these men had been trying to seduce her, by making her believe that God had given a revelation that men might **have two wives**: . . .

But, for the information of those who may be assailed by those foolish tales about two wives, we would say that no such principle ever existed among the Latter-day Saints, and never will; this is well known to all who are acquainted with our books and actions, . . . (*Millennial Star*, vol. 3, pages 73-74)

On page 75 of the same volume we find the following statement by Joseph Smith's clerk, William Clayton:

. . . the B—ton family came, and were something like spies, . . . they went back to Warsaw, . . . and, I am sorry to say, have joined in the general clamour and business of circulating evil reports, some of which I, myself, know positively to be false.

The Mormon newspaper, *The Wasp*, made a vicious attack upon the character of Martha Brotherton:

. . . and John C. Bennett, the pimp and file leader of such mean harlots as Martha H. Brotherton and her predecessors from old Jezebel, whom the dogs eat: may flourish with impunity! (*The Wasp*, August 27, 1842, page 2)

Both Brigham Young and Heber C. Kimball made affidavits in which they absolutely denied Martha Brotherton's accusations. Brigham Young stated:

I do hereby testify that the affidavit of Miss Martha Brotherton that is going the rounds in the political and religious papers, **is a base falsehood**, with regard to any private intercourse or unlawful conduct or conversation with me.

Brigham Young

Sworn to and subscribed before me this 27th day of August, A.D., 1842.

E. Robinson, J.P.

Heber C. Kimball's affidavit was very similar:

Personally appeared before me, Ebenezer Robinson, a justice of the peace, for said county, Heber C. Kimball, who being duly sworn according to law, deposeth and saith that the affidavit of Miss Martha Brotherton, which has been published in

sundry newspapers **is false and without foundation in truth**, and further this deponant saith not.

Heber C. Kimball

Sworn to and subscribed before me this 27th day of August, A.D. 1842.

E. Robinson, J.P.

Both of the above affidavits are published in *Affidavits and Certificates, Disproving the Statement Contained in John C. Bennett's Letters*, Nauvoo, August 31, 1842. Also contained in this publication is a certificate by William Marks in which he stated:

Inasmuch as John C. Bennett has called upon me . . . to come out and confirm the statements which he has made concerning Joseph Smith and others, I take this opportunity of saying to the public, that I know many of his statements to be false. . . . I know of **no order in the church which admits of a plurality of wives**, and do not believe that Joseph Smith ever taught such a doctrine. . . .

Time, of course, has shown that plural marriage was being taught, and although Brigham Young called Martha Brotherton's affidavit a "base falsehood," research in the "Endowment House Records" for August 16, 1869, to September 30, 1870, seems to show that there may have been a great deal of truth in her story. Brigham Young must have been in love with Martha Brotherton, for after her death he had her sealed for eternity to himself. This "proxy" marriage took place on August 1, 1870. If the story that Martha Brotherton told was a "base falsehood" and if she was one of Bennett's "mean harlots," why did Brigham Young seal her to himself after her death?

Perhaps there were others who had an experience similar to the one related by Martha Brotherton. In the book, *Mormon Portraits*, we find the following:

John Taylor was one of the many who entered the little sealing office for the holiest of purposes. Said a perfectly reliable witness, a lady, to me: "A Mrs. Ann Dawson went to Nauvoo from Preston, Lancashire, England; she came with her whole family; one of her daughters, Mary, got an invitation for 'a special meeting.' They brought her to that little sealing office; Joseph was there and told her that it was the Lord's will concerning her that she should be sealed to Brother John Taylor without delay as his celestial wife; she refused. They (Joseph and Taylor) **bolted the door**, and wanted to force things, but she managed to get away from them. This event caused the whole Dawson family to apostatize and to leave Nauvoo." Mrs. Dawson had seven children when she came to Nauvoo. The story was told my witness by Mrs. Elizabeth Cottom, the sister of the intended celestial victim. (*Mormon Portraits*, by Dr. W. Wyl, 1886 edition, page 256)

**The Nancy Rigdon Affair.** On page 202 of the *Braden and Kelley Debate* we find the following:

. . . W. S. Smith and others testify that the practice of sealing women to men was so much talked of at Kirtland, while Smith was there, that it became a by-word on the streets; and that common report said, that a bitter quarrel between Rigdon and Smith shortly before they left Kirtland was because Smith wanted to have Nancy Rigdon a girl of 16 sealed to him. (Statement by Clark Braden as published in *The Braden and Kelley Debate*, 1955 reprint, page 202)

The testimony of William Smith (not to be confused with Joseph Smith's brother, William) is found on page 391 of the same book:

Q. Is it your recollection or your impression, Mr. Smith, that you have heard of the sealing of women to men here in Kirtland, and the sealing of Nancy Rigdon to Joseph Smith?

A. My impression is I have.

Q. You have heard it spoken of and talked here?

A. My impression is I have.

RE-CROSS EXAMINATION BY MR. KELLEY:

Q. Did you ever hear it talked of while the Saints lived here? A. I say I have heard it talked of. My impression is that I have heard it talked of here in Kirtland, and that the story obtained that the difficulty between Joseph Smith and Sydney Rigdon was in consequence of the wish or the manifestation on the part of Joseph Smith that Rigdon's daughter Nancy should be sealed to him.

Q. Do you not know, Mr. Smith, that there was not any report of any such thing as that of Nancy Rigdon being sealed to Joseph Smith while the Saints were here in Kirtland? A. My impression is that that report was here in Kirtland. I went to school with Athalia Rigdon, and there was talk among the boys about sealing. I think there was difficulty between Joseph Smith and Rigdon with reference to having Rigdon's daughter sealed to Smith. I would not positively say that was so; that is my impression. (*The Braden and Kelley Debate*, 1955, reprint, page 391)

It is interesting to note that the Mormon publication, *The Messenger and Advocate*, carried an article in September, 1837, denying that Joseph Smith and Sidney Rigdon were having trouble and stating that Sidney Rigdon's daughters were "above suspicion":

To the inhabitants of Milton and Palmyra, Portage county Ohio:

Having learned from a respectable source that rumors were afloat and had gained some credence in your towns, that were derogatory to the characters of Joseph Smith Jr. and the family of Sidney Rigdon. We therefore deemed it our duty to say in defence

of injured innocence, that we have the best of reasons for saying that the reports to which we have alluded, are without any foundation in truth. Since our acquaintance with J. Smith Jr. there has been the strongest ties of friendship existing between himself and S. Rigdon. And we hazard nothing in saying, were those reports true that must have originated in your vicinity, the bonds of friendship would have been severed forever between them. We are fully sensible, and are willing, as far as the character of J.—Smith Jr. is concerned, (his enemies themselves in this place being judges) to pronounce the whole a sheer fabrication.

Relative to the family of Sidney Rigdon, we have to say, that it is large, consisting mostly of females, young **innocent**, unsuspecting, without reproach and for ought we know **above suspicion**. —Ed. (*Messenger and Advocate*, vol. 3, page 566)

The rumors that Joseph Smith was in love with Nancy Rigdon did not end when the Mormons moved from Kirtland. In his book, *History of the Saints*, John C. Bennett relates the following:

Miss Rigdon is the eldest unmarried daughter is Sidney Rigdon, Esq., and is a beautiful girl of irreproachable fame, great moral excellence, and superior intellectual endowments. . . . Knowing that I had much influence with Mr. Rigdon's family, Joe Smith said to me, one day last summer, when riding together over the lawn, in Nauvoo, "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." "But," said Joe, "the Lord has given her to me to wife. I have the blessings of Jacob, [meaning thereby a plurality of wives,] 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." I replied that it might be so, but that he must see her himself, as I could not approach her on the subject of that kind. There 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 and Dr. Richards resided, on special business. She said she would go, and accordingly did; but Joe was busily engaged at his store. Dr. Willard Richards, however, one of the holy twelve Mormon Apostles, . . . came in, and said, "Miss Nancy, Joseph cannot be in today; please call again on Thursday." . . . I then went to Colonel 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 special 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, took her into a private room, (his favorite assignation room,) and **locked the door**, . . .

Joe then swore her to secrecy, and told her that she had long been the idol of his affections, and that he had asked the Lord for her, and that it was his holy will that he should have her . . . that he had the blessings of Jacob granted to him—and that all was lawful and right before God. He then attempted to kiss her, and desired her to kiss him. . . . She told him she would alarm the neighbors if he did not open the door and let her out *immediately*. He did so; and, as she was much agitated, he requested Mrs. Hyde to explain matters to her; and, after agreeing to write her a doctrinal letter, left the house. Mrs. Hyde told her that these things looked strange to her at *first* but that she would become more reconciled on mature reflection. Miss Rigdon replied, “I never shall,” left the house, and returned home. In a day or two, Dr. Richards, who is so notorious for *Hyde-ing* in these last days, handed her the following letter from the Prophet Joe, (written by Richards, by Joe’s dictation,) and requested her to burn it after reading, to wit:—

“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 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 given it, the child would have eaten it with a better appetite; there would have been no stripes; all the *pleasures* of the apple would have been secured, all the *misery* of stealing lost. This principle will justly apply to *all* of God’s dealings with his children. Every thing 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 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, 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!*  
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 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.”

The original, of which the above is a literal copy, in the hand-writing of Dr. Richards, is now in my possession. It was handed me by Colonel F. M. Higbee, in the presence of General George W. Robinson.

Here you have the *doctrine*, in bold relief, as taught in the upper sanctuary of the great Mormon Seraglio. On Tuesday, the 28th day of June last, Joe went to Mr. Rigdon’s accompanied by his High Priest, George Miller, . . . for a witness for him that he had successfully confronted Miss Rigdon, and, by boisterous words and violent gestures, tried to deny the attempted seduction and alarm the girl; but, with daring bravery, she met the *Monster of Iniquity*, and told him he was a “*cursed liar*;” that *all* that she said to him was true to the letter, and dared him to face her to the contrary. Joe then made a full acknowledgment of the whole affair, in the presence of the family, and several other persons who were present. . . . George Miller, then groaned in the spirit, and cried aloud, “*You must not harm the Lord’s Anointed; the Lord will not suffer his Anointed to fall!!!*” (*History of the Saints*, 1842 edition, pages 241-245)

In a letter to James Arlington Bennett (not to be confused with John C. Bennett), George W. Robinson stated:

Smith and Bennett have always been on very friendly terms, and were together a great deal, and I have no doubt but that Bennett was Smith’s confidant

in nearly all things. It appears from General Bennett's story, that Smith stated that the doctrine of a plurality of wives was correct, and that he intended to practice upon the principles, and that he enjoined secrecy on Bennett, as also on the females to whom he made known his desires and doctrine. Bennett says that he (Smith) succeeded admirably in many instances. . . . General Bennett states that Smith offered him \$500, or his choice in town lots on Main Street, if he would succeed in getting him Mr. Rigdon's eldest unmarried daughter for a spiritual wife. . . . Smith sent for Miss Rigdon . . . She accordingly went and Smith took her into another room, and locked the door, and then stated to her that he had an affection for her for several years, and wished that she should be his; that the Lord was well pleased with this matter, for he had got a revelation on the subject, and God had given him all the *blessings of Jacob*, &c. &c., and that there was no sin in it whatever; but, if she had any scruples of conscience about the matter, *he would marry her PRIVATELY*, and enjoined her to secrecy, &c. &c. She repulsed him, and was about to raise the neighbors if he did not unlock the door and let her out; and she left him with disgust, and came home and told her father of the transaction; upon which Smith was sent for. He came. She told the tale in the presence of all the family, and to Smith's face. *I was present*. Smith attempted to deny it *at first*, and *face her down with the lie*; but she told the facts with so much earnestness, and THE FACT OF A LETTER BEING PRESENT, WHICH HE HAD CAUSED TO BE WRITTEN TO HER, ON THE SAME SUBJECT, the day after the attempt made on her virtue, *breathing the same spirit*, and *which he had fondly hoped was DESTROYED*, —all came with such force that he could not withstand the testimony; and he then and there *acknowledged that every word of Miss Rigdon's testimony was true*. Now for his *excuse*, which he made for such a *base attempt*, and for using the *name of the Lord* in vain, on that occasion. HE WISHED TO ASCERTAIN WHETHER SHE WAS VIRTUOUS OR NOT, AND TOOK THAT COURSE TO LEARN THE FACTS!!! I would say, sir, that I *have reason to believe General Bennett's story in his disclosures of Smith's rascality; although I am not a witness to all of the facts, yet I am to SOME*. (*History of the Saints*, 1842 edition, pages 245-246)

In a letter to the *Sangamo Journal*, John F. Olney stated:

*Editor of the Sangamo Journal:*

Dear Sir, —

I wish to make, through the medium of your paper, a public withdrawal from the Church of Latter Day Saints, as I cannot longer consent to remain a member of said Church while polygamy, lasciviousness, and adultery, are practiced by some of its leaders. That crimes of the deepest dye are tolerated and practised by them, cannot be doubted.

I have heard the circumstances of Smith's attack upon Miss Rigdon, from the family as well as herself; and knowing her to be a young lady who sustains a good moral character, and also of undoubted veracity, I must place implicit confidence in her statement, the foul insinuations of that miserable little insect, *The Wasp*, to the contrary notwithstanding.

And having a *personal* knowledge of Smith's lying at different times in the name of the Lord, I cannot for a moment doubt but he did so in the case above alluded to. Smith is so fearful that his character (which is poorest where best known) is about to take a sudden flight to parts unknown, that he has lately, either by himself on the public stand, or by his organ *The Wasp*, attacked the character of every person, who, he thinks, will *demur*, and proclaim against his conduct, or, which is still worse, REMAIN NEUTRAL, who have been referred to by General Bennett, as witnesses of said Smith's conduct, and been called upon by the public to state what they know about the matter, and who have thus far refrained from taking part with either side. *These are they* who feel the indignation and wrath of the Prophet Smith, and who suffer in the MORMON community by the foul calumny of these debauchees.

I know that Miss Rigdon had been greatly mortified by being obtruded before the public; nevertheless, it was unavoidable on her part, and if Smith succeeds in extricating himself from the awful dilemma in which *he has placed himself*, by obtaining her certificate to the contrary, then I am much mistaken in the character of Miss Rigdon. It is true that Mr. Rigdon has endeavored to allay the excitement upon this subject, and has evaded a direct answer to the public, as far as he could consistently with *truth*; but that part which *is true* he has left untouched. The fact of Smith's wishing to marry Miss Rigdon as a spiritual wife, of his attack on her virtue, his teachings about his having the blessings of Jacob, &c. &c., as stated in General Bennett's letters, ARE TRUE; and if I am called upon to prove it, I SHALL DO IT, to the satisfaction of the public, and to the *chagrin and mortification* of Smith and others. The letter published purporting to be from Smith to Miss Rigdon, was not in Smith's hand-writing, but in the hand-writing of Dr. Willard Richards, who officiated not only as *scribe*, but *post boy*, for the Prophet, and who DID say that he wrote the letter as *dictated by Joseph Smith*, and said Joseph Smith *did* say, on a certain occasion, that he did direct said Richards to write a letter to Miss Nancy Rigdon; and I now say I stand ready to prove these allegations by as respectable WITNESSES as can be produced in Hancock country, . . . (From the *Sangamo Journal* of September 14, 1842, as quoted in *History of the Saints*, by John C. Bennett, 1842, pages 249-250)

In rebuttal to John C. Bennett's charges the Mormons claimed that the letter from Joseph Smith to Nancy Rigdon was a fake. In *The Wasp* for August 27, 1842, we read the following:

BENNETT'S LETTERS. — We have read the fifth and sixth letters of Dr. Bennett, . . . The sixth letter is what purports to be a copy of a letter from Joseph Smith to Miss Nancy Rigdon, without date, name or proof, . . . we hope the community are not yet quite so far from a common course of Justice and propriety as to take Bennett's word for the truth or fallacy of the curious thing. **Joseph Smith is not the author.** —The fact is, candid people begin to see what Bennett's stuff, with his help meets of harlots' affidavits, . . . amounts to! (*The Wasp*, August 27, 1842, page 2)

In a letter to the editor of *The Wasp*, Sidney Rigdon stated the following:

I would further state that Mr. Smith denied to me the authorship of that letter. (*The Wasp*, September 3, 1842, page 3)

Strange as it may seem, however, definite proof that Joseph Smith was the author of the letter is found in the *History of the Church*. Evidently the Mormon leaders who published Joseph Smith’s history after his death found a copy of the letter and included it in Joseph Smith’s history. Since the letter apparently did not have any date or name on it, the Mormon historians evidently did not realize its implication. It is now found in the *History of the Church*, vol. 5, pages 134 to 136. Below is a comparison of a portion of the letter as published by John C. Bennett and as printed in the *History of the Church*.

We could publish the entire letter in parallel columns, but this should be sufficient to convince the reader that John C. Bennett’s reprint is completely accurate. Although Joseph Smith denied the authorship of the letter, the *History of the Church* (which was completed after his death) proves beyond all doubt that he was the author. The fact that Joseph Smith did write the letter goes a long way toward confirming John C. Bennett’s story about the Nancy Rigdon affair. Apparently B. H. Roberts, the famous Mormon historian, was not aware of the implication of this document when he edited the *History of the Church*. In a footnote concerning this document he stated:

It is not positively known what occasioned the writing of this essay; but when it is borne in mind that at this time the new law of marriage for the Church—marriage for eternity, including plur[al]ity of wives under some circumstances—was being introduced by the Prophet, it is very likely that the article was written with a view of applying the principles here expounded to the conditions created by introducing said marriage system. (*History of the Church*, vol. 5, page 134)

Preston Nibley frankly admitted that Joseph Smith wrote the essay, but he claimed that he did not know under what circumstances it was written:

It was during this month of August, 1842, that Joseph wrote a short essay which he titled, “Happiness.” Under what circumstances this essay was written, we do not know, but it was included among his papers and is contained in his History. (*Joseph Smith the Prophet*, by Preston Nibley, 1946, page 421)

After John C. Bennett made his charges concerning Joseph Smith’s proposal to Nancy Rigdon, the Mormons denied the charges. They even tried to ruin Nancy Rigdon’s character. Stephen Markham made an affidavit in which he stated:

Personally came before me, Ebenezer Robinson, a Justice of the Peace in and for said county, Stephen Markham, who being duly sworn according to law deposeth and saith, that on the day of A.D. 1842,

John C. Bennett’s Book	History of the Church
<p>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 <i>all the commandments of God</i>; but we cannot keep all the commandments without first <i>knowing</i> them, and we cannot expect to know all, or more than we <i>now know</i>, unless we <i>comply with</i> or <i>keep</i> those we have already received! <b>That which is wrong under one circumstance, may be, and often is, right under another.</b> 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 children of the kingdom are placed. <b>Whatever God requires is right, no matter what it is</b>, 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, <b>even things which might be considered abominable</b> to all who understand the order of Heaven only in part, but which, in reality, were right, but God gave and sanctioned by special revelation. (<i>History of the Saints</i>, by John C. Bennett, 1842 edition, pages 243-244)</p>	<p>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. <b>That which is wrong under one circumstance, may be, and often is, right under another.</b></p> <p>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 children of the kingdom are placed. <b>Whatever God requires is right, no matter what it is</b>, 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 in his heart, <b>even things which might be considered abominable</b> 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. (<i>History of the Church</i>, vol. 5, pages 134-135)</p>

he was at the house of Sidney Rigdon in the city of Nauvoo, where he saw Miss Nancy Rigdon laying on a bed, and John C. Bennett was sitting by the side of the bed, near the foot, in close conversation with her: deponent also saw many vulgar, unbecoming and indecent sayings and motions pass between them, which satisfied deponent that they were guilty of unlawful and illicit intercourse with each other.

STEPHEN MARKHAM

Sworn to and subscribed before me this 29th day of August, A.D. 1842.

Ebenezer Robinson, J.P.

(*Affidavits and Certificates, Disproving the Statements and Affidavits Contained in John C. Bennett's Letters, Nauvoo, August 31, 1842*)

Joseph Smith must have realized that he had made a mistake in allowing this affidavit to be published, for in the September 3, 1842, issue of *The Wasp* the following appeared:

We are authorized to say, by Gen. Joseph Smith, that the affidavit of Stephen Markham, relative to Miss Nancy Rigdon, as published in the handbill of affidavits, was unauthorized by him; the certificate of Elder Rigdon relative to the letter, being satisfactory. (*The Wasp*, September 3, 1842, page 2)

It is interesting to note that the Mormon writer John J. Stewart now admits that Joseph Smith did make a proposal to Nancy Rigdon, and that he did write the letter concerning happiness:

At about the time that the Bennett scandal broke, Joseph invited Nancy Rigdon, Sidney Rigdon's nineteen-year-old daughter, to become his **wife** in patriarchal marriage. But Nancy, who had come under the influence of Dr. Bennett, rejected the Prophet's proposal and reported it to her father. Rigdon, still not converted to the doctrine of plural marriage, was infuriated, and Joseph had a difficult time placating him. This incident further estranged the two men. Although Rigdon joined in a public denunciation of Bennett and professed his loyalty to the Prophet, neither he nor Joseph any longer had much confidence in the other. Rigdon felt that Joseph had fallen under Bennett's vile influence, while Joseph was convinced that Rigdon, unable to accept the Gospel fully, was undermining the Church and was even in a secret league with Bennett and other anti-Mormons.

In a friendly note of explanation to Nancy, the Prophet argued that, "Happiness is the object and design of our existence; . . . But we cannot keep all the commandments without first knowing them. . . . That which is wrong under one circumstance, may be, and often is, right under another. . . . Everything that God gives us is lawful and right. . . ." (*Joseph Smith the Mormon Prophet*, by John J. Stewart, pages 170-171)

The story is further confirmed by an affidavit by John W. Rigdon, the brother of Nancy Rigdon:

And deponent further says: Joseph the Prophet, at the City of Nauvoo, Illinois, some time in the latter part of the year 1843, or the first part of the year 1844, made a proposition to my sister, Nancy Rigdon, to become his wife. It happened in a grove near the temple lot on which the "Mormons" were then erecting a temple, an old lady friend who lived alone invited her to go home with her, which Nancy did. When they got to the house and had taken their bonnets off, the old lady began to talk to her about the new doctrine of polygamy which was then being taught, telling Nancy, during the conversation, that it was a surprise to her when she first heard it, but that she had since come to believe it to be true. While they were talking Joseph Smith the Prophet came into the house, and joined them, and the old lady immediately left the room. It was then that Joseph made the proposal of marriage to my sister. Nancy flatly refused him, saying if she ever got married she would marry a single man or none at all, and thereupon took her bonnet and went home, leaving Joseph at the old lady's house. Nancy told father and mother of it. The story got out and it became the talk of the town that Joseph had made a proposition to Nancy Rigdon to become his wife, and that she refused him. A few days after the occurrence Joseph Smith came to my father's house and talked the matter over with the family, my sister, Mrs. Athalia Robinson also being present, who is now alive. The feelings manifested by our family on this occasion were anything but brotherly or sisterly, more especially on the part of Nancy, as she felt that she had been insulted. A day or two later Joseph Smith returned to my father's house, when matters were satisfactorily adjusted between them, and there the matter ended. (Affidavit by John W. Rigdon, July 28, 1905, as quoted in *Blood Atonement and the Origin of Plural Marriage*, by Joseph Fielding Smith, pages 83-84)

**Bad Company.** While it is probably true that John C. Bennett was a scoundrel, it must be conceded that much of the material he published in his book is genuine. Fawn Brodie makes this statement concerning Bennett:

To any discerning reader Bennett revealed himself in his own book to be a base and ignoble opportunist. (*No Man Knows My History*, by Fawn M. Brodie, page 317)

Fawn Brodie also claims that Bennett was an abortionist:

But once Joseph started in earnest marrying the virgins prescribed by the revelation, it would seem that he flung caution to the winds. Perhaps he had learned some primitive method of birth control from the sophisticated Bennett, who had been a professor of midwifery as well as an abortionist. (*No Man Knows My History*, page 346)

Dr. Wyl quotes a Mrs. P. (probably Mrs. Sarah Pratt) as saying:

Mrs. P.: “You hear often that Joseph had no polygamous offspring. The reason of this is very simple. Abortion was practiced on a large scale in Nauvoo. Dr. John C. Bennett, the evil genius of Joseph, brought this abomination into a scientific system. He showed to my husband and me the instruments with which he used to ‘operate for Joseph.’ There was a house in Nauvoo, ‘right across the flat,’ about a mile and a-half from the town, a kind of hospital. They sent the women there, when they showed signs of **celestial consequences**. Abortion was practiced regularly in this house.” (*Mormon Portraits*, 1886 edition, page 59)

The Mormons admit that John C. Bennett was an abortionist, but, of course, they would deny that he performed operations for Joseph Smith’s plural wives. In an affidavit which was published in 1842, Mrs. Goddard stated:

Mrs. Pratt stated to me that Dr. Bennett told her, that he could cause abortion with perfect safety to the mother, at any stage of pregnancy, and that he had frequently destroyed and removed infants before their time to prevent exposure of the parties, and that he had instruments for that purpose, &c. (*Affidavits and Certificates, Disproving the Statements and Affidavits Contained in John C. Bennett’s Letters*, Nauvoo, August 31, 1842)

Joseph Smith’s brother, Hyrum, made this statement in an affidavit published in the same handbill:

. . . having been made acquainted with some of the conduct of John C. Bennett, which was given in testimony under oath before Alderman G. W. Harris, by several females, who testified that John C. Bennett endeavored to seduce them and accomplished his designs by saying it was right; that it was one of the mysteries of God, . . . and that he would give them medicine to procure abortions, providing they should become pregnant.

After Joseph Smith’s death, John C. Bennett joined the Strangites—a group which broke off from the Mormons. It was not long, however, before he found himself in trouble with the Strangites. According to minutes of his trial, he freely admitted that he believed in free love. (Stanley S. Ivins has a handwritten copy of these minutes which he made from the original records.)

In his book, *History of the Saints*, John C. Bennett claims that he joined the Mormons to expose them. It is more reasonable to believe, however, that he joined with the Mormons because of their plural wife doctrine or because he was after power. Although John C. Bennett was evidently a believer in free love, the Mormon writer

John J. Stewart claims that Joseph Smith did not receive his doctrine of plural marriage from him:

It was not adopted by the Prophet at the urging of Dr. John C. Bennett and other licentious men in Nauvoo or elsewhere. (*Brigham Young and His Wives*, 1961 edition, page 24)

On page 34 of the same book, John J. Stewart states:

Sidney Rigdon, the Prophet’s other counselor, also fell under the evil influence of these men to the extent that he lost faith in Joseph and concluded, as had Emma, that the prophet was running with bad company. . . .

Dr. Bennett and later the Law brothers, the Higbee brothers, Dr. Foster and others who had fallen into sexual transgression were excommunicated from the Church, and for revenge they circulated vile stories about Joseph Smith and other faithful brethren in the Church.

From the evidence which we have presented it is very hard to keep from the conclusion that Joseph Smith “was running with bad company” and that both Bennett and Smith were involved in the spiritual wife doctrine.

**Wishful Thinking.** The Mormon Apostle John A. Widtsoe stated:

It is nothing short of miraculous that the enemies of Joseph Smith, who have resorted to almost every untruth about him, have seldom charged him with sex immorality. . . . No woman’s name was ever linked, sinfully, with his. He was so clean morally that even those who hated him and his doctrine most did not venture to accuse him of moral wrong. (*Joseph Smith—Seeker After Truth*, 1951 edition, page 228)

This statement by John A. Widtsoe is about as far from the truth as it is possible to get. The charge of sexual immorality was probably one of the most frequent charges made against Joseph Smith. As we have shown, Eli Johnson claimed that Joseph Smith was “too intimate” with his sister. Oliver Cowdery, one of the three witnesses to the Book of Mormon, accused Joseph Smith of having “a dirty, nasty, filthy affair” with Fanny Alger. Martin Harris (also one of the Book of Mormon witnesses) claimed—according to Fanny Brewer—that Joseph Smith was noted for “licentiousness.” John Whitmer—another witness to the Book of Mormon—inferred that Joseph Smith was guilty of “adultery.” William Law, who was at one time a member of the First Presidency of the Mormon Church, accused Joseph Smith of “adultery.” According to Ann Eliza Young, William Law even claimed that Joseph Smith tried to take his wife:

At one of these meetings, William Law electrified and almost stunned his listeners by testifying that the Prophet had made dishonorable proposals to his wife, Mrs. Law, making the request under cover of his asserted "Revelation," that the Lord had commanded that he should take spiritual wives, to add to his glory. He also stated that Smith made his visit to his wife in the middle of the night, when he knew her husband to be absent. Mrs. Law was present, and her husband called upon her to testify as to whether he had made the statement correctly. She corroborated all that he had said, and added that Joseph had asked her to give him half her love; she was at liberty to keep the other half for her husband.

The Higbees testified, at the same meeting, to having frequently seen Joseph's horse standing for a long time before the door of certain improper resorts. This statement was certainly untrue and was probably made under a mistake. (*Wife No. 19*, 1876 edition, page 61)

According to an affidavit by M. G. Eaton, R. D. Foster stated that an attempt was made on his wife:

Soon after I went in, the said Higbee commenced talking about the spiritual wife system. He said he had no doubt but some of the Elders had ten or twelve apiece. He said they married them whether the females were living or not; and they did it by recording the marriage in a large book, which book was sealed up after the record was made, and was not to be opened for a long time,—probably not till many of the husbands of those who were thus married were dead. They would then open the book and break the seals in the presence of those females, and then they saw their names recorded in that book they would believe that the doctrine was true and they must submit. He said this book was kept at Mr. Hyrum Smith's. . . .

The aforesaid R. D. Foster then asked me what I would think, if, during my absence from home, a carriage should drive up to my house, a person alight, and the carriage then drive off again; this person should then go into my house and begin to tell my wife a great many things against me to prejudice her mind against me, and use every possible means to do this, and finally would introduce and preach the spiritual wife doctrine to her, and **make an attempt to seduce her**; and further, this person should sit down to dine with my wife, bless the victuals, &c.; and while they were thus engaged, I should come home and find them thus associated, this person should rise up and say, "How do you do?" and bless me in a very polite manner, &c.; and also if, upon these appearances, I should feel jealous that something was wrong, and when the person was gone I would ask my wife what had been the conversation between her and this person, but she would refuse to tell me; I then draw a pistol and present it to her head and threaten to shoot her if she did not tell me all, but she would still refuse: I then would give her a double-barrelled pistol, and say to her, "Defend yourself; for if you don't tell me, either you and I would shoot." she would then faint away through fear and excitement, and when she came to again, she would begin and tell

how this person had been trying to poison your wife's mind against you, and, by preaching the spiritual wife system to her, had endeavored to seduce her. I replied, I should think he was a rascal: but who has had such a trial as that? The said R. D. Foster answered that he was the man who had had that trial, and who had been thus abused. (Affidavit of M. G. Eaton, as published in the *History of the Church*, vol. 6, pages 279-280)

Although the Mormons denied R. D. Foster's accusations, Joseph Smith admitted that he did take dinner with Mrs. Foster when Mr. Foster was not at home. William Clayton recorded the following in his journal:

We went down there and saw her, [Mrs. Foster]. President Joseph asked Sister Foster if she ever in her life knew him guilty of an immoral or indecent act. She answered, "No." He then explained his reasons for asking; which were, he had been informed that Dr. Foster had stated that Joseph made propositions to his wife calculated to lead her astray from the path of virtue; and then asked if ever he had used any indecent or insulting language to her. She answered, "Never." He further asked if he ever preached anything like the "plurality of wife" doctrine to her other than what he had preached in public? She said, "No." He asked her if he ever proposed to have illicit intercourse with her, and **especially when he took dinner during the doctor's absence**. She said, "No." After some further conversation on the subject, we left. Mrs. Gillman was present all the time. President Joseph and Neibaur then went on foot to the farm. (*History of the Church*, vol. 6, page 271)

Dr. Wyl makes this accusation:

It is now a well established historical fact that the origin of Mormon polygamy, or "celestial marriage," was nothing but the unbounded and ungoverned passion of the prophet for the other sex. "Joseph and John D. Lee were the most libidinous men I ever knew," says my friend Webb, who knew the prophet for eleven years. "Joseph was the most licentious and Brigham Young the most bloodthirsty of men," says Mrs. Sarah Pratt, who has known all these Mormon leaders during almost their whole career in the church. (*Mormon Portraits*, 1886 edition, page 53)

Sarah Pratt—who had been married to the Mormon Apostle Orson Pratt—made some of the strongest accusation against Joseph Smith. The following appears in Dr. Wyl's book:

May 21, 1886, I had a fresh interview with Mrs. Sarah M. Pratt, who had the kindness to give me the following testimony additional to the information given by her in our interviews in the spring of 1885. "I want you to have all my statements correct in your book," said the noble lady, "and put my name to them; I want the truth, the full truth, to be known, and to bear the responsibility of it.

"I have told you that the prophet Joseph used to frequent houses of ill-fame. Mrs. White, a very pretty and attractive woman, once confessed to me that he

made a business of it to be hospitable to the captains of the Mississippi steamboats. She told me that Joseph had made her acquaintance very soon after his arrival in Nauvoo, and that he had visited her dozens of times. My husband (Orson Pratt) could not be induced to believe such things of his prophet. Seeing his obstinate incredulity, Mrs. White proposed to Mr. Pratt and myself to put us in a position where we could observe what was going on between herself and Joseph the prophet. We, however, declined this proposition. You have made a mistake in the table of contents of your book in calling this woman 'Mrs. Harris.' Mrs. Harris was a married lady, a very great friend of mine. When Joseph had made his dastardly attempt on me, I went to Mrs. Harris to unbosom my grief to her. To my utter astonishment, she said, laughing heartily: 'How foolish you are! I don't see anything so horrible in it. Why, **I am his mistress since four years!**'

"Next door to my house was a house of bad reputation. One single woman lived there, not very attractive. She used to be visited by people from Carthage whenever they came to Nauvoo. Joseph used to come on horseback, ride up to the house and tie his horse to a tree, many of which stood before the house. Then he would enter the house of the woman from the back. I have seen him do this repeatedly.

"Joseph Smith, the son of the prophet, and president of the re-organized Mormon church, paid me a visit, and I had a long talk with him. I saw that he was not inclined to believe the truth about his father, so I said to him: 'You pretend to have revelations from the Lord. Why don't you ask the Lord to tell you what kind of a man your father really was?' He answered: 'If my father had so many connections with women, where is the progeny?' I said to him: 'Your father had mostly intercourse with married women, and as to single ones, Dr. Bennett was always on hand, when anything happened.' . . . Bennett, who was of a sarcastic turn of mind, used to come and tell me about Joseph to tease and irritate me. One day they came both, Joseph and Bennett, on horseback to my house. Bennett dismounted. Joseph remained outside. Bennett wanted me to return to him a book I had borrowed from him. It was a so-called doctor-book. I had a rapidly growing little family and wanted to inform myself about certain matters in regard to babies, etc.,—this explains my having borrowed that book. While giving Bennett his book, I observed that he held something in the left sleeve of his coat. Bennett smiled and said: 'Oh, a little job for Joseph, one of his women is in trouble.' Saying this, he took the thing out of his left sleeve. It was a pretty long instrument of a kind I had never seen before. It seemed to be of steel and was crooked at one end. I heard afterwards that the operation had been performed; that the woman was very sick, and that Joseph was very much afraid that she might die, but she recovered.

"Bennett was the most intimate friend of Joseph for a time. He boarded with the prophet. He told me once that Joseph had been talking with him about his troubles with Emma, his wife. 'He asked me,' said Bennett, smilingly, 'what he should do to get out of the trouble?' I said, 'this is very simple. Get a revelation that polygamy is right, and all your troubles will be at an end.'

"The only 'wives' of Joseph that lived in the Mansion House were the Partridge girls. This is explained by the fact that they were servants in the hotel kept by the prophet. But when Emma found out that Joseph went to their room, they had to leave the house.

"I remember Emma's trip to St. Louis. I begged her to buy for me a piece of black silk there.

"You should bear in mind that Joseph did not think of a marriage or sealing ceremony for many years. He used to state to his intended victims, as he did to me: 'God does not care if we have a good time, if only other people do not know it.'" (*Mormon Portraits*, 1886 edition, pages 60-62)

These statements by Mrs. Pratt certainly do not agree with John A. Widtsoe's thesis that Joseph Smith "was so clean morally that even those who hated him and his doctrine most did not venture to accuse him of moral wrong." The Mormons, of course, called Mrs. Pratt a liar. We leave it to the reader to decide whether this is true or not.

On July 2, 1842, Melissa Schindle made an affidavit in which she stated:

"Personally appeared before me, Abram Fulkerson, one of the Justices of the Peace in and for said county, Melissa Schindle, who, being duly sworn according to law, despoth and saith that in the fall of 1841, she was staying one night with the widow Fuller, who has recently been married to a Mr. Warren, in the city of Nauvoo, and that Joseph Smith came into the room where she was sleeping about ten o'clock at night, and after making a few remarks, came to her bedside, and asked her if he could have the privilege of sleeping with her. She immediately replied, No. He, on the receipt of the above answer, told her that it was the will of the Lord that he should have illicit intercourse with her, and that he never proceeded to do any thing of that kind with any woman, without first having the will of the Lord on the subject; and further he told her that if she would consent to let him have such intercourse with her, she could make his house her home as long as she wished to do so, and that she should never want for any thing it was in his power to assist her to; but she would not consent to it. He then told her that if she would let him sleep with her that night, he would give her five dollars; but she refused all his propositions. He then told her that she must never tell of his propositions to her, for he had ALL influence in that place, and if she told he would ruin her character, and she would be under the necessity of leaving. He then went to an adjoining bed, where the widow Fuller was sleeping, got into bed with her, and lay there until about one o'clock, when he got up, bade them good night, and left them; and further this deponent saith not." (Affidavit by Melissa Schindle, quoted in *History of the Saints*, by John C. Bennett, pages 253-254)

The Mormons replied to Mrs. Schindle's affidavit by saying: "Who is Mrs. Shindle? A harlot." (*The Wasp*, July 27, 1842)

In the book, *Mormon Portraits*, Dr. Wyl stated:

None were more faithful or truthful than Elder Richard Rushton, the trusty steward employed by Joseph in the Mansion House in Nauvoo. Rushton was a good, honest man of fine instincts, and had served faithfully for some years, holding that position when the bodies of Joseph and Hyrum were brought to Nauvoo, and he received them. It was his duty to lock up, every night, most of the rooms, especially the pantry, storerooms, larder, etc., and then to give the keys to "Sister Emma." She would, on retiring, place the bunch of keys in a large pocket that was nailed on the wall at the head of her bed. About 4 o'clock every morning Brother Rushton would tap at the bedroom door in order to receive the keys and open the hotel. Emma on hearing the raps would say, "Come in, Brother Rushton," and would hand him the keys from the pocket, and give such orders as were needed.

