

January 11, 1905

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## THE SAINTS' HERALD

### QUESTIONS AND ANSWERS.

Is it right to expel members from the church, the president putting the vote and asking for the yes, or no, without holding the hand up? If it is not right is it legal? Or is the putting the hand up for adultery only?

The specific manner of taking the vote in expelling persons from the fellowship of the church, does not make the vote illegal. A vote by either yes, or no, by voice, or by lifting the hand for or against, is legal. The usual form in most branches is by the uplifted hand.

### EVIDENCE OF JOHN TAYLOR.

While at work in the mission field in Utah during the summer and fall of 1889 we met and visited John Taylor, of Harrisville, Utah, and in conversation with him learned that he was present at a meeting called by Hyrum Smith some three weeks before the murder at Carthage. We secured a statement of what took place at said meeting, which we give below:

HARRISVILLE, Utah, November 19, 1889.

BRO. JOSEPH SMITH, Lamoni, Iowa;

I was baptized in Salt River, Missouri, in 1832, by Elder G. M. Hinkle; was with the church in its time of trouble in Missouri. I moved to Nauvoo in the spring of 1839, with many others. I was a teacher, and labored in that calling. I became acquainted with Joseph Smith, your father; and your Uncle Hyrum in Missouri, and knew them well, both in that State and in Illinois. I served, also, on the police in Nauvoo.

In July, 1843, with others I went to the Pineries with my family, remained during the next winter and returned to Nauvoo, some month or six weeks before the death of Joseph and Hyrum.

Some three weeks before the murder, in Carthage Jail I was present by the invitation and kindness of a brother, at a meeting of the high priests and seventy, held in the seventy's hall, called by President Hyrum Smith, at which meeting Hyrum addressed those present. During his teaching, which was exceedingly moral and instructive, he referred to spiritual wifery, and in strong and emphatic language denounced it and declared that there was no such doctrine believed in or taught by Joseph, himself, or any of the heads of the church; and authorized those present to so state; and to report to him if they heard any one so teaching such doctrine.

I never heard the doctrine of spiritual wifery, celestial marriage, plurality, or polygamy taught by any one during the lifetime of Joseph and Hyrum and during my connection with the church before their death. Had any such thing been taught I was in as good position to have known it as any other officer in the church outside of the leading men themselves.

In my opinion the character of your father has been injured by charges of impropriety of conduct of which he was never guilty.

Pres. Hyrum Smith particularly impressed it as the duty of all, especially the teachers, to put down any such doctrine, and to report to him any one who should be found so teaching.

Your Bro. in Bonds,

JOHN TAYLOR.

Attest: JOSEPH SMITH, R. J. ANTHONY.

The attest in handwriting of Bro. Smith and Anthony. Taylor's writing different, but am not familiar with his handwriting.

The inclosed statement is corroborated by the statement of Thomas A. Lyne, now of Salt Lake City, Utah, who read the

inclosed at his residence, in the presence of his wife, December 12th, 1889, and stated the same substantially, date, place, and teaching of Hyrum Smith.

Attest: Joseph Smith, present at the time.

We knew this Thomas A. Lyne at Nauvoo, both before and after the death of Joseph and Hyrum Smith. He was an actor of some celebrity, and was also an officer in the church. Finding that he was in Salt Lake City at the time of our work there, we visited him, and in conversation with him learned that he had attended a meeting in the Seventies' Hall at about the same time as the one referred to in the statement of John Taylor preceding this. It was with some surprise therefore that upon visiting Bro. Taylor we found their testimonies to agree. After we had secured the statement from Bro. Taylor we took it to this Thomas A. Lyne for his reading and inspection; and while he did not know Bro. Taylor at the time the meeting occurred, he was satisfied that the occasion referred to was the same as the one at which he had been present, and his memory agreed with that of Bro. John Taylor as to the substance of President Hyrum Smith's remarks.

