

Chapter Two Historical Truth

The Origin of Polygamy

Val Brinkerhoff – 30 pages here / pages 51-77 in the book, The Secret Chamber

Throughout scripture there has been opposition in all things, with good pitted against evil. An angel told Nephi that there are save **two churches only**; the church of the lamb of God, with few in it, and the all inclusive church of the devil (1 Ne. 14:10). It is full of people kept in darkness, ignorance, and sin. Many of them are deceived into thinking “all is well,” and that they are saved when they are not. Moses instructed his people about the opposition that exists in all things. In scripture it is called “the doctrine of the two ways.” Moses told Joshua that as soon as he and the Israelites crossed over the Jordan River into the Promised Land, that he was to place all the tribes of Israel on two opposing mountains in what is now the area of Shechem, in northern Israel. Moses instructed Joshua to place six tribes on Mt. Ebal to the east, and the other six tribes on the opposing mountain, Mt. Gerizim to the west (Deut. 27). Joshua was then to recite **the law** God had given Moses and all Israel to all the people - as he stood in the valley in between the two mountains. From this point on, the law was to be read again to them every 7th Sabbatical Year. The six tribes on Ebal, the higher mountain in the east, recited all the **cursings** that would come upon them if the people turned away from God. The six tribes on Mt. Gerizim to the west, recited all the **blessings** they would enjoy if they remained true to the living God (Deut. 28).

The choices of Israel then, and ours today, lead to either blessing or cursing, life or death (see Deut. 30:19). Making good choices requires good information - **the truth**. Satan always tries to dilute it, pollute it, or take it away. As soon as God provided light in the early Restoration efforts of the Prophet Joseph, Satan immediately came to *take it away* (D&C 93:39). It is a primary message in this book. **Polygamy** and sexual sin generally is important tool Satan used to pollute the early church and its real history. It continues today (see endnote 1). This chapter begins explaining how. It is divided into four parts. *Part I* takes us back to Lamech, the first polygamist in scripture and his secret combination with Satan. The evil one used a secret combination to corrupt the people of God, doing so then and throughout human history. Murder, polygamy, and homosexuality were part of it. *Part II* addresses how early church history was changed by those who were practicing polygamy secretly at Nauvoo. The changes were put in place to point us falsely to Joseph Smith as the origin of the practice. His name provided **justification** for it. *Part III* presents evidence that Joseph Smith was a monogamist instead. *Part IV* features his words and those of other Smith family members, showing how they consistently fought polygamy. *Part V* examines how Satan used spiritual wifery with things like Freemasonry to pollute early Mormonism in the first part of the 19th century. This discussion serves as a bridge into the rising up of *the secret chamber* at Nauvoo, addressed by the LORD in D&C 38 (addressed in the next chapter).

Part I: The Origin of Polygamy: War on God & His People

The first record of polygamy we have is given us by the Prophet Joseph Smith in his inspired re-translation of the Bible, and specifically Genesis. Most refer to it as the JST. Joseph began re-translating the Bible six months after he completed the Book of Mormon in 1830. The Book of Moses resulted from this important work. It provides much of the early content of the temple endowment. In Moses chapter 5 we are given the first record of **polygamy** in verse 44, where Lamech, the seventh generation son from Adam took two wives, Adah and Zillah. Like Cain, Lamech was an evil man. He too made a **covenant with Satan** and then **murdered** two men, one of them was his great grandfather Irad. Unlike Cain who murdered for the sake of “**gain**,” Lamech’s second murder was because of the **blood-oath** he made with Satan. Like Cain, Lamech was part of a **secret combination** too. The **secret blood-oaths** with Satan and with others in the **secret combinations** are used for **secrecy** and to cover their serious **sins**.

“And Lamech took unto himself **two wives**; the name of one being Adah, and the name of the other, Zillah . . . For Lamech having entered into a **covenant with Satan**, *after the manner of Cain*, wherein he became **Master Mahan, master of that great secret** *which was administered unto Cain by Satan*; and Irad, the son of Enoch, having known their **secret**, began to reveal it unto the sons of Adam. Wherefore Lamech, being angry, *slew him*, **not** like unto Cain, his brother Abel, for the sake of **getting gain**, but he slew him for **the oath’s sake**. For, from the days of Cain, there was a **secret combination**, and their works were in the **dark**, and they **knew every man his brother**” (Moses 5:44, 49-51).

These and other verses of Moses 5 are packed with important insights. There is **darkness, secrecy, a blood-oath, polygamy, murder, a secret combination**, and the phrase – “*they knew every man his brother.*” The three previous uses of the word “**knew**” in Moses 5 (vs. 2, 16 & 42) address sexual relations between Adam and Eve. The fourth one, however, is tied to the brotherhood of those in the **secret combination**. Many believe it represents a form of *initiation* into this **secret** brotherhood, one involving *homosexuality*.

Sexual sin has been a primary component of idolatrous worship throughout scripture. In the Old Testament there was Baal worship with its sexual sin and child sacrifice (abortion today). Satan used sexuality and idolatry to continually corrupt the Israelites. The great Prophet Elijah eliminated this practice in 1 Kings 18, bringing down fire from heaven to destroy the 450 priests of Baal. Believers were continually influenced by surrounding cultures, including the temple rites of the Greeks and the Romans with their temple prostitutes. Satan used similar influence with the early Christian church at Ephesus in the New Testament. There the Christian leader Nicolas led many of the Saints in religious rites that involved idolatry, fornication, and adultery. It brought reproach to the early church. John the Revelator and the LORD addressed it as “the Nicolaitan rites” or “Balaam’s error” (see p. 34).

The Power of the Word

The Prophet Joseph’s primary mission in the Restoration was to bring forth or “**restore**” more of God’s **word**, and in its purity and “**fullness**” (D&C 5:4). It is very useful in fighting darkness and evil. Alma said:

“And now, as the preaching of **the word** had a great tendency to lead the people to do that which was just—yea, it had had **more powerful effect** upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God” (Alma 31:5).

Joseph brought forth the Book of Mormon first. In 1 Nephi 13:25-29 we read that many “plain” (simple, important truths) and “precious” (sacred) things were removed from the Bible by evil and designing men. It, in combination with the JST version of the Bible (June 1830 to July 1833), **restores** much of **the fullness** of the gospel of Christ back to us. Too few know what this “**fullness**” is. Chapter 7 is dedicated to it.

In D&C 42 (1831, called “the law”), God began revealing **the fullness** or the greater portion of His gospel to the early Saints at Kirtland through Joseph. It included both the higher law of unconditional love known as “the law of consecration” (vs. 31-39) and the higher law of marriage in monogamy (vs. 22-23). Both were eventually rejected by the Saints at Nauvoo, along with other parts of this **fullness** (chapters 5-7). It was a fulfillment of God’s prophecy in 3 Nephi 16:10, where He said that we the Gentile Saints and others would reject this “**fullness.**” Polygamy was a significant part of the reason why it was rejected. This is partly explained in another prophecy God gave us 2,000 years later in D&C 38. Speaking of the powers of darkness prevailing on the earth, causing **silence** and ignorance to reign, God told Joseph Smith in 1831:

“behold, the *enemy is combined*. And now I show unto you a *mystery*, a **thing** which is had in **secret chambers**, to bring to pass **even your destruction** in process of time, and ye knew it not...I say unto you that the enemy in **the secret chambers seeketh your lives**...ye know not the *hearts* of men in *your own land*” (D&C 38:12-13, 28-29).

That “**thing**” was **polygamy**. Joseph was destroyed because of it just as God said. Jacob in the Book of Mormon used the word “**thing**” four times in Jacob chapter 2 to negatively connect it with other words like “*pride, grosser crime, iniquity, whoredomes, abomination, and cursed,*” all to get his people to removed this serious sin from them.

The LORD used the word “**things**” in 3 Nephi 16:10, stating that, “if they [the Gentile Saints and others] shall do all those **things**” and **shall reject the fullness of my gospel**, behold, *saith the Father*, I will bring **the fullness of my gospel from among them.**” This is exactly what happened. Both the Book of Mormon (Jacob 3:5, “Fathers” to “Father”), and the Doctrine and Covenants (older 101 removed, 132 put in, both without a vote) have been modified to promote polygamy. The most dramatic changes and the greatest number of them, have been to our church history. The great darkness of secret combinations - that place sin among us in subtle and deceptive fashion - is one of two primary things present in **the fullness** of the gospel of Christ, **the fullness** that Satan attempts to take away from followers of Christ. Addressing both the JST and the Book of Mormon, Joseph said, “many important points

touching the **salvation** of man, had been taken from the Bible, or lost before it was compiled” (HC 1:245.). Joseph restored many “plain” (simple) and “precious” (sacred) truths, tied to (1) how to receive **salvation** from God, and (2) how Satan tries to stop it. He does so by keeping man in darkness, ignorance, and sin – a pattern very apparent in the secret combination of Moses 5, and in the 83 references to secret combinations in the Book of Mormon. Evil men don’t want us to believe that Satan is real. They don’t want information about their secret oaths and other sinister methods to come out into the light. They want us ignorant and easily controlled. God said, “It is impossible for a man to be saved in ignorance” (D&C 131:6). We must know God’s path to salvation **and** Satan’s ways to stop it.

Today the Utah Saints have a limited selection of the Joseph Smith Translation available in our LDS scriptures, as the Community of Christ holds the copyright to the whole volume. Too few Saints are aware of the limited verses we do have, let alone Joseph’s entire selection of re-translated Bible verses, 3,410 of them. The keys to unlock the fuller truths of Christ’s gospel are available to “the elect” who search out God’s holy word in what He calls “**the fullness of my scriptures**” (see D&C 42:15, 56 and 59 & D&C 93:53; 94:10; 104:58 & 124:89). History shows that the LORD wanted the JST version of the Bible and the Book of Mormon to “**go to the world together, in a volume by itself.**” They were to be “**printed together**” (HC 1:341) in **one volume**. It would fulfill Ezekiel 37:15-17, the two sticks coming together to provide the fullness given to Judah (the JST Bible) *and* Joseph (the Book of Mormon).

God told Joseph Smith, “And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people” (D&C 42:56-58). Note, that they were and are to be “**my law to govern my church**” (D&C 42:59). According to Joseph, “**the salvation of the elect**” was dependent upon the **fullness** in them being delivered to believers (see D&C 35:20). Some say Joseph’s prophecy in the Far West Record has been fulfilled. In it he stated, “God had often sealed up the heavens because of covetousness in the Church . . . and except the Church **receive the fulness of the Scriptures that they would yet fail**” (Far West Report, p. 16, TPJS, Deseret Book, p. 9).

What the LORD called “**the fullness of my scriptures**” (D&C 42:15, 56 and 59 & D&C 93:53; 94:10; 104:58 & 124:89) still hasn’t went out to the world as one volume with regard to the Brighamite Saints. By 1867, however (23 years after Joseph’s murder), the Josephite Saints published the full JST version of the Bible to go with the Book of Mormon and the D&C. Emma had kept the 500-page manuscript for the JST in safe keeping until she and her firstborn son brought it forth, fulfilling a significant portion of the Prophet Joseph’s mission. Finally 120 years later in 1979, Robert J. Matthews (a wise educator at BYU) obtained permission to use a portion of the JST for the Brighamites. It amounts to 16 total pages today (a miniscule portion of the 3,410 total verses available), as the Community of Christ (formerly the RLDS church) retains the copyright to the full version. Satan used *spiritual wifery* and *Masonry* to thwart this work early on, keeping many Saints from **the fullness** of God’s word (see 3 Ne. 16:10).

Many believe Joseph’s restoration movement was all about bringing forth a church – the one we know today. The LORD informs us instead, that Joseph’s **primary** mission was to bring forth more of God’s precious **word** - in the Book of Mormon, the Joseph Smith re-translation of the Bible, and the oracles now contained in the Doctrine and Covenants (see endnote 27), including the Lectures on Faith (now removed from the D&C without a vote of the church). The fullness of God’s precious word contains the fullness of His law, doctrine, and gospel. Those embracing them become part of a very simple definition of God’s church (chap. 6), those - as He said, who “**repent and come unto me**” (see D&C 10:67). This is the pattern in 3 Nephi, where Christ provided a fullness of His word, detailing His doctrine and His gospel. Those embracing them are part of His church. He brings all into it personally.

Part II: Brighamite versus Josephite History

Following Joseph’s murder in 1844, the Nauvoo Saints had to choose between the strength of Brigham Young and his “new order of things,” or the original teachings of Joseph Smith. It was a fairly clear choice by 1846, go with Brigham and the Quorum of the Twelve west, or stay behind without a clear leader. The dividing line wasn’t just about leadership though, but also about **doctrine** and what one believed. From 1844-46, it latter became clear that choosing Brigham also meant choosing polygamy and other new doctrines he was and would put forth. About half the Saints rejected Young and the new ways, and as a result, the “Brighamite” Saints are only familiar with one half of the story, a half that has been controlled and modified to reflect a particular narrative – that Joseph was a polygamist.

There are many viewpoints, stories, and “histories” available addressing polygamy, as presented on the Internet, in books, and via the official narrative of the LDS church. **WHO we believe in determines WHAT we believe.** Secret combinations control all the information sources in order to **lie** and **deceive** for gain. They include seven things:

1. Modifying what God has to say in scripture
2. Modifying Joseph Smith’s personal journals & history
3. Modifying official church history
4. Modifying Lucy Mack Smith’s biography
5. Creating false affidavits & stories to prop up polygamy
6. Creating fake news in Nauvoo’s two newspapers
7. Continuing the false narrative today in modern media with a new “Church history” to support it

It is only logical that Latter-day Saints would turn to the church’s leaders and official history for it. Relying on “the arm of flesh” more than God and His word is dangerous, however, leading to **curses** as God tells us (see 2 Ne. 4:34, 28:31; Jer. 17:5). This is how and why the **deception** has occurred, a **cursing** for our idolatry. Our history is **not** trustworthy. History has always been written and modified by those in charge, as the truth is too messy and powerful, having at least two sides. Those in charge want **one narrative** presented, theirs. Brigham Young saw to it that his pro-polygamy narrative was put forth, the one saying that Joseph Smith was responsible for it among the Saints. It is a lie!

In 2017 the church announced a new “transparent” history rewrite. The last one published was in 1930 by B.H. Roberts. The new history features a four-volume set, with one volume published each year for four years, from 2018 (now available) to 2021. Elder Steven E. Snow, church Historian and Recorder, said these four volumes will be, “**transparent, honest, and faithful,**” with controversial aspects of church history covered in the context of the entire story. The promise to be “transparent,” “honest” and “faithful” implies that our prior history hasn’t been. It represents a third rewrite since the days of Joseph Smith. The first begun prior to Joseph’s murder. The second continued in 1844, when Brigham Young had Willard Richards, William Clayton, Mark Forscutt, and others made modifications to the first history, changes that coincided with Young’s pro-polygamy agenda. Forscutt chose to follow Young west, but later left Utah after Young put significant pressure on him to take plural wives. Forscutt later revealed how the history was modified. Harvard educated and respected LDS historian Richard Bushman stated, “I think for the church to remain strong, it has to reconstruct its narrative. **The dominant narrative is not true.** It can’t be sustained. So, the Church has to absorb all this new information or it will be on very shaky ground, and that’s what its trying to do. And it will be a strain for a lot of people, older people especially. It has to change. Elder Packer had a sense of protecting the little people, the scholars were the enemy of this faith...The price of protecting the grandmothers, was the loss of the grandsons” (see <https://www.youtube.com/watch?v=uKuBw9mpV9w>)

Sadly, most active Latter-day Saints today believe Joseph Smith was a polygamist because Brigham and those who followed him said it was so. The Prophet Joseph and the entire Smith family provide an entirely opposite perspective, one closely tied to the teachings given us in scripture. This is best presented in a three-volume set of books, entitled *Joseph Smith Fought Polygamy* (<https://restorationbookstore.org>). The Utah Saints have trusted what Brigham Young and leaders after him in the Utah church have said about Joseph, rather than Joseph’s own words, or those of others in the Smith family. The Smiths proclaim Joseph’s innocence. They include his mother, Lucy Mack Smith, his brothers Hyrum, Samuel, and William Smith, his sister Katharine Smith, and Joseph and Emma’s firstborn son Joseph Smith III. Their important testimonies are consulted hereafter. They have generally been swept under the rug in the Brighamite agenda, as they promote an opposing viewpoint. There are two sides to this story, that of the Brighamites and the Josephites. The dividing line was polygamy, doctrine in general, and Brigham Young’s leadership.

