Brigham Young, in his autobiography, says (Mil. Star V 25 p 518) "On the morning of December 22nd (1837) I left Nauvoo in consequence of the fury of the mob and the spirit that prevailed in the apostates, who had threatened to destroy me because I would proclaim, publicly and privately, that I knew, by the power of the Holy Ghost, that Joseph Smith was a Prophet of the Most High God, and had not transgressed and fallen as apostates declared."

Thos. B. Marsh (Mil. Star V 26 p 331) tells how, in June, 1837, he helped to reconcile "some of the Twelve and others of high standing who had come out in opposition to the Prophet." He says that a meeting was called at Joseph's house to which several of the disaffected brethren were invited." I was chosen moderator and called upon the aggrieved parties to speak first. A reconciliation was effected between all parties."

Brigham Young (Mil. Star V 25 p 487) "At this time (apparently the Fall of 1836) the spirit of speculation, disaffection and apsorcy imbied by many of the Twelve, and which ran through all the Quorums of the Church, prevailed so extensively that it was difficult for any to see clearly the path to pursue."

"On a certain occasion several of the Twelve, the witnesses to the Book of Mormon, and others of the Authorities of the Church, held a council in the upper room of the Temple. The question before them was to ascertain how the Prophet Joseph could be deposed, and David Whitmer appointed President of the Church. Father John Smith, brother Heber C. Kimball and others were present, who were opposed to such measures. I rose up, and in a plain and forcible manner told them that Joseph was a Prophet, and I knew it, and that they might rail and slander him as much as they pleased, they could not destroy the appointment of the Prophet of God. This meeting was broken up without the apostates being able to unite on any decided measures of opposition. This was a crisis when the earth and hell seemed leagued to overthrow the Prophet and the Church of God...."

Brigham Young wrote of Sept. 3, 1837 (Mil. Star V 25 p 518) "This day was appointed for the Saints to meet in Conference to reorganize the Church. Owing to the disaffection existing in the hearts of many, I went to the brethren whose votes could be relied on, early in the morning, and had them occupy the stand and prominent seats. The members of the Quorum of the Twelve in good standing, and the Authorities generally, were sustained. We were also enabled to disfellowship those of the Twelve and others seeking to bring disunion and destruction upon the Church. The apostates and disaffected, not being united, were compelled to endure the chagrin of witnessing the accomplishment of the will of God and his Prophet."

"On the morning of December 22nd" etc

Wilford Woodruff (Mil. Star V 27 p 264) says that on Feb. 19, 1837, he "attended a meeting of the Twelve at the Temple.... many were opposed to Joseph, and some wished to appoint David Whitmer to lead the Church in his stead." Joseph "appeared much depressed; but soon the Spirit of God rested upon him, and he addressed the assembly in great plainness for about three hours, and put his enemies to silence."

Wilford Woodruff (Mil. Star V 27 p 296) again says that on Apr. 4, 1838, while he was in England "Mr. Kent, the postmaster, showed me a letter signed by Warren Parrish and several of the Twelve, who had apostatized and been cut off from the Church. The communication was full of slander and falsehoods against Joseph Smith and all that stood by him. It was sent with the intention of breaking up the work upon these islands."
"Gleanings by the Way"-John A. Clark-1842-Has twelve chapters on Mormonism, all very anti, but does not mention polygamy.

In "The Prophet of the Nineteenth Century", published in 1847, Henry Caswell tells of the introduction of spiritual wifeism, apparently on the authority of Bennett's exposure.

Pomeroy Tucker's "Origin, rise, and Progress of Mormonism" (1867) says that by 1842 Joseph Smith had introduced spiritual wifeism as a "preliminary step of polygamy", and that when Joseph moved into the Nauvoo House, most of his spiritual wives continued to live at their respective homes, "some of them remaining with their believing temporal husbands". It says that after the revelation on polygamy Joseph called a council meeting to present the revelation for approval. "When the time for assembling arrived, he went through the solemn farce of fleeing the city on horseback, rather than be the medium of communicating a revelation so repugnant to his mind. But he soon returned with the awful story that he was met by an angel with a drawn sword, who commanded him, at the peril of instant death, to return and fulfil his mission."

