Joseph Smith Fought Polygamy

How Men Nearest the Prophet Attached Polygamy to His Name in Order to Justify Their Own Polygamous Crimes

By Richard and Pamela Price

"What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one"—Joseph Smith (LDS *History of the Church* 6:411).

Chapter 36

The Harrison Sagers Case

Joseph continued to battle polygamy throughout 1843. One of the struggles in Joseph's fight against polygamy that year involved an elder in Nauvoo named William Harrison Sagers. Sagers, who was born in 1815, was baptized in 1833 and served as a successful traveling missionary. There is evidence that Sagers became involved in plural marriage as early as 1841, which was during the time that Dr. John C. Bennett was teaching and practicing that doctrine at Nauvoo. When Joseph became aware of Sagers' polygamy, he did not keep the matter secret, but tried him publicly for the crime in two courts—the Church's High Council and the Nauvoo Municipal Court. Even though Joseph tried Sagers in 1843, the wayward elder continued his polygamous activities in 1844.

Sagers' Legal Wife Announced He Had Deserted Her

One evidence of Harrison Sagers' infidelity to his legal wife, Lucinda Sagers, is found in an advertisement in 1844 in the first and only issue of the infamous *Nauvoo Expositor*. Lucinda used this unusual method to announce to the public that Harrison, whose polygamous connections had already created a scandal, had deserted her. Lucinda's advertisement stated:

One Cent Reward.

WHEREAS my husband, the Rt. Rev. W. H. Harrison Sagers, Esq., has left *my* bed and board without cause or provocation, this is to notify the public not to harbor or trust him on my account, as I will pay no debts of his contracting.... LUCINDA SAGERS. June 7, 1844. (*Nauvoo Expositor*, June 7, 1844, 3)

Lucinda's advertisement shows that Harrison was a married man in 1844. This was also confirmed by a statement in the *Warsaw Signal* by a man who published under the name of "A Traveler." Lucinda's advertisement also shows that Harrison had separated from her by June 7, 1844, even though LDS genealogical documents, found so far, have not listed Sagers as having been married during the 1841–1844 period. LDS historians have not dealt with the fact that Sagers began his polygamous seductions as early as 1841.

Joseph Tried Sagers before the High Council

Harrison Sagers was charged for seduction on November 25, 1843, before the Church's Standing High Council. Although the account in the LDS *History of the Church* calls the charge which Joseph brought against Sagers "seduction," other accounts identify his crime as that of teaching his sister-in-law the doctrine of "spiritual wifery." Sagers had seduced Lucinda's sister by teaching her that Joseph Smith had stated that it was right. This is the same ruse that Dr. Bennett, Chauncey Higbee, and Brigham Young used in their seductions.

The LDS historians reported that Joseph placed in his journal under the date of November 25, 1843, the following:

In the evening the High Council sat on the case of Harrison Sagers, charged with seduction, and having stated that I had taught it was right. Charge [by Sagers against Joseph was] not sustained. I was present with several of the Twelve, and gave an address tending to do away with every evil, and exhorting them [the Twelve] to practice virtue and holiness before the Lord; told them that the Church had not received any permission from me to commit fornication, adultery, or any corrupt action; but my every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved by any kingdom, it cannot be the celestial kingdom. I did think that the many examples that have been made manifest, such as John C. Bennett's and others, were sufficient to show the fallacy of such a course of conduct. I condemned such actions *in toto*, and warned the people present against committing such evils; for it will surely bring a curse upon any person who commits such deeds. (LDS *History of the Church* 6:81)

Of importance is the fact that Joseph used Sagers' hearing before the Church's High Council to publicly warn several of the Twelve present at the hearing who were already practicing polygamy secretly, that he had not given Sagers, *or any other individual,* authority to practice polygamy.

It is significant that "several of the Twelve" were present, since by this date Apostles Brigham Young, Parley P. Pratt, Heber C. Kimball, and Orson Hyde had already married plural wives. Therefore, Joseph's words of warning were directed to the members of the Twelve as well as others. But even after this warning by Joseph, members of the Twelve continued that practice, and used Joseph's name as

Sagers had done.

