Edwin De Leon (cont.)

p. 57 - "The Prophet spoke very fluently, but ungrammatically, like an uneducated man; in fact, he possessed the gift of graceful eloquence, and could be most persuasive when he tried."

p. 60 - Said he noticed that, "in all these scenes, the women greatly outnumbered the men."

p. 71 - Says the Prophet was killed about three weeks after he was in Nauvoo. (This does not sound authentic or accurate.)


West, W. M. - A Few Interesting Facts Referring to the Early Progress and Settlement of the Mormons. "Generically" said to have been written in 1834. - "It appears the revelation in which of the names were used and given to the interpreters, as speaking by 'a certain young man of God' - in Kirtland. (A.F. in. brief sheet sent to Kirtland."

The names: Pocatello, S. Egbert; Tooele - Tanner; Shingletown - Kirtland; Wallamaw - Martin Harris; Zion - John James; Joseph, Jr. Smith; Jr.; Stradbroke; - H. W. Williams; Adah; O. Gaudby; T. H. Whitney; O. M. Stradling;
Wm. S. West (Civil) Names (Cont).

Smith-Asbury, Campbourn-"Suppose to be New York or Buffalo." (Wallace, Richmond, no one could tell him the meaning of the strange word.) Says he saw Joe Smith near the train, talking with someone about "the bank, money, the steamy way will, etc." Finally when someone asked Joseph a question, he said, "my feet, I think was translated." (p.14)

p.14. "This section says that slavery was instituted by God, and in sight of Moses. Advocate of April 1836."


p.241. Description of Mormon women in Italy: "Yet, should the reader ask, if ever a good-looking woman were committed among them, one who is well-dressed, or happy-looking? Yes, I should decide, reply to this question, these victims of religious delirium, almost invariably wear a plastered and, in many cases, a stolen aspect—such of people, having assumed an unnatural phrasing, must bear it to the bitter end."

Hall, William. The Abomination of Mormonism. Exposed! Containing Many Facts and Testimonies Concerning Life of Seigneur People (Dying) Seven Years Membership with them! From 1840

Wm. Hall (Cont.)

To 1847, Cincinnati (123-2). Published by the Author by A. L. North & Co. Entered, according to Act of Congress, in the year 1831, by William McNeil, in the Clerk's Office of the District Court for the State of Georgia. Hall was converted by Samuel Fane, in Canada, and baptized Nov. 16, 1840. He was joined by Joseph, who was called on a mission to America. He returned, but missed the boat and returned to his home, where he found Joseph with his wife, after months of searching. He was married to one of the daughters of the shipper. The shipper married in August were only married to their first foster."

The report continued, "Joseph felt the stress of his kindred spirits." He told his wife, "Be kindred spirit," as he kept the keys of the kingdom, and had symbolically turned, being the only one who had the power and was now considered for a mission trip."

She admitted she was not with him. The husband had to take Joseph's life, but was forced to return to Burlington to care for his sick. He later joined with Dr. Fayer & Chancellor. "Mormons" in public debate. p.20, 21. Says, "brother Turley" make from money, and when Hall left Illinois for Council Bluffs, detailed in my wagon, some distance on the way, a
"Boys priest. The secret object of the leaders during all that time was the valley of the Salt Fork. The press was afterward sold or destroyed in Pennsylvania, but the reader was afraid afterward to go for his money."

p.25 - He says they was much stealing of keetle fluidly around Tyrone.

p.26 - Says B. Young rewarded Peter Keckwell by giving him the wife of "A. M. D., a merchant of Tyrone," as a dancing-mistress.

p.27 - Says he was "universally known" among Memmours, that Peter Keckwell shot Tom Boggs.

p.28 - Says that during the trial of the Hodges brothers for murder, they actually went to B. Young and wanted part of what they had suffered to help pay for their defense. Young refused it and Hodges threatened him. "Shortly after this," B. Young declared from the stand that he had had a revelation, that "breatly since Hodges would be to the ground with fire." So Hopper Stark, John Scott, "John Reading," Wiltse Carls and Charles Allen were adjudged to get Hodges and stand on him.

