Harvey, Rev. R. C. - The Mormon Trek Across
Indian Territory - The Annual Report - Third

Original Account Book of Joseph Smith at
Mormon. The book shows title page, but
several leaves of Joseph's cash record book,
including checkbook and his personal
account. Contains credit/debits for
individuals, including Joseph himself.
Credits/debits are listed in the same
column. The two facing pages are always
given a single number. The writing in
June, first date is June 23, 1842, and the
last entry is late date, but following a July
22, 1843 entry. The first 75 pages
are numbered 1-75, then 1-75, and so on.
Joseph's and hand (the Josephs say they are)
and the remaining 21 pages are
another hand, but not the same writing.
Another insertion shows written by walking
map as for Jo Smith. 75 pages are
used for the account from June 23, 1842 to the
end of 1843. This is not about the part in
Joseph's hand. Major change in
appearance from June 1, 1843 to the end taken only
21/2 pages.

The accounts begin: "Thursday May 17
June 23, 1842" and the first entry is for
Alfred Bunn, charged with $2. Second entry
is Sidney Roberts, charged with $2 in December. Many other
entries for Roberts.

This entry is O.R. Rockwell, charged with
Joseph Smith's Dept. Book (cont.)
pg. Dec 3, 1843 - John C. Bennett dep with $117 for 39 weeks board at $3 per week.
pg. Jan 3, 1844 - Sarah Evans to John Bennett - "To amount paid on land fare." $88.50
pg. Jan 10, 1844 - Sarah, Maria Nelson, James Lawrence, chapel. with $70 - "To appear before W. E. Stowe. Other cash items on account.

Buffalo Historical Society Library. 4/8/47
The Reflector (Palmyra, N.Y.) by O. Dogberry, C. May 1840 - 1830. 1/18/36. 16.04. 6.16.16 "Third Stage" 10.14.6 (May 1836) - "I was informed that an "attorney" (from Confederate papers) is about to
J. F. F. (June 1830) C. Ch. L. B. B. (Nephi) (nephew) had this, "a book of old tables." To preach the gospel to Smith (also 0. C., to be call. "Chlor." "He left out his two middle names in the "Book of Mormon.)" was the way to the sunburnt mine.

June 20, 1832 (June 30, 1831) A favoroue nephew of story that J. Smith had recently written a story "from a miserable man in the neighborhood of the "Great Salt" of the Syracuse".

July 7, 1831 - Under the "Book of Perk., Chap. 3." A story beginning "And it came to pass, when all others in the handwriting of Wilt the Magician had taken in Joseph, renamed the prophet, it was the "God of Joseph;" the Virgin, following Joseph and to take him that angel had appeared and told him about the plates he was to translate, etc.

The People's Press, Batavia, N. Y. 24/11/1835-24/3/1835, says: "George W. Harrison, himself as


Miller-Thompson Election Contest (end)


p. 813. List of those who voted at the Aug. 24 48 election in Maconville, precisely certified by the judges of the election. They were numbered from 1 to 522. Charles E. 523, but Isaac Dibble (No. 523) had been put in by mistake (No. 866). He was also voted for by Sarah Stull, Jno. 85, Geo. W. Harris 70, and others. Such was the result.

p. 814. Annual report of the taking of
B. Robinson in the Return (cont.)

and several Missourians "gentlemen's note" sat at the table are Brigadier Gen. Joe Smith, President of the state. At the conclusion, "led off with the names of the men, Mosek, Mosek, Mosek, and was turned in the short of the rear." The "Mosek," and the Missourians also began to shout, "but soon saw that their states did not mix with the others, and they ceased shouting." The meeting was dismissed to "The fall west," a weekly paper published at the type printed by it. It was also printed in a handful form by the writer of this, in the printing shop of the Clarke's Journal, in the city of far west, a copy of which we have preserved." He says the printing "exerted a powerful influence in arousing the people of the little white Missouri counties."

172. Said R. says he went with the first expedition with Davie county and was present when Judge Black signed his statement: "The party went with a determination to have him骡(e) such a paper, but it forced him exceedingly unwell more."

172. Said R. says that, May 10, 1838, with P Fruinon, Mr. Gorman, Willard, Mr. cherry and John Netherton, went by Judge King and gave that the Mosek had threatened Judge Adam Black. "The result was, a committee from Ray county waited for west the next day, and soon after a committee from Chariton county.

174. Rev. 1941 (Nov., 1879) - And a trip to Joseph Smith's "310 acres in the land of Zion." Robinson says that "a good brother living in favor," of the Prophet, had told many times how his father and mother went to Nauvoo Smith, for a patriarchal blessing, and Hyrum taught them the doctrine of plural marriage, "and that when they returned from his mother walked the fields and wove her hands and went day and night for several days." Praises from a letter to his son, Gen. 39, 1873, in which he said that Hyrum Smith taught to himself and his wife. "He came to our beloved Nauvoo, Ill., in the fall, say November and December, 1843, and taught the doctrine myself, and wife, more than once. He also gave me special instructions to divide the matter among me to face it squarely to the public; and seemed displeased when I declined entering into it."

"Our father never taught me to lie. The only good reason... I believe he did teach it." Ruffin B. H. in "Evans'" lauded, "Hyrum, on the Nile lifted," in which they called the first Nauvoo "the oldest Rebel." A companion, written in 1844, and containing extracts from the marriage revelation.

176. Rev. 1942 (Dec., 1889) Rev. R. says that Geo. M. Nauvoo was living at De Witt in Summer..."
E. Robinson in the Return (cont.)

"Half a mile away, we heard the report of a gun in the burning barn." Next day P. J. found the gun. barrel with ashes of the barn. "The barn is the only thing we were present at any hour of burning during all the troubles."

