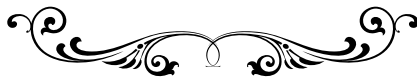


Polygamy

The Mormon Enigma



E. Keith Howick



WindRiver Publishing
SILVERTON, IDAHO

Queries, comments or correspondence concerning this work should be directed to the author and submitted to WindRiver Publishing at Authors@WindRiverPublishing.com.



<http://www.WindRiverPublishing.com>

Polygamy: The Mormon Enigma

Copyright ©2007 by E. Keith Howick

Front cover quotation from a speech delivered by Mitt Romney at the St. Patrick's Day Breakfast, Boston, 2005. Quoted in *Newsweek*, March 26, 2007.

Front cover photograph of the LDS Temple ©2006 Ricardo630/CC Attribution ShareAlike 2.5.

All rights reserved. Neither this book nor any part thereof may be reproduced in any form whatsoever, whether by graphic, visual, electronic, filming, microfilming, tape recording or any other means, without the prior written permission of the Publisher.

WindRiver Publishing, the WindRiver Brand Logo, and the WindRiver Windmill Logo are trademarks of WindRiver Publishing, Inc., 72 N WindRiver Road, Silverton, ID 83867-0446.

Library of Congress Control Number: 2007939882

ISBN-13 978-1-886249-19-6

ISBN-10 1-886249-19-9

First Printing 2007

Printed in the U.S.A. by Malloy, Inc., on acid-free paper

Contents

	ABBREVIATIONS	IX
	FOREWORD	XI
	INTRODUCTION	1
ONE	POLYGAMY FACTS	6
TWO	BIBLICAL POLYGAMY	12
THREE	MORMON POLYGAMY	16
FOUR	EARLY DENIALS	25
FIVE	GOD'S HAND IN ALL THINGS	40
SIX	THE REVELATION	48
	The Law of Sarah	67
SEVEN	CONGRESS ATTACKS POLYGAMY	72
	The Morrill Anti-bigamy Act of 1862	74
	The Poland Act of 1874	79
	Reynolds v. United States	84
	The Edmunds Act of 1882	86
	The Edmunds-Tucker Act of 1887	89
EIGHT	THE MANIFESTOS	97
	The Manifesto of 1890	97

	The Manifesto of 1904	105
NINE	POLITICS AND POLYGAMY	110
	Brigham Henry Roberts	111
	Reed Smoot	114
TEN	POLYGAMY TODAY	120
	Non-LDS Polygamy	125
	National Court Cases	127
	<i>Romer v. Evans</i>	127
	<i>Lawrence et al. v. Texas</i>	130
	<i>Gonzales, Attorney General, et al. v. O Centro Espirita Beneficente Uniao Dovegetal et al.</i>	131
	The Utah Court Cases	133
	<i>Bronson v. Swenson</i>	133
	<i>State v. Green</i>	134
	<i>State v. Holm</i>	135
	<i>State of Utah v. Warren Steed Jeffs</i>	136
	The Pennsylvania Court Case	138
	<i>Shepp v. Shepp</i>	138
	Canada	145
ELEVEN	DO THE MORMONS BELIEVE IN POLYGAMY TODAY?	149
	CONCLUSION	152
APPENDIX A	OLD TESTAMENT POLYGAMISTS	155
APPENDIX B	JOSEPH SMITH'S WIVES	163
APPENDIX C	A CHRONOLOGY OF POLYGAMY	172

BIBLIOGRAPHY	186
Legal Cases Cited	191
Federal Acts Cited	192
INDEX	193

Enigma (noun)

Pronounced *i-'nig-me*

Etymology: Latin *aenigma*, from Greek *ainigmat-*, *ainigma*, from *ainissesthai* to speak in riddles, from *ainos* fable.

1. A perplexing, baffling, or seemingly inexplicable matter or thing.
2. Something that is not easily or satisfactorily explained or understood.
3. Mysterious or puzzling.

Abbreviations

The following abbreviations are used in footnotes throughout the book. For a complete list of sources cited including complete citations see the Bibliography.