p.29 - Says that on the way to Council Bluffs in winter of 1846, the killing of Living Hodge was fully explained to us in camp. " (p.33)

p.30 - Wiltse Carls boasted of his participating in Hodges' murder, and intimated that it was done by the order of Bingham Jones. Early, refining on the deal, said that he did it, that each blew several ait, and...."

p.31 - He tells a story of memory stealing.

p.32 - While lying about 1 3/4 miles from Navajo, "we received a little from Bingham Young," in

p.33 - which they burned away "buck of Memmours" they caught stealing. When a man red riding a horse, urging the ways to the lower four Dangs Hall because exhausting, and with the aid of Mr. Allen, "Bennett Smith," Noah's son-in-

p.34 - law, Fremont, and others reeled the man and held him for the constable. He man confessed that the man was stolen, but that he was a Memmours Severy and "I was doing this by order of the church authorities."

p.35 - He named the man was Johnson, called Beetes Johnson, a chair-maker by trade, who worked at the business when not engaged in stealing. "We went to Bingham Young and told him when we had arrested, and foiled of the drug right, he said they were bad men among them, but he could not help that, he did not know it before they were done."

p.36 - "The prisoner made his escape, the jailer being a friend to the Memmours."

p.37 - "The mother refused to accept the women whose business it was to watch for females as their duty in matters not suitable..."
"The last thing to be taught from the stand. They are, difficulties, and last visions and dreams. They have much influence with the younger people. Any of the high of which wish to get an interest in the church away from the people who are on a mission, some times at a pretty long way. During her return, God called the wife, and told her that the time was nearing that the husband had left the faith, and takes up with other women. Having known, he cannot, and his wife, and the must marry another husband. "To a kind of Gentile, you face yourself." "To a young man, C. Kinzle in some other, called to the woman, that she had a vision of her husband, and she must chose a new husband of kindred spirit, and "be ready to buy", it all in the world. She is told: "Your husband, redress, need not know if you can still live with him, and must help this matter a profound secret, because this belongs to the kingdom of the kingdom, which it is so willing of the God for you to know of this thing. If a husband finds out what has happened and disturbances. He is told that since he was not married in the church, his wife was never know.

p. 43: No one that Wesley Merrington had married a young girl, but he was taken from him in this day by a man named Reynolds.

"Eccentrical followed forth Winter Quarter, as I was not of the age to stay away from the church, because he had married her in the church, but he did not get her back. Her mother, a maid, had also married Reynolds.

p. 43: A young Jacob, led his wife to J.R. and others in his time, during missions to England, she was a very beautiful woman, but when Jacob returned, he found her pregnant by Smith, Jacob justice with the insult, and still lived with her. A place called, by the Mormon, Brigham Y., in this world, by the teaching of kindred spirit. He said it was time for men who were walking in older men asked to step out of them. "Bitter Jacob," says, "the woman has shown for a wife does not belong to you. This is the spiritual wife of that spirit of kindred spirit, sealed up to him, she can have spirits, and in his (her) behalf, with her children out of my property, he can go everywhere, and God willed, but before they get you own kindred spirit." "Jacob had judged because kinship and kindred spirit., the laws of God were weak." "He went to England, and left her two wives, p. 44: He went to England, after having the vulgar, the most vulgar, "had much wrong. I saw two of my old seat... He had reduced
"Unfinished"

"Wm. Hall (cont.)"

"Thoughtful girl by the name of Helen, a
woman of Mr. Golden of Galena's family,
Illinois... I saw her with the other spirit
ual men in his tent all clothed alike."

p. 50. His story of endements were
trystings, washings and anointing, then dressed in an under-
garment with workings out of garments, and an over-garment of "beautiful white robes".

"They went into a room "empty of furniture," where
the story of the Creation was narrated for them. The
story of the Garden of Eden was next related.

They next went to the place where the following
speech was administered: "Go and teach yourselves
to teach your children, and your children's
children forever and ever. Teach them the
story of the Prophets and the story of the
United States and the Prophets of the
people, beginning with Moses and Christ, and
up to the time of our independence."

