

Joseph Smith Fought Polygamy

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

By Richard and Pamela Price

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

Chapter 55

Joseph Smith Refuted Polygamy Affidavits and Indictments

The previous chapter of *Joseph Smith Fought Polygamy* contained the sworn testimony of Cyrus H. Wheelock, a witness for Joseph Smith in the May 8, 1844, case of *Francis M. Higbee versus Joseph Smith*. Wheelock testified under oath of a conversation he had recently had with Seventy James Blakeslee. Wheelock testified concerning Blakeslee: I know nothing, but through a circumstance occurring at Nashville [Nashville across the Mississippi, in Iowa Territory], Elder [James] Blakesly [Blakeslee] came to my house to preach, he preached and was upholding the authorities of the Church very much, he came over here [to Nauvoo] and apostatized the same day; I then came over and went to see him, I asked him why he had changed his mind so quick? he said he had seen affidavits of the guilt of Mr. [Joseph] Smith, he told me Mr. [Francis] Higbee was going about to the different [Church] conferences [showing the affidavits]. (*Times and Seasons* 5 [May 15, 1844]: 540)

Who swore to the affidavits that Higbee was exhibiting which testified of the guilt of Joseph the Prophet? Whose names were signed to those affidavits? They had to have been signed by influential individuals in order to cause Blakeslee, an outstanding seventy, to turn against the Prophet so quickly. Why were they made? Those questions are to be answered in this chapter.

The Three False Affidavits which Higbee Was Exhibiting

On May 4, 1844, four days prior to the court hearing which was held May 8 before the Nauvoo Municipal Court, President William Law; his wife, Jane Law; and Austin Cowles, former counselor to Nauvoo Stake President William Marks, each made an affidavit accusing Joseph of claiming to have received a revelation commanding the practice of polygamy, and having committed that revelation to writing. William and Jane Law swore in their affidavits that they had read the alleged polygamous revelation, and Austin Cowles swore that he had heard Hyrum Smith read the revelation to members of the Nauvoo High Council. These three affidavits (below) were printed in the *Expositor* a month later:

AFFIDAVITS.

I hereby certify that Hyrum Smith did, (in his office,) read to me a certain written document, which he said was a revelation from God, he said that he was with Joseph when it was received. He afterwards gave me the document to read, and I took it to my house, and read it, and showed it to my wife, and returned it next day. The revelation (so called) authorized certain men to have more wives than one at a time, in this world and in the world to come. It said this was the law, and commanded Joseph to enter into the law.—And also that he should administer to others. Several other items were in the revelation, supporting the above doctrines.

WM. LAW.

State of Illinois, } I Robert D. Foster, certify that the
Hancock County, } above certificate was sworn to before
me, as true in substance, this fourth day of May A. D. 1844.
ROBERT D. FOSTER, J. P.

I certify that I read the revelation referred to in the above affidavit of my husband, it sustained in strong terms the doctrine of more wives than one at a time, in this world, and in the next, it authorized some to have to the number of ten, and set forth that those women who would not allow their husbands to have more wives than one should be under condemnation before God.

JANE LAW.

Sworn and subscribed before me this fourth day of May,
A. D. 1844.

ROBERT D FOSTER, J. P.

To all whom it may Concern:

Forasmuch as the public mind hath been much agitated by a course of procedure in the Church of Jesus Christ of Latter Day Saints, by a number of persons declaring against certain doctrines and practices therein, (among whom I am one,) it is but meet that I should give my reasons, at least in part, as a cause that hath led me to declare myself. In the latter part of the summer, 1843, the Patriarch, Hyrum Smith, did in the High Council, of which I was a member, introduce what he said was a revelation given through the Prophet; that the said Hyrum Smith did essay to read the said revelation to the said Council, that according to his reading there was con-

tained the following doctrines; 1st, the sealing up of persons to eternal life, against all sins, save that of shedding innocent blood or of consenting thereto; 2nd, the doctrine of a plurality of wives, or marrying virgins; that "David and Solomon had many wives, yet in this they sinned not save in the matter of Uriah." This revelation with other evidence, that the aforesaid heresies were taught and practiced in the Church; determined me to leave the office of first counsellor to the president of the Church [president of the Nauvoo Stake] at Nauvoo, inasmuch as I dared not teach or administer such laws. And further deponent saith not.