Like Sagers, they taught that Joseph "had taught it was right." The Saints would never have accepted polygamy as a doctrine if the leaders had not attached Joseph's name to it, and convinced them that he had received a polygamous revelation.

It is also very important to notice that Joseph declared that if a man "commit adultery" he cannot "receive the celestial kingdom of God." When the Prophet said "adultery" here, he meant "fornication, adultery, or any corrupt action"—which includes polygamy. This statement by Joseph is completely opposite to the teachings of the LDS Doctrine and Covenants, Section 132, which declares that a man cannot receive celestial glory without practicing polygamy. This is another evidence that Section 132 is false and that polygamy is an evil doctrine.

Harrison Sagers' High Council Hearing Was Public

Sagers' trial before the High Council was evidently open to the public. The LDS account does not say who brought the charge against Sagers, nor lists the names of the witnesses and the nature of their testimonies. However, the *Warsaw* (Illinois) *Signal,* an anti-Mormon newspaper published by Editor Thomas A. Sharp at nearby Warsaw, supplied some significant details. This information is found in a letter written by a man who visited Nauvoo during the month of December 1843. The man wrote the *Signal* stating that he had been present during the investigation in which Harrison Sagers was brought before the Church's High Council at Nauvoo for teaching spiritual wifery. The nonmember's statement that he was present at Sagers' trial shows that the High Council hearing was conducted in a meeting open to the public.

Sagers evidently did not deny the charges which Joseph brought against him, but admitted his involvement and charged that Joseph had given him permission to conduct himself as he had done. The author of the letter to the *Signal* editor believed Sagers' claim that Joseph had given him a secret license to practice polygamy. His readiness to believe Sagers' testimony against the Prophet is an example of how quick some were to conclude that Joseph's prosecution of polygamists was a smoke screen to cover his own polygamy. The author of the letter, who signed himself as "A Traveler," wrote:

Mr. Editor—

In all probability, you have heard of the existence of a body in Nauvoo City, called the "High Council" whose business it is; to investigate all the affairs that concern the church, to try all offenders against the laws of said church, and punish accordingly. . . . I had often heard of this court, and my curiosity was aroused to see it, and I had the fortune to have it perfectly satisfied in the following manner. Being in that city [Nauvoo], last December, I heard considerable talk of the doctrine of *Spiritual Wives*, which doctrine, I find has been, and is now being taught to a great extent in that place, the proofs of which are daily, presenting themselves, but in what *shape*, I shall leave you to determine.

Being compelled to remain in that city on account of the closing of the river, I was happy to learn that there was to be a trial of one of their Priests [Harrison Sagers], not for teaching said doctrine, but for teaching it *too publicly*. Accordingly on the day of the trial, I repaired to the council chamber, and by good luck, obtained a seat, the room being crowded to excess. It was with much difficulty that I could learn the names of all concerned, but shall endeavor to give them as correct as possible: but previous to my going farther, I will say, that before this occurrence transpired, I cared little or nothing about their creed, consequently was not carried away, as others are against them on account of their faith; and therefore I watched their proceedings strictly, but without prejudice. But it was impossible to be there long, without seeing that it was fixed and settled between Smith and the accused, (the trial merely being got up for effect,) that it should all be blown over. The parties concerned, as near as I could find out, were, Joseph Smith, complainant, Harrison Sagers, defendant, and the two principal witnesses were, Lucy Sagers, wife of the said Sagers, and her sister, Miss Mason, to whom he had been teaching this doctrine for the last two years; which fact was clearly proven, and would have been satisfactory to any court but such an accursed Inquisition as this. The evidence here produced, is of too black and despicable a nature to be described; and had the accused have been dealt with according to his crime, he would have been divested of his office, as priest, and cut off from the church. As is common, however, in all cases of importance, that come before this tribunal, instead of meeting his just deserts, after a short address from the Prophet, which was more to screen himself and brother, than to chastise, the said Sagers was *discharged* by the Prophet, notwithstanding the suit was brought before the said High Council; and that body did not act officially on that subject, no vote being taken. I must say that a more ungallant speech than that of the Prophet, was never spoken in the presence of females—in fact, so lewd and lascivious, that it was with difficulty that I could sit still and hear it. . . . A TRAVELER. (*Warsaw Signal*, March 20, 1844, 2)

The reader should remember that the *Warsaw Signal* was published by Editor Sharp, who was a bitter enemy of the Saints. His fiery editorials and articles inflamed the public and helped produce the mobs that drove the Saints from Nauvoo.

