Townsend, Geo. The Consecration of Mormonism - Church Magazine pub Co., Hartford 1911 - A 25 C. tract. Author lived in Utah Nothing on history of polygamy.

McMillan, Rev. R. J., Mast. Uthe, O. Mormonism - Anti-Mormon. Letter No 3. Published by League for Social Service, N.Y. Feb. 1910. Say they were charged of immorality against the prophet. To cover up which the doctrine of celestial marriage and the practice of polygamy besides to be justified under certain restrictions as early as 1836, say A. "Bring waste the 6th revelation and state it back.

Salt Lake Public Library

Ministry of Excommunication. 1915. Daily Coop.:
Cal. 1. E. Sebastian. John the Peck.

Mormonism. 21, 4, 1899.

Pulpit of "West of Chicago Co. L.J.",
the story of Joseph W. Roberts.

The Peck-Mansefield, by Reed Peck.
Peck claimed to have been a member of the Danite Mormon band. The
Mansefield is claimed to have been written Sept. 18, 1839, by Peck
and later given to Dr. A. C. W. Tales of
travels to Utah and in 700 of org.

Of the Danites. Said Jared Carter, known
as the "Bulldog Editor", was the
leader of the Danites at first, but
replaced by Elia Wight, when he
accepted 5,000 don's pension. Says
Saints were forbidden, for not inquiring
of the authorities as to whom they should
vote for at the 1838 election. Tides to
were distributed, showing Saints how
its vote. No mention of polygamy.

Townsend, Geo. The Consecration of Mormon.
1911. 1 R 5 B text. Author lived in
Utah. Nothing of history of polygamy.
McMillan, Rev. B. J. - Methodist. 19,
Mormonism. Anti-Mormon. Reflets
No. 3. Published by League for Social

Says there were charges of immor-
ality against the prophet. "To
cover up which the doctrine of
special marriage, and the
practice of polygamy began to
be justified under certain
restrictions as early as 1836."

Says B. "This point by the relief-
ations did catch at.

P. 14. "But as soon as the Mormons
ot got control of the state government.
They forgot their promises, renewed
the practice of polygamy and invaded
the land of the United States by
electing a polygamous Congress."

McMillan, Rev. B. J. Present aspects of
Mormonism. Anti-Morm. Reflets
Romeo. Said the position of
Mormon, Henry (cont.)

"...way for ... to gain happiness beyond...

eternal blessings, and dwell in the...

future world, was to seal (marry) their...

relatives. One of the leaders in Zion, the...

older and higher in the church,

the more true their election, and the...

(more) eccentric their happiness."

Quoted from the revelation, "This is the...

origin of the spiritual wives doctrine."

...momentum of prof. before."

In the 1897 edition of this mentioned in...

Utah, but not at nauvoo.

Davidson, M. B. Stude, Hist. of II. 1877.

Two steps on Mormon p. 501-502. of...

1844. "A female order previously...

existing in the church, called spiri-

tual wives, was modified as to be...

sent the liceintitiveness of the...

further. A doctrine was revealed that...

it was impossible for a woman to get...

to heaven except in the company of a...

Mormon elder; that each elder might...

marry as many wives as he could...

maintain, and that any female...

might be sealed to eternal life..."


Says in Spring of 1846, Oliver P. Hickey, of N. Y., George Chaterlain of St. Louis, Miles Bay, of Jackson Co., MO., J. M. Johnson of Saltlick, Solomon Silver of Nauvoo, and Wm. Hall of Platt Co., MO., appeared at Fort Laramie. "On their way to find a location for the Mormon colony." Said they spent a month at salt lake, and made a map of the valley. Returned to Fort Laramie that fall. O. P. Wiggins of Palmerton and Beckwith acted as guides for the party. Says the Mormon Pioneer party was "certainly the best organized on this that had ever attempted the western journey." - Says on May 29, 1848. Rebuked the party for their indifference. No memorial of poet.

Page 344.


Mormons written in Oct. 1846. Says Mormons were offended because they believed the West was their inheritance and (2) because they believed the Indians would be restored to their inheritance. Says "their religious views appeared to have had little or nothing to do with the opposition experienced by them." "Missouris, " do not mention. Burma "Ilium". Nevis "Mormon War."
Cockwell, James M., suit—Picture

Biographies of 3. Young, his wife—
Samuel I. Davis. Utah, Gen. May 1847
that he is in. May 1847. Brigham.

Emily and Eliza Partridge went
To live with the Partridge Emrs. after
their father's death, May 27, 1846.

"After having resided with them
about a year, the principal of
plains on Celestia marriage was
made known to them, and Emma
Smith, sister of the Prophet Joseph
Smith, selected Emily and Eliza
across in the Celestia, or plow,
order of marriage, and gave them
to her husband, Joseph Smith."—

Say of Young. Hurlburt: "Seeds
Giva was married to her Joseph
in Nauvoo, and had two sons, but
this not turning a Polygamy
she subsequently deserted from
her husband."—Seeds 4, p. 10, 27, 44
named to 1847. "after the advent of
Joseph."—

Williams, James—75 years. The Border—1917.

Was in the West in 1842—Kern Danielle

W. I. was—Nothing.

Carr, Charles—My Day—1908

The Day in 1869—Nothing new.

Hemsworth, W. M. —Men of My Day

S. J. City—1887—Written while in
prison for libel to Utah in 1884—
Became editor of Ogden Daily Herald and
influenced for libeling W. H. Dickson
U. S. Commissioner of the officers.
Defense of Prof. Nothing new.

Hemsworth, W. M. —Adventures
Among the Mormons—Manchester, 1857.

"An Elder During Eight Years,"—
Book explains his reasons for leaving
the Church.—Martin B. Butterfield.
Letter to P. P. Pratt, replying to it.
(M. J. Star v. 3, p. 73) Also P. P. Pratt in
McL. Star v. 3, p. 22.

P. 87—Says Emma adopted 5 children
greater than two of which were turned out
because of scandals with Joseph. 
Quoted by R. Richards as telling story
of how Joseph was afraid to submit the
P. P. Pratt (end)

"together unto death, shall separate, and that adultery and fornication is strictly forbidden by the word of God,..."

Littlefield, T. D. - The Martyr's S. L. City, 1882 -

Settled In Utah; Story of John Myron Rantah

Littlefield, T. D. - Reminiscences of

Father Day Saints, Logan, 1888 -

Quoted from Joseph Smith's geography

on probation at Kirtland, when in

Missouri during trouble there (1838)

St. 11 causes of this trouble: "In

Caldwell and Davis counties we were

strongest at the polls and enabled

to elect the men of our choice, as is

the right of American citizens everywhere.

Chap. 3 - Story told by Percy Walker Kindall.

When she was a teen (in 1842) her

mother died. With her father to go away - for 2 years - for his health.

and took most of the family, inclu.

dency to his mind to keep... said "in

the year 1842", the Prophet told her:

"I have a message for you, which

been commanded of God to take
together until death shall separate us, and that all adultery and fornication are strictly forbidden by the word of God.


Reminiscences of<br>"The Day Saints Forsook," 1888.

P. P. Pratt (end)

"Together until death shall separate us, and that all adultery and fornication are strictly forbidden by the word of God."
L. O. Littlefield ( Continued) | Lucy Walker

"another wife, and you a wife woman," he said that after they had gone to the Rocky Mountains, he would be acknowledged and honored as my wife, but for the present she could not be so recognized. He said, "I have no flattery words to offer. It is a command of God to you. I will give you such to-morrow to decide this matter if you reject this message I beg to state the closed forever against you." The party was much shocked and affected, but received a witness of the truth of F. W. Rogers (Sp. fed room was lighted up). Rogers was married by Rev. Cooper on May 11, 1843 by Rev. Clayton.

Sp. of clarke's (Joseph's children) that he was not a polygamist. "They seem surprised that they were no issue. Ancestors kept marriages with their father. Could they not realize the ancient order be lived after, that revelation was given they could comprehend the reason."

Stanton, Rev. W. F., Three Important

Movement - 1907. - Anti-Baptist Publishing

Society. - A Story of the Western

Rival Religious Movements.

In 1873 Baptist followers of S.

Rigdon and the two Campbellers pro-

tested that they had departed from

correct principles. Rigdon was

charged with teaching.

1. "That Christians are not under

obligations to keep moral laws

it having been abdicated by

our Savior."

2. "That it is wrong to use the

Lord's Prayer, inasmuch as

the reign of Christ had already

commenced."