AUSTIN COWLES.

State of Illinois, }
Hancock County, } ss To all whom it may concern I hereby certify that the above certificate was sworn and subscribed before me, this fourth day of May, 1844.

ROBERT D. FOSTER, J. P.

(*The Expositor* 1 [June 7, 1844]: 2); Joseph F. Smith, Jr., *Blood Atonement and the Origin of Plural Marriage*. Salt Lake City, Utah: The Deseret News Press; Independence, Jackson County, Mo., U.S.A.: Zion's Printing and Publishing Company, 84-85)

Cyrus Wheelock Testified of Higbee Exhibiting Affidavits of Joseph's Guilt

It may be recalled that on May 8, four days after the affidavits had been sworn to before Justice of the Peace Robert D. Foster, Cyrus Wheelock, a witness for Joseph Smith, testified in the *Francis M. Higbee versus Joseph Smith* Case. Cyrus Wheelock testified that he had talked to Elder James Blakeslee, who had seen affidavits being circulated by Francis Higbee. Wheelock asserted that Blakeslee had preached in the Wheelock home, upholding the heads of the Church. But, after seeing the affidavits Higbee was exhibiting, Blakeslee had been convinced of "the guilt of Mr. (Joseph) Smith" and had apostatized the same day. The report of the testimony of Cyrus Wheelock in this Case was very brief, as previously shown.

It is very probable much more was said about the affidavits than the brief account recorded by Clerk Willard Richards. Blakeslee would have told Wheelock that William and Jane Law and Austin Cowles signed the affidavits. He would also have revealed that the three had accused Joseph of claiming to have received a revelation commanding polygamy. (Because the affidavits were signed by those three influential persons, it would explain why Blakeslee "apostatized the same day" after being shown the affidavits by Higbee.)

Joseph was familiar with the affidavits, their authors, and their contents. Many who saw them previous to the trial must have hurried to Joseph with the news. Sidney Rigdon, J. P. Stiles, and every man who testified in this court proceeding, were most certainly aware of the affidavits. Surely there was a discussion on the charges made by the three signers of the affidavits, who had charged Joseph with claiming to have had a polygamous revelation.

Clerk Willard Richards and Editor John Taylor did not report these most important facts. Willard Richards' account of Wheelock's important testimony made only a slight reference to the affidavits. He failed to give the names of

those who swore to the affidavits or to identify the crime of which they charged Joseph with being guilty. In addition, it was reported in a previous chapter that in the Church's official report of the May 8, 1844, case of *Francis M. Higbee versus Joseph Smith*, the Prophet's testimony was purposely deleted from the article reported in the *Times and Seasons*. Let us recall Editor John Taylor's excuse for not publishing Joseph's testimony in the same court case. Taylor stated:

[Here follows testimony which is too indelicate for the public eye or ear; and we would here remark, that so revolting, corrupt, and disgusting has been the conduct of most of this clique, that we feel to dread having any thing to do with the publication of their trials; we will not however offend the public eye or ear with a repetition of the foulness of their crimes any more.] (*Times and Seasons* 5 [May 15, 1844]: 538-539)

Thus we see from Richards' and Taylor's omissions that they changed Church history in a way that made it easier for the Twelve to later blame Joseph for the introduction of polygamy into the Church.

Joseph stood ready to challenge anyone who wanted to investigate his marriage status. In contrast, the polygamous apostles were determined that investigations on Joseph's alleged polygamy must be prevented at all costs. While weakly defending Joseph, the polygamous apostles denied William Law (a member of the First Presidency until April 16, 1844), Austin Cowles (councilor to the Nauvoo Stake President), Francis M. Higbee, and others their lawful rights to a Church trial. The apostles were concerned that Joseph might expose their polygamous activities if he were tried for the crime of polygamy. Therefore they moved quickly, and without the privilege of a trial, cut Joseph's accusers off from the Church.

