Oct. 10, 1840 - "As C. Bennett, Quarter Master, General M. Hurb, was tabu-
ized at Hurbos, in the parish of the
letter Day Saint, on day last week.""  
Nov. 7, 1840 - Election results, in "We
county" saw Harison electrical
ticket, A 75-0 majority to "again
of 35-0 one last August."  
"This is something connected with
the vote at Harison Brecken, which
needs explanation. Two hundred
Democrats were induced to vote.
the names of C. Vincent, Zeb the Whig
electoral ticket, and substitute the
name of James A. Ralph, in his stead. Y
Bennett is in the Senate. Judge R. H. Royce, Y
Stephen Douglas was not support
for "this little bit of luck.""  
Dec. 6, 1840 a Mr. 26th digitals from
Springfield. Say, "the day in the Senate
Mr. Little introduced a bill to incorporate
Society of Harison in Hancock county.
Read twice and referred."  
May 1871841 - Mr. Petton reported of O.C.
Bennett as Master in Chancerly for
Hancock Co. "General Bennett is
an eminent member of the church of
United Free State or Mormon, and a
friend of the fallen Bumby dynasty."  

June 12, 1841 - R.P. of R.T.A. Do. Smith under
an old writ from Mississip. Capt. E. "an
other face." Judge Royce in our county
was suspected a man of many years ago.
still says. Do. will not be
returned to Mississippi.  
June 19, 1841 - Say Judge Douglas fax
freed Do. on the writ. "he is free
with the shipping issues a new
writ. had not better wait until
after the August elections, before
he issues the writ."  

July 20, 1841 - Says Protectoe Sturton
Y Turner to Col. College, an to give
Y Turnor lectin "in curious o. "Stron-
sum, Spectecry, and Education."  

Aug. 7, 1841 - Election returns from Hancock
County; Stuart 1123; Ralph 5-04.  

Aug. 22, 1842 - "Ozella Smyth, Lieutenant
General of the Harison Regiment has a
proclamation in the last "Time and
Season," directing the Missouri in
the State's vote for the proper can-
didate for Congress they will be
most August. This is indeed, a high-
charged attempt to confuse the
people over the minds
Jan. 23, 1842 (cont.)  Dr. Whitfield said in his notice, "as men..." say it is as well - "frequent to the principles of our Republicanism," governments that it will lead to turmoil.

May 9, 1842 - Reflected that we ought to accredit to the Rev. Borrer, D.D., that Dr. W. Sumner of New York. "Smith to the President," he never understood his death by violent means."

Jul. 9, 1842 - Letter from L. R. Bennett: "He is not sold in sin and sinners, but his conscience was, "in the three wares.""

Aug. 13, 1842 - "The last unto words of the Whig Party before the President of the Senate, and among him in the most minor manner." Bennett is probably incorrect, but it is clear from the text that the fact was not found out sooner.

Sept. 3, 1842 - Letter from E. W. Robinson to the Whig Papers that papermen expelled from the Church. Adams
Sept. 23, 1846 (cont.)

Mooney pressuring 50 days to leave, but the Quakers were refused until further notice.


Sept. 23, 1846. "About 3000 were raised in this city on Saturday last, in aid of the destitute Mormon women and children. So anxious were the first to get forward to their relief..."

Sept. 23, 1846. List of "death by violence" among the Mormons came to Hancock.

"On the anti-Mormon side": Dr. Marshall, T. H. Worrell, Mr. Biakley, Mr. Benjamin, Wilcox, Huntley, and "Pontoosue," who fell in the late battle at Saintov." "On the Mormon side": Mr. Myatt, Smith.

Sept. 23/1846 (cont.)

Deaths: "Anderson and his son, and a man named Novacis, who fell in the late battle at Saintov." Say the Mormons that they are secreting themselves out of the way.

No. 419848. Article by John Gage that the battle of Saintov, to the Mormons "in politics.

No. 41848. Letter to the Whig editor.

"Since the evacuation, ..."

"The Mormons in their own possession and existence of the laws."

-- Five Daily American, S. M. Gilling and Co. Oct. 12/1846. "Bill Smith, 20 feet to the Warren Sioux, was armed from the arms in Saintov, so that he is not a new band to the citizens."

"And that it was long been taught secretly by the leaders in..."
May 8, 1846 - "The Mormon Battalion was involved in the Mexican War."

Jul. 31, 1846 - "The Mormon Battalion was defeated in the Mexican War."

Aug. 21, 1846 - "The Mormon Battalion was defeated in the Mexican War."

Sep. 13, 1845 - "My father, William Smith, was a prominent member of the Mormon Battalion."

Oct. 23, 1846 - "The Mormon Battalion was involved in the Mexican War."

Nov. 24, 1846 - "The Mormon Battalion was defeated in the Mexican War."

May 7, 1846 - "The Mormon Battalion was involved in the Mexican War."

June 17, 1838 - "Dejure's time in the Mormon Battalion."

Aug. 23, 1839 - "Dejure's time in the Mormon Battalion."
Warren Signal (cont.)
May 25, 1844 (cont.)

Poetry

With all your bright and war-like array, to
Not yet fade;

accused by that wretched dwarf
Who kept the brush.

near 7
But she, in virtues arm'd steel,
Washington against what you realize
and to your doctrine, would not yield;" to
seven bugles, as about B. Fairair.

Jul. 10, 1844 - In an article defending the
saying that
Telling of our Tryrums. Says that
as he con-
ricted, that they would not have
been legally punished. The cause
of the law would have been a mere
smoker. "The arrows were
signed, and as a part of the jail
were sent not "enlightened with
either fear or flint", and could each
have escaped. As can was already
under work for their escape. "As if
had they escaped, they could have
had nothing to dread after the

Verse 6

Warner, for the sway you said
For Nancy lovely Buckeye! (maid?)

Verse 6
First Half Century (cont.)

p. 252 - Article "Special Correspondence of The Times" from Manchester, 11-11.
May 13 (1877 in pencil), signed "Drip", (sic)

p. 186 - Copy from Chicago Times of Nov. 20, 1875, containing copy of a manuscript acclaim of assassination of John Haynes, written by Dr. B. W. Richmond. (Handwritten)

p. 160 - Letter dated J. J. March 15, 1875. D. H. T. Turner, referring to editorial of that date criticizing Judge McLean for granting divorce to Anne Eliza Young. Letter says no divorce was granted & defendant Mrs. Y. against charge of

p. 63 - Letter to W. H. Smith, Sr. - Drining, September 13, 1875. Letter to Fayette Stephenson, referring to letter of that date concerning Judge McLean for granting divorce to Anne Eliza Young. Letter says no divorce was granted & defendant Mrs. Y. against charge of

"...things with it and therefore it must remain where it is. During the great fight of affliction I had. I have lost all my property, but I struggle along in poverty to which I am resigned.

