NOTES ON EARLY POLYGYM

Book of Mormon-Jacob II:23-20—Jacob preaching—"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord....

"Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none....

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."

Orson Pratt said that Lyman Johnson "who was also very intimate with me, we having travelled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but the time would come."

Doc. & Cov. Sec. 91 (1st or 2nd edition)—"Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have but one wife and one woman but one husband except in case of death when either is at liberty to marry again."

The Messenger and Advocate for May 1837 (Roberts) published a resolution adopted by the Seventies at Kirtland which said in part "First that we will have no fellowship whatsoever with any elder belonging to the quorum of the seventies who is guilty of polygamy or any offense of the kind, and who does not in all things conform to the law of the church contained in the Bible and in the book of Doctrine and Covenants.

Daniel S. Miles, Chairman
Elias Smith, Clerk."

April 11, 1838 (Mill. St. V. 16 p. 133) Joseph wrote "Elder Seymour Bronson preferred the following charges against Oliver Cowdery, to the High Council at Far West.... 2nd—for seeking to destroy the character of President Joseph Smith, Jr., by falsely insinuating that he was guilty of adultery etc.... The 1st, 2nd, 3d, 7th, 8th and 9th charges were sustained.... Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints."

July 1838—From a set of questions and answers in the Elders Journal (Mill. St. V. 16 p. 51) "Do the Mormons believe in having more wives than one? No, not at the same time."

Dec. 16, 1838 (Mill. St. V. 16 p. 627—Times & Seasons V. I p. 84) Joseph writing from the Liberty jail and speaking of the reasons for his arrest, said "Was it for committing adultery? We are aware that false and slanderous reports have gone abroad, which have reached our ears, respecting this thing, which have been started by renegades, and spread by dissenters, who are extremely active in spreading foul and libelous reports concerning us; thinking thereby to gain the fellowship of the world, knowing that we are not of the world; and that the world hates us. By doing they only show themselves to be vile traitors and sycophants. Some have reported that we not only dedicated our property, but likewise our families to the Lord, and Satan, taking advantage of this has transfigured it into lasciviousness, a community of wives, which things are an abomination in the sight of God, Lord.

When we consecrate our property to the Lord, it is to administer to the wants of the poor and needy according to the laws
Says that in 1847, Joseph Smith had introduced a system of polygamy known as "plural marriage," where he and his followers would marry multiple women in addition to their husbands. This system was meant to create a theocratic society and to preserve the divine institution of marriage.

He says that after the revelation on polygamy, Joseph called a council meeting to present the revelation for approval. "When the time for assembling arrived, he went through the assembly face to face, upbraiding them in the sight of God, as the leaders of the Church," he states. "The Book of Mormon," "The History of the Church of Jesus Christ of Latter-day Saints." 1838

Tells of the introduction of plural marriage, often referred to as an "institution of polygamy," by the leaders of the Church.

"The Founders of the Church," 1862

John A. Clark, "Gleanings by the Way," 1842

The practice of polygamy has been a controversial topic throughout the history of the Church, and its introduction was met with resistance from many members.

Edward Conner, "The Banditti of the Plains," 1857

Writing of the reception of the new revelation, Conner notes that Joseph Smith was met by an angel with a sword in his hand, commanding him to return and fulfill his mission. "The Book of Mormon," "The History of the Church of Jesus Christ of Latter-day Saints." 1838

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John Thomas M.D. "Sketch of the Rise, Progress, and Destruction of the
Sects," written March 1849 in London. Containing a
counterfeited work, purporting by pressure to show that
Vann-Duyce, account, verified, for the 17th century
spoke of a religious sect called the Society of
Women. The sect is here mentioned by this
leader, through his own, about its beliefs, that
they are no mere social obligations to their husbands, if
they have not (as here and elsewhere) taken up to be so)
and if they do desire to leave their lawful husband
and take another, and if in the
privilege of something to have some, here, of
rulers, external to the king's mercy. Being, among
the present Mourners of California (order I will
say for I have reason to believe her to be the wickedest
man
in the world), and failure as we are
at war and peace, by this secret force, the foundation
for a kingdom is laid also. And hence to the secret of
the
experimental, with losing
their kingdom of consent in,
their own community, and the more noble the greater his advantage
of getting a large kingdom, because, ob, it is the object to
which the hold of this doctrine passed a thousand do to get
her women, he can; consequently, if subject her to him
of the female aspect which he has influence over completely
(see below, 9).

