AFFIDAVIT OF MARTHA McBRIDE KIMBALL
Territory of Utah. County of Millard.

Be it remembered that on this eighth day of July, A.D. 1869, personally appeared before me Edward Partridge, Probate Judge in and for said county, Martha McBride Kimball, who was by me sworn in due form of law, and upon her oath saith that sometime in the summer of the year 1842, at the city of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Heber C. Kimball, one of the Twelve Apostles in said Church, according to the laws of the same regulating marriage.

Martha McBride Kimball.

Subscribed and sworn to by said Martha McBride Kimball the day and year first above written.
[Seal.]
Edward Partridge, Probate Judge.

AFFIDAVIT OF MELISSA LOTT WILLES
Territory of Utah. County of Salt Lake.

Be it remembered that on this twentieth day of May, A.D. 1869, personally appeared before me, James Jack a notary public in and for said county, Melissa Lott Willes, who was by me sworn in due form of law, and upon her oath saith that on the twentieth day of September, A.D. 1843, at the city of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Hyrum Smith, Presiding Patriarch of said Church, according to laws of the same, regulating marriage, in the presence of Cornelius P. Lott and Parmelia Lott.

Melissa Lott Willes.

Subscribed and sworn to by the said Melissa Lott Willes, the day and year first above written.
[Seal.]
James Jack, Notary Public.

ORIGIN OF PLURAL MARRIAGE

LOVINA SMITH WALKER'S TESTIMONY

I, Lovina Walker, hereby certify that while I was living with Aunt Emma Smith, in Fulton City, Fulton Co., Illinois, in the year 1846, that she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

Lovina Walker.

We hereby witness that Lovina Walker made and signed the above statement on this sixteenth day of June, A.D. 1869, at Salt Lake City, S. L. County, Utah Territory, of her own free will and record.

Hyrum S. Walker,
Sarah E. Smith,
Joseph F. Smith.

AFFIDAVIT OF SARAH A. KIMBALL
Territory of Utah. County of Salt Lake.

Be it remembered that on this nineteenth day of June, A.D. 1869, personally appeared before me Elias Smith, Probate Judge for said county, Sarah Ann Kimball, who was by me sworn in due form of law, and upon her oath saith that on the twenty-seventh day of July, A.D. 1842, at the city of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by Newell K. Whitney, Presiding Bishop of said Church, according to the laws of the same regulating marriage, in the presence of Elizabeth Ann Whitney her mother.

Sarah A. Kimball.

Subscribed and sworn to by the said Sarah Ann (Whitney) Kimball, the day and year first above written.
E. Smith, Probate Judge.
Plural Marriage.

Year; and the said Hannah E. Smith also lived at his house several months in 1844, after the Prophet's death. And further, that President Smith frequently visited his wife Hannah at his (J. B's) house.

(Signed) John Benbow.

"Subscribed and sworn to by the said John Benbow, the day and year first written.


"I might continue to multiply those statements and testimonies both of the living and the dead until your paper could not contain them, but the foregoing is sufficient to prove that Joseph Smith did teach the doctrine of plural marriage several years before his death, and not only so, but that he did also practice what he taught. Further, the fact is established that Joseph Smith received the revelation on celestial or plural marriage, and the eternity of the marriage covenant, prior to July 12th, 1843, the time when a portion of said revelation was written.

* * *

"Eliza M. Partridge's Affidavit.

"Territory of Utah.

County of Millard. [seal]

"Be it remembered that on the first day of July, A. D. 1869, personally appeared before me, Edward Partridge, probate judge in and for said county, Eliza M. (Partridge) Lyman, who was by me sworn in due form of law, and upon her oath said, that on the 11th day of May, A. D. 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, in presence of Emma (Hale) Smith, (now Emma Bidamon) and Eliza M. Partridge Smith, (now Eliza M. Lyman).

(Signed) Emily D. P. Young.

"Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

[seal]

Eliza Smith, Probate Judge.

(Sister Young, in her autobiography, published in the Woman's Exponent, Vol. 14, page 38, says: "The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1845. I was married to him on the 11th of May, 1845, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent. Emma, about this time, gave her husband two other wives—Maria and Sarah Lawrence.")