You will find your own nation, in case you
ever desire the obligations imposed on this
to day, that you will suffer your rights to
be cut out, and your liberties destroyed.
"Other instructions followed and that was
apparently the end of the first account.

p. 50. A woman to a boy that she gave
her name, that they had been killed in the
Hausa Temple. He said that the people
were fearfully arched in the temple when
War broke for his endowment.

p. 57.3: Title of a sermon, "Cotton," which is the
wife of a seer, and his wife, was a
local leader in the trunk of the
Hausa Temple.

p. 50. - Half of the oath, early in 1846
p. 51. - 1st 13 Young and 1 Taylor paragraph over
which should have been a young woman. "They
came to high places and cut off their
cheeks with them."

p. 78 - 1st 13 Young and 1 Taylor paragraph over
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IVth Half (cont.)

p74-9, 10. Said that Calef Baldwin, "while sitting around the camp fire", on the way to Council Bluffs, told him stories of stealing, freezing and earning the money from his people to Joa. Smith, "so though it had been the finest sort of a restaurant visit.

p81. "At Jorden Gorge in Southern Oregon, some were near the dispute territory, of buried ties to Guangreyy, which I carried in my wagon..."

p85-7. Says that at Wallowa, it was a common pastime to 'take' a newly-born baby or a newborn misfit out 60-70 of their own, and make a good meal of it.

p90. Says D. C. Smith had justified killing of infants by saying they had, initially, killed the gold, committed the heinous act, but had allowed them to burgle others on earth, and they would later be born again as robust and vigorous children.

p91. Says that it was taught that it was justifiable to kill men, women, and children, and they saved them.

p93. He thinks the Mormons burned the Marmot Temple and could be charged to their enemies.

p96. Says the Mormon Battalion was "about our fisted and stingy", and F. P. Pratt went with Dr. Fiereman with a being back the money they could draw, and charged each soldier $2 for later his $5.00 advance back to his family. A money was used by goods for the army and the Battalion's mine then stop credit of inflated prices. When the men were a fuss they were ignored.


p106. Says that he was the "principal man" in bringing in lodging from Santa Fe, Council Bluffs, by George S. Rockwell. Very little of the money went to the mine.

p109. Tells a rather confused story of F. P. Pratt, going to two Hunter sisters, marrying for the first, and wanted her two sisters. One of them had fiercely objected to Joa. Smith for a wife and Pratt, for time, then married Pratt. His story was told to kill by a unit of the Hunters.

p112. All says that when Pratt tried to get his thirdustering for a wife, the mother of his son, demanded that he marry her (the white) also. "Accordingly, to the Mormon doctrine, he had to prove of legitimate" (her marriage is found elsewhere in this diary). The girl made the asking of the mother condition of her consent in marry Pratt. But he refused and as "gave up the daughter, a laugh was saved of the camp at his expense..."
B. Young. "Two young squaws, the daughters of chiefs, were received, 9th June. White men flogged them, and Indians & white women were buckled together promiscuously."

The Mainer (James Ferguson, Ed.) Feb. 2, 1861

The Pony Despatch - B.F. City, Thur. Oct. 31, 1861, containing news best by Pony Officer from the east, which "arrived in this city about 10 a.m., to-day," A two days event, with nothing to show who published it. "Swap a stocky, the Daily Union-Telegraph - B.F. City, Thur. Nov. 1, 1866 (Vol. 6 No. 23) - Swapping.


Morning Tribune Organized, The Liberal Cause in Utah.

Debate To Moral Liberty - Social Development - Spiritual Progress. (29, May, 1873)
Jan. 1, 1870 (Vol. I No. 1) - Jan. 30, 1870 (Vol. II No. 18)
Jan. 1, 1870 (Vol. II No. 1) - Article "St. George, the Church of Zion, the Philosophers and Revelation" by E.R. Trullinger.

