16. PLURAL MARRIAGE

The Mormon writer John J. Stewart made this statement: "There are at least two points of doctrine and history of the Church about which many LDS themselves, to say nothing of non-members, feel polemical or critical. One of these is its doctrine and history regarding plural marriage. There is probably no other Church subject on which there is so much ignorance and misunderstanding and so many conflicting views." (Brigham Young and His Wives, page 5)

On pages 21 and 22 of the same book, Mr. Stewart states: "So gross have been the falsehoods circulated against it, and so strong the feelings created over it, that it may be an under-statement rather than an over-statement to say that within the Church itself misunderstanding and lack of understanding about it are more nearly universal than a correct understanding of it. This despite the fact that seven of our nine Church presidents have lived plural marriage, and that this principle still is and always will be a doctrine of the Church.

The revelation sanctioning the practice of plural marriage was given by the Mormon Prophet Joseph Smith on July 12, 1843. This revelation is still printed in the Doctrine and Covenants—one of the four standard works of the Mormon Church. The following is taken from this revelation:

"Verily, truly saith the Lord unto you my servant Joseph, that Inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justifieth my servants Abraham, Isaac, and Jacob, as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines.

"Verily, verily I say unto you, if a man marry a wife by his word, which is my law, and by the new and everlasting covenant, they shall pass by the angels, and the gods, which are set there, to their exaltation.

"Then shall they be gods, because they have no end; God commanded Abraham, and Sarah gave Hagar to Abraham to wife.

"Was Abraham, therefore, under condemnation? Verily I say unto you, Nay, for the Lord, commanded it... Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness... David also received many wives and concubines, and also Solomon and Moses my servants, and in nothing did they sin save in those things which they received not of me, David's wives and concubines were given unto him of me.

"And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God..."

"Let no one, therefore, set on my servant Joseph; for I will justify him..."

"And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else..."

"And if he have Ten Virgins given unto him by this law, he cannot commit adultery, for they belong to him and they are given unto him; therefore is he justified..."

(The Doctrine and Covenants, published by the Church of Jesus Christ of Latter-day Saints, 1855, section 132, verses 1, 2, 4, 19, 20, 24, 35, 39, 52, 59, 60, 61 and 62)

To begin with the Mormon Church did not believe in the practice of plural marriage. In the first edition of the Doctrine and Covenants, printed in 1835, there was a section which denounced the practice of polygamy. In section 101:4 it was stated:

"Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy we declare that we believe that one man should have one wife; and one woman, but one husband, except in the case of death, when it is at liberty to marry again."

Below is an actual photograph of this section as it appeared in the 1854 edition of the Doctrine and Covenants.
section condemning polygamy was completely removed from the Doctrine and Covenants. Wilford Woodruff, the fourth president of the Mormon Church, testified as follows concerning this matter:

"Q. — Now I will ask you, Mr. Woodruff, why the church of which you are President in the publication of the Book of Doctrine and Covenants in the edition of 1876, eliminated from that edition the section on marriage as found in the 1835 edition, and in all the editions of the Book of Doctrine and Covenants published up to 1876, and inserted in lieu of that section on marriage the revelation on polygamy, dated July 12, 1843.

A. — I DO NOT KNOW WHY IT WAS DONE. It was done by the authority of whoever presided over the church, I suppose. Brigham Young was the President then.

Q. — Was it not done because one was in conflict with the other?

A. — I do not know that I can state why it was done." (Temple Lot Case, p. 309)

Lorenzo Snow, who became the fifth President of the Mormon Church, testified:

"And a man that violated this law in the Doctrine and Covenants, with the revelation by the church, violated the law of the church if he practiced plural marriage. YES SIR, HE WOULD HAVE BEEN CUT OFF FROM THE CHURCH. I think I should have been if I had.

Before the giving of that revelation in 1843 if a man married more wives than he had that were living at the same time, he would have been cut off from the church. It would have been ADULTERY UNDER THE LAWS OF THE CHURCH AND UNDER THE LAWS OF THE STATE, TOO.

Q. — I will ask you now, Mr. Snow, why it was that in this edition of the Book of Doctrine and Covenants, this article on marriage... was taken out and this revelation or purported revelation put in its stead?

A. — That is, I take it, you want to know why this principle of plural marriage was inserted instead of the principle of single marriage?

Q. — Yes, sir, why did you take out one and put the other in?

A. — I CANNOT TELL YOU, FOR I DID NOT DO IT, NOR I CANNOT TELL WHY.

Q. — Was it not because this taught or had changed the order of marriage in the church?

A. — WELL, IT IS A FACT THAT THE ORDER OF MARRIAGE WAS CHANGED, but whether that was the purpose of the substitution or not, I do not know.

Q. — You state that if a person had been married or sealed by this revelation, according to your understanding, that is, if they had been married according to the provisions of this polygamous revelation prior to the year 1843, and this so-called revelation was given in July, 1843?

A. — Yes, sir.

Q. — And you say now that Joseph Smith was sealed or married to your sister in April, 1843, and this so-called revelation was given in July, 1843?

A. — Well, the time I said it, it was all right. According to my understanding of this new covenant, the woman was sealed to the man and not the man to the woman, and I STATED THAT JOSEPH TOOK MY SISTER FOR A WIFE WHEN HE HAD A WIFE LIVING, AND THAT WAS PRIOR TO THE GIVING OF THIS REVELATION.

Q. — Well, what kind of a position did it put your sister and Joseph Smith in?

A. — It put them in A FIRST-RATE, splendid condition for time and eternity. (Temple Lot Case, pp. 370-372)

Just when and how the practice of plural marriage started in the Mormon Church has caused much controversy. There is evidence, however, to show that it was secretly practiced when the Church was in Kirtland, Ohio.
MORMONISM—SHADOW OR REALITY?

GO TO HELL, just as sure as you are living women.

People tend to get carried away with the idea that they had this revelation and that revelation and that revelation, and say that you obliterate it, and put it out of existence if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling you will.

Reason For Revelation

The revelation on polygamy was apparently given to convince Emma Smith (Joseph's wife) that polygamy was right. William Clayton, who wrote the revelation as Joseph Smith dictated it, stated:

"On the morning of the 28th of July, 1843, Joseph and Hyrum Smith came into the office... They were talking on the subject of plural marriage. Hyrum said to Joseph, 'If you will write the doctrine and call it a spirit of wisdom'... Joseph then said, 'Well, I will write the revelation and we shall see.'... Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked how he had succeeded. Hyrum replied that HE HAD NEVER RECEIVED A MORE SEVERE TALKING TO IN HIS LIFE..."

"Joseph quietly remarked, 'I told you you didn't know Emma'... Joseph then put the revelation in his pocket, and they both left the office..."

Brigham Young, the second President of the Church, gave this information:

"Brother George A. Smith has been reading a little out of the revelation concerning celestial marriage, and I want to say to my sisters that if you lift your heels against this revelation, and say that you would obliterate it, and put it out of existence if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling you will.

The revelation was not printed until 1852 and did not appear in the Doctrine and Covenants until 1876. As we have shown, the revelation on polygamy is now printed as section 132 of the Doctrine and Covenants. Upon careful examination it can be seen that this revelation is filled with inconsistencies. Joseph F. Smith, the sixth President of the Mormon Church, was apparently embarrassed by the complex revelation, for he stated that it could have been written in a somewhat different form:

"When the revelation was written, in 1843, it was for a SPECIAL purpose, by the request of the Patriarch Hyrum Smith, and was designed to follow the Church or to the world. It is most probable that it had been thrown in with a view of putting it out as a doctrine of the church..."

The first contradiction in this revelation is the date it was given. Joseph Smith indicated during the revelation on July 28, 1843, yet Lorenzo Snow, who became the fifth President of the Mormon Church, testified that anyone who lived in plural marriage, and all who lived in this life, had died in "ADULTERY under the laws of the CHURCH and under the laws of the State, too." (Temple Lot Case, page 190) Upon careful examination it can be seen that Joseph Smith was married to at least twelve women prior to July 12, 1843. According to Lorenzo Snow's statement, this would make Joseph Smith an adulterer. In an article published in the Millennial Star (a Mormon publication) on July 25, 1887, we read: "The Latter-day Saints... to witness the rise of the Church in 1830, till the year 1843, had no authority to marry any more than one wife each. To have done otherwise, would have been a great transgression..."

In order to get out of this dilemma the Mormon leaders now claim that Joseph Smith received the revelation prior to the time he wrote it down and that the date on the revelation is the date the revelation was written down, not the date it was actually received. It is interesting to compare the introduction to the revelation as printed in the 1880 edition of the Doctrine and Covenants with the way it is printed today. In the 1880 edition it is stated that the revelation was actually given on July 12, 1843: "Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives, GIVEN through Joseph, the Seer, at Nauvoo, Hancock County, Illinois, July 12th, 1843." (Doctrine and Covenants, 1880 ed., page 463) In the edition printed today, however, it is written: "Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives, GIVEN through Joseph the Prophet, at Nauvoo, Illinois, July 12, 1843." (Doctrine and Covenants, 1985 ed., page 239) Even though the Mormon leaders have changed the introduction to the revelation, Joseph Smith's History of the Church still states that the revelation was actually given on July 12, 1843: "Wednesday, 12th July—The usual evening meeting in the presence of my brother Hyrum and Elder William Clayton."
MORMONISM—SHADOW or REALITY?

The revelation on polygamy (section 132 of the Doctrine and Covenants) contradicts section 58 of the Doctrine and Covenants. Section 58 states that a person who keeps the laws of God has no need to break the laws of the land:

"Let no man break the LAWS OF THE LAND, for he that keeps the LAWS OF GOD, HATH NO NEED TO BREAK THE LAWS OF THE LAND." (Doctrine and Covenants 58: 51)

Now, in order to practice polygamy in Nauvoo the Mormons had to break the law of the land, for there was an Illinois State law against bigamy (i.e., the crime of marrying while one has a wife or husband still living from whom no valid divorce has been effected). This law was enacted Feb. 12, 1833, before Joseph Smith established his doctrine of polygamy. Anyone who was convicted of this crime could be punished by "a fine not exceeding one-thousand dollars, and imprisoned in the penitentiary not exceeding two years" (see the pamphlet "Plural Marriage Essential to Salvation, page 2.

The Mormon Church leaders understood that polygamy was a crime. In an article published in the Times and Seasons (a Mormon paper) on Nov. 15, 1844, the following statement appeared: "The LAW OF THE LAND and the rule of the Plurality of Wives, DO NOT ALLOW one man to have more than one wife alive at once, ..." (Times and Seasons, Vol. 5, page 715)

After the Mormons came to Utah Brigham Young made this comment: "If I had forty wives in the United States, they did not know it, and could NOT SUBSTANTIATE IT, nor did I ask any lawyer, judge, or magistrate for them. I lived with them and did not do this work." (Journal of Discourses, Vol. 1, page 361)

Just before he was murdered Joseph Smith was indicted for polygamy in the United States. The Church Chronicle under the date of May 25, 1844: "Sat. 25,—Joseph Smith learned that the grand jury at Carthage had found two indictments against him, one of them for POLYGAMY." (Church Chronicle, page 259) Joseph Smith was murdered shortly after this. Had he lived, however, it is very possible that he would have gone to prison for being a polygamist.

Contradicts Book of Mormon

Joseph Smith used the polygamous practices of David and Solomon as justification for polygamy, but this is a direct contradiction to the teachings of the Book of Mormon. Below is a comparison of some verses from the Book of Mormon and the Doctrine and Covenants.

BOOK OF MORMON

"For behold, thus saith the Lord: This people begin to wax in INJUSTICE; they understand not the scriptures, for they seek to excuse themselves in committing WORSE things which were written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was ABOMINABLE BEFORE ME, saith the Lord." (Book of Mormon, p. 11, verses 23-24)

Notice that the revelation states that David and Solomon were justified in their polygamous practices, whereas the Book of Mormon states that it was an ABOMINABLE practice. When the Mormon Apostle Orson Pratt made this statement:

"Verily, thus saith the Lord ...you have inquired of me your hand and understanding wherein I, the Lord, J U R I T I F I E M Y servants... David and Solomon, ...as touching the principle and doctrine of having MANY WIVES AND CONCUBINES, the Lord saith unto me, "David's wives and concubines were given unto him for woman, ..." (Doctrine and Covenants, section 132, verses 1-2)

asked concerning this contradiction, he stated: "Your fourth question... explain Jacob, 2:23—27 compared to D. & C. 2:23. In one place it was said it was 'abominable' and the other 'justified'. I AM AFRAID I CANT adequately CONCENTRATE the two statements. If the one in Doctrine and Covenants 132 had omitted the NAMES OF DAVID AND SOLOMON, THEN I THINK I COULD RECONCILE THE TWO STATEMENTS." (Letter from LeGrand Richards to Morris L. Reynolds, dated July 14, 1866)

When Wilford Woodruff, who was President of the Church, was questioned concerning this matter, he gave this testimony:

"Q.—Well, now, from the reading, do you say that the Lord has condemned the practice of polygamy in David and Solomon?

"A.—Well, he condemned these men for the course they pursued in that matter.

"Q.—In the 27th paragraph [Book of Mormon, Jacob 2:27] it says:—Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall NOT ANY MAN AMONG YOU HAVE IT BE ONE WIFE; and concubines he shall have none. Have I read that correct.

"A.—Yes, sir; that is the correct.

"Q.—that is the law as it was laid in the days of David and Solomon.

"A.—We have our own ways to apply to them.

"Q.—Well, don't it apply to them?

"A.—Yes, sir; IT WAS THE LAW OF GOD TO THEM. ..." (The CHAIRMAN. That is the Book of Mormon? Mr. SMITH. Yes, sir; that is the Book of Mormon, Mr. SMITH. That is the Book of Mormon? Mr. SMITH. IT IS."

The Mormon Apostle Orson Pratt made these statements with regard to this matter:

"Do you believe that the Book of Mormon is a divine revelation? We do. Does that book teach the doctrine of plurality of wives? IT DOES NOT. Does the Lord in that book forbid the plurality doctrine? He forbid the ancient Nephites to have any more than one wife; any man among the Nephites, by the law of God, had no right to take more than one wife, unless the Lord should command for the purpose of raising up seed unto himself... the Book of Mormon is somewhat more strict than the Bible; for there is nothing in the Bible that limits mankind to one wife, but the Book of Mormon does ABSOLUTELY FORBID a man to have more than one wife, unless God shall command otherwise.

"Now this is not an early rise of this church, the Lord gave no command unto any of His servants authorizing them to take more than one wife, but on the contrary, said unto them that they should give heed to that which was written in the book of Mormon; therefore, they were under the strictest obligations to confine themselves to one wife, until a commandment came to the contrary..." (The Seer, by Orson Pratt, page 30)

"The Book of Mormon, therefore, is the only record (professing to be divine) which CONDEMNS THE PLURALITY OF WIVES AS BEING A PRACTICE EXCEEDING ABOMINABLE BEFORE GOD." (Journal of Discourses, Vol. 6, page 33)
Some Mormons have claimed that the words "raise up seed unto me" (found in Jacob 2:30) refer to the practice of plural marriage, but this is proven false in Nephi. Nephi says it... "the Lord spake unto him again, saying, that it was not for him, Lehi, that he should take his family into the wilderness, but that his son should take a wife and beget a son to be thy husband, that they might RAISE UP SEED UNTO THE LORD in the land of promise." This raising up seed unto the Lord was evidently done by the one wife system, for according to the Book of Mormon, Nephi stated: "And it came to pass that I, Nephi, took one of the daughters of Shibamol to wife..." (1 Nephi 8:7). From this it is obvious that the Book of Mormon teaches that the Lord raises up seed to himself by monogamy, and not polygamy.

The Jaredites, as well as the Nephiites, were commanded not to enter into polygamy, for in Ether 16:5 we read: "And it came to pass that Riplahah did NOT do that which was right in the sight of the Lord. FOR HE DID HAVE MANY WIVES AND CONCUBINES...."

Another reference to polygamy is found in Mosiah 11:17: "For behold, he did not KEEP THE COMMANDMENTS OF GOD, but he did walk after the desires of his own heart, and he had MANY WIVES AND CONCUBINES." It is very interesting to note that David Whitmer, one of the three witnesses to the Book of Mormon, denounced the doctrine of polygamy:

"I desire to say a few words especially to the Latter Day Saints who believe in the doctrine of polygamy. Why is it that you can put your trust in a man, and believe a revelation of his that contradicts the Word of God in the Book of Mormon? Why is it that a man will make a plain contradiction of the Word of God in the Book of Mormon. This is plain enough for any one to see and understand. Can a man that is not of God, and does not believe in the commandment of God, why, oh why are you trusting in an arm of flesh?... you are believing in a revelation purporting to come from God, that is not of God, and allowing another to assume the name of God. He says in a sin and an abomination in his sight. (An Address To All Believers In Christ, page 44)

Contradicts The Bible

The Doctrine and Covenants, section 132, verse 6 contains this statement: "...I, the Lord his God... commanded Abraham to take Hagar to wife." This is in direct contradiction to the account given in the Bible, for the Bible says nothing about commanding this but rather that "Abraham hearkened to the voice of Sarah." (Genesis 16:2) Why then did Sarai give Hagar to Abram? Simply because she did not believe that she could have a child in her old age. It is obvious that God was not involved in this transaction, for Genesis 16:5 makes it clear that Sarai had sinned in this matter. And Sarai said unto Abram, MY WRONG BE UPON THEE...."

