injure Father had been sprung, with confusion as a cloak.” (Anderson and Holmes 1952, 47). The official church account of the incident also saw Bennett's actions of the day as a plot to have Smith killed (HC 5:4).

Though the conspiracy theory is accepted by some, it is possible that Bennett was merely trying to enhance his own position with the dignitaries by embarrassing Smith. Bennett had earlier announced in the 30 April Nauvoo Wasp that “a sham battle will be fought between the mounted Riflemen under the immediate command of Lieutenant General Smith, and the Invincibles under the immediate command of Major General Bennett.” Smith, a military novice, unfamiliar with the command of troops, would have been no match for Bennett's military expertise in the maneuvers. One of Smith's closest Nauvoo friends suggested that Joseph's likely response to such an attempt would have been to belittle Bennett. Though he was "social and easy convivial at times," Benjamin F. Johnson said of Smith, "He would allow no arrogance or undue liberty, and criticism even by his associates was Rarely Acceptable & Contradiction would Rouze in him the Lion at once. For by no one of his Fellows would he be Superseded or disputed” (Zimmerman 1976, 19-20).

If church leaders did conspire to unseat Bennett from his position of power as he later charged, the sham battle was the turning point. Four days later the first public move to align Bennett with the "spiritual wifey" rumors was undertaken. Church leaders on 11 May drew up a document which announced that the band of fellowship would be withdrawn from Bennett because "having been labored with from time to time, to persuade him to amend his conduct," he would not toe the mark of charity (TS 3 [1 July 1842]: 842).

Six days later on 17 May, Smith sent a letter to church recorder James Sloan instructing him to "be so good as to permit Bennett to withdraw his name from the Church record, if he desires to do so, and this with the best of feelings towards you and Generall Bennett" (Bennett 1842, 40-41). Two days later at a Nauvoo City Council meeting, Bennett turned over the mayorship to Smith "on account of the reports in circulation in this city this day, concerning the ex-Mayor, and to quiet the public mind." Asked if he had anything against Smith, the former counselor responded that he had "no difficulty with the heads of the Church." He further avowed that "any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women is a liar in the face of God.” Smith, not satisfied with Bennett's answer, requested a more detailed response: "Will you please state definitely whether you know anything against my character, either in public or private?" "I do not," replied Bennett. "In all my intercourse with General Smith in public and in private, he has been strictly virtuous" (HC 5:36-38).

Had Bennett been willing to leave Nauvoo at this point, things would have been much easier for Smith and the church. But the former mayor evidently thought his difficulties with the church would be resolved, "I intend to continue with you," he informed the city council on 19 May, hoping that "the time is come when I may be restored to full confidence, fellowship, and my former standing in the church" (ibid.). On 25 May, Bennett was told that the document withdrawing his fellowship was to be made public. Alleging that his non-Mormon mother would be devastated by the details of his disfellowship, Bennett pleaded for her sake that the document not be published. Smith relented on condition that Bennett make a confession of his involvement in "spiritual wifey" before his Masonic brethren. The next evening, reportedly weeping like a child, Bennett asked forgiveness before one hundred men in the Masonic Hall. To the astonishment of many, Smith pleaded mercy for his former counselor.

Earlier that afternoon of 26 May, while addressing the Relief Society, Smith made a similar request, though not specifically naming Bennett: "Hold your tongues about things of no moment— a little tattle will set the world on fire. At this time the truth on the guilty should not be told openly— we must use precaution in bringing sinners to justice for in exposing their heinous sins, we draw the indignation of a gentle world upon us." As soon as Smith had finished, Emma, perhaps feeling that Joseph's comments had been directed towards her, addressed the group in strong anti-polygamy tones: "Sin must not be covered, especially, those sins which are against the law of God and the Laws of the country—all who walk disorderly must reform, and any knowing of heinous sins against the law of God, and refuse to expose them, becomes the offender.”

