The Memoirs of
President Joseph Smith
(1832-1914)
Edited by his daughter
Mary Audentia Smith Anderson

Chapter 8: Continued—

After the main burden of work for which he was hired had been finished, Scott peremptorily dismissed him because he refused to take on milking as a chore. The young man came to me for advice. In accordance with my instructions and in order to lay the foundation for a suit for his demands, he returned to Scott's residence and offered to perform the work he had contracted to do and which he had faithfully done up to the date of his dismissal. Scott was obdurate, however, and absolutely refused to pay him or have him on the place unless he would promise to do the milking.

I had a liking for the young fellow and did not wish to see him debarred in so bare-faced a manner. So I agreed to prosecute a suit against him for Justice of the Peace Charles Hammer, believing I could get the full amount of pay due him for the three months' service contracted for.

At the presentation of the case, after I had planted the suit, William Williams, the young lawyer appearing for Scott, objected to my appearance on the grounds that I was not a lawyer and had no right to plead before the court. I knew enough about law and its practice to know that as a friend to the plain and simple, I was without a fee I would be allowed to plead. His objection was promptly overruled and a day was set for the trial, put over one week at Mr. Williams' request who thought the time would be needed to work up his case.

In the interim I asked for a subpoena for the defendant's wife and daughter, by whom I expected to prove the terms of the contract, but Scott refused to allow his wife and daughter to appear. When I insisted upon the issuance of the subpoena, he was quite ready to compromise, and offered to pay Mr. Lovett for the time he had actually worked.

This offer I refused to accept, and finding I intended to insist on the full payment, Williams, the attorney, asked me finally to state the terms upon which the suit could be settled. I told him that the defendant would come into Court, confess judgment for the full amount of three month's pay—sixty dollars—I would agree to ask for a stay of execution for three months, which would give Mr. Scott ample time to make the payment.

Mr. Scott demurred for a time, but finally, on the day appointed, when we all four appeared in Court, he confessed judgment for the full amount, the case was settled as I had outlined—and I had come victorious in the first and only lawsuit I ever plead before a court of justice!

When Mr. Scott paid the money into court, the young man Lovett was quite anxious to pay me something for my trouble, which, of course, I refused to allow, for the reason I had served him as a friend. So far as the young man was concerned, it resulted in making him firm-fisted, mine, and for he always defended and praised me when my name was mentioned in his presence. So far as I know, that friendship continues to this day, though I must confess he never seemed to have any liking for my church or for the doctrines I preached!

Mr. Scott and Mr. Williams subsequently had a falling out, and Mr. Wil-
liams sued Mr. Scott in the county court for certain services he had rendered, including his defense in the suit I had won for young Lovett. Williams had me subpoenaed as a witness, paying me a fee in advance as under the law, and also paying me a two-days' witness fee when the case came up for trial. So it happened that, minus our hotel bill at the county seat, this witness fee was all I received for defending the rights of the young countryman against the mean-spirited farmer.

An Old Friend Withdraws

Elsewhere I have mentioned Ehenzer Robinson, a printer who learned his trade in the East, had joined the church in Maine and was for a time employed in the publishing house at Kirtland where he made his home mostly with our family. Thus he was one of my earliest acquaintances, for my memory does not reach far enough back to exclude him.

He followed the fortunes of the church to Missouri and Illinois, and after the death of my father went back East for a time, but finally settled in Iowa, near the town of Pleasanton, about twelve miles east of Lacon. It was there the organization founded by him united with us, and the pleasant association formed in my childhood was renewed.

I have already written about visiting him in this Iowa home, and of his project to construct a railway across the State near the Missouri line, to be called the State Line Road—and of its ultimate failure. Subsequent to this disappointment his wife, Angelina, died. She had borne him one daughter, who became the wife of Elder Zenes H. Gurley, Jr. Some time after the loss of his wife, he became acquainted with a Miss Cunningham or Cunningham, who had come with her father from the East and settled at Davis City, nearby. He proposed marriage to her, was accepted, and by re-
quest I performed the ceremony which united them, on February 5, 1885, the vows being taken at the home of the young woman.

Some time later, Elder Robinson became sorely dissatisfied with his church relationship apparently. Obtaining a small printing plant, he began publishing a journal called The Doctrine. Notwithstanding our acquaintance had been so close it might be termed an intimate personal friendship, I gradually became distrustful of him, and came to anticipate a time when he would break with the Reorganized Church. With this in mind, I secured a written promise from him that should he ever decide to change his church affiliations he would inform me of that intention and allow me an opportunity to examine his reasons for doing so.

Aside from the failure of his railway scheme (into which he had persuaded a number of church members to put money, faith, and labor, and who became somewhat important in demanding payment and refunding), I knew of no just reason why he should take a course of enmity toward the church. I heard that he entertained a belief that my father had been, to some extent, instrumental in introducing the doctrine of plural marriage into the church, but I had never secured from him a statement about this until one day, after his daughter had married Zenes Gurley. Visiting him in company with Brother Brodhead at a time when his son-in-law Gurley was at home with him, I demanded from Brother Robinson a frank and complete statement about what he knew that purported to connect my father with that dogma.

