Chapter 26

How The Peace Maker Has Been Wrongly Used to Promote a False Theory

The Peace Maker, which was printed for Udney Hay Jacob by the Times and Seasons printing office in Nauvoo, is very significant in the story of how polygamy entered the LDS Church, because much of the pamphlet’s theology was woven into the LDS doctrines by Brigham Young and his coworkers. A number of writers have alleged that Joseph had Jacob write the pamphlet to be circulated among the Saints to see if they would tolerate the doctrine of polygamy. Existing evidence shows that Joseph did not collaborate with Jacob in compiling and printing The Peace Maker, and that the theory that he had Jacob do it to test the Saints is entirely false. As discussed in the previous chapter, chapter 25, of Joseph Smith Fought Polygamy, the Prophet made a very strong attack on The Peace Maker soon after it was published, by printing:

There was a book printed at my office, a short time since, written by Udney H. Jacobs, on marriage, without my knowledge; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish to have my name associated with the authors, in such an unmeaning rigmarole of nonsense, folly, and trash. JOSEPH SMITH. (Times and Seasons 4 [December 1, 1842]: 32)

Morgan Provided Information Concerning a Copy of The Peace Maker

On March 3, 1963, we, the authors, purchased a microfilm copy of Udney Hay Jacob’s pamphlet, The Peace Maker, from the Utah State Historical Society in Salt Lake City. We found that a “Note” had been added at the beginning of The Peace Maker, which gives information about it and the Jacob family. It is presumed that this note was added by Mr. Dale L. Morgan, to whom we are indebted for his having made a copy, from which ours was made. The note explains:

The transcript of Jacob’s pamphlet which follows is made from one of two known copies, that of Mr. Everett D. Graff, Winnetka, Illinois. ... This is one of two known copies, the other being in the possession of the L.D.S. Church Historian’s Office in Salt Lake City, Mr. Graff generously placed his copy at the disposal of Dale L. Morgan, by whom this transcription was made. (See “Note” prefacing Udney’s pamphletentitled The Peace Maker, or the Doctrines of the Millennium: Being a treatise on religion and jurisprudence. Or a new system of religion and politics, 2–3)

The note begins with a statement which implicates the Prophet Joseph in the production of the pamphlet, and questions his honesty and integrity by stating:

Note: The special interest of the Jacob pamphlet is that it was published at Nauvoo when plural marriage among the Mormons was first coming to be known, and notwithstanding the disclaimer of the author [Udney Jacob] in the Preface, the question arises whether this pamphlet may not have been inspired by Joseph Smith to break ground for the public adoption by the Mormons of the doctrine of plural marriage. Although after its publication he denounced it in the Times and Seasons (and) disclaimed all responsibility for it, a mature judgment on this point hinges rather on what can be learned of Jacob himself. (ibid., 1; italics added)

To suggest that making a judgment as to the authorship of the pamphlet hinges “on what can be learned of Jacob” rather than on Joseph’s published denial, is to be unfair to Joseph. The failure to give credence to the Prophet’s denial suggests a belief that the founder of the Church was dishonest. Joseph’s testimony on this subject has been ignored by most writers. They have insisted that Joseph had Udney write the pamphlet to advance polygamy in the Church, in spite of there being proof that he never was associated with Udney. And Jacob’s declaration of authorship has also been ignored—for he asserted, “The author of this work is not a Mormon, although it is printed by their press. It [the Times and Seasons printing office] was the most convenient” (ibid., 3).

What Has Been Learned of Jacob

Since the writer of the “Note” suggested that the decision of authorship of The Peace Maker “hinges rather on what can be learned of Jacob,” some knowledge of his history is necessary: Udney’s son, Norton Jacob, kept a journal in which he recorded a history of the Udney Jacob family. Norton’s journal and the “Archive Record” in the Genealogical Society in Salt Lake City agree that Udney was born April 24, 1781, at Sheffield, Berkshire County, Massachusetts. He married Elizabeth Hubbard, and Norton (their first son) was born in Massachusetts in 1804. The Jacob family lived in Massachusetts and New York before moving to Illinois. By the early 1830s, Udney and his wife, their children and their families, had settled in Hancock County, Illinois, in the village of Pilot Grove Corners, also known as Jacob Corners.
Soon after the Saints settled at Nauvoo in 1839, missionaries were sent to eastern Hancock County where Udney resided. He was violently opposed to the missionaries and their gospel message. In 1840 he wrote a letter to President Van Buren in which he expressed anger and disdain for Joseph Smith, Sidney Rigdon, and the Church. So great was his opposition to the Saints that he appealed to the president for finances to print his book, which he said would assure Van Buren of a political victory, and would defeat those candidates whom the Saints favored.

Norton Was Persecuted for Joining the Church
At that time, Norton Jacob was the only member of the Jacob family who believed the good news of the gospel. He wrote in his journal:

_I was first led to investigate the principles and doctrines of the Church of Jesus Christ of Latter-day Saints in the summer of 1840 by reading a little pamphlet.... During the fall and winter following, I heard some of the Elders preach . . . and on the 15th of March 1841 I was baptized by Elder Zenos Gurley [Sr.] at La Harpe._

My father, mother, brothers, and sisters opposed me violently. My father said he had rather heard I was dead than that I was a Mormon. I found it was no place for me where I then lived, which was at Pilot Grove. . . . I built me a house on the prairie 7 miles from the city [Nauvoo], and moved into it in the fall of '41... the 1st of November 1842 I removed my family to the City of the Saints. (Norton Jacob, _The Record of Norton Jacob_ [Salt Lake City, Utah, August 1949], 4; edited by C. Edward Jacob and Ruth S. Jacob)

An article appeared in the Church's paper on the subject of the success of Elder Gurley's missionary work at La Harpe. It was reported:

_We learn verbally, that Elder Z. H. Gurley has been laboring for the last few weeks at Labarpe, in this county, with extraordinary success: In the short few weeks at Laharpe, in this county, with extraordinary success: In the short time which he has spent, he has baptized over 50 in the waters of baptism, and a prospect of great accessions to their number. Those baptized, we are informed, are of the first class of society. (Times and Seasons 2 [March 15, 1841]: 350; see also RLDS History of the Church 3:743–744)._

After the Prophet's death, Seventy Zenos Gurley, Sr., became prominent in the Reorganized Church, where he served for years as an apostle.

In 1843, Udney Jacob joined the Church; however, a difficulty arose in the Pilot Grove Branch which caused Udney to request that his name be removed from the Church record. He was rebaptized November 2, 1845, by Norton, and confirmed by Norton, who was assisted by Zenos Gurley (see _The Record of Norton Jacob_, 12).

Joseph Was Exonerated in the Millennial Star
In 1850, six years after the Prophet's death, the Millennial Star, a Church paper started in England during Joseph's lifetime, upheld the Prophet's testimony pertaining to The Peace Maker. The letter, which was written by Eli B. Kelsey to Apostle Orson Pratt, head of the European Mission under Brigham Young's leadership, was printed in the Star. The title of the article which contained the letter, "A Base Calumny Refuted," is an affirmation in itself to Joseph's innocence. The letter stated:

_Dear Brother Pratt,—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 exposé of the various enormities believed in and practised by the Latter-day Saints....._

Upon enquiry I ascertained that he was formerly a member of the church, but was excommunicated sometimes since for adultery and other transgressions; and now, like Satan after he fell from heaven, he is going about and bringing railing accusations against the Saints. He is accompanied by two women, one of whom, I suppose, is his wife, while the other holds the station of female friend. 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 in a month. A Mr. Udney 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, entitled 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.
Feeling indignant that his name should be associated, even in the character of printer, with the author of such a work, he immediately published an article in the Times and Seasons, vol. 4 page 32, dated Dec. 1st 1842, expressive of his feelings, that there might be no misunderstanding of the matter in the mind of any person whatever. A copy of which I subjoin.

"There was a book printed at my office a short time since, written by Udney H. Jacobs, on marriage; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish my name associated with the author's in such an unmeaning rigmarole of nonsense, folly and trash."

"JOSEPH SMITH."

Taking it for granted that enough has been written upon this subject, I close by subscribing myself, your brother in the gospel of peace,

ELI B. KELSEY
(Millennial Star, 12 [March 15, 1850]: 92–93)

Jacob Admitted to Brigham Young that He Wrote The Peace Maker

In March 1851, Udney Jacob wrote a letter to Brigham Young in which he stated that he had written The Peace Maker. After being rebaptized in 1845, Udney had followed Brigham Young to Utah, where he was ordained a high priest.

An incident occurred in Salt Lake City which caused Udney to feel it was necessary to make a statement to President Young about The Peace Maker. An individual, who signed himself "Elijah," wrote some papers and posted them on the Bowery, which was an outside meeting place where preaching services were held. Evidently Brigham Young and other leaders were not pleased with Elijah's message. In attempting to discover the identity of the author of the papers, it was recalled that within The Peace Maker Jacob had declared himself to be Elijah. This made him a prime suspect. Jacob was informed that President Young suspected him of being the one who posted the papers at the Bowery. To dispel all doubt of his involvement, he wrote President Brigham Young, saying:

"I cannot imagine why you suspected me unless it was that I wrote a pamphlet some years since entitled The Peace Maker—you have certainly a wrong idea of that matter. I was not then a member of this Church, and that pamphlet was not written for this people [the Latter Day Saints] but for the citizens of the United States who professed to believe the Bible. (Brigham Young University Studies 9 [Autumn 1968]: 52–53)

Once again it is evident that Jacob testified that he wrote The Peace Maker, which agreed with Joseph's declaration that he knew nothing of the pamphlet until after its publication. Jacob and Joseph's testimonies agree! But the majority of writers in the past have ignored the testimonies of both men in their efforts to convict Joseph of the crime of polygamy.

John D. Lee Proclaimed the "Feeler" Theory

In spite of the many evidences that the Prophet had no part in The Peace Maker, the rumor remained alive and grew among the LDS Church members. An example of this is found in the biography of Bishop John D. Lee, who was executed for his part in the Mountain Meadows Massacre. Lee said:

"During the winter, Joseph, the Prophet, set a man by the name of Sidney [Udney] 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 [The Peace Maker] 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 [the Times and Seasons], a newspaper published at 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. (John D. Lee, Mormonism Unveiled; or the Life and Confessions of the Late Mormon Bishop, John D. Lee, 1877, 146; italics added)

Lee gave no references to support his allegations against the Prophet. However, there was no way that he could truthfully reference his statement that "during the winter" Joseph directed Udney to write a pamphlet to "pave the way for celestial marriage." Which winter did Lee have reference to? It could not have been the winter of 1838–1839, for Joseph was in Missouri that entire winter—a prisoner in the Liberty Jail. Or, was Lee inferring that Joseph directed Jacob to write the pamphlet in the winter of 1839–1840? Such was also impossible because Joseph was not in Nauvoo that winter either. The Prophet moved to Commerce (Nauvoo) in May 1839, and left there on October 29, 1839, to journey to Washington, D.C., to seek redress for losses suffered by the Saints in Missouri.

The Prophet arrived home just fifteen days before Udney wrote his March 19, 1840, letter to President Van Buren, informing him that he had a manuscript [The Peace Maker] ready for publication. Udney's manuscript was evidently lengthy, for the extract published at Nauvoo was taken only from chapters eighteen and nineteen. The extract consisted of thirty-seven pages—so if the other chapters were of the same length, the manuscript could have been over three hundred pages.

This would have taken Udney months or years to research and write in longhand.

The Pilot Grove Cemetery is all that remains of Jacob Corners where Udney Jacob lived when he published The Peace Maker. (Courtesy of Hancock County Historical Society.)
It should be remembered that Bishop John D. Lee was Brigham Young’s adopted son. Young’s will was Lee’s will. Lee’s statement is an example of the propolygamist’s development and use of the false theory which states that Joseph had Udney write The Peace Maker to see how the Saints would respond to polygamy.

There is another statement by Lee in the above, which is of major importance. His assertion that “... at the same time [that The Peace Maker was published] other confidential men [men other than Joseph] were advocating it [polygamy] on their own responsibility.” This, of course, included Brigham Young and others, who were already either secretly practicing or advocating polygamy.

Fawn Brodie Unquestioningly Accepted the “Feeler” Theory

Fawn M. Brodie also gave credence to the false theory as late as 1945 in her book No Man Knows My History. She was one of the most noted of a number of writers who published an alleged exposé of Joseph’s life, emphasizing the sensational. Her book has been hailed as one of the best-written and most authentic documents of Joseph’s life. However, she followed the same line as popular writers by declaring that Joseph was a polygamist. She failed to consider the possibility that Joseph could have been telling the truth when he denounced The Peace Maker. In reference to it, Brodie wrote:

To break the ground before sowing broadcast the seeds of his [Joseph’s] new doctrine [of polygamy], Joseph’s press published a pamphlet in defense of polygamy by one Udney H. Jacob. Jacob produced a document of astonishing sophistication, advocating polygamy. This pamphlet was published in 1842 in Nauvoo under the prophet’s auspices (the title-page lists J. Smith as printer), although he was quickly forced to denounce it. (Fawn M. Brodie, No Man Knows My History [New York: Alfred A. Knopf, Seventh Printing, 1963]: 298–299)

Brodie made the charge that Joseph “was quickly forced to denounce” the pamphlet, without giving her source for that charge. In what way was the Prophet forced? There is no evidence that the Saints blamed Joseph for the publication of the pamphlet on the Church’s press, for it was common knowledge that the Twelve, and not the Prophet, were in charge of the publishing arm of the Church at that time. It is evident that the Prophet denounced Udney’s pamphlet of his own free will because he found it to be, as he declared, “an unmeaning rigmarole of nonsense, folly, and trash.” Brodie’s charge was unfounded and false.

Imogene Goodyear’s Use of The Peace Maker

In 1983, the Liberal Revisionists, who had taken control of the RLDS Church, were secretly making an effort to discredit Joseph Smith—for if the Saints should lose confidence in him, the rest would be easy. Accordingly, Church Historian Richard P. Howard wrote a paper, which was approved by the Church’s Joint Council, entitled “The Changing RLDS Response to Mormon Polygamy: A Preliminary Analysis” (The John Whitmer Historical Association Journal 3 [1983]: 14–29). In the paper, Howard stated that the RLDS belief had changed from the belief that Joseph was innocent of polygamy to now believing that he was the author of it.

The paper was read in 1983 at a meeting of the John Whitmer Historical Society Association, and Imogene Goodyear made a “response” to it. At the time Goodyear, also a Revisionist, was a member of the Editorial Department at Herald Publishing House (see Imogene Goodyear, “Joseph Smith and Polygamy: An Alternative View,” John Whitmer Historical Society Journal 4 [1984]: 16). In her analysis she agreed with Howard’s stance of branding Joseph a polygamist, and referred to The Peace Maker as proof. Goodyear wrote:

Although Joseph disclaimed authorship, the pamphlet contained ideas “strikingly similar to those Smith was formulating at the time as the rationale for temple sealing ceremonies connected in part with polygamy.” (ibid., 18–19)

The suggestion that The Peace Maker was written, or printed, by Joseph as an evidence of Joseph’s reaction “to the women’s movement” is without foundation. What Imogene Goodyear did not consider, or explore, was the possibility that a “rationale for temple sealing ceremonies connected in part with polygamy” was the work of Brigham Young and those leaders who thought and believed as he did—and not Joseph’s work—as the Mormons and the Community of Christ leaders choose to believe. They have never addressed the possibility that Joseph was honest, and that his denials of involvement with polygamy were words of truth.

Lawrence Foster Stressed the “Feeler” Theory

Imogene Goodyear quoted from a book by Lawrence Foster in which he called The Peace Maker a “brilliant” and remarkable thirty-seven-page pamphlet defending polygamy” (Lawrence Foster, Religion and Sexuality—The Shakers, the Mormons, and the Oneida Community [Urbana and Chicago: University of Illinois Press, 1984], 174). Foster stated that the authorship of The Peace Maker was “deliberately vague” (which it definitely was not) and implied that Udney was in “a leadership position in the Church” (ibid., 174–175), while the evidence shows that he was not a member, and had not even met Joseph when the pamphlet was published. Foster stated that “Smith mildly dissociated himself from the publication in a brief statement in the Times and Seasons,” and that “the pamphlet was put forward as a ‘feeler’ to test Church opinion but was disowned when public reaction proved too unfavorable” (ibid., 175–176).

The failure by many to consider the possibility that Joseph’s testimony about The Peace Maker could be relied on, demonstrates how much the Prophet’s character, his integrity and honor...
Joseph Smith Fought Polygamy
(Continued from page 28)

A Chronological Account of
Joseph and Jacob's Activities
Since incorrect beliefs seem to never die (such as believing that Joseph had Udney write The Peace Maker to test the Saints' tolerance for polygamy), the following time line is provided. It shows that Joseph and Udney could not have cooperated in producing that pamphlet, because they were never together while it was being written:

Early 1830s—Udney Jacob, his wife, adult children and their families, lived at Pilot Grove, Hancock County, Illinois.

February 1, 1831—Joseph and Emma Smith moved from Pennsylvania to Kirtland, Ohio, arriving there February 1, 1831.

March 14, 1838—Joseph and Emma moved from Kirtland in January 1838, and arrived at their new home in Far West, Missouri, on this date.

October 31, 1838—Joseph Smith and other Church men were arrested at Far West on false charges. Joseph was imprisoned for a period of five-and-a-half months—most of that time in the dungeon of the jail at Liberty, Missouri.

April 16, 1839—Joseph, Hyrum, and others, with the help of their guards, were allowed to escape.

April 22, 1839—Joseph arrived in Quincy, Illinois, where he found Emma and their children.

May 10, 1839—Joseph and his family moved into a two-room log cabin at Commerce, Illinois (Commerce later became Nauvoo).

August 1839—Udney Jacob's daughter, Mary Jane, was married to Milton Hamilton at Pilot Grove in Hancock County (The Record of Norton Jacob, 2).

October 29, 1839—Joseph, Sidney Rigdon, Judge Elias Higbee, and Porter Rockwell left for Washington, D.C., to lay before Congress their grievances for the persecution of the Saints in Missouri.

March 4, 1840—Joseph arrived back home in Nauvoo.

March 19, 1840—Udney Jacob wrote a lengthy letter to President Martin Van Buren, requesting him to provide finances to publish his manuscript of The Peace Maker, which he had already written.

Summer 1840—Udney Jacob's son, Norton Jacob, read a pamphlet written by Parley P. Pratt, which sparked his interest in the Church (The Record of Norton Jacob, 4).

Fall and Winter 1840—Norton Jacob attended preaching services held by Church elders in the vicinity of Pilot Grove, and "obtained" and "read with much interest" Parley P. Pratt's Voice of Warning (ibid.).

March 15, 1841—Norton was baptized at La Harpe by Seventy Zenos Gurley, Sr. Udney declared that "he had rather heard I [Norton] was dead than that I was a Mormon" (ibid.).

February 6, 1842—Ebenezer Robinson, owner, editor, and printer of the Times and Seasons sold the entire printing establishment to the Twelve. He wrote, "I gave possession of the establishment, to Willard Richards the purchaser on the behalf of the Twelve; at which time my responsibility ceased as editor" (Times and Seasons 3 [February 15, 1842]: 729).

February 15, 1842—It was announced that the Prophet Joseph Smith was the new editor of the Times and Seasons, with Apostle John Taylor assistant editor (see ibid., 695)—but Joseph had very little time for editorial work.

August 8, 1842—A deputy sheriff from Adams County and two assistants arrested Joseph based on an affidavit signed by ex-Governor Boggs of Missouri. Joseph escaped from his would-be captors and went into hiding until late December 1842, when the new Illinois governor had taken office.

Fall of 1842—Udney Jacob's pamphlet, The Peace Maker, was published on the Times and Seasons press at Nauvoo.

November 1, 1842—Norton moved his family into Nauvoo (The Record of Norton Jacob, 4).

December 1, 1842—Joseph Smith issued his statement in which he announced that he did not want his name associated with Udney's pamphlet.

1843—Udney was baptized into the Church. A problem arose in the Pilot Grove Branch, where he attended, and he had his name removed from the Church record (ibid., 12).

January 26, 1844—Udney wrote a letter to Joseph Smith in which he said, "I have not to be sure the pleasure of a personal acquaintance with you" (Brigham Young University Studies 9 [Autumn 1968]: 53).

June 27, 1844—Joseph and Hyrum Smith were murdered at Carthage Jail.

November 2, 1845—Udney Jacob was rebaptized by Norton Jacob and confirmed by Norton, assisted by Zenos Gurley (see The Record of Norton Jacob, 12).

March 15, 1850—Eli B. Kelsey's letter was published in the Millennial Star in England. Kelsey defended Joseph against charges by Paul Harrison that the Prophet participated in the writing and publishing of The Peace Maker (see Millennial Star 12 [March 15, 1850]: 92–93).

March 1851—Udney Jacob wrote a letter to President Brigham Young, in which he stated that The Peace Maker was published before he was a member of the Church (see Brigham Young University Studies 9 [Autumn 1968]: 52–53).

The Conclusion
This chronological listing is additional proof that Joseph and Udney did not know each other before The Peace Maker was published; and therefore, Joseph did not "set" Udney to write The Peace Maker. They did not have the time to work together on the manuscript—they did not even know each other. The "feeler" theory was developed and perpetuated by those who wanted to make polygamy a doctrine of the Church, with Joseph as its author. It did not matter how many times Joseph bore a testimony against polygamy. There were those who wanted to believe he was the author of it, so they chose not to believe that he spoke the truth. However, it can no longer be denied that there is ample evidence which shows agreement between the testimonies of Udney Jacob and Joseph Smith—that Joseph had no part in producing The Peace Maker.
Joseph Smith Fought Polygamy
How Men Nearest the Prophet Attached Polygamy to His Name in Order to Justify Their Own Polygamous Crimes
By Richard and Pamela Price

“What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one”—Joseph Smith (LDS History of the Church 6:411).

Chapter 27
The Apostles Adopted Jacob’s Polygamous Concepts from The Peace Maker

The leading apostles in the Quorum of Twelve were secretly practicing polygamy in Nauvoo before Joseph’s death. Within a year after his death, they began a process of making polygamy a public doctrine, and in order to do so they needed a theological basis for it. That is, they had to have a set of doctrines which could be used to justify the practice in order to get the Saints to accept it. They had borrowed and built a foundation upon Jacob Cochran and Dr. John C. Bennett’s spiritual wifery systems, but they also needed a more scriptural basis. Udney Hay Jacob’s The Peace Maker came upon the scene just at the right time to fill their need. They adopted a number of doctrines from it, which were used over a period of years by the primary LDS leaders.

The doctrines gleaned from The Peace Maker are still being used by the LDS Church as part of their polygamy theology. Some of its scriptural passages had to do with the subject of the prophet Elijah—a subject with which the Saints were familiar. The Saints were aware that the Lord had sent the angel Moroni to Joseph six years before the Church was organized, with a message involving the work of Elijah in the last days. During the night of September 21-22, 1823, Joseph was visited by Moroni, who quoted from the book of Malachi in the Old Testament:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4:5–6)

Moroni quoted the above scripture to Joseph, with a slightly different wording. Joseph wrote:
After telling me these things he commenced quoting the prophecies of the Old Testament, he first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy though with a little variation from the way it reads in our Bibles. . . . [He] quoted the fifth verse thus, “Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord.” He also quoted the next verse differently, “And he shall plant in the hearts of the children the promises [of salvation and redemption] made to the fathers [found in the Book of Mormon, Inspired Version of the Holy Scriptures, and the Doctrine and Covenants], and the hearts of the children shall turn to their fathers [they shall believe the words of the righteous prophets and obey the gospel], if it were not so the whole earth would be utterly wasted at his coming.” (Times and Seasons 3:753; RLDS History of the Church 1:13; LDS History of the Church 1:12)

Moroni’s words that “he shall plant in the hearts of the children the promises . . .” bring additional meaning to the prophecy concerning Elijah. There is nothing mysterious nor secretive in those words, and there is not the slightest hint of the doctrine of celestial marriage for time and eternity or a plurality of wives. Yet, Malachi 4 became one of the pillars for Brigham Young and his associates, for they placed a different interpretation on it than had ever been proclaimed in the Church, and used it as a means of making celestial marriage a doctrine of their church.

Elijah’s Role in the Church in the Latter Days
The promise to send the prophet Elijah was fulfilled when he appeared to Joseph Smith and Oliver Cowdery during a worship service in the Kirtland Temple on April 3, 1836. In that tremendous vision Elijah conferred on Joseph and Oliver “the keys of this dispensation.” Joseph testified:

After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said—

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (Mmillennial Star 15:739; RLDS History of the Church 2:47; LDS History of the Church 2:436)

Foundation for Polygamy Publicly Promoted After Joseph’s Death
The practice of associating Elijah’s work in the last days with polygamy was the brainchild of Udney Jacob, and the apostles adopted Jacob’s concept and expanded on it. Jacob claimed that he was Elijah reincarnated, and Young claimed that the “keys” (the power) which Elijah bestowed upon Joseph and Oliver were now upon him. These keys supposedly gave him the sole right to seal plural marriages for
time and eternity (see LDS Doctrine and Covenants 132:7). Udney Jacob published that he was Elijah and that if his plan for polygamy was followed, it would bring peace to the world. He declared it would be a glorious reward both in this life and beyond the grave, in time and eternity (see The Peace Maker, pages 18–19).

"The Spirit of Elijah" Taught as a Stepping Stone

It was easy for Brigham, Orson Pratt, and others to take Jacob's doctrines and deliver them to the Saints, couched in their own terminology, but with the declaration that polygamy in the Church had been introduced by Joseph. The Prophet, of course, was dead and could no longer defend himself.

Brigham Young, who was secretly involved in polygamy even while Joseph was living, began to pave the way for it to be practiced publicly early in 1845. As a part of that effort, a new program was promoted which was called "the spirit of Elijah." Bishop John D. Lee, Brigham Young's adopted son, tells how Young started the program by having "the spirit of Elijah" taught in Nauvoo. Lee asserted:

The ordinance of celestial marriage was extensively practiced by men and women who had covenanted to live together, and a few men had dispensations [permissions] granted them to enter into plural marriages, which were taught to be the stepping-stone to celestial exaltation. Without plural marriage a man could not attain to the fulness of the holy priesthood and be made equal to our Saviour. My second wife, Nancy Bean ... was sealed to me in the Winter of 1845.... Plural marriages were not made public. They had to be kept still... In the spring of 1845 Rachel Andora was sealed to me. (ibid., 166–167)

Imagine the dynamic impact of convening meetings "all over the city of Nauvoo" to teach "the spirit of Elijah," as a step to indoctrinate the Saints in the practice of polygamy for time and eternity—a doctrine strongly condemned by Joseph Smith and by the Book of Mormon, which he brought forth.

The "spirit of Elijah" is a term which has continued to be used in the LDS Church. One LDS author has given it this definition:

"This is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven." (Bruce R. McConkie, Mormon Doctrine [Salt Lake City, Utah: Bookcraft, 1979], 223)

Celestial Marriage as Taught in Early 1845

Part of the "spirit of Elijah" teaching was that a husband and one wife or more could be sealed on earth so they would be married in Heaven for eternity. The apostles moved quickly to insure that they had complete control of the Saints who entered into this program. They did this by ruling that only Brigham Young had authority to grant this right to enter into such covenants. On August 25, 1845, Apostle Orson Pratt, the newly appointed president of the Eastern States division of the Church, published that all such celestial marriages were void unless they were done with the approval of Brigham Young (meaning that Young alone had the power to approve such, by virtue of "the sealing power" as conferred by Elijah). Pratt published:

All covenants and promises which may have been entered into by any of the saints in the east, in relation to the eternal union, independent of the sanction and approbation of him who holds the keys of the sealing power as conferred by Elijah are null and void, being made in unrighteousness, and directly in opposition to the order of the kingdom of God.

If a husband and wife wish to enjoy each others society in the world to come, let all their covenants and promises be made at a proper time—in a proper place; and under the sanction and approbation of the one [Brigham] holding the legal authority and keys of these sacred things.

And if any of the saints shall be found violating any of these sacred, virtuous and holy principles, let them be reported and dealt with strictly. (Times and Seasons 6 [August 15, 1845]: 996)

So a giant step toward making the plurality of wives a doctrine of the Church was made in Nauvoo in 1845.
under the “spirit of Elijah” teachings.

Similarities in the Teachings of the Apostles and Udney Jacob

The writings of Udney Jacob and the statements of Brigham Young, Orson Pratt, Heber C. Kimball, and others are so similar that it is apparent that the LDS leaders obtained some of their beliefs from The Peace Maker, as the following examples show:

Their Claims about Elijah

Jacob: It is written Mal. 4:5–6. Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse. The author of this work professes to be the teacher here foretold . . . And when the whole world [Jacob’s complete manuscript] shall be published, and its glorious object [of causing polygamy to become universal] accomplished; then will the whole world know assuredly that he [Udney Jacob] is indeed the teacher foretold by the Prophet Malachi, more than two thousand years ago. (Preface to The Peace Maker)

Young: Joseph in his life time did not receive every thing connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God. (Times and Seasons 6 [July 1, 1845]: 955)

Eight years after Joseph’s death, Young released a polygamous time and eternity marriage document (LDS Doctrine and Covenants, Section 132), which was purported to be a copy of a copy dictated by Joseph Smith nine years earlier. According to that document, Young, in 1852, held rights which no other man on earth held at that time—the right to direct the sealing of marriages on earth and in Heaven! Young’s newly presented document stated:

And verily I say unto you, that . . . All covenants . . . that are not made and entered into and sealed . . . of him who is anointed, both as well for time and for all eternity . . . 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 . . . and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred). (LDS Doctrine and Covenants 132:7)

So Young unveiled a secret document, which proclaimed that he alone held the keys of Elijah. Young, while claiming to hold those keys, introduced the doctrine of polygamy and other new and strange dogmas, including sealings, blood atonement, and the Adam-god doctrine.

The New and Everlasting Covenant

Meant Marriage for Eternity

Jacob: The earth is also defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance broken the everlasting covenant. Isa. 24:5. That is the ordinance and covenant of marriage; spoken of in the singular number and definite manner; because there is no everlasting ordinance that man ever had the power to change. The everlasting covenant of the gospel found first in Gen. 3:15—is ordered in all things and shure It is the covenant of life beyond the grave. (The Peace Maker, 23)

Young: For behold, I reveal unto you a new and an everlasting covenant [plural or celestial marriage]; 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. (DC 132:4)

The Supremacy of Husbands

Jacob: If she will seek any other guide, depending on something else besides her husband, (except it be the Lord who is head of all,) she must be miserable; she is out of the order which God has established in the creation, and wretchedness is the inevitable fruit. Therefore the law should confine her completely under her husband’s power for good, but not for evil. Has the church a right to admonish or dictate Christ? But the head of the woman is the man, and the head of the man is Christ. . . . But according to the law of Christ there is but one supreme governor only [the husband] . . . who has power thereby, if his subjects [his wives] rebel to banish them [from] his dominions. (The Peace Maker, 19, 23)

Young: I wish my own women [wives] to understand that what I am going to say is for them as well as others. . . . I am going to give you from this time [September 21, 1856] 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. . . . True there is a curse upon the woman that is not upon the man, namely, that “her whole affections shall be towards her husband,” and what is the next? “He shall rule over you.” (Journal of Discourses 4:55, 57)

Death for Disobedient Children

Jacob: If a child curse father or mother, let him be put to death. (The Peace Maker, 34)

Young: And when I undertake to conquer a child who wants to conquer me, it shall be death to him before I yield. I would rather see every child I have, go into the grave this day, than suffer them to rise up and have control over me. (Journal of Discourses 1:68)

Interpretation of Apostle Paul’s Statement

Apostle Paul wrote: “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach” (1 Timothy 3:2).

Jacob: It is said, 1 Tim. 3:2. That a bishop must be a man of one wife. . . . A bishop or an elder in the church, must however have at least one wife, which is in fact the principle meaning of this passage. (The Peace Maker, 29–30)

Young: Instead of my believing for
a moment that Paul wished to signify to Timothy that he must select a man to fill the office of a Bishop that would have but one wife, I believe directly the reverse; but his advice to Timothy amounts simply to this—It would not be wise for you to ordain a man to the office of a Bishop unless he has a wife; you must not ordain a single or unmarried man to that calling. . . . [See that he has a wife to begin with; he [Paul] did not say, “but one wife.”] (Journal of Discourses 2:88–89)

Husbands Adversely Affected by Monogamy
Jacob: For they well knew that putting the man under the woman [one wife], would degrade his mind, and that of his posterity in many cases wretchedly: and produce imbecility of mind, disorder and confusion therein. (The Peace Maker, 16)

Apostle Heber C. Kimball: 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. (Journal of Discourses 5:22)

Apostle George A. Smith: . . . 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 domination of one wife. (Journal of Discourses 3:291)

Death for Adulterers
Jacob: But if a man commits adultery with another man’s wife . . . He therefore, and the adulteress shall be put to death. (The Peace Maker, 18)
Young: Let me suppose a case. Suppose you found your brother in bed with your wife, and put a javelin through both of them, you would be justified, and they would atone for their sins, and be received into the kingdom of God. I would at once do so in such a case . . . I have no wife whom I love so well that I would not put a javelin through her heart, and I would do it with clean hands. (Journal of Discourses 3:247)

Apostle Orson Pratt: The people of Utah are the only ones in this nation who have taken effectual measures . . . to prevent adulteries and criminal connections between the sexes. The punishment in that territory, for these crimes is DEATH TO BOTH MALE AND FEMALE. (Orson Pratt, Editor, The Seer 2 [Washington City, D.C.: Orson Pratt, publisher, February 1854]: 223)

The Millennium
Jacob: Such men, if any there be among us, ought not to be fathers of the rising generation; for we now enter the Millennium. (The Peace Maker, 19)
Young: Know ye not that the millennium has commenced? We have had Zion upon the earth this fourteen years. Peace reigns among this people which is Zion. (Times and Seasons 6 [July 1, 1845]: 956)

Mary Page Eaton Believed Section 132 Was a “Rehash” of The Peace Maker
The similarities between the teachings of Jacob and Young are not only readily seen today, but they were observed by Saints in the early Church. One of those was Mary Page Eaton, widow of Apostle John E. Page. After Apostle Page’s death she married William Eaton. She joined the Church in 1836 in Canada and traveled with a group of Saints to Far West, Missouri, in 1838. She was driven from there in the spring of 1839 and arrived at Nauvoo that same year. At Nauvoo she married Apostle John E. Page, whose wife and two children had died in Missouri due to sicknesses brought on by persecution. In 1846 Mary read The Peace Maker at Nauvoo, and after reading the alleged polygamous revelation brought forth under Young’s direction (LDS Doctrine and Covenants 132), she concluded that President Young had founded his polygamous, celestial marriage theology upon that book. Mary expressed her belief by writing an article entitled “The Foundation of Polygamy.” She wrote:

When I lived in Nauvoo in 1846, I read a book on marriage. Its author was Udney H. Jacobs. He named it The Peace Maker. When I read the pretended revelation to-day [Section 132 in the LDS Doctrine and Covenants], I saw the same vile doctrine I read in that book, and it occurred to me, This is a rehash, with a little remodelling. [The Peace Maker] is mentioned in volume 4, Times and Seasons, page 32, by Joseph the Martyr. He calls it “An unmeaning rigmarole of nonsense, folly, and trash,” and says it was written by Udney H. Jacobs on marriage. If any others of your readers have read it, and compared it with the spurious revelation, they will see the sameness of the two, and condemn them as Joseph did. Both teach much cruelty to women who do not obey their husbands’ mandates, and say they “shall be destroyed” for an offense which the man has no punishment for, only that his wife shall be given to another man! They teach concubinage by saying the Lord gave wives and concubines to David and Solomon.

I think Udney H. Jacobs could then have been punished for his obscenity; but now it is termed a revelation! . . . How can men believe in God, or expect his mercy, who cause such misery to such loving wives! This yoke of bondage [polygamy] is obviously Satan’s device; for Christ says, “Take my yoke upon you; for my yoke is easy, and my burden is light.” The prophet Jacob [in the Book of Mormon] says the Lord has seen the sorrow and heard the mourning of the daughters of his people [who were under the bondage of polygamy]. He is the same merciful God forever, to all that trust in Him.

