

EDITORIALS.

JOSEPH SMITH AND CELESTIAL MARRIAGE.

The communication from President Joseph Smith, with the accompanying affidavit of William Clayton, which we publish in this issue, will be interesting to a large number of our readers. It will tend to clear up in the minds of those who are not familiar with the details of the manifestations to the Prophet Joseph Smith on the subject of celestial marriage, some apparent discrepancies which are perfectly harmonious when correctly understood.

The revelation on celestial marriage published in the Doctrine and Covenants, was given July 12th, 1843. The principles it contains, with further intelligence on the same subject, were revealed to the Prophet many years before, but not formulated in writing for the Church. Acting under instructions from the Lord, the Prophet had several wives sealed to him before the date of that revelation, and they are referred to in verse 52. There are other matters spoken of in the revelation that pertained to the time when it was written, showing that the statement in the heading, as it appears in the book, is correct; namely, that the revelation was given on that date, although the doctrines it contains were made known and had been acted upon under special instructions previous to that date.

These opponents of plural marriage who deny that it was taught and practiced by the Prophet Joseph, in face of testimony enough to establish any fact beyond the possibility of rational contradiction, frequently refer to the utterances of the leaders of the Church in Nauvoo against the teachings of certain persons on polygamy; and also the denials and affidavits of several ladies concerning polygamy and spiritual wifeism. These statements are cited as evidence that Joseph and Hyrum Smith were opposed to plural marriage, and that it was denied by some of the ladies who afterwards avowed their own marriage to the Prophet or to his brother Hyrum.

But examination of the history and the facts will disclose that there is no real contradiction between the alleged conflicting statements, nor between the action of Joseph and Hyrum in regard to polygamy and the doctrines laid down in the revelation of July 12, 1843. Polygamy, in the ordinary and Asiatic sense of the term, never was and is not now a tenet of the Latter-day Saints. That which Joseph and Hyrum denounced and for preaching which without authority an Elder was cut off the Church in Nauvoo, was altogether different to the order of celestial marriage including a plurality of wives, which forms the subject of the revelation.

So with that spiritual wife doctrine which lustful men attempted to promulgate at that period. Joseph the Prophet was just as much opposed to that false doctrine as any one could be. It was a counterfeit. The true and divine order is another thing. The errors which those ladies who signed the affidavits declared were not known to them as doctrines of the Church were not, are not, and never will be part of the creed of the Church of Jesus Christ of Latter-day Saints. They were conscientious in their statements. Joseph and Hyrum were consistent in their action against the false doctrines of polygamy and spiritual wifeism, instigated by the devil and advocated by men who did not comprehend sound doctrine nor the purity of the celestial marriage which God revealed for the holiest of purposes.

It has been frequently asserted by the enemies of the Church that President John Taylor, in France, publicly denied that the Church entertained the doctrine of plural marriage. Investigation for the purpose of learning facts will show that he did no such thing. Directly he denied nothing; indirectly he disputed the assertion that polygamy and certain infamous doings were part of the creed of the Church. In answer to the charges he simply read a section of the Doctrine and Covenants relating to the subject of marriage.

Until the open enunciation of the doctrine of celestial marriage by the publication of the revelation of the subject in 1852, no Elder was authorized to announce it to the world. The Almighty has revealed things on many occasions which were for His servants and not for the world. Jesus enjoined His disciples on several occasions to keep to themselves principles that he made known to them. And His injunction, "Cast not your pearls before swine, lest they trample them under their feet and turn again and rend you," has become as familiar as a common proverb. In the rise of the Church the Lord had occasion to admonish his servants in regard to revelations that were afterwards permitted to be published:

"I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning this matter."

"And now I say unto you, keep these things from going abroad into the world until it is expedient in me."

"But a commandment I give unto them that they shall not boast themselves of these things, neither speak of them before the world, for these

things are given unto you for your profit and your salvation."—(Doc. & Cov.)

Under these instructions Elders had no right to promulgate anything but that which they were authorized to teach. And when assailed by their enemies and accused of practicing things which were really not countenanced in the Church, they were justified in denying those imputations and at the same time avoiding the avowal of such doctrines as were not yet intended for the world. This course which they have taken when necessary, by commandment, is all the ground which their accusers have for charging them with falsehood.

The doctrine of celestial marriage, including the plurality of wives, was revealed to Joseph Smith the Prophet by the same power and from the same source as all the other revelations contained in the book of Doctrine and Covenants, and they stand or fall together. The Church was commanded at its inception to receive the revelations and precepts which God would manifest through him, and this is one of them, to the truth of which the heavens have borne witness at least as much as to the divinity of any others. That Joseph practiced what he taught and was himself the husband of several wives in the holy order of celestial marriage, has been thoroughly authenticated, and the affidavit of William Clayton forms one more strong and important link in a chain of evidence that is so complete and convincing as to leave no room for reasonable controversy.