Our conversation was conducted in the presence of Brother Blair and Brother Gurley. As I expected, his replies proved that he knew positively nothing at all which could so implicate my father, and had no evidence to substantiate any such beliefs, at all. He stated that Hyrum Smith had taught him something about celestial marriage, but confessed that he had never heard anything of the kind from my father, and had never seen or known anything that would indicate that my father was a pluralist.

He would not state definitely that he had knowledge of plural marriage being practiced at Nauvoo. He tried hard to stave off my persistent inquiries, but I had heard so much of covert statements and insinuations amounting practically to affirmations, through hints and suppositions that he, Robinson, did have knowledge that was damming to my father, that I was determined to get at the truth if possible, and discover just what that knowledge was. Thus I would not be side-tracked or denied.

Whether or not my strenuous demands irritated him, I do not know, but there was a noticeable falling off in his warmth of manner when we met after that, which finally was consummated in
his separation from us. One spring—the year not just remembered—some of us started to conference at Independence. Brother Robinson was in the group and apparently bent upon the same objective. To our surprise, he switched off at Saint Joseph, and went to Richmond, instead. Where, without informing me, he entered into connection with the Reorganized Church as he had faithfully promised to do, he was baptized and ordained by David Whitmer.

Whatever may have been his purpose in leaving us in that manner, I could never determine to my own satisfaction. He was a man well advanced in years when he married Miss Cunningham, but she bore him two children. He died not long after the second one was born. His widow remained in fellowship with us for a time, and then married Charles Wickers, who became possessed of the printing plant belonging to Robinson, and died not long after he was married. They had one child.

Brother Robinson was a man of both parts, and at the same time a very good man. He had a great deal of energy, and was a good speaker, and was very popular among the people.

Concerning the Past

On April 3, I left home for the conference, which in 1835 was held in Independence, where I was the house guest of Brother Thomas James, then postmaster of the city. He had come from Pike County, Illinois, with a number of other families who had formed quite a settlement at Independence—Henry R. and Charles Mills, Benjamin Smith, W. H. Williamson, and others. My host was a soldier of the Union Army, and had fought throughout the War, coming out with a wound on his head as a souvenier. By upright conduct as a citizen he has won the confidence of the people and been a staunch Republican, was appointed postmaster, a position he held for many years. Brother Benjamin Smith was chosen as presiding deacon, and served the Independence Branch for a number of years most wisely and acceptably.

By letter from Saint Louis I had been informed that there was in that city a certain manuscript of historic interest, awaiting my inspection. After the conference was over, I secured the company of Brother George A. Blakeless and his daughters Lydia and Viola, and we proceeded to Saint Louis.

The manuscript was in the care of Brother Noah C. Cooke, son of William Cooke, sr., a member of a family which had come from England in search of Zion. It had been brought to him by a C. Adler, and appeared to be a document purporting to have been written by a Doctor Richmond, in which were recounted incidents and observations made during a voyage to Nauvoo about the time of the murder of my father and Uncle Hyrum at Carthage.

On the whole the document was fairly well written, but it contained statements which I had reason to believe were not true, and related things I was sure the writer had not witnessed as he claimed he had. I had never heard his name mentioned by my mother, had no recollection of him myself, and there was nothing in my experience upon which to base any confidence that this Doctor Richmond was what he represented himself in that document to be. Therefore, the effusion had no value to me. We spent the days in visiting with the Saints, and on Sunday attended services in their hall at 1302 Broadway, where I occupied the morning hour, and Elder Blakeless in the afternoon.

Elder James Whitehead

The following day Brother Blakeless and I went to Alton, where we visited Elder James Whitehead in his home. We spent nearly all day chatting with the aged brother, who was very much pleased to have us there. We met some others of that group who were holding themselves together under the guidance of Elder Whitehead.

From this old-time Saint I received a statement with reference to that purported revelation on plural marriage. He stated to Elder Blakeless and myself that he had reached Nauvoo from England in 1842, and went at once into the employ ment of my father in the general church offices, as secretary or recorder, under the charge of William Clayton, head secretary. Answering my queries concerning polygamy he stated that he saw what purported to be a revelation on 'colonial marriages,' which provided that married companions who might feel themselves sufficiently in accord in love and life to warrant them in desiring to continue their association as companions after this life had ended, might be sealed by an ordinance of the High Priesthood, which would entitle them to expect such association and property as the Church in that life would bestow upon them.

Questioned further, he stated that the ordinance was not to be construed in any sense as a marriage ceremony in the usual acceptance of that term, that it did not give or involve the right to cohabitation and marriage to any individuals who were not already properly living in that relation, and that it had no connection whatever with the rites which authorized people to be married and to enjoy marital rights in the flesh. He said that the document did not consist of more than one page of ordinary writing, written on ordinary foolscap paper, and that this was the sheet, which it had been sealed, my mother burned.

