"Whether by mine (God's) own voice, or the voice of my servants (Mormon priesthood) it is the same."

—Revelation to Jos. Smith (Ev. & Morn. Star, 155)

"Revelation on the patriarchal order of matrimony or plurality of wives given to Joseph Smith, the Seer, in Nauvoo, July 12th, 1843."

Such is the heading given to that after-thought revelation by which the latter-day Prophet of Mormondom attempted to allay the righteous indignation of his betrayed wife. Having been conceived in lust and promulgated as a license for sensual gratification, this revelation failed to receive such open endorsement as we expect from those with whom religious error is a matter of honest self-deception.
Falsehood now became the order of every day among a people in whose inspired books it is recorded that God said:

"Thou shalt not lie" and "woe unto they that are deceivers and hypocrites for thus saith the Lord, I will bring them to judgment" (Doct. & Cov. Sec. 50:6).

The purpose of this article is to set forth these official falsehoods from those who claim to be the servants of God. At a sacrifice of literary excellence I will indulge very extensively in the use of quotations from authorized church publications.

In 1853 one of these, edited by an apostle, said:

"Now in the early rise of the church the Lord gave no commandment to any of his servants authorizing them to take more than one wife. * * * Therefore they were under the strictest obligation to confine themselves to one wife, until a commandment came to the contrary, which the Lord did not see proper to give unto any of them until 1843, about thirteen years after the first organization of the church. The church therefore are still restricted by the severest penalties to one wife according to the Book of Mormon unless in individual cases where the Lord shall by revelation direct otherwise" (The Seer 31).

It seems that the Lord in some cases did direct otherwise, because the revelation Smith is recognized as already being a polygamist, and in it the Lord directs that His

"Handmaid Emma Smith receive all those (women) that have been given unto my servant Joseph, and who are virtuous and pure before me" (Sec. 132, par. 52. Doc. & Cov).

The Lord continues:

"Let my handmaid forgive my servant Joseph his trespasses" Sec. 132, Doc. & Cov., par. 56).

Why "trespasses" if directed by God?

THE LYING BEGINS

This anomaly of anticipating the revelation has been the cause of more than a little contradiction in the making of explanations. W. W. Phelps in the Salt Lake Tabernacle in 1862 stated that the Prophet became

"Impressed in 1835 that polygamy would yet become an institution of the Mormon Church" (Rocky Mountain Saints, 182).

According to Orson Pratt, Smith and Rigdon had most of the essentials of the polygamous revelation exhibited to them while "the visions of heaven were opened before them" February 16, 1832 (Jour. of Dis. 57). This vision to which Pratt refers contains many things pointing to celestial marriage, and it also seems that more information was imparted, which Smith and Rigdon were commanded not to write, and which "are not lawful for man to utter" (Doc. & Cov. 16:115).

In the latest authoritative statement as to the date of this revelation, it is said that

"The principle it contains with further intelligence upon the same subject" (Des. News Nov. 23, '78) were revealed to the Prophet, Seer and Revelator in 1831" (Outlines Ecc. Hist. 436).

At or prior to 1835, the Prophet had taken into his house hold Eliza R. Snow (Biog. of Lorenzo Snow, 3) who admits herself to have been a polygamous wife of the Prophet prior to the receiving of the revelation (Biog. L. S., 68). She goes out of her way to justify her presence in the Smith household by saying that she

"Was teaching the Prophet's family school" (Biog. L. S., 5).

As the Prophet's oldest child at that time was less than three years of age (Tullidge's Life of Joseph the Prophet, 143 Plano Ed.), this story about teaching the family school is probably a myth, and the real truth doubtless is that she was even in 1835, a plural wife of the Prophet.

According to apostates, Eliza R. Snow stated in 1853, before a meeting of the "Female Relief Society," that she was sealed to Joseph Smith nine years before the date of the revelation, making it 1844 (Saintly Falsity 4). Church biographers now fix the date of this sealing as June 29, 1842.

Long before this (1831), and apparently to shield the "Prophet" in his amorous indulgences, God directed that for ordinary offenses a man should be turned over to the state authorities to be dealt with according to law.