It so "came to pass" once upon a time, that the groceries and other provisions necessary for the use of the hotel were nearly exhausted, and a famine seemed pending in the larder. Fortunately, however, Joseph sold a fine, black horse which had been presented to him, for three hundred and fifty dollars or so, and also a city lot or two, for about four hundred dollars. With the sales of the horse and land, and a little cash on hand, he mustered up about nine hundred dollars, which he cheerfully placed in Emma's hands, saying: "We are out of provisions; take this and go down to St. Louis, and buy what is needed. Capt. Dan Jones will fire up the 'Maid of Iowa' (a little steamboat always ready for church use) and take you down." Emma started for St. Louis. The going, purchasing and return occupied about a week. At night, after the departure of the "elect lady," the steward gave the keys to the prophet, and in the morning he as usual stepped lightly and rapped at the door of the bed-room. A voice, strange to his ear, yet of feminine softness, rather startled him in response with the words "Come in." He entered timidly, when lo and behold! there lay in Emma's bed and stead the beautiful and attractive young wife of Elder Edward Blossom, a high counselor of Zion, (afterwards exalted to the apostleship by Brigham Young). With a pair of laughing, glistening eyes and with a smile of happy sweetness, she spoke in soft and pleading accents: "I suppose, Brother Rushton, I shall have to be Sister Emma to you this morning," as she gracefully handed the keys to him. Astonished and blushing, the faithful steward left the room to resume his duties, leaving the adulterous prophet and his charmer to themselves. The same thing was repeated each morning during the week Emma was away purchasing supplies for the prophet's hotel.

In relating this occurrence to another of my most precise and valuable witnesses, Brother Rushton, though no seeker after effect, added the following picturesque details: "Emma used to keep the keys of the hotel in a richly ornamented wallet given to her by some well-to-do English friends. When Joseph saw how dumbfounded I was he sat up in his red flannel night robe and said in a hasty, commanding tone: 'That's all right, Brother Rushton,' making a movement with his outstretched right hand towards

me. The prophet's gesture and tone gave me to understand that I was to go and keep my mouth shut."

"One afternoon," said Mr. Rushton, the steward, "after the hurry of the dinner work was over, I was sitting in my little office, when looking through my window, I saw the Prophet Joseph, followed by the two Partridge girls, coming from the back part of the lot and enter, all three, the little log cabin which had been the first home, in Nauvoo, of the prophet before the 'Mansion' was built. A minute or so afterwards Sister Emma came to my office door and asked me: 'Did you see Brother Joseph and the two Partridge girls go into the cabin?' Mr. Rushton didn't like to split on the prophet, and yet didn't like to tell a lie; and at last he replied: 'Well—I think—perhaps—well—I may have seen them.' 'I'll just put on my sun-bonnet and go and see what they are about,' replied she, and stepped over. A very short time after her entry she appeared at the door of the cabin, being pushed out rudely, and came to the office door crying bitterly. 'Oh Brother Rushton,' she said in broken sobs, 'I went into the cabin, I found those two girls with my husband, and Joseph jumped up in a rage when he saw that I had surprised them and struck me a horrid blow;' at the same time she showed me the mark of the blow on her cheek. She then dropped fainting on a chair, weeping and uttering words of despair. A few minutes afterward Joseph entered and going up to Emma, said in a meek, repentant manner, 'Oh, my dear Emma, I am so sorry I struck you. I did it in a passion; you must forgive me. I did it without a thought, or I wouldn't have done it. Forgive me. But you shouldn't be running after, watching me, and prying at my actions.' He apologized, and kissed Emma, and apologized again, and then finally she arose and they went into the parlor together apparently reconciled." (*Mormon Portraits*, by Dr. W. Wyl, 1886, pages 64-67)

As we have already shown, Emily Dow Partridge admitted that she and her sister were secretly married to Joseph Smith, that Emma became their bitter enemy and that they were forced to leave. (See the *Historical Record*, vol. 6, page 240.) This would seem to show that there could be a good deal of truth in Mr. Rushton's story. The part concerning Edward Blossom's wife is not as easy to confirm. Fawn M. Brodie states:

... contrary to Wyl's statement, no one by the name of Blossom was ever made an apostle. I have thus far been unable to find any other reference to either Edward Blossom or his wife. (*No Man Knows My History*, by Fawn M. Brodie, page 462)

It is very interesting to note, however, that Emma Smith (according to Joseph Smith's son) did "make a trip to Saint Louis." (See the *Saints' Herald*, January 22, 1935, page 110.) In the *History of the Church* under the date of May 2, 1843, Joseph Smith tells of Emma returning from St. Louis on the "Maid of Iowa:"

Tuesday, 2.—Rode out in the forenoon. About three p.m., the Maid of Iowa arrived from St. Louis.

I was on the bank of the river, awaiting the arrival of my wife, who returned with Lorin Walker. (*History of the Church*, vol. 5, page 379)

It is very likely that Joseph Smith would have one of his wives stay with him during Emma's absence. Mr. Braden, in *The Braden and Kelley Debate*, relates a story similar to the one printed in Dr. Wyl's book, however, the name "Edward Blossom" is not included:

Rushton, who was a sort of factotum about the Mansion House, testifies that while Mrs. Smith was in St. Louis on business, the wife of a leading Mormon took her place in Joe's bed, and that he saw her there when he went to Joe's room for some keys. The complaisant husband was made an apostle for his submission to the will of the Lord. (*The Braden and Kelley Debate*, 1955 reprint, page 203)

Ebenezer Robinson, who was at one time the editor of the *Times and Seasons*, related the following:

Brigham Young, President of the quorum of the twelve apostles, and Heber C. Kimball, also one of the twelve, used to come and spend a considerable time with me in the office. I enjoyed their visits, as I believed we were all laboring for the same great end, the building up the kingdom of God for the last time. I looked upon them as zealous, spiritually minded men, who had endured much privation and suffering for the gospel's sake, and could not realize that they would do the least thing that would militate to our injury. But one day in December, President Joseph Smith came to me and said he wished to give me a word of "warning." He said: "The twelve are wanting to get the *Times and Seasons* from you, and I thought I would tell you, for I am sorry to see any feelings of difference arise between you brethren who have borne the burthen in the heat of the day."

I confess I was astonished, as no one of the twelve, or any one else, had ever intimated such a thing to me before, I therefore took it as an act of kindness on the part of brother Joseph to give me the timely warning. I pondered it in my heart, but said nothing about it.

I now allude to another subject.

REVELATION TO NANCY MARINDA HYDE.

On the second of December President Joseph Smith received the following revelation, which is copied from his history, as found on page 805, of the 18th vol. *Millennial Star*. The revelation explains itself.

Thursday, Dec. 2. I received the following revelation to Nancy 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 provisions 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 council 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.

On receiving the above revelation, President Smith came and delivered the message to me, which we readily and ungrudgingly, obeyed. I immediately harnessed my horse to the buggy, and brought sister Hyde and her two little daughters to our home, where they remained until the twelve took possession of the printing office, which was brought to pass on this wise.

Friday, January 28th, 1842, being in President Smith's office, Brigham Young, Heber C. Kimball, Willard Richards, William Clayton and W. W. Phelps, being present. President Smith gave the following revelation, as found in his history on pages 38 and 39 vol. 19, *Mil. Star*.

I received the following revelation to the Twelve concerning the *Times and Seasons*, given January 28, 1842—

"Verily thus saith the Lord unto you, my servant Joseph, go and say unto the Twelve, that it is my will to have them take in hand the editorial department of the *Times and Seasons*, according to that manifestation which shall be given unto them by the power of my Holy Spirit in the midst of their council, saith the Lord, Amen."

I was greatly surprised on hearing the foregoing revelation, after the warning he had given me, but knowing it was useless to demur, replied, that they could have the *Times and Seasons*, but they must take the whole establishment, including the stereotype foundry, bookbindery, and the whole book concern.

Brigham Young asked President Smith if they should take the whole establishment? President Smith dropped his face in his hands for a short time, when he replied, "Yes:" whereupon W. W. Phelps said to me: "Go home and make out your invoice." Which I did.

I took an invoice of the printing establishment, including the stereotype foundry, book bindery and building, which amounted to **six thousand six hundred dollars**, which they agreed to pay, and I made and executed a deed accordingly. But instead of the transaction being made with the Twelve alone, I find by reference to my account book, which I kept at the time, and which is now before me that Joseph Smith's name stands as principal, . . .

Joseph Smith in his history, on page 86 in the 19th vol. *Millennial Star*, speaking on this subject says:

"Friday, Feb. 4, (1842.) Closed a contract with Ebenezer Robinson for the printing office, on the corner of Bain and Water streets, also the paper, fixtures, book bindery, and stereotype foundry, by proxy, namely Willard Richards, cost between 7 and 8000 dollars, and in the evening attended a debate."

. . . .

Willard Richards, one of the Twelve, was to be the business manager, and Joseph Smith's name was published as Editor of the *Times and Seasons*, notwithstanding the Twelve were instructed by revelation to "take in hand the editorial department" of that paper, which shows conclusively the light in which they held the divinity of that revelation. John Taylor and Willford Woodruff, both members of the quorum of the Twelve, assisted in the different departments.

The transfer was made in the dead of winter, and the day I gave the deed was required to give possession. My log cabin was occupied by my father-in-law, Asa Works, sen., and family, and was altogether too small for both our families. I made faithful search for a vacant house or room to move into, but could find none. Just before night I notified Willard Richards that they would need to give me a little more time to find a place to move to. He replied, "you must get out to-night or I will put you **in the street.**"

Bro. Aaron Johnson, who lived next door, in a two story brick house with four rooms, two below and two above, the two front rooms being occupied by Agnes M. Smith, Don Carlos Smith's widow, and family, leaving but two rooms for the use of his own family, knowing the situation, let me move into the upper room in the back part of his house, which we moved into at sunset.

That evening Willard Richards nailed down the windows, and fired off his revolver in the street after dark, and **commenced living with Mrs. Nancy Marinda Hyde**, in the rooms we had vacated in the printing office building, where they lived through the winter. His family residing at the time in Massachusetts, and Elder Orson Hyde was absent on his mission to Palestine. (*The Return*, by Ebenezer Robinson, 1890, vol. 2, pages 324, 325, 346, 347)

The fact that Mrs. Hyde continued to live in the printing office seems to be established by this entry in Joseph Smith's history, under the date of March 10, 1842:

. . . I retired to the **printing office** with Emma, and supped with the Twelve and their wives who were spending the evening with **Sister Hyde**. (*History of the Church*, by Joseph Smith, vol. 4, page 549)

Joseph Smith's history also confirms the fact that Willard Richards was in Nauvoo, and that Orson Hyde was on a mission in 1842. Under the date of January 1, 1842, we find:

. . . Wilford Woodruff and Willard Richards are in Nauvoo. George A. Smith, in Zarahemla, Ohio. **Orson Hyde** in quarantine at Trieste, Italy. (*History of the Church*, vol. 4, page 490)

In the book, *Intimate Disciple*, Claire Noall confirms the fact that Willard Richards' wife, Jennetta, was in

Richmond, Massachusetts, during the winter in question. On page 324 of her book Mrs. Noall states:

These days, Jennetta's letters were offish. Willard could see her in the small upstairs bedroom in his father's house. Why, he did not know, but **she had gone to live with William and Sarah**. Filling her mind with God knows what against the Church, Willard had sadly thought when he received the news. (*Intimate Disciple, Portrait of Willard Richards*, by Claire Noall, page 324)

On page 304 of her book Claire Noall admits that Willard Richards worked with Joseph Smith in publishing the *Times and Seasons*:

During the winter and spring of 1841-'42 the friendship between Willard and Joseph deepened through a number of channels. The men became closely associated in the writing of Joseph's history and in the publishing of the *Times and Seasons*.

It should be remembered that the *Times and Seasons* was published in the same building that Nancy Hyde was living in. It is certainly odd that Mrs. Hyde would stay in the *Times and Seasons* building after the Robinson family moved out. The revelation to her stated that she should stay with the Robinson's until Orson Hyde returned or until other arrangements could be made "for her welfare and safety." Was this providing for her welfare to leave her and her children alone in the *Times and Seasons* building? Or was she alone?

While Claire Noall is willing to admit that Willard Richards took Mrs. Hyde to a Christmas party, she denies that they lived together. In her notes for chapter 30 of her book she states:

**Willard's journal notation on the Christmas Eve dinner mentions Nancy Hyde as his partner.**

However, another entry notes that he was living at the home of Brigham Young. On January 13, 1842, he wrote: "Left Bro Brigham's, and began to board with the Prophet Jos. Smith."

This entry should offset Mrs. Fawn Brodie's support of a statement published by Ebenezer Robinson in his magazine, the *Return*, Oct. 1890, which declares that Willard Richards spent the winter of 1841-'42 with Nancy Hyde in rooms that the Robinson family had been forced to vacate. (*No Man Knows My History*, page 440).

Mrs. Brodie . . . gives subtle but apparently full credit to Ebenezer Robinson's slander of Willard's character, when the statement in the *Return* was made forty-nine years after the supposed event. Op. cit., pp. 23-25. (*Intimate Disciple*, by Claire Noall, pages 610-611)

Several things should be noted concerning Mrs. Noall's statement. First, she admits that Willard Richards attended a party with Mrs. Hyde. She gives as her source Willard Richards' journal, which is in the LDS Church

Historian's Office. Joseph Smith's history states that Willard Richards spent the evening of December 25, 1841, at Hiram Kimball's house, however, it does not mention Mrs. Hyde as being present:

Saturday, 25.—Being Christmas, Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, and their wives, and Willard Richards spent the evening at Hiram Kimball's: . . . (*History of the Church*, vol. 4, page 484)

Evidently Mrs. Hyde's name has been suppressed from the history. This reference in Joseph Smith's history would make it appear that Willard Richards came alone, whereas Willard Richards' journal states that Mrs. Hyde was his partner. It would appear, then, that the Mormon historians were trying to hide the fact that Mrs. Hyde was present.

Second, Mrs. Noall feels that the story should be discredited because it was not published until "forty-nine years after the supposed event." While it is true that Ebenezer Robinson did not publish his account until 1890, John C. Bennett claimed that Willard Richards and Mrs. Hyde were living at the printing establishment. His book was published the very year that the alleged affair was supposed to have occurred.

. . . 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 and Dr. Richards resided, on special business. (*History of the Saints*, by John C. Bennett, 1842, page 241)

On page 243 of the same book John C. Bennett accused Willard Richards of "Hyde-ing":

In a day or two, Dr. Richards, who is so notorious for Hyde-ing in these last days, handed her the following letter from the Prophet . . .

Third, Mrs. Noall claims that Willard Richards' journal reveals that he left the home of Brigham Young and began to board with Joseph Smith on January 13, 1842, and that "this entry should offset Mrs. Fawn Brodie's support of a statement published by Ebenezer Robinson . . . that Willard Richards spent the winter of 1841-'42 with Nancy Hyde in rooms that the Robinson family had been forced to vacate." Actually, a careful reading of Ebenezer Robinson's account shows that he did not claim that Willard Richards moved into the printing office until February 4, 1842. Therefore, the fact that he moved into Joseph Smith's house on January 13, 1842, does not "offset" Ebenezer Robinson's statement that he moved into the printing office on February 4, 1842.

Mrs. Noall claims that Willard Richards' journal is an authentic record "revealing no attempt whatever to disguise the feelings or actions of the people involved in the recorded events." While Mrs. Noall would have us believe that Willard Richards was a very honest man,

the truth is that he was a very dishonest historian. In the book, *Changes in Joseph Smith's History*, we show that Willard Richards helped to falsify Joseph Smith's history before it was published to the world. If Willard Richards was unfaithful to his wife (as Ebenezer Robinson claims), would we expect him to write this in his journal where his wife could read it? As we have already shown, Joseph Smith went to almost any length to deceive his first wife, might not Willard Richards do the same?

Claire Noall admits that Willard Richards later used deceit in trying to cover up the fact he was living in polygamy. After his wife came back to Nauvoo, Willard Richards married two sisters. Mrs. Noall states that "Nanny was fourteen years old; Sarah was sixteen" (*Intimate Disciple*, page 351). On page 356 of Mrs. Noall's book she states that Willard Richards would not let Sarah go by her married name. On pages 366 and 367 of her book Mrs. Noall states:

As the hiding became more necessary, he seldom spent a whole night with either wife. . . . With almost feverish determination, Willard began to work with Joseph on and on into the night. But Jennetta was ailing, and Willard sometimes visited her before dawn, walking in at four in the morning.

Though startled by these visits, she welcomed them. But when he started coming to her house in woman's clothes, she looked up in shocked wonderment.

On page 615 of the same book Claire Noall states:

The fact of his disguise as a "stout old lady," is taken from the memoirs of Rachel Woolley Simmons.

. . . "Father's house was always a house of refuge in those early days for the brethren and sisters that had obeyed that law (plural marriage), no less a personage than Dr. Richards was a guest for a time, and taking an evening walk he would go out disguised as an old lady leaning on Father's arm, and he made a very stout looking old lady indeed . . ."

If Willard Richards would go to the trouble to disguise himself in women's clothing, is there any reason not to believe that he might cover up some of his activities in his journal?

On page 308 of her book Mrs. Noall states:

This wasn't the only time Willard's heart had ached to have Jennetta with him. The Twelve had taken their wives to dinner at Brigham's to celebrate the completion of his log house. Again on Christmas Eve, Willard's mind had been on Jennetta during a party at Hiram Kimball's, rather than on his companion for the affair, Orson Hyde's wife, Nancy.

How does Mrs. Noall know that Willard Richards' mind was on Jennetta? Did he write this in his journal, or does Claire Noall just hope that Willard felt that way?

On pages 312 and 313 of her book, *Intimate Disciple*, Mrs. Noall gives her idea of a scene in Nauvoo:

“. . . you seem to have left your conscience in a drawer.” Augustine hitched his trousers. “I hear you’re beaung Nancy Hyde, Hyde-ing with her, in fact, it’s said.”

“Augustine!” Willard turned white. “You’ll retract that statement or make your charge in council!”

Augustine did not flinch under the fury of Willard’s glare.

Willard doubled his fist.

. . . .

After Willard and Joseph had walked away, Joseph said, “You’d better start lodging with me at once, Willard. These hellish rumors have got to be stopped. Some new ones are being told about me.”

“I’m sure there’s no truth in them than in this one, but they hurt!” Willard caught his breath.

“They do hurt! I promised Orson Hyde that if he’d fill his mission to Jerusalem, the Church would look after his wife. That’s why I asked you to remove her into Brother Robinson’s rooms. After we took the press from him we couldn’t let him live above the office. Anyway, I had to find Nancy a home. Brother Orson repented bitterly for testifying against me in Missouri.”

“Yes,” said Willard, moved. “In England he told me he’d give the rest of his life to retract what he had said against you after Crooked River. To think that he had been one to cause the charge of treason was almost more than he could endure. I wanted to knock Aug down! The coward!”

“You could have done it. I’ve felt your strength. He’s trying to help Brother Robinson get even. But don’t forget, Willard, a soft answer turneth away wrath.”

“How do you suppose he heard about the Christmas party?”

“I don’t know.”

“All that evening I was longing for Jennetta.”

“I believe that. But listen, Willard, no matter what it costs me, I forgive an enemy. We’ll face plenty of gossip once the news of our plural marriages becomes uncontradictable. Some of the girls who’ve been asked to enter the order have been found unworthy. And if they are the kind who’ll not obey the doctrine, they will talk.” Joseph was grim.

“But Augustine,” said Willard, shaking his head, “was once my friend! I’ll tell Brigham that I’m leaving his house tomorrow.” Willard remembered nailing down the windows for Nancy after moving her into her rooms, and then going outside to fire his revolver twice. (*Intimate Disciple*, by Claire Noall, pages 312-313)

This scene is certainly very interesting; it seems to be an attempt to explain away Ebenezer Robinson’s

charge that Mrs. Hyde and Willard Richards were living together. It should be noted that Mrs. Noall admits that Willard was charged with “Hyde-ing” close to the time the incident was supposed to have occurred. Mrs. Noall then has Joseph Smith tell Willard that he had better start boarding with him to stop the rumors. We wonder why leaving Brigham Young’s home and moving to Joseph Smith’s would stop any rumors.

Notice that Mrs. Noall has Joseph Smith admit that Mrs. Hyde was living in the rooms above the office.

Mrs. Noall then has Willard ask Joseph how Augustine heard about the Christmas party. From this it would appear that he tried to hide the fact that he took Mrs. Hyde to the party. Then she has Willard defend himself to Joseph by saying that “all that evening I was longing for Jennetta.” Why would Willard have to justify himself to Joseph? It would appear from this that Willard was feeling rather guilty that he had taken out Mrs. Hyde.

Mrs. Noall claims that Willard “remembered nailing down the windows for Nancy after moving her into her rooms, and then going outside to fire his revolver twice.” Since we know that Mrs. Hyde was already living above the office, it is strange that Willard Richards helped by “moving her into her rooms.” The part about nailing down the windows and firing the revolver agrees with Ebenezer Robinson’s account. It would seem that Mr. Robinson’s account was bothering Mrs. Noall when she wrote this scene. In trying so hard to refute Ebenezer Robinson’s story, and to justify Joseph’s and Willard’s actions, Mrs. Noall has made us even more suspicious that there is something to the story.

The scene Mrs. Noall presents when Willard returns to his wife in Richmond, Massachusetts, is also very revealing:

Has she already heard the rumors from Augustine or John C.? Willard wondered. Dreadful as the consequences might prove, he asked outright, “Has anything disturbed you about Nauvoo? Rumors? Evil stories?”

“Terrible talk goes on in uncle’s store. It seems to me it always has. I believe it must have been going on ever since the Mormons came to Richmond. I can’t listen. I have nowhere in this world to go except with you. And I will not believe that you ever made love to another woman.”

“Jennetta, whatever you’ve heard about that, it’s not true!” The color left Willard’s face. “Before Almighty God, I swear I have been virtuous. I’m as clean as when I came to you, but I have a startling lesson from Joseph to teach you, and you must prepare yourself to receive it.”

Leaning forward, her eyes fixed, her face whiter than the snowbush, she said, “Tell me. What is it?”

“Another part of the restored gospel, not yet told to the world but shreds of which the world has grasped, tearing it to bits, distorting the truth into a thousand lies.”

“Tell me, for pity’s sake, my husband, tell me!” Jennetta’s hands worked, they moved from her lap to her breast.

Before beginning his instruction, Willard still held himself taut.

She looked wifelike, as if she would make easier whatever news he had brought. But suddenly she changed, saying as quietly as the distant hum of bees. “Do not be afraid, my dear. **Is adultery common in Nauvoo?**”

Am I too late? Willard thought. But his mind moved fast. He said without showing how she had startled him, “From the bottom of my heart, I tell you that Nauvoo is the cleanest, happiest city in this world. We have our troubles; we have our vices there, as elsewhere. Wickedness will be practiced, but there is less of it in that city than in any place of like size in the whole world.” The words gushed forth. Without pausing, he went on, “The leaders of the Church have been given a command to restore an ancient plan. Joseph received the revelation long ago. He’s now practicing the way of Abraham. **He’s taken many wives**—all within the marriage covenant of the Church.”

Jennetta’s shoulders curled and twisted. She turned her head from side to side, squeezing back the tears, but they would fall. She drew in her breath, stifling her moans. “No, no!” she cried softly, her voice tense. “I won’t believe it. I can’t. Tell me the truth, have you taken others?”

“Not yet! Not yet!” Willard was suddenly as decisive as clean thunder. “That I would not do. Nor will I take them until you are there to give them to me. When you learn to believe, your faith in the law will increase. It can’t be any harder for you to understand than it was for me!”

She did not answer, and now again he changed. “I had to listen, and **I’ll have to obey**. I want your help. I need it more than I’ve ever needed anything in my life. **You’ll give it to me, Jennetta, you must. You must say yes when I ask your consent.**” (*Intimate Disciple*, by Claire Noall, pages 341-342)

In this scene it would appear that Mrs. Noall is still trying to justify Willard Richards’ conduct in Nauvoo.

One Mormon, who is an authority on LDS Church history, claims that a contemporary record concerning rent received shows that Willard Richards was living at another place when the alleged affair with Mrs. Hyde was supposed to have occurred. While this record may be used as evidence against the story Mrs. Hyde and Willard Richards lived together at the printing establishment, it certainly would not disprove the story. The Mormons often used falsified records to cover their misdeeds.

It should be remembered that a person could be sent to prison for adultery at that time, so it is very unlikely that Mormon records would contain evidence that could

be used to help indict the Mormon leaders. We would not expect their record to provide evidence that Willard Richards and Mrs. Hyde were living together.

It is interesting to note that even before Nancy Marinda Hyde married Orson Hyde, Joseph Smith was accused of being “too intimate” with her, and that after Joseph Smith’s death she had herself sealed for eternity to him. Ann Eliza Young made this statement concerning Mrs. Hyde:

Sometimes these old and middle-aged ladies do not see their husbands once a year, and yet they may not live half a mile apart. A few years since, at a large party at the Social Hall in Salt Lake City, Orson Hyde, one of the twelve apostles, met the wife of his youth, the mother of many of his children. He had escorted some of **his younger wives** there, and she came with a friend. It chanced that they were seated near each other at the table, and were compelled to speak; they shook hands, exchanged a very commonplace greeting, and that was all that passed between them. Neither is this an isolated case; it very often occurs that an elderly lady attends a party with friends, and meets her husband there with one or more younger wives; and sometimes both she and they have to watch their mutual husband while he plays the agreeable to some young girl who has taken captive his wandering fancy, and whom he intends to make the next addition to his kingdom.

To return to the encounter between Hyde and his wife. There is a little romance attached to their separation which I have just been reminded of. When Joseph Smith first taught polygamy, and gave the wives as well as the husbands opportunity to make new choice of life-partners, Mrs. Hyde, at that time a young and quite prepossessing woman, became one of the Prophet’s numerous fancies, and he took great pains to teach her most thoroughly the principles of the new celestial doctrines. It was rumored, at the time, that she was an apt and willing pupil. Hyde was away on a mission at the time, and when he returned, he, in turn, imbibed the teachings of polygamy also, and prepared to extend his kingdom indefinitely. In the mean time it was hinted to him that Smith had had his first wife sealed to himself in his absence, as a wife for eternity. Inconsistent as it may seem, Hyde was in a furious passion. Like many other men, he thought it no harm for him to win the affection of another man’s wife, and make her his “celestial” spouse; but he did not propose having *his* rights interfered with even by the holy Prophet whose teachings he so implicitly followed and he swore that if this was true he would never live with her again. But he did live with her for several years after the exodus from Nauvoo and the settlement of Utah. Finally, the old affair was revived, and I think Brigham himself informed his apostle that she was his wife only for time, but Joseph’s for eternity; and as she was no longer young, and other wives were plentiful, he left her to care for herself as best she could. (*Wife No. 19*, by Ann Eliza Young, 1876, pages 324-326)

Mrs. Noall does everything she can to hide the fact that the Mormon leaders used deceit, but in her efforts she contradicts herself. In a scene where Joseph Smith explains the principle of polygamy to Willard Richards, she has Joseph say that the first wife must give her consent, yet she also has Joseph Smith admit that he is already living in polygamy:

“No, Willard, they should not know what I’ve got to confide in you tonight. You yourself will have to act in secret until the world can be told. And then—?” Joseph studied Willard’s pale countenance. In the dimming light he waited, and Willard sensed again that this was to be no ordinary communication.

Speaking faster now, Joseph said, “I would not be fair if I did not take you into the circle. I must tell you what I’ve told the others among the Twelve. We are entering an ancient way of life, and you must join us in carrying out the command of God. I have led the way; I’ll face the consequences. And so will you, for you, too, have accepted the call to serve, to lead, to exercise your faith beyond the point where most men will go.”

Willard’s eyes were fixed. From every pore in his body, he was breathing the question. What is this call?

Joseph was waiting. To Willard the pause seemed interminable. He caught the sigh of the wind. It sounded as if it would never cease. “Can you not give me this important message?” he urged.

Almost in the same rhythm, Joseph said, “The Lord told me long ago that the day would come when I, as a son of Abraham, must enter into the order of plural marriage, having my wives sealed to me in a celestial covenant.”

“What? What did you say? Aren’t you going rather far?” Willard’s wrists tightened. He scowled. “You mean it’s true, then? John Bennett’s story that you’re marrying in polygamy? I’ve heard that he’s taking girls in your name! The scandal is all over town. I didn’t believe a word of it.”

Willard’s face became suddenly harsh and deep-lined, visible even in the waning light. His mouth, his every feature showed what he thought of Joseph’s command. It was impossible to consider. “You can’t mean what you say,” he repeated in a grating whisper.

“Dr. Bennett has never been instructed in this principle, Willard. He hasn’t the first idea of its true meaning. That’s one of the things we have to face.” Joseph sounded as if he had explained the situation before. Softly he continued, stretching forth his hand toward Willard. “Dr. Bennett has never been told of the necessity of the law. He doesn’t understand my behavior, and I’m not ready to explain it. But as for the rest of you, once a man’s been bidden to accept the principle, he cannot advance in the kingdom of heaven unless he obeys it. And these **celestial marriages** are utterly **different** from the **vile** unions some men are making in my name. That’s the tragedy of the law, that upon the strength of a rumor, a man will indulge in all kinds of license. He’ll turn sneak-thief, when

part of the principle is that the **first wife shall put the hand of the wife-to-be into the husband’s hand.**”

Willard sat as if he had not heard. Waiting for his answer, Joseph said, “This commandment is hard on a man, Willard, only if he lets it be. I want you to know that I married Louisa Beaman last April.” . . . “I married her last April 5th for this world as well as for eternity. We look upon some of these marriages simply as sealings, bonds uniting certain women to us for the next world. But others—well, they are for this world, too. You’ll have to get used to the doctrine.”

“Last April?” the disciple repeated. “April 5th? The night before the ceremonies, when the southeast cornerstone of the temple was laid?”

“Could there have been a better time?” Joseph asked intently. . . .

The disciple sat heavily on the log, his eyes fitful, his legs and arms aching.

“I’m sure you know some English girl, or girls, for that matter, Willard, that you believe worthy of the covenant. You see, each of the Twelve will be given permission to take a number of celestial wives. And to us, these women will be like the talents of the Bible. And I must tell you that from him who hath not shall be taken that which he hath. A servant of the Lord who refuses to obey, once he’s received the commandment, could even lose the wife that he’s got.”

“You don’t mean to another man?”

“I do. To one more obedient to the law.”

“If you tell me that, I’ll never accept the principle.”

“I don’t think it can happen in many cases. We are men of honor.”

“Yes,” said Willard angrily, “we are indeed.”

Joseph replied, “In the sight of God, a spiritual wife is as innocent as a virgin. She is sealed to her husband in the holy Word.”

Harshly, Willard whispered, “My wife, Jennetta, is not the woman to be deceived. I could never add to my family without telling her so.”

“I wouldn’t ask you to. I’ve instructed the Twelve to tell their wives. The women must give their consent. But you, Willard, you can gain that. You must obey the Lord. I have led the way.”

In the near darkness Willard’s eyes were on Joseph as if through some heavenly light he would read his innermost soul. “Very well,” he groined, “I’ll take another wife if you say it’s the Lord’s command. But I’ve got to make this step possible to Jennetta—and that won’t be easy.” He gulped and put his hand over his chest.

“Why is it so hard for you to follow the ancient patriarchs and your brothers in the Twelve? One by one, your Quorum is receiving the instruction. Each has been asked not to tell another.”

Willard shuddered.

Moving closer, Joseph showed a father’s concern. “When you’ve thought the matter over, it won’t hurt you so. **Without obeying the commandment you cannot rise to your glory.**” Though gentle, the compelling power of Joseph’s presence was

undiminished. He was not afraid to wait, to leave undisturbed the moment that would make or shatter his disciple.

Finally, the Prophet said, “Women who have the spirit of God will unite with men who are good, with men who have the power of the priesthood resting upon them. They will bring forth a glorious line.”

With this statement from his friend, and with the lifelong inner strength that had served him like a plowshare beginning to reshape itself, Willard felt stealing into his heart the **wisdom** demanded. Aware of his moral responsibility in choosing either one of two paths, he saw his capacity to progress within the order of Abraham. Exerting his privilege, he knew that he would go ahead as a son of the Lord.

Joseph repeated his question, “Did you not know some girls in England, worthy of the covenant?”

Willard looked at his friend—the shepherd. The disciple straightened his shoulders, and said softly, deliberately, “Yes, I’ve met some girls in England, young, teachable. I might be able to win their consent; and that of their parents. I’d want to instruct them first.”

“Would you care to tell me the girls’ names?” Joseph moved forward and put his hand on Willard’s arm.

As if led by the magnetic personality of the man he worshiped, and, too, by the voice of the Lord, Willard replied, “Sarah and Nanny Longstroth, the daughters of Stephen, the cabinetmaker, and his wife, Ann Gill.” (*Intimate Disciple*, by Claire Noall, pages 300-303)

After having Joseph Smith admit that he was living in polygamy, and after having him state that the first wife must give her consent, Mrs. Noall has Joseph Smith confess that he has not told his first wife about polygamy:

Willard planned to marry Joseph to the wife of David Sessions. She was living with her husband, and in love with him, but she had expressed her desire to be sealed to Joseph in a celestial union. On what occasion she had revealed her heart, Willard did not know, nor in answer to what overtures from Joseph. But the set time had come. Her conscience was clear. Her husband was married in polygamy to another woman.

. . . Willard shook his head, fearful lest some rumor of the polygamous lives of the Church leaders should reach Jennetta. . . .

And sadly enough, according to her nature—and so according to Joseph’s decision—Emma Smith had not yet been instructed concerning the “Law.”

Listening intently for the Prophet’s footstep, Willard suddenly heard someone else on the stairs.

Nonplussed for the moment when the office door opened, he said, “Sister Emma! How are you?” He had no idea what to expect from her first words.

Could she have heard of the ceremony he was about to perform? If so, her enigmatic face hid the knowledge. Certainly she had not come to declare her wrath. In her hand she held a copy of the new edition of her compilation of hymns.

. . . She and Willard were looking at it when Joseph came in. . . .

When he could politely do so, Joseph remarked to his wife, “My dear, we won’t be home for supper.”

Her deep hazel eyes on Willard, her face white, she said, “Are you keeping him or is he keeping you?” . . . She went out disappointed and hurt.

“I’ll spend the evening with you, Emma,” Joseph called. “Perhaps I can read to the boys.”

Willard heard no answer. “Have you told her?” he asked, realizing that Joseph would know what he meant.

“Not yet. She refuses to believe any of the charges being whispered against me for adultery. . . . I’ve not yet received the feeling to tell her, Willard. I can’t.”

“It would be better.” Joseph nodded. “But when the time comes the Lord will tell me to go to her.”

. . . Sylvia Lyon, Patty’s daughter and the wife of Windsor J. Lyon, was already sealed to Joseph. This afternoon she was to put her mother’s hand in the Prophet’s. . . .

Behind the closed door of this room, which had been dedicated to serve as a temporary shrine, Willard asked the participants to stand before him. When Sylvia put her mother’s hand in Joseph’s, Sister Sessions turned suddenly pale, but she stood straight and calm while Willard performed the ceremony that would unite her to Joseph Smith for eternity in place of her own husband. (*Intimate Disciple*, pages 315-319)

On page 320 of the same book we find the following:

“Yes,” Willard replied, “the Female Relief Society will make history.”

Joseph smiled. “You’ll see that the women have a minute-book? Indeed, you’ll take the minutes until a secretary is named.”

“Eliza Snow will be elected, won’t she?” Willard asked, tacitly agreeing with Joseph’s requests.

“Could any other do as well as my poet?” The Prophet’s voice fell tenderly.

“With your Emma as president, wouldn’t it be good to tell her, as you’ve told Eliza about plurality? And that Eliza will soon be your wife?”

“Yes,” Joseph spoke in anguish, “it would be good. But with all the stories John Bennett’s advertising about me, should I tell Emma now? Something says wait.”

It should be remembered that Joseph Smith had been married to Louisa Beaman for about a year when this scene took place. Mrs. Noall has Joseph Smith state that

“part of the principle is that the first wife shall put the hand of the wife-to-be into the husband’s hand,” yet she has Joseph Smith admit that Emma knew nothing about his polygamous practices.