Mary [Page] Eaton
INDEPENDENCE, Mo., Feb 24th, 1884.
(The Saints’ Advocate 6 [June 1884]: 450–451)

Mary Page Eaton was an eyewitness to many events which transpired in the early Church. She was correct in her conclusion that there is a similarity between The Peace Maker and Young’s polygamous document, Section 132. She was also correct in calling The Peace Maker “The Foundation of Polygamy,” for it certainly gave major support to that false doctrine.

Summary
Since so much evidence exists which shows that Joseph Smith did not introduce the practice of polygamy in the Church, it is necessary to know where the dogma had its origins. The connections between the teachings of Udney Jacob and Brigham Young are obvious if one studies The Peace Maker along with LDS publications, such as
A Higher Patriotism

By Elbert A. Smith

As Saints, no matter what flag protects our homes and hearths, we can unite in a still higher patriotism. We are enlisted in the greatest army that ever trod the soil of either hemisphere. We are engaged in the greatest warfare of time. No Bruce, or Cromwell, or Washington leads us; but hearths, we can unite in a still higher patriotism. We are enlisted in the greatest army that ever trod the soil of either kingdom of this world are become the kingdoms of the Lord, of his Christ.

Lincoln was called the “great emancipator”; yet where he set one slave free, Christ sets a thousand free. He was “anointed to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

The soldiers of the blue wept and rejoiced when they saw the poor, starved, emaciated veterans carried from Libby Prison and borne to the North, where their nostrils could breathe the air of freedom, and their eyes look up into the blue skies, and their hands caress the waiting loved ones. Yet there was never a deliverance such as that one predicted by the Master when He said that the gates of hell should not prevail against His Church.

What were the pipes of Lucknow to the time when the innumerable prisoners of the pit hear the Great Commander thundering at the gates of hell: “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in!” “I the Lord have called thee in righteousness . . . to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”

What was the fall of Vicksburg [compared] to the time when our victory shall be fully won? The rebellion began in Heaven, when Lucifer seceded from the government of God, and the war has been carried to the remotest corners of the earth and to the lowest depths of hell; but the time will come when no hand will be raised against the flag of King Immanuel and neither men nor demons will have power to compel any human being to do an unholy deed.

Our fathers saw Him “in the watch-fires of a hundred circling camps,” and we may well celebrate the fact that they brought themselves to say:

“In the beauty of the lilies Christ was born across the sea;
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make them free.”

But greater and better is the message which is ours, “As he died to make men holy, let us live to make them free” (Autumn Leaves, 19 [July 1906]: 315-316).

The Office of President of the High Priesthood (Continued from page 18)

and authority over others to advance their own kingdom, shall fail. The Remnant Church of Jesus Christ of Latter Day Saints has ignored the “laws and promises” of God, and the “necessity” that the Lord has ordained that the president of the high priesthood, and head of the Church, must be of the seed (sons) of Joseph Smith, Jr., and of the seed of Ephraim, his brethren!

The Lord cannot countenance these precepts of men. The Lord will judge the false actions and procedures of the leadership of the Remnant Church of Jesus Christ of Latter Day Saints. All the ways of the Lord are judgment. Again: To all scattered priesthood, and all scattered Saints located in the Center Place area, or abroad: Do not be fooled/misled by the claims of the Remnant Church of Jesus Christ of Latter Day Saints. It has no true foundation under the law and promises of God, who swore by Himself, with an oath. The foundation of the Remnant Church of Jesus Christ of Latter Day Saints has its foundation in the precepts of men. Those precepts are false! That church cannot, and will not, lead the Saints towards the redemption of Zion.

Ronald M. Turner
3401 S. Norwood Ave.
Independence, MO 64052

Joseph Smith Fought Polygamy

(Continued from page 28)

the 1845-1846 Times and Seasons, Journal of Discourses, and The Seer.

As the practice of plural marriage grew in the LDS Church under Young’s leadership, Jacob’s views were incorporated. Many of the polygamous doctrines which Young and eight other apostles introduced came from Jacob Cochran of Saco, Maine, and Dr. John C. Bennett of Nauvoo. However, much of the false scriptural theology to support Cochran and Bennett’s plural marriage doctrines came from Jacob’s The Peace Maker. Young and his fellow apostles incorporated the teachings of Cochran, Bennett, and Jacob, but they conspired to make it appear that the doctrine of polygamy originated with Joseph.
Joseph Smith Fought Polygamy
How Men Nearest the Prophet Attached Polygamy to His Name
in Order to Justify Their Own Polygamous Crimes
By Richard and Pamela Price

"What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one."—Joseph Smith (LDS History of the Church 6:411).

Chapter 28
More Evidence That LDS Polygamy Concepts Were Adopted from The Peace Maker

In previous chapters a number of similarities between the polygamous doctrines of LDS leaders and Udney Jacob's The Peace Maker were explored. There are still other important evidences that the LDS leaders copied concepts from The Peace Maker which also need consideration. These include the testimonies of Mary Page Eaton, Charles Wandell, a document entitled "A Little Known Discourse by Joseph Smith," and President Israel A. Smith's statement.

Mary Page Eaton's Testimony

It was pointed out in the previous chapter that Mary Page Eaton, widow of Apostle John E. Page, read The Peace Maker in 1846 at Nauvoo. She later read a copy of the polygamous document (Section 132 in the LDS Doctrine and Covenants) and saw similarities between them.

Mary suggested that others compare The Peace Maker and the polygamous document. Mary declared:
If any others of your readers have read it, and compared it with the spurious revelation [Section 132], they will see the sameness of the two, and condemn them as Joseph did. Both teach much cruelty to women who do not obey their husbands' mandates, and say they "shall be destroyed" for an offense which the man has no punishment for, only that his wife shall be given to another man! They teach concubinage by saying the Lord gave wives and concubines to David and Solomon." (The Saints' Advocate 6 [June 1884]: 450)

Mary's testimonies have not received the consideration which they deserve in view of the fact that she was an apostle's wife and had extensive experience in the Church. John E. Page served in the apostolic office from 1838 to 1846, and was a noted missionary who had baptized over six hundred persons in two years.

Mary was an eyewitness to events at Far West and Nauvoo. Yet, her testimonies exonerating Joseph have been largely ignored by writers on the subject of polygamy. In contrast, the testimonies of Apostle Orson Pratt's wife, Sarah, have been widely publicized in efforts to prove that Joseph was a polygamist.

Mary Page Eaton Also Testified in the Temple Lot Case

During the court case for the possession of the Temple Lot in Independence, Mary was a witness for the plaintiff, the RLDS Church. Mary testified of what occurred before and after Joseph's death. She recalled:
In 1839 I first went to Nauvoo, and in 1840, lived there. I taught school six miles out in the country, at Golden Point, six miles . . . [from] Nauvoo; went to meeting frequently at Nauvoo . . . I belonged to the church there; I was married while I lived there to John E. Page . . . I was frequently there attending meetings and such things . . . I went from Nauvoo to Golden Point to teach school; the second time I was there [to live] was in 1845 or 1846; I left there the second time in 1846. . . I knew Joseph Smith and conversed with him frequently during his lifetime; knew his wife, and have been at their house. . . . I believe I knew all of the Twelve in Nauvoo, every one of them. I was only slightly acquainted with Parley Pratt, but I have seen the others frequently. My husband was one of the Twelve at that time. (Temple Lot Case, 270-271)

When questioned about the endowments given at Nauvoo, she said they were not the endowment as described in the Scriptures. She declared:
By endowments in the church I understand as endowments in the Bible is spoken of [as the] endowment of the Holy Spirit. I never knew of any endowments in Nauvoo [which were biblical in nature]; there might have been, but I never knew of any real endowments there. . . . I never went through all their endowments there at Nauvoo. My husband, from what little he saw of it, said it was of the Devil, and so we rejected it. I never went through all of it, and that was after Joseph Smith died. . . . There was nothing of the kind in the church in 1849, but in 1846 there was a kind of sham curiosity of an endowment there . . . I never saw or heard of it in the church at Nauvoo, or anywhere else until after the time of Joseph Smith's death, and the Twelve were ruling there.

I told you that my husband said all that endowment business was nonsense and of the Devil, and so we never talked about it or cared about it. . . . My husband and I left Nauvoo, for the purpose of getting away from such a corrupt church. . . . My husband publicly denounced them for teaching falsehoods. (ibid., 272-273)

Records verify that after Apostle Page and Mary went to the Temple for their endowments, he denounced Brigham Young and others for teaching false doctrines. The "Nauvoo Temple Endowment Register" for December 10, 1845, shows that John E. and Mary
Page went to the Temple on that date, and received the "ordinance" of "washing and anointing" and "endowment." Apostle Page, who was familiar with the spiritual endowment of the Holy Ghost at Kirtland, lost no time in denouncing his fellow apostles for teaching falsehoods. His criticisms brought swift action. On February 9, 1846, the Quorum of Twelve Apostles met at Nauvoo and "Elder Page was disfellowshipped from that quorum." On June 26, 1846, he was excommunicated (see Latter-Day Saint Biographical Encyclopedia 1:92-93).

Mary Page Eaton gave more details concerning the Nauvoo endowments in an interview with W. W. Blair, editor and assistant to Joseph Smith III, president of the Reorganized Church. Blair published:

In answer to questions touching the Nauvoo and Utah Endowment, Sister Eaton of Independence, Missouri, the wife of Apostle John E. Page in the days of Joseph the Seer, and after, says:

"Any other secret order, (than Masonry), grips, oaths, signs, robes, or tableaux, I never heard of in Joseph's days; but after his death I lived in Nauvoo in 1845 and 1846, and was taught them under the rule of the Twelve. I can prove, by some of the covenants we were required to make, that Joseph never originated them. Mr. Page was with me, and went through the same ceremonies. The words of our covenants were spoken to us by Brigham. After we had received the endowment in the temple, as soon as we were alone in our house, Mr. Page said to me, 'Mary, I tell you that endowment is all of the devil.' He could not have heard it or polygamy from Joseph."

(The Saints' Advocate 5 [March 1883]: 295)

Editor W. W. Blair commented:

This is good testimony in proving that the Nauvoo endowment was not of God; for John E. Page passed through it, and could make a comparison between that and the one he witnessed ten years before in the temple at Kirtland. It proves that some of its covenants, (probably among them that which binds the party to avenge the blood of Joseph and Hyrum on this generation. Ed.), must have been gotten up since the death of the Seer.

It proves that Apostle John E. Page never heard of Polygamy, nor the said endowment, from Joseph. (ibid., 296)

Mary summed up her feelings about those Saints who had followed Brigham Young's teachings with these words:

Some—the tender minded—were made to understand they must believe in patriarchal marriage, or they could not be happy in a future world. The stronger minded were flattered with endearing titles, until they partook of the spirit of their captors, and assisted them in teaching this anti-Book-of-Mormon doctrine. They declared in their public meetings they knew polygamy was true, as their leaders do, thus virtually saying the Book of Mormon is untrue. Prospering to be saints, they call evil good, and thus deceive the unwary. (ibid., 328)

"In so far as polygamy is concerned, its first connection with the Mormons is traceable to Udrey R. Jacobs' pamphlet and no further."

Mary also testified concerning Joseph:

"I knew Joseph the Martyr at a time when he was suffering from persecution on every hand. All manner of falsehoods were told concerning him and the direst indignities perpetrated upon him, but like a man of God he bore it all with forbearance and fortitude. When assailed because of false reports which were whispered about, he said, 'My sister, polygamy was wrong when practiced by the ancients, and it's wrong now.'" (The Saints' Herald 51:305)

Norton Jacob Wrote of Apostle Page's Stand against the Leaders

On March 1, 1846, Norton Jacob recorded:

we found John E. Page, one of the Twelve, had been declaring himself opposed to the course of his brethren . . . . Elder [Orson] Hyde read a communication from the council dated February ninth, in which they withdrew the hand of fellowship from Brother John E. Page; the congregation sanctioned the act by which he was severed from the Church. (Autobiography of Norton Jacob, Typescript, BYU, 14)

Unlike Apostle Page, Norton and his father, Udrey, were one hundred percent in favor of Brigham Young's new policies. That is not surprising in view of Udrey Jacob's strong belief in the doctrine of polygamy. Udrey's pamphlet, The Peace Maker, was published in the fall of 1842. In 1843, he joined the Church, and attended the Pilot Grove Branch of the Church. Then came trouble in the branch, and Udrey was so offended that he removed his name from the Church record. Did his polygamist beliefs cause the trouble in the branch? The Saints at Pilot Grove certainly were aware of him and his polygamous pamphlet, and of the Prophet's condemnation of it.

Udney continued to live in Pilot Grove until Saturday, November 1, 1846, when he traveled to Nauvoo, and informed Norton that he wished to be rebaptized. On the following day, Norton baptized Udney in the Mississippi River. He was happy to have his father back in the Church, but recorded: The rest of my kindred [which incuded his mother, Elizabeth] are as hard [against the Church] as the nether mill stone. (ibid., 9)

Udney did not return to Pilot Grove to live with Elizabeth, his unbelieving wife, but remained at Nauvoo. On December 23, 1846, Norton recorded:

About the middle of this week the weather set in and was very cold. I found widow Stoel and family suffering intensely with the cold. . . . I called upon her . . . and told her to take her children and go to my house. Afterwards with the assistance of my father I removed her beds, etc. and she tarried with us. On Tuesday the 23rd, my father removed his clothing, etc. [from his home at Pilot Grove?] and took up his abode with us. We all lived together now very happily, enjoying the comfort of the Holy Ghost. (ibid., 11)

In February, Udrey and Norton went to the Temple to be endowed. Norton wrote in his journal:

Friday [February 6, 1846] the endowments were continued. In the evening I again repaired to the House of the Lord with my father Udrey, my wife
Matilda Stoel. In the course of the night my father, daughter and Miss Matilda all received their washing and anointing and was ordained a king and priest unto God. (13)

At the time, Udney and Norton were making intense preparations for the journey westward under Brigham Young’s direction. Norton wrote: Father bought him one [a wagon] and proceeded to fit them up for the journey. He married the widow Snyder. (15)

On June 17, 1846, Norton recorded:
I left the bank of the Mississippi for the camp of Israel to the west with my family... together with my father Udney and his wife. (15)

Friday, March 26th... a special conference was held preparatory... to the departure of the pioneers. (21)

Listed among those pioneers was: Udney H. Jacob... Family Louisa L. Jacob. (21)

Did Udney desert Elizabeth, his wife of over forty years, the mother of his seven children, because she was an “unbeliever”? Such cruelty was consistent with that taught in The Peace Maker. If this was the case, Udney, under Brigham Young’s leadership, was able to put into practice that which Joseph had declared was “folly and trash.”

Charles Wandell Linked Polygamy in the Church to The Peace Maker
Elder Charles Wandell, a distinguished missionary before and after Joseph’s death, stated that polygamy in the LDS Church is connected to Jacob’s Peace Maker. While living in Utah, he opposed Brigham Young and his polygamy-oriented governmental system, and wrote a letter to the President of the United States to inform the Government concerning the practice of polygamy, and Brigham’s intention to form an independent nation in the West called “Deseret.” Concerning the origin of polygamy in the Church, Wandell declared:

In so far as polygamy is concerned, its first connection with the Mormons is traceable to Udney R. Jacobs’ pamphlet and no further. This man, an Elder in the Church, in 1843, at Nauvoo published a pamphlet [in 1842], in which he discoursed of the polygamy of the ancient patriarchs and kings of Judea; and defended the practice on both Scriptural and physiological grounds. Joseph Smith before the congregation and elsewhere, emphatically and unmistakably condemned this pamphlet and its doctrines; as he did also the libertinism of John C. Bennett and others, who were subsequently excommunicated from the Church on that account. (The Saints’ Advocate 3 [September 1880]: 19)

Charles Wandell definitely identifies Jacob’s The Peace Maker without calling it by name, and shows the tremendous influence the pamphlet had when it was used by propolygamists to promote the practice of polygamy. Truly much of Brigham’s polygamy system came from The Peace Maker.

Note also Wandell’s statement that “Joseph Smith before the congregation and elsewhere, emphatically and unmistakably condemned this pamphlet and its doctrines.” He personally heard Joseph condemn polygamy. His is an additional testimony of great importance that Joseph not only condemned The Peace Maker in the Times and Seasons as the record shows, but also in public “before the congregation.”

Elder Wandell also testified:
Now, I knew Joseph Smith personally, in Nauvoo. I knew him both in private and in public, and his confidence in me was such, that in the spring of 1841, he appointed me president over all the branches of the Church in the State of New York, the most important mission of that year. And I here affirm that he never taught me the doctrine of polygamy. Neither did I ever hear him mention it, nor Bennett’s “free love” system, except in condemnation of the same. And if the duty was laid upon me to prove before a legal tribunal, by good and reliable witnesses, that he was either a polygamist or “free lover,” I could not do it with any testimony with which I am acquainted. It was Joseph Smith’s fate in this life, to be a target for unnumbered calumnies. (ibid., 21)

Wandell was a seventy at the time of Joseph’s death. Following the martyrdom, he was employed for a time by Apostle Willard Richards in the Historian’s Office. He joined the RLDS Church and served as a seventy until his death, while on a mission to Australia.

“A Little Known Discourse by Joseph Smith” Is a Fraud
According to an article in Brigham Young University Studies for Autumn 1968, pages 49–53, there is a document entitled “A Little Known Discourse by Joseph Smith,” which is supposedly a synopsis of a sermon preached by the Prophet in Nauvoo. The article, by Dr. Kenneth W. Godfrey, provides conclusive evidence that this discourse is an almost word-for-word copy of Udney Jacob’s The Peace Maker. Dr. Godfrey’s article quotes part of the “Little Known Discourse” in which the wording has been copied directly from the Peace Maker, including the following:

“The Prostitution of the body after marriage constitutes adultery; but alienation of the mind or affection from her husband constitutes fornication in a married woman.” And, “If the mind of the wife which is equally bound by the body to obey, and be in subjection in all things by the spiritual nature of that covenant (marriage), 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.

(Continued on page 31)
Joseph Smith Fought Polygamy
(Continued from page 28)

as well as the body, by the spiritual nature of that covenant.” And again, “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.” The Discourse declares that the wife is the property of the husband and should obey his will: “The wife has no right to teach, admonish, reprove, rebuke, or to exercise any kind of dictation whatever. He is her head and she should be guided by the head. If the wife wants to know anything, let her ask her husband at home.

Children born under the marriage covenant while the wife is in “rebellion” against her husband are not entitled nor qualified to enter into the congregation of the Lord until the tenth generation.” (Brigham Young University Studies 9 [Autumn 1968]: 49–50)

When these words are compared with the quotations from The Peace Maker, which are quoted in the last two issues of Vision, it is readily seen that the wording is so similar that it is definite that “A Little Known Discourse by Joseph Smith” is simply a reprint of parts of Jacob’s The Peace Maker.

Dr. Godfrey stated that:

This past winter (1967–1968) Thomas G. Truitt of the Church Historian’s Library compared the Peace Maker with the Little Known Discourse by Joseph Smith and found that the Discourse was remarkably like Chapter 8 of the Peace Maker “On the Law of Marriage.” In fact page after page is almost word for word except for some slight changes in grammar and paragraphing. . . . Because of Truitt’s work it is now apparent that the Peace Maker and the Little Known Discourse by Joseph Smith are the same document or at least written by the same hand. (ibid., 51–52)

Dr. Godfrey did not say in his article when or where the “Little Known Discourse” was published in LDS literature, but it must have been distributed widely at one time for he commented that “Many thoughtful readers of this document have been troubled by its double standard of morality which speaks as an ‘unfamiliar spirit’ when compared to the authentic writings of the prophet-founder of Mormonism” (ibid., 49).

Israel A. Smith’s Comments Concerning The Peace Maker
Israel A. Smith, grandson of Joseph and Emma Smith, and prophet and president of the Reorganized Church of Jesus Christ of Latter Day Saints, published an official statement concerning The Peace Maker. Brother Smith published:

In the December 1, 1842, issue of Times and Seasons, Volume IV, Number 2, page 32, Joseph Smith published the following “Notice”:

There was a book printed at my office a short time since, written by Udny H. Jacobs, on marriage, without my knowledge; and had I been apprised of it, I should not have printed it. . . . I do not wish to have my name associated with the authors in such an unmeaning rigmarole of nonsense, folly, and trash. JOSEPH SMITH.

We have often wondered what this book was, this “rigmarole of nonsense, folly, and trash.” We have never seen Jacobs’ book, but a careful examination of a copy in a well-known library has disclosed some of the facts about it . . .

Here are some of the things in this book that rightfully characterize it as “nonsense, folly, and trash.”

On page 29 it states:

LEAH - RACHEL JUSTIFIED
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. . . . if a man has no right to marry another woman while his first wife liveth, then he is under the law of his wife . . .

Again on page 30:

. . . it would be as reasonable . . . that a man should possess no more than one dollar, one servant, or one cow at a time . . . if a man entice a maid . . . and lie with her, he shall partly endow her to be his wife. And if the man refuse to marry her, he shall suffer death. (italics added)

Can one question Joseph’s opinion of this as “folly and trash”?

And can anyone who believes Joseph Smith was a good man believe that at the time he published this notice over his own signature he was and had been guilty of the crime of polygamy for years as claimed by the Mormons? (The Saints’ Herald 97 [July 3, 1950]: 4)

Conclusion
When combining the information about The Peace Maker which is found in the last two issues of Vision with the above information, it is definite that Joseph had no part in writing it, nor that he approved of it or its theology in any way—but that Brigham and the other Utah apostles used it extensively as a basis for their polygamy doctrine. It played an important part in the conspiracy which men nearest the Prophet used when they attached polygamy to Joseph’s name in order to cover their own lustful crimes.

Brigham Young and his followers would never have been allowed to make polygamy a doctrine without convincing the membership that Joseph received the polygamy doctrine direct from God. Therefore, Joseph’s name was attached to fraudulent documents, and polygamy became an LDS doctrine.
Joseph Smith Fought Polygamy
How Men Nearest the Prophet Attached Polygamy to His Name
in Order to Justify Their Own Polygamous Crimes
By Richard and Pamela Price

“What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one”—Joseph Smith (LDS History of the Church 6:411).

Chapter 29

Mary Page Eaton Testified that Joseph Was Not a Polygamist

Throughout her long life, Mary Judd Page Eaton declared that Brigham Young, and not Joseph Smith, had introduced polygamy into the Church. As recorded in the last issue of Vision, Mary and her husband, Apostle John E. Page, lived in Nauvoo after Joseph’s death. During that time, Apostle Page was expelled for opposing Brigham Young’s measures, which included the introduction of false temple endowments and plural and celestial marriage.

Mary later asserted:
I can prove, by some of the covenants we were required to make, that Joseph never originated them. Mr. Page was with me, and went through the same ceremonies. The words of our covenants were spoken to us by Brigham. After we had received the endowment in the temple, as soon as we were alone in our house, Mr. Page said to me, ‘Mary, I tell you that endowment is all of the devil.’ (The Saints’ Advocate 5 [March 1883]: 295)

Apostle Page envisioned the Saints returning to Independence and acquiring the Temple Lot property. He affiliated with the Church of Christ (Temple Lot), led by Granville Hedrick, who was promoting the gathering and the acquiring of Temple property. By 1867, Apostle Page was afflicted with asthma. Believing that his illness was terminal, he told Mary he was disappointed with the Church of Christ. He also told her that he was going to die, and requested that Seventy John Landers of the RLDS Church preach his funeral sermon. Apostle Page died October 14, 1867. He and Mary were the parents of eight children.

In 1876, Mary married William Eaton, an elder of the Church of Christ (Temple Lot). Mary, a staunch member of the RLDS Church, and Mr. Eaton moved to Independence. There they shared a deep interest in the Temple Tract, and Eaton purchased lots, including the area which contains the “spot” for the Temple of the Lord. They then sold those lots to the Church of Christ, which owns them to this day.

Mary Page Eaton deserves to be listed with the great women of the Restoration because:

1. She, as an apostle’s wife, lived in Nauvoo and knew Joseph and Emma personally, and heard Joseph say that “polygamy was wrong when it was practiced by the ancients, and it’s wrong now.”

2. She was the only wife of an apostle who served during the Nauvoo era, who openly opposed polygamy. In contrast, some of the wives of Brigham Young and the apostles who followed him, made affidavits that they had been Joseph’s wives.

3. Mary asserted that a direct connection existed between Udney Jacob’s Peace Maker and Section 132 of the LDS Doctrine and Covenants.

4. Mary helped purchase parcels of the Temple Lot in an effort to reserve the land for the erection of the true Temple, which is yet to be constructed. In contrast, Brigham Young and his fellow apostles sold their rights to that lot (which they had never really owned) to James Pool of Independence (see The Temple of the Lord by Richard and Pamela Price, 41–55). Mary was a witness for the RLDS Church in the famous Temple Lot Suit.

5. Mary was an educated woman who used her talents to write articles and letters over a period of many years, in an effort to clear Joseph’s name of polygamy.

Her parents, relatives, and friends went west with Brigham Young, and she wrote long letters to convince them of the truth. One letter stated:

Dear Friend:—Yours of July 25th [1880] is received. I am anxious to tell you the same news I wrote to sister Lois, in Kamas, Utah. I heard E. W. Tullidge preach in our church lately; He gave an interesting account of the rise of the church through Joseph the Martyr, announcing his belief in his son as being the president of the church at the present time. He finished by uttering a prophecy concerning the church in Utah. It ran thus: “There shall thousands of that people throw away their evil doctrines and join the true church, and preach the gospel in purity to the nations of the earth.”

The same prophecy was declared by John E. Page, my husband, I think in 1854, in Dekalb, Illinois, to a large schoolhouse full of attentive hearers. He spoke with sadness of the evils that people had been led into by blind shep-
herds, but said with great earnestness: “Thus saith the Spirit of the Lord: He will turn and overturn that church until He shakes out the evil doctrines from them, and very many shall come out from them and teach the gospel in purity to the nations.”

Now mark these two witnesses on the tablet of your memory. I have told you beforehand, for with a sane mind and much rejoicing I heard them both, being present when these things were uttered. I doubt not the Lord or his goodness, ability, and power to fulfill them. You say you have replied to my arguments on polygamy. True; but you can not refute them and believe the Book of Mormon. You say it is plain that the Nephites were not allowed to practice that principle; but wherein that was a standing law to all ages, you fail to see. “Herein is a marvelous thing,” that you do not see that the law given by an angel of the Lord to Jacob to teach his people was not correct in that age of revelation. Jacob says it was given before in the age of Lehi. The Lord says the disobedience of it in the age of David and Solomon, was abominable before Him. Again in the same chapter the Lord says he will visit all the lands of his people who disobey it, with a sore curse, even unto destruction. Jacob says that the Lamanites have not forgotten the command given to our fathers, (plural). In that age the same pure law was in force, and for keeping this command the Lamanites shall become a blessed people. This is an age yet to come. If they shall be blessed for keeping this law, the church in Utah, will be cursed for disobeying it, as in lands where the same sin prevailed, for God is no respecter of persons. Read Mosiah, chapter seven, and you will find that in another age the same crime brought destruction upon those who practiced it in the age in which King Noah lived. Read Ether, fourth chapter, concerning those not of the Nephites, but of a people led to this land by the Lord, who always gives pure laws to His people. The Prophet Ether says that King Riplakich did not do right in the sight of the Lord, for he had many wives. Is it possible for the Lord to call a thing good that He has by so many witnesses called evil? Can he declare any practice abominable that is (defined by Webster) “hateful, detestable, loath-

some,” and afterwards when impor-
tuned, call it the celestial law, and right-
teousness? The prophet Mormon says, “He changeth not, if so He would cease to be God.”—Book of Mormon 4:7.

Now I think you are convinced by so many witnesses. When the angel told Jacob the Lord’s law for his people, it was a standing law to all ages. What would you think of a people who dared to say, “The gospel brought to us by an angel was not a law to all ages?” In conclusion we refer to chapter ten of the second book of Nephi, 4th and 5th. The nations that possess the Lord’s words in the Book of Mormon shall be judged by them at the last day.

Yours for truth,
Mary Page Eaton.

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Mary writes of Polygamy’s Foundation
Mary wrote an article in which she proclaimed boldly against Brigham Young and Helen Mar Kimble Whitney, daughter of Apostle Heber C. Kimball. Mary was well-acquainted with both families. On December 19, 1838, at Far West, Brigham Young and Heber C. Kimball had ordained John Page to the office of apostle, and on December 26, 1838, Apostle Kimball performed the wedding ceremony for Mary Judd and John Page. Mary wrote:

The Foundation of Polygamy
In Brigham Young’s public address to his church, September 17th, 1878, he says: “Our father Adam had but one wife here; her name was Eve; but there is no doubt but that he left many companions.” Why did he utter these false and deceptive teachings without a shadow of foundation but his own insidious assertion? With many others equally foolish, and untenable, he artfully enslaved the minds of his people, placing them in a terrible net, and made their bands so strong that nothing but the power of God can release them! But God’s loving favor, and ever prevailing power, will reclaim the honest.

When I read Bro. Joseph’s [Joseph Smith III] reply to Littlefield, I rejoiced and said, It is enough; we have no need to say more on the subject; Joseph has so clearly, from the word of God, shown the errors that people have been deceived by, all but hypocrites and deceivers among them will begin to “enquire for the old paths” of righteousness and walk therein. But today, while reading Helen Mar [Kimball] Whitney’s defense of polygamy, I thought, How dark the minds of that people, when the word of God is so plain! [Helen, a wife of a polygamist, claimed to have married to Joseph the Prophet.] . . . Helen Mar says polygamy is right, because it was practiced by some of the Bible prophets and kings, and Joseph Smith the Martyr taught it! What a weak and soul-sickening excuse to do evil! Before Joseph Smith taught any doctrine, God made an instrument of him to translate the Book of Mormon, and in 2d book of Nephi, chapter 2, Lehi the prophet says of the book, that which is written by the children of Joseph, and the children of Judah, (referring to the Bible), “shall grow together unto the confounding of false doctrines.” And the eleventh chapter says the nations that have these words shall be judged by the things written by the Nephites. In the twelfth chapter the Lord says the words from his mouth to the Nephites shall be “a standard” to his people. These are words of the prophets which the Lord inspired them to write, also inspired Joseph to translate. They prove that we shall be judged by them, and not by any man’s word that teaches contrary to them; for they shall “confound false doctrines.” Helen Mar quotes some of the revelation she says Joseph the Martyr had on plural marriage [LDS DC Section 132], where he is made to ask the Lord how he justified Abraham, Jacob, David, Solomon, and others, in having many wives and concubines! This alone condemns the pretended revelation, and proves it an atrocious falsehood; for Joseph knew the word of the Lord in the Book of Mormon forbade the practice of such vileness, and called it “abominable” in David and Solomon, and said no man shall “do like them of old,” referring to all who had practiced polygamy. All who are not “lost in the mists of darkness” that Lehi saw will clearly see that if they accept that trash as revelation from God, they must reject the Book of Mormon. . . .

To believe God is the author of such fallacious and foul laws and statements

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is more unreasonable than to believe He instituted all the religions extant in the land instead of the pure gospel of Christ and his apostles.

Helen Mar says she has lived thirty years in polygamy, and then utters a lamentable and soul stirring wail which is the undercurrent and true telltale of the miseries of that people. She says “Nothing would induce me to lose . . . that crown which awaits all that have laid their willing, but bleeding hearts upon the altar!” What a vile mockery of godliness for men to thus deceive and enslave the female mind. . . . How can men believe in God, or expect his mercy, who cause such misery to such lovely wives! This yoke of bondage is obviously Satan’s device; for Christ says, “Take my yoke upon you; for my yoke is easy, and my burden is light.” The Prophet Jacob says the Lord has seen the sorrow and heard the mourning of the daughters of his people. He is the same merciful God forever, to all that trust him.

Mary Eaton.

(The Saints ’Advocate 6[June 1884]: 449–451)

An Article Defending the Bible

Another article by Mary reads:

Polygamous Mormons Not Biblical

A defense of the Bible and answer to the Kansas City Star for August 16th, 1888.

The Bible does not teach polygamy as a correct principle, but as a custom of the heathen. Their influence caused a few of the Israelites to practice it. When the Author of all good, the great architect of our world, placed the happy pair in the garden of Eden, he planned the true pattern for the happiness of all the world. This was observed by his people before the flood, until Lamech, a descendant of Cain, and a murderer, “took unto him two wives.” Righteous Noah, to whom the Lord talked and gave particular instruction, went into the ark with his wife; his sons also followed the Edenic pattern and were saved, when the posterity of Cain and the rest of the wicked were drowned and exterminated from the earth. We follow the Bible history to Abraham. His wife Sarah gave him her maid to be his wife. This she did in her unbelief in the promise of the Lord, that “Sarah should be the mother of nations.” Sarah soon found she had done wrong; and Abraham also, for the Lord commanded him to put away the bond woman. He obeyed the Lord, a good example for Bible believers. . . . Next we notice the righteous youth Jacob, deceived by the heathen Laban and persuaded to follow their customs. Moses commanded the kings of Israel not to multiply wives, but they brought terrible calamities upon themselves by disobeying this law. The New Testament and Book of Mormon adhere strictly to the Lord’s plan. Those who led the Mormons to Utah deceived them, and taught them the customs of Laban the heathen. There are many thousands of Latter Day Saints in the world, under the ministerial charge of Joseph Smith [III], the son of the founder of their church. They are loyal to the government and are of pure morals and obey the law of Eden. They send their elders to teach the people in the west that polygamy has not come to stay. It must go to the heathen, its natural originators, its final home.

M. Eaton
August 19th, 1888. (The Saints’ Herald 35 [October 13, 1888]: 655)

Concerning Righteous Seed

Mary penned these words:

I ask, Is it possible that . . . any other sane man or woman, can believe that God can contradict or countermand any law that he has given to his Church? After telling the Nephites that polygamy is abominable, to make his word so plain that none should be deceived, he says, “For if I will raise up seed unto me; I will command my people, otherwise,” from those who practiced polygamy in the land of Jerusalem. This is apparent, for he had before said he had brought them here to raise up a righteous branch of the children of Joseph [son of Jacob]. Now can a people be righteous and break this plain law? All reflecting minds will say, No. And will not be deceived by a pretended revelation to the contrary. As Sister Emma [Smith Bidamon] wisely said, it [Section 132 in the LDS DC] must come from the devil. God has especially shown to us that he is unchangeable, by bringing forth his church in this land where the political law prohibits such vices [as plural marriage]. Those that practice them have to go into secret combinations, and build temples in which to perform their oaths and perverse sealings. In the Book of Ether, third chapter, last paragraph, the prophet says, “The Lord worketh not in secret combinations.” This is a positive declaration, which must deter a true Saint from sustaining that in which the Lord does not work.

We left the popular churches of the day to join the humble church of God, because his word says he is unchangeable. The blessings, ordinances, and precepts of the gospel are alike in all ages of the world. Let us continue to serve the unchangeable God and praise him for his word so beautiful and plain. (The Saints’ Herald 27 [December 1880]: 385)

At age eighty-seven, Mary was still defending Joseph. Abbie Horton, a sister in the Church, wrote of Mary: truthful men and women have for years been speaking and writing in defense of the pure character and unsullied principles of the founder of the true Church. Some of these are in our midst. Only yesterday Sister Mary Eaton, widow of Elder John E. Page, said to us, “I knew Joseph the Martyr at a time when he was suffering from persecution on every hand. All manner of falsehoods were told concerning him and the direst indignities perpetrated upon him, but like a man of God he bore it all with forbearance and fortitude. When assailed because of false reports which were whispered about, he said, ‘My sister, polygamy was wrong when practiced by the ancients, and it’s wrong now.’”