I have finished all I feel necessary to write.

Respectfully,

Sidney Rigdon"

First Half Century (cont.)

S. S. Irons, note 3

p. 180 - The Oct. 13, 1875 - number of 2000 newspaper. A report called "Concerning the "Daily Graphic," from Salt Lake City, Oct. 6, - says Mormons will not last because in one family it never amounts to gentile. Also that it will not last. It should be laughed out rather than legislated out of existence.
...First half century... "Dadd" and... had apparently gone to Manchester for a story... "Polygamy was openly practiced by that little band, and... refused to do with the offenders, and became a serious question." The question was settled by the missionaries moving to Ohio.

"An act of 1856... "the Standard..."...written by a correspondent who was... familiar with the facts"... about S. Rigdon who had just died. "The charges made by the writer (maybe)... that Rigdon was an advocate of spiritual mission, was undoubtedly... false. It can only be said that... may have been... committed... and that Smith... presumed beyond legitimate presumption... the attempted seduction of one of Rigdon's relatives."

"Arnold Isaac Jr." "Reinforcement of the Illinois bar forty years ago," Jan. 1881... a letter read before the state bar assn. of Ill., Jan. 17, 1871. Brief mention of the hearing on the attempt in Dec., 1847... to return No. 5 to the judge on charge... attempt on life of Boggs... "Nothing... Bartlett, Rev. Dan. H. Jr... the memoirs of Female, Winder, Elwood... speech of the... long-winded, the least... in the mouth, saying, the influence at this time... Leviathan... to thousands... of the working classes of this country."

The main complaint is... breaches... and family... and convincing of habits of families... quoted M. T. Bowley in "Religious Express" Aug. 13, 1900. "The law of plural marriage is God-given, and as eternal as any law ever given by the father."
"I have been a new sect and all the
may perfectly free from faults
one would expect in a dictatorial
arbitrary system. His family
are allowed to have been especially
happily."
Canadian George Jones (cont.)
and, in the Spring, 1887, Carleton was
settled. Saw Mormons left their
wives in Utah.

Youngblood, C. W. - Hist. Sketches of
Western New York 1907 - p. 133. Etc.

Saw Dr. Smith, Dr. and Mormon. Saw
Saline and Salt Lake. "We accused
him of murdering his criminal praises
and now to good order and good neighbor-
ship..." Saw practiced his trade
much to do with the desire of the
leaders for Mormon at Salt Lake.

Household Words (Ed. by Charles Dickens)
Vol. V. 363 857 (Jan. 1851) Announces
article "In the Name of the Prophet Smith"
Says there are 300,000 Mormons. Says
Monday introduced foreign wife
"doctrine. Say, act of licentiousness"
"cannot be believed against Dr. ..." D. A.
"scripting of Mormon in Utah with no mention of..."
The Outlook
Vol. 8, p. 32 (Jan. 6, 1906) - Some Reflections

"Somewhat in the manner of the "8th of September," the present generation of the Church, as we may call it, is slowly emerging from the veils of the past, and is revealing to the world the true character of its principles and its institutions. The self-sacrifice and devotion of the early pioneers, the sufferings and trials of the early days, are gradually being recognized and appreciated by the world. The Church is no longer regarded as a temporary expedient, but as a permanent and necessary institution for the salvation of the world."

The Forum (cont.)
Vol. 57, p. 341 (April, 1916) - Progress in Mormon Polygamy -

"The Abstinence of Polygamy -" says the President of the Church. "The principle of polygamy is not only a moral, but a religious, obligation for the Saints. It is a law from God, and it is our duty to follow it."

"The polygamy principle is not only a religious one, but it is also a moral one. It teaches us to be true to our promises, and to fulfill our obligations. It teaches us to be honest and upright in all our dealings."

"The polygamy principle is not only a religious one, but it is also a social one. It teaches us to live together in peace and harmony, and to love and cherish one another."

"The polygamy principle is not only a religious one, but it is also a political one. It teaches us to be loyal to our government, and to support its laws and institutions."
Putnam's Monthly (cont.)
Vol. 54 (Jan. 1855) - The Mormon's Wife,
written by a fiction of a woman who went to Utah.
Nothing new.
Vol. 54 (Aug. 1855) and on - Life Among
The Mormons - a series of letters written
from Salt Lake in winter 1852.
Unwritten, but written by a woman,
apparently the wife of "Mr. T." who
stayed on some time at business -
perhaps a representative of the fort.
First letter, Nov. 26, 1852, said: "We
have now had a month's experience
of Mormon life." - "We have made
one disagreeable discovery. Polygamy
is not only practiced, but fully
justified and advocated on
religious grounds. We had some
richard sythes on the way; but we.
strangely disposed, that it was
ever the thousand whit, circulated
to the prejudice of the Mormons in
their letters." - Speaker, the purity
fulness of Mormon men toward the
women, says Rush, is more some
lines called "spiritual." Says B. Young.
wife Harriet Cook complained much of her deafness. She went to some Hall on Jan. 16, 1853, and saw the face of a man deformed. One of the performers was Mrs. Wallick, who had traveled as a musician and the man introduced him and his wife to her. It so happened that the fact of a woman being already married does not prevent her from being greeted again by her husband. "Over the water goes a certain man who played Claude. Mrs. Cook, who met Claude's mother, "is working for bread and comfort, little in regard to the profits being used by the actual number of tickets."

At the elephant hall on Social Hall, Jan. 25, 1853, "A gentleman acquaintance, Judge Snow, was here..."

S. B. H. C. Kimble's, "She was. I am forty-two and am twenty-five thirty. But, strange to say, a good friend said...

To treat his real wife, so the story goes..."
America, by Leo W. Curtis-Schroeder says the leaders of the church believe new plural marriages since the manifesto are meaning less because of the second on polygamy. Says there is evidence that G.R. Laman married the multiladies and was the father of her child. "The other apostles and several bishops appear also to have new wives..."

Curtis says "a petition of seven million" wives sent by delegation from a newspaper office in N.Y. portrayed in the States by States. Defends living with polygamy by new wives and says they have been no new plural marriages.

- Vol. 23 p. 378 (Mar. 1900) - The passing of the Mormon - P. Neakle - criticizes the fact that polygamy is dying off.
- Vol. 24 p. 604 (May 1902) - The Plural Marriage Problem - Interview between editor C.B. Patterson and C.W. Penrose - Moran says the church is opposed to "the apostate" anti-Plural Amendment. No plural marriages are..."
The Arena (cont.)
May 1903 (cont.) Obit. of P.B.