Says the New Movement believes that "the quality of things determines their cause." Of a certain feline the testing of divinity itself by its manifestations for the human intellect and intellect, that which is good in natural and aims, it will call good..."

Mormons in Texas (cont.)

...Mooreview, 1853, arriving on the Medina River in March, 1854. They made a settlement they called Mountain Valley.

p. 243 - After some financial troubles, the Saints moved north in March, 1858. On the second day of this journey, Wright died. They took his body back to Zodiak for burial.

p. 243 - Most of the company continued north, about two months in that territory, a desert in Missouri, and in 1861 settled in "the northwest corner of Shelby County, Iowa," calling their settlement "Healdville," practically all of the group joined the Reorganized Mormon Church.


Susquehanna County Marriages - (The Proceedings & Collections of the Historical Society of Susquehanna County) Vol. 2
p. 125 - 127 - 1876 - James L. Carfax, New Milford to Amanda Barnes, Bridgewater.

p. 344 - Deaths in Susquehanna County - James L. Carfax died Jul 21, 1847.

Library of Congress, 5/18/47

An Autobiographical Statement of Clare Fisk Fanning, Tola (Spyer Valley). He starts covering his conversion to Mormonism, his mission, and the story where he is with the Mormon Battalion in summer of 1847. He reached Salt Lake on 29, 1847, and returned east to spend...
Clara Heddington (end)

the winter with his family in St. Joseph. His son was born there. "My widower children started back to Cincinnati, Ohio, and I took a pleasure for Council Bluffs.

They fell in with some old friends - the Cox family, Susan Eliza Cox accompanied with the valley. "I lived in the valley "in the fall (1849)", and on Dec. 3, 1849, he married Susan Cox. Say nothing about the wife who had gone to Cincinnati, and apparently stayed there. Was she Jane Tipton?

He was born in Hamilton, Hitchfield County, Conn., Nov. 26, 1806.

Jackson, Joseph N. - The Adventures and Experience of Joseph N. Jackson, Secretary

The Defeat of Mormon Villages Practiced in Nauvoo. Warren, 1846 - A 36-page pamphlet.

Say he went to Nauvoo and encountered "a first trial" for Joe Smith, in order to gain his confidence and export her.

p 5 - He first visited Nauvoo, Oct. 10, 1843. He was closely watched at a sweated Masonic spy.

p 6 - In March, 1843, he returned to Nauvoo to export his Smith. He met with Joseph B. and E. Kendall, and told them to callrelease Porter Rockwell from jail in 1840. Joe Smith said if he would release Porter and build Fort Ross, build up the thousand dollars, "then furnished him bread and salt, and at last for the Mormon.

Joe N. Jackson (end)

p 7 - Jackson says he learned that a passage in the third chapter of Hosea, about childlessness, "was one of the proofs of the correctness of the spiritual mill doctrine, of which the reader will learn more hereafter." Jackson never

Rockwell in jail and returned to Nauvoo, re-

voking to Joseph. He went with the men who received the Holy Priestric of Nauvoo.

p 13 - Says Joseph took him to "the house where he kept his spiritual moves, and introduced me to them all. On learning, he would urge me to take my choice, or stay and be a part of two or three spiritual moves, if I did not wish to marry." Says of the spiritual mill doctrine: "The doctrine is found in the third chapter of Hosea: several passages from the writings of Solomon and Daniel, and the passage, "Whatsoever ye shall bind on earth shall be bound in heaven." (p 13)

From the passages of scripture, interpreted by Joseph's revelations, "the doctrine is declared that there is no basis in a man having more wives than one, provided his extra wives are married to him spiritually. A spiritual wife is a woman who, by revelation, is bound to a man in body, soul, and passions, with the union of a carnal wife and her husband ceases at death... Joe had in his employ certain old women, called "Mothers in Israel", such as Mrs. Taylor, old Madame Durfee, and
Jo. H. Jackson (cont.)