Although some of the kings mentioned in the Old Testament had many wives, Mormonism's leaders condemned this practice: "Neither shall you MULITIPLE WIVES to himself (that his heart turn not away...."

There is no mention in the New Testament of any of the apostles practicing polygamy. In fact, in 1 Timothy the bishop and deacons were instructed to have only one wife: "A bishop then must BE BLAMELESS, the husband of ONE WIFE... (1 Timothy 3:2, 12) In Titus we find that elders are to have but one wife: "...ordain elders in every city, as I had appointed thee: If any be BLAMELESS, THE HUSBAND OF ONE WIFE...." (Titus 1:5, 6)

The Mormon Church uses the Old Testament to justify the practice of plural marriage. While it is true that it was practiced by the people of the Old Testament, that does not mean that it was right in the sight of God. These people also committed many other sins which God will not allow us to commit now that Christ has revealed the perfect way. The people in the Old Testament also had SLAVES, and punished their enemies. To say that because the practice of polygamy was practiced in the Old Testament makes no more sense than to say that God approves of slavery since it was also practiced in the Old Testament. Christ came to set us FREE from these Old Testament practices. For instance, divorce was common in the Old Testament, but Jesus said: "...Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." (Matthew 19:5)

Threatened With Destruction

In the revelation on polygamy (Doctrine and Covenants 126:54) Emma Smith is threatened with destruction: "I am the Lord thy God, and will DESTROY her if she abide not my law." It is interesting to note, however, that it was Joseph who was destroyed. He was killed less than a year after this revelation was written, while Emma lived until 1879.

The Doctrine and Covenants 126:64 reads as follows: "And again, verily, verily, I say unto you, if any man have a wife, holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him she shall be DESTROYED, saith the Lord your God; for he that disbelieves shall not have his name upon all those who receive and abide in my law." The Mormon Apostle John Henry Smith testified as follows in the case concerning "the application of John Moore, &c to the Presiding High Priest of this church": "O. Do you believe in the revelation of celestial marriage? A. Yes, sir. O. Do you understand that revelation to be to the effect—that if the first wife refuses to consent to her husband taking a second wife, she shall be damned? A. I understand that principally; and a good many women taken that clause, under the Mormon theory they shall be damned. (Extracts from the report of the proceedings in 1869 in the district court of Utah, quoted in Reminiscences of Emma Smith, by R. N. Baskin, 1914, p. 95).

In the 132nd section of the Doctrine and Covenants it is plainly stated that a man must obtain the consent of the first wife in order to be justified in taking more wives: "And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, THEN IS HE JUSTIFIED; he cannot commit adultery with her given unto him, he cannot commit adultery with that which belongeth unto him and to no one else."

Joseph Smith certainly did not follow the rules of his own revelation, for he took plural wives without his first wife's consent. Lucy W. Kimball testified that she was married to Joseph without Emma's consent:

"...the Prophet Joseph and his wife Emma offered us a home in their family, and they treated us with great kindness. We had been there about a year when the principle of plural marriage was made known to us, and I was MARRIED TO JOSEPH SMITH on the 4th of March 1844, Elder Heber C. Kimball performing the ceremony. My name: Eliza was also MARRIED TO JOSEPH a few days later. THIS WAS DONE WITHOUT THE KNOWLEDGE OF EMMA SMITH. Two months afterward she consented to give her husband two wives, providing he would give her the privilege of choosing them. She accordingly chose my sister, Eliza and myself, and TO SAVE FAMILY TROUBLES BOTH BROUGHT A CHILD TO THE FREE ADOPTION OF ANOTHER CEREMONY PERFORMED. Accordingly on the 15th of May, 1844, we were sealed to Joseph Smith a
WHICH HE HAS ALREADY, AND OBTAINED HER CONSENT, as recorded in the 24th paragraph of the revelation, published in the first No. of "The Seer," p. 50. Strange as it may seem, Orson Pratt himself violated this rule. The Mormon writer T. Edgar Lyon stated:

"While in England on this short business trip, Pratt married Sarah Louise Lewis,... There are not many times in his life when he appears to have deviated from the strict letter of the law of the Church. BUT THIS MARRIAGE WAS ONE OF THEM. Before leaving Washington he had published the rules governing the practice of plural marriage by the church. He stated that the first wife MUST GIVE HER CONSENT to such a marriage, the bride's parents must consent and the President of the Church must receive a revelation that such a union would be pleasing in the sight of God before such a marriage could be consummated. He further specified that at the actual ceremony, the first wife MUST BE PRESENT AND GIVE HER CONSENT and the President of the Church alone had the authority from God to perform the ordinance.

But in the face of these rules which he was endeavoring to show would safeguard the system against abuse, he married another wife in England, WITHOUT THE CONSENT KNOWLEDGE OR PRESENCE OF ANY OF HIS OTHER WIVES..."


This is quite an admission for a Mormon writer to make. In a footnote on page 55 of the same thesis, T. Edgar Lyon stated that Orson Pratt did the same thing in 1857; "Pratt repeated this same procedure on July 24, 1857, when he married Eliza Crooks at Liver- pool."

B. H. Roberts, the famous Mormon historian, testified that he married his third wife without the knowledge or consent of his first and second wives:

"Senator OVERMAN. Did your first wife or your second wife consent to your marrying the third wife?"

"Mr. ROBERTS. NO, SIR.

"Mr. ROBERTS. Did they protest against it?"

"Mr. ROBERTS. I do not hear the question.

"Mr. ROBERTS. Did she have any knowledge of the marriage?

"Mr. ROBERTS. Two or three years afterward, I think."

(Reed Smoot Case, Vol. I, pp. 712-713)

The Mormon leaders have claimed that polygamy is a practice of bigamy in the Territory of Utah? A. No, sir. It prohibited the practice of bigamy in the Territory of Utah."

"Q. Didn't you know that the Congress of the United States, as early as 1862, prohibited the practice of polygamy in the Territory of Utah? A. No, sir. It prohibited the practice of bigamy in the Territory of Utah."

"Q. Well, what distinction do you make between bigamy and polygamy? A. I make this distinction—that bigamy is a marriage of a woman and a man, and a man can take the least step towards getting another wife; it is his DUTY TO CONSULT THE FEELINGS OF THE WIFE.

In February, 1853, the Mormon Apostle Orson Pratt gave certain rules governing the practice of polygamy. One of those rules was that a man must obtain the consent of the first wife before entering into the practice of plural marriage. It was necessary to state, that BEFORE any man takes the least step towards getting another wife, it is his DUTY TO CONSULT THE FEELINGS OF THE WIFE.

(Orson Pratt, "Rule and Reason," concerning the practice of plural marriage.)
The Apostle F. D. Richards stated: "Wherein consists the crime is, her husband be covenant to adhere to her until death do them part. He violates that covenant when he takes another woman. If a woman is not a bigamist in every sense of the word, for he definitively practiced 'fraud' upon his first wife Emma. He not only deceived her, but he also deceived Heber C. Kimball to deceive his first wife. Orson Pratt, B. H. Roberts and many other Mormon men married without the consent of their first wife.

Wives Before The Revelation

One thing that is very obvious when reading the 132nd section of the Doctrine and Covenants is the fact that Joseph Smith was already in the practice of plural marriage before he ever inquired of the Lord to see if it was right. The first verse of this section 132 tells the reader that Joseph Smith was not only a bigamist, but also a polygamist. Nine people or more have had him married to them, at one time or other. This was true whether he was married to them for the time he was in Nauvoo, or later on when he was married to them in the Salt Lake Valley. Whether he was married to them as long as he was married to them, or only for a short time, he never married any of them for the purpose of marrying them.

It is interesting to note that section 132 not only says that Joseph Smith had married people, but also that he had married women as well.

Leaders Puzzled

The Apostle John A. Widtsoe stated: "We do not understand why the Lord commanded the practice of plural marriage." (Evidence and Reconciliations, 1860, p. 399) Some Mormons have maintained that the Church practiced polygamy because there was a surplus of women. The Mormon writer William E. Bennett stated: "In the early period of the Church of Jesus Christ of Latter-day Saints an unusual condition prevailed. MORE WOMEN than men joined the Church. There were NOT enough men to go around. The alternative was plural marriage." (The Restored Church, 1936, page 250) This explanation is very popular in the Mormon Church. The truth is, however, that there were LESS women than men. The Mormon Apostle John A. Widtsoe admitted that there was no surplus of women:

"Plural marriage has been a subject of wide and frequent comment. Members of the Church unfamiliar with its history, and many nonmembers, have set up fallacious reasons for the origin of this system of marriage among the Latter-day Saints.

"The most common of these conjectures is that the Church, through plural marriage sought to provide husbands for its large number of female members. The implied assumption in this theory, that there have been more females than male members in the Church, is not supported by existing evidence. On the contrary, there seems always to have been MORE MALES than females in the Church."

"The United States census records from 1850 to 1849, and all available Church records, uniformly show a preponderance of Males in Utah, and in the Church. Indeed, the excess in Utah has usually been larger than for the whole United States..." Orson Pratt, writing in 1893 from direct knowledge of Utah conditions, where the excess of males was supposedly the highest, declares against the notion that females out numbered the males in Utah.

Another fact in the passage is that there was NO SURPLUS OF WOMEN. (Evidence and Reconciliations, 1860, pages 380-392)

The following appeared in the Mormon publication The Juvenile Instructor, Vol. 20, page 133: "But then the proportion of the sexes in Utah would not, at present, admit of an extensive practice of plural marriage. When the census was taken five years ago, there were 143,983 souls in Utah Territory, not counting unattached Indians. In this number there was an excess of 5,055 MALES over FEMALES. This does not have the appearance of permitting an extensive practice of plural marriage..."

The sociologist Kimball Young says that "under polygamy some men would have to remain unmarried...it was not enough for a man to commit himself to a plural marriage because of the recent arrivals of converts in Salt Lake City...this was a kind of open matrimonial market and men, on hearing of the coming of attractive girls, would seek them out with an eye to courtship and possible marriage." (Isn't One Wife Enough?, by Kimball Young, 1954, pp. 124-125)

The Mormon leaders were evidently worried that the missionaries would take the best women. Heber C. Kimball, a member of the First Presidency, stated:

"I say to those who are elected to go on missions,... gather the Mothers, gather the girls in herds to gather the sheep together; and remember they are not your sheep; they belong to someone else. THEN DO NOT MAKE A CHOICE OF ANY OF THEM..."

Stanley P. Hirshon gives this information: "Kimball always kept an eye out for romances...true, he instructed some departing missionaries, 'I want you to understand that it is not to be as it has been heretofore. The shortage of women was so great that some of the men were marrying girls who were not considered "prominent"..." (The Lion of the Lord, New York, 1989, pp. 129-130)

The shortage of women was so great that some of the men were marrying girls who were not considered "prominent"..." (The Lion of the Lord, New York, 1989, pp. 129-130)

The early Mormon leaders certainly did allow their young people to marry at an early age. Mostil Hancock was only 11 years old when he was "sealed" to a "young girl". According to the journal of Daniel Kirtland Onslow, on April the 9th, 1843: ("The Mohawk Hancock Journal," typed copy, page 1) On pages 20-21 of the same
married in the Temple,

"I never asked Mr. Kimball how many wives he had at the time I married him. I do not know how many he had besides myself after I married him. I never asked him whether he had more wives than me or not.

"I think it was NOT LOVE in the union between myself and Kimball, and it is my business entirely whether there was any courtship or not." (Temple Lot Case, p. 79)

It is almost impossible to conceive of the sorrow that the Mormon women went through. Joseph Lee Robinson, who was himself a polygamist and a faithful member of the Mormon Church, made this comment: "Furial marriage... is calculated in its nature to severely try the women even to nearly TEAR THEIR HEART STRINGS OUT OF THEM..." (Autobiographical Notes, page 90)

In a letter written Nov. 4, 1856, from Great Salt Lake City, Ellen Spencer Claxon reveals the sorrow of plural marriage.

"Her husband had just taken another wife; your letter commenced with a wedding so mine shall be ditto! Just ten days ago Hiram brought home a new wife, no more or less than Miss Alice Young... as they have just gone out riding on horse back and I am alone, I feel as though it would do me good to write, for my heart is RATHER TROUBLED. I never thought I could care again if Hiram got a dozen wives, but it seems as though my affections return with double force, now that I feel as if I had lost a woman who knew a new wife is a new thing, and I know it is impossible for him to feel any different toward her just at present, still it makes my heartACHEN to think he has not the same love, but I believe with thinking it will subside into affection, the same as it is with me, for you know the honey-moon cannot always last if you don't know it now I will at some time perhaps.

"I think perhaps MARRIAGE FEELS WORSE than LOS for she was the last, and I suppose thought he would never get another, the same as I did, and 'misery loves company' you know..."

"But excuse me for dwelling on this subject so long, 'Out of the abundance of the heart the mouth speaketh and I forgot myself.' (Letter written by Ellen Spencer Claxon to Ellen Pratt McGary, printed in Dear Ellen! A Utah-California Correspondence, 1856-1857, by S. George Ellis; reprinted from The Western Humanities Review. Spring 1989.)

Kimball Young gave this interesting information:

"When James Hunter took his second wife, the first who had accompanied the couple to the Endowment House for the ceremony could not sleep and walked the floor all night as she thought of her husband lying in the arms of his new bride...."

"A person brought up in a polygonal household and in a town in which there were a great many plural households told this story: There is one real tragedy in polygamy that I cannot forget. One evening a man went to his home to make his second wife. She was in the winter and the first wife very upset. That night she climbed onto the roof and froze to death..."

The first wife of Herbert Winslow made the following statement about her life in polygamy: "Three of us lived in the same house for a year. I said I couldn't stand it, I was going to lose my mind. I couldn't stand to see him fiddle about the others. Oh, he had to show them a little affection...No, he never slighted me, but I just couldn't stand it. I'm not the jealous kind, though." (Ibid., p. 10)

At one time conditions became so bad in Brigham Young's family that he offered to set all his wives free:

"Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say they are not happy. Men will say, 'My wife, though the most excellent woman, has NOT SEEN A HAPPY DAY SINCE I TOOK MY SECOND WIFE.' No, NOT A HAPPY DAY FOR A YEAR, says one; and another HAS NOT"
NOT SEE A WEEK'S HAPPINESS SINCE THEIR HUSBANDS DIED AND WIFE.

Discord In Joseph's Home

The Mormon writer John J. Steward stated: "Thus did Satan sow the SEEDS of DISCORD in THE PROPHET'S OWN HOME, cause a torment of mind to Emma, Mistress to Joseph, and lay the groundwork of the apostate Reorganized Church, eventually taking Emma and their sons outside the true Church."

In his thesis on Emma Hale, Raymond T. Bailey indicates that there was serious trouble in Joseph Smith's marriage from 1841 until the time of his death:

"Joseph did love Emma and was also extremely happy when he could be with his children, but from the year 1841 until the time of his martyrdom a portion of that happiness seems to be lost."

In Joseph Smith's thesis by Raymond T. Bailey, Brigham Young University, 1952, page 52 of typed copy:

"Also during this period we find several stories told about QUARRELS between Joseph and Emma and their periods of reconciliation.

"From all that I have read on both sides of this issue... I feel that the teachings on polygamy must have been the cause for her dissatisfaction with the relation of the Church and with the Apostolic quorum which led it after the death of her husband. It appears to be public knowledge that there were QUARRELS between Emma and Joseph especially during the Illinois period of their lives." (End, page 104)

On April 17, 1844, the Warley Signal reported the following: "We learn direct from Nauvoo, that Jo Smith, on Friday last, turned his wife out of doors. 'Sister Emma's' offence was, that she was in conversation with Mr. E. Robinson, and refused, or hesitated to tell the Prophet on what subject they were engaged. The man of God, therefore, flew into a holy passion, and turned the partner of his bosom, and the said Robinson, into the street--all of which was done in broad day-light, and no doubt in the most approved style."