"But if a man shall commit adultery he shall be tried before two elders of the church or more, and every word shall be established against him by two witnesses of the church and not of the world" (Book of Command-
ments, 59, Trib. Ed). And again, "No bishop or high priest who shall be set apart for this ministry shall be tried or condemned of any crime save it be before the First Presidency of this church" (Doc. & Cov., Sec. 68, par. 22).

In order that the more faithful might not suspect that carnal desires had anything to do with the procuring of the polygamous revelation, the Prophet told his dupe of his own reluctance to accept of this divine order of matrimony, and that

"An angel was sent to command him to teach and to enter into this order. This angel ** ** stood over him with a drawn sword prepared to inflict the penalty of death if he should be disobedient" (Plural Marriage 5, Helen M. Whitney).

It seems that before Smith became a Prophet, he spent some time near Harmony, Penn. (Sup. 14 Mil. Star 6), where a free love community flourished (Hist. Am. Socialism, 30, 31). In this neighborhood Smith procured his wife by eloping with her (Prophet of 19 Cent., 32, Letters of Oliver Cowdery, 38), and many of his revelations were received while at Harmony. [See Doc. & Cov.]

The natural weakness of the flesh probably made it easy for him to accept the teachings and spirit of free love, and he announced, even before becoming a Prophet, that he did not consider adultery a crime. [See affidavit of Levi Lewis in Mormonism Unveiled; E. D. Howe.]

Smith evidently contemplated as early as 1827 or 1828 the probable introduction of polygamy. This conclusion is based upon the Book of Mormon itself, which was then being prepared for the printer. In it we find an unqualified denunciation of polygamy, followed by this saving clause, for the benefit of the future revelation:

"For if I will, saith the Lord of Hosts, raise up seed unto me I will command my people; otherwise they shall hearken unto these things" ["things" denunciation of polygamy] (Book of Jacob 2: 27, 30).

The uncertainty as to the date of the revelation and the evident natural sensuality of Smith, made a scoffers suggest that the polygamous revelation was probably received at pubescence if not before (Morm. Portraits 24).

This revelation being thus conceived in lust, it was but natural that all sorts of falsehoods should be invented for justification and concealment, and so it was. Cowdery, the greatest witness to the "Divinity of Mormonism," in 1835, took unto himself a plural wife, and to silence the clamor which arose from such conduct (Rocky Mt. Saints, 193), this "servant of God" wrote the deceptive clause contained in the Doctrine and Covenants from 1835 until 1855, reading as follows:

"Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy, we declare that every man should have one wife; and one woman but one husband" (Doc. & Cov., 439, 1845 Ed.)

Notice the ingenious sentence so well calculated to deceive. By it fornication is a crime and polygamy not. While each man should have one wife, at least, every woman should have but one husband. Several of the Apostles were parties to this deception because they knew Smith to have already received the polygamous revelation (Outl. Ecc. Hist. 439). The probabilities are that all knew of it.

REVELATIONS TELL FALSEHOODS.

If it be true, as is now asserted, that the polygamous "principles" were revealed in 1831, then it would seem that the "Head-God" of Mormonism must have been a party to the subsequent hypocrisy, for in the same year he delivered himself of a revelation first published in 1832 (Ev. & Morn. Star, 30), in which it was said:

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

"It is lawful that he (man) shall have but one wife and they twain shall be one flesh" (Ev. & Morn. Star, 93).

Soon after the organization of the church the conduct of Mormonism was such that their neighbors accused them of having their wives as well as their property in common (Ev. & Morn. Star, 168, April 1833), and this seems to have been one of the causes which, in 1837, helped to bring about their expulsion from Missouri.

In 1840, Apostle Parley P. Pratt (Persecution of L. D. S., 10), in trying to show that the Missourians had no cause of ill-will toward Mormons used this language:

"It is also a current report among the ignorant that we do
away (with) matrimony, and that we allow unlawful intercourse between the sexes. Now this idea originated and has been kept alive by wicked and designing persons, and by the credulity of those who are more ready to believe falsehood than they are to believe truth. There has never been the shadow of anything to cause such a report.