The footsteps of this frail little sister are tottering, the feeble and delicate frame can hardly support itself; but though waning, the memory of that honest, pure-hearted man whom she had ever revered as a prophet of God, still answers to the humble prayer and to the soulful desire to continue to the end, abiding in the faith of the message delivered to this generation through Joseph Smith. (The Saints’ Herald 51 [March 30, 1904]: 305)

Mary Judd Page Eaton died March 6, 1907. Her home had been a little cottage that stood on land where the present RLDS Auditorium stands, immediately south of the Temple Lot she loved so much. She testified to the end that Joseph Smith fought polygamy.
Chapter 30

The Smith Family Knew that Brigham Practiced Polygamy before Joseph’s Death

As stated in previous issues, we began a serious effort years ago to discover the roots of the doctrine of polygamy in the Church. As we studied, it became evident that men nearest the Prophet had secretly begun practicing polygamy at Nauvoo before Joseph’s death. With the polygamous teachings of Jacob Cochran, Dr. John C. Bennett, and Udney Jacob having laid the foundation, and with many poor widows with little children in Nauvoo needing financial support, Brigham Young began secretly practicing polygamy as early as 1842. For instance, Brigham had at least four wives by the time Joseph was martyred. They were Mary Ann Angell, Lucy Ann Decker Seely, Harriet Elizabeth Cook, and Augusta Ann Angell, Lucy Ann Decker Seely, Harriet Elizabeth Cook, and Augusta Adams Cobb (see John J. Stewart, Brigham Young and His Wives: And the True Story of Plural Marriage [Salt Lake City, Utah: Mercury Publishing Company, Inc., 1961], 84–86). Young’s first plural wife, Lucy Seely, was a young woman separated from her ill husband, with two little children to support.

Since the polygamists operated in secret, Joseph had difficulty obtaining facts, but when he did he moved to stamp out the practice. When that failed, he decided to prosecute those men in Church courts with the help of Stake President William Marks. Joseph was killed before it could be accomplished.

Testimony about the “Adoption” of Needy Widows at Nauvoo

William King was a Church member at Nauvoo. He was interviewed by Joseph’s son, RLDS President Joseph Smith III, and Apostle Joseph Luff on July 26, 1901, in Los Angeles, California, and explained one of the ways polygamy entered the Church at Nauvoo. It was by the “adoption” of destitute widows by married men, who then made them their spiritual wives. William King explained:

About the year ’42 there were a great many poor widows living out in the farther part of town—Nauvoo is laid off very large—and there was a good deal of complaining, and they sometimes had to suffer, as the roads were bad and they had no children large enough to send to the bishop.

And at the conference Joseph Smith proposed that those poor widows that lived out there, and had good faithful brethren living by them, should be adopted into these brethren’s families. There was a vote taken on it at the conference, and I voted for it; thought it was a good thing. It carried unanimously. Well they were adopted, there were plenty of brethren that adopted them into their families, and it went on very well for awhile. In place of treating them as one of their families, they went to making what was called spiritual wives of them. And Joseph Smith and [Nauvoo Stake President] William Marks called the Church together, at the Masonic Hall, and there the meeting was carried on for three days and nights, speaking against it, and showing the consequences of what they had done, and Joseph Smith’s last speech was this, “Brethren, you that had no hand in it, for God’s sake never have, for those that have had a hand in it are damned to all intents and purposes.”

Bro. Luff—At about what time was that discussion?

Ans.—Either in the fall of ’43 or in the spring of ’44.

Pres. Smith—Was it held in the Masonic Hall or in the Seventy’s Hall?

Ans.—It was in the Masonic Hall. The Seventy’s Hall was not large enough to hold such a throng of people as was gathered there.

Bro. Luff—Was William Marks connected with that denunciation, or associated with Joseph Smith in that work?

Ans.—He was, he was, we had a great deal of confidence in William Marks.

Brother Luff—Did he publicly talk about it?

Ans.—That was what the meeting was for, to put it down. He spoke just the same as Joseph. They spoke time about [took turns speaking]. The meeting continued three days and three nights.

Bro. Luff—Have you any knowledge as to whether any of those men who have been prominent in Utah were present at those meetings?

Ans.—Lots of them were, but I could not now tell who.

Bro. Luff—Do you know any others who were there that you were certain of?

Ans.—Old David Seely, who died up here at San Bernardino, was there. He and I used to go [do Church work] together. I do not recollect of any that are now living, but David Bennett, my father-in-law was one of the members of the Church. He was there. He heard it. Cyrus H. Wheelock was there, and many others.

Bro. Luff—Did Joseph Smith, during those speeches ever make any direct statement to the effect that the conduct of those people was foreign to the general intent of the adoption?

Ans.—That was the effect of his whole remarks, showing them where they had transgressed the law of God,
in doing the way they had done.

Bro. Smith—Did you ever hear of polygamy or plural wifery in Nauvoo, before Father’s death?

Ans.—No sir, no sir, only that of which I was talking. (Stanley Ivins Collection, Utah State Historical Society Library, Salt Lake City, Utah; also Manuscript Collection, Community of Christ Archives, Independence, Missouri)

Apostle William Smith

Confirmed King’s Testimony

After the Prophet’s death, his brother, Apostle William Smith, refused to accept the changes in Church procedures and doctrines which Brigham and eight fellow apostles instituted, so William soon fell into disfavor. His testimony below, which asserts that poverty-stricken women with no means of support were taken advantage of, substantiates William King’s declaration. Only sixteen months after Joseph and Hyrum were killed, William Smith published:

That the church funds have been misapplied, I have no hesitation in asserting, for of necessity I have been made acquainted with the fact, that several houses have been filled up with women who have been secretly married to Brigham Young, H. C. Kimble (Heber C. Kimball), and Willard Richards—women with little children in their arms, who had no means of support except from the tithing funds. . . . I heard my brother Joseph declare before his death, that Brigham Young was a man, whose passions, if unrestrained, were calculated to make him the most licentious man in the world, and should the time ever come, said he, that this man should lead the church, he would certainly lead it to destruction. (William Smith, A Proclamation, Warsaw Signal, Warsaw, Illinois [October 1845], page 1, column 4; italics added)

Early RLDS Leaders

Took the Position that Polygamy Had Not Been Practiced in Nauvoo

For the most part, over the years writers and spokespersons in the Reorganized Church took the position that no polygamy was practiced in Nauvoo (except for Dr. John C. Bennett’s system of spiritual wifery). However, Joseph Smith III and his children were aware that such was not the case—that Brigham Young and his followers had practiced that doctrine before Joseph’s death, and Joseph had opposed it. At the beginning of the Reorganization, some RLDS officials feared that if they acknowledged that polygamy did exist in the Church before Joseph’s death, people would believe that Joseph had instigated and practiced the plural marriage doctrine—so they did not want the polygamy-in-Nauvoo problem addressed. For this reason Joseph Smith III’s family, who knew the truth, talked of it only in private. They knew that it was practiced by Brigham Young and others, but was strongly condemned by Joseph the Martyr.

Joseph III alluded to this no-polygamy-in-Nauvoo stance, and how, if he had been editor at the inception of the Church’s periodical, the True Latter Day Saint’s Herald, he would have insisted that the Church he would lead it to destruction.

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Apostle William Smith, who testified that Apostles Young, Kimball, and Richards were practicing polygamy, and that Joseph had said that if Brigham ever gained control of the Church he would lead it to destruction.

An Unexpected Visitor and Her Story of Polygamy at Nauvoo

In June 1986, we were selling books on the Liberal problems in the Church from our home. One day while Richard was at work Velma Bradshaw, a seventy-six-year-old Church member, came to purchase Action Time, a book which Richard had written. Pamela and Velma were soon seated and engaged in a discussion of the Church leaders’ plans to dismantle the Church by destroying its doctrines. The following summary of what transpired is taken from notes which Pamela took that day:

I told Velma that I believed there was a parallel between what was happening in our Church in 1986 and that which had occurred in the Church at Nauvoo before Joseph Smith’s death. She agreed, and I soon found myself confiding to her that Richard and I were
writing a book on how polygamy was brought into the Church, and that our studies had convinced us that Joseph had not been a polygamist. I stated that Apostle Brigham Young, John Taylor, and others close to Joseph, had entered into polygamy at Nauvoo, and had tried to convince Joseph to practice that false doctrine. Failing to do this, they used Joseph's name to justify their polygamy by making it a Church doctrine.

When I made that statement, an immediate change came over Velma Bradshaw. Until now, she had spoken quietly. But suddenly, she began to speak rapidly in a louder voice, and with conviction. She asserted that what I had said was true, and that she knew things about polygamy in Joseph Smith's day, because for many years she had been a close friend and confidant of "Aunt Emma McCallum," referring to Emma Josepha Smith McCallum. Emma Josepha, who was known in the family as Emma J., was the daughter of Joseph Smith III.

As Velma hastily related events in which she had participated with the Smith family, I felt that I had suddenly moved back in time—into an era of history shared by the second and third generations of the Martyr's family—the branch of the family who were leaders of the Reorganized Church of Jesus Christ of Latter Day Saints. They knew the true story of how polygamy had come into the Church at Nauvoo, for Joseph III had lived there, and knew the truth about Brigham Young's guilt and his father's innocence.

Velma explained that Emma J. was the firstborn of Joseph Smith III and his first wife, Emmeline, and the first grandchild of Joseph and Emma. Velma said that "Aunt Emma" told her that she had lived most of her life, until marriage, with her grandmother, Emma Smith Bidamon, who had told her many stories about the Prophet and the Church at Nauvoo. Velma explained that just as Emma J. had lived with her grandmother, so she (Velma) had lived much of the time during her teen years with Emma J. in Independence.

Audentia Smith Anderson verified that her sister, Emma J., did live with their Grandmother Emma. Audentia wrote that her father, Joseph III, in April 1872, "had gone to Nauvoo on his way to general conference, his eldest daughter, Emma, accompanying him that far, where she became a member of his mother's household—an arrangement that continued for the major part of the time thereafter until her marriage [January 1, 1875]." (Vision 45 [January 1932]: 35).

Velma also asserted that Emma J.'s husband, in his later years, spent much time visiting their son in New Mexico, and died there in 1928. Emma did not like to be alone, so she invited Velma to stay with her both before and after her husband's death. That is how Velma came to be Emma McCallum's trusted friend. Velma declared that the McCallum home was a gathering place for the Smith family, and that while staying with Emma J., she (Velma) heard the family discuss the subject of polygamy at Nauvoo during Joseph's lifetime.

Oh, how I longed for a paper and pen, and to feel free to ask questions and take notes. However, she was talking so intently that I did not speak for fear of bringing an end to her interesting stories.

Velma explained that her maiden name was Thompson, that her home was located only two houses from the McCallum home, and several Smith families lived nearby. Those whom Velma named as having participated in the gatherings included Emma J.'s brother, Bishop Israel A. Smith, and his wife, Nina; and Emma J.'s sister. Audentia Smith Anderson, and her husband, Benjamin.

Velma stated that Emma J.'s cousin, Elbert A. Smith, and his wife, met with them also. At that time Elbert was a counselor to President Frederick M. Smith. Velma never mentioned Frederick M. as being present. However, she listed others who attended, whose names were unfamiliar to me.

She also named Richard S. Salyards, who was the General Church secretary for thirty years, and his wife, Christiana, as being among those. The Salyards were considered members of the family because Richard's first wife, Zaide Viola Smith (who was deceased), was a sister of Emma J., Israel, and Audentia.

Velma disclosed that she had three close girlfriends who had stayed frequently with her at "Aunt Emma's." They were two sisters, Daisy and Dollie Linkhart, and Naomi Williams. The four girls were members of the Stone Church congregation and choir, and attended all services together, including prayer meetings. I asked Velma if her three friends were present at the family gatherings at Emma's home.

She answered, "Never!" and she said firmly that she alone had that privilege. (I made a mental note to interview Daisy and Dollie in the future, if that were possible.)

Velma suddenly announced that she had thought of a friend who also needed a copy of Action Time. She asked if I would mail a book to her if she went home and called and gave me the address. I agreed to do so, and to my great disappointment, she left without revealing anything that Emma J. had told her about polygamy in Nauvoo before Joseph's death.

Velma Bradshaw Related a Story about Polygamy

In a short time Velma phoned and gave me her friend's address. Then she began speaking again about her life with "Aunt Emma." I took notes as she spoke of events pertaining to her life and family, and of her association with Emma J., whom she said was like a beloved aunt to her.

When I felt the time was right, I asked, "Did Sister Emma McCallum
ever say anything about Joseph Smith and polygamy at Nauvoo?"

Without hesitation, she answered firmly and with great certainty, "There was no plural marriage with Joseph Smith!"

"Aunt Emma said that one day her grandfather [Joseph Smith] came into the Mansion House for his noon time meal, while Emma [his wife] was ironing. Joseph told her that Brigham Young and others were talking favorably about plural marriage. Emma knew he was being pressured by those men. She picked up the hot iron and held it close to Joseph's face and said, 'Do you see this iron? If you don't want your face scarred with this iron, don't scar your heart.'

'Did Joseph ever give in to Brigham Young and practice polygamy?' I inquired.

Without any hesitation Velma answered, "Aunt Emma said her grandmother told her that Joseph never practiced plural marriage! She was very definite about it."

Velma told of a social gathering "at Aunt Emma's" when they were talking of polygamy in the Church at Nauvoo. There were family members present who did not know that Velma was like a trusted member of the family.

Velma stated, "Some of them seemed concerned that I was hearing them talk freely about it. Israel A. Smith sensed this and spoke up saying, 'You needn't worry about Velma, she'll never say a word.'"

No sooner had Velma uttered those words than I heard her gasp, for she realized that she had just done what Israel A. had assured everyone that she would never do. She began to lament the fact that she had told me the story, and condemn herself for having betrayed the trust which the Smith family had placed in her. She uttered words of sorrow and grief over having broken her "promise to Aunt Emma." I tried to console her by saying that the Saints needed to know what Emma McCallum had told her—but she sorrowfully told me "good-bye."

In a few days I received a letter postmarked June 18, 1986. In it was Velma's payment for mailing Action Time to her friend, and a note to me which showed that which I already knew—that her grief was deep for having told me Emma McCallum's story. Velma's handwritten note, which I now have before me, states:

I'm sorry I promised Aunt Emma McCallum I would never talk about anything said in the home.

Velma Bradshaw
Forgive me please

At that moment I knew that Velma would never again converse with me, or any other person, on the subject of polygamy at Nauvoo during the Prophet's lifetime.

The Smith's, with whom she was associated, had known the facts of how polygamy was brought into the Church, and by whom. But the majority of writers and researchers did not comprehend (or they chose to ignore) the conspiracy against the Prophet. They chose to ignore not only statements by Emma Smith Bidamon, but also by Apostle William Smith (who had sat in conference with Joseph and the Twelve in April 1844), and Nauvoo Stake President William Marks. Each of these professors claimed that a brand of polygamy, other than that of Dr. Bennett's spiritual wifery, was a growing menace during Joseph's last years.

It was just as we suspected: Brigham Young was the prime promoter of polygamy. From the time he entered plural marriage in 1842, until Joseph's death, he had tried to convince the Prophet that plural marriage was a correct doctrine, so that he and his co-polygamists could justify their unlawful actions.

It is not surprising that Joseph reported to Emma that Young and others were advocating polygamy. Neither is it surprising that Emma used the hot iron as an object lesson (with a reference to a scriptural quote about a hot iron) to score a point against Young and the hated doctrine of plural marriage. Emma was possibly referring to the biblical passage which reads:

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron. (1 Timothy 4:1-2; italics added)

That this scene between Emma and Joseph took place in the Mansion House dates it as having occurred in late 1843 or early 1844. By this time Brigham had been in plural marriage for over a year, and his conscience had become "seared as with a hot iron." It was seared until it had no feeling of pain from having committed the sin.

An Interview with Dollie and Daisy

On March 11, 1994, Pamela had an interview with Dollie (Linkhart) Budd and Daisy (Linkhart) Hammer. The two talked extensively about their teenage years when they had stayed nights with Velma at "Aunt Emma's." They revealed, "We have often stayed at Emma Smith McCallum's home; staying many nights with Emma, who..."
did not like to be alone. She [Velma] was there more often than we were, but we spent a lot of nights there.”

When asked if they had been present when the Smith family met socially, they answered in unison, “No!” They said that only Velma met with them, like one of the family.

“Emma had a very interesting life,” one of them continued. “We didn’t realize what a great opportunity we had.” Not only did their testimonies corroborate Velma’s closeness to Emma, but they stayed with “Aunt Emma.” All of this added credence to Velma’s story.

Theodore Bradshaw Shared Emma J.’s Correspondence

After Velma’s death, we made the acquaintance of her son, Theodore (Ted) Bradshaw, who was aware of the close friendship which had existed between his mother, Velma, and “Aunt Emma McCallum.” To show just how close their friendship was, Ted showed us a postcard and a Christmas letter from Emma McCallum to his mother and gave us copies of each. The postcard was dated July 19, 1928, and was written by Emma J. to Velma. The undated Christmas letter states:

My dear sister, you have been a wonderful friend to me. I do not know how I ever can repay you. I wish to express my sincere thanks, and only wish I could in some way repay you. I am sending a little remembrance. I have one like it, and use it on the table as a runner.

Merry Christmas & a prosperous and happy New Year.

Lovingly yours, Aunt Emma

Ted stated that he was twenty before he joined the RLDS Church, and that on at least two occasions he had asked his mother, “What about polygamy in the Church?” Each time she had strongly assured him that Joseph never practiced it.

Earlita Inslee Confirmed Emma J.’s Testimony

Emma J.’s testimony was corroborated by another member of the Smith family—Earlita Smith Inslee, a sister of Inez Smith Davis who wrote The Story of the Church. Earlita was the daughter of Vida E. Smith, author of “The Old, Old Path.” Vida was Emma J.’s first cousin, and the wife of Heman Smith, the Church historian. Earlita wrote a letter to Inez’s husband, Seventy James Davis, who was seeking proof concerning the polygamy issue. She wrote:

San Clemente [California]
Jan 12, 1968

Dear James;

...I am sure that for many years we as a church that we best not mention that polygamy wasn’t taught in those days—but we know it was secretly talked of in spite of the fact that Brigham Young didn’t openly teach it until 8 years after Joseph Smith’s death—then claimed he had the written manuscript all that time.

If this in anyway could help to clear Joseph Smith’s name I would be so glad to be of any help.

Am looking forward to having Olive Mort [Mortimore] here for awhile Your “Sister”

Lete

Tell me if this is what you want—I should have written[,] I remember so well when I was a girl in my teens of listening to “Grandma Moffett” telling my dearest friend her granddaughter (Olive Thomas Mortimore) and myself, stories of early days in Nauvoo when she was young.

One stayed in my mind above all else because I had already resisted the claim of Brigham Young that Joseph Smith was the author of the polygamist doctrine. She said she well remembered Brigham Young had come to her mothers home and explained the polygamist doctrine to her mother and herself and as he left telling them, You must tell no one of this, we must keep it quiet for as yet Bro Joseph is not with us in this

Being a great granddaughter of Joseph the Martyr, I was so impressed by this that I could never forget it.

Earlita Smith Inslee

We have a copy of Earlita’s handwritten letter in our files. Earlita’s testimony is of importance because she heard the story from Grandmother Lydia (Wright) Moffet, who lived in Nauvoo at the time Brigham was secretly introducing polygamy. Earlita heard it from Grandmother Moffet just as Emma J. heard it from her grandmother, Emma Smith Bidamon.

Earlita’s letter is extremely valuable because it supports Velma Bradshaw’s testimony that (1) the RLDS Church leaders “that we best not mention” that polygamy was taught at Nauvoo, (2) the Smith family discussed the subject privately among themselves, (3) while still at Nauvoo, Brigham taught the polygamy doctrine to women, (4) Brigham was trying to convince Joseph, just as he reported to Emma when he came home for his noontime meal, and (5) Joseph opposed polygamy—“for as yet Bro Joseph is not with us in this.” These five points have a ring of truth when compared to Velma’s testimony, and also when compared to many other findings concerning the origin of polygamy in Nauvoo among the early Church leaders.

President Israel A. Smith Declared that a Conspiracy Existed

President Israel A. Smith wrote a letter to Pamela on September 17, 1956, in answer to one which she had written to him on the subject of polygamy in the Church: His letter stated:

We are accumulating testimony about the women who are said to have been wives of Joseph Smith, and have satisfactory proof that almost all of them were never married to him under any system of marriage.

No claim was ever made connecting him with polygamy for almost nine years after his death. During all these years the Mormons were denying that polygamy existed. What dependence can be given to their claims?

How could it possibly be that all those 26 or more—or 60 or 70 claimed by some—how could it possibly be that no children were born to any of them! It taxes the credulity of honest fair-minded men.

Joseph Smith was the greatest victim of fraud and conspiracy of the last 500 years. Nothing like it in recorded history.

He was simply lied about when something had to be done to justify the (Continued on page 31)
Joseph Smith Fought Polygamy  
(Continued from page 28)

filth and rottenness of Utah Mormon polygamy.

What can be done? Well, we can impeach the stories about most all of the women. If so, does it not follow that it was apparently a wholesale attempt to plaster Joseph Smith with polygamy? Do you want further answer? We are preparing some new evidence in the matter. Let me know.

Yours truly,
Israel A. Smith

Israel A. Smith Was Preparing a Book Which Would Prove Polygamy False

The "new evidence" which Brother Israel said "we are preparing" was a book which he was writing to prove Joseph's innocence. Brother Israel had worked for years on the manuscript for the book, with the assistance of Sister Pearl Haworth of Council Bluffs, Iowa.

In 1974 we were visited by Bernley Vredenburg and his wife, Sadie. Bernley stated that he was Pearl Haworth's cousin, and he wanted us to be aware of certain facts surrounding Brother Israel's manuscript, which he said had disappeared after Israel's death. He stated that he was close to his cousin, Pearl, and her husband, and was aware that Pearl and Brother Israel had worked on it together over an extended period of time. He said that Brother Israel had written the book to prove that his grandfather, Joseph Smith, was not a polygamist, and to exonerate him by giving evidence that a conspiracy headed by Brigham Young had attached the innocent Prophet's name to that false practice.

Bernley explained that after Brother Israel's death, Pearl urged Church leaders to print the book. However, they declined to publish it at the Church-owned Herald Publishing House, and told her that if she would go to New York City and find a publisher, they would consider paying for it. They told her this in spite of the fact that they knew that her husband had passed away, and that she had had radical cancer surgery. According to Brother Bernley, she agreed to go to New York City if they would pay her plane fare and accommodations. Bernley and one of his cousins, who came to confirm his story, said the Church leaders gave Pearl a bare minimum stipend, which caused her to have a terrible experience with an extremely uncomfortable flight and a horrific stay in New York City.

She finally found a printer who told her that he would take the job if she would guarantee that a large number of copies would sell. She brought his offer back to the Church leaders, but they would not agree to the arrangement.

The Church leaders then made her an offer—they would publish the book if they could make whatever changes they wished. Pearl refused to relinquish the manuscript under those conditions, knowing that what she and Brother Israel had written was true, and that the Liberal leaders would alter it considerably.

The Fate of the Manuscript

The cancer returned and Sister Haworth became terminally ill. Efforts were made to get the manuscript from her, but she would not relinquish it. Her physical condition grew steadily worse, and since she had no children, a cousin who was a member of the LDS Church became her caregiver. After her death, Bernley and other relatives found no trace of Brother Israel's manuscript.

Brother Bernley, knowing of Pearl's deep concern for the book and her realization that the cancer would be fatal, said that he believed that she burned the manuscript to keep it from falling into the hands of those who would alter it.

Many questions could be asked. Did Pearl's caregiver fall heir to the original manuscript? Did Pearl make a second copy of the manuscript before taking it to New York City? The Prophet Israel was an attorney, and would have advised her to do so. If a second copy was made, where is it? Did Church leaders have a copy? Where are the photographs of historical documents and pictures taken by Pearl's husband? Where are the sources for the manuscript which Pearl and the Prophet compiled? Where are the photographs of historical documents and pictures taken by Pearl's husband?

Brother Israel knew much about the conspiracy at Nauvoo. It is hoped that his manuscript will be found and published to assist in establishing proof that Brigham Young, and not Joseph, was the author of polygamy.

The fate of the manuscript may never be known, but one thing stands sure—as the Prophet Israel A. wrote to Pamela concerning the conspiracy against his grandfather, there is "Nothing like it in recorded history."
Look to Jesus

By Sharon Warner*

Direct statements of Jesus, which are simple enough for me to comprehend when my heart is breaking, or I am discouraged, or afraid, is “follow Me,” or look to Me,” or “Come unto Me.” I cannot always understand life, because life is not always understandable. Life is too busy, too frantic, too unpredictable and stressful. But I can grasp “follow Me” and when I do come to Him, at that moment peace comes into my being; and though battles may rage without, I am calm.

Life constantly confronts us with alternatives, and therefore the necessity for decisions. The decisions we make regarding Him, and all that bears record of Him, will determine how we will emerge.

We clearly need help to achieve a satisfying and meaningful present, as well as a Celestial future. We cannot do it alone and so we constantly look for something to lean on—something we can depend upon for security. This is done in different ways. Some look to possessions, and life is given over to the accumulation of goods and money. These give a sense of security—and then possessions become their savior. Some lean on knowledge and feel that the more education acquired, the more assured they are of the future; the more in control of their environment and fellowmen they will be. Then education becomes their savior.

Others put their complete confidence in science, seeing the key to life as being able to unlock the secrets of matter and energy. In this way we see the future as being bright and assured.

There are other christs, all seemingly worthy, that we depend on to make the present bearable and the future brighter. And we, in our insecurity, attach ourselves to these other considerations that can do some things for us—but none of them can bring the “peace that passeth understanding” to our pressure-filled lives.

There is but one Christ. The only One who is the way. Only One who is the hope. The only One sent to save, and He is Jesus Christ. He, and He alone, has the ability to make our lives purposeful. All of the other elements of life, whether material or ideological, are meaningful and productive only as they relate to Him and His divine purposes.

My testimony is that having once met Him, I could never successfully expel Him from my life, or ignore Him. He, by the Holy Spirit, prompts and guides me through my conscience until I decide to follow, to reconcile myself to Him. His is the love that will not let me go. He seeks me out when I am lost, or dismayed; and as I turn to Him once again, I feel the warmth of His presence shining through and I rejoice in Him.

By looking to Jesus we see ourselves as we really are, and where we really are—mostly trapped by unproductive labor, narrowed by self-seeking objectives, frustrated as we seek to build lives apart from God. The opportunity is still ours today to look to Him and to follow the course that has been set by Him—to cease giving ourselves to causes that do not really count, or matter, in and of themselves. Nor are they Kingdom building. Tomorrow may be too late. The possibility of securing peace in our lives is available and waiting for us now if we but turn our eyes upon Him. As His light and glory shine through, we will find the things of this world growing dim and fading away. What joy! What peace! What comfort! In a world that knows nothing of His blessings, we are indeed rich. May we never close our hearts to Him.

Another Copy of Earlita Inslee’s Letter

(The letter below is in response to an article in Vision #44, entitled “Joseph Smith Fought Polygamy.” The article included an excerpt from a letter written by Earlita Smith Inslee, which told of Brigham Young teaching the doctrine of plural marriage to Lydia Ann Wright Moffet and her mother before Joseph’s death.)

In reading the article about polygamy in the September Vision #44 [page 28], I came to your quoting Earlita Smith Inslee. I have a typed copy of those exact words. For years I was a typist for Patriarch James Thomas who was a brother to Olive [Thomas] Mortimore. I also knew Olive. She taught at Graceland College and lived here at Lamoni. It was a thrill to read this. Brother Thomas shared many testimonies of the Gospel with me. When he told me about this experience of his grandmother [Lydia Ann Wright Moffet] I asked him for a copy. I have had it for close to thirty years. Brother Thomas signed his signature...as James A. Thomas. He says they think their grandmother was about 16 years old when this happened. Also she was 19 when she married and that was in 1845.—Dorothy Lane, Blythsdale, Missouri

If You Are Moving

If you have moved or are planning to do so, please notify Price Publishing Company as soon as possible so you will not miss receiving your magazine. Undeliverable Visions are not returned to us by the post office. The loss of a Vision, plus the cost of postage for mailing, amounts to over four dollars. Additional expenses incurred if a duplicate magazine is sent later.
William Smith Provided Further Insights into the Origin of Polygamy

The Prophet’s brother, Apostle William B. Smith, revealed more information which shows that Brigham Young and other apostles practiced polygamy at Nauvoo prior to Joseph’s death, and conspired to make plural marriage a doctrine of the Church by using Joseph and Hyrum’s names. William was at Nauvoo on Church business when the Nauvoo Expositor press was destroyed on June 7, 1844, and was a witness to much that happened behind the scenes. He testified, “I was there [at Nauvoo] a couple of weeks before my brother’s death, attending a council that was being held in the first part of June; that was June 1844” (The Temple Lot Case, 100).

After Joseph was martyred, Brigham Young as president of the Twelve moved quickly to take control of the government of the Church. He forced President Sidney Rigdon out of the leading quorums and sent a message to William Smith, who was serving as apostle-in-charge in the East, to remain there and continue to preside over the Church in that area. With William gone and his brothers, Joseph, Hyrum, and Samuel H. Smith dead, Brigham soon obtained complete control. (Samuel died only one month and three days after his brothers were murdered at Carthage.) When William returned to Nauvoo the next year, he was ordained presiding patriarch—which removed his authority in administrative affairs. William was not long in Nauvoo before he found the extent of the Twelve and their close friends’ practicing polygamy. When he objected, he was threatened with death and found it necessary to flee for his life. He left Nauvoo and wrote a pamphlet entitled A Proclamation, in which he publicly exposed the apostles’ crimes. In his proclamation, he made several important statements which reveal the fact that the leading apostles were introducing polygamy into the Church. William wrote:

And further it can be proved that B. Young and P. P. Pratt were the first to preach and to practice the “spiritual wife” doctrine, in the city of Boston and other places, my dissent from any such doctrine of course gave annoyance [page 1, col. 2]... That the church funds have been misapplied, I have no hesitation in asserting; for of necessity I have been made acquainted with the fact, that several houses have been filled up with women who have been secretly married to Brigham Young, H. C. Kimble [Kimball], and Willard Richards—women with little children in their arms, who had no means of support except from the tithing funds [which these apostles controlled]. . . . I heard my brother Joseph declare before his death, that Brigham Young was a man, whose passions, if unrestrained, were calculated to make him the most licentious man in the world [page 1, col. 4] . . . And to complete this man’s [Brigham’s] reign of power, there was adopted, as I have before alluded to, the system of spiritual wifery, which was entered into secretly. . . . Men’s wives and daughters were secretly married at night-time to this Young, H. C. Kimball, William [Willard] Richards, and others, and, in the dark night, were attending the secret lodges, until most of the “Seventies” were thus sealed and bound under a cloak of adopting children into their kingdoms. . . . [1]It was the common practice for these wicked plotters to boldly and blasphemously proclaim before people, in the presence, too, of hundreds that had been “sealed up” to them, that such a doctrine [as polygamy] was false, and he that practiced it was a scoundrel, and the woman that admitted it, no other than a harlot.

I declare to you, my brethren, that I heard John Taylor proclaim this on one occasion, so vociferously as almost to turn him black in the face, while in a day or two afterwards he was seen sneaking through a garden, to get into a house by the back way to visit his
William wrote a letter to Joseph Smith III about the apostles' polygamy conspiracy.

On November 12, 1845, William replied by writing a caustic letter of refusal to Orson, in which he declared: "As a specimen of the moral degradation existing among you [the Twelve], I will mention Parley P. Pratt as a fit subject to introduce. You are well aware that this "unassuming" and righteous apostle came from the East, a few days since, in company with a female [a plural wife] whose appearance and conduct bears sufficient evidence of his utter disregard of virtue or religion. . . . It is needless for me to enlighten you further upon the character of B. Young, John Taylor, W. Richards, and many others who are continually preaching the doctrine, and openly practising adultery; for this you know too well. . . . My life and exertions will be (in order to perpetuate the names of my father's family, and with honor to my noble martyred brothers Joseph and Hyrum wipe away the disgrace, the stain, the evils that, since their deaths have crept into the church. And by the too frequent use of their names, the twelve are carrying out the most wicked, base and unhallowed purposes that could be devised under the cloak of Joseph and Hyrum's names. Brethren! be assured that Joseph and Hyrum never would have sanctioned the present wicked plans of the twelve; their corruption their sink of iniquity, their removal to the wilderness, their doctrine of polygamy usurpation. & c.). (ibid., 415–416)"
[1] I called on your father and took breakfast with him. While seated at the table a conversation was had participated in by your mother [Emma], concerning some things that she had learned in the discharge of her mission among the Saints as one of a committee appointed by the Female Relief Society, to visit the Saints and look after the interest of the poor of [the] Church; to enquire after their occupation and financial prospect for food and means of support. In relating her report she said, that some complaint had been made to her by females whom she had visited, that John Taylor, Willard Richards, and Brigham Young had been teaching some doctrines among the Saints privately that was going to ruin the Church, unless there was a stop put to it, as it was contrary to the law and rules governing the Church. Your father remarked that he would attend to the matter as soon as he got through with his troubles with the Laws and Fosters. But mark you their conversation took place only a few days previous to your father's death. What that private teaching might have been, that those persons whose mother named were circulating in a clandestine manner, (since there has been so much said about a doctrine called the plural wife doctrine on this subject), I leave the reader to judge. [Italics added]

[2] One other point I wish to notice in the conversation that took place while I was eating at your father's table, and that was, as the conversation turned upon Brigham Young, your father remarked that with regard to the charge brought against those brethren, that he expected that he would have trouble with Brigham Young, especially, and added that "should the time ever come that this man B. Young should lead the Church that he would lead it to hell." And these words I remember as plainly as though they were spoken but yesterday; as at this time I had not known that there could have been a charge of fault brought against the man. My association with this man Brigham Young for near three years previous, had been very limited, in consequence of our different localities and fields of labor.

[3] These matters that I have thus named do not comprise the whole

ground of the causes that led to your father's death; although in part it did, as this secret evil that had crept into the Church, by means of this private teaching, gave food and material for the Expositor press to pour out its vials of wrath upon the head of the prophet, making him responsible for the conduct and teaching of these secret and clandestine teachers. What fixes the stain of guilt upon these parties named in this letter making them more criminally murderous, is the fact that the City Council at Nauvoo took in getting up the ordinance which resulted in the destruction of the Expositor press. And I wish here to name the fact that the principal instigators in getting up that ordinance were men who feared the revelations that this organ (Expositor) was about to make of their secret and ungodly doings to the world. The persons who were most conspicuous in the work, and were the means of bringing on the scenes that finally resulted in the bloody tragedy which took place at Carthage Jail were no other than John Taylor and Willard Richards, who by constant importunities prevailed upon your father to sign his own death warrant by placing his name to that accursed ordinance which resulted in his death and the death of your Uncle Hyrum. [Italics added]

To these importunities of Richards and Taylor I was a witness, and was present when Richards brought in the book containing the ordinance and asked for your father's signature to make it a law in the City of Nauvoo. I remonstrated with Richards at the time, against my brother Joseph putting his name down in such a place, as it would most certainly result in his death. Richards, failing to secure your father's name at this time, both he and Taylor called on your father the next morning, with feigned tears of desperation, expatiating upon the great necessity of having that Expositor removed, as a means to the further growth and prosperity not only of the City of Nauvoo, but of the cause of the Church abroad.

[4] Thus these men, with the sophistry of their lying tongues, like wolves in sheep's clothing, ensnared the prophet from off his watch tower, and led him as a lamb to the slaughter, they promising, also, to be his assistants in case he should fall into trouble, as a result of his name being placed to that ordinance. This accounts for the whys and wherefores, that Taylor and Richards were both in the jail at the time your father and your uncle Hyrum were murdered. The principal reasons why these conspirators against your father's life did not suffer the same fate that your father and your uncle Hyrum did, are, because, like cowards they hid themselves away—Taylor under a bed that was in the room where the prisoners were confined and Richards behind the door.

[5] Thus you see, by the secret workings and secret doings of these men for years gone by, the Church was robbed of her prophet and patriarch, by a most hellish plot [a conspiracy] that had been in vogue for not only months, but years previous to the time of their deaths. When I see men whose finger stains show positive signs of their guilt in the death of the martyrs, now revelling in the spoils of the Church robbed from the innocent and unsuspecting saints, I cannot restrain my pen from writing the facts and incidents that I do know before God and man were the means of your father and uncle Hyrum's death.