In his journal and autobiography, Joseph Lee Robinson (the brother of "E. Robinson" who is mentioned above) frankly admitted that Joseph and Emma had a fight over the doctrine of polygamy: "...Angelene Ehener's wife had some time before the said wife and Brother Joseph and the Prophet had seen him go into some house that she had reported to sister Emma the wife of the Prophet it was at a time when she was very suspicious and jealous of him for fear he would get another wife... she was determined he should not get another if she did she was determined to leave and when she heard this she became very saur and said she would leave... it came close to breaking up his family... the Prophet hearing it was very angry with his wife, and talked with Angelene on the matter, and she would not give him any satisfaction, and her husband did not reprove his wife..."

The reader will remember that the Mormon Apostles LeGrand Richards tried to prevent us, from seeing the autobiography and journal cited above.

The following appears in the book Mormon Portraits: "Mr. W., 'Joseph kept eight girls in his house, calling them his 'daughters.' Emma threatened that she would leave the house, and Joseph told her, 'Well right, you can go.' She went, but when Joseph reflected that such a scandal would hurt his prophetic dignity, he followed his wife and brought her back. But the eight 'daughters' had to leave the house."

"Miss" Eliza R. Snow, one of the most curious figures in the history of Mormonism, was one of the first..."
that she gave her consent to the marriage of at least four women to her husband as plural wives, and she was well aware that her husband would marry more women. This was evident in her statement to her husbands that she was willing to share her husband's affections and responsibilities.

A logical question to explore is how is she considered to be a "mormon "woman?"

R. C. Evans related the following: "When in Salt Lake City I called at the residence of Patriarch John Smith, while there his wife, Helen, told me among many interesting things, that 'Melissa Lott told me that when a girl she sewed for Emma Smith and took care of the children. John had to pass through her room to go to Emma's room. She said Joseph never had sexual intercourse with her but once and that was in the daytime, saying he desired not to have a child by her. She was fearful of domestic turmoil when Joseph came in, and the ceremony was performed in the presence of her parents.'"

"(Forty Years in the Mormon Church, by R. C. Evans, 1926, p. 39)

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**Number Of Wives**

Andrew Jensen, who was the Assistant Mormon Church Historian, listed 27 women who were married to Joseph Smith (see the Historical Record, page 233-234). The Mormon author John J. Stewart, however, states that Joseph Smith may have married 36 or even 48 wives:

"...he married many other women, perhaps THREE OR FOUR DOZEN OR MORE."

Brigham Young and His Wives, page 31)

Fawn M. Brodie includes a list of 48 women who may have been married to Joseph Smith (see My Life, page 434-453). Stanley S. Ivins was considered to be "one of the great authorities on Mormon polygamy." (Tench and Davis, p. 375) At one time he stated that the number of Joseph Smith's wives "can only be guessed at, but it might have as many as 50 or more." (McKee, ed., p. 174)

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**Lived With His Wives**

There are some members of the Mormon Church who maintain that Joseph Smith did not actually live with his wives here on earth. There is plenty of evidence, however, to show that he did. Benjamin F. Johnson stated: "As a child I observed many facts which show he had returned to Ramus. On the 15th of May some time later, the Prophet and his brother, on the same day, returned to Ramus. The Prophet occupied the same room in the home of his brother. He is what he said that the month previous he had occupied with the Prophet's family in the home of the late Bishop Patriarch John Smith."

According to the Historical Record, Vol. 5, page 222, President Smith was again in Macedonia (Ramus), where he remained two days, lodging at his house. With his wife and her sister and at their own residence on the 18th. (Historical Record, Vol. 5, p. 222)

Lucy Walker made this statement in an affidavit: "I was a plural wife of the Prophet Joseph Smith. The Prophet was then living with his first wife, Emma Smith, and I knew of Joseph Smith's relationship with her, and I was aware of the fact that he had married at least four women to be his plural wives.

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In the Preface to the Second Edition of her book My Knowledge, Fawn Brodie states: "...three hundred women, apparently at their own request, were sealed as wives to Joseph Smith in Utah for special temple ceremonies. Moreover, a great many distinguished women in history, including several Catholic saints, were married to Joseph Smith."

We can see these astonishing lists in the Latter-day Saint Genealogical Archives in Salt Lake City."

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MORMONISM-SHADOW or REALITY?

Mormon writer, Charles Nosael, made this statement: "Willard realized that Emma had refused to believe that any of the young women boarding at the Mansion when it was first filled, that the Prophet had been married to at least 15 wives."

Willard Richards, 1907, page 407

In a letter to Mrs. Vesta Pierce Crawford, John R. Young, the president of the Church, wrote: "At the time Joseph and Eliza were married, the Prophet was in his bed at the Mansion, and the Prophet's son, Joseph, was touring the country, and Eliza was away visiting her family."

Solon Foster, in his history of Emma Smith, stated that Eliza was "away her husband's close friends, and she was not present when she died." (Letter written by John R. Young, quoted in full in the thesis "Emma Hale—Wife of the Prophet Joseph Smith," pp. 166-167)

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Thus, the evidence presented supports the idea that Joseph Smith was married to at least 48 wives. This belief is supported by the accounts of those who knew him and the records of the Mormon Church. However, the exact number of wives is still a matter of debate among historians and scholars. 

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The answer to the question of whether Joseph Smith had a large number of wives is still up for debate. Some scholars believe that he was married to over 100 women, while others believe that the number was closer to 48. Regardless of the exact number, it is clear that Joseph Smith was married to multiple wives, and this practice was a key part of the Mormon faith during his lifetime.
MORMONISM—SHADOW or REALITY?

The Apostle John A. Widtsoe admitted that women were sealed to Joseph Smith after his death and without his approval, after the death of the Prophet, women applied for the privilege of being sealed to him for eternity.

To these requests, "ASSENT WAS OFTEN GIVEN ..."

"Women no longer living, whether in Joseph's day or later, have also been sealed to the Prophet for eternity."


If the Mormon doctrine concerning plural marriage was true, Joseph Smith would have hundreds of wives in the resurrection. Some of the women Brigham Young and Heber C. Kimball married—were previously married to Joseph Smith—would have to be surrendered to Joseph in the hereafter. Lucy W. Kimball testified:

"The contract when I married Mr. Kimball was that I should be his wife for time, and time only, and the contract was the part of a marriage, and as far as we understood the law of God at that time, we were to care of me during my lifetime, and in the resurrection, the care was to be otherwise.

"There seems every evidence that Brigham, at seventy-four, had a deeply romantic involvement with Julia Dean Hayne. For winter sports Brigham ordered a huge green sleigh balt and, in bold lettering on its side, named it "The Julia Dean." The sleigh, decorated with two large silver bells andChapter 3: The Mormon's Women 217

Assignment of the Wives at the Time of Death

"Brigham was usually credited with only twenty-seven wives, but he was sealed to more than twice that many living women, and to at least 150 more who had died.

The Mormon writer John J. Stewart lists the names of 33 women who were sealed to Brigham Young, and then he makes this statement: "There were perhaps one or two others, PLUS THE SOME 150 DEAD WOMEN whom he had sealed to him; also a few women who were sealed to him AFTER HIS DEATH." (Brigham Young and His Wives, p. 9).

The Mormon Apostle Ezra T. Benson, in a speech delivered January 24, 1896, in the Tabernacle, indicated that Brigham had sealed to his wives and concubines, "If a man who had come on to the carpet wanted to know how many wives brother Brigham had, I replied, "I will tell you the number, and I will not tell you the name of each," and I had a number of them of whom I was not aware, I cannot say how many."

The most plausible estimate is that there were at least 500 wives and concubines in Brigham Young's harem at the time of his death. (Journal of Discourses, Vol. 7, p. 103)

The fact that Brigham Young did have Julia Dean sealed to himself was verified by Stanley S. Irvin when he was doing research for his book, Endowment House Records for August 16, 1866 to September 30, 1870. He found that on Sep. 3, 1861, Brigham Young was sealed to the actress Julia Dean Hayne. He quotes Irvin:

"Although Brigham Young was constantly marrying new wives, he claimed that "There are probably but few men in the world, and certainly but few men in history, who have possessed any one woman LESS than I do." (Journal of Discourses, Vol. 5, p. 99.)

Heber C. Kimball claimed that the congregation would not give their women away to their husbands without their full approval, and that he had sealed only 45 wives to Brigham Young. This is true. However, the "more" than 45 wives, which include the "more" than 150 wives who were sealed after his death, are not included.

"Supposing that I have a wife or a dozen of them, and she should say, 'You cannot be exalted without me,' and suppose they all say so, what of that?... Supposed that I lose the whole of them before I go into the spirit world, but that I have been a good, faithful man all the days of my life, and lived my religion, and had favor with God, and was kind to them, do you think I will be destitute there, No, the Lord says THERE ARE MORE THAN THERE ARE HERE. They have been increasing there; they increase there a great deal faster than we do here.

"In the spirit world there is an increase of males and females, there are MILLIONS OF THEM, and if I am faithful all the time, and continue right along with brother Brigham, we will go to brother Joseph and say, 'Here we are brother Joseph; we are here ourselves we are not, with none of the property we possessed in our probationary state, not even the rings on our fingers? He will say to us, 'You have no rings; you are a poor, soft suit of clothes. WHERE ARE YOUR WIVES? They are back yonder; they would not follow us.' 'Never mind,'
The Mormon men certainly believed that they could have all the wives they wanted. Joseph Smith said: "One of the informants for this study said that her uncle had 'some hundreds of wives' sealed to him for eternity only.' (Jour. Discov., 4, 208)

According to Stanley S. Ivins, the Endowment House Records reveal that on November 22, 1870, the Mormon Apostle Orson Pratt had a mass封 to 109 dead women. On November 23, 1870, he was sealed to 109 dead women. The same day (November 29, 1870) 11 dead women were sealed to his brother, Parley P. Pratt, who had died in 1857.

Mr. Ivins found that the St. George Temple Records show that Wilford Woodruff—who later became the fourth President of the Mormon Church—was sealed to 185 dead women in a period of slightly over two years (Jan. 25, 1870, to March 14, 1881). Moses Franklin Farmworth probably holds the record, however, for he was sealed to 343 dead women in a two-year period.

Taking Other Men's Wives

The fact that Joseph Smith asked for other men's wives was made very plain in a sermon delivered in the Tabernacle by Jedediah M. Grant, second counselor to Brigham Young. In this sermon, delivered Feb. 19, 1854, Jedediah M. Grant stated:

"When the family organization was revealed from heaven...the church of the firstborn, the order of God, and Joseph hunted on the right and on the left to add to his family. What a quaking in the atmosphere. Says one brother, 'You are a woman. Joseph can't covet. No, he should be away, and none are binding but the new covenant.' But suppose Joseph should come and say, I want you enough to tell him: This was the spirit of the warning in the early days of this Church...."

"What do I mean? I mean a woman who felt aright, when Joseph asked him for his money? He would say, 'Yes, and I wish I had more to help to build up the kingdom of God.' Or if he came and said, 'I want your wife. O yes,' he would say, 'Here she is, there are plenty more.' Did the prophet Joseph want every man's wife? No, he had a plan. He had a man of God should come to me and say, 'I want your gold and silver, or your wife.' I should say, 'Here they are, take them, and give you.' (Jour. Discov., 4, 153-154)

In his book Mormon Portraits, Dr. Wyl gave the following information:

"Joseph Smith finally demanded the WIVES OF ALL THE TWELVE APOSTLES that were a home then in Nauvoo. Vilette Kimball, the first wife of Heber C. Kimball, loved her husband, and he, loved her, hence a rescue of the PATRIARCHAL ORDER. We have the demand that Vilette should be CONSECRATED. They thought the command of the Lord must be obeyed in some way, and a 'proxy' way suggested itself to their minds and he only getting out of the gate, and the father apologizing to the prophet for his wife's RELUCTANCE to comply with his WIFE. Joe replied that she would do just as well, and the Lord would accept her instead. The half-sense of womanhood was DELIVERED over to the PROPHECET."

"The fact that Joseph Smith asked for Heber C. Kimball's wife but actually married his daughter is verified in the book 'The Life of Heber C. Kimball,' written by the Mormon Apostle Orson F. Whitney:"

"Before he would trust even Heber with the full secret, however, he put him to a test which few men would have been able to bear.

"It was no less than a REQUIREMENT FOR HIM TO SURRENDER HIS WIFE, HIS BELOVED VILATE, AND WHY MAN TO KNOX SMITH."

"The astounding revelation well-nigh paralyzed him. He could hardly believe he had heard aright. Yet Joseph was solemnly in KIRKLAND. He knew Joseph too well, as a man, a friend, a brother, a servant of God, to doubt his word or the DIVINE ORIGIN OF THE REVELATION."

"Yes, Joseph was God's Prophet. His mouth-piece and oracle, and so long as he was so, his words were as the words of the Eternal One. He would be led, and he was led." (Life of Heber C. Kimball, pages 333-335)

"Soon after the revelation was given, a golden link was forged whereby the houses of Heber and Joseph were indissolubly and forever joined. Helen Mar, the ELDEST DAUGHTER OF HEBER CHASE AND VILATE KIMBALL, was given to the PROPHET in the HOLY RONDOBE CELESTIAL MARRIAGE." (ibid., p. 335)

According to John D. Lee, Brigham Young tried to justify Joseph Smith's actions by saying that the Lord gave him special privileges: "After the death of Joseph, Brigham Young told me that Joseph's time on earth was short, and that THE LORD ALLOWED HIM PRIVILEGES THAT WE COULD NOT HAVE." (Memorials of John D. Lee, photo reprint of 1880 Ed., page 117)

Joseph Smith was apparently worried concerning adultery. Joseph Lee Robinson recorded the following in his journal and autobiography:

"...God had revealed unto him [Joseph Smith] that no man that ever committed ADULTERY in EITHER of his probation that that man could ever be raised in the kingdom of God. He felt ANXIOUS WITH REGARD TO HIMSELF that he enquired of the Lord that the Lord told him that HE JOSIAH SMITH NEVER COMMITTED ADULTERY."

John D. Lee tells us that Joseph Smith took H. B. Jacob's wife while Mr. Jacobs was absent: "It was now June, 1842...then took a tour down through Illinois. H. B. Jacobs accompanied him. In the way, Jacobs was bragging about his wife and two children, what a true, virtuous, and womanly thing she was. He, Joseph, asked the woman, and only getting out of the way of the prophet for his WIFE'S RELUCTANCE to comply with his WIFE'S DESIRE. Joe replied that she should do just as well, and the Lord would accept her instead. The half-sense of womanhood was DELIVERED over to the PROPHECET.

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"Before he would trust even Heber with the full secret, however, he put him to a test which few men would have been able to bear.
Smith, and has been handed down to his successors.
I do not care how many devils rap it to no trouble to me. I say, pray, and the Church which it dictates, and then to the whole earth which it will dictate. Satan may succeed for a season to carry the extent of this government, and the fees working of its machineries, but if the Lord Almighty has organized a government upon the earth, and has committed the keys and Priesthood of it to His Prophet, that Priesthood holds jurisdiction over the earth, so as to a man in the beginning. And righteous men in every dispensation since the creation, if they had any law, had thrones of the kingdom of God; and they extended over people and a government; and just as far as the Priesthood exercised its authority, so you draw the line. If the Lord our God, one cut suddenly on the line when you have got a large tract, you may break your line; you must therefore angle a little, and manage your price carefully.

If Joseph had a right to dictate to me in relation to salvation, in relation to a heretic, he had a right to dictate me in relation to all my earthly affairs, in relation to the treasures of the earth, and in relation to the course of the world. He had a right to dictate in relation to the earth, to the nations of the earth, and in relation to everything on land and sea. That is what he had a right to dictate to. He did not have that right, he did not have the Priesthood of God, he did not have the endless Priesthood that emanates from an eternal being. A mortal man, and a man, and his wife, and his son, and his father, and his brother, is not the Priesthood of God; if it lacks depth, it is not the Priesthood of God. He had not been sanctified, and he could not give to me what he himself had not. He could not give to me what he did not have. He could not give to me what he himself had not met. And what I am about to say is not to be thought of with that as you would say that to him. My name was the spirit of the earth in the days of old. If you maintain that the Priesthood of God is upon the earth, and God’s representatives upon the earth, the north piece of Zion, the head of the kingdom of God upon earth, and the will of God is done upon earth as it is in heaven, it follows that the government of God is in the earth, and the Priesthood of God. It is in the beginning. And righteous men in every dispensation since the creation, if they had any law, had thrones of the kingdom of God; and they extended over people and a government; and just as far as the Priesthood exercised its authority, so you draw the line. If the Lord our God, one cut suddenly on the line when you have got a large tract, you may break your line; you must therefore angle a little, and manage your price carefully.

The world philosophizes about the Mormonism, etc., about their leaders, and the life they are living. There are a thousand congregations among them. If a man is in the beginning. And righteous men in every dispensation since the creation, if they had any law, had thrones of the kingdom of God; and they extended over people and a government; and just as far as the Priesthood exercised its authority, so you draw the line. If the Lord our God, one cut suddenly on the line when you have got a large tract, you may break your line; you must therefore angle a little, and manage your price carefully.