"Red Mound Society, in which the people had great confidence,..." One of these would go to a prophet or spiritual wife; and now she had become a man that was not to be "sued up to Joe," or a person else. Joseph would then call at the girl and "fly his arguments." If she rejected him he would threaten to destroy her reputation.

p 18 - Says Joseph told him he had seduced four hundred women.

p 18 - Says Joseph expected two men, Peter and Eaton, from Buffalo to publish his money, and they manufactured over 250,000 dollars.

p 21 - Says that in Jan. 1842, Joseph informed me in conversation that he had been endeavoring for some two months to get your Welliby Farr for a spiritual wife.

Joseph said Farr was trying to seduce him. Mrs. Farr deprised Joseph. Joseph said Emma knew of his spiritual wives and that she thought of his wife, not what she should have another husband, and wanted Farr. Joseph offered to swap wives with Farr. Tells of the Joseph's plan to kill Farr.

p 27 - From my knowledge of the spiritual wife system, I should think that the number of single women in Nauvoo cannot be much less than six hundred. They are many, money, as well as single women in this village; and as skilfully do they carry on their operations, that the highlanders do not have never mistrusted the fact."

Jo. H. Jackson (cont.)

p 20 - Says Hyrum Smith's daughter told him that Joseph Smith married Will Smith as a spiritual wife in winter of 1842. Smith was in the legislature. "When William returned to Nauvoo, he gave the people..." Smith's daughter said that the conversation with me, declared the above statement true, and said that was not the worst. I pressed her to tell me all, and finally she said that about the latter part of May 1843, Smith had forewarned a revelation to Hyrum, "Sickness, bright, and he shall die spiritually." Mr. W. was offended and would not consent. Joseph had another revelation that Hyrum should be his wife, but she refused.

p 30 - Jackson says that Joseph denied trying to get Mrs. Milligan, but confessed that of a young man's desire to marry a young girl, by offering Hyrum over one hundred "spiritual girls."

p 32 - Jackson says William Smith also told him of Joseph's plan to marry a young girl. I was to be left in Nauvoo with the self-styled fatty, Day Smith, Sept. 14, 1840 - Nothing.
Curtis Lewis (csef.)
and sister Cora and H.C. Kimball and B. Young called
on her. She stayed 12 weeks in Kimball's home.
When the Temple was opened she took her first
endowment, the revelation and the

p.15 - Says also to Kimball, who wanted her January
1843, a letter containing questions, but he did
not answer it. "I know my young letters
were written by any of the Apostles or the

p.15 - Quotes from a letter from John Taylor of
Bountiful, in which he says he has heard John C.
Page, Brethren that, B. Young and others, say
that they are dividing a large number of Indians
to go against the United States.

p.16 - Says H.C. Kimball had him. "I have been to
Ruthe and Allergne, and have got all their money
that is in the way to keep folks." He said they
could not raise away of their money was taken
away.

p.19 - "The Twelve took Joseph more after his death.
Kimball and Young took most of them; the
daughter of Kimball was most Joseph's wife. I heard
her say to her mother, "I will never be sealed
to my father (meaning me, a wife) and I would
never have been sealed (married) to Joseph, had I
known it was any thing more than a ceremony.
I was young, and they deceiving, by saying
the revelation of our whole family depended on
it. I say again, I will never be sealed to
Emily Austin (cont.)

p. 108, 9 - Says that at Mauno, she saw "Daisy" take "an old maid" by the arm of Emma Mach" on a plucking trip, while his first wife looked on. She left Mauno after attempts to convert them fell, leaving her children there with friends.

p. 113 - A letter from her sister-in-law, "Ann Cleveland": It told of the killing of Geo. Waymouth, but is dated Mauno, May 7, 1838. She was living with him.

p. 121-3 - She returned to Mauno to get her children, just before the Mormons left for the west. She says she had been away four years; she does not tell the name of her husband, but in 1870, signed a letter to her niece, "R.M.S."

Mathew, Frederic B. - The Early Days of Mormonism. The Brigham City Map. Of early literature, and Scriver, for Aug. 880 (July 26, p. 198-91)

p. 197 - "Joseph Jr., grew up with the reputation of being an idle and ignorant youth, given to mischief-thieving, and, like his father, extremely superstitious. Both father and son believed in witchcraft, and they frequently "dined" the presence of water by a forked stick or Hazel rod." Say pt. 23 and "Sanford's Family" over 80 years.

