

Joseph Smith was a Monogamist

Parts III & IV, chapter 2, *Historical Truth*, in the book, *The Secret Chamber: Spiritual Wifery & the Doctrine of Christ* (pages 64-72)
9 pages, Val Brinkerhoff, 7/12/2020

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 Lovena 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.¹

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.² 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.³ 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).

End Notes

¹ *Hot Iron Story* Emma Josepha Smith McCallum's hot iron story was told to Richard Price in June of 1986. See <http://restorationbookstore.org/articles/nopoligamy/jsfp-visionarticles/harrisonsagers.htm> .

² *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.

³ *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.