Robert Baird, "Religion in America," written before Smith's death and
published in 1847, does not mention policing brethren.

Salt Lake City, 1847
"Across the Rocky Mountains from New York to California," 1845.

With Kelly with a party of California-bound immigrants, passed the Salt Lake in the summer of 1849. They were invited to a party at the home of one of the elders. "I was not aware before that polygamy was sanctioned by their creed, beyond a species of ethical Platonism which accords to its especial saints' chosen favorites, called "spiritual wives," but now found that these, contrary to our ordinary notions of spiritualism, gave birth to children and unfeathered angels. When our party arrived, we were introduced to a staid, matronly-looking lady as "Mrs.," and as we proceeded up the stairs, to a blooming young creature as the other "Mrs."

"Spiritual distinction, whatever. At first I thought of a preconception but inquiry confirmed the fact of their being two mistakes in the same establishment.

"Was Joseph Smith a Polygamist?" "Herman Smith." Polygamy denies marriage of Zina D. Huntington to the Prophet. Quoting "Representative Volume," abstracting that she was married in Kaysville, had two sons, separated from her husband, and was sealed to Joseph. Quoting record of marriage in Florida when she was married to Henry B. Jacobs on Mar. 7, 1841. "Historical Record," says she was sealed to Joseph Oct. 27, 1841.

Should not have married Jacobs for two years, divorced Jacobs, married the Prophet in seven months and twenty days.

Quoting Emily D. Powers, in single last suit as saying she was married to the Prophet "under the revelation on plural marriage" on May 11, 1843. "Rec. was not given till July." Claiming inconsistency because Joe was married before the revelation was given."
Early Polygamy

"David Whitmer Talks," Library News, interview with David Whitmer at Richmond, Va., Oct. 9, 1886, at the age of 82. "He does not entertain any doubt that Joseph Smith was a practical polygamist, and there was no secrecy whatever with regard to the practice of Joseph Smith, Jr., who is at the head of the Reorganized Church of Latter Day Saints, and who swore that his father...I believe it never adopted or advocated polygamy."


"Mormonism in All Agens..." J. B. Turner, 1842. A mention of polygamy.

Sketch of the Rise, Progress, and Extinction of the Mormons" By Thomas—published in 1849. "They innocently does not mention polygamy.

"Story of Increase Meeke--Van Deusen, in the same print. It

Describing Temple Ceremonies, says that part of the ceremonies are teaching the 'spiritual wife doctrine.' Says women are told "through this counsel--about that gene" that they are morally obligated to their husbands if the leader desires them for their spiritual wives.

"One Wife or Many," Rev. J. B. Smith, argument against polygamy quotes B. of M. against it. Jacob 2:3-7; Matt. 7:1. Also doc. Co. in same line. Says that G. f. was a polygamist. G. Smith that she did not see a--been preaching--moral public denunciation.

Quotes Rev. Mark to the effect, "If I would force the members of the Church to use it, I would speak publicly against it..." And within a few days later prevented this."
"Origin of First "Mormonism"" Conley Tucker - 1867
0298.70.1 888

"Mormonism in 1942" J. B. Junge - 1842 - 0298.70.2 988

"Mormonism Thrusts Exposed" Parmer Tyler - 1841 - 0298.06.0 246
(See "Shouting Discourse" 1841 - 0298.04.0 246

"Truth About the Mormons" Jones - 0298.70.266 1826

"Truth About the Mormons" Snowden - 0298.70.5 647.4 - 1926

"L-Wrings a" Ordinarily the Godhead, L. H. Smith - 1850
(See "Toward a New World" 1850 - 10.16 050.78.8 16

"Shouting Discourse" With Discourse - 0298.85.2 962.1 - 050.78.8 266

"Shouting Discourse" et al. J. M. and Maria Van Deusen - 1849
0298.55.2 - 2 246

"Complete Life of P. F. 1873 - 1873" Stuart - 1877
0977.3 - 825.2 - 978.05

"Religious Mysticism" J. M. Van Deusen - 1845
(See "Toward a New World" 1850 - 10.16 050.78.8 16