It is true that John Taylor and Thomas A. Lyne are dead; so also is Bro. R. J. Anthony; but we are still living, and there are others in Utah who were acquainted with Bro. Taylor and who will remember hearing him make similar statements to that recorded. It is also true that Zina D. Young is dead; but J. W. Wight, E. A. Davis, Pauline Higgins, and Charles W. Penrose are living; and it is well enough that those who may be interested in the matter shall have these statements to refer to in case question arises in regard to the subject matters named therein.

### EVIDENCE FROM ZINA D. HUNTINGTON-YOUNG.

The elders of the Reorganization whose mission has been in Utah and throughout the territory have tried to secure the evidence of persons with whom they could secure interviews touching the complicity of Joseph Smith the Martyr with the dogma and practice of plural marriage. Some of these interviews have been published, others have not. In order that the readers of the HERALD may see the character of some of these evidences, we cite the following:

Copy of an interview had by John W. Wight, elder of the Reorganized Church of Jesus Christ of Latter Day Saints with Mrs. Zina D. Huntington-Jacobs-Smith-Young, at her home in Utah, October 1, 1898, in the presence of Mrs. Emeline B. Wells, Zina D. Card daughter of Mrs. Zina D. by B. Young, Elder Charles W. Penrose now of the Deseret News staff, Elder E. A. Davis of the Reorganized Church, and Mrs. Pauline Higgins, and Susie Walker, stenographer.

Question. "You claim to have married Joseph Smith?"

Answer. "No, I do not claim any such thing. He married me. The Lord told him to take me and he did so."

Q. "I believe you claim your brother officiated at the marriage?"

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A. "He did at the first. When Brigham Young returned from England, he repeated the ceremony for time and eternity."

Q. "Can you give us the date of that marriage with Joseph Smith?"

A. "No, sir, I could not."

Q. "Not even the year?"

A. "No, I do not remember. It was something too sacred to be talked about; it was more to me than life or death. I never breathed it for years. I will tell you the facts. I had dreams—I am no dreamer but I had dreams that I could not account for. I know this is the work of the Lord; it was revealed to me, even when young. Things were presented to my mind that I could not account for. When Joseph Smith revealed this order I knew what it meant; the Lord was preparing my mind to receive it."

Q. "You say that Brigham Young repeated the ceremony after his return from England?"

A. "Yes sir."

Q. "Who first approached you with regard to the subject of plural marriage?"

A. "I was about to say, that is none of your business."

Q. "Now, you will understand, Mrs. Young, that any questions you may deem improper, you are at perfect liberty, so far as I am concerned, to refuse to answer."

A. "All right. Thank you."

Q. "You will remember that you have granted this interview and I am in your house."

A. "Yes."

Q. "I believe you married a man by the name of Henry Jacobs, did you not?"

A. "Yes, sir."

Q. "Can you give the date of that marriage?"

A. "No sir."

Q. "You had a license, I presume, from the state of Illinois?"

A. "I do not know. I knew nothing about licenses."

Q. "Can you tell me where you married Mr. Jacobs; that is, in Nauvoo, or where?"

A. "I can hardly tell you. I do not see what this has to do with my marriage with Joseph Smith."

Q. "Can you tell when you were married to Mr. Jacobs?"

A. "That is no matter."

Q. "Can you tell me how many children were born to Mr. Jacobs?"

A. "I had two sons; both noble boys."

Q. "Do you remember the date or their birth?"

A. "That is no matter."

Q. "Is it not a fact that one of those boys was born after you left Nauvoo; was he not born on the Chariton River?"

A. "Yes, on the Chariton River. That is the reason that he was called Chariton."

Q. "Then it is a fact that it was as late as the year 1846 or 1847 this boy Chariton was born on the Chariton River?"

A. "Yes, sir."

Q. "Then it is a fact, Mrs. Young, is it not, that you married Mr. Smith at the same time you were married to Mr. Jacobs?"