William Law, Jane Law, Wilson Law, Robert D. Foster, and Howard Smith were cut off from the Church for "unchristian like conduct" before the affidavits were sworn to; and James Blakeslee, Francis M. Higbee, Charles Ivans, and Austin Cowles were cut off from the Church for "apostasy" after the affidavits were exhibited by Higbee. These were the chief persons who were accusing Joseph of having had a polygamous revelation. The cutting off of these persons from the Church, without a trial, was unlawful according to Church law, and injurious to Joseph's defense.

The cutoff notices below are as they were published in 1844:

NAUVOO, April 18, 1844.

Robert D. Foster, Wilson Law, William Law, and Jane Law, of Nauvoo; and Howard Smith, of Scott county, Illinois, for unchristian like conduct, were cut off from the Church of Jesus Christ of Latter Day Saints, by the authorities of said church, and ordered to be published in the *Times and Seasons*.

W. RICHARDS,
Church Recorder.

(*Times and Seasons* 5 [April 15, 1844]: 511)

NOTICE.

At a meeting of the High Council, in the city of Nauvoo, this 18th day of May, 1844.

Resolved, That James Blakesley, Francis M. Higbee,

Charles Ivans, and Austin Cowles, be cut off from this church for apostacy.

GEORGE W. HARRIS, Prest. pro. tem.

JOSEPH M. COLE, Clk. pro. tem.

(Times and Seasons 5 [May 15, 1844]: 543)

LDS Church history gives the following account of the meeting in which President William Law, Jane Law, Wilson Law, Robert D. Foster, and Howard Smith were cut off from the Church:

Thursday, 18.— . . .

At 6 p. m. Brigham Young, Willard Richards, John Taylor, George A. Smith, Heber C. Kimball, Wilford Woodruff, of the Twelve Apostles; Alpheus Cutler, Samuel Bent, George W. Harris, A. Johnson, William Marks, of the City Council; Charles C. Rich, Amasa M. Lyman, of the High Council; William W. Phelps, Newel K. Whitney, John Smith, John M. Bernhisel, Joseph Fielding, George J. Adams, Erastus Snow, Reynolds Cahoon, J. W. Coolidge, John Scott, John D. Lee, Levi W. Hancock, S. Williams, Jos. Young, John P. Greene, John D. Parker, Alexander McRae, George D. Watt, and William Clayton held a council and unanimously cut off Robert D. Foster, Wilson Law, William Law and Jane Law, of Nauvoo, and Howard Smith of Scott county, Illinois, from the Church of Jesus Christ of Latter-day Saints, for unchristianlike conduct; and their names were published in the *Times and Seasons*. (LDS History of the Church 6:341)

Note that the names of six apostles were listed first as having been present for the meeting. The name of Brigham Young, president of the Quorum of Twelve, was listed first and he would have been in charge. The six apostles, who were half of the members of the Quorum of Twelve, were in control of the meeting. No record has been found of the Twelve notifying the Laws, Foster, or Smith to appear at a particular time or place for a hearing, and no mention is found of a representative being appointed to speak for the accused. It was illegal for the apostles to try the accused without their knowledge or right to defend themselves. Why was President William Law, and those cut off with him, not allowed to testify in their own behalf? Why were they not permitted to speak to the "unchristianlike conduct" charge against them?

The answer is obvious. Each of the six apostles favored polygamy, and most had plural wives. They knew that if a trial occurred, President William Law would give proof of their crimes of polygamy. They did not want that to happen. Rather than deal with the accusations that President William Law was ready to hurl at them, the guilty apostles chose to disobey the Church law which states that all offenders are to have a fair trial.

Unlike the guilty apostles, Joseph welcomed an investigation of the polygamy indictment that the grand jury found against him by the false swearing of William and Wilson Law. Standing before thousands of Saints, who had gathered to hear what he would say about the polygamy indictment and the affidavits, Joseph declared:

I wish the grand jury would tell me who they [the alleged plural wives] are—whether it be a curse or blessing to me. I am quite tired of the fools asking me. (LDS History of the

Church 6:411)

The next morning Joseph mounted his horse and rode "towards Carthage, thinking it best for me to meet my enemies before the Circuit Court, and have the indictments against me investigated" (ibid., 412).

