Oliver B. Huntington (Caud)

I heard the women scream and saw they were running out of the window. They told the children to stay and it still always remember the sensation that came over me.

A few days after that Joseph received a revelation to go immediately to Missouri to speak to Sidney and Parley. I think it started the next day or two or three days at most.

p. 39: Says that Oliver Smith, soon after leaving a company to Missouri from Kirtland in 1838, "saw Jesus come with a cloud and finally took his seat in his joiner's.

p. 39: Says he said: "Jesus said: 'I am the same today, yesterday, and to morn."

p. 39: "If the laws that God gives are to be blamed, I shall be blamed, or my name, but I can't stand it." So at "the last printed day," he went up on the hill by the old wattle called "Adam's Rock" at Adam-ondi-Ahman and made a proclamation: I say I stood there and cast my eyes in the direction of heaven, ascended, and saw the smoke coming from heaven which filled me with astonishment, elevated excitement, tumult, and something new.

"I looked down upon the tree and watched and caught a word again. That man, that man, that man's voice... and with mingled feeling of sadness and..."
Dickson on the next morning. "And were they to restore only things that could be restored to life, it was not the head of the innocent and the ignorant who knew how to help according to the terms struck by all the British. When a keight to ask me if Huntington "what had become of a certain lot of cattle and sheep, in a field close by our house", it was "very ignorant and just there, and consequently could give me satisfactory answers."

The British gathered at Kinnaird's new blockhouse, not finished yet, as all the plundered property was stored before the army entered. The Muscovites marched to the front line of the prairie and "lay about every man his poor armed horse (except for four that made of)," and they marched back. "The place where we lay down to make our way to the village down the road where Adam fell, this place."

The Muscovites were gathered the night before. "What a few weeks before, and by a few yards from the same place. I was COST a foreknowledge and took the first notice (i.e.) step in the new we were bound to the battles and rest of the war. This society of painters was condemned by the public like the rest of Muscovites and there was a great disorder (i.e.) about the prairie, all over the country and among the army.

O. B. Huntington (Capt.)

"But what did they ever came we any worse for anything they feared...? They danced very well for every definition that was known to our army. It concluded to make the best of it, so went our troops back and had adventure which had been transferred, was slain (sic) upon them..."

The day after the surrender of arms at Dickson, the British began selecting their property from the plundered state. "Our success was a little improved when we came to see them pick out personal property from among the confused mass that filled and denoted the plundered place, for every man thought the property best which he had," and "it came that if they ended in an arrival..." When the British did not find their slaughter of the "plunder found", they began searching among Jones and his kind for things which did not belong to them.

"In the ploughing it was that the breast of the aggressors and first began plundering. "If we thought if we could then safely pay that off in their own coin while we blazed as well as we knew how and be sure we knew how as well as they."

Tell of the massacre that attempt to relieve the Prufait to others from jail and gave his brother, Wigan was laid at their feet..."

O. B. Huntington (Capt.)

"He says that at this time we man for..."
O. B. Huntington (cont.)

... had been an elder in the Church, because dissatisfied and would not let his wife speak a word in favor of her brethren, and would pay all manner of evil of them himself.

Says that Judge Cleveland of Quincy moved Dumeck Huntington's family from Missouri to Quincy. Also that after his escape from Missouri, the Prophet lived at Judge Cleveland's house until he went to Commerce. Says Commerce had previously been called Nauvoo.

p. 56 - May 1846 - "Friday and Saturday I spent finishing black shoes. About this time every man near us was having a super knife made and I had also great injury to polish with, which I rigged myself.

p. 56 - In May 1846 he began a new journal because "Bingham had requested each and all the Seventies and Elders to keep a correct history of their lives."

p. 59 - Aug. 27, 1846, left from Nauvoo for a mission to England with Henry B. Stowe. They arrived at Quaker City Sept. 17, 1847. He remained in Nauvoo until April 10, 1848, when he started for the West (Vol. 7, p. 12), leaving his wife behind, not desiring ever to see her again.

p. 76 - May 6, 1848, arrived at St. Joseph, Mo., to lay the west. "The Lord's servant Buel who had been up to Winter Quarters on a visit, and was very well pleased with it and the testimonies received from Nauvoo (Ill.) and Bingham. On the trip of the churches evacuation of Nauvoo, my brother left him and fled with the Church. About three months after he left him to go married to another woman, but now in
O. B. Huntington (cont.)

"His visit, so unexpected, of what he had
done, as he said, to prepare his heart to marry
his wife, as it was, to proceed northward with
her again."

p. 47 - At Wethersfield he found his sisters living
and "Prescenda" kept his brother William.
B. Young told him to drive "Fanie, team o' me"
with his brother. (He was for William's
two sisters, Harriet & Charity, but wasn't
hurt of knowing that his sisters were
marched in parleying.

p. 47 - At the meeting of Sunday, May 14, 1848:
"Bingham spoke with much upon our
present condition," and said that the
whole nation was "necessary to their choice
and perseverance of written and
spoken words in this church, and the
Spirit of God rested upon Brigham that
he caused the nation, by the authority
and power of God and the Priesthood,
given him by all the saints, to move away.
He was never known to cause so much
in his life as on that day. Turning
the land of Missouri, that falsehood
should not allow any of the righteous
to live upon and Colonel Moller an
Indian agent for his masters (sic)
and a task of the saints. All the saints
said and:

He supposed that Brigham, in B. Young's company.

O. B. Huntington (cont.)

p. 47 - Jun 17, 1848 (On way to Utah) "In the evening
I baptised my little nephew, Oliver Bullen, seven years old."
Arrived in Salt Lake Valley, Sept. 20, 1848. "Rode from the fort,
there was a house without to the valley."

p. 44 - "Some time in December, Prescenda
removed to another house which W. C. Kincaid
had prepared for her, as he was to see to
her and look after her welfare. In
January, she brought into the world a
daughter. I. can't tell you that those who
had no husbands chose their grand
sons to see to them, even that they
could look to for whatever help they
wanted. Now Prescenda's husband
would not follow the church to Nauvoo
any longer, as she left him and
followed after her father, moving with
the Saints ever to the valley. Brigham's
husband took to himself another
woman before he had returned from
England to the Bluffs, thus making
two of one and one of two, and she
chose a guardian, who could supply
her with whatever she wanted, which she
could not get this supply came from the
Church. She became the wife of Brigham Young."
O. B. Huntington (cont.)

his brother-in-law, W. H. Neal. In the summer of 1857 he went to Italy with his wife and this father-in-law, and mother-in-law.

p. 712. The Oct. 1851, he married into another house, leaving his wife. She would not go with him because she would not leave her mother.

"She was also embittered against the plight of votes and very few girls would vote more."

On Oct. 23, 1857, he married Harriet A. Sanders,

p. 90. Writing in 1850, he says that he and

presumably continued to live with Joseph K.

H. C. Kimball, who had married a very nice

woman for Joseph Smith. (This is the first

mention of his family being married to Joseph.)

p. 108. On Dec. 28, 1856, he was married to Eliza Sturges.

p. 109. "I experienced great displays of the power

of the devil in my house, body after body, the second wife and passed through the great school therein."

p. 119. In 1860, he moved to Haffle Creek, near

Springfield. Sometime, moving there in May,

"Oliver left me and in the end the amount of property received by marrying

her. I waited with my team and wagon and in salt.

By kind of courage, I lived and survived."

p. 114. He was called to

Timothy Brown. In 1864 Brown left

Springfield.

O. B. Huntington (cont.)

p. 129 (1712) I believe that his brother Davinck H.

held the flag pole in front of his house.

by lightning on July 4, 1838. Joseph Smith,

was called to see it. Davinck H. went with him.