A. "What right have you to ask such questions? I was sealed to Joseph Smith for eternity."

Q. "Mrs. Young, you claim, I believe, that you were not married to him for time?"

A. "For eternity. I was married to Mr. Jacobs, but the marriage was unhappy and we parted."

Q. "You do not remember the time, either with regard to the day of the month, or the year?"

A. "No sir."

Q. "Who was present when you were sealed to Joseph Smith?"

A. "My brother who is dead."

Q. "That is, your brother, yourself, and Joseph Smith?"

A. "Yes sir."

Q. "Was it in Mr. Smith's house, or his private office?"

A. "That is none of your concern."

Q. "You refuse then to answer that?"

A. "Well, anyway, I was in my proper place; at my home."

Q. "You were living with your parents, were you?"

A. "That is none of your concern."

Q. "I presume you are aware of the fact that it is claimed by your church that the marriage with Mr. Jacobs was not an agreeable one?"

A. "That is true."

Q. "After your separation from Mr. Jacobs, whom did you marry?"

A. "I married my father. My mother died, and I went to keep house for my father."

Q. "Do you know, Mrs. Young, that what you did in these matters was contrary to the law?"

A. "There was no law for polygamy."

Q. "Are you aware of the fact that at that time, that is, prior to the death of Joseph Smith, the law of Illinois was against the taking of more than one wife?"

A. "I do not know."

Q. "Do you object to telling the date as to your marriage with Mr. Young?"

A. "I do not remember the date."

Q. "Did you hear the question of plural marriage discussed either privately or publicly, prior to your having been sealed to Joseph Smith?"

A. "No. We hardly dared speak of it. The very walls had ears. We spoke of it only in whispers."

Q. "How, then, could you have been sealed to Joseph Smith without first having heard the doctrine of plural marriage?"

A. "Joseph Smith sent my brother Dimick to explain it to me."

Q. "It is a fact, then, that you were never taught it by Joseph Smith himself?"

A. "My brother Dimick told me what Joseph had told him. I knew it was from the Lord, and I received it. Joseph did not come until afterward."

Q. "You mean by that, then, that after your brother Dimick had returned to Joseph and given him the information that you had accepted such teaching, that Joseph then came to you, prior to having been sealed, and taught you the doctrine of plural marriage?"

A. "I told you that the Lord had revealed to Joseph Smith that he was to marry me. I received it from Joseph through my brother Dimick."

Q. "Who was present at the time that Joseph taught you the doctrine of sealing, besides, yourself and Joseph?"

A. "My brother Dimick."

Q. "Were you sealed to Joseph on the occasion of this visit?"

A. "Yes sir."

Q. "It is a fact then, Mrs. Young, that Joseph was not married to you only in the sense of being sealed for eternity?"

A. "As his wife for time and eternity."

Q. "Mrs. Young, you have answered that question in two ways; for time, and for time and eternity."

A. "I meant for eternity."

Question to Mr. Penrose. "Do you indorse the publication of the *Historical Record* by Andrew Jensen?"

A. "No. We do not indorse it; neither do we repudiate it."

Q. "Do you indorse the affidavits made by these women?"

A. "I would have to read them to see whether I could indorse them or not."

Question to Mrs. Young. "Mrs. Young, you have stated that you were married to Joseph Smith for time and eternity. Now, how could you marry Joseph Smith for time when at the same time you were married to Mr. Jacobs?"

A. "I do not wish to reply. I only know that this is the work of God upon the earth, and I know by testimony from God that Joseph was a prophet."

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Q. "Now, Mrs. Young, you just have testified that Joseph Smith was a prophet of God?"

A. "Yes, sir. I know by testimony that he was a prophet."

Q. "Do you believe that Joseph Smith was a hypocrite?"

A. "No, sir. I do not."

Q. "Do you believe that Joseph Smith was a deceiver?"

A. "No, sir. He was not."

Q. "Could you say why that on the first day of February, 1844, together with his brother Hyrum over their signatures as presidents of the church, they published to the world in the *Times and Seasons* a notice to one Hyrum Brown, cutting him off the church for teaching 'polygamy and other false and corrupt doctrines'?"

A. "I know nothing about it."

Response by Mr. Penrose. "I have read that. I remember it distinctly."

Question to Mrs. Young. "Are you aware that in the Doctrine and Covenants there was published an article on marriage?"

A. "I do not remember. What is your object in quizzing me like this?"

Response by J. W. Wight. "To establish the truth."