Testimony to Calling of Young Joseph

Elder Whitehead further stated that he was present at a meeting in the church years ago, when a number of prominent elders, including Bishop Whitney, Uncle Hyrum, and Willard Richards, were with my father, and the selection was made in the room. There, with one of the brethren holding the bottle of oil used in the ordination ceremony, my father anointed my head, laid hands on me and blessed me as his son, pronouncing upon me the calling of being his successor as Prophet and Seer. He said the scene was solemn and impressive, and that he seemed to recognize it as an ordination of a sort, as designating me as the successor to my father in the presidency of the church.

Brother Whitehead was very positive in his statements, and his relation of other things connected with his life at Nauvoo indicated that his memory was still very good.

Brother Blakeless and I found these statements from Elder Whitehead very reassuring, and we returned to Saint Louis well satisfied with our trip to Alton and the results it had brought.
Nauvoo Nov 23d 1844

The High Council of the Church of Jesus Christ of Latter-Day Saints met in the Seventie's Hall pursuant to adjournment and adjourned to the dwelling house of President Brigham Young, and opened the Counsel for business by prayer from broth David Fuller.

It was then moved by Counsellor Harris and seconded by brother Thomas Grover, that Ebenezer Robinson & Wife be cut off from the Church for apostacy and notice of the same to be given in the Times & Seasons. carried unanimously.

The Licence of A.B. Tomlinson was then presented by brother Aaron Johnson, when it was motioned by Counsellor D. Fulmer & seconded by brother T. Grover that he (A.B. Tomlinson) be cut off from the church in consequence of apostacy, and notice to be given as above directed. Carried unanimously.

Voted that James Ivins, Wm Marks and wife; Dr Josiah Ells, Ephriam S. Green, and Wm Stanley; receive a written notice from the clerk of the Council to meet said Council in the Seventie's Hall on next Saturday at ten o'clock A.M.

Voted on motion that Counsellor Ezra T. Benson received a letter of recommendation from the Council to the Eastern Churches; and carried unanimously.

Voted that Phineas Richards fill the place of Ezra T. Benson (as a counsellor) during his absence. Also Voted that this Council adjourn until next Saturday at ten of the clock, A.M. to meet in the Seventie's Hall.

C.C. Pendleton Clik

Note  A letter was also written to Bishop Joseph L. Heywood of Quincy, with instructions to Elder Truman Wait to return to Nauvoo and make satisfaction to the Church (if possible) in relation to reports in circulation respecting him; with a request of Brother Heywood to send such intelligence respecting the conduct of Elder Wait, as were in his power.

Nauvoo Nov 30. 1844.

The High Council of the Church of Jesus Christ of Latter-Day Saints met in the Seventie's Hall according to adjournment, and opened by prayer from Father John Smith, President of the Stake, who, with, Genl Chas C. Rich, one of his Counsellors, acted in concert with President S. Bent in Presiding.

The minutes of the previous meeting were then read and approved.

Moved by Pres't Bent and seconded by D. Fulmer and carried unanimously, that the Council proceed to question those individuals who were cited (by vote of the previous meeting), relative to their faith, &c. as the Council was not yet full.

Elder Wm Marks arose and stated that he had never spoken against the Council or Church, but had thought there had been some hasty moves made, but wished to do the thing that was right; did not think of apostatizing, but wished to carry out every righteous principle. Were things practiced in our midst that were not right, such as stealing and the like which had been a trouble to him, thought
Jan. 1888

"Hyrum Smith taught me the doctrine, and told me, and my first wife, that he heard the voice of the Lord give the revelation on polygamy <on spiritual urgings> to his brother Joseph, (your father,) and that which he, (Hyrum,) had heretofore opposed the doctrine he was wrong and his 'brother' Joseph was right all the time. Having a perfect (?) personal knowledge of these facts, together with many others not here stated, a denial of them sounds to me like a great lie. I am sorry it is so. But we cannot undo the past. Our heavenly Father knows all things, before him we stand. And Jesus tells us that all things are written by the Father, and that every secret (?) thing shall be revealed, and that which is whispered in the ear shall be published when the house tops."

(Copy of letter of Ebenezer Robinson to Joseph Smith III, [letter sent?], Jan. 1888, F101, f89, RLDS archives)

April 1888

"He [Joseph Smith] never taught me the doctrine of polygamy, but his brother Hyrum did."

(Copy of letter of Ebenezer Robinson to G.A. Johnson and W.S. Shippy, 18 April 1888, F101, f89, RLDS archives)

July 1888

"The doctrine of spiritual wifery was talked secretly in Nauvoo as early as 1841. I have no doubt there were several in Nauvoo who had women sealed to them for eternity, (which really was polygamy,) but being in Illinois they dare not live with them openly, as the doors of the penitentiary stood wide open to receive Smith; therefore you make a great mistake when you say I 'ought to know whether Joseph Smith had more wives or not, and what were their names.' I could not know unless I have been present and seen him married to them; which I certainly never did. He never taught me the doctrine, but his brother Hyrum did, as stated in my affidavits published in Mr. Brown's Pamphlet."