There is one more fact I will notice and that is, that however strange or great the testimony that might be brought against these men, John Taylor and others, in this murderous affair, the Utah Mormons would not credit it, though one rose from the dead to bear witness of it, and as for the redemption of any from their blindness, who have willingly given their names in support of this great apostacy, I am in much doubt that there are many who will be saved or forsake the great error they have fallen into.

And especially do I believe this in regard to the remnants of the Smith family in Utah, whose chances for knowing the erroneous position they are in, and with ample proof from the Word of God that their whole system of church organization is founded in corruption and fraud; and still they persist in their unholy alliance with that apostate and Godforsaken people. "There are none so blind as those who will not see."

3. John Taylor was the president of the LDS Church at the time William wrote his letter.
This, then, is the end of this epistle, and I conclude with many good wishes to you and to all good saints. Your brother in bonds of love. WM. B. SMITH. 


William Smith wrote the above letter after he became affiliated with the RLDS Church and was traveling in the mission field in Missouri with Elder Gomer T. Griffiths, who later became an apostle (see The Saints' Herald [October 20, 1920], 1018; ibid. [July 29, 1925], 793).

Insights Revealed in William's Letter

Some statements in William's letter deserve further comments, therefore they are numbered to match the numbers which were added to the letter:

[1] The Apostles' Teaching of Polygamous Doctrines. William stated, some complaint had been made to her [Emma Smith] by females whom she had visited, that [Apostles] John Taylor, Willard Richards, and Brigham Young had been teaching some doctrines among the Saints privately that was going to ruin the Church.

This definitely agrees with the above statement that Brigham Young, Heber Kimball, and Willard Richards had "married . . . women with little children in their arms, who had no means of support except from the tithings funds." Emma's report indicates that a number of people in Nauvoo at the time knew of the polygamy in high places. This accounts for the many Saints who joined the Reorganization, who gave their testimonies that polygamy existed at Nauvoo but that Joseph was not a polygamist. It is obvious that polygamy was the subject under discussion, because William commented that "there has been so much said about a doctrine called the plural wife doctrine."

This revelation about the three apostles being involved in polygamy also agrees with Earlita Inslee's report that Olive Mortimore testified that Brigham had come to the home of her grandmother, Lydia Wright Moffet, and taught the polygamist doctrine to Lydia (a teenager at the time) and her mother, and told them, "You must tell no one of this, we must keep it quiet for as yet Bro Joseph is not with us in this" (see Vision 44:28).

William's statement is also very important, that Joseph knew about the apostles' polygamy and promised "that he would attend to the matter as soon as he got through with his troubles with the Laws and Fosters." This sounds true, because the Laws and Fosters were leading a revolt to have Joseph removed from the office of president of the Church. It also lends credence to the statement that "for as yet Bro Joseph is not with us in this." He never was "with them" on this subject, for he always opposed polygamy.

[2] Joseph Said that Brigham Would Lead the Church to Hell. This is strong language, but it agrees with the testimonies of others who reported the same thing. Joseph repeated this truism about Brigham a number of times, as the following affidavits in the Saints' Advocate illustrate:

SAN BERNARDINO, California, February 4th, 1884

Joseph Thorn, a resident of San Bernardino, California, being duly sworn, deposes and says: I was personally acquainted with Brigham Young, late President of the Utah Mormon Church, and knew him when both he and I were living in Nauvoo, Illinois; and I heard Joseph Smith, Jr., at a public meeting in a grove east of the Temple in Nauvoo, when he had been reproving said Brigham Young for taking and using for his own private purposes church moneys without authority, say of him, "If Brigham Young ever leads this church he will lead it to hell." This he said with great emphasis.

JOSEPH THORN.

Sworn and subscribed to before me at San Bernardino County, California, this fourth day of February, 1884.

E. H. MORSE, Notary Public.

To Whom it may Concern: Know ye that I, David Dickson, now residing at Riverside, San Bernardino county, California, was personally present at a public meeting in Nauvoo, Illinois, before the building of the Temple; and there and then saw and heard the Prophet Joseph Smith, while preaching, raise his hand (pointing to Brigham Young who was in the stand with him), saying: "Talk about leading this church; here is Bro. Brigham, if he ever leads this church, he will lead it to hell." There were more than a thousand people present at the time; several of whom I, David Dickson, know are now living and heard him say it.

DAVID DICKSON.

In witness whereof, I have hereunto set my hand, and affixed my official seal, at my office in the county of San Bernardino, California, on this 29th day of December, 1883,

W. W. SMITH, Notary Public.

CITY OF ALTON, Illinois, March 6th, 1884.

Bro. Joseph Smith:—In the summer of 1843, one day when your father and William Clayton went into the country to transact some church business, after their return Bro Clayton came to the office (Bro. Whitehead was then the Seer's private secretary. Ed. [W. W. Blair] ) about one o'clock p. m. Father Cutler and I were in the office, and he said, "Well; brethren, I have heard something to-day a little strange." Bro. Cutler asked him if he was going to tell us what it was; he said, "Yes, I am; and I hope that you will make a note of it." He said, "After we had finished our business, we started for home, and had traveled but a very short distance when Joseph stopped talking and was very much absorbed in thought. He never spoke till we were going down the Temple hill. He then uttered this language aloud; 'If Brigham Young ever leads this people he will lead them to the devil.' He never spoke another word. When we got to my house I got out of the buggy and Joseph drove on."

JAMES WHITEHEAD.

SAN BERNARDINO, California, December 31st, 1883.

Mrs. Huntington says: "While living in Nauvoo, I lived three years in Joseph Smith's family; was well acquainted with church affairs there; and several times heard the Prophet Joseph Smith say, 'If ever Brigham Young leads this church he will lead it to hell.'"

CATHERINE HUNTINGTON.
SAN BERNARDINO, California, December 31st, 1883.

I lived in Nauvoo from the first of its settlement, and was well acquainted with Joseph Smith and family. I well remember the day Joseph prophesied, "If ever Brigham Young leads the church he will lead it to hell." I believe Joseph was a true prophet of God.

HANNAH LYTLE.

Personally appeared before me Chas. W. Oden, a Notary Public in and for Harrison county, Iowa, this 8th day of March, 1884, John Conyers and Priscella Conyers his wife, who, on oath say—"On or about the year 1843, in Hancock county, Illinois, at a public meeting, Joseph Smith said in reference to Brigham Young leading the Church, 'If Brigham Young led the Church, he would lead it to hell.'"

his
JOHN X CONYERS,
mark
her
PRISCelia X CONYERS,
mark

F. M. TERRY,
W. C. ATWELL,

Witnesses.

CHAS. W. CONYERS, Notary Public in and for Harrison County, Iowa.

SAN BERNARDINO, California, December 31st, 1883.

Mrs. Mary Ralph being duly sworn, deposes and says: I lived in Nauvoo, Illinois, close to the house of Joseph Smith, just across the road, sometime. I also was present at a public meeting and heard the Prophet Joseph Smith say while preaching, "Here is Bro. Brigham; if he ever leads this church, he will lead it to hell;" and I believe he was a true prophet of God. I was well acquainted with the two Partridge girls and the two Walker girls and their two brothers William and Lorin Walker, they were orphans, and all lived in the family of Joseph Smith, but I never knew they were any of them his wives; but I saw Susy Walker in 1847 and she had a young baby in her arms, she told me she had been sealed to Joseph for eternity and to Heber C. Kimball for time, and Bro. Heber was acting proxy for Bro. Joseph. Dianthy [Diantha] Farr, daughter of Aaron Farr, told me she was sealed in the same way and Wm. Clayton was acting proxy for Bro. Joseph with her. The first I ever heard of the proxy and sealing business was in 1846. Bathsheba Smith, wife of Geo. A., told me of it then.

MARY RALPH.

Sworn to before me this 31st day of December, 1883, W. J. Curtis, Notary Public in and for San Bernardino county, state of California.

POMONA, California, February 14th, 1884.

To Whom this may Concern:—This is to certify that I, S. L. Crain, was personally acquainted with Joseph Smith from about 1840 to 1844, and that I heard him say to and of Brigham Young, whom I also knew, that if he (Brigham Young) was left to lead the church, the pride of his heart would lead them to hell. This was said at a conference of the Church, in Nauvoo, where there was a large assemblage of the people, and probably in the spring of 1843—possibly 1842.

Witness my hand, S. L. CRAIN.

Done in the presence of Wm. Pickering. (The Saints' Advocate 7 [January 1885]: 509–511)

Joseph's statement about Brigham illustrates that the Prophet had a doctrinal conflict with the leading apostles. Joseph had sufficient evidence by the spring of 1844 that certain apostles were secretly teaching and practicing plural marriage. According to Nauvoo Stake President William Marks, Joseph had approached him to start the prosecution. Another evidence that Joseph knew that some leading apostles were practicing polygamy is found in a statement by High Priest James Whitehead, Joseph the Prophet's private secretary.

Secretary Whitehead stated:

Did Joseph say anything about the church being led away into this terrible condition? He did, and I heard him. One Sunday afternoon after partaking of the sacrament, Joseph got up and spoke and said, "Brothers and sisters, I am going to warn you to day of things to come. Do not let these things over-
Joseph Smith Fought Polygamy
(Continued from page 28)

times he would yield to them."

I [Briggs] said, "Those were city
councils?"

She replied, "Sometimes, and other
times in councils of the church, which
were often held in our house. For the
last eighteen months or two years before
his death it seemed the best elders were
kept away from him as much as possible
on missions, and the worst characters
in the church hovered around him all
the time." (Saints' Herald 48 [February
27, 1901]: 165; Apostle Edmund C. Briggs,
Early History of the Reorganization, 94)

Joseph Smith III's
Testimony about the Expositor
Joseph Smith III, the president of
the Reorganized Church, wrote of his
father's opposition to the destruction of
the Expositor press. He asserted:

One scene that happened before my
father's death remains on memory's tab-
lets, ever fresh. In the evening of the
day that the Expositor press and ma-
terial were destroyed, by order of the
City Council, an act that should ever be
condemned by good men, a crowd gath-
ered on Main street, between the Man-
sion and the City Hotel, nearly opposite
the residence at one time occupied by
Sidney Rigdon, and among them was the
Mayor, my father. Curious as others I
ventured near them, and at a lull in the
noise and confused murmur of voices, I
heard my father's voice, measured and
clear, "Whatever you may think about
it, you have this day made me do, in my
official capacity as your officer, an act
that I believe we shall all be sorry for,
and that will make us great trouble
hereafter." I am satisfied now, looking
over the matter from the standpoint of
matured manhood, that he was then
convinced that the counsel to destroy the
press was bad, and that such a desec-
ration of the rights of others must result
in distress, sorrow and regret. Who were
with him on that occasion I do not know;
there were thirty or forty, I should think,
as I now remember the appearance of
the crowd. (Edward W. Tullidge, Life of
Joseph the Prophet [New York, 1878],
746)

In their effort to remove Joseph
from office, the Laws and Fosters pub-
lished one issue of the Nauvoos Ex-
positor which contained statements
which implicated Joseph and the
Twelve with polygamy and called for
Joseph to be deposed. It promised that
many details of his alleged polygamy
would be revealed in future issues.
The paper caused such an uproar in
Nauvoo that the city council met and
debated it, and then ordered Joseph as
mayor to have the police destroy it.

For more than a century and a half
LDS historians and scholars have
cited the Expositor's contents in at-
ttempts to prove that Joseph practiced
polygamy. The articles and affidavits
in the Expositor portrayed Joseph as
being implicated in polygamy. Joseph
was murdered only twenty days after
the Expositor was published, and did
not have the opportunity to prosecute
the polygamists and prove his inno-
cence in a court of the land, which he
was anxious to do (see LDS History
of the Church 6:411).

Statements made by William
Smith, Emma Smith, and Joseph
Smith III show that the Prophet, as
mayor, reluctantly obeyed the city
council's order to have the police de-
stroy the Expositor press. William's
statement here is therefore most re-
vealing, for it shows why Joseph
finally signed it—because Richards
and Taylor kept demanding and tear-
fully pleading that he do so. And why
were they so determined? Because
they knew that if the Expositor con-
tinued to be published, it would reveal
that they and other apostles were now
polygamists, and that Joseph would
take them before the High Council and
expel them as he had expelled Dr.
Bennett. In order to protect them-
selves, Richards and Taylor placed
Joseph Smith in the position of risking
his life in order to shield their own
polygamous sins.

and Taylor Were in the Jail with Jo-
seph and Hyrum.

William commented:

Thus these men . . . led him as a lamb
to the slaughter, they promising, also,
to be his assistants in case he should fall
into trouble, as a result of his name
being placed to that ordinance. This ac-
counts for the whys and the wherefores,
that Taylor and Richards were both in
the jail at the time your father and your
uncle Hyrum were murdered.

The act by Joseph, which caused
him to be in jail, was that as mayor he
had signed the order to have the Ex-
positor destroyed. Prior to his signing
the document, Taylor and Richards
promised him they would "be his
assistants" if the destruction of the
press resulted in the Prophet falling
"into trouble."

the Polygamy Conspiracy Developed over
a Period of Years.

He published:

Thus you see, by the secret workings and
secret doings of these men for years gone
by, the Church was robbed of her pro-
het and patriarch, by a most hellish plot
that had been in vogue for not only
months, but years previous to the time of
their deaths.

What great revelation! The plot
to bring polygamy into the Church as
a sacred doctrine had indeed begun
years earlier—as early as 1834 when
Brigham Young insisted upon going
alone as a missionary among the
polygamous Cochraines in Maine (see
Joseph Smith Fought Polygamy, vol-
ume 1, pages 31-32). Other apostles
also attended Church conferences at
Saco, Maine, in 1834 and 1835 (ibid.,
29), and no doubt were likewise ex-
posed to that evil doctrine while there.

The "plot" thickened when Brig-
ham made a trip to Maine in 1843 (just
a few months before the Expositor was
published) and brought back a married
woman, Mrs. Henry Cobb, to be one of
his own plural wives (ibid., 35-36).
And also the plot possibly included the
fact that since "Bro Joseph is not with
us in this," and obviously would never
be, he must be removed from office.

So the battle lines were being
drawn behind the scenes. And though
both sides sensed the undertones of a
severe struggle, all was seemingly
peace and harmony on the surface. Ac-
cordingly, the Prophet's opposition to
the apostles' polygamy at Nauvoo was
purposefully omitted in the official
histories published by the LDS Church,
with headquarters in Salt Lake City.
Chapter 32

Joseph’s Struggles to Eradicate Polygamy in 1842

Many important events occurred in the year 1842 in regard to the polygamy issue, as has been chronicled in previous chapters of this treatise. Through them all Joseph Smith struggled valiantly to keep the plural wife issue, as has been chronicled in previous chapters of this treatise.

Menace out of the Church at Nauvoo, but during that year it became more and more evident that he was losing ground. Some of the Church leaders were secretly favoring the doctrine, had taken Lucy Decker Seeley as a plural wife. Therefore, it became evident that the Church would have to be cleansed by other means—Joseph’s efforts were not enough to stem the tide.

Emma Testified that Joseph Had a Premonition of Death

According to Emma Smith, about September 1842 Joseph was told by the Spirit that if he would leave Nauvoo and remain away until the Church was cleansed and sifted, “he should live until he had accomplished his work in the redemption of Zion.” Joseph hid in Nauvoo through the summer and fall of 1842, but did not actually flee from there until June of 1844.

Emma made that statement in December 1856 to Elders Edmund C. Briggs and Samuel Gurley of the Reorganized Church, who were guests at the Mansion House where she and her second husband, Major Lewis C. Bidamon, operated a hotel. Edmund Briggs published this revealing account of his conversation with Emma:

I then said to her [Emma], “Did Joseph have any knowledge or premonition of his death before it took place?”

She replied, “Yes, he was expecting it for some time before he was murdered. About the time he wrote those letters that are in the Book of Covenants [September 1 and 6, 1842], he was promised [by the Lord] if he would go and hide from the Church until it was cleansed, he should live until he had accomplished his work in the redemption of Zion; and he once left home [in June 1844], intending not to return until the Church was sifted and thoroughly cleansed, but his persecutors were stirring up trouble at the time and his absence provoked some of the brethren to say he had run away, and they called him a coward, and Joseph heard of it and he then returned, and said, ‘I will die before I will be called a coward.’

“He was going to find a place and then send for the family, but when he came back I felt the worst I ever did in my life, and from that time I looked for him to be killed, and had felt so bad about it that when he was murdered I was not taken by surprise, and did not feel so bad as I had for months before.”

While she talked to us, the tears flowed from her large, bright eyes like rain and I could see in every act, affection for Joseph. (Apostle Edmund C. Briggs, Early History of the Reorganization, 83; italics added)

In this same interview, she asserted:

“I never had confidence in Brigham Young, and Joseph did not for some time before his death.” (ibid.)

Emma also told Briggs:

“For the last eighteen months or two years before his [Joseph’s] death, it seemed the best elders were kept away from him as much as possible on missions, and the worst characters in the Church hovered around him all the time.” (ibid., 94)

Joseph’s Letter Confirmed that He Intended to Leave Nauvoo

Joseph’s two letters which Emma referred to were written by the Prophet in early September 1842, while he was hiding to evade capture and false arrest by the Missourians because of the Boggs incident. According to Emma, there was an element of sin and wickedness within the Church, which made it needful for the Church to be sifted and cleansed. That sin was, of course, polygamy.

The Prophet’s first letter was read to the Saints at Nauvoo during a Sunday worship service. Here is an extract from it:

September 1st, 1842.
To all the Saints in Nauvoo:

Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this State [Illinois], were again on the pursuit of me; and inasmuch as they pursue me without cause, and have not the least shadow, or coloring of justice or right on their side, in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood, of the blackest die, I have thought it expedient, and wisdom in me to leave the place [Nauvoo] for a short season, for my own safety and the safety of this people.... When I learn that the storm is fully blown over, then I will return to you again.

And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it
seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad as you may choose to call it. Judge ye for yourselves.— God knoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in; it all has become a second nature to me. And I feel like Paul, to glory in tribulation, for to this day has the God of my Fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it. (Times and Seasons 3 [September 15, 1842]: 919; RLDS DC 109:1-2; LDS DC 127:1-2)

Joseph's statement that he intended "to leave the place for a short season" agrees with Emma's assertion that Joseph had planned to leave Nauvoo. Perhaps only Emma would have known that he was not planning to return until after the Church was sifted and cleansed. Emma was closer to the Prophet than any other individual. Her statements regarding this period in Church history have too long been ignored.

To whom was Emma referring when she said that there were those who kept the best elders away from him? Who allowed the worst characters to hover "around him [the Prophet] all the time" during his last two years? Who had that much power? The answer is, Only the Twelve Apostles had that much authority! It was part of their effort to take control and introduce a polygamous lifestyle into the Church.

Emma asserted that Joseph intended to leave and send for his wife, but we did not think he was going to be killed. But he knew. (Supplement to Lamoni Gazette, Lamoni, Iowa, January 1888; Vision 35:27)

Testimonies that Joseph Prophesied of His Death

Brigham Young's Testimony. Brigham preached a sermon August 1, 1852, in Great Salt Lake City in which he told the hearers Joseph prophesy that he would die before he reached the age of forty. Young declared:

Though he [Joseph] had prophesied that he would not live to be forty years of age, yet we all cherished hopes that that would be a false prophecy, and we should keep him for ever with us; we thought our faith would outlive it, but we were mistaken—he at last fell a martyr to his religion. (Journal of Discourses 1 [Salt Lake City, Utah, 1854]: 364)

In a sermon at Salt Lake City, May 6, 1877, Young referred to the same subject, saying:

I heard Joseph say many a time, "I shall not live until I am forty years of age." (Ibid., 18:361)


In 1876, Apostle Taylor delivered a funeral sermon in Salt Lake City in which he again referred to Joseph's "tomb" at Nauvoo:

Joseph Had His Sepulcher Built

Joseph so convinced that his life would soon be taken, that he set men to work constructing a sepulcher to receive his body. He had the sepulcher built into the side of the hill close to the Temple, which was at the time under construction. The sepulcher was completed before Joseph and Hyrum were murdered.

Joseph III Remembered

Only Emma, her eleven-year-old son, Joseph III, and a few trusted individuals knew that Joseph and Hyrum had been buried beneath the little spring house on the Homestead prop-
Caroline Smith Placed in the Sepulcher. Caroline Grant Smith, wife of Apostle William Smith died in May 1845, and was laid to rest in the sepulcher. Shortly thereafter, her body was moved to a Nauvoo cemetery. However, William wrote Caroline’s brother on August 12, 1845, “I am now preparing a place in Emma’s garden to bury her” (Nauvoo Neighbor, August 20, 1845). So, the Smith family burial ground on the Homestead property became the final resting place for thirty-year-old Caroline. She had never recovered from the trials she suffered in 1838 at the hands of the mobs in Caldwell County, Missouri.

Her entombment in the sepulcher is the last one to be recorded in an official Church publication at Nauvoo prior to the exodus.

Brigham Young’s Testimony. In October 1845 Brigham Young addressed the Saints assembled at a Church conference at Nauvoo. He was planning the exodus to the West, and said that he wanted to place Joseph’s body in the sepulcher before leaving, but Emma would not reveal the location of the two Martyrs’ graves. Young publicly pled with Emma to allow Joseph’s remains to be moved from their location to the sepulcher. The record states:

President Brigham Young then arose and said... Joseph once said, with outstretched arms, “If I fall in battle in Missouri, I want you to bring my bones back, and deposit them in that sepulcher—I command you to do it in the name of the Lord.” . . .

President B. Young continued; we are determined also to use every means in our power to do all that Joseph told us. And we will petition Sister Emma, in the name of Israel’s God, to let us deposit the remains of Joseph according as he commanded us. And if she will not consent to it, our garments are clear.—Then when he awakes in the morning of the resurrection, he shall talk with them, not with me; the sin shall be upon her head, not ours. (Times and Seasons 6 [November 1, 1845]: 1014–1015)

Emma was not swayed by Young’s public pleadings. She never revealed the location of the graves to Apostle Young, nor did she allow the bodies to be moved to the sepulcher as he had suggested. She, and the faithful few who knew where the Martyrs were buried, kept their secret. Perhaps Emma’s reason for not revealing where Joseph and Hyrum were buried was couched in a statement which she made to Elders Samuel Gurley and Edmund C. Briggs in 1856, when she told them: “I never had confidence in Brigham Young, and Joseph did not for some time before his death.” (Briggs, Early History of the Reorganization, 83)

Perhaps she feared that the remains of the Martyrs, if placed in the sepulcher, would be taken by Brigham Young to the West at the time of the exodus.

As for the sepulcher, no statement of its exact location has been found as of this writing.

A Review of Some of the Important Documents Published against Polygamy in 1842

January 1 — The year 1842 began with a notice of “Caution!” and the explanation that . . . one Dr. William Campbell, alias Samuel Rogers, . . . Sometime in September last he joined a branch of this church, in Mercer county in this State, where he obtained a recommend from the elders of that branch, as a member in good standing. He soon after got married to a young lady of that neighborhood. . . . It has since been ascertained that he has two others [sic] wives, one in Ohio, and the other in this State. He undoubtedly joined the church for a cloak to his iniquity. (Times and Seasons 3 [December 15, 1841]: 638)

Since it took from three to four weeks for the paper to reach many subscribers, due to distance, they did not receive that issue until after January 1, 1842 (see Times and Seasons 3 [September 1, 1842]: 910).

May 11 — A “Notice” was signed by three members of the Presidency, nine of the Apostolic Quorum, and three members of the Bishopric pertaining to action taken to withdraw the hand of fellowship from Dr. John C. Bennett (see Times and Seasons 3 [June 15, 1842]: 830).

June 15 — The “Notice” concerning Dr. Bennett was published. It stated, The . . . members of the First Presidency of the church of Jesus Christ of Latter (Continued on page 31)
Joseph Smith Fought Polygamy
(Continued from page 28)

Day Saints, withdraw the hand of fellowship from General John C. Bennett, as a christian, he having been labored with from time to time, to persuade him to amend his conduct, apparently to no good effect. (ibid.)

July 1—Joseph published an article to explain why Bennett had been expelled from the Church. The following summary of the Prophet’s findings against Bennett appears in the book, *Joseph Smith Fought Polygamy*, volume 1, page 140. Joseph found that Bennett and other “wicked men” had used seven steps to seduce young women. The seven steps were:

1. To convince women that Joseph Smith had received a revelation which allowed men to have plural wives;
2. They brought witnesses (some of their own clique) to testify that this was true;
3. They taught their victims that which Joseph called Bennett’s “plausible tale”—which was the false claim that Joseph was preaching and teaching so vigorously against polygamy in order to fool Emma and the prejudiced public;
4. They “vehemently” requested intercourse with the women;
5. They pledged that if pregnancies occurred Dr. Bennett would perform abortions;
6. They offered to furnish the women with the necessities of life (to care for them as their wives);
7. They promised to marry the women (see also *Times and Seasons* 3 [July 1, 1842]: 839; 3 [August 1, 1842]: 870; *Nauvoo Neighbor*, May 29, 1844).

Joseph said that Bennett “wilfully and knowingly lied, in the above insinuations” (*Times and Seasons* 3:840).

July 22—Approximately one thousand men of Nauvoo met. The object being “to obtain an expression of the public mind in reference to the reports . . . calumniating the character of Pres. Joseph Smith.” A resolution was adopted (with the exception of two or three voting negatively) upholding Joseph as a “good, moral” man (see *Times and Seasons* 3:869).

August 1—The Prophet published an article under the title of “John C. Bennett” in which he told of Bennett’s activities against the Church and Joseph since his expulsion. Bennett had charged that “Joseph Smith and many others were adulterers, . . . that we believed in and practiced polygamy” (ibid., 869).

A number of certificates and affidavits were published which exonerated Joseph. They included an “Affidavit of the City Council” (pages 869–870); and an “Affidavit of Wm. Law” (pages 872–873). Certificates signed by others were published. They included Elias and F. M. Higbee (page 874), Miss Pamela M. Michael (page 874), Sidney Rigdon (page 875), and William and Henry Marks (page 875).

The Ladies’ Relief Society, numbering about one thousand ladies and led by President Emma Smith, signed a petition which spoke “in the highest terms of the virtue . . . of Joseph Smith” (page 869).

August 15—A letter from Emma’s nephew, L. D. Wasson, was printed. He wrote of having heard you [Joseph] give J. C. Bennett a tremendous flagellation for practicing iniquity under the base pretence of authority from the heads of the church . . . . There are many things I can inform you of, if necessary, in relation to Bennett and his prostitutes. (page 892)

September 1—An extract from the Church’s law on marriage was published which stated:

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.

“. . . 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.” (ibid., 909)

October 1—The Church’s law on marriage was published in its entirety under the title of “On Marriage,” with the introduction that it was “From the Book of Doctrine & Covenants of the Church of Jesus Christ of Latter-Day Saints.”

It was followed by this statement: 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 . . . . (page 939)

This was followed by a statement signed by twelve leading men of the Church, wherein they stated: . . . we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants . . . . (page 939)

Next was a statement signed by nineteen women. Their signatures attested to the fact that . . . . we know of no system of marriage being practised 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. (page 940)

This was signed by Emma Smith, president of the society, and Eliza R. Snow, secretary. The other seventeen women were well-known Church women.

December 1—Joseph condemned Udney Jacobs’ polygamous tract *The Peacemaker* by printing:

NOTICE. There was a book printed at my office, a short time since [*The Peacemaker*], written by Udney H. Jacobs, on marriage, without my knowledge; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish to have my name associated with the authors, in such an unmeaning rigmarole of nonsense, folly, and trash. Joseph Smith. (*Times and Seasons* 4 [December 1, 1842]: 32)

Summary

Joseph did all that he could to eradicate polygamy in its different forms throughout 1842. After more than one hundred and sixty years have passed, the records published at Nauvoo during the Prophet’s lifetime still stand as a testimony of his innocence.
“What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one” — Joseph Smith (LDS History of the Church 6:411).

Chapter 33

LDS Leaders Accused Oliver Cowdery of Polygamy

Among the efforts which Brigham Young made to justify polygamy was an allegation that Oliver Cowdery was a polygamist, and that Oliver had written the article entitled “Marriage” and had placed it in the Doctrine and Covenants in order to camouflage his own polygamous practices. After Brigham Young made the charge that Oliver was the first polygamist in the Church, Joseph F. Smith (son of Hyrum Smith), Orson Pratt, and others claimed that Oliver practiced polygamy during 1831–1832 while the Church’s headquarters was at Kirtland, Ohio. Young went so far as to say that Joseph and Oliver were given a revelation on polygamy while they worked at translating the Book of Mormon in 1829.

As previously reported in Joseph Smith Fought Polygamy, volume 1, the article on “Marriage” was accepted by a special General Assembly at Kirtland and placed in the 1835 Edition of the Doctrine and Covenants. In this way it became the official law of the Church on the subject of marriage. It was placed as Section CI (101) in that edition, but is presently Section 111 in the RLDS Doctrine and Covenants. It was also included in all editions of the LDS Doctrine and Covenants until it was removed in 1876 under President Brigham Young’s administration when he had the section favoring polygamy (Utah DC 132) inserted.

There was a definite reason that the article on “Marriage” was inserted in the Doctrine and Covenants in 1835. As noted in previous chapters, Church missionaries began converting Cochranites in Maine and other eastern states as early as 1832, some of whom gathered to Kirtland and brought their polygamous concepts with them.

Therefore the “Marriage” article was included in the Doctrine and Covenants to make certain that the Church was strictly monogamous.

Oliver was a member of the committee of four chosen to select revelations and articles which became a part of the Doctrine and Covenants. The committee included Oliver, Joseph Smith, Jr., Sidney Rigdon, and Frederick G. Williams. Even though Oliver may have written or helped write the “Marriage” article, Joseph definitely approved it. In fact, Joseph used it extensively in Nauvoo in 1842 to prove that Dr. John C. Bennett’s polygamous assertions were untrue. Until his death in 1844, Joseph pointed to the “Marriage” article in the Doctrine and Covenants repeatedly as the only law of marriage in the Church.

Brigham Charged Oliver with Authoring and Publishing the Marriage Article against Joseph’s Wishes

The “Marriage” article presented a tremendous problem for Brigham Young, for polygamy could not really be accepted while that article remained in the Scriptures. Brigham was aware that if he were to be successful in making polygamy a doctrine, that he must build a strong case against the “Marriage” article. So he denounced the Church’s marriage law and undermined its validity by charging that Oliver Cowdery (who had died March 3, 1850, and could not defend himself) had been a polygamist.

Brigham made false charges against Oliver Cowdery and the article on “Marriage” when two sons of the Prophet Joseph Smith went to Salt Lake City to preach against polygamy in 1869. Alexander Hale and David Hyrum Smith, missionaries for the Reorganized Church of Jesus Christ of Latter Day Saints, had been assigned to a mission in Utah, Nevada, and California. They arrived at Salt Lake City on July 15, 1869. Their cousin, John Smith, son of their slain Uncle Hyrum,
invited them to be guests in his home. Many were happy to learn that Joseph’s sons were in their midst. Alexander wrote his brother, Joseph III, that “numbers” of people came to visit them, and that they spent the evening with their cousin, Samuel H. Smith. Samuel H. was the son of Samuel, the Prophet’s brother, who died a few weeks after the martyrdom.

The Fox’s Garden Incident

This was Alexander’s second visit to Salt Lake City. He had gone as a missionary in 1866, and while preaching at Fox’s Garden, he had a sharp exchange of views with his cousin, Joseph F. Smith, son of Hyrum Smith.

Elder James W. Gillen, another RLDS missionary, sent a report of the Fox’s Garden incident to President Joseph Smith III, who published Gillen’s account in the RLDS Church’s official paper.

Elder Gillen wrote:
Alexander preached again, by invitation, on Wednesday evening at Fox’s Gardens, which had been previously seated for the display of fire works. There was a good attendance. Your cousin Joseph F. Smith was present, and at the close of the meeting he requested the privilege of speaking, which was granted. He spoke in defence of Polygamy, and also Brigham’s position. He also delivered a prophecy in the name of the Lord, that you and David would come and in dorse the proceedings here. He also spoke of the great friendship of the Twelve for your father’s family. After he sat down Bro. Alexander followed him and gave him one of the worst castigations that I ever saw any person receive. (The True Latter Day Saints’ Herald 10 [Plano, Illinois, December 15, 1866]: 177)

Alexander Smith’s Account of Brigham’s Accusations against Oliver

When Alexander and David went to Salt Lake City in 1869, Alexander was thirty years of age and David was twenty-four. They used as their base the Inspired Version of the Holy Scriptures, the Book of Mormon, the Doctrine and Covenants, and the Times and Seasons as left by their martyred father.

Brigham faced a monumental task now that Alexander and David had come to preach against polygamy. Alexander wrote of his and David’s historic visit with President Young:

On the 17th we called on President Brigham Young, to see if we could get the tabernacle to preach in, and now really begins our experiences in this strange mission.

We went into the Deseret News office, and made inquiry if we could see Pres. Brigham Young, as we were instructed that that was the best way to get an audience with him. We were invited to sit down till our request could be taken to him, and get an answer. It seemed to me we were detained here about two hours and a half. . . . Finally I stood . . . and arose to go . . .

As we rose to take our leave, a messenger came to inform us President Young would see us. Would we walk into his office? We passed through two or three anterooms or connecting rooms between the Deseret News Office and President Young’s private office, and were ushered into the presence of Brigham Young and about nineteen or twenty others; and the puzzle of our long wait was solved. Messengers had been sent out in the city to call in the principal men of the church to be present at the interview, and it took time to get them all in. There were Pres. Brigham Young, John Taylor, Daniel Wells, George A. Smith, Brigham Young, Jr., George Q. Cannon, J. F. [Joseph Fielding] Smith, John Henry Smith, John Smith, Samuel Smith, Joseph Young, Phineas Young, and a number of others whose names escape my memory now. From the imposing array of names, you can judge the interview was considered by President Young to be an important one. To say I was surprised does not fully express my feeling at this imposing array of the heads of the church there. I had simply called upon Mr. Young to request the use of the tabernacle, not expecting to meet so strong an array of talent.

We were formally introduced to all in the room, and after this ceremony, I simply announced the object of my call, telling President Young I understood that others were granted the use of the tabernacle when not in service by themselves, and as my brother David and I were there to represent the Reorganized Church we would like to be accorded the privilege to address the people from the pulpit of the tabernacle. Here let me explain a little. Three years before I had spoken in Line and Fox’s Garden, a place of public resort in the city, and in my service I was opposed by my cousin, Joseph F. Smith, and in my answer to him I made use of some statements which displeased President Brigham Young; and ere my request [for the use of the tabernacle] was noticed I was called upon by him to take back or retract my statements. I told him I could not do so because they were strictly true, and I stood ready to prove them. He asked me where I got my information, and I remarked I had lived through the experiences of many of the events referred to, and did not need to have anyone inform me. He then asked me if my mother did not give me information. By this time so much had been said we were both getting warm and earnest in our converse. I answered, Yes sir, and I had more confidence in her statement than I did in his. This made him quite angry, and he began to abuse my mother, calling her “the damnedest liar that ever lived;” accused her of trying to poison my father twice, and also accused her of stealing my father’s and Uncle Hyrum’s picture, and his family ring, and withholding them from the church and the family, and other things of like nature.

I finally told him to stop; that what he had said was false and he knew it to be false. Of course this angered him still more.

Some one said, “We love you boys for your father’s sake.” I said that made no impression upon me, I expected to live long enough to make for myself a name, and have the people of God love me for my own sake.

At this President Young arose to his feet, clenched his fists, and shook them down by his side, raised upon his toes and came down on his heels repeatedly as he said, “A name, a name, a name. You have not got God enough about you to make a name. You are nothing at all like your father. He was open and frank and outspoken, but you; there is something
covered up, something hidden, calculated to deceive."