Of course, Pratt being an apostle must have known, what is now admitted, that the polygamic revelation was received in 1831, and that there was therefore a shadow of something to cause suspicion. It was very discreet in the biographers of Mr. Pratt not to mention when and where he married his plural wives, or doubtless we should see that he was already a pol

This same apostle in 1845 in an address delivered before the Latter-day Saints in England, made the following remarks (as reported in 6 Mill. Star, 22):

"Beware of seducing spirits and doctrines of devils, as first introduced by John C. Bennett under the name of the Spiritual Wife Doctrine, and still agitated by the Pittsburgh Seer (Kigdon) and his followers under the same title. It is but another name for whoredom, wicked and unlawful connection and every kind of confusion and abomination. Should any elder or member come unto you professing to hold any such doctrine or practice, either secretly or publicly, you may be sure he is not of God, and it becomes your duty to reject him and report him to the Presidency of the church.

For know assuredly that no one has been authorized to teach, practice or introduce any such doctrine as any branch of the church; neither is there any such doctrine known, held or practiced as a principle of the Latter-day Saints.

John C. Bennett, referred to in the above declaration, did not join the church until about 1840, but he had now apostatized and it was perfectly proper in the estimation of the apostles, to charge him with having introduced polygamy, which they now assert was authorized by God as early as 1831.

The apostle continues:

"The spiritual wife doctrine of John C. Bennett and numerous other apostates is as foreign from the real principles of the church as the devil is from God, or as sectarianism is from Christianity."

Two years after the date of the polygamic revelation, there was issued a "proclamation of the Twelve Apostles to all the kings, presidents," etc., which testified that an epitome of the faith of the church as contained in the Bible, Book of Mormon and Doctrines and Covenants was the doctrine of their church "in its fulness," and that it was "the only and everlasting and unchangeable gospel."

This was a falsehood, because these books could not contain the gospel in its fulness at that time unless they contained the polygamic revelation. Neither was it the only true, everlasting and unchangeable gospel, because the polygamic revelation was in existence then, was an addition to, and a change of the doctrines contained in these books. According to the diary of Apostle John Taylor, they all knew of the falsity of this statement, because all had been commanded to become polygamists in 1841. This lying was doubtless thought necessary to counteract among the uninitiated saints and the sinners, the effect of Bennett's exposure.

Not only did the apostles then evade the truth, but one of them put the responsibility therefor on the Lord by saying that this proclamation was written by His command (6 Mill. Star, 149).

Seven months after the date of the revelation, the prophet and his brother "cut off from the church for his iniquity," one Hyrum Brown, "for preaching polygamy and other false and corrupt doctrine" (5 Times & Seasons, 432).

When, in 1842, a year before the date of the revelation, the apostate Bennett truthfully accused the leaders of the church of being polygamists, an official denial was promulgated in which it is stated:

"We do know of no other rule or system of marriage, than the one published from the Doctrines and Covenants" (Times & Seasons, 939).
The rule of marriage then contained in the Doctrine and Covenants, and which is referred to in the above declaration, prescribed the following as one of the promises in the marriage ceremony:

"You 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" (Doc. & Cov., p. 439—Ed. of 1846; Sec. 101, Ed. of 1835).

It also contained Cowdery's ingenious quibble already quoted. This official falsehood was signed by many of the leaders, including the present "Prophet, Seer and Revelator" of the Mormon church. He now admits that he knowingly told this falsehood and testifies under oath as follows:

"I undoubtedly knew of its being taught to certain individuals at Nauvoo in 1841 and 1842." (See p. 302 record in case 516, Cir. Ct. App).

Another of those signing, was the late Prophet John Taylor, in whose "Life" (p. 58), it is stated that in 1841 Joseph Smith made known to him and all the apostles the doctrine of celestial marriage, which "includes a plurality of wives." Accompanying the above denial there was published a statement of a considerable number of "married females" to the same effect as the one quoted above, and among those signing the statement, are several who are now admitted to have been at that time Smith's polygamous wives (Testimony of Lucy Kimball, p. 373, record 516 Cir. Ct. App).