Gov. Thomas Ford, in his "History of Illinois", written sometime before his death in 1850, and published in 1854, speaking of Joseph Smith in 1844, says (p. 322): "About this time also he gave a new touch to a female order already existing in the church, called "Spiritual Wives". A doctrine was now revealed that no woman could get to heaven except as the wife of a Mormon elder. The elders were allowed to have as many of these wives as they could maintain; and it was a doctrine of the church, that any female could be "sealed up to eternal life", by uniting herself as wife or concubine to the elder of her choice."

Speaking of the causes of the feeling against the Prophet just before his murder (p. 327, 28), Ford says "It was also believed that he had announced a revelation from heaven, sanctioning polygamy, by a kind of spiritual wife system, whereby a man was allowed one wife in pursuance of the laws of the country, and an indefinite number of others, to be enjoyed in some mystical and spiritual mode; and that he himself, and many of his followers, had practiced upon the precepts of this revelation by seducing a large number of women."

Robert Baird in "Religion in America", written before Joseph Smith's death and published in 1844, refers to Bennett's exposures but does not mention polygamy.

The Nauvoo Expositor, published by dissenting Mormons in June, 1844, made charges of the teaching and practice of polygamy by the Prophet. It told a dramatic story of the methods used by Joseph and some of the Twelve to secretly convert young female converts to the doctrine. It said that "The Prophet dams her if she rejects" and that she would finally reply "God's will be done not mine". It further said that to avoid public exposure "from the common course of things", the women were sent away "for a time, until all is well; after which they return, as from a long visit". The Expositor published an affidavit in which William Law, first counselor in the presidency of the Church, swore that Hyrum Smith had read a revelation which he said Joseph received in his presence, and which Law had borrowed to show to his wife. He said that "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."
In a second affidavit William Law's wife, Jane, swore that she had seen the revelation and that "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."

In a third affidavit Austin Cowles, a member of the presidency of the Nauvoo Stake, said that he had heard Hyrum Smith read the revelation in a High Council meeting and that it contained the doctrine of the sealing up of persons to eternal life against all sins save the shedding of innocent blood or consenting thereto, and the doctrine of 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."

During the meeting of the City Council which authorized the destruction of the Expositor press, Joseph Smith accused the Laws of saying that the communications from the Female Relief Society, published in the Nauvoo Neighbor, was the bone of contention. He further said that "all the sorrow he ever had in his family in this city has arisen through the influence of William Law." Later in the discussions of the Council he said "They make it a criminality for a man to have a wife on the earth while he has one in heaven, according to the keys of the Holy Priesthood." He also denied teaching polygamy privately to Austin Cowles and said that he "preached on the stand from the Bible, showing the order in ancient days." When Hyrum Smith denied the statement of Austin Cowles concerning the public reading of the marriage revelation, the Prophet returned to the subject to say that "he had never preached the revelation in private; but he had in public, and that the revelation had come in answer to his inquiry concerning the passage "they neither marry nor are given in marriage" in the resurrection.

John Thomas in his "Sketch of the Rise, Progress, and Dispersion of the Mormons", written in London in March 1849, does not mention polygamy. But bound together with his sketch is an account of Mormon temple mysteries written, probably in 1847, by Increase McGee Van Dusen. In his description of the temple mysteries Van Dusen says that "Spiritual Wifery" was taught as a part of the temple ceremony. He says "in this room, when thus assembled, are all the Mysteries of the Kingdom taught, such as is called the Spiritual Wife Doctrine. The women are here instructed by this Leader, through his round-about stratagem, that they are no more under obligations to their husband, if they have one, (if he or his associates take a notion to her) and it is their privilege to leave their lawful husband, and take another; and it is the privilege of some kings to have scores, yes, hundreds of Queens, especially the King of kings, Brigham Young, the present Mormon God in California—(or devil, I should say, for I have reason to believe he is the wickedest man now on the face of the earth;) and, farther, as we are all made Kings and Queens by this secret farce, the foundation for a kingdom is laid also. And here is the secret of the Spiritual Wife doctrine; their kingdom is to consist in their own posterity, and the more wives the greater his opportunity of getting a large kingdom, of course; so it is the object to one who holds this doctrine sacred, to thousands do, to get all the women he can, consequently, it subjects that portion of the female sex which he has influence over, eventually to literal ruin."