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MORMONISM-SHADOW or REALITY?

Zina Diantha Huntington Jacobs is listed as wife number five in Stanley Irvin's list of 84 women who may have been married to Joseph Smith:

"5. ZINA DIANTHA HUNTINGTON JACOB. Daughter of William and Zina Baker Huntington, and wife of Henry B. Jacobs. Born in Watertown, New York, January 31, 1827. Married Jacobs March 7, 1841, Married Joseph Smith, October 27, 1841. On February 2, 1846, she was sealed to Smith for eternity and to Brigham Young for time. She lived with Young as his wife, and died August 29, 1861. (Joseph Smith and Polygamy, page 42)

Fawn M. Brodie stated: "Zina left Jacobs in 1846 to marry Brigham Young. William Hall asserted that he had heard Young say publicly to Jacobs: 'The woman you claim for a wife does not belong to you. She is the spiritual wife of your brother Joseph, sealed to him. I am his proxy, and she in this behalf, with her children, must go where myproxy, my Vanguard go where you please, and get another, but be sure to get one of your own kindred spirits.' Jacobs apparently accepted Young's decision as the Lord, for he stood as witness in the Nauvoo temple in January 1846 when Zina was sealed to Brigham Young 'for time' and to Joseph Smith 'for eternity'. (No Man Knows My History, page 443)

Juanita Brooks stated: "...Zina had been moved to Winter Quarters. She was REIGNED JACOBS and JOINED the family of BRIGHAM YOUNG, traveling west in 1846 in a wagon provided by him and driven by him. In this very year she was present at the Zion Frontier, the Diary of Hosea Stout, Vol. 1, page 41, footnote 13). According to Juanita Brooks, Henry Jacobs was still alive in 1866. (Footnote 13). Zina Huntington Jacobs died on August 29, 1861. Ann Eliza Young, who had been married to Brigham Young, charged that Joseph Smith was guilty of adultery:

"Joseph not only paid his addresses to the young and unmarried women, but he sought 'spiritual alliance' with many married ladies... He taught them that all former marriages were null and void, and that they were perfect liberty to make another choice of a husband. Then marriage covenants were not binding, because they were ratified only by Gentile laws. These laws the Lord did not recognize, and consequently all the women were free."

"One woman said to me not very long since, while giving me some of her experiences in polygamy; 'The greatest trial in my married life was my divorce and deceiving him, by receiving JOSEPH'S attentions whatever he chose to come to me.'"

And another woman, whose experience has been very similar, are among the very best women in the church; they are as pure-minded and virtuous women as any in the world. They were seduced under the guise of religion...

"Some of these Women have said that they did not know who was the father of their children; this is not to be wondered at, for after JOSEPH'S DECLARATION ANNULING ALL GENTILE MARRIAGES, the DESIRE TO MARRY WHICH HAS BEEN WIDELY PROACTED, and the feeling of mortality seemed to have been lost by a portion at least of the church. (This No. 19, by Ann-Eliza Young, 1876, pp. 70-71)

The Mormon Apostle John A. Widtsoe admitted that Joseph Smith was sealed to married women, but he claimed that they were not to be his wives until after death:

"7. Another kind of celestial marriage seems to have been practiced in the early days of plural marriage. May NOT have been practiced since Nauvoo days, for it is under Church PROHIBITION. Zealous women, MARRIED or un-

married, loving the cause of the restored gospel, consid-
ered their condition in the hereafter. Some of them asked that they might be sealed to the Prophet for eternity. They were not to be his wives on earth, in mortality, BUT ONLY AFTER DEATH in the eternal state... Such marriages led to misunderstandings by those of the Church... These conflicts are any ceremony uniting a MARRIED WOMAN, for exam-

ple, TO JOSEPH SMITH for eternity seemed DENIAL OF RIGHTS to the unhappy person. Yet, in any day, in our day, there may be women who prefer to spend eternity with another than their husband on earth.

ANNULLED MARRIAGES, and THE PROHIBITION AND THEY MIGHT HAVE BEEN FREW IN NUMBER, gave enemies of the Church occasion to fan the flaming hatred against the Latter-day Saints." (Latter-day Saints.

John A. Widtsoe's statement that Joseph Smith did not live with the married women to whom he was sealed is certainly false. Patty Bartlett Sessions, the wife of David Sessions, made it very clear in her private journal that she was married to Joseph Smith for both time and eternity: "It was sealed to Joseph Smith by Willard Richards March 9, 1842, in Newel K. Whitney's chamber, Nauvoo, FOR TIME and all eternity, and if I do not live to attend to it myself when there is a place prepared I want someone to attend to it for me according to order, Sylvia, my DAUGHTER was present when I was sealed to Joseph Smith. I was after BRANNES' death sealed to Johnary for time on the grammar school, 1842. (Journal of Patty Sessions, as quoted in Intimate Disciple, Portrait of Willard Richards, 1957, page 611)

The following information concerning Patty Sessions is found in Stanley S. Irvin's list of 84 women who may have been married to Joseph Smith: 34. PATTY BARTLETT SESSIONS, Wife of David Sessions. Married Sessions, June 26, 1812. Married Joseph Smith on March 9, 1842. Her husband Sessions died about 1850... On July 9, 1867, she was sealed to Joseph Smith by the other Oliver Cowdery. (Joseph Smith and Polygamy, page 44)

Number 4 on the same list is Lucinda Pendleton Morgan Harris. "LUCINDA PENDLETON MORGAN HARRIS. Daughter of Joseph Pendleton and the WIFE of George W. Harris... She married William Morgan of Mason County, Kentucky, and was sealed to Joseph Smith, date unknown, and then on January 22, 1846, was sealed to him for eternity and to Harris for time. The next day she was again sealed to Harris for time. (Nauvoo Temple Sealing Record). On April 4, 1839, she was sealed, by Proxy, to Joseph Smith." (Historical Record, page 231)

Mary Elizabeth Rollins Lightner, the wife of Adam Lightner, stated: "Joseph said I was his before I came here and he said all the Devil in Hell should never get me from his side. He brought me back to him and I have never left."

Andrew Jenson, the Assistant Church Historian, admitted that Lucinda Harris was sealed to Joseph Smith:

"Lucinda Harris, also one of the first women sealed to the Prophet Joseph. (Historical Record, page 231)."

Mary Elizabeth Rollins Lightner, the wife of Adam Lightner, stated: "Joseph said I was his before I came here and he said all the Devil in Hell should never get me from his side. He brought me back to him and I have never left."

In a speech given at Brigham Young University, Mrs. Lightner stated:

"He never preached polygamy and he not only preached it, but he practiced it. I am a living witness to it. It was given to him before he gave it to the Church. An angel came to him and told him to go into the temple with a drawn sword and take him to the Lord and told Joseph if he did not go into that principle he would slay him. Joseph said he talked to him soberly about it and told him IT WAS AN ABOMINATION and quoted scripture to him. He said it was in the Book of Mormon it was an abomination in the eyes of the Lord, and they were to adhere to these things except the Lord spoke..."

"I asked him if Emma knew about me and he said, Emma thinks the world of you. I was not sealed to him until I had a witness. I had been DREAMING for a number of years I WAS HIS WIFE. I thought I was a great sinner. I prayed to God to take it from me for I felt it was a sin, but when Joseph sent for me he told me all of these things. Well, said I, 'Don't you think it was an angel of the Devil that told you about Joseph Smith?' Said he, 'No, it was an angel of God, God Almighty showed me the difference between an angel of Light and Satan's angels... I talked with him and he was that for a long time and we lived in the same house together as a tutor."

"I have never told a mortal and shall never tell..."
a mortal I had such a talk from a married man," said."

I sent word to my parents to let them know I was far away from me at the time. I went forward and was sealed to him. Brigham Young performed the sealing and Heber C. Kimball the blessing.

"I knew he had six wives and I have known some of them from childhood up. I know he had three children. They told me. I think two of them are living today, they are not known as his children as they go by other names." (Speech by Mary E. Lightner, Brigham Young University, April 14th, 1905, typed copy)

Andrew Jenson admits that Mary Elizabeth Rollins was sealed to Joseph Smith (see Historical Record, Vol. 6, page 234). In Stanley Irvins list of 84 women who may have been married to Joseph Smith, she was not named. (Mary Elizabeth Rollins LIGHTNER. Daughter of John Rollins and WIFE of Adam Lightner...Married Lightner on August 11, 1833. Married Joseph Smith in February, 1843.) (Brodie: NO MAN KNOWS MY HISTORY, page 444. On January 17, 1846 she was sealed to Joseph Smith for eternity and to Brigham Young FOR TIME. However she remained with her legal husband and came to Utah with him in 1846. Her death was on December 17, 1913.) (Joseph Smith and Polygamy, p. 52) It would appear, then, that Mary E. Lightner had two different husbands for "time" and a third for "eternity." The Mormon writer John J. Stuart confirms this in his book Brigham Young and His Wives:

"I, Mary Elizabeth Rollins, Born August 9, 1818 at Luna, New York; died December 17, 1913, THE WIFE OF A NON-POLYGAMIST Joseph,下单 on the next Sabbath...Sealed to the Prophet Joseph in February, 1842, at the age of 23, and again January 17, 1846, at which time she was sealed to Brigham for TIME."

(Truman Young and His Wives, page 86)

Stanley P. Hirshon gives this interesting information concerning Augusta Adams Cobb:

"...Augusta Adams Cobb...married Henry Cobb, a prosperous Boston merchant, about 1822 and bore seven children.

"Augusta lived quietly until Young came east to preach in the summer of 1843. She heard him, converted to Mormonism, and with her two smallest children headed for Nauvoo...Augusta continued on to Nauvoo and on November 2, 1843, without divorcing her first husband married Young. A few months later she briefly returned to Boston where she saw her other children and told Henry she was leaving him forever."

"Augusta returned to Nauvoo and on February 2, 1846, was sealed to Young for eternity. The following year Henry Cobb, still in Massachusetts, divorced her." (The Lion of the Lord, pp. 192-194)

The Mormon writer John J. Stuart confirms the fact that Mrs. Cobb was married to Brigham Young in 1843:

"5. AUGUSTA ADAMS. Born December 7, 1802, at Beverly, Massachusetts; died in 1866. Married to Brigham November 1, 1843, at the age of 40, and sealed to him February 9, 1844. She had several children by a previous marriage. Brigham Young and His Wives, page 86"

From these facts it is hard to escape the conclusion that Joseph Smith and Brigham Young were living in adultery (for additional evidence see our book Joseph Smith and Polygamy). John D. Lee stated: "Some have mutually agreed...THE WIVES AND HAVE BEEN SEALED TO EACH OTHER AS HUSBAND AND WIFE by virtue and authority of the holy priesthood. One of Brigham's brothers, Lorenzo Young, now a bishop, made an EXCHANGE OF WIVES with Mr. Decker, the father of Mr. Decker who now has an interest in the cars running to York." (Confessions of John D. Lee, photo reprint of 1880 ed., p. 165)

The fact that some of the members of the Mormon Church were worried that someone else would take their wives is shown by a speech delivered by Brigham Young on Feb. 16, 1847. Young stated:

"There is another principle that has caused considerable uneasiness and trouble. (E. L.) the idea of some men having more WIVES THAN ONE. Such tremendous fear would arise amongst the members of the church and they would say: we don't know how to live and still they can't die, and begin to whisper and talk arround saying, I am actually afraid to go on a mission for fear some man will be sealed to my wife, or when they return home some will be babbling about you don't know but what you have got another man's wife. For my part I say I AM NOT AFRAID TO SPEAK TO ANY WOMAN FOR FEAR THAT SHE BELONGS TO SOMEONE ELSE or for fear somebody else wants her (others deny the faith as they think, but they never had any), and say that it is all from the devil...those that suffer fears and jealousy to arise in their bosoms either back right out or get to be mightily righteous and for fear that they are sleeping WITH SOME OTHER MAN'S WIFE they kick up a brol at home and perhaps abuse their companions through jealousy,...." (Sermon of Brigham Young, as quoted in Journals of John D. Lee, 1846-47 and 1839, edited by Charles R. Kingsbury). (Historical Record, p. 100)

**Polygamy or Promiscuity?**

The Mormon writer John J. Stuart states: "So it was that from the spring of 1841 Nauvoo had three patterns of sexual relationship: monogamy, POLYGAMY, and PROMISCUITY. These latter two, instated Smith, were extreme opposites, the one divinely revealed and commanded, and lived by the morally worthy; the other inspired of Satan, the enemy and accuser, and helped him establish the one excelling, the other debasing." (Joseph Smith the Mormon Prophet, p. 148)

Although John J. Stuart claims that there is a difference between Joseph Smith's plural wife doctrine and the promiscuity practiced at Nauvoo, many people including some members of the Mormon Church - cannot make this distinction. John J. Stuart has to admit that some members of the Church believe that Brigham Young and Joseph Smith were guilty of sexual transgression:

"...Satan...is wrecking havoc among us in the sacred matter of marriage and morals, exploiting the LDS doctrine and history of plural marriage to deceive in two ways:"

"First, by persuading many members of the Church to rationalize themselves into committing acts of sexual sin, by whispering in their ear that Joseph Smith, Brigham Young and other associates were guilty of a sexual transgression;...In recent years there have been several novels and at least three pseudo-scholarly books by prominent LDS apostates depicting PLURAL MARRIAGE AS ADULTERY and the PROPHET, JOSEPH, as the most debauched of libertines..."

"There is no question but what these gross falsehoods, given the respectability of print, have taken their toll, having an adverse effect upon the morals of some Church members, and sowing doubts among many others."

(Truman Young and His Wives, pages 12-13)

Some people may wonder how Joseph Smith could convince his people that polygamy was a revelation from God. The answer is that the Mormon people were taught to follow their leaders in all things. Joseph Smith only claimed to receive the 132nd section of the Doctrine and Covenants by direct revelation of God, but he also claimed that much of the polygamy doctrine was inspired by others.

"For instance, according to Mercy R. Thompson, Joseph Smith and his followers have long known that polygamy is not just a matter of following the letter of Scripture, but is something that should be the plural wife of his brother Hyrum: "My beloved husband, R. B. Thompson...died August 27th, 1841. Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish to live such a lonely life, and wished him to request your uncle Hyrum to have me sealed to him for time." (Historical Record, p. 129)

While Joseph Smith used revelation as a tool to convince women to enter polygamy, the fact that he was very appealing to women and must have been a moral doctrine. The reader will remember that Mrs. Lightner said that she had been dreaming for a number of years.
I was his wife," Speaking of the time when she first met Joseph Smith, Mrs. Lightner stated: "When I entered the room, ... he looked at me so earnestly I felt afraid and thought, 'He can read my every thought, and I thought how blue his eyes were,' After a moment he came and put his hands on my head and gave me a great blessing."

[Supporting text not presented]

George A. Smith, a member of the First Presidency of the Church, related the following: "...General Lucas hesi-
tated to execute the sentence of his court-martial, and he delivered Joseph Smith and his associates into the charge of General Moses Wilson,...I heard General Wilson, some years after,...telling some gentlemen about having Joseph Smith a prisoner in chains in his possession, and said..."He was a very remarkable man. I carried him into my house, a prisoner; chains and all. I Tool TWO HOURS MY WIFE LOVED HIM BETTER THAN SHE HAD ME" (Journal of Discourses, Vol.17, page 92)

As we consider the reasons that women entered into polygamy, we should not forget that the Mormon leaders taught that a woman was inferior and that her salvation depended on a man. Brigham Young once stated: "The man is the head and God of the woman, but let him act as God in virtuous principles." (Sermon of Brigham Young, as quoted in the Journal of John D. Lee, 1844-47 and 1850-52) While in the same journal John D. Lee related: "Just in time received a letter from Nancy the lst stating that she had not for-gotten the Lord's plan of salvation for the Mortal Man. To whom was she TO LOOK FOR SALVATION spiritually or temporally?...I read the letter to Pres. H. Young. His counsel was to tell her that inasmuch as she claimed SALVATION AT MY HANDS that she must come and meet her place herself under my guidance and control and protection and respect the priesthood and my standing as a SAVIOR but on NO other consideration whatever." (Preach It Enough, page 200)

It was no easy task to talk the men into believing in plural marriage it was the women. John D. Lee, for example, made this statement in his book, Causes of the Mormon Extermination in the doctrine. IT ACCORDED EXACTLY WITH MY VIEWS of the Scripture, and I at once accepted and be-lieved in the doctrine...In less than a year after I first learned the will of God concerning the marriage of the Saints, as made known by Him in a revelation to Joseph Smith, I was the husband of nine wives. Oct. 1, 1859, Brigham Young gave me my seventeenth wife,...Bright Young said that Isaac C. Haight,...and I, needed some young women who would be our vitality, so he gave us both a dashing young bride...