Rigdon was also accused of endha-

tinging "the ancient order of

things," especially with refer-

ence to the duties of bringing

oneself and

laying them at the apostle's feet."

Nevins, Allen - Emergence of Modern

America - 1927 - Nothing new yet.
McKeely, Samuel Clark (cont.)

"assured me that polygamy was all right when justified understood.
She believed in it and assured me that when I understood I would
find no objections to it, etc. She was a good talker, a bright
handsome, intelligent girl." —

Was well treated by the Mormons,
and liked them. Said the two
wives appeared to her like the
arrangement.

Mathews, Edw. J. — Crossing the Plains

Trip to Cal. in 1867. Met a couple of
women in Salt Lake and the
Mormons. Meted kindly. Mormon
woman and her child. She was running
away from her husband.

Cornish, J. V. — Religious Delusions. 1904

Sec. Ed. 1914. — Says Sec. 17 of Doc. Cor.
was not in B.of C.

Includes an article "Was Joseph
Smith a Polygamist?" prepared by
"Reg. John J. Budge. Sec. Anti-Mormon Society" and
"Joseph Smith, the "seer," evoked a practical gift, Verifying both at meantime, and in Missouri; i.e., as an opportunity offered he enjoyed what was after wards called the "blessings of Abraham, Isaac and Jacob." A few shared his confidence and professed with him all these blessings.

Quoted from Saints Herald (October 31, 1835): "As early as 1833, the state of things was foretold, and the Saints were cautioned against treating lightly the revelations of God. There were many, very many, who treated lightly the sacred oracles, which were given unto them. They treated lightly the solemn warnings in the Book of Mormon against lying, and the plain commandments in the Book of Covenants against that evil."


Railroad - Early Days in the West

Foro Chap. of Mormon 93-97, who in Missouri when Mormons most widely tell the story of Missouri troubles. He was one of the most - does not mention polygamy. Says the time to come because the "audacity and influence" of Mormons in claiming Jackson County as their inheritance.


Van Trump, John C - Priory Rocky Mt. Adven - 1868 - Chap. 1. Mormon No. 311-318 - Speaking of No. troubles: "Tales of polygamy, debauchery, theft and murder, are told of the Mormon, and their utter expulsion from the state was demanded." 50 of years ago: "Sidney Rigdon and others begin to receive misleading revelations, and among other things was authority for Mormon & change several "spiritual voices"; a doctrine
Proceedings (cont.)

were camping at the feet of the Mormon Prophet who held political control over several counties and at least one congressional district. Not mentioning pol.

Macaulay, Charles. Life of Liberty in America. 1860. Chap. 18 on Mormons. Says the church should have been left alone and isolated in Utah for 50 or 80 years and given more with which to shape themselves.


Rushing, Rev. James T. Across America. 1874. An army inspection tour in 1866. Rushing 1 said to him, "a high judicial officer," as saying that after the freeing of the slaves there was a great increase in plural marriage. It was
Beyond the Mississippi (end)

The trip West in 1865:

p. 260—"Not more than 14 men in four or five in a family, Dr. Brigham explains their desire in the system and defend it with their lives; even against the government of the United States. The women regarded it as a right, to be cultivated only by the fulness of authority," said the first wife considers herself superior to the others. Religiously and physically, the Utopianism was supposed to protect themselves. A generally harmonious picture of Mormonism.

Dixie, 1837-72, as shown in this report of 1860, Board of Mormon.

Carruthers, J. A., the Astron. I, 1861; their Residence in Great Salt Lake, U.S.A. 1860

Bred's story of Mormons. Nothing Carruthers, J. A. Incident of Travels and Adventures. 1867—Wm. with friends in the West.

p. 274—"Thousand families are now in Utah who were much horrified at the name of polygamy, as the most disgraceful solitude by the enlightened circles of Europe and America..." Talks of a case in Nevada.

Brockett, F. T. Our Western Empire. 1881

p. 118—"The usual conditions of Utah, so very low, so far as the distinction of womanly institutions polygamy as concerns, it could not well be worse. Centuries were in all its worst forms, so openly sanctioned under the forms of polygamous marriage, and indeed of the grossest character is not uncommon. They are, among the Mormon population, nothing of the family relation, and the Mormon youth, the boys, especially, are early taught the want it occurs naturally. No man should ever marry a woman who has not his mind trained firmly fixed.

Drummond, Capt. 1849—31 years in the Plains with 1807—The sufferings and hardships of his experiences with Kit Carson, Fremont, Juan Beckwith, Bridger, etc., and he went with them back in search of his expedition against Indians in each valley.
Skar, Ch. 13 (cont.)

that "the sin of polygamy in the father was bearing its fitting fruit in an epidemic of sexual immorality among his children." and that "sexual morality in Utah was much lower than in any other American community I had visited, and but little higher than in Continental Europe."

"Polygamy, further, is death. It was becoming a scandal before the enforcement of the Edmunds Act and President Woodruff's revelation in 1870 brought its death blow." — "Polygamous relations entered into before the manifestation of 1870 are not at an end, but new polygamous marriages are not being solemnized."


Adapt. from Brein's "City of the Saints." former, p. 4. — Journal of the Bingham

Emigrating Co. — Kinney

Hayden, I. V. - The Great West-1880 - Chapt. 51

Monumental Organ and Early History

p. 327 - "The announcement of the doctrine
Hagar, Geo. J.  Editor What the World Believes.  1856. Ch. 14. Mormonism, written by J. D. Richards.  P. 600.  "On the 12th of July, 1843, ... Joseph Smith received a revelation from God on the eternity of the marriage covenant, including plurality of wives, wherein the Prophet explained the principle and doctrines of God having more wives than one also informing it upon the Church, and commanding its observance under righteous and strict regulations. ... It is well understood among Latter-Day Saints that Joseph Smith and many other prominent members of the Church married, or had sealed to them, several wives. Joseph Smith's first wife was Emma Hale, who was married to him January 18, 1827. Of the names or number of his other wives, as also the dates of their marriage to him, we are not informed. ...” 

What the World Believes (cont.)

"To their conserving out of the system, the restrictions during anticipated matrimony and other seacoast from associations which for their own good and that of their progeny, it is better to be divested of. ... The large majority of the people of Latter-Day Saints in practice. The female domination is less than the male.” - "C. marriage is only for persons of elevated character.”


Barron, R. A. - Religion in America.  1844

Preface dated Sept. 1843 (Geneva, Switzerland) A brief article on Mormonism.  Refer to Bennett's exposures but does not mention polygamy.

Beard, Cyrus Townsend - Recollections of a Missionary in the St. West. 1900. - Referring to Campbell, James. - First Philosophy of Marriage.  Pub. in 8 parts by the AmericanTract Society.  1875. - Defense of Polygamy.

The mention of Mormonism first copyright in 1867.
Bancroft, H. H. (Cont.)

11. Conduct." — Says the elder adopted
10. Because it was sanctioned in
9. The Bible. Says "it is said" that
8. In 1931 it had been revealed to
7. Joseph while translating the Bible
6. that polygamy would later be introduced.
5. P. 163. "In 1841 Joseph began to take
4. To himself plural wives, and his
3. Example was followed by some of
2. Others.
1. Revelation came

Bancroft, Hubert H. (Cont.) 1884

"Nothing before your eyes, it seems,

Bancroft, Hubert H. (Cont.) 1884

nothing before your eyes, it seems,

Bancroft, Hubert H. (Cont.) 1884

nothing before your eyes, it seems,

Bancroft, Hubert H. (Cont.) 1884

nothing before your eyes, it seems,

Bancroft, Hubert H. (Cont.) 1884

nothing before your eyes, it seems,

Bancroft, Hubert H. (Cont.) 1884

nothing before your eyes, it seems,

Bancroft, Hubert H. (Cont.) 1884

nothing before your eyes, it seems,
"others at Nauvoo, and polygamely."

p. 78: "A man might wed as many "spiritual" wives as could Re-
sure. A culture in that relation
with him—while they might at the
same time be the traditional wives of
their men."—Nothing about this.

Before Nauvoo.

Reese, Harp. Letter to Apothe-

Monument to his son—1907. Anti. Nothing
Campbell, James S. "Marriage—Angry.
" If the law letter to Mr. member
"A defense of Mormons; an argument
against constitutional validity. Anti-Mormon.
Talk. E. B. "The Monument Clearverse—1900
p. 25. Says during early days at
Hutland there was "a destruction
of free loveism among the saints."
" p. 39. "Pure stock. "It is well—
human nature that two sisters, Mo.
13 and Mrs. J., were "sealed" wives
of Joseph while they were still wives of
Mrs. 13 and Mr. J. To the latter
a son was born, long after Mr. J.