Himwreic; i.e., as opportunity offered, he enjoyed the "blessings of Abraham, Isaac, and Jacob."

The World's Work
Vol. 20 / 387 (June 1903) - A Little Vrak in Mexico - Gilbert A. Terry - Visiting.

Vol. 46 / 388 (Oct. 26, 1930) - Ed. 148: Second Hundred Years Will be the Hardest - Says the Story of Mormonism is "one of the wonder tales of American history," but Mormons will probably find the second hundred years the hardest.

Vol. 47 / 62 (May 28, 1930) - Our Neighbor, the Mormons - Arthur N. Andrus, Syracuse - Says Mormon wealth is mute at church, young men go to work and study, while women, in many cases, are kept in the home. But then, "What is the Mormon Church a Christian?" he says. "The writer is not competent to answer that question, except to say that it is at some defect in

Christiane Century (cont.)
May 28, 1930 (cont.) - O. J. Hansen

"Christian and that its Christian factor is constantly being raised to a higher degree." - "I see the Mormon country encourages the fact that the Mormon will not create a true church of Jesus Christ for the present age."


The British Quarterly
Vol. 23 / 62 (Jan. 1956) - The Book of Mormon - By O. E. Smith: "Disciple in his youth, and later men in steeple to the necessities of inside during his early manhood, thousands of years into dedications excessive during the latter years of his life." - "He could, along spiritual wise system, not a torture of Mormonism and has been vividly presented by the leaders of the past, yet they cannot deny reasonable drift of it affectively or any of it increase. It is not evident among them for the preservation of the practice.
Joseph Smith's First Prayer

New Zealand: Mating. Boston

New Week.

Vol. 6 (Dec. 31, 1933) - Polygamy - Court says Religious beliefs include. But one wife - Rule of the conviction in Arizona of J. C. Shelly and P. P. Johnson of Short Creek, who admitted having polygamous wives, spent 18 to 20 months in jail sentences.
that Tipher would resign as pastor of the First Meth. Episc. Church of Ogden because of his defection. Mormonism in its get-up, he had been criticized by the Colorado Conference of Methodists and the Boston Methodist Weekly, Zions Herald.

Vol. 50 p. 289 (Nov. 1911) - *The Outlook* (end) - P. L. B. - A Methodist Minister's view of Mormonism - Fred. V. Tipher, Pastor, 1st Meth. Episc. Church of Ogden, Utah. - Calls Mormonism an evangelical Protestant church. "America has no more strong, genuine, devoted Christians than some of the first Presidencies" and other church leaders. Says early Mormons came from the best New England stock, the Mormons are not pleasant or illiterate. Polygamy is dead and no longer an issue. Polygamy is a practice that was never successful and was infinitely better than tawdry polygamy in the East. What Utah needs is a union of Mormons and other Christian churches in a common fight against evil.

Vol. 98 p. 726 (Jul. 29, 1911) - *The Outlook* (end) - Rev. Tipher (concluded) - Expresses that polygamy is not that it was not renewal. Says the only renewal of Mormonism (under Brigham Young) was the making of the Turkish ecclesiastical state.

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McClure's Mag. - Vol. 36 p 245 [Jan. 1911], p 449 (Feb. 1911) - The Mormon Ritual of Polygamy - Two articles by Burton W. Hendrick. - "One of the first laws with which the American people will soon have to deal is the law of polygamy in Utah." - "Mormonism without polygamy largely ceases to be Mormonism. It is only a theological system, from its conception of the Godhead, divorced with sensuousism." - This is because of such beliefs as the Adam-Kind theory that Adam was a polygamist, spirits waiting to take good bodies to become gods, their union increasing, so salvation for the unmarried, highest salvation through polygamy. Say so soon after statehood was obtained the word went out quietly, "Live your religion." Say H. S. Tuminet Claris Thatcher, all representative of the younger generation, says that claims of the younger generations to be intelligent than their fathers. Say Joe. F. Smith, M.W.

McClure's Mag. (cont.)
Feb. 1911 (cont.) B. J. Hendrick
Merrill, B. Young Jr., etc. Teedalap was opposed to the Manifesto, was supported by J.W. Taylor, M.F. Cowley, G.O. Woodruff. Say O. F. Smith, admitted being the only other Prophet the last letter of G.W. Cannon married Lillian Harlin, tells of 15 marriages. Teedalap, Taylor, Cowley & Woodruff. Say G.O. Woodruff was in Mexico to avoid testifying in Smart case when he died. Say Temple has published records of 224 so marriages before Manifesto. Say Taylor Cruz "will retain their position as abjects," all the other, from the Twelve, and "travel through Utah screaming in money bellows." Say they were decided to save Smart's soul. Don't mention 1906 umpires & accounts the idea that polygamy has been abandoned.

Peacanto Magazine. - Vol. 24 p 319; 449; 56; 71
(Sep. Oct.) [No. 1910] - "Adventures in Richard Barn." No 1 - "Letter from Mormon Temple - Say Joe. P. Smith as a friend of M. F. Taylor because he entitleds Utah "Utah" because he entitleds Utah...
Under the Utah Bill by Frank C. O'Connor, and Harvey S. O'Regan, article from Dec. 1910 to Aug. 1914, Vol. 28, 29, 30—

Polygamy says that at the time of the Manifesto there was a time, and among young Mormons against polygamy. Cottonwood says that in 1915 Reuben Winder with a sheet who said, "You need not continue your fight against plural marriage. President Smith has told you that." Says that at the time of the Manifesto of 1904, Reuben Smith read an official statement prohibiting plural marriages. "I believe from my own observation, that there are more plural marriages among the movement to-day than there have been before." Says a Daughters of Utah, who was a leader of the movement, that they have been unsuccessful marriages in St. George in the years since 1890. Tells of one of the last marriages, which was the marriage of a wealthy business man and woman, with no charges since.
Alma Edna Jones, 2nd United Order Among the Mormons, Columbia Univ.
Princeton, 1936; Willing, a good book.

A great granddaughter of Pratt (Rebecca).

P. 21 - Last of Wife of P. P. Pratt?

Thankful Valley, M. Sept. 1824 - D. Mar. 1837 - 1 Son
Mary Ann, 1st M. May 1837 - 2500 - 3 Girls
Elizabeth, Brotherin - M. Jul. 1843 - 40 Children
Mary Wood - M. Sept. 1844 - 2 Boys - 2 Girls
Grace, Sisterly - M. Sept. 1844 - 3 Girls
Belinda, Married M. Aug. 1844 - 3 Boys - 2 Girls
Sarah Hixson - M. Oct. 1845 - 2 Boys - 2 Girls
Phoebe, Sisterly - M. Feb. 1846 - 2 Boys - 1 Girl
Martha, Married M. Dec. 1847 - 1 Boy
Kegiah, Daughter - M. Dec. 1853 - 13 Children
Eleven, J. M. Comet - M. Mar. 1853 - 12 Children
Son, name of P. P. Pratt, also: Nathan, Wmni, (2)
Mamar, Mathew, Aina, Nehi, Alinah, Aina,
Felix, Morning, Train, Emma, Moriah, Damon,
Parley, Ether, Marion.

