Eliza Johnson went with mother Lydia (Clayton Journal)
2 April 1843
Elizabeth in F. Johnson to Andrew H. Lord 12 May 1843
Eliza married
Almeria Johnson / Prudence Johnson
B. P. Johnson

Mar 1843 trip to Kansas with William Clayton
Elizabeth sealed to
William Clayton 1878

Research
Correct dates?
Time frame received?
More research?
be abundantly proven, were well known to her, and to many now living in these mountains, besides those whose 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 Emoa,' 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 dare 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.

"**JOSEPH BATES NOBLE'S TESTIMONY.**

"Territory of Utah. — County of Salt Lake."

"Be it remembered, that on this twenty-sixth day of June, A. D. 1866, 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 oath saith, that in the fall of 1860, 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."

**[Seal]**

"**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 affidavit I have on hand) before a notary public, on June 6, 1869, that he did on April 5, 1841, seal to Joseph Smith, the Prophet, Miss Louisa Beanam, according to the revelation on plural marriage."

"**BENJAMIN F. JOHNSON'S TESTIMONY.**

"The following affidavit was sworn before James Jack, a notary public, in Salt Lake City, March 4, 1870:

"On the first day of April, A. D. 1846, President Joseph Smith, Orson Hyde and William Clay, and others, came from Nauvoo to my residence in Macdonald or Ramus, in Hancock County, Ill., and were joyfully welcomed by myself and family as our guests.

"On the following morning, Pres. Smith took me by the arm for a walk, leading the way to a secluded spot within an adjacent grove, where, to my great surprise, he commenced to open up to me the principle of plural or celestial marriage; but I was more astonished by his asking me for my sister Alinea to be his wife. I sincerely believed him to be a Prophet of God, and I loved him as such and also for the many evidences of his kindness to me, yet such was the force of my education, and the scorn that I felt towards anything unvirtious, that under the first impulse of my feelings, I looked him calmly, but firmly in the face and told him that 'I had always believed him to be a good man and wished to believe it still and would try to; and that I would take for him a message to my sister, and if the doctrine was true, all would be well, but if I should afterwards learn that it was offered to insult or prostitute my sister, I would take his life.' With a smile he replied, 'Benjamin, you will never see that day, but you shall live to know that it is true and rejoice in it.'

"He wished me to see my sister and talk to her. I told him I did not know what I could say to convince her. He replied, 'When you open your mouth you shall be able to comprehend, and you shall not want for evidence nor words.' He also told me that he would preach a sermon that day for me which I would understand, while the rest of the congregation would not comprehend his meaning. His subject was the ten talents, 'unto him that hath shall be given, and he shall have abundantly, but from him
that, hath not (or will not receive), shall be taken away that which he hath (or might have had)." Plainly giving me to understand that I was not to see the wifes and children, as the principle of enlargement throughout the great future to those who were heirs of salvation.

I was called by my sister to private audience, and with fear and trembling and feelings I cannot express, commenced to open the subject to her; when, just as she had pronounced, the light of the Lord shone upon my understanding and my tongue was loosed, and I, at least, was convinced of the truth of what I was attempting to teach her.

"My sister received my testimony, and in a short time afterwards consented to become the wife of President Smith. Subsequent to this I took her to the city of Nauvoo, where she was married, or sealed for time and eternity, to President Joseph Smith, by his brother Hyrum Smith, in the presence of myself and Lewis Bowman, who told me she had also been sealed or married to the Prophet Joseph. This was at the residence of my sister, the widow of Lyman K. Sherman, who also was a witness.

"After a short period, President Smith and company, viz., George Miller, Wm. Clayton, J. M. Smith, and Eliza and Emily Partridge (who were the wives of the Prophet) came again to Macedon (Ramus), where he remained two days, lodging at my house with my sister as man and wife (and to my certain knowledge he occupied the same bed with her). This visit was on the 10th and 17th of May, 1848, returning to Nauvoo on the 18th.

"Again, on the 15th of October, the same year, President Smith made us another visit at Macedon and remained till the 21st. He was accompanied by Wm. Clayton. At this time (Oct. 20th, 1848), he sealed my first wife to me for time and all eternity. * * *

"He also visited my mother at her residence in Macedon and taught her in my hearing the doctrine of celestial marriage, declaring that an angel appeared unto him with a drawn sword, threatening to slay him if he did not proceed to fulfill the law that had been given to him. And commanded my mother to be sealed to his uncle, Father John Smith (father of Geo. A. Smith), to whom she was sealed, 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 (Joseph 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.

"APOSTLE LORENZO SNOW'S TESTIMONY.

"The following affidavit was made before J. C. Wright, clerk of the Elder County, Utah, Aug. 28, 1869:

"In the month of April 1848, 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 R. 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.

"JOHN BENCHOW'S AFFIDAVIT.

"Territory of Utah, County of Salt Lake. ss.

"Be it remembered that on this twenty-eighth day of August, A. D. 1868, personally appeared before me, James Jak, a notary public in and for said county, John Benchow, who was by me sworn in due form of law, and upon his oath said that in the spring or forepart of the summer of 1848, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, President Joseph Smith taught him and his wife, Jane Benchow, the doctrine of celestial marriage, or plurality of wives, Hyrum Smith being present.

"And further, that Hannah Ellis Smith, a wife of the Prophet, boarded at his house two months during the summer of the same
76

BLOOD ATONEMENT AND THE

Subscribed and sworn to by the said Rhoda Richards, the day and year above written.

[Seal.]

Elias Smith, Probate Judge.

TESTIMONY OF BENJAMIN F. JOHNSON

Mesa City, Arizona, 9th March, 1904.

President Joseph F. Smith, Washington, D. C.

My Dear Brother:—

In reading reports from the Senate Committee on the Reed Smoot case, I see that witnesses are subpoenaed to prove that the Prophet Joseph Smith did not authorize or practice polygamy; and I do know that he did teach plural marriage, and that he did give to me a plural wife who is still living with me, and that I saw one of my sisters married to him. ***

And I do know that at his Mansion House was living Mariah and Sarah Lawrence and one of Cornelius P. Lott's daughters as his plural wives with the full knowledge of his wife, Emma, of the married relations to him.

At that time I was his legal business agent at Macedonia or Ramus, and was familiar with his family or domestic affairs; and occupying, as I did, the family mansion often in a business way with Emma, the Prophet's first wife, who at no time did ever in my hearing deny the plural character of her husband's family.

And now with this and much more knowledge relating to this subject, could my evidence before the Senate Committee be of any real value to the cause of truth? If so, although too infirm to travel alone I would willingly try to be there, if according to your counsel and wish.