Monument Clearverse—1900
"And he was sealed to Joseph. "—Says Mrs.
Sarah M. Pratt told Dr. Wyl that Joseph had
reduced many more than 8 women.
Mrs. Pratt: "As sometimes reduced
mothers to keep them quiet about this
connection with their daughter. There
was an old woman called Durrell. She
knew a good deal about the prophet's
adventures and, to keep her quiet, he admitted her to the secret
abode of celestial bliss. I don't
know that she was ever sealed to him,
though it may have been the case after
Joseph's death, when the temple was
finished. At all events, she bore
in salt lakes it having been one of
Joseph's wives...."

Tell O.K. C. story of sealing Joseph to
Mrs. G. H. Cannon married Allison Ham-
says a. H. Cannon married Allison Ham-
in 1896. Also Geo. Cardall married
them in 1896. Also Geo. Cardall married
May 16, 1898 (before any)
May 26, 1898. Married Seals in 1897 & 1898 (before any).

It is stated also that a number of
the above mentioned to Canada a Mexico
and from those polygamists—
Mooney Minoner (end)

"had been sealed to Joseph." - says Mr. Sarah M. Pratt told Dr. Wells that Joseph had reduced many more than 800 woman.
Mrs. Pratt. "He sometimes seduced mothers to keep them quiet about his connection with their daughter. There was an old woman called Dushee. She knew a good deal about the people's amorous adventures and to keep her quiet he admitted her to the secret
blending of celestial bliss. I don't know that she was ever sealed to him, though it may have been the case after Joseph's death. When the temple was finished. At all events, she boasted in self-praise of having been one of
Joseph's wives..."

St. Helen's story of sealing Joseph as a young woman at the first sealing after
they had seen him for the first time.

Ships Capt. M. Carruth married William Ham- pton in 1896. Also Geo. Teadall married
Marion Smith in 1897, 1898 (before Aug)

It is stated also that a number of

Mexico women married to Canadians to be married to their husbands.
Erickson, E. E. - Psychological and Ethical Aspects of Mormonism. J. F., 1928.

Page 75: "Thus on July 15, 1843, when Joseph Smith was contemplating the marriage form of ancient Israel, he received the revelation which has so profoundly influenced Mormon life... "Nothing about that..." Say the people, quickly rejected it, because it conformed to teachings of the Church and their "natural human instincts."

Page 79: "The institution of polygamy maintained itself as long as it met with strong opposition to the Mormon state, and as long as the native instinct and Mormon institutions entered the individual within the group, but when the external pressure was removed... the institution of polygamy began to crumble, and before long it will cease to be a problem in Utah."

Freed, James E. - The Women of Mormonism.

1882 - Mrs. F. editor of Anti-Mormon Standard - Says in her was talent in Mormonism from the beginning and started at Nauvoo to cover Joseph's relations with women... p. 35 "The wife and self was lived in Nauvoo at that time, and who is still living in Salt Lake City has repeatedly affirmed that she was aware that such a revelation was contemplated several weeks before the death on which Joseph avowed he had received it from heaven..."

Page 37: "There are women living in Salt Lake City in this year of grief, 1882, who were secret plural wives of Joseph Smith at Brigham Young's decree, their own husbands, because they dared not leave the prophet's angle and its consequences..."

Erickson, E. E. - The Women of Mormonism.
Green, N. W. - Memorials of N. W. Green, 1907.

Visited S. F. sometime before B. O.'s death. Said his wife was very cold toward each other. Very brief story at length.


Green, N. W. - Memorials.

The marriage of Mrs. Mary E. V. Smith - told to Mrs. Smith in a daughter of S. A. Coray, a sister of Howard Coray and Wm. Coray. Says she lived across the street from the house owned by J. O. Bennett in which Sarah Pratt was living while Orson was on his mission. That Orson claimed he called at the house found B. and Mrs. Pratt in bed together. She denied the story, this caused the troubles of O. Pratt. Pratt & his wife were cut off & later excommunicated. (P. 31, 6b)

Say O. Pratt was under the time. Say church that S. R. Jones started to write. Say Anna tried to dream the prophet when she learned of

Green, N. W. (cont.)

Writing that the wives of sons, Fron and

Phebedo became spiritual wives of the

Prophet while their husbands were away

in missions, also a son. Brieel who had left her husband husband. Succeeded

and of no value.

Martin, Stuart - The Mystery of Mormonism.

1920 - 3. 3-4. 6. Says that when B. Smith was dead at

Far West, Wm. Smith was charged by the Saints with "immorality" and excommunicated by a

narrow vote.

Pl. 70. "Drew it as the may that

so those who know the history of

their church - are well aware that

the holy pile was in vogue among the

leaders of the sect many years before

the "revelation" authorizing it was

given to the world."

Long deception of B. Young's wife -

Marietta Eitches. Y. Smith for $1.

No mention of tub before Nauvoo.
Smucker, Sam. M. (Como.)

"Since the Mormon community.... assumed their wanderings, and at length ended them by the selection of the Great Salt Lake Valley... as their future home."

p. 388 - "But leaving the question of the polygamy and seduction alleged to have been, or to be still practiced by the Mormons, to be decided by the reader, rely the evidence on both sides which we have produced, we proceed to other points."

p. 413 - 38. of 50 - "This doctrine had its real origin in the lust and sensuality of the founder.

Mormons...

 Says B. Young, "Mormonism fitlynishes up the nives and their children."

Of Smith, and over forty wives at Kanawa, and yet the number of his offspring held for sure even of that of "Young..."

p. 416 - Says Mormon children in Utah are sickly and dyspeptic due to their natural imbecility from their..."
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Immigration figures (end) for People, Found

- 1871 - 1600
- 1872 - 1631
- 1873 - 2536
- 1874 - 2006
- 1875 - 1523
- 1876 - 1184
- 1877 - 1532

Note: Data includes only those who volunteered to give information.

Elevation, C.B. (end)

Immigration figures (end)

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Preparation of the Liberty

President in 1842

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June 11, 1842 (Vol. 1109) - An unsigned letter.

"The Tatter:" A casting denunciation of the tatter as "a female's leader in a vacuum," and who finds out secrets of "the sanctuaries of domestic life" and "puts them on the winds at heavy defeat."

June 18, 1842 (Vol. 1109) - Oster from the Sangamo Journal, a long attack on O. Smith and all politicians, arising from the proposed secession of the Sangamo. Oster attack on Smith and his heirs, a legal attempt to quiet the rumblings of the people.

June 14, 1842 (Vol. 1109) - 3 people signing a letter dated June 13, 1842, and signed by J. F. P. Smith, O. C. Bennett, and J. F. P. Smith.

June 25, 1842 (Vol. 1110) - O. Smith yesterday expressed his views on the War, the Monuments, and his letter was dated Sangamo, June 14, 1842.
Aug. 27, 1842 (Vol. 160, 19) - Ed. Comment on Bennett's letter. "The letter was from a person named [illegible] [illegible] [illegible]. It says, 'The letter was sent to a person named [illegible] [illegible] [illegible]. It is written in a hand I have not seen before. I am not sure if the name is [illegible] [illegible] [illegible]. It says, 'I have not seen the letter, nor will I see it again.'"


T. L. E. [illegible], denying that he had written the letter. "His name is Bennett. The letter was written by: 'Mr. Bennett, the name is Bennett.'"

Dec. 31, 1842 (Vol. 160, 20) - Sidney Rigdon letter to W. W., dated Aug. 27, 1842, denying the use of the name Rigdon's letter was not authorized. He said that the letter was written in a hand he had not seen before. He also said that the letter was written in the hand of [illegible] [illegible] [illegible]. It says, 'I have not seen the letter, nor will I see it again.'"

Oct. 6, 1842 (Vol. 160, 26) - Frontispiece to the Peale's Almanac. 71 N. 100th St. [illegible] [illegible] [illegible]. It says, 'I have not seen the letter, nor will I see it again.'"
Affidavit of Zelma (cont.)

8. Mrs. Goddard

A wife, was surprised to hear of her
screaming because Dr. Oozell attempted
her to say she had been... and she did do it; for she would let a certain
way smack when her mouth and
face fell a dozy times or more
involuntarily without making up
the first my face...

Statement from Mrs. Grovet, N.