- A&B** Leonard J. Arrington and Davis Bitton, *The Mormon Experience: A History of the Latter-day Saints*.
- D. Johnson** Donald Bruce Johnson (ed), *National Party Platforms: Volume I 1840–1856*.
- J. Johnson** Jeffrey O. Johnson, “Determining and Defining ‘Wife’: The Brigham Young Households,” *Dialogue: A Journal of Mormon Thought*.
- Bachman** Daniel W. Bachman, “A Study of the Mormon Practice of Plural Marriage before the Death of Joseph Smith.”
- Campbell** Eugene E. Campbell, *Establishing Zion: The Mormon Church in the American West*.
- Compton** Todd Compton, *In Sacred Loneliness: The Plural Wives of Joseph Smith*.
- D&C** *The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints*.
- Ed** Alfred Edersheim, *The Life and Times of Jesus the Messiah*.
- Embry** Jessie L. Embry, *Setting the Record Straight, Mormons & Polygamy*.
- HC** Joseph Smith, Jr., *History of The Church of Jesus Christ of Latter-day Saints*.
- JC** James E. Talmage, *Jesus the Christ*.
- JD** Brigham Young, et al., *Journal of Discourses*.

- Larson** Gustave O. Larson, *The "Americanization" of Utah for Statehood.*
- RHC** *History of the Church of Jesus Christ of Latter Day Saints*, Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.
- Richardson** James D. Richardson, *A Compilation of the Messages and Papers of the Presidents, 1789–1897.*
- Roberts** B. H. Roberts, *Comprehensive History of the Church of Jesus Christ of Latter-day Saints.*
- Shin** Ian Shin, "'Scoot–Smoot–Scoot': The Seating Trial of Senator Reed Smoot," *Gains Junction Undergraduate Interdisciplinary Journal of History.*
- Smith** Joseph Fielding Smith, *Blood Atonement and the Origin of Plural Marriage.*
- Statutes** *By Authority of Congress: the Statutes at Large of the United States of America.*
- Trench** Richard C. Trench, *Notes on the Parables of Our Lord.*
- Young** Kimball Young, *Isn't One Wife Enough?*
- Zion** Edwin Brown Firmage and Richard Collin Mangrum, *Zion In The Courts: A Legal History of the Church of Jesus Christ of Latter-day Saints 1830–1900.*

Foreword _____

It is obvious that former Massachusetts Governor Mitt Romney's candidacy for the Presidency of the United States has once again made the issue of polygamy front page news. Does it matter? *Should* it matter? In a nation that goes out of its way to separate church and state, wouldn't it be logical to assume that the American public would separate a candidate's religious beliefs from his or her political qualifications?

At this writing, Mr. Romney, an active member of the Church of Jesus Christ of Latter-day Saints (aka the LDS Church or the "Mormons") is in the top tier of the Republican candidates running in the 2008 presidential race. In interviews, he is frequently asked about his religion and about polygamy. These are hot-button issues, and have been ever since the early Mormon practice of polygamy was initiated by the Prophet Joseph Smith¹ in the early 1830s.

In the 1856 presidential race, the initiative to

¹ Members of the Church of Jesus Christ of Latter-day Saints commonly refer to Joseph Smith as a "prophet," or the "Prophet." That terminology is used in places throughout this text.

eradicate the “twin relics of barbarism: polygamy and slavery,”² was couched in the Republican Party platform.³ Between the years of 1852 and 1890, the topic of polygamy was overshadowed by opposition to slavery and the resulting Civil War. After the Civil War, Congress spent the next twenty-five years working intently to destroy both polygamy and the Mormon Church.⁴

After issuing the Manifesto in 1890 and what has been termed the “second” Manifesto in 1904,⁵ the LDS Church officially stopped the practice of polygamy. However, it continued to be a political issue. In 1896, the United States Government required Utah to permanently ban polygamy in its Constitution before it would grant the territory statehood and in 1899, when Mormon Church leader Brigham H. Roberts was elected to Congress as the Representative from the State of Utah, the House of Representatives refused to seat him because he still practiced and believed in polygamy.