Loyal to the truth, I am,

Always brother,

B. F. Johnson.

THE CELESTIAL AND PLURAL MARRIAGE REVELATION

The following letter was written by Elder William Clayton who wrote the revelation known as section 132 in the Book

ORIGIN OF PLURAL MARRIAGE

of Doctrine and Covenants, at the direction of the Prophet Joseph Smith, July 12, 1843.*

Salt Lake City, Nov. 11, 1871.

Madison M. Scott, Esq.

Dear Sir:

Your letter of 23rd of June last, was received by due course of mail, but owing to my being so very closely confined with public duties, which has almost destroyed my health, I have not answered your letter so promptly as is my practice. My health is yet very poor, but I have resigned the office which was bearing so heavy upon me, and am in hopes to regain my usual sound health.

Now, in regard to the subject matter of your letter, it appears to me that the principal topic is what is commonly called polygamy, but which I prefer to call celestial marriage. As to young Joseph saying that the Church here have apostatized; that we have introduced polygamy, denying bitterly that his father ever had a revelation on the subject, that is all mere bollix! I believe he knows better, and I have often felt sorry to learn that the sons of the Prophet should spend their time in contending against a pure and holy principle which their father's blood was shed to establish. They will have a heavy atonement to make when they meet their father in the next world. They are in the hands of God, and my respect for their father will not permit me to say much about the wicked course of his sons.

Now, I say to you, as I am ready to testify to all the world, and on which testimony I am most willing to meet all the Latter-day Saints and all apostates, is time and through all eternity, I did write the revelations on celestial marriage given through the Prophet Joseph Smith, on the 12th of July, 1843.

When the revelations were written there was no one present except the Prophet Joseph, his brother Hyrum and myself. It was written in the small office upstairs in the rear of the brick store which stood on the banks of the Mississippi river. It took about three hours to write it. Joseph dictated sentence by sentence, and I wrote it as he dictated. After the whole was written Joseph requested me to read it slowly and carefully, which I did, and he then pronounced it correct. The same night a copy was taken by Bishop Whitney, which copy is now here (in the Historian's office) and which I know and testify is correct. The original was destroyed by Emma Smith.

I again testify that the revelation on polygamy was given through the prophet Joseph on the 12th July, 1843; and that the Prophet Joseph both taught and practiced polygamy I do positively know, and bear testimony to the fact. In April, 1843, he sealed to me my second wife, my first wife being then living. By my said second wife I had two sons born in Nauvoo. The first died; the second is here now, and is married.

*This, however, was not the time this principle was first made known to the Prophet Joseph Smith, for as early as 1831 the Lord revealed the principle of celestial and plural marriage to him and he taught it to others.
**Individual Record**

Benjamin Franklin JOHNSON (AFN: 17VQ-HS)

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<tr>
<td>Death: 18 Nov 1905</td>
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<td>Mother: Julia Ellis HILLS (AFN: 1CL1-0R)</td>
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<td>Spouse: Sarah Jane SPOONER (AFN: 1GG1-FS)</td>
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<td>Spouse: Mary Ann HALE (AFN: 1VZN-6L)</td>
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<td>Marriage: 14 Nov 1844 Macedonia, Hancock, Il</td>
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<tr>
<td>Spouse: Melissa Bloomfield LEBARON (AFN: 9J3C-SC)</td>
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<td>Marriage: 25 Dec 1841 Kirtland, Geauga, Oh</td>
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**Submitter(s):**

Details
Letter of Benjamin F. Johnson to Frank Freely,
10 Dec. 1897 — original in John M. Whittaker Collection,
Special Collections, UofA

Pawtucket, Rhode Island

Certified 26 Oct. 1898

[Signature]
"""My younger sister, the prophet, made me the medium of his courtship, and I saw her married to him in the summer of 1843, and I further knew that they roamed together as husband and wife, at various times in my house at Macedonia, where he associated with other of his plural wives at various times as he had occasion."

(WS 5, Oct 27, p. 7)
Church (HC 4:477, and Hancock County Deed Book K, 19). John Lawson became the branch's presiding elder (HC 4:468).

* Warsaw Signal, July 9 and 23, 1842. For the Bennet affair, see Gregg, History of Hancock County, 284–87, and Hampshire, Mormonism in Conflict, 137–43. The practice of polygamy in Macedonia was probably fairly common by mid-1843 (see HC 5:391–93, 659). Benjamin Franklin Johnson, Joe's brother and a shopkeeper in Macedonia, was a close friend of the Prophet Joseph Smith and persuaded his sister Almera Johnson to become a plural wife of the Prophet in the spring of 1843. Not long afterward, Benjamin also took a plural wife, Joseph's uncle, Father John Smith, performed many of these polygamous marriages (see Justus Morse Affidavit; Benjamin Franklin Johnson, "A Life Review," 90–93; and Crookston, "Autobiography of Robert Crookston Senior"; all are in the LDS Church Archives).

9 Hampshire, Mormonism in Conflict, 126, and Gregg, Prophet of Palmyra, 225.

10 Warsaw Signal, April 13, 1842.

11 The surrounding counties, Adams, McDonough, and Madison, all voted Whig (Warsaw Signal, August 6, 1842).

12 Hill, Quest for Refuge, 129–32; and Gregg, History of Hancock County, 449.

13 Gregg, History of Hancock County, 449.

14 Hill, Quest for Refuge, 129, and Hampshire, Mormonism in Conflict, 123–24.

15 HC 6:68. Correspondence committees covertly circulated information about anti-Mormon activities in Hancock County. Their formation echoed patriot resistance to the resident British enemy during the American Revolutionary War.


17 Warsaw Signal, June 13, 1844.

18 HC 6:483; and Warsaw Signal, June 19, 1844.

19 Johnson, "A Life Review," 58; Crookston, "Autobiography," 8–9. I am convinced the wet weather played a part in the hysteria of the summer. Crops were failing, bridges were out, and roads were under water. As Bathsheba W. Smith of Nauvoo wrote on June 15, 1844: "The roads have been so bad, the bridges are most all washed away that it is most impossible [sic] to go to or come from Macedonia [Macedonia here]" (Women's Voices: An Untold History of the Latter-day Saints, 1830–1900, ed. Kenneth W. Godfrey, Audrey M. Godfrey, and Jill Mulvey Derr [Salt Lake City: Deseret Book, 1982, 129]). Wesley Williams of Carthage wrote to his son in Kentucky about mills being damaged and bridges swept away by floods. The prospects of a corn crop were "glumly," but he hoped the wheat crop would survive. "We had last night one of the most gloomy storms I ever witnessed. There was all night a continuous stream of electricity and continual roaring of thunder. Scarcely a single moment of cessation attended with heavy falls of rain mixed with hail" (Wesley Williams to John W. Williams, Carthage, Illinois, June 5, 1844, typescript copy, Archives, Western Illinois University, Macomb, IL).