Francis M. Higbee's 1842 Letter Told of Conspirators' Scheme to Destroy Joseph

Francis M. Higbee's letter of November 28, 1842, which was printed in the previous chapter, reveals how Joseph's name came to be linked to the polygamous document now known as Section 132 in the LDS Doctrine and Covenants. It testifies of a conspiracy to destroy Joseph as early as November 1842. The conspiracy grew until its members produced affidavits that falsely accused Joseph of claiming to have had a polygamous revelation. It may be recalled that Francis M. Higbee was attending school in Ohio at the time he wrote the letter. Francis informed his mother and father that a wicked conspiracy existed against Joseph the Prophet, and that he had been invited to have a major part in carrying out the goals of that wicked plot. Elias Higbee, Francis Higbee's father, read the letter and shared the alarming contents with Joseph, who was a close friend. Excerpts from the letter were then published in the *Times and Seasons*. One paragraph from the letter is reprinted below in order to help connect the conspiracy to the affidavits made by William Law, Jane Law, and Austin Cowles. The charge of Joseph having received a polygamous revelation resulted in him strongly condemning polygamy and declaring that he had only one wife. Let the words which Francis M. Higbee wrote to his parents reveal what was being planned to destroy Joseph:

I have been solicited both by letter, and in person, to come out with such a lingo as Bennett, and others have done and attempted in days gone by. My assistance has loudly been called for in such a s[c]heme, or adventure, and in one instance since I left home I have had what some might consider (were they disposed to be dishonest) a great offer or proposition made me, if I would assist in the management, and bringing into existence, a newly modeled concern against the church; that is a corrected and revised story fresh from the mint. *But God forbid*, as long as he gives me health, and strength, and vigor of mind, I scorn the idea. (Times and Seasons 4 [December 15, 1842]: 47)

Francis may have scorned the idea of participating in the conspiracy when he wrote the letter, but he soon changed his mind. His father died a few months later, on June 8, 1843 (see LDS History of the Church 5:420), and Francis joined the conspiracy. This probably would not have occurred if his father had lived, because Elias was a member of the High Council of the Church during the investigations into the spiritual wifery practiced by Francis Higbee and Doctor John C. Bennett. Elias understood his son's guilt and immorality and stood by the Prophet.

Elias Higbee's obituary stated:

For many years he has been a member of the High Council, the duties of which station he discharged with credit to himself and honor to the church. (Times and Seasons 4:233)

When Elias Higbee died, both Francis and his brother, Chauncey, who had also been involved in spiritual wifery, joined with the Law conspirators to destroy Joseph and the

Church. This was evidenced by Francis's circulation of the aforementioned affidavits and Chauncey's allegations that Joseph taught there was no harm in spiritual wifery (*Nauvoo Neighbor*, May 29, 1844).

Higbee's letter mentions plans by the conspirators wishing him to give something "dishonest," with "a lingo as Bennett" had given. It was to be "a corrected and revised story fresh from the mint." It would be the old story but with a new addition, and Higbee would manage the scheme.

Higbee said he was asked "to come out with such a lingo as Bennett." There are many examples of Bennett's lingo, but none more descriptive than Patriarch Hyrum Smith's testimony below:

AFFIDAVIT OF HYRUM SMITH.

On the seventeenth day of may, 1842, having been made acquainted with some of the conduct of John C. Bennett, which was given in testimony under oath before Alderman G. W. Harris, by several females, who testified that John C. Bennett endeavored to seduce them and accomplished his designs by saying . . . it was perfectly right to have illicit intercourse with females, providing no one knew it but themselves, vehemently trying them from day to day, to yield to his passions, bringing witnesses of his own clan to testify that their [sic] was such revelations and such commandments, and that it was of God. . . . (*Times and Seasons* 3 [August 1, 1842]: 870; italics added)

From Hyrum's affidavit it is learned that Bennett's "lingo" included the false statement that there "was such revelations and such commandments, and that it was of God." The affidavits by William and Jane Law and Austin Cowles accusing Joseph of having a polygamous revelation fit the plan described by Higbee in his letter. Their affidavits used Bennett's lingo, but a new spin was put on it, "fresh from the mint." The new spin was that there were affidavits to support Bennett's accusations that Joseph claimed to have received a polygamous revelation. Francis M. Higbee filled the "management" position that he stated was offered him when he carried the affidavits to the Church meetings to be read by the Saints, in accompaniment to his testimonies of the "guilt" of Joseph.