1845 - Vol. 2 No. 4 (July 1845) - Rev. W. K. P. says the secret order was established in New York called the HOLY ORDER, the members of which were of both sexes, in which, to the best of our knowledge, a number of the members were initiated in the family of Eden, and that members of that order were provided with a peculiar garment called a robe. It was made of cloth. On the right breast was a square, on the left a cross, in the center a small hole, and on this hole a large hole. This was the design of the garment. As given to the writer by W. R. in New York, in June, 1843. It was claimed that while they wore this "robe," no harm would happen to them. It was stated that A. Richards was the only one wearing his robe when the most stricken business took place. He says the "order" used to meet in the room over Joseph's shop, going under the name of Joseph, he was met at the door by John Taylor, "a long white garment, with a white turban on his head and a drawn sword in his hand, evidently representing" the cherubim guarding the tree of life in the garden of Eden.

1846 - Vol. 3 No. 6 (June 1846) - Rev. W. K. Ne says the Oct. 14, 1846 conference was in Nauvoo. He says the "first I ever heard the subject of baptisms for the dead mentioned in public." He says (p. 287) that the descent in scope of Maloney came "after Dr. Bennett camped in the church," and applications for a lodge were made. Before this, the church had been exclusively formed "all secret societies. He says (p. 287) that "in the spring of 1845 the brethren of spiritual voices" began to be secretly talked about." Nor do I know of any such thing, Smith and Hale say. Hale says of it as their way to Cincinnati in July, 1846, and Smith said that "my man will check and practice the doctrine of spiritual voices will go well. I don't care if it is my brother Joseph,"

1846 - Vol. 2 No. 10 (Oct. 1846) - Rev. W. K. Smith, with N. Richards. He is the new business manager, R. says he was put out of the store (he was taking tissue) suddenly by W.
E. Robinson in the Temple (cont.)

Richardson: "That evening William Richardson
mailed down the invoices, and paid off
his receiver in the street after dark,
and commenced living with Mrs. Nancy
Massey Hyde, in the room we had
vacated in the printing office building,
where they lived through the winter. His
family was residing at the time in Mass-
achusetts, and Elder Asbury Hyde was
absent on his mission to Palestine."

Mrs. Hyde had been living with the Robinsons
since the Dec. 2 revolution (relating her)
$346 - Same, from E. Robinson's acc. book,
"which I kept at the time, and which is
now before me," I quoted his figures, which
show that, on Feb. 4, 1790, he charged
"Joseph Smith, per W. Richardson" with $6600-
"as payment for the "printing office,
slavestyle foundry, book binding," and
a furnished lot at the corner of "water and
10th streets." On the same day, he credited
Smith with $1000 - for a deed to the fourth
of lot 4, on Main street, with $800 - "and to
my credit in the book of the face of the deed,
for the temple," with $200 - cash, with $100 -
for "2 shares stock in N.H.," with $296 -
for "livestock delivered to Wm. Markoe."
On Feb. 27, he credited Smith with $80 -
"Pay cash per R. Young," and paid $6, Smith
credited with $336 - "By accounting of
debt due D. H. Lucas." "Afterwards I find,

E. Robinson in the Temple (cont.)

"He credited with goods at his store $8
and of $771.87."

"the remainder was paid in small pay-
ments from time to time." R. says the price
was $6600 - paid between 1790 and 1871, and
as J. O. Smith, in his journey, said, "Perhaps
his prosperity might have reported between 7
and 1000 dollars."

P362-3, 7th, 27th, Nov. 1890. R. says that in
the spring of 1841, Dr. J. O. Bennett "had
a small deaf house built for Elder Davis
Pratt's family, and commenced boarding
with them." Something later of Gunn Smith
and William Taw, each on a mission.

In this same year told they Bennett had a
infant child who had left him "because
of his adulterous practices." They wrote to
Joseph about this, and when he came the letter
to Bennett, R. confessed and lied to commit
suicide. When J. Pratt returned from his
mission and heard about the jibberish wife
Bennett, "and the true situation of things", it
became unbalanced and wandered away.

He was found some 2 miles below Nauvoo,
setting on a rock, with his back to the
Mississippi river, without a hat. He seemed
lost at the next conference, said against

Sustaining J. O. Smith, as President.

P364: In Dec. 1890 Isaac is the last we heard
and it does not contain the Personal History of
Robinson.
The Return to Polygamy (end)

"offered to me first, but afterwards became
an ardent advocate, with certain knowledge."

p. 29 - He said he did not see the marriage revelation,
but "was told" about it in July, 1843.

When he returned from his mission in Nov. 1843,
he was told that the marriage revelation
had been "presented to" and read in the High Council
in Nauvoo, three of the members of which refused
to accept it as from the Lord, viz. Presidency
Martin and Carles, and councillor Leonard
S. Price."

Campbell resigned from his church
positions and henceforth "was looked for
as a seceder."

An undated supplement to the Return, an

The Return for Oct. 1839 (Vol. 3, No. 3) was E. W.
Schweich, editor, proprietor. This was the
beginning of "the reissue of the Return."

A Book of Commandments, for the Govern-
ment of the Church of Christ, Organized
According to Law, on the 6th of April, 1830,

Published by W. W. Phelps & Co.
1833

The book has 160 pages and contains Chaps.
65, 66, 67, 68, 69, which reads "47 thoroughly."

I say that the rebellion are not of the
Lord of Hosts." This chap is "47, Revela-
tion 13, the blessers of the church, given in Kirtland,
Ohio, September 1831." The book had a
rather cheap paper binding.