21 HC 6:515, 485, 486. Joseph Smith must have been referring to mobs in the county as a whole, not this small band who deliberately shot over the heads of the Latter-day Saints, who fled first.

22 Martha McConnell Walker to Martha Walker, June 18, 1844, Hancock County Historical Society Newsletter 1 (August 1972).


24 Gregg, History of Hancock County, 372.

25 Thomas Ford, "Message of the Governor of Illinois in Relation to the Disturbances in Hancock County," Reports Made to the Senate and House of Representatives of the State of Illinois (Springfield, 1845), 78.


27 Marsh, "Mormons in Hancock County," 53.


29 Martha McConnell Walker to Martha Walker, June 18, 1844.

30 Martha McConnell Walker to Martha Walker, June 18, 1844.

31 Warsaw Signal, July 31, 1844.

32 Warsaw Signal Extra, August 7, 1844.


34 Warsaw Signal, August 21, 1844.


36 Warsaw Signal, May 14, 1845.

37 Oaks and Hill, Carthage Conspiracy, 107, 111.

38 Warsaw Signal, August 15, 1845.

39 Gregg, History of Hancock County, 450. Violence spoiled the summer. For an account of hostilities between the Mormons and other settlers in the county during the summer of 1845, see Marshall Hamilton, "From Assassination to Expulsion" in this issue. For two versions of the shooting of a prominent anti-Mormon by Sheriff Minn Deming, see Kenneth W. Godfrey, "Crime and Punishment in Mormon Nauvoo," also in this issue. The Mormons in Nauvoo and Macedonia entered bail for Deming after his arrest (Warsaw Signal, June 25, July 2, 1845).

40 Gregg, Prophet of Palmyra, 327–28; Warsaw Signal, September 3, 1845. Hon. George Edmunds, an old settler, later recalled, "I have never had a doubt that these matters were instigated of the purpose of forcing the Mormon population to consent to leave this county and go west" (Berry, "The Mormon Settlement in Illinois," 89). A key element in the Warsaw Signal's anti-Mormon campaign was accusing Latter-day Saints of stealing, which was evidenced by publication of lists of property (typically livestock, grain, bee stands) reported missing from widespread areas of the county (see Warsaw Signal, October 30, November 17 and 20, December 18 and 25, 1844). Only once was an incident in the Fountain Green area listed (see Warsaw Signal, December 23, 1844). Similar allegations of theft can be found in the letters of John W. Williams and John W. Williams, Jr., in the American Home Missionary Society, Correspondence (Illinois, 1840–45), Amistad Research Center, New Orleans, microfilm copy at Chicago Theological Seminary, Chicago, Illinois. These accusations bear further research in the county court records.

41 Calister, Autobiographical Notes, September 13, 1845.

42 Journal History of the Church, September 16, 1845, 2, and September 17, 1845, 1.

43 Calister, Autobiographical Notes.

44 Hill, Quest for Refuge, 175.

45 Warsaw Signal, September 17, 1845.
Benjamin Johnson Ltr to Gibbs, 1903 in E. Dale LeBaron (1967)
Letter to George S. Gibbs, 1903, Church Archives


Benjamin Johnson Ltr to Gibbs, 1903 in E. Dale LeBaron (1967), Pg.325
Dear Brother:

In resuming my answer to your scholarly and effusive epistle, I feel in every degree incompetent to the task. Especially do I feel the want of learning, and my writings, of course, must betray to you my poverty in classical education. Through childhood and early youth, my advantages, even for primary education, were the most meager. At seventeen, I attended the winter term of the grammar school taught by William E. McLellin, in Kirtland, and presided over by the Prophet; at the same time attending night lectures in geography. These were my greatest opportunities for schooling, and in them was finished my school education; and if I have acquired in life anything further of worth, it has been as snatched from the wayside while on the run as a missionary, pioneer or while in Nature's great laboratory with the axe, plow, spade or garden implements. I have been hard at work to provide sustenance for that flock which the Father has sent to my special care. And while it may be a degree common, even with the youth of Zion, whose advantages so far surpass their parents', to look upon the aged as "black numbers," "old fossils," or "mossbacks", yet not one whit of that spirit do I feel in your letter, and my heart goes out toward you in love and blessing, as though you were indeed one of my own sons. And I most earnestly pray that the Lord will so inspire my thoughts and so awaken a remembrance of the past, that I may be able to write to you as by the voice of the spirit of my calling in the Priesthood of the fathers, of anything pertaining to the gospel principle or of our historic past, that may better equip you for that sphere of greater callings and responsibilities that await you as a son in Zion, in the lineage of Ephraim, and of the seed of the blessed.

Benjamin Johnson Ltr to Gibbs, 1903 in E. Dale LeBaron (1967), Pg.326
Yours thoughts in regard to the need of positive keys for interpreting our true position, condition and relation to the gospel, both in the past and for the future, strictly accord with my own, and to me it simply means that the spark of life or of light, brought with us at birth, through a cumulative experience, has attained its present status in intellectual and physical power.

Benjamin Johnson Ltr to Gibbs, 1903 in E. Dale LeBaron (1967), Pg.326
In infancy we were fed upon milk, and in childhood by a loving hand, while our mistakes were tenderly admonished. As we became older we began to grasp the principles and issues of physical life and the modes for its sustenance through labors of our hands; while the gospel, as an alphabet, with its possibilities of reaching every principle of truth and light within the great science of eternal lives, is given to us as spiritual or intellectual food, through which, by faith, we can forever grow in the knowledge and power of the Gods, to become in reality and fullness even the "Sons of God," with glory, exaltation, dominion and eternal progression, through the procreation of endless lives.
Diary of Oliver B. Huntington

1849-1900

Part II

Logan Temple

P. 90 18 March 1855 "I finished typing and revising my father's journal"

P. 240 Nov. 5, 1884 "arrived here. I went through for my kinsman William"

Richmond"

Oct. 14, 1897 (11:42 a.m.)

"In my interview with B.F. Johnson on the 27th Sept. he related the fact that Joseph told him in Nauvoo to marry Lucinda Harris as she was called because her mother married a man named Harris. She and Benjamin temperament to marry, he went on a mission and was gone some 2 years in Cuanda married. I think it was David Smith. In the first opportunity in a Temple he had her sealed to him as a wife for all eternity."
At another time Johnson drew up a list indicating that by April 1843 Smith was married to Louisa Beaman, Eliza R. Snow, Maria and Sarah Lawrence, sisters Lyon and Dibble, 'one or two of the Partridge daugheters', some daughters of C.P. Lott, plus two of Johnson's sisters."