Sixteen months after the date of the revelation, the official organ of the church, edited by an apostle, declared that:

"The law of the land, and the rules of the church, do not allow a 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—the living and the dead. This is all the spiritual wife system that ever was tolerated in the church" (Times & Seasons, 715).

One year after the date of the revelation, one of the "First Presidency" of the church, declared in the church organ that it had been reported to him that some one said:

"That a man having a certain priesthood may have as many wives as he pleased."

Concerning which he says:

"I say unto you that that man teaches false doctrine, for there is no such doctrine taught here, neither is there any such thing practiced here" (5 Times & Seasons, 474).

This statement is signed by Hyrum Smith, the prophet's brother, and the latter's polygamous wives now testify that he was a polygamist when that statement was written by him (p. 346 record in case 516, Cir. Ct. App).

Seven years after the date of the revelation, Apostle John Taylor, who succeeded Brigham Young as the Prophet of the church, and who is admitted (Life of John Taylor, appendix) to have been at that time, a six-ply polygamist, used the following language:

"We are accused here of polygamy, and actions the most indecent, obscene and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief. Therefore, 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" (Pub. Dis. p. 8).

Taylor then read the very articles of the Doctrines and Covenants already quoted.

Although the polygamic revelation was received by Smith in 1831 and was soon after made known to several of the apostles, and notwithstanding that the conduct of the Saints pursuant to the revelation, and as early as 1833, was such as to make their neighbors believe that they were practically polygamists, and although Rigdon as early as 1835 took a plural wife, which must have been known to the prophet, and notwithstanding that probably Smith had already entered the polygamic state with Eliza R. Snow and others, yet in 1838, the prophet in order to avoid answering "a thousand times" certain questions, reduced the questions and answers to writing, and one reads thus:

"Do the Mormons believe in having more wives than one?
No, not at the same time" (16 Mil. Star, 150).

It seems also that just prior to this time, some of the brethren were receiving private revelations authorizing them to take additional wives, and one brother was disciplined for his indiscretion in having permitted the matter to become public.
GOD CONTRADICTS HIMSELF.

So much deception have the Saints indulged in about this matter of polygamy, that they have even made it appear that God did not know what he was talking about when discussing this subject. In the inspired translation of Genesis prepared by Smith and Rigdon prior to 1835, it is said, in a chapter heading, that:

"God does not acknowledge Hagar as Abraham’s wife."

In the revelation of 1843, said to have been given two years prior to the last statement, God is made to say:


The Book of Mormon quotes God as saying:

"Behold David and Solomon truly had many wives and concubines, which thing was abominable before me saith the Lord" (Jacob 2:24).

And yet, in the revelation of 1843 God speaking of this matter says:

"Abraham received concubines and they bear him children, and it was accounted unto him for righteousness because they were given unto him. David also received many wives and concubines, as also Solomon and Moses my servant. * * * and it is nothing did they sin save in those things which they received not of me" (The Serer, 10; Doc. & Cov. 132:37-8.)

Again:

"David’s wives and concubines were given unto him of me" (Doc. & Cov. 132:39).

Finally, the evidence that polygamy was a practice of the church became so overwhelming—and in the meantime the Saints had come away to far off Utah, then beyond the pale of civilization—that denials became useless and unnecessary. Hence in 1852 the revelation bearing date of 1843 was made public and openly endorsed at a church conference. The wicked now began to remember some of the denials of the past practice, and referred to them as an evidence of the worldly origin of both the church and its polygamic doctrines. Therefore, the Saints began to justify their past falsehoods by many ingenious and absurd arguments.

Wilford Woodruff, in speaking of Joseph Smith, and doubtless being conscious of the necessity of apologizing for such falsehoods as have been hereinbefore quoted, said:

"His (Joseph Smith’s) mind was opened by visions of the Almighty, and the Lord taught him many things by visions and revelations that were never taught publicly in his day, for the people could not bear the flood of intelligence which God poured into his mind" (5 Jour. of Disc., 83:4).