"After 1861 I never asked Brigham Young for another wife." (Confessions of John D. Lee, pp.284-289)

Joseph Smith evidently found that William Clayton had met me in England and considered me "very much at-tached," and used this to help convince Clayton that he should live in plural marriage. In a affidavit given Feb. 1874, William Clayton stated: "the Prophet Joseph,... became well acquainted with my wife, Ruth, to whom I had been married five years. One day in the month of February 1843,...the Prophet invited me to walk with him. During our walk, HE SAID HE HAD LEARNED THAT THERE WAS A SISTERS. I WANTED A SISTER ATTACHED TREATED THERE WAS, but nothing further than an attachment such as a brother and sister in the Church. He finally entertained for an answer. He then said, 'WHY DON'T YOU SEND FOR HER? ' I replied, 'In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses.' To this he answered, 'Give you authority to send for her, and I will furnish you with means,' WHICH HE DID. This was the first time the Prophet Joseph talked with me on the sub-ject of ELSA MARSHALL, and I said "NO, I DON'T WANT TO HAVE HER." (Biography of Mary E. Rolling Lightner, as quoted in No Man Knows My History, page 449)

Ann Elisa Young made this statement concerning John C. Bennett: "One of the first persons to be initiated into the plural-wife doctrine, if not indeed Joseph's chief-confederate in perpetrating the H. W. was Dr. John C. Bennett, at that time Mayor of the city, Major-General of the Nauvoo Legion, and a very great friend of Joseph. It is said that the papal fairly outran the teacher, and his success as a special pleader for the system of Celestial Marriage was so de-cided that it caused the displeasure of the Prophet, and they quarreled violently. He taught the doctrine to some ladies whom Smith had intended to convert himself, and thus courting in contact with the wives of my scheme, a rupture was caused between the worthy co-workers." (Wife No.18: 1876, page 74)

The Nauvoo leader Henry Benjamin Stewart claims that Joseph Smith did not teach John C. Bennett the doctrine of plural marriage; however, he states that Bennett was a wicked murderer who had joined the Church because he had heard rumors concerning plural marriage:

"One leader to whom Joseph did NOT confide the matter was Henry Benjamin Stewart. C. Bennett, the MORAL CONDUCT the Prophet had found QUESTIONABLE. Bennett, he learned, had deserted a wife and family...But John C. Bennett, who we have called JOHN C. BENNETT, the Church leader,...had read of the rumors in the Union, and he came to Nauvoo and was joined by the Prophet because he had heard of the rumors concerning plural marriage..."

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Joseph Smith reportedly told John C. Bennett in the church Joseph Smith gave a revelation commanding him for his love and good works. This revelation was given in January, 1841, and is still published in the Doctrine and Covenants:

"Again, let MY SERVANT JOHN C. BENNETT help you in your labor in sending my word to the kings and people of the earth, and stand by you, even you my servant Joe-

The fact that this was a false revelation can be shown...
from a sermon which Brigham Young delivered on Jan. 23, 1847, for Young stated that Bennett never did have any faith: "Geo. J. Adams, JOHN BENNETT and others NEWER HAD ANY FAITH nor interest only to PROSTITUTE EVERY FEMALE that they could; men that were ordained into this condemnation," (Journals of John D. Lee, 1846-47 and 1848, page 57).

Although Bennett was a "soucderler", he soon became one of Joseph Smith's best friends. Joseph Smith knew that Bennett was a wicked man but he honored him. John C. Bennett was elected Mayor of the city of Nauvoo, and was even made an assistant President of the Mormon Church.

The following appeared in the minutes of the General Conference held in April of 1841: "John C. Bennett was pre- sented, with the First Presidency, AS AN ASSISTANT PRESIDENT until President Rigdon's health should be restored," (History of the Church, by Joseph Smith, Vol. 4, page 431).

The Mormon publication Times and Seasons, Vol. 3, p. 432, vigorously defended Bennett: "But GENERAL BENNETT'S CHARACTER as a gentleman, an officer, a scholar, and physician STANDS TOO HIGH TO need defending by us. . . . He has, likewise, been favorably known for upwards of eight years by some of the authorities of the Church. But being a Mormon, his virtues are construed into defects, . . ."

On June 23, 1842, after John C. Bennett had left the Church, Joseph Smith admitted that a letter had been received from a "respectable" person warning that Bennett had left a wife and two or three children and that he was a "perfect devil." John C. Bennett, who had located himself in the city of Nauvoo, about the month of August, 1840, and soon after joined the Church. Soon after it was known that he had become a member of said Church, a communication was received at Nauvoo from a person of respectable character and residing in the vicinity where Bennett had lived. This letter CAUTIONED us against him, setting forth that he was a "very MEAN MAN, and had a wife and two or three children . . . but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was KEPT QUIET, but held in RESERVE," (History of the Church, Vol. 5, pp. 39-36).

In a letter dated March 5, 1841, George Miller claimed that John C. Bennett's "wife left him under satisfactory evidence of his adulterous connections; nor was this his only fault; he used her bad otherwise." (The Wagg, June 24, 1842, page 3) It must have been very embarrassing for the Mormon leaders to have to publish this information, especially since Joseph Smith had received a revelation, purporting to come from God, stating that John C. Bennett would be "GREAT" because of "his Lopez."

In a letter to Governor Carlisle, Joseph Smith said: "Dear Sir:--It becomes my duty to lay before you some facts relative to the conduct of our mayor-general, John C. Bennett. . . ."

"It is evident that his general character is that of an ABUSER OF THE SORTK MOTY." John C. Bennett had been reported to me that some of the most sagacious cases of adultery had been committed upon some previously respectable females in our city. John C. Bennett had begun to act like a lady in the city and began to behave much as if he was a man. He had been known to go to the houses of other men in higher standing in the Church than himself not only sanctioned, but practiced the same deeds; and in order to finish the controversy, said and affirmed that I BOTH TAUGHT AND ACTED IN THE SAME MANNER, but publicly proclaimed against it in consequence of the prejudice of the people, and for fear of trouble in my own house, BY THIS MEANS he accomplished his designs; he seduced a respectable female with lying, and subjected her to public infamy and disgrace.

"Not contented with what he had already done, he made the attempt on others, and by using the same language, seduced them also," (History of the Church, Vol. 5, p. 43). It is interesting to note, according to Joseph Smith's own statement to Governor Carlisle, that long after he had found out what John C. Bennett was doing he still honored him. In the Conference Minutes for April 6, 1842, we find the following: "President William Law, General Bennett PRESIDENT pro tem, and President Hyrum Smith all spoke upon the subject of military affairs, showing the necessity of a well organized and efficient force," (History of the Church, Vol. 4, page 583).

Mormon writers are puzzled as to why Joseph Smith continued to honor Bennett, John J. Stewart states: "But Joseph did not attend the first day of the conference. SURPRISINGLY, he had DR. BENNETT SERVE AS PRESIDENT PRO TEM IN HIS ABSENCE--surprising because by this time Nauvoo was teeming with rumors not only of the practice of polygamy but of BENNETT'S dis- described 'spiritual wife' system of promiscuity... And three days later, in a Sabbath sermon in the grove, the Prophet declared, 'We have thieves among us, adulterers, liars, hypocrites,' and noted in his journal that he had pronounced a curse upon all adulterers, fornicators, and unfruitful persons, and those who have made use of MY NAME to carry on their insidious designs. IT IS IMPOSSIBLE TO BELIEVE THAT HE WAS PROSECUTED THE FACT THAT DR. BENNETT WAS THE CHIEF AMONG SUCH CULPRITS. YET, KNOWING WHAT THE PROPHET HIMSELF SAID AS HE DID THE CONFERENCE IS PUZZLING. Perhaps it was because at the conference he wished to emphasize--as he did--the importance of the doctrine of polygamy, and Bennett still was second in command of the Legion. Also, Joseph was very CHARITABLE, and perhaps he felt that the recordings of the Prophet's sermon were due to repent of his misdeeds." (Joseph Smith the Mormon Prophet, pages 184-185).

In a speech delivered May 26, 1842, Joseph Smith stated: "It is my duty to declare that the guilty should not be told openly, strange as this may seem, yet this is so. We must use precaution in bringing sinners to justice, lest they be whipped. Once they have been whipped, we draw the indignation of a Gentile world upon us. . . ." (History of the Church, Vol. 5, page 20).

Speaking of Bennett, the Mormon writer William E. Bennett says: "When his promiscuous sexual practices were discovered he was excommunicated from the Church and deprived of all his civic positions." (The Restored Church, 1856, page 218) Many Mormons would like to believe that Bennett was promptly excommunicated when Joseph Smith became aware of his transgression, but the evidence plainly shows that this is not true. Even John J. Stewart has to admit that Joseph Smith did not expose Bennett until AFTER he began making trouble for the Church: "Naturally of a charitable disposition, and extremely anxious to avoid having Bennett become an open enemy of the Church and tell lies about it as other apostates had, Joseph at the Masonic hearing plead for for-forgiveness for Bennett, on condition that he mend his ways. A short time later, however, Bennett left Nauvoo and began SPREADING LIES against Joseph and the Mormons, claiming that he had joined them only so that he could expose them."

"Bennett, who had been disfellowshipped, was now ex-communicated from the Church, officially dropped from all his offices in Nauvoo, expelled from the Masonic Lodge, and late in June the Prophet finally published in the Nauvoo Herald a TREATY OF REFORM AND REPENTANCE, and the ex-major of the church," (Joseph Smith the Mormon Prophet, page 185).

John C. Bennett began his expose of Joseph Smith in a series of letters to the Sangamo Journal. The same year (1842) his book The History of the Saints was published. Bennett charged that Joseph Smith was a very immoral man and that he was practicing polygamy and adultery. The Mormon publication Times and Seasons for August 1, 1842, made this statement concerning Bennett: "It may be asked why it was that we would COURT-
ANCE. HIM SO LONG AFTER BEING APPRAISED OF HIS INJUSTICES, and why he was not dealt with long ago. To do this we would answer, that he has been dealt with from time to time... He frequently went like a child and begged like a culprit for forgiveness... The church afterwards publicly withdrew their fellowship from him, and his character was published in the 17th number of this paper; since that time he has published that the conduct of the Saints has been bad—that Joseph Smith and family were authorized... that WE BELIEVED IN AND PRACTICED POLYGAMY—as he has made his statements very public, and indeed publicly circulated them through the country, we shall content ourselves with answering his base falsehoods and misrepresentations, without giving publicity to them, as the public are generally acquainted with them already. E. B. "(Times and Seasons, Vol. 3, page 869)

The Times and Seasons for December 1, 1842, carried an article from the Baltimore Citizen. This article stated that a Mormon preacher by the name of Winchester absolutely denied John C. Bennett's charges:

"He spoke of the various publications of Bennett and others, and of the prejudices which they had necessarily excited—that the Mormons were charged with sanctioning a community of wives and of goods, with polygamy and various other enormities, NOT ONE WORD OF WHICH WAS TRUE. " (Times and Seasons, Vol. 4, page 28)

Although it is probably true that John C. Bennett was a scoundrel and may have exaggerated in his book, time has shown that much of what he revealed was the truth.

Sarah Pratt Affair

In his book The History of the Saints John C. Bennett made this statement about Sarah Pratt, the wife of the Apostle Orson Pratt:

"Her husband was sent to Europe to convert the heathen, unused to and unaccustomed to such things, and the Lord having so graciously provided for his Church; but, as Mrs. Pratt was a beautiful and charming woman, Joe's real object was to CONVERT her. Joe was a man of no women, and never had her crossed the ocean, than Joe ordered the Bishop to restrict her in her allowances. "Joe Smith told me, confidentially, during the absence of his wife, that he intended to make Mrs. Pratt one of his spiritual wives... for the Lord had given her to him as a special favor for his faithfulness and fidelity; and, as I had influence with her, he desired me to assist him in the consummation of his hellish purposes, but I refused compli- ance... in a few days... we proceeded to the residence of Mrs. Pratt, and found her home, and alone... Joe asked her if she would keep a secret for him; to which she assented, 'Do you pledge me your honor,' said he, 'that you will never tell without my permission?' She replied in the affirmative. He then continued, 'Mrs. Pratt, the Lord has given you to me as ONE OF MY SPIRITUAL GIFTS... have the blessings of Jacob granted me, as God granted both of us, and as I have long looked upon you with favor, and an earnest desire of conubial bliss, I hope you will not repulse or deny me.' She replied, 'And is that the greatest blessing that I can receive? I am not to attend to the Bride of Christ... I have been called upon to break the marriage covenant, and prove recreant to my lawful husband? I never will... I believe in no such rev- elation... I will not consent, under any circumstances whatever. I have one good husband, and that is enough for me.' He then went off to see Miss Louisa Beeman, ..."

Under the date of August 23, 1842, Joseph Smith wrote: "Orson Pratt has attempted to destroy his rival, and caused almost all the city to go in search of him... I have the whole plan of the kingdom before me, and I do not center upon any other person, said Pratt found five miles below Nauvoo, or Sidney Rigdon, or George W. Robinson to do me. I can kick them off my heels, as many as you can name; I know what will become of them... to the Apostates and enemies, I will give a lashing every opportunity, and I will CURSE them." (History of the Church, Vol. 5, pages 60-61)

T. Edgar Lyon gives us this information concerning this matter:

"Ebenezer Robinson, an associate editor of the Times and Seasons, was sent to Nauvoo, now Nauvoo, and of course dissolved, to a state of FRENZY, sitting on the bank of the Mississippi River. "His fellow Apostles then took up his case and endeavored to win back his allegiance to the Prophet. Brigham Young's Journal has this entry, for August 8, 1842:

"Assisted by Elders H. C. Kimball and Geo. Smith, I spent several days laboring with Elder ORSON PRATT, whose MIND BECAME SO DARKENED by the recent events that he would not until one month to make a repentance. A report was made to Brigham Young, that the Apostles were engaged in a rebellion against Joseph, refusing to believe his testimony or obey his counsel."
MORMONISM—SHADOW OF REALITY?

He said he would believe HIS WIFE IN PREFERENCE TO PROPHET'S DECISION. Joseph told him that he believed his wife and followed her exhortations. HE WOULD GO TO HELL.

But Pratt was NOT convinced, even though the prophet had threatened him with hell and on August 29th, Brigham Young recorded: 'Brother Orson Pratt was cut off from the Church.' The notice of his excommunication was not given the usual widespread publicity, however, and he continued to reside in Nauvoo, again occupied with teaching duties. (Orson Pratt—Early Mormon Leader,M.A. Thomas, ed., Thomas Edgar Lyon, University of Chicago, page 28.