(Church History Vol. 43, No. 1, p. 95.)
Brother John Jacques, brought up the Law of Adoption - and said he had understood that among many leading brethren, some 70% of them had been adopted to the Prophet Joseph Smith, and that with the consent of Emma Smith herself; and that also he heard that Emma Smith herself had no objections to Sister Eliza R. Snow being sealed to the prophet Joseph Smith. Brother Jacques also said he had asked President John Taylor about the matter, and he said President Taylor said he knew nothing about such an affair, neither did Brigham Young. But much is being discussed that no one seems to know practically anything about. But Bishop Benjamin F. Johnson of Tempe Arizona, says he gave his sister to the Prophet Joseph Smith in marriage, and further says, - "I saw her married to him in the summer of 1843 and I further know that they roomed together as husband and wife, at various times, in MY HOME at Macedonia, where he associated with other of his plural wives at various times as he had occasion."
Benjamin Johnson My Life's Review (1947), Pg.93

I can now see, as President George A. Smith afterwards said, that I was then really "the bosom friend and companion of the Prophet Joseph." I was as welcome at the Mansion as at my own house, and on one occasion when at a full table of his family and chosen friends, he placed me at his right hand and introduced me as his "friend, Brother B. F. Johnson, at whose house he sat at a better table than his own." Sometimes when at my house I asked him questions relating to past, present and future; some of his answers were taken by Brother William Clayton, who was then present with him, and are now recorded in the Doctrine and Covenants; the one as to what the Lord told him in relation to seeing his face at 85 years of age; also the one as to the earth becoming as a sea of glass, molten with fire. [D&C 130: 9, 14-17] Other questions were asked when Brother Clayton was not present, one of which I will relate: I asked where the nine and a half tribes of Israel were. "Well," said he, "you remember the old caldron or potash kettle you used to boil maple sap in for sugar, don't you?" I said yes. "Well," said he, "they are in the north pole in a concave just the shape of that kettle. And John the Revelator is with them, preparing them for their return." Many other things of a public or private nature I might here record, but will only note one or two, those pertaining to our own family.

Benjamin Johnson My Life's Review (1947), Pg.93 - Pg.93

In Macedonia the Johnsons were quite numerous and influential and the envious dubbed us the "Royal Family." When Joseph heard of this honor conferred upon us by our neighbors, he said the name was and should be a reality; that we were a royal family; and he knowing the intemperance of my father, said that he should yet be a great man and stand at the head of kingdom. On one occasion he blessed my mother and told her that not one of all her children should ever leave the Church; which, up to this, the year 1894, has been the case; and now as a family we number not less than one thousand, not one of the kindred by blood has ever yet apostatized that I know of.

Benjamin Johnson My Life's Review (1947), Pg.93

In talking with my mother after the revelation [D&C 132] on plural marriage was given, he told her that when the Lord required him to move in plural marriage, that his first thought was to come and ask her for some of her daughters; and I can now understand that the period alluded to was at Kirtland, where she had three unmarried daughters at home, two of whom died there, and Almira, the other, was sealed to him in Nauvoo; the other two, Nancy M. and Susan E., being sealed to him by proxy since his death.

Benjamin Johnson My Life's Review (1947), Pg.93

As I have alluded to the law of plural marriage [D&C 132] I will relate the time and manner in which it was taught to me.

Benjamin Johnson My Life's Review (1947), Pg.93 - Pg.95

About the first of April, 1843, the Prophet with some of the Twelve and others came to Macedonia to hold a meeting, which was to convene in a large cabinet shop owned by Brother Joseph E. and myself, and as usual he put up at my house. Early on Sunday morning he said, "Come Brother Bennie, let us have a walk." I took his arm and he led the way into a by-place in the edge of the woods surrounded by tall brush and trees. Here, as we sat down upon a log he began to tell me that the Lord had revealed to him that plural or patriarchal marriage was according to His law; and that the Lord had not only revealed it to him but had commanded him
to obey it; that he was required to take other wives; and that he wanted my Sister Almira for one of them, and wished me to see and talk to her upon the subject. If a thunderbolt had fallen at my feet I could hardly have been more shocked or amazed. He saw the struggle in my mind and went on to explain. But the shock was too great for me to comprehend anything, and in almost an agony of feeling I looked him squarely in the eye, and said, while my heart gushed up before him, "Brother Joseph, this is all new to me; it may all be true—you know, but I do not. To my education it is all wrong, but I am going, with the help of the Lord to do just what you say, with this promise to you—that if ever I know you do this to degrade my sister I will kill you, as the Lord lives." He looked at me, oh, so calmly, and said, "Brother Benjamin, you will never see that day, but you shall see the day you will know it is true, and you will fulfill the law and greatly rejoice in it." And he said, "At this morning's meeting, I will preach you a sermon that no one but you will understand. And furthermore, I will promise you that when you open your mouth to your sister, it shall be filled."

Benjamin Johnson My Life's Review (1947), Pg.95
At the meeting he read the parable of the Talents, and showed plainly that to him that hath shall be given more, and from him that had but one should be taken that he seemed to have, and given to him who had ten. This, so far as I could understand, might relate to families, but to me there was a horror in the idea of speaking to my sister upon such a subject, the thought of which made me sick. But I had promised, and it must be done. I did not remember his words, and have faith that light would come, I only thought, "How dark it all looks to me.' But I must do it, and so told my sister I wished to see her in a room by herself, where I soon found her seated. I stood before her trembling, my knees shaking, but I opened my mouth and my heart opened to the light of the Lord, my tongue was loosened and I was filled with the Holy Ghost. I preached a sermon that forever converted me and her also to the principle, even though her heart was not yet won by the Prophet. And so I had great joy after my tribulation.

Benjamin Johnson My Life's Review (1947), Pg.95 - Pg.96
He had asked me to bring my sister to the city, which I soon did, where he saw her at my sister's, the Widow Sherman, who had already been sealed to him by proxy. His brother, Hyrum, said to me, "Now, Brother Benjamin, you know that Brother Joseph would not sanction this if it was not from the Lord. The Lord revealed this to Brother Joseph long ago, and he put it off until the Angel of the Lord came to him with a drawn sword and told him that he would be slain if he did not go forth and fulfill the law." He told my sister to have no fears, and he there and then sealed my sister, Almira, to the Prophet.

Benjamin Johnson My Life's Review (1947), Pg.96
Soon after this he was at my house again, where he occupied my Sister Almira's room and bed, and also asked me for my youngest sister, Esther M. I told him she was promised in marriage to my wife's brother. He said, "Well, let them marry, for it will all come right."