I told him time would tell. He then told me that an article on marriage in the Book of Covenants had been written by Oliver Cowdery and published in the book directly in opposition to father's wishes. [italics added]

I remarked, "President Young, unfortunately for your statement, that article with every other one in the book, used by the church previous to father's death, was laid before a general assembly of the church in solemn assembly, and endorsed by the whole church." I then challenged him or any other authorized representative of the church there in Utah to meet us in discussion of the differences in faith and organization existing between us. I told him, "You say you have the truth, and that we are in error. If you have the truth, what need you fear? You are men in full vigor of mind and reason, we are but boys. If it is as you say you can easily overcome us, if we are in the wrong; but if it proves that we are right the sooner you get right the better. Unfortunately for us, a Mormon legislature has made laws prohibiting preaching upon the streets of the cities in Utah, so we are denied the means used by your missionaries in Europe to convert thousands; but you have not made it a misdemeanor to preach upon the mountain side, and we propose to get the ears of this people, if we must needs preach on the mountain side."

President Young would no longer talk to me; so I said, "Come, David, let us go; it is useless to prolong this controversy." We arose to our feet, and David said, "Mr. Young, are we to understand that we are denied the use of the tabernacle?"[

President Young then turned to his brethren, and said, "What do you say, brethren?" Several of them expressed themselves disapproving the letting us have it. The exact words of none come to me except those of George Q. Cannon. He arose and said, "So far as I am concerned, I can soon express myself. After we whose hairs have grown gray in the service of God and after we have borne the heat and burden of the day in persecution and suffering, on land and sea, and have labored long and hard in heat and cold to build up the work and name for their father; for these boys to come now and ask us for the use of our houses to tear down what we have been so many years in building up, to me it is the height of impudence, and I will not give my consent to it." He was very much in earnest, his face was as white as death.

David then quietly arose to his full height and his face was also white but his words were calm, but oh, so full of sarcasm: "We will not deny that you have traveled far, suffered much, and labored hard to build up a name for our father, but what sort of a name is it? A name that we his sons are ashamed to meet in good society, and it shall be our life's work to remove from our father's name the stain you have heaped upon it.

None were so severe as George Q. Cannon. After an expression had been called for and given, President Young then turned to David and said, "No, David, we do not think it wise to let you have the tabernacle." As we arose and turned to go, Mr. Young said, "Boys, don't let this be your last visit; come again. I would gladly take you to my bosom if I did not think I would be taking a viper to my bosom that would sting me to death."

I told him he need not be alarmed, it was not likely after the reception we had just passed through, that we would visit either at his home or office. We went out, and the fight was on. (Autumn Leaves 14 [Lamoni, Iowa, August 1901]: 349-351)

Brigham Was First to Accuse Oliver of Polygamy

Brigham declared that a "revelation" favoring polygamy was given to Joseph and Oliver while the Book of Mormon was being translated in 1829. Brigham's statement is quoted in several books. He is reported to have said in a sermon in 1872 that during the time that Joseph was translating the plates for the Book of Mormon and Oliver was acting as his scribe, ". . . they had a revelation that the order of Patriarchal Marriage and the Sealing was right."

Brigham alleged that Oliver then asked, ". . . why don't we go into the Order of polygamy. . . . We know it is true—then why delay?" Joseph allegedly replied that "the time has not yet come."


It is a fact that Brigham Young was not a credible witness on this subject, since he was not acquainted with Joseph nor Oliver in 1829 when Joseph was translating the Nephite record and Oliver was acting as his scribe. Brigham did not join the Church until April 1832 (see Richard F. Palmer and Karl D. Butler, Brigham Young: The New York Years, 67).

Joseph F. Smith Repeated the Claim that Oliver Was a Polygamist

President Joseph F. Smith, who was present at the meeting with President Young (and who later became
accused Oliver Cowdery of having been a polygamist at Kirtland and having caused the article on "Marriage" to be inserted in the Doctrine and Covenants in order to camouflage his own polygamy. Since Joseph F. was born in 1838, and the "Marriage" article was first printed in 1835, his testimony was only hearsay. He testified that Orson Pratt said that Lyman E. Johnson had told Orson that Oliver was a polygamist at Kirtland. By this time Joseph Smith and Oliver Cowdery were both dead and could not defend themselves. Lyman Johnson was not a credible witness either, since he apostatized in 1839. However, by this time he had also died.

Joseph F. Smith also declared in a sermon in Salt Lake City, July 7, 1878:

To put this matter more correctly before you, I here declare that the principle of plural marriage was not first revealed on the 12th day of July, 1843. It was written for the first time on that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832. About this time, or subsequently, Joseph, the Prophet, intrusted this fact to Oliver Cowdery; he abused the confidence imposed in him, and brought reproach upon himself, and thereby upon the church by "running before he was sent," and "taking liberties without license," so to speak, hence the publication, by O. Cowdery, about this time, of an article on marriage, which was carefully worded, and afterwards found its way into the Doctrine and Covenants without authority. This article explains itself to those who understand the facts, and is an indisputable evidence of the early existence of the knowledge of the principle of patriarchal marriage by the Prophet Joseph, and also by Oliver Cowdery. (Journal of Discourses 20 [Liverpool, 1880]: 29)

Still later, LDS Church Historian Andrew Jenson published the following statement which had been written by President Joseph 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.)" (Andrew Jenson, The Historical Record 6 [Salt Lake City, Utah, May 1887]: 219)

Joseph Smith 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." (The Historical Record 6 [May 1887]: 230)

The Utah Church has put much credence in this statement by Pratt, but it should be noted that Orson Pratt was speaking from hearsay when he said Oliver took a plural wife at Kirtland. Orson's sources for his allegations against Joseph came from Lyman Johnson, Orson's wife Sarah, and from Dr. John C. Bennett and "his clique" (as Joseph referred to them).

For a full disclosure of this falsehood, and those who fabricated it to persecute the Prophet and lay their own polygamous foundations, see Vision 34:22-26; Vision 35:19-23; and Vision 36:23-28.

Oliver Cowdery Was Surprised in 1846 When He Learned of Polygamy

In July 1846 Oliver was informed that polygamy was being practiced and sanctioned by Church leaders. He contacted two of his sisters to learn the truth. They were Lucy, the wife of Brigham's brother, Phineas Young, and Phoebe, who was married to Daniel Jackson. Phoebe answered Oliver's
Joseph Smith Fought Polygamy
(Continued from page 28)

letter and informed him that polygamy was being practiced with the approval of Brigham and others of the Twelve. Phoebe wrote Oliver from Montrose, Iowa, on July 2, 1846—a few months after the main body of Saints had left Nauvoo. Oliver’s letter of reply to Phoebe shows that he was both astonished and surprised by the news.

President W. W. Blair, who was editor of The Saint’s Advocate, an RLDS paper, published Oliver’s reply to Phoebe with this preface:

It appears that Oliver had heard that polygamy was secretly taught and practiced at Nauvoo, and he wrote his sister Lucy inquiring as to the truth of the reports. [Phineas] Young would not allow his wife [Lucy] to answer him, but Mrs. [Phoebe] Jackson wrote him giving a full report of the strange and vile system, and the following letter [by Oliver] is in answer to hers.

Brigham Young is said to have stated that Oliver was the first to practice polygamy in the Church. This letter informs us as to what Oliver, speaking for himself, thought of it, as late as 1846. Oliver’s testimony is better than Brigham’s, surely:

[Oliver’s Letter]
“Tiffin, Seneca County, Ohio, July 24th, 1846.

“Brother Daniel and Sister Pheobe [sic]:

Pheobe’s [sic] letter mailed at Montrose on the 2d of this month was received in due time, and would have been replied to immediately, but it came in the midst of toil and the business of court, which has just closed, and I take the earliest moment to answer. It is needless to say that we had long looked for and long expected a letter from you or Sister Lucy.

“Now, brother Daniel and sister Pheobe [sic], what will you do? Has sister Pheobe [sic] written us the truth? and if so, will you venture with your little ones into the toils and fatigues of a long journey and that for the sake of finding a resting place, when you know of miseries of such magnitude as have, as will, and as must rend asunder the tenderest and holiest ties of domestic life? I can hardly think it possible that you have written us the truth, that though there may be individuals who are guilty of the iniquities spoken of—yet no such practice can be preached or adhered to as a public doctrine. Such may do for the followers of Mahomet; it may have been done some thousands of years ago; but no people professing to be governed by the pure and holy principles of the Lord Jesus, can hold up their heads before the world at this distance of time and be guilty of such folly, such, wrong, such abomination. It will blast, like a mill-dew, their fairest prospects, and lay the ax at the root of their future happiness . . . .”

Here follows a page or more concerning family matters, and then the signature of Oliver Cowdery. (The Saints’ Advocate 1 [Plano, Illinois, May 1879]: 112–113)

Oliver Had Only One Wife

On December 18, 1832, Oliver married beautiful seventeen-year-old Elizabeth Ann Whitmer in Jackson County, Missouri. Elizabeth had great faith in the Restored Gospel, for she had witnessed many miracles. Her father, Peter Whitmer, Sr., opened the Whitmer home to Joseph and Emma and Oliver as a place to live while Joseph was translating the Book of Mormon plates. Elizabeth heard her mother, Mary, testify that she had been visited by an angel who showed her the plates; her brother, David, was one of the three Book of Mormon witnesses; and four other brothers, Christian, Jacob, Peter, Jr., and John, were numbered among the eight witnesses who saw the plates. Elizabeth’s brother-in-law, Hiram Page (her older sister Catherine’s husband), was also one of the eight witnesses.

Not one of Elizabeth’s five brothers accepted the doctrine of polygamy. And not one of them ever accused Oliver of plural marriage, which they would have done if he had taken a plural wife while he was married to their Elizabeth. They loved her dearly and were always close to her. They would have protested and defended her if Oliver had been a polygamist.

Oliver and Elizabeth had a happy marriage and six children were born to them. Oliver had no children by a plural wife. He was the victim of cruel conspirators, who needed an excuse for removing the article on “Marriage,” so they wove their web of deceit around the one who had been closer to Joseph in the early days of the Church than any other.

Modern Authors and Historians Indicate that Oliver Was Innocent of Polygamy

Some present-day authors agree that Brigham Young charged Oliver Cowdery with taking a plural wife, but indicate that Oliver had only one wife. For instance, authors Richard S. Van Wagoner and Steven C. Walker, in A Book of Mormons, quote Brigham’s polygamous charge against Oliver, and then declare, “This statement by President Young seems to have been either to discredit Oliver Cowdery or to enhance polygamy. No charges of sexual misconduct were made against Cowdery during his 1838 excommunication trial” (page 75).

Conclusion

Brigham Young, Orson Pratt, and Joseph F. Smith did all in their power to enhance the practice of polygamy. However, they were not primary witnesses in regard to a supposed polygamy revelation being received in the 1829–1832 period, or while the Book of Mormon was being translated. They knowingly told a falsehood when they said Oliver was a polygamist. Oliver Cowdery was single during 1829–1832—the years the conspirators claim that he took a plural wife. His only marriage was to Elizabeth Ann Whitmer whom he married December 18, 1832, in Jackson County, Missouri, where they resided. The conspirators knew that Elizabeth Ann Whitmer had been his only wife.

The discrediting of Oliver was a convenient way to justify the discarding of the article on “Marriage,” which had to be removed from their Doctrine and Covenants before their followers would fully accept polygamy. So they lied about Joseph having a polygamous revelation in the 1829–1832 period, and about Oliver having married a plural wife, in order to strengthen their own polygamous position.

Vision #48—December 2004 31
Apostle John Taylor and other leading apostles secretly began practicing polygamy at Nauvoo even before Joseph’s death. Brigham Young, President of the Quorum of Twelve, led the way by taking his first plural wife, Lucy Ann Decker Seely, in June 1842 (see John Stewart, Brigham Young and His Wives: And the True Story of Plural Marriage [Salt Lake City, Utah: Mercury Publishing Company, Inc., 1961], 85). Apostle John Taylor, who succeeded Joseph in November 1842 as the editor of the Times and Seasons, was one of the leaders who practiced polygamy in secret, while denying it openly. For example, he denied it in November 1844 in a communication in the Times and Seasons, and again in 1850.

Taylor secretly married his first plural wife February 12, 1843 (see Utah Genealogical Magazine 21:105). He married two more plural wives before Joseph’s death which occurred on June 27, 1844 (see Richard S. Van Wagener and Steven C. Walker, A Book of Mormons [Salt Lake City, Utah: Signature Books, 1982], 354). Six years later in 1850, which was two years before polygamy was publicly proclaimed a doctrine in Salt Lake City, John Taylor participated in a public debate in France. During the debate he denied that polygamy had been practiced by Church leaders at Nauvoo, although he at that time had fifteen wives (ibid.).

Rigdon Revealed the Twelve Were Practicing Polygamy

After the death of Joseph and Hyrum, Brigham Young and the majority of the Twelve moved quickly to take control of the Church. On September 8, 1844, they held a public conference in the Grove near the Temple in Nauvoo, where they tried President Sidney Rigdon. After they expelled Elder Rigdon he moved to Pittsburgh, Pennsylvania, where he had been at the time of Joseph’s martyrdom. One month later, he published a paper entitled The Messenger and Advocate. In his first issue, Sidney published that some of the Twelve were practicing polygamy. Sidney devoted much space in his paper to the subject of the Twelve “and their adherents” being engaged in polygamy. Rigdon wrote:

“It is a fact, so well known, that the Twelve and their adherents have endeavored to carry on this spiritual wife business in secret, that I hardly need mention it here, and have gone to the most shameful and desperate lengths, to keep it from the public. First, insulting innocent females, and when they resisted the insult, these monsters in human shape would assail their characters by lying, and perjuries, with a multitude of desperate men to help them to effect these corrupt practices from the view of the world. I could bring facts which can be established in any court of justice, in relation to these vile abominations practiced under the garb of religion that would make humanity blush. No falsehood too great, and no perjury too daring, in order to conceal these heaven-daring abuses of mankind.

How often have these men and their accomplices stood up before the congregation, and called God and all the holy Angels to witness, that there was no such doctrine taught in the church; and it has now come to light, by testimony which cannot be gainsaid, that at the time they thus dared heaven and insulted the world, they were living in the practice of these enormities; and there were multitudes of their followers in the congregation at the time who knew it.... SIDNEY RIGDON. (Messenger and Advocate 1 [October 15, 1844]: 14)

Elder Rigdon also printed an article by one John A. Forgeus, who proclaimed against “that odious doctrine as taught in Nauvoo and other places, that a man can have more wives than one” (ibid., 6).

Rigdon and his followers held a conference and afterwards printed the “Minutes of a Conference held in Pittsburgh, Oct. 12th 1844.” The conference adopted the following res-
olution:

2. Resolved, that in consequence of the most flagrant violation of the original, or true principles and order of the church, by the Twelve and their abettors, by rejecting Elder Rigdon, and practicing the doctrine of polygamy, despoiling female virtue and chastity by seducing them, and tyrannizing over those who will not sanction their works of darkness, and many other like things, for which we regard them as apostates, and men fallen from the true order of the church, into a state of wickedness and corruption; therefore, we hold no fellowship with them. (ibid., 6)

Apostle Taylor Denied that Polygamy Was Being Practiced

In November of 1844, Apostle Taylor’s denial of Rigdon’s charges against the Twelve came swiftly. Although Taylor was the husband of three wives at that time, he published in the *Times and Seasons* that polygamy was not taught nor practiced by the Twelve. At that time he was married to his legal wife, Leonora Cannon Taylor, whom he married July 25, 1833 (see *Utah Genealogical Society* 21 [1930]: 105). He married wife number two, Elizabeth Kaighin, December 12, 1843, and wife number three, Jane Ballantyne, on February 25, 1844 (see Francis M. Gibbons, *John Taylor: Mormon Philosopher, Prophet of God* [Salt Lake City, Utah: Deseret Book, 1985], 52, 53). Taylor as editor answered Sidney by publishing:

The saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the *sham* quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off, under the “dreadful splendor” of “spiritual wifery,” which is brought into the account as graciously 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, but if any man’s wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! there is no law of God or man against it! This is all the spiritual wife system that was ever tolerated in the church, and they know it. . . . *An Old Man of Israel.* (Times and Seasons 5 [November 15, 1844]: 715)

Apostle Taylor also reassured his readers that the communication of an “Old man of Israel,” which appeared in the *Times and Seasons,* was “genuine” (ibid., 711).

During the Debates in France, Taylor Lied about Polygamy at Nauvoo

Three years after leaving Nauvoo, four apostles left Salt Lake City for Europe. One of those was Apostle John Taylor whose destination was France. In New York City, Taylor was joined by Elder John Pack and Elder Curtis E. Bolton, who was quite fluent in the French language. By June 26, 1850, Taylor and his companions began holding meetings and proselyting in Boulogne-sur-Mer, France. They soon received a letter from the Reverend C. W. Cleeve, the Reverend James Robertson (an independent minister), and Philip Cates, challenging them to a three-night public debate. Those men wished to debate three subjects, including the topic of “Joseph Smith.” Taylor and his companions agreed to a three-night debate. It is fortunate that Elder Bolton took extensive notes during the debate, and Apostle John Taylor published the words of the debaters, including his own answers to charges that Joseph Smith was an impostor and a polygamist. Taylor’s answers show a willingness to bear false testimony to cover his own deeds.

Although he upheld Joseph’s innocence and declared polygamy had not been practiced by Joseph or other Church leaders, Taylor at the time was the husband of fifteen wives! They were: (1) his first and legal wife, Leo-
nora Cannon Taylor; (2) Elizabeth Kaighin; (3) Jane Ballantyne; (4) Mary Ann Oakley; (5) Mary Amanda Utley; (6) Ann Hughlings Pitchforth; (7) Ann Ballantyne; (8) Mary Ramsbottom; (9) Lydia Dibbie Smith; (10) Sarah Thornton Coleman; (11) Mercy Thompson Smith; (12) Sophia Whittaker; (13) Harriet Whittaker; (14) Caroline Hooper Saunders Gillian; and (15) Margaret Books, 1982], 354). Taylor gave true where he himself was concerned.

Taylor left France and went to Liverpool, England, and there published a tract on the debates. In compiling the tract he used "the record of the debates prepared from Elder Bolton's extensive notes" (John Taylor: Mormon Philosopher, 117).

Below are extracts from Taylor's tract. He began by quoting from the Reverend C. W. Cleeve:

The Rev. C. W. Cleeve then said, . . . The first question of discussion is, Was Joseph Smith an imposter? . . . The Rev. gentleman then proceeded to read general extracts from a work by the Rev. Henry Caswell, General John C. Bennett, and others, and an article from the English Review, charging Joseph Smith and the Mormonites with a number of crimes and immoralities. (John Taylor, Three Nights' Public Discussion Between The Revs. C. W. Cleeve, James Robertson, and Philip Cater, and Elder John Taylor of the Church of Jesus Christ of Latter-day Saints, At Boulogne-Sur-Mer, France [Liverpool, Great Britain, 1850], 4)

The reader should remember that Dr. John C. Bennett's charges against Joseph included the charge that Joseph was practicing polygamy, which Bennett referred to also as spiritual wifery, a plurality of wives, and celestial marriage. He also charged that Joseph was claiming to have received a revelation on the subject.

Apostle John Taylor responded:

I was intimately acquainted with the late Joseph Smith, and know that the statements made by Mr. Cleeve are untrue. I have been with Mr. Smith for years; I have travelled with him; I have been with him in public and in private, at home and abroad; I was with him living, and when he died—when he was murdered in Carthage gaol, and I can testify that he was a virtuous, moral, high-minded man—a christian and a philanthropist. . . . In relation to the characters who made those statements, I happen to be acquainted with them, and know of the circumstances under which some of them were written, Concerning Mr. Caswell, I was at Nauvoo during the time of his visit. He came for the purpose of looking for evil. He was a wicked man, and associated with reprotes, mobocrats, and murderers . . . .

Respecting John C. Bennett; I was well acquainted with him. At one time he was a good man, but fell into adultery, and was cut off from the church for his iniquity; and so bad was his conduct, that he was also expelled [from] the Municipal Court, of which he was a member. He then went lecturing through the country, and commenced writing pamphlets for the sake of making money, charging so much for admittance to his lectures, and selling his slanders. His remarks, however, were so bad, and his statements so obscene and disgraceful, that respectable people were disgusted. These infamous lies and obscene stories, however, have been found very palatable to a certain class of society, and in times of our persecutions multitudes were pleased with them. Hence, not only did it suit the inclination of these gentlemen above alluded to, but preying upon the cupidity of the uninformed, they made a very lucrative business of their disgusting traffic, and sold it to the world garnished with the names of Doctor Bennett, the Rev. Mr. Turner, the Rev. Mr. Caswell, and numbers of other reverends, associates of blacklegs and murderers. . . . I say now, as I said before, that reports have nothing to do with truth; and I will say, moreover, that public opinion has very little to do with it. (ibid., 5, 6)

Taylor recorded that his opponent Mr. Robertson then said:

He and his friends had quoted against the testimony of General Bennett and Professor Caswell, and of works published in America, in 1848. These works had testified that Joseph Smith kept up a seraglio of "Sisters of the White Veil," and "Sisters of the Green Veil," and that Sidney Rigdon, who had at one time been almost as great a man among the Mormonites as Joe Smith, had quarrelled with Joe for the latter's attempt to introduce his, Rigdon's daughter, into the sisterhood. . . . Now he (Mr. Robertson) demanded distinctly of Mr. Taylor what was the nature of the sisterhood of the White and Green Veil—what was the nature of the dispute between Sidney Rigdon and Joseph Smith. (ibid., 7)

Apostle Taylor countered with:

It would seem from the remarks of Mr. Robertson, that he also attaches very great importance to the statements of Mr. Caswell and John C. Bennett, of course, for want of better testimony. I have already referred to their characters, I have already stated that I proved Mr. Caswell to have told one lie, and a man that will tell one falsehood to injure an innocent people, will tell five hundred, if necessary, for the same object. . . . 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; 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. "Doctrine and Covenants," page 330. (ibid., 7, 8; italics added)

Taylor Quoted the Article on "Marriage" While Denying Polygamy

It is important for the reader to be aware that Taylor was telling a falsehood—he was lying by insisting that there had been no polygamy at Nauvoo. He too would have "told five hundred lies" for "the same object." Taylor, in order to convince his opponents that he was telling the truth, read from the
article on “Marriage” which Joseph had caused to be placed in the Doctrine and Covenants at the General Assembly of the Church in 1835. Taylor read the following from the law of the Church:

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 Jesus 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, 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 Savior 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; that is, keeping yourselves wholly for each other, and from all others during your lives.” And when they shall have answered “Yes,” he shall pronounce them to be each other’s companion, husband and wife, and in the name of the Lord Jesus Christ, “May God add his blessing, and keep you to fulfill your covenants from henceforth, and for ever. Amen.”

3. The clerk of every Church should keep a record of the 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 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. (italics added)

Then the polygamous Taylor continued to defend the Church against his accuser by replying:

Is it difficult for such men to write books, such as we have heard, to cover their ininfamy and deeds of darkness? Who but depraved men could write such books? These statements are too flimsy for intelligence to be blended with. We hear Joseph Smith’s crimes, he was tried thirty-nine times before the tribunals of his country, and nothing proven against him. Why do not these gentlemen bring some legal authenticated testimony from those courts? Why did not the authors of these books do this? because they could not. When Joseph Smith was among his enemies, on the ground where they have proven these things, why did they not do it? I ask these gentlemen for some legal proof. It will go further with me than the statements, opinions, and reports of their Rev. authors, and might shew from whence springs that bitter, acrimonious spirit, which has been manifested by my opponents? (ibid., 8, 10)

Taylor quickly replied:

Why did Sidney Rigdon and Joseph Smith differ? Was it not about Sidney Rigdon’s daughter? (ibid., 17)

Taylor quickly replied:

I know nothing of Mr. Smith but what is good; he [Mr. Robertson] ought to prove his assertions, or not make them. . . . I stated concerning Gen. Bennett, that at one time he was a good man; but that he fell into iniquity, and was cut off from the church for adultery, and then commenced his persecutions. If I had my books here [the Times and Seasons] I could have shown an affidavit made before the city council, about the time he was cut off, stating that he knew nothing evil or bad of Joseph Smith. An affidavit that I heard him make myself. . . . Concerning Joseph Smith, as there has been a good deal said about him, I am now going to introduce testimony about his character, that no one will be able to gainsay. It is not the report of this man, that, or the other, but positive living testimony; such as would be received by any court, and it is all I shall say on that subject. In the first place, I give my own, as I did before. I testify that I was acquainted with Joseph Smith for years. I have travelled with him; I have been with him in private and in public. I have associated with him in councils of all kinds; I have listened hundreds of times to his public teachings, and his advice to his friends and associates of a more private nature. I have been at his house and seen his department in his family. I have seen him arraigned before the tribunals of his country, and seen him honourable acquitted, and delivered from the pernicious breath of slander, and the machinations and falsehoods of wicked and corrupt men. I was with him living, and with him when he died, when he was murdered in Carthage gaol by a ruthless mob, headed by a Methodist minister, named Williams, with their faces painted. I was there and was myself wounded. I at that time received four balls in my body. I have seen him, then, under these various circumstances, and I testify before God, angels, and men, that he was a good, honourable, virtuous man—that his doctrines were good, scriptural, and wholesome—that his precepts were such as became a man of God—that his private and public character was unimpeachable—and that he lived and died as a man of God and a gentleman. This is my testimony; if it is disputed, bring me a person authorized to receive an affidavit, and I will make one to this effect. I therefore testify of things which I know and of things which I have seen. (ibid., 22, 23, 24)

Such was the testimony of John Taylor, the polygamous apostle and missionary for the Church of Jesus Christ of Latter-day Saints with headquarters in Utah. His tract, Three Nights’ Public Discussion, was published in 1850 and was sold throughout Great Britain and in France. It was republished in Liverpool in 1851 in a book compiled by Orson Pratt under the title of O. Pratt’s Works. Thus, it was widely distributed.

Apostle Edmund C. Briggs

Questioned John Taylor

In 1864, RLDS Apostle Edmund C. Briggs, while on a missionary assignment to Utah, questioned Apostle Taylor about the statements the latter

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made during the debate in France. Edmund’s brother, Apostle Jason W. Briggs, published:

Mr. John Taylor, in 1850, in a public discussion in France, on being accused of polygamous proclivities, said:

“We are accused here of polygamy, and actions the most indecent, obscene and disgusting, such than none but a corrupt and depraved heart could have conceived.”

And to refute this charge, he read from the Doctrine and Covenants the article on marriage, in which the husband and wife covenant to keep themselves for each other and from all others during their lives. And in 1864, when asked by E. C. Briggs how he reconciled his statement then with the alleged fact of the polygamy revelation of 1843, he took the same ground,—made a “prudential statement;” for if he had owned himself a polygamist, which he was at the time, he would have been driven out of France, and so cut off his usefulness in that coun-

Apostle Edmund Briggs, who questioned Apostle Taylor about his denying polygamy during the debate in France.

try. “What! Mr. Taylor tell a lie,” said E. C. Briggs. “Yes,” said the former, “under the circumstances it was justifiable, the cir-cum-stan-ces [sic] were peculiar. (Jason W. Briggs, The Messenger 2 [Salt Lake City, Utah, April 1876]: 22)

Conclusion

While in Nauvoo, even before the death of the Prophet Joseph, Apostle John Taylor followed the example of Brigham Young and practiced polygamy secretly, while vehemently denying it openly.

Taylor’s statement that “a man that will tell one falsehood to injure an innocent people, will tell five hundred, if necessary, for the same object,” should be applied to himself—for during the years of 1843 to 1850, he denied polygamy while practicing it secretly. He and others injured an innocent people, the Saints and the Prophet Joseph—for as has been proven so often in previous chapters, Joseph had only one wife and no children by polygamous unions.

He always spoke and wrote in opposition to polygamy. As will be shown in future chapters, Joseph did not receive the document on polygamy which is now Section 132 of the Utah Doctrine and Covenants.

The Witness Came to Me

By Seventy Russell F. Ralston

It was while thus serving the Church in an assignment which sent us to Salt Lake City and the Utah and Western Colorado Districts that I had many experiences in which the witness came to me. Time and time again my faith was tested as I faced problems far too great for me to solve alone. However, I found I did not have to face them alone, and I came to know that as I moved forward in the work of the Church, the Spirit of God was a constant source of strength and enlightenment.

Of the many experiences in Utah, one still stands out. I had received a letter from a woman who was about to leave the Church. She asked one question, “Why does the Church believe the Prophet must always be a Smith?” As I sat down to answer this letter I suddenly realized that I wasn’t sure. I knew the answer frequently given and was aware of our philosophy, but so much was based on Doctrine and Covenants 107:18, and I had been much disturbed by some things the Mormons interpreted this section as saying. I realized I must have some real, personal conviction before I could write this lady. I began to pray and, as I prayed, I meditated and searched the Scriptures and my own convictions.

After some hours I felt the warm glow of the Holy Spirit and knew I could write. As I began I felt as if I were being lifted above the chair in which I sat. My soul was thrilled as I wrote. When, in my answer, I referred to Doctrine and Covenants 107:18, these words were burned into my consciousness in a way I shall never forget: “for this anointing have I put upon his [Joseph Smith, Jr.’s] head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed” (italics added). As the Spirit of God rested upon me I knew beyond question that the “blessing” of Joseph was that of prophetic leadership and that as this blessing was placed upon the head of his posterity, indeed the kindreds of the earth would be blessed. As I finished my letter, I marveled at my experience and could only pray that the same Spirit that had rested upon me would minister to the one who had questioned. However, regardless of all else, this I knew then and will continue to know—the work of this Church of Jesus Christ in which I am associated is indeed the work of our Lord; God chose Joseph Smith, Jr., as the Prophet through which the truth of Christ was restored to earth, and He promised that in the seed of Joseph there would be found those upon whom He could continue to place the blessing of prophetic leadership, and through whom He could speak to and lead His people. As my spiritual consciousness was thus awakened the witness came to me.

I am thankful to God for these and many other experiences which bear testimony of His Son, His Church, and His work. I pray that I may always be faithful to this witness, and that somehow I can help lead others to our Lord (The Saints’ Herald 109 [September 1, 1962]: 21-34).
Chapter 35

Joseph Smith Continued to Fight Polygamy through 1843

Joseph Smith Continued to Fight Polygamy through 1843

As has been seen in former chapters, the year of 1842 found Joseph coping with a long list of polygamous allegations. Included were Doctor Bennett and his assertions that Joseph had tried to seduce Sarah Pratt, Nancy Rigdon, and others. In that year Joseph brought the young lawyer, Chauncey Higbee, to trial for claiming that he (Joseph) had given him permission to seduce several women in practicing spiritual wifery. And there was Udney Hay Jacob who, without Joseph’s knowledge, had his book The Peace Maker printed on the Times and Seasons press, with Joseph’s name listed on the cover as the printer.

Eighteen forty-three was a very important year in the battle against polygamy. The new year began as the apostles under Brigham’s leadership gradually gained more and more control of Nauvoo and the Church, so that polygamy became more difficult for the Prophet to combat.

Taking the polygamy cases which occurred in 1843 by dates, demonstrates the fact that Joseph was plagued with the problem continuously.

Oliver Olney’s Polygamous Charges Condemned

One problem which Joseph had in 1842 carried over into the new year of 1843. This problem involved Oliver H. Olney, who had aligned himself with Dr. John C. Bennett and accused Joseph of polygamy. Elder Olney was disfellowshipped in 1842, as is shown by the following record dated March 17, 1842:

The High Council withdrew the hand of fellowship from Elder Oliver Olney for setting himself up as a prophet, and took his license. (LDS History of the Church 4:552)

Joseph referred to Olney in an editorial entitled “TRY THE SPIRITS,” in which the Prophet explained:

We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was . . . Oliver Olney of Nauvoo. . . . Mr. Olney has also been tried by the high council, and disfellowshiped because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light, because his deeds are evil.”

Since his expulsion from the Church, he has been engaged in a campaign against Mormonism, and has been one of John C. Bennett’s right hand men—he was also one of the contributors to the filthy columns of the “Sangamo Journal,” making or professing to make, a great expose of the corrupt principles of Mormonism. . . .

Mr. Olney has long been a member of this church, and until within two or three years ago, has always maintained a consistent character. He began to be wild and visionary about that time, and having become loosed from the moorings of eternal truth, and been dashing about on the waves of superstition, fanaticism and uncertainty, he became a fit subject to be duped by the notorious Bennett, and it would seem has been too apt a scholar to his teaching until he has become engulphed in the whirlpool of destruction. (Times and Seasons 4 [February 1, 1843]: 89; see also LDS History of the Church 5:269–270)

And what had Dr. Bennett pub-
lished in the *Sangamo Journal* that caused Apostle Taylor to call the columns “filthy”? It was Dr. Bennett’s accusations that Joseph was involved in practicing polygamy. It was the same letters and documents that have been reviewed and refuted in previous chapters of *Joseph Smith Fought Polygamy*. Here are a few examples of what can be found in the *Sangamo Journal* for that time period. In the July 7, 1842, issue, is found an article by Bennett on the subject of “clandestine wives of Joseph Smith under the new dispensation.” The July 15, 1842, publication contains Bennett’s charges that Joseph had attempted to get Nancy Rigdon, Sarah Pratt, and others to be his plural wives. Also in this issue is the allegation that Joseph had received a plural marriage revelation. The issue for July 22, 1842, features Bennett’s charges against Joseph involving Martha Brotherton, Emmeline White, and others. In the *Sangamo Journal* for August 19, 1842, there appeared Bennett’s infamous “Sixth Letter” in its entirety. The headline declared: “6th Letter from Gen. Bennett. Joe Smith’s Letter to Miss Rigdon, in defense of the spiritual wife doctrine.”

Dr. Bennett’s “Sixth Letter” was printed in full. (For a study of that false document see *Vision* 33, January 2000, pages 20–27.) Bennett’s Sixth Letter can be read under the title of “Happiness” in the LDS History of the Church 5:134–136.

**Olney Published a Pamphlet**

Oliver Olney published a pamphlet, *The Absurdities of Mormonism Portrayed*, in Hancock County in the spring of 1843. A synopsis of Olney’s writings in his pamphlet is found in the *Stanley Snow Ivins Collection* in the Library of the Utah State Historical Society in Salt Lake City, Utah. Stanley Ivins made the following notes as he quoted these words directly from Olney’s pamphlet:

p[page]10—Under a section headed “Polygamy,” he [Olney] says: “Polygamy was first introduced in Kirtland, Ohio, about eight years ago. Hint after hint has been going, until we have to say, they have begun to do, as well as say. This subject has been kept in the dark as long as it could be, as it was first said to be too strong meat for the Latter Day Saints to bear. But as some have long waited impatiently, and the plainness of the Scripture is such on the occasion, has forbid any further delay. . . . “Again, a dark saying arises in the name of the Lord, in the form of a pamphlet, said to be written by a man by the name of Jacobs, but published by Joseph Smith “Editor. We find that if the pamphlet was not written by the authorities of the church, it by them was revised in Jacobs name. But to come to its contents, it argues polygamy; that there is hardly a saying in the Bible but what misapply to polygamy.” He says polygamy “can no longer be kept in the dark; as many are actually attached to the second living companion; and a door is fast opening on this subject, that many is arguing it to be the will of God. That in these days God designed to raise up a more righteous people on the Earth than has been for many ages past. It is argued that those of the chosen of God, is to father them. . . . A number of wives have been made, to effect that order, and get it established. But nothing seemed to prevail, until they got a wise Master Free Mason to come and establish a lodge among them.” He had them form a woman’s lodge. “But altered the name, that they could be distinguished from the lodge of the men. That they called the ladies benevolent society.” The sisters were then allowed to receive certain degrees of Masonry. (Stanley Snow Ivins Collection, Manuscript Collection on Polygamy, Book 6, pages 160–161)

In another notebook, under the heading of “Papers of Oliver Olney—Original Mss. . . . Journal of Oliver Olney . . . .”, Stanley Ivins makes further notes from Olney’s writings, which show that Olney repeated Dr. Bennett’s claims that Joseph was taking plural wives from within the Ladies’ Relief Society. Ivins recorded the following from Olney’s *Journal*:

He [Olney] tells how he was boted before a High Council, which “set me afloat”, because he would not show them “the record that I had kept of the Church.”

p. 8, 9—He [Olney] says: “We have of late” had Masonry set up, and the Master Mason: “He said there were certain Degrees for the fair sex of the land.They soon met in Union/A Lodge to form but changed the name/That they might be distinguished/From the Lodge of the Men.” (This is written in a sort of doggerel and the marks (/) indicate line divisions.)

p 10, 11—He tells of the organization of the Relief Society. Said the first degree was organizing to help the poor. Of the second degree he said: “It was that those of high renown/went in to the water and gathered/A plurality of wives/” Says he will not expostulate on the 3d and 4th degrees until another time.