Latter-day Saint “history” is often very fragmented, confusing, and with many contradictions. Some stories have changed over time. It is messy and faulty because it has been based on one primary lie – that Joseph Smith was a polygamist. Additional lies have multiplied to protect this first one, all attempting to prove that Joseph originated the practice. It has been done because Joseph’s name gives credibility or “justification” to this early whoredom in Nauvoo. The Book of Mormon describes it as a whoredom and an “abomination.” The false Brighamite narrative is a primary reason why so many have and are leaving the LDS church. Many feel betrayed. Church growth was at an all time low in 2017 – a 1.4% growth rate.¹ It is one of many causes of concern for the wise.

The Brighamite Saints have been indoctrinated with the narrative of those taking control of the church, after the three Smith brothers were murdered in Nauvoo. Many today are rejecting this narrative, as the curses tied to it have endured to the fourth generation from Joseph Smith (see 2 Ne. 4:34, 28:31). The remaining chapters of this book are about how this curse has been manifested among us (see endnote 4). The rejection doesn’t have to be of “the

church,” of “Joseph Smith,” or of “God.” For some it is all three. What must be rejected is the lies. As we saw in the Introduction, the LORD - in addressing our day and us, provided three listings of sins that must be removed among us for light to return. They are 3 Nephi 16:10, 21:19, and 30:2. The first sin atop each list is “**lyings**.” The second is “**deceits**” or “**deceivings**.” Lies keep people in ignorance, typically for the sake of “gain” (1 Ne. 22:23). Nephi said:

“For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet” (1 Ne. 22:23, “the Prophet” is Jesus Christ – our rock and source of light, see verses 20-21).

Wise virgins, with pure intent, a desire for truth, and oil in their lamps, can avoid deception in their pathway back to God by turning to Him first and foremost, not men (including this author). I have chosen to believe God and the Prophet Joseph and others in the Smith family. Doing this immediately places one in opposition to the Brighamite narrative. This shouldn’t be the case.

Brighamites Versus Josephites

As information unfolds in this and other chapters of the book, the most trustworthy historical evidence reveals that the Prophet Joseph Smith did not practice polygamy, but that other leaders did, specifically some in the Twelve, beginning at Nauvoo and even earlier in Young’s case. They justified their secret practice of it by claiming that Joseph Smith began the practice secretly among them. More credible evidence – first-hand contemporary evidence - reveals that Brigham Young and others implemented the practice secretly in Nauvoo first, prior to Joseph’s murder. Joseph and Hyrum were fighting against it. The secrecy contributed to the murder of both men and their brother Samuel. To truly understand our history, we must **separate** Joseph Smith and the Smith family (the Josephites), from leadership over the Twelve at Nauvoo led by Brigham Young and those that followed him (the Brighamites). The dividing line was and is – polygamy, first known among the Saints as “**spiritual wifery**.” Our history was modified to protect it.

According to a number of LDS historians, the official history of the church is a huge mess, reflecting both the sins of weak or evil men, along with the triumphs of incredible people. Following the murder of Joseph, Hyrum, and Samuel Smith in 1844, church history was **revised by Brigham Young** to reflect a pro-polygamy agenda. The Prophet Joseph Smith was made out to be a polygamist to justify the secret practice of it by many of the early Twelve. Pres. Young employed Willard Richards, William Clayton, Mark Forscutt, and others to modify as many historical documents as possible to support polygamy as an official church doctrine. Joseph’s name was then used to **justify** the early practice of polygamy, along with those following Young into it at Nauvoo and later Utah. This agenda has required more lies to cover the first. Not only is our history greatly tarnished in this way, but so too a number of early important Christ-centered doctrines. They have been diminished over time. What the early doctrines were, versus what they have become, is an important part of this work in later chapters (chap. 7).

Since President Young took power, the Brighamite church has embraced a number of false narratives. To our own detriment, the Utah Saints have not consulted with the Josephites and their version of history because of pride and mistrust. Both were implanted within us to divide us and to **discredit them**; a favorite ploy to keep us from the truth. Those who stayed behind in the various branches of the original restoration movements embraced the Book of Mormon and the early doctrines of Joseph Smith. They are not “apostates” or unenlightened; on the contrary, they often hold many precious insights into our history. Too often we are the ones unaware of basic historical facts. Many of those staying behind were more seasoned in the gospel of Christ and recognized problems with polygamy and other teachings promoted by Brigham Young in his “new order of things.”

As we will see in chapter 4, two very public court cases in 1880 and 1894 reveal that the Reorganized Church of Jesus Christ of Latter-day Saints (led at the time by Joseph Smith’s firstborn son Joseph Smith III) was determined to be the legal successor to the truths of what the original founder, Joseph Smith Junior had taught and brought forth. In their final verdicts both judges determined that the Brighamite church of Utah had failed to continue with the teachings of its founder, primarily because of its later focus upon polygamy. This occurred after the Smiths were murdered. Few are aware of these things as it is not part of the current church narrative.

The devious and superior attitude held by some Utah Brighamites over the Josephites of Missouri should end. This pride is addressed throughout the Book of Mormon. Those who stayed behind have preserved an entirely different history, one where Joseph Smith is innocent of polygamy. Many among them have believed his words, whereas the Utah Saints have believed Brigham Young's words instead. The current Brighamite narrative put forth by our leaders suggests that Joseph Smith was a polygamist and a polyandrist, and that he said one thing in public while doing another in private. The Prophet of the Restoration has been thrown under the bus on official church websites and in various publications. Joseph Smith is not a liar, a cheat, nor a fraud. In 1838 the LORD saw that a secret combination would arise among the Saints (see D&C 38:13 and 28). He provided a plan to counteract it with a future "endowment of power from on high" – the gift of the Holy Ghost (verses 31-42). The secret chamber rose up at Nauvoo and was responsible for the murder of Joseph and his two brothers. It is addressed in the next chapter. Joseph was innocent of polygamy! The fruits in Joseph's life reveal his connection with God, not the abominable practices Jacob spoke of in Jacob chapters 2 and 3. As *the* Prophet of the Restoration, Joseph Smith brought forth the Book of Mormon, the JST version of the Bible, the Pearl of Great Price, and nearly all the revelations in the Doctrine and Covenants. He also said he never practiced polygamy! His mother, his wife, his brothers and sisters, and his son Joseph say the same. They are **first-hand contemporary witnesses** of him, his life, and his marriage. We can go to God in prayer to confirm or reject the testimonies of the Smiths.

Joseph Smith never stated that he had a revelation on or encouraging polygamy, though Young and others put that false narrative forth years after his murder. Instead, Joseph spoke out against spiritual wifery repeatedly. He fought it openly much of his life, excommunicating some from the church for it right up until his murder. We have many statements by him and others to reflect this – but typically they are easier to find in the Josephite history, the one most Saints don't consult. Joseph was framed as a polygamist by those who first implemented spiritual wifery secretly among the Nauvoo Saints, and all to justify their own secret practice of it. They included Brigham Young and some of the Twelve before his murder. Eventually all the Twelve embraced polygamy.

Many stories were manufactured thereafter to cover up the secret practice of polygamy in Nauvoo. They repeat the false narrative that the Saints were run out of Nauvoo by persecutors, but **never was it** because of the **spiritual wifery** being practiced by some leaders, nor the secrecy, deception, division, sin, and murder among the Saints. Sadly these things are a part of the more truthful, untold story. As we will see hereafter, although there was persecution from outsiders, some of it was warranted by the actions of our own people - especially among the leaders (see 3 Ne. 16:10; 30:2). Many of the Josephite Saints remained behind unmolested. Those that did go west were often new European converts of Brigham Young and the Twelve in the British Isles, along with those who chose to embrace his strong leadership. Many new converts did not know polygamy was part of the church until years later. Those leaving Nauvoo also left the United States as Joseph prophesied (p. 69), that Brigham might establish his own kingdom free of government involvement, where polygamy could be installed unrestrained. Unlike the more seasoned Saints, the new converts had zeal, loyalty, and trust in their leaders, those who taught them, and to the church itself, more so than God and His word and will. The **idolatry** of unseasoned Saints led them to follow Brigham into the sin of polygamy.

Records Taken West

Like the records in the Vatican, many historical documents tied to our history are off limits to the average Saint, as well as serious researchers and historians today. It doesn't encourage trust. Only select portions of Joseph Smith's history have been released to the public. What is most telling is that the remaining members of the Smith family did not go west with Brigham Young, nor did some of the more experienced Saints at Nauvoo. Many rejected Brigham Young and his "new order of things." They include four of the twelve apostles (in bold hereafter) at Nauvoo; Brigham Young, Heber C. Kimball, Orson Hyde, George A. Smith, William B. Smith, Wilford Woodruff, Parley Pratt, Orson Pratt, Lyman Wight, John E. Page, John Taylor, and Amasa Lyman. Others separating from Young include Nauvoo Stake President William Marks, Joseph Smith's private secretary James Whitehead, and Nauvoo Temple architect William Weeks. Many of them joined the RLDS church, including 1,557 church members by 1849 (see the research of Susan Easton Black, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE5412785).

Joseph's plans to prove his innocence through diligent record-keeping was thwarted by Brigham Young's editors. They gathered up all the official church records and as many of Joseph Smith's personal papers as possible, so that all of it would end up in Brighamite control in Utah. They could then be hidden away or modified. Most remain in

church vaults today. Joseph Smith III (firstborn son of Joseph and Emma), explained what happened to his father's personal history:

“At the death of my father, Joseph W. Coolidge was appointed administrator of the estate.... The private and personal correspondence of my father, many books and some other matters of personal character were in his office in care of Willard Richards and others, clerks and officials. These were either retained by the administrator upon his own responsibility; or were **refused to my mother's demand** at the direction of the Twelve; the latter we were at the time led to believe.... In answer to **repeated demands** for my father's private papers, journal and correspondence, made by my mother, there was an invariable denial (Edward W. Tullidge, *Life of Joseph the Prophet*, 744–745).

Fortunately, the manuscript for the inspired Joseph Smith re-translation of the Bible remained with Emma, hidden away in the lower, secret portion of a two-tiered chest in her bedroom. This important manuscript was not modified by Young's editors. For a time, those holding the copyright to this work called themselves, “The Reorganized Church of Jesus Christ of the Latter-day Saints. Today they call themselves the Community of Christ. The LDS Church headquartered in Utah has been given permission to use some 16 pages of various verses out of the entire re-translated Bible. Much more is available. Young's control of his version of history is reflected in a statement about our official History of the Church, designed originally to instill confidence in it. Historian B.H. Roberts stated:

“...since the death of the Prophet Joseph, the history has been carefully **revised under the strict inspection of President Brigham Young, and approved by him**. We therefore, hereby bear our testimony to all the world... that the History of Joseph Smith is true, and is *one of the most authentic histories ever written*” (B. H. Roberts, *History of the Church*, 1:5-6).

Lies to Support Spiritual Wifery & More

One of the most troubling things discovered in writing this book, has been the tremendous amount of **lying** and **deception** that has occurred to protect polygamy and power. With the practice now mostly gone, the deception has continued to protect this falsified history, and the church and its leaders. Lying and deception for a “higher cause” was used early on to conceal polygamy from the Federal Government via thirteen different names for it. Deception then became an *institutional practice* (see p. 190). Many left and are leaving the church because of it, some 2,000 plus in August of 2018 alone. According to a number of historians employed by the LDS Church, our history is far from “authentic.” Assistant Church Historian Charles Wesley Wandell has much to say about our corrupt “official” history.

“The official History of the Church of Jesus Christ of Latter-day Saints [the Documentary History of the Church, or DHC] was published in book form under the direction of the First Presidency in 1902. The introductory assurance that, “**no historical or doctrinal statement has been changed**” is demonstrably wrong. Over-shadowed by **editorial censorship, hundreds of deletions, additions, and alterations**, these seven volumes are not always reliable...The nineteenth-century **propaganda mill** was so adroit that few outside Brigham Young's inner circle were aware of the **behind-the-scenes alterations so seamlessly stitched into Church history**.”

Wandell had first-hand knowledge of how and why our history was modified. He worked directly with Dr. Willard Richards in Nauvoo! Following Richards return from his English mission, he became the Church Historian and Recorder. Wandell expressed shock at the **many changes made to Joseph's personal diary**, by Richards, Clayton, and others. Commenting on the vast number of changes made in this historical work, as it was being serialized in the *Deseret News*, Wandell noted:

“I notice the interpolations because having been employed in the Historian's office at Nauvoo by Doctor Richards, and employed, too, in 1845, in compiling this very autobiography, I know that after **Joseph's death his memoir was ‘doctored’ to suit the new order of things [polygamy], and this, too, by the direct order of Brigham Young to Doctor Richards and systematically by Richards. The Quorum of the Twelve, under Brigham Young's leadership, began altering the historical record shortly after Smith's death. Contrary to the introduction's claim, Smith did not author the History of the Church**. At the time of his 1844 death [murder], the narrative had been written up to 5 August 1838” (Richard S. Van Wagoner, *Sidney Rigdon: A Portrait of Religious Excess*, Signature Books [Salt Lake City, 1994], p. 322).

There are five favorite deception methods employed to deceive people and keep them ignorant of the truth. All five of them have been employed to make Joseph Smith out to be a polygamist (see the 15 lies, Assumption #7, chap. 7).

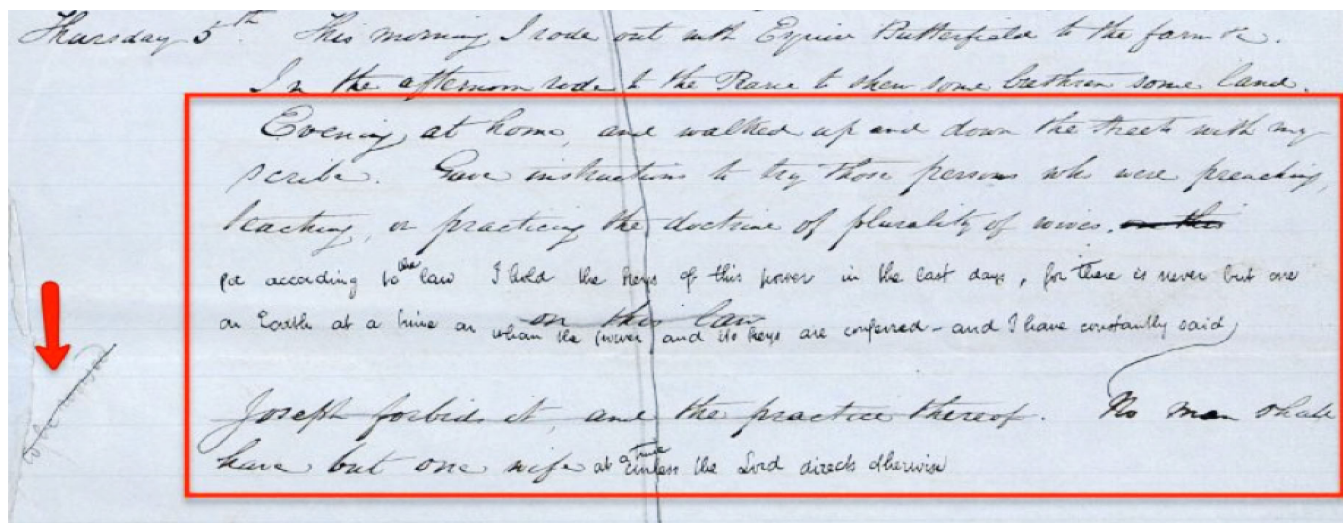
1. Ignore or bury the **truth** (lock it away in vaults, bury it in complexity, or rarely address it)
2. Discredit, demean & diminish other credible sources of **truth** (those in the Smith family)
3. Distract and divert others from the **truth** (keep people busy or distracted with other things)
- *4. Modify existing **truths** (change official history, private journals, etc.)
5. Create new false records and narratives to negate **truth** (via false affidavits, stories, and statements)

One of Many Doctoring Examples – “Joseph forbids it [polygamy] and the practice thereof”

One of the most important journal entries by the Prophet Joseph Smith, in connection with polygamy, is his October 5, 1843 entry, recorded by William Clayton. It has been modified to promote polygamy. He and Joseph were walking the public streets of Nauvoo together on this date. Clayton recorded an **anti**-polygamy statement by Joseph. Ten years later it was changed by historians under Brigham Young’s direction to reflect a **pro**-polygamy stance, then put in the official History of the church. Both versions are presented hereafter.