Though Bennett's accounts of his two years in Nauvoo whitewash his own behavior, he was clearly in a privileged position to witness Smith's involvement in polygamy. William Law, a member of the First Presidency (1841-44), wrote in 1871 that although he did not know in 1842 of Smith's involvement in polygamy, he believed "now that John C. Bennett did know it, for he at that time was more in the secret confidence of Joseph than perhaps any other man in the city" (Stenhouse 1872, 198). Bennett's 1842 book, The History of the Saints: Or an Expose of Joe Smith and the Mormons, offers considerable evidence that he knew of several of Smith's earliest polygamous relationships. He referred in code to seven women who can be identified as plural wives of the prophet. For example, "Miss L***** B*****" (Louisa Beaman), the first of Smith's plural wives sealed to him through a marriage ceremony, was noted in Bennett's book. In addition, he correctly reported that the couple had been married by Joseph Bates Noble—a fact that only a handful of people knew at the time (Bennett 1842, 256). Noble, brother-in-law to Louisa Beaman, indicated in 1880 that Smith first approached him about Louisa in the fall of 1840. "To convince me of
the truth of [this]," he said, "was no small matter. Joseph bore testimony that but the Lord told him not yet. The Angel of the Lord came to him in Nauvoo, and told him the time had come" (St. George Minutes). The prophet then requested Noble "to step forward and assist him in carrying out the said Snow spoke in 1883 of "his first wife's sister: Louisa Beaman, being the first Mormon that entered Plural Marriage in this last dispensation, Bro[ther] Nobles officiating in a grove Near Main Street in the City of Nauvoo. The Prophet Joseph dictating the ceremony and Bro[ther] Nobles repeating it after him" (Larson and Larson 2:610). Bennett's first-hand awareness of Smith's polygamy evidently led him to think an assistant president of the church had the same right to take "spiritual wives" and encourage others to do so as did the church president. This presumption not only strained his relationship with Smith but threatened the church. Oliver Olney confirmed in his 16 June 1842 diary that Smith and Bennett had "moved together in all their windings. If Bennett had not moved And Smith may have been commenting on this very point when Erastus because they saw him [Joseph] do them, but many by this means would fail" (St. George Minutes).

The first public hint of the difficulties caused by the introduction of polygamy to Nauvoo are detailed in the "Minutes of The High Council of 1842 entries describe individuals charged with "unchaste and unvirtuous conduct" under the pretense that church leaders had sanctioned such behavior. On 20 May 1842, for example, Chauny Higbee's case was considered. The minutes note that "three witnesses testified that he had seduced them and at different times been guilty of unchaste and unvirtuous conduct with women if it was kept secret &c and also taught that Joseph Smith authorized him to practise these things &c."

The women testifying against Higbee were Margaret and Matilda Nyman and Catherine Fuller Warren. The report of the Nymans was later advised them that Smith approved of "spiritual activity" but gave instructions to keep the matter a secret because "there was no when there is no need to charge of "unchaste and unvirtuous conduct with John C. Bennett and Higbee and the prophet's youngest brother, Apostle William Smith. Speaking in her defense, however, she insisted that the men had "taught the doctrine that it was right to have free intercourse with women and that the heads of the Church also taught and practised it which things caused her to be led away thinking it to be right."

Another Nauvoo woman, Mary Clift, testified in high council affidavits of 29 August and 4 September 1842 that she was pregnant with Gustavus Hill's child. She said he told her "that the heads of the Church practiced such conduct & that the time would come when men would have more wives than one." Halls was excommunicated, as was Higbee. Despite Catherine Warren's testimony implicating William Smith along with Bennett and Higbee, instead of being excommunicated, he was sent on a mission to Tennessee. Retained in his apostleship, he became presiding church patriarch on 24 May 1845.