Goddard, that she had seen Bennett
and Pratt in compromising pos-
tions and was sure their consent
was "anything but untrue," and
Mrs. R. was not a woman of truth.
She says 13. told her to hold in
silence, with which she could not

Affidavit of L. B. Baskervry

that Bennett had admitted illicit
relations with Mrs. Pratt.

Testimony of John McClellan

that his sister-in-law, Martha

Affidavit of Zelma (cont.)

Bustington was "a deliberate liar," and
did incredible things, "such as lying
on the table of a young man who was
in bed, and seeking Aristotle's
work from a young man's bag."

Katharine Peckham, Eliza D. Shesterly
and

Mary McClellan, also agree the
statement.

Away from affidavit of H. C. Rainall
that Martha was not accused as false
by the same by 13. years.

Affidavit of Wm. Rainall, that alleged
conversation between her and husband,
M. Bustington was false.

Affidavit of Stephen Markham that
he believed Bennett & Nance Rigdon had
not had intercourse.

Statement of Pamela M. Michael
that she knew nothing against
character of Geo. Smith & Bennett
had named her name without her
consent.
24. 30)
Vol. 170. 3 (May 17, 1843). - A long article signed T. J. M. on the nature of malt-beer, stating that it is not a nutritive beverage but is harmful. Advocate of making "a mild, and unfermented drink from barley."
Feb. 30, 1843 (Vol. 142. 20). - Second publication of a city ordinance enacted Jan. 17, 1843, prescribing that men over 17 and women over 14 could be married by "any regular minister of the gospel, mayor, alderman, justice of the peace, judge, or other person authorized to solemnize marriages in the State." The marriage could be celebrated "in such manner and form as shall be most acceptable, either indoor or without license." - From here, forming the marriage must report it to the City Council within 30 days.

1943 (Vol. 142. 27). - Notice of marriage
T. E. D. Dabney to Miss Taylor. Also
Christina Brigham Jr. to Eliza Freeman.
Jan. 31, 1843 (Vol. 142. 26). - The marriage
ordinance again buttressed with an
introduction which said: "We have
been requested to publish the
following ordnance for the
information of the public, for the
sake of reasons that are
not to be stated to show that it is of no
importance to marry either with or
without license from the Council.
Clark..."
Feb. 7, 1844 (Vol. 142. 21). - City ordinance
repealing the ordinance Dec. 18, 1843,
against arrest of Jo. Smith, also that
a Dec. 21, 1843 or search to secure,
its because they had for their desired
effect." - Passed Feb. 13, 1844. Also an
ordinance repealing the ordinance of
May 4, 1843 regulating currency.
Nauvoo Neighbor (cont.)

Feb. 21, 1844 (vol. 1 x 0.43) An unsigned

From the Neighbor:

"A New Conundrum.

Why are the sentiments advanced

In a Warren Message lately,

Exactly like the annual laws (stated)

Of a certain famous city?

Because, being far beneath a native

People's level,

They breathe the little, nasty cunning

Of the devil."

Nov. 20, 1844 (vol. 1 x 0.47) - Article enti-

titled "Virtue Will Triumph."

At four succeeding meetings of

The Ladies of Nauvoo, members of

The Female Relief Society, each meeting

being composed of different members

That all might have the opportunity

Of expressing their feeling held at

Ben. Smith's large assembly.

Nauvoo Neighbor (cont.) Mar. 20, 1844.

room on Saturday the 9th and 16th of

March 1844. The following preamble and

resolution was read and un-

animously adopted at each meeting.

"THE VOICE OF INNOCENCE FROM NAUVOO.

The commission of wickedness which

manifested itself in such horrid de-

formity on the trial of Susannah F.

Bostwick last week, for plundering

President Young and Smith and the

Wives of the City of Nauvoo, has

awakened all the tender feelings of

female benevolence, compassion, and

fury, for therowers to spread

forth the mantle of charity to shield

the characters of the virtuous mother,

wife and daughter of Nauvoo, from

the blinding breath and furious

touch of destitute, ragged, and

naked who have turned themselves

into our city to offer strange
...fire at the shrine of infancy distinction grace and degradation: as they and their kindred spirits have done in all the great cities throughout the world; confounding their ways on the earth, and bringing woman, once defenseless woman, to wretchedness and ruin.

"As such ignoble bloodATALOG begins to stain the placable habitations of the saints, and taint the free air of the only city in the world that pretends to work righteousness in union, as the wine quenches, for happiness, joy, and salvation: and as such mighty violence, burning re-emerging with the return of their own shame, have doubtless been transported with them, some of the miredly duties of their righteousness, for the degraced女儿 the fame of this godly city: We..."
"The man that keeps upon female virtue! curse the man that slanders a woman: let the right time indicate in society a return to social communion; yet the dignity of the woman in Israel kicks the doors thirty times from the face of social communion.

"My God! my God! so they not female virtue and voice enough in this city. Do let such mean men die of the rat! that the sect may carry their furtive lodges beyond the limits of the city for food, for victuals, eagle and apple... curse the woman that cleaves to such rotten flesh, if she knows who they are: curse the man that will feed them, and curse the lawyer that will strop from the dignity of his profession. A thief for them: the apostate is as mean as the murderer.

"Many of the distinguished females of Flavours, have wandered in their decent habitations through persecution, sorrow, and death... but none of these fierce calamities of man touched the fear to woman with such severe provocations, as the envenomed slander of D.T. Bostwick, that he could take a half bushel of meal, obtain his vilest purpose, and get what accomplishment he wanted with almost any woman in the city."

"Wherefore, Resolved unanimously, That Joseph Smith, the Mayor of the city, to tender our thanks for his able and manly manner in which he defended injured innocence in the late trial of D.T. Bostwick for slandering President Brigham Smith, and almost all the women of the city."

Resolved unanimously, that we view
Resolved unanimously, that while we render obedience to the doctrines of Paul, that neither the man is without the woman, neither is the woman without the man in the Lord, yet we raise our voices and hands against John C. Bennett's abominable system, as a scheme of deluges to reduce women, and they that love war, wish to make it popular for the era.

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Apr. 17, 1844 (Vol. 1: 81) - List of 339 Elders called in meeting at the recent special conference. These elders were instructed to present "General Smith's views of the proper and policy of General Government", and need diligently to get up electors who will go for him for the presidency. Signed by Brigham Young.

May 4, 1844 (Vol. 2: 1) - Letter to Neighbor from Joseph Smith, Sen., denying
Charges against Mr. Smith. "As to the report of Sen. Smith's spiritual wives, I've understood the name of spiritual wife, it is all false." Says he was standing at God's bridge when Emma and Mr. Smith started to St. Louis. "I saw Mrs. Smith start to St. Louis, and when she returned home, and they had every assurance of love and friendship."

May 29, 1844 (Vol. 2, p. 114) - Testimony of 4 women (Magaret B. Hevans, Matilda J. Woman, Sarah Miller, and Catherine Warren) that C.W. Bigbee had seduced them by saying he would teach that it was all right.


Jul 10, 1844 (Vol. 2, p. 111) - Same dictation and again on Jul 17.

Sept 18, 1844 (Vol. 2, p. 24) - Under "City Proceedings," a letter that O.P. Rockwell had been fined $5 after confessing to an assault on "seven gentlemen," also A. Little was fined $5 for assault upon "Ebg. Davidson, of St. Louis." Also excluded from being a policeman Oct. 2, 1844 (Vol. 2, p. 233). Report of a letter from S. Rigdon to the People's Organ, written at St. Louis, Sept 12. Said he had talked to O. Hyde that day on the steamboat. "From what Hyde said to me today, on the steamboat, I was satisfied that he feared disclosure would make that might affect him during his life."

Also a letter from O. Hyde to the People's Organ, dated at St. Louis, Sept 16, which I read Rigdon's letter, 5t., of their conversation on the boat the same. "You said I was very foolish for what I do to keep in this time of your excitement, but wait a few months and then see how.
104. Newton Neighbors (cont.)

Oct. 23, 1844 (Vol. 2, p. 26) - City of a city ordinance making it unlawful to sell "spirituous or intoxicating drink... in quantities less than one gallon,... without first securing a license for which he would pay not less than $200 or more than $400 per year. Repealed all conflicting ordinances.

Nov. 13, 1844 (Vol. 26, p. 29) - City of a city ordinance passed Jan. 9, 1845, which made it unlawful to "sell, give away or dispose of intoxicating drink... in quantities less than one gallon,... any spirituous or intoxicating drink or liquor, except in case of sickness." Penalty fine of $25 to $400.