In footnote 5 on page 27 of his thesis, T. Edgar Lyon admitted that "Joseph's conduct throughout this entire case does NOT appear to be admissible." In another footnote on page 29, T. Edgar Lyon said: "Smith's attitude throughout this entire affair is strange and without explanation. He did not appear to desire a reconciliation sufficiently to go to the bottom of the trouble with Pratt." A meeting of citizens of Nauvoo was held July 23, 1842. Joseph Smith said that "The object of the meeting was to correct the public mind relative to false reports put in circulation by Bennett and others."(History of the Church, Vol. 5, page 70) A resolution was passed by the assembly which contained this statement: "Resolved, That having heard that John C. Bennett was circulating or spreading false reports respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest our intense detestation of such reports. We, therefore, warn Joseph Smith, we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice and equal rights; that he still continues to uphold and keep inviolate the constitution of this state and the United States." (History of the Church, Vol. 5, page 70)

Joseph Smith's History as it is published today assures us that the resolution was adopted unanimously by the numerous assembly. (History of the Church, Vol. 5, page 70) In voting on the resolution, Joseph Smith admitted he found that the word 'unanimously' was intercalated by later historians and that it did not appear in Joseph Smith's History as it was first published in the Millennial Star. In the Millennial Star, the statement read: "...which resolution was adopted by the numerous assembly." (Millennial Star, Vol. 16, page 615)

Further research in the Mormon newspaper The Wasp has revealed the fact that the Mormon leaders made this change to cover up the fact that Orson Pratt and one or two others voted against the resolution. In the July 23, 1842, issue of The Wasp we read: "Resolved—That, having heard that John C. Bennett was circulating many base falsehoods respecting... Joseph Smith, we do hereby manifest to the world that so far as we are acquainted with Bennett we have found him to be a good, moral, virtuous, peaceable and patriotic man... A vote was then called and the resolution adopted by a large majority of citizens. However, historians, more, perhaps, than a thousand men, Two or three,... VOTED IN THE NEGATIVE. (The Wasp, July 23, 1842, page 3)

Orson Pratt and his wife later returned to the Church. According to John J. Stewart, Orson Pratt "became chief speaker in the Church in defense of the principle of plural marriage." (Joseph Smith the Mormon Prophet, p. 180) His wife, on the other hand, became a bitter enemy to polygamy. In 1886, more than forty years after the events in Nauvoo, Sarah Pratt still maintained that Joseph Smith had tried to seduce her: "When Bennett came to Nauvoo Joseph brought him to my house, stating that Bennett wanted some sewing done,... and Bennett gave me a great deal of work to do. He knew that Joseph had his plans set on Joseph making me signs of love before Bennett, and we were so far in his impudence as to make PROPOSITIONS TO ME in the presence of Bennett, his bosom friend." (You should bear in mind that Joseph did not think of a marriage ceremony as a mere ceremony. They were used to state to his intended victims, as he did to me: 'God does not care if we have a good time, if only other people do not know.' Joseph Smith introduced the marriage ceremony when he had found out that he could not get certain women without it. I think Louisa Beeman was the first case of this kind. A kidney woman like me, encouraged wishes be used to say: 'He is silent, or I shall ruin your character. Your character must be sustained in the interest of the church.' (Statement of Sarah Pratt, as quoted in Mormon Portraits, pp. 61-62)

Martha Brotherton

On July 13, 1842, Martha Brotherton sent John C. Bennett a letter in which she stated:

"Dear Sir,—

'I left Nauvoo a short time since for this city, and having been called upon by you, ... to come out and dis- close to the world the facts of the case in relation to cer- tain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call.... I had been at Nauvoo near three weeks, during which time my father's family received frequent visits from Elders Brigham Young and Heber C. Kimball, two of the Mormon Apostles; when, early one morning, they both came to my brother-in-law's (John Wollack's) house, at which place I then was on a visit, and particularity requested me to go and spend a few days with them. I told them I could not at that time, ... they urged me to go the next day, and we did so, and spent one day with them. The day being fine, I accordingly went.... When I arrived at the foot of the hill, Young and Kimball... "No, I am not your friend, ... Kimball turned to me and said, 'Martha, I want you to say to my wife, whom you go to my house, that you want to buy some things at Joseph's store,... Kimball said, 'I am the judge of the store,... Martha, are you willing to do all that the Prophet requires you to do? I said believed it was, thinking of course I would do nothing wrong. ... He further observed, 'Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do.' When we reached the building, he led me into one stater to a small room, the door of which was locked, and on it the following inscription: 'Positively so attitude.'... Young came in, and seated himself before me, and asked where Kimball was. I said he had gone out. He said it was all right. Soon after, Joseph came in.... I was introduced to the Prophet by Young. Joseph offered me his seat, and, to my astonishment, the moment I was seated, Joseph and Kimball walked out of the room, and left me with Young, who arose, locked the door, closed the window, and drew the curtain. He then came and sat before me, and said, 'This is our private room, Martha.'... 'Well,' said he, 'what are your feelings towards me?' I replied, 'My feelings are just the same towards you that they have been towards you. But, to come to the point more closely,' said he, 'have not you an affection for me, that, were it lawful and right, you could be made my wife FOR COMPANIONSHIP?' My feelings at that moment were indescribable. God only knows them. What, thought I, are these men, that thought almost perfection itself, deceived.... I considered it best to ask for time to think and pray about it. I therefore said, 'If it was lawful and right, perhaps; but you know, sir, IT IS NOT.' 'Well,' said he, 'Brother Joseph has had a revelation from God that it is lawful and right for a man to have two wives;... if you will have me in this world, I will have you in that which is to come, and brother Joseph will marry us here-to-day, and you can go home this evening, and your par- ents will know that you are married.' "I want time to think about it," I said, and added, 'I will have a kiss, any how, and then run, and said he would bring Joseph. He then opened the door, and took the key, and locked me up alone. He was absent about ten minutes, and then returned with Joseph. 'Well,' said Young, 'sister Martha..."
would be willing if she knew it was lawful and right before God. 1 Well, Martha,' said Joseph, 'it is lawful and right before God—I know it is. . . . I know Brigham will take care of you, and if he don't do his duty to you, come to me, and I will make him; and if you do not like it in a month or two, come to me, and I will take you free again and if it turns you off, I will take you on. 1 Sir,' said I, rather warmly, 'it will be too late to think in a month or two. I want time to think first.' 'Well, but,' said he, 'the old proverb is, 'Nothing ventured, nothing gained.' 1 'Well, then,' said Joseph, 'what are you afraid of, sis? Come, let me do the business for you.' 'Sir,' said I, 'I do let me have a little time to think about it, and I will promise not to mention it to any one. 1 . . . I then rose to go, when Joseph commenced to beg of me again. He said it was the best opportunity they might have for months, for the room was often engaged. I, however, had determined what to do. 'Well,' said Young, 'I see you to-morrow, I am going to preach at the school-house, opposite your house. I have never preached there yet; you will be there, I suppose.' 'Yes,' said I. The next day being Sunday, Young stopped me, saying, 'Wait, Martha, I am coming.' I said, 'I cannot, my sister is waiting for me.' He then threw his coat over his shoulders, and followed me out, and whispered, 'Have you made up your mind, Martha?' 'Not exactly, sir,' said I, and we parted. It shall proceed to a justice of the peace, and make oath to the truth of these statements, and you are at liberty to make use of them you may think best.

Yours, respectfully,

Martha H. Brotherton.

Sworn to and subscribed before me, this 13th day of July, A.D. 1842.

[Bouffay Frenon, Justice of the Peace for St. Louis County.]

Under the date of August 1, 1842, the following statement appeared in the Latter-Day Saints Millennial Star:

"Among the most conspicuous of these apostates, we would notice a young female who, conceived the plan of gaining friendship and extraordinary notoriety with the world. . . . She accordingly selected president J. Smith, and elder B. Young for her victims, and wrote to England that these men had been trying to seduce her, by making her believe that God had given a revelation that men might HAVE TWO WIVES . . . ."

For the information of those who may be assailed by those FOOLISH TALES ABOUT TWO WIVES, WE WOULD SAY THAT NO SUCH PRINCIPLE EVER EXISTED AMONG THE LATTER-DAY SAINTS, AND NEVER WILL be this is well known to those who are acquainted with our books and actions. . . . (Millennial Star, Vol. 3, pp. 78-74)

The Mormon newspaper The Wasp made a vicious attack upon Joseph and his family. The paper was owned by Brigham Young and his partner, John M. Smith. The Wasp was known for its anti-Mormon bias, and it was often used to slander the church and its leaders. In this particular issue, the Wasp attacked Joseph and his family, calling them liars and accusing them of having two wives.

"I do hereby testify that the affidavit of Miss Martha Brotherton that she is going the rounds in the political and religious papers, IS A BASE FALSEHOOD, with regard to any private intercourse of unlawful conduct or conversation with me."

"BRIGHAM YOUNG"

"Sworn to and subscribed before me this 27th day of August, A.D. 1842. M. ROBINSON, J.P."

This affidavit was published in Affidavits and Certificates. Improving the Statements and Affidavits Contained in the Wasp, an Anti-Mormon publication. The Wasp was also a source of information about the church and its leaders. It was also a source of information about the church and its leaders. It was also a source of information about the church and its leaders.
"Our Heavenly Father is more liberal in his views and broader in his purposes than very many of the most educated men, and he is willing to believe or receive, ... he says. Ask and ye shall receive, ... no good thing will I withhold from the man who walk uprightly before me, and do my will in all things, who will listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know, and accept andWalk by the laws of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy."

"The original, of which the above is a literal copy, in the handwriting of Dr. Richards, is now in my possession."

"... On Tuesday, the 28th day of June last, Joe went to Mr. Rigdon's accompanied by his High Priest, Geo. Miller, ... for a witness for him that he had successfully confronted Miss Rigdon, and, by bolisterous words and violent gestures, tried to deny the attempted seduction and alarm the girl; but, with daring bravery, she met the Monster of Iniquity, and told him he was a feared liar that all that she said of him was true to the letter, and dared him to face her to the contrary. Joe then made a full acknowledgment of the whole affair, in the presence of the family, and several other persons who were present, ... Geo. Miller, then groaned in the spirit, and cried aloud, "You must not have the Lord's Anointed the Lord will not suffer his Anointed to fall!"

(History of the Saints, 1842 Edition, pp. 241-245)

The Mormon Apostle Orson Hyde admitted that his wife had invited Nancy Rigdon to visit Joseph Smith, but he stated that Miss Rigdon was a wicked woman and that Joseph Smith desired the meeting to "reprove and reclaim her if possible!"

"Will the best and most blessed people on the earth have spirit to know and accept and walk by the laws of my kingdom? ... During my absence to Palestine, the conduct of his daughter, Nancy, became notorious in this city, according to common rumour, she was regarded generally, little, if any better, than a public prostitute. Joseph Smith knowing the conduct she was guilty of, felt anxious to reprove and reclaim her if possible. He accordingly requested my wife to invite her down to our house. He wished to speak with her, and show her the improbity of being gallanted about by so many different men, many of whom were comparatively strangers to her. Her own parents could look upon it, and think that all was right; being blind to the faults of their daughter, but Miss Rigdon was so many of this kind of men visiting Mr. Rigdon's house; ... that Mr. Smith did not care to go there to see her. Miss Nancy, I presume, considered her dignity highly insulted at the plain and sharp reproofs she received from this servant of God. She ran home and told her father that Mr. Smith wanted her for a spiritual wife; she then went to my wife to assist him in obtaining her. This was a good time for Miss Nancy and John C. Bennett to wreak vengeance on the victims of their hatred for his severe admonitions. Miss Nancy is made, therefore, to attribute to Joseph Smith and to my wife, language which neither of them ever used. They much preferred their time to the period they spent for putting down a hand to help, as it is verily believed, a poor miserable girl out of the very slough of prostitution."

"Can Mr. Rigdon believe that Joseph Smith ever tried to seduce his daughter? Can he believe that he ever tried to get her for a spiritual wife? ... If Mr. Smith had tried to get Miss Nancy for a carnal wife, he might, probably, have been successful. I do not, however, think Mr. Rigdon believes any such thing of Joseph Smith. But because he was rejected as the leader of this people, he now seeks to destroy us by the most cruel slander—the most wicked misrepresentations and the grossest calumnies that ever proceeded from disappointed ambition." (Joseph of Rider, Orson Hyde, Delivered Before the High Priests' Quorum, in Nauvoo, April 11th, 1843, Liverpool, 1845, pages 27-29)

In a letter to James Arlington Bennett (not to be confused with John C. Bennett), George W. Robinson made this statement: "Smith and Bennett have always been on very friendly terms, and were together a great deal, and I have no doubt but that Bennett was Smith's confidant in nearly all things. It appears from General Bennett's story that, during this time, he and Smith were in another room, and locked the door. She repulsed him, and was about to raise the neighbors if he did not unlock the door. Bennett was in the lock, and told her father he had done it at first, and face her down with the lie; but she told the facts with so much earnestness, and the fact of a letter being present, which he had caused to be written to her, on the same subject, the day after the attempt made on her virtue, breaching the same spirit, and which he had fondly hoped was destroyed,—all came with such force that he could not withstand the testimony; and he then and there acknowledged that every word of Miss Rigdon's testimony was true. Now for his excuse, which he made for such a base attempt, and for using the name of the Lord in vain, on that occasion. He wished to ascertain whether she was virtuous or not, and took that course to learn the facts."

I would say, sir, that I have reason to believe General Bennett's story, as it is related by Mr. Smith; he is known to me, although I am not a witness to all of the facts, yet I am to some."

(History of the Saints, 1842, pp. 243-246)

In a footnote to an article published in Dialogue, we find the following: "One interesting event mentioned in the 'Life Story' but not included here is the occasion when Joseph Smith proposed 'spiritual marriage' to Rigdon's daughter. Nancy in 1843, promising her great exaltation in the world to come, 'the brother reports. She accepted the proposal and utterly refused him, Sidney Rigdon was the father of Miss Rigdon, and told his father he should make such a proposal...'. This was the first the Rigdon family had heard of the doctrine of plural marriage, according to the account given by Professor. But no such proposal was ever made to the daughter, but Rigdon claims that he later got her to confess that it was true."


In an affidavit by John W. Rigdon, the brother of Nancy Rigdon, we find the following:

"And deponent further says: Joseph the Prophet, at the City of Nauvoo, made a proposition to my sister, Nancy Rigdon, to become his wife, ... Nancy flatly refused him, ... The story got out and it became the talk of the town that Joseph had made a proposition to Nancy Rigdon to become his wife, and that she refused him. A few days after the occurrence, Joseph came to my father's house and talked the matter over with the family. ... The feelings manifested by our family on this occasion were anything but brotherly. ... the deponent, Nancy, as she felt that she had been insulted. A day or two later Joseph Smith returned to my father's house, and in a tender voice, said in a whisper, 'The matter is settled, and there the matter ended.' (Affidavit by John W. Rigdon, July 28, 1903, as quoted in Blood Atonement and the Origin of Plural Marriage, by Joseph Fielding Smith, pages 88-89)

In rebuttal to John C. Bennett's charges concerning Joseph Smith's conduct toward Miss Rigdon the Mormons claimed that the entire story as related by Miss Smith was fabricated and written to her was a fake. In The Watch for August 27, 1842, we read the following:

"BENNETT'S LETTERS. We have read the fifth and sixth letters of Dr. Bennett. ... The sixth letter is what purports to be a copy of a letter from Joseph Smith to Miss Nancy Rigdon, without date, name or proof, ... we hope the community are not yet quite so far from a common course of justice and propriety as to take Bennett's words for the truth or fallacy of the curious thing. JOS. SMITH-AN UNHAPPY AUTHOR. The fact is, careless people begin to see what Bennett's stuff, with his help makes of harlots' affidavits, ... amounts to!"

In a letter to James Arlington Bennett (not to be confused with John C. Bennett), George W. Robinson made
In a letter to the editor of The Waap, Sidney Rigidon said: "It would further state that Mr. Smith DENIED to me a membership in the church, stating that the letter was not from the church, but another organization. Strange as it may seem, definite proof that Joseph Smith was the author of the letter is now found in the History of the Church. The Mormon leaders who finished publishing Joseph Smith's History after his death apparently found a copy of the letter among Smith's private papers and included it in the History of the Church. Since the letter does not seem to have any date or name on it, the Mormon historians evidently did not realize its implications. It is now found in the History of the Church, Vol. 2, pages 134-136. Below is a comparison of a small portion of the letter as published by John C. Bennett and as printed in the History of the Church.

BENNINET'S BOOK

"Happiness is the object and end of our existence as mortals, and will be the end thereof, if we pursue the path that leads to it. That which is wrong under one circumstance, may be, and often is, right under another. Whatever God requires is right, no matter what it is...even things which might be considered abominable to all who understand the order of Heaven, only in part.

HISTORY OF CHURCH

"Happiness is the object and end of our existence, and will be the end thereof, if we pursue the path that leads to it, that which is wrong under one circumstance, may be, and often is, right under another. Whatever God requires is right, no matter what it is...even things which might be considered abominable to all who understand the order of Heaven, only in part.

We could publish the entire letter in parallel columns, but this should be sufficient to convince the reader that John C. Bennett's reprints are completely accurate. Although Joseph Smith denied the authorship of the letter, the History of the Church completed after his death, proves beyond all doubt that he was the author. The fact that Smith did write the letter goes a long way toward confirming Bennett's story about the Nancy Rigidon affair. Apparently the Mormon historian B.H. Roberts was not aware of the implications of this document when he edited the History of the Church. In a footnote concerning this document he said: "It is not positively known what occasioned the writing of this essay; but when it is borne in mind that at this time the law of plural marriage was in force for eternity, including plurality of wives under some circumstances—was being introduced by the Prophet. It is very likely that the author was writing in full view of this law. PAYING THE PRINCIPLES here expressed to the condition created by INTRODUCING SAID MARRIAGE SYSTEM.

It is interesting to note that the Mormon writer John J. Stewart now admits that Joseph Smith did make a proposal to Nancy Rigidon, and that he did write the letter concerning happiness:

"At about the same time that the Bennett scandal broke, Joseph invited Nancy Rigidon, Sidney Rigidon's nineteen-year-old daughter, to become his WIFE in patriarchal marriage. But Nancy, who had come under the influence of Dr. Bennett, rejected the Prophet's proposal and reported it to her father. Rigidon, still not converted to the doctrine of plural marriage, was infuriated, and Joseph had a difficult time placating him... neither he nor Joseph any longer had much confidence in the other. Rigidon felt that Joseph had fallen under Bennett's vile influence,..."

"The FRIENDLY NOTE OF ELIJAH to NANCY, the Prophet argued that, 'Happiness is the object and end of our existence... That which is wrong under one circumstance, may be, and often is, right under another. Whatever God gives us is lawful and right..." Joseph Smith the Mormon Prophet, pages 170-171.