In "The Banditti of the Plains", published in 1850, Edward Bonny, writing of crimes committed in the vicinity of Nauvoo about the time of the murder of the Prophet, says that William Law "openly charged the Prophet (Joseph Smith) with an attempt to seduce his wife."
soon after became the spiritual doctrine, and was believed, and even preached to some extent by the leaders of the Mormon Church). He makes no other mention of polygamy.

John Bowes, in a pamphlet published in London in 1850, called "Mormonism Exposed", quotes Bennett on the spiritual wife doctrine and adds "Several cases of the Mormon spiritual wife doctrine have occurred in England, and I have the names of the parties, but I prefer giving those which have already appeared in print". He then quotes from the Weekly Times of April 8, 1849, a report of a child born dead to Sarah Holder, a single woman convert, who had been living with a married elder named "Bayles". Bowes further states that on March 27, 1849, William Arrowsmith of Augusta, Iowa, who was not a Mormon but was married to a sister of John Taylor, told him the following facts: "That Joseph Smith was a drunken man". "That he, William Arrowsmith, slept at his mother-in-law's, who was a Mormon, when Joseph Smith slept with Orson Hyde's wife, under the same roof". That Joseph tried to take William Law's wife for a spiritual wife, but she told her husband, who thus became an enemy to the Prophet. That he (Arrowsmith) was acquainted with Sarah and Maria Lawrence, and that after missing them for some time he "went to see them at 'brother Joseph's', took tea with them there, when they were dressed up like dancing girls. Kimble, a married Mormon elder, took Sarah as a spiritual wife. Almond Babbit, a married man, took Maria, and she bore him a child. John Taylor, beside his own wife and Elizabeth Kayne, had several spiritual wives". That "Two of the Partridge girls were Smith's spiritual wives; and afterwards both of them passed into the hands of Amos Lyman, and Heber C. Kimble-both had children". "Mrs. Parley P. Pratt's wife is in New York, with her parents. He has gone to the great Salt Lake, with several girls. H.G. Sherwood left his wife and family and took two more wives". That he (Arrowsmith) "talked to Joseph Smith about Martha Brotherton's case. Smith did not deny what Martha relates, but stated that Brigham Young and he did it to try her, as they had heard an evil report of her".

Bowes quotes a letter of May 18, 1848 from George Styles of Liverpool which contains extracts from a letter written to Styles by his son who had gone to America. One extract, speaking of the Mormons, said "They pretend that they can tell whether a man belongs to the seed of Abraham. If it so happens that he belongs to the royal blood of Israel, he can have as many wives as he chooses; but he must take care not to be married by any sectarian minister, for fear of the laws of the States. If a man take a fancy to a woman, no matter whether she be married or single provided he has got money, he goes to Brigham, and agrees for the price of the woman. As soon as the bargain is settled, Brigham sends one of his female soles to invite the woman to take tea with her. During the repast Brigham calls as if by accident; he tells her he has had a revelation from the Lord that her husband cannot save her for it is the will of God that she is to have such a man, naming at the same time the wretch who has bargained for her...."