Newton Neighbors (cont.)

Dec. 4, 1844 (Vol. 2, p. 31) - Called from N. Y.

Further, an other letter to S. Rigdon from O. Hyde. Says Rigdon told him "as far west that it was the indication of duty of the church to keep the word of Joseph Smith, to the residence of without question or reserve, and that if there was any that would not, they should leave their throats out from ear to ear... This to gather with other transactions of his and his in-law" was the cause of me taking the course I did in Missouri, ... Such kind of language I never heard from Joseph or Hyrum Smith,..."

Dec. 11, 1844 (Vol. 2, p. 32) - E2 large until:

"Wonder. It will be a wonder if some of the elders don't say a few of twenty dollars, for quitting to make their marriage return to the city Recorder."
Dec. 18, 1844 (Vol. 2, No. 32) — Letter from O. Hydes to the editor, answering charges in No. 28 number of S. Rigdon's letter, "Mr. Rigdon, do you not remember you were placed under a certain council about the 1st of April in the latter part of March last, that had been organized by Joseph Smith, and also how you danced and shouted, and threw your feet together, that you came well near falling backwards, until the bear? Certainly you must remember this. Further, further, at the mouth of a mad man, and giving God to God 20 long and loud, that you became entirely sound and exhausted.... Do you not recollect, Mr. Rigdon, praying to me .... that everybody might know that God was there? "I know that He was there"...."

Jan. 1, 1845 (vol. 2 p. 35) - E.S. Weeks advertised some Indian remedies:

1. ... likew. the same flavor of fruit which the squaws use to facilitate ... they should commence using two or three weeks before the expected ... 

Feb. 26, 1845 (vol. 2 p. 36) - Notice of filing of divorce suit by Sarah dipping to John Greenlaw. & Martha Bailey no. 

Cyrus Bailey.
Neurotic Neighbor (cont.)

Apr. 7, 1846 (vol. 210: 19). - Trampeled of "Elder Kimball" the concert audience at the Music Hall, apr. 5:

"Some think we shall be driven from Nauvoo; but not going to stay in Nauvoo and wish shall build it up... I have told our Bishops, and I will again say here, that any man who departs will have away before they will be more than a hundred and fifty thousand Bishops to attend the temporary affairs of the church."

Apr. 16, 1846 (vol. 210: 50). - Trampeled of conference, telling of Dr. Charles of Warren, who had been annointed by Tom "full flour boy" whittling and whistling until he was "definitely" located, by a gentleman "beyond the barn" whistling whittling."

Apr. 30, 1846 (vol. 210: 52). - "The Sultan at Home. - Another favorable description of the forecast of the Sultan agreed from Whitt's "? Year in Constantinople."

Apr. 30, 1846 (vol. 210: 52). - Trampeled of "Intemperate Temperance - Tabling face! Gentlemen of New England, who go through the figure for Temperance, are trying to have us in tea, coffee, and tobacco with rum, whiskey, cider, etc. Fred's perfect! The next step is: - We shall keep my statistics. The shall not let the little gender with a drum fanning. Thus shall not sow the field with mingled seed; neither shall a garment mingled of linen and woolen."


It was published at this Office."
May 14, 1846 (vol. 3 no. 2) - A long letter from Wm. Smith to "Dear Brother" written from Nauvoo, May 3, 1846, soon after his arrival in Nauvoo. "...I speak for myself as an individual, and in my own defence, as far as the charge of spiritual wives is concerned. I know no such doctrine in the Church of Christ, nor have I any alliance with such a system, neither have I ever practiced or taught any such doctrine, and let the world understand it, and all that denounce..." Refers to John Hardy's scathing article about Smith and said that it was false and told only one side of the story. It was a filthy, lying sheet which was shown by the fact that the Saints voted 93 to 25 to find Hardy guilty of slander, and 76 to 25 to censure him. Gave a letter to Smith exonerating him and charging Mr. Perry and Miss Perry with being "perjured women". Signed by Chas. W. Keezer.
Naunee Neighbor (cont.) Wm. Smith

Mary A. Brown, Maria Bryant, W. A. D. O'Daye, Mary McAllister, David Brown, W. Phelps, Geo. Phelps, E. Bickford, Frances Raffins, Martha Atwood, Susan Haskell, A. McAllister, Margaret S. Root, Freeman Nickson, and John Teague.

May 21, 1846 (Vol. 3, No. 3.) Notice signed by B. Young, for the Twelve, stating that Braham had been cut off on false testimony and was therefore excommunicated. Also that Braham had not been wrongly censured by Wm. Smith.

June 4, 1846 (Vol. 3, No. 3.) Ed. comments on reports that blackbirds were destroying the crops. Says the birds are doing only what men do to each other. Among other things the white man softens soap to the poor Indian out of his faith, then with hickeye red smoke, says a hickeye.

June 11, 1846 (Vol. 3, No. 6.) Notice by Wm. Smith that he is inclined to give patriarchal blessing. Said he remained "as signed to the will of God who knoweth what is best for his Saints." He added the Saints would "remember the old and tried friend."

June 25, 1846 (Vol. 3, No. 7.) A long article called "Patriarchal," from the Church and Sealed, explaining some remarks with the Saints. By Wm. Smith. Ed. comments on the same. Says the editorial was written by "our junior editor, W. W. Phelps, and did not come under our notice until after it was published." Says a patriarch is to bless "those who are on earth, or have no father in the church to bless them." Answering questions, says Wm. Smith is not the head of the church and not patriarchal over the whole church. Says expression "over the whole church" was a mistake.
Hauwdo Neighbor (cont.) Patriarchal

Hauwdo Neighbor (cont.) July 9, 1845 (end)

Also notice of marriages: Ezra T. Clark to
Mary Stevenson; Henry G. Ventureau to
Hannah Remington; John Bailey to
Eliza Stevenson; besides others too
numerous to mention.

July 9, 1845 (Vol. 300, 10) married: Eune
Frances, aged 23, a native of
the United States, to, in conjunction
with the Fourth of July,
Julia approaching; a poor, weak, old man, in his seventieth
year, adjusting his spectacles to
read the fire, smoke, storms,
and calamities with which a just
God is vexing his disciples ...

July 9, 1845 (Vol. 300, 10) "Married: at Peace
down near the 29th ult. by Elder J. W. Perkins,
Mr. Robert D. Butler & Miss Elizabeth Chase
"their being his fault, dear "Littlehalf,"
And the maid near they...
What if we have a little half,
When old ones are so shyly,...
Brook, Chas. J. - A Plea for Liberty. Open letter, Oct. 4, 1899, to Rev. C. Crow, complaining of being denied a position recommended because of his political activity 2 years previously.

Fleming, Mrs. John A. - Views on Woman Investigation - Nothing.


Church, B. J. - Woman Question. W. S. Earl, Am. Cath. Qua. 1884: Says Woman, if they could, "would deal with the United States as the Turks dealt with the Byzantine Empire, or with even greater meanness." - The church controls the territory politically. "Palestine is essentially opposed to the principles of our civilization, and a people that practice it must therefore be regarded as outside the pale." - For guys. Polygamy, liberty, democracy, republic, and equality should not be admitted as a state with, not practiced.


Hunt, N. E. - Strength of the Woman Church. Nothing.

Prominent Educators of Utah: Mormons. Nothing.


Jefferson James Jr., Memrecis Experience of
Told to Etta H. Speedwell, his niece, in 1868, written by her, corrected by E.R. July 1st, 1874.
His parents joined the Church in England
(1843). They were at the party in the home of John Smith, whom
was known as the man of God, Smith, when O.R. Rockwell introduced from Missouri, living across the road. He was very
duty his face was "looking out the shoulder," they would not put
him on when he recognized him. It was then brainwashed O.R. R. that if
he would not cut his hair "his enemies would hate me forever over him, but
they would not kill me to take his life." We called to settle in Dixie in 1863.
When James Jr. was 8 years old settled at Virginia, tells the story of killing
of Whitmore at Platte River Springs in 1866. He was in search
of 10. a.m. found Pinto Indians wearing their clothes forced them
to lead them to the lodges. The Pinto
said the Navajoes had killed
closed the way was never opened up, and when the Manifesto was signed I felt very much relieved; for in my heart I really never wanted it done.