Bennett continued to reside in Nauvoo at the Robert Foster home until mid-June. Though Joseph Smith had opposed exposing Bennett, pressures from his wife and others, combined with testimony before the high council, apparently caused him to change his mind. On 18 June he spoke "his mind concerning the iniquity & wickedness of Gen. John Cook Bennett, & exposed him before the public" (Kenney 1983-85, 2 (18 June 1842): 179). Bennett, who may have thought his difficulties with Smith were on the mend, was incensed at the sudden turn of events. He left Nauvoo a few days later, insisting that his life was in danger, and wrote a 27 June letter to a Springfield, Illinois, newspaper, the Sangamo Journal, promising to expose Mormonism. The 8 July edition of the Journal, after receiving the letter, called publicly upon Bennett to "come out NOW. . . . To produce 'documentary evidence,' that the public may form opinions that cannot be gainsaid."

Notes

1. Smith and several others spent six months in jail at Liberty, Missouri. On 6 April 1839 they were taken to Daviess County for trial. After several days of testimony a change of venue was granted for Boone County. On 15 April the prisoners and guard set out for their destination. But before they had traveled far, the sheriff, according to Hyrum Smith, said, "I'll take a good drink of grog and go to bed. And you may as do as you have a mind to." As soon as the guards were comfortably drunk, the prisoners escaped to Illinois (HC 3:321).

2. TS 2 (1 June 1841): 431-32 reflects church leaders' view of Bennett: "General Bennett's character as a gentleman, an officer, a scholar and physician, stands too high to need defending by us; suffice it to say, that he is in the confidence of the Executive, holds the office of Quarter-Master-General of this State, and is well known to a large number of persons of the first respectability throughout the state. He has, likewise, been favorably known for upwards of eight years by some of the authorities of the Church."

3. The city charter granted the power to "organize the inhabitants of said city, subject to military duty, into a body of independent military men, to be called the
This was Emma Beman, the first plural wife of Joseph Smith. After Smith's death, she was married to Brigham Young, to whom she bore three children. Soon after her arrival in the Valley of the Great Salt Lake, she was struck with cancer and died May 15, 1850. The town of Parowan, established the next winter, was first called 'Honey,' in memory of the first woman in this dispensation to obey the law of Celestial Marriage."

(A Mormon Chronicle, Vol. 1: 123.)
Lockport April 24th 1876
Miss Mary Bond

[p. 1]
I will here say that I left Kirtland in Aug. 1837.

[p. 4]
The sealing ordnance began like this, Joseph Smith too
Louisa Beaman, and Bates Nobles took Sarah Alley one night
about twelve o'clock and went down to the bank of the
Mississippi and Joseph performed the ceremony for Bates and
his girl, and then Bates sealed Joseph and Louisa. I have been
told this by different parties, even Bates himself told me.
Yet Fanny Alger's mother says Fanny was sealed to Joseph by
Oliver Cowdery in Kirtland in 1835 or 6, and Brigham says
Oliver had a girl sealed to him at the same time.

[p. 5]
I only know that Emma Smith turned Fanny out of her house
because of Joseph's intimacy with her. Joseph never had any
living children by his polygamous women, although It is always
supposed that Eliza R Snow had a child, as she went into
retirement for a year before Joseph's death.
There are women living in Utah now who were sealed to Joseph
while living with their husbands and they say it was the
greatest trial of their lives to live with two men at the same
time.
Fanny Alberson had lived in Joseph's family several years
and when she left there she came and lived with me a few
weeks, I suppose your mother will remember what a talk the
whole affair made which must lead her to suspect

[p. 6]
that Joseph the prophet was not infallible.

Eliza J Webb
stupidity of the Atheist in being so credulos as to try to Make himself believe the grand and sublime works of the Great God were mere results of chance. Showed that if Man could achieve so Much in a short life time, what could not be achieved by an intelligent being during the countless ages of the vast eternity.

June 7th, 1883 Hot and dry, crops suffering. Many people have to haul their drinking water from 5 to 7 miles, the water in the Rio Virgen not being fit to drink, and at Price City the River is nearly dry. I went to Fass Meeting this A.M. I spoke a short time on the great privilege we enjoyed as a People and the great future that laid before us if we were faithful. We had an enjoyable time, all speaking of the goodness of God More or less.

