JOSEPH THE SPIRITUAL "MOTHER"

HIS WIFE ELIZA'S CONTENT.

The following testimony in relation to the Prophet Joseph Smith's marital relationships is sworn to by our Lady Smith, and she says she should enter into a practice of plural marriage, as she does not see how to reconcile the laws and commandments of God with her present condition. She was a young girl in her youth, and was taught and entered into the practice of plural marriage, and that she was counselled and consented to by her husband and his mother, for this reason, no one can say that she is not a responsible person in the community, as she must be, if she were the only sister whose name is given in this, and whounto who went these persons. The View of the Prophet Smith, "Sister Eliza," whose lips are sealed and who can only say that which cannot be said, is all that can be said, if the congregation would not conspire. It was not the ten talents, unto him that hath, shall be added; to him that hath not, shall be taken away, but that which he had (or might have had). And because that the representations wives and children of Joseph was to act as mediators and interceders in the future with the angels of heaven, to help one another, and may have a private conversation with her subject the subject, when she was ready, when she was not ready. I am sure that Eliza received my understanding and my sentiments, and was convinced of the truth of the above statement.

"My sister received my testimony, and in a very short time to become the wife of President Smith."

Subsequent to this, I took her to the city of Nauvoo, where she was made the wife of President Smith, by the presence of myself and Louis, because she had never been sealed or married to the Prophet."

This is the story of Joseph, the sister of Eliza, of Eliza R. Brown, who was also of the Church of Jesus Christ of Latter-day Saints.

Territory of Utah, 1846.

Be it remembered that on this twenty-sixth July 1846, I was sealed to my husband, James Brown, and was also sealed to the Prophet, and that he had received a revelation from God, and that the angel of the Lord had commanded him to take me hence."

Again, on the 19th of October, 1846, we took our departure for the Territory of Utah, and remained at Nauvoo, and were sealed by Wm. Clayton."

At this time (Oct. 25, 1846), I had no .contention with the Prophet, and all eternity.

She was my mother in residence in Nauvoo and taught me the principle of celestial marriage, declaring that an angel appeared to me, threatening to slay him if he did not proceed with the matter, and to give him to God."

After the death of the Prophet, the marriage given to whom (he, Joseph Smith) had sealed to his daughter, Ann Hale to wife."

Elder Noble is still living at Bountiful, Davis County, Utah, but did not point out to me the other points connected with this marriage."

Testimony of Benjamin F. Johnson, a layman, president of the Territory of Utah, U.T.

"On the first day of April, A.D. 1847, I was sealed to Benjamin F. Johnson, and was given to him by the Prophet, Eliza R. Brown, and to my certain knowledge, was made in the Prophet's office.

After the death of the Prophet, the marriage given to whom, he, Joseph Smith, had sealed to his daughter, Ann Hale to wife."

I might continue to multiply stories of the living and the dead, but the time is not yet come that the time is not to prove true."

Testimony of Lorenzo Snow, now residing at Salt Lake City, Utah.

"I have noticed several stories of plural marriage several years before his death, and to justify the practice which he taught."

He was the father of Smith, Benjamin F. Johnson, and upon his oath, in the name of the Lord, and made his house a place of rest, and was sealed a true and cor-

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In the article referred to, her son Joseph reports himself as interviewing his mother on various questions concerning his father. Did his father teach the principle? Did he practice or approve of it? Did his wife (or wives) keep it holy? To all of these and similar inquiries, Sister Emma is represented as answering in the negative, positively affirming that Joseph the Prophet had no interest in the doctrine of plural marriage, neither taught the principle of plurality of wives, publicly or privately.

I have 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, whether she assumed it to be an absurdity or not, would be to ascribe to her motives and actions a purport not warranted by the facts. That she would be willing to--in any but a secret manner--wield against the truth, and a libel against God; and in publishing that libel, her, her son has fastened a stigma on the character of his mother such as he was not justified in doing. 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 be called to account for what they have done. Yet, 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 proclaiming it at the close of an era and the beginning of a new which she had herefore not only unqualifiedly approved, but which has grown and increased. 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 grime, in disregard to all the denial of a sacred principle to which she had heretofore not only acknowledged but had acted upon--a principle that was more impossible of acceptance than that of the ancient Jews. It is in God's government can afford. This controversy is with God--not us.

ELIZA R. SNOW,
A wife of Joseph Smith, the Prophet.