THE EVENING NEWS.

the law-sult? Are flay not holding the master in reserve in anticipation of a windfail when the case is in reserve in anticipation of the presitient answer of the deniale iben being at a more state before given are given are fitue and correct. If is but failed to not the function is of the deniale iben being at a more state before given are given are fitue and correct. If not, why do they not announce to the public their position, and through the presitier of danying fasts which no one in the wheter than and fit hereof, the course of and as a fare good reason to be investing and as I have good reason to be inve

Joseph B. Noble swears (the affida-vit I have on hand) before a notary public, on June 6, 1869, that he did those family associations that belong only to the glory that is Celestial.

kind; and assured me that if I had, 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 mother to be scaled to his uncle, THISNED DAILY, SURDAYS SECRETARD, AT and never should be with his to fulfil the law that had been

STAL

FIRST

Ctuality

CERTIFICATE. 1, Lovina Walker (eldest daugh-ter of Hyrum Smith), hereby certi-fy, that while I was living with aunt Emma Smith, in Fal-ton City, Fulton County, III-nois, in the year 1846, she told me that she, Emma Smith, was present and witnessed the marry-ing or sealing of Elisa Partridge, Emily Partridge, Maris Lawrence, and Barah Lawrence to her hus-hand, Joseph Smith, and that she gave her consent thereto. (Signed) LOVINA WALKER. FIRST

ment of the accellulation of the set of the evening, we walked a little dis-tance and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives.





JOSEPH THE SEER'S PLURAL Testimony of Benjamin F. John-son, now residing at Spring Lake Villa, Utah County, U-T.: MARRIAGES.

HIS WIFE EMMA'S CONSENT

THERETO. THE following testimony in rela-tion to the Prophet Joseph Smith's marital relations will be of great interest to the Latter:day Baints, and should offer convincing proof to every one who reads it, that "On the first day of April. A.D. 1843, President Joseph Smith, Onson Hyde and William Clayton, and others, came from Nauvoo to my residence in Macedonia or Ramus, in Hancock County, Illinois, and ware joyfally welcomed by myself and family as our guests. "On the first day of April. A.D. and should offer convincing proof to every one who reads it, that the martyred Seer not only taught but entered into the practice of plural marriage, and that he did so with the full know-ledge, consent and assistance of his wife Emma, whose alleged "last testimony" has been published, containing a denial of these facts There is no need of these proofs to the Saints who lived in Nanvoo. the Saints who lived in Nanvoo, nor the great bulk of those who never resided there; but they are given for the benefit of all who may entertain any doubts what-ever upon this important subject: SALT LAKE CITY, BALT LAKE CITY,

Oct. 17, 1879.

Editor Descret News

Dear Sir. -- While I am awars of well, but if I should afterwards your disinclination to publish the many foolish fabrications of back-alders from the faith, and your general reticence on this subject, yet some statements contained in

But in order, as briefly as possi-ble, to present the whole subject, I will quote a portion of a dialogue or colloquy which is said to have bocurned between Joseph Smith, the son, and Emms Bidamon, once the wife of Joseph Smith, the ad Emms Bidamos, once of Joseph Smith, the prophet, at Nauvoo, in mat, and published in a paper called the Saints as the "Last Testimony man," Joseph Smith is of as asking the questions paper called the Saints , as the "Last Testimony Somm." Joseph Smith to hile Emma Bidamon furnishes

he answers, as follows: Question.—"What about the re-elation on polygamy? Did Joseph mith have anything like it? What of spiritual wifery?" Answer.—"There was no revela-

a on either polygamy or ap wives. There were rs of something of the sort of

courts in and for the county pamphlet issued in Plano, Iil. and Territory aforesaid, Lorenzo Snow, and who being duly swarn, deposeth and says, that the fore-going statement by kim subscribed Smith the Prophet, Miss Louisa Beaman, according to the revela-tion on plural marriage.

witness my hand and seal of court at my office in Brigham City, Box Elder County, Utah Ter-is 25th day of August, A. L. C. WRIGHT. is true of his own certain knowritory, this 25th day of August, A. D. 1869. J. C. WRIGHT, tive, positively affirming that Jo-seph the Prophet had no other wife or wives than her; that he neither taught the principle of plu-rality of wives, publicly or private-Clerk. Affidavit of John Benbow, now

Territory of Utah, County of Balt Lake. } ss. County of Salt Lake. f ^{55.} Be it remembered that on this twenty-eighth day of August, A. D., 1869, personally appeared before me, James Jack, a notary public, in and for said county, John Benbow, who was by me sworn in due form of law, and upen his oath said that in the spring or fore part of the summer of 1843, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, Preai-dent Joseph Smith taught him and his wife, Jane Beobow, the doc-trine of celestial marriage, or plutrine of celestial marriage, or plu-rality of wives, Hyrum Smith be-

and further, that Hannah Ells And further, that Hannah Ells Smith, a wife of the prophet, board-ed at his house two months during the summer of the same year; and the said Hannah E. Smith also the said Hannah E. Smith also lived at his house several months in try to; and that I would take for 1844, after the prophet's death. And further, that President Smith frequently visited his wife Hannah him a message to my sister, and if

at the (J. B's.) house

"Benjamity you will here see in a single of the second sec

intents represented wives and chil-iren, as the principle of enlarge-ment throughout the great future o those who were heirs of salva-ion. writing of this revelation at that date are fully set forth in an affidavit in my possa-sion, by the clerk or scribe who

the Prophet. It is, however, som what lengthy, and as circumstand do not seem to require, T will will hold it for the present, and will now some closer home.

Affidavits of two of the wives of Joseph Smith, the Prophet: Territory of Utah, [County of Millard.] 8.8.

I was attempting to teach. "My sister received my testim. ny, and in a short time afterward

Be it remembered that on the ay of July, A. D. 1869, per Nauvoo, where she maled for time and e h in due

In the article referred to, her son Joseph reports himself as inter viewing his mother on the subject

ly. I once dearly loved "Sister Em-ma," and now, for me to believe that she, a once highly honored woman, should have sunk so low, even in her own estimation, as to deny what she knew to be true, seems a palpable absurdity. If what purports to be her "last testi-mony" was really her testimony, she died with a libel on her lips—a libel against her husband—against hisjwives—against the truth, and a libel against God; and in publish-ing that libel, her son has fastened a atigma on the character of his a stigma on the character of his mother, that can never be erased. It is a fact that Sister Emma, of her own free will and choice, gave her husband four wives, two of whom are now living, and ready to testify that she, not only gave them to her husband, but that she taught them the doctrine of plural marlage and urged them to accept it And, if her son wished to degrade his mother in the estimation of her former associates, those famiiar with the incidents of the (Signed) JOHN BENBOW. Fubsoribed and sworn to by the said John Benbow, (the day and year first written. [SEAL.] JAMES JACK, Notary Public. I might continue to multiply these statements and testimonies both of the living and the dead until your paper could not contain them, but the foregoing is sufficient

> inciple than which there is nonmore important comprised in the gospel of the Bon of God. It may be asked, Why defend plurality of wives, since the United

States government foibids its prac-tice? The action of the executor of this government can neithe ohange or annihilate a fundamen-tal traits and this nation, in pre-venting the practice of plural mar-mige, shoulders a heavier respon-sibility than any nation, with one exception — that of the ancient Jews. If the government can afford it, we can. The controversy is with God—not us. ELIZA R. SNOW, A wife of Joseph Smith the Pro-phet