June 17th, 1883 Parching Weather. Attended the quarterly Conference this P.M. Pres E Snow spoke in a plain and powerfull manner on the subject of Plural Marriage and bore his testimony to the truth of the Revelation on Celestial Marriage given by the Prophet and Seer Joseph Smith and the Eternity of the Marriage Covenant. Spoke of his first wife's Sister: Louisa Beeman, being the first Mormon that entered Plural Marriage in this last dispensation, Br Nobles officiating in a grove Near Main Street in the City of Nauvoo. The Prophet Joseph dictating the ceremony and Br Nobles repeating it after him. Spoke of the Sore trials and tribulations the Prophet passed thru in trying to establish and sustain the Holy command of God and of his taking him down to the River Mississippi and while sitting on a log did unfold and teach unto him this grand principle and told him many things which He had kept locked up in his heart from that time. Bore his testimony that the Prophet Joseph did seal and give unto him his wives Artemisia and Minerva; and though Emma Bideman[1] (Joseph's wife) and her children and all Hell might say the doctrine of Plural Marriage was not true, He testified before God, Angels and Men they were Liars.

He also read a portion of the Revelation on celestial Marriage: spoke of the passage in the Book of Mormon where Jacob speaks to the People and the Lord say[s] that they shall have but one wife except I the Lord command them to raise up a Righteous Seed unto me.18 Touched on the wickednes and folly of

David and Solomon, in doi[2] touched on the condition o[3] Divine decree. After meeti[4] ple,19 He told Me of Emma Her Husband the Prophet, to block his way and causing help and a solace to him in Angel of the Lord meeting, him for his being neglectful in pleading on his knees to spell bound and all testified during the discourse which Remembered by all who he so, Amen.

June 1883 611

David and Solomon, in doing that which they were not commanded. He also touched on the condition of those who accepted and those who rejected the Divine decree. After meeting I chatted with him a short time on the principle. He told me of Emma's spike and vindictiveness [vindictiveness] ofward. Her Husband by the Prophet, she acting unwisely with William Law and trying to block his way and causing persecution to come upon him instead of being a help and a solace to him in his time of trial and sore affliction. Spoke of the Angel of the Lord meeting Joseph with a drawn sword and of his going to stay him for his being neglectful in the discharges of his duties and of Joseph having to plead on his knees before the Angel for his life. He held the audience spell-bound and all testified of the good feast and the flow of the Holy Spirit during the discourse which was nearly 5 hours in duration. I hope it will be Remembered by all who heard it, and may God seal it upon those hearts even so, Amen.

St George 27th June 1883 Clear and Warm. It is 39 years to day since the Prophet Joseph Smith was cruelly slain at Carthage jail under the pledged faith of the State of Illinois. In the early part of day about 20 minutes past 12 My wife Abigail gave birth to a Son, and both are doing well thro the blessing of God and his answer to prayer. A fire in S L City this month burnt the Old Council House and a few other buildings. My Brother in Law Elias Morris loses about $6,000. The Big Tabernacle and Tithing Office came near getting on fire. Death and disaster, cyclone and Railroad smash ups are not diminishing. Floods are doing damage in Europe and in the Western state[s]. And the enemies of this people [are] printing and circulating base lies and foul slander against us. Mr G T Lynch, the Postmaster of S L City, has manifested himself in this respect, and has shown his true colors and that he [is] no friend to this people. The French are now fighting with China for spoil and so far have got the worst of it, and as a specimen of the wickedness carried on in the world, I copy the following shocking details from the Press reports to the papers in this Territory. Philadelphia 20 June, 1883: The Police found in the cellar of the dwelling 2243, North 5th Street, formerly occupied by Dr Hathaway, alleged abortionist, the bodies of Several children, and large numbers of bones. Dr H was arrested in March 1881, with Rev Thos. B. Miller for committing criminal malpractice upon Mary Butler, a servant girl whose child died after the operation. Both were admitted to Ball and Hathaway died. He however returned to the city sometime ago but has never been re-arrested on the charge. Three months ago his wife charged him with assaulting her and threatening her life. She asked to have a warrant issued for his arrest but subsequently withdrew the charge. She told the officer at the time That her plurality of wives and celestial marriage, has occasioned considerable controversy among church members. So likewise have Jacob 2:23-24 (Book of Mormon) and Doctrine and Covenants. Section 132:39. These apparent conflicts are being explained by Erasmus Snow in Charles L Walker's entry of June 17, 1885.