Joseph looked at the scene and his face showed

whispering as he said: "This earth the

Lord has given to my wife."

so shall this heaven be raised over the

world and we shall walk over these stones (sitting on the moun-

tain) and walk over the ashes of my enemies." Davinck said Amen."

p. 131. Says that on Apr. 5, 1876, he was in the

upper room of the City Hall in P. C. City listening
to the trial of Abner Hatch of Piker City. When

Ker. B. Wallace, Pres. of the High Council, "had

nearly finished", giving the decision, the

powder magazines in Arsenal Hall exploded. Davinck says what the charge

against Hatch was if Wallace finished the decision, what it was.

p. 144. It is a hint of his father, telling

of children, marriage, situations, etc. He says:

"Poster stated Huntington married James

Brown. They had — " also: "My sister

Zina Stella married Henry B. Jacobs

where the late Joseph and Henry,

Chapman. The same sister, Precedent were

both died the last 1864 the last George.

That they left their husband and family back in"
O. B. Huntington (cont.)

records with surprise, and Young Joseph sought
the land on which they were settled. "Whatever
else may be transferred with regard to the
records, William said that he knew nothing."
p. 422. "In my interview with E. T. Johnson at the
27th Self, he related the fact that Joseph told
him how Naomi, his wife, foresaw as
she was called because her mother married
a man named, but she was a daughter of
the Morgan that exposed Masonry about
the year 1835 or 78 ...." If J. W. Junior
"contended to marry" but she went on a
mission while he was away Junior
"through her father's influence," married
another man named Smith.

Huntington, sealed to me in St. George Temple,
her husband, Loyal D. Huntington, being
then alive, but he died about 5 years after
I had been in the mission on account
of having his wife and resolved to go
for 3 days and the day of Feb. 13,
I returned (sic) to act, and my desire
been at rest since.

"I would not like to meet a man in that quiet
world, and know him three nights, and on the
first night, he says: "Said Mr. Elder was
endowed (2452) for Ann Eliza Huntington,
who was born July 16, 1827 and died May 7, 1878.

O. B. Huntington (cont.)

"Elders. Also on Dec. 31, 1880 with "my wife"
acting as proxy, he was sealed * "for time
and all eternity." To Ann Eliza Huntington, 25th-
numbered sister, Josephine C. Huntin, D. Ann Wesley
and Jane Smith. They were all dead.

p. 428. "Feb. 6, 1898: Joshua Whitney, "showed me
an armor and meccasine of sheep skin,
made in the order and by the direction of
Joseph Smith in Nauvoo for first endow-
ment given them in the upper room
of his brick store.

"Delivered on the same day - painted.


About 1858, while living in Utah. "And now
my troubles commenced. Severe injuries were
boring that a young man could not stand
against him. Then I was informed that I
must marry, and so I married Mr. John Waller
and the end of the month, they were married.
My well-being the dead with their relative
villains at the time the deed was done. So I was
left with the feeling that I was wrong in marrying
anyone, not to mention my children, who
were legitimate children ... Let's forget it as I have
always been a source of great sorrow to me,
so I think of what I had to suffer for thei
Korea Stopt (cont.)

"wines and some of the Twelve were present. We had a joyful time, danced cakes and beer and others did eat and drink."

July 16, 1845 - Sunday. They were some officers at the Sunday meeting, with us, boy Brigham Young and others. The W. J. was there. Elder Taylor spoke next, stood up, and gave them to understand that if they made an attempt to serve the writs it would end their lives..."

Vol. 2. p. 6 - He says that when the house stoned the Nauvoo Temple was laid by Smith was at the head of the Nauvoo Legion, Sidney Kirtland at his right hand and his spokesperson.

July 11, 1845 - He went to a "grand concert" for the relief of Mormon Hall where he had also the 12 and other authorities with us, and was also favored with as much beer and wine, cakes &c. as we could eat and drink. We had a very entertaining time..."

July 20, 1845 - At the Sunday meeting Elder Taylor spoke of the object of being expressed because the two "proctors" who were killing at Burlington had been killed in Nauvoo. The great trial was put to a vote and the congregation voted unanimously that "they should not remain in our burying ground."

Sept. 9, 1845 - He went with two others to see a boy work in a "hick store" for some money. When he said he could see the boy in the church, he would get a two-wheeled cart and run to town. With money he said it would not cost much for over 500 dollars."

Korea Stopt (cont.)

July 21, 1845 - The mob was killing Mormon women outside Nauvoo. The 12 and the Legions gathered and addressed by "Elderman & Elder Brigham Young."

Aug. 8, 1845 - Threw the ball fast with a linen kith."

Told us that they were coming who were now taking cattle for Fort Leavenworth and was raising the alarm considerably excitement and wanted to find out about it. We left it off."
Nov. 23 to Dec. 24, 1846. A Council meeting at W. Richards' house. The speech was made by a boy who was previously absent and who asked to be excused from further service. The decision was made to return to the Biskirek, seize the liquor and sell it, after paying the owner to keep the poor.

Jan. 5, 1847. A summary of conditions at Winter Quarters. The arrangements were to be made to sell off the buffalo pemmican before winter breach, which was to proceed to the trail of the mountains near the head of the Yellowstone where they would plant corn.

"It is said that some here have great objection to police."

"There is no place like this and the Saints are willing to abide council withstanding present desert and are finding fault with every man that is opposed to every use of the police."

Feb. 22, 1847. Council called to consider the case against W. B. Jacobs and W. W. Phelps. While they were East on a mission Phelps had allowed their young women to marry him. Jacobs told
Area Strut Vol. 1 (cont.)
perform the ceremony at focus. Phelps had lived into the woman's name, "all the way to this place." In many cases that Phelps had committed adultery to you as his deeds did naturally cut this off from the Church." 123. Decided that Jacoby should be silenced to the fact he had taken in marrying them. At annual meeting in Dec. 1847, Phelps was formally cut off from the Church. At the same meeting it was also said that it was not satisfied with him. I believe it was so managed to let all go free who chose when jumped out of all his adopted children the next fall."


p.171 - Jan. 4, 1848 - Winter Quarters: "Today was a very busy day for the talent Bishop. "Whitney was at this time told by a large number of brethren contrary to law which ordained that it should only be sold by the Bishop.

"The consequence was drunkenness was very prevalent (sic) and at some places they became very noisy." So, on Jan. 4, Bishop's Carrib'x Lightfoot took some police with them and took away 5 barrels of Bishop's.

Area Strut Vol. 3 (cont.)
from the owner. In two cases it was successfully voluntary and paid for by the Bishop. In the other case it was then by force and nothing paid for it.

p.179 - Feb. 3, 1848 - Strut was investigating the case of Rev. B. C. Cooper. "It was so clear plainly manifest that no guilty of seducing two girls under twelve years of age which was reported to the President."

p.179 - Feb. 12, 1848 - Winter Quarters. At a council meeting, John Pack presented a petition for help for Bishop, which had been taken from him, without pay, in the Jay of the hands. The petition, "After which the Council was burned."

p.178 - Feb. 26, 1848 - Winter Quarters. Benji Jones, husband of Stout, nity, Anna, was in Council on a case "preferred by himself for living with Rosanna and unlawfully." It is,

"being very persistent (sic) it was decided to forego him and for Pack, young's real

him to Rosanna, leaving him and Anna to settle their own differences difficulties, which they did."

p.178 - Winter Quarters - Mar. 7, 1848 - Mathew Calking & Bin. Friday, both over 70, were married. "She left her former husband because he followed off with Chubby the negro girl, before noticed."
Harrow, Off-leter, 14th Day of - Covertta in 1846, fick offer in land of mo.
A. D. Marshall of Southfield, Utah.
Born May 28, 1816, in New Canaan, N.Y. Enrolled in 1841, altho
his family had been in the church since 1828 when he was a boy.

1846-47. Netley and his family were living in the mountains in -
looking to find out if the mountains became palaces and if they
flourished after all, as the dream we all would take a way to the place
and nation, and that the nation of the people.

In Jan, 1846, he married Claribel Strong, daughter of Ezra H. Strong.

May 1846, the company of about 200 Moses under
command of Dav Miller, started west in fall of 1846,
but after going about 200 miles, to a fork, he "found
the way we had so firmly believed that it would lead to
The Holy City. But (sic) farther," adding that he was at a
fork in the road, "while the men were to run
forward and return (sic) for winter." (April 1846) Winter Quarters

19th. After starting with the Pease family: I completed
a roadmarker and attack it to the wheel of a
wagon....