When Mormon Apostle Reed Smoot won the Utah Senatorial race in 1903, the Committee on Privileges and Elections initiated a trial to prohibit his seating—even though he was not a polygamist. Although he was temporarily seated while his tri-

² *Congressional Globe* (Washington, D.C.; Government Printing Office, 1860), 1410.

³ Donald B. Johnson, *National Party Platforms: Volume 1, 1840–1956* (Champaign: University of Illinois Press, 1966), 27–28.

⁴ The Manifesto of 1890 is currently published at the end of *The Doctrine and Covenants* as “Official Declaration—1.”

⁵ See Chapter 7.

al proceeded, it took the power of the President and other powerful political figures to overcome a four-year debate and the 3,482 vitriolic petitions the committee received denouncing Mr. Smoot, polygamy, and the Mormon Church. (The committee voted 7 to 5 to prohibit seating, but when the Senate voted, it reversed the committee's decision and voted 42 to 28 in favor of officially seating Mr. Smoot as a United States Senator.)

Two world wars and the great depression delayed any further anti-polygamy activity until the 1940s and 1950s when government officials from Utah and Arizona initiated raids on Short Creek, Arizona (now Colorado City, Arizona, and Hildale, Utah). They arrested and tried polygamist husbands under the anti-bigamy and illegal cohabitation acts of those states. (Although these groups claimed *The Book of Mormon* and the teachings of Joseph Smith as the foundation of their religious beliefs, none of them were associated with the Church of Jesus Christ of Latter-day Saints.)

Intermittent anti-polygamy activity took place during the next fifty years⁶ until on August 30, 2006, Warren Jeffs, a non-Mormon polygamist leader who had been on the FBI's "Ten Most Wanted" list, was arrested in Nevada. He was convicted of being an accomplice to rape and as of November 2007, his case is still on appeal.

⁶ See Appendix C for a time line of polygamist activities between the 1830s and 2007.

As of 2007, many state constitutions specifically prohibit polygamy.⁷ However, law enforcement agencies in two of these states—Utah and Arizona—have decided to primarily focus on crimes within polygamous communities that involve child abuse, domestic violence, welfare fraud, and “child polygamy,”⁸ rather than polygamy itself. The Attorneys General in Utah and Arizona have worked together to produce a manual entitled, *The Primer: Helping Victims of Domestic Violence and Child Abuse in Polygamous Communities*. This manual provides basic information about various polygamous communities that can assist human services professionals, law enforcement officers, and others in helping victims from these societies.

On May 13, 2007, Mitt Romney (who has polygamist ancestors) appeared on CBS’ *60 Minutes* and described the Mormon doctrine of polygamy as “awful.” This oxymoron raises the question, how much do people really know about the practice of polygamy in the Mormon Church? Should it be considered a political issue, or merely an historical religious practice?

The American people will always decide for themselves what is and what is not important during a presidential race; this is something candidates can

⁷ Arizona Constitution, Article XX, Paragraph 2; Idaho Constitution, Article I, Paragraph 4; New Mexico Constitution, Article XXI, Paragraph 1; Oklahoma Constitution, Article I, Paragraph 2; Utah Constitution, Article III.

⁸ Child polygamy laws passed in 2003 and 2005 by Utah and Arizona increase the legal marriageable age of a girl from 14 to 18.

influence but cannot control. It is obvious at this point, however, that during the upcoming election, Mormon polygamy will remain the controversial enigma it has been for more than 170 years.

Introduction _____

Early members of the LDS faith chose to embrace the practice of polygamy for spiritual reasons, but the perception of polygamy to outsiders and antagonists of the church was quite different. Anti-Mormons considered polygamy to be immoral, lustful, and womanizing, and decried it as “spiritual wifery.” Others envisioned licentious situations such as harems where the “lord and master” floated from flower to flower satiating his sexual appetite with a plethora of beautiful wives. In modern times, many think of polygamy in terms of men secretly having families in different cities and attempting to be a husband and/or father to each family without the others finding out about it. Many television shows have effectively used this provocative storyline in their programming. The most recent use of polygamy in mainstream entertainment is in HBO’s drama/comedy, “Big Love,” which (unlike previous entries in the media) uses polygamy as its primary storyline.