The world may not receive the glorious doctrine of eternal matrimony by which husbands and wives are made one forever, nor the principle of plural marriage, which is an essential part of that doctrine. But those who have come out of darkness into light, and have learned now to know the voice of the Good Shepherd, will see the beauty and divinity of that comprehensive revelation, and hearken to the spirit which leads in the way to the continuation of the lives, wherein are exaltation and dominion and power in the presence of God and His Christ throughout the eternal ages.

CELESTIAL MARRIAGE.

HOW AND WHEN THE REVELATION WAS GIVEN.

May 15th, 1886.

Editor Deseret News:

DEAR SIR—Something over twelve years ago, by my solicitation, Brother William Clayton, at that time and for many years Territorial Auditor, wrote a brief history of facts which came under his observation relative to the writing of the Revelation on Celestial Marriage, as now found in section 132, Doctrine and Covenants, page 463, and first published to the world in 1852, at a general conference of the Church of Jesus Christ of Latter-day Saints, held in Salt Lake City.

I now forward this document to you for publication, believing that the perusal of it will prove interesting to your numerous readers just at this present juncture, when the subject seems to be the all absorbing topic with respect to the Latter-day Saints, and "Mormonism" in general. It may prove a stumbling block to some, but it will throw light upon many points, heretofore obscure, and but little understood by many, which I trust will prove not only interesting but instructive and profitable. It will at least prove a guide to all, in connection with the abundant and incontrovertible evidence already had on this point to the identity of its author, under God, for which, all who love the truth, cannot but feel thankful. It must be borne in mind that this great and glorious principle was first revealed to Joseph Smith in 1831—or 1832 (I have not the exact date with me), but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time he confided the facts to only a very few of his most intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion Elder Orson Pratt, in the year 1832. (See O. Pratt's testimony.) And this great principle remained concealed in the bosoms of the Prophet Joseph and the few to whom he revealed it, until he was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it, in relation thereto, at which time, and subsequently until his martyrdom, the subject, in connection with the great principles of baptism, redemption and sealings for the dead became the great themes of his life, and, as the late Pres. Geo. A. Smith repeatedly said to me and others, "The Prophet seemed irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts and minds of his brethren, but in practice also!" he himself having led the way. While this doctrine was thus being taught by the Prophet to those whom he could trust—those who had faith, righteousness and integrity, to believe and accept it, with all its consequences, (which are no trifling things) it remained an "unwritten law" and commandment of the Almighty to the faithful only of His Saints, designed to be enlarged as intelligence and fidelity

to the laws of God increased; until the 12th day of July, 1843, when a portion of the revelation was written in the manner, and (at that time) for the purpose set forth in this statement of Elder Clayton's, now submitted to the world, and as indicated in the revelation itself, as follows, v. 68: "And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter, therefore let this suffice for the present."

Let all the Latter-day Saints know that Joseph Smith, the martyred Prophet, is responsible to God and the world for this doctrine, and let every soul know that he and his brother Hyrum did practice the doctrine in their lifetime, and until their death, notwithstanding their seeming denials as published in the *Times and Seasons*, and which are so fervently relied upon as evidence against the fact by a certain class of anti-polygamists. Those denials can be explained, and have been, and while they are true in the sense, and for the purpose for which they were designed, they are not denials of plural or celestial marriage as taught by Joseph Smith and practiced at the time by both of them, and many others in prominent standing in the Church. These seeming denials themselves are specific proofs of the existence of the true coin, the counterfeit of which they denounced.

Let every Saint know by unimpeachable testimony, as well as by the spirit of inspiration to which each Saint is entitled, that God Almighty revealed this doctrine to Joseph the martyr, and that under God he was and is the founder, by precept and example, of the same in the Church.

Praying God to bless this testimony to the comforting of the Saints and the confusion of their enemies, I have the heartfelt pleasure to remain eternally yours for the truth, "if it waken the dead."

JOSEPH F. SMITH.

OTHER TESTIMONIES—STATEMENT OF WILLIAM CLAYTON.

Copy.

Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator of said Church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to me by President Joseph Smith.

I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th day February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

After Elder Richards started East I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children—Julia M. (an adopted daughter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet.

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 requiring 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."

During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied, there was, but nothing further than an attachment, such as a brother and sister in the Church might rightfully entertain for each other. He then said: "Why don't you send for her?" I replied, "In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses." To this he answered, "I give you authority to send for her, and I will furnish you the means," which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to Celestial order and glory. After giving me lengthy instructions and information concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, "It is your privilege to have all the wives you want." After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives living besides his first wife Emma, and in particular, gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona C. Fullmer and others, were his lawful wives in the sight of Heaven.

On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time

and eternity, at the residence of Elder Heber C. Kimball; and on the 22d of July, 1843, he married to me, according to the order of the Church, my first wife Ruth.

On the 1st day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.

During this period the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all of these being his wives, and she generally treated them very kindly.

On the morning of the 12th of July, 1843, Joseph and 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, I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace." 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 their effect. Joseph then said, "Well, I will write the revelation and we will see." He then requested me to 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 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." Joseph then put the Revelation in his pocket, and they both left the office.

The Revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the Revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. 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.

The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camp of Israel at Winter Quarters, on the Missouri River, in 1846.

After the Revelation on celestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

From him, I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.

(Signed) WILLIAM CLAYTON.
Salt Lake City, February 16th, 1874.

TERRITORY OF UTAH,
County Salt Lake. } ss.

On the sixteenth day of February, A. D. 1874, before the undersigned, a notary public, in and for said county and Territory, personally came Wm. Clayton, who being sworn in due form of law, says, that the foregoing statement is true in every particular where the facts are stated as coming under his own personal observation, and where the language of others is quoted the exact sentiments and as near as possible the exact words are given in every instance.

In testimony whereof I have hereunto subscribed my name
[SEAL.] and affixed my Notarial Seal at my office in Salt Lake City, Utah Territory, the day and year aforesaid.

(Signed) JOHN T. CAINE,
Notary Public.

STATEMENT OF JOSEPH C. KINGSBURY.

"In reference to the affidavit of Elder William Clayton, on the subject of the celestial order of patriarchal marriage, published in the *DESERET EVENING NEWS* of May 20th, 1886, and particularly to the statement made therein concerning myself, as having copied the original revelation written by Brother Clayton at the dictation of the Prophet Joseph, I will say that Bishop Newel K. Whitney handed me the revelation above referred to on either the day it was written or the day following, and stating what it was asked me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, who compared it with the original which he held in his hand while I read to him. When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that this copy, as also the original, are identically the same as that published in the present edition of the Book of Doctrine and Covenants.

I will add that I also knew that the Prophet Joseph Smith had married other women besides his first wife—Emma; I was well aware of the fact of his having married Sarah Ann Whitney, the eldest daughter of Bishop Newel K. Whitney and Elizabeth Ann Whitney, his wife. And the Prophet Joseph told me personally that he had married other women, in accordance with the revealed will of God, and spoke concerning the principle as being a command of God for holy purposes.

JOSEPH C. KINGSBURY.

TERRITORY OF UTAH,
County of Salt Lake. } ss.

I hereby certify that the foregoing statement of Joseph C. Kingsbury concerning the Revelation on the Celestial Order of Patriarchal Marriage, and the making of a copy thereof by him, was by said affidavit read in my presence, on this 22d day of May, A. D. 1886, previous to his signing the same; that after reading it as aforesaid and on the date aforesaid, he did thereupon subscribe his name thereto, and was then, and there at his request duly sworn to the same by me as to its correctness in every particular, and did so swear that the same is true.

In witness whereof, I have hereunto set my hand and affixed my notarial seal this 22d day of May, A. D. 1886, at my office in Salt Lake City, Salt Lake County, U. T.

[SEAL.] CHAS. W. STAYNER,
Notary Public,
Salt Lake County, U. T.

A SIMPLE REMEDY FOR RABIES.

MANY ludicrous incidents have attended the hydrophobia scare which, breaking out in the British metropolis, leaped across the Atlantic and quite recently raged through several eastern cities. But the terror that agitates the public when a real case of rabies develops is quite natural, and the effects of the disease sufficiently horrible to throw many people into a state of anxious dread whenever a dog bites a human being. The fame of the French specialist Pasteur has been widely spread in consequence of a alleged discovery of a remedy for rabies. A man who can do anything to save his fellows from the ravages of this frightful and fatal disease should be recognized as a public benefactor. His system of inoculation is, however yet in the regions of experiment. It is not a certain thing. Grave doubts yet hang over it. We need not go into these. The subject is a distasteful one, and the more it is discussed the greater becomes the probability of spreading that fear and consternation which drives nervous and timid people into dangerous phrenzy. We refer to the matter because of the announcement of a simple method by which it is claimed the symptoms of this alarming disease may be entirely removed. It is published in the *Argington, N. J. Union*, and seems very feasible. As to whether this remedy should be applied in cases of dog bite, before the symptoms of rabies are really exhibited there may be some doubt. We have heard of its application before, but the following extract presents the matter in such plainness that everyone may understand it, and it is worthy of consideration:

"The patient was a boy who had been bitten on the hand and manifested all the symptoms of the disease named, including the growing and barking in perfect imitation of a dog. A small kerosene oil-stove was placed under a pan of boiling water, both being put under a chair on which the boy was seated. Several folds of blankets enveloped him, the vapor-making apparatus being pinned around his neck, so that the vapor could not escape. Meanwhile, a powerful sudorific was administered and also a dose of chloral mixed with bromide of potash to quiet the nerves. In less than five minutes the patient was in a profuse perspiration, and in ten minutes the pains were all gone. The boy was kept in the sweat for half an hour, then put to bed, wrapped in blankets and allowed to perspire till the process stopped of its own accord. He excreted a vast quantity of slimy mucus, afterwards vomited a large quantity of similar matter, then sank into a profound