(Copy of letter of Ebenezer Robinson to Mrs. Mollie Shippy, 7 July 1888, F101, f89, RLDS archives)
against him, that the church was bound
to "receive and respect Joseph Smith's
words and commandments, the same as if
from God's own mouth," to which
Mr. Gurley plead "guilty," provided that
be the faith of the church. He held, how-
ever, that it was not, but in April of that
year the General Conference refused to
sustain him as an officer, which was
the result of the controversy in question,
whereupon, after the elapse of another
year, and seeing the disposition of the
curch, as expressed by leading authorities,
was to reinstate and establish the revela-
tions of Joseph Smith aforesaid, as the law
to the church,—the rule of faith and prac-
tice, and believing that to be a gross viola-
tion of the Acts of 1879 and 1883 (which
last indorsed the paper presented to the
Secretary of State) Mr. Gurley concluded
to withdraw from the church entirely, so
in April of the year 1886, together with his
wife, and mother, aged seventy-eight
years, his brother Edwin H. and wife, and
Elder Jason W. Briggs, one of the found-
ers and fathers of the church they with-
drew, refusing to accept the revelations
of Joseph Smith as a rule of faith and prac-
tice, believing that he proved himself an
unsafe leader. They affirm the gospel as
taught by the Saviour and the original
witnesses, denying to Joseph Smith, or any
man or angel the right to add a codicil to
the last Will and Testament of Christ, but,
believing this to have been done, and that
it has proved the curse and bane of the
Mormon church, and also of the Govern-
ment, and the Reorganization now insist-
ing that these revelations aforesaid are
God's law to the church—this is laid as
sufficient cause for their act, holding that
the Mormon problem can never be solved
successfully by any process other than a
thorough and critical examination of all of
Joseph Smith's revelations, and their
errors and evils exposed. To illustrate
more fully to the reader's mind the be-
nighted and terrible condition of the
leaders of the church, and that the
devilish doctrine of polygamy was taught
as early as 1843, and that, in teaching this,
the leaders fulfilled the prophetic pre-
diction of the Apostle Paul, as recorded in
1. Timothy, iv: 1-2, repeating also the pre-
dicted history of the past as seen in II.
Peter, ii: 1-2, Mr. Gurley submits the
testimony of Ebenezer Robinson and wife,
who are well known in Decatur County
and Mr. Robinson throughout the State),
being perfectly reliable.

"TO WHOM IT MAY CONCERN:

"We, Ebenezer Robinson, and Angeline
E. Robinson, husband and wife, hereby
certify that in the fall of 1843, Hyrum
Smith, brother of Joseph Smith, came to
our house in Nauvoo, Illinois, and taught
us the doctrine of polygamy. And I, the
said Ebenezer Robinson, hereby further
state that he gave me special instructions
how I could manage the matter so as not
to have it known to the public.
He also told us that while he had here-
tofore opposed the doctrine, he was
wrong, and his brother Joseph was right;
referring to his teaching it.

"EBENEZER ROBINSON,
"ANGELINE E. ROBINSON.

"Sworn to and subscribed before me this
29th day of December, 1873.
[L.S.] "J. M. SALLIE, Notary Public."

Mrs. Robinson having died since the
execution of the foregoing, and some ques-
tion arising as to how and wherein the
said Hyrum Smith (one of the first officers
and leaders of the church) had given
special instructions to Mr. Robinson, he
was questioned in regard to the matter,
whereupon he executed the following:

"TO WHOM IT MAY CONCERN:

"This is to certify that in the latter part
of November, or in December, 1843, Hy-
rum Smith (brother of Joseph Smith, P:
President of the Church of Jesus Christ, of
Latter-Day Saints) came to my house in
Nauvoo, Illinois, and taught myself and
wife the doctrine of spiritual wives or
polygamy.

"He said he heard the voice of the Lord
give the revelation on spiritual wifery (or
polygamy) to his brother Joseph, and that
while he had heretofore opposed the doc-
trine, he was wrong, and his brother Joseph
was right all the time.

"He told me to make a selection of some
young woman and he would seal her to
me, and take her to my home, and if she
should have an heir to give out word that
she had a husband who had gone on a mis-
sion to a foreign country. He seemed
displeased when I declined to do so.

"E. Robinson.

"Davis City, Iowa, Oct. 23, 1885.

"Subscribed and sworn to before me, a
Notary Public in and for Decatur Coun-
ty, Iowa, this 24th day of October, A. D.
1885.

[LS] "Z. H. Gurley, Notary Public."