"One more statement will suffice for the present, although, if necessary, many more sworn statements of reliable individuals could be furnished upon the subject, besides the testimonies of scores of living witnesses in absolute denial of the alleged 'last testimony of Sister Emma.'

"Lovina Walker's Certificate.

"Lovina Walker (eldest daughter of Hyrum Smith), hereby certify, that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1846, she told me that she, Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

(Signed) Lovina Walker.

"We hereby witness that Lovina Walker, made and signed the above statement, on this 19th day of June, A. D. 1890, at Salt Lake City, Territory of Utah.
PLURAL MARRIAGE.

Lack City, Salt Lake Co., U. T., of her own free will and accord. ... 
(Signed) HYRUM S. WALKER, SARAH E. SMITH, JOSEPH F. SMITH.

"Again, the foregoing is but a small part of the testimony that can be brought forward in relation to Sister Emma's knowledge of this principle. But is not this sufficient to convince any honest inquirer that the alleged 'Last testimony of Sister Emma,' is incorrect? That Joseph did, not only teach, but practice this doctrine, and that too, with the full knowledge, and consent of his first wife, Emma Smith. Indeed, if there is anything wanting to establish this fact, the ladies (except Lovina Walker, who is now dead) whose testimonies are given above are still living, one in this city and the others in Fillmore, Millard Co., Utah, and can testify that Emma Smith (late Emma Bidamon) did herself teach them the principle, and with her own hand gave them to wife to her husband. Respectfully.
JOSEPH F. SMITH."

ELIZA R. SNOW'S TESTIMONY.

The following was also published in the Deseret News (weekly) of Oct. 22, 1879:

"Recently, to my great astonishment, I read an article headed 'Last Testimony of Sister Emma,' published in the Saints' Advocate, a pamphlet issued in Plano, Ill.

"In the article referred to, her son Joseph reports himself as interviewing his mother on the subject of polygamy, asking questions concerning his father. Did his father teach the principle? Did he practice it? Did his father have other wives than herself? To all of these and similar inquiries, Sister Emma is represented as answering in the negative, positively affirming that Joseph, the Prophet, had no other wife or wives than her; that he neither taught the principle of plurality of wives, publicly or privately.

"I once dearly loved 'Sister Emma,' and now, for me to believe that she, a once highly honored woman, should have sunk so low, even in her own estimation, as to deny what she knew to be true, seems a palpable absurdity. If what purports to be her 'last testimony' was really her testimony, she died with a libel on her lips—a libel against her husband—and against her wives and against the truth, and a libel against God; and in publishing that libel, her son has fastened a stigma on the character of his mother, that can never be erased. It is a fact that Sister Emma, of her own free will and choice, gave her husband four wives, two of whom are now living, and ready to testify that she, not only gave them to her husband, but that she taught them the doctrine of plural marriage and urged them to accept it. And, if her son wished to degrade his mother in the estimation of her former associates, those familiar with the incidents of the period referred to, he could not do it more effectively than by proving her denial of any knowledge of polygamy (colostial marriage), and its practice by her husband. Even if her son ignored his mother's reputation for veracity, he better had waited until his father's wives were silent in death, for now they are here living witnesses of the divinity of plural marriage, as revealed by the Almighty, through Joseph Smith, who was commanded to introduce it by taking other wives.

"So far as Sister Emma personally is concerned, I would gladly have been silent and let her memory rest in peace, had not her misguided son, through a sinister policy, branded her name with gross wickedness—charging her with the denial of a sacred principle which she had heretofore not only acknowledged but had acted upon—a principle as to which there is none more important comprised in the Gospel of the Son of God.

"It may be asked, Why defend plurality of wives, since the United States government forbids its practice? The action of the executors of this government can neither change nor annihilate a fundamental truth; and this nation, in preventing the practice of plural marriage, shoulders a heavier responsibility than any nation has ever assumed, with one exception—that of the ancient Jews. If the government can afford it, we can. The controversy is with God—not us.
ELIZA R. SNOW.

A wife of Joseph Smith, the Prophet.

WILLIAM CLATTON'S TESTIMONY.

The following statement was sworn to before John T. Caine, a rotary public, in Salt Lake City, Feb. 16, 1874:

"Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of