Journal of the Church in Canada in 1847, and Camp

Gardens, in summer of 1850 with Geo. W. Haywood.

He had been told that if they married, he was told he was to stay in the family in which he had been raised.

During the winter of 1850, he was courting visiting his mother in New York. He married H. Strong.

The day of marriage, H. Marshall is acknowledged by石油, who gave himself to and devoted to her heart.

(Haywood was self-forced) J. W. Marshall attended his marriage
on Oct. 27, 1877. He held no meeting at his home where
they were "as much declared" on whether the first
wife or second wife had to "endure" another marriage.

Rev. J. thought that the end with the work of it, "I think
would not be, my duty. Therefore the both happy together, not he but we alike as much as the other."
St. Mary's Court

Animales held everything as "Pok
Tajo" - "One of them were dead and
likely indisposed. The Mormons refused
to deliver it to me. I believe, several of them
seemed it belonged to this number.
This led to a partial finding of theirs, and
according to the Mormon's belief, nothing
for everything in the future, anything finds
retribution, I believe to the good and
the evil alike."

Our friends also gave us 4
horses to kill. Another was killed for Indians.

p. 570 - 10 days. that was the first 10 days. By prayer
for the Indians, the Mormons asked the
prayed for from 75 to 100. They refused to
pray that with the other Christian
"We are all men in the world" they say
the attitude of the Mormons toward the report of
emica. as a "disgusting manner of
sacrifice."

p. 571 - Says that among the Indians of the Santa Clara,
Maya, Fray, Maya, Maya, Maya, the Mexican
"Maya" - "Who object not to indicate upon the Indians to be in the inferiority
and brutality of the Indians. The humanity of the Mormons" I believe that
these were wanted to show the soldiers.

W. G. Nelson (end)

"Democratic Proceedings in Henry, M. C.
Hunt for an enemy army for the duration" I
p. 571 - "Dressed in Democratic tickets"

Nelson, Namek, Isabelle, Fauvet, Allene - Washington, D.C.
Born near Naswot, Jan. 17, 1845. Went to Euclid,
Attended St. John, Nov. 23, 1861.
p. 9 - "Well, in Sunday, Dec. 1st, they were several
family (several) dead into camp. Big Jacob Black's
was the first. Promenadally in the afternoon they
a little later the way of Burnham and family
and Church. Horse carrying of Big Jacob
then they. Married and went --
Then on Tuesday evening Big Electo Snow
and a big company caddie."

H. J. J. J. J. J. J.

Huntingford, John, Journal of Winter Project.

Jacoby, Jacob. "Prose, Words: 1844."

Udny and Elizabeth, Jacob (first Jacob)
p. 2 - Udny A. Jacob was born in Sheffield, Mass. on
Aug. 24, 1844. (Udny A. Jacob was named for Udny
A. Jacob, a wall in the office and cousin of this
father.) Huntingford was the elder son of Udny.

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"Democratic Proceedings in Henry, M. C.
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p. 571 - "Dressed in Democratic tickets"
Norton Jacob (cont.)

T. C. Strong, Jr. T. C. Strong was then, nearly worn out, suffering from exposure and exposure. He was very ill and in bed at the time of his death. He was a man of great ability and a fine character. He was a true friend and a faithful servant of the Church.


8. On May 10, 1844, he went to Harrison, Ohio, to look for the Prophet, who was then in jail.

9. On May 15, 1844, T. C. Strong went to Zionsville, Indiana, to look for the Prophet, who was then in jail.

10. On May 20, 1844, T. C. Strong went to New Harmony, Indiana, to look for the Prophet, who was then in jail.

11. On May 24, 1844, T. C. Strong went to Nestor, Ohio, to look for the Prophet, who was then in jail.

12. On May 25, 1844, T. C. Strong went to Cincinnati, Ohio, to look for the Prophet, who was then in jail.
"And got the plates, and saw them, and I took an alphabet of the characters and carried them to the learned men to decipher." (Monday Feb. 24th, 1837) "I then visited the Nauvoo Temple which had caused heavy and costly work, and had been going on for several years. The work was completed in 1848, and the temple was dedicated in 1849.

30. He wrote the history of the New Jerusalem, which was published in 1845.

31. The temple was dedicated in 1849, and the cornerstone was laid on the 14th of June, 1849.

32. The dedication was made on the 17th of June, 1849.

33. The cornerstone was laid on the 14th of June, 1849.

34. The cornerstone was laid on the 14th of June, 1849.

35. The cornerstone was laid on the 14th of June, 1849.

36. The cornerstone was laid on the 14th of June, 1849.

37. The cornerstone was laid on the 14th of June, 1849.

38. The cornerstone was laid on the 14th of June, 1849.

39. The cornerstone was laid on the 14th of June, 1849.

40. The cornerstone was laid on the 14th of June, 1849.

41. The cornerstone was laid on the 14th of June, 1849.

42. The cornerstone was laid on the 14th of June, 1849.

43. The cornerstone was laid on the 14th of June, 1849.

44. The cornerstone was laid on the 14th of June, 1849.

45. The cornerstone was laid on the 14th of June, 1849.

46. The cornerstone was laid on the 14th of June, 1849.

47. The cornerstone was laid on the 14th of June, 1849.

48. The cornerstone was laid on the 14th of June, 1849.

49. The cornerstone was laid on the 14th of June, 1849.

50. The cornerstone was laid on the 14th of June, 1849.

51. The cornerstone was laid on the 14th of June, 1849.

52. The cornerstone was laid on the 14th of June, 1849.

53. The cornerstone was laid on the 14th of June, 1849.

54. The cornerstone was laid on the 14th of June, 1849.

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56. The cornerstone was laid on the 14th of June, 1849.

57. The cornerstone was laid on the 14th of June, 1849.

58. The cornerstone was laid on the 14th of June, 1849.

59. The cornerstone was laid on the 14th of June, 1849.

60. The cornerstone was laid on the 14th of June, 1849.
James H. Rollins (und.)

"Mrs. Lightner was my sister, and she did not want to go and leave the town, and I would stand by her regardless of her death."

p 14. While the negroes were burning the farmhouse, two men of the Jackson County mob went into town to Rollins' house to take him.

"Mrs. George Harris and my aunt Elizabeth Bell, in front of John M. Luck's store. Rollins rebuffed the woman for "talking to such men." They argued; they did not want "to stick the woman," but wanted the men to be subject to the law." p 17.

"And this time the Lightner brothers came up with a wagon, a search warrant, and they took Clements and family, and H. Lightner and my sister, her kinsman, and family, into their wagon. I was expecting them to load the bedding and they fled with me to go with them, and take my young child, whom I had married in the fall of 1833."

p 18. The kid in the bottom of the wagon, covered with bedding and passed through the army safely. April 5th, 1834, was answer to the Lightner brothers."

"...he said, "many of my former 10." President Woodford was the former, which meant "mentally defective."

"And the lawman, Odell, testified that I had married him, "Rollins called him "young and lacked fear." After several weeks, he was released, with others, at last. He returned to the county, but was denied."

Seoril Lucas N. Life of Nathaniel Cox, Martha C. Reminiscences of Jo Smith p 1. She says that her father, who was a teacher in the town, was known as "the schools." He used to teach in the school, which was called "the schools." She remembered, she said, "the excitement among the people over the boys' death, and of hearing her father express that it nearly the sweet dream of a worn-out boy."
Higher, Richard. Interview.  
Born 1864 - Nauvoo, Illinois.  

1876 - all the farmers of Mountain Meadows joined the United Order. The fences were taken down and vast. The land was fenced with posts. But they were as much dissatisfied among the first when the authorities decided that they quit the Order and put their fences back and went to farming for themselves again.

Jackson, Arnold. Interview.  

Includes a story of the Martin Handcart Co. of 1866, told by his mother who was in it. They made the last crossing of the Platte River on Oct. 19, 1867. She said, "It was so difficult crossing that a twelve-year-old boy could barely pull the yoke. But as they worked they could hardly pull the yoke. Their favorite saying was, "If you don't go too deep, that's better than getting stuck in the mud."