The Gurleys take to the ministry of the
gospel and practice of the law
aturally, one of the family having been
Attorney-General of the State of Louisi-
an, and another, John A. Gurley, Univer-
salist minister, and member of Congress,
from Ohio. Z. H., himself, is noted as an
able reasoner, and possessed of good ora-
torical powers, having, as a rule, full
houses of attentive listeners wherever he
speaks, and, notwithstanding the appro-
rium of the name Mormon, has for years
been permitted the use of various church-
houses, assisted by ministers of various
denominations, and all simply because he
preaches the gospel, and abuses no sect
nor people. He has very many firm friends
in the county.

BENEZER J. ROBINSON, of La-
moni, Iowa, has been a resident of
Decatur County since the autumn of
1873, when he made his home on section
16, Fayette Township. He at that time
bought two improved farms in that sec-
tion, each containing 160 acres, and later
added an additional eighty acres. He also
owns 120 acres of land in Bloomington
Township, and forty acres of timber land
in Harrison County, Missouri. His par-
ents, Joseph and Maria (Wood) Robinson,
were natives of Vermont and New York
respectively. They were married in
Oneida County, New York, and there the
subject of this sketch was born, October
19, 1835. In the spring of 1841 the family
removed to Hancock County, Illinois,
where they joined the Latter-Day Saints.
The father was a man of large means, and
the expulsion of the Saints from Nauvoo,
Illinois, was disastrous to him financially,
although he managed to save much of his
property, and is quite wealthy. The fam-
ily on their way to Salt Lake City, spent
two winters where Omaha now stands. The subject of this sketch grew
to manhood at Farmington, Utah Terri-
ory. In 1848 he denounced Mormonism
as taught by Brigham Young and his
apostles, and later joined the Reorganized
Church of the Latter-Day Saints, of which
he is still a member. He was engaged in
stock-raising in the mountains of Montana
and Utah, where he spent twelve or thir-
teen years. In 1861 he began farming and
stock-raising in Alameda County, Califor-
nia. He was married in that county in
1863, to Miss Chloe A. Young, a native of
Hancock County, Illinois, and a daughter of
Daniel P. Young. They have seven chil-
dren living—Delmer E., Amelia M., Alice
Elnora, Martha, Frederick D., Amanda C.
and Walter Y. Their second child, Album,
died in California in his third year, and
Marion, their sixth child, died in Fayette
Biographical and Historical Record of Ringold and Decatur Counties, Iowa (Chicago: Lewis Publishing Company, 1887)
That he was vigorously denied by the "Josephites" branch of the Mormon church. The "Brighamites" steadfastly maintained that he was Joseph Smith, Scree of the Church, and son of the founder of Mormonism, warm-ly contends that his father never had but one wife. But here's proof that proves.

Read the affidavit of Lucy Walker Smith on another side of this Leaflet.

CONFIRMATORY

The testimony of Eld. William Clayton confirms the above. He was "people re-
corder and private clerk of Joseph Smith, Jr., the Mormon Prophet." He had the care of the records, books, papers, etc. He was the confidential, right-hand man of the Mormon sect.

He says: "On the 27th of April, 1843, the Prophet Joseph Smith married me to Margaret Moon for these and infinity at the residence of Eld. Huber C. Kimball.

"On the first day of May, 1843, I op-
TICATED IN THE OFFICE OF AN ELDER BY MARRYING LUCY WALKER TO THE PROPHET, JOSEPH, AT HIS OWN RESIDENCE.

"During this period the Prophet Joseph took several other wives, and amongst the number I well remember Emily Partridge, Sarah Kimball and Ada Worthwood. All these, I acknowledge, were his lawful wedded wives according to the Celestial order."—MORMON PORTRAITS, Page 66.

Let the Josephine Elders bowl and their editors race. Here is a SWORN STATEMENT by the "Brigham!" and the testimony of the "Josephites" who attended the ceremony. Neither one of them could have been mis-
taken about that to which they testify. That they would deliberately and wilfully perjure themselves is not even to be, cannot be, un-
tertained a moment as a thought.

If any proposition on earth can be estab-
lished, that Joseph Smith, Jr., had a plurality
of wives in the one. The testimony of min-
ister and brethren cannot be denied.

SWORN TESTIMONY

"I hereby certify that Hyrum Smith did, (in his office) read to me a certain written document, which he said was a revelation from God, he said that he was with Joseph when it was received. He afterwards gave me the document to read, and I took it to my house, and read it, and showed it to my wife, and returned it the next day. The revelation (so called) authorized certain men to have more wives than one at a time, in this world and in the world to come. It said this was the LAW and commanded Joseph to enter into the LAW, and also that he should ad-
minister to others. Several other items were in the revelation, supporting the above doctrine."—Wm. Law.

"STATE OF ILLINOIS | | Robert D. Poster certify
it was read to me, as true. In substance, this fourth day of May, A. D., 1844.

Robert D. Poster, J. P.

Our second witness is a married woman, and testifies to the same facts as her hus-
band, Wm. Law.

"I certify that I read the revelation refer-
ed to in the above affidavit of my husband, it sustained in strong terms the doctrine of more wives than one at a time in this world, and in the next, it authorized some to have to the number of ten, and set forth that these women who would not allow their hus-
bands to have more wives than one should be under condemnation before God."—Jane Law.