It seems that Mrs. Noall is unwilling to face the truth concerning polygamy. Mrs. Noall’s description of morals in Nauvoo is very different from the description which appeared in the *Warsaw Signal* for December 10, 1845. In this newspaper the following appeared:

. . . O. P. Rockwell, the assassin of Governor Boggs, has taken to himself a wife—not his own wife, for be it remembered that he cast off the woman that law regarded as his wife long since; but he has appropriated to himself the **wife of Amos Davis**. It is generally the case that when a wife leaves her husband to live with a seducer, they elope and settle in a place where they are not known; but there is no necessity for such a step in the holy Nauvoo. So fashionable is it for the heads of the Church to appropriate the **wives of other men** to their own purposes, that it is regarded as no crime for one man to steal the companion of his neighbor and live with her in open unconcealed adultery. **What a beautiful moral code is Mormonism!** (*Warsaw Signal*, December 10, 1845, as quoted in *Orrin Porter Rockwell: Man of God, Son of Thunder*, by Harold Schindler, 1966, page 149.

On page 55 of his book Dr. Wyl give this information:

Mr. Jo.: “You remember that passage in the Revelations about celestial marriage, where ‘the Lord’ says to Joseph: ‘and if she be with another man, and I have **not** appointed unto her by **the holy anointing**, she hath committed adultery.’ Well, an old Mormon, who had been very intimate with Joseph in Nauvoo, assured me that the prophet always carried a small bottle with holy oil about his person, so that he might ‘anoint’ at a moment’s notice any woman to be a queen in Heaven. A curious little anecdote was told me by a gentleman who had it direct from that pure man of God, Heber C. Kimball. Brigham’s alter ego said as follows: ‘I sat once with Joseph in his office in the Mansion House. He looked out of the window and saw weeding in a garden a young **married** woman whom we both knew. He told me to go to her and request her to come to him, and he would have her **sealed** to himself **this very moment**. I went and told the woman to come to Brother Joseph. She ran to the house to comb her hair and ‘fix up’ generally, and then followed me to the prophet. I performed the sealing ceremony, and retired.” (*Mormon Portraits*, 1886 edition, page 55)

It is very interesting to note that there is actually a verse in the revelation on polygamy which talks of “the holy anointing.” Verse 41 reads as follows:

And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with

another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed. (*Doctrine and Covenants*, Section 132, verse 41)

On pages 58 and 59 of his book, Dr. Wyl gives the following:

Mr. W.: “There were many small rooms, with beds, in the temple in Nauvoo. They turned the house of the Lord into a house of prostitution. The wife of Amasa Lyman, apostle and apostate, used to say that they had many little bedrooms in the temple, and that the newly-sealed couples used to retire to those rooms with provisions for two or three days.”

Mr. S.: “Amasa Lyman, the apostle, who later became a ‘vile apostate,’ told me that Joseph, Brigham Young, and other apostles used to dance in the Endowment house with the Lord’s ‘handmaids,’ their spiritual wives.” (*Mormon Portraits*, 1886 edition, pages 58-59)

It is interesting to note that dances were held in the unfinished Nauvoo Temple. Brigham Young made this statement in the *History of the Church* under the date of December 30, 1845:

Eighty-eight persons received ordinances. . . . it was thought proper to have a little season of recreation, accordingly Brother Hanson was invited to produce his violin, which he did, and played several lively airs accompanied by Elisha Averett on his flute, among others some very good lively dancing tunes. This was too much for the gravity of Brother Joseph Young who indulged in dancing a hornpipe, and was soon joined by several others, and before the dance was over several French fours were indulged in. The first was opened by myself with Sister Whitney and Elder Heber C. Kimball and partner. The spirit of dancing increased until the whole floor was covered with dancers, and while we danced before the Lord, we shook the dust from off our feet as a testimony against this nation.

After the dancing had continued about an hour, several excellent songs were sung, in which several of the brethren and sisters joined. (*History of the Church*, vol. 7, page 557)

Juanita Brooks quotes the following statement from Samuel Richards:

“. . . it was voted that Bro. Angel go and inform the Trustees that the hands were ready to drink the Barrell of Wine which had been reserved for them.” The painters continued their work until the evening of April 29, when a group of the workers and their wives met in the attic and “had a feast of cakes, pies, wine, &c, where we enjoyed ourselves with prayer, preaching, administering for healing, blessing children, and music and dancing until near Midnight.” The other hands completed the painting in the lower room. (*John D. Lee*, by Juanita Brooks, 1962 edition, pages 86-87)

The fact that some of the Mormons were staying over night in the Nauvoo Temple is confirmed in the *History of the Church*. Brigham Young stated:

Brother Amasa Lyman and I tarried in the Temple all night.

Friday, 12.—In company with my brethren of the Twelve I officiated in the Temple until midnight.

Orson Pratt and his wife, Sarah Marinda, the First Presidency of the seventy and their wives and others numbering in all twenty-eight males and twenty-seven females received the ordinances of endowment.

Several tarried in the Temple all night. (*History of the Church*, vol. 7, page 544)

From all of the information we have presented, it is very obvious that the Apostle John A. Widtsoe's statement that Joseph Smith was so clean morally that he was seldom charged with sexual immorality is just wishful thinking. We could, no doubt, find hundreds of other statements charging him with immorality. While some of the statements may be exaggerated, there is still enough information in the records of the LDS Church to show that many of the charges have their foundation in truth. The fact that Joseph Smith knew that some of his friends in the church were living in adultery and did nothing about it until they turned against him almost makes him an accessory to their evil deeds. If John C. Bennett was seducing women in Joseph Smith's name, why did Joseph Smith allow him to continue as an Assistant to the Presidency?

The Mormon leaders claim that in May, 1842, three women made affidavits that Chauncey L. Higbee had used Joseph Smith's name to seduce them, yet this testimony was not published until May 29, 1844. As to the reason they did not publish this testimony for two years, we find the following in the *History of the Church*:

We have abundance of like testimony on hand which may be forthcoming if we are compelled; at present the foregoing may suffice.

"Why have you not published this before?" We answer—on account of the humility and entreaties of Higbee at the time; and on account of the feelings of his parents, who are highly respectable, we have forborne until now. The character of Chauncey L. Higbee is so infamous, and his exertions such as to destroy every principle of righteousness, that forbearance is no longer a virtue.

After all that this Chauncey L. Higbee has done in wickedly and maliciously using the name of Joseph Smith to persuade innocent females to submit to gratify his hellish lusts, and then blast the character of the most chaste, pure, virtuous and philanthropic man on earth, he, to screen himself from the law of the land and the just indignation of an insulted people, and save himself from the penitentiary, or whatever punishment his unparalleled crimes merit, has entered

into a conspiracy with the Laws and others against the lives of those who are knowing to his abandoned conduct, . . . (*History of the Church*, by Joseph Smith, vol. 6, page 407)

It seems that after a man had turned against them, the Mormon leaders could always dig up something bad about him.

In the May 15, 1844, issue of the *Nauvoo Neighbor* the following testimony by Joseph Smith appeared:

I did say the Dr. Foster did steal a raw hide, I have seen him steal a number of times; these are the things that they now want to ruin me for; for telling the truth. When riding in the stage, I have seen him put his hand in a woman's bosom, and he also lifted up her clothes. I know that they are wicked, malicious, adulterous, bad characters; I say it under oath; I can tell all the particulars from first to last.

The fact that Joseph Smith was able to tell "all the particulars" almost makes him an accessory to the crimes. If he had seen Foster steal "a number of times" why hadn't he reported this? Why did Foster feel so free to carry on in the manner he did in the stage in front of the prophet Joseph Smith? At first this testimony was printed in Joseph Smith's history, but the Mormon leaders, evidently seeing the implication, have now deleted it from the history. (See *Changes in Joseph Smith's History*, page 80.)

Andrew L. Lamaroux claimed that Joseph Smith knew of Foster's immoral behavior clear back in 1839 or 1840. In the *Nauvoo Neighbor* for June 19, 1844, we read the following in a statement made by Mr. Lamaroux:

Andrew L. Lamaroux, sworn, said that in 1839 or 40 while President Joseph Smith, Elder Rigdon, Judge Higbee, O. P. Rockwell and Dr. R. D. Foster, while on their way to Washington, called at witness' house in Dayton, Ohio, that the evening was spent very agreeably except some dissatisfaction on the part of certain females with regards to the conduct of Dr. Foster,—on their return from Washington witness informed President Smith of Foster's conduct, Pres. Smith said he had **frequently reproved Foster for such conduct** and he had promised to do better, and told witness to reprove Foster if he saw any thing out of the way. . . . while at Mr. Browns conversation going on, . . . Dr. Foster and one of the ladies he had paid so much attention to before took their seats in one corner of the room, witness heard her state to Dr. Foster that she supposed she had been enciente for some time back, but had been disappointed, and supposed it was on account of her weakness, and wanted Foster to prescribe something for her. Foster said he could do it for her, and dropped his hand to her feet, and began to raise it, she gave him a slight push and threw herself close to the wall.

He laid his hand on her knee, and whispered so low that witness could not hear, next morning witness went in while Foster and others were at breakfast, and related what he had seen, Foster denied it, Pres. Smith told him not to deny it for **he saw it himself** and was ashamed of it. Foster confessed it was true, and promised to reform. (*Nauvoo Neighbor*, June 19, 1844)

In the *History of the Church* Joseph Smith is quoted as stating:

“The only sin I ever committed was in exercising sympathy and covering up their [the Higbee’s, Foster’s, Law’s and Dr. Bennett’s] iniquities, on their solemn promise to reform, and of this I am ashamed, and will never do so again.” (*History of the Church*, vol. 6, pages 360-361)

In this statement Joseph Smith frankly admitted that he did cover up the evil behavior of these men. It is very strange that Joseph Smith would have so much sympathy for these men that he would let them ruin the character of many of the women of Nauvoo. Under the circumstances keeping silent was the worst thing he could have done.

**Strange Marriages.** On July 25, 1857, the following appeared in an article in the *Millennial Star* (a Mormon publication):

Among ancient Israel, marriage was forbidden within certain degrees of consanguinity. . . .

The Polygamist was not only laid under the same restraints as the Monogamist, but placed under additional restraints in regard to the persons whom he should select as additional wives. He was not permitted by the law of Moses to marry the **sister of his wife**. (See Leviticus xviii.18.) Neither was he permitted to marry a **mother and daughter**. “And if a man take a wife and her mother, it is wickedness; they shall be burnt with fire both he and they; that there be no wickedness among you.” (See Leviticus xx.14.)

Neither the Old nor New Testament condemns Polygamy, yet the Polygamist Israelite was under a law restricting him within certain limits. Though he had a right to marry many wives, yet he had no right to marry a **mother and daughter or two sisters**. (*Millennial Star*, vol. 19, pages 473-474)

In the year 1870 the Mormon Apostle Orson Pratt debated in the Mormon Tabernacle with Dr. John F. Newman concerning whether the Bible sanctions polygamy. Thomas Edgar Lyon made this comment concerning the debate:

During the three days Orson Pratt related numerous instances of plural marriage among ancient Israel, and argued that God sanctioned it. . . . Dr. Newman built his case entirely upon the marginal translation of Leviticus 18:18, in the King James version: “Neither shalt thou take one wife to another . . . beside the other in her life time.” This he held was an absolute prohibition of any type of plural marriage. Orson Pratt then reverted to the Hebrew text to prove that the marginal translation was incorrect and that the regular translations “Neither shalt thou take a wife to her sister. . . .”—merely a prohibition against marrying sisters—was the literal and accurate rendering of the text. . . . With the collapse of Dr. Newman’s marginal rendering his case failed completely. (“Orson Pratt—Early Mormon Leader,” M.A. Thesis, University of Chicago, June, 1932, page 104 of typed copy)

Even though Orson Pratt may have won this point, he proved that the Mormon practice of polygamy was not based upon the Old Testament, for Pratt himself was guilty of marrying two sisters. The Mormon writer T. Edgar Lyon admits that Orson Pratt was inconsistent:

This controversy also illustrates one of the inconsistencies of the Mormon contention that their polygamy was biblical. They did not abide by the rules of plural marriage as set forth in the Bible. Pratt himself had married two sisters. Others had done the same thing and even married mothers and daughters. (“Orson Pratt—Early Mormon Leader,” M.A. Thesis, University of Chicago, page 104, footnote 1)

Although the early Mormon leaders wanted to return to the Old Testament practice of putting adulterers to death (see *Mormonism—Shadow or Reality?* 1964 edition, pages 178-180), they did not want to accept Leviticus 20:14, which said that when a man married “a wife and her mother” they should be put to death. If they had accepted this, Joseph Smith would have been one of the first to die, for he had married a woman and her mother. Fawn Brodie states:

The prophet married five pairs of sisters: Delcena and Almera Johnson, Eliza and Emily Partridge, Sarah and Maria Lawrence, Mary Ann and Olive Grey Frost, and Prescinda and Zina Huntington. Patty and Sylvia Sessions were mother and daughter. (*No Man Knows My History*, 1957 edition, page 336)

The fact that Patty and Sylvia Sessions were mother and daughter is verified by the Mormon writer Claire Noall:

Sylvia Lyon, Patty’s daughter and the wife of Windsor J. Lyon, was already sealed to Joseph. This afternoon she was to put her mother’s hand in the Prophet’s. (*Intimate Disciple*, by Claire Noall, page 317)

The sociologist Kimball Young stated:

Of our family records, 19 per cent of them report that the men married sisters. It cannot be claimed that this percentage is typical of all Mormon polygamous families, but it is a reasonable inference that a considerable fraction of Mormon plural families had at least some plural wives who were sisters. Of these 30 cases all but one marriage were to full sisters; in this one it was to a half-sister. In one family a man married four sisters; in another he took twins as numbers one and two and a half-sister as wife number three. In still another a man married two sisters and their widowed mother! (*Isn't One Wife Enough?* by Kimball Young, 1954, page 111)

On page 142 of the same book we find the following:

Joseph Carey wanted to marry a certain widow, but she only consented if he would agree to also marry her two daughters when they grew up. They were then in their early teens. A few years after he wed the widow, she accompanied him to the temple where he married his two stepdaughters on the same day.

Fanny Stenhouse wrote:

It would be quite impossible, with any regard to propriety, to relate all the horrible results of this disgraceful system. It has debased the minds, and degraded the lives, of good and honest men and women, while those who naturally had a tendency towards evil have become a hundred times worse. Marriages have been contracted between the nearest relatives; and old men tottering on the brink of the grave have been united to little girls scarcely in their teens; while unnatural alliances of every description, which in any other community would be regarded with disgust and abhorrence, are here entered into in the name of God, and under the sanction of a "Revelation" supposed to proceed from the pure and holy Saviour.

I was much shocked and disgusted when first I went to Utah, to find a man whom under other circumstances I had known in London, living with two sisters whom he had married in the manner I have just described, and, strange as it may appear, it was not with them a matter of necessity. When I knew the husband in Europe, I considered him a man of education and refinement, but I certainly was mistaken, for no man whose nature was at all sensitive would have lived as he did. His wives, too, who had been considered highly respectable English girls, were not ashamed of their degraded position—they professed to believe in bringing the world back to its primitive purity and innocence.

It is quite a common thing in Utah for a man to marry two and even three sisters. I was well acquainted with one man who married his half-sister; and I know several who have married mother and daughter. I know also another man who married a widow with

several children; and when one of the girls had grown into her teens he insisted on marrying her also, having first by some means won her affections. The mother, however, was much opposed to this marriage, and finally gave up her husband entirely to her daughter; and to this very day the daughter bears children to her step-father, living as wife in the same house with her mother!

In another instance, a well-known man in Salt Lake City, who has several wives and married daughters, married a young girl of fifteen years of age whom his wife had adopted and brought up as her own. (*Tell It All*, by Mrs. T. B. H. Stenhouse, 1874, pages 468-469)

L. John Nuttall, a prominent Mormon, told that John Taylor (who became president of the Mormon Church) promised his own sister that she could be sealed to him in the event that she could not be reconciled to continue with any of her husbands:

Monday Feb 25/89

. . . Agnes Schwartz & her daughter Mary called this morning to see Prest. Woodruff, on her family matters, which he promised to write to her about. She said that her Brother John the late president John Taylor told her some 30 years ago that if She could not be reconciled to continue with any of her husbands she might be sealed to his brother William or himself, and she now wanted to be sealed to him. This is a very curious proceeding & which I don't understand. (*Journal of L. John Nuttall*, vol. 2, pages 362-363, taken from a typed copy at Brigham Young University)

L. John Nuttall does not relate what happened, but if the sealing actually took place, John Taylor, according to Mormon doctrine, will find himself married to his own sister in the resurrection.

**Polygamy and Courtship.** Kimball Young stated:

. . . married men in Mormondom were free to court any likely candidates among the fair and the young. As a four-time married man put it, "It was common enough for married men to spark around among the girls." However, as the federal prosecution in the 1880's became more and more effective, the whole plural marriage system was driven under cover and both courtship and marriage in polygamy became more hazardous and hence more secretive. . . .

Under the combination of continuous preaching of plurality of wives and the development of additional patriarchal prerogatives, some men went to work in earnest. Brother George MacKay was one of the more eager type. All his life, so a daughter of his sixth wife reports, he kept his eye open for prospective wives. He had seven. He usually got the consent of all his other wives before he took a new one, however. His chief technique was to get up large

sleighride parties of young girls. Afterwards he would take the girl or girls home for supper, for his wives to observe. Obviously Mackay, being well-to-do, had certain advantages over single men of little means. In general, however, George's courtships were short and matter of fact. The girls always professed to be much surprised at his proposals.

Like Mackay, Elder Hyrum Stratton went through life with an eye out for a prospective mate. . . . As Stratton got older he seemed to become even more interested in marrying. His eldest daughter said that "Father was always acting silly around young girls" often to the embarrassment of his wives and children.

. . . The daughter further remarked that her mother was fully aware of her husband's "sparking around" but "never said anything. I guess she had a broken heart; but it was suppressed." (*Isn't One Wife Enough?* by Kimball Young, pages 129-130)

On pages 132 and 133 of the same book we read:

Often enough the courtship was not so well accepted by the first wife. Making advances to a domestic, for example, right under the nose of the first wife might and often did produce strong negative attitudes. In the Roger Knight family the first wife was none too pleased when her husband, under the impress of preaching, began paying attention to the hired girl in the home. Moreover, the manner in which he carried on did not improve the first wife's readiness to accept another into the family. Wife number one was pregnant at the time and he would bring the girl into their home nights and make love to her while his wife looked on. "I felt so ungainly and awkward at the time that it was more than I could endure to see the attractive young girl sitting on my husband's lap, being kissed and fondled by him." She hated the girl before she came into the home as wife and the years did not much improve her first reactions.

Sometimes the Mormon men would bring their prospective brides home to live with their families to see if they were compatible. Juanita Brooks states:

Lucretia Fisher lived in the home two months before she was married to Stout. This plan was sometimes followed to see if the two wives would be compatible, and also to determine whether or not the second was attracted to the husband sufficiently to become his wife. (*On the Mormon Frontier—The Diary of Hosea Stout*, edited by Juanita Brooks, vol. 1, page 21)

Kimball Young relates the following:

Alice was still unconvinced but Yates "kept after [her] to marry him." She again declined. Then he hit

on the idea of having her visit his home in southern Utah, which she did. After remaining there for a few months, she returned to Salt Lake and shortly thereafter they were married in the Endowment House. (*Isn't One Wife Enough?* pages 136-137)

Kimball Young states that many of the Mormon men may have felt guilty about their courtships:

Despite the acceptance of a married man's full right to seek another wife, the hangover of ideals and attitudes of monogamy must have made many men feel not only a little silly but also a certain sense of guilt at courting when they already had a wife and children. True, full faith in the Principle provided a cover for the sense of guilt and shame, yet they probably operated unconsciously. (*Isn't One Wife Enough?* page 138)

### The Percentage Who Practiced Polygamy.

The Mormon Apostle John A. Widtsoe made this statement:

The practice of plural marriage . . . came to the Church by revelation and commandment from the Lord to Joseph Smith . . . He himself practiced it as the wives who survived him have testified, . . . Yet **only about two or three per cent** of the male population ever practiced it. (*Joseph Smith—Seeker After Truth*, 1951 edition, page 233)

William E. Berrett made this statement:

Plural marriage was never at any time a general law for the entire Church, and was never at any time practiced by over two per cent of the male population. (*The Restored Church*, 1956 edition, pages 250-251)

Lately this two per cent figure has been criticized by both Mormon and non-Mormon writers. T. Edgar Lyon, a Mormon writer, criticized the book *Mormonism, Americanism, and Politics* for using, as he put it, the "worn-out theory" that only two per cent of the men practiced plural marriage. Mr. Lyon stated:

Concerning the extent of the practice of plural marriage among the Mormons, this book repeats the worn-out theory that but two per cent of the men practiced this form of marriage. Research in recent years gives evidence that this is false. It was probably about **six or eight times that figure**. (*The Utah Alumnus*, book review by T. Edgar Lyon, February, 1962, page 8)

In the July-August, 1962, issue of the *Utah Alumnus*, Mr. Lyon stated:

The extent to which plural marriage was practiced among the Mormons causes Mr. Vetterli again to betray both lack of correct information and failure to have done his elementary research. Sen. Wallace F. Bennett, in his *Why I am a Mormon* (page 70), states the figure as being 8 to 10%, not the oft-quoted 2%. This figure was arrived at by Sen. Bennett after a bit of research in the U.S. Bureau of the Census. (*Utah Alumnus*, July-August, 1962, page 14)

Stanley S. Ivins made the following statement in the *Western Humanities Review*:

Curious visitors to Utah in the days when polygamy was flourishing were usually told that about one-tenth of the people actually practiced it. . . .

Of more than 6,000 Mormon families, sketches of which are found in a huge volume published in 1913, between fifteen and twenty per cent appear to have been polygamous. And a history of Sanpete and Emery counties contains biographical sketches of 722 men, of whom 12.6 per cent married more than one woman.

From information obtainable from all available sources, it appears that there may have been a time when fifteen, or possibly twenty, per cent of the Mormon families of Utah were polygamous. (*Western Humanities Review*, "Notes on Mormon Polygamy," by Stanley S. Ivins, vol. 10, page 230)

The Mormon writer John J. Stewart also admitted that plural marriage was not limited to three per cent. On page 25 of his book, *Brigham Young and His Wives*, Mr. Stewart stated:

Its practice was not limited "to less than 3 per cent" of the Mormon population.

Although Brigham Young's statement is not to be taken too seriously, he indicated that it would take a very large prison to hold all the polygamists:

But polygamy they are unconstitutionally striving to prevent; when they will accomplish their object is not for me to say. . . . How will they get rid of this awful evil in Utah? They will have to expend about three hundred millions of dollars for building a prison, for we must all go into prison. And after they have expended that amount for a prison, and roofed it over from the summit of the Rocky Mountains to the summit of the Sierra Nevada, we will dig out and go preaching through the world. (*Journal of Discourses*, vol. 4, page 39)

**Mormon Leaders Condemned the One-Wife System.** At the time the Mormon Church was practicing polygamy the leaders of the Church became

very bitter against the one-wife system. Heber C. Kimball, the First Counselor to Brigham Young, was reported by the *Deseret News* as saying:

I have noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young and sprightly. Why is this? Because God loves that man, and because he honors his word. Some of you may not believe this, but I not only believe it but I also know it. For a man of God to be confined to one woman is small business, . . . I do not know what we should do if we had only one wife apiece. (*Deseret News*, April 22, 1857)

Brigham Young also condemned the one-wife system. In a sermon which was reported in the *Deseret News*, Brigham Young stated:

Monogamy, or restrictions by law to one wife, is no part of the economy of heaven among men. Such a system was commenced by the founders of the Roman empire. . . . Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamic order of marriage, so esteemed by modern Christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers.

Why do we believe in and practice polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith, and the Lord's servants have always practiced it. "And is that religion popular in heaven?" It is the only popular religion there. . . . (*Deseret News*, August 6, 1862, vol. 12, no. 6)

George A. Smith stated:

We breathe the free air, we have the best looking men and handsomest women, and if they envy us our position, well they may, for they are a poor, narrow minded, pinch-backed race of men, who chain themselves down to the law of monogamy and live all their days under the dominion of one wife. They ought to be ashamed of such conduct, and the still fouler channel which flows from their practices; and it is not to be wondered at that they should envy those who so much better understand the social relations. (*Deseret News*, April 16, 1856)

Heber C. Kimball made this statement:

May God bless the righteous; but the men or women who raise their voices or use their influence against that holy order of plural marriage will be cursed, and they will wither away, for they have undertaken to fight against God. (*Journal of Discourses*, vol. 11, page 212)

Brigham Young stated that the one-wife system was a “source of prostitution and whoredom”:

Since the founding of the Roman empire monogamy has prevailed more extensively than in times previous to that. The founders of that ancient empire were robbers and women stealers, and made laws favoring monogamy in consequence of the scarcity of women among them, and hence this monogamic system which now prevails throughout Christendom, and which had been so fruitful a source of prostitution and whoredom throughout all the Christian monogamic cities of the Old and New World, until rottenness and decay are at the root of their institutions both national and religious. (*Journal of Discourses*, vol. 11, page 128)

Joseph Field Smith quoted John Taylor, who was the third President of the Mormon Church, as saying:

We acknowledge our children; we acknowledge our wives; we have no mistresses. We had no prostitution until it was introduced by monogamy. . . . (*Essentials in Church History*, page 577)

The following appeared in the Mormon Church paper, the *Millennial Star*:

. . . The one-wife system not only degenerates the human family, both physically and intellectually, but it is entirely incompatible with philosophical notions of immortality; it is a lure to temptation, and has always proved a curse to a people. (*Millennial Star*, vol. 15, page 227)

The Mormon Apostle Orson Pratt stated:

Some of the nations of Europe who believe in the one wife system have actually forbidden a plurality of wives by their laws; and the consequences are that the whole country among them is overrun with the most abominable practices? Adulteries and unlawful connections prevail through all their villages, towns, cities, and country places to a most fearful extent. (*The Seer*, page 12)

On pages 124 and 125 of the same book Orson Pratt said:

What an immense amount of immorality, and consequent suffering would have been prevented, had the State governments not been influenced by the **corrupt** traditions of Apostate Christianity in prohibiting plurality and denouncing it criminal! . . . Plurality would also diminish greatly the temptations which beset the paths of married men, as well as those who are young; they would no longer be under the temptation to keep a mistress secretly, and to break the

marriage covenant, and thus sin against their wives and against God. How many thousands there are who practice this great abomination. And why do they do it? **Because they are compelled by our bigoted State laws to confine themselves to one wife.** . . . Plurality, therefore, instead of injuring the morals of society, would have an effect directly the reverse; it would greatly purify society from the immoralities which now exist. . . . If plurality should be prohibited on account of jealousies which may arise, monogamy or the one-wife system should be prohibited on account of the still greater jealousies which may arise for fear the husband may keep his secret mistresses, jealousies, let laws be enacted, requiring man to have a plurality of wives, or else none at all; **prohibit the one wife practice**, and you will accomplish much more than you do by prohibiting plurality.

One page 178 of the same book Orson Pratt stated:

At length, through priestcraft and tradition the Church was made to believe that the Monogamy established by the Roman civil law, was actually a part of Christianity. **This delusion**, concocted at the head quarters of the so-called Christian Church, gradually extended itself to the surrounding nations, and other branches of the Christian Church adopted it, and relinquished the Polygamic system. The one wife system did not originate in the Christian Church, but was adopted from the practice of the Roman nation by the Romish priesthood and by them palmed upon the nations as originating in Christianity. . . . Many centuries passed away, during which the common people were not permitted to read the manuscript copies of the Bible for themselves, and they were traditioned by their priests to believe that Monogamy was a Christian institution, and that Polygamy was forbidden. (*The Seer*, page 178)

George Q. Cannon stated:

But the history of the world goes to prove that the practice of this principle, even by nations ignorant of the Gospel, has resulted in greater good to them than the practice of monogamy or the one-wife system in the so-called Christian nations. . . . It is a fact worthy of note that the shortest-lived nations of which we have record have been monogamic. Rome, with her arts, sciences and warlike instincts, was once the mistress of the world; but her glory faded. She was a monogamic nation, and the numerous evils attending that system early laid the foundation for that ruin which eventually overtook her. (*Journal of Discourses*, vol. 13, page 202)

On pages 207 and 208 of the same sermon George Q. Cannon made this statement:

Under the system of Patriarchal Marriage, the offspring, besides being equally as bright and brighter intellectually, are much more healthy and strong. . . . But how is it under the monogamic system? Temptations are numerous on every hand and young men fall a prey to vice.

Brigham Young made this interesting comment:

Talk about polygamy! There is no true philosopher on the face of the earth but what will admit that such a system, properly carried out according to the order of heaven, is far superior to monogamy for the raising of healthy, robust children! (*Journal of Discourses*, vol. 13, page 317)

Orson Pratt stated:

This law of monogamy, or the monogamic system, laid the foundation for prostitution and the evils and disease of the most revolting nature and character under which modern Christendom groans, . . . (*Journal of Discourses*, vol. 20, page 321)

John Taylor, the third President of the Mormon Church, stated:

We do not want them to force upon us that institution of monogamy called the social evil. (*Journal of Discourses*, vol. 20, page 321)

Orson Spencer made this statement concerning monogamy:

Do not startle, sir, if I should tell you that monogamy, or the one-wife system, adopted throughout Christendom, is a very defective system. It does not answer the demands of society, and it is altogether inferior to the Patriarchal system of polygamy, as introduced by God himself. Debauchery and whoredoms are pre-eminently practiced among Christian nations, where the former system is generally established by the law of the land. Heathen nations, previous to their intercourse with Christian nations, have been comparatively free from these abominable lusts. (*Orson Spencer's Letters*, 1891 edition, page 207)

The Mormon Apostle Parley P. Pratt made this statement:

Let the monogamic law, restricting a man to one wife, with all its attendant train of whoredoms, intrigues, seductions, wretched and lonely single life, hatred, envy, jealousy, infanticide, illegitimacy, disease and death, like the millstone cast into the depths of the sea—sink with Great Babylon to rise no more. (*Marriage and Morals in Utah*, Liverpool, 1856, page 8)

The Apostle Amasa M. Lyman made this comment:

. . . I say that plural marriage is the great necessity of the age, because it is a means that God has introduced to check the physical corruption and decline of our race; . . . (*Journal of Discourses*, vol. 11, page 204)

Brigham Young stated that the plurality of wives led to the preservation of life:

I look at the world, or that small portion of it which believes in monogamy. It is only a small portion of the human family who do believe in it, for from nine to ten of the twelve hundred millions that live on the earth believe in and practice polygamy. Well, what is the result? Right in our land the doctrine and practice of plurality of wives tend to the preservation of life. (*Journal of Discourses*, vol. 14, page 43)

Orson Pratt argued that those who had more than one wife could have a far greater number of children in less time than a monogamist. In the *Seer*, pages 38 and 39, Orson Pratt stated:

It must be remembered, that seventy thousand million, however great the number may appear to us, are but two-thirds of the vast family of spirits who were begotten before the foundation of the world: . . . Add to seventy thousand million, the third part which fell, namely, thirty-five thousand million, and the sum amounts to one hundred and five thousand million which was the approximate number of the sons and daughters of God in Heaven . . .

If we admit that one personage was the father of all this great family, and that they were all born of the same mother, the period of time intervening between the birth of the oldest and the youngest spirit must have been immense. If we suppose, as an average, that only one year intervened between each birth, then it would have required, **over one hundred thousand million of years** for the same mother to have given birth to this vast family. . . .

If the father of these spirits, **prior to his redemption**, had secured to himself, through the everlasting covenant of marriage, **many wives**, . . . the period required to people a world would be shorter, within certain limits, in proportion to the number of wives. For instance, if it required one hundred thousand million of years to people a world like this, as above stated, it is evident that, with a hundred wives, this period would be reduced to only one thousand million of years. . . . While the Patriarch with his hundred wives, would multiply worlds on worlds, and people them with his descendants to the hundredth generation of worlds; the other, who had only secured to himself one wife, would in the same period, just barely have peopled one world.

**Adam Declared to be a Polygamist.** Brigham Young, the second president of the Mormon Church, stated:

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When **our Father Adam** came into the garden of Eden, he came into it with a celestial body, and brought Eve, **one of his wives with him.** (*Journal of Discourses*, vol. 1, page 50)

Some of the Mormon people believed the teaching that Adam was a polygamist originated with Joseph Smith, and not with Brigham Young. In a sermon delivered in the Tabernacle, in 1885, H. W. Naisbitt stated:

. . . it is said that Joseph Smith the Prophet taught that Adam had two wives. (*Journal of Discourses*, vol. 26, page 115)

**Mormon Church Leaders Taught that Jesus and God the Father were Polygamists.** Some of the leading authorities of the Church even went so far as to proclaim that both the Father and the Son were polygamists. Jedediah M. Grant, Second Counselor to Brigham Young, said:

Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his Apostles, and their belief? He says, "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had **so many wives**; there were Elizabeth, and Mary, and a host of others that followed him." After Jesus went from the stage of action, the Apostles followed the example of their master . . .

The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based on **polygamy**, . . . **a belief in the doctrine of the plurality of wives caused the persecution of Jesus** and his followers. We might almost think they were "Mormons." (*Journal of Discourses*, vol. 1, pages 345-346)

The Apostle Orson Hyde stated:

It will be borne in mind that once upon a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than **Jesus Christ was married** on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the least of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, . . . he would be mobbed, tarred, and feathered, and rode, not on an ass, but on a rail . . .

At this doctrine the long-faced hypocrite and the sanctimonious bigot will probably cry, blasphemy! . . . Object not, therefore, too strongly against the marriage of Christ, . . . (*Journal of Discourses*, vol. 4, pages 259-260)

Orson Hyde also stated:

I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on Marriage, at our last Conference, that **Jesus Christ was married** at Cana of Galilee, that **Mary, Martha, and others were his wives, and that he begat children.**

All that I have to say in reply to that charge is this—they worship a Savior that is too pure and holy to fulfil the commands of his Father. I worship one that is just pure and holy enough "to fulfil all righteousness;" not only the righteous law of baptism, but the still more righteous and important law "to multiply and replenish the earth." (*Journal of Discourses*, vol. 2, page 210)

On another occasion Orson Hyde stated:

When Mary of old came to the sepulcher on the first day of the week, instead of finding Jesus she saw two angels in white, "And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord," **or husband**, "and I know not where they have laid him." (*Journal of Discourses*, vol. 2, page 81)

In 1853 the following appeared in the *Millennial Star*:

. . . we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation—how and by whom he was begotten; the character of the relationships formed by that act; the **number of wives and children he had**, . . . (*Millennial Star*, vol. 15, page 825)

When the "gentiles" stated that polygamy was one of the "relics of barbarism," Brigham Young replied:

Yes, one of the relics of Adam, of Enoch, of Noah, of Abraham, of Isaac, of Jacob, of Moses, David, Solomon, the Prophets, **of Jesus, and his Apostles.** (*Journal of Discourses*, vol. 11, page 328)

On another occasion Brigham Young stated:

The Scripture says that He, the **Lord**, came walking in the Temple, **with his train**; I do not know who they were, unless **his wives and children**; . . . (*Journal of Discourses*, vol. 13, page 309)

The Mormon Apostle Orson Pratt stated:

. . . it will be seen that the **great Messiah** who was the founder of the Christian religion, **was a polygamist**. . . the Messiah chose . . . by marrying many honorable wives himself, show to all future generations that He approbated the plurality of wives under the Christian dispensation, as well as under the dispensation in which His Polygamist ancestors lived.

We have now clearly shown that **God the Father had a plurality of wives**, one or more being in eternity, by whom He begat our spirits as well as the spirit of Jesus His first Born, and another being upon the earth by whom He begat the tabernacle of Jesus, as his only begotten in this world. We have also proved most clearly that the Son followed the example of his Father, and became the great Bridegroom to whom kings' daughters and many honorable wives were to be married. We have also proved that both God the Father and our Lord Jesus Christ inherit **their wives in eternity** as well as in time; . . . And then it would be so shocking to the modesty of the very pious ladies of Christendom to see Abraham and his wives, Jacob and his wives, **Jesus and his honorable wives**, all eating occasionally at the same table, and visiting one another, and conversing about their numerous children and their kingdoms. Oh, ye delicate ladies of Christendom how can you endure such a scene as this? . . . If you do not want your morals corrupted, and your delicate ears shocked, and your pious modesty put to the blush by the society of polygamists and their wives, do not venture near the New Earth; for polygamists will be honored there, and will be among the chief rulers of that Kingdom. (*The Seer*, by Orson Pratt, page 172)

On page 158 of the same book Orson Pratt stated:

If none but Gods will be permitted to multiply immortal children, it follows that each God must have one or more wives.

