Morse, Justus. His Affidavit, Made in March 23, 1887. He was an Elder, of the Seventy, and a High Priest in the Mormon Church under Joseph Smith. In 1870 became a member of the Reorganized Church. This is a sworn copy of the original. A member of the armed Camp of Zion in 1834. Danites under Sampson Avard. Smith told them they should get money and means by fair means or file—to "suck the milk of the gentiles". In 1842 was taught the doctrine of having wives sealed to one for time and eternity, and this doctrine was taught secretly for those who could take strong meat. Worked for Smith's candidacy for the Presidency of the U.S. He still viewed Smith as a prophet but thought that he had been unfaithful in some things.
TO WHOM IT MAY CONCERN.

This is to certify that in the year 1833, I was made a member of the Church of Jesus Christ of Latter Day Saints, and have been a member in fellowship since then, uniting with the Reorganized Church of Jesus Christ of Latter Day Saints in the beginning of the year of 1870. Held the offices of an Elder, or Seventy, and of High Priest, in the first Church under Joseph Smith, the founder, and the office of an Elder and of High Priest, which last I now hold in the Reorganization, of which Joseph Smith, the second, is President.

In the year 1834, I was numbered with the "Camp of Zion"—or "Zion's Camp", numbering some 233 men, who were led by the Prophet, Joseph Smith, according to Revelation into the State of Missouri, for the purpose of delivering "Zion" (the lands previously purchased of the Government by members of the Church). I was chosen with nine others out of the "Camp" as sharpshooters. The whole company were armed with guns, pistols and knives, and we expected to deliver said "lands" from the mob who occupied them, and to avenge the Lord on his enemies as provided in the Prophet's revelations. But the latter part of June (the 22nd day I believe) of the year 1834 aforesaid we were visited by the Sheriff of Clay County, Missouri, we having camped on what is known as Fishing River, who wished to know the object and purpose we had in coming into the State as an armed body of men, whereupon the Prophet receiving another revelation, that we had been "brought thus far as a trial of our faith &c." we disbanded, some settling in Missouri, others returning to their homes in the eastern states.

In the year 1838, at Far West, Caldwell county, Missouri, I was made a Danite, in an organized meeting for that purpose in a school house at that place. Brother Dr. Sampson Award had charge in organizing this band, divided into tens, fifties, and hundreds—Joseph Smith, Sydney Rigdon, and Hyrum Smith were present frequently at our meetings and were cognizant of what was going on, being present at our secret meetings when a guard were placed around us admitting none but members, excepting the said Joseph Smith, Sydney Rigdon, and Hyrum Smith. I further state that in company with nine others of the Danites I was taken not far away from Far West, in a deep ravine, in the year 1838, aforesaid, and with a guard around us on the high ground to prevent interruption or of being heard, was there taught and instructed by Joseph Smith, Sydney Rigdon and Hyrum Smith, that the Church could not advance without means, and we must obtain, must get money and means to carry on the work whether right or wrong honest or dishonest—that the Church should "suck the milk of the gentiles", that we had been injured by the mob in Missouri, and to take from the gentiles was no sin, but should we get caught in this work—then in that case, we were to stand by each other and help e-
out of trouble at any cost or hazard, and the said Hyrum Smith particularly emphasized, that if we found it necessary in helping each other out of trouble to swear to a lie, to do so, and to do it with such positiveness and assurance that no one would question our testimony. Shortly after these events, the troubles increased between the Saints, and the mob, finishing with the expulsion of the Saints, in 1839, from the State; prior to our expulsion and during our troubles, Joseph Smith, Sidney Rigdon, and other leaders of the Church were incarcerated in Liberty Jail, Clay County, Mo. While there, several epistles were sent by the Prophet to the brethren, in one of which he refers to the organization of "bands or companies, by covenant or oaths, by penalties or seclusions" etc., suggesting their "impropriety"—this news was received with thankfulness by me as it took a great burden off of my mind, for I felt it my duty to obey the heads of the Church in all matters—but to my sorrow this hope proved fallacious, for in the year 1841 or 2, Danite brethren came to my house in McDonough County, Illinois, and asked me to secrete goods which they had taken from a store, one of whom stated to me where and how, they had "sucked the milk of the gentiles" by robbing this store. I refused to accommodate them at this time, and they never forgave me up to the time of their death, dying in full faith. And I further state as I have reason to believe that this and similar practices were continued by members of the Church during the remainder of their stay at Nauvoo.