Benjamin Johnson My Life's Review (1947), Pg.96
The orphan girl—Mary Ann Hale—that my mother had raised from a child, was now living with us, of nearly the same age as my sister, and I asked him if he would not like her, as well as Almira. He said, "No, but she is for you. You keep her and take her for your wife and you will be blessed." This seemed like hurrying up my blessings pretty fast, but the spirit of it came upon me, and from that hour I thought of her as a wife that the Lord had given me.
Benjamin Johnson My Life's Review (1947), Pg 96

In lighting him to bed one night he showed me his garments and explained that they were such as the Lord made for Adam from skins, and gave me such ideas pertaining to endowments as he thought proper. He told me Freemasonry, as at present, was the apostate endowments, as sectarian religion was the apostate religion.

Benjamin Johnson My Life's Review (1947), Pg 96

In the evening he called me and my wife to come and sit down, for he wished to marry us according to the Law of the Lord. I thought it a joke, and said I should not marry my wife again, unless she courted me, for I did it all the first time. He chided my levity, told me he was in earnest, and so it proved, for we stood up and were sealed by the Holy Spirit of Promise.

Benjamin Johnson My Life's Review (1947), Pg 96 - Pg 97

This occurrence is referred to in the life of Joseph Smith as "Spending the evening in giving counsel to Brother Johnson and wife." At this time I knew that the Prophet had as his wives, Louisa Beeman, Eliza R. Snow, Maria and Sarah Lawrence, Sisters Lyon and Dibble, one or two of Bishop Partridge's daughters, and some of C. P. Lott's daughters, together with my own two sisters. And I also knew that Brother J. Bates Noble and others had plural wives, and that the Prophet had sealed to me my first and had given to me a second to be my wife. And I knew of other things in the Prophet's life and teachings that I will not now write, but I do so well remember his declarations in the meetings of the Saints, that the Lord had revealed to him principles, that should he teach and practice them, those who were now his best friends would become his bitterest enemies.
Salt Lake City, Utah.

Dear Brother: April 21, 1902

I herewith enclose a statement of one of our aged sisters who while visiting me here in Provo during Conference time related to me for my entertainment some of her Nauvoo experiences, and thinking that perhaps the enclosed statement might be of interest to you, if not a matter of sufficient importance to become a part of Church history, I had a stenographic report make on the points set forth by her concerning the practice of plural marriage and the endowments, both of which are so strenuously denied by the so-called Reorganized Church.

My health is, I believe, somewhat better, yet I am far from being on a working basis. In many respects I feel much better. I have planned to visit the Temple to-morrow and be baptized for my health and receive such blessings there as the Lord may have in store for me, then on the 23rd go with Brother Joseph E. Robinson, President of the California Mission, to the Coast.

With kindest regards and brotherly love, I am as ever,

Your brother in the Gospel,
/s/ G H Brimhall

270. Benjamin F. Johnson Papers, no number, in CHO. It is an original written in pencil on a pink lined paper; 12 May 1903.

b 26 July 1818
Mesa City Arizona
12 May 1903

Pres Anthon H. Lund
Historians Office
Salt Lake City

Dear Brother

In reply to your request through the "News" that "Copies of all publications by the Elders in defence of the truth should be forwarded to your office" To comply with which I enclose two pamphlets. The first is a mutilated and only copy I have left of a pamphlet written in Honolulu ST and published in San Francisco in 1854. Which was one of the first publications in defence of plural marriage by the missionaries sent out in 1852.

And now should this old broken copy be deemed by you of little or no worth to the office I would be grateful to you for its return.

The other pamphlet was written in the "Crusade" just before the "Manifesto" and both pamphlets in their times were efficient in closing the mouths of our enemies, and now Brother Lund I respectfully ask if there is anything further needed in Testimony from one who received the Gospel in 1831 and from 1833 until the time of his death was a close observer and much of that period a
close associate with the prophet. Being from the earliest days at Kirtland and acquainted personally with D. F. Thurlbut and with the Spaulding Family from its inception after which in the winter of 1840 I baptized into the church some of the "Spaulding" where that romance was written? I was with the Prophet at Far West and at Adam ondi Ahman where at the time Pres Joseph F. Smith was born I was prisoner in Gen Wilson's camp At the Prophets Escape from Mo I was with him at old commerce then called "the grave yard" and was his constant attendant through his severe sickness there in Sep 1839 - the same fall I left there and after a mission to Canada and the middle states returned to Nauvoo in the spring 1842 when as the Prophets legal attorney or agent I was placed in charge at Ramus Soon after which I was instructed in the Sealing Power of the Priesthood and taught the duty of plural marriage and he then having my sister widow of Lyman R. Shirman as wife by proxy he soon through my consent took another sister then living with us to be his wife, after which I proceeded with his means and my own to build a large brick Joint residence for his wife and my own which was just being completed at his death.

The first plural wife brought to my house with whom the prophet stayed was Eliza Patridge after which he was there with my sister Almera as his wife - on April 2d and May 16th 1843 the Prophet was at my house with Wm Clayton as scribe at which time was written in answer to questions asked of all sections 130 to 131 Doc & Cov and he then gave to us all keys of knowledge contained in sec 129 & 132 of the both before it was written On may 17th He sealed to me my first wife and he gave to me to be my wife a young orphan girl then living with us who I think is now the only woman in Israel still living with the man to whom she was given by the Prophet.

With the prophets home life both in the "Mansion" with Emma as before I was well acquainted with the "Lawrence Girls" that I knew were living in the "mansion" by Emma's consent as his wives as also others with homes elsewhere of which she knew of the prophets circle of friends or private council I was among the first called and am now the only one left to remember the wonderful things that he taught unto the marvelous incidents that transpired just previous to his death especially the one in which he while filled with Prophetic Teaching turns to the Twelve who were present as members of that council and with a powr of language rarely heard by mortals he reviewed the past of his life in labor and sacrifice under the burden of responsibilities that had heretofore rested upon him pertaining to the Kingdom of God which was now upon the earth The responsibility of which "To bear it off to all the world he then and there placed upon the shoulders of the twelve in connection with that council declaring with a voice that shook the very house and thrilled every heart that he was clean from the blood of this generation and from all men and he raised himself from the floor with a vehemment not to be described as he shook his skirts free from the blood of all men and from all further responsibility in bearing of the kingdom of God to the all the earth, and said that those who were now made
responsible would be damned did they not fulfill there calling" and altho both his words and his doings forbode his death we yet could not deem it possible that he would leave us - and now at about 85 in age I am the only one left to bear testimony as he said I should "When Harry with age" In relation to the "Kingdom and Government of God as it would exist imbracing all nations upon earth" I was with him when writing the "Powers and policy of the U S Government" His letters to Clay Calhoun and to James Arlington Bennet and was Conversant with all the last acts of his life.

And am now the only one left of the old Colonial Council of the "State of Deseret" Your Fellow Labour
B. F. Johnson

(on the back written in a different hand and in pen)
This letter was received by President Anthon H. Lund, May 20, 1903 and filed away the same day by J. F. Smith Jr.