In her book, *Tell It All*, Fanny Stenhouse tells of a woman who wanted to be sealed to Jesus Christ:

And yet the working out of this system has produced results which would be perfectly grotesque were it not that they outrage every sense of propriety. Let me give an example. One of the wives of Brigham Young—Mrs. Augusta Cobb Young—a highly educated and intelligent Boston lady with whom I am intimately acquainted, requested of her Prophet husband a favor of a most extraordinary description. She had forsaken her lawful husband and family and a happy and luxurious home to join the Saints, under the impression that Brigham Young would make her his queen in heaven. She was a handsome

woman—a woman of many gifts and graces, and Brigham thoroughly appreciated her; but she made a slight miscalculation in respect to the Prophet. . . . he never would allow himself to be dictated to by any woman. So when the lady to whom I speak asked him to place her at the head of his household, he refused; she begged hard, but he would not relent. Then finding that she could not be Brigham's "queen," and having been taught by the highest Mormon authorities that our Savior had, and has, many wives, she requested to be "sealed" to him! Brigham Young told her (for what reason I do not know) that it really was out of his power to do that, but that he would do "the next best thing" for her—he would "seal" her to Joseph Smith. So she was sealed to Joseph Smith, and though Brigham still supports her and she is called by his name on earth, in the resurrection she will leave him and go over to the original Prophet. (*Tell It All*, 1874 edition, page 255)

**Some Members of the Mormon Church Still Maintain that God and Christ are Polygamists.** John J. Stewart, writing in 1961, made this statement:

Now, briefly, the reason that the Lord, through the Prophet Joseph, introduced the doctrine of plural marriage, and the reason that the Church . . . has never and will never relinquish the doctrine of plural marriage, is simply this: The major purpose of the Church is to help man attain the great eternal destiny suggested in that couplet . . . **plural marriage is the patriarchal order of marriage lived by God** and others who reign in the Celestial Kingdom. As well might the Church relinquish its claim to the Priesthood as the doctrine of plural marriage. (*Brigham Young and His Wives*, page 41)

In the book, *Joseph Smith—The Mormon Prophet*, copyright 1966, John J. Stewart makes a similar statement:

In obedience to eternal law, a worthy man and woman can **progress** in the Celestial Kingdom to eventual Godhood and Goddesshood, creating worlds of their own, . . . Again, it is the provocative doctrine of eternalism:

As man is, God once was;  
As God is, man may become

Plural marriage, explained the Prophet, is the patriarchal order of marriage lived by God and others who reign in the Celestial Kingdom; therefore, both the eternity of the marriage covenant and the plurality of wives are contained in the revelation, . . . (*Joseph Smith—The Mormon Prophet*, page 69)

In his book, *Brigham Young and His Wives*, John J. Stewart infers that Christ was a polygamist:

Plural marriage was a common practice among God's chosen people. The Bible is full of it, as a **preferred** pattern of marriage. . . . Do you suppose that in His personal ministry the Christ, . . . would have failed to denounce the prevalent practice of plural marriage had it not been **acceptable to him**? Mary, Martha, Mary Magdalene and many other women were beloved of Jesus. For a person to say that he believes the Bible but does not believe the doctrine of plural marriage is something akin to saying that he accepts the Constitution but not the Bill of Rights. (*Brigham Young and His Wives*, page 26)

Although the Mormon Apostle LeGrand Richards admitted that "some of the older brethren" in the church taught that Jesus was a polygamist, he stated that it is not a doctrine of the church:

Your fifth question: "Was Jesus a polygamist?" We believe in the four standard Church works—the Bible, the Book of Mormon, the Doctrine & Covenants and the Pearl of Great Price, and we have no revelations from the Lord to indicate that Jesus was either married or a polygamist. There are some older brethren in the Church that like to philosophize, that have expressed the thought that he was. We have a little saying from one of the older brethren who said, "Now brothers and sisters, I will now proceed to make very plain to you that which the Lord hath not yet seen fit to reveal." In that spirit, some have tried to express their own views with respect to this question, but as far as the Church is concerned, it does not teach that Jesus was married, or that he was a polygamist. (Letter from LeGrand Richards to Morris L. Reynolds, dated May 11, 1966)

**Plural Marriage Declared Essential to Salvation.** After a special conference held in 1852, the Mormon Church leaders began to devote much of their time to the preaching of polygamy. During the period that the Mormon Church was practicing polygamy the leaders of the church were declaring that polygamy was absolutely necessary and essential for exaltation. One woman testified in the *Temple Lot Case* as follows:

Yes, sir, President Woodruff, President Young, and President John Taylor, taught me and all the rest of the ladies here in Salt Lake that a man in order to be exalted in the Celestial Kingdom must have more than one wife, that having **more than one wife was a means of exaltation.** (*Temple Lot Case*, page 362)

In the *Juvenile Instructor* the following appeared:

After I explained to him the nature of our belief in it and why we practice it, how **it was interwoven with all our hopes for exaltation** in the presence of God, and that it was impossible for us to renounce it without at the same time renouncing the heaven for

which we were striving. . . . If all the world were to say that plural or celestial marriage is not a part of religion, would that separate it from religion or convince us that it is not in our minds, a religious principle? It is a **vital part of our religion**, and was proclaimed as such, and believed and practiced as such, by the church when the law leveled against it was enacted. The law, therefore, was enacted by Congress against a law of God. It attempted to annul and make void that which He had commanded, and **that which he declared to be essential to exaltation** in His presence. (*Juvenile Instructor*, vol. 20, page 116)

Joseph F. Smith, the sixth president of the Mormon Church, stated:

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation of mankind. In other words, some of the Saints have said, and believe that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn **protest against this idea**, for I know it is false . . . Therefore, whoever has imagined that he could obtain the fullness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, **has deceived himself. He cannot do it.** When that principle was revealed to the Prophet Joseph Smith, he very naturally shrank, in his feelings, from the responsibilities thereby imposed upon him; . . . But he did not falter, although it was not until an angel of God, with a drawn sword, stood before him and commanded that he should enter into the practice of that principle, or he should be utterly destroyed, or rejected, . . . It need scarcely be said that the Prophet found no one any more willing to lead out in this matter in righteousness than he was himself . . . none excelled, or even matched the courage of the Prophet himself.

If then, this principle was of such great importance that the Prophet himself **was threatened with destruction**, and the best men in the Church with being excluded from the favor of the Almighty, if they did not enter into and establish the practice of it on earth, it is useless to tell me that there is no blessing attached to obedience to the law, or that a man with only one wife can obtain as great a reward, glory or kingdom as he can with more than one, . . .

I understand the law of celestial marriage to mean that every man in this Church, who has the ability to obey and practice it in righteousness and **will not, shall be damned**, I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. (*Journal of Discourses*, Joseph F. Smith, vol. 20, pages 28-31)

In 1891 the President and Apostles of the Mormon Church made the following statement in a petition to the President of the United States:

We, the First Presidency and apostles of the Church of Jesus Christ of Latter-Day Saints, beg to respectfully represent to Your Excellency the following facts:

We formerly taught to our people that polygamy or celestial marriage as commanded by God through Joseph Smith was right; that it was a **necessity to man's highest exaltation** in the life to come.

That doctrine was publicly promulgated by our president, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-day Saints up to September, 1890. (*Reed Smoot Case*, vol. 1, page 18)

In a petition to Congress the young women of Utah made the following statement:

“We have been taught and conscientiously believe that plural marriage is as much a part of our religion as faith, repentance and baptism.” (Quoted in the *Life of John Taylor*, pages 357-358)

In the *Millennial Star*, vol. 15, page 226, the following statement appeared:

The order of plurality of wives is an everlasting and **ceaseless order**, designed to **exalt** the choicest men and women to the most superlative excellence, dominion, and glory.

In volume 40, pages 226 and 227 of the *Millennial Star* the following appeared:

And we, the people who have done this, are believers in the principles of plural marriage or polygamy, not simply as an elevating social relationship, and a preventive of many terrible evils which afflict our race, but as a principle revealed by God, underlying **our every hope of eternal salvation** and happiness in heaven. . . . we cannot view plural marriage in any other light than as a **vital principle of our religion**.

In the *Millennial Star*, vol. 47, page 711 we read as follows:

Upwards of forty years ago the Lord revealed to His Church the principle of celestial marriage. The idea of marrying more wives than one was as naturally abhorrent to the leading men and women of the Church at that day as it could be to any people. They shrank with dread from the bare thoughts of entering into such relationships. But the **command of God** was before them in language which no faithful soul dare disobey.

“For, behold, I reveal unto you a new and an everlasting covenant and if ye abide **not** that covenant, then are ye **damned**; for no one can reject this covenant, and be permitted to enter into my glory. . . .”

**Damnation** was the awful penalty affixed to a refusal to obey this law. It became an acknowledged doctrine of the Church; it was **indissolubly interwoven** in the minds of its members with their **hopes of eternal salvation and exaltation** in the presence of God. . . . Who could suppose that . . . Congress would enact a law which would present the alternative to religious believers of being consigned to a penitentiary if they should attempt to obey a law of God which would deliver them from **damnation!**

Wilford Woodruff made this statement:

We have many bishops and elders who have but one wife. They are abundantly qualified to enter the higher law and take more, but their wives will not let them. Any man who will permit a woman to lead him and bind him down is but little account in the Church and Kingdom of God. (*Wilford Woodruff*, page 542, Utah State Historical Society)

William Clayton stated:

“From him [Joseph Smith] I learned that the doctrine of plural and celestial marriage is the **most holy and important doctrine ever revealed to man** on the earth, and that without obedience to that principle no man can ever attain to the fullness of exaltation in the celestial glory.”

(Signed William Clayton  
Salt Lake City, February 16th, 1874  
(*Historical Record*, by Andrew Jenson, page 226)

George Q. Cannon made this statement:

Now, I want to say for myself personally, if I had not obeyed that command of God, concerning plural marriage, I believe that I would have been damned. (*Journal of Discourses*, vol. 23, page 278)

John Taylor, who became the third president of the Mormon Church, made this statement in 1866:

Joseph Smith told others; he told me, and I can bear witness of it, “that if this principle was not introduced, this Church and kingdom **could not proceed**.” When this commandment was given, it was so far religious, and so far binding upon the Elders of this Church, that it was told them if they were not prepared to enter into it, and to stem the torrent of opposition that would come in consequence of it, the keys of the kingdom would be **taken from them**. (*Journal of Discourses*, vol. 11, page 221)

Brigham Young made this statement on August 19, 1866:

The only men who become Gods, even the Sons of God, are those who enter into polygamy. (*Journal of Discourses*, vol. 11, page 269)

Joseph Smith told Heber C. Kimball that if he didn't enter into polygamy he would be damned. The Apostle Orson F. Whitney stated:

Heber was told by Joseph that if he did not do this [enter polygamy] he would lose his apostleship and be damned. (*Life of Heber C. Kimball*, page 336)

Jerome Sweet claimed that Joseph F. Smith, the sixth president of the Mormon Church stated:

I went to a special priesthood meeting where Joseph F. Smith [later President of the Church] was the speaker and he said that men holding positions in the priesthood should either marry in polygamy or they should step down and let someone who would marry have the position. (Statement by Jerome Sweet, quoted in *Isn't One Wife Enough?* page 107)

One page 108 of the same book Kimball Young stated:

One man recalled a Stake conference in Southern Utah where the brethren were bluntly told to marry in polygamy or "resign their church offices."

. . . Dennis Gallagher's wife so completely believed in the Principle, and felt so strongly that her own glory would be lessened by her husband's flat refusal to follow her urgent pleas to take another wife, that she divorced him after two years. Shortly thereafter she married as a plural wife a man well along in years. (*Isn't One Wife Enough?* page 108)

Daisy Barclay, a plural wife of Edmond Barclay, stated that a man had to have at least three wives to attain the highest glory:

Then I remembered the doctrine of the trinity as taught by the Church—that if one wanted to attain the very pinnacle of glory in the next world there must be at least three wives. (*Isn't One Wife Enough?* by Kimball Young, page 184)

In the *Millennial Star*, a Mormon paper, the following appeared:

And it follows, just as necessarily, that if the system of polygamy had fallen into disuse in the days of

Jesus, he, in re-introducing the Gospel, would have re-introduced the system of plurality of wives, as an **essential and constituent portion of the Gospel**. And by the same rule it also follows, that wherever the Gospel is now proclaimed, in its fullness, that same system of plurality of wives must also be taught to the people; and, when taught, must be obeyed by them as circumstances may justify, or they are **under condemnation**, which is in accordance with the first paragraph of the Revelation in No. 1 *Star*. (*Millennial Star*, vol. 15, page 136)

The Mormon writer John J. Stewart, in his book copyright in 1961, still upholds the idea that plural marriage leads to exaltation:

Plural marriage is a pattern of marriage designed by God as part of His plan of eternal progress to further His kingdom and exalt His children. (*Brigham Young and His Wives*, page 71)

**The Manifesto.** John Taylor, the third President of the Mormon Church, made this statement in 1879:

I remember being asked in court here some three or four years ago . . . "Do you believe in obeying the laws of the United States?" "Yes, I do, in all **except one**"—in fact I had not broken that. "What law is that?" "The law in relation to polygamy." (*Journal of Discourses*, vol. 20, page 317)

Thomas G. Alexander, Assistant Professor of History at Brigham Young University, admits that members of the Mormon Church openly defied the law:

Some maintain that because Mormons were law abiding they gave up plural marriage after the Supreme Court declared the anti-polygamy acts constitutional. But long after the 1879 Reynolds decision, Church members brought to the bar for sentencing told federal judges that the law of God was higher than the law of the land and deserved prior obedience. The Manifesto officially ending polygamy as Church practice was not issued until 1890, and excommunication for practicing plural marriage did not come until 1904. (*Dialogue: A Journal of Mormon Thought*, vol. 1, no. 2, Summer, 1966, page 128)

The Mormon Church continued to practice plural marriage until the year 1890. During this time the leaders of the church taught that polygamy was going to be a permanent part of the church and that it would never be done away. Heber C. Kimball, First Counselor to Brigham Young, stated:

If you oppose what is called the “spiritual wife doctrine,” the patriarchal order, which is of God, that course will corrode you with a spirit of apostacy, and you will go overboard; . . .

The principle of plurality of wives **never will be done away**, although some sisters have had revelations that, when this time passes away and they go through the veil, every woman will have a husband to herself. (*Deseret News*, November 7, 1855)

Heber C. Kimball also stated:

Some quietly listen to those who speak against the Lord’s servants, against his anointed, against the plurality of wives, and against almost every principle that God has revealed. Such persons have half-a-dozen **devils with them all the time. You might as well deny “Mormonism,” and turn away from it, as to oppose the plurality of wives.** Let the Presidency of this Church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose the doctrine, and **the whole of them will be damned.** (*Journal of Discourses*, vol. 5, page 203)

John Taylor, the third President of the Mormon Church, stated:

Where did this commandment come from in relation to polygamy? It also came from God . . . Joseph Smith told others; he told me, and I bear witness of it, “that if this principle was not introduced, this Church and kingdom could not proceed” . . . When I see any of our people, men or women, opposing a principle of this kind, I have years ago set them down as on the high road to apostacy, and I do today; **I consider them apostates**, and not interested in this Church and kingdom. (*Journal of Discourses*, vol. 11, page 221)

The Apostle Orson Pratt stated:

God has told us Latter-day Saints that **we shall be condemned if we do not enter into that principle**; and yet I have heard now and then (I am very glad to say that only a few such instances have come under my notice,) a brother or a sister say, “I am a Latter-day Saint, but I do not believe in polygamy.” Oh, what an absurd expression! what an absurd idea! A person might as well say, “I am a follower of the Lord Jesus Christ, but I do not believe in him.” One is just as consistent as the other. . . . If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I

would not give a fig for all your other revelations that came through Joseph Smith the Prophet; **I would renounce the whole of them**, because it is utterly impossible, according to the revelations that are contained in these books, to believe a part of them to be divine—from God—and a part of them to be from the devil; . . . I did hope there was more intelligence among the Latter-day Saints, and a greater understand of the principle than to suppose that any one can be a member of this Church in good standing, and yet reject polygamy. The Lord has said, that those who **reject this principle reject their salvation**, they shall be **damned**, saith the Lord; . . .

Now I want to prophecy a little. It is not very often that I prophecy, though I was commanded to do so, when I was a boy. I want to prophecy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from them from the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent. . . .

Now, if you want to get into darkness, brethren and sisters, begin to oppose this revelation. Sisters, you begin to say before your husbands, or husbands you begin to say before your wives, “I do not believe in the principle of polygamy, and I intend to instruct my children against it.” Oppose it in this way, and teach your children to do the same, and if you **do not become as dark as midnight there is no truth in Mormonism.** (*Journal of Discourses*, vol. 17, pages 224-225)

Brigham Young, the second President of the Mormon Church, made this statement:

Now if any of you will deny the plurality of wives and continue to do so, I promise that you will be damned; and I will go still further, and say, take this revelation, or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned. (*Deseret News*, Wednesday, November 14, 1855)

Brigham Young also said:

I heard the revelation on polygamy, and I believed it with all my heart, and I know it is from God—. . . “Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy?” If we are not admitted until then, we shall never be admitted. (*Deseret News*, October 10, 1866)

George Q. Cannon, who was a member of the First Presidency, stated:

There has been some agitation in years past respecting plural marriage, and some people, calling themselves

Latter-day Saints, have been almost ready to go into the open market, and bid for a State government, at the price of conceding this principle of our religion, for the privilege of becoming a State of the Union. . . . They are ready to **sell out their belief** as Latter-day Saints, and their veneration and reverence for that power which God has restored, for the sake of obtaining a little recognition of their rights as citizens. . . . When a man is ready to **barter any principle of salvation** for worldly advantage, that man certainly has reached the position that he esteems worldly advantage above eternal salvation. Can such persons retain the Spirit of God, and take such a course as this? No, they cannot. (*Journal of Discourses*, vol. 26, pages 7 and 8)

The Apostle Amasa Lyman remarked:

It is well enough now for the brethren and sisters who have been in practical polygamy for many years to begin to understand something of the nature and object of the institution, that they may not **trade it off** simply for admittance into the Union, or for anything whatever that may be offered for its exchange. (*Journal of Discourses*, vol. 11, page 207)

Heber C. Kimball, a member of the First Presidency, threatened those who opposed plural marriage as follows:

I speak of plurality of wives as one of the **most holy principles** that God ever revealed to man, and all those who exercise an influence against it, unto whom it is taught, man or woman, **will be damned**, and they, and all who will be influenced by them, will suffer the buffetings of Satan in the flesh; for the **curse of God** will be upon them, and poverty, and distress, and vexation of spirit will be their portion; . . . (*Journal of Discourses*, vol. 11, page 211)

The Apostle George Teasdale bore this testimony concerning plural marriage:

I believe in the fullness of the everlasting Gospel. I believe in **plural marriage as a part of the Gospel**, just as much as I believe in baptism by immersion for the remission of sins. The same being who taught me baptism for the remission of sins, taught me plural marriage, and its necessity and glory. Can I afford to give up a single principle? I can not. If I had to give up one principle I would have to give up my religion. . . . I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a necessity, and that the **Church of Christ in its fullness never existed without it**. Where you have the eternity of marriage you are bound to have plural marriage; bound to; and it is one of the marks of the Church of Jesus Christ in its sealing ordinances. (*Journal of Discourses*, vol. 25, page 21)

This statement was made by John Taylor, who was the third President of the Mormon Church:

God has given us a revelation in regard to celestial marriage. I did not make it. He has told us certain things pertaining to this matter, and they would like us to tone that principle down and change it and make it applicable to the views of the day. This we cannot do; nor can we interfere with any of the commands of God to meet the persuasions or behests of men. I cannot do it, and will not do it.

I find some men try to twist round the principle in any way and every way they can. They want to sneak out of it in some way. Now God don't want any kind of sycophancy like that. . . . We have also been told that "it is not mete that men who will not abide my law shall preside over my Priesthood," . . . He has told us what to do, we will do it, in the name of Israel's God—and all who sanction it say Amen. . . . If God has introduced something for our glory and exaltation, we are not going to have that kicked over by any improper influence, either inside or outside of the Church of the living God. (*Journal of Discourses*, vol. 25, pages 309-310)

In 1869 Wilford Woodruff remarked:

If we were to do away with polygamy, it would only be one feather in the bird, one ordinance in the Church and kingdom. Do away with that, then we must do away with prophets and Apostles, with revelation and the gifts and graces of the Gospel, and finally give up our religion altogether and turn sectarians and do as the world does. . . . We **just can't do that**, for God has commanded us to build up his kingdom and to bear our testimony to the nations of the earth, and we are going to do it, come life or death. He has told us to do thus, and we shall obey him in days to come as we have in days past. (*Journal of Discourses*, vol. 13, page 166)

The Apostle Orson Hyde predicted that polygamy would break in pieces any power that tried to set it aside:

And the reason why so much is said about polygamy, is because it is the only handle that they think they can get hold of; but they will discover that even this is doubtful, in the eye of Constitutional law, that it can give them no assurance of success against us; and they will find it the very principle that will break in pieces the power that would set it aside. (*Journal of Discourses*, vol. 13, page 183)

George Q. Cannon stated that no power on earth could stop polygamy unless the entire people were destroyed:

If plural marriage be divine, as the Latter-day Saints say it is, no power on earth can suppress

it, unless you crush and destroy the entire people. . . . A man that enters this Church ought to be able to die for its principles if necessary, and certainly should be able to go to prison for them without crying about the matter. If you are sentenced to prison for marrying more wives than one, round up your shoulders and bear it; prepare yourselves to take the consequences. (*Journal of Discourses*, vol. 20, page 276)

F. D. Richards stated:

Now, in our case, the government has determined that polygamy shall be abolished, but the government of heaven had previously determined that polygamy should be established, . . . Jehovah will hold a contention with this nation, and will show them which is **the higher and eternal law, and which is the lesser and more recent law.** (*Journal of Discourses*, vol. 20, pages 314-315)

Brigham Young, the second President of the Mormon Church, stated:

We did leave the United States, and now Congressmen say, if you will renounce polygamy you shall be admitted unto the Union as an independent State and live with us. We shall live any way, and increase, and spread, and prosper, and we shall know the most and be the best-looking people there is on the earth. As for polygamy, or any other doctrine the Lord has revealed, it is not for me to change, alter, or renounce it; my business is to obey when the Lord commands, and this is the duty of all mankind. (*Journal of Discourses*, vol. 11, page 111)

The editor of the *Juvenile Instructor*, a Mormon publication, stated:

As the principle of patriarchal marriage is the one now so savagely attacked, this is the one such persons are preparing themselves to yield. I view such men as **apostates** already in heart. They are **more dangerous than our open enemies.**

There are men who say: "Yield this practice for the present; perhaps public opinion may soften and then this principle may be taught and practiced."

I look upon such a suggestion as **from the devil.** It would be quite as proper to propose apostasy for a short season until public opinion would become more favorable to us. If there are any in the Church who cannot stand the pressure instead of talking compromise, **let them withdraw quietly from the Church.** (*Juvenile Instructor*, vol. 20, page 156, George Q. Cannon, editor)

Brigham Young stated:

We are told that if we give up polygamy—which we know to be a doctrine revealed from heaven, and it is God and the world for it—but suppose this Church should give up this holy order of marriage, then would the devil, and all who are in league with him against the cause of God, rejoice that they had prevailed upon the Saints to refuse to obey one of the revelations and commandments of God to them. (*Journal of Discourses*, vol. 11, page 239)

Heber C. Kimball, who was a member of the First Presidency, stated:

It would be as easy for the United States to build a tower to remove the sun, as to remove polygamy, or the Church and kingdom of God. (*Millennial Star*, vol. 28, page 190)

In volume 41 of the *Millennial Star* we read:

. . . the God of Israel knowing these things, commanded Joseph Smith, the prophet, and the Latter-day Saints, to obey this law, "or you shall be damned," saith the Lord. Now, after having obeyed the law for many years, the Congress of the United States, and the supreme judges of the nation, stand forth and say, "You shall be damned if you do obey it." Now Latter-day Saints, what are we going to do under the circumstances? God says, "We shall be damned if we do not obey the law." Congress says, "We shall be damned if we do." It places us precisely in the . . . position that it did the Hebrews in the fiery furnace, and Daniel in the den of lions. . . . Now **who shall we obey? God or man? My voice is that we obey God.** . . . The Congress of 1862, and the supreme judges of 1879, in their acts and decisions, have taken a dangerous and fearful step; their acts will sap the very foundation of our government, and it will be rent asunder, . . . (*Millennial Star*, vol. 41, pages 242-243)

James Powell felt the Lord was punishing the United States for attempting to stop polygamy. He is quoted in *Isn't One Wife Enough?* page 384, as stating the following:

The very day that the arrest of Brigham Young was made for polygamy in Salt Lake City, that great and terrible fire broke out in the city of Chicago which raged furiously . . . the puny arm of man could not stop the raging flames . . .

So we see when they made the first attack on polygamy the Lord suffered that calamity to come on them; offenses must come, but woe unto them by whom they come. God will not be mocked, they will find out someday, it will not do to fight Him or interfere with His commands.

The Mormons did everything they could to escape the federal deputies. Kimball Young made this statement:

In addition to false names, disguises, and ruses, a whole system of information gathering, signaling, and spotting informers was developed. For example, the Church authorities would pass the word down to the smaller communities of movements of federal deputies out of Salt Lake City in the direction of any particular town. There are a variety of stories about the lookouts and warning systems. John Read tells that **elaborate systems** had been established along the border of Idaho and Utah and relates one instance. There was but one possible approach which the marshals could use to a certain town. A watch would be stationed on the road with a shotgun which he was to fire three times when he saw the officers coming. After a long period of waiting, strangers appeared whom he thought to be deputies. He fired the gun and shortly the church bells started to ring. The alarm was successful and the police returned empty-handed. (*Isn't One Wife Enough?* page 396)

On page 402 of the same book Kimball Young stated:

At very early ages children were introduced into conspiratorial operations. Not talking to strangers, being part of a warning system, and being taught outright falsification were all elements in their training during those years which would certainly not be considered normal today.

On pages 406 and 407 of Mr. Kimball's book this statement appears:

Most of the Saints were loyal and patriotic Americans, yet they were forced into hiding and obliged to lie and engage in all kinds of deceit in order to protect themselves in the name of their religion.

In an article published in the *Millennial Star*, October 28, 1865, the Mormon people were told that they could not give up polygamy and that there would NOT be a revelation to suppress the practice:

It is time that members of the Government and the public at large should understand the true state of the question, and the real issues involved in these propositions. The doctrine of polygamy with the "Mormons," is not one of that kind that in the religious world is classed with "non-essentials." It is not an item of doctrine that can be yielded, and faith in the system remain. "Mormonism" is that kind of religion the entire divinity of which is invalidated, and its truth utterly rejected, the moment that any one of its leading principles is acknowledged to be false. . . .

The whole question, therefore, narrows itself to this in the "Mormon" mind. Polygamy was revealed by God, or the entire fabric of their faith is false. To ask them to give up such an item of belief, is to ask

them to relinquish the whole, to acknowledge their Priesthood a lie, their ordinances a deception, and all that they have toiled for, lived for, bled for, prayed for, or hope for, a miserable failure and a waste of life.

All this Congress demands of the people of Utah. It asks the repudiation of their entire religious practice to-day; and inasmuch as polygamy is, in "Mormon" belief, the **basis of the condition of a future life**, it asks them to **give up their hopes of salvation hereafter**.

. . . .

To return to our starting point, the great question of what Congress demands. We have shown that in requiring the relinquishment of polygamy, they ask the **renunciation of the entire faith of this people**. No sophistry can get out of this. "Mormonism" is true in every leading doctrine, or it is **false as a system altogether**.

. . . .

There is no half way house. The childish babble about another revelation is only an evidence how half informed men can talk. The "Mormons" have either to spurn their religion and their God, and sink self-damned in the eyes of all civilization at the moment when most blest in the practice of their faith, or go calmly on the same issue which they have always had—"Mormonism" in its **entirety** the revelation of God, or **nothing at all**.

. . . those who so unwisely seek to stir up the Government to wrath, will yet learn there is but one solution of the "Mormon" problem—"Mormonism" **allowed in its entirety, or "Mormonism" wiped out in blood**. (*Millennial Star*, Saturday, October 28, 1865)

By the year 1888 many people were suggesting that the church have a new revelation which would suppress the practice of polygamy. Some friends of the church wrote an epistle stating that polygamy should be suppressed. They wanted the Mormon leaders to submit it to the people as if the leaders had written it themselves. The Mormon leaders rejected this proposal, but the fact that Wilford Woodruff had the epistle read before the "council of apostles" shows that he was desperate for a solution to the church's predicament. L. John Nuttall recorded the following in his journal under the date of December 19, 1888:

Wednesday Dec. 19, 1888

. . . .

Bro Jos. F Smith went home this evening Pres Woodruff & myself spent the evening together. he handed me a communication which had been sent to him for action by friends in the East. and which he purposes laying before the apostles to-morrow night It **purports** to be an epistle from the authorities to the Saints. and reiterates the passage of the anti-Polygamy laws. the rigid enforcement of the same, quotes from the Book of Doctrine & Covenants. and endeavours to show forth reasons why the church should openly

renounce the practice of Polygamy in the future, and until the time comes when the Saints can again practice that principle of their religion unmolested. I did not see how such a (p. 295) thing could be done consistently with our covenants. did not think that would satisfy our enemies. These are the same ideas that were advanced by Dr. Miller of Omaha some 3 years ago & which Prests Taylor & Cannon could not accept. (Journal of L. John Nuttal, vol. 2, page 329 of typed copy at Brigham Young University)

The next day (December 20, 1888) L. John Nuttal made this statement in his journal:

Thursday Dec. 20, 1888

. . . This evening I attended a meeting of the council of apostles at the Presidents office. . . . The communication which Prest Woodruff handed to me last night was presented by Bro Woodruff who asked me to read it. which I did, then by request read it again. The youngest member was then asked to speak his views in brief and as continued until all had spoken. the brethren were very emphatic in opposing or accepting such a measure. they felt it had not come from the right source. did not offer even as much as a mess of potage for the relinquishment of our religion. If we gave up one portion we would be required to give up all. could not accept any such documents nor their propositions. I felt glad that I was of the same mind. (p. 296) (Journal of L. John Nuttal, vol. 2, page 331 of typed copy at Brigham Young University)

Shortly before the revelation known as the Manifesto (which put a stop to the practice of polygamy) was given, Lorenzo Snow, who later became President of the Mormon Church, was declaring that no such revelation would ever come. When Lorenzo Snow was on trial for practicing polygamy, Mr. Bierbower (the prosecuting attorney) predicted that if he was convicted, “a new revelation would soon follow, changing the divine law of celestial marriage.” To this Lorenzo Snow replied:

Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will **fail as a prophet**. The severest prosecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom.

Though I go to prison, **God will not change his law of celestial marriage**. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God, will be overthrown. (*Historical Record*, page 144)

In spite of the fact that the Mormon Church leaders taught that plural marriage could never be stopped, in 1890 Wilford Woodruff issued the Manifesto, which was supposed to stop plural marriage. Although Lorenzo Snow said that the “severest prosecutions have never been followed by revelations changing a divine law,” Wilford Woodruff (the fourth President of the Mormon

Church) claimed that he gave the revelation known as the Manifesto to stop the persecution the Church would have to go through if they continued the practice. He stated:

The Lord showed me by vision and revelation exactly what would happen if we did not stop this practice . . . all ordinances would be stopped . . . many men would be made prisoners . . . I went before the Lord, and I wrote what the Lord told me to write . . . (*Evidences and Reconciliations*, by John A. Widtsoe, 3 volume edition, pages 105-106)

The Mormon writer John J. Stewart made this statement:

. . . due to the extremely bitter persecution against the Church because of it, President Wilford Woodruff issue the manifesto, . . . suspending the general practice of it in the Church, while still retaining it as a doctrine. (*Brigham Young and His Wives*, pages 29-30)

Frank J. Cannon, who was the son of the Mormon leader George Q. Cannon, related the following:

Some days later I was summoned to attend a meeting of the Church authorities in the President’s offices; and I knew that the test had come. The Church was governed by the Presidency, composed of President Woodruff and his two Councillors, with the Quorum of the Twelve Apostles, the Presidents of Seventies, and the presiding Bishopric, composed of three members. These quorums aggregate twenty-five men; and to their number may be added the Chief Patriarch of the Church, making a body of twenty-six general authorities—the Hierarchy. It was from these latter men, polygamists and (I feared) parochial in their ignorance of the nation and their trust in the protection of their followers—it was from them (and the other practitioners of polygamy) that any opposition would come to the acceptance and publication of the manifesto.

They met—something less than a score of them, with two or three of their most trusted advisers—in one of the general offices of the Presidency, sitting in leather chairs along it walls, with a sort of central skylight illuminating subduedly the anxiety of their silent faces. President Woodruff and his two Councillors entered to them; and this insignificant-looking apartment—of such tremendous community significance, because of the memories of its past—seemed to take on the gravity of another momentous crisis in the destiny of its people. The portraits in oils of the dead presidents, martyrs, and prophets of the Church, looked down on us from the façade of a little gallery, and caught my eyes almost hypnotically with the imperturbability of their gaze. No word from them! In the midst of the broken utterance of emotion—when the tears were wet on faces to whose manliness tears were the very sweat of martyrdom—I saw those immovable countenances as placid as the features of the dead.

President Woodruff stood under them, so old and other-worldly, that he seemed already of their circle rather than ours; and he spoke in a voice of feeling for us, but with a simple and courageous finality that sounded the very note of fate. He had called the brethren together (he said) to submit a decision to their consideration, and he desired from them an expression of their willingness to accept and abide by it. He knew what a trial it would be to the "whole household of Israel." "We have sought," he said, "to live our religion—to harm no one—to perform our mission in this world for the salvation of the living and the dead. We have obeyed the principle of celestial marriage because it came to us from God. We have suffered under the rage of the wicked; we were driven from our homes into the desert; our prophets have been slain, our holy ones persecuted—and it did seem to me that we are entitled to the constitutional protection of the courts in the practice of our religion."

But the courts had decided "against us." The great men of the nation were determined to show us no mercy. Legislation was impending that would put us "in the power of the wicked." Brother George Q. Cannon, Brother John T. Caine, and the other brethren who had been in Washington, had found that the situation of the Church was critical. Brother Franklin S. Richards had advised him that our last legal defence had fallen. "In broken and contrite spirit" he had sought the will of the Lord, and the Holy Spirit had revealed to him that it was necessary for the Church to relinquish the practice of that principle for which the brethren had been willing to lay down their lives.

A sort of ghastly stillness accepted what he said as a confirmation of the worst fears of the men who had evidently come there with some knowledge of what they were to hear. I glanced at the faces of those opposite me. A set and staring pallor held them motionless. I was conscious of a chill of heart that seemed communicated to me from them. My brother Abraham was sitting beside me; I knew his deep affection for his family; I knew with what a clutch of misery this edict of separation was crushing his hope; I felt myself growing as pale and tense as he.

The silence was broken by President Woodruff asking one of the brethren to read the manifesto. When it was concluded, he said: "The matter is now before you. I want you to speak as the Spirit moves you."

There was no reply, except a sort of general gasp of low-voiced interjections and a little buzz of whisperings that sounded like emotion taking its breath. He called on my father to speak. The First Councillor rose to make a statesmanlike review of the crisis; and I understood that with his usual diplomacy he was putting aside from him the authority of leadership until he could see whether an opposition was to develop that should make it necessary for him to front it.

That opposition made a rustle of stirring in the pause that followed. I saw it in the changed expressions of some of the faces. Several of the men—including my brother Abraham, and Joseph F. Smith—asked whether the manifesto meant a cessation of plural marriages: whether no more such marriages were to be allowed.

President Woodruff answered that it did; that the Lord had taken back the principle from the children of men and that we would have no power to restore it.

Then they asked whether it meant a cessation of plural marriage living—whether they would be required to separate from the wives whom they had taken in the holy covenant.

He answered, firmly, that it did; that the brethren in Washington found it imperative; that it was the will of the Lord; that we must submit.

I saw their faces flush and then slowly pale again—and the storm broke. One after another they rose and protested, hoarsely, in the voice of tears, that they were willing to suffer "persecution unto death" rather than to violate the covenants which they had made "in holy places" with the women who had trusted them. One after another they offered themselves for any sacrifice but this betrayal of the women and children to whom they owed an everlasting faith. And a manlier lot of men never spoke in a manlier way. Not a petty word was uttered. Their thought was not for themselves. Their grief was not selfish. Their protests had a dignity in pathos that shook me in spite of myself.

When they had done, my father rose again with a face that seemed to bear the marks of their grief while it repressed his own. He dwelt anew on the long efforts of our attorney and our friends in Congress to resist what we believed to be unconstitutional measures to repress our practice of a religious faith. But we were citizens of a nation. We were required to obey its laws. And when we found, by the highest judicial interpretation of statute and constitution, that we were without grounds for our plea of religious immunity, we had but the alternative either of defying the power of the whole nation or of submitting ourselves to its authority. For his part he was willing to do the will of the Lord. And since the Prophet of God, after a long season of prayer, had submitted this revelation as the will of the Lord, he was ready for the sacrifice. The leaders of the Church had no right to think of themselves. They must remember how loyally the people had sacrificed their substance and risked their safety to guard their brethren who were living in plural marriage. Those brethren must not be ungrateful now. They must not now refuse to make their sacrifice, in answer to the sacrifices that had been made for them so often. The people had long protected them. Now they must protect the people.

Under the commanding persuasion of his voice I saw the determination of their resistance begin to falter and relax. President Woodruff called on me to speak, and I felt that it was my duty to represent the needs, the hopes, and the opportunities of the hundreds of thousands of the undistinguished mass who would make no decision for themselves, but whose fate was trembling on the event. I rose to speak for them, with my hand on my brother's shoulder, knowing that my every word would be a stab at his heart, and hoping that my grasp might be a touch of sympathy to him—knowing that I must urge these elders to sacrifice themselves and their families for a redemption of which I was to share the benefits—but sustained by the remembrance of the solemn pledge which I had been authorized to give in Washington to honorable men who had trusted in our honor—and strengthened by the thought of all those dear to me, whose sufferings would be multiplied, with no hope of relief, if the few would not yield to save the many.

I described the situation as I had seen it in Washington and as I knew it in Utah from a more intimate personal experience than these leaders could have of the sufferings of the people. I told them how cheerfully and bravely the non-polygamists had borne the brunt of protecting them in the practice of their faith, and yet how patient a hope had been always with us that the final demand might not be made upon us for the sacrifice of a citizenship which we valued more because it shielded them than because it armed us.