The reader will remember that Nancy Rigidon claimed that Joseph Smith locked her in a room, and that Martha Brotherton made a similar charge against the Mormon leader. Dr. W. Wyl gives this information: "He said a perfectly reliable witness, a lady, to me; 'A Mrs. Ann Daw- son went to Nauvoo...one of her daughters, Mary, got an invitation for a special meeting. They brought her to that little sealing office; Joseph was there and told her that it was the Lord's will concerning her that she should be sealed to Brother John Taylor without delay as his celestial wife; she refused. They [Joseph and Taylor] BOLTED THE DOOR, and wanted to force things, but she managed to get away from them. This event caused the whole Dawson family to apostatize and to leave Nauvoo.' (Mormon Portraits, 1886, page 256)

Even before Martha Brotherton wrote her letter to Bennett, there was a rumor circulating that a woman had been locked in a room for the purpose of convincing her that polygamy was a correct doctrine. The Conference Minutes for April 7, 1842, contain the following: "President Hyrum Smith...spoke in contradiction of a report in circulation about Elders Heber C. Kimball, Brigham Young, himself, and others of the Twelve, alleging that a SISTER HAD BEEN SUT IN A ROOM for several days, and that they had endeavor to induce her to believe in HAVING TWO WIVES."

That Joseph Smith had a habit of locking the door when he spoke of polygamy is verified in an affidavit by Joseph A. Kellis:

"I heard rumors to the effect that Joseph Smith was practicing polygamy...the Prophet invited me into a room upstairs in his Missouri home in the Mansion House in Mar. 1842, and ordered the room to be locked. He then told me that I would take all and wanted to know what I would take. I then told him that I had been a defense of the doctrine by referring to the old Testament...He expressed some doubt as to how I might receive it, and wanted to know what I would take. I replied that I would take all, and wanted to know what I would take. He said he would like a farther pledge from me that I would not betray him...He acknowledged to having married several wives, and I told him that was all right. He said he would like a futher pledge from me that I would not betray him. I asked him if he wanted me to accept the principle by marrying a plural wife. He answered yes. A short time after this I married two wives in that order of marriage." (Affidavit of Joseph A. Kellis, March 1, 1884, as printed in The Juvenile Instructor, Salt Lake City, May 1, 1894, pages 253-255)

Strange Marriages

On July 25, 1857, the following appeared in an article in the Latter-Day Saints Millennial Star: "Among ancient Israel, marriage was forbidden within two or three degrees of consanguinity."

"The Polygamist was not only laid under the same restraints as the Monogamist, but placed under additional restraints in regard to the persons whom he should choose to select as his wives. He was not permitted to marry his law of Moses to marry the SISTER of his WIFE. (See Leviticus xiv, 11.) Neither was he permitted to marry a MOTHER AND DAUGHTER, or a MOTHER and her daughter. If he married a woman, his marriage with her could only be valid with fire both on him and that there be no wickedness among you. (See Leviticus xx, 14.)...The Polygamist's marriages were recognized by the law of Moses, as being marriages which He had a right to marry many wives, yet he had no right to marry A MOTHER AND DAUGHTER OR TWO SISTERS. (Millennial Star, May 19, pp. 474-475)

In the year 1870 the Mormon Apostle Orson Pratt debated in the Mormon Tabernacle with Dr. John F. Newman concerning whether the Bible sanctions polygamy. Thomas Edgar Lyon made this comment concerning the debate:

During the three days Orson Pratt related numerous instances of biblical marriage among ancient Israel, and argued that God sanctioned it...Dr. Newman built his case entirely upon the marginal translation of Leviticus 16:18, in the King James version: 'Neither shalt thou take
one wife to another... beside the other in her life time! This held was an absolute prohibition of any type of plural marriage. Orson Pratt then reverted to the Hebrew text to prove that the marginal translation was incorrect and that the regular translations Neither shall thou take a wife to her sister... merely a prohibition against marrying sisters—was the literal and accurate rendering of the text... With the collapse of Dr. Newman's marginal rendering his case failed completely. 11 (Orson Pratt—Early Mormon Leader, page 104)

Even though Orson Pratt might have won this point, he proved that the Mormon practice of polygamy was not even based upon the Old Testament, for Pratt himself was guilty of marrying two sisters. The Mormon writer P. Edgar Lyon admits that Orson Pratt was inconsistent: "This controversy also illustrates one of the INCONSISTENCIES of the Mormon contention that their polygamy was a biblical, they did NOT abide by the rules of plural marriage as set forth in the Bible. PRATT HIMSELF HAD MARRIED MARRIED MOTHERS AND DAUGHTERS."

Although the early Mormon leaders wanted to return to the Old Testament practice of putting adulterers to death, they did not want to accept Leviticus 20:14, which said that when a man married a 'wife and her mother' they should be put to death. If they had accepted this, Joseph Smith would have been one of the first to die, for he had married a woman and her mother. Fawn Brodie stated: "The prophet married five calves of sisters: Delcena and Almeria Johnson, Sarah and Martha Hafen, Sarah and Mary Lawrence, Mary Ann and Olive Grey Frost, and Prescinda and Zina Huntington. Patty and Sylvia Sessions were MOTHER AND DAUGHTER."

The fact that Patty and Sylvia Sessions were mother and daughter related to the Mother-in-lawSyndrome by the Mormon leader John N. Nauvoo. "Sylvia Lyon, Patty's daughter and the WIFE of Windsor J. Lyon, was ALREADY SEATED TO ROSE, this after- noon she was to put HER MOTHER IN THE PROPHECY."

The sociologist Kimball Young stated: "Of our family records, 18 per cent of them report that the men married sisters. Of these 90 cases all but one marriage were to full sisters; in this one it was to a half-sister. In one family a man married four sisters; in another he took twins as numbers one and two and a half-sister as wife number three. In still another, a man married one half-sister and one widowed mother!" (I'm One Wife Enough?, page 111)

"Joseph Carey wanted to marry a certain widow but she only consented if he would agree to also marry her two daughters when they grew up. They were then in their early teens. A few years after he wed the widow, she accompanied him to the temple where he married his two stepdaughters on the same day."

Fanny Stenhouse wrote the following: "It would be quite impossible, with any regard to propriety, to relate all the horrible results of this infamous system... Marriages have been contracted between the nearest of relatives; and old men tottering on the brink of the grave have been united to little girls of their own age, or even to their own grandchildren... the apparent indiscretion of every description, which in any other community would be regarded with disgust and abhorrence, are here entered upon with the approbation of God..."

"It is but a common thing in Utah for a man to marry two and even three sisters... I know also another man who married a widow with several children; and when one of the girls had grown into her teens he insisted on marrying her also, having first by some means won her affections. The mother, however, was much opposed to this marriage and finally gave up her husband entirely to her daughter; and to this very day the daughter bears children to her stepfather, living as wife in the family of the mother."

"This all, by Mrs. T. B. H. Stenhouse, 1874, (pp. 448-449)

Stanley P. Hirshon states: "Some Utah matches were even more startling. A man named Winchester married his mother, and Young himself sealed a mother and daughter to their cousin. Luman A. Shurtill... He also sealed an elderly man to a fifty-seven-year-old woman, and her fourteen-year-old granddaughter."

The anti-Mormon writer Joseph H. Jackson charged that Joseph Smith "feigned a revelation to have Mrs. Mil- ligan, his own sister, married to him spiritually."

The Adventures and Experience of Joseph H. Jackson... page 29) While this statement seems almost beyond be- lief, there is evidence that John Taylor, who became the third President of the Church, promised his own SISTER that she could be sealed to him in the event that she could not be reconciled to continue with any of her husbands. L. John Nottall, a very prominent Mormon, recorded the following:

"Monday Feb 25/39,... Agnes Schwartz & her daughter Mary called this morning to see Pres. Woodruff, on her family matters, which he promised to write to her about. She said that HER BROTHER John the late President John Taylor had told her some 30 years ago that if she could not be recon- ciled to continue with any of her husbands she might be wanted in his brother William's Oil Hidden; and if she were wanted to be sealed to him. This is a very CURIOUS pro- cedure..."

(L. John Nottall, vol. 2, 1872, (382-383)(typed copy at the Brigham Young University Library))

L. John Nottall does not relate what happened, but if the sealing of one's own sister took place, according to Mormon doctrine, could find himself MARRIED TO HIS OWN SISTER IN THE RESURRECTION.

Polygamy And Courtship

Kimball Young stated: "... married men in Mormon- dom were free to court any likely candidates among the fair and the young. As a four-time married man put it, 'It was common enough for married men to spark around among the girls.'... Brother George MacKay was one of the more eager type. All his life, so a daughter of his sixth wife reports, he kept his eye open for prospective wives. He had seven. He usually got the consent of all his other wives before he took a new one, however. His chief technique was to get up large sleighrides parties of young girls. Afterwards he would take the girls home for supper for his wives to observe."

"Like Mackay, Elder Hyrum Stratton went through life with an eye out for a prospective mate.... His eldest daughter said that 'Father was always acting silly around young girls often to the embarrassment of his wives and children.'"

(L. John Nottall, vol. 2, 1872, (382-383)(typed copy at the Brigham Young University Library))

"Often enough the courtship was not so well accepted by the first wife. Making advances to a domestic, for example, right under the nose of the first wife might and often did produce strong negative attitudes. In the Roger Taylor-Knight family, Sarah was not yet married. She was living with her husband, under the impress of preaching, began paying attention to the hired girl in the home. ... he would bring the girl into their home nights and make love to her while his wife looked on. 'I felt so unnaturally and awkward at the time that it was more than I could endure to see the attractive young girl sitting on my husband's lap, being kissed and fondled by him.' She hated the girl before she came into the home and her life and the fact that she much improved her first reactions."

(L. John Nottall, vol. 2, 1872, (382-383)(typed copy at the Brigham Young University Library))

"Sometimes the Mormon men would bring their prospective brides home to live with their families to see if they were compatible. Juanita Brooks states: 'Lucretia Pilcher LAMBERT WASHED IN HOME TWO MONTHS BEFORE SHE WAS MARRIED TO STOTH. This plan was some- times followed to see if the two wives would be compat- ible, and if so, whether or not the second was attracted to the husband sufficiently to become his wife."

On The Mormon Frontier—The Diary of Hoesa Stout, Ed.
MORMONISM-SHADOW or REALITY? 225

Only 2%? The Mormon Apostle John A. Widtsoe made this statement: "The practice of plural marriage . . . came to the Church by revelation and commandment from the Lord to Joseph Smith . . . He himself practiced it as the wives who survived him have testified. . . . Yet ONLY ABOUT TWO OR THREE PER CENT of the male population ever practiced it." (Joseph Smith—Seeker After Truth, 1951 ed., p. 233)

Lately this 2% figure has been criticized by both Mormon and non-Mormon writers. T. Edgar Lyon, a Mormon writer, criticized the book Mormonism: The管理制度 and Politics for using, as he put it, the "worn-out theory," that but two percent of the men practiced plural marriage. Mr. Lyon stated: Concerning the extent of the practice of plural marriage among the Mormons, this book repeats the worn-out theory that but two per cent of the men practiced this form of marriage. Research in recent years gives evidence that this is false. It was probably about SIX OR EIGHT TIMES THAT FIGURE." (The Utah Alumnum, book review by T. Edgar Lyon, Feb., 1902, p. 8)

In the July-August, 1962, issue of the Utah Alumnius, Mr. Lyon stated: "The extent to which plural marriage was practiced among the Mormons causes Mr. VetterIl to again to betray both lack of correct information and failure to have done his elementary research. Sen. Wallace F. Ben nett, in his Why I am a Mormon (p. 70), states the figure as being 8 to 10%, not the alleged 2%. This figure was arrived at by Sen. Bennett after a bit of research in the U.S. Bureau of the Census." (Utah Alumnius, July-August 1962, p. 14)

Stanley S. Ivens made the following statement in the Western Humanities Review: "Curious visitor to Utah in the days when polygamy was flourishing were usually told that about one-tenth of the people actually practiced it.... Of more than 6,000 Mormon families, sketches of which are found in a huge volume published in 1911, between fifteen and twenty percent appear to have been polyga mous. And a history of Nepote and Empire counties contains biographical sketches of 722 men, of whom 12.6 per cent married more than one woman.

Thus there is no evidence from all available sources, it appears that there may have been a time when fifteen to twenty percent of the Mormon families of Utah were polygamous. (Western Humanities Review, "Notes on Mormon Polygamy," by Stanley S. Ivens, Vol. 10, p. 230)

One-Wife System Condemned At the time the Mormon Church was practicing poly gamy the leaders of the Church became very aggressive against the one-wife system. Heber C. Kimball, the First Coun selor to Brigham Young, was reported by the Deseret News as saying: "I have noticed that a man who has BUT ONE WIFE, and is inclined to that doctrine, soon begins to WITHER AND DRY UP, while a man who was into PLURALITY looks fresh, YOUNG AND SPLENDIDLY. Why is this? Because God loves that man, and because he honors his word. Some of you may not believe this, but I not only believe it but I know it. FOR A MAN OF GOD TO BE CONFINED TO ONE WOMAN IS SMALL BUSINESS. . . . I DO NOT KNOW WHAT WE SHOULD DO IF WE HAD ONLY ONE WIFE ALIVE!" (Deseret News, April 23, 1857)

In a sermon reported in the Deseret News, Brigham Young stated: "Monogamy, or restrictions by law to ONE WIFE, IS NO PART OF THE ECONOMY OF HEAVEN AMONG MEN. Such a system was commenced by the first man of the human race. . . . Rome became the mistress of the world, and introduced this order of monogamy wherever she saw it acknowledged. Thus this MONOGAMIC ORDER OF MARRIAGE, so esteemed by moderns Christians as a HIGHER MORALITY IN THE ECONOMY OF HEAVEN, was established by a SET OF ROBBERS. . . . Why do we believe in and practice polygamy? Because the Lord introduced it to his servants in a revelation given to Joseph Smith, and the Lord's servants have always practiced it. Is THAT RELIGION POPULAR IN HEAVEN? IT IS THE ONLY POPULAR RELIGION THERE. . . ." (The Deseret News, August 6, 1882)

George A. Smith stated: "We breathe the free air, we have the best looking men and handsomest women, and if they envy us our position, well they may, for they are a poor, NARROW MINDED, FINCH-BACKED RACE OF MEN, WHO CHAIN THEMSELVES DOWN TO THE LAW OF MONOGAMY AND HAVE ALL THEIR DAYS UNDER THE DOMINION OF ONE WIFE. They ought to beASHAMED OF SUCH CONDUCT, and the still fouler chan nel which flows from their practices; and it is not to be wondered at that they should envy those who so much better understand the social relations." (Deseret News, April 16, 1856)

Brigham Young stated that the one-wife system was a "source of prostitution and whoredom." "Since the founding of the Roman empire monogamy has prevailed more extensively than in times previous to that. The founders of that ancient empire were robbers and women stealers, and made laws favoring monogamy in conse quence of the scarcity of women among them, and hence this ONE-WIFE SYSTEM which now prevails throughout Christendom, and which had been so fruitful a source of PROSTITUTION AND WHOREDOM throughout all the Christian monogamous cities of the Old and New World, until rottenness and decay are at the root of their institutions both national and religious." (Journal of Discourses, Vol. II, p. 120)

The following appeared in the Mormon Church paper, the Millennial Star: "...THE ONE-WIFE SYSTEM NOT ONLY FAILS TO FORTHRIGHTLY SATISFY PHYSICALLY AND INTELLECTUALLY, BUT IT IS ENTIRELY INCOMPATIBLE WITH PHILOSOPHICAL NOTIONS OF IMMORALITY. IT IS A LUXURIOUS TEMPTATION, AND HAS ALWAYS PROVED A CURSE TO A PEOPLE." (Millennial Star, Vol. 15, p. 227)

"Some of the nations of Europe who believe in the one wife system have actually forbidden a plurality of wives by their laws and the consequences are that the whole country among them is overrun with the most abomina ble practices? adulteries and unlawful connections pre vail throughout all their villages, towns, cities, and country places to a most fearful extent." (The Star, 12)

"What an immense amount of immorality, and consequent suffering would have been prevented, had the State gov ernments not been influenced by the CORRUPT traditions of Apostate Christianity, and prohibited plural marriage announcing it criminal! . . . Plurality would also diminish greatly the temptations which beset the paths of married men, as young as they are young, and much more so be under the temptation to keep a mistress secretly, and to break the marriage covenant, and thus sin against their wife, and against God. How many thousands there are who practice this great abomination. And why do they do it? BECAUSE THEY ARE COMPULSIVE BY OUR RIGID STATE LAWS TO CONFINE THEMSELVES TO ONE WIFE . . . Plurality, therefore, instead of injuring the morals of society, would have an effect directly the reverse; it would greatly purify society from the im moralities which now exist. . . . If plurality should be prohibited on account of jealousies which may arise, monogamy of the one-wife kind should be prohibited on account of the still greater jealousies which may arise for fear the husband may keep his secret mistresses, as many thousands do. . . . If the great object be to put a
GREAT SALT LAKE CITY, WEDNESDAY, AUGUST 6, 1862.