"Early on September, five of us lost from cold and starvation in this company."
Ferg Walker Kendal (cont.)

...the reason. He was harassed and troubled and lived in constant fear of being betrayed by those who sought to have him slain...

Elizabeth W. A. Kingford (cont.)

...my husband died in bed from attacks of consumption on July 26, 1856...

This statement was signed: "Very sincerely, your sister in the Lord, Ferg Walker Kendal." It was undated. The portion of it was written by my own hand, little effort, with a pen, and after the writing, it was incised into the book itself. It bore the words: "By whom, and unto whom, I am a penman."

Walker, Katherine: Life of, written by her daughter,
Anna R. Mars, and Mary H. Kennedy, Boston, 1878.
May 20, 1874. (An interesting and sympathetic story.)
Walker lived in Kansas for many years, and died in
1879. They were Catharine, Lucy, William, and
they lived in the hills and "until both died." Catharine
married C. F. Fuller, a grocer, Jan. 15, 1846.

Wallace, Hamilton: Life Of, Written by Himself.
His family moved to Santa Fe just after the
Mountain Meadows Massacre, and he started the
story of "many times," for men who were
"laid to rest." "When the family came
from Cedar to take the company back, they
were very happy, but not with them. They decided
to go into the mountains and divide it and
send on the fathers of a family, until
the Cedar family went on." They had a step
father (not identified) down a wagon load of
children and wounded, and were "suffering and
done for" when the massacre took place. He did
not know it occurred but thought that "they
were taking them back peacefully to sell them
in Cedar until they got word what to do with
them from Brigham Young." You see he never
knew anything more about the massacre and their
way than that was logical. He wrote a letter to the
Childs, to get word of the right way and who took
part in it." His step-father returned
and helped bury the dead. He left one of the children
a little girl, for two years until of her father
from the east came for her.

He was living in Santa Clara during the United
States. "We got along pretty well. Many
people took advantage of the United
States. The United States robbers were very
active. During the United States. The
United States robbers were very
active. They would go out in crowds under the
foreman's orders. Would drive them
out of the fields. The United States robbers
would drive them out of the fields.

Tombs, Joseph M. - Pioneer Pioneer Heat.
He gives an eye-witness account of the ceremonies
at the Sialation Point, celebrating completion of
the transcontinental railroad.
Mr. E. D. (enf) Booth letter (enf) Letter VII

In December 1860, the Monitor wrote to the "sight church," consisting of "those few families," that it was deplorable.

Mr. E. D. (enf) Booth letter (enf) Letter VII

When the Monitor in 1860, found the "large church," consisting of "those few families," it was deplorable.

P. 191 - Letter VI. P. says that when he broached the Monitor theory, he found the world.

P. 191 - Letter VI. P. says that when he broached the Monitor theory, he found the world.

P. 192 - Letter VI. P. says that when he broached the Monitor theory, he found the world.

P. 192 - Letter VI. P. says that when he broached the Monitor theory, he found the world.

P. 193 - Letter VI. P. says that when he broached the Monitor theory, he found the world.

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P. 195 - Letter VII. P. says that when he broached the Monitor theory, he found the world.

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P. 196 - Letter VII. P. says that when he broached the Monitor theory, he found the world.

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P. 197 - Letter VII. P. says that when he broached the Monitor theory, he found the world.

P. 197 - Letter VII. P. says that when he broached the Monitor theory, he found the world.

P. 198 - Letter VII. P. says that when he broached the Monitor theory, he found the world.

P. 198 - Letter VII. P. says that when he broached the Monitor theory, he found the world.

P. 199 - Letter VII. P. says that when he broached the Monitor theory, he found the world.

P. 199 - Letter VII. P. says that when he broached the Monitor theory, he found the world.

P. 200 - Letter VII. P. says that when he broached the Monitor theory, he found the world.

P. 200 - Letter VII. P. says that when he broached the Monitor theory, he found the world.

P. 201 - Letter VII. P. says that when he broached the Monitor theory, he found the world.
Hayden, G. S. - Early Nat. of the Disciples in the Western Reserve. Cincinnati. 1876.


Hayden and Campbell's dispute over the Baptist creed. 1836. Hayden: 1. They denounced the adiaphoralism and the Calvinists' dispensations. 2. They especially the ancient order of things and the modern. 3. They were the great men of the Middletown Association. 4. The New Testament was the only source of the Baptist creed. 5. The church was 'in authority with the people'

p. 36 - The Middletown Baptist church was met at Campbell's house in Aug. 1826. Among them were: A. Beatty, Andrew G. Campbell, and W. Scott. They met at Campbell's house on the 4th of May in 1826. They were Samuel R. Campbell, W. Scott, and A. Beatty.

W. Scott's church was the first Baptist church in the city. It was founded by Samuel R. Campbell, W. Scott, and A. Beatty. W. Scott's church was the first Baptist church in the city. It was founded by Samuel R. Campbell, W. Scott, and A. Beatty.

Hayden - Early Nat. of the Disciples in the Western Reserve. Cincinnati. 1876.

p. 44 - A brief outline of A. Campbell's teachings:

1. Christ, the only Mediator, involving the rejection of all human names and creeds.
2. Such a creed is a denial of the authority of all human creeds.
3. The Church of Christ as founded by Christ and built of the apostles, the only true church.
4. The Lord's Supper, bread and cup.
5. The New Testament and the Bible are the only sources of authority.
6. The New Testament is the only source of authority.
7. W. Scott's church is the only true church.
8. W. Scott's church is the only true church.
9. W. Scott's church is the only true church.
10. W. Scott's church is the only true church.
Self Lake County Clerk's Office

Journal "A" of the First Court held for Lecompton
October Term, 1857 - W. J. Ashley, Clerk.

First entry was Oct. 6, 1857 - Judge Smith, presiding,
"No business being presented before the court, by
Proclamation of the Marshal, adjourned" formally.

Del M. Blake, the Clerk at this time, in U.S.
"Marchale" On the 14th George A. Smith, W.W.
Philippe & Horace Smith were admitted to practice law
"in the Courts of this Territory." On the 24th
the first case was tried. It was an appeal from the
judgment of William Smith, Justice of Peace, in the
3rd precinct; the case of A. C. Pettit vs. Isaac Picard.
Pettit had officiated as Justice of Peace. Hearing
upon Oct. 15, 1857, the case was decided by jury in favor of
the plaintiff; Justice Smith affirmed judgment for
Del M. Smith and fined defendant.

\[444\] The first case, in Jan. 1858, was that against Spanish
settlers from New Mexico, charged with treating in Indian
children. P. Young testified at length against the defendants.

\[281\] Oct. 7


\[281\] Oct. 15, 1853 - W. J. Ashley, the
deceased Horace, now
appointed guardian for the deceased Adelaide, minor
daughter of Elbridge Wakefield Smith, who died
soon after his return from the 7th of Aug., 1870, which made
"Pascal", his father's name in memory. It's an office
with no human relations - Judge L. Smith,
Probate Court Record - 57 Co. Book "B" - Estates.

\[290\] Jan. 1856 - Judge Smith denied the estate of
his clerk, George Smith.

\[290\] Jan. 1856 - Judge Smith denied the estate of
his clerk, George Smith.

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his clerk, George Smith.

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his clerk, George Smith.

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his clerk, George Smith.

\[290\] Jan. 1856 - Judge Smith denied the estate of
his clerk, George Smith.
Nauvoo Temple - Second Anointings, with Joseph Smith.

1846

Jan. 13 - Eliza Maria Patridge, A.M. Lyman as Proxy (first).
Jan. 14 - Mehitable Bernick, B. Young.
Jan. 15 - Eliza Smith, H.C. Kimball.
Jan. 16 - Lucy Walker, H.C. Kimball.
Jan. 17 - Sarah M. Kingaday, John Smith.