William and Wilson Law's Testimonies Cause the Grand Jury to Bring a Polygamy Indictment against Joseph

William and Wilson Law went before the grand jury at Carthage and gave testimony against Joseph that resulted in the grand jury bringing an indictment against the Prophet for adultery, fornication, and polygamy (see Circuit Clerk and Recorder's Office, Carthage Courthouse, Carthage, Illinois. Circuit Clerk and Recorders Office, *Record D.*, Case Number 51 [May 23, 1844]: 114; May 24, 1844]: 128).

Below is an account of the indictment, as taken from *LDS History of the Church*:

Saturday, 25.— . . . Towards evening, [Bishop] Edward Hunter and [Stake President] William Marks, of the grand jury returned from Carthage; also [Nauvoo] Marshal John P. Greene and Almon W. Babbitt [Joseph's attorney], who informed me [Joseph] there were two indictments found against me, one [an indictment for perjury] charging me with false swearing on the testimony of Joseph H. Jackson and

Robert D. Foster, and one charging me with polygamy, or something else, on the testimony of William Law, that I had told him so! The particulars of which I shall learn hereafter. There was much false swearing before the grand jury. Francis M. Higbee swore so hard that I had received stolen property, &c., that his testimony was rejected. (B.H. Roberts, *LDS History of The Church* 6:405)

Thomas B. Sharp, editor of the *Warsaw Signal*, an anti-Mormon paper, published the following news article about the upcoming indictment proceedings:

THE CIRCUIT COURT for this county, will assemble on next Monday when it is anticipated that there will be some tall doings in relation to the Latter Day Brethren. Certain it is, that Joe will have to go to Carthage or hide; for there are some rather serious charges against him, which will undergo investigation.

Some of the beauties of the spiritual wife system will be made to appear—as we learn that petitions for divorce are pending, which have originated from this spiritual abstraction.

We are rather anxious to learn what his Honor the Judge will say to the discharge of the Prophet, by the City Habeas Corpus. It is a matter of some importance to us, to have it judicially decided, whether Joe Smith can set the laws at defiance with impunity, or not. (*Warsaw Signal* [May 15, 1844]: 2)

Joseph Preached against the Affidavits and Indictments, and Proclaimed His Innocence

As stated above, Stake President William Marks and Bishop Edward Hunter made Joseph aware of the indictments against him on Saturday evening, May 25. The following day was May 26, the Sabbath Day, and Joseph the Prophet occupied the pulpit at ten o'clock that morning. Word of the affidavits and indictments had quickly spread, and thousands gathered at the Stand, an outdoor meeting place near the Temple, to hear the Prophet speak on the accusations of him having had a plural marriage revelation and plural wives. He preached a powerful sermon against the affidavits and indictments, telling his listeners that the affidavits were not true and were of the devil, and that he had only one wife.

The Prophet declared:

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. . . . For the last three years I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ: they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where I have been, and what I have said; therefore my enemies cannot charge me with any day, time, or place, but what I have written testimony to prove my actions; and my enemies cannot prove anything against me. . . . I think the grand jury have strained at a gnat and swallowed the camel. . . .

The last discharge was the 40th; now the 41st, 42nd, 43rd [indictments]; all through falsehood. Matters of fact are as profitable as the Gospel, and which I can prove. You will then know who are liars, and who speak the truth[.] I want

to retain your friendship on holy grounds.

Another indictment [a polygamy indictment] has been got up against me. It appears a holy prophet [William Law] has arisen up, and he has testified against me. . . .

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 [before the grand jury] that I 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 . . . he swears that I have committed adultery.