I further state that in the year 1842, at Nauvoo, Illinois, Elder Anasa Lyman, taught me the doctrine of sealing, or marrying for eternity, called spiritual wifery, and that within one year from that date my own wife and another woman were sealed to me for eternity in Macedonia, by Father John Smith, uncle to the Prophet. This woman was the wife of another man, but was to be mine in eternity—and the said father John Smith, also taught me that if an unmarried woman was sealed to me that she was mine for time as well as eternity and that I was not limited as to number.

In the years 1843-4 at Macedonia, Illinois, Father John Smith aforesaid, instructed me in the things of the kingdom, and stated that Joseph Smith was bound to be killed before the mysteries of the Endowment were given, had given Endowments to twenty-four of the priesthood, with their wives at Nauvoo Ill. And having been shown the Endowment Garment, and Robes, by Father John Smith, at the time aforesaid, and subsequently at Nauvoo, and in Utah having seen their Endowment Garments & Robes—I testify and say that to all appearance of style they are identical with those shown me by the said father John Smith.

In the years 1843 and 4, Elder Anasa Lyman and father John Smith again taught me the doctrine of spiritual wifery or polygamy, and in the years
1846, Brigham Young and Heber C. Kimball taught me the doctrine also, and this doctrine was commonly talked discussed and argued among the Saints during those years, especially was this the practice among those who were able to stand strong and firm.

In May 1844 was sent by the Prophet Joseph Smith, to Ohio, and instructed by him and councilors to excavate the land and work for Joseph's election to the Presidency of the United States, was thoroughly provided with papers and documents showing the Prophet's views on Government &c. Just before getting on board the boat in Nauvoo, Ill., was blessed by the Prophet at the waters edge and promised great blessings on my mission, and especially instructed to maintain his character against all calumnies, which thing I was bound to do under any and all circumstances and to sustain him, because of my oath as a Deseret.

I am now just turning seventy eight years. And after fifty four years of experience in the Church as aforesaid, and seeing now the errors and wrongs of the past committed in the name of the Lord by the Prophet and his people, and while I still believe that Joseph Smith was called of God, I feel it my duty to give and make this statement that whoever reads these lines that they may be benefitted by them, and take heed and be wise, and never follow any man, excepting those who follow Christ, accepting no man as an exemplar no, none but the Lord Jesus Christ, for, I do know as I testify, that men who recognized and noticed in the revelations of Joseph Smith in the Doctrine and Covenants as men of God, were Deserets and practiced the obligations of their oaths at the selfsame time.

Pleasanton, Iowa, March 23, 1887.

Justus Morse.

Witness,

S. Beach. Subscribed and sworn to before me a Notary Public in and for Decatur County, Iowa, this 24th day of March 1887.

Royal Richardson,

Notary Public.

J. H. B. Taylor, Clerk. 3rd. Decatur County Court.
affidavits which was one of the reasons why he was not in harmony with the Reorganization.

Lastly, Mr. Smith objects to the testimony of the Robinsons on the score that it conflicts with other testimony given by Mr. Bays.

It will be observed that these witnesses claim that this interview with Hyrum Smith took place in the fall of 1842—November or December—and that he then said "he had heretofore opposed the doctrine," while three of Bays' witnesses; viz.: Mrs. Thompson (p. 121), Leonard Solov (p. 124), and David Fullmer (p. 125) declare that Hyrum Smith read the revelation and indorsed the doctrine on the 12th of August before Bays should notice that his witnesses condemn each other.

Now, I may be blind, but I can not see the force of this argument. These witnesses do not contradict one another, but are in perfect agreement. In his affidavit, Robinson says that Hyrum said "he heard the voice of the Lord give the revelation on spiritual wifery (polygamy) to his brother Joseph, and that while he had heretofore (before July 12, 1843) opposed the doctrine, he was wrong, and his brother Joseph was right all the time." Mr. Smith makes his mistake by supposing that "heretofore" means before "the latter part of November, or in December, 1843," whereas it means before July 12, 1843, the date on which the "Revelation on Celestial Marriage" is said to have been received. And this explanation agrees with the facts as we know them. When Unsey Jacobs' pamphlet was published in the fall of 1842, Hyrum Smith, according to John D. Lee, was very much opposed to it and denounced polygamy as "from heaven," on the 12th of July following, he was very favorable to it, according to William Clayton, and said that he could convince any reasonable man or woman of the truthfulness of the "Revelation," and this agrees with what Hyrum told Robinson that he had, on that date, heard the voice of the Lord and had been converted to the doctrine of polygamy; on the 18th of August he read the "Revelation" to the High Council, as claimed by Mrs. Thompson, Fullmer and Solovy, and again expressed himself as favorable to it, and later he had the conversation with the Robinsons given in their affidavits, at which time he also favored it. Where do these "witnesses condemn each other"?