Arch of Paradise (cont.)

P. 163 - "According to Pratt family legend,
Parley begged Joseph not to wed
with his children into polygamous marriages, but Joseph was adamant,
saying that it was the duty of the
Professors to set the example to the
Seventies and Elders..." Parley
finally prayed about it and the Lord
willed, "Thankful Valley + this is what
I will."

On Oct. 24, 1843, he was
secretly married to Eliza Butterton:
"What would have happened if
Mary Ann, who had such a much
good and a good heart, had
been only imagined..." So many
people knew of this marriage before
Valley's death.

Said Pratt married his last wife,
Elizabeth, Comet, Me Jean, without
her being divorced from her husband.}

P. 317 - A letter (from M. Star Jul. 4, 1857)
from Elizabeth, Pratt's Aunt, Pratt telling of
Parley's death. Signed, John, Sister
Eleonora, Me Jean.
Andhur of Prandie (cont.)
also Eleun. Mr. Lewis letter to the Van Bureau Intelligence, in which she tells her story. Justifies her leaving me. She does not admit marrying Pratt. "In behalf of the dead, I have to testify that what are relations existed between us was of my own seeking." I went that she left me to marry Pratt.

N.Y. Herald 1844, Sept. 2
Letter to editor from Carthage, Aug. 11, 1844, signed "The Spirit of the Nauvoo Expositor." "Credible witnesses can be had who lived in Nauvoo, some who were in the confidence of Smith, to whom he would make admissions, and relate their aid in destroying of femaleenity, and in rendering his deluded victims of their property...."

In the same number an editorial (James Gordon Bennett, Inspector) denounced this letter, because it justified the murder of the Prophet.

N.Y. Herald (cont.)
Sept. 6, 1844, "Under Head of "Wonderful Disclosures Respecting Nauvoo." The official story of Nauvoo experiences. Says Joseph 2 in Nauvoo in Oct. 1842, pretending to be friendly, wounding him in charge against Orson and his two sons in his house. My. Edw. Hunter asked Joseph to explain "some passage in the 3d Book of Moses, in relation to the adulteress." Joseph promised to do so later. Eacham later learned that these scriptures was one of the people of "the confusion of the fracturing, my daughter," says and hired him to kill Zagg. Also that Joseph asked him to stop boarding at the Mansion House because he thought Emma loved him more than the brother. He also accused my favor of trying to induce Emma, this was in July 1843. Says Joseph urged him to marry, "and to induce me to take a wife, before me to the house where he kept his..."
Spiritual wife, and introduced me to them all," speaking of spiritual wife doctrine. "The doctrine taught is called the "spirit of eliah" and is kept a profound secret from theDetails at large."

"The doctrine is found in the 31st chapter of Hosea..." - "A spiritual wife is a woman who, by revelation, is bound up to a man in body, soul and passions, both for this life and for all eternity; whereas the union of a carnal wife and her husband ceases at death." - Say, Mr. Taylor, old Madame Dulciee and old Madame Lanning were both in Israel employed by Joseph as convert young girls to he. Makes many changes about the counterfeit of Israelite the Rotherham.

Editorial comment refuses to believe change within non-authority. Jackson says that early in
as well as single women in this number; and I say to them, do they carry on these relations, that the husbands of many have never mistrusted the fact."

Says Orr, "gave up the Masonic House at Lebanon, Pennsylvania, because Emma made him turn out his spiritual muse who was living there.

Says his cousin's daughter, "Janey told him that Joseph had tried to get Wm. Smith's wife for a spouse, and Wm. had flogged him. Also that Joel had tried to get Janey and his own sister, Mrs. Milligan, for wives. Jackson says Joseph sat down and tried to get Janey, by giving her some of his words in a woman's name. Only Janey's refusal spoiled the deal with her uncle for her. Says Wm. Smith also told him of Joseph's attempt to get his wife, Mrs. Milligan, and Janey."

Nov. 8, 1844 - Reports a meeting in N.Y. at which P.S. Winchester had been accused of Joseph's falling by introducing spiritualistic influences. Criticizes Winchester for not going into more detail about spiritual influences.

Nov. 11, 1844 - Letter to Editor from B. Winchester explaining his talk. Says he thinks they were not for in the Church "from the time of the organization of the church up to the year 1841, at which time this flagrant practice of polygamy was introduced into the Church." Says E. P. Adams has started a suit against him in Philadelphia for slander.

Dec. 5, 1844 - E.comment on the report. Utterly unnecessary matter. "By a few of enterprising and rapid expeditions, we have reached some of the most interesting intelligences from the great country of the West, that has ever been published to an enlightened and astonished world." Very much surprised and shocked at the practice of polygamy.
May 9, 1852 - Ed. comment on J. M. Grant's first letter published that day.


"I think the constitution has no power over religion, neither does it affect Congress. The federal authorities have no cognizance of it. . . ."

I give biblical justification for my: this number, also contains the correspondence between B. Young and Judge Broc暮.

Ed. Comment: "Phelps defense of polygamy: 'these are just as sound arguments, and they are getting around them.' On the question of federal anti-polygamy legislation it says: 'Perhaps the most interesting policy of the President is the most. It is a mighty men constituting a question in every respect.' But declares that Congress has power to pass such law."


"The deal of $4000.00 was an achievement."

The defense in D. of the 32nd regiment of part. . ."
Newberry Library, Chicago.


Report of Hardy’s trial which was excommunicated. Says his witnesses were hunted from testifying to the truth. “My named witnesses were threatened and browbeat, and treated in a most shameful manner by Adams and Smith during their trial; they asked nothing of anything that might go to blast their character.” (His trial was for slander of J.C. Adams, S. Beavonay & W. Smith.) Says Adams & Smith told the Saint to vote for ex-communication under any of excommunication themselves. That they generally threatened a join him. Says being asked to conduct. Adams & Smith in Elfax. B. G. Wallace, pres. new Bedford branch, seeking his advice about resigning as Pres. of Boston branch. A month later he
John Hardy (cont.)

At another conference held in the same place, an Elder of this branch confessed that he had committed adultery with a sister, and she was cut off in testimony, on account of Senior, that Elder testified that Elder R. N. Adams was present on the occasion, and taught them to do it, and told him it was all right and he should believe it (as he said) asBright and doctrine.