See Doctrine and Covenants, Section 132, and Joseph Smith, History of the Church, V. 500-507.
DIARY OF
CHARLES LOWELL WALKER

Edited by
A. Karl Larson and Katharine Miles Larson

Volume II

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Logan, Utah
In Conversation at the feast of \ Sister Blackhurst Brother Joseph B. Nobles said that he performed the first Marriage Ceremony under the Patriarchal order of Marriage ever performed in this dispensation by sealing Eliza Beman to Joseph Smith on the 6 day of May 1841.

23 Mr Elias Woodruff & B. B. W. Looke visited the City Hall with me in the morning. I wrote a letter to Aphek L Woodruff and attended the school of the Prophet.

24 Sunday I met with my Quorum in the morning and attended Meeting at the Tabernacle. E. D. Woolley Prayed. Francis Harrian Lyman spoke 25 Minuta. Afternoon O Pratt spoke one hour & 5 minuta upon the first principles of the gospel. We had a full house. I met with the Twelve for Prayer then went down to my farm & Back. 4 m.

25 I received a letter from Wilford & Emily. They had a daughter Born sunday Morning at 10 oclok Jan 10 1869. ? I spent the forenoon in the Legislative Council. I presented two Bills on Mechanics Lein & Interest on Money. I spent the afternoon in the Endowment House. We gave Endowments to 56. D H Wells sealed 22 & W Woodruff 10.

26 I spent the day in the legislature & attended a lecture in the 10 ward Delivered By R L Campbell upon Composition. I followed him.

27 I sent papers to Ezra Carter & I F Carter & Wilford Woodruff jr. We received a letter from Susan C Scholes.

28 I wrote 2 letters to Phebe & Leslie & Susan C Scholes & spent the day in the Legislature. We got supper & had A. O. Smoot & wife Elias Smith L Snow & Eliza Snow. We spent a pleasant Evening.

JANUARY - FEBRUARY 1869

29 ↑ A Man By the name of Miller was exicuted in provo For Murder. I spent the day in the Legislature. Passed seven Bills. I sent papers to Thomas Woodruff Wilford Woodruff Jr & Luther Swanns.

30 I drove my teams to Fort Harriman & spent the night. It was a stormy day. The storm Blew into my face. 20 M.

31 Sunday I preached in the School House in the forenoon & attended the Sunday School in the afternoon. They have about 40 schollars. I addressed them. I also spoke in the evening.

Feb 1 I drove to my farm & took a load of Fodder & drove home. Before leaving Fort Harriman I sold a man a pair of two year old Colts. Will be 2 year old in the spring. One Horse Colt was from a sorrel Mare at Fort Harriman & the Mare Colt was pintoes. I sold them for $50.

2d ↑ I recieved a letter from I F Carter & one From Wilford. I sent papers to Azmon & Thompson Woodruff I F. Carter Wilford Woodruff & Henry Woodward. 

3d ↑ I sent papers to Ozem Woodruff Horace Woodruff Luther Wheeler, & Wilford Woodruff. I also wrote to Wilford Woodruff & sent him $20. I also bought him a revolver for $12.

↑ I sent Aphek L. Woodruff a Bundle of Apple, Pear, & Plum Cuttings. I also wrote I. F. Carter a letter and gave him an invitation to Come & visit us. I received ↑ A letter from Robert Scholes & Susan C Scholes.

Feb 5 1869 ↑ I returned from the farm this morning & spent the day in the Legislature. Presidet Young & several of the Twelve went to Provo to Hold a 2 days meeting. I went to the field.