May 13, 1842—He warns against “a multiplicity of wives”—“They will be a trouble to you/As they will harrass you/Both by Night and by Day/They will depend on you for a living/That will come out of the tithing of the L.D.S./Be satisfied with one as is the custom around/”

June 4, 1842—He speaks of stories that make “the daily rounds”, and thinks that so much smoke must mean a fire. (Stanley Snow Ivins Collection, Manuscript Collection on Polygamy, Book 8, page 228)

**Joseph Denied Polygamy before Temple Workers**

In spite of Joseph’s constant denials and his condemnation of Jacob’s *Peacemaker* in the *Times and Seasons*, volume 4, (December 1, 1842) page 32, there was much speculation as to whether or not Joseph was a polygamist. More and more were learning that members of the Twelve and others had plural wives, and the saying became more popular, “There cannot be so much smoke without some fire.”

On February 21, 1843, the Prophet spoke to those who were building the Temple—a group consisting of both men and women, and told them that he knew what people were saying about him. Joseph is reported to have declared:

*There is a great noise in the city, and many are saying there cannot be so much smoke without some fire. Well, be it so. If the stories about Joe Smith [having plural wives] are true, then the stories of John C. Bennett are true about the ladies of Nauvoo; and he [Bennett] says that the Ladies’ Relief Society are all organized of those who are to be the wives of Joe Smith. Ladies, you know whether this is true or not.* (LDS History of the Church 5:286)
The above quotation shows that Joseph spoke boldly of the "great noise in the city" caused by people discussing whether or not he was a polygamist. He met his accusers head-on. He could not have met them with more force, than when he reminded his audience that if they accepted Bennett's statements that he had plural wives, they must also accept Bennett's charge that many members of the Ladies' Relief Society were Joseph's plural wives. And since the Nauvoo women knew they were not his wives, they knew that Joseph was not a polygamist.

It is ironic that years later the LDS Church leaders made the same claim that Bennett had made and actually named prominent members of the 1843 Ladies' Relief Society as having been Joseph's wives. These were the same charges that Joseph had scoffed at publicly because, to him, it was such a ridiculous accusation. It is astounding that Joseph's denials of those charges have been ignored and Bennett's charges are still being lauded as truth by the LDS Church.

Sidney Rigdon Condemned Polygamy Charges against Joseph

It was explained in Vision 33, January 2000, pages 20 and 21, that a letter written by Apostle Willard Richards was delivered to Sidney Rigdon's nineteen-year-old daughter Nancy, on the pretense that it was authored by Joseph. Bennett published that Joseph had sent the letter to Nancy in order to convince her to become his plural wife. However, Joseph declared to Elder Rigdon that he was not its author, and published a statement to that effect. The LDS Church leaders knew that Joseph had not written the letter, but they decided that it would be to their advantage to attach Joseph's name to it to promote plural marriage. They therefore chose to use Bennett's story instead of Joseph's, and that forged letter has become a sacred document to their church members and is known as an "Essay on Happiness."

Dr. Bennett's story of Nancy Rigdon and the alleged letter from Joseph caused President Sidney Rigdon, who was the Nauvoo postmaster, to be deluged with letters requesting him to divulge the true facts in the case. Rigdon's son-in-law, George Robinson, who was Bennett's friend, kept Dr. Bennett abreast of Nauvoo news. Robinson informed Bennett: Mr. Rigdon . . . has letters from all quarters, making inquiries about your accusations against Smith. (John C. Bennett, History of the Saints, 247)

Sidney and other Church leaders were bombarded with so many questions that over four pages of the February 15, 1843, Times and Seasons were devoted to the problems which Joseph and the Church were facing due to Bennett's falsehoods (see pages 97-101). Included in those pages was a copy of a letter by Elder Rigdon in which he condemned the slanderous statements against Joseph and the Saints. President Rigdon wrote:

Nauvoo, Ill. Feb 19, 1843.

MR. ALFRED ED. STOKES—

Dear Sir,—In obedience to your request, I send you one number of each of the papers published in this place [the Times and Seasons and the Wasp]. I am well aware, that designing men, for sinister purposes, have put in circulation reports concerning the people here, which are so monstrous, that it is a matter of surprise how any rational being could profess to believe them at all. If I were to even profess to believe such incredible and ridiculous nonsense about any people, I should consider the public would have sufficient cause to scorn me, as the mere tool of corrupt and foul slanderers; but any thing to stop the progress of that, which cannot be done by fact and scripture truth. That man must have a large stock of moral courage, who dare, in any wise, profess belief in such outlandish representations as are made in the public papers concerning the people of Nauvoo, and circulated orally by wicked and designing men . . . Yours, with respect, SIDNEY RIGDON, P. M. [Postmaster]. (Times and Seasons 4 [February 15, 1843]: 100, 101; LDS History of the Church 5:280–281)

The testimony by Elder Rigdon in behalf of Joseph and the Saints at Nauvoo has been ignored, as has been his reference to "reports concerning the people here, which are so monstrous."

Joseph Reaffirmed His Innocence

Many newspaper publishers increased their sales and financial profits by publishing Dr. Bennett's sensational stories about Joseph and the members of the Ladies' Relief Society. Bennett's lectures and writings stated that the Relief Society members were part of a "seraglio," which is another name for Joseph's alleged harem. One editor who published Bennett's seraglio story was the editor of the Chicago Express. Joseph answered the falsehoods by writing the following letter to be printed in the Church's newspaper:

To the EDITOR of the TIMES & SEASONS.

Sir . . . The slanderous allusion of a "seraglio," like the Grand Turk [who was a polygamist], which the editor [of the Chicago Express] applies to me, may take to himself, for "out of the abundance of the heart the mouth speaketh." Every honest man, who has visited the city of Nauvoo, since it existed, can bear record of better things, and place me in the front ranks of those who are known to do good for the sake of goodness, and show all liars, hypocrites; and abominable creatures, that while vice sinks them down to darkness and wo, virtue exalts me and the saints to light and immortality. . . . JOSEPH SMITH. (Times and Seasons 4 [March 1, 1843]: 113)

Over thirty years later Joseph F. Smith and other Mormon officials published for the first time, sworn affidavits of women who claimed to have been wives of Joseph. They had been members of the Ladies' Relief Society at Nauvoo. The affidavits were made after Joseph and Emma's sons, Joseph III, Alexander, and David, grew to manhood and went to Salt Lake City, Utah, as missionaries for the Reorganized Church of Jesus Christ of Latter Day Saints and were convincing people that their father had not practiced polygamy.

Joseph Defended in the Boston Bee

Bennett's book was published in Boston late in 1842, and he lectured there. As a result, there was much said and written in the Boston newspapers against Joseph and the Saints. Among the topics discussed were Bennett's charges that the doctrines of plural wives and common stock were prevalent at Nauvoo. However, a Church member who signed himself simply as
“H. R.” wrote a letter to the editor of the Boston Bee, refuting Bennett’s charges. Editor John Taylor republished the letter in the Times and Seasons. H. R. wrote:

Mr. Editor, Sir . . . I have heard General Bennett’s lectures, and left not a stone unturned to find its character . . . . 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. (Times and Seasons 4 [March 15, 1843]: 143)

Joseph Invited the Saints to Reveal Any Misconduct on His Part

On April 6, 1843, a special conference convened at Nauvoo, and Joseph gave the Saints an opportunity to bring charges against him. If the Prophet had been guilty, he would not have opened the way for his own prosecution, because bigamy was a crime in Illinois. He would not have stood before thousands and invited anyone with a complaint to make a charge against him. The record reveals:

President Joseph then asked the conference if they were satisfied with the First Presidency, so far as he was concerned, as an individual, to preside over the whole church; or would they have another? If, said he, I have done any thing that ought to injure my character, reputation, or standing; or have dishonored our religion by any means in the sight of men, or angels, or in the sight of men and women, I am sorry for it, and if you will forgive me, I will endeavor to do so no more. I do not know that I have done anything of the kind; but if I have, come forward and tell me of it. If any one has any objection to me, I want you to come boldly and frankly, and tell of it; and if not, ever after hold your peace. (Times and Seasons 4 [May 1, 1843]: 181)

Not one hand was lifted. Not one voice was raised. No complaint was made against Joseph, and he was unanimously chosen to continue as Prophet.

Missionaries Continually Proclaimed Joseph’s Innocence

Under Joseph and Hyrum’s direction Church missionaries waged constant warfare against Bennett’s writings and lectures. An example is found in a letter written by George P. Dykes, who was one of those sent forth by Joseph and Hyrum in August 1842 to declare Joseph’s innocence and Bennett’s untruthfulness. George Dykes wrote Editor Taylor as follows:

One year since, I visited a settlement of Norwegians, in La Salle county, Illinois . . . I returned to Nauvoo, where I found the whole country deluged with falsehood, from the pen of J. C. Benet, and I immediately returned to La Salle, but the people there, looked upon him [Bennet] as a wicked designing man; his lies continued but a short time, when eternal disgrace fell upon his own head. I soon returned to Nauvoo, and in a few days was appointed by the special [church] conference, in August [1842], to travel through Illinois, to correct the misstatements of Bennett, in which journey I travelled through eighteen different counties. I was generally successful in convincing the people that Bennett maliciously slandered the innocent. (Times and Seasons 4 [May 15, 1843]: 195)

Elder Dykes was one of the three hundred and eighty missionaries who left Nauvoo after a special conference held at Nauvoo on August 29, 1842. The missionaries were to travel throughout the land and distribute thousands of broadsides, filled with affidavits that denied the plural marriage charges against the Prophet. The broadside was entitled Affidavits and Certificates Disproving the Statements and Affidavits Contained in John C. Bennett’s Letters (see Vision 36, page 27). So for nearly nine months missionaries had been in the field verbally defending Joseph and distributing the “Affidavits” which declared that Joseph did not have plural wives.

A Pittsburg Editor Accused Joseph of Having Numerous Children

A number of newspaper editors in search of sensational stories traveled to Nauvoo. They were guests at the Mansion House, which served as Joseph and Emma’s home, a hotel, and a place for conducting Church business.

Among those who ate at the Prophet’s table in 1843 was the senior editor of the Pittsburg Gazette who was seeking a sensational story about Joseph. After partaking of the bounty of food at the Prophet’s table, and finding no proof of polygamy in that household, he left Nauvoo and went to Warsaw among the Church’s bitter enemies. From there he penned a story of his Nauvoo visit in which he mentioned Joseph’s “numerous children” and “dependants” as if they truly existed. He purposely worded his story in such a way as to lead people to believe that the goodly number of children and young people he saw at the Mansion House were Joseph’s children by his plural wives.

Apostle John Taylor knew that Joseph had no sons by anyone but Emma and that the Prophet’s only daughter was their adopted daughter Julia. Taylor therefore published in the Prophet’s defense:

It is a little singular, how men can step aside so far from truth, when they endeavor to give the conversations of General Smith . . . The Senior Editor says, the prophet’s “numerous children” and dependants were at the table, &c. Now as to the prophet’s numerous children, they consist of three sons and one adopted daughter, and his dependants are either orphans or honorable men and women, who know better than to taint the truth. (Nauvoo Neighbor [December 27, 1843], 3)

Overseeing the entire operation of the Mansion House Hotel, which provided both sleeping and eating facilities, was the Prophet’s wife Emma. The Mansion House was very popular, and many travelers preferred staying there, for they could view the Prophet in both his home and Church settings. The accommodations were very good in the hotel, which had a main lobby or parlor, bedrooms, and a large dining room which was noted for its excellent food. Therefore, the hotel required a staff of workers which Emma chose with care. Emma was president of the Ladies’ Relief Society that had been organized “for the relief of the poor, the destitute, the widow and the orphan; and for the exercise of all benevolent purposes” (see the Times and Seasons 3 [April 1, 1842]: 743).

Therefore, waiting on the tables, cook-

(Continued on page 31)
Testimony of President Joseph Smith III

Sunday, November 6, 1910

I am thankful for this opportunity to meet with you and partake of the solemn ordinance of the Sacrament on my birthday. I may never again be permitted to do so, and I do not remember when this has occurred before.

I desire to manifest by my presence and by my partaking of the Sacrament with you that I have nothing to prevent me from offering a gift at the altar. I have no remembrance that I have wronged anyone. I have no remembrance that others justly have cause for complaint against me. If they have, they have failed to make manifest to me in order that there might be a reconciliation.

I need not say that I love the Gospel. I believe that it is the power of God unto salvation, and if my belief is sufficiently strongly grounded, I feel that I have no cause to fear. What my merit may be at the close of my life and when the Judgment takes place, I do not know. It is not for me to say; it will be for the Judge that siteth upon the throne and before whom I must answer, to determine whether I am to receive the reward of merit or whether I am to suffer the loss of demerit, having come short of doing what I should have done in my day and in my calling.

Now, praise God, I have eaten with you the bread, I have drunk with you the wine—emblems of Him whose service we thus record. It witnesses to you that I have no charges to prefer against any of you, either in public or in private. I have no word of faultfinding, I have no right to speak ill of you, or to call your defects up in private conversation with any, by which it might be possible to hurt you. None of us have a right to carry out from this assembly any cause of faultfinding, any cause of ill will or any reason to bring the Church or the courts of the Church against a brother or a sister, or reiterate any tale of evil that we may have found or heard, of which we have not made a practical complaint before the proper officer.

Too many of us forget that in this sacred ordinance we put to our hands and witness before God that we not only remember Him whose flesh suffered upon Calvary’s Cross for us, and whose blood was shed for us, but that we should also remember those with whom we are associated. And blessing them by our life, by our precept and our example as we were striving to walk uprightly, fully answering unto the understanding that we have, that in thus partaking of the emblems before each other and before God and the angels, we have partaken of that that increaseth and sustainth our spiritual life, and retaining thereby a remission of our sins from Sacrament time unto Sacrament time. I believe that to partake of this Sacrament service is for the purpose of giving us spiritual food, partaken in the spirit of the emblems and the office work of the Holy Spirit in attending upon it. I believe that.

Hence, today, I renew my covenant before God and before my brethren, and hope to stand steadfast whether my life now be long or short from this time; and so, desiring that I may walk carefully the ways of life with each and every one of you, and when the time shall come for my departure I shall be able to look up, and conscious of all my defects, of my shortcomings, of my secret sinning, I have the confidence to put myself in the hands of a just God and trust Him for what may await me.

May God, in His infinite mercy, enable each one of us to understand the sacred character of the work we have been doing this day in thus partaking of these emblems, that they may be blessed to each of us, that we may walk the ways of life with such carefulness that we may indeed witness to them that are without and those that are within, that our lives are before Him and that they may be known and read of all men—all things of lovely repute and of good report, that we may think upon them and make them a part of our inner life and our manifest life before each other and the world. May God add His blessings as He sees that we need, in Jesus, our Lord. Amen (The Saints’ Herald 57 (November 23, 1910): 1143–1144).

Joseph Smith Fought Polygamy
(Continued from page 28)

ing, cleaning, and performing all the tasks required to efficiently operate a hotel were the destitute, the widow, orphans, and the fatherless whom Emma was attempting to assist. The Prophet had only one wife and four children!

Conclusion

Because the year of 1843 is such an important time in the history of the Church, it is important to consider the differing stories and their sources of events that may or may not have transpired. It is the opinion of the authors that Joseph was an honest man, unafraid of telling the truth. He was truthful when he denied being involved in polygamy in all forms. The truth is also that Joseph battled the doctrine of polygamy throughout 1843, but he could not hold back the tide of polygamy which Bennett, Young, and others were spreading under the cloak of secrecy.

The double standard of Apostles Young, Taylor, and other members of the Twelve have caused a perplexing problem. On the one hand they publicly defended the innocent Prophet and the Church against charges of polygamy, while on the other they were living with plural wives and begetting children themselves. This has made the task of uncovering truth enormous. Not until the true facts of Joseph’s fight are known, can the task which the young Prophet faced in his battles against polygamy in 1843 be understood. The truth is found in Joseph’s denials, and the fact that he had no children by any woman but his wife Emma. The brave Prophet, who gave his life so fearlessly at Carthage, must not be judged by the double standard practiced by members of the Twelve and their many accomplices in bringing the doctrine of plural marriage for time and for eternity into the Church, and like Bennett’s Sixth Letter, making Joseph its author.

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Joseph Smith Fought Polygamy
How Men Nearest the Prophet Attached Polygamy to His Name
in Order to Justify Their Own Polygamous Crimes
By Richard and Pamela Price

“...what a thing it is to be accused of committing adultery, and having seven wives, when I can only find one”—Joseph Smith (LDS History of the Church 6:411).

Chapter 36

The Harrison Sagers Case

Joseph continued to battle polygamy throughout 1843. One of the struggles in Joseph’s fight against polygamy that year involved an elder in Nauvoo named William Harrison Sagers. Sagers, who was born in 1815, was baptized in 1833 and served as a successful traveling missionary. There is evidence that Sagers became involved in plural marriage as early as 1841, which was during the time that Dr. John C. Bennett was teaching and practicing that doctrine at Nauvoo. When Joseph became aware of Sagers’ polygamy, he did not keep the matter secret, but tried him publicly for the crime in two courts—the Church’s High Council and the Nauvoo Municipal Court. Even though Joseph tried Sagers in 1843, the wayward elder continued his polygamous activities in 1844.

Sagers’ Legal Wife Announced

He Had Deserted Her

One evidence of Harrison Sagers’ infidelity to his legal wife, Lucinda Sagers, is found in an advertisement in 1844 in the first and only issue of the infamous Nauvoo Expositor. Lucinda used this unusual method to announce to the public that Harrison, whose polygamous connections had already created a scandal, had deserted her. Lucinda’s advertisement stated:

One Cent Reward.

WHEREAS my husband, the Rt. Rev. W. H. Harrison Sagers, Esq., has left my bed and board without cause or provocation, this is to notify the public not to harbor or trust him on my account, as I will pay no debts of his contracting. ... LUCINDA SAGERS. June 7, 1844. (Nauvoo Expositor, June 7, 1844, 3)

Lucinda’s advertisement shows that Harrison was a married man in 1844. This was also confirmed by a statement in the Warsaw Signal by a man who published under the name of “A Traveler.” Lucinda’s advertisement also shows that Harrison had separated from her by June 7, 1844, even though LDS genealogical documents, found so far, have not listed Sagers as having been married during the 1841–1844 period. LDS historians have not dealt with the fact that Sagers began his polygamous seductions as early as 1841.

Joseph Tried Sagers before the High Council

Harrison Sagers was charged for seduction on November 25, 1843, before the Church’s Standing High Council. Although the account in the LDS History of the Church calls the charge which Joseph brought against Sagers “seduction,” other accounts identify his crime as that of teaching his sister-in-law the doctrine of “spiritual wifery.” Sagers had seduced Lucinda’s sister by teaching her that Joseph Smith had stated that it was right. This is the same ruse that Dr. Bennett, Chauncey Higbee, and Brigham Young used in their seductions.

The LDS historians reported that Joseph placed in his journal under the date of November 25, 1843, the following:

In the evening the High Council sat on the case of Harrison Sagers, charged with seduction, and having stated that I had taught it was right. Charge [by Sagers against Joseph was] not sustained. I was present with several of the Twelve, and gave an address tending to do away with every evil, and exhorting them [the Twelve] to practice virtue and holiness before the Lord; told them that the Church had not received any permission from me to commit fornication, adultery, or any corrupt action; but my every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he be saved by any kingdom, it cannot be the celestial kingdom. I did think that the many examples that have been made manifest, such as John C. Bennett’s and others, were sufficient to show the fallacy of such a course of conduct. I condemned such actions in toto, and warned the people present against committing such evils; for it will surely bring a curse upon any person who commits such deeds. (LDS History of the Church 6:81)

Of importance is the fact that Joseph used Sagers’ hearing before the Church’s High Council to publicly warn several of the Twelve present at the hearing who were already practicing polygamy secretly, that he had not given Sagers, or any other individual, authority to practice polygamy.

It is significant that “several of the Twelve” were present, since by this date Apostles Brigham Young, Parley P. Pratt, Heber C. Kimball, and Orson Hyde had already married plural wives. Therefore, Joseph’s words of warning were directed to the members of the Twelve as well as others. But even after this warning by Joseph, members of the Twelve continued that practice, and used Joseph’s name as
Sagers had done.

Like Sagers, they taught that Joseph "had taught it was right." The Saints would never have accepted polygamy as a doctrine if the leaders had not attached Joseph's name to it, and convinced them that he had received a polygamous revelation.

It is also very important to notice that Joseph declared that if a man "commit adultery" he cannot "receive the celestial kingdom of God." When the Prophet said "adultery" here, he meant "fornication, adultery, or any corrupt action"—which includes polygamy. This statement by Joseph is completely opposite to the teachings of the LDS Doctrine and Covenants, Section 132, which declares that a man cannot receive celestial glory without practicing polygamy. This is another evidence that Section 132 is false and that polygamy is an evil doctrine.

**Harrison Sagers' High Council Hearing Was Public**

Sagers’ trial before the High Council was evidently open to the public. The LDS account does not say who brought the charge against Sagers, nor lists the names of the witnesses and the nature of their testimonies. However, the *Warsaw* (Illinois) *Signal*, an anti-Mormon newspaper published by Editor Thomas A. Sharp at nearby Warsaw, supplied some significant details. This information is found in a letter written by a man who visited Nauvoo during the month of December 1843. The man wrote the *Signal* stating that he had been present during the investigation in which Harrison Sagers was brought before the Church’s High Council at Nauvoo for teaching spiritual wifery. The nonmember's statement that he was present at Sagers’ trial shows that the High Council hearing was conducted in a meeting open to the public.

Sagers evidently did not deny the charges which Joseph brought against him, but admitted his involvement and charged that Joseph had given him permission to conduct himself as he had done. The author of the letter to the *Signal* editor believed Sagers' claim that Joseph had given him a secret license to practice polygamy. His readiness to believe Sagers’ testimony against the Prophet is an example of how quick some were to conclude that Joseph's prosecution of polygamists was a smoke screen to cover his own polygamy. The author of the letter, who signed himself as “A Traveler,” wrote:

Mr. Editor—

In all probability, you have heard of the existence of a body in Nauvoo City, called the “High Council” whose business it is; to investigate all the affairs that concern the church, to try all offenders against the laws of said church, and punish accordingly. . . . I had often heard of this court, and my curiosity was aroused to see it, and I had the fortune to have it perfectly satisfied in the following manner. Being in that city [Nauvoo], last December, I heard considerable talk of the doctrine of Spiritual Wives, which doctrine, I find has been, and is now being taught to a great extent in that place, the proofs of which are daily, presenting themselves, but in what shape, I shall leave you to determine.

Being compelled to remain in that city on account of the closing of the river, I was happy to learn that there was to be a trial of one of their Priests [Harrison Sagers], not for teaching said doctrine, but for teaching it too publicly. Accordingly on the day of the trial, I repaired to the council chamber, and by good luck, obtained a seat, the room being crowded to excess. It was with much difficulty that I could learn the names of all concerned, but shall endeavor to give them as correct as possible: but previous to my going farther, I will say, that before this occurrence transpired, I cared little or nothing about their creed, consequently was not carried away, as others are against them on account of their faith; and therefore I watched their proceedings strictly, but without prejudice. But it was impossible to be there long, without seeing that it was fixed and settled between Smith and the accused, (the trial merely being got up for effect,) that it should all be blown over. The parties concerned, as near as
A charge was preferred against Harrison Sagers for teaching spiritual wife doctrine and neglecting his family. (LDS History of the Church 6:333)
(Note the word “family,” which indicates that he and Lucinda had children.) The Latter Day Saint Church history states that this time Joseph “handed [Sagers’ case] over to the High Council to act upon.” It is important that Joseph prosecuted Sagers in both the Church and the city courts. Polygamy and bigamy were crimes in Illinois.

Sagers Continued His Polygamy under Brigham Young

After Joseph was killed, Sagers followed Brigham Young’s leadership and migrated to Utah. In spite of the fact that Sagers had a wife in 1843 who was named Lucinda (Lucy), he is listed in LDS records as having married first, Olive Amanda Wheaton in 1846. The records also state that he was married to Ruth Adelia Wheaton, Lucy Marilla Wheaton, Sarah Lovena Bailey, Harriet Emmaline Barney, Frances Cornelia Adams, Mary _____, Elizabeth _____, and Marion Browning Smith. According to the LDS records which have been searched, none of the women listed here were Sagers’ wives during Joseph Smith’s lifetime (see LDS Family Group Record, Genealogical Data, for William Henry Harrison Sagers).

LDS genealogical records list nine women to whom Sagers was married. One of his wives was Harriet Emmaline Barney, who bore him four children. She separated from Sagers and married Brigham Young, and her children by Sagers were sealed to Brigham (see James H. Crockwell, Brigham Young and His Wives [Salt Lake City, Utah: The F. W. Gardiner Co., 1896], 38; The Utah Genealogical and Historical Magazine 11 [April 1920]: 133). Yes, Brigham Young married a woman who had been a plural wife of Sagers, who had been involved with polygamy since the days of Dr. John Bennett. Joseph the Prophet spent time and effort, during the last seven months of his life, attempting to convict Sagers for polygamy. But Sagers, like Bennet, Higbee, and Young, placed the blame for their plural marriages upon Joseph.

Conclusion

Joseph the Prophet was in a no-win situation. He tried desperately to hold back the invasion of polygamy into the Church, but although he was the Prophet and the mayor of Nauvoo, he did not have the support of many who were closest to him. It is probable that some members of the High Council and the City Council were sympathetic to Brigham Young and his secret practice of polygamy, and were working against Joseph, who wanted to expose those who were secretly involved.

It was a no-win situation because no matter how strongly Joseph proclaimed against polygamy, or prosecuted those involved in its practice, his actions were conceived as a mere cover-up. For instance, the “Traveler” who attended Sagers’ hearing before the High Council, summed up his opinion of the case, just as many others were doing at Nauvoo. He declared that Joseph was prosecuting Sagers only “for teaching it too publicly... the trial merely being got up for effect,” which was “more to screen himself.”

What more could Joseph have done to stop polygamy and clear his name—to cause the people to believe him? He was hedged in on all sides by the members of the Twelve and others who were polygamists. And they were also keeping the system alive by enlarging their growing circle of participants. Of course, they hoped that Joseph could be convinced to join their polygamous group. But he resisted and proclaimed against that doctrine.

So they practiced polygamy in secret and denied it openly, while Joseph challenged them by openly denying and condemning it.

Joseph proclaimed against that doctrine, not to send up a smoke screen, but to declare the truth, knowing that the doctrine of plural marriage would be devastating to the Church unless it could be eradicated.
Chapter 37
Joseph’s Struggle against Polygamy in 1843

The year 1843 was a very important year in the life of the Prophet Joseph Smith, and in the life of the Church because Joseph was fighting to rid the Church of polygamy, which was an impossible task, and was attempting to prepare the Saints for his death. Eighteen forty-three was to be the last full year of his earthly life. During that entire year he never deviated in his stand against plural marriage in all forms. Eighteen forty-three is also significant because it is falsely alleged that in July of that year, the Prophet committed a polygamous revelation to writing, which his accusers claim he had received in the early 1830s. They also assert that he sent that document to the Church’s High Council at Nauvoo for their acceptance. While the LDS Church with headquarters in Salt Lake City has documented its claims that Joseph had plural wives in 1843, the publications of the Church support Joseph’s position as being that of a monogamist, and the testimonies of his accusers as being false.

The *Times and Seasons* Attest to Joseph’s Innocence Throughout 1843

The first issue of the *Times and Seasons* in the year 1843 published a letter from Elder Orson Spencer in which he gave insight into Joseph’s character and commitments. Elder Spencer portrayed the Prophet as being unafraid to express his beliefs or views on the interpretations of the Old and New Testaments. Viewing Joseph as one who had no fear of expressing his views on the Old Testament happenings is crucial to understanding that he did not follow the example set by Abraham, Jacob, David, and others in the Old Testament as has been claimed. Orson wrote of Joseph the Prophet: No man is more narrowly watched by friends and enemies than Joseph Smith. . . . I firmly avow in the presence of God, that I believe Mr. Joseph Smith to be an upright man, that seeks the glory of God. . . . Naturally, he is kind and obliging, pitiful and courteous; as far from dissimulation as any man; frank and loquacious to all men, friends or foes. He seems to employ no studied effort to guard himself against misrepresentation, but often leaves himself exposed to misconstructions. . . .

In doctrine Mr. Smith is eminently scriptural. I have never known him to deny or depreciate a single truth of the Old and New Testaments; but I have always known him to explain and defend them in a masterly manner. (*Times and Seasons* 4 [January 2, 1843]: 56, 57)

So, one can conclude from Mr. Spencer’s letter that Joseph was not afraid to use the Scriptures to defend his beliefs. This is not the description of a prophet who believes in plural marriage, and is so fearful of men and persecution that he will secretly practice that doctrine, and at the same time lie to his followers who trust him to tell the truth. And one can also conclude that the editors of the *Times and Seasons* agreed with Elder Spencer or they would not have published his letter.

Apostle Orson Hyde Declared Accusations against Joseph Were False

It was feared that the false polygamous charges (and other false allegations) by John Bennett, Martha Brotherton, Elder Oliver Olney, Elder Harrison Sagers, and others would discourage the Saints from gathering to Nauvoo. Joseph was anxious for letters and articles to be printed which exonerated him, and condemned those who were maligning his character; therefore, he encouraged statements to be made in which he was exonerated. Apostle Orson Hyde responded to his request by writing a letter to the editor of the Church’s newspaper in defense of Joseph. He wrote:

Bro. [John] Taylor:

By and with the advice of President Smith and several other leading members of our church, I take the liberty to drop you a little note. . . .

I hope that none of the Saints will be discouraged from coming here on account of the tales of slanderers, and of apostate wicked men and women, for I can assure the Saints from a careful inquiry and strict observation of circumstances since I arrived here, that apostate renegadoes have made “lies their refuge, and under falsehood have hid themselves.” But the time is near when lying and slandering tongues will be silent, and sink under the just contempt of an abused public, while truth and virtue will be exalted and shine forth in all their beauty and loveliness. (*Times and Seasons* 4 [February 1, 1843]: 90, 91)

The lies and slanders referred to by Orson Spencer certainly included the highly publicized polygamous charges being made against Joseph. The plurality of wives system referred to during that period was also called spiritual wifery, polygamy, and celestial sealing and celestial marriage.

Joseph Proclaimed that He Spoke the Truth

In November 1843, Joseph gave the editor of the Church’s official publication a copy of a letter which he had written to James Arlington Bennett of New York. In the letter, Joseph declared that he himself was a truthful
man. The Prophet published the following words over his signature:

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers; and I solve mathematical problems of Universities: WITH TRUTH, diamond truth, and God is my 'right hand man.'... JOSEPH SMITH. (Times and Seasons 4 [November 1, 1843]: 375)

Joseph Preached on the Subject of God’s “Marriage” Laws

One important event that occurred in 1843, which had a bearing upon Joseph's stand against plural marriage, occurred at Paw Paw Grove, Illinois. It was there that Joseph was requested by nonmembers to preach a sermon in which he would give his views on the law of God respecting marriage.

Joseph's Paw Paw Grove sermon was preached under unusual circumstances, while he was a prisoner of two law officials. It happened in June 1843 after Joseph and Emma and their children went on a journey to visit Emma's sister, Elizabeth Wasson and her family in Lee County, Illinois. Three of Elizabeth's children—Lorenzo, Harmony, and Clara—joined the Church (see The Memoirs of President Joseph Smith III (1832–1914), 336). Someone who knew of Joseph's visit informed Missouri law officers that Joseph was planning the visit to Dixon, and would be away from the protective arm of the Saints at Nauvoo on a certain date. Therefore, Sheriff Joseph H. Reynolds of Jackson County, Missouri, and Constable Harmon T. Wilson of Carthage, Illinois, set out to capture Joseph, which so far had proven an impossibility at Nauvoo. Reynolds and Harmon arrived in the Dixon community, and by pretending to be Mormon missionaries, were directed to the Wasson residence, which was about twelve miles from Dixon. They found Joseph outside, and were able to get close to him and have their pistols drawn on him before the Prophet realized he was being captured. He was ordered to a waiting carriage, and rushed away from Joseph’s shocked and surprised family. His captors planned to take him to Missouri to stand trial on the old charges of treason and the attempted murder of Lilburn Boggs, the ex-governor of Missouri (see Times and Seasons 4 [July 1, 1843]: 242).

Joseph was taken by his captors to Paw Paw Grove, Illinois, where they spent the night. Hearing of the Prophet's plight, citizens from Dixon and the general area gathered the next morning at the tavern where Joseph was held. Upon seeing Joseph, they requested him to preach to them on the subject of marriage as it is related to God's laws. Joseph evidently preached with much liberty, for he reported later that he spoke on the subject for an hour and a half. The LDS Church has published a brief account of the Paw Paw Grove sermon in the first person, as if Joseph personally recorded the following statement:

I addressed the assembly for an hour-and-a-half on the subject of marriage, my visitors having requested me to give them my views of the laws of God respecting marriage. My freedom commenced from that hour. (LDS History of the Church 5:444, 445; italics added; see also Journal of Discourses 2:168–169)

On June 30, after Joseph was back safely in Nauvoo, he addressed an audience of eight thousand people at the Grove, and made reference to his sermon at Paw Paw Grove. A report of Joseph's Nauvoo address gives almost identical wording to that reported to have been from Joseph's journal. Joseph is quoted as having said:

The news of my arrival had hastily circulated about the neighborhood; and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach and requested me to address them.... I addressed the assembly for an hour and a half on the subject of marriage, my visitors having requested me to give them my views of the laws of God respecting marriage. My freedom commenced from that hour. (LDS History of the Church 5:472)

It is only logical that the citizens of the Paw Paw Grove region requested Joseph to preach on the subject of marriage as it relates to God’s laws, as a result of the widespread polygamous and celestial marriage claims of Dr. John C. Bennett, Udney Jacob, Harrison Sagers, and others. Those men's accusations raised the question in the minds of the people as to whether or not plural marriage was a part of Joseph's doctrinal beliefs, practices, and teachings. The citizens from the Paw Paw area wanted to hear directly from Joseph's own lips his scriptural-based beliefs on marriage.

It is alleged by the Mormon Church that on July 12, 1843, only twelve days after Joseph spoke to the eight-thousand assembly at Nauvoo, that he dictated a plural marriage document which today is known as Section 132 in their Doctrine and Covenants. Is it not significant that Joseph preached the hour-and-a-half-long sermon at Paw Paw Grove on his views on the law of God respecting marriage, and a few days later, on June 30, told an audience of eight thousand at Nauvoo that, "My freedom commenced from that hour" of preaching on marriage?

The audience at Paw Paw Grove were nonmembers, who in all sincerity requested the Prophet to state to them his doctrinal beliefs on marriage. Joseph's captor, Sheriff Joseph Reynolds of Jackson County, Missouri, was in that audience. If Joseph had preached plural marriage he would not have found his sermon acceptable. Those reporting the Prophet's sermon did not elaborate on what he said. However, it is certain that the crowd of eight thousand at Nauvoo were very interested in what Joseph declared on the subject of marriage at Paw Paw Grove. Joseph was not afraid to tell his Nauvoo audience that he had spoken on the law of marriage as it pertained to the law of God. As a prophet and spokesperson for God, he held the trust of the people, and therefore had the obligation to tell his Paw Paw audience his honest beliefs on marriage. If he was hiding a secret belief in plural or celestial marriage, he would have later avoided the subject before the crowd of eight thousand at Nauvoo. After mentioning that subject, he had to be prepared to answer some straightforward questions about the substance of his Paw Paw sermon. His statements of belief regarding the marriage law of God were acceptable to his audience at Paw Paw Grove and in the Nauvoo Grove, which is another witness that he did not advocate plural marriage.
Joseph Wrote Often for the Times and Seasons in 1843

John Taylor, who succeeded Joseph as editor of the Church’s publication, published that after Joseph resigned as editor, he was a major contributor to the pages of the Times and Seasons. Editor Taylor wrote: we [are] indebted to our beloved brother JOSEPH, for his timely counsel, the access he has given us to his writings, and the many rich treats which have been furnished our readers through his instrumentality, without which, our sheet would in many instances have been comparatively dry and barren. (Times and Seasons 4 [October 15, 1843]: 359)

Joseph’s participation in the publication before and after his retirement as editor suggests that he was interested in publishing the truth and begged the Saints to believe in his honesty.