Witnasss, say of historical three witnesses, testified that "Elder Wellman" are stated in their presence, that he confidently believes that Elder Adams did commit with three sisters in the Church, calling their names...."

Robert, the trial for slander of Adams, Reginis Oct. 12, 1844, and in the trial until Oct. 16. - Wallace testified that Hardy said, in a private conversation, that Brannan, Adams and Smith were guilty of Wholesalebery. Hardy...
denied including Brannum and pleaded not guilty of slandering Adams, "unless truth is slanderous". Sophia Clark testified of hearing Hardy slander Adams. Mary Brown, called by Adams, would not testify. Elder Wallace testified that he did not say he believed Adams had cohabited "with sisters W---, W---, and L---." Elder H. Trim, Charles Craig, and Wm. Naffy said they heard Wallace accuse Adams of "CBS", etc.

"Elder Hardy calls Elder Phelps. q. Did you hear Adams admit to you that he had cohabitated with sixty 8---? A. I did. q. Did he say that she almost handed him over to her? A. I did. Elder Hardy calls Phelps. Did sixty W--- tell you that Adams had cohabitated with her? A. She did!! By Adams. Did she tell you the same concerning other Elders? A. She did!! Adams here stated that Sister W---
John Hardy (cont.)

"I habited with sister B. and that
sheBealed her out on her, that he was
only joking!! No, he said the same
a hundred times!!"

Pt. 1 trial for Glandering Wm.
Smith, Oct. 22, 1840.

Before Elder H. called the witnesses
for the defence William Smith
acqueline and said, "of those females
that want to testify, BEWARE!
I shall see after the settlement
be may tell something more!" (Guilty,
guilty, guilty!) Elder H. called Mrs. A.

Question: Do you know anything an
engagement or marriage between your
daughter and William Smith, to be
conquered as soon as his sister
wife is dead?" - Mrs. A. at first
refused to answer and finally
said, "She called Elder B. Brown. Quo: What
do you know of the matter? Ano: I had
some connection with Mrs. A...; asked"
"It was hired, however, that the intenders was about to leave the church on account of the matter. Elder Smith, to explain the matter, said he was troubled with blood files—and two witnesses testified that he had these files some years since."

"Elder Phelps called by Elder H. Did you ever see any Smith exhibit actions toward sister P.—that, to use your own words, "it made your very blood boil"? Aua. I did (shortness here related the particulars, which it would not be proper to publish.) Gay. by Smith (Did you think I was doing it as a friend? Pleasantry, in a joking manner?) or otherwise? Aua. it seemed to be very pleasant to you—you seemed to enjoy it—but for me, I said it made me very hot boil!")

B. Brown said "Mr. Turner" told him that no doubt Adams and Smith slept with Mrs. A—and Susan Clay at Mrs. A's house where Turner boarded. A Mrs. P—was called, who traded.
at Elder D—'s. said she rode from Lowell on the car with Wm. Smith and, speaking of Mr. D—, Smith, "asked if I thought it would please his faith, any if he should sleep with me, and I then continued to ask what I should or not; sleep with him, it would go to Elder D—'s and stay that night, as I refused to go, he would not go, then, and, consequently, did not go."

She said the next Sunday Smith had dinner at Elder D—'s. When pastor D— asked him to stay all night, he replied, he would not; I could not let him sleep with me." She refused.

"Guess: Was you much acquainted with him when you came from Lowell?"

"Not here."

Elder Hicks acknowledged telling Sister Clark that Wm. Smith and Susan Clark had slept together in his (Hicks') house, but said it was all a dream.

"Sister S—" testified that...
Smith in his argument said the women who testified against him had tried to seduce him and that the story was insane. 

Hardly any in Boston are ready to testify that at least five of the twelve besides Smith were taught polygamy in Boston.

Wisconsin State Post, St. Madison, Wis. 

Adam, &c. - A True Vew of the Church, &c. 1846. A Strange Sborn. 

J. D. Smith, and Strang. Claim D. succession. Contains letter signed by Wm. Smith, J. B. Smith, 

Mother in Israel, and they of Joseph, saying Joseph has united strong. No 

mention of polygamy. 

Bachelor, Originally Mormonism, &c. 1838 

Purpo, W. D. - Jos. Smith, the Originator of 

Mormonism. A clipping of a letter 

to some newspaper, from Greene, Apr. 28,

Purpo, W. D. (Cont.) 

1877. Says he attended the trial of Joseph 
in Feb. 1836, when he was tried for 

vagancy on the charge of the murder of "Isaiah Stowell" for ten Joseph 

was looking for treasure. Says Joseph 
said when he was a lad he hid it in a 

neighbor's jet, and he got it out and 

sent to hidden from others. He told and 

saw a luminous stone hidden under 
a tree 100 miles away. A few years 

dates, went to the place and dug 

up the stone which turned out to be 

the seer stone. He showed the stone 
in court. Jos. Smith sued and Stowell 
tested him for Joseph. Said they all 
deceived him. He, Mr. Thompson, 

an employee of Stowell, told the story of 

using a sacrificial lamb during 

the digging. He dug for treasure. 

Sidney Rigdon, his connection with the 

Shaull, Mag. &c. Of M., Alton, & C. E. Henry 

in the Chic. Tribune of May 27, 1886. 

Says George Wilful, a Denver, Denver 

Co. was well acquainted with Rigdon 

said that R. spent money writing
in some manuscript. The following spring, Mr. Smith came west to take possession of the property. Soon after their return to Kirtland, 1843, he was excommunicated. Dangers and trials.

Adams, J. S. - A letter to his Excellency John Tyler, Pres. of the U. S., 1844.

A letter calling upon the President to repent, because of the approaching end of the world.

Catherine - A letter of some of the delegates at the Kirtland Assemblies, 1847. She joined the Church in 1846. Two years later, some Elders taught her the doctrine of "Plurality of Wives." She would not believe it and was told to keep silent about the conversation. "I next heard the doctrine of "Plurality of Wives" was first taught, and the teaching of it, was under discussion in the Church." Then, a woman returned from Nauvoo with an invitation for Catherine to go there and become the plural wife of one of the....

Thereby suggested a letter of unjust investigation of the Church "Tithing Trust" as a violation of the anti-trust law. Also that the Conference endorse a resolution "recently introduced in the House by Congressman, Gillett" of Iowa for an anti-trust amendment.

Davidson, Ray - Early Mormon Days in Illinois - from Chicago Times, Jul. 12, 1887.