What can be seen from the "Traveler's" letter is that Joseph Smith, the complainant, brought the charge against Harrison Sagers. Joseph's witnesses included Lucinda [Lucy], and her sister, to whom Harrison had taught polygamy by using Joseph's name to obtain his wicked desires. The question arises: Was Lucinda's testimony against Sagers' polygamous activities a factor in her not being listed in LDS records as having been his wife?

Nonmember William Jordan Attended a High Council Meeting

Another example of a person who

testified that the meetings were open to the public was William Jordan. In July 1889 he told the story of how he, a nonmember, came to attend a meeting of the Church's High Council in 1841. Jordan declared:

In the spring of this year [1841] I was requested by a party of eight men, who were like myself, infidels, to attend the Mormon conference and see if they were as bad as had been represented to us. I consented to go, as a sort of delegate, and find out all I could about them by questioning the prophet and thereby get information direct. When the conference convened at Nauvoo, on the sixth of April, I was there. I sought and obtained an introduction to Joseph Smith, the prophet, and sought a conversation with him. He informed me that there were hundreds there on the same mission as myself, and that his time was all engaged until five o'clock that evening, at which time he would meet me and answer my questions. After showing where the High Council were met he left me. This was the first time I had seen him. I had expected to see a man with a very commanding air, but he was just the opposite.

I entered the High Council chamber and remained with them until they adjourned, then I was introduced to "Mother Smith." I conversed with her for some time, thinking I would get her "story" and after that I would test the prophet and see if their statements harmonized. At five o'clock I left "Mother Smith" and met the prophet. . . . at the close of that conference I was *baptized* by Elder Savidge, confirmed by Elder Hicks, and was ordained to the office of an elder at the same time. (*Autumn Leaves* 2 [July 1889]: 327)

Joseph Tried Sagers in the Municipal Court

Elder Sagers continued his polygamous activities into 1844, in spite of having been tried before the Standing High Council. Therefore, he was brought to trial again. The records show that four months after the first trial, on April 13, 1844, Joseph, who was then mayor of Nauvoo, presided over a session of the Nauvoo Municipal Court, when:

A charge was preferred against Harrison Sagers for teaching spiritual wife doctrine and neglecting his family. (LDS *History of the Church* 6:333)

(Note the word "family," which indicates that he and Lucinda had children.) The Latter Day Saint Church history states that this time Joseph "handed [Sagers' case] over to the High Council to act upon." It is important that Joseph prosecuted Sagers in both the Church and the city courts. Polygamy and bigamy were crimes in Illinois.

Sagers Continued His Polygamy under Brigham Young

After Joseph was killed, Sagers followed Brigham Young's leadership and migrated to Utah. In spite of the fact that Sagers had a wife in 1843 who was named Lucinda (Lucy), he is listed in LDS records as having married first, Olive Amanda Wheaton in 1846. The records also state that he was married to Ruth Adelia Wheaton, Lucy Marilla Wheaton, Sarah Lovena Bailey, Harriet Emmaline Barney, Frances Cornelia Adams, Mary_____, Elizabeth_____, and Marion Browning Smith. According to the LDS records which have been searched, none of the women listed here were Sagers' wives during Joseph Smith's lifetime (see LDS *Family Group Record,* Genealogical Data, for William Henry Harrison Sagers).

LDS genealogical records list nine women to whom Sagers was married. One of his wives was Harriet Emmaline Barney, who bore him four children. She separated from Sagers and married Brigham Young, and her children by Sagers were sealed to Brigham (see James H. Crockwell, *Brigham Young and His Wives* [Salt Lake City, Utah: The F. W. Gardiner Co., 1896], *38; The Utah Genealogical and Historical Magazine* 11 [April 1920]: 133).