In their effort to falsely prove that Joseph was a polygamist, church historians deleted **ten** key words from Joseph Smith’s original statement (below), then add **forty-nine** other words. Based on the Joseph Smith’s Papers timeline for this compilation, the illustrated example (see below) would have probably been edited sometime between 1853-1855, after George A. Smith took over duties for the deceased Willard Richards. Both Willard Richards and George A. Smith were Freemasons, Apostles, and members of the secret chamber at Nauvoo. Both men became counselors in the First Presidency to Brigham Young. The entry does not describe a public moment, but instead Joseph’s **private journal** entry, made by his personal scribe William Clayton, after the two walked the public streets of Nauvoo. It occurred **three months after July 12, 1843**, the supposed date that Brigham Young said Joseph had the pro-polygamy revelation, now known as D&C 132. Modern LDS scholars with access to church archives found both statements. Joseph’s original, undoctored quotation is in “an untitled journal of 278 manuscript pages,” as identified in the handwriting of Willard Richards (secret chamber member), another scribe of Joseph. Richards recorded:

“Walked up and down St[reet] with Scribe and gave instructions to try those who were preaching, teaching, or practicing the doctrine of plurality of wives on this Law. **Joseph forbids it and the practice thereof.** No man shall have but **one wife**” [rest of page blank, page 116], Scott H. Faulring, ed., *An American Prophet's Record: The Diaries and Journals of Joseph Smith*, 417). See also, Van Wagoner, *Sidney Rigdon*, 292.



Faulring (trained in history at BYU and elsewhere) pointed out that the rest of the page was blank, allowing for future “doctoring.” The edited version above (supporting polygamy) is the one that ended up in the official History of the Church, volume 3, p. 46 (changes made 1853-55). It states:

“Gave instructions to try those persons who were preaching, teaching, or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth

at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise” (History of the Church 6:46).

The changed historical document (among many) illustrated on the preceeding page was discovered in the Joseph Smith Papers project, though difficult to now find there. A transcription of the relevant, changed text appears in it. Note the “to be revised” statement near the arrow at the illustration’s lower left. They appear in a different scribe’s handwriting, which appears to match that of the revisions made. The revisions change the whole meaning of Joseph’s words. The definitive words “Joseph forbids it” and “the practice thereof” are crossed out and replaced with verbiage similar to what is found in D&C 132. The edited version was changed to say what is found in the outline area of the illustration on the next page. The 1850’s editor left **extra space** around the part where Joseph unequivocally forbids the practice of plural marriage. This was a favorite tactic of Freemasonry devotee Heber C. Kimball. He [Kimball] and Young had editors like William Clayton carried out this form of editing repeatedly. It is a pattern found in many “official” historical documents from the Nauvoo era. Clayton modified a number of entries in the Masonic Lodge book #2 as well. Some of these modifications include post-dating and ante-dating entries, as well as omitting other entries. One of these modified entries involved ten names, two of them being Joseph Smith and Sidney Rigdon. They were men not admitted to the Freemasonry Lodge at the time. Kimball and Young were both members of “the craft” before joining Mormonism. The Lord uses the word “**craft**” in *mostly negative ways* in scripture (Psalm 83:1-4; Dan. 8:25; Mark 14:1; Alma 35:3; Hel. 2:4; D&C 76:75, 106:6, 123:12; JSH 1:75). It comes from the Hebrew “*Aram*,” meaning “**serpent**, *subtle*, *crafty*,” or “*shrewd*.” Satan inspires “**secret**” or “*hidden*” things (from the Hebrew “*sod*”), like his blood-oaths with Cain. For more on the Oct. 5, 1843 journal entry, and this particular edit, see:

1. <http://www.josephsmithpapers.org/paper-summary/journal-december-1842-june-1844-book-3-15-july-1843-29-february-1844/123>
Joseph Smith’s anti-polygamy personal journal statement, entered July 15, 1843.
2. <http://www.josephsmithpapers.org/paper-summary/history-draft-1-march-31-december-1843/143>
An editor’s plans for modifying this journal entry to make it pro-polygamy.
3. <http://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-e-1-1-july-1843-30-april-1844/118>
The final modified journal entry establishing a pro-polygamy stance in LDS church history.

By October of 1843, known irregularities in the record keeping of Nauvoo Masonic Lodge and other concerns led to the denial of a charter for the Mormon Lodge and a revocation of its dispensation. Minute Book 2, once housed in the Nauvoo Masonic Lodge cornerstone, was obtained by Pres. David O. McKay in 1954 and now resides in church vaults in Salt Lake City. It may have much to say. Changing stories typically revolves around lies to protect the guilty. The changing stories tied to how and when polygamy originated in the church are evident in the statements hereafter. Though Joseph Smith never claimed to have had a revelation on polygamy, Brigham Young claimed that he did have one on polygamy, and many years after Joseph was murdered. Additional so-called “evidence” used by the church to support the narrative that Joseph was a polygamist is presented in the following statements by William Clayton, Orson Pratt, and Brigham Young.

“Now, I say to you, as I am ready to testify to all the world, and on which testimony I am most willing to meet all the Latter-day Saints and all apostates, in time and through all eternity, I did write the revelation on celestial marriage given through the Prophet Joseph Smith on the 12th of July, 1843 (William Clayton Journal, said to be written in 1842-46, July 12, 1843 entry).

Though dated as 1843, Clayton’s wording suggests a much later date, perhaps as late as 1874, when Young made new claims tied to it. According to Clayton, he, Hyrum, and Joseph were the only ones present when he wrote down this revelation in the Whitney Store. Two of these “witnesses” are conveniently dead. Neither supported polygamy. Official Church sources today claim that the open practice of polygamy - as part of doctrine - occurred in 1852 in Utah, or 22 years after the Book of Mormon was published. This foundational document speaks out against it clearly (see Jacob 2 & 3). Under the direction of Brigham Young, Apostle Orson Pratt published The Seer in the same year (1852), a pro-polygamy document distributed by the Church. In 1859, Apostle Pratt stated:

“Thirteen years after the publication of the Book of Mormon [1830], the same Prophet...received a revelation upon marriage, which commanded certain individuals in this Church to take unto themselves a plurality of wives for time and all eternity; declaring that it is a righteous principle, and was practiced by inspired men in time of old” (JD 6:362, July 24, 1859).

In 1879, Apostle Pratt added, "...the revelation on polygamy was not given until some thirteen years after the rise of this Church [1830], and that was after we had been driven and smitten and scattered to and fro, here and there, by the hands of our enemies, hence, it was not for that we were persecuted" (JD, 17:111-12, June 14, 1879).

This and Pratt's prior statement reveals that for 20 years (1859 to 1879), Elder Pratt understood that Joseph Smith's revelation on polygamy was neither received by - nor given to - Joseph Smith, until 1843! Both of Pratt's statements align with the story of William Clayton. Young's 1874 public statement about his revelation on polygamy while in England opposes Orson's statements. He claimed he [Brigham] received a revelation while serving in England (1839-40) that justified the practice of polygamy (see p . 48, 2B). And he said Joseph had never mentioned anything about polygamy to him or others **prior to it**, and that there **had never been a thought of polygamy in the church at that time**. From 1874 forward, the story changed – that the revelation was **only recorded** on July 12th of 1843 by Clayton. In other words, Joseph had received this revelation much earlier, in the early 1830s.

Cats & Kittens in and out of the Bag

Pres. Brigham Young's new, changed 1874 story opened a can of worms. The cat was now out of the bag leading to a lot more kittens. First, according to Pres. Young, God was now giving revelations to Young, not the Prophet Joseph, and for a new church-wide doctrine, even while Joseph was yet alive (God said only Joseph was to receive revelations for the church, see D&C 28:2; 43:3). Secondly, Brigham's supposed revelation on polygamy came **before** 1843, before Joseph's supposed revelation (now D&C 132). Third, Brigham took full responsibility for having the first revelation on polygamy for the whole church, while he was on a mission in England in 1839-40, as he said Joseph "never mentioned it," and "there had never been a thought of it in the Church." Fourth, later in 1899, Pres. Lorenzo Snow later backed up Brigham's story, claiming that he too had a revelation on polygamy while in England supporting the practice (Deseret Semi-Weekly News, June 6, 1899).

According to Kerran, "The omissions, deletions, and unidentified additions tell us much more of what transpired than do those items that remained in their original form. Moreover, there is much more truth to be had in the journals of Heber C. Kimball and William Clayton than in all of the church's written history combined. Also, Brigham's "compiled history" (referred to as Brigham's Manuscript History or Journal) was helpful in exposing the extent to which he and his religious progeny rewrote history to fit their narrative. Toward the end of 1839 to the beginning of 1843, the period that both temple worship and spiritual wifery were infused into Joseph's church in Nauvoo, the personal journals of Joseph, Heber, and Brigham go silent: a veritable black-out period for recordkeeping—peculiar activity for a peculiar record keeping people... Luckily, I came upon a document that exposes not only irregularities in the recordkeeping of the Nauvoo Lodge (Masonic), but also in the Masonic Temple documents. These records were created, manipulated, partially destroyed, and then pilfered by Heber Kimball and William Clayton, and taken to Salt Lake. This not only explains why their journals go silent (they were extremely busy doing something else), but it also puts the LDS history regarding the temple and temple endowment into a more reasonable, clear, and common-sense perspective."² Karren added, "In the post-Brigham spin-room, they had one mission: find something on Joseph that creates a preponderance of impropriety that we can spin into plural marriage."³ And that one thing used by the church in the late 1800's was the fragmentary Fanny Alger story. She was a 15-year old young woman working for the Smith Family. She apparently had a crush on Joseph. Emma and Joseph were aware of it. She had to be dismissed because of it. Some took note and the rumors spread.

One of these Fanny Alger rumors was later used by the Church to frame Joseph as a polygamist in the early 1830's. It was a letter written from from one former anti-Mormon preacher to another, with a plan to accuse Joseph of something, so that they could diminish his influence over members of their churches, former members that were converting to Mormonism. It took money out of their pockets as preachers. They also wanted to bring about Joseph's fall. The accusations and plans of these two anti-Mormon preachers, is hardly strong evidence. Nevertheless, the Fanny Alger story began to take root. It was later utilized by Brighamite leaders to incriminate Joseph, that they might justify themselves in the practice, having been part of it since the 1840's.

The year 1835 is given by pro-polygamists for a possible secret marriage date for Joseph and Fanny, performed by Oliver Cowdery. In 1838, Cowdery was excommunicated from the Church, and at real odds with Joseph. He does not say anything about Joseph and Fanny in his church court, but supposedly does so in a letter to his apostate brother Warren. In that supposed letter, Oliver accuses Joseph of a "dirty, nasty affair." There is no marriage. The story that a

marriage or “sealing” occurred was later put in place to overcome the possible embarrassment of adultery, rather than “plural marriage.” Note the words of researcher Brian Hales about the Fanny Alger evidence. He is one of the premiere pro-polygamy LDS scholars, and yet his own words reveal real problems with the Fanny Alger “evidence.”

“To date, nineteen different references to the Joseph Smith-Fanny Alger relationship have been identified in the historical record. Hopefully more will come to light in the future. An analysis of the various narratives shows that the first reference was written on January 21, 1838, probably two to three years after the event; no contemporaneous records have been located. Also, fifteen of the accounts were composed at least thirty-seven years after the incident; thirteen of the narratives are secondhand. The first published reference to Fanny Alger by her full name occurred in 1881, although her first name was used in an 1875 anti-Mormon book, *Wife No. 19*, written by Ann Eliza Webb Young in 1875. Regardless, most Church members would not have known anything about her until Andrew Jenson mentioned her as “one of the first plural wives sealed to the Prophet” in his 1887 article in the *Historical Record*” (Hales, *Joseph Smith Polygamy* Vol. 2, 2008, p. 369).

The Fanny Alger “evidence” is nothing more than a proposed plan to stop Joseph from taking converts away from two anti-Mormon pastors, in a letter from one to the another. It contained their false accusations against Joseph. This shoddy “evidence” would never stand up in a reputable court of law.

Since the Nauvoo days, the Prophet Joseph Smith has become a scapegoat and a stone of stumbling for many, all to protect the current narrative. It is no longer necessary. Truth about our real history would stop much of the bleeding (so many leaving the Church). Truly, as Moroni said, Joseph’s name has been had for both good and evil. Speaking of the night of the angel’s first visit to Joseph on Rosh Hashanah of 1823, the Prophet Joseph stated, “He [the angel] called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni [or Nephi, depending on the source];⁴ that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people” (Joseph Smith History 1:33).

False Affidavits, Statements & Stories – Justifying “Celestial Marriage”

In the later part of the 19th century, many “manufactured” affidavits, statements, and stories began popping up, all tied to the supposed polygamy of the Prophet Joseph Smith, including his many so-called wives. Apostle Joseph F. Smith served in the church historians office for a time. He later collected many affidavits from Assistant church Historian Andrew Jensen, and others. Falsified Affidavits were part of this shady effort. It was done to counter mounting pressure to stop the practice of “plurality of wives” from the U.S. Government, in association with the Prophet’s Joseph’s firstborn son, Joseph Smith III, President of the RLDS church. The lying was seen as a way to preserving a higher calling, leading to *institutional lying* (see p. 190 and the 15 lies of Assumption #7, chap. 7). He encouraged the U.S. Government to put great pressure upon the Utah Saints to abandon polygamy. This political pressure followed prior efforts by him and his two brothers, Alexander Hale Smith and David Hyrum Smith, to return the Utah Saints to their father’s original teachings via missionary work. Each of the three Smith sons of Joseph and Emma would make three trips to Utah for this purpose. The pressure of new laws enacted by Congress to stop polygamy finally resulted in Wilford Woodruff’s Manifesto in 1890, and then fourteen years later Pres. Joseph F. Smith’s second Manifesto of 1904 (see chap. 4) Both were statements issued by the President of the church to appease the U.S. Government. They were not “thus saith the LORD revelations” from God. The Manifestos eventually helped end the practice of polygamy in the LDS church.

It was in the late 19th century that the church produced the largest quantity of questionable documents, including false affidavits to prove to the Federal Government that polygamy was an original **tenet** or doctrine of the church that Joseph Smith put in place. It didn’t work. It was in the 1880’s, for example, or some forty years after Joseph’s murder, that the bulk of these false documents were produced. Church leaders believed that the affidavits, in combination with modified stories and doctored church history would show that Joseph Smith had been practicing polygamy for years. They hoped it would thus ensure their religious freedom to continue practicing polygamy. The lying in these falsified reports was justified to protect a believed “higher cause” in “Celestial” plural marriage.” One Deseret News article featured thirteen code names that were subsequently employed by the Saints to protect or lie about polygamy in the late 19th century (see p. 190). They were part of the **lies**, **deceptions**, and **whoredoms** the LORD spoke of in 3 Nephi 16:10, 21:19 and 30:2.

Created some forty years after the events in them supposedly occurred, the fake affidavits feature amazing recall of very specific events and stories, most tied to the Prophet Joseph Smith's plural "wives." Not only are they from non-contemporary sources, but most were produced by biased polygamists, many of them apparently under pressure from higher-ups. Some appear to be pre-made documents, needing only signatures. Andrew Jensen, LDS assistant church historian is tied to many, if not most of these bogus documents (others are connected to Joseph F. Smith, who worked in the historian's office for a time). With scrutiny, most of the affidavits are easily discredited, tied to fearful polygamists and sloppy, fake history. It is a sad testament to those desperate to protect polygamy.