"Sworn and subscribed before me this fourth day of May, A. D. 1844.

Robert D. Poster, J. P.

SWORN TESTIMONY

"We, Ebenezer Robinson and Angelina Robinson, husband and wife, hereby certify that in the fall of 1843 Hyrum Smith, brother of Joseph Smith, came to our house at Nau-
vo, Illinois, and taught us the doctrine of Polygamy. And I, said Ebenezer Robinson, hereby further state that he gave me special instruction how I could manage the matter so as not to have it known to the public. He also told us that while he had herefore opposed the doctrine, he was wrong and his brother Joseph was right, referring to his touching his.

Ebenezer Robinson.
Angelina E. Robinson.

"Sworn to and subscribed before me this 29th day of December, 1873, J. M. Slipher.

Twelve years later Mr. Robinson testifies again more elaborately, but still under oath.

"To whom it may concern:
This is to certify that in the latter part of November or in December, 1843, Hyrum South (brother of Joseph Smith, Presi-
dent of the Church of Jesus Christ of Latter Day Saints) came to my house in Nau-
vo, Illinois, and taught me the doctrine of spirit-
ual wives or Polygamy.

"He said he heard the voice of the Lord give the revelation on Spiritual Wifey (polygamy) to his brother Joseph, and that while he had herefore opposed the doc-
tine, he was wrong, and his brother Joseph was right all the time.

"He told me to make a selection of some young woman and he would send her to me, and take her to carry home. If she would not have an heir, to give out word that she had a husband who had gone on a mission to a foreign country. He seemed quite pleased when I declined to do so." Ibl 370. 371.

E. B. Posten.

Oct. 23, 1883.

DAVIS CITY, IOWA.

Subscribed and sworn to before me, a Not-
ary Public in and for Decatur County, Iowa, this 29th day of October, A. D. 1883.

Z. H. Gerley,
Notary Public.

We know where the ORIGINALS of these two last statements are.
ONE WIFE OR MANY.

Some person has sent us a pamphlet with the above title, for which they will please accept our thanks.

The pamphlet was written by Joseph Smith, with an addendum written by W. W. Blair, President of the Seminary of the Church of Latter Day Saints, and is for sale at the Herald office at Laman, Iowa, at 25 cents a piece.

President Smith shows very clearly to our understanding, that monogamy and polygamy, or marriage relation between male and female. But where he attempts to make the reader believe that his father, Joseph Smith, and his uncle, Hyrum Smith, were innocents of having any thing to do with helping establish the polygamy in Nauvoo, he greatly erred.

His uncle, Hyrum Smith, taught polygamy to our certain knowledge, for he taught it to the writer in 1842, in which year he was called on the 20th of June. Our companion, who was then living among us in the wilderness, as she was present when he taught it.

There is a good brother living in Iowa, a member of the Reorganized church of Jesus Christ, who will be taken to the very start of the 20th of June. And the doctrine that he taught, and the doctrine that we were taught, we were taught in the wilderness, as we were present when he taught it.

This is a true statement, and we are ready and prepared to bear witness that as truly as any other man in that church, who was living in Nauvoo, Illinois, in 1842 and 1844, whom we have heard state on different occasions, that his father, grandmother, mother, and wife, are taught the doctrine of monogamy, and that when they returned home his wife and son have been taught to believe that when we were living with this subject, "That your father never taught me that doctrine, but your Uncle Hyrum did."

"You asked some of the particulars, and some so I presume you had forgotten the remark." Hoping that all things will work together for good to those who love the Lord, and are the called according to his purpose.

I am Respectfully and Truly your Brother in the great work of the last days.

E. R. JOHNSON.

In addition to these testimonies, the writers of the above named pamphlet have seen copies of affidavits made by several parties who testify that Joseph Smith, jr., taught the doctrine, and the affair which he has related to the compiler to testify that the revelation on polygamy was read before the High Council in Nauvoo, in August, 1842, by Hyrum Smith, jr., and that testimony before them, they still persist in the innocence of Joseph and Hyrum Smith in the matter, in which reference is made to a letter of Hyrum Smith's, published in the Times and Seasons of March 15th, 1844.

It is our desire to make the reader judge of its character. The Italics are ours. Where Hyrum had italics we put small capitals.

"We the matter of the great council of heaven, and the doctrine to myself, worlds, and devils ENTIRELY ALONE; for you are not to call anything a mystery, for neither you nor the people are called to understand any such principles less so to teach them. For when God commands men to teach such principles the saints will receive them therefore beware what you are given for the mysteries of God are not given to man, to impart only such as God will command them; and the reason is to be lost, or a faithful breast, otherwise he will be proved by this God will prove his faithful servants, who will be called and numbered with the angels of heaven, and cast into the lake of fire and brimstone, and the lake of fire and brimstone, and the lake of fire and brimstone."
sent out his disciples, in his day. They had no idea of calling or the Bishop for money to travel with, as it was not used for such a purpose.