Yes, Brigham Young married a woman who had been a plural wife of Sagers, who had been involved with polygamy since the days of Dr. John Bennett. Joseph the Prophet spent time and effort, during the last seven months of his life, attempting to convict Sagers for polygamy. But Sagers, like Bennett, Higbee, and Young, placed the blame for their plural marriages upon Joseph.

Conclusion

Joseph the Prophet was in a no-win situation. He tried desperately to hold back the invasion of polygamy into the Church, but although he was the Prophet and the mayor of Nauvoo, he did not have the support of many who were closest to him. It is probable that some members of the High Council and the City Council were sympathetic to Brigham Young and his secret practice of polygamy, and were working against Joseph, who wanted to expose those who were secretly involved.

It was a no-win situation because no matter how strongly Joseph proclaimed against polygamy, or prosecuted those involved in its practice, his actions were conceived as a mere cover-up. For instance, the "Traveler" who attended Sagers' hearing before the High Council, summed up his opinion of the case, just as many others were doing at Nauvoo. He declared that Joseph was prosecuting Sagers only "for teaching it *too publicly*. . . . the trial merely being got up for effect," which was "more to screen himself."

What more could Joseph have done to stop polygamy and clear his name —to cause the people to believe him? He was hedged in on all sides by the members of the Twelve and others who were polygamists. And they were also keeping the system alive by enlarging their growing circle of participants. Of course, they hoped that Joseph could be convinced to join their polygamous group. But he resisted and proclaimed against that doctrine.

So they practiced polygamy in secret and denied it openly, while Joseph challenged them by openly denying and condemning it.

Joseph proclaimed against that doctrine, not to send up a smoke screen, but to declare the truth, knowing that the doctrine of plural marriage would be devastating to the Church unless it could be eradicated.

THE WARSAW SIGNAL
AND AGRICULTURAL, LITERARY AND COMMERCIAL REGISTER.

NS No. 6. Warsaw, Illinois, March 20, 1844. No. 123.

For the Warsaw Signal.
Mr. Editor: --

In all probability, you have heard of the existence of a body in Nauvoo City, called the "High Council," whose business it is to investigate all the affairs that concern the church, to try all offenders against the laws of said church, and punish accordingly. Of course, this court is considered by the members, to use the words of Mr. Dillon, in his history of the Inquisition, the most just, correct and holy of all others. I had often heard of this court, and my curiosity was aroused to see it, and I had the fortune to have it perfectly satisfied in the following manner. Being in that city, last December, I heard considerable talk of the doctrine of *Spiritual Wives,* which doctrine, I find has been, and is now being taught to a great extent in that place, the proofs of which are daily presenting themselves, but in what *shape,* I shall leave you to determine.

Being compelled to remain in that city on account of the closing of the river, I was happy to learn that there was to be a trial of one of their Priests, *not* for teaching said doctrine, but for teaching it *too publicly.* Accordingly on the day of the trial, I repaired to the council chamber and by good luck, obtained a seat, the room being crowded to excess. It was with much difficulty that I could learn the names of all concerned, but shall endeavor to give them as correct as possible: but previous to my going farther, I will say, that before this occurrence transpired, I cared little or nothing about their creed, consequently was not carried away, as other[s] are against them, on account of their faith; and therefore I watched their proceedings strictly, but without prejudice. But it was impossible to be there long, without seeing that it was fixed and settled between Smith and the accused (the trial merely being got up for effect,) that it should all be blown over. The parties concerned, as near as I could find out, were, Joseph Smith, complainant, Harrison Sagers, defendant, and the two principal witnesses were, Lucy Sagers, wife of the said Sagers, and her sister, Miss Mason, to whom he had been teaching this doctrine for the last two years; which fact was clearly proven, and would have been satisfactory to any court but such an accursed Inquisition as this. The evidence here produced, is of too black and despicable a nature to be described; and had the accused been dealt