Responding to similar pressure at this time, a number of faith-promoting falsified stories appeared in association with Brigham Young, Wilford Woodruff, and Lorenzo Snow, all Presidents of the church. One was the sworn [affidavit of Lorenzo Snow](#) (with supportive statements by his sister Eliza Snow), where he said an "angel with the sword" appeared to Joseph Smith, leading him to finally embrace the practice of polygamy. Another story was that of Brigham Young's and his supposed transfiguration before the Saints in Nauvoo during the 1844 succession crisis. False witnesses in this story state that Brigham looked and sounded like the Prophet Joseph Smith, while he stood before the Nauvoo Saints, addressing his qualifications to lead them after the Smith's were murdered. This story was designed to lift up Young as a credible leader over the Saints, and again **used** the power of Joseph Smith name (here his voice and appearance) to **justify** Brigham Young's rise to power. There was also the story of the Founding Fathers visiting Wilford Woodruff in the St. George Temple (see <http://puremormonism.blogspot.com/2013/04/wilford-woodruffs-pants-are-on-fire.html>). All three stories were produced many years after the fact. All three stories have proven to be complete frauds by a number of researchers (see https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V34N0102_171.pdf). All three men were polygamists, Freemasons, and part of the secret chamber at Nauvoo (next chapter).

Polygamy did not Begin nor End with a Revelation from God

The sons of Joseph and Hyrum Smith, both named Joseph Smith (after the founding Prophet), were later part of the end of the practice of polygamy (with the aid of the U.S. Government). They were cousins. They opposed each other in their support or rebuke of polygamy. Both became Presidents of their respective churches (Joseph F. Smith of the Utah church and Joseph Smith III of the RLDS church in Missouri). Because polygamy was often the focal point of authenticity and succession arguments for decades between those of the Brighamite church west, and those of the Josephite church east, and because polygamy was of interest to the non-Mormon public, the pro and con polygamy battle between these two cousins spilled over into the public domain in the early part of the 20th century. It occurred in a publication appropriately entitled "*Arena*" in 1902 and 1903.

Two years later in 1904 the U.S. Senate began investigating whether Apostle Reed Smoot could or should take his Senate seat for the state of Utah, as many in Utah Territory were still practicing this outlawed form of marriage. In trying to win support for Senator Smoot so that he might help secure Statehood for Utah, LDS President Joseph F. Smith issued a "Second Manifesto" in August of 1904. It informed the Brighamite Saints that the practice of plural marriage had to end. He showed his supposed resolve in this by dismissing two of the twelve Apostles who had married additional wives after Woodruff's "Manifesto" of 1890 (one was John W. Taylor, son of former church President John Taylor). Both men believed they would eventually return to the Twelve when the controversy settled down (they were apparently told they would be readmitted some time after the hearings). Addressing both the Manifestos of 1890 and 1904 provides insights to the lying and deceptions associated with polygamy in Mormonism.

Woodruff's 1890 Manifesto

Some lies are told blatantly, while other things, "assumed" to be true, persist among us because those in power don't want them corrected. They can be **useful assumptions** (see chapter 6). Uncorrected assumptions are a form of deception. The perception by many Saints that the 1890 Manifesto was a revelation from God is one of many of these. It was not a "revelation" but a statement penned by later church leader Charles W. Penrose **for** Pres. Woodruff. Thomas J. Rosser, a missionary in Wales in 1908, asked mission president Charles Penrose if the 1890 Manifesto was a "revelation" from God. Penrose replied, "Brethren, I will answer that question, if you will keep it under your hats. I...wrote the manifesto with the assistance of Frank J. Cannon and John White... Wilford Woodruff signed it to beat the devil [the U.S. Government] at his own game." The document was submitted to a committee of three non-LDS Judges for refinement; Charles S. Zane, C.S. Varian, and O.W. Powers. They changed the wording slightly, after which it was recopied by a clerk named Green (Samuel Taylor, *The Rocky Mountain Empire*, New York, NY, MacMillan, 1978,

p. 35. See also D. Michael Quinn, *LDS Church Authority and New Plural Marriages, 1890-1904, Dialogue: A Journal of Mormon Thought*, Spring 1985).

Lies and deception are often used to protect a believed “higher cause.” It may be to protect “tender testimonies,” the warts in church history, to preserve the image of the church and its leaders for effective missionary work or other purposes, and to protect power (endnote 16). The practice is thought to have begun with polygamy and the necessity to evade laws enacted by the Government. Some 250 polygamous marriages are believed to have been performed after the 1890 Manifesto, many with full knowledge of church leadership. Because of mistrust of church leaders, the 1904 Smoot investigation of polygamy by Congress lasted more than three years (1904-1907), resulting in over 3,000 pages of sworn testimony. It included LDS church history, theology, and much more. The reputation of the Utah church decreased substantially across the nation after the hearings. The decline began with the very first testimony of Pres. Joseph F. Smith. He and others twisted their words on many occasions. Four examples of polygamy related dishonesty follow. There are many more such stories, all justified because many had come to falsely believe they were protecting a doctrine that had been revealed to Joseph Smith by God, then put in place by Brigham Young.

(1) Pres. Smith employed deception by performing a secret polygamous marriage for Abraham H. Cannon and Lilian Hamlin while at sea on the way to Catalina Island. Because it was performed on water, some believe it permitted him to say that he had not performed a marriage “in” the U.S. or “on U.S. soil.”

(2) Church historian B.H. Roberts was elected to the U.S. House of Representatives after Utah became a state. The House voted to exclude him, as an investigation revealed that Roberts was engaged in a polygamous marriage that occurred after the 1890 Manifesto. He was thus declared unfit for office after U.S. citizens signed a petition that was presented to Congress demanding Roberts be denied his seat. In D&C 134:1, we read, “We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them.”

(3) Apostle John W. Taylor (son of former Pres. John Taylor) married Janet Maria Wooley as his third wife only four days after the Manifesto was presented and accepted in LDS general conference. The couple married in a carriage in Liberty Park at night in Salt Lake City. The family intentionally backdated the marriage to October 10, 1889. He also married Rhoda and Roxie Welling on August 29th 1901 (11 years after the Manifesto). The ceremony was performed at the Taylor home in Farmington, Utah. Joseph F. Smith, who was acting as a counselor in the First Presidency at the time, gave permission.

(4) The son of Wilford Woodruff, Abraham Owen Woodruff, married 18 year-old Eliza Avery Clark as a plural wife in 1901 (11 years **after** his father presented the Manifesto).

Smith’s 1904 Manifesto

LDS church President Joseph F. Smith (son of Hyrum Smith, whose wife [Mary Fielding Smith] later married Heber C. Kimball, a polygamist) was a proponent of polygamy. Nevertheless, in the end he helped officially end polygamy in Utah with what is known as “the second Manifesto” in 1902. He thus followed his anti-polygamy cousin, the Josephite RLDS church president Joseph Smith III from Missouri (son of Joseph and Emma Smith), in adding the final blow to polygamy in Utah. The two Josephs had been battling it out for decades. Now their last battle was in a very public forum in 1902 and 1903 in the publication entitled *Arena*.

Pres. Joseph Smith III (RLDS) published a number of arguments in *Arena* against polygamy, including the accusation that polygamy originated with his father. He did so by wisely quoting from God’s word in the Book of Mormon and the Articles of Faith. Both works were brought forth by his father. He also added the testimony of his mother Emma, and others, as they had intimate knowledge of the Prophet prior to his murder. Pres. Joseph F. Smith (LDS) countered, stating that the Utah church was enjoying continuing **revelation**, and that **polygamy had begun with a revelation from God**. He added that because plural marriage was introduced in a **revelation** first recorded on July 12 of 1843, his cousin’s quotations of pre-1840 texts like the Book of Mormon were irrelevant. He followed up this faulty reasoning, stating that **continuing revelation was also responsible for the end of polygamy in Wilford Woodruff’s “Manifesto” of 1890**. Both statements are proven false by his own words and those of others. Pres. Smith’s (LDS) testimony in the Reed Smoot Congressional hearings negated his continuing revelation statement. Under oath he testified that the current apostles of the Utah LDS church he led were selected by other men, **not** by

God in **revelation** (see Assumption #3, chap. 6). In addition, his 1904 Manifesto was like Woodruff's, in that it was a "statement" by him, not a **revelation** from God.

Five things combined to counteract the faked affidavits, stories, and statements of the 1880's, and the modified records brought from Nauvoo, all of them designed to justify Brigham's version of polygamy in Utah territory in the later 19th century. They included; (1) General moral outrage of polygamy by Federal officials and the American public; (2) Fear that Brigham Young's growing anti-government theocracy was a threat to the nation; (3) The work of President Joseph Smith III of the RLDS church (the firstborn son of the Prophet Joseph Smith), who spoke out against polygamy consistently for some 30 years, encouraging many Government officials to enforce laws already on the books, as well as create new ones to end the practice; And last, two laws were put in place by Congress. The first was the (4) 1882 Edmunds Act, and (5) the 1887 Edmunds and Tucker Act. Both enforced anti-polygamy laws in Utah Territory. The latter resulted in seized church property and many polygamists put in prison who were found guilty of "illegal cohabitation." They resulted in the official demise of polygamy in 1890 in Wilford Woodruff's Manifesto. President Joseph Smith III's efforts to eliminate polygamy (with aid by the U.S. Government) was further cemented by two very important public court cases in 1880 and 1894. These are addressed in chapter 5.

Current LDS church leadership is not to blame for many early changes to documents, or the false affidavits and stories created in the 19th century. They have inherited them, and sometimes added to them, like the 1981 change of Jacob 3:5 – from "fathers" (plural) to "father," the commandment for them all to have "**one wife**" in the Book of Mormon. Our leaders today have opportunity and responsibility to address the many lies originating with Brigham Young and others, if they will. Chief among them is the lie that Joseph Smith was a polygamist, and that he gave the keys of power to this practice to them in "the last charge" (endnote 16). It is those *outside* the church in the Josephite tradition who have provided the best evidence to support his innocence. God provides confirmation in Joseph's gifts.

Part III: Joseph Smith was a Monogamist

Either Joseph was the monogamist Prophet of the Restoration, or he was a liar, a fraud, and a cheat. Today, official LDS church websites put forth the false narrative that the Prophet Joseph Smith had many wives, and took them behind Emma's back (deception). They say some of his wives were married at the time to other men (polyandry). In addition, these sites claim that one of Joseph's earliest wives was Fanny Alger, taken at age 15, in either adultery or polygamy (pedophilia). Contrasting these lies, Joseph and the Smith family continually claimed his **innocence**. Joseph brought others to church courts for their polygamy right up until his murder. And as a sign from God to us, he exhibited many gifts and fruits of the Spirit. They were real. He did not fake them. Joseph was **not** a liar, a cheat, an adulterer, a polygamist, a polyandrist, nor a pedophile. To embrace this false narrative requires that the Prophet of the Restoration be thrown under the bus – and by those who have the most to gain from it.

In speaking of His chosen servants, God said, "by their **fruits** ye shall know them" (Mat. 7:16-20). The Prophet Joseph demonstrated that he was a gifted seer, revelator, and translator, bringing forth both ancient and modern scripture. He also demonstrated many gifts of the Spirit and received many significant revelations. He brought forth the Book of Mormon, the JST version of the Bible, the Pearl of Great Price, and the oracles in the Doctrine and Covenants (including the Lectures on Faith). He did amazing things in bringing forth the restoration of the fullness of the gospel of Christ. Joseph was also an imperfect mortal man. Nevertheless, in 1829, after sincere repentance, turning fully to Christ, he and Oliver Cowdery received the lesser priesthood, and then baptized each other. Immediately thereafter, they experienced what Alma did in the Book of Mormon – "**the mighty change of heart**" in the baptism of fire and the Holy Ghost. Joseph Smith had love for God and the Saints with his new heart. It is the single biggest difference between him as the first Prophet of the Restoration and Brigham Young, its second, pro-polygamy leader.

The "born again" status of Joseph and Oliver was before there was an official church organization (1830), one done according to the laws of men in New York State (see Assumption #9, chap. 6 & JS History 1:72-74). The LORD's church, as described by Him in D&C 10:67 was present and working effectively in 1828 and 1829. The gifts and fruits of the Spirit were clearly evident. This is because both Joseph and Oliver came in "**at the gate**" the LORD required, **not some other way**, like the robber and thief (John 10:1; 1 Ne. 31 & 32; D&C 22:2, 43:7). It is the same gate all of us must come through. It is "**the way** of salvation of our God" (chap. 7). It is **the way** the LORD requires, via a broken, repentant heart and a contrite, humble spirit. Because of humility and heartfelt repentance, Joseph received the necessary gifts of the Spirit to lead the Restoration movement - to bring again the LORD's way of doing things.

No leader since Joseph can rival his contributions. His most important attribute was **love**. It is one of the fruits of the Spirit. God empowered Joseph Smith to help bring forth the fullness of the gospel of Christ in the latter-days for the salvation of many. What “**the fullness**” is and how it was lost is addressed in succeeding chapters. We will see that as soon as God dispensed greater light to the Saints in the early 1830’s, Satan then came to take it away (D&C 93:39). Wicked men helped the evil one do it. Especially useful, as a corrupting influence, was spiritual wifery. Sexual sin is a great weakness for many men. Satan used it to cut many of the Saints off from God early on.

Joseph Smith brought forth the Book of Mormon, which is a decidedly **anti-polygamy** book. It is the foundational document of our faith, along with the Joseph Smith re-translation of the Bible. Joseph had just one wife, Emma Smith. This is the consistent testimony of both of them, and other Smith family members. I choose to believe them rather than those practicing polygamy, those continually justifying their abominations via Joseph’s *supposed* practice of it. The excellent work of Richard and Pamela Price provides a substantial body of evidence to back up the statements of Joseph, Emma, and many others. Their website and their three-volume book set, entitled, *Joseph Smith Fought Polygamy* provides the clearest evidence for this (see <https://restorationbookstore.org>). Their words are also consistent with God’s word in scripture. It is ironic that the strongest evidence presented to us in defending the Prophet Joseph Smith and his message as a monogamist, comes from those outside the LDS church.

Contrast this with official LDS church websites and publications, and information presented at the three church universities named after Brigham Young. There, official descriptions of Joseph Smith state that he was a polygamist and a polyandrist. They suggest that he secretly practiced what the Book of Mormon calls a **whoredom** and an **iniquity**, while publically preaching against it. Justifying it with changed doctrine is a great **abomination**. The gifts and fruits of the Spirit were clearly present in Joseph’s life. He was not a liar, a cheat, or a fraud.

Eight Reasons Why Joseph is Innocent

To believe that the Prophet Joseph was a polygamist, requires us to accept significant inconsistencies in the church narrative, ever since Brigham took power. There are at least eight of these inconsistencies. The Twelve led the Saints into polygamy. That is the great secret. It is a great abomination according to the Book of Mormon. The LORD said they “polluted mine holy grounds” (D&C 124:46), and thus brought upon themselves “cursings, wrath, indignation, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the LORD” (verse 48). Eight points below reveal Joseph’s innocence. **WHO** we believe determines **WHAT** we believe. Do you believe Joseph Smith or Brigham Young?

(1) *The Smith’s Own Words* First, there are numerous, first hand, contemporary sources showing that Joseph Smith consistently denied that he was a polygamist, including Joseph’s own words and those of Emma and Hyrum Smith. We have their public speeches and written words that preach against this abomination (see endnote 3). God said we may know his servants by their fruits. The gifts and fruits of the Spirit were evident in Joseph’s life, a clear sign of his connection with God, his love for the Saints, and his desire to create Zion.

(2) *No Children from Joseph Except Through Emma* DNA testing thus far reveals that there are no known children from Joseph Smith by any woman other than Emma Smith. She bore Joseph 9 children. A primary purpose of polygamy (according to some who advocate it) is to raise up righteous seed. Where are the children from Joseph’s supposed polygamous unions? Brigham Young had 56 children from 16 of his 55 wives. Heber C. Kimball had 66 children by 17 of his 43 wives. Willard Richards had 11 children via 8 of his 11 wives. All total, the 3 men of the First Presidency in Utah had 109 wives, and 133 children.

(3) *No First-hand Contemporary Evidence of Joseph being a Polygamist* It is significant that the Church has no first-hand, contemporary sources of evidence showing that Joseph Smith was involved in spiritual wifery. Instead, non-contemporary sources surfacing many years after the fact are used, and from poor second and third-hand sources. They are often polygamists, employed to prop up the practice, and by “ascusers” with conflicting testimonies. Some of these sources are by anti-Mormons, again with an agenda. As a whole, these sources are suspect at best, many of them sloppy, fabricated documents, produced decades after the fact by second and third-hand false witnesses.

