



Affidavit #1 of John Llewellyn
Sworn July 16, 2010

No. S097767
Vancouver Registry

IN THE SUPREME COURT OF BRITISH COLUMBIA

IN THE MATTER OF:

THE CONSTITUTIONAL QUESTION ACT, R.S.B.C. 1996, C. 68

AND IN THE MATTER OF:

THE CANADIAN CHARTER OF RIGHTS AND FREEDOMS

AND IN THE MATTER OF:

A REFERENCE BY THE LIEUTENANT GOVERNOR IN COUNCIL SET OUT
IN ORDER IN COUNCIL NO. 533 DATED OCTOBER 22, 2009 CONCERNING
THE CONSTITUTIONALITY OF S. 93 OF THE *CRIMINAL CODE OF CANADA*,
R.S.C. 1985, C. c-46

AFFIDAVIT

I, **John R. Llewellyn**, retired police officer, of 1940 West 14200, Bluffdale, Utah, United States of America, MAKE OATH AND SAY THAT:

1. I have personal knowledge of the facts and matters deposed to in this Affidavit, save and except where the same are stated to be made upon information and belief and where so stated I verily believe them to be true.

PERSONAL AND PROFESSIONAL BACKGROUND

2. I was born on September 24, 1933, in Salt Lake County, Utah, and spent my childhood here. Commencing in 1952, I served in the United States Navy, and was discharged as a Machine Mate Second Class in 1956.

3. Between 1957 and 1982 (with a two year break to work as an insurance adjuster, due to back surgery), I served in the Salt Lake County Sheriff's Office. In my spare time, I studied sociology and psychology at the University of Utah.

4. While at the Sheriff's Office, I gained experience in almost all capacities. I started as a dispatcher at the County Jail, before working my way up to the Identification Bureau, the Patrol Division, and the Detective Division for eight years. Within the Detective Division, I was in charge of the Morals Squad, and was responsible for investigating all sex-related crimes. I also taught sex crime investigation, interview and interrogation techniques at the Utah Police Academy, and gave seminars throughout Utah. I was then promoted to the lieutenant rank, and was transferred to work in the Intelligence and Records Divisions, before retiring as a Field Commander in the Patrol Division in 1982.

Involvement in the Mormon Church

5. I was baptized into the Church of Jesus Christ of Latter Day Saints (the "Mormon Church") by my family when I was 10 years old. However, I was not active in the Mormon Church until my wife, Glenda, and I adopted an infant boy and girl in 1972. When we adopted our children, I decided to become involved in a clean and wholesome environment appropriate for children. The Mormon Church represented that for me.

6. I soon became very active in the Mormon Church, and was made Elder's Quorum President. As the President, I became the spiritual leader of a group of priesthood elders, an office within the Church. My main responsibility was to inspire the men to become and remain active in the Mormon Church. The Elders were also expected to organize the community's service on many work projects within the Mormon Church.

Involvement in Mormon Fundamentalism and Polygamy

7. While acting as an Elders Quorum President in 1975, a young single mother with three daughters, Shauna, approached my wife and me, and asked if we would adopt her three daughters (aged 5, 7 and 8) if anything happened to her.

8. I felt that the children should go with her relatives, but Shauna insisted she wanted them raised in the Mormon Church by people of her choice. Hoping to discourage her, my wife Glenda and I told her we were studying Mormon fundamentalism. To my surprise, two weeks later, Shauna asked Glenda if she could become part of our family, in other words, a plural wife. Glenda further surprised me by saying yes.

9. I was aware of the three main polygamist groups and their leaders. In my view, the Apostolic United Brethren (the "AUB") was the most open and intellectual. I also had a good relationship with the leader, Rulon Allred. When Glenda, Shauna and I decided to become polygamists, we went to Rulon Allred for the sealings, the ceremony by which Shauna became my celestial wife and joined our family. Our sealing ceremony was held in 1975.

10. As a member of the AUB, I came to believe that plural marriage was the only way one could hope to go to the Celestial Kingdom, the highest of the Heavens. There the man becomes the Adam or Creator of worlds like Earth, a world for each wife. In other words, if he had five wives he would have five worlds. The wife would become the Eve of her own world and together, they would give birth to spiritual children that would populate the worlds. Only Mormon polygamists would be capable of sex in the afterlife, while the other honorable people on earth would become their servants. I also justified in my mind that a plural wife was more honorable than having a girlfriend or a mistress.

11. My first plural wife, Shauna, introduced me to my second plural wife, Peggy, in 1978. Peggy, like Shauna, was also a single mother who had experienced a bad monogamous relationship.

12. Shauna was unable to have children which was very hard on her as children are important in the fundamentalist community. However, as I noted above, she did have the three daughters from a previous marriage, and I became their father in every respect. They are all now grown with families of their own.

13. Peggy had two children from a previous marriage, a boy and girl. Once again I became the only father they had anything to do with. Peggy and I also had six biological children together.

14. Having three wives – Glenda, Shauna and Peggy – was not easy. These were intelligent, outspoken women with sensitive feelings. Much of my time was spent keeping the peace, reassuring them of my love for each of them, and trying to resolve conflicts. Unlike my peers in the fundamentalist community, I refused to maintain a relationship with my family by inculcating the doctrine that plural marriage is what Christ wanted and was the only way to the highest heaven. Within a year or two after becoming affiliated with the AUB, I became disenchanted with Mormon fundamentalism. But I pretended to be a full believer because the women needed that essence of authority so they do not feel like they are committing adultery. At the same time, I was committed to the relationship – the women and children were dependent upon me. I thought I could keep the family together through love and respect. I was wrong.