**ADMISSION OF JUSTUS MORSE.**

The original of the following affidavit was for a number of years in the possession of Mr. Zenas H. Gurley, of Canton, Missouri, but has recently been turned over by him to R. B. Neal, of Pikeville, Kentucky. While Mr. Morse was not a leader among the Josephites, he was a member of their church, which makes his testimony most important. It plainly shows that polygamy was strongly entrenched at Nauvoo as early as 1842, which never could have been had Joseph Smith been opposed to it. Although this affidavit covers more ground than we have been considering, as it plainly shows that Joseph Smith was guilty of a number of things denied by the Josephites, I give it in full.
THE TRUE ORIGIN OF

To Whom It May Concern:

This is to certify that in the year 1832, I was made a member of the Church of Jesus Christ of Latter Day Saints, and have been a member in fellowship since then, uniting with the Reorganized Church of Jesus Christ of Latter Day Saints in the beginning of the year 1856. Held the offices of an Elder, of Seventy, and of High Priest, in the first Church under Joseph Smith, the founder, and the office of an Elder and of High Priest, which last I now hold in the Reorganization, of which Joseph Smith, the second, is President.

In the year 1834, I was numbered with the "Camp of Zion"—or "Zion's Camp," numbering some 233 men, who were led by the Prophet Joseph Smith, according to Revelation into the State of Missouri, for the purpose of delivering "Zion" (the lands previously purchased of the Government by members of the Church). I was chosen with nine others out of the "Camp" as sheep shepherds. The whole company were armed with guns, pistols and knives, and we expected to deliver said "Sheep" from the mob who occupied them, and to avenge the Lord on His enemies as provided in the Prophet's revelations—but the latter part of June (the 22nd day I believe), of the year 1834 aforesaid we were visited by the Sheriff of Clay County, Missouri, we having camped on what is known as Fishing River, who wished to know the object and purpose we had in coming into the State at an armed body of men—whereupon the Prophet receiving another revelation, that we had been "taught thus far as a trial of our faith, etc." we disbanded, some settling in Missouri, others returning to their homes in the eastern states.

In the year 1832, at Far West, Caldwell County, Missouri, I was made a Danite, in an organized meeting for that purpose in a schoolhouse at that place. Brother Dr. Sampsonard had charge in organizing this Band, divided into tens, fifties, and hundreds—Joseph Smith, Sidney Rigdon, and Hyrum Smith were present frequently at our meetings and were cognizant of what was going on, being present at our secret meetings when a guard were placed around us admitting none but members, excepting the said Joseph Smith, Sidney Rigdon, and Hyrum Smith—I further state that in company with nine others of the Danites I was taken not far away from Far West, in a deep ravine, in

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I further state that in the year 1832, at Nauvoo, Illinois, Elder Amos Lyman, taught me the doctrine of sealing, or marrying for eternity, called "spiritual marriage," and that within one year from that date my own wife and another woman were
THE TRUE ORIGIN OF

sealed to me for eternity in Macedonia, by father John Smith, uncle to the Prophet. This woman was the wife of another man, but was to be mine in eternity—and the said father John Smith, also taught me that if an unmarried woman was sealed to me that she was mine for time as well as eternity and that I was not limited as to number.

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I am now just turning seventy-eight years. And after fifty-four years of experience in the Church as aforesaid, and seeing now the errors and wrongs of the past committed in the name of the Lord by the Prophet and his people, and while I still believe that Joseph Smith was called of God, I feel it my duty to give

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and make this statement that whoever reads these lines that they may be benefited by them, and take heed and be wise, and never follow any man, excepting those who follow Christ, accepting no man as an exemplar no, none but the Lord Jesus Christ, for, I do not know as I testify, that men who are recognized and noted in the revelations of Joseph Smith in the Doctrine and Covenants as men of God, were Danites and practiced the obligations of their oaths at the selfsame time.

JUSTUS MURSE.

PLEASANTON, IOWA, March 23, 1887.

Witness:—S. Beach.

Subscribed and sworn to before me a Notary Public in and for DeSoto County, Iowa, this 24th day of March, 1887.

(RS)

ROYAL RICHARDSON, Notary Public.

STATE OF KENTUCKY,

County of Pike. I certify, that the foregoing is a true and correct copy of an original affidavit produced to me by Rev. R. B. Neal, of Pikeville, Pike County, Kentucky, of Justus Morse, an Elder and High Priest of the Reorganized Church of Jesus Christ of Latter Day Saints. Given under my hand and seal of office this 22nd day of December, 1909.

(Seal) W. B. TAYLOR, Clerk Pike County Court.