I wish the grand jury would tell me who they [the plural wives] are—whether it will be a curse or blessing to me. I am quite tired of the fools asking 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. Brother Jonathan Dunham can swear to the contrary. I have been chained. I have rattled chains before in a dungeon for the 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. (LDS History of the Church 6:408, 409, 410, 411)

Joseph Went to Carthage to Have the Indictments against Him Investigated

Joseph was anxious to prove that he was innocent of all the charges by his enemies. Therefore, on the following morning of Monday, May 27, he traveled to Carthage. The LDS history states:

About 8 a. m., I [Joseph] started on hors[e]back with a few friends, went by the Temple, and pursued my course towards Carthage, thinking it best for me to meet my enemies before the Circuit Court, and have the indictments against me investigated. After I had passed my farm on the prairie, most of the following brethren joined my company, and the remainder soon after my arrival in Carthage—viz: Aaron Johnson, Dr. Bernhisel, Joseph W. Coolidge, John Hatfield, Orrin P. Rockwell, Lorenzo Rockwell, William Walker, Harrison Sagers, Hyrum Smith, John P. Greene, Judge William Richards, Shadrach Roundy, Theodore Turley, Jedediah M. Grant, John Lytle, Joseph B. Noble, Edward Bonney, Lucien Woodworth, Cornelius P. Lott, Johathan [sic] Dunham, and other friends. (ibid., 412)

Just as Joseph and his supporters arrived in Carthage, the Prophet saw his brother, Samuel Harrison Smith, accompanied by twenty-five men, arrive at Carthage also. They had come to assist Joseph. The LDS history states:

Samuel Smith, of Montebello [Illinois], heard at five this morning, that I [Joseph] had been taken prisoner to Carthage by a mob. He immediately gathered a company of twenty-five men for the purpose of assisting me, and arrived at Carthage about the time I did. (ibid., 414–415)

Samuel must have been greatly relieved to see that he

had been misinformed and that Joseph and Hyrum were free and were being guarded and protected by the presence of the Nauvoo brethren. Samuel was the husband of one wife and hated the deadly doctrine of polygamy. He, no doubt, stood ready to assist Joseph in any way he could in his fight to prove the polygamy indictment false.

The sight of his younger brother, Samuel, and the twenty-five men accompanying him, would have given Joseph strength. He must have been touched by Samuel's show of love, and his willingness to risk his life in order to rescue him.

Samuel was thirty-six years old, and in his prime. He held the office of bishop, and was one of the eight witnesses who saw and handled the ancient plates from which Joseph translated the Book of Mormon by the gift and power of God (see RLDS Doctrine and Covenants 107:45; LDS Doctrine and Covenants 124:141). He was highly respected by the Saints, and was ever ready to defend the Gospel. He was one of the six young men who assisted in organizing the Church on April 6, 1830. He was perhaps the Church's first missionary, for he set out alone on June 30, 1830, to introduce to the world the Book of Mormon to any who would listen to his message.

Both conspirators and mobsters were threatening to kill Joseph and Hyrum in May 1844. If this should happen, Samuel could, by the law of the Church, succeed Joseph as prophet and president. It was generally known that Joseph the Prophet had blessed his son, Joseph Smith III, to be his successor. However, Joseph III was only eleven years of age in May 1844, and could not occupy that office until he was a mature man. Bishop Samuel Smith could readily occupy that office. However, this did not happen because Samuel died under suspicious circumstances one month after Joseph and Hyrum were killed. Details of Samuel's death will be revealed later.

There was little time for Joseph and Samuel to converse at Carthage. Joseph's attorneys were present, and there was much legal work to be accomplished before the investigations were to begin on the indictments.

The next chapter of *Joseph Smith Fought Polygamy* will continue the documentation of Joseph's fight against the charges made in the indictments and the affidavits. The affidavits of William Law, Jane Law, and Austin Cowles will continue to be traced as they travel from the hands of the conspirators to Joseph, who asserted they are "of the devil—all corruption." In spite of Joseph's testimonies against them, the affidavits were taken to Utah where they are today represented as valid and reliable documents in the archives of the Church of Jesus Christ of Latter-day Saints in Salt Lake City.

The authors of *Joseph Smith Fought Polygamy* believe that evidence will show that Joseph and Hyrum were telling the truth, and Law and Young, and their followers, bore false witness against them. In addition, evidence will show that Section 132, according to Joseph and Hyrum's testimonies, can be traced back to Dr. John C. Bennett, William Law, and Brigham Young—and not to Joseph Smith. Documentation of Joseph's fight against polygamy will vindicate him. It will show that he was telling the truth when he said that he had only one wife, and that he was "innocent of all these charges."