Not only had Hurricane Hill, Because City got their names. In 1863, Gridley, Swin, with a party exploring the country adjoining the Perkins Lick, wanted to take a short cut across the precipice. Hurricane Hill. They followed an old Indian trail and were taken by the carriage and mules down off the hill. While they were descending the hill a whirlwind came in...nearly lifting off the top of the carriage. Bragg, a private, said, "Well, a regular hurricane. We'll name this hurricane hill." And so it was called the hill, the bend, the town, and the canal.

Martha Cox - Riggs. Record - A copy of any...
Made in 1934, as an E.R.A. project.
A daughter of James Riggs. Born Nov. 3, 1852 in Mill Creek.  went to Dixie with first settlers. Says she decided to enter polygamy because
it would bring blessings, she could get in any other way. Her family objected very strenuously, claiming it would bring a marriage of long. This worried her because, “I could not say that I had really loved the man as long as I though I loved his wives and the spirit of their home.”—Thorn had two wives, she was raised in the Endowment Home, Dec 6, 1869.

Then was a brother William Smith, officiating who came to me and greeted me as a sister whom he had not seen since leaving the celestial hall of heaven. He was glad that I did not understand him, he explained that I was his own very dear sister in the spirit world.”

I so desired that I had been able to take the step I had taken, but I soon saw that every day was to be a day of sacrifice.”

“Yet it had always seemed to me

That plural marriage was the leading theme among the H. S. and when I came to knew of generally my action in going into it was deplorable especially the fact I had married into poverty; I was saddened as well as privileged. When in my mind I took a survey of our little town I could locate but very few men, not men fifty of the whole city who had entered it at all. One who had become a military friend said: “It is all very well for those girls who cannot very well get good young men for husbands to take married men, but the (me) had no need of lover for there was young men she could have gotten.” Any 24 and other friends “Cold shoulder” meaning made unimportant left remarks. The good kind woman that I was shown to show the kind of life with great strength and comfort with their sympathy and love and the love within the temple. It was the love of self.”
n into a tall when my enemies approached
and gazed them my quills on.
But when I turned it over, I decided
that I, the public, dealt with my
charitable and could expect it to do,
and did not blame anyone. It was
very hard for her to adjust herself
among multiple familes.

"In the first year of my married life
andmcantment experiencing in the duties
of life than I had ever learned before." 178, 179

"Papa a family life. The two
nies lived more closely and had their
work systematized. "Papa" did
the cooking and "Mama" did
the cleaning. "Mama" too,

"In fact we had
in our home an almost perfect
united order. We can tell the
advantages of that system until she has
lived it. We enjoyed many privileges
that single life only ever knew."
When
our wife was ill she did not have to

"We acted as nurses for each other
during confinement. We were too poor for
his nurses. One quiet nook for
new baby and confinement did for
us all, and when our first born
it was sufficed by another."

"At the same long table without
a word of complaint or a tear in
our feelings portrayed."

"To me it was a joy to know that we
said the foundation of a life is come
while we lived in that maternal nursing,
that we three who loved each other
more than sisters, will be hand in
hand together down eternity
that knowledge is worth more to me
than gold and more than munificent
in the sorrow I have ever
known."

"Stone cold to "Auntie", at the trial
that maternal nursing really meaned
happened to her. Auntie discovered
"Whenever my head comes between
zone and my father's work it will keep
"To break. And if you have not learned
that lesson, the sooner you learn it
the better." "Bravo! Ho, no,
better ever lived!" said another, and
the audience laughed.

"And she entertained us with many
a story from their family's pioneer
history. President Young was a
remarkable man."

Page 47: When the raids began in the 1860s, she
was told by a friend from Beaver that
Judge Young had threatened to have her
arrested. She replied: "Tell Judge Young
that if he makes his minions come
into my home as he seems to
enter peggie's hers without a written warrant
for such things,
and tries to enter my daughter's bed
room, I'll kill him where he stands.
So go prepared to kill him and I'll
take the consequences of the act." "Auntie," said those who heard this
"thread" was distressed and begged
her to retract it. She did. "I said to them
all, what I shall do when assailed by
these persecutors will be just what the
other foremothers do: snatch up my
baby and run to the fields, to the hills,
sleep on the ground, under bushes
anywhere and forget all about my
maggadecol."

Iron, George - Memories. A copy of a list
of Geo. Iron, written by himself. Chief
in 1934 under an E.R. A. Project.
Born in Dug. in 1847. Emigrated, rea-
singing in 1862, and went to town
to Dutes (Virgin City) - Because secy.
of Virgin City. United Order when it
was started Nov. 10, 1874. Also stuff of
the upper Order farm. The Order was
"practically broken up" in Oct. 1876.

E. R. A. - St. Utah, Born in Dug. 1838. Raised
in St. Utah in 1860. Went with first settlers to Dutes
in 1867. Married. Died in 1868.

Jarrin, Elder W. Died of A. post in 1934. E.R.
A. - St. Utah. Born in Dug. City in 1864, a
daughter of Ami. Jarrin, E. R. A. Called to
Fed. Writers Project (cont.)

Fed. Writers Project (cont.)

John D. Ralph, told by his daughter


Says she agreed to be shot for the Mount

ain Meadows Massacre, because some

one had to do it. "Why they would do

such a thing and murder us if some

one had not been willing."

"He didn't control the brain.

They were that upset at the Indians."

Guardian, Edwin R., Pioneer Review 1936, Utter


History Commander Perry - Sketch, E.R.Q. Smith

Born 1821 in Ohio. Married his cousin

Elizabeth Reesor in 1844. Joined the Church

in 1850 in Lead (Hay Creek) "... at Hay

Creek I first became acquainted

with Laura Parmelee Smith, who is

the mother of Hisam Smith, the

Patriarch, and brother of Joseph, the Prophet.

In the winter of 1851, the Lord sent a

Messenger to me, informing me of

a flight that was to take place.

The Sun, this messenger told me,

mouth beautiful thing, told me


To Dixie in 1861 and D. Paravar in 1881.

"On account of the winter 1885, I

was compelled to leave my home in

the night with my four children.

My baby being only seven weeks old.

and my husband at work, we were going

up started out.

Halsey, Edward - Bishop - Sketch, E.R.Q. 1936 - Utter

Knight - Carling Beck, E.R.Q. - 1936 - Utter

Kneen - Parmelee Beck, E.R.Q. - 1936 - Utter

Kendall, James - Bishop - Sketch, E.R.Q. - Utter

Knight, James - Bishop - Sketch, E.R.Q. - Utter

Tellers, Joseph - Sketch, E.R.Q. - Utter

Tellesh, James - Sketch, E.R.Q. - Utter

Tells how the U.S. Marshals came to

Togusville in the night, but for a.

Some who warned the town all escaped.
In 1856 I started for business.

And while on the journey, the Lord showed 14 women to me and also the place where to find them and told me it was my privilege to take them women to wife. When I got to the locality, I went to where these women lived, and I knew them without speaking to them, although I had never seen them in the flesh before. I told Brigham Young of these things he said, 'Bring them on, and I would seal them to me, for I was the man he wanted to be.'

To all go ahead, this was done 1st Dec. 1856, their names were Mary Ann Bowen, Swales, and June Swales.

On 6th 1857: 'In the fall of this year a large company of Emigrants partly from 700. passed through our quiet settlement. They made threats, and swore that Johnson's Army was coming from the East, but they fumigated south, and they went to Kelsey's mouth in Utah. There..."
Women sealed to Joseph Smith Jr. Jan. 1st, Feb. 1846

Sarah Ann Whitney  Eliza P. Snow
Eliza M. Partridge  Mary Hirsty
Saray Begeman  Electra A. Smith
Osly Andrews  Delos H. Smith
Lucy Walker  Mrs. fightner

Mary Ann Brown  Melissa Pett

Women who went to the Head Quarters with
Jr. Smith Jr. (Nauvoo) Jan. 1st, 1846

Eliza M. Partridge Smith  Emily D. Partridge Smith
Jared E. Benson Smith  Mary E. Smith
Rutha Richards Smith  Rosula H. Smith
Rebecca V. Smith  Mary Ann Hirsty Smith
Phoebe Ann Smith  Rhoda M. Smith
Eliza A. C. Smith  Elizabeth M. Smith
J. Brown Smith  Mary Ann Smith
Mary Ann Smith  Ziba D. H. Smith
Sarah Ann Smith  Dededna W. Smith
Lucy Walker Smith  Phoebe Wilson Smith
Lucy Wilson Smith  Minerva D. Smith
Martha McBoo Smith

? B. Sessions (Ratty, Sylvia P. Sessions)
Thomas
Elizabeth D. Smith
Mary Anna

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Jan. 17, 1846. 5:35 p.m. J. Snow sealed to 4 women.
Jan. 20, 1846. C. Swen sealed to Dr. Emmanuel Blumen.
Nanney White sealed to Ann Walker, Jr.
Jan. 28, 1846. 13: Young sealed to 31 women.
Jan. 30, 1846. 18: Young sealed to 25 young men of 3 men and 1 woman.