John Taylor, in a public debate at Boulogne-Sur-Mer, France, in July, 1850, said "We are accused here of polygamy, and actions the most indecent, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore leaving the sisters of the "White Veil", the "Black Veil", and all the other veils, with those gentlemen to dispose of, together with their authors, as they think best, 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". He then read the Doc. & Cov. denial of polygamy, "Inasmuch as this Church, etc."
William Kelly, in his book "Across the Rocky Mountains from New York to California", published in 1852, told of passing thru Salt Lake City in the Summer of 1849, with a company of California-bound emigrants. While in Salt Lake they were invited to a party at the home of a "romon elder." I was not aware, before, that polygamy was sanctioned by their creed, beyond a species of "eternal Platonism which accords to its especial saints chosen partners, called "spiritual wives"; but I now found that these, contrary to our ordinary notions of spiritualism, were birth to cherubs and unfeathered angels. When our party arrived we were introduced to a staid, matronly-looking lady as Mrs. ---; and as we proceeded up the room, to a blooming young creature as the other Mrs. ---, without any worldly or spiritual distinction whatsoever. At first I thought that the misconception but inquiry confirmed the fact of there being two mistresses in the same establishment, both with terrestrial habits and duties to perform, which I found afterwards to be the case in other instances, where the parties could lay no claim to any particular saintliness."

Capt. Gunnison, in his book on the Mormons which was written probably in the Fall of 1851, gives a surprisingly accurate description of the practice of polygamy.

The 1851 London edition of Chas. Mackay's "History of the Mormons" discusses the charges that the "Mormons had practiced polygamy in Nauvoo, but says nothing of its being practiced in Utah. The 1852 edition says nothing of polygamy in Utah. The 1856 edition contains a letter from the Captain of "a company of gold diggers" on their way to California. The letter, dated July 8, 1849, discusses the customs of the Utah "Mormons but does not mention polygamy. Another correspondent, writing about 1850 ("it is now three years since the "Mormons arrived") does not mention polygamy.

Heman C. Smith of the Reorganized Church, in his pamphlet "Was Joseph Smith A Polygamist?", denies the marriage of Zina D. Huntington to the Prophet. He quotes from "Representative Women of Deseret" which says that she was married in Nauvoo, had two sons, left her husband and was sealed to Joseph. He then quotes the marriage records of Nauvoo to show that she was married to Henry B. Jacobs on March 7, 1841, and says that she could not have married Jacobs, born him two sons, divorced him, and married the Prophet, all between March 7, 1841 and Oct. 27, 1841, the date of her marriage to the Prophet according to the Historical Record. He also quotes Emily D. Partridge as saying at the Temple Lot suit, that she was married to the Prophet "under the revelation on plural marriage" on March 11 or May 11, 1843. The revelation was not given till July 1843. He says that this inconsistency shows that the Prophet did not practice polygamy.

"The Basis of Brighamite Polygamy" by J.W. Briggs claims that the supposed revelation on polygamy is contradictory and proves itself a fraud. He quotes Emma Smith's denial that she had seen the revelation or been taught polygamy. Points to the denials made by the Prophet as evidence that he did not introduce polygamy.

Heman C. Smith offers four points in rebuttal of the claims that the Prophet introduced polygamy:
1. Prior to the Prophet's death the Church publications contain nothing in support of polygamy-only denials.
2. The Prophet left no progeny except the children of his legal wife. He quotes from a letter of May 30, 1832, sent by Wilford
Woodruff, thru George Reynolds, to H. Neidig, in answer to questions in regard to the failure of the Prophet's plural wives to bear children. "... the reason generally assigned by the wives themselves is, that owing to the peculiar circumstances by which they were surrounded, they were so nervous and in such constant fear that they did not conceive".

3- Polygamy was denied until Aug. 29, 1852. He quotes William Marks (Saints Herald V.1 p 22, 23) as saying that Joseph talked to him about polygamy, saying that it would be the downfall of the Church if it was not stopped, and that he would speak against it before the Congregation. His death a few days later prevented it.

4- That B. Young, on Aug. 29, 1852, said "Though that doctrine has not been practiced by the Elders, this people have believed in it for years." - Mil. Star V.15 Sup. p 31.