Encouraged by the face of President Woodruff, I reminded them that the sorrow and the parting, at which they rebelled, could only be for a little breath of time, according to their faith; that by the celestial covenant, into which they had entered, they were assured that they should have their wives and children with them throughout the endless ages of eternity. The people had given much to them. Surely they could yield the domestic happinesses of the little remaining day of life in this world, in order to save and prosper those who were not to enjoy their supreme exaltation of beatitude in the world to come.

I had felt my brother strong under my hand. He rose, when I concluded. And with a manful brevity he replied that he submitted because it was the will of the Lord, and because he had no right to interpose his selfish love and yearnings between the people of God and their worldly opportunity. The others followed. Not one referred to the equivocal language of the manifesto or questioned it. **They accepted it**—as it was then and afterwards interpreted—as a revelation from God made through the Prophet of the Church; and **they subscribed to it as a solemn covenant, before God**, with the people of the nation.

Joseph F. Smith was one of the last to speak. With a face like wax, his hands outstretched, in an intensity of passion that seemed as if it must sweep the assembly, he declared that he had covenanted, at the altar of God's house, in the presence of his Father, to cherish the wives and children whom the Lord had given him. They were more to him than life. They were dearer to him than happiness. He would rather choose to stand, with them, alone—persecuted—proscribed—outlawed—to wait until God in His anger should break the nation with His avenging stroke. But—

He dropped his arms. He seemed to shrink in his commanding stature like a man stricken with a paralysis of despair. The tears came to the pained constriction of his eyelids.

"I have never disobeyed a revelation from God," he said. "I cannot—I dare not—now."

He announced—with his head up, though his body swayed—that he would accept and abide by the revelation. When he sank in his chair and covered his face with his hands, there was a gasp of sympathy and relief, as if we had been hearing the pain of a man in agony. And my heart gave a great leap; for, in these supreme moments of feeling, things come to us that are larger than our knowledge, more splendid than our hopes; and I saw, as if in the blinding glisten of the tears in my eyes, a radiant vision of our future, an

unselfish people freed from the burden of persecution, a nation's forgiveness born, a grateful state created. (*Under the Prophet in Utah*, by Frank J. Cannon and Harvey J. O'Higgins, pages 102-111)

The plural wife of Samuel Spaulding made this statement concerning the Manifesto:

"I was there in the tabernacle the day of the Manifesto, and I tell you it was an awful feeling. There President Woodruff read the Manifesto that made me no longer a wife and might make me homeless. I sat there by my mother and she looked at me and said, 'How can you stand this?' But I voted for it because it was the only thing to do. I raised my hand and voted a thing that would make me an unlawful wife." (*Isn't One Wife Enough?* page 411)

Kimball Young quotes another Mormon as saying:

"I will say that when polygamy was done away with it was a great blow to me, not that I expected to ever take more wives yet I might have done if ever I thought I was good enough as the law was only for good men and women. But the thing that bothered me was that the Lord had said to the Prophet Joseph **that it should be a standing law** and now it was **done a way**. (*sic*)

"Could it be that the Lord has made a mistake? This question bothered me for a long time but it came to me all at once. That it is still a standing law and will be so forever, but we are not allowed to practice it for a while. I can now rest easy about it." (*Isn't One Wife Enough?* page 411)

Another Mormon stated:

"This announcement by the President of the Church caused an uneasy feeling among the people, and some think he has gone back on the revelation on plural marriage and its covenants and obligations. Some faint-hearted men who have entered into plural marriage have taken advantage of these sayings in the lawyers' courts and put away their plural wives that were given them of the Lord, and deserted them to shift for themselves, taking President Woodruff's statement as a good excuse for so doing." (*Isn't One Wife Enough?* pages 411 and 412)

**After the Manifesto.** Russell R. Rich stated:

When the statement called "The Manifesto," which was signed by President Wilford Woodruff, was voted upon for acceptance by the membership of the LDS Church in the October Conference of 1890, it appeared that there was a unanimous vote of support for abandonment of the practice of plural marriage. As time passed, however, it became apparent that **not even among the General Authorities of the Church was there unanimous support for abolishing the practice.** (*Brigham Young University Week*, "Those Who Would Be Leaders," by Russell R. Rich, page 71)

Although the leaders of the Mormon Church promised to obey the law of the land, many of them broke their promises. Very few people realize to what extent the leaders of the Mormon Church had broken their promises, until they were called to testify in the “Proceedings before the Committee on Privileges and Elections of the United State Senate in the Matter of the Protests Against the Right of Hon. Reed Smoot, a Senator From the State of Utah, to Hold His Seat.” Frank J. Cannon made this statement:

The first oracular disclosure made by the Prophets, on the witness stand, came as a shock even to Utah. They testified that they had resumed **polygamous cohabitation to an extent unsuspected by either Gentiles or Mormons**. President Joseph F. Smith admitted that he had had eleven children borne to him by his five wives, since pledging himself to obey the “revealed” manifesto of 1890 forbidding polygamous relations. Apostle Francis Marion Lyman, who was next in succession to the Presidency, made a similar admission of guilt, though in a lesser degree. So did John Henry Smith and Charles W. Penrose, apostles. So did Brigham H. Roberts and George Reynolds, Presidents of Seventies. So did a score of others among the lesser authorities. And they **confessed that they were living in polygamy in violation of their pledges to the nation** and the terms of their amnesty, against the laws and the constitution of the state, and contrary to the “revelation of God” by which the doctrine of polygamy had been withdrawn from practice in the Church! . . . Bishop Chas. E. Merrill, the son of an apostle, testified that his father had married him to a plural wife in 1891, and that he had been living with both wives ever since. A Mrs. Clara Kennedy testified that she had been married to a polygamist in 1896, in Juarez, Mexico, by Apostle Brigham Young, Jr., in the home of the president of the stake. There was testimony to show that Apostle George Teasdale had taken a plural wife six years after the “manifesto” forbidding polygamy and that Benjamin Cluff, Jr., president of the Church university, had taken a plural wife in 1899. Some ten other less notorious cases were exposed—including those of M. W. Merrill, an apostle, and J. M. Tanner, superintendent of Church schools. It was testified that Apostle John W. Taylor had taken two plural wives within four years, and that Apostle M. F. Cowley had taken one; and both these men had fled from the country in order to escape a summons to appear before the Senate committee. . . .

In short, it was shown, by the testimony given and the evidence introduced, not only that the Church authorities persisted in living in polygamy, not only that polygamous marriages were being contracted, but that the Church still adhered to the doctrine of polygamy and taught it as a law of God. (*Under the Prophet in Utah*, by Frank J. Cannon and Harvey J. O’Higgins, pages 268-271)

Joseph F. Smith, who was the sixth President of the Mormon Church, testified as follows in the *Reed Smoot Case*:

The CHAIRMAN. Do you obey the law in having five wives at this time, and having them bear to you eleven children since the manifesto of 1890?

Mr. SMITH. Mr. Chairman, I have not claimed that in that case I have obeyed the law of the land.

The CHAIRMAN. That is all.

Mr. SMITH. I do not claim so, and I have said before that I prefer to stand my chances against the law. (*Reed Smoot Case*, vol. 1, page 197)

Again he testified:

Mr. TAYLER. You say there is a State law forbidding unlawful cohabitation?

Mr. SMITH. That is my understanding.

Mr. TAYLER. And ever since that law was passed you have been violating it?

Mr. SMITH. I think likely I have been practicing the same thing even before the law was passed. (*Reed Smoot Case*, vol. 1, page 130)

Joseph F. Smith also testified:

The CHAIRMAN. And in not doing it, you are violating the law?

Mr. SMITH. The law of my state?

The CHAIRMAN. Yes.

Mr. SMITH. Yes, sir.

Senator OVERMAN. Is there not a revelation published in the Book of Covenants here that you shall abide by the law of the State?

Mr. SMITH. It includes both unlawful cohabitation and polygamy.

Senator OVERMAN. Is there not a revelation that you shall abide by the laws of the State and of the land?

Mr. SMITH. Yes, sir.

Senator OVERMAN. If that is a revelation, are you not violating the laws of God?

Mr. SMITH. I have admitted that, Mr. Senator, a great many times here. (*Reed Smoot Case*, vol. 1, pages 334-335)

When Senator Hoar was questioning Joseph F. Smith concerning polygamy, he finally stated:

I presume I am the greatest culprit. (*Reed Smoot Case*, vol. 1, page 312)

B. H. Roberts, the Mormon historian, testified as follows in the *Reed Smoot Case*:

The CHAIRMAN. In living in polygamous cohabitation you are living in defiance of the manifesto of 1890, are you not?

Mr. ROBERTS. Yes, sir; in defiance of the action of the church on the subject.

The CHAIRMAN. And that was divinely inspired, as you understand?

Mr. ROBERTS. I think so.

The CHAIRMAN. And you are living in defiance of the law of the land?

Mr. ROBERTS. Yes, sir.

The CHAIRMAN. Then you are disregarding both the law of God and of man?

Mr. ROBERTS. I suppose I am. (*Reed Smoot Case*, vol. 1, page 718)

Francis M. Lyman, who was one of the twelve apostles, testified:

Senator HOAR. Do you not understand that the revelation requiring you to abstain from polygamy comes from God?

Mr. LYMAN. Yes, sir.

Senator HOAR. Do you not understand that you are disobeying the command of God in disobeying that revelation?

Mr. LYMAN. So far, Mr. Chairman, as my disobeying the law in regard to polygamy is concerned, I have not. I have most earnestly and faithfully, from the adoption of the manifesto, done all in my power to prevent polygamous marriages in the church.

Senator HOAR. That is not my question.

Mr. LYMAN. I have been most faithful in that.

Senator HOAR. I am not asking that. You have said more than once that in living in polygamous relations with your wives, which you do and intend to do, you knew that you were disobeying this revelation?

Mr. LYMAN. Yes, sir.

Senator HOAR. And that in disobeying this revelation you were disobeying the law of God?

Mr. LYMAN. Yes, sir.

Senator HOAR. Very well. So that you say that you, an apostle of your church, expecting to succeed, if you survive Mr. Smith, to the office in which you will be the person to be the medium of Divine revelations, are living and are known to your people to live in disobedience of the law of the land and of the law of God?

Mr. LYMAN. Yes, sir. (*Reed Smoot Case*, vol. 1, page 430)

Charles E. Merrill, the son of the Apostle Marriner W. Merrill, testified:

Mr. TAYLER. Your name is Charles E. Merrill?

Mr. MERRILL. Yes, sir.

Mr. TAYLER. Are you the son of Apostle Merrill?

Mr. MERRILL. Yes, sir.

....

Mr. TAYLER. Let me understand. When was it you married your second wife, that is, the second wife you now have?

Mr. MERRILL. In the fall of 1888.

....

Mr. TAYLER. And the next marriage took place in 1891?

Mr. MERRILL. Yes, sir.

Mr. TAYLER. Who married you in 1891?

Mr. MERRILL. My father.

Mr. TAYLER. When were you married?

Mr. MERRILL. I could not give you the exact date, but it was in March.

Mr. TAYLER. 1891?

Mr. MERRILL. Yes, sir.

Mr. TAYLER. Was your father then an apostle?

Mr. MERRILL. Yes, sir. (*Reed Smoot Case*, vol. 1, pages 408-409)

Walter M. Wolfe, who was at one time professor of geology at Brigham Young College, claimed that the Apostle John Henry Smith stated that the Manifesto was only a trick to beat the devil at his own game:

Mr. WOLFE. There was a meeting in the Brigham Young Academy, in Provo, Utah, that was addressed by B. F. Grant, a brother of Apostle Heber J. Grant. At that meeting Apostle John Henry Smith was present.

The CHAIRMAN. On what date was that; what year?

Mr. WOLFE. I don't remember the year. It was in the late nineties, probably.

Mr. CARLISLE. It was after the manifesto?

Mr. WOLFE. Yes, sir; it was after the manifesto. On my way home I walked several blocks with B. F. Grant and Apostle Smith, and on the way we were talking about the conditions existing, and President Smith used these words to me: "Brother Wolfe, **don't you know that the Manifesto is only a trick to beat the devil at his own game?**" (*Reed Smoot Case*, vol. 4, page 13)

Kimball Young, the sociologist, gives us the following information:

And the daughter of Edward Gilbert, . . . admitted that there were some marriages after the Manifesto and that it seemed to be all right with the church until the "second warning" in 1904. (*Isn't One Wife Enough?* page 411)

On pages 419-422 of the same book, Kimball Young gives us the following information:

Workman had trouble in getting permission to marry Joan, . . . Arrangements had been made to marry her in late 1890 but before they could do so, Woodruff had issued the Manifesto. When Workman finally got to see President Woodruff, the latter simply said, "You know about the Manifesto." Workman pointed out that he was engaged, that all arrangements had been made, and that he felt that his was a special case. He was told to wait. Woodruff retired into his inner office and Workman never saw him again.

A little later George Q. Cannon came out of the inner office and talked over the situation, telling him how distressed Woodruff was, that the Church stood to lose all its property by confiscation, and that Woodruff had issued the Manifesto to save the Church for the people. Workman still persisted in his plea but got no decision, neither approval nor disapproval. He then said he would go to Mexico where he could live openly. He did not want to be a lawbreaker.

Workman later got **verbal approval from a particular apostle**, so he told the interviewer, and was told it was all right. He was married in the St. George Temple and he left shortly thereafter for Mexico.

. . . .  
We have just seen that although the Church officially withdrew its approval of plural marriages in 1890, there were sporadic instances of polygamous marriages later. Apparently in most instances the ceremony was performed secretly by some high official, usually an apostle who was sympathetic to the continuance of the practice. These marriages were regarded as sacred and secure although they were not in accordance with the official dogma of the Church. As a rule a man who had married a plural wife under these circumstances would take her later to a Mormon temple and have her "properly sealed" to him.

Anthony W. Ivins, who later became a member of the First Presidency of the Mormon Church, was appointed by the Church leaders to perform plural marriages in Mexico after the Manifesto. Stanley S. Ivins, the son of Anthony W. Ivins, told us that his father received instruction after the Manifesto to perform marriages for time and all eternity outside the Mormon temples. He received a ceremony for these marriages (which Stanley S. Ivins still has in his possession). He was sent to Mexico and was told that when the First Presidency wanted a plural marriage performed they would send a letter with the couple who were to be married. Whenever he received these letters from the First Presidency, he knew that it was alright to perform the ceremony. He performed regular marriages as well as plural marriages and kept record of each marriage in a book. After his father's death, Stanley S. Ivins copied the names of those who had been married in polygamy into another book and then gave the original book to the Mormon leaders. He still has the copy that he made from the original book.

Wallace Turner relates the following:

In Salt Lake City I talked to . . . Stanley S. Ivins, one of the great authorities on Mormon polygamy. His father was Anthony W. Ivins, who was an apostle and was first counselor to President Heber J. Grant.

Anthony Ivins was an elder in the church in the mid-1890s when he was called in and told to go to Mexico to be president of the stake there. He was told that he was to have authority to perform plural marriages for those who were sent to him for that purpose. He would be able to identify them from the letters of introduction they would present, he was told.

After Anthony Ivins died in 1934 at eighty-two years of age, his family found the records of these marriages among his papers. They were turned over to the LDS church. More than fifty polygamous marriages were easily identifiable, beginning in June, 1897, when three men from Utah were married at Juarez, just across from El Paso. They had crossed over into Mexico just for the marriage ceremony, then went back into the United States. However, Ivins refused to perform marriages for the regular population of the Mormon colonies because the men lacked the letters from Salt Lake City which he considered to be his authority for the ceremony. However, by 1898 polygamous marriages were being performed routinely in Mexico by other Mormon leaders. (*The Mormon Establishment*, by Wallace Turner, 1966, page 187)

According to Stanley S. Ivins, his father was very conscientious about the letters which those who wished to enter into polygamy were supposed to obtain from the First Presidency. Once a very prominent Mormon, who was already married, came to Mexico with another woman and asked to be married in polygamy. Anthony Ivins stated that he could not perform the ceremony unless he received a letter from the First Presidency. The man then asked for a place to stay. Anthony Ivins told him that he had only one extra room but that it had two beds. The man replied that that was alright for he and the woman had been living as husband and wife since they started their journey to Mexico. This answer made Anthony Ivins angry, and he asked them to stay elsewhere.

Another man who was living in Mexico came to Anthony Ivins and asked him to marry a plural wife to himself. Anthony Ivins asked for the letter. The reply was that he didn't have one. Because he did not have the letter Mr. Ivins refused to perform the marriage. Later two of the Mormon apostles came down to Mexico and asked Anthony Ivins to perform the plural marriage for the man. He still refused to perform the ceremony without the letter from the First Presidency. After the apostles left the man and woman commenced living together as husband and wife. From then on the special letters were not required. Stanley Ivins claims that his father continued to perform plural marriages for the church until the year 1904.

Kimball Young made this statement:

. . . during the 1890's the Mormon colony in Mexico was a place where plural marriages continued to be solemnized. (*Isn't One Wife Enough?* page 379)

On page 415 of the same book we find the following:

Whitehead says that while he was residing in the Fourth Ward, two prominent members called on him to inquire as to when he had married his fourth wife. . . . He felt that his fourth marital venture, like the others, had had official approval although this last marriage had taken place after the general authorities had pronounced officially against the continuation of the practice, even in Mexico. He told his visitors, "Well, if you want to know about my fourth marriage, you had best talk to Anthony W. Ivins about it." According to Whitehead's story the two brethren asked no more and departed. Ivins was an Apostle who apparently earlier as Stake President in Mexico had approved plural marriages, even after 1904.

In the *Reed Smoot Case* Walter M. Wolfe testified as follows:

Mr. CARLISLE. Now, you may proceed to state what you know about Ovena Jorgensen and about her having contracted a plural marriage with somebody after your knowledge of her, after you became acquainted with her.

Mr. WOLFE. In the summer of 1897 I was in Colorado. On my return, at the beginning of the school year, I found that Ovena Jorgensen was not in attendance. She returned to school some time during the month of October. Shortly after her return, she came to my house and asked to see me privately. She said: "Brother Wolfe, I have something that I must tell you, the reason why I have been late in coming back to school. I have been married." I said, "Not in polygamy." She said: "Yes, sir; in polygamy. I have married Brother Okey."

The CHAIRMAN. What year was that, professor?

Mr. WOLFE. This was in October, 1897.

Mr. WORTHINGTON. That she told you this?

Mr. WOLFE. This is her story to me.

Mr. WORTHINGTON. I say, it was in October, 1897, that she told you?

Mr. WOLFE. Yes, sir. I asked her how it had happened, and she said that some years before she had gone into service at the house of this man Okey; that he had loved her and she loved him. He had asked her to marry him and she had declined, saying that it was impossible on account of the manifesto, but she had promised that she would marry no one else. Mr. Okey visited President Woodruff several times, I should judge from her conversation, and each time was refused his request that he marry the girl. In August, 1897, Okey and the girl went together to see President Wilford Woodruff, and they laid the case before him.

He brushed them aside with a wave of his hand and said he would have nothing to do with the matter, but referred them to President George Q. Cannon. George Q. Cannon asked if the girl had been through the Temple and received her endowments. They told him no. He said that that must be done first and then he would see as to the rest of it. They went through the Temple and the girl received her endowments. Then they were **given a letter by President George Q. Cannon to President Ivins**, of the Juarez Stake, and they **went to Mexico**.

The CHAIRMAN. Who was this letter to?

Mr. WOLFE. President A. W. Ivins, of the Juarez stake.

The CHAIRMAN. Mexico?

Mr. WOLFE. Mexico; yes, sir. They went to Mexico, and there the girl told me the marriage ceremony was performed, and they returned to Utah.

Mr. CARLISLE. This statement that you have made is the statement she made to you?

Mr. WOLFE. Yes, sir.

The CHAIRMAN. You say they were given a letter to the president. What do you mean by that? What president?

Mr. WOLFE. President Ivins. The Mormon Church geographically is divided into stakes very much as the States of the Union are divided into counties.

The CHAIRMAN. He was the president of one of the stakes?

Mr. WOLFE. Of one of the stakes; yes, sir.

Mr. CARLISLE. Do you know anything about her subsequent history—where she is?

Mr. WOLFE. She stayed in school and graduated, I think, in the class of 1900. I have not seen her since that time. (*Reed Smoot Case*, vol. 4, 1906, pages 10-11)

Stanley S. Ivins confirms the fact that Walter Wolfe was telling the truth. He stated that his father, Anthony W. Ivins, did perform the marriage ceremony and that he recorded this fact in his record book.

Stanley Ivins stated that Walter Wolfe's testimony concerning this marriage hurt the church's image so much that the First Presidency of the Church sent Anthony Ivins a letter requesting him to go back to Washington, D.C. and give false testimony before the Committee on Privileges and Election of the United States Senate. The First Presidency of the Mormon Church actually wanted him to lie under oath and state that he did not perform the ceremony. Stanley Ivins stated that his father refused to go back to Washington, D.C. and lie about the marriage, even if Walter Wolfe's testimony did damage the image of the church.

Frank J. Cannon, the son of George Q. Cannon and formerly United States Senator from Utah, gives this important information:

Late in July, 1896, when I was in New York on business for the Presidency, I received a telegram announcing the death of my brother, Apostle Abraham H. Cannon. We had been companions all our lives; he had been the nearest to me of our family, the dearest of my friends—but even in the first shock of my grief I realized that my father would have a greater stroke of sorrow to bear than I; and in hurrying back to Salt Lake City I nerved myself with the hope that I might console him.

I found him and Joseph F. Smith in the office of the Presidency, sitting at their desks. My father turned as I entered, and his face was unusually pale in spite of its composure; but the moment he recognized me, his expression changed to a look of pain that alarmed me. He rose and put his hand on my shoulder with a tenderness that it was his habit to conceal. “I know how you feel his loss,” he said hoarsely, “but when I think what he would have had to pass through if he had lived—I cannot regret his death.”

The almost agonized expression on his face, as much as the terrible implication of his words, startled me with I cannot say what horrible fear about my brother. I asked, “Why! Why—what has happened?”

With a sweep of his hand toward Smith at his desk—a gesture and a look the most unkind I ever saw him use—he answered: “A few weeks ago, **Abraham took a plural wife**, Lillian Hamlin. It became known. He would have had to face a prosecution in Court. His death has saved us from a calamity that would have been dreadful for the Church—and for the state.”

“Father!” I cried. “Has this thing come back again? And the ink hardly dry on the bill that restored your church property on the pledge of honor that there would never be another case—” I had caught the look on **Smith’s face, and it was a look of sullen defiance**. “How did it happen?”

My father replied: “I know—it’s awful. I would have prevented it if I could. I was asked for my consent, and I refused it. **President Smith obtained the acquiescence of President Woodruff**, on the plea that it wasn’t an ordinary case of polygamy but merely a fulfillment of the biblical instruction that a man should take his dead brother’s wife. Lillian was betrothed to David, and had been sealed to him in eternity after his death. I understand that President Woodruff told Abraham he would leave the matter with them if he wished to take the responsibility—and President Smith performed the ceremony.”

Smith could hear every word that was said. My father had included him in the conversation, and he was listening. He not only did not deny his guilt; he accepted it in silence, with an expression of sulky disrespect.

He did not deny it later, when the whole community had learned of it. He went with Apostle John Henry Smith to see Mr. P. H. Lannan, proprietor of the *Salt Lake Tribune*, to ask him not to attack the Church for this new and shocking violation of its covenant. Mr.

Lannan had been intimately friendly with my brother, and he was distressed between his regard for his dead friend and his obligation to do his public duty. I do not know all that the Smiths said to him; but I know that the conversation assumed that Joseph F. Smith had performed the marriage ceremony; I know that neither of the Smiths made any attempt to deny the assumption; and I know that Joseph F. Smith sought to placate Mr. Lannan by promising “it shall not occur again.” And this interview was sought by the Smiths, palpably because wherever the marriage of Abraham H. Cannon and Lillian Hamlin was talked of, Joseph F. Smith was named as the priest who had solemnized the offending relation. If it had not been for Smith’s consciousness of his own guilt and his knowledge that the whole community was aware of that guilt, he would never have gone to the *Tribune* office to make such a promise to Mr. Lannan.

All of which did not prevent Joseph F. Smith from testifying—in the Smoot investigation at Washington in 1904—that he did not marry Abraham Cannon and Lillian Hamlin, that he did not have any conversation with my father about the marriage, that he did not know Lillian Hamlin had been betrothed to Abraham’s dead brother, that the first time he heard of the charge that he had married them was when he saw it printed in the newspapers!

If this first polygamous marriage had been the last—if it were an isolated and peculiar incident as the Smiths then claimed it was and promised it should be—it might be forgiven as generously now as Mr. Lannan then forgave it. But, about the same time there became public another case—that of Apostle Teasdale—and as this narrative shall prove, here was the beginning of a policy of treachery which the present church leaders, under Joseph F. Smith, have since consistently practiced, in defiance of the laws of the state and the “revelation of God,” with lies and evasions, with perjury and its subornation, in violation of the most solemn pledges to the country, and through the agency of a political tyranny that makes serious prosecution impossible and immunity a public boast. (*Under the Prophet in Utah*, by Frank J. Cannon and Harvey J. O’Higgins, pages 176-179)

John Henry Hamlin, the brother of Lillian Hamlin, testified as follows in the *Reed Smoot Case*:

Mr. TAYLER. What relation are you to Lillian Hamlin?

Mr. HAMLIN. Brother.

...

Mr. TAYLER. And whom did she marry?

Mr. HAMLIN. I only know what I heard.

Mr. TAYLER. What was your family conviction and understanding about that?

Mr. HAMLIN. That she was married to a Mr. Cannon.

Mr. TAYLER. What was his first name?

Mr. HAMLIN. Abram.

Mr. TAYLER. An apostle of the church?  
 Mr. HAMLIN. I believe so. I understand so.  
 Mr. TAYLER. That was in the summer of 1896,  
 was it not?  
 Mr. HAMLIN. Yes, sir.  
 Mr. TAYLER. And where did you understand  
 she was married?  
 Mr. HAMLIN. On the Pacific coast.  
 Mr. TAYLER. By whom?  
 Mr. HAMLIN. Well, our understanding was that  
 President Joseph F. Smith married her. (*Reed Smoot  
 Case*, vol. 2, pages 67-68)

Mrs. Wilhelmina C. Ellis, who was a plural wife of the  
 Mormon apostle Abraham Cannon, testified:

Mr. TAYLER. How old were you when you  
 married Abraham Cannon?  
 Mrs. ELLIS. Nineteen.  
 Mr. TAYLER. You were a plural wife?  
 Mrs. ELLIS. Yes, sir.  
 . . . .  
 Mr. TAYLER. When did he marry Lillian  
 Hamlin?  
 Mrs. ELLIS. I do not know the date.  
 Mr. TAYLER. I do not care about the exact date.  
 Mrs. ELLIS. After June 12 and before July 2.  
 Mr. TAYLER. Of what year?  
 Mrs. ELLIS. 1896.  
 Mr. TAYLER. He was at that time an apostle?  
 Mrs. ELLIS. Yes, sir.  
 . . . .  
 Mr. TAYLER. Did he tell you that he was going  
 to marry her?  
 Mrs. ELLIS. Yes, sir.  
 . . . .  
 Mr. TAYLER. At that time he had how many  
 wives?  
 Mrs. ELLIS. Three.  
 . . . .  
 Mr. TAYLER. Did you say anything to him in  
 reply to his statement that he was going to marry her?  
 Mrs. ELLIS. Yes, sir; I told him I did not think  
 he could marry her.  
 Mr. TAYLER. What did he say to that?  
 Mrs. ELLIS. He said he could marry her out of  
 the State—out of the United States.  
 . . . .

Mr. TAYLER. Did he say he was going away that  
 day, or that evening, to California?

Mrs. ELLIS. He told me to pack his grip or his  
 satchel and told me he was going on this trip.

Mr. TAYLER. What did he say about Miss  
 Hamlin?

Mrs. ELLIS. Of course I understood, in fact he  
 said she was going with him and President Smith.

Mr. TAYLER. And President Smith?

Mrs. ELLIS. Yes, sir.

Mr. TAYLER. And that they were going to be  
 married?

Mrs. ELLIS. Yes, sir.

. . . .

Mr. TAYLER. . . . What did Mr. Cannon say to  
 you shortly before his death about his having married  
 Miss Hamlin?

Mrs. ELLIS. He told me he had married her and  
 asked my forgiveness.

Mr. TAYLER. What else did he say about it?

Mrs. ELLIS. He said he had never had a well day  
 since he had married her. I think it killed him.

Mr. TAYLER. You have stated, have you not, Mrs.  
 Ellis, to several of your relatives and acquaintances in  
 Salt Lake that he also told you that Joseph F. Smith  
 married him?

Mrs. ELLIS. No, sir; I have never said that.

Mr. TAYLER. You have never said that?

Mrs. ELLIS. No, sir; not that he told me.

Mr. TAYLER. You have stated frequently that  
 Joseph F. Smith did marry them?

Mrs. ELLIS. Yes, sir.

. . . .

Mr. TAYLER. Did you not know they were  
 married on the high seas?

Mrs. ELLIS. Only from reports.

Mr. TAYLER. That is not an essential part of the  
 inquiry. [To the witness.] It was an inference from  
 the fact that your husband said he was going to marry  
 her, and went away to California for that purpose, and  
 that Joseph F. Smith went along with them. From that  
 you inferred that Joseph F. Smith had married them?

Mrs. ELLIS. Yes, sir. (*Reed Smoot Case*, vol. 2,  
 pages 141-144)

The Committee on Privileges and Elections  
 submitted a report in which the following was stated:

A sufficient number of specific instances of the taking of **plural wives since the manifesto of 1890**, so called, have been shown by the testimony as having taken place among officials of the Mormon Church to demonstrate the fact that the leaders in this church, the first presidency and the twelve apostles, connive at the practice of taking plural wives, and have done so ever since the manifesto was issued which purported to put an end to the practice. It has been shown by the testimony, so clearly as to leave no doubt of the fact, that as late as 1896 one Lillian Hamlin became the plural wife of Abraham H. Cannon, who was then an apostle of the Mormon Church. This is shown by the proof of these facts:

Down to the year 1895 Lillian Hamlin was a single woman. In 1896 she received attention from Abraham H. Cannon, these attentions being of a character to indicate that there was more than a friendly relation existing between the two. In June, 1896, Abraham H. Cannon informed his plural wife that he was going to California with Joseph F. Smith and Lillian Hamlin to be married to Lillian Hamlin at some place outside the United States. While in California Joseph F. Smith went with Abraham H. Cannon and Lillian Hamlin from Los Angeles to Catalina Island. After the return of the party to Los Angeles, Abraham H. Cannon and Lillian Hamlin lived together as husband and wife. Returning to Salt Lake City, Abraham H. Cannon told his plural wife that he had been married to Lillian Hamlin. From that time it was generally reputed in the community and understood by the families of both Abraham H. Cannon and Lillian Hamlin that a marriage had taken place between them; that they had been married on the high seas by Joseph F. Smith. Lillian Hamlin assumed the name of Cannon, and a child to which she afterwards gave birth bears the name of Cannon and inherited a share of the estate of Abraham H. Cannon. The prominence of Abraham H. Cannon in the church, the publicity given to the fact of his taking Lillian Hamlin as a plural wife, render it practically impossible that this should have been done without the knowledge, the consent, and the connivance of the headship of that church.

George Teasdale, another apostle of the Mormon Church, contracted a plural marriage with Marion Scholes since the manifesto in 1890. The president of the Mormon Church endeavors to excuse this act upon the pretext that the first marriage of George Teasdale was not a legal marriage, but the testimony taken from the divorce proceedings which separated George Teasdale from his lawful wife, wholly controverts this assertion on the part of President Smith.

It is also in evidence that Walter Steed, a prominent Mormon, contracted a plural marriage after the manifesto of 1890. Charles E. Merrill, a bishop of the Mormon Church, took a plural wife in 1891, more than a year after the issuing of the manifesto. The ceremony uniting said Merrill to his plural wife was performed by his father, who was then and until the time of his death an apostle in the Mormon Church. It is also shown that John W. Taylor, another apostle of

the Mormon Church, has been married to two plural wives since the issuing of the so-called manifesto.

Matthias F. Cowley, another of the twelve apostles, has also taken one or more plural wives since the manifesto. While the proof that Apostles Taylor and Cowley have married plural wives since the manifesto may not be so free from all possible doubt as is the proof in the case of Abraham Cannon, the fact that the proofs presented to the committee showing such marriages by Taylor and Cannon stand wholly uncontroverted, and the further fact the Apostles Taylor and Cowley, instead of appearing before the committee and denying the allegation, evade service of process issued by the committee for their appearance, and refuse to appear after being requested to do so, warrant the conclusion that the allegation is true and that said Taylor and Cowley have taken plural wives since the manifesto.

It is also proved that about the year 1896 James Francis Johnson was married to a plural wife, Clara Mabel Barber, the ceremony in this instance being performed by an apostle of the Mormon Church. To these cases must be added that of Marriner W. Merrill, another apostle; J. M. Tanner, superintendent of church schools; Benjamin Cluff, jr., President of Brigham Young University; Thomas Chamberlain, counselor to the president of a stake, Bishop Rathall, John Silver, Winslow Farr, Heber Benion, Samuel S. Newton, a man named Okey, who contracted a plural marriage with Ovena Jorgensen in the year 1897, and Morris Michelson about the year 1902. In the case of Benjamin Cluff, jr., before referred to, the polygamous marriage was tacitly sanctioned by President Joseph F. Smith when he "referred to Sister Cluff and the work she had been doing among the children of Colonia Diaz, Mexico."

It is morally **impossible** that all these violations of the laws of the State of Utah by the contracting of plural marriages could have been committed **without the knowledge of the First Presidency and the Twelve Apostles of the Mormon Church**. In two of the above cases, that of George Teasdale and that of Benjamin Cluff, jr., the fact of the plural marriage was directly communicated to the president of the church, Joseph F. Smith, and in the other cases, with the possible exception of James Francis Johnson, the fact of a plural marriage having been celebrated was so well known throughout the community that it is not conceivable that such marriages would not have been called to the attention of the leaders of the church. Indeed, there was no denial on the part of the first presidency or any one of the twelve apostles that they learned of the fact that plural marriages were being contracted by officials of the Mormon Church and that no attention was paid to the matter. The excuse given by them was that it was not their duty to interfere in such matters; that the law furnished a remedy. Furthermore, it was shown by the testimony of one of the twelve apostles and of other witnesses that "under the established law of the church no person could secure a plural wife except by consent of the president of the church."

### Suppression of Testimony by Mormon Leaders.

It is a fact of no little significance in itself, bearing on the question whether polygamous marriages have been recently contracted in Utah by the connivance of the First Presidency and twelve apostles of the Mormon Church, that the authorities of said church have endeavored to **suppress, and have succeeded in suppressing**, a great deal of testimony by which the fact of plural marriages contracted by those who were high in the councils of the church might have been established beyond the shadow of a doubt. Before the investigation had begun it was well known in Salt Lake City that it was expected to show on the part of the protestants that Apostles George Teasdale, John W. Taylor, and M. F. Cowley, and also Prof. J. M. Tanner, Samuel Newton and others who were all high officials of the Mormon Church had recently taken plural wives, and that in 1896 Lillian Hamlin was sealed to Apostle Abraham H. Cannon as a plural wife by one of the first presidency and twelve apostles of the Mormon Church. All, or nearly all, of these persons except Abraham H. Cannon, who was deceased, were then within reach of service of process from the committee. But shortly before the investigation began all these witnesses went out of the country.

Subpoenas were issued for each one of the witnesses named, but in the case of Samuel Newton only could the process of the committee be served. Mr. Newton refused to obey the order of the committee, alleging no reason or excuse for not appearing. It is shown that John W. Taylor was sent out of the country by Joseph F. Smith on a real or pretended mission for the church. And it is undeniably true that not only the apostles, but also all other officials of the Mormon Church, are at all times subject to the orders of the governing authorities of the church.

It would be nothing short of self-stultification for one to believe that all these most important witnesses chanced to leave the United States at about the same time and without reference to the investigation. All the facts and circumstances surrounding the transaction point to the conclusion that every one of the witnesses named left the country at the instance of the rulers of the Mormon Church and to avoid testifying before the committee. It is, furthermore, a fact which can not be questioned that every one of these witnesses is under the direction and control of the first presidency and twelve apostles of the Mormon Church. Had those officials seen fit to direct the witnesses named to return to the United States and give their testimony before the committee, they would have been obliged to do so. The reason why the said witnesses left the country and have refused to come before the committee is easy to understand, in view of the testimony showing the contracting of plural marriages by prominent officials of the Mormon Church within the past few years.

It was claimed by the protestants that the records kept in the Mormon temple at Salt Lake City and Logan would disclose the fact that plural marriages have been contracted in Utah since the manifesto with the sanction of the officials of the church. A witness who was required to bring the records in the temple at Salt Lake City refused to do so after consulting with President Smith. It is claimed by counsel for Mr.

Smoot that this witness was not mentally competent to testify; but his testimony may be searched in vain for any internal evidence of the witness when testifying to suggest to the committee that he was not as competent to testify as any witness who was examined during the course of the investigation.

The witness who was required to bring the records kept in the temple at Logan excused himself from attending on the plea of ill health. But the important part of the mandate of the committee—the production of the records—was not obeyed by sending the records, which could easily have been done.

In the case of other witnesses who were believed to have contracted plural marriages since the year 1890 all sorts of shifts, tricks, and evasions were resorted to in order to avoid service of a subpoena to appear before the committee and testify.

These instances of the suppression of testimony by the direct order or tacit consent of the ruling authorities of the Mormon Church warrant the committee in believing that the suppressed testimony would, if produced, strongly corroborate the testimony which was given, showing that those who direct the affairs of the Mormon Church countenance and encourage polygamous marriages, as well as polygamous cohabitation, and that the allegations of the protestants in that regard are true.