"WJCSOOG SMITH and Polygamists" V. C. Smith - 0298.73.5 864.9.19

"What I Saw in California" Edwin Bryant - 1845 - 0917.8.1318

"The Address of a Bear in Church" David Whitmer - 0298.20.0 - 061.2

"History of the Free-Prof" B. Mitchell - 1843 - 0298.62.2370.9

"Mormonism" James J. Hunt - 1844 - 0298.70.1494.1

"The Mormons" C. M. Mackay - 1837 - 0298.70.156.3

"Mormon and Mormonism" J. A. Adams - 1841 - 0040.865.8 - 061.2

"Religious in America" R. H. Baird - 1844 - 0298.62.2085.6

"Mormonism" J. J. Grimley - 1845 - 0298.70.156.3

"Mormonism" J. R. Dahlgren - 1859 - 0298.70.156.3

"COOLLING CONVERSATION" F. C. H. 1847 - 0298.70.156.3

"Conversions to the Church" N. M. Child - 1843 - 0298.70.2356

"Blessings by the Way" John P. Clarke - 1847 - 0917.8.1318
From Nauvoo Temple Record-Microfilm-in
L.D.S. Genealogical Society Library

**Women sealed to Brigham Young during January & February, 1846**

**Date of Sealing**

1/7/46-Miriam Works-Born June 1, 1801, in Cayuga Co., N.Y.
1/7/46-Mary Ann Angel-Born, June 8, 1805, in Ontario Co., N.Y.
1/14/46-Lucy Ann Decker-B. May 17, 1822, at Pella, Ontario Co., N.Y.
1/14/46-Harriet E. Cook-B. Nov. 7, 1824, in Oneida Co., N.Y.
1/14/46-Emeline Fedd-Apr. 26, 1826, in St. Clair Co., Ill.
1/14/46-Margaret M. Alley-B. Dec. 14, 1825, at Lynn, Mass.
1/15/46-Emily Haws-B. Jul. 23, 1823, in Canada
1/21/46-Clarissa Chase-B. Juno 16, 1814, in Cayuga Co., N.Y.
1/21/46-Susan Nively-B. Oct. 30, 1815.
1/21/46-Eliza Rockwood-B. Nov. 23, 1824
1/21/46-Mary Ann Clark-B. Dec. 25, 1816, at Deming, N.H.
1/21/46-Martha Bowker-B. Jan. 24, 1822
1/26/46-Clarissa C. Decker-B. Jul. 22, 1828
1/26/46-Phebe Morton-B. Nov. 23, 1776, at Guilford, Del.
1/26/46-Libby Works-B. Nov. 6, 1781 or 1782, at Wilmington, Del.
1/26/46-Lavinia Angel-B. Oct. 5, 1805, at Camden, Oneida Co., N.Y.
1/30/46-Elizabeth Fairchild-B. Feb. 5, 1825, in Marion Co., Ohio
2/3/46-Mary Ann Cremo-B. Jul. 13, 1829 or 1827, at Toronto, Canada
2/6/46-Clarissa Blake-B. Oct. 28, 1796, at Chester, Rockingham Co., N.H.
2/7/46-Gloria or Glinda Chase-B. Jul. 25, 1827, at Bristol, Vt.
1/11/46-Louisa Beeman Smith-B. Feb. 7, 1815, at Livonia, N.Y.
1/11/46-Emily C. Partridge-B. Feb. 25, 1824, at Falmouth, Ohio
1/15/46-Olive Adams Smith-B. Sept. 24, 1812, in Oxford Co., Maine
1/17/46-Mary Elizabeth Rollins Smith-B. Apr. 9, 1818, at Lima, Livingston Co., N.Y.

Also two names that I could not decipher. They looked something like:

1/26/46-Melissa James-Key Robinson-B. Feb. 20, 1824, at Sheffield, Genesee Co., N.Y.

**Second Annointings with John Young**

Jemima Angel Young-B. Oct. 5, 1805, at Camden, N.Y. (Probably the same as "Lavinia Angel")

Amanda Young-No dates

**Women Sealed to John Young on Later Dates**

Mar. 20, 1847-Mary J. Bigelow and Lucy Bigelow
Apr. 18, 1846-Sa? Martin
FIRST CHILD BORN IN MORMON POLYGAMY

The Historical Record, Vol. 6, p. 239.