(4) *Poor Evidence via Joseph’s Enemies* Joseph’s enemies often provide us excellent, first-hand, contemporary evidence of their own guilt as secretive polygamists. It is presented in their private journals, which may counteract public statements made by them. Joseph’s enemies were part of a secret combination at Nauvoo called by some in it, “the secret chamber” (leadership in the Twelve and those assisting them [enforcers and hitmen] (1841-46). The

journals of those in it were kept by Brigham Young, Heber C. Kimball, and Willard Richards (the First Presidency later in Utah), William Clayton, and other secretaries to both Joseph Smith and Brigham Young. The enforcers and hitmen employed by church leaders also kept private journals. They included men like Hosea Stout, Chief of Police at Nauvoo, and hitman Bill Hickman later in Salt Lake. Their journals and that of others reveal use of fear, coercion, violence, and murder to protect spiritual wifery among leadership. These private writings often reveal the truth behind their own secret actions. In Wilford Woodruff's Journal, for example, we read about Brigham Young's indictment for murder in Salt Lake City by a U.S. Marshall in 1859. No trial was ever held in connection with it (see Wilford Woodruff's Journal, vol. 7, pages 45 & 52).

(5) *Modified "Official" History* Much of Latter-day Saint church history has been modified to support the claim that Joseph was a polygamist, and by those taking power following his murder. There are a number of significant examples (see pps. 60-61). This modified history is in direct opposition to that of the Smiths. Willard Richards became the official Church Historian and Recorder when he returned to Nauvoo from his English mission, a position he held until his death. Later in Utah he was the first Editor for the Deseret News. He and William Clayton and others became spin masters for Brigham.

(6) *Public Disciplinary Action* Joseph Smith identified and disciplined a number of people publically in adulterous relationships at Nauvoo and elsewhere. This was part of his effort from 1842 to 1844 to root out polygamy and other sexual sin from Nauvoo and other cities, with the help of Hyrum, William Marks (Stake President), and the Nauvoo Stake High Council. These efforts continued right up until his murder. Four months prior to their murder in February of 1844, co-Presidents of the church Joseph and Hyrum Smith excommunicated Hyrum Brown of Michigan for practicing polygamy. Joseph's plans to stop polygamy among the Saints with President Marks, and specifically their effort right at the end to bring suspected polygamous Apostles before church courts is thought to be the primary motive for his murder and that of Hyrum and Samuel Smith.

(7) *William Smith - the Wild Card* Apostle William Smith admitted practicing spiritual wifery in his last speech as an Apostle, just before Brigham Young excommunicated him. Secretaries for Brigham Young documented his speech and other actions. The church does not use these primary, contemporary sources as they are very revealing. As we will see in chapters 3 and 4, William was part of "the secret chamber" at Nauvoo for a time. He knew that Brigham Young was directing it all. And even though there were times when he and Joseph did not see eye to eye (they got into physical altercations), William did not identify Joseph as a polygamist before or after his murder. William did use Joseph's name to justify his practices, as did most others. After his three brothers were murdered, William turned on the secret chamber, exposing their secret acts. His firsthand knowledge of the secret chamber speaks volumes about the guilt of Brigham Young and the Twelve (the secret chamber) and their lies about Joseph.

(8) *God as a Witness* God is the best witness of whether Joseph Smith was truthful, or a liar, cheat, and fraud, saying one thing in public and doing another thing in private. God said we may know his servants by their fruits. The gifts and fruits of the Spirit were evident in Joseph's life; a clear sign of his connection with God, his love for the Saints, and his desire to create Zion. Besides God's prophecies (like D&C 38), which came true and are yet unfolding, we have another important witness from Him. He does not open the heavens to those practicing abominations, those lying about them, those in secret combinations that use fear, coercion, secret blood-oaths, Danite-like enforcement, and murder to cover their actions. The heavens are sealed up to such individuals (2 Ne. 27:5). Even if Joseph Smith was guilty of some form of introduction of the practice of polygamy among the Saints, his guilt or innocence does not change the focus of this work – and that is that polygamy or infidelity is nearly always conceived in **the secret chambers** of one's heart. **It did not originate with a command from God.**

Part IV: Joseph Consistently Battled Polygamy

Like Abinadi, Joseph Smith preached repentance and faith in Christ the LORD, and gave his life for it. Just prior to his murder, Joseph gave the "**last charge**" to leaders at Nauvoo. It was a transfer of **responsibility** for sin marked by Joseph **shaking his garments free of the blood of sins** of those he taught correct doctrine to, just as Jacob did in the Book of Mormon in connection with the rise of polygamy among his people (2 Ne. 9:44-45; Jacob 1:19, 2:2). Records of this event have been edited today to convey the **lie** that Joseph was transferring all keys of priesthood **power** to the Twelve. The fact that it was a *private* meeting of *the Council of Fifty* (with attendance by some of the Twelve, including the guilty parties), and that Joseph shook his garments free of blood and sins of his people, have been edited out of the current narrative (see p. 113 and endnote 116). Our idolatry today, in lifting up the arm of flesh

over God's word (in scripture and pure revelation), causes many to rely upon one viewpoint with regard to church history; the history given us by Brigham Young and others under his control, and now today's leaders. Most have not searched out God's words, or the Smith family. The truth is to be had among them.

The "doctoring" of church history was widespread under Young's direction. Joseph's story was changed and so to that of his mother. She wanted her voice heard. Even her biography was modified by Brigham Young. For truth to emerge, we must pay more attention to the words of those outside the secret chamber, including the Smith family, and our other brothers and sisters in Christ, those who rejected the polygamy of Brigham Young. These people stayed behind or went elsewhere. **The Smith family** is the best source of truth on what really happened in Nauvoo. See -

Joseph Smith Fought Polygamy	https://restorationbookstore.org/jsfp-index.htm
William & Katherine Smith writings	http://olivercowdery.com/smithhome/WmSmith1.htm
Joseph Smith writings	http://www.olivercowdery.com/smithhome/smithhis.htm

Israel A. Smith, grandson of the Prophet Joseph Smith, said, "Joseph Smith was the greatest victim of fraud and conspiracy of the last 500 years. Nothing like it in recorded history. He was simply lied about when something had to be done to justify. . . polygamy" (Letter to Pamela Price, Sept. 17, 1956). Hereafter some of Joseph's teachings are presented (for those of Hyrum, Emma, Samuel, and Katharine Smith, see endnote 3).

On May 26 of 1844, a month and a day prior to his murder, the Prophet Joseph spoke up to defend himself against an accusation of polygamy and other crimes by William Law, former member of the First Presidency. Joseph began his sermon by reading from 2 Corinthians 11:13-15. It was a warning to some of **the apostles** and others who were secretly practicing spiritual wifery. It reads, "For such are **false apostles, deceitful workers, transforming themselves into the apostles of Christ**. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if **his ministers** also be transformed as the ministers of righteousness; whose end shall be according to their works." They became Joseph's enemies, Satan giving them his power (p. 113 & endnote 16).

"When facts are proved, truth and innocence will prevail at last. My enemies are no philosophers: they think that when they have my spoke under, they will keep me down; but for the fools, I will hold on and fly over them. God is in the still small voice. In all these affidavits, indictments, it is all of the devil—all corruption. Come on! ye prosecutors! ye false swearers! All hell, boil over! Ye burning mountains, roll down your lava! for I will come out on the top at last...The God and Father of our LORD Jesus Christ, which is blessed for evermore, knoweth **that I lie not** [1 Cor. 11:31]...Another indictment has been got up against me [a polygamy indictment]. It appears a holy prophet [William Law] has arisen up, and he has testified against me [causing the polygamy indictment to be brought forth]...God knows, then, that the charges against me are false. **I had not been married scarcely five minutes**, and made one proclamation of the Gospel, before it was reported that I had seven wives. I mean to live and proclaim the truth as long as I can. This new holy prophet [William Law] has gone to Carthage and swore that I had told him that I was guilty of adultery. This spiritual wifeism! Why, a man dares not speak or wink, for fear of being accused of this...William Law...swears that I have committed adultery. I wish the grand jury would tell me who they [the alleged wives] are—whether it will be a curse or blessing to me...A man asked me whether the commandment [revelation] was given that a man may have seven wives; and now the new prophet has charged me with adultery...Wilson Law [William's brother] also swears that I told him I was guilty of adultery...I have rattled chains before in a dungeon for truth's sake. I am innocent of all these charges, and you can bear witness of my innocence, for you know me yourselves.... **What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one. I am the same man, and as innocent as I was fourteen years ago** [when charged with polygamy shortly after his marriage to Emma Hale]; and I can prove them all perjurers" (HC 6:408, 410–411, **May 26, 1844**)

In February of 1844, or four months prior to the murder of Joseph and Hyrum, co-Presidents of the Church Joseph and Hyrum Smith excommunicated Hyrum Brown of Michigan. Their statement in the Times and Seasons read:

"As we have lately been credibly informed that a member of the Church of Jesus Christ of Latter-day Saints, a man by the name of Hyrum Brown, has been teaching polygamy and other false and corrupt doctrines in the County of Lapeer, State of Michigan; this is to notify him and the church in general that he has been cut off from the church for his iniquity," Signed, Joseph Smith, Hyrum Smith, Presidents of the Church, Feb. 1844, Autobiography of

Elder R.C. Evans, p. 331).

"I preached in the grove and pronounced **a curse** upon all **adulterers** and **fornicators**, and unvirtuous persons and those who have made **use of my name** to carry on their **iniquitous** designs" (Grove Sermon, Apr. 10, **1842**). Joseph **cursed** those betraying him in "**the Last Charge**" given to the Council of Fifty (p. 113, endnote 16).

"Bennett went to some of the females in the city, who knew nothing of him but as an honorable man and began to teach them that promiscuous intercourse between the sexes was a doctrine believed in by the Latter Day Saints, and that there was no harm in it; but this failing, he had recourse to a more influential and desperately wicked course; and that was to persuade them that myself and others of the authorities of the Church not only sanctioned but practiced the same wicked acts...He was well aware of the consequences of such willful and base falsehoods, if they should come to my knowledge, and consequently endeavored to persuade his dupes to keep it a matter of secrecy, persuading them there would be no harm if they should not make it known" (Times and Seasons, 3:840 July 1, **1842**).

"[John Bennett] reached out his hand to Br. Joseph and said, will you forgive me, weeping at the time; he said Br. Joseph, I am guilty, I acknowledge it, and I beg of you not to expose me, for it will ruin me; Joseph replied, Doctor! **why are you using my name to carry on your hellish wickedness? Have I ever taught you that Fornication and adultery was right, or polygamy or any such practices? He said you never did**" (Hyrum Smith, Affidavit May 1842, Times and Seasons 3 [August 1, **1842**]).

"To the church of Jesus Christ of Latter Day Saints in Caldwell county, Know assuredly Dear brethren, that it is for the testimony of Jesus, that we are in *bonds* and in *prison*...Was it for committing adultery? **We are aware that false and slanderous reports**...respecting this thing...and spread by the dissenters, who are extremely active in spreading **foul and libilous reports** concerning us; thinking thereby to gain the fellowship of the world...Satan taking advantage of this has transfigured it into **lasciviousness, a community of wives**, which things are an **abomination** in the sight of God...contrary to the law of God, which says, "Thou shalt not commit **adultery**, Thou shalt **not covet thy neighbors wife**." "He that looketh upon a woman to **lust** after her has committed adultery already in his heart"...Now if any person has represented any thing otherwise than what we now write they have willfully misrepresented us" (Times and Seasons 1 [April **1840**]: 82–85, a letter Joseph wrote to the Saints on Dec. 16, 1839, in response to an accusation that he was a polygamist).

"Do the Mormons believe in having more wives than one? **No, not at the same time**. But they believe, that if their companion dies, they have a right to marry again" (The Elders' Journal 1, Nov. **1837**, 28).

Three of Joseph Smith's Prophecies tied to Polygamy

Joseph prophesied that because of polygamy, the Saints would have to leave the United States (another curse). It was just prior to his murder, that Joseph went to William Marks, Nauvoo Stake President, saying that he would bring the polygamists to trial before the High Council, and that Pres. Marks must expel those practicing this whoredom from the Church. Elder Marks later testified:

"He [Joseph] said 'it eventually would prove the overthrow of the church, and we should soon be obliged to **leave the United States**, unless it could be speedily put down'" (RLDS History of the Church 2:733).

Joseph also prophesied two times about his own murder, and a third time about living to see Jesus Christ. The first was indirect, stating that murder and polygamy go hand in hand. The second was very direct, addressing who would kill him and why. The third was published in the D&C. According to Emma Smith, Joseph stated:

"David was not raised from the dead when the righteous came forth at the time of Christ's resurrection, because he put Uriah to death, and the crimes of polygamy and murder always go together" (Saints Herald, 48:184).

"There are those among you who will betray me soon; in fact, you have plotted to deliver me up to the enemy to be slain" (Joseph Smith, June 23, 1844, from an interview of Katharine Smith Salisbury [Joseph's sister], by I.G. Davidson, Fountain Green, Ill., May 1894, <http://olivercowdery.com/smithhome/BroBill/KStestimony.htm>).

Harrison Sagers & the Warning to the Twelve

In 1843, Joseph Smith became aware of the adultery of Harrison Sagers, and tried him publicly in two courts—the church's High Council and the Nauvoo Municipal Court. Harrison Sagers was charged with seduction of the sister of his wife Lucinda. The Prophet Joseph presided at the first church hearing. The charge stated that he had told a young woman that the doctrine of spiritual wifery was right, according to Joseph Smith. This is the same justification that Dr. John Bennett, Chauncey Higbee, Brigham Young and others used in their spiritual wifery.

Sager's legal wife, Lucinda, announced that her husband Harrison had deserted her, doing it in the very public forum of the first and only issue of the *Expositor*. There we read an unusual advertisement by Lucinda Sagers against her unfaithful husband Harrison. The advertisement read, "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, *Nauvoo Expositor*, June 7, 1844, 3). Tried in 1843, Harrison Sagers continued his infidelity through 1844 and beyond.

In Joseph Smith's journal for November 25, 1843, we read of the Nauvoo High Council meeting, where **he warned all those present, including some of the Twelve, to be virtuous**. Joseph wrote, "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" (HC 6:81).

In Joseph's journal entry, of the Sagers' public High Council hearing, we learn that several of the Twelve present were practicing polygamy secretly in 1843. **Joseph did not give Sagers, or any other individual, authority to practice polygamy**. By November of 1843, it is believed that Apostles Brigham Young, Parley P. Pratt, Heber C. Kimball, and Orson Hyde had already married plural wives. Joseph Smith's warning words were directed to them and others.

Following Joseph's murder, Sagers followed Brigham Young to Utah. Church records show that in addition to Lucinda Sagers, Harrison had also married **nine** other women; Olive Amanda Wheaton, Ruth Adelia Wheaton, Lucy Marilla Wheaton, Sarah Lovenia Bailey, Harriet Emmaline Barney, Frances Cornelia Adams, Mary____, Elizabeth____, and Marion Browning Smith. **None of them were Sagers' wives during Joseph Smith's lifetime** (see LDS Family Group Record, Genealogical Data, for William Henry Harrison Sagers). Harriet Emmaline Barney bore him four children. She separated from Sagers and married Brigham Young. Her children with 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). Thus, Brigham Young married a woman that had been a plural wife of Sagers, who had been involved with polygamy since the days of Dr. John Bennett.

During the last seven months of his life, Joseph Smith spent time trying to convict Sagers and others of polygamy. Like Bennett, Higbee, and Young, Sagers placed the blame for their plural marriages on the teachings of Joseph. The words of Emma, Hyrum, and Samuel Smith refute them (see chap. 2 & endnote 3).

Emma & the Hot Iron

As Relief Society President over the whole Church, Emma spoke out repeatedly against spiritual wifery in Nauvoo. And like Hyrum Smith's public speech at China Grove, Emma Smith tried to stop the practice among the Saints by giving her "Virtue Will Triumph" public speech to all the women of the city and the church. Like her husband and Hyrum, She knew that Brigham Young was the prime promoter of spiritual wifery in Nauvoo. Young participated in it secretly by at least 1842. Nearly all of those who did so, justified their practices by using Joseph's name.