E. M. Karl - A letter in Her Times of Apr. 12, 1879, copied from The Cleveland Leader - Descriptive of "Salt Lake Valley - Brigham Young's home - Interview in the N. Y. World Jan. 30, 1887 with John H. Nelson, at the time with Buffalo Bell's Wild West Show at Madison Square Garden. Nelson said..."
of Red River, upon being taken into Texas, I could not myself or ever heard any one else satisfactorily account for; but not exceeding one out of ten came, and even surviving a year after coming to the country.

"I said he became convinced that Hymen would relie his community. "He also said to them by false teaching in regard to lineage and the laws of matrimony and many other things." He leftWeight's camp and some strong moving at Voice, Sept. 4, 1830.


Trinity Co., Indiana, Ind. 1926 - Says, Mormonism must be viewed "because Mormonism is a menace to the sanctity of the home and the family."

Early Notice of the Mormons-1833-1838

Newspaper Clippings--Nothing

Notes of a Hearing before the Committee on Education and Labor, U.S. Senate, May 7, 1876 on the "Proposal establishment of a school under the direction of the United Christian Home Association of Utah, to afford means of self-support for the dependent classes in said Territory, and for the suppression of polygamy therein." A memorial asking for $100,000 to build the school was presented, signed by Jeanette H. Perry, Pres., Mary J. Bane, Vice Pres., and Curnelia Padlock, Sec'y of the Am. W. Th. Temperance Society. The memorial said: "It is a well-known fact that there are many who would voluntarily abandon polygamy, relations of facilities for self-support were provided." The society was organized Dec. 15, 1876, at S. J. City. Its purpose was "to found, build, endow, and operate schools, hospitals, and other charitable foundations," etc.
Briggs, E. C. & R. M. Atwood - Address to the Saints in Utah, California, the Plains, Ill., 1869. "Revised by Joseph Smith and Wm. W. Blair." An attempt to show the "doctrines of Polygamy is not a doctrine of right-handedness," and is "an institution of guilt, denounced by Satan as untruth, unrighteous, and legalizes slavery and abom- ination." - A political argument against Mr. Quayle. Church notice against it and ignores the question of Joseph practicing it.

Sanchez, Brigham - Statistics Concerning the Territory of Utah for the year 1872-3.

S. F. 1874 - Pamphlet - Notting.


Reveries of Travel from 1865 to 1867. A lady - San Francisco, 1868. Contains a brief description of a trip to Salt Lake - about 1865. Furtively, they say Brigham never got along well together as well as other Plainsmen.


Manuscripts.

Holman, Joseph - The People Party for Oregon in 1834 - Salem, Ore., 1878.

Toll & Tire in Oregon in 1839 - Notting.

Douglas, S. - James - Private Papers of Ignatius Prefetral Immigration Fund - Letter of Albert Cunningham, Pug, to D. Richards - fund organized Oct. 6, 1849. On Nov. 13, 1850 the fund began running debt and "to remove the people from the United States and Europe. Business done April 6, 1880, $3,600,000. Paid all debts during year Apr. 6, 1880 - $3,596. 19. Amount owing and due - $704,000. Plus $900 interest. At Apr. Conference 1880, half of unmatured part $800,000 was annulled."
Mrs. Strath. - Migration and settlement of the P. D. Straths 1816-1884.

Mr. Strath. - Marital capacities.

Mrs. Strath. - Married to Mrs. J. C. Wells and dated at Circle Valley, Dec. 27, 1876. "...and some undeniably, the greatest good woman is the earth, who will never decide that it would not be better for all, if we kept husbands and wives. They will, of course, allow two or more of these good women to marry one good man, than to enslave them. Whether they would or not, either to live single or to wed a man on thousand times beneath them?"

"She was a strong advocate for equal rights for women. She had determined to marry and become "chief servant in a gentleman's house.""

"But she met a man who said service between husband and wife was equal, and after praying with him about it, married him."

Hone: Mr. Strath. - Migration and settlement of the P. D. Straths 1816-1884.

Dr. Strath. - Came to Canada from Eng. about 1820.

Mr. Strath. - Married in Home, May 9, 1836. Baptized in July 1836 by J. Pratt. She was living at Quincy, Ill. in Summer 1842.

"Brother Joseph Bennett, J.W. and Mr. K. C. remained with Mr. Strath," while calling on Mr. Carlin. On the way back to Nauvoo the next day the Prophet was taken prisoner in war of Mr. Carlin and returned to Quincy. Released on Thursday, 9th, and went to her uncle's. Reunited before starting back to Nauvoo. Arrested, "the Prophet with Sister Snyder called in his favor who Sister Cleveland." Family moved to Nauvoo from Quincy in March 1842. "While at Nauvoo Dr. A. S. told me that a few were made known that there had been a revelation of polygamy made to the Prophet. At first the brethren and sisters were unwilling to believe it."

"While at Quincy Mr. Howe first heard of the second or plural marriage; but it was at Nauvoo that it was taught as a revelation from God and one of the ordinances of the kingdom of God. All women could..."
Bancroft Manuscripts (end)

Mrs. Jo. Home (end)

"I..." It was not privately intimated (this crossed out word might be inserted), introduced or anything else. Nothing was written to take its place. She crossed the plains with the second, 1847 company. At Sweetwater they met the Tule elk on their return and learned for the first time their destination. The eighteen woman plural married, were made known to her by a heavenly messenger. While her husband was on a Southern exploring trip in Winter of 1857, "Mrs. Home lived for 28 years with her husband before he entered into legislature; she said, and re-iterated, "He was so considerate as to see the full weight of the curse till she entered into polygamy. It was a great trial of feelings, but moral faith." It is a great trial, no one would deny that; but she was willing because it was a duty to her religion demanded." -

Cal. in 1841, by way of Soda Springs, Mary's River, the Sacramento, West branch of Walker River with Sierras, present, adorns to Sonora. Call: Cal. says. Monroe who reached San Francisco on 5-5, 1849. Intended to bring out the Mexican and set into their own government, but arrived too late, as the U.S. had taken possession. They were dispatched to stop the Armies in possession. "They were completely not pleased as it over-shadowed their calculations and plans. I don't think there was any polygamy amongst that party which landed here."
Bancroft, Manuscrits (cont.)

Hayes, J.D. - Bay. - Diary. - Journey - Mr. Lam.


Hayes, Bay. - Emigrant Notes.

In the meantime -

August 30 - John - St. - Joke - Nothing.

Allen. Dr. John - Ogden - Mormon - "While I do
not regard polygamy as immoral do not think it right or necessary to the law are not the law. It must be
and is firmly believe it would have disappeared without legislation."

August 30 - John - St. - Joke - Nothing.

Bancroft, Scare - Utah - Miscellaneous. 2010-1875

A scrapbook of newspaper clippings

p. 56 - from Salt Lake, July 28, 1882 - Refer to a document circulated in the

Bancroft, People (cont.)