6 I returned from the field & attended the
THE AFFIDAVIT OF JOSEPH B. NOBLE

BY CHARLES A. SHOOK

Joseph Bates Noble was an elder in the original Mormon Church at Nauvoo. He was a good Mormon and "took up his cross and lived his religion". He was also one of the first to perform the plural marriage ceremony for his prophet, Joseph Smith. In the following affidavit, he tells when and where this was done and gives the name of the woman:


territory of Utah, County of Cache, 35.

Be it remembered that on the 20th day of June, A.D. 1849, personally appeared before me, James Jack, a justice of the peace for said county, Joseph Bates Noble, who sworn by me swore in due form of law, and upon his oath saith, that on the 6th day of April, A.D. 1844, at the city of Nauvoo, County of Hancock, State of Illinois, he married or sealed Louisa Beeman to Joseph Smith, President of the Church of Jesus Christ of Latter-Day Saints, according to the order of celestial marriage revealed to the said Joseph Smith.

JOSEPH B. NOBLE.

Subscribed and sworn to by the said Joseph Bates Noble, the day and year first above written.

(Signed) JAMES JACK, Notary Public.

The Josephites make the following objections to this affidavit:

The claim is made by the Brighamites that Miss Louisa Beeman was sealed in marriage to Joseph Smith on the 6th day of April, 1844, J. B. Noble performing the ceremony. — Historical Record, p. 249. It, therefore, this statement can be proven to be true it will settle the matter with regard to Joseph having been a polygamist, and further investigation will be unnecessary. We therefore proceed; and in the history of Joseph Smith taken from his Diary, and published in the Millennial Star, Vol. 21, p. 76, which was published by the Utah Mormon Church, we find Joseph made the following entry for the 14th day of May, 1844:

—ten years, one month and six days after it is said Miss Beeman became Joseph's plural wife:

"11th May, 6 a.m. Baptized Louisa Beeman. Sarah Alley and other.

(Quotation from MS correct)

Now isn't that sweet? Married to Joseph Smith as a polygamous wife two years, one month and six days before she had been converted to the faith or baptized into the church?

— Mr. Joseph B. Noble swears he did "on April 5th, 1844, seal to Joseph Smith the prophet, Miss Louisa Beeman, according to the revelation on plural marriage." Historical Record, p. 241. This, at first reading, seems to establish Miss Beeman’s statement; but just HOW Mr. Noble could on the 5th of April, 1844, seal Miss Beeman to Joseph Smith according to the revelation on plural marriage, when, according to the statement of Brigham Young himself, that so-called "revelation on plural marriage" was not given to Joseph Smith until the 12th day of July, 1844, TWO YEARS THREE MONTHS AND SEVEN DAYS AFTER Mr. Noble swore he sealed Miss Beeman to Joseph Smith— is a little puzzling to say the least. JOSEPH SMITH; WHO WAS HE. pp. 73 & 74.

At first glance, these objections may appear reasonable and sound but as investigation is prosecuted their forcelessness soon becomes apparent.

(1) It has never been claimed that the Revelation on Celestial Marriage, said to have been received July 12, 1843, was the only revelation on plural marriage that was given to the prophet, Joseph Smith. The claim is made that as early as 1841 the principle was revealed to him. If there was a revelation on the subject as early as the summer of 1842, is proved by the following statement made by Brigham Young to Miss Martha Brotherton at that time:

"Well, but," said he, "father Joseph has a revelation from God that it is lawful and right for a man to have two wives."

This appears in the affidavit of Miss Brotherton as published in the "Sangamon Journal" of Springfield, Ill., of July 22, 1842, nearly one year before the celebrated "Revelation on Celestial Marriage" of July 12, 1843, made its appearance. It shows that for some time before this latter date, a purported revelation on polygamy existed.