Joseph Published His History for Truth’s Sake
Joseph the Prophet began publishing his autobiography, entitled “History of Joseph Smith,” in the Times and Seasons March 15, 1842, page 726. Joseph continued to publish his history serially throughout 1843, and until his death in June 1844. Others continued Joseph’s publication of his history, so as to disabuse the public mind, and put all enquirers after truth into possession of the facts as they have been transpired in relation both to myself and the church, so far as I have such facts in possession. In this history I will present the various events in relation to this church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said church. (Times and Seasons 3 [March 15, 1842]: 726–727)

The editors and writers in the 1843 Times and Seasons certainly took a position against plural marriage, and since Joseph still had some influence in what appeared in its pages, that publication is a historical witness of Joseph Smith’s innocence. The March 15 issue of the Times and Seasons also published a statement by Apostle Wilford Woodruff in which he stated that the writings in that paper were historically correct. Apostle Woodruff wrote: The period has arrived when that veil of false hood and misrepresentation has been drawn back, that the world may have a view of the scene. . . . let it be written as with an iron pen upon the tables of your hearts, and a record of the same be carefully preserved in your houses for your children and your children’s children, unto the latest generation, that they may learn the history of the persecution of the saints, the rise and progress of the church, and the deeds of their fathers. I would to God that not only every family of the saints in Nauvoo, but throughout the world, would carefully peruse and preserve a copy of each volume of the Times and Seasons, as they are issued from the press, not only for their present benefit, but as a future history. (Times and Seasons 4 [October 15, 1843]: 360, 361; italics added)

An English Visitor Reports
In the same issue of the Times and Seasons Editor Taylor printed a lengthy report from a man from England who visited Nauvoo during the summer of 1843 for the purpose of determining whether or not the rumors of polygamy and other crimes were true or false. After visiting at Nauvoo and mingling with the Saints, the visitor submitted extracts from his personal journal for publication in the Times and Seasons. The visitor wrote:

“Having, whilst in my native land, heard a great deal said respecting the people called Mormons, I thought it would be well, in the course of my rambles (or tour) to visit their city, hold converse with them, see their city, investigate their principles, and judge for myself. . . . I took ship and arrived in safety at New Orleans. I then sailed up the Mississippi, and landed at St. Louis. As soon as I had taken lodgings I commenced my inquiries respecting the Mormons. What think you of the Mormons, I asked? I had scarcely spoken before my ears were saluted from all quarters, from high and low, rich and poor. The Mormons! The mean Mormons! . . . I heard them calumniated, and vilified, nay, abused beyond belief. They informed me that their crimes were of the deepest dye. That polygamy was not only tolerated but practised amongst them. . . . I landed at Nauvoo on a beautiful morning in the summer season. . . . I took up my abode as convenient to that edifice [the Temple] as I could, in order that I might be the better enabled to take cognizance of every circumstance which might come under my observation. I had resolved to keep upon a strict look out, and to keep my head and understanding from being confused in order that I might be enabled to judge correctly, and have a true and correct report to send to my native land. . . . The Prophet is a kind, cheerful, sociable companion. I believe that he has the goodwill of the community at large, and that he is ever ready to stand by and defend them in any extremity, and as I saw the Prophet and his brother Hyrum conversing together one day, I thought I beheld two of the greatest men of the nineteenth century. . . . I have witnessed the Mormons in their assemblies on a Sunday. . . . With respect to the teachings of the prophet, I must say that there are some things hard to be understood, but he invariably supports himself from our good old Bible. (Times and Seasons 4 [October 15, 1843]: 355, 356; italics added)

After meeting individually and with the Saints in their worship services, the visitor wrote that he “perceived that the people called Mormons are grossly abused and misrepresented” (see ibid., 354). He observed nothing that implicated Joseph in polygamy. Editor John Taylor, in publishing the English tourist’s letter, gave the appearance of having taken that position also.

Joseph Said the Times and Seasons Contained “Treasures”
In that same issue of the Church’s publication Joseph, who was striving to get the truth to the Saints, advised them to subscribe to the Times and Seasons. The Prophet wrote:

TO THE SAINTS. . . .

It has been so long since I have addressed the saints through the medium of the Times and Seasons, that I feel confident that a few words from my pen,
by way of advice will be well received, as well as a 'way mark' to guide the 'faithful' in the future. . . .

In all the world, the Times and Seasons is the only paper that virtually sustains, according to the forms of Scripture and prophecy, 'apostles, prophets, evangelists and revelations. . . . Unity is power, and when the brethren as one man, sustain the 'Times and Seasons' they sustain me, by giving a spread to the revelations, faith, works, history, and progress of the church. . . .

Many of the articles which appear in the Times and Seasons, are extracts of revelations, translations, or are the united voice of conferences, which like 'apples of gold in baskets of silver,' are treasures more than meet for the called, chosen, and faithful among the saints; and should be more than drink to those that hunger and thirst after righteousness. . . . JOSEPH SMITH. (ibid., 376, 377)

Joseph suggested that his written words, if heed, would give them a "way mark," a guide for their lives. The Prophet promised also that his words, if studied, would be to them like "apples of gold in baskets of silver." Joseph took these words from Proverbs 25:11, which states, "A word fitly spoken is like apples of gold in pictures of silver." Only by being honest could Joseph have made that promise. If he had been practicing and teaching plural marriage in secret, but denying it openly, he would have been a lying, deceitful, cowardly prophet. But none of these labels fit Joseph, who went to Carthage when he knew that he would never return alive. That act alone is enough to show that the Prophet was not cowardly, and did not fear death. Joseph also knew the penalty for lying, for it was he who was inspired to add these words of Christ, which do not appear in this chapter and verse in the King James Version:

Break not my commandments for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come. (Matthew 16:27, IV)

Some Treasures Left by Joseph

During the period that Joseph was editor of the Times and Seasons, he could not entirely control what was published in the Church paper, and on the press, as the printing of Udney Hay Jacob's pamphlet proves (see Times and Seasons 4:32; see also Vision #40 [May 2002], 25). Some of the literary treasures which Joseph left to mark the way can be used to ascertain whether or not he was involved in the practicing of polygamy in 1843. Some treasures are found in Joseph's "History of Joseph Smith." The Prophet's writings in 1843 are very important because it is alleged that in July 1843 he dictated a revelation commanding the practicing of plural marriage, and the penalty for Saints not practicing plural, or celestial marriage as it has been called, is to be damned. That document, which was not made public until eight years after Joseph's death, introduced the doctrine of plural marriage for time and eternity, and declared that the new order of plural marriage is a new and everlasting covenant. That new order of marriage was to take precedence over all other scriptures on God's laws on marriage which are found in the Bible, the Book of Mormon, and the Doctrine and Covenants. That document is Section 132 in the present LDS Doctrine and Covenants. That states:

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.

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. (LDS Doctrine and Covenants 132: 3–4)

It is interesting that Joseph had already printed in his "History of Joseph Smith" in the Times and Seasons, November 15, 1842, page 12, a statement on the new and everlasting covenant: He wrote:

Revelation to the Church of Christ which was established in these last days, in the year of our Lord one thousand eight hundred and thirty: Given at Manchester New York, April 1830, in consequence of some desiring to unite with the Church without rebaptism, who had previously been baptized.

Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant; even that which was from the beginning.—Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you cannot enter in at the strait gate by the law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me; even as in days of old. (see also RLDS DC 20:1a–c; LDS DC 22:1–3; italics added)

Another Treasure from Joseph—
A Vision of Celestial Glory

Section 132, to which Joseph's name is falsely attached, teaches inequality in celestial glory:

I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, . . . Ye shall come forth in the first resurrection . . . they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things. . . . Then shall they be gods, . . . 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. (LDS DC 132:19, 20)

The doctrine of plural-marriage gods and inequality in celestial glory is contrary to the teachings of Joseph Smith as the following shows:

On February 16, 1832, Joseph Smith and Sidney Rigdon beheld a marvelous vision of celestial glory, in which they saw God the Father upon the throne, Jesus Christ at His right hand, and angelic hosts around them. With this marvelous vision there came divine revelation revealing conditions of celestial glory, and the witness that those who through righteousness obtain that state, were equal. Joseph declared:

And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns. . . . They who dwell in his presence are the church of the Firstborn . . . and he makes them equal in power, and in might, and in dominion. (RLDS DC 76:7i; j; LDS DC 76:92, 93, 95)

In February 1843, eleven years after Joseph had beheld that vision of celestial glory, he wrote a poem entitled "A Vision," which contained seventy-

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eight stanzas. Joseph’s poem was published in the Times and Seasons, and of celestial glory the Prophet stated:

I beheld the celestial in glory sublime;  
Where the church of the first born in union reside,  
And they see as they’re seen, and they know as they’re known;  
Being equal in power, dominion and might,  
With a fulness of glory and grace, round his throne. (Times and Seasons 4 [February 1, 1843]: 85)

Thus it is seen that in 1843 Joseph Smith taught celestial equality as he did in 1832, which is additional proof that the LDS doctrines of celestial inequality and exaltation to godhood, as found in Section 132, were added as doctrine after the Prophet was slain.

Another Great Treasure Is Discovered

On May 26, 1844, Joseph is reported to have declared in a sermon:

For the last three years [since 1841] I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ: they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where I have been, and what I have said; therefore my enemies cannot charge me with any day, time, or place, but what I have written testimony to prove my actions, and my enemies cannot prove anything against me. (LDS History of the Church 6:409)

But Joseph’s so-called “faithful, and efficient clerks” were not always faithful. And after his death they took great liberties with the Prophet’s diary and personal papers. His entry for October 5, 1843, was changed drastically and is a startling example of how the martyred Prophet’s history was changed by these clerks to suit their purposes. Clerks, under Brigham Young’s leadership, changed Joseph’s monogamous statement to favor plural marriage. It was also written in the first person as if Joseph had recorded the following polygamous statement:

walked up and down the streets with my scribe. Gave instructions to try those persons who were preaching, teaching, or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise. (LDS History of the Church 6:46)

But Joseph’s diaries or manuscripts do not contain the above statement. The original quotation is in an “untitled journal of 278 manuscript pages,” thought to be in the handwriting of Willard Richards, who was one of Joseph’s scribes. Here is the correct statement:

Walked up and down Street with Scribe and gave instructions to try those who were preaching, teaching, or practicing the doctrine of plurality of wives on this Law. Joseph forbids it and the practice thereof. No man shall have but one wife. (rest of page blank) (page 116) (Scott H. Faulring, ed., An American Prophet’s Record: The Diaries and Journals of Joseph Smith, 417)

(For a more complete discussion of Joseph’s October 5, 1843, statement see Joseph Smith Fought Polygamy volume 1, pages 106–197.)

What a tremendous treasure to find that on October 5, 1843, only eight months before his death, Joseph the Prophet gave instructions to Apostle Willard Richards to “try those who were preaching, teaching, or practicing the doctrine of plurality of wives”! What did Richards do with that order given by the Prophet? The answer is that he refused to carry out Joseph’s directives on that subject. Why did Richards disobey Joseph’s order? Richards, who was a married man at the time, disregarded Joseph’s directives because he was a polygamist and he did not dare bring charges against others for fear of having his own crimes exposed. The Archive Record for Willard Richards states that he entered into plural marriage in January 1843. During that year he married Sarah [Sara] Longstroth, Nanny Longstroth, and Susannah Lee Liptrot Walker, which made him the husband of four wives by the end of that year (see Richard S. Van Wagoner and Steven C. Walker, A Book of Mormons, 229; see also Salt Lake City, Utah, LDS Church Archives, Archive Record of Willard Richards).

It is evident that Apostle Richards, a polygamist, refused to obey Joseph’s instructions. Instead, Richards chose to conspire with his first cousin, Apostle Brigham Young, and others, to continue in their polygamy, and by false testimony and false documents, to convey the message to the Church and the world that the monogamous Prophet was the author of that false doctrine. Changing Joseph’s history, as Richards did, was definitely part of a conspiracy to erase the true story of Joseph’s fight against the doctrine which he fought valiantly to eradicate.

The discovery that the Prophet instructed Richards to bring charges against those who were preaching, teaching, and practicing the doctrine of plurality of wives is consistent with Nauvoo Stake President William Marks’ declaration that Joseph gave him similar instructions. Marks asserted:

He [Joseph] said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church, unless they made ample satisfaction. . . . The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it.

After the Prophet’s death, I made mention of this conversation to several, hoping and believing that it would have a good effect; but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies. (RLDS History of the Church 2:733; Joseph Smith Fought Polygamy 1:60)

As time passes more and more evidence is being uncovered to show that Joseph Smith fought polygamy.
Chapter 38

Joseph’s Fight against Polygamy Continued Throughout 1843

In the previous chapter, a poem entitled “The Vision,” composed by Joseph Smith the Prophet was discussed. All seventy-eight stanzas were published in the Church’s official paper, the Times and Seasons, February 1, 1843, pages eighty-two to eighty-five. Stanza number sixty-seven described how Joseph had beheld a heavenly vision in which he was shown the condition of those individuals who inherit Celestial Glory. He tells of having been given the knowledge that they who attain Celestial Glory will be “equal in power, dominion and might, With a fulness of glory and grace, round his [the Heavenly Father’s] throne. (See LDS Doctrine and Covenants 76:92-96; RLDS Doctrine and Covenants 76:7:i-k.)

Not only was Joseph’s divinely given knowledge made available to the Church members in America, but it was also published in Liverpool, England, in the Church’s paper, The Latter-Day Saints’ Millennial Star for August 1843, pages fifty through fifty-five. It was also printed in New York City in the New York Herald.

Apostle John Taylor Endorsed Joseph’s Poem

Apostle John Taylor, who succeeded Joseph as editor of the Times and Seasons, prefaced the printing of Joseph’s poem with statements which pointed to Joseph’s prophetic insight. Taylor wrote:

Uncontrolled by the narrow limits of this earth, and raised above all sublunar objects, his mind soars aloft un-
Gordon Bennett asserted:

We received by yesterday's mail a whole batch of dispatches from Nauvoo.... Joe Smith the Prophet, and his beautiful and talented wife, Emma, are living in the greatest happiness. Joe is prophesying and Emma singing. (New York Herald [March 8, 1843], 2)

Emma would not have been living in the “greatest happiness” if Joseph had been married to other women.

Editor Bennett’s statement that “Joe is prophesying” is in reference to a statement in Joseph’s poem in which the Prophet boldly refers to himself as “I, Joseph, the prophet.” The comment that “Emma is singing” has reference to the following notice printed in the same issue of the Times and Seasons:

Sacred Hymns.

Persons having Hymns adapted to the worship of the Church of Jesus Christ of Latter Day Saints, are requested to hand them, or send them to Emma Smith, immediately.

Nauvoo, Feb. 15, 1843. (Times and Seasons 4 [February 1, 1843]: 95)

The fact that Joseph was writing and publishing prophetic poetry and Emma was compiling a new hymnal certainly demonstrates that the couple was unified in maintaining their home and working for the Church. There was nothing in their demeanor to suggest that they were divided, and their household in disarray, over the question of the doctrine of plural marriage. But, judging from what one can observe from Joseph and Emma’s public actions, Editor James Gordon Bennett of the New York Herald was right when he wrote, “Joe Smith the Prophet, and his beautiful and talented wife, Emma, are living in the greatest happiness.”

Joseph’s Poem Published Again in Its Entirety

All seventy-eight stanzas of the poem were published in the New York Herald, but only excerpts pertaining to Celestial Glory are printed below:

I must fulfill the mission I had from the Lord....

I, Joseph, the prophet, in spirit beheld,

And the eyes of the inner man truly did see

Eternity sketch’d in a vision from God,

Of what was, and now is, and yet is to be....

For while in the act of translating his word [producing the Inspired Version], Which the Lord in his grace had appointed to me, I came to the gospel recorded by John,

Chapter fifth and the twenty ninth verse, which you’ll see.

Which was given as follows:

“Speaking of the resurrection of the dead,—

“Concerning those who shall hear the voice of the son of man—

“And shall come forth:—

“They who have done good in the resurrection

“of the just.

“And they who have done evil in the resurrection “of the unjust.”

I marvel’d at these resurrections, indeed!

For it came unto me by the spirit direct:—

And while I did meditate what it all meant,

The Lord touch’d the eyes of my own intellect....

I beheld the celestial, in glory sublime;

Which is the most excellent kingdom that is,—

Where God, e’en the Father, in harmony reigns;

Almighty, supreme, and eternal, in bliss.

Where the church of the first born in union reside,

And they see as they’re seen, and they know as they’re known;

Being equal in power, dominion and might,

With a fulness of glory and grace, round his throne. (Times and Seasons 4 [February 1, 1843]: 82, 85; see also The Latter-Day Saints’ Millennial Star 4 [August 1843]: 50, 51, 55; and the New York Herald [March 8, 1843], 2)

There can be no doubt but that the Prophet’s message to the Church and to the world in February, March, and August 1843, was that those individuals who attain Celestial Glory are “equal in power, dominion and might, with a fulness of glory and grace, round his throne.” Joseph made his doctrinal belief on the subject as plain as it was humanly possible for him to do. His poem was another avenue in which he could restate the words of the vision given to him and Sidney Rigdon in February 1832. Section 76, which is still published as the law in both the LDS and RLDS Doctrine and Covenants, declares:

And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne forever and ever; before whose throne all things bow in humble reverence, and give him glory forever and ever.

They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion.

And the glory of the celestial is one, even as the glory of the sun is one. (LDS Doctrine and Covenants 76:92–96; RLDS Doctrine and Covenants 76:71–k)

Editor James Gordon Bennett published this opinion of Joseph’s poem:

In enthusiasm, fancy, originality, and power, this “Vision” is equal to any lecture that was ever given by Emerson, or Brownson, or any other newlight philosopher. It may lack in grammar—but what is grammar? In its practical operation, it entirely outstrips and outgenerals not only the Fourierites, but also Father [William] Miller and his calculations [that Jesus Christ would return in April 1843]. (New York Herald [March 6, 1843], 20)

Joseph’s poetic rendition on celestial equality is in agreement with Sec-
tion 76 as found today in both the RLDS and LDS Doctrine and Covenants. And according to Section 76, equality in Celestial Glory is not determined by, nor dependent upon, whether an individual accepts the doctrine of a plurality of wives as set forth in Section 132 of the LDS Doctrine and Covenants.

It is important to remember that Section 132:19–21 in the LDS Doctrine and Covenants teaches that men who practice polygamy will be gods in Celestial Glory, while those who have not obeyed and married plural wives will be only angels who are “subject [servants] unto them.”

The assertion that in Celestial Glory the angels will be subject to the polygamous gods, instead of all being equal, makes Section 132:19–21 in the LDS Doctrine and Covenants false. It is also contradictory to Section 76:92–96, which says that all who obtain Celestial Glory, while those who have not obeyed and married plural wives will be only angels who are “subject [servants] unto them.”

The assertion that in Celestial Glory the angels will be subject to the polygamous gods, instead of all being equal, makes Section 132:19–21 in the LDS Doctrine and Covenants false. It is also contradictory to Section 76:92–96, which says that all who obtain Celestial Glory shall be “equal in power, and in might, and in dominion.”

This is one more evidence that Joseph did not give Section 132 in July 1843, as is proclaimed by the LDS Church. It is also additional evidence that the entire doctrine of polygamy is false, and was only a figment of the imagination and lust of Jacob Cochran and Brigham Young, who both promoted a Garden of Eden ceremony as part of their polygamous programs.

In 1843 Eliza Snow Viewed Emma Smith As a “Noble Lady”

In 1843, Miss Eliza Snow composed a new song, in which Emma Smith, wife of the Prophet, was over and over referred to as a “noble lady.” Miss Snow’s song was sung publicly at Nauvoo for the first time on January 18, 1843. The composition consisted of fifteen stanzas and a refrain, which referred to Emma as a “noble lady.” Eliza Snow’s writing and singing of Emma as a “noble lady,” in January 1843, is a direct contradiction to accounts by LDS writers and historians of a dangerous relationship between Eliza and Emma during 1843. Some LDS accounts falsely allege that Emma, in a jealous rage, beat Miss Snow over the head with a broom handle, knocked her down the Mansion House stairs, and forced her out of the house on a cold night. These LDS testimonies were shown to be false in the book, Joseph Smith Fought Polygamy, volume one, chapters eight and nine. There seems to have been nothing but respect and friendship between Miss Snow and Emma during 1842, 1843, and 1844. Miss Snow’s poem, entitled “Jubilee Song,” was composed specifically for a dinner party given by Joseph and Emma to celebrate two events—their fifteenth wedding anniversary and Joseph having been absolved of all false charges that he had been the instigator behind the attempted murder of ex-Governor Lilburn Boggs of Missouri.

It may be recalled that ex-Governor Boggs was shot and wounded in Independence, Missouri, in May 1842. Although Joseph had not been outside the state of Illinois, he was accused of being an accessory to the crime of the attempted murder of Boggs. Missouri officials dogged the Prophet’s footsteps, wishing to arrest him and extradite him to Missouri for trial. Not believing he could get a fair trial, Joseph stayed in hiding from May 1842 until December of 1842. In late December the Prophet surrendered to Illinois authorities, and was taken to Springfield, Illinois, where the Circuit Court of the United States of the District of Illinois was sitting. There was a thorough investigation of the charges against Joseph before Judge Nathaniel Pope, who made the decision to free Joseph of all charges.

Inez Smith Davis, Joseph and Emma’s great-granddaughter, wrote:
“His release was ordered by the court (Judge Nathaniel Pope) on the ground that he could not be extradited and tried for a crime committed in Missouri, when he was not out of Illinois during the time the crime alleged was committed.” (Inez Smith Davis, The Story of the Church, 318)

Joseph and Emma were so thankful and elated by Judge Pope’s decision that they planned to celebrate by giving a dinner party for some of their friends. In spite of the fact that Joseph and Emma lived in the tiny log house known as the Homestead, the happy couple sent over fifty invitations to the dinner. News of the forthcoming dinner party prompted Miss Eliza Snow to write a song in Joseph and Emma’s honor to be sung at the dinner party. Miss Snow was at the time boarding with Joseph and Emma, while teaching school in the large upstairs room of Joseph’s Red Brick Store. The Smith children attended Miss Snow’s school, and it was the custom in the 1800s for the parents of school pupils to provide room and board for the teacher if such was needed. This may have been the case with Miss Snow since she was no longer able to live in her parental home. Her parents had moved from Nauvoo because her father had become upset over circumstances surrounding the case of Dr. John C. Bennett. After her parents left Nauvoo, Eliza stayed in the homes of different Saints. She began boarding at the Smith home on August 18, 1842, and moved away on February 11, 1843, one month after the Jubilee dinner party (see Maureen Ursenbach Beecher, The Personal Writings of Eliza Roxcy Snow, 54, 64). Eliza boarded at the Homestead with the Smith family almost six months. However, in spite of what has been written, she never boarded with Joseph and Emma while they resided in the Mansion House. (For more on Miss Snow during 1842 and 1843 see Joseph Smith Fought Polygamy, volume one, chapters eight and nine.)

The “Jubilee Song,” which had fifteen stanzas and a refrain, was sung at the dinner party on January 18. The words became widely known after Apostle Taylor published the song in the Times and Seasons, along with an introduction to it. Taylor published:

The following beautiful verses were written and sung as will be seen from their reading on the occasion of Joseph Smith’s release from the hands of his persecutors.

Mr. Smith and his Lady [Emma] made a feast and invited upwards of fifty of their friends to partake with them; which was indeed a day of conviviality and rejoicing, and might properly be called a day of jubilee or release.
JUBILEE SONG.
BY MISS E. R. SNOW
That deed—that time we celebrate,
So rife with liberty;
When the official pow'r of State
Pronounc'd the Prophet free.

CHORUS.
When foul oppression's hand was stay'd—
—A feast of Liberty,
The Prophet and his Lady made,
To crown the jubilee. . . .

Now let the Prophet's soul rejoice—
His noble Lady's too;
While praise to God with heart and voice
Is heard throughout Nauvoo.

CHORUS.
When foul oppression's hand was stay'd,
A feast of Liberty;
The Prophet and his Lady made,
To crown the jubilee. (Times and Seasons 4 [February 1, 1843]: 96)

The “Jubilee Song” was also published in the New York Herald (March 6, 1843, page two), along with Joseph's poem entitled “The Vision.” The author was again given as “Miss Eliza R. Snow” (which was a statement to the world that she was an unmarried lady). Eliza's words certainly attested to the fact that she considered her hostess and landlady, Emma Smith, not a tyrant and enemy, but “a noble Lady.”

Joseph and Emma's unity and happiness was evident as they worked as host and hostess at their dinner party, which lasted eight hours. Joseph is reported to have written:

At ten o'clock in the morning, the party invited began to assemble at my house. . . . I distributed cards among them, printed for the occasion, containing the Jubilee Song . . . by Sister Eliza R. Snow . . . which were sung by the company with the warmest feelings. . . .

Conversation continued . . . until two o'clock, when twenty-one sat down to the dinner-table, and Emma and myself waited on them, with other assistants. My [dining] room was small, so that but few could be accommodated at a time. Twenty sat down to the second table, which was served as the first, and eighteen at the third, among whom were myself and Emma; and fifteen at the fourth table. . . . One thing more, which tended to give zest to the occasion, was, that it was fifteen years this day since I was married to Emma Hale. (LDS History of the Church 5:252–253)

Joseph and Emma certainly gave the appearance in 1843 of being a happily married couple, with no conflicting doctrinal differences.

Another poem by Miss Snow was soon published in which she referred to Emma as one much loved by Joseph. That poem, entitled “The Kidnapping of Gen. Joseph Smith,” referred to the kidnapping of Joseph in June 1843, while he and Emma and their children were in Dixon, Illinois, visiting Emma's sister and her family. In this poem, “BY MISS E. R. SNOW,” Eliza wrote of Joseph's love for Emma in these words;

With brutish haste they tore him [Joseph]
From her [Emma] he loves so well,
And far away they bore him
With scarce the word “farewell!”

But hear it, 0 Missouri!
Once more “the prophet's free”—
Your ill-directed fury
Brings forth a “jubilee.” (Times and Seasons 4 [August 1, 1843]: 288)

Joseph Found Another Way to Say, “I Am Innocent”
Joseph took every opportunity to declare, “I am innocent.” He even chose to express his innocence by writing a parable for his valedictory article when he left the position of editor of the Times and Seasons. He could have written upon many other subjects, but he chose to tell of his innocence in the form of a parable. In it, the Prophet depicted himself as an innocent fawn, a young deer, and he referred to the powerful newspaper editors of his day as lions. In the parable, Joseph told the story of his constant life-threatening struggles against the false charges hurled at him in the pages of the newspapers. To fully understand the parable, the reader must be aware that polygamy was one of those false criminal charges, and it was the most sensational crime with which the Prophet was charged by the lions (the editors). Here are excerpts from the Prophet's parable of the fawn and the lions:

Mr. Editor,—Sir, ever since I gave up the editorial department of the “Times and Seasons,” I have thought of writing a piece for publication, by way of valedictory. . . . My principal remarks I intended to apply to the gentlemen of the quill, or, if you please, that numerous body of respectable gentlemen who profess to regulate the tone of the public mind, in regard to politics, morality, religion . . . the editors of the public journals; or, if you please, I will designate them, the lions of the forest. . . . because of the tremendous noise that they make when they utter their voice.

It came to pass that as I [Joseph] went forth like a young fawn, one day, to feed upon the green grass in my pasture, an ass [Dr. John C. Bennett] saw me, and brayed, and made a great noise; which a neighboring lion [editor] hearing roared, even as a lion roareth when he beholds his prey: at the sound of his voice the beasts of the field were alarmed, and the lions in the adjoining jungles pricked their ears and roared in their turn; and behold all the lions [editors] of the forest, alarmed by the noise, opened their mouths and uttered forth their voice which was as the roaring of a cataract, or as the voice of thunder; so tremendous was their roaring that the trees of the forest shook, as if they were shaken by a mighty wind; and all the beasts of the forest trembled, as if a whirlwind were passing. I lifted up mine eyes with astonishment when I heard the voice of the lions, and saw the fury of their rage. I asked, is it possible that so many lords of the forest, such noble beasts, should condescend to notice one solitary fawn, that is feeding alone upon his pasture; without attempting to excite either their jealousy or anger? I have not strayed from the fold, nor injured the trees of the forest, nor hurt the beasts of the field, nor trampled upon their pasture, nor drunk of their streams; why then their rage against me? When lo! and behold! they again uttered their voices, as the voice of great thunderings, and there was given unto
them the voice of men; but it was difficult for me to distinguish what was said, among so many voices; but ever and anon I heard a few broken, incoherent sentences, like the following: —

Murder! Desolation!! Bloodshed!!! Arson!!! Treason!!! Joe Smith and the Mormons! ... I then lifted up my voice and said, hear me, ye beasts of the forest! and all ye great lions [editors] pay attention! I am innocent of the things whereof ye accuse me. I have not been guilty of violating your laws, nor of trespassing upon your rights. My hands are clean from the blood of all men, and I am at the defiance of the world to substantiate the crimes whereof I am accused; wherefore, then, I am innocent of the

And now, friend B. [James Gordon Bennett] allow me to whisper a word in thine ear. Dost thou not know that there is a God in the heavens that judgeth? that settest up one and puttiest down another according to the counsel of his own will? That if thou possessest any influence, wisdom, dominion, or power, it comes from God, and to him thou art indebted for it? That he holds the destinies of men in his power, and can as easily put down as he has raised up? Tell me when hast thou treated a subject of religious and eternal truth with that seriousness and candor that the importance of the subject demands from a man in thy standing, possessing thy calling and influence? As you seem to be quite a theologian, allow me to ask a few questions. Why did not God deliver Micaiah from the hands of his persecutors? Why did not Jeremiah “work a miracle or two,” to help him out of the dungeon? It would have been “very convenient.” Why did not Zacheriah, by a miracle prevent the people from slaying him? Why did not our Saviour come down from the cross? The people asked him to do it; and besides he had “saved others,” and could not save himself, so said the people. Why did he not prove his mission by working a miracle and coming down? Why did not Paul by a miracle prevent the people from stoning and whipping him? It would have been “very convenient.” Or why did the saints of God, in every age, have to wander about in sheep skins and goat skins? Being tempted, tried, and sawn asunder; of whom the world was not worthy....

I listened, and lo! I heard a voice, and it was the voice of my shepherd [Jesus Christ], saying, listen all ye lions [editors] of the forest; and all the beasts of the field give ear; ye have sought to injure the innocent [with many false charges, including plural marriage]; and your hands have been lifted against the weak, the injured and the oppressed. Ye have pampered the libertine, the calumniator, and the base. Ye have winked at vice, and trodden under foot the virtuous and the pure. Therefore hear, all ye lions of the forest. The Lord God will take from you your teeth, so that you shall no longer devour. He will pluck out your claws, so that you can no longer seize upon your[ ] prey. Your strength will fail you in the day of trouble, and your voice will fail, and not be heard afar off; but mine elect [the righteous Saints] will I uphold with mine arm, and my chosen shall be supported by my power. And when mine anointed shall be exalted [proven innocent], and all the lions of the forest shall have lost their strength [be proven to have reported falsehoods], then shall they remember that the Lord he is God.

JOSEPH SMITH. (Times and Seasons 4 [February 15, 1843]: 97–98)

Conclusion

Authors from the 1840s to the present have chosen to ignore Joseph’s repeated statements that he was innocent of all polygamy charges. Instead, they have based their evidence and references upon the false articles published by the “lions,” the writers and editors of Joseph’s day. However, Joseph struggled throughout 1843 to leave testimonies against the doctrine of plural marriage, and his testimonies are recorded in the printed pages of history, both in and out of the LDS Church. The authors of Joseph Smith Fought Polygamy have sought, and will continue to seek, to tell the story from Joseph’s point of view, and by publishing his own words, allow the Prophet to speak for himself!
Chapter 39

A Chronology of Joseph Smith in 1843

The year 1843 was a very important year in the life of the Church because it was the last full year of the Prophet's earthly life. That year is very important because, according to an official publication of the Latter-day Saint Church with headquarters in Utah, by the end of 1843, Joseph had entered into plural marriage with many women. The LDS historian, Andrew Jenson, prefaces the list of the twenty-seven alleged wives by stating, "...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" (The Historical Record 6 [May 1887]: 233).

Joseph, of course, took every opportunity to condemn plural marriage. His writings and publications fill thousands of pages in the Inspired Version, the Book of Mormon, the Doctrine and Covenants, the Lectures on Faith, the Times and Seasons, and in many newspapers; yet, he never wrote one sentence favoring plural marriage.

No religious leader has ever lived more in the public eye than did Joseph Smith. His life was an open book. His home was always open to both Saints and nonmembers. His visitors and boarders ate with him and visited with him in the evenings, until he went to his rest with his family at night. They knew generally where to find him at his home or at his store, which was on the same block as his home. He had an office at his store, where Church business was conducted. It was a little room where privacy was almost an impossibility. His office was sometimes in his home, where Church and city meetings and councils were held, and they were usually open to the public. Wherever the Prophet went in Nauvoo, he was watched. The curious and sensation seekers, the writers and reporters, and his enemies were among his visitors—either as nonpaying guests in his home, or as paying boarders. They were provided with sleeping accommodations, and entertained royally at his table, with Emma the perfect hostess. Many left Nauvoo disappointed, pondering over the tales of plural marriage which they came seeking to confirm. They were forced to leave without uncovering a trace of evidence of polygamy during conversations with Joseph or in close scrutiny of his life in his hotel/home.

In the following chronology of Joseph's life in 1843 are references to articles and statements published in 1843 by Joseph and others, which exonerate the Prophet of practicing or promulgating polygamy that year, and show that the Church teachings under his administration during 1843 reflected his belief and teachings against that doctrine. Also included in the chronology are references to records which show the Prophet's devotion to his one wife, Emma Hale Smith, and their children and home, and no other. The listing of Emma's tireless efforts to serve by sacrifice the Church and its people shows her to be an elect lady.

January 1, 1843

Joseph spent New Year's Day in Springfield, Illinois, where he was awaiting a hearing before Judge Pope of the United States Court for the District of Illinois, on the question of whether or not the Prophet should be extradited from Illinois to Missouri to stand trial on the accusation of being an accessory to the crime of attempted murder in the case of the shooting and wounding of ex-Governor Boggs in Independence the previous May.

January 2, 1843

Elder Orson Spencer wrote of Joseph's forthright approach to the Scriptures: "In doctrine Mr. Smith is eminently scriptural. I have never known him to deny or depreciate a single truth of the Old and New Testaments; but I have always known him to explain and defend them in a masterly manner" (Times and Seasons 4 [January 2, 1843]: 56–57).

January 5, 1843

Joseph was standing trial in Springfield, Illinois, accused of being an accessory to the shooting of ex-Governor Lilburn Boggs in Independence, Missouri, on May 6, 1842. "His release was ordered by the court (Judge Nathaniel Pope) on the ground that he could not be extradited and tried for a crime committed in Missouri, when he was not out of Illinois during the time the crime alleged was committed" (Inez Smith Davis, The Story of the Church, 318; see also LDS History of the Church 5:223–231).

January 10, 1843

Joseph arrived home from Springfield and expressed pleasure at being greeted by his wife, children, mother, and friends (see LDS History of the Church 5:247–248).

January 11, 1843

Early in the morning, Joseph and Emma started in a horse-drawn sleigh to visit a brother in the Church, but
broke a sleigh-shoe and had to return home. Joseph gave directions to send invitations to fifty of his and Emma’s friends, inviting them to a dinner party on January 18 to celebrate his recently acquired freedom (ibid., 248).