City of S. P. Pratt. Half denying the practice of polygamy. Peter Pratt, "Stereologically, I
ought to be," that every salted shrinuant is a member of the church in good standing
while he disavows the laws of God and his-country, within their bounds, in Utah." The S.P. Pratt is a member of the church in good standing.

pp. 103 - 104. From S. P. Ogden. April 7, 1868 - Report - Utah. From Santa Cruz, Salinas. March 40:

"The children born to polygamy are more likely to be perverts in emigrants and the children born to polygamy are weak, sickly, weak-brained, and "child of temptation," from 1841 - 1875 - Salt Lake. "Salt Lake." Murray. Agent. Conferences.


W. Mrs. W. Mrs. Huntington. W. Mrs. W. Mrs. Huntington.
Eight months after her marriage, her husband said he would like to take another wife. She said, "O.K. and I will try, but I feel that they could not live without quarrelling and should leave him." "Two wives are better than none," to take another wife. They lived happily together, but on the way to New York Mise died.

Before her death, she said, "If I have a daughter, I want her to be as good as her mother. I will not be as much a trial as she was to him, for I will do what I can to help." This was the fourth child, the fourth wife, the fourth wife who said "afflicted." Three of his wives agreed, but the fourth objected. Finally, after much discussion, the majority prevailed and the fourth agreed. Mrs. R. said, "If she likes me, let her come to my house. I have written to another of his wives and apologized for writing so affectionately, but she did it because the wife was sick. Said financial troubles were less difficult than dividing her husband's time with others. Mrs. R. told another woman, "Always desirable that she spend the least of her time in New York." (This was a personal matter between Mrs. R. and Mrs. Richards, in the presence of the second, while they were en route to San Francisco in 1886.)
Says Hyrum S. labored to be her husband about the Lord's revelation. "The celestial marriage, or sealing, was not solemnized until it could be done in the temple, although with Joseph Smith it necessarily was done elsewhere and the temple was not then ready for use." Said that during the last winter in Nauvoo, "The year was now made known to us for the first time, and while the majority of the Church were made acquainted with the doctrine, it was only practically entered into by few." Mr. R. took his first wife into Elizabeth (age 17) during this winter. She lived in the upper part of the house, but did most of the housework and recognized Mr. R.'s authority. After reaching Salt Lake, "In the first two or three years, polygamy was not much entered into. My husband returned from a mission in Dec. 1862 and in our domestic life there was some change soon made. My sister needed our assistance; she was getting along with considerable difficulty with her four daughters and her son; and to get her to my husband as a wife, it was eight years younger than she, very undesirable to demand more for her comfort. Her children were so young they needed comfort. It is very good to be married, I and was pacified with the arrangement. We lived in the same way as before, though our houses were all lined up; we met our needs. During the three years that Mr. Richards was here, he married three more young women: Sarah, Jennie, Charlotte, and Susan. They were all good women who entered into marriage with good intent and tried to live and treat their husbands in the sight of God."

Woodruff, Phoebe W. Autograph Sketch 5, p. 1880

Sent to Sacramento by letter Oct. 19, 1880

Broadway, March 8, 1837 - Dec. 27, 1874

Kirtland 1835 - Dec. 20, 1836. On polygamy therefrom hind 1813 of Women.
said that on his seventy-fifth birthday he counted me hundred and twenty-two living descendants, but that he had lost track of the increase among his grandchildren.

Shearer, Journey from S. P. O. Cal. Rep't, Staples, D. B. Statement of funds & Information on Cal. Made for 1849. Left for Salt Lake for "two or three weeks." Sheer's company afforded a committee to call on B. H. and his camp and preach to them. B. H. Taylor passed to preach. He said they were welcome because the came from New England. But if there were who had persecuted the saints should come with Salt Lake City, we would send them to help construct." Said they attended a trial in the Tabernacle. "Pomeroy," who was accused of being identified with the persecutors of the Mormons.
Bancroft Manuscript (cont.) Mrs. Hyde.

"...and into her house as her husband's wife!"...in Spring of 1843, Hyde took a fourth wife in S.C. and after being sent to prison in San Pedro County, where he was held for 10 years, he married three young girls after settling in Sanpete Co. and for several years we lived together until the offspring became so numerous or were compelled to leave parents' homes."...since her first trial she had never doubted that plural marriage was the word of God.

1884. Family. Sept. 11, 1884. Says S.
Regrettably, all of M. and all the revelations including that of plural marriage, incomplete restitution.

"...the main reason was cut off, was his ingenuous attitude in mining. A leader of the Church and foremost historian."

"When I was young, in being a firm believer in the Mormon Church. Where a polygamist and practiced polygamy and found it extremely difficult to ex- teriorally prove to it, whether it is best to make that public and i-
necessary to separate and we did separate. It was done by mutual consent and in order to bring it about that way I was very hard put to it to remain a member of the Church of Polygamy after I had only sworn it and it was some years before I was free of it. It took me two years after I learned that address on Polygamy before I was enabled to leave it.

Snow, Eliza R. Sketch of my Life.

Born in Pella 1804. Daughter of Oliver Snow. Moved to Western Reserve in Ohio and became a follower of Alex. Campbell. Studied the scriptures with Campbell, Walter Scott, S. Rigdon, Baptized in Church April 5, 1836. To Kirtland in Dec. 1836. In spring of 1836 she taught school and boarded at Hough's. Back to her home in Jan. 1837, returned to Kirtland. lived at the Prophet's "by solicitation" taught his family school. went through the thousand dinners at Piasoo. she taught S. Rigdon's family school. In Kirtland first understood that the practice of pluralism was to be
introduced into the Church. The subject was very refractory to my feelings. But I reflected that I was living in the dispensation of the fulness of times, embracing all other dispensations, surely plural marriage must necessarily be included. And I comforted myself with the idea that it was far in the distance, and beyond the period of my mortal existence. It was not long, however, after I received the first intimation, before the announcement reached me that the "set time" had come, and that God had commanded His servants to establish the order, by taking additional wives. I knew that God, who had kept silence for centuries, was speaking... and increased my knowledge concerning the nature and design of plural marriage. I grew in love with it, and today esteem it a precious sacred principle, necessary in the elevation and salvation of the human family. I admire the woman from the earth, and the world from corruption. I was sealed to the Prophet Joseph Smith, for time and eternity, in accordance with the celestial law of marriage, which had been revealed—the ceremony being performed by a servant of the Most High, authorized to officiate in sacred ordinances. This one, the most important circumstance of my life, I never have lost cause to regret. From personal knowledge I bear my testimony that plural marriage is a law and the principle, not only tending to individual and collective elevation of character, but also instrumental in introducing a most blessed type of mankind, mentally and physically, as well as in restoring human life to its former greatness.
Richard, H. D. - Various letters and memorials. Says the letter alphabet "was a favorite subject" of Brigham Young, and was "kept by him during all his life until his death in 1857." He mentions several occasions when the alphabet was used in the historical office during a similar period in 1860 and 1861. During his time, some brick articles and other historical documents were published in the Des. News "all the while."