Mrs. Y. "Mr. Wight, you are speaking on the most sacred experiences of my life."

Mr. W. "Mrs. Young, you are at perfect liberty at any time you may desire, to bring this interview to a close."

Mrs. Y. "I do not see why I should be questioned on these sacred matters."

Mr. W. "You do not wish to be interviewed further?"

A. "No, sir."

This interview was secured by request from Elder J. W. Wight, who was desirous of obtaining what evidence Mrs. Zina D. Young, could give touching the plural marriage practice before the death of Joseph Smith; it having been confidently stated to him that "Aunt Zina" knew all about it.

The result shows that Zina D. Jacobs, nee Huntington, was not a wife to Joseph Smith; or if she was it was at the same time that she was married to and living with Henry Jacobs, to whom she bore a son after her alleged marriage with Joseph Smith.

The evidence is like the rest of what has been offered to the sons of the prophet Joseph Smith to silence their opposition to the dogma of plural marriage and convince them that their father taught and practiced polygamy.

The foregoing interview, taken in shorthand, was subsequently written out and the copy submitted to Mrs. Zina D. Huntington Young and her daughter, Mrs. Card, who stated that it was as Mrs. Young had given it. It was also submitted to Charles Penrose, who declined to affirm or deny its correctness. It was handed to us by Bro. Wight for publication if we saw proper. Reference is hereby made upon the authority of Bro. J. W. Wight to Mrs. Pauline Higgins, who is a resident of Salt Lake City, Utah, and Evan A. Davis, of Pittsburg, Kansas, if any one chooses to make inquiry in regard to the correctness of the interview as reported. It must be remembered that this was not an interview of a press reporter seeking for a basis for sensational journalism, but was the candid inquiry of a man interested in the facts which might be brought out in such interview. Every reader must determine for himself as to the reliance to be placed upon the statements made by this witness. It is a little unfortunate that the wit-

ness should have been either unwilling or unable to give the dates upon which certain actions which she states had taken place. It remains a fact based upon her own statements that at the time she claims to have been the wife of Joseph Smith she was the wife of Henry D. Jacobs, living with him as his wife, and having children by him as her husband—a most remarkable condition of things under any hypothesis.

## EDITORIAL ITEMS.

The *Daily Democrat*, Tulsa, Indian Territory, January 3, 1905, has an account of a Christmas entertainment at Bailey's Ranch on Rock Creek, Sr. Eva Bailey having charge of the program. A large tent was used, which held an audience of three hundred. The closing paragraph reads: "These Latter Day Saints, of whom Mr. E. D. Bailey is pastor, came here about three years ago. Now they have quite a membership and all are peaceable and law-abiding citizens. They are not Mormons as some have supposed, but on the contrary are the strongest opposers of polygamy."

It has been claimed by some who are opposing the Reorganization that it can not be the church of Christ because its elders are not persecuted. We call attention to the letter of Bro. James T. Davis, of West Plains, Missouri, Box 590, found elsewhere in our columns, to show that there is still left some portion of the persecuting spirit and that a degree of persecution does follow the elders of the Reorganized Church. It shows also the character of the men who manifest this intolerance. We commend the reading of this letter as an evidence in point.

Brn. U. W. Greene and D. A. Anderson began a series of services in Cleveland, Ohio, January 1. Of this series Bro. Eben Miller sent us the following notice card:

Dear Friend: Elder U. W. Greene and D. A. Anderson will hold a series of Evangelistic services in our church, corner Wade Park and Giddings Avenue, beginning Sunday evening, January 1, and continuing every evening to and including January 8. Each meeting will open with a Special Song Service at fifteen minutes to eight. This will be followed by a sermon on one of the following subjects:

"The hand of God in all ages."

"God's last warning to this generation."

"Original Mormonism vs. Utah Mormonism."

"What is the Book of Mormon?"

"The way called heresy."

"If Jesus Christ should come to Cleveland."

We cordially invite you and your friends.

These cards were made a feature in advertising the labors of the brethren. We trust success attended the effort.