But this seems not to have been sufficient to convince all that lying is justifiable, so we are informed that these

FALSEHOODS WERE TOLD BY DIVINE COMMAND.

What follows will abundantly show that the admitted deception must by Mormons be accepted as the result of inspiration.

The Deseret News, the official organ of the church, in its issue of May 20, 1886, contained the following justification:

"Until the open enunciation of the doctrine of celestial marriage by the publication of the revelation on the subject in 1852, no elder was authorized to announce it to the world. The Almighty has revealed things on many occasions which were for his servants and not for the world. Jesus enjoined his disciples on several occasions to keep to themselves principles that he made known to them, and his injunction ‘cast not your pearls before swine lest they trample them under their feet and turn again and repent you,’ has become as familiar as a common proverb."

Thus, the reader will see that this polygamic ‘pearl’ was not to be cast before the Gentile ‘swine’ until the Lord in his wisdom saw fit. Hence:

"The Prophet Joseph revealed the plural order to but a few of the honest and pure in heart" (Plu. Mar., by Helen M. Whitney, p. 16.)

The article from the Deseret News continues:

"In the rise of the church the Lord had occasion to admonish His servants in regard to revelations that were afterwards permitted to be published: ‘I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning this matter.’ And now I say unto you, keep these things from going abroad into the world until it is expedient in me."
'But a commandment I give unto them that they shall not boast themselves of these things, neither speak of them before the world, for these things are given unto you for your profit and your salvation.' (Doc. & Cov.)

Under these instructions elders had no right to promulgate anything but that which they were authorized to teach. And when assailed by enemies and accused of practicing things which were really not countenanced in the church, they were justified in denying those imputations and at the same time avowing the apostasy of such doctrines as were not yet intended for the world. This course which they have taken when necessary, by commandment, is all the ground which their accusers have for charging them with falsehood.

Concerning the "married females" who, though being polygamous wives, certified that they knew of "no other system of marriage practiced in the church" than that which required parties to the marriage contract to keep themselves "wholly for each other and from all others during their lives," the News says:

"So with that spiritual wife doctrine which lustful men attempted to promulgate at that period. Joseph the prophet was just as much opposed to that false doctrine as any one could be. It was a counterfeit. The true and divine order is another thing. The errors which those ladies who signed the affidavits declared were not known to them as doctrines of the church; were not, are not, and never will be part of the creed of the church of Jesus Christ of Latter-day Saints. They were conscientious in their statements. Joseph and Hyrum were consistent in their action against the false doctrines of polygamy and spiritual wifeism, instigated by the devil and advocated by men who did not comprehend sound doctrine nor the purity of the celestial marriage which God revealed for the holiest of purposes."

In the eyes of some Mormons there is a wide difference between "the false doctrines of polygamy and spiritual wifeism" and the real pure celestialized polygamy. The first is Asiatic, the second, "for the holiest of purposes." Here is the distinction as made plain by the News:

"Polygamy in the ordinary and Asiatic sense of the term never was, and is not now, a tenet of the Latter-day Saints. That which Joseph and Hyrum denounced, and for preaching which without authority an elder was cut off the church in Nauvoo, was altogether different to the order of celestial marriage including a plurality of wives which forms the subject of the revelation."

Church publications contain innumerable revelations which justify deception other than those quoted in the article above. The following are samples:

"And I command you that you preach naught but repentance, and show not these things unto the world until it is wisdom in me. For they cannot bear meat now, but milk they must receive; wherefore they must not know these things lest they perish" (Sec. 109, Doc. & Cov., 23-24).

"For it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy or to dogs, or the pearls to be cast before swine" (Doc. & Cov., 41-6).

"It is expedient that thou shouldst hold thy peace concerning them (my scriptures) and not teach them until ye have received them in full" (Ev. & Morn. Star, 31).

"But great and marvelous are the works of the Lord and the mysteries of his kingdom which he showed unto us (Cowdery and Smith) which surpasses all understanding in glory and in might and in dominion which he commanded us we should not write while we were yet in the spirit, and are not thankful for man to utter." (Ev. & Morn. Star, 30).