Mar. 20, 1847: Jacob Titmus. 13: Young sealed to 8.
Mary J. Bigelow and Lucy Bigelow.
May 18, 1847: W. H. Young sealed to 8 Sa. Martin.
278 Book No. 4 Mar. 1858. 1903 (Utah 51 C) 383. - Hezekiah P. Whitney and Helen N.
Whitney, M. C. Keinhead, officiating. The date
of marriage being recorded Feb 15, 1858,
but "When sealed" was Dec. 1, 1856. "Smith"
did not appear in Helen's name.

310 - Mar 28, 1858, F. Young officiating.

2065 - Smith Jno (Ne) J. To Utah in Spring
Smith Josiah Jr., ca. 1857. Ward, Utah.

Yor. Mary
Jacques (Yor.)

John Smith, apparently still living was.
Born Sept. 27, 1832 at Kirtland, C. His median
of Hyrum Smith.) Mary Yor. was born at
Sudbury, Mass., Jul. 23, 1780, and Jacques
at Beverly, Mass., June 10, 1787. No note
that either had died.

3344 - 48. F. Smith was sealed to Lucy Amine
Smith on Feb. 5, 1859, in the President's Office, and again
on Feb. 25 in Eng. House. She was buried, Nauvoo,
Apr. 29, 1881. (Daughter of Samuel Smith making her
third 82. lds. consecy.)

334 - F. Smith to Phebe Amelia Woodruff
348 - J. Taylor to Elizabeth Matthews (Mar. 23, 1857)
526 - J. Taylor to Soledis Whiteaker, Harriet Whiteaker
and Margaret Young (June 29, 1861)

Endorsement Book Record 11/22/51-17/86/66. (Utah S1 E) 9/10/46

p. 73 - Aug. 10, 1862 - B. Young sealed to Mary Oldfield, born
July 28, 1900. q.v. Marquette, N. Y. - Not deceased. 1874
p. 231 - July 23, 1863 - Albert Smith & Sophia L. Harris, sealed
p. 263 - Oct. 31, 1863. Hyrum Smith sealed to Lora Smith,
deceased, deceased, and Sarah Johnson (Prestonsbury)
born Dec. 30, 1806 in Lawrenceburg, Eng. (Eng.)
367 - Oct. 19, 1864 - W. Young sealed to Josephine Henry
born Feb. 7, 1844 at Nauvoo.

p. 509 - Aug. 19, 1864 - P. Young sealed to Abigail
Caldwell, born Dec. 25, 1844, Salem, Mass., and
Eliza George Russell, deceased. Not deceased.
(Eliza L. was deceased to Charles H. Clarkson)

p. 587 - Oct. 25, 1866 - W. & E. Smith, sealed to Abigail

p. 592 - Apr. 23, 1866. Emelro Smoot sealed to Jane
 Hedge, February 10, 1866, 20, at Magna, N.
She was not deceased.


Endorsement Book Record 11/4/51-8/6/69. (Utah S1 E) 9/10/46

p. 27 - May 18, 1867 - W. B. Gilham sealed to Caroline
M. Matthews. This sealing was cancelled, Nov. 29, 1875 by
N. B. Steward, and "reopened", Oct. 22, 1879 by H. Beard
p. 442 - July 9, 1867 - Jno. Smith Jr. (Jno. J. Smith "Appointed Back
as heir") was sealed to Patty Smith, F. 14, 1975 at

p. 76 - Nov. 1, 1867 - B. Young sealed to Mary Black (dead)
D. 3. 27, 1829 at B. Great, John F. Black, b. June 9, 1820
"S. B. Smith" (S. B. Smith born in Scotland (Jane Black was
Jane Johnston Black, in 1840. B. Black, who died Dec. 28, 1873. Mary B.
and married John MacDonald - Pioneer Farm at Mitt.) 1869
Vol. 24 - 1864 - Jno. Smith, Jr. (Jo. & Smith, perry) Resided at Lucie Forte; Oct. 17, 1810, Oswego, St. Lawrence Co., N.Y.


Vol. 14 - Sept. 17, 1868 - John M. Bunchfield (Elizabeth Bunchfield, perry) was read to 83 women, all dead. The birthplace of only 15016 were given, and the place of death of a few more. Many had no first names given, but were named as "Mrs. Smith" or "Mr. B. was twenty "for following reasons." Notices indicated that the last 12 women were relatives, annuity, cousins, and sisters.

L.D.S. Gen. Soc. Library 326/16

Genealogy of Descendants of the Angel & Angell (Morton?): Mary Ann, Solomon, Jeremiah, Herina, Troman, Caroline, Washington, Chas Ann, Caroline. A note said that Herina + Washington died in North Providence, "by being poisoned on assuming a cow." Notices of the death.

Vol. 24 - Jno. Myl. 1864 - Mary Ann Angell's Mother was Abigail Morton Angell.

Vol. 27 - 1865 - S. Myl. Ann Angell's Mother was Abigail Morton Angell.

Vol. 27 - 1865 - R.P. Smith M. Mary Ann & C. Oct. 27, 1865, Mary Ann was born in P.O. in 1845.

P. 386 - Sept. 11, 1871 - B. Young, sealed to Nancy Richardson. Rebecca Richardson, deceased. Oct. 4, 1871. Joseph Smith, the Prophet, sealed to Susan Richardson, deceased.

P. 387 - Aug. 28, 1871. Sarah Little, b Aug. 3, 1799, d 1800, was sealed to Hyrum Smith, deceased, in behalf of Sarah Little, who was sealed to Joseph F. Smith.


P. 390 - Aug. 29, 1871. P. F. Pratt, deceased, sealed to 96 deceased women, many of them Pratt.


Nov. 13, 1872 - Sarah Ellen Richards, Smith, d.s. x. City, Aug. 1872, stood with Geo. F. Smith for sealing of Rebecca Dickey and Isabella Dickey, both dead, to Joseph the Prophet. They then stood for sealing of Elizabeth Fellers, Joseph Smith, and others to Don Carlos Smith, and 4 to Geo. Smith.

Nov. 13, 1872 - B. Young sealed to 8 dead women, with I. A. and Debra Young as proxy.

E. H. Record - Book "F" (F 51 D) Jan. 6, 1873 - Sept. 22, 1874 - R. D. 11/11/46

Jul. 14, 1873 - Joseph the Prophet sealed to Elizabeth Sugge and Charlotte Sugge, both dead, Sam. N. R. Smith and Mary Jane Sugge, proxies.

Jul. 24, 1873 - Six dead women sealed to Bernard Henson, Schletter, with Lucie Foot Smith, 1st Dec. 19, 1870 of Corneyacle, Vermont, 1st Dec. 1870, acting as proxy.

Aug. 27, 1873 - Mary McSween was sealed to Hyrum Smith, they then stood with Geo. F. Smith for sealing of 2 dead women to Hyrum Smith.

Nov. 19, 1873 - W. F. Filer and Margaret F. Whitside, Young stood proxy for sealing 3 dead women to "Mother Whitside, dead.

Nov. 19, 1873 - Samuel Gallaway, living, was sealed to 6 dead women, including Elizabeth Wagle. Smith said that the sealing of Elizabeth was cancelled, May 8, 1874, by Leeds Wilford Woodhuff.

Nov. 26, 1873 - Saul, N. B. Smith and Frederick Huntington Smith stood proxy for sealing 6 dead women to Joseph the Prophet, they were: Amanda B. Wilcox, Petronia Petersen, Sally Tellman, Emma Youngson, Young, Petersen, and Juliana Bancroft (all names are hard to decipher).
Dec. 3, 1873 - Charlotte Augusta Richmond, 10, in January, 1809, sealed to Joe the Prophet.

Feb. 5, 1874 - "Minah Dean, Smith" and Smith with Mary Chapel, sealed for possibility of 10 dead women to Jacob.

Dec. 3, 1873 - Olafina M. Dome, Dead, sealed to the Prophet.

Feb. 11, 1874 - Members of the Dome family sealed 9 dead women to Joe, the Prophet, to Mary Smith, H. to Joe Smith, S. to H. to Joe. F. Smith.