But for Mormons, all of these scenarios depict

something that is far from the truth. To faithful members, polygamy is part of a commandment from God that is encapsulated within Section 132 of *The Doctrine and Covenants*, one of the standard works¹ of the Church of Jesus Christ of Latter-day Saints. It was not widely practiced at first, but since records are sketchy from that period, it is impossible to determine an accurate count of those who were actually called to live the law.

B.H. Roberts in his *Comprehensive History of the Church* states that only 2 percent of LDS men in the early church were polygamists.² Joseph Fielding Smith agreed with that figure in his *Essentials in Church History*. Most researchers consider that figure too low, however.³ Today, a figure of between 10 and 20 percent is usually considered accurate. This means, of course, that at least 80 percent of the early Mormons were monogamous.⁴

Even the church's founding prophet, Joseph Smith, was reluctant to take additional wives. On several occasions he told people that an angel (with sword in hand) had appeared to him multiple times and told him that if he did not obey the principle, he would be slain.⁵ Overall, it is estimated that as

¹ The Standard Works of the Church of Jesus Christ of Latter-day Saints comprise the *Bible*, *The Book of Mormon*, *The Doctrine and Covenants*, and *The Pearl of Great Price*.

² Roberts 1930, 6:149.

³ Embry 2007, 72.

⁴ A&B 1979, 199.

⁵ Smith n/d, 67–68.

few as twenty-nine men were called to enter into polygamous marriages during the Joseph Smith period.⁶ Those who attempted to practice polygamy on their own or to use it for lustful purposes were either rebuked or excommunicated.⁷

So what was it like in those days to live in a polygamous relationship? As with any monogamous relationship, it differed from family to family. Some families succeeded and some failed. Some were happy, some were not. They were influenced by the same issues that affect us today: finances, health, age, living conditions, education, intellect, and religious commitment. “After all, the plural family was really but an appendage to the basic patriarchal monogamous family. In matters such as the location of the families—whether under the same roof all together or in separate households in the same community or in different localities—there were no definite rules.”⁸

Divorce was possible in polygamous relationships. One study reported that Brigham Young granted 1,645 divorces during his tenure as Prophet and leader of the church, including some of his own.⁹ Although many of those divorces were handled through the courts, some were obtained in a more casual manner. Mary Woodward, who

⁶ Embry 2007, 33.

⁷ HC 1955, 5:18.

⁸ Young 1954, 153–154.

⁹ Embry 2007, 82.

had been married to Brigham less than a year, asked to be “released” or divorced from him by letter. Brigham merely wrote back stating, “you may [consider] yourself discharged from me and my counsel,” and she was free of the relationship. Another of Brigham’s wives, Mary Ann Clark Powers, asked to be released from “all engagements with [Brigham] for time and eternity.” Brigham merely agreed.

The most famous of Brigham’s divorces was from Ann Eliza Webb Young, his twenty-seventh wife. She pursued divorce through the courts, even though the marriage had not been recorded civilly. The court ordered Brigham to pay her \$500 a month for an allowance and \$3,000 in court costs. Brigham refused, and was fined \$25.00 and one day in jail—which he served.¹⁰ Ann Eliza was later excommunicated and from 1875 on, spent much of her life speaking and writing about polygamy.¹¹

Many theories have been postulated concerning why the early members of the LDS Church wanted to enter into polygamous relationships. However, it is quite evident that Joseph (and those who followed him) considered it a sacred duty. They felt compelled to comply with the requirements of the Lord’s revelation (not to mention the fact that they were threatened with spiritual damnation if they

¹⁰ Embry 2007, 35.

¹¹ J. Johnson 1987, 62–63.

did not).¹² Furthermore, although divorces were occasionally granted, most women remained in their polygamous relationships because they had received a spiritual confirmation that the principle was true.¹³

You can go to your local bookstore or online and find dozens of stories about Mormon men and women who practiced polygamy between the early 1830s and 1904. Some accounts present the lifestyle in a positive light, others are negative. Some are factual; some are not. It is often difficult to separate the wheat from the chaff in these narratives due to the authors' perspectives. On the one hand we have authors who fervently believe the Lord commanded early church members to live in polygamy and that they were being righteous to do so. On the other hand, there are those who just as fervently believe that any polygamous relationship is wrong, even evil. This book will answer many questions about polygamy, but perhaps one of the most crucial questions is why? Why is there such a strong dichotomy of opinion on the subject of polygamy?