During the first part of the summer of 1843, continued teaching in my temporal affairs, and making arrangements to take the mission assigned me. In the mean time the spiritual wife doctrine was preached so closely that I felt the time was at hand when I must determine whether to accept it or not. I knew that I had not so learned Christ, and for about three days it seemed that I must almost go distracted, so great was the struggle.

I prayed almost constantly to my heavenly Father to know what I should do. I did not trouble myself about others, what they should do, but thirled of my soul, and the利息ed in of my heart, was to know what I in dividual duty was the matter. I did not wish to embrace anything that was not of the Lord, nor reject anything that was from him. About ten o'clock, on the morning of the third day, my heavenly Father, in his loving kindness, answered my prayer. As I was walking by my- self, down Parley street, just before en- tering Main street, he spoke to me, clear and distinct, and said: "I have not pleased you to set in order the affairs of my church, stand still and see the result of all things, for thyself and every one undecided from the world."

"AMEN, FATHER," was my glad answer, and I was filled with joy and peace of health and mind, to this, that others could have more wives than one, and have the spirit of the Lord, I could, and there I let the matter rest. (It is true I made a mistake, as the last certificate speaks of what Hyrum Smith taught us more than a year after the first certificate was gi-

At a special conference held in Nauvoo on the 10th day of April, 1843, I was ap- pointed to take a mission to preach the Gospel in St. Lawrence Col., N. Y.

In those days the Elders, when ap- pointed on a mission, were compelled to suspend upon their own means for means to travel with, or start out on foot without purse or script, as Jesus

ITEMS OF PERSONAL HISTORY OF THE EDITOR.

Continued from page 19.

No. 21.

Inasmuch as we are not our own keepers, and our heavenly Father has so wise- ly hid from us the time of our departure, and our present weaknesses of health and mind, meets me that it is wise to hasten with the personal history, noticing only some of the leading events, leaving many items to be noticed, should my life and health be spared, and feel it to be my duty to do so, hereafter.

From what has been stated heretofore, it is to be seen that great effort was made to counteract the influence that was brought to bear against the church through the disaffections of Dr. J. C. Ben- netti.

In October, 1842, a statement was written out, and signed by a large num- ber of the brethren and sisters, including myself and wife, setting forth the fact that we knew of no other form of mar- riage except that in the church, except the one published in the Book of Doctrine and Covenants, which statement was read at that time, as we had no knowledge of such a ceremony, or that "spiritual wife," or "polygamy," was taught by the leaders of the church, as they had not taught us.

We knew it was talked of in secret and had been for more than a year, as I have heretofore stated that Dan Carlos Smith, in his life time, in June, 1841, had said to me, that "Any man who will teach and practice spiritual wives," will find no place in my heaven, neither in any brother Joseph."

These secret rumors could not consti- tute a knowledge that was taught such things when they had not taught them to us.

Dr. Bennett had published the state- ment that Joseph Smith taught the doc- trine of Spiritual wife," and had in- nitiated a certain marriage ceremony connected therewith, of which we had no knowledge, and the certificate was given to counteract Bennett's statement.

Remember this was in October, 1842, a December, 1843, more than a year later. Hyrum Smith, one of the first Presidents, and also Patriarch of the church, came to my house in Nauvoo, and taught the doctrine of spiritual wife," which I have, is polygamy, to myself and wife, which we both certi- fied to in her life time, which certificate the already been published to the world.

Therefore, those who have made the statement that this last certificate of ours contradicts the first, make a great mistake. I [referred me to the last certificate speaking of what Hyrum Smith taught us more than a year after the first certificate was gi-

From Bro. Marks's testimony and what I had been told in Nauvoo, before leaving home, as firmly believed that Joseph Smith had given a revelation on polygamy, that he was to have a wife or more wives than one, and have the spirit of the Lord, and was assured that such a revelation had been given. I am the testimony of this, that others could have more wives than one, and have the spirit of the Lord, and was assured that such a revelation had been given. I am the testimony of this, that others could have more wives than one, and have the spirit of the Lord, and was assured that such a revelation had been given.
CORRESPONDENCE.

Dania City, Iowa, Feb. 19th, 1841.

To THE COUNCIL OF CHIEN.

Restaurers, and co-workers in the vineyard of our Lord and Master, Jesus Christ, inasmuch as the Lord has called us to help prune his vineyard for the last time. I feel to address you by letter, and as to what I may say, that the spirit of God do not say, that I may speak in the fear of the Lord; for by his counsel should we be directed in all things.

My prayer to God is, that all those who have taken upon the name of Christ, may bold firm to the pure principles of Christ; and with the power of the spirit that will guide us 'unto all truth, and may we let our light so shine, that others may see our good works, and glorify our Father who art in heaven; and come and walk in the light of the gospel.

My Missionary labors were mostly in St. Lawrence and Jefferson counties, New York, where I met with unspeakable success, and baptized several persons.