Nov. 4, 1874 - Sam. N. B. Smith, Smith with Harriet stuck in 1874, sealed for sealing of 10 dead women to Joe, the Prophet, H. and H. to Smith, S. to H. to Smith.

Nov. 4, 1874 - Sam. N. B. Smith, married Hannah Adkins, sealed for sealing of 10 dead women to Joe, the Prophet, H. and H. to Smith, S. to H. to Smith.

June 18, 1874 - Ole Fredrick Dome sealed Sam. N. B. Smith, sealed for sealing of 10 dead women to Sam. N. B. Smith.

Feb. 10, 1874 - "Martha Johnson, Smith," seal to B. Young. 9th of Dec., 1874, sealed to Sam. N. B. Smith. Both women were dead.

Various dates in this book. Ole Fredrick Dome was sealed to 139 women, and Charles N. Willman to 101 dead.

C. H. Record, Book "K" (Family).

Nov. 18, 1873 - Joe Smith,sealed to 19 dead women, all born in Denmark. Most of them named Due. Proxy was Sam. H. Smith, Kristi Alfeh, due.

Sept. 8, 1873 - Brigham Young sealed to Elizabeth Johnson and Rebecca Fife, Tittet, dead. Lucy Tittet, proxy.


Sury, A. Caroline, sealed to Joes. Smith, the Prophet, Sam. N. B. Smith acting as proxy.

Various dates in this book. Ole Fredrick Dome was sealed to 114 dead women.
Endowment House Record - Book "K" (cont.)

Sept. 6, 1878 - Jno. S. the Prophet sealed to Magdelena
Zerelda Brown, on Nov. 14, 1877 in Piasa. S. H. B. Smith, sign.
Oct. 14, 1878 - Jno. S. Smith sealed to 6 dead women, 6 dead women, John S. Smith.
Oct. 14, 1878 - Jno. S. the Prophet sealed to 6 dead Danish women.
Oct. 14, 1878 - Canary Smith sealed to 13 dead Danish women.
Oct. 14, 1878 - Jno. S. the Prophet sealed to 6 dead women.
Oct. 14, 1878 - Sam. H. Smith sealed to 7 dead women.
Oct. 14, 1878 - Sam. H. Smith sealed to 7 dead women.
Oct. 26, 1878 - Oliver Norman Bull sealed to 6 dead women. Jno. S. Smith, "heir," and
Preston Huntington Smith, "heir," respectively.
There were no entries in this book between Oct. 44, 1876 and Nov. 14, 1877. Most of them
apparently were Danish women.

E. H. Sealing Record - Book "L" (Foot #12) May 14, 1878 -
Oct. 24, 1878 (Edgar) John Home Miles sealed
To Caroline Owen Home Wait. D. H. Wells sealed
Them and D. H. Wells and J. Lyon were sealed as
Witneses. Miles was not sealed to anyone else on
this date, or any time that was found.

Feb. 8, 1882 - Rulon Barnum Young sealed to Agnes
Marshall. Jno. S. Smith sealed them and
P. Haverback and R. B. Young were witnesses.

Endowment House Record - Book "L" (cont.)

Mar. 2, 1882 - John Cowell sealed to Anna Ballauf.
D. H. Wells sealed them with D. J. W. and W. W. Cunningham.
Aug. 19, 1882 - Eliza J. Due sealed to Frederick Hanson.
Nothing found in this book on R. Blanding White, W. C. Newcomb, N. S. Keramore,
Elnor B. Brain and J. S. Wells.

E. H. Sealing Record - Book "M" (Foot #13) Sep 7, 1882 -
Nov. 23, 1882 - Nancy Compton to Nancy W. McLean.
D. H. Wells sealed them with E. A. Telford and H. C. Truesdell, whose
were no entries in that book.
26th. Sealed to Emily Harris Wilson on May 27, 1882. Jno. S. Smith
did both sealings. Augusta Waterman was sealed by
Jno. S. Smith, H. J. Smith and H. A. Wilmunson. Emily was sealed by

Sept. 27, 1887 - Matthias C. Cowley sealed to Evella
Smart Parkinson, D. H. Wells sealing and Joel
W. Murray, witnesses. A note following this
sealing said: "A number of pages of this
record, after page 96, were lost when the
book was re-bound." (The film did not show
the page numbers). This was the last
Endowment House entry.

St. George Temple, the framing sealing, Nov. 17, 1903 (Foot #14)

Nov. 17, 1903 - Eliza J. Due sealed to Tylor Wells, Jno. S. Smith,
E. W. Sorensen and Jno. S. Wells, 1st.- 2nd. Oct. 1875
in "M. S. " D. H. Wells performed the sealing.
13th. sealed to 7 dead women. Exon, Young was sealed to Rhoda
C. Perkins, witness.

C. Perkins, witness.
St. Geo. Temple Rec. of Sealing-Dead Couples-Book "A"
Jan. 11, 1877-20, 16, 1877-(Fort. S. 7 A)
First sealing was of the General Church of Saints members. First of the authorities was D. W. Woodruff to Hannah Tegner, dead.
Dec. 20, 1877, E. Snow to Eliza Ann Stilly, d. 1/20, 1877, Delaware.
Dec. 23, 1877, E. Snow to John Alexander Harris, dead, sealed.
Apr. 30, 1877, Mary B. A. Harris to Mary Harvey, 19 years. Proxy for Anna, wife of James P. Whitlock, Arkansas.
Dec. 13, 1877, E. Snow to Betty B. Beman, Margaret Beal Smith, Beman, Sarah E. Beman (shortly before this E. H. Wilcox at Bogan sealed to Eminger)
Dec. 14, 1877, W. Woodruff to 6 dead women, most of them named Hart. Overmound, Emma W. Wilcox was crossed out with note "Male (not dead)."
Dec. 7, 1877, Levi M. Homemaker led "Mrs. Quiny" dead, sealed to John Homemaker, b. 1877, Miss.
Aug. 23, 1877, G. T. Turner sealed to Arquiecin Washington sealed to Jane Butter.
St. Geo. Temple Rec. of Sealing-Dead Couples-Book "B" (Fort. S. 7 B)
Dec. 11, 1877-12, 21, 1878 - Searched 11/4/79
Dec. 24, 1877, A. H. Taylor to Ely B. Anson, John Smith, Mary Anson.
Dec. 14, 1877, John Chaffee to 13 dead women.
Dec. 19, 1877, Mrs. Franklin Fairman to 12 dead women.
Dec. 24, 1877, Col. Harris & Edith Ricks, to 20 women.
Dec. 27, 1877, Col. Harris to 20 women.
Jan. 12, 1878, J. F. Fairman & 28 women (7 females).
Jan. 14, 1878, J. F. Fairman to 28 dead women (7 females).
Jan. 23, 1878, J. F. Fairman to 28 dead women (7 females).
Jan. 1, 1878, John Smith & Ely B. Anson.
Feb. 2, 1878, Mrs. Fairman to 10 dead women (2 females).
Feb. 3, 1878, Mrs. Lee Jr. to Mary, Cowley, 9th dead (2 notes, 1969 "sealed to her by mistake" crossed out.
Feb. 12, 1878, Mrs. Lee Jr. to Mary, Cowley, 9th dead (2 notes, 1969 "sealed to her by mistake" crossed out.
Feb. 13, 1878, 160 Woodruff family sealings in 29 dead women to 9, Woodruff (29 Hale) later Woodruff and Mrs. Young stood for about 50 unconf. family sealings (page 387)
Feb. 3, 1878, Mrs. B. Taylor & Cornelia B. Taylor sealed dead.
May 10, 1878, Nearly 200 to 11 dead women.
Aug. 19, 1878, Anthony Wood & Sarah Reeves sealed dead, sealed
Aug. 21, 1878, M. F. Fairman to 21 dead women.
Dec. 15, 1877, J. F. Fairman to 23 dead women.
Dec. 27, 1877, J. F. Fairman to 23 dead women.
St. Geo. Temple Rec. of Sealing-Dead Couples-Book "C" (Fort. S. 7 C)
Dec. 27, 1878 to Feb. 28, 1879 - Searched 3/9/79
Jan. 15, 1879 "Preston, Smith" sealed dead.
Dec. 23, 1878, J. F. Smith to Anna Ann Bottin sealed dead.
Dec. 23, 1878, J. F. Smith to 27 dead women sealed dead.
Dec. 23, 1878, "Elizabeth" sealed dead with note "She was the wife of some number? How?"
May 11, 1878, J. F. Smith & 8 dead women.
Over