Years later, Velma Bradshaw, a close friend to the firstborn granddaughter of Joseph and Emma, stated that one day Joseph Smith, "came into the Mansion House for his noontime meal, while Emma [his wife] was ironing. Joseph told her that Brigham Young and others were talking favorably about plural marriage. Emma knew he was being pressured

by those men. She picked up the hot iron and held it close to Joseph's face and said, 'Do you see this iron? If you don't want your face scarred with this iron, don't scar your heart.'" Some believe Emma's words may have alluded to the following scripture:

"Now the Spirit speaketh expressly, that in the latter times **some shall depart from the faith**, giving heed to **seducing spirits, and doctrines of devils**; speaking **lies** in hypocrisy; having their conscience seared as with a **hot iron**" (1 Tim. 4:1–2).

According to Velma Bradshaw it was, "Aunt Emma [Emmeline – the first grandchild of Emma and Joseph Smith] who spoke of this event. She said it took place in the Mansion House in late 1843 or early 1844. Velma was a close friend of Emma Josepha Smith McCallum, who was the firstborn daughter of Joseph Smith III and his first wife Emmeline (the first wife died). Emmeline was the first grandchild of Joseph and Emma Smith.⁵

At the time of Joseph Smith's murder, Young, Kimball, and several of the Apostles and other leaders were secretly involved in spiritual wifery. From 1842 to 1844, Joseph was continuously involved in trying to rid the Nauvoo Saints of the practice. By spring of 1844 Joseph decided to directly expose all the polygamists he knew of openly, including those in the Twelve. To do so, Joseph sought out Nauvoo Stake President and High Priest William Marks for needed help. Within weeks both Joseph and Hyrum were murdered (see RLDS History of the Church 2:733–734). One month later, Samuel Smith was also murdered. By the date of the martyrdom (June 27, 1844), Brigham Young had four wives. The first two polygamous wives were still married to other men when he took them (polyandry). Young's first legal wives were, (1) Mary Ann Angell Young; (2) Mrs. William Seely (Lucy Ann Decker Seely Young); (3) Mrs. Henry Cobb (Augusta Adams Cobb Young, baptized into the church in 1832 by Samuel Smith); And (4) Harriet Elizabeth Cook Campbell Young.⁶ The latter three were taken secretly, before Joseph's murder.

Young's actions and those following him is one main reason why official Church websites and publications accuse the Prophet Joseph Smith of the very things Young was guilty of, though in subtle form. He is accused of polyandry, along with polygamy and perhaps adultery and pedophilia (Fanny Alger). Being "justied" is the word Brigham Young used (out of context) in the first verse of his reconstructed work known as D&C 132.

David and Solomon were **not justified** in this practice by God anywhere in scripture! In Jacob 2:23 we read, "This people [the Nephites and the Saints in early Church history] begin to wax in iniquity; they understand not the scriptures, for they seek to **excuse** themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son."

Emma & Lucy Mack Smith Statements on Joseph & Polygamy

The women of early Mormondom (and the children) were affected most negatively by polygamy. Their voices need to be heard. Two knowledgeable and trustworthy women regarding the events at Nauvoo include Emma Smith, wife of the Prophet Joseph, and his mother Lucy Mack Smith. Both paid a dear price for their devotion to the Prophet Joseph and their unwavering knowledge that he was innocent of the stain of polygamy. Brigham referred to the widow Emma as the world's biggest liar in a General Conference address in Utah. He said Joseph would have to go get her in hell (see p. 45). Mary Fielding Smith, on the other hand, former wife of Hyrum Smith and mother of Joseph F. Smith, polygamist and sixth president of the church, is praised for following Brigham west. Only ten weeks after Hyrum's murder she turned on the anti-polygamy efforts of her husband, becoming the fourth polygamous wife of Heber C. Kimball. She died seven years later.⁷ Hyrum fought polygamy right up until his murder, speaking out against the practice in his last General Conference at Nauvoo.

Emma Smith: An Elect Lady and President of the Female Relief Society

Emma was a valiant, intelligent leader, dedicated and true to her husband. She was interviewed by a number of people who came to Nauvoo following the murder of her husband. A small collection of statements by her in these interviews is included hereafter (see also endnote 3). In answer to the question of when did Emma first see the so-called "revelation" on polygamy, the one falsely attributed to her husband, she said, "Right here in Nauvoo in the year 1853, published in...a paper called The Seer, by Orson Pratt of the Utah Church" (J.S. Chrestensen interview).

In another interview, Emma added, "There was no revelation on either polygamy, or spiritual wives." The spiritual wives system, according to her husband, "was contrary to the will of heaven...He had no other wife but me." When

Joseph asked Emma if she had heard rumors about him and polygamy, Emma said that Joseph told her that, “they were without foundation; that there was no such doctrine, and never should be with his knowledge, or consent. I know that he had no other wife or wives than myself, in any sense, either spiritual or otherwise” (Joseph Smith III interview of his mother).

In answer to a question about whether Brigham would lead the church after Joseph’s death, Emma responded, “I would pity the people that should follow Brigham as a leader.” Then, in answer to another question as to why Young’s followers should be pitied, Emma said that Joseph answered, saying, “Because he would lead them to hell.” Twelve others in Nauvoo said Joseph repeated this opinion of Brigham on other occasions. In her last physical meeting with Brigham Young, Emma told him, “You know too that Joseph in my presence told you [Brigham] that you had been teaching such things [spiritual wifery] while he was alive, and that he commanded you in the name of the LORD, to teach them no more, or judgments would overtake you” (Mark Forscutt interview. Forscutt was a secretary to Brigham Young in Utah, until Brigham insisted that he take a plural wife. Forscutt refused and was forced to escape from Utah to save his life).

Three months before her husband was murdered, President Emma Smith of the female Relief Society of the church at Nauvoo spoke out. Emma stated that the spiritual wives system introduced at Nauvoo by Bennett and others was dealing, **“a death blow at the hal’owed marriage covenant...Resolved unanimously, That while we render credence to the doctrines of Paul that neither the man is without the woman neither is the woman without the man in the LORD, yet we raise our voices and hands against John C. Bennett’s “spiritual wife system” as a scheme of profligates to seduce women...wherefore, while the marriage bed, undefiled is honorable, let polygamy, bigamy, fornication, adultery, and prostitution, be frowned out of the hearts of honest men to drop in the gulf of fallen nature”** (public speech by Emma, The Voice of Innocence, Mar. 20, 1844).

Lucy Mack Smith: Matriarch of the Smith Family

In 1845, Lucy Mack Smith dreamed that her son William was in trouble. He had been speaking out on the secret activities of Brigham Young, Heber C. Kimball and others of the Twelve and their polygamy. Lucy said she heard a voice telling her to “awake, awake, for thy only son that thou hast living, they for his life have laid a snare...**I saw William in a room full of armed men and he having no weapons.** They have crushed him down, if it had not been for the power of God; and many of the family would have been cut off, the LORD have softened their hearts. **Two** amongst them **had blacker hearts** than the rest...Brigham Young and Kimball know it is so, and dare not deny it...Thy son William he shall have power over the churches, he is father in Israel over the Patriarchs...” (Dean C. Jessee, ed., The John Taylor Nauvoo Journal, Jan. to Sept. 1845, BYU Studies, no. 3, pps. 63-64).

In that same year, Apostle William Smith was in fact brought before an intimidating group of church leaders (Brigham and many of the Twelve) and others, all brought together on the third floor of the Masonic Lodge to confront him. He stated that to his surprise, “some fifty or sixty policemen all armed with their Bowie knives, pistols, and hickory clubs” had gathered there. It was a warning to him of the path he was then pursuing (see statement #2, William Smith’s Proclamation to the Saints, pages 130-33).

A year later, Lucy wrote a letter to Brigham Young and his representatives in 1846, stating that she was enduring much because her children were a higher priority than Brigham Young and the Twelve. Both Lucy and Emma Smith were removed from their homes, and their former support from the church was withheld from them, all because of this priority. Lucy stated, “the last thing that Brigham said to me was, I should have a home and be provided for, in all my wants...but you restrict my conscience, put limits to my affections [for her son William], **threaten me with poverty**, if I do not drive my children from my door because [of] the recent insult and abuse, that has been heaped upon them without measure, but I grieve for them, I am old...Yet I must not complain...although my children have been the Fathers and Founders of the Church, and spent their all in its service...I am called upon to banish from my home the few of my family who are left as my only solace, as you so proudly and wickedly ask me to do, **or my support shall be withheld from me...**You would have me forsake my children in order that you may give me a living...a mother has to forfeit all nature’s ties, to cut asunder the cords of affection that bind her to her children, **or she shall not have a subsistence...**Give me a deed to a house and lot and advance the Quarterly sum [originally agreed upon]...I have no means, no food but coarse corn meal and I am old and feeble in health...Let this be a sufficient rebuke from your Mother in Israel” (Ronald Romig, Lucy’s Nauvoo, John Whitmer Books, pps. 71-2).

Two months later in May of 1846, Lucy sent a letter to James Strang, stating, “I...have been disfranchised from the church by the Twelve, and much abused by their infatuated followers. Time would fail me to mention all of the accumulated wrongs they have inflicted upon a poor and helpless family...Your mother in Israel...must now be driven from your midst, penniless – robbed of her inheritance in the city of Joseph by the cruelty of your rulers...On

yesterday we were told...that **unless we would acknowledge the Twelve as the heads of the church, Mother Smith could have no inheritance in Nauvoo...**" (Lucy's Nauvoo, p. 73).

On May 11th, 1846, Lucy wrote Reuben Hedlock, stating, "The Twelve have abused my son William, and trampled upon my children; they have also treated me with contempt...these men are not right, God has not sent them to lead this kingdom..." (Lucy's Nauvoo, p. 77).

Finally, in an 1853 interview of Lucy by James X. Allen, a British emigrant on his way west, Mr. Allen stated, "She talked much about Brigham Young and the people who follow him, stating that the former was an Usurper, and was [so] pronounced by her Son [Joseph] while alive, and in her hearing...she also spoke much against polygamy and produced a passage from the Book of Mormon to prove it false...the old lady was much affected and spoke warmly, our conversation lasted for the space of an hour and an half" (Lucy's Nauvoo, pps. 93-4)

Young Modifies Lucy's Biography

Joseph's words weren't the only ones modified by Brigham Young and his editors. His mother Lucy's personal biography was also modified into a new approved and sanitized book. Lucy's story was changed. Original copies of Lucy's unedited biography in Utah in 1865 were gathered up at the direction of Brigham Young. Statements by her were eliminated and others **modified** into a new Brigham Young **approved** biography, the one now sold at Deseret Book. Lucy titled her original biography, *Biographical Sketches of Joseph Smith, the Prophet and His Progenitors for Many Generations*. It was put together by Martha Knowlton Coray in the winter following the murders of Lucy's three sons Joseph, Hyrum, and Samuel (1844). The first printing of her unmodified biography was in England in 1853, by polygamist Apostle Orson Pratt. He was serving there as a missionary. He had purchased Coray's manuscript in 1852 in the States before traveling to England.

Brigham's new version of Lucy's biography was later titled, *History of the Prophet Joseph, by His Mother, Lucy Smith*. Addressing Lucy's original biography, Young and the First Presidency stated, "We wish those who have these books to either hand them to their Bishops for them to be conveyed to the President's or Historian's Office or send them themselves, that they may be disposed of." According to an official church statement, "Mother Smith was seventy years old, and very forgetful." They suggested that "her mind had suffered many severe shocks" and that "she could, therefore, scarcely recollect anything correctly that had transpired." Wilford Woodruff detailed President Young's intent in his journal, stating, "He said he wished us to take up that work and revise it, correct it; that it belonged to the Historian to attend to it; that there was many false statements made in it, and he wished them to be left out, and all other statements which we did not know to be true, and give the reason why they are left out." The changes included removing all the favorable references to Apostle William Smith (Lucy's remaining son, who was excommunicated from the church by Brigham Young), the removal of eighteen references to Emma Smith, "correcting misstatements or misconceptions expressed by Mother Smith, and basic changes to grammar (see Millennial Star 27 (Oct. 21, 1865):658, and Wilford Woodruff Journal, Feb. 13, 1859, LDS Church Archives).

Part V: The Origin of Polygamy in Mormonism

How did polygamy become fully entrenched in Mormonism, especially when the Book of Mormon preaches against it? By 1850 all of the Quorum of the Twelve in Utah were promoting its virtues. Four had left the quorum earlier; Lyman Wight, John E. Page, Amasa Lyman, and William Smith. Others rejecting Young included the Smith Family, Nauvoo Stake President William Marks, Nauvoo Temple architect William Weeks, and many others, including half of Nauvoo's population. Brigham Young later made polygamy necessary for exaltation in the Kingdom of God. Today it is one of many taboo subjects in church meetings. Later Presidents of the church have also repudiated the practice and a number of other doctrines put forth by Young.

Polygamy is only one form of what was called "**spiritual wifery**" in early church history. It is a phrase used to describe sexual sin between a man and a woman that is *justified* by religion or religious rites. It can include fornication, adultery, polygamy, polyandry, and even pedophilia. It is not associated with homosexuality, however. The sin of "spiritual wifery" rose up among the Saints quietly in Kirtland, and then took hold firmly in Nauvoo. Later other more positive phrases were applied to it in connection with marriage during Brigham Young's tenure, including "plural marriage" and then "celestial marriage." As addressed earlier, thirteen different terms were attached to it in the later part of the 19th century by the Saints in Utah, primarily as a deception tool to avoid arrest by representatives of the Federal Government (see p. 190). Outsiders simply called it "polygamy."

Polygamy did not originate with Joseph Smith, but with Satan and those influenced by him. He put it into the heart of Lamech, the seventh generation from Adam to first practice it (Moses 5:51), and then centuries later he did the same thing with Brigham Young, after he was exposed to the spiritual wifery of the Cochranites north of Boston, along with the works of David and Solomon in the Old Testament. Satan wanted to destroy Joseph and God's work through the young Prophet (see D&C 38:13 and 28). Spiritual wifery rose up among the Saints in three phases; (1) It first entered Mormonism at Kirtland Ohio in the early 1830's; (2) Later it secretly expanded among the Twelve at Nauvoo in the early 1840's, after they returned from their English missions; And (3) It then became an institutional practice later in Utah in the 1850's, after Brigham Young revealed it had been practiced since the early 1840's.

To understand how this occurred, we must separate the actions of the Prophet Joseph Smith who fought against it right up until his murder, from the actions of Brigham Young and some of the Twelve who embraced it secretly in Nauvoo at first. This separation explains much of our messy, modified history. The division resulted in the separation of the Brighamites west and the Josephites east after Joseph's murder. In the next chapter (3) we will see that some in the Twelve (Brigham Young, Heber C. Kimball, Willard Richards, and John Taylor) formed a **"secret chamber"** at Nauvoo to practice spiritual wifery, and then install it within the church in a more respectable form as "plural marriage," once the Smith's were out of the way. Prior to this widespread acceptance, most of the Twelve were first exposed to "spiritual wifery" in some form in one or more of the following ways.

1. By 1832 Cochranite converts from the Boston area were being brought to Kirtland Ohio by missionaries Orson Hyde & Samuel Smith (Joseph's brother). These converts brought some of their beliefs and traditions with them. The Cochranites coined the phrase "spiritual wifery."
2. Brigham Young served at least two missions to the Boston- Saco Maine area (Cochranite territory), doing so alone, by his own request. He would later bring back Augusta Adams⁸ from this area to Nauvoo. Augusta was Brigham's third wife. Augusta's child named "Brigham" was born and died just before she and Brigham Young were married. She remained married to her first husband when she became Brigham's second polygamous wife. This is also true of Brigham's first plural wife (Lucy Ann Decker). Two of Brigham's first three polygamous wives were part of polyandry, something Young accused Joseph of, and something the church today associates with Joseph Smith. It is a lie. Her husband's suit for divorce made national news as it involved a major figure in Mormonism, the President of the Twelve, Brigham Young.
3. There were two church conferences held in Cochranite territory between 1834 and 1836. Nine of the apostles are known to have attended at least one of them.
4. Polygamy was a focus among clergy and elite educators in Germany, England, and America in the 1830's and 1840's. This is when most of the Twelve were serving missions in England, away from Joseph Smith and their wives. One influence there was the book *The Testament of the Twelve Patriarchs, the Sons of Jacob*. It supported polygamy, citing the special "patriarchal priesthood" of the ancient patriarchs. Some 100 copies of this book were sold at the church's Millennial Star office in Liverpool. Later in Nauvoo another publication, *The Peacemaker* became a strong influence among leaders there. It was printed on the *Times and Seasons* press in 1842. Joseph's name was placed on it without his knowledge or permission.
5. Brigham Young (1874) and Lorenzo Snow (1899) both said that they had experiences while serving as missionaries in England (1839 to 1845) revealing that polygamy was divinely inspired doctrine. This was reported many decades after their missions when they were immersed in the practice. Elder Edwin Stafford (a Seventy serving with the Twelve in England and Nauvoo) testified in a letter to a friend that he believed Brigham Young was practicing adultery in both cities.⁹ The apostles were idolized by many of their converts, increasing the potential for inappropriate relationships.