271. Post Woodruff Manifesto Plural Marriage and the Reed Smoot Hearings, Extracts from some letters of Carl A. Badger, Secretary to Reed Smoot; the Carl A. Badger papers may be found in Archives & Manuscripts, Harold B. Lee Library, Brigham Young University; March 18, 1904.

... the admissions made by President Smith and Apostle Lyman have greatly angered the country. Speaking of their testimony generally, I would not want to change a word. Some things might have been made clearer, some might have been shown up in a more favorable light, but as a whole, they did the best they could. An honest confession being good for the soul, I think the testimony ought to do us all good. I think it might have been better if the President had not said that the Gentiles "condoned" his lapses; that gave them a chance to quibble, and they have taken advantage of it. If he had simply said that he had broken the law, that his offenses were generally known, or at least, that he had not covered them up, that the courts are open and the officers of the courts non-Mormons, the state of things would have been generally recognized. ... The hard part of the testimony is to come yet. President Smith and Apostle Lyman have admitted that they have broken the law of the land and the law of God in their course of conduct, and though Brother Lyman said he was "not repentant" yet if the declaration is to count for any thing it means that polygamy is to go with the generation which began its practice before the Manifesto. I do not think that the brethren realize what they say when they declare that they have broken the law of God, they make him out a very easy "Boss". The truth of the matter is that very few of our people have been willing to admit that the Manifesto was a revelation and that the leading authorities have not encouraged this view, but rather that the necessities of the cause compelled that we openly give
Dear Brother,  

In reply to your request through the "Rez" that I, as head of all publications by the elders in defense of the truth should be forwarded to you thereof, I comply with which I add these two pamphlets. The first is a translated and only copy of a flier of a pamphlet in Hesiluck  written and published in San Francisco in 1874. This pamphlet was one of the first publications in defense of plural marriage by the Remnant Church sent out in 1875. I now hope this old flier can now be obtained by you of your wife or some other friend.

The second pamphlet was written in the "Cranbrook" just before the "Emancipation" and both handbills in their time were efficient in closing the mouths of our enemies and now Brother Lund I especially ask if there is anything further needed in "Cranbrook" that is not in this pamphlet or if there is anything further that you would like to have published in your paper.

Sincerely yours,

President A. H. Lund
Salt Lake City

(2)

Your fellow labourer

M. J. Smith Jr.

[Postscript on a separate sheet, written in a different hand, inserted in the original letter]

This letter was received by President Anton H. Lund, May 20, 1903 and filed away the same day by J. T. Smith Jr.
What I know of the Objects and Purposes in Rejoicing the Mormon Battalion

To show you that I did know the motives of Pres. Young in sending the battalion, I will say, that as one of that special council organized by the Prophet, of which I have written, and of which Pres. Young became the head, I still held my seat, and still had a voice in all general movements pertaining to our exodus as a people from Kauvoo. And I will say that this council, as a legislature of the people, did continue under the Presidency, and became the colonial council or legislature of the State of Deseret. And I was present at the arrival of Col. Little and Company at Garden Grove with a requisition, by court, of 500 volunteers for the American Army, sprung upon the fleeing Mormons, as a test of their loyalty and patriotism, by Senator Burton of Missouri. It was well understood at the time, as the subject was fully ventilated by the council, and all comprehended it as a great sacrifice, and that there was no reward or benefit offered by the government in any degree.

It was a test of the people's and our Prophet's loyalty and patriotism while under arrest, and this patriotism and loyalty was now to be placed upon the altar at a great disadvantage. And would we stand the test, even as did our Father Abraham answer this great question? At Garden Grove all of the enlistment was filled; and now this was unequaled patriotism and valor of the Sons of Zion, who sacrificed aged parents, wives and children, sweethearts and other dear ones, by leaving them homeless, unprotected, and to the mercy of the wild and naked plains.

That such a privilege was sought for by the Mormons, should be stamped as a monstrosity in falsehood. But that it was a great and a far reaching test of loyalty, all will admit, which was to establish the truth of Mormon love and loyalty to that Heaven-inspired and God-given Constitution of the United States, which will yet give guarantee of liberty and equal rights to all the people of the earth; and nations shall "learn war no more," and shall learn to better comprehend that great principle of the "Fatherhood of God, and the Brotherhood of man." I do not think of more to write.

B. F. Johnson.
Editor Deseret News:

In your Editorial of the 7th "Is the Earth Alive"? After quoting from the Russian Philosopher and from Doctrine and Covenants on the affirmative, You claim that the Prophet Joseph had also said that "the Earth Breathed." And to further settle that point, I will say, the Prophet was at my house in Kamas, afterwards Macedonia on April 2nd, and May 16th and 17th of 1883, at which time he taught us all that is contained in Sections 129, 130, and 131 of the Doctrine and Covenants. Instructions were drawn out by questions asked him by those present.

Brother William Clayton, the Prophet's private secretary, then present wrote down his replies as contained in Sections 130 and 131, at my house, but on one occasion, when Brother Clayton was not present, there was asked a number of questions which he answered, to me of great interest—One of which by D. T. LeBaron, my wife's brother, and still living, was "What caused the ebb and Flow of the Ocean Tides?" He replied: "The Earth is a living organism, and the Tides are caused by its Breathing Pulsations." Other questions were asked at the same time such as "Where are the Lost Tribes of Israel?" and "What of the future of the Bount Creation?" His answers to which I could relate if profitable to do so.

A general time of health, beautiful weather, with nice timely rain to assist in the general Fall seeding for crops with opening of new Copper Mines and general prosperity is all the people of this broad and rich valley should Complain, while with increase of tithing, good fellowship and spiritual growth generally, we are trying to conform our lives to the day old time in which we live.
At one of the meetings in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing of this kingdom. Turning to those around him, including the twelve, he said, "And in the name of the Lord Jesus Christ I now place it upon my brethren of this council, and I shake my skirts clear of all responsibility from this time forth." (My Life's Review, by Benjamin F. Johnson, page 99.)