Aside from this it was shown by the testimony, and in such a way that the fact could not possibly be controverted, that a majority of those who give the law to the Mormon Church are now, and have been for years, living in open, notorious, and shameless polygamous cohabitation. The list of those who are thus guilty of violating the laws of the state and the rules of public decency is headed by Joseph F. Smith, the first president, “prophet, seer, and revelator” of the Mormon Church, who testified in regard to that subject . . .

The list also includes George Teasdale, an apostle; John W. Taylor, an apostle; John Henry Smith, an apostle; Marriner W. Merrill, also an apostle; Heber J. Grant, an apostle; M. F. Cowley, an apostle; Charles W. Penrose, an apostle; and Francis M. Lyman, who is not only an apostle, but the probable successor of Joseph F. Smith as president of the church. Thus it appears that the first president and eight of the twelve apostles, a considerable majority of the ruling authorities of the Mormon Church, are noted polygamists.

In addition to these, the list includes Brigham H. Roberts, who is one of the presidents of the seventies and a leading official of the church; J. M. Tanner, superintendent of the church schools; Andrew Jenson, assistant historian of the church; Thomas H. Merrill, a bishop of the church; Alma Merrill, one of the presidency of a church stake; Angus M. Cannon, patriarch of the Mormon Church; a man named Greenwald, who is at the head of a church school; George Reynolds, one of the first seven presidents of seventies and first assistant superintendent of Sunday schools of the world; George H. Brimhall, president of Brigham Young University; and Joseph Hickman, teacher in Brigham Young University. All the officials named were appointed, either directly or indirectly, by the first presidency and twelve apostles; and in the case of J. M. Tanner, his appointment to his present office was made after he had been compelled to resign

his position as president of the agricultural college because of the fact that he was a polygamist.

These facts abundantly justify the assertion made in the protest that “the **supreme authorities** in the church, of whom Senator-elect Reed Smoot is one, to wit, the first presidency and twelve apostles, not only **connive at violation of**, but **protect and honor the violators of the laws against polygamy and polygamous cohabitation.**”

It will be seen by the foregoing that not only do the first presidency and twelve apostles encourage polygamy by precept and teaching, but that a majority of the members of that body of rulers of the Mormon people give the practice of polygamy still further and greater encouragement by living the lives of polygamists, and this openly and in the sight of all their followers in the Mormon Church. It can not be doubted that this method of encouraging polygamy is much more efficacious than the teaching of that crime by means of the writings and publications of the leaders of the church, and this upon the familiar principle that “actions speak louder than words.”

And not only do the president and a majority of the twelve apostles of the Mormon Church practice polygamy, but in the case of each and every one guilty of this crime who testified before the committee, the determination was expressed openly and defiantly to continue the commission of this crime without regard to the mandates of the law or the prohibition contained in the manifesto. And it is in evidence that the said first president, addressing a large concourse of the members of the Mormon Church at the tabernacle in Salt Lake City in the month of June, 1904, declared that if he were to discontinue the polygamous relation with his plural wives he should be forever damned, and forever deprived of the companionship of God and those most dear to him throughout eternity. Thus it appears that the “prophet, seer, and revelator” of the Mormon Church pronounces a decree of eternal condemnation throughout all eternity upon all members of the Mormon Church who, having taken plural wives, fail to continue the polygamous relation. So that the testimony upon that subject, taken as a whole, can leave no doubt upon any reasonable mind that the allegations in the protest are true, and that those who are in authority in the Mormon Church, of whom Mr. Smoot is one, are encouraging the practice of polygamy among the members of that church, and that polygamy is being practiced to such an extent as to call for the severest condemnation in all legitimate ways.

#### **The Manifesto a Deception.**

Against these facts the authorities of the Mormon Church urge that in the year 1890 what is generally termed a manifesto was issued by the first presidency of that church, suspending the practice of polygamy among the members of that church. It may be said in the first place that this manifesto misstates the facts in regard to the solemnization of plural marriages within a short period preceding the issuing of the manifesto. It now appears that in a number of instances plural marriages had been solemnized in the Mormon Church, and, in the case of those high in authority

in that church, within a very few months preceeding the issuing of the manifesto. (*Reed Smoot Case*, vol. 4, pages 476-482)

Frank J. Cannon made this interesting statement:

Some few years ago, Irving Sayford, then representing the *Los Angeles Times*, asked Mr. P. H. Lannan, of the *Salt Lake Tribune*, why someone did not swear out warrants against President Smith for his offences against the law. Mr. Lannan said: “You mean why don’t I do it?”

“Oh, no,” Mr. Sayford explained, “I don’t mean you particularly.”

“Oh, yes, you do,” Mr. Lannan said. “You mean me if you mean anybody. If it’s not my duty, it’s no one’s duty. . . . Well, I’ll tell you why . . . I don’t make a complaint, because neither the district attorney nor the prosecuting attorney would entertain it. If he did entertain it and issued a warrant, the sheriff would refuse to serve the warrant. If the sheriff served the warrant, there would be no witnesses unless I got them. If I could get the witnesses, they wouldn’t testify to the facts on the stand. If they did testify to the facts, the jury wouldn’t bring in a verdict of guilty. If the jury did bring in a verdict of guilty, the judge would suspend sentence. If the judge did not suspend sentence, he would merely fine President Smith, three hundred dollars. And within twenty-four hours there would be a procession of Mormons and Gentiles crawling on their hands and knees to Church headquarters to offer to pay that three hundred dollar fine at a dime apiece.”

Mr. Lannan’s statement of the case was later substantiated by an action of the Salt Lake District Court. Upon the birth of the twelfth child that had been borne to President Smith in plural marriage since the manifesto in 1890, Charles Mostyn Owen made complaint in the District Court of Salt Lake, charging Mr. Smith with a statutory offence. The District Attorney reduced the charge to “unlawful cohabitation” (a misdemeanor), with the complainant’s consent or knowledge. All the preliminaries were then graciously arranged and President Smith appeared in the District Court by appointment. He pleaded guilty. The judge in sentencing him remarked that as this was the first time he had appeared before the court, he would be fined three hundred dollars, but that should he again appear, the penalty might be different. Smith had already testified in Washington, before the Senate Committee, to the birth of eleven children in plural marriage since he had given his covenant to the country to cease living in polygamy; he had practically defied the Senate and the United States to punish him; he had said that he would “stand his chances” before the law and courts of his own state. All of this was well known to the judge who fined him three hundred dollars—a sum of money scarcely equal to the amount of Smith’s official income for the time he was in court! (*Under the Prophet in Utah*, pages 354-356)

It was 16 years after the Manifesto was issued that Joseph F. Smith, the sixth president of the Mormon Church, was finally brought to trial for unlawful cohabitation. The following appeared in the *Deseret News*:

. . . President Smith appeared forthwith and entered a plea of guilty and was fined three hundred dollars. The fine was promptly paid and the defendant discharged. (*Deseret Evening News*, November 23, 1906)

Heber J. Grant, who became the seventh president of the Mormon Church, and was president until 1945, was also convicted of unlawful cohabitation after the Manifesto was issued. This occurred in 1899, which was nine years after Wilford Woodruff issued the Manifesto. See the *Daily Tribune*, September 9, 1899.

In 1903 Heber J. Grant fled the country to avoid being arrested. Charles Mostyn Owen testified as follows:

The CHAIRMAN. Where did you say Grant was?

Mr. OWEN. Grant is in England.

The CHAIRMAN. When did he go to England?

Mr. OWEN. He left suddenly on the night of the 10th of November last year—1903.

The CHAIRMAN. November, last year?

Mr. OWEN. Yes.

The CHAIRMAN. Do you know anything of the circumstances?

Mr. OWEN. Yes, sir.

The CHAIRMAN. Will you state them?

Mr. OWEN. About the 5th or 6th of November he made a statement before the students of the State university at Salt Lake City, in which he held out in a very objectionable manner his association with two women as his wives. I was absent from the city on that day, but on my return I immediately went to work to find if I could get evidence of these statements as printed in the paper. I got the evidence in a shape which was satisfactory to me, and I went before the county attorney and swore to an information for him, and a warrant was issued on that information. Before Mr. Grant was served, however, he left the country.

The CHAIRMAN. When did he leave as to the time of the issuing of the warrant?

Mr. OWEN. When I next heard of him he was in Salt Lake—that afternoon, I understood—but he got on the train at Provo that night about midnight.

The CHAIRMAN. Where were those statements made to the students of the university?

Mr. OWEN. In an assembly organized or called together for the purpose of organizing or helping an alumni association.

The CHAIRMAN. What were the statements?

Mr. OWEN. That he regretted that the rules of the association were such that no single subscription of greater than \$50 could be received, but to show his interest in the association he would give them \$50 for himself and \$50 for “each of my wives; and

I have got two wives, and I would have a third, if it were not for the law.”

The CHAIRMAN. How many were present when he made that statement?

Mr. OWEN. I understand there were nearly a thousand students present.

Mr. VAN COTT. How Many?

Mr. OWEN. Nearly a thousand at the time. It was the university in general assembly, I understood.

Mr. VAN COTT. Not quite a thousand?

Mr. OWEN. I understood it was about that.

The CHAIRMAN. Has he returned since that time?

Mr. OWEN. No, sir.

The CHAIRMAN. Is he still an apostle?

Mr. OWEN. Yes, sir. (*Reed Smoot Case*, vol. 2, pages 401-402)

**Polygamy in Utah Today.** Because of the insincerity of the Mormon leaders after the Manifesto thousands of people in Utah are still living in polygamy. Russell R. Rich stated:

Still, it appears that it was difficult to convince all members of the Church that the Church leaders were sincere in their efforts to halt this practice. (*Brigham Young University Leadership Week, Those Who Would Be Leaders*, page 71)

Kimball Young made this statement concerning the fact that polygamy is still being practiced:

It may well be that the Short Creek community will be liquidated. Yet it is a reasonable guess that undercover preaching and practicing of plural marriage will continue among such dissident Mormon groups. There is evidence that polygamy is being practiced in Mormon settlements in Canada and Mexico. Moreover, there is more than mere rumor to the stories that the system is secretly in operation even in Salt Lake City and other cities in Utah. (*Isn't One Wife Enough?* page 438)

The Mormon writer John J. Stewart gives us the following information regarding current polygamist groups:

Secondly, Satan is exploiting the doctrine and history of plural marriage in our Church by persuading many men and women to rebel against current Church policy on the matter, and thus forfeit their membership in the Church and Kingdom of God. More than seventy years after the first Manifesto was issued, as a step in suspending the practice of plural marriage, apostate sects are mushrooming throughout Mormondom in greater numbers than ever before, with the basic doctrine that plural marriage must be lived regardless of what the Church policy is. (*Brigham Young and His Wives*, page 15)

The following appeared in *Newsweek* magazine in 1955:

... The Mormons officially abandoned polygamy as a doctrine. But a fundamentalist sect continues to believe in and practice plural marriage. In 1944, a Federal-State drive against the Fundamentalists resulted in 50 arrests. About a year ago, officials arrested most of the male population of the little town of Short Creek. The drives had little effect; men served their jail terms and returned to their wives and children.

This week, state and county officials in Salt Lake City, in nearby Bountiful, and in most of Utah's major urban spots were off on another polyg crackdown but were not faring very well. In three weeks they had rounded up only four men: Louis A. Kelsch, 49; Carl Eugene Jentzch, 54; Albert Edmund Barlow, 52, and Heber C. Smith Jr., 39. The accused were said to have a total of sixteen wives and at least 95 children among them. Kelsch was in prison for polygamy from 1945 to 1947. He admitted that he has five wives and 31 children.

The polyg hunters were getting little cooperation from sympathetic Utahans. Citizens were irked by the fact that the drive against the Fundamentalist sect was being financed by a \$20,000 appropriation made by the 1954 legislature—a secret appropriation never revealed to press and public. Secondly, many a Utah Mormon takes quiet pride in his polygamous forebears and is inclined to be lenient toward the Fundamentalists.

Furthermore, reasonable estimates of the male Fundamentalists run as high as 2,000. Adding in the average number of wives and children, Utah polygamists may well number 20,000. As State Attorney General, E. R. Callister admitted last week: "Utah's jails aren't big enough to hold them all." (*Newsweek*, November 21, 1955, pages 98-99)

Neil Morgan stated:

One example of discipline within the church had occurred when Robert Cahn wrote an article about Utah which was published in 1961 in *The Saturday Evening Post*. The section of the article dealing with polygamy was edited after advance proofs were seen by Mormon leaders. The late Walter Budge, then Utah attorney general, had talked to Cahn about the extent of polygamy in Utah. Budge, a Mormon, was standing for reelection at about that time. He was quoted in the article, as it finally appeared, as being anxious to stamp out polygamy, and having "reason to believe there are still at least 20,000 Utah men, women and children involved in polygamy." But much of the article originally devoted to polygamy had been deleted before publication. A Mormon Church aide who had seen the proofs told me that Budge had been "prevailed upon" to contact the *Post* and request modification of his remarks.

"He shouldn't have talked up like that," the church aide told me, smiling, "but it was an election year."

(*Esquire*, "Utah: How Much Money Hath the Mormon Church?" by Neil Morgan, August, 1962, page 90)

Wallace Turner, writing for the *New York Times*, stated:

The problem of polygamy—for half a century a cardinal principle of Mormonism—has taken a number of members out of the church. One expert estimates that as many as 30,000 men, women and children live in families in which polygamy is practiced.

#### Colony in Arizona

Many live in or near Salt Lake City. Hundreds are concentrated in an isolated Arizona town, Colorado City. Others are scattered through the mountain West and in Mexico. (*New York Times*, December 27, 1965, page 18)

The following appeared in another article in the same issue of the *New York Times*:

SALT LAKE CITY—He was a handsome, persuasive man as he sat in the living room of his home on the south edge of town. Age had added to his girth—he is 62—and prison had subtracted from his fire. But not from his belief.

He had served more than two years in jail for unlawful cohabitation. Nevertheless, he had taken another wife, in addition to the two he had.

"I just happen to believe ALL of Mormonism, not just the easy parts," he said. "If it's true at all, it's ALL true. You can't just take plural marriage out and still have the rest be true."

The Church of Jesus Christ of Latter-day Saints officially outlawed polygamy in 1890. Members who practice it today are evicted.

The man shifted in his chair and looked hard into the eyes of his son across the room.

"We believe it was all revealed by God to Joseph Smith, and plural marriage was a part of it as you can see just by reading the book. If they to leave it out, why don't they tear it out of the book?"

He referred to *Doctrine and Covenants*, the collected revelations that Smith, founder of the church, said had come from God.

#### Brigham Young's View

Then he quoted Brigham Young, second head of the church, who brought the Mormons to the Utah desert.

"The only men who become Gods, even the sons of God, are those who enter into polygamy."

The man who talked in his living room about his strong conviction was reared as a Mormon. His first and only legal marriage was performed in the temple in Salt Lake City about 40 years ago.

His second marriage was to the half-sister of his first wife. His third wife—who listened to the interview and took part in it—asked to live with him, as did his fourth wife.

The first two left after the fourth one moved into the growing household. The fifth was added fairly recently.

All but the first marriage have been in ceremonies away from the church, performed by members of polygamist groups.

These women have borne 29 children. Of these 29, it was calculated that 12 now live in polygamous marriages. The husband and his wives came from polygamous families.

It is entirely possible that more people live in polygamy in Utah today than did between 1852 and 1890, the period when the L.D.S. Church openly advocated it.

But there is one great difference. In those old times, the leaders of the church were virtually all polygamists. Brigham Young had more wives than anyone has been positively able to establish. Generally it is said he had 27, but research indicates he probably had more than 50.

Today, none of the leaders is a polygamist—although almost every one of them is a descendant of polygamists.

.....  
The last major attempt to round up polygamists in Utah ended in failure in 1958 when their neighbors refused to testify in a grand jury investigation. Members of the L.D.S. Church have shown a reluctance to participate in prosecutions of persons accused of polygamy.

Although polygamists today are all outside the L.D.S. Church, they draw their scriptural authorizations and their argument in support of the practice from the L.D.S. literature and extensive records.

They are able to quote some of the most revered names in Mormon history in support of plural marriage.

It was common in the late 19th century for Mormon leaders to argue that Jesus was married, and that he was married to several wives.

As the Salt Lake City polygamist indicated, Joseph Smith's revelation on plural marriage is still printed in "Doctrine and Covenants," one of the sacred works of Mormonism. (*The New York Times*, December 27, 1965, page 18)

In his book, *The Mormon Establishment*, Wallace Turner stated:

The polygamists not only recruit girls and widows into their colony, but they have their missionaries out to try to get whole families or single men as well. One of these interrupted an interview with Jerald Tanner, the LDS apostate in Salt Lake City. He came into the room, and sidetracked the discussions for that time. Later Tanner said the man was a polygamist missionary trying to recruit Tanner and his wife.

The recruitment theory is obvious: Tanner once was a devout Mormon, and he knew all the doctrine but had become dissatisfied with the LDS church.

Such persons frequently are dissatisfied with the church in the organizational—as opposed to the doctrinal—sense. They are fertile ground for the polygamist's suggestions and arguments.

When I talked to this fundamentalist missionary by telephone, children were crying in the background, sometimes drowning his voice. He had two wives, he said, and an undisclosed number of children.

.....  
He reminded me that the Muslims believe a man may have four wives. Then he told of going to a wedding reception after a Salt Lake City girl married an Iraqi. He asked this man if he practiced his religion's plural marriage doctrine.

"He told me he didn't," the polygamist missionary said. "He said he didn't see how a man could love two women at once.

"I told him, 'Don't knock it unless you've tried it.'"

How does the missionary feed his families?

"You work hard and skimp. It just seems like the way opens up for you. I wouldn't advocate it for anybody else, but it's a way for me to live."

He had just been advocating it to Jerald Tanner and would have advocated it to anyone he knew was not a policeman.

.....  
In mid-1965 there were **no polygamists in jail in Utah**, nor were any awaiting trial, officials said. Ernest Wright, the director of the board of corrections for Utah, said that one of the last two to be released asked to have his family visit him in jail. Permission was given and here came thirty-five children.

.....  
The source of the estimate of as many as 30,000 polygamists in Utah was William M. Rogers, a former policeman and an investigator who has studied polygamy for many years. He said there are about 100 "splinter" groups living in various forms of polygamous society.

.....  
Rogers worked as an investigator in the late 1950s in the most recent attempt by Utah authorities to cope with the spread of polygamy. This was a grand jury investigation convened in Davis County, adjoining the Salt Lake City metropolitan area. Rogers produced about 180 witnesses who lived next door to or in the same neighborhood with polygamists. Almost all of these people were LDS church members. None of them would testify against their polygamous neighbors. The investigation collapsed.

..... the fundamentalist polygamists have established their headquarters in the more lax moral climate south of the border. . . . Rogers said that at one time there were about 200 missionaries from Mexico in Utah, mostly in Salt Lake City.

.....

(In its European mission a few years ago, the LDS church had an embarrassing thing happen. A number of its missionaries began openly teaching the polygamy doctrine. They were brought to England for a theological trial and were excommunicated. . . .) (*The Mormon Establishment*, by Wallace Turner, 1966, pages 212-216)

Those who believe in practicing polygamy today are usually known as “Fundamentalists,” because they go back to the fundamental doctrines of Mormonism. The “Fundamentalists” claim that John Taylor, the third president of the Mormon Church, gave a revelation on September 27, 1886, which stated that the Lord would not revoke the law concerning polygamy. In this revelation the Lord supposedly stated:

My son John. You have asked me concerning the new & everlasting covenant how far it is binding upon my peop[le]

Thus saith the Lord All commandments that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant; for I the Lord am everlasting & my everlasting covenants cannot be abrogated nor done away with; but they stand for ever. Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law & the keeping of my commandment and yet have I borne with them these many years & this because of their weakness because of the perilous times & furthermore, it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless I the Lord do not change & my

word & my covenants & my law do not & as I have heretofore said by my servant Joseph All those who would enter into my glory must & shall obey my law & have I not commanded men that if they were Abraham’s seed & would enter into my glory, they must do the works of Abraham. I have not revoked this law nor will I for it is everlasting & those who will enter into my glory must obey the conditions thereof, ever so Amen. (A revelation given by John Taylor, dated September 27, 1886, photocopy of the original appears in *1886 Revelation—A Revelation of the Lord to John Taylor*, published by the “Fundamentalists.”)

Below is a photocopy of the purported revelation:

Although the Mormon leaders rejected the revelation, one of the Mormon apostles, Melvin J. Ballard, admitted, in a letter dated December 31, 1934, that there was such a revelation and that it was undoubtedly in the handwriting of John Taylor:

The pretended revelation of President John Taylor never had his signature added to it but was written in the form of a revelation and undoubtedly was in his handwriting; nevertheless it was never submitted to his own associates in the Presidency and the Twelve nor to the Church and consequently does not bind the Church in any sense. But still there is nothing in the revelation that the Church disputes because the correctness of that principle is set forth with emphasis, and the Church has never disputed the truthfulness of the 132nd Section when the right to practice that principle has been sanctioned by the Lord and the Church.

Sept 27 1886  
 My son John. You have asked me concerning the new & everlasting covenant how far it is binding upon my peop. Thus saith the Lord All commandments that I give must <sup>be obeyed by those calling themselves by my name</sup> unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant; for I the Lord am everlasting my everlasting covenants cannot be abrogated nor done away with; but they stand for ever. Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law & the keeping of my commandment and yet have I borne with them these many

years & this because of their weakness because of the perilous times & furthermore, it is more pleasing to me that men should use their free agency in regard to those matters. Nevertheless I the Lord do not change my word & my covenants & my law do not. & as I have heretofore said by my servant Joseph all those who would enter into my glory must & shall obey my law & have I not commanded men that if they were Abraham's seed would enter into my glory, they must do the works of Abraham. I have not revoked this law nor will I for it is everlasting & those who will enter into my glory must obey the conditions thereof, ever so Amen.

A revelation given by John Taylor, dated September 27, 1886.

And if the Lord had wanted plural marriage to continue according to the interpretations some give of President Taylor's revelation, he would have allowed President Taylor to have lived and enforced it but He took him and raised up President Wilford Woodruff who was inspired to give the Manifesto that stopped the practice of plural marriage. (Letter from LDS Apostle Melvin J. Ballard to Mr. Eslie D. Jenson, December 31, 1934, quoted in *The Star of Truth*, July 1955, page 227)

If the Mormon Church leaders were to use the same reasoning with regard to Joseph Smith's revelation on polygamy (*Doctrine and Covenants*, Sec. 132), they would have to reject it, for it does not have his signature at the bottom, neither was it presented to the church in his lifetime. If this revelation is "undoubtedly" in the handwriting of John Taylor, as Apostle Ballard claims, then it should be considered even more binding than section 132, since that revelation is only a copy (not in the handwriting of Joseph Smith) of the original that Emma Smith burned.

The "Fundamentalists" state that John Taylor set apart a number of men, gave them authority to perform marriages and told them to continue the practice of plural marriage. Lorin C. Woolley stated:

He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation of the work. . . .

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained upon the earth; . . . (Statement by Lorin C. Woolley, quoted in *1886 Revelation—A Revelation of the Lord to John Taylor*, pages 7-8)

The Mormon Apostle John Henry Smith admitted that John Taylor might have authorized certain men to perform marriages outside of the temple:

Mr. WORHTINGTON. Testimony has been given here to the effect that there must be special authority from the president of the church to authorize any subordinate officer to perform the ceremony of plural marriage. What is that?

Mr. SMITH. Under the established rule of the church no person could secure a plural wife, except by the consent of the president of the church. But it is said that during the latter days of John Taylor, some time previous to his death, in Mexico and Southern Arizona, some men were authorized to solemnize single marriages—that is, one marriage, but in no sense, that I know of, to solemnize plural marriage.

....

Mr. WORTHINGTON. Perhaps I may have misunderstood you. Did you mean to say that President Taylor had authorized plural marriages, or authorized others to perform regular marriages?

Mr. SMITH. I think President Taylor had authorized men to do sealing or marrying of wives to men.

Mr. WORTHINGTON. You did not mean to say that he had authorized plural marriages?

Mr. SMITH. No; I do not know as to that. Of course, as a religious people, my people believe in being married by the church authorities, and in those sections which are removed from where our temples are there have arisen instances by appointment where men exercised that right. (*Reed Smoot Case*, vol. 2, pages 295-296)

Be this as it may, the "Fundamentalists" claim that they have authority today to perform plural marriages, and so polygamy continues in Utah.

**The Dilemma.** The Mormon leaders find themselves in a rather strange situation. On the one hand, they have to uphold polygamy as a righteous principle, but on the other, they have to discourage the members of the church from actually entering into its practice. If they repudiated the doctrine of polygamy they would be admitting that Joseph Smith was a deceiver, and that the church was founded on fraud. If they openly preached and defended the doctrine many people, no doubt, would enter into the practice and bring disgrace upon the church. Their position is about the same as a person saying "My church believes in water baptism, but we are not allowed to practice it." Because of this peculiar dilemma the church leaders prefer that there is not much discussion of polygamy. Kimball Young stated:

Today the official Church wants to forget that it is a unique and different people. It has become more and more secularized and wants to be known as a group not unlike other religious bodies. This does not mean that the Mormons have relinquished their theory of divine revelation or the power of the priesthood, or of being the **only true church** in the world; but it does mean that certain factors which formerly stimulated strong in-group solidarity have disappeared. Among other items that they want to forget is the plural marriage system. The general authorities do not like members to talk about polygamy if they can avoid doing so. (*Isn't One Wife Enough?* by Kimball Young, page 456)

Klaus Hansen made this statement:

Admittedly, descendants of polygamous families still proudly acknowledge their heritage; but many Mormons clearly wish it had never happened. A leading historian at the leading state university in Utah for years avoided any mention of the subject; references to it in graduate theses were eradicated

with the remark, “too controversial!” Preston Nibley, it will be remembered, wrote an entire book on Brigham Young without mentioning the dread word once. (*Dialogue: A Journal of Mormon Thought*, “The World and the Prophet,” by Klaus Hansen, Summer, 1966, page 107)

To show the confusion of the Mormon leaders in regard to polygamy we have only to quote from a statement made by Bruce R. McConkie, of the First Council of the Seventy. In the same statement he says that millions of people have gained eternal exaltation by the practice of polygamy, that Joseph Smith and other Mormon leaders entered the practice in virtue and purity of heart, that polygamy will be practiced after the Second Coming of Christ, yet he states that anyone who enters polygamy today is living in adultery, has sold his soul to Satan and will be damned in eternity.

... the Lord frequently did command his ancient saints to practice plural marriage. ... the whole history of ancient Israel was one in which plurality of wives was the divinely accepted and approved order of matrimony. Millions of those who entered this order have, in and through it, gained for themselves eternal exaltation in the highest heaven of the celestial world.

... the Lord revealed the principle of plural marriage to the Prophet. Later the Prophet and leading brethren were commanded to enter into the practice, which they did in all virtue and purity of heart ... After Brigham Young led the saints to the Salt Lake Valley, plural marriage was openly taught and practiced until the year 1890. At that time conditions were such that the Lord by revelation withdrew the command to continue the practice. ... Obviously the holy practice will commence again after the second coming of the Son of Man and the ushering in of the millennium.

...  
Any who pretend or assume to engage in plural marriage in this day, when the one holding the keys had withdrawn the power by which they are performed, are guilty of gross wickedness. They are living in adultery, have already sold their souls to Satan, and (whether their acts are based on ignorance or lust or both) they will be damned in eternity. (*Mormon Doctrine*, by Bruce R. McConkie, 1958 ed., pages 522-523)

Is it any wonder that many Mormon people are confused? They are taught that Joseph Smith entered polygamy in “virtue and purity of heart,” yet they are taught that if they follow his example they are living in “adultery.”

The Mormon people are taught that plural marriage is still practiced in heaven and will be practiced in the millennium. John J. Stewart stated:

... the restoration of the Church and Gospel of Jesus Christ, is to prepare for the second coming of the Savior, which is nigh at hand; to help usher in His great millennial reign, when the Gospel in its fulness, including plural marriage, will be lived by worthy members of the Church. (*Brigham Young and His Wives*, page 73)

B. H. Roberts, the famous Mormon historian, apparently understood the Manifesto as only a temporary restriction of plural marriage. He stated:

If the labors and sufferings of the church of Christ for this principle have done nothing more, this much at least has been accomplished—the Saints have borne testimony to the truth. And it is for God to vindicate his own law and open the way for its establishment on the earth, which doubtless he will do when his kingdom shall come in power, and when his will shall be done in earth as it is in heaven. (*Outlines of Ecclesiastical History*, page 441)

Apostle Orson Pratt stated:

Does not everything that is consistent and reasonable, and everything that agrees with the Bible show that plurality of wives must exist after the resurrection? It does, ... (*Journal of Discourses*, vol. 14, pages 244-245)

Since the Mormon people are taught that polygamy was right in Joseph Smith’s time and that it will be practiced in heaven, is it any wonder that many of them are entering into the practice today? As the polygamist interviewed by the reporter from the *New York Times* expressed it:

“We believe it was all revealed by God to Joseph Smith, and plural marriage was a part of it as you can see just by reading the book. If they want to leave it out, why don’t they tear it out of the book?” (*The New York Times*, December 27, 1965, page 18)

As long as the Mormon leaders continue to publish Joseph Smith’s revelations on polygamy (see *Doctrine and Covenants*, section 132), there will, no doubt, be many people who will enter into the practice. They cannot completely repudiate this revelation, however, without repudiating their doctrine concerning temple marriage as the two doctrines are found in the same revelation.

Polygamy and temple marriage stand or fall together; or in other words, they are “indissolubly interwoven.” Charles Penrose, who was later sustained as first counselor in the First Presidency, made this perfectly clear in a conference at Centerville, Utah:

Elder Charles W. Penrose spoke a short time . . . He showed that the revelation that had been the subject of attention was only one published on Celestial Marriage, and if the doctrine of plural marriage was repudiated so must the glorious principle of marriage for eternity, the two being indissolubly interwoven with each other. (*Millennial Star*, vol. 45, page 454)

This statement by Charles Penrose certainly makes it clear that a person cannot believe in the doctrine of temple marriage without also believing in polygamy. The following appeared in the *Millennial Star*, vol. 15, page 226:

We cannot be married to our husbands for eternity, without subscribing to the law that admits a plurality of wives.

Apostle Orson Pratt stated:

. . . if plurality of marriage is not true or in other words, if a man has no divine right to marry two wives or more in this world, then marriage for eternity is not true, and your faith is all vain, and all the sealing ordinances and powers, pertaining to marriages for eternity are vain, worthless, good for nothing; for as sure as one is true the other also must be true. (*Journal of Discourses*, vol. 21, page 296)

**Doctrinal Change.** The Mormon Church leaders have already repudiated many of the teachings of their earlier leaders concerning polygamy.

Brigham Young stated:

The only men who become Gods, even the Sons of God, are those who enter into polygamy. (*Journal of Discourses*, vol. 11, page 269)

In the *Millennial Star*, vol. 15, page 226, the following appeared:

The order of plurality of wives is an everlasting and ceaseless order, designed to exalt the choicest men and women to the most superlative excellence, dominion, and glory.

Today the Mormon leaders teach that polygamy is not essential for exaltation. Bruce R. McConkie stated:

Plural marriage is not essential to salvation or exaltation. Nephi and his people were denied the power to have more than one wife and yet they could gain every blessing in eternity that the Lord ever offered to any people. (*Mormon Doctrine*, 1958 ed., page 523)

Brigham Young once became so zealous to establish polygamy that he declared that a man who would not enter into polygamy would have his wife taken from him in the resurrection and given to another:

Now, where a man in this church says, "I don't want but one wife, I will live my religion with one." He will perhaps be saved in the Celestial kingdom; but when he gets there he will **not** find himself in possession of **any wife at all**. He has had a talent that he has hid up. He will come forward and say, "Here is that which you gavest me, I have not wasted it, and here is the one talent," "and he will not enjoy it, but it **will be taken and given to those** who have **improved** the talents they received, and he will find himself **without any wife, and he will remain single forever and ever**. . . . I recollect a sister conversing with Joseph Smith on this subject. She told him: "Now don't talk to me; when I get into the celestial kingdom, if I ever do get there, I shall request the privilege of being a ministering angel; that is the labor that I wish to perform. I don't want any companion in that world; and if the Lord will make me a ministering angel, it is all I want." Joseph said, "Sister, you talk very foolishly, you do not know what you will want." He then said to me: "Here, Brother Brigham, you seal this lady to me." I sealed her to him. This was my own sister according to the flesh. Now, sisters, do not say, "I do not want a husband when I get up in the resurrection." . . . If in the resurrection you really want to be single and alone, and live so forever and ever, and be made servants, while others receive the highest order of intelligence and are bringing worlds into existence, you can have the privilege. They who will be **exalted** cannot perform all the **labor**, they must have **servants** and **you can be servants to them**. (*Deseret News*, vol. 22, September 17, 1873, page 517)

The Mormon leaders today would not think of teaching that a man with only one wife would have her taken from him and given to a man who had taken more. Bruce R. McConkie stated:

In our day, the Lord summarized by revelation the whole doctrine of exaltation and predicated it upon the marriage of one man to one woman. (D.&C. 132:1-28.) Thereafter he added the principles relative to plurality of wives with the express stipulation that any such marriages would be valid only if authorized by the President of the Church. (*Mormon Doctrine*, page 523)

Although the Mormon leaders have changed many of the teachings concerning polygamy, they still teach that plural marriage was a righteous practice in Joseph Smith's time. John J. Stewart makes it very clear that plural marriage is still an "integral part of LDS scripture":

... the Church's strictness in excommunicating those advocating and practicing plural marriage today has apparently been misconstrued by not a few loyal Church members as an acknowledgement that the evil falsehoods ... and other misconceptions about plural marriage, are true, and that the Church's near silence on the doctrine today is further evidence that it regrets and is embarrassed by the whole matter of plural marriage. Such an inference is, of course, unjustified and unrealistic. The Church has **never**, and certainly **will never, renounce this doctrine**. The revelation on plural marriage is still an **integral part** of LDS scripture, and **always will be**. If a woman, sealed to her husband for time and eternity, precedes her husband in death, it is his privilege to marry another also for time and eternity, providing that he is worthy of doing so. Consider, for instance, the case of President Joseph Fielding Smith of the Council of the Twelve, one of the greatest men upon earth ... After the death of his first wife President Joseph Fielding Smith married another, and each of these good women are sealed to him for time and all eternity. (*Brigham Young and His Wives*, pages 13-14)

### The Reorganized L.D.S. Church.

The Reorganized Church of Jesus Christ of Latter-day Saints is another church which bases its beliefs on the Book of Mormon and Joseph Smith's revelations. While it is in some ways similar to the Mormon Church in Utah, it is an entirely different organization. The Reorganized Church, which is much smaller than the Utah church, does not believe in the practice of polygamy and teaches that Joseph Smith was not responsible for this doctrine. They claim that Brigham Young and other designing men started the practice and tried to blame it on Joseph Smith. The fact that Joseph Smith publicly denied the practice is used by the Reorganized Church as evidence that he did not practice it at all. They claim that if Joseph Smith practiced polygamy these public denials would show that he was also a liar. They prefer, of course, to believe that he was a man of truth and did not practice polygamy. The Reorganized Church's argument is considerably weakened, however, by the fact that in the first issue of their publication, the *True Latter Day Saints' Herald*, they admitted that Joseph Smith was involved in polygamy. Isaac Sheen, editor of the *Herald*, stated:

... the Book of Mormon condemns ancient as well as modern polygamy. The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the **spiritual-wife doctrine**, but this excuse is as weak as their excuse concerning the ancient Kings and Patriarchs. **Joseph Smith repented of his connection with this doctrine, and said that it was of the devil.** He caused the revelations on that subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said, that if it had not been for that accursed spiritual wife doctrine, he would not have come to that. By his conduct at that time he proved the sincerity of

his repentance, and of his profession as a prophet. If Abraham and Jacob, by repentance, can obtain salvation and exaltation, so can Joseph Smith. (*The True Latter Day Saints' Herald*, January, 1860, vol. 1, no. 1, page 27)

In the same issue of the *Saints' Herald*, William Marks stated:

A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the Church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the Church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. (*The True Latter Day Saints' Herald*, vol. 1, no. 1, page 26)

This statement was taken from a letter written by William Marks in 1859. Members of the Reorganized Church have claimed that this last statement by William Marks does not prove that Joseph Smith was involved in the doctrine of polygamy, but merely that wicked men within the Church were trying to establish the doctrine of polygamy and that Joseph Smith was trying to put it down. Fortunately, however, we have access to an earlier statement by William Marks which proves beyond all doubt that Joseph Smith was involved in the doctrine of polygamy. This statement appears in an epistle of William Marks which was written June 15, 1853, and was published in *Zion's Harbinger and Baneemy's Organ*:

Joseph, however, became convinced before his death that **he had done wrong**; for about three weeks before his death, I met him one morning in the street, and he said to me, Brother Marks, I have something to communicate to you, we retired to a by-place, and set down together, when he said: "We are a ruined people." I asked, how so? He said: "This doctrine of polygamy, or spiritual-wife system, that has been taught and practiced among us, will prove our destruction and overthrow, **I have been deceived**," said he, "in reference to its practice; it is wrong; it is a curse to mankind, and we shall have to leave the United States soon, unless it can be put down, and its practice stopped in the church." (*Zion's Harbinger and Baneemy's Organ*, July, 1853, page 53, microfilm copy at the Utah State Historical Society)

R. C. Evans, who was the Second Counselor in the Presidency of the Reorganized Church, argued that it was Brigham Young and not Joseph Smith that brought polygamy into the Church:

Well, no one need blame Joseph any more, Brigham is the self-confessed channel through which polygamy was given to his people. (Letter by R. C. Evans, quoted in *Blood Atonement and the Origin of Plural Marriage*, page 26)

On page 30 of the same book, Mr. Evans stated:

This being true, Joseph Smith was not guilty of the practice of polygamy; he was killed before the people knew anything about polygamy.