¹² D&C 1981, 132:3–4.

¹³ Bachman 1975, 493.

Chapter Three ---

Mormon Polygamy

Exactly *when* The Church of Jesus Christ of Latter-day Saints incorporated the practice of polygamy into its doctrine is unknown. Some place it as early as 1831, others at a later date; but all agree that by 1842 it was being practiced in Nauvoo, Illinois, and was an accepted doctrine of the church—even though it was not publicly acknowledged and in some instances, was even publicly denied.

On February 16, 1874, William Clayton, clerk to the Prophet Joseph Smith, gave a sworn statement before John T. Caine, a notary public in Salt Lake City, Utah. In that statement he asserted the following:

On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife, Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and re-

quiring me to take charge of and preserve them, his closing words being, “when I have any revelations to write, you are the one to write them.”

Then Brother Clayton went on to record this interesting historical event.

On the morning of the 12th of July, 1843, Joseph and his brother, Hyrum Smith, came into the office in the upper story of the brick store, on the bank of the Mississippi river. They were talking on the subject of plural marriage. Hyrum said to Joseph, “If you will write the revelation on celestial marriage [an obvious indication that the revelation had been given and made known prior to this date], I will take it and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace.” [Emma obviously knew of the revelation prior to this time and had been opposed to it and to Joseph complying with it.] Joseph smiled and remarked, “You do not know Emma as well as I do.” Hyrum repeated his opinion, and further remarked, “The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity and heavenly origin,” or words to that effect. Joseph then said,

“Well, get paper and prepare to write.” Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write on the same subject, but what was written was sufficient for the present.

Hyrum [who purportedly had at least two wives¹] then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

Joseph quietly remarked, “I told you you did not know Emma as well as I did.”

¹ Buchman 1975, 495.

Joseph then put the revelation in his pocket, and they both left the office.²

Brother Clayton stated that the revelation was read to several of the “authorities” that day, and in the evening Bishop Newel K. Whitney asked Joseph if he could have a copy. Joseph agreed and a copy was made by Joseph C. Kingsbury. Brother Clayton then recorded this interesting event between Joseph and Emma concerning the original copy of the revelation:

Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly and could rewrite it at any time if necessary.

A copy of the revelation was preserved by Bishop Whitney, “and few knew of its existence until the temporary location of the Camp of Israel at Winter Quarters, on the Missouri River, in 1846.”³

² HC 1955, 5:xxxii–xxxiii.

³ HC 1955, 5:xxxii–xxxiii. For the complete affidavit, see the *Deseret Evening News*, 20 May 1886.

Joseph C. Kingsbury also gave a notarized statement before Charles W. Stayner, a notary public in Salt Lake City, Utah, that he indeed did make a copy of the revelation, which was compared to the original before it was destroyed by Emma. He also stated that he personally knew that Joseph had married other women besides Emma and identified one of them as Sarah Ann Whitney, the eldest daughter of Bishop Whitney and Elizabeth Ann Whitney.⁴

The revelation spoken of herein deals with the subject of celestial marriage. It first appeared in the 1876 edition of *The Doctrine and Covenants* as Section 132. The heading preceding the revelation notes that the revelation was recorded July 12, 1843; however, there is “indisputable evidence that the revelation making known this marriage law was given to the Prophet as early as 1831.”⁵

The following list provides the most convincing evidence that the revelation and practice existed during or prior to 1841:⁶

1. Accusations were made against the church for polygamous marriages in 1835 and 1836.
2. Aaron Lyon was tried by the church in 1838 for claiming to receive a revelation that Sister Jack-

⁴ HC 1955, 5:xxxiii–xxxiv.

⁵ HC 1955, 5:xxix.

⁶ HC 1955, 3:26; 5:xxx–xxxi; 5:78–79.

son, “a married woman, and whose husband was still living, was to become his wife.”

