

THE NON-LITIGANT HEIRS.

We direct attention to a card which will be found in this issue of the News with numerous signatures attached. There have been many queries afloat, in regard to the attitude of those heirs of the late President Brigham Young, who did not join the seven litigants in the suit against the Church and the Executors. The questions have been frequently asked: "Are all the children of our departed President greedy for property? Do not those whose names are not included in the list of litigants sympathize in the law-suit? Are they not holding themselves in reserve in anticipation of a windfall when the case is concluded? If not, why do they not announce to the public their position, and through the press declare themselves opposed to the proceedings instituted?"

The card now published gives a sufficient answer to these questions, so far as the parties whose names are attached to it are concerned. We are aware of the fact that as long ago as the time mentioned in the card, they placed their signatures to a document in which their approbation of the settlement made by the Executors, and their disapprobation of the suit at law were plainly set forth. At that time it was not deemed wise to publish the protest.

These ladies and gentlemen have exhibited commendable patience in waiting until the present opportunity to vindicate themselves before the public. They are also to be credited with a sincere desire, and painstaking efforts for the settlement of the case without further litigation or delay, and with much of the success which has attended the movement for compromise and final disposition of the dispute.

We trust that any unfavorable comments that have been made concerning the subscribers to the card, or either of them, will not be again repeated, but that the public will understand their position in its true light, and render to them the honor that is their due. We respect them for their integrity, their regard for the just claims of the Church, and their veneration of the memory and wishes of their deceased benefactor. May they live always so as to be worthy of his name, and of association with him in the everlasting future, in those family associations that be-

JOSEPH THE SEER'S PLURAL MARRIAGES.

kind; and assured me that if I had, that they were without foundation, that there was no such doctrine, and never should be with his knowledge or consent. I know that he had no other wives than myself in any sense, either spiritual or otherwise.

In reply to the foregoing, I will give you the sworn statements and affidavits of a few reliable persons—among whom are two of the wives of the Prophet Joseph Smith, which I think, will assert quite as strong claims for belief and present a much better appearance of veracity than the published dialogue between Joseph Smith and his mother, for this reason, if no other, these people well known to this community, are mostly still living and can be cross-examined, while "Sister Emma," whose lips are sealed in death, is represented as denying facts which it can be abundantly proven, were well known to her, and to many now living in these mountains, besides those who affidavits and statements accompany this communication. It is but fair to note that these affidavits were given many years ago, in view of the denials then being made by the representatives of that faction known as the "Reorganized Church," and before "Sister Emma." It is hoped, ever dreamed of denying facts which no one knew better than she did herself, and as I have good reason to believe, from admissions made to me by Alexander H. Smith, in 1866, and subsequently by Joseph Smith himself, before even Joseph could muster the courage or dared to venture upon the hazardous and untenable ground, his mother, now she is dead, is made to assume; which ground, if her memory of facts had failed, she should have assumed, herself, years ago. But to the proof:

Territory of Utah, County of Salt Lake. } ss:

Be it remembered, that on this twenty-sixth day of June, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath saith, that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives; and that the said Joseph Smith declared that he had received a revelation from God on the subject, and that the angel of the Lord had commanded him (Joseph Smith) to move forward in the said order of marriage; and further, that the said Joseph Smith requested him (Joseph B. Noble) to step forward and assist him in carrying out the said principle, saying, "In revealing this to you, I have placed my life in your hands, therefore do not in an evil hour betray me to my enemies."

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

JOSEPH B. NOBLE, JAMES JACK, Notary Public.

Elder Noble is still living at Bountiful, Davis County, Utah, and can be examined again on this and other points connected with this subject, with which he is familiar. I will here further state that Elder Joseph B. Noble swears (the affidavits I have on hand) before a notary public on the 18th day of April, 1871, that he was with the Prophet, Miss Louisa Annan, according to the revelation on plural marriage.

Testimony of Benjamin F. Johnson, residing

that an angel appeared unto him with a drawn sword, threatening to slay him if he did not proceed to fulfil the law that had been given to him. And counselled my mother to be sealed to his uncle, Father John Smith (father of Geo. A. Smith,) to which she consented, and to my certain knowledge was subsequently sealed to him by the Prophet.