At the time of the martyrdom all the quorum of the Twelve were absent except John Taylor and Dr. Richards, both of whom were with the Prophet in Carthage Jail, and Sidney Rigdon having having retained a partial fellowship as one of Joseph's counselors, came forward claiming the right of guardian of the Church. James J. Strang also claimed through a spurious revelation purporting to be through the Prophet that he should lead the Church. And so matters stood until the return of the Twelve, when a conference was assembled, and President Rigdon was called upon to put forth his claim before the people, which he did, and after closing his remarks, which were void of all power or influence, President Brigham Young arose and spoke. I saw him arise, but as soon as he spoke I jumped upon my feet, for in every possible degree it was Joseph's voice, and his person, in look, attitude, dress any appearance was Joseph himself, personified; and I knew in a moment the spirit and mantle of Joseph was upon him. Then I remembered his saying to the Council of which Sidney Rigdon was never a member, and I knew for myself who was now the leader of Israel. New confidence and joy continued to spring up within me, and the subject of our finding a new home in the wilderness of the great West was one that occupied much of my thoughts. (My Life's Review, by Benjamin F. Johnson, p. 103.)
About this time was organized his private council of fifty,—the embryo kingdom of God upon the earth—an organization distinct from the Church, a nucleus of popular government which will exist for all people. "When the heathen are given for an inheritance, and the uttermost parts of the earth as a possession, to Him whose right it is to reign," a government formed of representatives from every nation, principality or tribe upon the earth; a government of God for the people and by the people, in which men will be taught to know his origin and to govern himself, which will continue through the millennial period as the outer wall or government around the inner temple of priesthood, until all are come to the knowledge of God.

By the Prophet Dr. Beehitt and I were called to Nauvoo and made members of this council at its organization; but of its full object, keys and by-laws I am not fully at liberty now to write, but the future will write up the past when all will be made plain.

There is one thing in this connection of which I will make mention. It will be remembered that in 1843 one Miller, who had made calculations from Daniel and other prophets, predicted the Second Coming of Christ or the end of the world, which was to be on, I think, the 7th of May 1843; and great fears and expectations were felt through the eastern states. So certain were they that his calculations were correct, that thousands gathered in open fields to see Him descend from heaven. But the Savior did not come. Neverthe less Miller's calculation of time was correct, for on that day and through the keys of his priesthood God did accomplish in full the great thing the Prophets saw or Daniel had in view. And not until it was fully accomplished was it remembered as Miller's prophetic day, which, when realized, thrilled every heart with a feeling to shout "Hosannah to God and the Lamb."

On page 99 of the book, comparing it with his journal, the 3rd paragraph reads (as written in the journal):

At one of the last meetings of the Council of Fifty after all had been completed and the keys of the power committed, and in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings... (continues as in the book)

Page 107 of the book, the last paragraph, reads from the journal as:

At the last meeting of the Council to which I have referred, and which, after the death of the Prophet had been often called together, I was appointed with H. R. K. Whitney, to visit Sister Emma for the last time... (continues as in the book).
His martyrdom when amid his 50 chosen associates in view of the great future there then & of his own speedy release, he reviewed the labors cares & sufferings of his life, said he was weary of the too great burden that had rested upon him. That the day of his release was at hand & that he now placed upon the shoulders of the Twelve the responsibility of rearing up & establishing the Kingdom of God upon the Earth & that he there & then shook his garments clean of all future responsibility & of the hind of this generation. He spoke with power & such was his vehemence that in awakening minds before us he raised himself from the floor, with this before & the further fact that when Brigham arose to reply, Joseph was personalized in him in all appearance in high in form & in voice while a hall of light shone around his person. This is my testimony only in part upon these subjects.

B F Johnson
The following information is taken from the file of Benjamin F. Johnson papers in the CHO. It is written in his own hand on cheap writing paper in pencil and appears under file no. d 1294. I have followed original spelling and punctuation.

...I have come to know of "Mormonism" (here its etymology or a few jobs from a by years experience in "Mormonism"

Dear Editor

At the horoscopes of Mormon kudrun blood stenogoners endowment oaths and terible historiogoners do has a few rebels and is long served the public with the political purpose of obtaining continued political allegiance for the further disfranchisement of the thighs and the (sic) still harder ruling of the Morons. I am thinking that you may take some of your readers through a decade of daily clay or other cause might wish to learn the following:

"Mormonism" now or ever in relation to this matter and as one individual of that Frenziness I would be only glad through your column to tell a few of the things that I trulie do know as gained through an experience of "by" year in close association with Mormonism and its enemies. Su. Mr. Editor, of you will give place for a brief backward glance I proceed and say that I was born in western N.Y. in loci of Furano Plainage was another believer in God and in the Holy scriptures as the divine law. In childhood I wore the broad contrast in the life labors and sufferings of primitive state and the preferred priesthood of the present day and I read the promise of the great Nazerene to his followers that "in this life they should have tribulation" and that "they who lived Godly in Christ Jesus should suffer persecution" that the servant was not greater than his master to be free persecution and they went without purse or scrip to the ends of the Earth and were told to pray for their enemies and enemies when reviled and grieved and to do it being as they do the reward in heaven. This great contrast I saw even in childhood and I see the prediction of the scriptures that the time would come when there would preach for Christ the promise of man nothing merchandise of the Goyer then even stand from the truth so often and the blind leading the blind honor of the great. My devotions and I read the words of Jesus: If you were of the world the world would love you but I have called you out of the world therefore the world is in you these thoughts and for kindred subjects being occupied my mind at 16 years of age and in the winter of 1850 I came to Moroni in my father's house to tell of a new revelation and return of the Goyer as preached by Christ and his apostles and so soon as had been to seek from the East the deceiving of Christ and his apostles pertaining to the Gospel of life and salvation then both priests and people began cry out "This Prophet" Joe Smith new revelation away with it and here my eyes began to open in a sort of some cause and similar affect and I am now close gone to inquire about and penetrate the advocate of this new doctrine I became convinced of its truth and with others embraced it. In 1833 I went to Kirtland Ohio where with Joseph Smith was gathered

nearly all that were then converts in the new revelation only to the no of one or two hundred in all, I now became acquainted with the prophet he being then hardly more than a boy in appearance but I soon learned he was a man indeed to wisdom and counsel and unto younger than he I had great opportunity to scrutinize his life and habits and such was the social and religious elements of his unrelished nature that they who kiss him best loved to do the most and to me who was associated with him personally in his family his unrelenting selfish like financial agent his trusted companions and nurse in his sickness.