**FALSEHOODS CHANGE BASE.**

Celestialized polygamy was now confessedly a practice of the church, and while there was no need of denying the practice itself yet it seems that all of the people could not "beir he flood of intelligence" which would be poured into their minds should they understand the entire system.

The polygamic revelation as published "is but a small portion of it" (Plu. Mar. H. M. W., 13).

So it was still necessary to deceive the Gentiles and part of the Mormons as to the extent and scope of the iniquity. One of the first authoritative interpretations of the revelation reads thus:

"We acknowledge that it is a true doctrine and is practiced not only by the express permission, but commandment of God" (Letters to Ed. of Bengal Hurkaru, p. 4).

The last statement as to this matter is that:

"It was a commandment which they did not dare to disobey" (Des. News, Feb. 8, 98).

All between are consistent with these, and in harmony with the revelation itself. It says:
“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” (D. & C. 132:4).

Also:

“I command my handmaid Emma Smith to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord, for I am the Lord thy God and will destroy her, if she abide not in my law” (D. & C. 132:54).

Also:

“It was instituted for the fulness of my glory, and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord” (D. & C. 132:6).

Notwithstanding all this and the further fact that an angel from heaven threatened Smith with immediate death if he should refuse to practice polygamy, and the other fact that a man’s exaltation in the hereafter depends upon the extent to which he has aided God in carrying out the holy purpose of multiplying and replenishing, and the well known fact that men have been injured in their social, business and church standing for refusing to take additional wives when directed so to do and the still further fact that in 1841 Smith threatened the apostles that:

“If they would not enter into this covenant, then the Kingdom of God could not go one step further” (Life of Taylor, 99).

Yet in spite of all this the church attorney, himself a good Mormon, in an argument before the Senate Committee on Territories in 1888, ingeniously argued that the revelation was not regarded by the Mormons as mandatory (Argument on admission 15).

A careful search of many volumes of church works has not enabled me to find one Mormon publication containing such an argument as the attorney made, and I must therefore suspect that such arguments are not manufactured for home consumption.

CONSENT OF FIRST WIFE.

Mormons in defending their practice of polygamy always assert that the consent of the first wife is necessary to plural marriage. (Among many, see Seer 31.) This is another dishonest quibble. Technically, her consent is sometimes necessary, but it is always her duty to give that consent and she cannot arbitrarily withhold it without incurring both the wrath of God and his church.

Here is what the church organ says upon this subject:

“When a man has a wife, teaches her the law of God as revealed, * * * and she refuses to give her consent for him to marry another according to that law, then it becomes necessary for her to state before the President the reasons why she withholds her consent. If her reasons are sufficient and justifiable and the husband is found in the fault or in transgression, then he is not permitted to take any step in regard to obtaining another. But if the wife can show no good reason why she refuses to comply with the law which was given unto Sarah of old, then it is lawful for her husband, if, permitted by revelation through the prophet, to be married to another without her consent, and he will be justified and she will be condemned because she did not give them unto him as Sarah gave Hagar to Abraham, and as Rachel and Leah gave Bilhah and Zilpah unto their husband Jacob” (The Seer 41).

I said that the wife’s consent was sometimes necessary. Here as in all other matters pertaining to Mormonism it is so, unless God in special cases directs otherwise. One at least of Joseph Smith’s plural wives testifies that she married the “Prophet” without the knowledge of his first wife (Record in case 516 Cir. Ct. App. 374).

Helen Mar Whitney, a daughter of “Apostle” Heber C. Kimball, says that the Prophet told her father “three times to go and take a certain woman; but not until he had commanded him in the name of the Lord did he obey. At the same time Joseph told him not to divulge this secret, not even to my mother” (his wife). (Why we practice plural marriage, 56). Notwithstanding the first wife’s ignorance of this and probably other marriages of her husband, the latter at her funeral services pointing to the coffin declared:

“There lies a woman who has given me forty-four wives” (Life Heber C. Kimball, 436).

Had she given him those he married without her knowledge? Gentle authorities multiply indefinitely the number of secret plural marriages.