Years later R. C. Evans admitted that he had been wrong and that Joseph Smith was guilty of polygamy:

The time came in the mercy of God, that evidence was presented to me that gave my faith a shock, it is not the first drop of water that drowns a person, nor the first straw that breaks the camel's back, but drop by drop, the water came upon me, until I found myself overwhelmed by the waves of truth and the last straw broke down my last effort of resistance, and I became convinced that the man Joseph Smith, whom I almost worshipped as God's prophet, seer, revelator, translator, mouthpiece and chief representative on earth, was an adulterer, liar, imposter, deceiver, false prophet and polygamist. (*Forty Years in the Mormon Church—Why I Left It!* by R. C. Evans, former Apostle and Counselor to the President of the Reorganized Church, 1920, page 6)

In his book, *Forty Years in the Mormon Church*, R. C. Evans includes a chapter entitled "Was Joseph Smith a Polygamist?" (see pages 27-60) This chapter proves beyond all doubt that Joseph Smith was a polygamist. Space will not allow us to present this evidence here.

During Joseph Smith's lifetime three affidavits were published which prove that Joseph Smith himself was the author of the revelation on polygamy. These affidavits were published in the *Nauvoo Expositor* on Friday, June 7, 1844:

#### AFFIDAVITS

I hereby certify that Hyrum Smith did, (in his office,) read to me a certain written document, which he said was a revelation from God, he said he was with Joseph when it was received. He afterwards gave me the document to read, and I took it to my house, and read it, and showed it to my wife, and returned it next day. The revelation (so called) authorized certain men to have more wives than one at a time, in this world and in the world to come. It said this was the law, and commanded Joseph to enter into the law.—And also that he should administer to others. Several other items were in the revelation, supporting the above doctrines. WM. LAW.

I certify that I read the revelation referred to in the above affidavit of my husband, it sustained in strong terms the doctrine of more wives than one at a time, in this world, and in the next, it authorized some to have to the number of ten, and set forth that those women who would not allow their husbands to have more wives than one should be under condemnation before God. JANE LAW.

Sworn and subscribed before me this fourth day of May, A.D. 1844.

ROBERT D. FOSTER, J.P.

*To all whom it may concern:*

Forasmuch as the public mind hath been much agitated by a course of procedure in the Church of Jesus Christ of Latter Day Saints, by a number of persons declaring against certain doctrines and practices therein, (among whom I am one,) it is but meet that I should give my reasons, at least in part, as a cause that hath led me to declare myself. In the latter part of the summer, 1843, the Patriarch, Hyrum Smith, did in the High Council of which I was a member, introduce what he said was a revelation given through the Prophet; that the said Hyrum Smith did essay to read the said revelation in the said Council, that according to his reading there was contained the following doctrines; 1st, the sealing up of persons to eternal life, against all sins, save that of shedding innocent blood or of consenting thereto; 2nd, the doctrine of a plurality of wives, or marrying virgins; that "David and Solomon had many wives, yet in this they sinned not save in the matter of Uriah. This revelation with other evidence, that the aforesaid heresies were taught and practiced in the Church; determined me to leave the office of first counselor to the president of the Church at Nauvoo, inasmuch as I dared not teach or administer such laws. And further deponent saith not.

AUSTIN COWLES

... I hereby certify that the above certificate was sworn and subscribed before me, this fourth day of May, 1844. ROBERT D. FOSTER, J.P. (*Nauvoo Expositor*, Friday, June 7, 1844)

**Conclusion.** In this book we have shown that polygamy began under very suspicious circumstances. We have also shown that Joseph Smith deceived his first wife about polygamy and that he publicly denied it, although he was secretly living in it. Polygamy was practiced in defiance to the laws of Illinois and later in defiance to the laws of the United States. The Mormon leaders declared that it was essential to exaltation and that they would always practice it, yet when pressures became great they issued the Manifesto. The Manifesto, however, was a deception and polygamy was still secretly practiced. Only after the Reed Smoot investigation did the Mormon leaders seriously try to stop the practice of polygamy. The revelation on polygamy is still found in the *Doctrine and Covenants*, and some Mormons are still entering into the practice, although the church threatens them with excommunication.

It is impossible for us to believe that a doctrine which took so much lying and deception to establish could possibly be from God. The doctrine of polygamy is not only contrary to good reasoning but to the Bible as well. To believe in polygamy we would almost have to believe that God himself is a liar. In preference to this we have to declare polygamy is a false doctrine and say with Paul:

... *let God be true, but every man a liar;* ...

# PLURAL MARRIAGE

A photomechanical reprint of an article written by Andrew Jenson, who was the Assistant L.D.S. Church Historian, published in the *Historical Record*, vol. vi, May 1887.

**Contains a List of 27 of Joseph Smith's Wives**

His abiding testimony, and his assistance with his property to publish the Book of Mormon, have earned a name for him that will endure while time shall last. Soon after he had received his endowments and performed some work for his dead, he retired to live with his son, Martin

Harris, jun., at Smithfield, Cache Valley, where he was comfortably cared for in his declining old age. On the afternoon of his death he was bolstered up in his bed, where, with the Book of Mormon in his hand he bore his last testimony to those who were present."

### PLURAL MARRIAGE. L

As a number of apostates and other opponents of the truth are continually attempting to deny certain facts connected with the introduction of plural marriage among the Latter-day Saints by Joseph Smith, the Prophet, it has been deemed proper, in connection with our other historical labors, to compile and republish in the RECORD the following statements, testimonies, affidavits, etc., from truthful and reliable parties, who have been eye and ear witnesses to the circumstances and incidents of which they speak; and also to add new proofs and testimonies to those already made public. By way of introducing the subject we quote the following from a communication written by Pres. Jos. F. Smith and published in the *Deseret News* of May 20, 1886:

"The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a very few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion, Elder Orson Pratt, in the year 1832. (See Orson Pratt's testimony.) And this great principle remained concealed in the bosom of the Prophet Joseph Smith and the few to whom he revealed it, until he

was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it, in relation thereto, at which time, and subsequently until his martyrdom, the subject, in connection with the great principles of baptism, redemption and sealings for the dead, became the great themes of his life, and, as the late Pres. Geo. A. Smith repeatedly said to me and others, 'The Prophet seemed irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts and minds of his brethren, but in practice also!' he himself having led the way. While this doctrine was thus being taught by the Prophet to those whom he could trust—those who had faith, righteousness and integrity, to believe and accept it, with all its consequences (which are no trifling things), it remained an 'unwritten law' and commandment of the Almighty to the faithful *only* of His Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased, until the 12th day of July, 1843, when a *portion* of the revelation was written in the manner, and (at that time) for the purpose set forth in the statement of Elder Clayton, now submitted to the world, and as indicated in the revelation itself, as follows: 'And now, as pertaining to this law, verily, verily I say unto you, *I will reveal more unto you hereafter, therefore let this suffice for the present.*' (Verse 66.)

"Let all the Latter-day Saints *know*

that Joseph Smith, the martyred Prophet, is responsible to God and the world for this doctrine, and let every soul know that he and his brother Hyrum did practice the doctrine in their lifetime, and until their death, notwithstanding their *seeming* denials as published in the *Times and Seasons*, and which are so fervently relied upon as evidence against the fact by a certain class of anti-polygamists. Those denials can be explained, and have been, and while they are true in the sense, and for the purpose for which they were designed, they are not denials of plural or celestial marriage as taught by Joseph and Hyrum Smith and practiced at the time by both of them, and many others in prominent standing in the Church. These seeming denials themselves are specific proofs of the existence of the *true coin*, the counterfeit of which they denounced.

"Let every Saint *know* by unimpeachable testimony, as well as by the spirit of inspiration, to which each *Saint* is entitled, that God Almighty revealed this doctrine to Joseph the martyr, and that under God *he* was and is the founder, by precept and example, of the same in the Church.

"Praying God to bless this testimony to the comforting of the Saints and the confusion of their enemies, I have the heartfelt pleasure to remain eternally yours for the truth, 'if it wake the dead.'

JOSEPH F. SMITH."

Emma Bidamon, widow of Joseph Smith, the Prophet, died in Nauvoo, Ill., April 30, 1879. Shortly afterwards an article was published in the *Saints' Advocate*, a monthly periodical published by the reorganized Church, at Plano, Ill., under the heading "Last Testimony of Sister Emma," in which that lady is made responsible for a statement to the effect that Joseph Smith, the Prophet, never in his lifetime taught nor practiced the principle of plural mar-

riage. This statement, given in the shape of a dialogue or colloquy, which was said to have taken place between Emma Bidamon and her son (Joseph), brought forth the following from the pen of Apostle Joseph F. Smith:

"SALT LAKE CITY, Oct. 17, 1879.

"*Editor Deseret News:*

"Dear Sir.—While I am aware of your disinclination to publish the many foolish fabrications of backsliders from the faith, and your general reticence on this subject, yet some statements contained in a paper lately forwarded me, being of no ordinary kind, demand the publication of certain facts which I have in my possession, which must be my apology for presenting this matter.

"No one can regret more than myself the necessity of presenting to the numerous readers of the *News*, certain facts relative to Joseph Smith (the Prophet) in connection with the revelation on celestial or plural marriage and the inauguration of that doctrine in the Church; and were it not for the cause of truth in which I and my children and the Church are deeply interested, and in which the whole world should feel vitally concerned, I would seek to avoid this unpleasant task.

(Here follows the dialogue above referred to.)

"In reply to the foregoing, I will give you the sworn statements and affidavits of a few reliable persons—among whom are two of the wives of the Prophet Joseph Smith, which I think, will assert quite as strong claims for belief and present a much better appearance of veracity than the published dialogue between Joseph Smith and his mother, for this reason, if no other, these people, well known to this community, are mostly still living and can be cross-examined, while 'Sister Emma,' whose lips are sealed in death, is represented as denying facts which, it can

be abundantly proven, were well known to her, and to many now living in these mountains, besides those whose affidavits and statements accompany this communication. It is but fair to note that these affidavits were given many years ago, in view of the denials then being made by the representatives of that faction known as the 'Reorganized Church,' and before 'Sister Emma,' it is hoped, ever dreamed of denying facts which no one knew better than she did herself, and as I have good reason to believe, from admissions made to me by Alexander H. Smith, in 1866, and subsequently by Joseph Smith himself, before even Joseph could muster the courage or dared to venture upon the hazardous and untenable ground his mother, now she is dead, is made to assume; which ground, if her memory of facts had failed, she should have assumed, herself, years ago. But to the proof.

"JOSEPH BATES NOBLE'S TESTIMONY.

"Territory of Utah. }  
County of Salt Lake. } ss.

"Be it remembered, that on this twenty-sixth day of June, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath saith, that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives; and that the said Joseph Smith declared that he had received a revelation from God on the subject, and that the angel of the Lord had commanded him (Joseph Smith) to move forward in the said order of marriage; and further, that the said Joseph Smith requested him (Joseph B. Noble) to step forward and assist him in carrying out the said principle, saying, 'In revealing this to you, I have placed my life in your hands, therefore do not in an evil hour betray me to my enemies.'

"Subscribed and sworn to by the said Joseph B. Noble, the day and year first above written.

JOSEPH B. NOBLE.

[SEAL.]

JAMES JACK,  
Notary Public."

"Elder Noble is still living at Bountiful, Davis County, Utah, and can be examined again on this and other points connected with this

subject, with which he is familiar. I will here further state that Elder Joseph B. Noble swears (the affidavit I have on hand) before a notary public, on June 6, 1869, that he did on April 5, 1841, seal to Joseph Smith, the Prophet, Miss Louisa Beaman, according to the revelation on plural marriage."

"BENJAMIN F. JOHNSON'S TESTIMONY.

"The following affidavit was sworn to before James Jack, a notary public, in Salt Lake City, March 4, 1870:

"On the first day of April, A. D. 1843, President Joseph Smith, Orson Hyde and William Cla ton, and others, came from Nauvoo to my residence in Macedonia or Ramus, in Hancock County, Ill., and were joyfully welcomed by myself and family as our guests.

"On the following morning, Pres. Smith took me by the arm for a walk, leading the way to a secluded spot within an adjacent grove, where, to my great surprise, he commenced to open up to me the principle of plural or celestial marriage; but I was more astonished by his asking me for my sister Almira to be his wife. I sincerely believed him to be a Prophet of God, and I loved him as such and also for the many evidences of his kindness to me, yet such was the force of my education, and the scorn that I felt towards anything unvirtuous, that under the first impulse of my feelings, I looked him calmly, but firmly in the face and told him that 'I had always believed him to be a good man and wished to believe it still and would try to; and that I would take for him a message to my sister, and if the doctrine was true, all would be well, but if I should afterwards learn that it was offered to insult or prostitute my sister, I would take his life.' With a smile he replied, 'Benjamin, you will never see that day, but you shall live to know that it is true and rejoice in it.'

"He wished me to see my sister and talk to her. I told him I did not know what I could say to convince her. He replied, 'When you open your mouth you shall be able to comprehend, and you shall not want for evidence nor words.' He also told me that he would preach a sermon that day for me which I would understand, while the rest of the congregation would not comprehend his meaning. His subject was the ten talents, 'unto him that hath shall be given, and he shall have abundantly, but from him

that hath not (*or will not receive*), shall be taken away that which he hath (or might have had). Plainly giving me to understand that the talents represented wives and children, as the principle of enlargement throughout the great future to those who were heirs of salvation.

"I called my sister to private audience, and with fear and trembling and feelings I cannot express, commenced to open the subject to her, when, just as he had promised, the light of the Lord shone upon my understanding and my tongue was loosed, and I, at least, was convinced of the truth of what I was attempting to teach.

"My sister received my testimony, and in a short time afterwards consented to become the wife of President Smith.

"Subsequent to this I took her to the city of Nauvoo, where she was married, or sealed for time and eternity, to President Joseph Smith, by his brother Hyrum Smith, in the presence of myself and Louisa Beaman, who told me she had also been sealed or married to the Prophet Joseph. This was at the residence of my sister, the widow of Lyman R. Sherman, who also was a witness.

"After a short period, President Smith and company, viz., George Miller, Wm. Clayton, J. M. Smith, and Eliza and Emily Partridge (who were the wives of the Prophet) came again to Macedonia (Ramus), where he remained two days, lodging at my house with my sister as man and wife (and to my certain knowledge he occupied the same bed with her). This visit was on the 16th and 17th of May, 1843, returning to Nauvoo on the 18th.

"Again, on the 19th of October, the same year, President Smith made us another visit at Macedonia and remained till the 21st. He was accompanied by Wm. Clayton. At this time (Oct. 20th, 1843), he sealed my first wife to me for time and all eternity. \* \* \*

"He also visited my mother at her residence in Macedonia and taught her in my hearing the doctrine of celestial marriage, declaring that an angel appeared unto him with a drawn sword, threatening to slay him if he did not proceed to fulfill the law that had been given to him. And counseled my mother to be sealed to his uncle, Father John Smith (father of Geo. A. Smith), to which she consented, and to my certain knowledge was subsequently sealed to him by the Prophet. \* \* \*

"After the death of the Prophet, I told President Brigham Young what he (Joseph Smith) had said to me relative to my taking Mary Ann Hale to wife. Pres. Young said it was right and authorized Father John

Smith to seal her to me, which he did on the 14th of November, 1844.

(Signed)

B. F. JOHNSON.

"APOSTLE LORENZO SNOW'S TESTIMONY.

"The following affidavit was made before J. C. Wright, clerk of Box Elder County, Utah, Aug. 28, 1869:

"In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening, we walked a little distance and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives.

"He said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

"He further said that my sister Eliza R. Snow had been sealed to him as his wife for time and eternity.

"He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think, one hour or more, in which he told me many important things.

"I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true.

(Signed)

LORENZO SNOW.

"JOHN BENBOW'S AFFIDAVIT.

"Territory of Utah, }  
County of Salt Lake. } ss.

"Be it remembered that on this twenty-eighth day of August, A. D. 1860, personally appeared before me, James Jack, a notary public in and for said county, John Benbow, who was by me sworn in due form of law, and upon his oath said that in the spring or forepart of the summer of 1843, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, President Joseph Smith taught him and his wife, Jane Benbow, the doctrine of celestial marriage, or plurality of wives, Hyrum Smith being present.

"And further, that Hannah Ellis Smith, a wife of the Prophet, boarded at his house two months during the summer of the same

year; and the said Hannah E. Smith also lived at his house several months in 1844, after the Prophet's death. And further, that President Smith frequently visited his wife Hannah at his (J. B's.) house.

(Signed) JOHN BENBOW.

"Subscribed and sworn to by the said John Benbow, the day and year first written.

[SEAL.] JAMES JACK,  
Notary Public.

"I might continue to multiply those statements and testimonies both of the living and the dead until your paper could not contain them, but the foregoing is sufficient to prove that Joseph Smith did teach the doctrine of plural marriage several years before his death, and not only so, but that he did also practice what he taught. Further, the fact is established that Joseph Smith received the revelation on celestial or plural marriage, and the eternity of the marriage covenant, prior to July 12th, 1843, the time when a portion of said revelation was written. \* \* \*

"ELIZA M. PARTRIDGE'S AFFIDAVIT.

"Territory of Utah, }  
County of Millard. } ss.

"Be it remembered that on the first day of July, A. D. 1869, personally appeared before me, Edward Partridge, probate judge in and for said county, Eliza M. (Partridge) Lyman, who was by me sworn in due form of law, and upon her oath saith, that on the 11th day of May, 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, \* \* \* in the presence of Emma (Hale) Smith and Emily D. Partridge.

(Signed) ELIZA M. (P.) LYMAN.

"Subscribed and sworn to by the said Eliza Maria Lyman, the day and year first above written.

[SEAL.] EDWARD PARTRIDGE,  
Probate Judge.

"EMILY DOW PARTRIDGE'S TESTIMONY.

"Territory of Utah, }  
County of Salt Lake. } ss.

"Be it remembered that on this the first day of May, A. D. 1869, personally appeared before me, Elias Smith, probate judge for said county, Emily Dow (P.) Young, who was by me sworn in due form of law, and

upon her oath said, that on the 11th day of May, A. D. 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, \* \* \* in presence of Emma (Hale) Smith, (now Emma Bidamon) and Eliza M. Partridge Smith, (now Eliza M. Lyman.)

(Signed) EMILY D. P. YOUNG.

"Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

[SEAL.] ELIAS SMITH,  
Probate Judge.

(Sister Young, in her autobiography, published in the *Woman's Exponent*, Vol. 14, page 38, says: "The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent. Emma, about this time, gave her husband two other wives—Maria and Sarah Lawrence.")

"One more statement will suffice for the present, although, if necessary, many more sworn statements of reliable individuals could be furnished upon the subject, besides the testimonies of scores of living witnesses in absolute denial of the alleged 'last testimony of Sister Emma.'

"LOVINA WALKER'S CERTIFICATE.

"I Lovina Walker (eldest daughter of Hyrum Smith), hereby certify, that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1846, she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

(Signed) LOVINA WALKER.

"We hereby witness that Lovina Walker, made and signed the above statement, on this 16th day of June, A. D. 1869, at Salt

Lake City, Salt Lake Co., U. T., of her own free will and accord.

(Signed) HYRUM S. WALKER,  
SARAH E. SMITH,  
JOSEPH F. SMITH.

"Again, the foregoing is but a small part of the testimony that can be brought forward in relation to Sister Emma's knowledge of this principle. But is not this sufficient to convince any honest inquirer that the alleged 'Last testimony of Sister Emma,' is incorrect? That Joseph did, not only teach, but practice this doctrine, and that too, with the full knowledge and consent of his first wife, Emma Smith. Indeed, if there is anything wanting to establish this fact, the ladies (except Lovina Walker, who is now dead) whose testimonies are given above are still living, one in this city and the others in Fillmore, Millard Co., Utah, and can testify that Emma Smith (late Emma Bidamon) did herself teach them the principle, and with her own hand gave them to wife to her husband. Respectfully,

JOSEPH F. SMITH."

ELIZA R. SNOW'S TESTIMONY.

The following was also published in the *Deseret News* (weekly) of Oct. 22, 1879:

"Recently, to my great astonishment, I read an article headed 'Last Testimony of Sister Emma,' published in the *Saints' Advocate*, a pamphlet issued in Plano, Ill.

"In the article referred to, her son Joseph reports himself as interviewing his mother on the subject of polygamy, asking questions concerning his father. Did his father teach the principle? Did he practice or approve of it? Did his father have other wives than herself? To all of these and similar inquiries, Sister Emma is represented as answering in the negative, positively affirming that Joseph, the Prophet, had no other wife or wives than her; that he neither taught the principle of plurality of wives, publicly or privately.

"I once dearly loved 'Sister Emma,' and now, for me to believe that she, a once highly honored woman, should have sunk so low, even in her own estimation, as to deny what she *knew* to be true, seems a palpable absurdity. If what purports to be her 'last testimony' was really her testimony, she

died with a libel on her lips—a libel against her husband—against his wives—against the truth, and a libel against God; and in publishing that libel, her son has fastened a stigma on the character of his mother, that can never be erased. It is a *fact* that Sister Emma, of her own free will and choice, gave her husband four wives, two of whom are now living, and ready to testify that she, not only gave them to her husband, but that she taught them the doctrine of plural marriage and urged them to accept it. And, if her son wished to degrade his mother in the estimation of her former associates, those familiar with the incidents of the period referred to, he could not do it more effectually than by proving her denial of any knowledge of polygamy (celestial marriage), and its practice by her husband. Even if her son ignored his mother's reputation for veracity, he better had waited until his father's wives were silent in death, for now they are here living witnesses of the divinity of plural marriage, as revealed by the Almighty, through Joseph Smith, who was commanded to introduce it by taking other wives.

"So far as Sister Emma personally is concerned, I would gladly have been silent and let her memory rest in peace, had not her misguided son, through a sinister policy, branded her name with gross wickedness—charging her with the denial of a sacred principle which she had heretofore not only acknowledged but had acted upon—a principle than which there is none more important comprised in the Gospel of the Son of God.

"It may be asked, Why defend plurality of wives, since the United States government forbids its practice? The action of the executors of this government can neither change nor annihilate a fundamental truth; and this nation, in preventing the practice of plural marriage, shoulders a heavier responsibility than any nation has ever assumed, with one exception—that of the ancient Jews. If the government can afford it, we can. The controversy is with God—not us.

ELIZA R. SNOW.

A wife of Joseph Smith, the Prophet.

WILLIAM CLAYTON'S TESTIMONY.

The following statement was sworn to before John T. Caine, a notary public, in Salt Lake City, Feb. 16, 1874:

"Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of

the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator of said Church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to me by President Joseph Smith.

"I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th day of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

"After Elder Richards started east I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children—Julia M. (an adopted daughter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet.

"On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, 'When I have any revelations to write, you are the one to write them.'

"During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, 'Why don't you send for her?' I replied, 'In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses.' To this he answered, 'I give you authority to send for her, and I will furnish you with means,' which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to

celestial order and glory. After giving me lengthy instructions and informations concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, 'It is your privilege to have all the wives you want.' After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives *living* besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fuller and others were his lawful wives in the sight of Heaven.

"On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball; and on the 22nd of July, 1843, he married to me, according to the order of the Church, my first wife Ruth.

"On the 1st day of May, 1843, I officiated in the office of an Elder by marrying Luey Walker to the Prophet Joseph Smith, at his own residence.

"During this period the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly.

"On the morning of the 12th of July, 1843, Joseph and Hyrum Smith came into the office in the upper story of the 'brick store,' on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, 'If you will write the revelation on celestial marriage, I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace.' Joseph smiled and remarked, 'You do not know Emma as well as I do.' Hyrum repeated his opinion and further remarked, 'The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity or heavenly origin,' or words to their effect. Joseph then said, 'Well, I will write the revelation and we will see.' He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph, in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

"Joseph and Hyrum then sat down and Jo-

seph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was written was sufficient for the present.

"Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

"Joseph quietly remarked, 'I told you you did not know Emma as well as I did.' Joseph then put the revelation in his pocket, and they both left the office.

"The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

"The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846.

"After the revelation on celestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

"From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man

on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.

(Signed) WILLIAM CLAYTON.  
"Salt Lake City, February 16th, 1874."

#### JOSEPH C. KINGSBURY'S TESTIMONY.

The following statement was given under oath before Charles W. Stayner, a notary public, in Salt Lake City, May 22, 1886:

"In reference to the affidavit of Elder William Clayton, on the subject of the celestial order of patriarchal marriage, published in the *Deseret Evening News* of May 20th, 1886, and particularly to the statement made therein concerning myself, as having copied the original revelation written by Brother Clayton at the dictation of the Prophet Joseph, I will say that Bishop Newel K. Whitney handed me the revelation above referred to on either the day it was written or the day following, and stating that it was asked me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, who compared it with the original which he held in his hand while I read to him. When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that this copy, as also the original, are identically the same as that published in the present edition of the Book of Doctrine and Covenants.

"I will add that I also knew that the Prophet Joseph Smith had married other women besides his first wife—Emma; I was well aware of the fact of his having married Sarah Ann Whitney, the eldest daughter of Bishop Newel K. Whitney and Elizabeth Ann Whitney, his wife. And the Prophet Joseph told me personally that he had married other women, in accordance with the revealed will of God, and spoke concerning the principle as being a command of God for holy purposes.

(Signed) JOSEPH C. KINGSBURY."

#### THOMAS GROVER'S TESTIMONY.

"FARMINGTON, Davis Co., Utah,  
Jan. 10, 1885.

"A. M. Musser:

"Your note is before me, and I answer with pleasure.

"Now, concerning the matter about which you ask information, I don't know of any member of that High Council living except myself. Leonard Soby may still be living.

He apostatized on the strength of that revelation.

"The High Council of Nauvoo was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

"The Presidency of the Stake, Wm. Marks, Father Cowles and the late Apostle Charles C. Rich were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thos. Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, James Alfred, Henry G. Sherwood and, I think, Samuel H. Smith.

"Brother Hyrum was called upon to read the revelation. He did so, and after the reading said, 'Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.'

"We saw this prediction verified in less than one week. Of the Presidency of the Stake, Wm. Marks and Father Cowles rejected the revelation; of the Council that were present Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the faith.

"From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

"After this the Prophet's life was constantly in danger. Being one of his life guard, I watched his interests and safety up to the time of his death.

"Wm. Marks died in Illinois. C. C. Rich died in Paris, Bear Lake County, Idaho, in full faith. Samuel Bent died in Garden Grove, Iowa, in full faith. Wm. Huntington died in Pisgah, Iowa, in full faith. Alpheus Cutler apostatized, and died in Iowa. Lewis D. Wilson died at Ogden, in full faith. David Fullmer died in Salt Lake City, in full faith. Aaron Johnson died at Springville, in full faith. Newel Knight died at Ponca, Nebraska. Leonard Soby went with Sidney Rigdon from Nauvoo. James Alfred died in Sanpete, in full faith. Henry G. Sherwood came here with the Pioneers and died in San Bernardino, Cal., out of the Church, I understand. Samuel H. Smith died at Nauvoo, in full faith.

THOMAS GROVER."

#### DAVID FULLMER'S TESTIMONY.

"Territory of Utah, }  
County of Salt Lake. } ss.

"Be it remembered that on this fifteenth day of June, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of Aug., A. D. 1843, while in meeting with the High Council (he being a member thereof), in Hyrum Smith's brick office, in the city of Nauvoo, County of Hancock, State of Illinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12th, A. D. 1843, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further saith that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, Geo. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thos. Grover, David Fullmer, Phineas Richards, James Alfred and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further, that the copy of said revelation on celestial marriage, published in the *Deseret News* extra of September 14th, A. D. 1852, is a true copy of the same.

(Signed) DAVID FULLMER.

"Subscribed and sworn to by the said David Fullmer the day and year first above written.

[SEAL] JAMES JACK,  
Notary Public."

#### LEONARD SOBY'S TESTIMONY.

The following was published in the *Ogden Herald*, in January, 1886:

"Our readers will remember, that in the correspondence which passed between Elder Littlefield and Joseph Smith, jun., of the reorganized church, some time since, Mr. Smith challenged Elder Littlefield to give the names of parties who were present and heard the revelation on celestial marriage

read before the High Council at Nauvoo. Among the names given by Elder Littlefield was that of Leonard Soby. The prophet of the reorganized church knew where Mr. Soby resided, and instructed a member of his church in high standing to draw up an affidavit, stating that Mr. Soby was not present at such meeting, and never heard the revelation read.

"The affidavit was drawn up under the instructions of Joseph Smith, jun., and Mr. Gurley, who was something of a lawyer, called on Mr. Soby at his home in Beverly, New Jersey, and requested him to sign it. The affidavit stated that Mr. Soby was present at the High Council meeting referred to, but did not hear the revelation read. When Mr. Gurley requested Mr. Soby to sign the document, Soby objected, saying he was present at the meeting, and *did* hear the revelation read, and could not sign an affidavit to the contrary. This considerably disconcerted his interlocutor, and Mr. Soby added: 'If you will draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you.' Mr. Gurley, however, did not want that kind of testimony, and retired rather crestfallen, but wiser, and has since apostatized from the reorganized church.

"Mr. Soby, quite recently, had business in the State of Pennsylvania, and while there related the occurrence to a gentleman named Samuel Harrison.

"Leonard Soby is about the only person now living who was present at the High Council meeting at which the revelation on celestial marriage was read. His home is at Beverly, New Jersey."

We annex the following extracts from a communication written to the *Deseret News* by James S. Brooks, of San Bernardino, Cal., and dated March 26, 1886.

"I saw an account in January last, in the *Ogden Herald*, wherein Mr. Leonard Soby, of New Jersey, is made to testify that he was present at the High Council in Nauvoo, and that he heard the revelation upon celestial marriage there read; also that an affidavit had been represented to him by Mr. Gurley, dictated by Mr. Joseph Smith, the leader of the Josephite faction, which he, Mr. Soby, was requested to sign, stating that he was not present at that council, and did not hear the revelation read, which he refused to do, but offered to sign one to the contrary. Knowing that to be one of the props upon which the Josephites build their excuse for rejecting the revelation, I showed

the article to one of their members in this place. He said: 'Mr. Gurley will say anything now that he has left our church.'

"I saw immediately that they were no more ready to accept that evidence than any other; indeed they do not want the truth; it is not facts that they are seeking after. In order to do away with that quibble I wrote to Mr. Soby myself, informing him of the statement of the interview between himself and Mr. Gurley, as published in the *Ogden Herald*, asking him if it was correct, and below is a copy of the letter I received from him. It is well to have such evidence on record, as Mr. Soby is now the only living witness that was present at the council, as I see by the *Deseret News* that Mr. Thomas Grover died last month, he too having left his testimony as to being present and hearing it read.

"LEONARD SOBY'S LETTER.

"BEVERLY, N. J., Feb. 26, 1886.

"James S. Brooks:

"DEAR SIR—Yours of 12th at hand, and would state the facts given in the *Herald* in regard to myself and Mr. Gurley are true. I was present at the High Council in Nauvoo when that revelation was read; and know it to be true, and I hope the Lord will bless you to see the truth as I do.

Respectfully, your humble servant,  
LEONARD SOBY, (a witness)."

HOWARD CORAY'S TESTIMONY.

"Territory of Utah, }  
County of Salt Lake. } ss.

"As many false statements have been made in relation to the authorship of the revelation on celestial marriage, I deem it but justice to all lovers of truth for me to express what I know concerning this very important matter.

"On the 22nd day of July, A. D. 1843, Hyrum Smith, the martyred Patriarch, came in a carriage to my house in Nauvoo; he invited me and my wife to take a ride with him; accordingly, as soon as we could make ourselves ready, we got into the carriage and he set off in the direction of Carthage. Having gone a short distance, he observed to us that his brother, Joseph Smith, the Prophet, had received a revelation on marriage, that was not for the public yet, which he would rehearse to us, as he had taken pains to commit it to memory. He then commenced rehearsing the revelation on celestial marriage, not stopping till he had gone quite through with the matter. After which he reviewed that part pertaining to plurality of wives, dwelling at some length

upon the same in order that we might clearly understand the principle. And on the same day (July 22nd, 1843) he sealed my wife, formerly Martha Jane Knowlton, to me; and when I heard the revelation on celestial marriage read on the stand in Salt Lake City in 1852, I recognized it, as the same as that repeated to me by Brother Hyrum Smith. Not long after this I was present when Brother David Fullmer and wife were sealed by Brother Hyrum Smith, the martyred Patriarch, according to the law of celestial marriage. And, besides the foregoing, there was quite enough came within the compass of my observation to have fully satisfied my mind that plural marriage was practiced in the city of Nauvoo.

(Signed) HOWARD CORAY.

"Subscribed and sworn to before me this 12th day of June, A. D. 1852.

[SEAL.] JAMES JACK,  
"Notary Public for Salt Lake County, Utah."

MERCY R. THOMPSON'S TESTIMONY.

"SALT LAKE CITY, Jan. 31, 1856.

"A. M. Musser:

"DEAR BROTHER—Having noticed in the *Deseret News* an enquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Brother Hyrum reading it to the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with almost every member of the High Council, and know Brother Grover's testimony to be correct. Now if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful. Please make use of this in any way you think best, as well as the copy of the letter addressed to Joseph Smith, at Lamoni. Your Sister in the Gospel. MERCY R. THOMPSON."

"SALT LAKE CITY, Sept. 5, 1853.

"Mr. Joseph Smith, Lamoni, Ill.:

"DEAR SIR—After having asked my Father in heaven to aid me, I sit down to write a few lines as dictated by the Holy Spirit.

"After reading the correspondence between you and L. O. Littlefield I concluded it was the duty of some one to bear a testimony which could not be disputed. Finding from your letters to Littlefield that no

one of your father's friends had performed this duty while you were here, now I will begin at once and tell you my experience.

"My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27th, 1841, (I presume you will remember him.) Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister) who, by request, opened the subject to me, when everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble. He then enquired of the Lord what he should do; the answer was, 'Go and do as my servant hath required.' He then took an opportunity of communicating this to your uncle Hyrum who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blakesel Thompson, with whatever offspring should be the result of that union, at the same time counseling your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men. \* \* \*

MERCY R. THOMPSON."

LUCY W. KIMBALL'S TESTIMONY.

"When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I became very indignant, and told him emphatically that I did not wish him ever to mention it to me again, as my feelings and education revolted against any thing of such a nature. He counseled me, however, to pray to the Lord for light and understanding in relation thereto, and promised me if I would do so sincerely, I should receive a testimony of the correctness of the principle. At length I concluded to follow this advice, and the consequence was that the Prophet's promise unto me was fulfilled to the very letter. Before praying I felt gloomy and

downcast; in fact, I was so intirely given up to dispair that I felt tired of life; but after I had poured out my heart's contents before God, I at once became calm and composed; a feeling of happiness took possession of me, and at the same time I received a powerful and irresistible testimony of the truth of plural marriage, which testimony has abided with me ever since. Shortly afterwards I consented to become the Prophet's wife, and was married to him May 1, 1843, Elder William Clayton officiating. I am also able to testify that Emma Smith, the Prophet's first wife, gave her consent to the marriage of at least four other girls to her husband, and that she was well aware that he associated with them as wives within the meaning of all that word implies. This is proven by the fact (that she herself, on several occasions, kept guard at the door to prevent disinterested persons from intruding, when these ladies were in the house.

LUCY W. KIMBALL."

ORSON PRATT'S TESTIMONY.

"At a meeting held in Plano, Illinois, Sept. 12, 1878, Apostle Orson Pratt explained the circumstances connected with the coming forth of the revelation on plural marriage. He refuted the statement and belief of those present that Brigham Young was the author of that revelation; showed that Joseph Smith, the Prophet, had not only commenced the practice of that principle himself, and further taught it to others, before President Young and the Twelve had returned from their missions in Europe, in 1841, but that Joseph actually received revelation upon that principle as early as 1831. He said, 'Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself 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.' To this statement Elder Pratt bore his testimony. He cited several instances of Joseph

having had wives sealed to him, one at least as early as April 5, 1841, which was some time prior to the return of the Twelve from England. Referred to his own trial in regard to this matter in Nauvoo, and said it was because he got his information from a wicked source, from those disaffected, but as soon as he learned the truth he was satisfied."

LYMAN O. LITTLEFIELD'S TESTIMONY.

"The doctrine of celestial marriage, I have the best of reasons for believing, was understood and believed by him (Joseph Smith, the Prophet) away back in the days when he lived in Kirtland, when he and the Saints, in their poverty, were toiling to erect that sacred edifice (the Kirtland Temple), wherein you (referring to Joseph Smith, the son of the Prophet) now falsify him, seeking, by your unsupported declarations, to nullify his most sacred doctrines. Even there, as I believe, he was instructed of the Lord respecting the sacred ordinance of plural marriage; but he was not required to reveal it to the Church until some time during the residence of the Saints at Nauvoo, where he received a revelation from the Lord setting forth in detail the results to be obtained by keeping inviolate all the laws connected with this sacred condition of things. And in consequence of the prejudices of the Saints and the tide of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed, as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints."

For further information the reader is referred to Elder L. O. Littlefield's correspondance with Joseph Smith, of the reorganized church, published in the *Mill. Star*, Vol. 45, pages 385, 443, 561, etc.

ALLEN J. STOUT'S TESTIMONY.