3. John C. Bennett accused LDS Church leaders of practicing polygamy, as recorded in his book, *The History of the Saints*, published in 1842.
4. Orson Pratt and Lyman Johnson both testified that Joseph had received the revelation as early as 1831, and had wives sealed to him as early as April 5, 1841.

Emma continued to steadfastly deny the allegation that Joseph had other wives, even though she had been taught the principle and had witnessed multiple women sealed to the Prophet.⁷ After Joseph’s Death, she (along with Joseph Smith III and others of the Reorganized Church of Jesus Christ of Latter Day Saints [RLDS, now known as the “Community of Christ”]) stated that the revelation was a fabrication concocted by Brigham Young to justify the plurality of wives doctrine. They supported this assertion with the fact that the revelation on and the practice of polygamy was not publicly acknowledged until 1852. In addition, Joseph Smith III, who became president of the RLDS Church when it was founded in 1860, constantly denied that his father had anything to do with either the revelation on celestial marriage or polyg-

⁷ HC 1955, 5:xxxii–xxxiii; see also RHC 1911, Volumes III and IV.

amy. Between 1860 and 1890, members of the RLDS faith made considerable efforts to discredit the revelation. Some of the members even made visits to Utah to preach against polygamy and to challenge LDS Church leaders to public debates on the subject.⁸ However, many writers have demonstrated that Joseph Smith had plural wives, which contradicts their position. Daniel Bachman documents a total of 31 wives, George D. Smith lists 43, D. Michael Quinn cites 46, and Fawn Brodie claims Joseph had 48 wives. Todd D. Compton argues that there is well-documented evidence of 33 marriages in addition to Emma, with the earliest being that of Fanny Alger in early 1833. Even the LDS Church's Ancestral File lists 24.

The makeup of the 33 polygamous marriages documented in Todd Compton's book is interesting. According to Compton, the ages of Joseph's 33 wives ranged from 14 to 58. Thirty-three percent were 14–20 years old; 27 percent were 21–30; 24 percent were 31–40; 6 percent were 41–50; and 9 percent were 51–58. It is also interesting to note from Compton's work that Joseph entered into what is known as "polyandry," a polygamous relationship with a woman that is already married and living with her husband.⁹ At least eight of the marriages were of this type.

⁸ RHC 1911, Volumes III and IV. Note: the RLDS Church and the LDS Church both gave the same title to their early history books except in the RLDS editions, the latter part of the title is written "Latter Day Saints," while the LDS Church uses "Latter-day Saints."

⁹ Compton 1997, 4–16. See Appendix B for a list of women documented to have been wives of Joseph Smith.

Regarding the everlasting covenant of marriage (specifically the plurality of wives), Joseph stated the following: “These holy and sacred ordinances have nothing to do with whoredoms, unlawful connections, confusion or crime; but the very reverse. They have laws, limits, and bounds of the strictest kind, and none but the pure in heart, the strictly virtuous, or those who repent and become such, are worthy to partake of them. And . . . [a] dreadful weight of condemnation awaits those who pervert, or abuse them.”¹⁰

President Lorenzo Snow stated that upon his return from his European mission in April of 1843, he went to visit the Prophet. They walked down near the Mississippi River in Nauvoo and sat upon a log and talked. In a later affidavit, President Snow recorded that during their conversation, Joseph revealed the doctrine of plurality of wives to him and said that “he foresaw the trouble that would follow, and sought to turn away from the commandment, [however] an angel from heaven then appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.”¹¹ In addition to this affidavit, in a pamphlet by Joseph Fielding Smith titled, *Blood Atonement and the Origin of Plural Marriage*, it states that the LDS Church Historian’s Office had more than one hun-

¹⁰ *The Prophet*, 24 May 1845; cf. D&C 1981, 132:7.

¹¹ Smith n/d, 67–68.

dred such affidavits on file from wives and other individuals who were involved in the wedding ceremonies—all testifying that Joseph practiced polygamy.

It appears the most compelling reason for Joseph to live the law of polygamy, however, is the revelation itself. Verse 3 of the revelation states: “Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.”¹²

¹² D&C 1981, 132:3.