1847

Jan. 17 - Mary Elizabeth Rollins, B. Young as Proxy for first.
Jan. 22 - Elizabeth Davis, Conuel Philpott.
Jan. 22 - Amanda Young, with H.C. Kimball as Proxy for first.
Jan. 24 - Mary Jane, O.M. Biddle as Proxy for first.
Jan. 27 - Martha B. Bouldin, with H.C. Kimball as Proxy for first.
Jan. 27 - Elyzer Delano, J. Kimball.

1848

Jan. 31 - Phoebe Richards, B. Young.
Feb. 2 - Joshua Huntington, B. Young as Proxy for first.
Feb. 3 - Nancy Maria Woodworth, H.C. Kimball as Proxy for first.
Feb. 3 - Ellen Young, B. Young, as Proxy for first.
Feb. 3 - Sarah A. Huntington, H.C. Kimball, Proxy for first.
Feb. 3 - Helen Kimball, Jonathan H. Holman, Proxy for first.
Feb. 4 - Alexander B. Huntington, H.C. Kimball.
Feb. 6 - Mary Ann M. Young, Alley Pratt.
Feb. 8 - Melissa Jaff, John M. Bernick.

1849

Jan. 1849 - B. Young & Maria Warner, Mary Ann Angel, proxy.
Jan. 31, 1849 - B. Young & Rhoda Richards, not lead.
Jan. 31, 1849 - B. Young & Mary Eliza Nelson, B. Bowser, not lead.
Feb. 1, 1849 - B. Young & Elen D. Smith.
Feb. 3, 1849 - B. Young & Julieta M. Newby, B. Bowser, not lead.
Feb. 3, 1849 - Eliza R. Smith (B. Young dead).
Feb. 4, 1849 - B. Young & Nancy C. Walker, B. Bowser, not lead.
Feb. 5, 1849 - B. Maria Clark, B. Bowser, not lead, dead.
Feb. 6, 1849 - Anna K. J. C. Turner - for first.

Page 204 - Nauvoo Temple - Proxy Sealings.

1846

Jan. 14 - Mary A. Rollins.
Jan. 14 - Sarah M. Kingaday.
Jan. 14 - Jane Ticknor.
Jan. 14 - Eliza Smith.
Jan. 14 - Amanda Young.
Jan. 14 - Elyzer Delano.

Page 205 - Nauvoo Temple - Sealing and Marriage.

1847

Jan. 29 - Joseph Smith & Sally Ann Fuller, with Samuel Kirkeley, apparently acting proxy, at the time of the sealing, B. Young performed the sealing.

Page 206 - Nauvoo Temple - Proxy Sealings.

1848

Feb. 2 - Joshua Huntington.
Feb. 3 - Nancy Maria Woodworth.
Feb. 3 - Ellen Young.
Feb. 3 - Sarah A. Huntington.
Feb. 3 - Helen Kimball.
Feb. 4 - Alexander B. Huntington.
Feb. 6 - Mary Ann M. Young.
Feb. 8 - Melissa Jaff.

1849

Jan. 1849 - B. Young & Maria Warner.
Jan. 31, 1849 - B. Young & Rhoda Richards.
Jan. 31, 1849 - B. Young & Mary Eliza Nelson.
Feb. 1, 1849 - B. Young & Elen D. Smith.
Feb. 3, 1849 - B. Young & Julieta M. Newby.
Feb. 4, 1849 - B. Young & Nancy C. Walker.
Feb. 5, 1849 - B. Maria Clark.
Feb. 6, 1849 - Anna K. J. C. Turner.
Nauvoo Temple - Second Anniversary, with 13 Young

Mary Ann Young
Lydia Amy Decker Young
Hannah Elizabeth Baker Young
Emeline Free Young
Margaret Adair Young
Mary H. Pierce Young
Julia P. Young
Almira Adams Young
Mary Ann Taylor Young
Almira Marland Young
Annalee Conk Young

"Amanda Young"

p. 763 - "Sealing and Marriages" - Jan 29, 1847 - Joseph Smith and Sally Ann Fuller, with Samuel Bulley Attinonger. Attinonger's wife, to the west of the Nauvoo Temple. Jan 29, 1847.

Nauvoo Temple - Marriage - 3/4/47. Sealing. A not at the beginning says: "Most of the entries in this record have been made by Joseph F. Smith from the original minutes."
Women Sealed to H.C. Kimball Jan. 7, Feb. 4, 1846 (Cont.)

2/1/45 - Rebecca Williams, b. 1755.
Amanda Willey, b. 1756.
Amanda Willey, b. 1756.
2/1/46 - Sarah Bellingham, b. 1756.
2/1/46 - Laura Pittman, b. 1756.
2/1/46 - Abigail Pittman, b. 1756.
2/1/46 - Lucy Pittman, b. 1756.
2/1/46 - Ruth Willey, b. 1756.
2/1/46 - Nathan Kimball, b. 1756.
2/1/46 - Sarah Williams, b. 1756.
2/1/46 - Sarah Williams, b. 1756.
2/1/46 - Mary Williams, b. 1756.
2/1/46 - Charles Kimball, b. 1756.
2/1/46 - Solomon Williams, b. 1756.
2/1/46 - Charles Williams, b. 1756.
2/1/46 - Sarah Williams, b. 1756.

[Blank Page]
America's War (end) "summer upon them, and the hearts of the earth shall be troubled, and the sea shall be moved, and the crocodile and the cattle from the land. Thus the remnant of the flock of the land shall numbers with the people of Zion, and the city of Zion shall be the capital of the land; the seat of government. Then, on the third day, a great earthquake will begin, to forewarn nations with a law, offering peace and salvation shall be made known to the same. And every nation will accept the offer.

775. S. 79. 701 (Nov. 3, 1866) Rept 17, 1866 letter of W. N. Parker, S. P. Cl. 2. "Very truly," says the "hardy reaper" in West, W. Nezworth Pfizer, an editor of the farm, September, who was writing: We. 777. 5. 28. 795 (Dec. 17, 1866) Oct. 29, 1866 letter to B. I. With the fury of this hurricane which the nation has been brought about by this insurrection alarmed in the city, for the purpose of receiving an emergency, deep though it be, too, to accomplish their end, and save an army of thousands. (Signed) W. N. Parker.

777. S. 89. 60 (Jan. 28, 1867) Dec. 2, 1866 (3rd 6th) letter of W. Woodruff to B. F. B. Richards in Eng. says, he anticipated the funeral service of Mr. Harry Willard, aged 86, on Monday. Laura Mitchell was buried two weeks ago, aged 77. "A negro, called Tom, was found last night with his throat cut, and a stab in the breast, with a fife pinned upon him, naming
Mr. Star - 29: 260 (Feb. 30, 1867) An article argued "O.P." arguing that the Ten Tribes are living together in the far east.

M. S. 29: 209 (Feb. 30, 1867) Feb. 5, 1867, writing to his son John W., in S. G., "The election for delegate to Congress and for the state Legislature, &c., will not occur today. Captain Hopper made his nomination, and the Mayor. Mr. Ford who was the nominee of the party, twenty of whom at their mass meeting voted for him, the brethren present for curiosity giving me a vote."

M. S. 29: 246 (Feb. 20, 1867) From the Deseret News, Feb. 6, 1867) An article about the election of state officers, discussing in what sense they would vote, the principle and the practice of it, and when necessary, the duty incumbent of the duty of faith in the practice of any other divine truth."

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"0. First Lecture (cont.)

"an over-exertion of the mind", greater than required for reading in the ordinary alphabet. "I heard that of ten books in the alphabet were enough to "import a good common school education." It would take 200,000 books to supply the 20,000 schoolchildren in Italy. "It never successfully begin the grand undertaking." There a library of 1,000 volumes would be required to read this alphabet. A 1,000 volume library could be published "for about five million dollars", and would be a means of beginning, but "would satisfactorily, in any measure, the present wants of our people." Anything short of this would be unsatisfactory. "It is the fate of childhood to accomplish by "a heavy expenditure of capital," and Italy is the only place to "a small" that can accomplish the great and desirable change." But let the whole people know the advantages of the alphabet, "and they will unite to see that this be accomplished with this most useful alphabet." He urged the teachers to introduce the alphabet in their schools, and said:

"Whether we engage in this desirable undertaking or not, one thing is certain, the work will be done.