"At a meeting held at Rockville, Washington Co., Utah, Dec. 23, 1885,

in commemoration of the Prophet Joseph Smith's birthday, Allen J. Stout, sen., testified, that while acting as one of the Prophet's body guard in the Nauvoo Mansion, only a single door separating him from the family, he listened to a conversation which took place between Joseph and Emma Smith, on the much vaunted subject of plural marriage. This impulsive woman from moments of passionate denunciation would subside into tearful repentance and acknowledge that her violent opposition to that principle was instigated by the power of darkness; that Satan was doing his utmost to destroy her, etc. And solemnly came the Prophet's inspired warning 'Yes, and he will accomplish your overthrow, if you do not heed my counsel.'" (From a letter published in the *Deseret Evening News* of Jan. 20, 1885.)

BISHOP S. A. WOOLLEY'S TESTIMONY.

"In September, 1843, at Nauvoo, Ill., I was taken very sick, so much so that most of my folks thought I could not recover. During the time of my illness the Prophet Joseph and Patriarch Hyrum Smith came and administered to me frequently. Father Joseph Smith, in a blessing previously given me, had made me a certain promise in regard to living, in which I had the most implicit confidence; and when I heard friends say (although so far gone that I did not recognize any one) that I would never get well, I would whisper 'Yes, I will, Father Smith promised that I should live to see the coming of the Son of Man.' Brother Hyrum said, because of my faith in that blessing, I would not die at that time. The house, in which we lived, was a two-story one, and on the east side was built a store, from which a door opened into the sitting room. During my sickness I occupied one of the up-stair rooms.

One afternoon in the month of October, A. D. 1843, I think on a Tuesday, about 2 o'clock (I cannot explain just how I knew it was 2 o'clock, but I knew it), I found my-

self in the sitting room down stairs, and walking to the door leading into the store, I saw my brother Edwin D. putting up the shutters of the store as though it was night. I turned around, saw Mary, his wife, putting down the blinds of the windows in the sitting room. I stood and looked and wondered what was to be done. I saw two or three other persons there; and presently some others, including Patriarch Hyrum Smith, came in. The fireplace was in the north end of the room, and Hyrum sat down at the east end of the grate with his face turned to the northwest. Presently I saw him take a paper out of his coat pocket, and I walked up to his left hand side, looked over his shoulder, and, as he opened the paper, I read 'A Revelation on Eternal Marriage and Plurality of Wives,' etc. He then commenced to read what is now known as the revelation on plural marriage. I also read it myself as fast as he did. He stopped and explained as he went along. There was a sister present by the name of German, who, when he had read to a certain point, went to the southwest window, raised the curtain, looked out, then turned around and said, 'Brother Hyrum, don't read any more, I am full up to here,' drawing her hand across her throat. It was there told me by the same power that informed me it was 2 o'clock, that that revelation was of God, and that no man could or would receive a *fulness of celestial glory and eternal life, except he obeyed that law, and had more than one living wife at the same time.* From this time I commenced to get well, and did so very speedily. In the course of a few days I was down in the sitting room, and one day, as we sat by the fire, my sister-in-law (Mary) and Sister German, who boarded there, were taking about that principle allegorically. I remarked, 'Mary, thee need not be afraid to talk right out about that principle, for I know more about it than thee does.' 'What principle?' said she. 'Why, that principle about

a man having more wives than one,' I replied. She looked with amazement and said, 'What does thee mean?' (We were raised Quakers.) 'I mean,' said I, 'that I stood right there pointing to the place) when Brother Hyrum read that revelation the other day.' 'What revelation?' said she (seeming very incredulous). 'Why, the one on plural marriage.' I answered. My brother Edwin D. testified in a public meeting in Manti, Sanpete Co., a number of years ago, that the revelation was read by Bro. Hyrum just as I said, but he (Edwin D.) did not see me there, and he could not relate it as accurately as I have done. Were I to go back on every other principle of what the world call 'Mormonism,' I would have to acknowledge that the principle of plural marriage is of God. I, like Paul of old, whether in the body or out, saw and heard things which were unlawful to utter at that time, for I understood that I was not to tell anyone, or to talk to anyone about it, except those who already knew about it.'

**APOSTLE ERASTUS SNOW'S TESTIMONY:**

"The Prophet Joseph Smith first taught me the doctrine of celestial marriage, including a plurality of wives, in Nauvoo, Ill., in April, 1843. He also told me of those women he had taken to wives. My wife's sister, Louisa Beman, was his first plural wife, she being sealed to him by my brother-in-law, Joseph B. Noble, April 5, 1841. She was the daughter of Alva and Sarah Burt Beman. The Prophet Joseph also gave me the privilege of taking another wife, which I did in March, 1844, the Patriarch Hyrum Smith officiating under the Prophet's direction."

**SARAH M. KIMBALL'S TESTIMONY.**

"Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had

revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle. I asked him to teach it to some one else. He looked at me reprovngly, and said, 'Will you tell me who to teach it to? God required me to teach it to you, and leave you with the responsibility of believing or disbelieving.' He said, 'I will not cease to pray for you, and if you will seek unto God in prayer, you will not be led into temptation.'"

**ADDITIONAL TESTIMONY.**

"At a quarterly Stake conference held at Centreville, Davis Co., Utah, June 11, 1883, Elder Arthur Stayner read an affidavit made by Elder Thomas Grover. The substance of the document was that the affiant was a member of the High Council of the Church, that in 1843 Hyrum Smith, the Patriarch, appeared at the meeting of that body and presented the revelation on celestial marriage, at the same time declaring it to be from God.

"After the reading of this paper Elder Grover made a statement to the effect that Hyrum there and then asserted that those brethren who received the revelation should be blessed and preserved, while those who rejected it would go down. Nine members of the Council accepted and three took a stand against it. Those three subsequently apostatized, were excommunicated from the Church and are all now dead (except one).

"Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. Subsequently, he stated, the angel of the Lord appeared to

him and informed him that the time had fully come. Elder Noble sealed his wife's sister to Joseph, that being the first plural marriage consummated. The Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister-in-law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

"President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo, at which the subject of the revelation on celestial marriage was laid before them and unanimously received as from God. Joseph declared that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph, who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage.

"President George Q. Cannon delivered a thrillingly powerful discourse on the subject of plural marriage, showing that while those who had entered into that relation properly had, as a rule, been greatly blessed, men who had tampered with the other sex outside of the 'marriage relation,' had wilted and gone down in every instance. Those who had embraced the doctrine were the leading men of the Church, possessing the Holy Spirit to a much more than ordinary degree. The speaker showed how the Lord had not confined His blessing to any class, or special families, but men of humble origin had been selected as his instruments to forward his purposes. It would yet transpire, he said, that God would take men out of the humbler walks of life and of them make Apostles and Prophets, who would perform mighty works in His name. The discourse was reported in full."

We could produce hundreds of other testimonies of a similar nature

to these given above, were it necessary, but what we have already given must be deemed fully sufficient to prove, beyond a shadow of doubt, that Joseph Smith, the Prophet, did teach and practice the principle of plural marriage in his lifetime. Summing up the information received from the parties already mentioned and from other sources, we find that the following named ladies, besides a few others, about whom we have been unable to get all the necessary information, were sealed to the Prophet Joseph Smith during the last three years of his life. Biographical sketches of some of these ladies are published in this number of the RECORD, and others will be published hereafter:

Louisa Beman, married to the Prophet April 5, 1841, Joseph B. Noble officiating. *See sketch, page .*

Fanny Alger, one of the first plural wives sealed to the Prophet. *See sketch, page .*

Lucinda Harris, also one of the first women sealed to the Prophet Joseph. *See sketch, page .*

Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the Prophet Oct. 27, 1841, Dimick B. Huntington officiating. Her sister Fanny was present as a witness. *See sketch, page .*

Prescindia L. Huntington, afterwards the wife of Heber C. Kimball, sealed to Joseph Dec. 11, 1841, Dimick B. Huntington officiating and Fanny A. Huntington present as a witness. *See sketch, page .*

Eliza Roxcy Snow, married to the Prophet June 29, 1842, Pres. Brigham Young officiating. *See sketch, page .*

Sarah Ann Whitney, afterwards

the wife of Pres. Heber C. Kimball, married to Joseph July 27, 1842, her father Newel K. Whitney officiating. *See sketch, page .*

Desdemona W. Fullmer, married in 1842. *See sketch, page 235.*

Helen Mar Kimball, daughter of Pres. Heber C. Kimball and afterwards the wife of Horace K. Whitney, married to Joseph in May, 1843. *See sketch, page .*

Eliza M. Partridge, afterwards the wife of Amasa M. Lyman, married to Joseph May 11, 1843, Elder James Adams officiating. *See sketch, page 236.*

Emily D. Partridge, afterwards the wife of Pres. Brigham Young, married to the Prophet May 11, 1843, Elder James Adams officiating. *See sketch, page 240.*

Lucy Walker, afterwards the wife of Pres. Heber C. Kimball, married to the Prophet May 1, 1843, Elder Wm. Clayton officiating. *See sketch, page 236.*

Almera W. Johnson, married to the Prophet in August, 1843. *See sketch, page 235.*

Malissa Lott, afterwards the wife of Ira Jones Willes, married to Joseph Sept. 20, 1843. *See sketch, page 119.*

Fanny Young, a sister of Pres. Brigham Young, married to Joseph

Nov. 2, 1843. Brigham Young officiating. *See sketch, page .*

Maria Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married in 1843. *See sketch, page .*

Sarah Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married to Joseph in 1843. *See sketch, page .*

Hannah Ells, sister of Dr. Josiah Ells, of Nauvoo. *See sketch, page .*

Flora Ann Woodworth, daughter of Lucien Woodworth. *See sketch, page .*

Ruth D. Vose, known as the wife of Edward Sayers. *See sketch, page .*

Mary Elizabeth Rollins, now living in Minersville, Beaver Co., Utah. *See sketch, page .*

Olive Frost, afterwards the wife of Pres. Brigham Young. *See sketch below.*

Rhoda Richards, daughter of Joseph and Rhoda Richards. *See sketch, page .*

Sylvia Sessions, daughter of David and Patty Sessions. *See sketch.*

Maria Winchester, daughter of Benjamin Winchester, sen. *See sketch, page .*

Elvira A. Cowles, afterwards the wife of Jonathan H. Holmes. *See sketch, page .*

Sarah M. Cleveland. *See sketch, page .*

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#### MISCELLANEOUS.

FROST, (OLIVE GREY,) daughter of Aaron Frost and Susan Grey, was born in the town of Bethel, Oxford Co., Maine, July 24, 1816. She possessed a happy and genial disposition, and gained many friends, whose friendship grew stronger as time advanced and they learned to appreciate her good qualities. When quite young she was religiously inclined, and would often retire to some private place, with a chosen companion, to pour out her soul in secret prayer to that

Being, who rewards openly, and frequently she incurred ridicule thereby from those who were less sober minded. When about eighteen years of age she and her particular friend, Miss Louisa Foster, learned the tailors trade, and they went together from place to place, among their acquaintances, to work at this business, thereby being able to lighten the labors of the busy housewives. While engaged at this work in the neighboring town of Dixfield, Elder Duncan Mc-

Arthur visited that place and preached the Gospel as taught by the Latter-day Saints, in such plainness that her willing mind, already prepared by earnest prayer, soon comprehended its vast importance, and she received it joyfully. She was baptized by Elder McArthur, and she always looked upon him with reverence as her "father in the Gospel." She endured much opposition on account of the new religion she had embraced, but she never faltered, and upon her return home, she and Sister Lucy Smith, who had also joined the Church, found great strength and consolation in retiring to the grove to pray, even when the weather was so severe that they had to take a quilt or blanket to protect them from the cold. Unity of faith was now added to the tie of friendship. Their prayers took new form, for they now had something more tangible to ask for and a more perfect Being to address. God had respect unto their integrity and petitions, and led them in the way of salvation and life eternal. Sister Olive continued thus, working at her trade and contending for her religion until the fall of 1840, when, at the earnest solicitation of her sister Mary Ann and brother-in-law Parley P. Pratt, she accompanied them to England, where she remained two years. She willingly forsook father and mother, brothers and sisters, and braved the dangers of the great deep, to aid in spreading the Gospel in a foreign land. These two sisters were the first missionary woman of this dispensation to cross the sea in the interest of this Church. They were fifteen weeks on the sea going and coming. Sister Olive was not afflicted with seasickness, and was therefore enabled to devote herself to her sick sister, and the care of the family. Her health, however, was never robust, and often while in England, if she walked a long distance to and from meeting, she would spit blood. She made many warm friends among the Saints on the British Isles. On the return voyage the measles broke out among the passengers, and after going on board the steamer on the Mississippi River, Sister Olive was stricken with this disease. She was very sick the rest of the journey up to Chester, Ill., where she tarried with the family of her sister through the winter. In the spring she continued her journey to Nauvoo, where she arrived April 12, 1843. In the following summer her heart was gladdened by the arrival of her father and mother and two sisters, this making six of the family who had embraced the newly revealed Gospel. She joined the first organization of the Female Relief Society at Nauvoo, and took

great interest in it. She was very zealous in soliciting aid for and in visiting those who were needy and in distress. Her heart was always tender towards suffering of every kind, and it gave her unbounded joy and satisfaction to be able to alleviate it. She seemed to realize and appreciate the magnitude of the great and important mission allotted to woman in the perfect plan of this Gospel dispensation, and she desired to do her part in the good work. She freely accorded to man the title of king, and joyfully accepted the place of queen by his side, for it was at this time that the principle of plurality of wives was taught to her. She never opposed it, and, as in the case of baptism, soon accepted it to be her creed, in practice as well as theory. She was married for time and all eternity to Joseph Smith, some time previous to his death and martyrdom. After the death of the Prophet she was sealed to Pres. Brigham Young for time. Sister Olive died at Nauvoo, Ill., Oct. 6, 1845, after two weeks' suffering with the chills and fever and pneumonia. She died, as she had lived, in full faith of the Gospel of Christ, and awaits the glorious resurrection day.

MARY ANN PRATT.

FULLMER, (DESDEMONA WADSWORTH,) daughter of Peter Fullmer and Susannah Zefers, and sister of the late David Fullmer, was born in Huntington, Luzerne County, Penn., Oct. 6, 1809. She embraced the Gospel about the close of the year 1836, in Richland County, Ohio, being baptized by Elder John P. Greene. Soon afterwards she removed to Kirtland, Ohio, and from that time forward shared in the persecutions to which the Church was subjected in Ohio, Missouri and Illinois. She was living with her brother David, near Haun's Mill, Mo., at the time when the massacre of the Saints occurred at that place, and she and other members of the family were under the necessity of secreting themselves in the woods to escape the mob. She was among the first to enter into the order of celestial marriage, being married to the Prophet Joseph Smith in Nauvoo in 1842. She remained at Nauvoo until the final expulsion of the Saints. In 1848 she came to Utah and located in Salt Lake City. For many years she resided in the Sixth Ward, where she died Feb. 9, 1886, in the 77th year of her life. She was a quiet, unassuming, faithful woman, and was greatly respected by all who had the pleasure of her acquaintance.

JOHNSON, (ALMERA WOODWARD,) daughter of Ezekiel Johnson and Julia Hills, was born at Westford, Chittenden Co., Ver-

mont, Oct. 21, 1812, and raised principally at Pomfret, near Fredonia, Chautauqua Co., New York. She joined the Church in 1832 and moved to Kirtland, Ohio, in 1833. From that time she shared in the persecutions raging against the Saints until 1840, when she removed to Nauvoo, where she was married to the Prophet Joseph Smith in August, 1843. The ceremony was performed by Elder William Clayton at the house of Almera's sister, Mrs. Deleena D. Sherman. Patriarch Hyrum Smith was present and remarked at the time to Sister Almera, "The Lord has revealed the principle of plural marriage to me, and I know for myself that it is true. I will have you for a sister, and you shall be blest." After the Prophet was killed, and when the Church was leaving Nauvoo, Sister Almera married Reuben Barton, and removed to Council Bluffs, Iowa, where she buried five girls. In 1861 she came to Utah with her brother Joseph E. Johnson. Previous to this her husband had apostatized; and he never came to the valleys. She lived a short time in Salt Lake City, then resided three years in Utah County, since which she has lived in Iron County, principally in Parowan, which is her present home.

**KIMBALL, (LUCY WALKER,)** daughter of John Walker and Lydia Holmes, was born at Peacham, Caledonia Co., Vermont, April 30, 1826, and was baptized by Elder Abraham Palmer, at Ogdensburgh, N. Y., while in her ninth year. In 1838 she removed with her parents and the Ogdensburgh branch of the Church to Missouri, passing through Kirtland, Ohio, which had just been evacuated by most of the Saints. Before crossing the line into Caldwell County, Mo., the little company of Saints from Ogdensburgh, traveling in seven wagons, was surrounded by a mob, consisting of about forty men with painted faces, who searched the wagons thoroughly, took away all the arms and ammunition which they could find, and ordered some of the women and children out into the snow, among whom was Lucy's mother, a frail and delicate woman. All this happened on a cold and unpleasant day, early in the morning. The company then traveled on until they reached a point within five miles of Haun's Mills, where they formed a camp. Brother Walker then proceeded to the Mills to counsel with President Joseph Young and some other brethren who were stopping there temporarily. This was on Oct. 30, 1838, the memorable day on which the massacre took place. During the shooting Bro. Walker was wounded in the arm, and subsequently suffered considerable from the effects thereof. Immediately after the

massacre a young man came running across the prairie to the little camp of immigrants and told them what had happened at the Mills, adding that the mob would soon also attack them. Upon hearing this some of the women picked up their babes and tried to wade through the deep snow, towards the neighboring woods, but after suffering almost beyond description from cold and exposure they were obliged to return to the wagons and trust in God for protection. The next morning early a young officer, with a pleasant, open face, came riding into the camp and told the travelers that the mob was coming down to destroy them, but if they would consent to follow him, he would lead them to a place of safety. At first they were not inclined to believe him, but finally concluded to follow him and risk the consequences. The young man, who appeared not to be in sympathy with the mob, then led the little company on a back trail to a secluded place, where they scattered and found temporary shelter among the settlers. In a couple of weeks, Bro. Walker, who had been reported killed, rejoined his family, and the following spring most of the little party continued their journey until they reached Quincy, Ill. In the spring of 1840 the Walker family removed to Nauvoo, where they became intimately acquainted with Pres. Joseph Smith and lived in his family for a number of years. On May 1, 1843, Sister Lucy was married to the Prophet as a plural wife. After the martyrdom of Joseph and Hyrum Smith she lived with her eldest brother, William, and in 1846 left Nauvoo to come west. After spending two winters at Winter Quarters she arrived in Great Salt Lake Valley in 1848, in the company of Heber C. Kimball, to whom she was married in 1845, and subsequently had nine children by him. She resided in Salt Lake City until 1868, when she accompanied her husband to Provo. Soon afterwards Pres. Kimball died, but she remained in Utah County for several years, where she took an active part in the Provo Fourth Ward Female Relief Society, filling also many important positions of trust. She now resides with her youngest daughter in the Ninth Ward, Salt Lake City.

**LYMAN, (ELIZA M. PARTRIDGE,)** eldest daughter of Bishop Edward Partridge and Lydia Clisbee, was born at Painesville, Geauga (now Lake) Co., Ohio, April 20, 1820. She became a member of the Church of Jesus Christ of Latter-day Saints in 1831, which action changed the prospects of her whole life. From having been in easy circumstances before, her subsequent life was

to be one of privation and self-sacrifice. Becoming identified with the Saints in her youth, she was early imbued with a love for the principles of the Gospel and a reverence for truth and honesty. Having to suffer the privations incident to the persecutions endured by the Saints in Missouri and Illinois, she was deprived of those advantages of education generally considered necessary to qualify a young woman to appear to advantage in company; at the same time her inherent qualities of modesty and good sense, coupled with a studious disposition, enabled her to surmount obstacles and gain sufficient book learning to become a teacher, and she was able to appear to advantage in the best society. With no ostentation she was generally self-possessed under all circumstances. Although filling honorable positions in connection with the benevolent institutions among the Saints, her life labor was most appreciated by her intimate friends and relatives. She was one of the first to receive the doctrine of celestial marriage being taught that principle by the Prophet Joseph Smith, to whom she was married as a plural wife, March 8, 1843, by Apostle Heber C. Kimball. About two months later, on May 11, 1845, the marriage ceremony was repeated in the presence of Emma Smith, the Prophet's first wife, Elder James Adams officiating. In those days it required considerable self-sacrifice as well as faith to enter into that order. After the death of the Prophet, Sister Eliza was married to Apostle Amasa M. Lyman, by whom she had five children; three of them survived her. Her son Platte D. Lyman was born in a wagon on the Platte River, near Fort Laramie, while journeying to the valleys of the mountains; the parents having been driven out by mob violence with the rest of the Saints from Nauvoo. She accompanied her son Platte D. Lyman to San Juan, where he was sent to take charge of a company of settlers, having to make a road through an almost impassable country in the winter time. The suffering and anxiety consequent upon that journey, and the residence in the San Juan country (where her son Joseph A. was shot in the knee by a horse thief and lay helpless between life and death for about a year, being surrounded by Indians, Utes on the one side, and Navajos on the other), no doubt served to break down a constitution by no means robust. Upon the release of her son from the Presidency of the San Juan Stake, she returned to her old home in Oak City, Millard Co., Utah, where she appeared to feel unusually contented. Although enjoying the society

of the Saints and always rejoicing in the principles of the Gospel, her lot in life was not an easy one; but it was one of self-sacrifice almost from infancy, and she was never happier than when ministering to the comfort of others. She died at Oak City, March 2, 1886.

NOBLE, (JOSEPH BATES,) a son of Ezekiel Noble and Theodotia Bates, was born in Egremont, Berkshire Co., Mass., Jan. 14, 1810. When he was about five years old his parents removed to Pentfield, Monroe Co., N. Y. From 1827 to 1834 he was engaged in the flouring mill business, and with the means earned he rendered his parents considerable assistance, they being poor and having a large family of children. Notwithstanding the many religious revival meetings held in the neighborhood at that time, he never connected himself with any of the sects, as he held different views to those entertained by the majority of the people. Especially did the absence of the gifts and blessings of the Gospel, as manifested among the early Christians, cause him serious reflections. Some time in the spring of 1832 Elders Brigham and Joseph Young and Heber C. Kimball came to Avon, Livingston Co., N. Y., where the Noble family resided at that time, and commenced preaching the fulness of the Gospel. At their first meeting at that place, which was held in a private house, the spirit of God was poured out in a great measure, and Elder B. Young spoke in tongues. After listening to the first sermon, young Noble was convinced of its truth. A few weeks later he was baptized by Elder Young. In the summer of 1833 he traveled about two hundred miles to Kirtland, Ohio, to visit Joseph Smith. He met the Prophet going out to work in the hay field, and in order to receive instructions from his inspired lips Bro. Noble labored together with him in the field six days out of the nine he remained in Kirtland. During his stay there Elder Brigham Young came in from Canada; five or six very interesting meetings were held, in which the gift of tongues and prophecy was enjoyed by several of the brethren present, and much instruction was given by the Prophet. In the beginning of July Bro. Noble returned home, traveling with Elder Brigham Young part of the way. Early in 1834 a call was made upon the young men of the Church in the East to accompany the Prophet to Missouri for the purpose of assisting the Saints, who had been driven out of Jackson County, to return to their homes, Bro. Noble was among the two hundred who responded to this call. He accordingly bid farewell to his father's family and all his

acquaintances (notwithstanding the earnest solicitation of his friends, who tried to persuade him to remain at the mill, where his labors were much needed) and started on his journey May 1, 1834. Traveling by stage and steamer he arrived in Kirtland on the 6th to find that the Prophet with a number of the brethren had already started for Missouri the day previous. Bro. Noble immediately hired Father John Johnson to take him to Wooster, Wayne Co., where he fell in with other brethren with whom he continued the journey and finally overtook the main company of Zion's Camp, with which he then traveled to Clay County, Mo. When the cholera broke out in the camp, Bro. Noble was appointed to take care of four of the sufferers. He remained with them in a small room until they were all dead, after which he accompanied Elders Brigham Young and Heber C. Kimball to Liberty, about two miles from the camp. There he was violently seized with the dreadful malady himself. For 48 hours he suffered the most severe pains with vomiting and purging, while a burning fever in the bowels and distressing cramps, such as are peculiar to cholera, threatened him with momentary death. His voice also failed and his hearing nearly left him. While laying in this painful condition, Elders Brigham and Joseph Young, Heber C. Kimball, Orson Hyde, Peter Whitmer and some two or three others came in and administered to him. While they were praying for him he was blessed with a glorious vision, in which he, among other things, saw the holy city (the New Jerusalem), and while gazing upon its glory and admiring its beauty, he heard a voice saying, "Behold, the blessed abode of the Saints." The power of God rested upon him in a most marvelous manner; he was almost instantly healed from his sickness, and while the brethren were yet with him he arose and dressed himself. Two days later he started on his return trip to Ohio, in company with Lyman E. and Luke S. Johnson, Sylvester Smith, Zebedee Coltrin, Zerubbabel Snow and others. They arrived in Kirtland about the 1st of August. A few days later Elder Noble continued his journey to his home in New York State, where he married Miss Mary Adeline Beman, Sept. 11, 1837. He had been engaged to this lady for two years previous. She was the daughter of Alva Beman, a well-to-do farmer, who lived a short distance from the Noble family residence. This Alva Beman was well acquainted with Joseph Smith before the coming forth of the Book of Mormon, and on one occasion he assisted the young Prophet

in hiding the plates from a mob, who were trying to get them in their possession. Mr. Beman was permitted to handle the plates wrapped in a thin cloth covering, but did not see them. A few days after his marriage, Bro. Noble returned to Ohio with his young wife, where they commenced house-keeping. During the winter of 1834-35 he attended the Elders' school in Kirtland, while he was engaged as miller in the neighboring village of Willoughby. In the beginning of 1835, when the first quorum of Seventies was organized in Kirtland, he was ordained a member thereof. Some time afterwards he was called to go on a mission, but was released in order to attend the Hebrew School, taught by a Mr. Seixas, at Kirtland. He was present at the dedication of the Kirtland Temple in 1836 and witnessed some of the glorious manifestations of the power of God in that building, where he also received his washings and anointings. After this he performed a mission to southern Ohio, and in 1838 removed to Caldwell Co., Mo., traveling thither with a small company of Saints from Canada. He located temporarily at Far West after the persecutions against the Saints there had commenced, and took an active part in the defense of the town until he, in connection with his brethren, was compelled to deliver up his arms to the commanders of the mob militia. He visited Joseph Smith and fellow-prisoners in Liberty jail several times, and was among the number of visitors present when the attempt to break jail was made in February, 1839. Previous to this Elder Noble had been very active in removing the Saints from Adam-ondi-Ahman to Far West, and in the spring of 1839 left Missouri agreeable to the exterminating order of Gov. L. W. Boggs. After a short stay in Quincy, Ill., he assisted to remove Hyrum Smith and family and others to Commerce, after which he located with his own family at Montrose, Iowa, where he was set apart to act as a Counselor to Bishop Elias Smith. While living in one of the old military barracks at Montrose, he was taken sick and brought near the point of death from the effects of chills and fever. Nearly all the Saints located on the river bottom at that time were suffering from severe sickness because of the unhealthfulness of the locality. After having administered to the Saints on the Nauvoo side, the Prophet Joseph and several other brethren came to pay the sick in Montrose a visit. Finding Elder Noble in a dying condition, the Prophet, immediately after entering the hut, took him by the hand and said, "Brother Noble, you have been

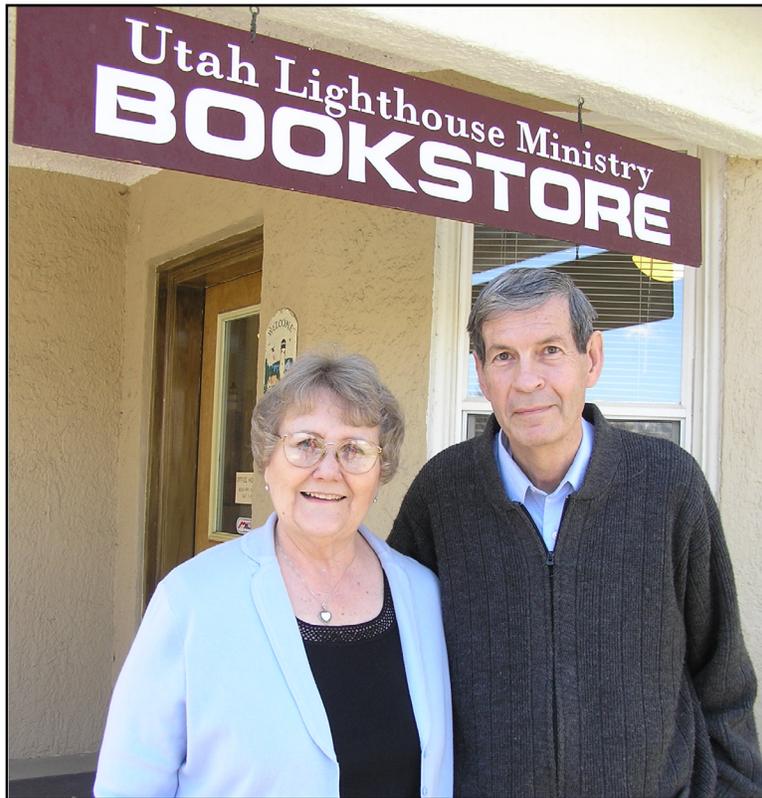
acquainted with me too long to lie here thus prostrated," and raising his voice he rebuked the disease, saying, "In the name of Jesus Christ arise and walk." Bro. Noble immediately leaped out of bed, but in attempting to dress he fainted. When he again regained consciousness he found the Prophet standing by his side, who, after a few moments said, "Bro. Noble, why didst thou doubt." He then rebuked the disease a second time, and Elder Noble was healed in an instant. Agreeable to the wish of the Prophet, Elder Noble removed to Nauvoo in 1841. There he was ordained a High Priest and appointed to act as a Bishop of the Nauvoo Fifth Ward. He continued to act in this capacity until the exodus in 1846. Previous to this the Prophet had taught him the principle of plural marriage, Brother Noble being one of those trusted men in whom Joseph placed the utmost confidence. On various occasions he assisted Joseph to cross the Mississippi River when his enemies were on the alert to kidnap or arrest him. A young, intelligent woman by the name of Louisa Beman, a sister of Elder Noble's wife, was at that time living in the family. To her the Prophet paid his attentions with a view of yielding obedience to the principle of plural marriage. The girl, after being convinced that the principle was true, consented to become the Prophet's wife, and on April 5, 1841, she was married to him, Elder Noble officiating. Brother Noble also obeyed this higher law on April 5, 1843, when Sarah B. Alley was sealed to him for time and all eternity, the Prophet himself officiating. The first issue of this marriage was George Omner Noble (now an Elder in the Church), who was born in Nauvoo Feb. 2, 1844. He is supposed to have been the first polygamous child born in this dispensation. Subsequently Elder Noble married other women, and he is now the father of 33 children by six different wives. Elder Noble has also figured prominently as a military man. While living in Iowa he was duly commissioned (July 29, 1841) second lieutenant in a company of mounted dragoons of the Iowa militia, and subsequently (April 27, 1843) he was commissioned by Governor Thomas Ford as quartermaster sergeant in the second cohort of the Nauvoo Legion. He was also one of the Prophet's body guard and was with the company who escorted the Prophet in his journey towards Carthage, June 24, 1844. While the company was returning to Nauvoo after the State arms, having met Capt. Dunn, Elder Noble turned aside from his companions and rode into a ravine or hollow

which led towards Nauvoo and was several miles long. A few moments later the Prophet and his brother Hyrum also came riding into the ravine, and Joseph, seeing Elder Noble, invited him to come and ride with them. He did so, and while the three were traveling towards the city together, the Prophet asked Hyrum, "What signifies the Holy Ghost in relation to the outcome of this difficulty?" Hyrum, in a very sober and thoughtful manner, replied, "If they kill us, it will be all right." This was the first intimation that Elder Noble had of the possibility of the Prophet being slain, and the mere thought of such a thing caused him to weep like a child, for he loved Brother Joseph as he loved his own life. Joseph did not reply at once to Hyrum's significant remarks, but rode on in silence and apparently in deep meditation. At length he brightened up and spoke with his usual characteristic emphasis, "If they kill me, they will kill an innocent man, and my blood be upon them." Having reached the Temple in advance of the company, and while riding down the hill towards the Mansion, the Prophet instructed Elder Noble to inform Capt. Dunn, on his arrival, that the State arms would be delivered to him at the Masonic Hall, where they were stored away. To deliver this message Elder Noble parted with the Prophet for the last time, as he, being unwell, did not accompany the party to Carthage in the evening. When the exodus commenced in 1846 Elder Noble assisted the authorities of the Church to move across the river, and a few weeks later he, with his family, also bid farewell to the "beloved city of the Saints," and started for the unknown West. He journeyed to the Missouri River, in charge of a small company of exiles, and after the location of Winter Quarters, he was appointed Bishop of one of the principal wards, continuing to act in that capacity until the spring of 1847, when he followed the Pioneers to G. S. L. Valley as captain of the first Fifty in Jed. M. Grant's Hundred. On the journey one of his wives gave birth to a daughter. That same fall he built three houses in the North Fort, over which he was called to preside as Bishop. When G. S. L. City was divided into 19 wards in February, 1849, he was appointed first Counselor to Bishop Edward Hunter of the Thirteenth Ward, continuing to act in that capacity until the entire Bishopric of the ward was changed. In 1862 Elder Noble removed to Bountiful, Davis Co., where he previously had been engaged in farming, he being one of the first who claimed land in that section of the country, as early

as 1848. When the Davis Stake of Zion was organized in 1877, he was chosen as a member of the High Council of the Stake, in which capacity he is still acting. In 1872 he performed a mission to the United States, laboring principally in the States of New York, Pennsylvania, Michigan and Iowa. In 1886 he visited his relatives in New Mexico and Arizona. Ever since he has been engaged in home missionary labor, travelling in nearly all parts of the Territory. He has filled nearly all local positions of honor and trust within the gifts of the people, and is to-day highly respected as one of the faithful and tried veterans of the Church.

YOUNG, (EMILY DOW PARTRIDGE,) daughter of Edward Partridge and Lydia Clisbee, was born in Painesville, Geauga (now Lake) Co., Ohio., Feb. 28, 1824. She wrote the following on her 63rd birthday, Feb. 28, 1887, in Salt Lake City: "My parents joined the Church of Jesus Christ of Latter-day Saints when I was about seven years old. Soon after my father removed with his family to Independence, Jackson Co., Missouri, where I was baptized by Elder John Corrill, when about eight years of age. I was with the Saints in their persecutions in Jackson, Clay and Caldwell Counties, Mo. After being driven from Far West, in 1839, we went to Illinois. We stayed a short time in Quincy and later in Pittsfield, Pike Co., Ill., and when Commerce, in Hancock County, was selected as a gathering place for the Saints, we removed thither and found temporary shelter in a tent. We suffered much with sickness at that then unhealthy place, and there also my father died, May 27, 1840. Our family were in the depths of poverty. My sister Eliza and I, having now arrived at an age in which we might earn our own living and perhaps contribute something to help our mother and the smaller children, were considering what we had better do, when the Prophet Joseph and his wife Emma offered us a home in their family, and they treated us with great kindness. We had been there about a year when the principle of plural marriage was made known to us, and I was married to Joseph Smith on the 4th of March, 1843, Elder Heber C. Kimball performing the ceremony. My sister Eliza was also married to Joseph a few days later. This was done without the knowledge of Emma Smith. Two months afterwards she consented to give her husband two wives, provided he would give her the privilege of choosing them. She accordingly chose my sister Eliza and myself, and to save family trouble Brother Joseph thought it best to have another ceremony

performed. Accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time, in Emma's presence, she giving her free and full consent thereto. From that very hour, however, Emma was our bitter enemy. We remained in the family several months after this, but things went from bad to worse until we were obliged to leave the house and find another home. Emma desired us to leave the city, but after considering the matter over, we decided to remain with our friends. After the Prophet Joseph's death I was married to Pres. Brigham Young, according to the laws of proxy. I received my blessings in the Nauvoo Temple, and in 1846, in the middle of February, I left Nauvoo, crossing the Mississippi River, and was again a wanderer without home or shelter, with a wilderness full of Indians and wild beasts before me, and cruel and heartless beings behind me. The day after crossing the river I might have been seen sitting on a log in a blinding snow-storm, with a three-months-old babe in my arms. I will not attempt to describe my feelings at that time, but cold and hungry I surely was, and the prospect looked rather dismal. At this time I was almost 22 years old. My childhood had been spent amidst mobs and mobbing, until they almost seemed as a matter of course, for this was the fourth time I had been driven by mobs. After a tedious journey of nearly three years, of which I spent one winter at Mount Pisgah, Iowa, and another at Winter Quarters, I arrived in the Great Salt Lake Valley in the fall of 1848. I have often seen the dark clouds gather over our people, and as many times have I witnessed the hand of God in dispelling dangers, and in sustaining and delivering the Saints, even in their darkest and most distressing hours. And although at this time (1887) the dark clouds are gathering over us once more, and our enemies are exerting their energies to the utmost for our destruction, yet I do know that the Lord is our God, and that he in his own time will deliver his people from the yoke of oppression and tyranny. I do know that this is God's work, and that this Gospel is true; God will bear off His Kingdom, let what will oppose. I am the mother of seven children, by President Young, two sons and five daughters. The eldest, a son, and the youngest, a daughter, are dead. The rest are married and have children of their own. My children's names are as follows: Edward P., Emily Augusta, Caroline, Joseph Don C. Meriam, Josephine and Lura. I have 27 grand children." (See her autobiography in the *Woman's Exponent*, Vols. 13 and 14.)



Sandra and Jerald Tanner

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