with according to his crime, he would have been divested of his office, as priest, and cut off from the church. As is common, however, in all cases of importance, that come before this tribunal, instead of meeting his just deserts, after a short address from the Prophet, which was more to screen himself and brother, than to chastize, the said Sagers was *discharged* by the Prophet, notwithstanding the suit was brought before the said High Council; and that body did not act officially on that subject, no vote being taken. I must say that a more ungallant speech than that of the Prophet, was never spoken in the presence of females -- in fact, so lewd and lascivious, that it was with difficulty that I could sit still and hear it. I would say more, but my time is short, and I am afraid I have occupied too much of your columns already; but if you should think this worthy of notice, I will give you a more full account at a future period, but shall now close, subscribing myself yours, &c.

A TRAVELER.

AUTUMN LEAVES 2 (1889) 1
326-28

blood of twenty thousand assassinations. And then the arch-fiend took a shovel that he had brought up from the furnaces beneath, and he put that shovel into the great caldron and began to stir, and the caldron began to heave, and rock, and boil, and sputter, and hiss, and smoke, and the nation gathered around it with cups, and tankards, and demijohns, and kegs, and there was enough for all, and the arch-fiend cried: "Aha! champion-fiend am I. Who has done more than I have for coffins, and grave yards, and prisons, and insane asylums, and the population of the lost world? And when this caldron is emptied I'll fill it again, and I'll stir it again, and it will smoke again, and that smoke will join another—the smoke of torment that ascendeth forever and ever.

"I drove fifty ships on the rocks of Newfoundland and the Skerries and the Goodwins. I defeated the Northern army at Fredericksburg. I have ruined more senators than will gather next winter in the national councils. I have ruined more lords than will be gathered in the House of Peers. The cup out of which I ordinarily drink is a bleached human skull, and the upholstery of my palace is so rich a crimson because it is dyed in human gore, and the Mosaic of my floors is made up of children dashed to death by drunken parents, and my favorite music—sweeter than Te Deum or triumphal march—my favorite music is the cry of daughters turned out at midnight on the street because father has come home from the carousal, and the seven hundred voiced shriek of the sinking steamer because the captain was not himself when he put the ship on the wrong course. Champion fiend am I! I have kindled more fires, I have wrung out more agonies, I have stretched out more midnight shadows, I have opened more Golgothas, I have rolled more Juggernauts, I have damned more souls than any other emissary of diabolism. Champion fiend am I?"

—Talmage.

A BRIEF TESTIMONY.

BY WILLIAM JORDAN.

AT THE request of a number of my friends I will try and give a few incidents in my life, together with some of the strong reasons why I am a *Latter Day Saint.* My early life will not be particularly interesting to your readers, so I will pass briefly over it:

I was born in the year 1802, near Richmond, Virginia. In 1815 our family moved to Bedford county, same state, and in 1817 to Breckenridge county, Kentucky. From there I went to St. Louis in 1820. I had been raised in the Methodist faith, but while I was in this newly started city, —which was at that time being evacuated by the Spanish and French, and being settled by Americans,—I was, I thought, driven into infidelity, and I will tell you how it came about: There was at that time seven different religious societies in the young city, and each seemed to be trying to gain control of the government of the town. The whole winter was spent by them in meetings, each working against the others. Seeing the confusion I thought "Surely, there is but very little God in any of it." It seemed that the finishing touch to drive me into infidelity was given on one Sunday when I went to the —— church and the pastor took for his text Zechariah 1: 8—claiming that his church was the pure white horse, while the other churches were the speckled horses, and that he was called of God to preach the gospel as he did.

In the evening of the same day I went to the church of which I was a member, and, to my surprise, the preacher took the same passage for his text, claimed to be called of God to preach as the other had done, and that his church was the pure white and the others were the speckled. I could see if there was any God in their teachings he was not the kind of a God I wished to worship. Each of these claimed to be "called of God," and yet their teaching were in positive contradiction to each other.

This was more than I could "swallow," and as I left the church that night, I told my companions I did the author of such co them, "Let us go an who was an infidel l time until the year 18 infidel as a man could

In the year 1824 I nois, from St. Louis, crossed the river to w now stands, and cond with the Indians for Vray Company. On 1833, I was married t who had come west her father and uncle. west, and finding bet his previous home, br settled in what after Buren county. I sett near Farmington, in county, and continue until 1841.