To one he was the imbibitor and perfect epitome of all that I could comprehend in perfect meekness. But as he was the most loved by those who knew him best so he was the most hated by those who did not and would not know him for as in the case of the Great Nazarene he was no one "but the carpenter son" so he was of poor regard and uneducated and therefore should be despised by the rich and the learned who were the more "taught by the wise and otherwise to insult him in lawsuits and to incite mob violence and for so fact but that he professed a new revelation from heaven and had with armed in one hand and with travel in the other we succeeded to erect a large and beautiful Temple but in the spring of 38 after our settlements in Jackson Co. His had been broken up by mob violence and driven into other parts of the state we were in Kirtland were by our enemies compelled to leave the rape fleeing for his life in the winter arriving at the city Fair west in the spring where the people all the people had more or less for increased in me. It was not the fault of those who lived us and that we had bought a lot of the original town with large possession in each direction for which high prices had been paid as promised and under its name but now that we were sore pressed by our enemies and compelled to go our farms city property and possessions were of no value and most of our homes were left without a buyer or a tenant and our Temple to the Temple of the acquisition and occupation of those who hated us and what for. It was not those things of which today we are accused it was then "We are the old settlers and we will not vote with ear will we be voted by you who believe in Joe Smith and his new revelation so we left them and went away to our good homes in Great poverty to Cassville and Davis Co. in western Iowa of Independence Jackson Co a large community of Mormon had bought or made homes started a printing press machine shop etc all of which was changed and (sic) the people driven to Clay Co when for a time the new kindly received it being in the winter season. We was a slave state most of her citizens slave owners from the South and our people were mostly from the New England states and a natural jealousy insisted and again the war cry against we are the old settlers and will not be outwitted by Mormons who believe in Joe Smith's new revelation. The Mormons gathered into the then new counties of Cassville and Davis and other land did much of those who proceeded and commenced the spring of 38 to build the cities of Fair west in Cassville and Adamadamishman in Davis Co and the thousands of people from other Co in with converts from all parishes were coming each to find a home in the beautiful Cassville lands of Joe and since they bought
said for government leaders to Father with many claims and improvements already made by them, could not be citizens. At the August election at Gallion, in Davis Co. on the same war, "were the old settlers"! and Mormons still present were raised a fight against our brief political ingenuity inflamed to a frenzy by hatred of our enemies. They raised the old civil war cry with many lustful exclamations to stir up hatred and instigate the mob which at even imminent in almost 4,000, in the history of the nation, were all of the circumstances surrounding the murder of Elder David Park (sic) on Crooked River (sic) all the details of the . . . horrible tragedy at Nauvoo, where man and woman and children were insulted, slain, and I looked into the well where 40 mangled bodies including small children were chained together with Father Edward a revolutionary veteran who spoke with Washington the bulwark of freedom, shot within one gun and mangled with a syringe blade, even cotton which I saw myself in the home of the murdered woman, and the kind of his victims. I have street corner to remember I was witness of the terrible sufferings of those who were so completed. To see from the homes where they had built or bought our friends, by whom (sic) many were robbed of whatever they could carry upon their backs and as a winter with his surrump was now upon them and terrible were the sufferings of women and children the 400 for they were they had to find or covering, and in this condition children were born while the other and food were purchased by others and exposure. For we were locked in by the mob who knew we were present in the presence of our brave people and all our resources for two sides conditions of civil and exposure myself with others made forced expeditions outside of our own or any limits to procure upon a request from the house or anything which to sustain life the day. The night passed without incident except for the usual for instance the last of the Crooked River, to kill the vile columns (sic) broken up by our enemies some weeks for major General Clark and the rest in his absence or where the partiality of all men in the interests of our conception. There is indication (sic) of the feelings, some slight and sense of justice to which they were subjected. As a military man in all these circumstances to exculpate and distinguished and disarmed people. I wandered through the streets of the waves of mercy. The people were not in the streets, with every man of prominence was either in tears or making his way through winter storms to get outside of the State. All these horrors and deaths are hardened by the testimony of the "old settlers," a voice raised upon us for the sake of our fellow men. There is not all it was in a cold winter and we are compelled to be the limits of Marched into Hollow Square and dispersed there to walk up to meet the friends of apostates and the South for all our possessions to No try the escape of ravishing our women and of our determination or for driving us in mild weather from the State which to Gen Clark Lucas and Aplehorn was the inhospitable and fidgley order of the Govt. of the State in all these things. I was more than eye witness for the arrival of Gen Wilson's Brigade at Diamond in Davis County I was made a prisoner and a death but twenty years of age I had become in a degree known through Parleys to obtain food for starving women children and the helpless of our people many of whom were in deep snow and without shelter of any kind from winter storms and this picture is too dark too deep and thrilling for a human pen. And was now printed in General Wilson's camp and in the storms and deep snow of Dec I was ten days without food and without shelter without wash, with or overcoat or under clothing other than the storm clouds and the snow falling upon me and no cover a shelter to sit was provided here the wood with the wood and the snow upon guns was. I was compelled to pack at the point of a gun and to be limited under what the horrors of the present of death before me became exhausted and desperate and when threatened with the worst. If I did not move faster I became a roused and lost all care for life threw down my load and defiantly told them that I had one sword I would split them from end to end. I was sworn to a Lion was around me The trial of the of the Regiment heard and at times came for an explanation In telling him why I was treated and was cured the guard threatening them with arrest if I was not treated more humanely and I would begin to realize that in the hands of some of the officers a feeling of (sic) pity was awakened towards me and I could see that the innocent holding for more malevolent and cruel than these who were over them and while I can never utter the barbarous atonement of some who were detailed as guard over me such as the man Rogers who with the blood still red and glaring upon a broadsheet above my head I and the red eyes of the man all that is a matter of merciful hand and reflection with the same old guard cut with which he could, hand, arm and other wise mangled while lying a revolutionary veteran Father Edward and with most kind feelings and threats. It is said that I have done and what he yet wished to do in aiding Mormonism and yet I would not forget that all were not this idiom for the Bare at times. I would get a kindly word or word. A fumbling with bumper a wisky piece of bread or other find given with hearty or to the extent that it would stand as a guard over me.

By the Historical Adams Black, I was tried for robbery. But that crime was exonerated from the most vile charge or that the accused was ever for Mormon Blood and being the city prisoner I must be the scapegoat of the scoundrels and the victims of the people. But here is a man who was with me, who was written to be tried by court men there a friend came to my aid a young score or of St. Louis who had accompanied the army a stranger to me but a man whom I shall never forget from no irreverence but from all admiration of his own heart he offered sympathy and friendship and his best efforts for my release I wrote to the principle officers and to General Wilson urged my release I was called before a counsel at the Gen Blacker.
and critically examined by questions and and soon after being privately revealed by Gen. Whipple he made me offers of great pecuniary advantage in accepting a home and business with him all of which I declined telling him that an obtening freedom I must, return to parents and friends who were now in anxiety for my return; he then told me that the soldiers would not consent to my release but that he would take the responsibility of giving me freedom about sunset the same day but that I must not return in the place over night of stop until I was out of the country. But how shall I portray the horror of that night or of the day that followed it? The snow was very deep the weather cold and I had no overcoat or blanket not even mitten and I must start out at night and not even follow the open road towards the west but must take across the open trackless prairie and get to a town about and by steaming to my whereabouts for a line must not be known a friend gave me a few matches and I started as dark was setting down towards a house once inhabited a few miles distant and away from the public road I made (comes to an abrupt end... sequel not yet found)