After the death of the Prophet, I told President Brigham Young what he (Jos. Smith) had said to me relative to my taking Mary Ann Hale to wife. Pres. Young said it was right and authorized Father John Smith to seal her to me, which he did on the 14th of November, 1844.

(Signed) B. F. JOHNSON.

Territory of Utah, County of Salt Lake. } ss:

Be it remembered that on this fourth day of March, 1870, personally appeared before me, James Jack, a notary public in and for said county, Benjamin F. Johnson, who was by me sworn in due form of law, and upon his oath deposed and saith that the foregoing statements and testimony by him made and given are true and correct.

(Signed) B. F. JOHNSON.

Subscribed and sworn to by the said B. F. Johnson, the day and year above written.

JAMES JACK, Notary Public.

Testimony of Lorenzo Snow, now residing at Brigham City, Box Elder County, Utah.

"In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening, we walked a little distance and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives."

He said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

He further said that my sister Eliza B. Snow had been sealed to him as his wife for time and eternity.

He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged I think one hour or more, in which he told me many important things. I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true.

(Signed) LORENZO SNOW.

Territory of Utah, Box Elder County. } ss:

Personally came before me J. C. Wright, clerk of the county and probate courts in and for the county and Territory of Utah, Lorenzo Snow, and who being duly sworn, deposed and says, that the foregoing statement by him subscribed is true of his own certain knowledge.

Witness my hand and seal of court at my office in Brigham City, B.

Hancock, State of Illinois, she was married (or betrothed) to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, High Priest in said Church, in presence of Emma (Hale) Smith, (now Emma Bidamon) and Miss M. Partridge Smith (now Eliza M. Lyman.) (Signed) EMILY D. P. YOUNG.

Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

ELIAS SMITH, Probate Judge. One more statement will suffice for the present, although, if necessary, many more sworn statements of reliable individuals could be furnished upon the subject, besides the testimonies of scores of living witnesses in absolute denial of the alleged "last testimony of Sister Emma."

CERTIFICATE.

I, Lovina Walker (eldest daughter of Hyrum Smith), hereby certify, that while I was living with aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1846, she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence, and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

(Signed) LOVINA WALKER.

"We hereby witness that Lovina Walker, made and signed the above statement, on this 16th day of June A. D. 1869, at Salt Lake City, Salt Lake Co., U. T., of her own free will and accord.

(Signed) HYRUM S. WALKER, SARAH D. CURTIS, JOSEPH F. SMITH."

Again, the foregoing is but a small part of the testimony that can be brought forward in relation to Sister Emma's knowledge of this principle. But is not this sufficient to convince any honest inquirer that the alleged "Last testimony of Sister Emma," is incorrect? That Joseph Smith did, not only teach, but practice this doctrine, and that too, with the full knowledge and consent of his first wife, Emma Smith. Indeed, if there is anything wanting to establish this fact, the ladies, (except Lovina Walker, who is now dead) whose testimonies are given above are still living, one in this city and the other in Fillmore, Millard Co., U. T. and can testify that Emma Smith (late Emma Bidamon) did herself teach them this principle, and with her own hand gave them to wife to her husband.

Respectfully, JOSEPH F. SMITH.

We have also received the following, which corroborates the above in a most convincing manner. The Saints have perfect confidence in the testimony of Sister Eliza:

SALT LAKE CITY, Oct. 17, 1879.

Editors Deseret News:

Recently, to my great astonishment, I read an article headed "Last Testimony of Sister Emma," published in the *Saints' Advocate*, a pamphlet issued in Plano, Ill.

In the article referred to, her name is given as "Sister Emma," and she is represented as interviewing her mother on the subject of polygamy, asking questions concerning his father. Did his father teach the principle? Did he practice or approve of it? Did his father have other wives than her? To all of these and similar

FIR Tex SHC FOR FIF FI Co FIR Z. C. H Punctuality CALL Ut Overco fine rel and Ov The with Co Pattern BL TAILORS Opposit: ca FI W. W. Co 7 Sto