In the spring of thi ed by a party of eigh myself, infidels, to a conference and see if had been represented to go, as a sort of de all I could about then prophet and thereby rect. When the con Nauvoo, on the sixth I sought and obtained Joseph Smith, the pr conversation with hi that there were hun same mission as mys was all engaged unt evening, at which tim and answer my questi where the High Coun me. This was the fi him. I had expected very commanding air, opposite.

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It is needless to say to find their statem and all their teaching had expected to be ab

my companions I did not believe God was the author of such confusion, and said to them, "Let us go and hear John Bobs," who was an infidel lecturer. From that time until the year 1841 I was as much an infidel as a man could be.

In the year 1824 I went to Galena, Illinois, from St. Louis, and two years after, crossed the river to where Dubuque, Iowa, now stands, and conducted a trading post with the Indians for the Farrow and St. Vray Company. On the 12th of May, 1833, I was married to Miss Mary Galland, who had come west from Indiana with her father and uncle. The uncle had been west, and finding better farm land than his previous home, brought his family and settled in what afterwards became Van Buren county. I settled, after marriage, near Farmington, in the above named county, and continued my residence there until 1841.

In the spring of this year I was requested by a party of eight men, who were like myself, infidels, to attend the Mormon conference and see if they were as bad as had been represented to us. I consented to go, as a sort of delegate, and find out all I could about them by questioning the prophet and thereby get information direct. When the conference convened at Nauvoo, on the sixth of April, I was there. I sought and obtained an introduction to Joseph Smith, the prophet, and sought a conversation with him. He informed me that there were hundreds there on the same mission as myself, and that his time was all engaged until five o'clock that evening, at which time he would meet me and answer my questions. After showing where the High Council were met he left me. This was the first time I had seen him. I had expected to see a man with a very commanding air, but he was just the opposite.

I entered the High Council chamber and remained with them until they adjourned, then I was introduced to "Mother Smith." I conversed with her for some time, thinking I would get her "story" and after that I would test the prophet and see if their statements harmonized. At five o'clock I left "Mother Smith" and met the prophet.

It is needless to say that I was surprised to find their statements so harmonious and all their teachings to be pure. For I had expected to be able to prove that they were wrong, but I could not, and at the close of that conference I was *baptized* by Elder Savidge, confirmed by Elder Hicks, and was ordained to the office of an elder at the same time.

I had not, as yet, received any positive evidence of the truthfulness of the work, but in my conversation with the prophet all my infidelity was driven from me, and I could not help but *believe* the work was true. I had never spoken in public until about three or four months after my baptism, when I was challenged by a Campbellite preacher to defend these questions: "First, the Mormons are uncharitable; they unchristianize the world." Second, "The gathering together is not a Bible doctrine."

I tried to avoid debating, but could not do so without injuring the cause, which I would not do when I knew it; so we met in a tavern, chose moderators, and spoke once each on the first question, and twice each on the second one.

Although this was my first public speaking, yet God blessed me so abundantly that the decision of the people was that "the Mormon" had "rolled the other man in the dust." Thus I proved that God is a present help in time of need.

In the autumn of that year I saw the first of God's power shown in healing the sick. Mrs. Stewart, wife of 'Squire Stewart, one of the infidels who asked me to go to conference and learn what I could about the Mormons, was taken very severely with bronchitis, and was thought to be almost dead. She requested to be administered to and sent for Elders Jackson, Eames and myself. We went, administered, and almost immediately after she arose and dressed herself. She said she felt as well as she ever did. In a few days she was baptized.

In February, 1842, we moved to Montrose, Lee county, Iowa, and another manifestation of healing occurred in August, 1842, or '43, in the healing of Sister Potter: She was very low with what the doctors called "inward ulcer and fever." She sent for Elders Van Ausdall, Smith, Dalrymple and myself. When we arrived she could only speak in a low whisper, but after administering—before our hands were taken off her head—she spoke aloud and said, "Thank God I will stand on the earth again." This was on Sunday, and on Tuesday of the same week she rode on

horseback to our home, five miles distant, and was well; although she had not regained her full strength.