January 14, 1843
Joseph and Emma took an early morning ride together (ibid., 250).

January 18, 1843
“At ten o’clock in the morning, the party invited began to assemble at my house. . . . I distributed cards among them, printed for the occasion, containing the Jubilee Song. . . . by Sister Eliza R. Snow. . . . sung by the company with the warmest feelings. . . .”

“Conversation continued . . . until two o’clock, when twenty-one sat down to the dinner-table, and Emma and myself waited on them, with other assistants. My [dining] room was small, so that but few could be accommodated at a time. Twenty sat down to the second table, which was served as the first, and eighteen at the third, among whom were myself and Emma; and fifteen at the fourth table. . . . One thing more, which tended to give a zest to the occasion, was, that it was fifteen years this day since I was married to Emma Hale” (ibid., 252-253).

February 1, 1843
Joseph’s manuscript, “History of Joseph Smith,” was being published serially in the Church paper. The February issue quoted a revelation divinely given through Joseph to Emma in 1830, wherein the Lord declared, “I give unto you, Emma Smith, my daughter. . . . A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue, before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. . . .

“And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jr. thy husband, in his afflictions with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe. . . . And thou shalt be ordained under his hand to expound Scripture, and to exhort the church, according as it shall be given thee by my Spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband shall support thee in the church. . . . And it shall be given thee, also to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church. . . . cleave unto the covenants which thou hast made” (Times and Seasons 4 [February 1, 1843]: 93).

February 1, 1843
Orson Hyde gave assurance of Joseph’s innocence by writing:

“By and with the advice of President Smith. . . . I take the liberty to drop you a little note. . . . I can assure the Saints from a careful inquiry and strict observation of circumstances since I arrived here, that apostate renegades have made ‘lies their refuge, and under falsehood have hid themselves’ ” (ibid., 90, 91).

February 1, 1843
John Greenhow wrote Editor John Taylor, “I believe, sir, that the abominable lies, which are in circulation, over the whole land, would turn any man but a Latter Day Saint, and we know we have not followed cunningly devised fables” (ibid., 92).

February 1, 1843
Editor John Taylor published this account of Joseph and Emma’s dinner party:

“Mr. Smith and his Lady [Emma] made a feast and invited upwards of fifty of their friends to partake with them; which was indeed a day of con- viviality and rejoicing, and might properly be called a day of jubilee or release” (ibid., 96).

Taylor printed Miss Snow’s “Jubilee Songs,” which she composed specifically for Joseph and Emma’s dinner party. One stanza states,

“Now let the Prophet’s soul rejoice—
His noble Lady’s too;
While praise to God with heart and voice
Is heard throughout Nauvoo.”

The author was listed as “Miss E. R. Snow” (ibid., 96).

February 1, 1843
The Saints were notified that Emma had been placed in charge of preparing a new hymnal for the church:

“SACRED HYMNS. Persons having Hymns adapted to the worship of the Church of Jesus Christ of Latter Day Saints, are requested to hand them, or send them to Emma Smith, immediately” (ibid., 95).

February 1, 1843
Joseph composed a seventy-eight-stanza poem entitled “A Vision,” which was published in the Church’s official paper. The poem was a poetic version of the vision which he and Sidney Rigdon had beheld in February 1832, and is known as Section 76 today in both the LDS and RLDS Doctrine and Covenants. Joseph wrote of equality in Celestial Glory:

“I beheld the celestial, in glory sublime;
Which is the most excellent kingdom that is,—
Where God, e’en the Father, in harmony reigns;
Almighty, supreme, and eternal, in bliss.

“Where the church of the first born in union reside,
And they see as they’re seen, and they know as they’re known;
Being equal in power, dominion and might,
With a fulness of glory and grace, round his throne” (ibid., 85).

February 1, 1843
Editor John Taylor highly complimented Joseph on the superb message which the Prophet conveyed in his poem, “A Vision” (ibid., 81).

February 1, 1843
An article entitled “EFFECTS OF APOSTACY” [sic] appeared in which it was declared that Oliver Olney, an elder, had been disfellowshipped:

“Since his expulsion from the Church, he has been engaged in a campaign against Mormonism, and has been one of John C. Bennett’s [sic] right hand men—he was also one of the contributors to the filthy columns of the ‘Sangamo Journal,’ making or pro-
fessing to make, a great expose of the corrupt principles of Mormonism” (ibid., 89).

The columns of the *Sangamo Journal* were called filthy because of the plural marriage charges against Joseph which had been printed in that paper.

**February 8, 1843**

Joseph took his six-year-old son, Frederick, sliding on the ice (see LDS History of the Church 5:265).

**February 11, 1843**

Joseph’s widowed mother, Lucy Mack Smith, moved into the tiny Homestead with Joseph and Emma and their four children (see ibid., 271). Also living at the Homestead were servants, boarders, and those in need.

**February 15, 1843**

Joseph “Read a libelous letter in the Alton Telegraph, written to Mr. Bassett, of Quincy, concerning Judge Pope, Mr. Butterfield [Joseph’s attorney in the January trial], and the ladies attending my late trial at Springfield; and published the following letter in the *Times and Seasons*” (ibid., 273).

Joseph’s letter consisted of a parcel, written by him, in which he answered the libels in the letter to Bassett and all other false accusations which editors across the land published about him. In the parcel, Joseph depicted himself as an innocent fawn, and he portrayed the newspaper editors as powerful, roaring lions of the forest.

The Prophet wrote:

“I [Joseph] then lifted up my voice and said, hear me, ye beasts of the forest! and all ye great lions [editors] pay attention! I am innocent of the things whereof ye accuse me . . . . And when mine annointed [sic] shall be exalted, and all the lions of the forest shall have lost their strength, then shall they remember that the Lord he is God. JOSEPH SMITH” (*Times and Seasons* 4 [February 15, 1843]: 97, 98).

**March 1, 1843**

Joseph, after reading a slanderous statement against him in the Chicago Express, answered as follows: “The slanderous allusion of a ‘seraglio’ [a harem], like the Grand Turk, which the editor applies to me, he may take to himself, for ‘out of the abundance of the heart the mouth speaketh.’ Every honest man, who has visited the city of Nauvoo, since it existed, can bear record of better things, and place me in the front ranks of those who are known to do good for the sake of goodness, and show all liars, hypocrites; and abominable creatures, that while vice sinks them down to darkness and wo, virtue exalts me and the saints to light and immortality” (ibid., 113).

**March 8, 1843**

The *New York Herald* published:

“We received by yesterday’s mail a whole batch of dispatches from Nauvoo . . . . Joe Smith the Prophet and his beautiful and talented wife, Emma, are living in the greatest happiness. Joe is prophesying and Emma [is] singing.”

The *New York Herald* also reprinted from the *Times and Seasons*, Joseph’s poem “A Vision,” the “Sacred Hymns” notice asking that hymns of worship be given to Emma Smith, and Miss Eliza Snow’s “Jubilee Song” (see *The New York Herald* [March 8, 1843], 2).

**March 15, 1843**

John Greenhow wrote of the apostasy in the Church after Christ’s death:

“‘. . . the most abominable doctrines were propagated, which called forth the threats of the Almighty upon them, except they repented. . . . Among the former were the Nicolaitans, whom Christ mentioned to John with utter abhorrence. They had many disgusting peculiarities; allowed a community of wives, and indulged their sensual appetites without restraint’” (*Times and Seasons* 4 [March 15, 1843]: 138).

**March 15, 1843**

An article written by a member of the Church was reprinted from the *Boston [Massachusetts] Bee*. The author, who wrote under the name of H. R., stated, “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, [we] practice what we preach” (ibid., 143).

**March 16, 1843**

This was the one-year anniversary of the Female Relief Society, which was organized March 16, 1842. Emma Smith had served with dignity as president the first year, and was the president for the new year.

**March 19, 1843**

Joseph and Emma rode to their farm, which was over two miles from their city home, and returned that morning (see LDS History of the Church 5:307).

**April 6, 1843**

At a special conference Joseph asked the Saints if they wished him to continue as their leader. “If, said he, I have done any thing that ought to injure my character, reputation, or standing; or have dishonored our religion by any means in the sight of men, or angels, or in the sight of men and women, I am sorry for it, and if you will forgive me, I will endeavor to do so no more. I do not know that I have done anything of the kind; but if I have, come forward and tell me of it. If any one has any objection to me, I want you to come boldly and frankly, and tell of it” (*Times and Seasons* 4 [May 1, 1843]: 181). No complaint was voiced.

**April 15, 1843**

John Greenhow wrote of the crime of polygamy within the Protestant reformation. Greenhow said, “A furi-
May 9, 1843


May 15, 1843

A letter from George P. Dykes was published in which he gave a report of his travels through eighteen counties, assuring the people that Dr. John C. Bennett's polygamy charges against Joseph were lies. He wrote, "I was generally successful in convincing the people that Bennett maliciously slandered the innocent" (*Times and Seasons* 4 [May 15, 1843]: 195).

May 15, 1843

John Greenhow wrote for publication, "And I solemnly declare before God, that I believe in my heart, that all the tales derogatory to his character, or the saints in general, are as false as those invented in the days of the Savior, [such as] 'his disciples came and stole him away while we slept' " (ibid., 197).

May 15, 1843

Samuel A. Prior, a Methodist minister, traveled to Nauvoo, visited with the Prophet and heard him preach. Prior recorded, "I expected to see some traces at least, of that low prostitution [plural marriage] which I had so often heard charged upon them... I sought in vain for anything that bore the marks of immorality; but was both astonished and highly pleased at my ill success... Where, in fine, is this slough, this sink of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, or willfully lied about it" (ibid., 198, 199).

May 22, 1843

Joseph directed a clerk to write and have published, "As Paul said... so must the elders of the last days do; and, being sent out to preach the Gospel... we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth, and prosper without complaint. Thus we have no new commandment to give, but admonish elders and members to live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful" (*LDS History of the Church* 5:404; italics added; see also *Times and Seasons* 4 [May 15, 1843]: 199).

June 13, 1843

Joseph and Emma and their children—Julia, Joseph, Frederick, and Alexander—left Nauvoo for a visit with Emma's sister, Mrs. Benjamin Wasson, and her family. The Wasson residence was about twelve miles from Dixon, in Lee County, Illinois. Dixon was approximately two hundred miles north of Nauvoo (see *LDS History of the Church* 5:431).

June 23, 1843

Ten days into Joseph and Emma's vacation two men, posing as "Mormon preachers," came to the Benjamin Wasson residence, and after approaching Joseph, drew their pistols, which until then had not been visible. They were not members of the Church, but were Sheriff Joseph F. Reynolds of Jackson County, Missouri, and Constable Harmon T. Wilson of Carthage, Illinois, who with drawn weapons, and without showing any writ or serving any process, forced Joseph to go to a waiting carriage. They drove away without allowing the Prophet to bid Emma and his children good-bye. Their aim was to take Joseph to Missouri to be charged and tried for being an accessory to the shooting and wounding of ex-Governor Boggs (see *Times and Seasons* 4 [July 1, 1843]: 242–243).

They took Joseph to Paw Paw Grove, Illinois, where they stayed all night.

Emma was informed that Joseph's abductors had left Dixon with him, and she and her children immediately left for Nauvoo, accompanied by her devoted nephew, Elder Lorenzo D. Watson, driving the carriage. Lorenzo was the son of Emma's sister, Elizabeth Wasson.

June 24, 1843

"The news of my [Joseph's] arrival had hastily circulated about the neighborhood [in Paw Paw Grove]; and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach and requested me to address them... I addressed the assembly for an hour-and-a-half on the subject of marriage, my visitors having requested me to give them my views of the laws of God respecting marriage. My freedom commenced from that hour" (*LDS History of the Church* 5: 444–445).

June 30, 1843

Joseph also addressed a crowd of eight thousand at the Grove near the Temple at Nauvoo, telling them of his sermon about marriage, saying, "I addressed the assembly [at Paw Paw Grove] for an hour and a half on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage. "My freedom commenced from that hour" (ibid., 472).

July 15, 1843

Joseph and Emma, and their children, went with about one hundred others on a beautiful sunset excursion trip on the *Maid of Iowa*, leaving from the Nauvoo House Landing, and traveling to the northern part of Nauvoo. They returned at dusk (see ibid., 510).

July 21, 1843

Joseph rode to his farm, taking his daughter Julia with him (see ibid., 515).

August 1843

Joseph's poem, "A Vision," which proclaimed celestial equality was published in the Church's paper in England (see *The Latter-Day Saints' Millennial Star* 4 [August 1843]: 50–55).
August 1, 1843
The annual report of the Female Relief Society was published, which showed the accomplishments of the Society under the leadership of Emma. Here is an extract from the report:

"The first annual report of the Female Relief Society of Nauvoo; being a correct statement of the receipts and disbursements of the society, from its organization, March 16th 1842 to March 16th 1843, to wit.

"Received in donations of money, clothing, provisions &c. &c. $507.00
"Expended in appropriations for the relief of the poor. $306.48...

"We hope the Ladies of the Society will feel encouraged to renew their exertions, knowing that the blessings of the poor are resting upon them: We feel assured from what has passed under our personal observation, that many during the incliency of the winter, were not only relieved, but preserved from famishing, through their instrumentality. More has been accomplished than our most sanguine anticipations predicted, and through the assistance and blessing of God, what may we not hope for the future?

By Order of the President [Emma Smith].
ELIZA R. SNOW, Secretary.
Nauvoo June 30th 1843" (Times and Seasons 4 [August 1, 1843]: 287).

August 1, 1843

One verse of Eliza's poem told of Joseph's love for Emma with these words:

"With brutish haste they tore him From her he loves so well" (Times and Seasons 4 [August 1, 1843]: 288).

The paper published that the poem was "BY MISS E.R. SNOW."

Eliza Snow was a frequent contributor to the Times and Seasons while the Church headquarters was at Nauvoo, and she was careful to have "Miss" placed before her name, signifying that she was an unmarried lady.

For her writings and the "Miss" before her name see Times and Seasons, volume four, pages 48, 64, 96, 128, 176, 208, 224, 288, 303, and 383. In volume five see pages 463, 479, 543, 559, 575, 607, 671, and 735. These pages from the two volumes cover a period which starts with December 15, 1842, and ends December 1, 1844. This covers a time period before and after Joseph's death.

August 4, 1843
Joseph and Emma went in the evening to call on an Elder Cahoon, where they met Joseph's brother Hyrum and his wife Mary (see LDS History of the Church 5:525).

August 6, 1843
Emma Smith traveled to St. Louis, Missouri, to purchase supplies for their newly built home, the Mansion House, which they would operate as a hotel. Joseph did not accompany her "... it not being prudent" for him to go to Missouri, where he might be kidnapped or arrested and brought to trial for treason or some other trumped-up charge (see LDS History of the Church 5:527).

Joseph Smith III, Joseph and Emma's eldest son, explained, "Mother was to be installed as landlady, and soon made a trip to Saint Louis for the purpose of securing such furniture, curtains, bed linen, table napery, dishes, and utensils as were needed to properly equip and operate a hotel of its kind" (Mary Audentia Smith Anderson, The Memoirs of President Joseph Smith III (1832–1914), 34).

October 3, 1843
"The brethren assembled with their wives, to the number of about one hundred couple[s], and dined at the Mansion as an opening to the house [as a hotel]" (LDS History of the Church 6:42).

October 3, 1843
In the evening the Mansion House was the scene of a wedding as Emma's niece Clara M. Wasson, daughter of Emma's sister, Elizabeth Wasson, became the bride of William Backenstos. Joseph solemnized the marriage (see ibid., 43).

October 5, 1843
"... walked up and down the streets with my scribe. Gave instructions to try those persons who were preaching, teaching, or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise" (LDS History of the Church 6:46).

The above statement attributed to Joseph was changed from its original. Joseph's diaries or manuscripts do not contain the original as it is stated. The original quotation is in an untlited journal of 278 manuscript pages, thought to be in the handwriting of Willard Richards. Here is the correct version: "Walked up and down [street] with Scribe and gave instructions to try those who were preaching, teaching, or practicing the doctrine of plurality of wives on this Law. Joseph forbids it and the practice thereof. No man shall have but one wife. [rest of page blank] (page 116)" (Scott H. Faulring, ed., An American Prophet's Record: The Diaries and Journals of Joseph Smith, 417).

October 15, 1843
An Englishman wrote an account of his visit to Nauvoo. He traveled by boat, stopping first at St. Louis, Missouri. He related, "As soon as I had taken lodgings I commenced my inquiries respecting the Mormons. . . . I heard them calumniated, and vilified, nay, abused beyond belief. They informed me that their [the Mormons'] crimes were of the deepest dye. That polygamy was not only tolerated but practised [sic] amongst them" (Times and Seasons 4 [October 15, 1843]: 355).

After traveling on to Nauvoo, he closely observed Joseph, seeking to uncover any evidence of immorality on his part or that of the Saints. The Englishman concluded that the allegations against Joseph were untrue. He wrote, "Joseph Smith, the Mormon prophet, is a singular character. . . . The Prophet is a kind, cheerful, sociable companion

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...I have witnessed the Mormons in their assemblies on a Sunday... With respect to the teachings of the prophet, I must say that...he invariably supports himself from our good old Bible” (ibid., 356).

October 15, 1843
The following statement appeared in the Times and Seasons:

“...not least, are we indebted to our beloved brother JOSEPH, for his timely counsel, the access he has given us to his writings [his “History of Joseph Smith” manuscript], and the many rich treats which have been furnished our readers through his instrumentality, without which, our sheet would in many instances have been comparatively dry and barren” (ibid., 359).

October 24, 1843
James Arlington Bennett of Long Island wrote Joseph, “I am happy to know that you have taken possession of your new establishment [the Mansion House], and presume you will be eminently successful and happy in it, together with your good lady and family” (Times and Seasons 4 [November 1, 1843]: 371).

November 1, 1843
Another chapter of Joseph’s “History of Joseph Smith” was published with these words of warning from a revelation: “Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that [that] committeth adultery and repenteth not, shall be cast out—but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out...” (ibid., 359).

November 23, 1843
Joseph wrote to James Arlington Bennett:

“I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority... WITH TRUTH, diamond truth, and God is my ‘right hand man’ ” (ibid., 375).

November 25, 1843
Joseph recorded: “In the evening the High Council sat on the case of Harrison Sagers, charged with seduction, and [Sagers] having stated that I [Joseph] had taught it [polygamy] was right. Charge [against Joseph] not sustained. I was present with several of the Twelve, and gave an address tending to do away with every evil, and exhorting them to practice virtue and holiness before the Lord; told them that the Church had not received any permission from me to commit fornication, adultery, or any corrupt action; but my every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom. I did think that the many examples that have been made manifest, such as John C. Bennett’s and others, were sufficient to show the fallacy of such a course of conduct [as in the case of polygamist Harrison Sagers, who accused Joseph of having taught that polygamy was right]” (LDS History of the Church 6:81).

December 22, 1843
“At home at nine o’clock, a.m., reading a magazine to my children” (LDS History of the Church 6:133).

December 27, 1843
The editor of the Pittsburg Gazette, after visiting Nauvoo, wrote an article in which he stated that the Prophet had many dependents and numerous children around his table at the Mansion House, which was an implication that Joseph had plural wives and his and their children living with him. Apostle John Taylor, editor of the Nauvoo Neighbor, printed a letter which was written in defense of Joseph. The writer stated: “I perceive by the news papers, that the “Senior Editor of the Pittsburg Gazette... visited Nauvoo...

“It is a little singular, how men can step aside so far from truth, when they endeavor to give the conversations of General [Joseph] Smith... The Senior Editor says, the prophet’s numerous children, and dependants [sic] were at the table, &c. Now as to the prophet’s numerous children, they consist of three sons [Joseph III, Alexander, and Frederick] and one adopted daughter [Julia], and his dependents are either orphans or honorable men and women, who know better than to taint the truth” (Nauvoo Neighbor [December 27, 1843], 3).

Summary
The above 1843 chronology of events in Joseph’s life was written to acquaint the readers with circumstances surrounding the Prophet during the last full year that he lived. This is not a complete list. Much more could have been included which would have shown additional evidence that Joseph spent a lot of time at home with Emma and their children, and not with plural wives and children. At the beginning of this chapter it was pointed out that LDS Historian Andrew Jenson went on record in 1867, twenty-three years after the Prophet was slain, and listed the names of twenty-seven women to whom Joseph was allegedly married by June 27, 1844. Where are the numerous children that would have been a natural result of such marriages? There are none!

The chronological listing of events in Joseph’s life in 1843 is a testimony of his stand against polygamy, and attests to his faithfulness to his only wife, Emma, and their four children.
The year 1843 came to a close at Nauvoo, and according to LDS sources Joseph the Prophet was the husband of many wives, and the father of children born of his plural marriage unions. This was the year, according to the Church of Jesus Christ of Latter-day Saints, with headquarters in Salt Lake City, Utah, that Joseph had a plural marriage revelation committed to writing, which commands the practice of polygamy. This alleged document is Section 132 in their present Doctrine and Covenants. According to Joseph Smith’s testimony, these are false claims, and are in direct opposition to the declarations which Joseph gave shortly before his death to set the record straight. His testimony was that he had only one wife, Emma. We uphold Joseph’s testimony, and ask, “How can a people who claim to honor the name of Joseph the Prophet, spurn and ignore his testimonies on such an important doctrinal subject as plural marriage? Why are Joseph’s testimonies disregarded, while those who give testimonies in opposition to his are accepted as truth?”

Which will you believe, Joseph’s testimonies or those who have testified that he had plural wives? Joseph fearlessly assured the Saints on May 26, 1844, that he had only one wife. His former counselor, William Law, who had formed another church and had set himself at its head, went before a grand jury and testified that Joseph was a polygamist. To assure the Saints that Law’s charges were false, Joseph preached to thousands of Saints, assuring them that he had only one wife. He declared:

I wish the grand jury would tell me who they [the plural wives] are—whether it will be a curse or blessing to me. I am quite tired of the fools asking me.

A man asked me whether the commandment [revelation] was given that a man may have seven wives; and now the new prophet [William Law, head of the newly organized Reformed Church of Jesus Christ] has charged me with adultery... I am innocent of all these charges... 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 can prove them all perjurers. (LDS History of the Church 6:411)

Yes, Joseph wished that the grand jury would reveal to him the names of those alleged wives, so that he could prove his accusers to be perjurers. And he would have done that if he had lived, but a month later he was murdered without his right to answer the charges against him in the courts of the land.

Do you believe Joseph’s testimonies that he had only one wife, or do you believe the testimonies of those who have declared that Joseph had plural wives? Both claims cannot be true. Either Joseph is telling the truth and those who testify he was a polygamist are untruthful, or they are telling the truth and Joseph was a coward and a liar. It is impossible for both Joseph and his accusers to be telling the truth. We declare that Joseph was telling the truth, and that much evidence supports his testimonies.

Joseph desired to learn the names of the alleged plural wives, but those names were not published until years after his death. In fact, they were not published until Joseph’s three sons, Joseph III, Alexander, and David Hynum went to Salt Lake City as missionaries for the Reorganized Church of Jesus Christ of Latter Day Saints, and vehemently denounced polygamy. They also declared that their father had no wife but their mother, Emma. To counteract the testimonies of the dead Prophet’s sons, Joseph F. Smith, Jr., of the Church of Jesus Christ of Latter-day Saints, acquired affidavits from alleged plural wives and others, in an effort to prove that Joseph had been a polygamist. Their list has grown steadily through the years, until a total of over fifty women have been listed as plural wives of the Prophet.

A List of the Names of Joseph’s Alleged Plural Wives in 1843

Joseph’s fight against polygamy, and his devotion to his one wife and their children during the year 1843, has been documented in previous chapters. That documentation and his written and spoken testimonies are directly opposite from the LDS claims that he had plural wives. Not until 1887 did the Church of Jesus Christ of Latter-day Saints publish their first official list of the names of some of the women whom they claimed were Joseph’s plural wives in 1843. They promised the names of additional wives of Joseph would be published later. Their list of 1843 plural wives included:

1. Louisa Beman
2. Fanny Alger
3. Lucinda Harris
4. Zina D. Huntington
5. Presendia L. Huntington
6. Eliza Roxcy Snow
7. Sarah Ann Whitney
8. Desdemona W. Fullmer
9. Helen Mar Kimball
Joseph Smith III's Testimony Supports the Testimony of His Father

Joseph Smith III, the eldest son of Joseph the Martyr and Emma Hale Smith, was eleven and a half years old when his father was murdered. He testified that his father and mother lived together in peace and harmony. Young Joseph, as he was called by the Saints, was large for his age and a dutiful son, who was strongly attached to both his father and mother. The Church of Jesus Christ of Latter-day Saints, with headquarters in Salt Lake City, has officially proclaimed over and over that Joseph the Martyr practiced polygamy. They have published the names of women, whom they alleged were Joseph's plural wives. They have also proclaimed that Emma vacillated greatly by giving Joseph plural wives, and then changed her mind and opposed him and the women. Their writers have also alleged that fierce arguments occurred between Joseph and Emma while they lived in the tiny Homestead, which was always filled with visitors and boarders, and at the Mansion House, which was a popular hotel filled with many guests.

If they had argued fiercely, not only would the guests have heard, but Joseph and Emma's three sons, who were very close to both parents, would have witnessed those alleged arguments. At the time of Joseph's death, Joseph III was eleven and a half, Frederick was eight, and Alexander was six years old. Church history verifies that Joseph blessed the lad to be his successor, and took him upon the Stand at Nauvoo during preaching services. Evidently those public appearances with his son, his heir by lineage, had a two-fold purpose—to prepare the boy for his role as Prophet-President, and to make the Saints aware of who Joseph's successor was to be. This shows a very close bond between the father and his son. The testimony of Joseph III as to the harmony which prevailed in the privacy of his parents' home is more valid than the testimonies of the polygamous persons who aligned themselves with Brigham Young. This created a tangled family web of polygamy, unequalled elsewhere in the history of America. Members of that gigantic intermarriage web supported one another in incriminating Joseph by saying he had many plural wives, by whom he fathered children. Their testimonies that the Martyr had many wives, and children born of them, make him a bearer of false witness, a liar, and a coward. Every statement and affidavit which the Mormons have given in order to prove that Joseph was a polygamist, was and is in direct opposition to the testimonies of Joseph, his wife, Emma, and their eldest son, Joseph Smith III.

Joseph III's Supportive Testimony

Joseph Smith III gave lengthy testimony under oath in the famous Temple Lot Case. His description of life at the Mansion House, prior to the death of his father, is a story of a closely knit family unit at prayer together morning and evening. He supports the testimonies of his parents that Joseph had no wife but Emma. Joseph III declared:

My father was killed June 27, 1844. I would have been twelve years old in the following November. I remember when he was killed. He lived at that time at Nauvoo. He had lived there several years before he died. He lived in Nauvoo, from the fall of 1839, until the day of his death.

That was his place of residence during all that time, but he was away occasionally on short visits.

I lived there with him; my home was there with my mother and father. I slept in the room adjoining the room where my parents were. My father slept when he was in Nauvoo, at his private house, known as the Nauvoo Mansion, or hotel. We lived a part of the time in the old house [the Homestead] which was built by Hugh White, and afterwards purchased by my father, and afterwards the mansion was built and he lived there, moved there, and lived there nearly two years before his death.

I remember of no one but my mother, my brothers, and myself who slept in the room adjoining the room where my parents were. My father slept when he was in Nauvoo, at his private house, known as the Nauvoo Mansion, or hotel. We lived a part of the time in the old house [the Homestead] which was built by Hugh White, and afterwards purchased by my father, and afterwards the mansion was built and he lived there, moved there, and lived there nearly two years before his death.

I remember of no one but my mother, my brothers, and myself who slept in the room with my father, and the room where the rest of the family slept, except, sometimes, an adopted sister [Julia], when the house would be crowded, and
sometimes when we had the house full of visitors.

The family sleeping apartments were right together. The children slept in the room adjoining their mother and father's sleeping room. They were adjoining rooms with an open door between.

We always had family prayers evening and morning, and the whole family would be present at evening and morning prayers; yes, sir, always.

There were never any women, by any name, during the time my father lived in Nauvoo, or at any other time or place that claimed to be his wife, aside from my mother. Never to my knowledge, and I never heard of such a thing until some time after his death.

There was nobody that stayed there around the house that my father treated as his wife, except my mother. I never saw anything of that kind. There was no one, besides my mother, Emma, who attended the funeral [of Joseph the Prophet] as one of the mourners, as one of the family mourners, I mean of course any other woman, the rest of the members of the family attended.

After my father's death his body was laid out in the room, and people came to visit it, and they were all mourners, but my mother was the only woman there as a mourner in the capacity of a wife.

The people who came in there to view the body were simply members of the church, and the friends of the family. I knew Lucy Walker; she was afterwards Lucy Kimball [a plural wife of Apostle Heber C. Kimball]; she was at my father's house in Nauvoo, at one time. [She was] There as a hired girl, and going to school with the children, myself, my brother and adopted sister. My father's family of children such as they were; and it consisted of my adopted sister, my brother, and myself.

She had no other occupation there that I know of except occasionally to do a little sewing. She worked for her board and went to school. I went to school with her. She was some five and a half years younger than I was; I think that was about it, and she kind of had charge of us children, for she was older than we were. She had charge of three of us; I was well acquainted with her.

My father never treated Lucy Walker as his wife to my knowledge. Not to my knowledge did he ever treat her that way. If he had ever done so, I would have known it, if it was anything like marked attention.

I had the opportunity of knowing, as much so, as a boy of that age could know, in a household as circumscribed as ours was.

By "circumscribed," I mean that the house was not overly large, and the members were known to every one in it, and their whereabouts, and I knew every one that was in it at all times, that is those who were in the house, excepting the strangers that might be in it for the time being, as we kept a hospitable house [a hotel].

There were six rooms [for the family] in the [Mansion] house where my father lived that he occupied just before his death; the others were rented. He had lived there nearly two years. That was the mansion house. Before he moved into the mansion house we lived in [the Homestead], a house that he bought from Hugh White.

The Mansion House had four rooms, two above and two below, and a stairway between them, and an addition of family rooms, containing four rooms, two below and two above, and afterwards there was an addition put on to it that had ten sleeping rooms, four double rooms and six single rooms, over a dining room, and kitchen, and cellarway, the outer one of these rooms was used as a kitchen; that would make seventeen or eighteen rooms counting the kitchen, in all. That was in what was known as the hotel or Mansion House. I cannot tell who occupied the ten sleeping rooms, for they were strangers principally. There might have been some portion of the family at some times occupying the sleeping rooms, but they were mainly occupied by transients or boarders, for they were not what we called the family rooms.

There were no rooms in that Mansion House, or hotel, that were set apart for washings or anointings, or for any secret purpose whatever. There was never any of them used for that purpose that I know anything about. I was over the hotel and in all the rooms frequently, and if there had been any such rooms as these in the building I think I should have known it. . . . There were no such rooms in either house. . . . I would have known it if they had been.

Lucy Walker who was afterwards known as Lucy Kimball, was at my father's house going to school before we moved into the Mansion House or hotel. It was when we were in the old building [the Homestead], before we moved into the Mansion House. That would be two years, or nearly two years before my father's death, possibly over two years.

I think after we moved into the Mansion House she was employed for a short time as a dining room girl. I do not know how long it was, not for a great while.

The whole Walker family were employed around the place, in one way or the other. Their mother was dead at the time, and Lucy and her brothers, William and Loren, were there. Her brother Loren was employed for a number of years by my father. I knew the whole family from the old gentleman down to Henry.

Lucy Kimball or Lucy Walker was not living at my father's house at the time he was killed. . . .

I met with these people [the alleged plural wives] after my father died. There never was any claim of any kind made, from the time my father died, up to 1846, by any of these women, Lucy Kimball, Lucy Walker, or by any other woman, except Emma Smith, that they were the wife of my father. There was no claim of that kind ever made to my knowledge. I do not believe there ever was any such a claim made. I never heard of any such a thing until after the year 1846. It might have been in the spring or summer of 1846 that I heard it first. (Complainant's Abstract of Pleading and Evidence, In the Circuit Court of the United States, Western District of Missouri, Western Division, at Kansas City: The Reorganized Church of Jesus Christ of Latter-Day Saints, Complainant, vs. The Church of Christ at Independence, Missouri . . . Respondents. Lamoni, Iowa: Herald Publishing House and Bindery, 1893, pages 485–488)

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Joseph III testified on other occasions of the peace and harmony between his mother and father.
He wrote:

It has been reported by those who pretended to be friends of father, that mother was quarrelsome and was antagonistic to my father, and frequently made trouble for him. I have this to say now, that tracing my memory back through the period of time in which my father was permitted to stay with his family, that I never heard any quarreling or harsh language between them under any circumstances, and that even disagreements between them were not conducted in a noisy or angry manner, that mother’s language was quiet and temperate, and so was father’s. (Journal of History 3 [July 1910]: 337-338)

In his memoirs, Joseph III recorded about the relationship which existed between his mother and father:

It has been charged by certain ones advocating plural marriage that she was a thorn in his side, opposing his policies, and leading him an ill life. This is absolutely not true. I was old enough at the time to know what was going on around me, and was closely associated with both my parents. The sleeping room I shared with my brothers was never more than a door away from where Father and Mother slept. Because of the great love and concern Mother had for her children she never wanted us far from her, in order that she might be on hand to take care of us herself in case of necessity. So, I am sure that if there ever were angry words between my parents I should have known it, and I can truthfully state that nothing of the kind ever occurred. Father was a kindly man, and emphatically a home-loving one, whose wife and children were very dear to him and who was, in turn, loved and respected by them. (Mary Audentia Smith Anderson, The Memoirs of President Joseph Smith III (1832-1914), 35)

Summary

The Prophet Joseph Smith did not introduce polygamy into the Church by taking plural wives during the Kirtland era and thereafter—in the 1830s and 1840s. Neither did Joseph dictate, and cause to be written, a revelation which commanded polygamy. Section 132 in the LDS Doctrine and Covenants claims to be a correct copy of that alleged revelation.

Polygamy entered the Church during the Kirtland period through the baptism of polygamous members of a sect known as Cochranites, who were led by a man named Jacob Cochran. Those first Cochranite converts were baptized into the Church by two young missionaries, Orson Hyde and Samuel Smith, a brother of Joseph the Prophet. The story of their proselyting among the polygamous Cochranites is recorded in the original Journal of Orson Hyde and the Missionary Journal of Samuel Harrison Smith—1832, which are in the archives of the LDS Church Historical Department in Salt Lake City, Utah (see Joseph Smith Fought Polygamy 1:1-29).

Norma Anne Holik Passes to Her Reward

Norma Anne (Kirkendall) Holik was born November 15, 1918, in Ashland, Kentucky, and died June 11, 2007, in Independence, Missouri.

She graduated from Ohio State University with a B.S. degree, and later earned her Th.D. degree from the School of Theology, Chicago University. She had many accomplishments which included teaching at Ohio State University, Ashland High School, and Ashland College in Ashland, Ohio. She authored fourteen books, traveled twenty-one times to Mexico, and made eleven trips to Europe. She did some archaeology study and went on digs in the 1940s.

Norma Anne was baptized at the age of eight into the Reorganized Church of Jesus Christ of Latter Day Saints. Hers was a lifelong service to the Church. She started teaching religious education classes at age sixteen, and continued to teach until declining health forced her to cease.

She started writing for the Saints’ Herald, the Church’s official publication, in her youth. For decades her articles appeared in those pages, and she became well known to thousands of Saints throughout the world.


Tom, who was a devoted elder, died in 2002.

Norma Anne attended the Waldo Restoration Branch.

Thousands of Saints came to know Norma Anne because of her work at School of Saints. She began volunteering for the School of Saints in 1973, and was appointed executive secretary in 1974, a position which she held until her retirement on June 1, 1996.

For twenty years, Norma Anne and her mother, Ethel Kirkendall (who was affectionately called Kirky), worked side by side. Norma Anne left no immediate family; however, she left a host of loving friends and brothers and sisters in the Church.

A memorial service was held June 28, 2007, at The Groves Community Room in Independence.