VOL. XII.

KS YOUNG, Recorder.

D. WATT]

briat gives light for a while has been con-
least, to prove, or the opening of the sun to pres-
ent of the Lord, and I sang among them to pro-
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who believe in the Book of Mormon. It shall be a
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If any of our readers have the least idea that the

Any photograph of the Deseret News, August 6, 1862, 16th Bingham Young speaks against the one wife system and declares that

polygamy is the only popular religion in heaven.

When young Smith, unless he would give them a law

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stop by law to the evils arising from jealousy, let laws be enacted, requiring man to have a plurality of wives, or else none at all; prohibit the one wise practice, and you will accomplish much more than you do by prohibiting plurality. (Ibid., pp. 124-125)

"At length, through priestcraft and tradition the Church was made to believe that the Monogamy, established by the Roman civil law, was actually a part of Christianity, ... and relinquished the Polygamous system. The one wise system did NOT originate in the Christian Church, but was adopted from the practice of the Roman nation by the Roman Priesthood, and by them palmed upon the nations as originating in Christianity." (Ibid., p. 178)

George Q. Cannon stated: "It is a fact worthy of note that the shortest lived nations of which we have record have been monogamous. Rome ... was a MONOGAMOUS NATION AND THE NUMEROUS EVILS Attendant. The system EARLY LAID THE FOUNDATION FOR THAT RuIN WHICH EVENTUALLY OVERTOOK THEM. (Journal of Discourses, Vol.11, p. 280)"

Brigham Young made this interesting comment: "Talk about POLYGAMY! There is no true philosopher on the face of the earth but what will admit that such a system, properly carried out according to the order of heaven, is FAR SUPERIOR TO MONOGAMY for the raising of healthy, robust children." (Journal of Discourses, Vol.11, p. 317)

The Apostles Orson Pratt stated: This law of MONOGAMY, or the MONOGAMOUS system, laid the foundation for prostitution and the evils and diseases of the most revolting nature and character under which modern Christendom groans..." (Journal of Discourses, Vol.13, page 195)

Adam A Polygamist

Brigham Young, the second President of the Mormon Church, stated:

"Now bear it, O inhabitants of the earth, Jew and Gentile, Saint and Sinner! When OUR FATHER ADAM came into the garden of Eden, he came into it with a celestial body, and brought Eve, ONE OF HIS WIVES WITH HIM." (Journal of Discourses, Vol.1, page 59)

Some of the Mormon people believed that the teaching that Adam was a polygamist actually originated with Joseph Smith. In a sermon delivered in the Tabernacle, in 1845, H. W. Nalbott stated: "... it is said that Joseph Smith the Prophet is said to have had 10 WIVES." (Journal of Discourses, Vol. 26, page 115)

God And Christ Polygamists

Some of the leading authorities of the Mormon Church went so far as to proclaim that both the Father and the Son were polygamists. Jedediah M. Grant, Second Counselor to Brigham Young, said:

"Caelus was a heathen philosopher; and what does he say upon the subject of Christ and His Apostles, and their belief? He says, 'The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was because HE HAD SO MANY WIVES; there were Elizabeth and Mary, and a host of others that followed him.' After Jesus went from the stage of action, the Apostles followed the example of their master..."

"The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based on POLYGAMY. ... A BELIEF IN THE DOCTRINE OF A PLURALITY OF WIVES CAUSED THE PERSECUTION OF JESUS and his followers. We might almost think they were Mormons." (Journal of Discourses, Vol.11, pp. 345-346)

The Apostle Orson Hyde made these statement:

"It will be borne in mind that once on a time, there was a marriage in Cana of Galilee, ... no less a person as JESUS CHRIST was MARRIED on that occasion. If he was never married, his influence with Mary and Martha, and the other Mary also whom Jesus loved, must have been a most unlooking and important to say the least of it.

"I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a TRAIN OF WOMEN, such as used to follow him, ... he would be mocked, jeered, and feathered, and ride not on an ass, but on a mule."

"At this doctrine the long-faced hypocrite and the sanctimonious bigot will probably cry, blasphemy! ... Object not, therefore, too strongly against the MARRIAGE OF CHRIST..." (Journal of Discourses, Vol. 4, pages 289-290)

"I discover that some of the Eastern papers represent me as a great blasphemer, because I said, In my lecture on Marriage, at our last Conference, that JESUS CHRIST WAS MARRIED at Cana of Galilee, THAT MARY, MARGARET, ANN, AND OTHERS WERE HIS WIVES, AND THAT HE BEGAT CHILDREN."

"I am prepared to say in reply to that charge is this — they worship a Savior that is too pure and holy enough to fulfill the commands of his Father. I worship one that is just pure and holy enough to fulfill all righteousness; not only the righteous law of baptism, but the still more righteous and important law to multiply and replenish the earth." (Ibid., Vol. 2, page 230)

"When Mary of old came to the sepulchre... she saw two angels in white, and they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, or husband, and I know not where they have laid him." (Journal of Discourses, Vol. 2, page 81)

In 1855 the following appeared in the Millennial Star... we apprehend that even greater troubles than these may arise before mankind learn all the particular of Christ's incarnation, now and by whom he was begotten; the character of the relationships formed by that act; the number of WIVES and CHILDREN HE HAD..." (Millennial Star, Vol. 15, page 825)

"When the Gentiles" ledge polygamy was one of the "relics of barbarism," Brigham Young replied; "Yes, one of the relics of Adam, of Noah, of Abraham, of Jesus Christ, of Moses, David, Solomon, the Prophets and JESUS, and HIS APOTLES." (Journal of Discourses, Vol. 11, page 328)

On the subject of polygamy Brigham Young stated: "The Scripture says that He, the LORD, came walking in the Temple, with HIS TRAIL; I do not know who they were, unless HIS WIVES AND CHILDREN..." (Journal of Discourses, Vol. 15, page 309)

The Mormon Apostle Orson Pratt stated: "... it will be seen that THE GREAT MESSAGE who was the founder of the Christian religion, WAS A POLYGAMIST..." (Journal of Discourses, Vol. 1, page 59)

The Mormon Apostle Orson Pratt stated: "... he MARRIED MANY益 WIVES himself, show to all future generations that HE APPROPRIATED THE PLURALITY OF WIVES under the Christian dispensation, as well as under the dispensation in which His Polygamist ancestors lived.

"We have now clearly shown that GOD THE FATHER HAD A PLURALITY OF WIVES, one or more being in eternity, by whom He begat our spirits as well as the spirit of Jesus His first born, and another being upon the earth by whom He begat the tabernacle of Jesus, as His only begotten in this world. We have also proved most clearly that the spirit of the example of His Father, and beget a great Bridegrove, to whom kings and daughters and many honorable wives were to be married.
We have also proved that both God the Father and our Lord Jesus Christ inherit THEIR WITNESS IN ETERNITY as well as in time;... And then it would be so shocking to the modesty of the very pious ladies of Christendom to see Abraham and his wives, Jacob and his wives, Jesus and His HONORABLE WIVES, all eating occasionally at the same table, and visiting one another, and conversing about their numerous children and their Kingdoms. Oh, ye delicate ladies of Christendom how can you endure such a scene as this?... If you do not want your morals corrupted, and your delicate ears shocked, and your pious modesty put to the blush by the society of POLYGAMISTS and their wives, do not venture near the New Earth; for POLYGAMISTS will be honored there, and will be among the chief rulers in that Kingdom." (The Speer, page 172)

"If none but GODS will be permitted to multiply immortal children, it follows that EACH GOD MUST HAVE ONE OR MORE WIVES." (Ibid, page 158)

"It must be remembered, that seventy thousand million, however great the number may appear to us, are but two-thirds of the vast family of spirits who were begotten before the foundation of the world:... Add to seventy thousand million, the third part which fell, namely, thirty-five thousand million, and the sum amounts to one hundred and five thousand million which was the approximate number of the sons and daughters of God in Heaven....

"The admission of one son and daughter was the FATHER of all this great family, and that they were all born of the same MOTHER, the period of time intervening between the birth of the oldest and the youngest spirit must have been immense. If we suppose, as an average, that only one year intervened between each birth, then it would have required OVER ONE HUNDRED THOUSAND MILLION OF YEARS for the SAME MOTHER to have given birth to this vast family...."

"If the FATHER of these spirits, PRIOR TO HIS REDEMPTION, had secured to himself, through the everlasting covenant of marriage, MANY WIVES... the period required to populate a world would be SHORTER,... WITH A HUNDRED WIVES, this period would be reduced to only one thousand million of years.... While the Patriarch with his HUNDRED WIVES, would multiply worlds on worlds,.... the other, who had only secured to himself one wife, would in the same period, just barely have people one world." (Ibid., pages 38-39)

Fanny Stenhouse told of a woman who wanted to be sealed to Jesus Christ: "One of the wives of Brigham Young-Mrs. Augusta Cobb Young—a highly educated and intelligent Boston lady... requested of her Prophet husband a favor of a most extraordinary description. She had forsaken her lawful husband and family... to join the Saints.... when the President of the Church arrived at the head of his household, he refused... finding that she could not be Brigham's 'queen' and leaving her. THAT IS, THE MAIDEN AUTHORITY OF OUR SAVIOR HAD, AND HAS, MANY WIVES. SHE REQUESTED TO BE 'DEELED TO' Brigham Young told her for what reason, she did not know the power out of her Prophet husband to do that, but that he would do 'the next best thing' for her, and send her to Joseph Smith. So she was sealed to Joseph Smith,... in the resurrection she will leave him [Young] and go over to the original Prophet." (Temple Lot Case, page 32)

Stanley B. Irvine found evidence to show that Augusta Cobb Young was sealed to Joseph Smith as Mrs. Stenhouse indicated (see Joseph Smith and Polygamy, page 49).

It is interesting to note that some members of the Mormon Church still maintain that God and Christ are polygamists. John J. Stewart, writing in 1861, made these comments: "Now, briefly, the reason that the Lord, through the Prophet Joseph, introduced the doctrine of PLURAL MARRIAGE, and the reason that the Church... has never and WILL NEVER relinquish the doctrine of PLURAL MARRIAGE... is this: The major purpose of the Church is to help man attain the great eternal destiny which is to have more than one wife, that having more than one wife WAS A MEANS OF EXALTATION." (Temple Lot Case, page 318)

"PLURAL MARRIAGE was a common practice among God's chosen people,... Mary Magdalen, Mary Magdalene, and Mary Magdalene, and so on, was a LEXICAL ERROR. For a person to say that he believes the Bible but does not believe the doctrine of PLURAL MARRIAGE is something akin to saying that he accepts the Constitution but not the Bill of Rights." (Ibid., page 26)

Writing in 1866, John J. Stewart made the following statement: "PLURAL MARRIAGE, explained the President, is the jewelry, the PEARL in the CHURCH ORDERS OF MARRIAGE LIVED BY GOD and others who reign in the Celestial Kingdom; therefore, BOTH the eternity of the marriage covenant and the PLURALITY OF WIVES are contained in the revelation." (Joseph Smith the Mormon Prophet, page 89)

Although the Mormon Apostle LeGrand Richards admitted that "some of the older brethren" in the Church taught that Jesus was a polygamist, he stated that it is not a doctrine of the Church: "Your fifth question: 'Was Jesus a polygamist?' We believe in the four standard Church works... we have no revelations from the Lord to indicate that Jesus was either married or a polygamist. There are some elder brethren in the Church that like to philosophize, that have expressed the thought that he was. We have a little saying from one of the brethren who said, 'Now brothers and sisters, I will now proceed to make very plain to you that which the Lord hath not yet seen fit to reveal.' In this same spirit, some have tried to express their own views with respect to this question, but as far as the Church is concerned, it does not teach that Jesus was married, and if he were he was a polygamist." (Letter from Apostle LeGrand Richards to Morris L. Reynolds, dated May 11th, 1866)

Essential To Salvation

After a special conference held in 1852, the Mormon Church leaders began to devote much of their time to the preaching of polygamy. During the period that the Mormon Church was openly practicing polygamy, the leaders of the Church were declaring that it was absolutely necessary and essential for exaltation. One woman testified as follows in the Temple Lot Case: 'Yes, sir, President Woodruff, President Young, and President John Taylor, taught me and all the rest of the ladies here in Salt Lake that a man in order to be exalted in the Celestial Kingdom must have more than one wife, that having more than one wife WAS A MEANS OF EXALTATION." (Temple Lot Case, page 362)

The Juvenile Instructor, a Mormon publication, printed the following: "After I explained to him the nature of our belief in it and why we practiced it, how IT WAS BASED ON THE PROMISES OF OUR FOREFATHERS IN THE ABSENCE of God's existence, and that it was IMPOSSIBLE for us to renounce it without at the same time RENOUNCING the LAW OF OUR RELIGION... the law, therefore, was enacted by Congress against a law of God. It attempted to annul and make void that which He had commanded, and THAT WHICH HE DECLARED TO BE ESSENTIAL TO EXALTATION IN His presence." (Juvenile Instructor, Vol. 20, p. 149)

Joseph F. Smith, who was the sixth President of the Mormon Church, made these statements: "Some people have supposed that the doctrine of plural marriage was a sort of insurrection, or non-essential to heaven... No such idea is entertained by the Saints. In other words, some of the Saints have said, and believe that a man with ONE WIFE, sealed to him by the authority of the Priesthood for time and eternity, could not be saved. Polygamy is a practical and glorious, if he is faithful, as he possibly could with..."
the five virgins are actually virgin or females who are to be married to the Bridegroom, then all the rest of the saints would constitute the graces. Are not these five wise virgins the "humble Wives" which the Psalmist represents the Son of God as having taken from among king's daughters? From the passage in the forty-third Psalm, it will be seen that the great Messiah who was the founder of the Christian religion, was a Polygamist, as well as the Patriarch Jacob and the prophet David from whom He descended according to the flesh. Deut says concerning Jesus, "Verily he took not on him the nature of angels, but he took on him the seed of Abraham." (Heb. 2:16.) Abraham the Polygamist, being a friend of God, the Most High, chose to take upon himself his seed; it being no less than many honorable wives, himself show in his family to whom he communicated that he apprehended the dignity of Wives and all the Christian dispensation, as well as under the dispensations in which His Polygamist ancestors lived.

We have now clearly shown that God the Father had a plurality of wives, one or more being in eternity by whom He begat our spirits as well as the spirit of Jesus His First Born, and another being upon the earth by whom He begat the abode of Jesus, His Only Begotten in this world. We have also proved most clearly that the Son followed the example of his Father, and became the great Bridegroom to whom kings and sons and many honorable Wives were to be married. We have also proved that both God the Father and our Lord Jesus Christ are Polygamist, having many wives in eternity as well as on earth, for the Son of God has already beget his thousand millions of Sons and Daughters and many honorable Wives to be married. We have also proved that both God the Father and the Lord Jesus Christ had married their Wives in eternity as well as on earth, and that God the Son has the promise that "of the increase of his government there shall be no end." It is expressly declared that "the children of one of his Querist Sor" be made Prince's of all the earth (Psalm 45:16).

Jesus says there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. (Luke 13:28.) There are many in this generation so pious that they would consider good grace, grace so great as to be obliged to associate with and connive at, the plurality of Wives, and would not be willing to have such a place separate from the kingdom of God, that they may not be contaminated with the society of these old Polygamists! And then it would be as shocking to the modesty of the very pious ladies of Christianity to see something of the ancient Hebrews, Jews, and their wives, Jesus and his honorable Wives, all eating occasionally at the table together, and conversing about their numerous children and their kingdom. Oh, ye children of iniquity, can you endure such a scene as this? Do you do, when you see the very gates of the holy Jerusalem the names of the Twelve sons of the four wives of the Polygamist Jacob? If you do not want your morals corrupted, and your collate ears shocked, and your pious nodule put to the blush by the society of polygamists and their wives, do not venture near the holy Jerusalem, nor come near the New Earth; for Polygamists will be the first to fill Christ's chair in that Kingdom. Do also beware ye wives be in subjection to your own husbands, and not in the same manner as the Son followed the example of his Father, and became the great Bridegroom to whom kings and sons and many honorable Wives were to be married. We have also proved that both God the Father and the Lord Jesus Christ had married their Wives in eternity as well as on earth, and that God the Son has the promise that "of the increase of his government there shall be no end." It is expressly declared that "the children of one of his Queerist Sor" be made Prince's of all the earth (Psalm 45:16).