"I had a good Conference, but the President spoke of a proposition to open 18 free schools, which went against the grain of some of the officials in Sansum."
B. F. Richmond Story (cont.)

The month of Oak Orchard Creek, in Lake Ontario. She was the wife of a Mr. Harris, whom she married in Botany, and who was a sailor. The Mission church was a high preacher, a school person, with light hair, very bright blue eyes, and a pleasing countenance.


"To whom it may concern," signed by Eliza A. White, acknowledging the deposit of a legacy in the church in which she deposited no later, looking. Eliza A. White in the cemetery in May 1875, except the Wren's Egg, and. Said: "Let me tell you that I fully concur in the views expressed by President Young, and with whom everything is turned in, mutually damaging the earth, and trusted that no latter-day saint may be led by erroneous doctrine through anything written by me."

S.S. 38, 24* (May 8, 1876) of the same date. 1876 (p.m.) a meeting of the same church. In presenting the church with two plates of marble, the two corner-stones, to the church, and the engraving, John W. Young and Geo. B. Church, in which the Temple, the dome, was: John Taylor, W. Woodruff, Octavius, and Geo. S. Church, and J. J. Taylor, was not sustained as head of the Twelve.

S.S. 38, 23* (May 15, 1876) from Dec. News. A Mr. F. D. Smith, of the same church. It was stated that Mr. Smith, and. S.S. 38, 23* (May 15, 1876) of the same church. It was stated that Mr. Smith, and his wife, were in the possession of a large amount of the money deposited in the church at the request of the Mission church. It was stated that Mr. Smith, and his wife, were in the possession of a large amount of the money deposited in the church at the request of the Mission church.

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S.S. 38, 23* (May 15, 1876) from Dec. News. A Mr. H. M. Smith, of the same church. It was stated that Mr. Smith, and his wife, were in the possession of a large amount of the money deposited in the church at the request of the Mission church.

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To Utah (Cont.)

 Deal to Congress. Says the Emerged to all kinds of
 lies about the Moors, because builders, who did not
 trust in "Contrarists and Jack Mormons."...

Feb. 3, 1876, letter from "Burr" of St. George. Says that in that day the stockholders of the
 St. George Land Co. and the "Met and declared a profit of
 $80,000, about being done in two years for six
 months..." "Mrs. Anne Jones" was one of the Co.

Taylor, Jane Ballantyne, Journal of - Mrs.

Aug. 17, 1846, while on the way west from Nauvoo. "Potter Kirkwell returned to the camp
 today." "Traveled west to the camp
 today, has been about seven months in
 jail from the camp. Has been confined
 in Prison..." ...

Also informed me
 that Brother William A. C. Taylor
 was put up for Aid in the West
 by Elizabeth, in Chicago, by her husband, R. Smith.

Brother Taylor brought him out to the camp
 in search of his home. He did not
 find him but his house, and
 her home. Has not been recovered. Has
 died since. Has been six months in prison.

Best wishes for the health and
 happy home in Nauvoo. Death
 of Death. Has the best, has been the
 best of the six; has been the
 best of the six. Has been the
 best of the six. Has been the
 best of the six.

Dean Jones, 1851-1870: 1853: "Georgie," 1853: "Aberly;
 1857: "Ellen Whiting; 1861: "Dale Wilson; 1863: "Georgie" Shoraker; 1867: "Ellen Whiting;
 1885: "W. H. Johnson; 1887-1889: "John
Salt Lake Temple Record of Sealing of Dead
Compiled (FOLIO 50-10) Book 8, 24 May 1877-16 Jan. 1900
p. 243 - Apr. 24, 1877 - An introductory note to this
readings says: "The readings of their names
below were performed during the life of the
Prophet Joseph, but they are recorded
through Priest George Snow decided that
they be repeated in order that a record
might exist 'and that the explanation
believed,' 14th book first reading my
Joseph Smith, the Prophet"

Fanny Alger - "Of Nauno Humeck Hullam"
Alvina Wilborn - b. 21 Oct. 1812, Wetzel Co., W.V.
Sarah Bunnel - in Benjamin 1813 in Kentucky
Foley Ann Woodworth, "Of Nauno Humeck Hullam"
Fanny Fleming
Naundah Elss - "Of Nauno Humeck Hullam"
Clive Troutt, b. 24 July, 1876, Salt Lake, Oxm. County,
died 6 Oct. 1845
Sarah M. Cleveland - "Of Nauno Humeck Hullam"
"Byline Sessions (Royo)"
Ruth Joiner, b. 26 Feb. 1807, Wetzel Co., W.V., died 1870
Also sealed on this day was Henry Smith, Sr.
Sarah Humeck Hullam, b. 11 Jan. 1806, Milton, Clarksburg Co.
Provision for all these sealings was seen for Smith
and Edward Smith. Sealing by John P. Gardner,
witnesses John Nicholae and E. W. McAllister.

A note on this page is missing.

Recorded Nect. Sketches of Residents of Davis Co., Utah
Compiled 1916 by Jane J. Elmore - Nothing.

"At the time of our arrival we was at Rushville, who assigned me the care of the Saints, and I was instructed to take charge of the Saints, and to see that they were well provided for. The difficulties that surrounded the Saints were great."

He went into Clay Co. in Aug. 1836. "Some camp came to my house, and they disappeared." That night he went to another camp near his home. He joined and was hired as a preacher in a nearby farm next morning.

The family included Stephen, David, Benjamin, & 2 boys. He married Nancy Maria. Aug. 10, 1837, and Aug. 12, 1837, "Married Ann. Jane. David." (This was written by David Saunders.)


Aug. 25. (Sunday) Arrived at Ellsworth. Said, "That the last week they had been busy quarreling and they that had not been the hands of a wagon, unless they believed, their health would not find their houses and go to help."

Ellsworth, Sept. 14, they mile west of Pacific Springs. Eleven people had died, five of their children. Great loss."

Archibald W. Evans Journal (cont.). Aug. 25. (Sunday) Arrived at Ellsworth. Said, "That the last week they had been busy quarreling and they that had not been the hands of a wagon, unless they believed, their health would not find their houses and go to help."

The journal ends Sept. 14, they mile west of Pacific Springs. Eleven people had died, five of their children. Great loss."

Autobiography of Mary Eliza Bigelow (daughter of Lucy Bigelow).

They were living near Yarmouth in fall of 1845. When they were threatened by the mob they went to Major Wm. A. Carver for help. Warren sent a party of 3 men to protect them. When the troops arrived they were thought to be mobsters. Mary's husband asked that they be told by sending him a note. The note was carried by the 3 men. He was a captain in the official note to Carver, with Bigelow present, and 13 had discharged. The family moved into Yarmouth in fear of the mob."

Letter of William Smith - From His Journal. Dear - Par -

Eno [sic] - Pocatello. This was written by Lucy McParramond Allred - great-grand-daughter.

Autobiography, sketch of Wm. Allred, who lived in Pocatello (Utah Pioneer Biographies - Vol. 2) - Nothing - Wm. Allred.

Autobiography, sketch of Wm. Allred, who lived in Pocatello (Utah Pioneer Biographies - Vol. 3A p. 35) Allred says that when the train of orders was organized at Farmin "The Saints were filled with enthusiasm, and it went into it with a determination to make it a success. It went along very well for a few months until the men started off, so that the slackers had a great deal to getting men to do the labor." - no more.
Life of George Johnson (cont.)

"December myself and wife received our indentures in the God's House in New York," purportedly
about 1860 to his family in New York.

South Carolina from New York. "And at this time,
President Young's office and President Young's,也比较 poor
an English lady, sailed from the president until 1860.