A biographical sketch of Joseph Bates Noble says that he "obeyed this higher law on April 5, 1843, when Sarah B. Alley was sealed to him for time and all eternity, the Prophet himself officiating. The first issue of this marriage was George Omner Noble (now an Elder in the Church), who was born in Nauvoo, Feb. 2, 1844."

The Salt Lake Herald of Aug. 19, 1900 reported the death of Joseph B. Noble and said that he was said to be the father of the first polygamous child, born in Nauvoo in 1843. It did not give the name of the child.

Charles L. Walker, in his journal under date of Dec. 23, 1880, reported a Seventies party in celebration of the birthday of Joseph Smith, at which "Bro. George Nobles the first child born in the Patriarchal order of marriage stood up and bore a faithful testimony ......."

Utah Genealogical Magazine for January, 1937 reproduced a vital statistics report from the Nauvoo Wasp of April 26, 1843, reports the death, during the week ending April 24, Mary Noble, infant", daughter of J.B. Noble.

Utah Genealogical Magazine for July, 1937 reproduced a vital statistics report from the Nauvoo Neighbor of March 6, 1844, which reported the death, during the week ending on the"14th inst", of "Jerome Noble", aged 7 months.

The biographical sketch of Jos. B. Noble in Pioneers and Prominent Men of Utah, names Mary Adelia as one of the children of Jos. B. Noble and his first wife, but does not mention Jerome.
A STATEMENT OF BRO. WILLIAM KING

Given in the presence of Joseph Smith, and Joseph Luff, to L. A. Gould, Stenographer, at Los Angeles, Cal., July 26, 1901. Bro. King is in his 80th year.

"About the year '42 there were a great many poor widows living out in the further part of town,—Nauvoo is laid off very large,—and there was a good deal of complaining, and they sometimes had to suffer, as the roads were bad and they had no children large enough to send to the bishop.

And at the conference Joseph Smith proposed that those poor widows that lived out there, and had good faithful brethren living by them, should be adopted into these brethren's families. There was a vote taken on it at the conference, and I voted for it; thought it was a good thing. It carried unanimously. Well they were adopted, there were plenty of brethren that adopted them into their families, and it went on very well for awhile. In place of treating them as one of their families, they went to making what was called spiritual wives of them. And Joseph Smith and William Marks called the Church together, at the Masonic Hall, and there the meeting was carried on for three days and nights, speaking against it, and showing the consequences of what they had done, and Joseph Smith's last speech was this, 'Brethren, you that had no hand in it, for God's sake never have, for those that have had a hand in it are damned to all intents and purposes.'"

Bro. Luff,—"At about what time was that discussion?"
Ans.—"Neither in the fall of '43 or in the spring of '44."
Pres. Smith,—"Was it held in the Masonic Hall or in the Seventy's Hall?"
Ans.—"It was in the Masonic Hall. The Seventy's Hall was not large enough to hold such a throng of people as was gathered there."
Bro. Luff,—"Was William Marks connected with that denunciation, or associated with Joseph Smith in that work?"
Ans.—"He was, he was, we had a great deal of confidence in William Marks."
Bro. Luff,—"Did he publicly talk about it?"
Ans.—"That was what the meeting was for, to put it down. He spoke just the same as Joseph. They spoke time about. The meeting continued three days and nights."
Bro. Luff,—"Have you any knowledge as to whether any of those men who have been prominent in Utah were present at those meetings?"
Ans.—"Lots of them were, but I could not now tell who."
Bro. Luff,—"Do you know any others who were there that you were certain of?"
Ans.—"Old David Seely, who died up here at San Bernardino, was there. He and I used to go together. I do not recollect of any that are now living, but David Bennett, my father-in-law was one of the members of the Church. He was there. He heard it. Shime Cyrus Hi Wheelock was there, and many others."
Bro. Luff,—"Did Joseph Smith, during those speeches ever make any direct statement to the effect that the conduct of those people was foreign to the general intent of the adoption?"
Ans.—"That was the effect of his whole remarks, showing them where they had transgressed the law of God, in doing the way they had done."
Bro. Smith,—"Did you ever hear of polygamy or plural wifery in Nauvoo, before Father's death?"
Ans.—"No sir, no sir, only that of which I was talking."

Wm. X King

In presence of
Joseph Luff
Joseph Smith