15. I understood that I could exert priesthood power over my wives, but did not. Candidly, power and the idea that more than one woman would like to be one's wife tends to inflate one's ego, with some, more than others. In my experience, I observed many of my peers enjoying rebuking or ordering their wives around in the presence of others. I refused to be like the others.

16. During my time as a polygamist, I found that, almost without exception, each polygamous husband had a "favourite wife", who was dominant, and secondary wives. The wives were not equal, and were not treated equally. Over the 20 years in which I was associated with the AUB, I was not aware of a single family, including the families of key priesthood members, that did not have serious problems. Many women had serious emotional problems. There were also constant rumors of child molestation in the community.

17. As a Mormon fundamentalist with two or more wives, I was the patriarch over my family, *i.e.*, the king and surrogate god of my wives and children. Their salvation was contingent upon the priesthood I held. In turn, I was expected to be subservient to and obedient to the prophet or leader of the group, and his priesthood council. It was by the authority of the prophet that the wives are sealed to men. However, what the prophet gives, he can take away if he feels the man is no longer worthy to have plural wives. He can also excommunicate men or in essence, bar them from going to the Celestial Kingdom. In the AUB, the Doctrine of Introduction is taught, meaning that the prophet of that dispensation will decide who is worthy to enter heaven in the presence of God or Jesus Christ.

18. During my time as a polygamist within the AUB, I also observed how the teachings regarding polygamy inherently devalue women in practice. For example, section 132 of the Mormon Church's Doctrine and Covenants threatens the destruction of women who will not allow their husbands to take plural wives. See Verses, 54, 64 and 65. All those who will not accept plural marriage as a revelation from Jesus Christ will be damned. Further, it is the husband who resurrects the wife. If she is disobedient he may threaten to leave her in the grave while he resurrects the other wives. All of this was used, I was aware, to cement husbands' control of the wives within the family, and make them feel beholden to the husband.

19. Section 132 also demands that plural marriage be lived but does not say how one goes about obtaining plural wives, how many, how old, or even if the husband has to be able to support multiple wives. Consequently, during my time as polygamist, I witnessed men taking as wives other men's children, their half-sisters, their biological daughters, *etc.* and in many cases not supporting them.

20. Contrary to what I expected when I joined the AUB (and although the AUB is still one of the more mainstream Mormon fundamentalist groups), I found that its leaders intentionally isolated their communities both physically and intellectually, so information could be controlled. The leaders wanted to be in a position to inculcate upon the believers absolute obedience to the priesthood.

Leaving Polygamy and the AUB

21. My best friend in the AUB was a very intelligent man. I had met him while a deputy with the Sheriff's Office, and he had influenced me to become a polygamist. In about 1988, my first wife, Glenda, divorced me and became my friend's fifth wife. Ultimately, Glenda became the favorite wife and drove all the other wives, except the first wife, out of the family.

22. After Glenda divorced me, I legally married Peggy. Shauna, Peggy and I continued to live together as a polygamist family.

23. By 1994, I had become totally disenchanted with the AUB and the polygamist lifestyle. I could no longer impose upon my wives and children doctrines I knew were false. I was also disturbed by what I had learned about various financial misdeeds at the highest level of the AUB.

24. Although I no longer believed in Mormon fundamentalism, I believe that Shauna and Peggy had to convince themselves that they were doing God's will and that it was spiritually lawful, so they would not feel they were adulterous. Even though my beliefs had changed, I was still committed to my family. I am aware of many men who lost interest in polygamy and their wives, and simply left them destitute. In such cases, where the abandoned wives were still true believers the prophet would find them new husbands and families.

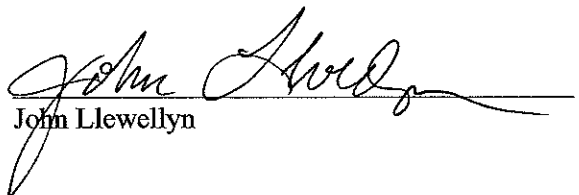
25. Ultimately, though, my disillusionment with the AUB led to the dissolution of my polygamist family in 1995. Peggy's father was a member of the AUB's ruling council. She elected to stay with the AUB and divorced me. Only two of our eight children stayed with the AUB. Shauna left with the AUB with me and we again became active in the Mormon Church.

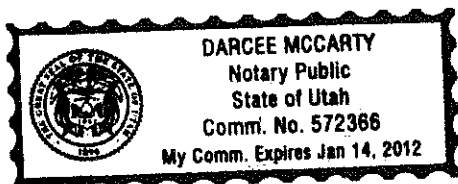
26. In about 1999, I became known to the organizers of a group known as Tapestry Against Polygamy. I eventually became a member of the board of Tapestry Against Polygamy. In that capacity, I listened to the stories of a lot of women looking to our organization for help. I found it very taxing. As a sex crime investigator, I listened to a lot of stories where women were sexually assaulted, and of course children, and found it mentally exhausting. The stories I heard from these polygamist women were of the same type, and had the same effect on me.

27. Even now I still receive calls from women who have been victimized by polygamist men. Almost without exception every abused woman leaving fundamentalism I have talked with, and there have been dozens, has a morbid story about her children or other children being molested. I also receive calls from fathers whose wives have been converted to polygamy and who have taken the children, converting them to Mormon fundamentalism.

SWORN BEFORE ME at the City of Bluffdale in
the State of Utah, United States of America, this 6)
day of July, 2010.)


A Commissioner for taking Affidavits for the State)
of Utah)


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AFFIDAVIT

BORDEN LADNER GERVAIS LLP
1200 Waterfront Centre, 200 Burrard Street
P.O. Box 48600
Vancouver, British Columbia V7X 1T2
Telephone: (604) 687-5744
Attn: Robert J.C. Deane