Knight, died in 1860. Married James Moore Wright
and in 1870 went with him to Australia. Caldwell, 6, and one of
the United Orders was established on my plantation. "But the
bodies lasted 7 years. They had a shot shop, laundry,
and a needle, carriage shop. "Also a shoe shop. Each
William King had his shop. "The movement de-
continued because they seemed to be working for
children to do. After another pull out and finally
President Young came down and dissolved it and called
William King to help. "And in 1860, they were not
or they lasted 7 years and in 1870 dissolved it.

Vol. 18, p. 201. From David Hays, Sketch of Commodore
Washington Nichols.

"Original hand of Oliver Hays, Inglesby, St. George, Utah) He was born in Oct. 1860, while
the family was in New York, at 434, in the firm of the
Nichols. The "hanging tree", lived with
Lida Long, his wife Elizabeth, during the winter of 1856/57.
"In the winter of 1857, the first night was a messenger. No
lamp in a circle of light that surrounded the light of the
snow. The messenger told him to take Long and Elizabeth
and he went. He died 20.
Vol. 22 p. 62. First Patience Project Life Sketch. John Farnsworth, p. 18, 1882 in Santa Clara, California. Jan. 1857. He married in Aug. 1853. He decided to go many at sea. He sailed out in 1853, so soon young women were scarce at that time, and they could only marry the first charm they had, so he came along a team with some young women. He, in Sept. 1857, in a short time, he said, yes, and in a short time we married. We married in matching clothes. The first. They had the first charm, 1854. From an auto trip sketch of John and Sons of Charles "Sears" Peterson. In 1857 in Arkansas. His friend was in Arkansas. In Aug. 1853. He got a boat from Peterson. It was a "little man," the appointment, John C. Bennett, was my friend, and when he heard what we were going to do, he breathed a sigh of relief. So Joseph Smith and the Saints. He said the Prophet would take my wife as soon as we arrived.

Vol. 22 p. 105/106. A blessing given, 1843, by Peter, William Smith, at Nauvoo, in the head of Ann, Peterson, "settling in Zion," hitherto "in favor of Ann B. Dennis Peterson, deceased." Ann B. was the head of Charles "Sears" Peterson, and Ann C. was his wife. The blessing told to the record that Ann B. would have in the excommunication. But the failure of her salvation cannot be made perfect until her companion is with her and those who are of his kingdom, for the hundred spirits are gathered and are united in the celestial kingdom of our Lord Jesus Christ.
Jonathan H. Hale (Capt.) introduced, for the purpose of funding off this property, the Mormons, and they were to "collect whatever stock they had in the Deseret Colony" at Deseret. An agreement was signed for the Mormons by William P. Moose, Dr. H. K. Howe, and Adam Black, and for the Mormons by William Huntington, Dr. H. W. N. Hale, Henry S. Hume, and J. Wilson. The agreement was signed for the Mormons by William Huntingdon, Dr. H. W. N. Hale, Henry S. Hume, and J. Wilson. The agreement was signed for the Mormons by William Huntingdon, Dr. H. W. N. Hale, Henry S. Hume, and J. Wilson.

The committee recovered a "good footing" of the personal property at the Mormons.

With heart felt, May 28, 1867. To the 1867 census of Deseret County, Utah, the following Samuel McHugh, including "Armageddon, 1868" and "Martin's Knights," is noted.

Scrapbook of Biography 69.70 (Newkirk's Journal) 56. Corinado in Ohio of the Caldwell Branch of Saints: Upon our arrival it was

advised that the Caldwell Branch remain together, and go to neighboring town. Thackeray, a man by the name of Robert, had a considerable stock of land there which he offered to let the Saints occupy. Consequently a contract was agreed upon. We commenced work in good faith and

a short time later they made their agreement and went to Kirtland and四处描写
Newel Knight (cont.)

Joseph, and to attend conference, which had been appointed to be held on the 6th day of June, 1831. It was the understanding that the Calaveras Saints were to gather at Sycamore, they arrived the June 23, under leadership of Knight. They were "the first branch of the Church" to reach Sycamore. They settled their settlement in Snake township with dedicating ceremonies of Aug. 21, 1831 (p. 71). The Calaveras Saints remained together and Knight tells briefly of their return in Jackson County, without incident, but he says not at all as to whether or not they were living in the United Order.

Utah Genealogist, Magazine.


Vol. 2 p. 176- Lucy Toole was buried for 2 of her relatives in Nauvoo.

Salt Lake Temple Record of Sealing of Dead.

in my church, for the time being, and many other important trusts were confided to me."

Dr. "In the spring of 1843, my father, being away on a mission, the Prophet asked my consent, for my partaking in marriage. He replied, that if it was his choice, that if I entered into the matrimonial order of marriage, I was free to do, and chose to do so.

"When father returned from his mission, the matter was fully explained in connection with the doctrine received his endorsement and all parties concerned received his approval." (Chicago editor was dead.) When the marriage house was finished on Aug. 31, 1843, the Prophet moved in, and Walker had charge of the house under his direction." The marriage house "was opened as a hotel" on Sept. 15.

1843. Wrote that after the marriage he intended to, Oct. 3, "thought it wise, considering that his life was in danger, to go west with his family and select friends." 

1844. Wrote that he went west again, "a delegation of delegates was sent to him to prevail on him to return and quit himself."

1845. "With a pledge of his safety, and a fair tract, I was allowed to talk to Joseph that he returned.

1846. "September 11th, 1846, I went out with Colonel Marshfield (in company to gavel the men who were leaving the church, barns and stock of many of the Saints in the surrounding settlements, which was succeeded in doing. At an approach in any part of the country, the word spread quick. On several occasions we found the houses, were not far from the settlement was burned.

Mr. Bridg, James. Autobiography of a Pleasant family of the 규정. in the city of Richiville, Utah.

1831. Went to Missouri. Settled 400 miles from

Hannah's Mill in 1836. Tellor of the massacre, which he died and witnessed. His father was one of the "guard" who was killed.

The massacre happened in Oct. 20, 1837. The McBride family remained at their homes, the mill until July 1839, when they sold it for $350.00 and moved to L.D. in 1839.

1860 Census for Utah (Minersville).

Number of male households headed:

Minersville - 1,444 families in 25 households for 3.7 persons per family.

Bloomington - 420 in 62 families for 6.2 persons per family.

Bloomington - 224 in 188 families for 3.8 persons per family.

Bloomington - 174 in 6-3 families for 3.3 persons per family.

Bloomington - 429 in 57 families for 7.6 persons per family.

Bloomington - 576 in 59 families for 5.5 persons per family.
Journal of J. D. T. McAllister – Part 3 (cont.)

meeting in the 8th Ward school house and, "give in my name as a pioneer to make a settlement for the
Saints.

Monday 27th. Called at the Presidency to say I had
occupied on the 22nd called to go, stay a few days, be patient
and pursue the even tenor of my way."

p. 20, Sunday, May 9, 1857. He started with the move North. The
family went to Springville, not that of David Sidney Kirkland.

p. 21, June 24, 1857. "I was ordered to City Creek Canyon with
a team of oxen and a covered wagon to build houses for the
officers and soldiers of the U.S. Army. Passed through the city. Evening
reached home about midnight very sick all night."

p. 22, July 4, 1857. "He was "stationed at Red Brigham Tongue" in
8th city in the evening. On July 5, he was "released from
peasant life" and started south for his family,

p. 35, Aug. 15, 1857. "Called of the President to do work on the Temple."


Journal of J. D. T. McAllister

He worked at the Temple until Aug. 30th, then took it
go and return by and forth for the faith.

p. 40, June 22, 1857. He returned from a mission trip to the West.

p. 58, Sept. 23, 1860. He walked as a missionary to the States.

p. 263, Nov. 1, 1861. Still in the mission. He was in Torce River,
New Jersey and "called Lesty Matilda Bresee."

p. 264, Nov. 6, 1861. He "visited the Churchyard in Torce River."

p. 207, Nov. 8, 1861. He was in New York, Cairo, and visited
the family of David Price, Joseph Borton, sister "Amanda
Biddle" was of the Borton family.

p. 213, Nov. 24, 1861. He was in Boston. "Sister Mary Jone
came in and we had a good chat about our mountain
home and the signs of the times."

p. 221, Dec. 10, 1861. He called for friends as best I could.