This is further substantiated by the testimony of Jason W. Briggs, one of the founders of the Reorganized Church, made in the celebrated Temple Lot Suit of 1892:

I heard something about a revelation on polygamy, or plural marriage, when I was in Nauvoo; in 1844. I heard there was one; there was talk going on about it at that time, and continued to be; but it was not called plural marriage; it was called sealing. RECORD, p. 349.

By the foregoing it will be seen that the Mormons claimed revelations on celestial or plural marriage even before July 12, 1844, and Noble is, therefore, not in opposition to the truth when he declares that before that date he married Smith and Miss Beeman according to such a principle.

(2) Again, the baptism of Louisa Beeman on the 11th of May, 1844, is nowhere said to be her initial baptism, by which she became a member of the Church. This is all rest entered into the entry in Smith's "Diary" by the Josephites themselves. At this time, the Mormons practiced both rebaptism and baptism for the dead as the following will show:

Tuesday, 28th (Dec. 1844.) I baptized Sidney Rigdon in the font, and in behalf of his parents; also baptized Reynolds Cahoon. MILL. STAR, Vol. 19, p. 7.

These are instances of baptism for the dead.

Both Rigdon and Cahoon had come into the Mormon Church ten years before. As an instance of rebaptism, we have the following:

My dear Emma was worse. Many fears were entertained that she would not recover. She was baptized twice in the river, which evidently did her much good. MILL. STAR, Vol. 20, p. 97.

As both baptism for the dead and rebaptism were practiced at Nauvoo, how can the Josephites
with certainty say that the baptism of Louise Bee-
man on May 11, 1843, was her initial baptism,
by which she became a member of the Mormon
Church?

(3)—We have conclusive evidence of Noble's
affidavit in a book that was printed several months
before May 11, 1843, that before that date Louise
Bierman had become the plural wife of Joseph
Smith. In the "Exposé" of Dr. John G. Ben-
ett, which was published in the fall of 1842, I
find the following:

In concluding this subject, however, I will
remark that in a number of cases, among the vast num-
ber, where Joseph Smith was privately married to
his spiritual wives—in the case of Mrs. A. or
S., by Apostle Brigham Young; and in that of
Miss L. or B., by Elder Joseph Bates Noble,

Who was Miss L. or B.? married to
Smith by Elder Joseph Bates Noble, but Miss
Louisa Bierman? As Bennett's book was pub-
lished some months before Miss Bierman's bap-
tism of May 11, 1843, it substantiates the claim
of Noble that she was the plural wife of the
prophet before that date.

The Mountain Meadows Massacre.

Send ten cents to this office and get a copy
of the only official, authentic reliable report of
such a shameful deed.

"To the Task."

In 1831 the Mormons placed "high priests"
as officials in their church. A Mormon writer
says, and truthfully:

This office was not in either the church or
on this continent among the Nephites, or the
church established on the eastern continent. Nervously, not this office in the church
under the new covenant gospel recorded in the
New Testament or the New Testament part of
the Nephite record.

It is up to the "Rechabitees" and "Josephite-
Re" to show their "authority" for this office.
Will some elder of either or both churches make the attempt?

Membership fee in our Association is one
dollar per year. We ought to rally ten thou-
sand members during 1912-13. Every intelli-
gent reader of this leaflet ought to be interested
enough in blotting out the foul stain of Mor-
monism from our flag. It means "Old Glory." Sciol to R. B. Neal, Grayson, Ky., and the
Sword of Laban will be sent to you regularly
for one year.

Subscribe for The Sword of Laban
A monthly sanctified weekly to the suppression of Mormonism. The only paper in the world
designed to defeat the aim. $1 per year. Address R. B. Neal, Grayson, Ky.

Sword of Laban Hand-Book for Anti-Mormon Polemics.

This work is in preparation by R. B. Neal, Grayson, Ky. The advance price will be $1. Send
no money now. Send name on postal stamp, "I will pay one dollar cash on delivery of the Hand-
Book for Anti-Mormon Polemics." This will enable the publishers to know how many copies to in-
stock. Don't delay. Do it now.