"Then, other matters demanding attention, the letter alphabet went out of use by accident or neglect, or by general dichotomy."

"A letter was also issued in the name of the letter alphabet, and was used in the schools in the territory, but it was an uphill task..." The characters were hard to read and it was inconvenient.

Richard was including this in his letter to Mr. H. R. Coleman, answering his questions as to the founding of a large number of brick issues in Utah. His letter was not in the folder.


Charlotte Harris letters (cont.)

of the city. Says it was first called Venice,
then Communec before the Romanic came.
She used "last sat' filler" to hear the
priest preach at his own. His voice
was loud, and his language coarse-
beautiful. "His object seemed to be to
amuse and excite laughter in his
audience." At the end, I always went
thinking. He said: "That's the idea!"
Talked two hours and gave no religious
instruction or comfort. The brother also
called "H." Says he had met a woman
family named Hare, from Mass., who
claimed relationships.

Letter dated Jan. 27, 1843. "My Dear
Mother," Elizabeth was the brother's wife, and
had just born a son. Does not like
the two Mormon women photos must
because "they keep up a continual
stream of talk about their peculiar
religion." With the Judge, she had
called on Emma Smith. Said she
had a reputation for being intelligent
and generous, but was "generally
loved," but "very plain in her per-
sonal appearance." So after war
Charlotte Harris (end.)

of Mormon beliefs, attended Sunday school, prayer meeting at which Baptism for the Dead was discussed.

6th letter, May 2, 1843

7th letter, January 1843. Describes Joseph Smith's return after his arrest at Dixon.

8th letter, September 8. Tally of Gould, deploring Wyoming as a Parson. "We fear that he has already had some wonderful revelations, but that a few of the elders put their heads together and whisper what they shall speak aloud. What this will cause if recognized among the people is unknown. In the last two years mormons in England have been sending more and more people to the states. Adam has never returned from a two years ministry in England, bringing with him wife and children. Although he had left a sizable family, he went away. The elders tell me that he has never been heard from since."
Charlotte Harby (emt)

then it is right for the faithful saints...

I cannot believe that God will ever sanction such a doctrine, and should the Mormons in any way encourage such an alliance or their religiosity, the sect would surely fall to pieces...

Letter Oct. 15, 1843. Attended sealing of the Mansion House, where a marriage was performed by Joseph for time only.

Huntington Library, San Marino, Calif.

Bp. L. Miller (emt)

"the Spirit" etc., or head of George Miller...

The blessing follows. "Thou shalt see the red sea, that remain in the flesh..."

"Thou mayest tarry until the winding up scene..." - Tells of miscellaneous work and the trip to Wisconsin... includes the War of 1847-48. Then a gap to 1846, when he sailed west on July 6, 1846, with other saints. Tells of a build to fall him on or near a Missa. Story. Home visited by Hiram Cane. Why playing at the crossroads?

TOC: 1. Visit to the western quarters in a meeting at the council of princes of the kingdom. "This council originally consisting of fifty-three members, of whom some twenty had gone on mission, were by death, and others means absent, was now called to a great council under Brigham Young." The letter previously read made up unprinted to family.

Merrill. Mariner W. and his family... edited by M. C. Merrill - 1927. First this autobiography which went to
M. W. Merrill (cont.)


In 1856. On June 5th, Daniel Gubler was called to me by President J. H. Grant in President Young's office in Salt Lake City. He had two wives and one child.

Jan. 10, 1857, he consecrated to the Church all his worldly, land, livestock and household goods.

This consecration was quietly general in Davis County, where I then resided. The authorities then consecrated by the Saints were never called for or taken possession by the Presidency of the Church. And thus I am led to conclude it was only an order to try the Saints.

(see their finish reading), Patently up to 1935: 417 boys, 389 girls, total 797 with 68 containing living.

Savannah, S. C. The Hebrew Wife in the Law of Marriage examined in relation to the foul fulness of Polygamy and to the extent of the law of divorce. The law was not repealed by the Civil code, and therefore the patriarchal laws remained in force.

Matt, 5:32. "Monogamy!" "Polygamy of Wives!" An Especial Chapter on the Especial Obligation of Certain Unscriptural New Editors, etc.

A bond was issued in San Francisco by us, July 3, 1922. It was issued in order to "a certain Editor within the town (San Francisco)" who required ammunition, things about the "Young's family matters" and if "Monogamy" allows a man more, more than one.

In regard to the family matters, Mr. never had the curiosity to inform ourselves, although he had been a neighbor of his for many years. This much we
made no exceptions to the exclusion of any particular family organization, groups, or any sacred civil institutions." Everything of reverence is a member in good standing while he obeys the laws of God and his country. "Whoever these laws legalize as their own, will in 'sixth' say, "unlawful interference between the sexes," by the law of God is unbearable with death." Asked if the editor was ignorant as to suppose that the head of the house, the king or head of the house are so narrow as to exclude Abraham, Isaac, and Jacob, and other patriarchs and "their squares of the present generation manifest from all participation in the social benefits, nay because their families are large!!!" says the narrow, ignorant, legislating Progressives, cities, states, and even the papacy itself, has so much respect for their families that..."

Under date of June 16, 1851, says he started on his mission and as far as Powo, my son Parley and Belinda and many of my wives accompanied me on my way in a carraige as far as this place. Under date of Nov. 24, my party of missionaries consisted of 2 of my wives, viz. Elizabeth and Phebe and 2 other missionaries.

He left Elizabeth an Cal. While he went to Chile taking Parley with him. Returned May 20, 1852. Left S. Y. for San Pedro Aug. 14, 1852 to return to Cal. with his two wives.


Mormon Prophet (and) says at an election in Salt Lake, the voters were erasing the names of J. P. Hockett and writing in that of Stephen Hale, when B. Young entered the voting room and told the voters to stop their dammed nonsense. "We have prepared a ticket for you, composed of good men, and your mind vote it." - Pulpit Writings: Authentic Writs of Emanuel Parmer.

21st, 1833 - The author includes the House Memorial act of 7th March, the Prophet says, "When the Church was organized, if custom tolerated adulteries, fornications, and various other crimes, the spiritual people practiced it. Near 300 was 'neither more nor less than rank adultery.' - We could also have spiritual husbands. Descriptions of people, says St. John, was taught them.