Journal of J. D. T. McAllister (F.B.H. - 131 - part 2) Jan. 1, 1871 -
Feb. 22, 1871. He was called to the mission as "Sister Zina D. H. J.
Smith" to see him.

Nov. 5, 1871. "The coming week was called up and my wife
Ellen Hardley McAllister was present."

Nov. 29, 1871. "One day our Driver was called up."

Nothing about Ellen being present.
Journal of J. D. T. McAllister (cont.)

WHERE he sealed his rights during May, June, July, 1873
(Ellicott, No. 1. Angeline, No. 2. New living at Home Place. Cornelia, No. 3 at "Pleasant Cottage." Alma, No. 4, at "Abram's." Ann, No. 5 at "Farview." and
appeared at Anna, No. 6, at "Thomas' Place.")

At "Farview" (Ann, No. 5): May 2-11-26-29 - June 16-27
July 2-7-14-21-26
At Angeline: May 3-7-12-16-20 - June 3-15-21-25-29 - July 5-10-15-22-30
At "Pleasant Cottage" (Cornelia, No. 3): May 4-6-9-12-17-21-24-27-30 - June 2-13-17-20-23-28 - July 1-6-9-12-16-20-23-26-29
At Alvinia, No. 2: May 31, June 18-24-30 - July 11-28.

Wed, 11, 1873 - "Young was laid to rest for one day for enthrall.
"A people number of a half gathered around the
place, so that no breathing from the alt who
could take place during the night." (From Ellicott's.

Wed, 17, 1873 - "At 1 P.M. today Isaac A. Young was at Liberty
and returned home.

Mon, 18, 1873 - "Up at 6 A.M. wide awake, took a walk.

Wed, 21, 1873 - James W. Cummings, from the Ellicott Mills.

Wed, 16, 1873 - Posted "Abraham Myers, "He called me to go to St. George
for wood in the Temple yard." By 9 a.m. Vermont, W. was do-
screwed him as right of the mill.

Oct, 1873 - "with my wife waiting for St. George." (He
was recorded wife waiting to marry him."

Wed, 1874 - "on 3d. To the这也" (May other adopted to A. Young.)
Utah Pioneer Biographies (Utah 31)
Born in 1806—"I was educated when the United Order was organized in Priceville. Father promised they got well to. . . . Only part of the towns joined. . . . It wasn't much of a success, and in about six months that paled. I only got a faint notion of it, that was very far. Father had just a farm of his own, a worm and a field of vegetables. Gram had no skillet, father to draw all the water and wagon 20 to reach for some presence, every after the whole thing fell through."

Utah Pioneer Biographies (Utah 31)
Vol. 26, p. 8. Smith, Alice (Gough), pharmacy, R.M. P. H. C. She had married Pitt Smith, 29 Apr. 1873, and was with him to Sanpete, Aug. 1879, where they lived in the United Order. "My husband was the president of this organization, which was a community affair. Pa got joined it, and they were approximately 100 at that time, that thos 1000 of the diapason of the head of the organization, when the crops were haying, the profits were divided up and all share alike, and their were no heroes very much, and they were poor. The work (now) fairly of logs and such family, no matter how large or small, had one room in which they lived, that room all opened into one large dining room, the women sharing the work equally. . . . for several years this organization prospered, and then the people became discontented with living this and then too, the little Colorado River kept overflowing and made us all uneasy."

Endowment House Records, Battleford, for Dead—Book A 23 Oct. 1867-30 June 1870 (F Utah 578)
Oct. 23, 1867—First birth, boy, 6 months, for Harby Noyes, 13 May 1776, second child. "Young 1833, born at Sheffield, Mass, died in 1887. Party was Noyes Smith, sister.
Dec. 14, 1867—"Fanny Smith," grand-daughter for Bethel store.
Aug. 25, 1867—Sarah Baldwin Smith, boy for Baldwin women.
Nov. 16, 1867—Noyes Smith, daughter for Noyes Smith, 6 months, 1866.
Feb. 5, 1870—Arthur Farnam Smith, "twin," was born to Julia & Sarah.
5-22, 1870, Pleasant Valley, 14, died 16 March 1878
Utah Pioneer Biographies (Utah, 31)

Vol. 29 p. 27 - Fran Severson, Wife of Whitson Severson, was a great
granddaughter of John Severson. "John Severson was a wealthy
man, having a large store in the town and he passed in half
the house of the town, so that the city was like a city,
with its stores full of goods. He was a noted
man in town, having many friends and being
respected by all.

Vol. 29 p. 3 - Fred. Fox, Hawt. of Nathaniel Trueman, was a great
grandson of John Trueman. "John Trueman was a wealthier
man, having a large store in the town and he passed in half
the house of the town, so that the city was like a city,
with its stores full of goods. He was a noted
man in town, having many friends and being
respected by all.

Vol. 29 p. 139 - Life Story of Christian Strickel - Written by
Christian Strickel in 1857, and was in Salt Lake during the Utah
War of 1857. He wrote:

"There were two families living in the town,
who were very poor, and they had little to
eat. They lived in a small house, and
were very poor. They lived in a small
house, and had little to
eat. They lived in a small
house, and had little to
eat.

Vol. 30 p. 165 - A Short History of the Life of Andrew
Wolfe, written by him - Wolfe in the
Mormon Battalion and tells an interesting story of
his gold mining adventures in Cal after his release.

p. 176 - In 1876 he was living at Virgin City,
when he found gold and went into the United Order,
and dedicated all his time and labor
for the Kingdom of God, and work for the Kingdom
of the Lord.

So we were organized into the new
Andrew Woodman (said.) W. O. C. said
"order and put all into it that we had and
labor for the Kingdom of God, and not in the
Kingdom of the Devil..."

By 1867 the
parish was in a perilous state, and all the
little I had in and about in the
order all the season. The harvest of
fruit rapped us the ground for the want
of help to take care of it.

In the fall of that year we found
out far much as we had raised and what it was worth in money, and if they found
out far much labor, or how many days
work had been done, and then indefinitely
told how much we made a day. We all
worked and no one was found idle, long as
a term. It came to one dollar and thirteen
cents per day after all taxes were taken
out. The settlement read between 30
and 40 families."

p. 176 - "In 1875 I was appointed to take care
of and give the letters belonging to the New
Order. At the beginning of this year we
were organized differently. From last year, we
were organized according to the laws of the
country, so that our Order would stand the law of the
Territory, and we were permitted to take an city
lot in a city. We had all we could, and knew what we
didn't need, enough need in the families
in the order and get credit for it under the first
organization, the farms and city lots were
affiliated and we got ten percent divided.

Andrew Woodman - United Order (cont.)
"Now I am 80 years old and in this year
we do not get any dividends or credit at all."

This is the end of his autobiography, and therefore I stop.

He had to say about the Order.

Vol. 31, p. 24: "On Tuesday, April 27, 1867,
written by Mary E. B. Green, dau. of Samuel Green, Elizabeth Ann.

p. 24 - "In 1874, the Rev. E. F. went to Fairview, Iowa, and asked him for
my hand in marriage. I went to the letter to
reply, I was sure, I said, and I said "I think not,
like my brother to say yes." I had rather declined the man
and preserved myself when he was around, then did
not have the same kind of marriage and I wandered over
the greater part of a year and played with the
Alonzo family was impressed to accept Bishop Lee's
design. On the 12th June 1885, Bishop Lee came to
St. George for conferences. In the evening it came to be
we were all together. He talked for the first time. It was a
touching and tender time and I was glad to see it
at the time. On Sunday, June 14, 1885, they were
first married. My husband left for Texas three days
after, and we were married. On the 22nd of
May, 1885.

p. 86: "George Washington, 1824-1871,
in New Jersey, married Rebecca, String, in 1819. He had 10
children. "Isaac Pigeon and his wife were Charlotte Green,
m. 26th March 1842; Ella Darling, m. 10th Jan. 1846; Jane Nelson,
m. 29th Sep. 1856; Elizabeth Nelson, m. 29th May 1856;"