The Early Cochranite Influence

As early as 1832, LDS missionary work was occurring among the Cochranites of Saco Maine (north of Boston, 1832). The Cochranite movement *justified* fornication and adultery *within religious rites*. Some of the first Cochranite converts were baptized by missionaries Orson Hyde and Samuel H. Smith (Joseph's brother) in **1832**. Coming to Kirtland Ohio, they brought some Cochranite traditions with them into Mormonism. Satan used this age-old mix of religion with the lusts of the flesh to corrupt the church.

Brigham Young served at least two missions to the Boston - Saco area. He was given permission by the Nauvoo Stake High Council to travel there alone. Two church conferences were held in Saco Maine, home of the Cochranites, between 1834-36. In these conferences, nine of the Apostles were exposed to the practice. The LORD warned Joseph and the Saints that Satan wanted to destroy them in an early message in **1831** in D&C 38. It addressed “a *mystery*, a **thing** which is had in **secret chambers**.” That “**thing**” was “*spiritual wifery*.” Six scriptures were given the Saints between **1830** and **1833** tied to God’s higher law of monogamy. They were D&C 19:25; 38:13-14 & 28; 42:22-23; 49:15-16; 63:12-16 and verse 4 of the original D&C 101. This Section was known as “**the Article on Marriage**.”

“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**” (D&C 101:4).

Two years later in 1837, in another effort to stop the Cochranite influence from gaining further ground into the church, the Seventies Quorums at Kirtland published their own statement against *spiritual wifery* among the Saints. Their resolution asserted, “That we have no fellowship whatever with any elder belonging to the quorums of the Seventies who is **guilty of polygamy**” (Messenger and Advocate 3: 511, May, 1837). Forty years later in 1876, President Brigham Young removed Section 101 from the D&C (without a church vote), the same year he replaced it with pro-polygamy Section 132, a supposed revelation given to Joseph Smith on July 12th of 1843. For more on the Cochranite influences, see *Joseph Smith Fought Polygamy*, <https://restorationbookstore.org/jsfp-index.htm>

English Incubation Period

Polygamy in Mormonism appears to have had additional roots in the English missions of Brigham Young, Heber C. Kimball, Willard Richards, William Clayton, and others between 1839-41. These men would become senior members of the secret chamber later in their return to Nauvoo. Young and some of the other members of the Twelve had already been exposed to spiritual wifery in the Boston and Saco areas. They were now away from their wives and Joseph and Hyrum for an extended period. They were also held in high esteem by most of those whom they were teaching. The conditions were ripe for experimentation with spiritual wifery by at least Young, Kimball, and Clayton. They were married men. Young’s cousin, Willard Richards found his first wife while serving his mission there.

Europe was fertile ground for both polygamy and Freemasonry in the early 1800’s. Polygamy was an especially popular subject of discussion in religious and university circles in Germany, England, and the U.S. at this time. Polygamy became an acceptable practice among some small groups in these countries. A number of books published in England reveal that it was a popular subject of discussion for some time prior to the arrival of the Apostles, first in 1837, and then in force between **1839-45**. Note the books below. The last one was sold in church offices in Liverpool.

1. Johannes Lyser, *Polygamia Triumphatrix* (Europe: 1682)
2. T. T. Payen, *The Cases of Polygamy, Concubinage, Adultery, Divorce, etc., Seriously and Learnedly Discussed* (London: 1732)
3. Delany Patrick, *Reflections on Polygamy* (London: 1739)
4. John Towers, *Polygamy Unscriptural* (London: 1780)
5. James Cookson, *Thoughts on Polygamy Including Remarks on Theolophthora and Its Scheme* (Winchester, England: J. Wilkes for the author, 1782)
6. William Hepworth Dixon, *Spiritual Wives*, 2 vols. (London, 1868)
7. English, LDS elder & author, Samuel Downes’ reprint of an ancient Greek Manuscript, entitled, *The Testament of the Twelve Patriarchs, the Sons of Jacob* (1843).

Latter-day Saint Samuel Downes apparently showed the pro-polygamy book, *The Testament of the Twelve Patriarchs, the Sons of Jacob*, to a number of church leaders in England. It presented Jacob’s plural marriage and concubines as godly, stressing the *unique* **patriarchal priesthood** of the ancient Patriarchs of the Old Testament. Some 100 copies of it were sold in the church’s Millennial Star office in Liverpool England. A short review of it was published in The Millennial Star 4 (October 1843, 96). Reprinted by Downes (an “elder” in a local LDS Ward), the book was dedicated to a Patriarch in Manchester. Downes stated, “Having shewn it to many of **my brethren**, and it having met with their approbation, they are wishful to possess themselves of it also. I now at their solicitation for the church, and for mankind in general, **send it forth unto the world**” (his new “Preface” to The Testament of the Twelve Patriarchs).

In a meeting later in Utah where Brigham first introduced new Section 132 to the Saints in 1852 (and where Joseph’s name was falsely attached to it), Apostle Orson Pratt gave a stirring sermon citing the ancient practices of the

Patriarchs of the Old Testament as a primary reason for reinstituting the same practice in modern times among the Saints (Orson Pratt JD 1 [1854]: 53–66). Pratt would eventually take ten wives. Four of them were from the British Isles (Utah Genealogical Magazine 27 [1936]: 113–114). Pratt authored *The Seer* (by request of Brigham Young), believing that polygamy was the most efficient way for the Lord to raise up a righteous and numerous people (see Breck England, *The Life and Thought of Orson Pratt*, 175). Later in Utah, another influential book on polygamy would be promoted among the brethren of the Twelve. This one was printed on the Times and Seasons press.

Justified Experimentation

The experimentation with spiritual wifery by the some of the Twelve in England did not involve plural marriage, at least yet. It began in adultery and fornication. One Seventy serving in England with the Twelve observed curious behavior by Young with one woman there. He accused Young of adultery (endnote 12). In addition, numerous journal entries by William Clayton reveal his love for a mistress he had during his mission there. His wife and children are absent from this same journal. The entries involve references to foot washing in connection with intimacy which followed, a clear tie to Cochranite spiritual wifery.

In 1841 Heber C. Kimball brought his first polygamous wife back to Nauvoo with him from his English mission. This was two years before Joseph's supposed "revelation" on polygamy (1843). Like two of Brigham's early polygamous wives, she too was married to another man at the time. Her name was Sarah Peak Noon, apparently baptized just before boarding the boat to America. She had Heber's child in Nauvoo. Their child died at an early age, so too the those of Young and Clayton. They were taken like the child of David and Bathsheba in the Old Testament, the one conceived in adultery. The secrecy of Sarah Peaks pregnancy and marriage to Heber wasn't kept for long, however.

Thirty-five years later in Utah (1874) Young knew that these and other historical events might come forth to reveal the truth about Heber C. Kimball's additional wife in 1841. Young moved into action to protect the First Presidency and his long-time friend Heber. Young and Kimball were friends and Freemasons prior to their baptisms into the church. Heber was especially committed to the Masonic brotherhood, also called "the craft." At this point in time in Utah, Young was President, Heber was First Councilor, and Willard Richards was Second Councilor (with 109 wives between them). To protect Heber and the 1852 lying announcement that Section 132 was a revelation given Joseph on July 12 of 1843, Young appears to have put forth a new narrative in 1874. He spoke of a vision or revelation he had on polygamy while serving in England, and *for the first time* (35 years after it supposedly occurred). Some suspect this "revelation" (occurring sometime between 1839 and 1840) was cover for Heber's pregnant wife, brought to Nauvoo in 1841, and perhaps cover for William Clayton's journal entries which addressed his mistress, Sarah Crooks. *No specific date* was tied to Young's "revelation" and its actual content *was never revealed*. His 1874 statement read:

"While we [Brigham & ten of the Twelve Apostles] were in England (in 1839 and 40) *I think*, the LORD manifested to me by vision and his Spirit, things that I did not then understand. I never opened my mouth to any one concerning them, until I returned to Nauvoo; **Joseph had never mentioned this; there had never been a thought of it in the Church that I ever knew anything about at that time**, but I had this for myself, and I kept it to myself. And when I returned home, and Joseph revealed those things to me [a lie] then I understood the reflections that were upon my mind while in England. But this (communication with Joseph on the subject) was not until after I had told him what I understood— this was in 1841" (Brigham Young, Deseret News, July 1, 1874).

Young's new narrative opened up a large can of worms. Receiving a revelation for the whole church in place of Joseph went against God's word in D&C 28:2 and 43:3. In addition, the "revelation" went against Young's former 1852 justification for polygamy - that Joseph began plural marriage among the Saints via a July 12, 1843 "revelation." Young then put Section 132 into the Doctrine and Covenants in 1876, without a vote from the church.

Lies were thus used to support polygamy from the very beginning. Reports today suggest Young took his first plural wife in 1842 at Nauvoo, when he was 41 years old. She was 20 and remained married to her first husband (polyandry). This precedes Joseph's "*supposed revelation*" by a year. At age 42 (1843) Young married 3 more women, including a 19-year-old and 15-year-old. He thus had four wives prior to Joseph's murder (2 remained married to previous husbands). In the latter part of 1844, **after the murders**, he added 10 more wives, 3 of whom were teenagers. One was 15-year old Clarissa Caroline. Two years **after the murders** in 1845, he added 21 more wives, 2 of them teenagers. And he added 20 more wives during a single month in 1846, 5 of them in a single day (Feb. 3), their ages being 55, 42, 41,

36, and 18. At age 45, Young married 1 additional wife. She was 16. Finally, in his 60's, Young married 5 more wives, 3 of whom were in their early 20's. All told, Brigham Young had taken 55 wives, 9 of whom were teenagers on their wedding day (5 were 15-17 years of age), and 20 of whom were in their 20's. He later divorced 10 of them.

In the *six months* following the murder of the three Smith brothers (from June to December of 1844), Brigham Young went from 4 wives to 14. Heber C Kimball went from 2 wives to 10. It was an explosion of spiritual wifery, Brigham's way. There were 56 new plural marriages in 1845 alone by church members. By 1846, the "spiritual wives" movement expanded 5-fold - to 255 plural wives (*Nauvoo Roots of Mormon Polygamy, 1841-46: A Preliminary Demographic Report*, p 32). The three men leading the secret chamber at Nauvoo ended up with **109** total wives as **the First Presidency** of the church in Utah. Young had 55 wives, Kimball had 43, and Richards had 11.

How could Young and others in the Twelve in England go against the clear teaching of Joseph Smith and Jacob 2 in the Book of Mormon and other scripture? The answer may involve two things; (1) Brigham Young taught that the apostles had a special priesthood, that of the **Patriarchal Order** of the ancient Patriarchs in the Old Testament, allowing them to have as many wives and concubines as they wanted. This priesthood involved a special **sealing doctrine** provided by Elijah (this false doctrine was borrowed from the book *The Peacemaker* printed at Nauvoo, see chap. 5). This new doctrine became part of the modified temple endowment Young put in place to promote polygamy after Joseph's murder. Young used this **special priesthood** as justification for polygamy later in 1852 when he wrote verse 1 of Section 132. The very first verse of this Section uses the word "*justified*" in connection with Joseph's *supposed* inquiry to the LORD about doing the works of Abraham, Isaac, Jacob, Moses, David, and Solomon, an inquiry, "touching the principle and doctrine of their having many wives and concubines" (D&C 132:1).

And (2) Young and others may have begun teaching that Joseph was a **fallen prophet**, partly because he didn't support Young's view on priesthood, and because Joseph **later** admitted that the Spirit was not with him *the last few days of his life* because he returned to Nauvoo after originally heading west to avoid trouble in Carthage. Young stated:

"If Joseph . . . had followed the Spirit of revelation in him he never would have gone to Carthage . . . and never for one moment did he say that he had had **one particle of light in him** *after* he started back from Montrose to give himself up in Nauvoo. This he did through the persuasion of others . . . if Joseph had followed the revelations in him he would have followed the shepherd instead of the shepherd's following the sheep."

In his own manuscript diary of the Nauvoo Legion, Joseph said, "*contrary to the council of the Spirit* . . . I am now no more than another man." This was repeated in a School of the Prophets meeting later in Utah by Colonel Stephen Markham. Abraham O. Smoot, one of Nauvoo's police officers, stated years later that Joseph, "went as a lamb to the slaughter, in opposition to his better judgment, and the Spirit of God in his heart, at the time" (for all three statements, see Quinn, *Mormon Hierarchy*, Signature Books, p. 145). This loss of the Spirit was just *days* before his murder, not the years of secret polygamy that had taken place in Nauvoo after the Twelve return from England (1841 to 1844). Joseph's loss of the Spirit the last few days of his life was expanded to the last few years of his life, as a convenient **justification** for Young and others, those who took charge of the practice of this whoredom. It was Young who approved all sealings of multiple women to any one man at Nauvoo. Apostle William Smith was later chastised for not seeking Young's approval in his early plural marriages.

Moving Forward with Decisions

In the Encyclopedia of Mormonism we read one modern report about the mission of the Twelve in England. It stated that being separated from Joseph and Hyrum Smith, the Twelve had to make decisions on their own. One of them was making Willard Richards an apostle, a relatively new English convert. Another was beginning the practice of spiritual wifery, there. Willard was a cousin of Brigham Young. He, Brigham, and Heber were all related by blood or marriage. They would later become the First Presidency in Utah. The Encyclopedia of Mormonism states: "On April 14, 1840, in Preston, they ordained Willard Richards an apostle and sustained Brigham Young as "standing president" of their quorum." Joseph & Hyrum Smith weren't consulted for this ordination. In the June 1987 issue of the Ensign magazine, we read of a letter (most likely manufactured years later) said to be written by Brigham Young to Willard Richards (also in England at the time) in September of 1840. According to Ronald K. Esplin, "Although he [Brigham] *had several times written* [to Joseph Smith in the States] for direction, by early September [1840], some five months into his mission, President Young still had no answers. With a detailed report to the First Presidency in September, he

[Brigham] asked again for counsel on a series of **pressing questions**. He also knew that he could not await a reply.” There is no record of attempted contact with Joseph. Brigham said:

“Our motto is **go ahead**. Go ahead - & ahead we are determined to go – till we have conquered every foe. So come life or come death we’ll go ahead, but tell us **if we are going wrong** & we will right it” (*The Historian’s Corner: The Willard Richards and Brigham Young 5 September 1840 Letter from England to Nauvoo*,” BYU Studies, Spring 1978, p. 475).

Brigham later claimed that another pressing concern while in England was moving forward with spiritual wifery, and acting on the revelation he had been given. He may have viewed his special priesthood as an apostle as supportive of this move, as he held the priesthood of the ancient patriarchs of the Old Testament. Young stated that **because he had received no word from Joseph, he moved forward**, believing Joseph *and* God were **bound** to sustain him.

“If I do not know the will of my Father, and what He requires of me in a certain transaction, if I ask Him to give me wisdom concerning any requirement in life, or in regard to my own course, or that of my friends, my family, my children, or those that I preside over, **and get no answer** from Him and then do the very best that my judgment will teach me, **He is bound to own and honor that transaction**, and He will do so to all intents and purposes” (JD 3:205, this reasoning is similar to that used with the “revelation” on blacks in the church receiving the priesthood in 1978, see Assumption 3, chap. 6).

God is **not** bound by the weak understanding and corrupt will of men. We are bound by His decrees. Young’s claim of a “revelation” was used to deceive many into following him into the same practice. “Covered heads” (2 Ne. 27:5; Isa. 29:10) has prevailed since then. The humble and repentant who look to God in all things, can receive God’s guidance – according to His will, but the LORD is never bound by our limited understanding, or our will. Our decisions too often manifest “the idols in our heart.” Jeremiah’s lament in chapter 23 applies to this “awful situation.”