Another was the case of Br. Blankenship. He had been through the persecutions in Missouri; been driven out, and by this time had lost nearly all confidence in the truthfulness of the work; so when he was taken sick he sent for a doctor. I met the doctor one evening as he was going home, and, on inquiring, learned that they thought he was dying. He said "he has the death hiccough, and he will not live until nine o'clock."

I went in the house and told my wife to get ready and we would go over to Bro. Blankenship's, as he was dying. When we arrived there he was, to all appearances, as the doctor said, dying. On looking around the room on the large family of small children, my wife was moved by the Spirit, and said, "If you will get some oil and anoint him all over with it, God will not let him die."

I sent for a bottle of oil and anointed him with it from the crown of his head to the soles of his feet, and Bro. Goff pronounced the blessing upon him. He stopped hiccoughing immediately, went to sleep and slept for several hours. When he awoke he asked for something to eat. He was healed from the time we took our hands from his head.

These are a few of the great many evidences which I had received. Shortly after this the conspiracy against the Seer was plotted by the Laws, Higbees and others, claiming he had fallen from his prophetic office.

Dr. Green, an old friend and neighbor, of whom I thought a great deal, was carried away with their claims, and would come to me almost daily, telling me that "Joseph is a fallen prophet;" that "Nauvoo was a sink of iniquity and a den of thieves," and many other things which for a time troubled me considerably.

While I was troubled over and meditating about these things, (for I never could quite think Bro. Joseph had fallen), I was taken very sick, almost unto death. Being in such a condition of mind I did not feel like sending for the elders and would not have a doctor. Finally, after I had got very low, my wife came to me and said: "William, look at our family; I can't spare you; you must either send for the elders or let me call a doctor." I consented to have the elders, and made this covenant with the Lord; I told him that if Bro. Joseph had fallen, that I did not want to be healed by the administration of the elders, but that I might call a doctor and be cured by his treatment; but if the prophet had not fallen, that I might be healed through the administration, and if he had not fallen, and I was healed, I would always stand a ready witness to the *faithfulness* of His latter day prophet, come life or death to me by or on account of my testimony.

Elders Fisher and King came and administered to me. Bro. King, I believe it was, in rebuking the disease told the fever to pass of by perspiration, and when he commanded the disease to depart, all pain left me instantly and I sat up in bed. In place of the burning fever came perspiration so fast that, as I held my hands out it would drop like rain from my fingers, and we could smell the fever in it plainly.

Now, dear readers, do you think that in my after life I ever for one moment thought that our martyred prophet had in his last days fallen from the grace of God? How could I?

No, I never did; I could not, I did not, and by the help of God I never will!

This is my testimony in brief, although I could add a great many times this of incidents almost as important as the ones I have given.

My prayers are for the ultimate triumph of the work of Jesus Christ.

A good reader is necessary to give a good writing its full value, and a good listener is necessary to give good talking its full value. If there were no readers, there would be no writers. If there were no listeners, there would be no talkers. To indulge in the reading of bad books is to give bad authors their power for evil. To indulge in listening to slanderous or evil disposed talk is to give the evil speaker his full power for evil. The reader becomes part author; the listener becomes part talker. The way to check evil speaking is to stop evil listening.—*Sel.*

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Only a brazen clang
Disturbed the qui

AUTOBIOGI

WE BEGAN to m
our overland
of which we could
Men whom we never
when in England
money given to th
Liverpool, to select
cattle for those wh
them; and our mone

April 29, 2003

F65

Theodore Turley b. 10 April 1801
md. Mary Clift "2 Jan 1842" no place
\b. 16 June 1815 Clifton, Glostr, Eng

1st child

1 Jason b. 20 Oct. 1842 of Nauvoo d. 26 Oct. 1843
2 Ephraim b. 11 Feb 1845 " d 6 July 1845
3 Theodoreus b. 28 May 1848 "
4 Frances Kimbelly b 22 March 1850 SCC