With regard to the gospel, I hold, as heretofore stated, received a testimony which amounted to a certainty to me of its truth, and I rejoice, and was greatly, by my heavenly Father, when presenting its glorious truths to my fellow men. I am certain that those who receive and obey it, and endure in faith to the end, will be lifted up at the last day, and inherit eternal life in the celestial Kingdom of our God.

I may have occasion to refer to some things connected with that mission hereafter.

TO BE CONTINUED.

DANIEL S. BRADLEY.

THE RETURN.

Hilldale, Iowa, Feb. 19th, 1841.

Dr. BRADY, and BRETHREN AND SISTERS,

We see by the heading of these lines that another year is now bringing us all onward to that great event, let us pause and ask ourselves these questions, are we striving to be prepared? are we keeping our lamps trimmed and brightly burning? really at any moment the Master may call us? for we know not whether it is midnight or morning: we must not expect to live, and the neighbors rated what doctor we had; they told God was well enough. Then they asked me if I did not want a doctor; I told them that I leamed upon my Maker, and if he would not heal me the doctor could not, and if it was my time to die, I would die; but if it was the Lord's will, I wanted a doctor. But he is my aged mother, and is not able to do all the work.

The Lord has greatly blessed me in my illness, and also my little brother, who was very sick, and is now able to go to school. The Lord has blessed me more than we can realize and thank him for; but I hope that we can do a great deal for him, for he has done so much for us. I want to please him in everything. O how kind a Father we have; when I was in great pain, and would call upon his name in the name of his Son, he would relieve my pain. O may we, that we might comfort other sinners than we have been in the past, I hope to do so myself.

It was then, at the moment of the death of Bro. George Adams, he seemed so mild and humble in his talk. I think he will bear the pleasing words I am about to write, and that the spirit of his Father, to inherit eternal life, and to meet his wife, who has gone before him. My prayer is that we may meet them in heaven, where our loved ones have gone before us.

Your sister in Christ,

D. S. BRADLEY.

CENTENNIAL.

Dana City, Feb. 19th, 1841.

To THE COUNCIL OF CHIEN.

Restaurers, and co-workers, we have been called to help prune the Lord's vineyard, and that the spirit of God will guide us all to the end of our journey. May the blessings and peace of heaven, be with you all, is my prayer, Amen.

Your brother in Christ,

S. F. LAFONT.
Ebenezer Robinson letter to Joseph Smith III
Photocopy, RLDS Library-Archives, original in possession of Jim White, 10105 Lloyd Road, Potomac, Maryland 20854 (301) 424-1069 as of July 28, 1991 - see his letter to Richard P. Howard, of that date, enclosing xerox copies of Ebenezer Robinson materials and other related documents

Davis City, Iowa, January 1888, Brother Joseph Smith:

...  

Hyrum Smith taught me the doctrine, and told me, and my first wife, that he heard the voice of the Lord give the revelation on polygamy or spiritual wifery to his brother Joseph, (your father,) and that which he (Hyrum,) had heretofore opposed the doctrine he was wrong, and his brother Joseph was right all the time. Having a perfect knowledge of these facts, together with many others not here stated, a denial of them sounds to me like a great lie. I am sorry it is so. But we cannot undo the past.

[no signature]
Ezra Ellsworth Robinson to Joseph Smith III

Philipcopy / LDS Library-Archives, original in possession of Jim White, 10105 Lloyd Road / Potomac, Maryland 20854 (301) 424-1069 as of July 28, 1991 - see hi /
letter to Richard P Howard, of that date, enclosing facsimile of Ezra Ellsworth Robinson /
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Davis City, Iowa, January 1888, Brother Joseph Smith, [polygamy]

Hyrum Smith taught me the doctrine, and told me, and my first wife, that he
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brother Joseph (your father), and that which he (Hyrum) had heretofore opposed
the doctrine he was wrong, and his brother Joseph was right all the time.
Having a perfect personal knowledge of these facts, together with many others
not here stated, a denial of them sounds to me like a great lie. I am
sorry it is so, but we cannot undo the past.

[No signature]
Copy

To Whom it may concern

We, Ebenezer Robinson and Angeline E. Robinson, husband and wife, hereby certify, that in the fall of 1843 Hyrum Smith, brother of Joseph Smith came to our house in Nauvoo, Ill. and taught us the doctrine of polygamy. And I, the said Ebenezer Robinson, hereby further state that he gave me special instructions how I could manage the matter so as not to have it known to the public. He also told us that while he had heretofore opposed the doctrine, he was wrong, and his brother Joseph was right; referring to his teaching it

Ebenezer Robinson
Angeline E. Robinson

Sworn to and subscribed before me this 20th day of December 1873
J. M. Sallee
Notary Public

(Notarial Seal)

(Ebenezer and Angeline E. Robinson affidavit, 29 Dec. 1873, copy of notarized affidavit, P31, fd. 7, RLDS Library and Archives)