“For both prophet and priest are **profane**; yea, in my house have I found their wickedness, saith the LORD...Mine heart within me is broken because of the prophets...**they commit adultery**, and walk in **lies**: they strengthen also the hands of evildoers...they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah...they speak **a vision of their own heart**, and **not** out of the mouth of the LORD... I have **not** sent these prophets...I have not spoken to them, yet they prophesied...I have heard what the prophets said, that prophesy **lies** in my name, saying, I have dreamed...they are prophets of the deceit *of their own heart*; Which think to cause my people to forget my name by their dreams...as their fathers have forgotten my name for **Baal**...Therefore, behold, I am against the prophets, saith the LORD...Behold, I am against them that prophesy **false dreams**, saith the LORD, and do tell them, **and cause my people to err by their lies**...yet I sent them not, nor commanded them...And I will bring an everlasting **reproach** upon you, and a perpetual shame...(Jer. 23, select verses 1-40).

The justification of special *patriarchal* priesthood and the rumor that Joseph was a fallen prophet were later used at Nauvoo to spread the practice among select church leaders. This occurred on their return from their English missions (1841). By 1844, the Law group, with their strong grievances against Joseph, were used by those in the secret chamber - to effectively spread rumors about Joseph’s fallen status and his supposed secret practice of spiritual wifery. To the surprise of the apostles, however, the Law group was also spreading the news that **some of the Twelve were also practicing polygamy and polyandry** with Joseph. This truth was told in the first and only issue of *The Expositor*. The Law group and the apostles were both pushing their own agendas. Both used Joseph’s name for justification, leading to his murder and the establishment of polygamy as official LDS church doctrine. The Lord told Joseph, “They draw near to me with their lips; but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.” Joseph continued, “He again forbade me to join with any of them” (JS-History 1:19-20).

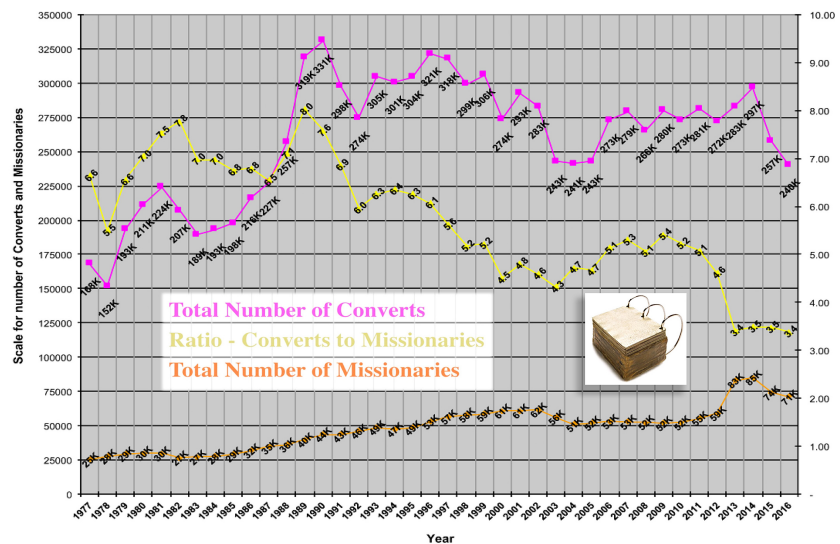
End Notes for this chapter...

¹ *Record Decline* Numbers don’t lie. The chart *on the next page* shows the least growth in LDS church recorded history (1.6% in 2016, 1.4% in 2017). Membership statistics were not given over the pulpit for 2016 and 2017 (in 2017 and 2018) perhaps because of this continuing decline and the growing exodus of so many Saints from the church for a variety of reasons (some say 2,500 left

in August of 2018 alone). Note that though the LDS church had more missionaries than ever in 2014 (85,000), convert baptisms per missionary were down from a high point in 1989 of 8 converts per missionary, to just 3.5 in 2013 and 14. The highpoint year was 1989, the time of Pres. Benson's leadership, when he focused the Saints upon **the Book of Mormon**, in connection with His call to **eliminate pride** in our lives and our need to **repent**. These three pillars should be our focus today, plus one more – **Christ the LORD**. Decreasing faith and trust in Christ, and thus the loss of the gifts and fruits of the Spirit, are the result of dwelling too much on leaders and “the church” itself (see Psalm 118:8; 2 Ne. 4:34). There is also little teaching about Him and His gifts of the Spirit. Moral decline and an increase in the control of secret combinations is thus rampant.

Christians Decline as Share of U.S. Population; Other Faiths and the Unaffiliated Are Growing

	2007	2014	Change*
	%	%	%
Christian	78.4	70.6	-7.8
Protestant	51.3	46.5	-4.8
Evangelical	26.3	25.4	-0.9
Mainline	18.1	14.7	-3.4
Historically black	6.9	6.5	-
Catholic	23.9	20.8	-3.1
Orthodox Christian	0.6	0.5	-
Mormon	1.7	1.6	-
Jehovah's Witness	0.7	0.8	-
Other Christian	0.3	0.4	-
Non-Christian faiths	4.7	5.9	+1.2
Jewish	1.7	1.9	-
Muslim	0.4	0.9	+0.5
Buddhist	0.7	0.7	-
Hindu	0.4	0.7	+0.3
Other world religions**	<0.3	0.3	-
Other faiths**	1.2	1.5	+0.3
Unaffiliated	16.1	22.8	+6.7
Atheist	1.6	3.1	+1.5
Agnostic	2.4	4.0	+1.6
Nothing in particular	12.1	15.8	+3.7
Don't know/refused	0.8	0.6	-0.2
	100.0	100.0	



The decline of belief, and lower church growth, is offset by the Pentecostals who have the strongest growth among Christians generally. There are more than 600 million charismatic Pentecostal believers worldwide, the second-largest group of Christians after Catholics. Like David of old, many of them really know how to worship Christ. Those who enjoy various gifts of the Spirit among them, seek Him and His charismatic gifts, including the gift of tongues (in August of 2018 the LDS Articles of Faith were changed. “Summary Article of Faith #5” was changed to **not** support **faith** in visions, prophecy, the gift of tongues, etc., see <https://www.mormon.org/beliefs/articles-of-faith>). According to the Pew Research Center, “Pentecostals and charismatic churches are by no means a small, fringe movement; on the contrary, they form the fastest-growing religious movement in the world. The gift of tongues is not reserved for a select few. Paul made it clear in 1 Cor. 14:5 that he wanted every believer to pray in tongues (for personal edification) and prophesy (to edify the church).” Paul stated, “I would like every one of you to speak in tongues, but I would rather have you prophesy.” See <http://www.charismamag.com/spirit/supernatural/21237-5-things-you-need-to-know-about-speaking-in-tongues> Note also that while the percentage of traditional Christians in America is declining over the last 7 years, Christianity in Russia has doubled in the last 17 years, going from 31% of the total population to 72% today. In 2013 the Russian parliament voted 436 to 0 in favor of an anti-gay bill. In addition, Patriarch Kirill (of the Russian Orthodox Church) stated that recent Western “legislation of single-sex marriages is bringing the apocalypse closer.” Will Russia, with their moral superiority be like the Lamanites in the book of Jacob, who loved their families and conquered the declining Nephites (they had more than one wife at this time). The Pew research report also showed that Latter-day Saints have changed their stance more than any Christian group in America relative to gay rights over the last seven years (2008 to 2015). LDS support for gay marriage has doubled since then.

2013 LDS Crisis of Faith Report A 2013 report created for LDS Church leaders entitled **LDS Personal Faith Crisis**, detailed reasons for the exodus of many Latter-day Saints from the church. It stated that the number one cause for the “crisis of faith” in 2013 was “**dissemination of non-correlated materials on the Internet.**” The real root cause for the continuing, worsening exodus today (2018) is a lack of moving faith by leaders *and* many members **in the LORD Jesus Christ**. He is to be the head of His church, not men (see 3 Ne. 18:24). Faith in Christ is the first principle and ordinance of the gospel of Christ, as identified in Article of Faith 1. This author believes idolatry is the root cause of our current “crisis of faith.” It is the lifting of of men, programs, and the ways of the world in place of the LORD Jesus. The 2013 report repeatedly addresses “the church,” a wealthy corporation today (incorporated in 1923 during the administration of Heber J. Grant). It is revealing that the authors of the report mention the name Jesus Christ one time (those leaving the church mention Him more). Note one statement in the report, “When factoring median income for these Faith Crisis respondents, the Church incurs an estimated **tithing-revenue loss** of \$281 Million over ten years (at \$2.5 million per chapel, that represents a theoretical loss of 112 chapels).” This report was created for the board of directors of the corporation “**doing business as**” a church. Money lost in the “faith crisis” was a key concern. See here: https://faenrandir.github.io/a_careful_examination/documents/faith_crisis_study/Faith_Crisis_Report_R24B.pdf?fbclid=IwAR2vGUnJrkFV6XilKNUkixFbpVtqwa5fpwb0rs22XO12Eq8_wfB7v8sL4IU

² See *Ronald Meldon Karren*, *The Exonerataion of Emma, Joseph, and Hyrum: Part One*, introduction. In his words, Karren's book was created using "solely pro-Mormon sourcing and publicly-available artifacts. It is pro-Mormon sourced, using pro-Mormon documents, and pro-Mormon history. It is an excellent source on how early LDS church history was changed, and by whom and how. Information on the secret chamber is also very insightful. Like all authors, Mr. Kerran writes from his perspective. He experienced abuse from some leaders in the LDS church, and thus often carries this tone. It is an excellent LDS history resource.

³ *The Fanny Alger Story* In their *2014 Essays*, the LDS church used a quote from **one anti-Mormon to another to serve as evidence of Joseph Smith's first involvement in polygamy**. It states, "After receiving the commandment, he [Joseph] taught a few associates about it, but he did not spread this teaching widely in the 1830s" (LDS.org, *Plural Marriage in Kirtland and Nauvoo*, 2014). The citation for this claim is by *another anti-Mormon*, Ezra Booth (excommunicated Mormon) as found in one of 9 letters between Booth and Ira Eddy, *another anti-Mormon* (both were former preachers in other faiths). The citation is from Dec. 6, 1831, as found in *Ohio Star* Dec. 8, 1831. The "one thing" is Joseph's supposed relationship with Fanny Alger, which according to one alleged letter from Oliver Cowdery to his brother Warren was a "dirty, nasty, filthy affair of his and Fanny Alger's" (Oliver Cowdery to Warren Cowdery, Jan. 21, 1838). The LDS church *later claimed this was not adultery but a marriage* performed by Oliver Cowdery. There are too many discrepancies and contradictions in the accounts of all those involved for this to be true, and is typical of the claims against Joseph Smith with regard to polygamy. WHO we believe determines WHAT we believe.

⁴ *Nephi & Moroni* A variety of church history sources cite Nephi rather than Moroni as the first angel to visit Joseph Smith on Rosh Hashanah of 1823. But he was apparently not the angel who delivered the plates to him four years later. That angel is thought to be Moroni. Joseph had a number of angels visiting him, preparing him for his mission. The first story teller in the Book of Mormon was Nephi - a Prophet and King as well. Moroni later wrapped up the Book of Mormon message, burying the plates and then later delivering them to the Prophet Joseph Smith in 1827. To avoid confusion today, it is probably best to leave the identity of the first angel visiting Joseph in 1823 as Moroni, rather than Nephi.

⁵ *Hot Iron Story* Emma Josepha Smith McCallum's hot iron story was told to Richard Price in June of 1886. See <http://restorationbookstore.org/articles/nopoligamy/jsfp-visionarticles/harrisonsagers.htm> .

⁶ *Brigham's Early Wives* By June 27 of 1844, Brigham Young had four wives. See Kate B. Carter, *Brigham Young—His Wives and Family*, 12–15; Stewart, *Brigham Young and His Wives*, 84–86; *Utah Genealogical Magazine* 11 [April 1920]: 52–54). For confirmation of Lucy Ann Decker's marriage to William Seely, see the records of Isaac Perry Decker and Harriet Page Wheeler Decker in the Genealogical Society Library in Salt Lake City, Utah.

⁷ *Mary Fielding Smith* Mary Fielding Smith, the second wife of Hyrum Smith, Co-President of the church (after his first wife Jerusha died), followed Brigham Young west and is thus lifted up in the Utah church as a heroic historic figure. She married Heber C. Kimball in Nauvoo, becoming his fourth polygamous wife. She went from the #2 woman in the non-polygamy church to wife #4 of Heber in the pro-polygamy church. Why? Unlike Emma Smith who was a strong, valiant leader, true to principle and her husband Joseph, Mary appears to have been shy and easily influenced. She was friends with John Taylor in England, coming to Toronto Canada, where she and Taylor were in the same Methodist congregation. They converted to Mormonism there and came to Kirtland and then Nauvoo. She met Heber there. Heber became the 1st counselor to Brigham Young in the First Presidency later in Utah. His claim to fame in Mormonism was his establishment of five Masonic Lodges in the Utah area as part of his "church work." Mary was fully aware of her former husband Hyrum's anti-polygamy work in Nauvoo, yet she joined with his enemies ten weeks after his death, perhaps because of her long-established friendship with Taylor, who became the fourth president of the Utah church. He was also the fourth most important leader in the secret chamber in Nauvoo (after Brigham, Heber, and Willard Richards). Taylor may have taken part in the actual murder of the Prophet Joseph with Willard Richards in the Carthage jail. Some believe Mary was a reluctant spy for the secret chamber. She died in Utah seven years after marrying Heber. Compared to Emma, she did little to provide any lasting legacy, though the last of the Smith bloodline in leadership in Utah did come through Mary, via the last church Patriarch, Eldred G. Smith. He and his position as "Patriarch over the church" (the highest office in the church, according to the Prophet Joseph) was first diminished, and then finally eliminated by the Twelve in Utah. The Brighamites had succeeded in overcoming the Josephite bloodline challenge to their power.

⁸ *Augusta Adams Cobb* <https://www.findagrave.com/memorial/60955658/augusta-cobb>

⁹ *Spiritual Wifery for Some of the Twelve in England* Thomas Stafford (an LDS Seventy serving with the Twelve in England and later Nauvoo) observed Brigham Young in both locations. On August 24, 1891, he wrote a letter to another Seventy, Gomer R. Wells, stating, "The seeds of polygamy was sown, and Brigham the sower...I was present at a meeting in a grove [at Nauvoo], about three weeks before Joseph and Hyrum were murdered, when Joseph made a public statement in the presence of three thousand people, that polygamy was being practiced secretly by some; that it had crept into the church secretly and **must be put down speedily or the church would be driven from Nauvoo.**" This sermon is suppressed among the Brighamites.

In this letter, Stafford accused Young of indiscretions with women in England and Nauvoo. “But I am fully convinced, as I was then, that Brigham (Young), was in adultery in Manchester, England, in the fall, winter and spring of 1840 and 1841. Elizabeth Mayer is the person with whom Brigham was then committing adultery. My reasons are these: We lived next door to her, under the same roof....This Elizabeth Mayer had a father and a brother who were gard[e]ners; they took their dinners, as they worked a long piece from home. After they had left for work, Brigham would step into the house, she would then lock the door and pull down the blinds and curtains, which to me was strange. He never came to see our folks, although not five steps apart; and when he left he was always in a hurry, and she never came to the door with him when he was leaving. This same thing occurred in Nauvoo with a woman and Brigham. Her name was Greenough; her son was about my age, was always driven out when Brigham came, the door was shut and the curtains lowered. I was puzzled to know why he acted so, if he had a good heart, and was engaged in the business of teaching the truth, why drive the boy out? Why not come also and see my mother, only a few steps apart? I am satisfied that Joseph was not in favor of it (polygamy) at all. Would swear to all I have stated” (R. C. Evans, *Autobiography of Elder R. C. Evans*, pps. 334–335).

See Richard and Pamela Price, “Joseph Smith Fought Polygamy,” Vol. 1, chapters 1-5, in <http://restorationbookstore.org/articles/nopoligamy/jsfp-vol1/chp1.htm> See also Uncle Dale's Readings in Early Mormon History (n.d.). (Newspapers of New England): Retrieved from <http://sidneyrigdon.com/dbroadhu/NE/miscne00.htm>). For evidence of the indiscretions of Heber C. Kimball and William Clayton during their English missions, see Ronald Meldon Kerran, *The Exoneration of Emma, Joseph, and Hyrum: Part I*, <https://www.amazon.com/product-reviews/B07728CX7N>