"Tells us" that the Smiths worked for him and were good workers, but could save no money. Sanford said of Joseph Jr., "By return

Fred. B. Mathew (cont.)

"As was the custom, we observed, but when they had taken it out of his body, he said he had fought with it without protestation."

Say that in Sept. 1849, Joseph Jr. got hold of a small, deformed child's foot, which came from a well known as Clark's Child. He later claimed to be able, by means of the stone, to "discover people's property and to treat the place where the treasure was buried."

p. 197 - Says Martin Harris and William Van Camp that Jones appeared to live in the Smith home and tell them the truth of Joseph's work.

p. 197 - Says a wife of Susannah Brown, "Smith, he said, and buried his face in his white stone and took within which was the creek-stone." 199, 200 - Says Jones discovered the Spanish silver, which had been buried in what is now part of Jacob Shumway's farm. "An expedition for the discovery was undertaken as soon as Smith could muster enough followers to do the work." But when the diggers were about to get the silver, it was moved 300 feet away by wind. So Smith had trouble enough followers to do the work."

p. 202 - "When John and the silver disappeared a second time. A third hale was dug, and another time the treasure moved. A black dog was killed, and its blood was sprinkled on the ground, but to no avail. Joseph then said all of the diggers must die. "Oliver Mayley, one of the diggers, who furnished the money, was soon afterward murdered."
Col. Collection - Book (cont.)

1177. Parry, P.P., Wm., Envoy to the Chinese, 1743-51. 1834. - Wm. 1869.
1175. Parry, John, Envoy to the Dutch, 1743, 1834. - Wm. 1869.
1197. Parry, John, Envoy to the Dutch, 1743. - Wm. 1869.
1205. Parry, John, Envoy to the Dutch, 1743. - Wm. 1869.
1270. Parry, John, Envoy to the Dutch, 1743. - Wm. 1869.
1314. Parry, John, Envoy to the Dutch, 1743. - Wm. 1869.
1326. Parry, John, Envoy to the Dutch, 1743. - Wm. 1869.
1344. Parry, John, Envoy to the Dutch, 1743. - Wm. 1869.
1354. Parry, John, Envoy to the Dutch, 1743. - Wm. 1869.
1364. Parry, John, Envoy to the Dutch, 1743. - Wm. 1869.
1374. Parry, John, Envoy to the Dutch, 1743. - Wm. 1869.
1384. Parry, John, Envoy to the Dutch, 1743. - Wm. 1869.

Arthur W. G. Journey up the Miss. River / 1849
Do West to the City of the Holy Ghost / Arkansas - July 1861

Asbury, Henry, Reminiscences of / Asbury, Henry, 1854. - Sr. Quincey, Ill. 1873.

p. 154 - Says that for a time after the settlement of Nauvoo, the Mormons were at peace with others.
But: "It was soon discovered that they were united in an unusual degree, in facilities as well as in religion. As the Mormons increased in numbers, they became an important factor in elections. As J. S. Smith and his followers voted, as went the election in Hancock County, and the Congregational district in which Nauvoo was located."

Harvey said: An extract of travel selections from a narrative entitled, "The Peace Maker" by
The Great Mormon Prophet J. S. Smith, 1855. 
A 16-page pamphlet. Published with a preface dated Nov. 12, 1855 from Nauvoo. [2: 6-7, 11th]

although a prophet, he could reveal like a pitch Inferno. But expressing himself he could not help remembering Adam, "I am the Law, the Word, the Light, the Truth, the Life, the Way, and the Only Name among all the tribes of men."

As I left with the impression that for a very long time, Müller was processing a great deal of ambition and physical energy, qualities eminently useful for his calling, I believe he never knew what to do with. To carry out his designs."

If a married woman is loathsome to her husband, the marriage is invalid.
The Peace Maker (cont.)

...mind does not depart, she commits fornication, and this is 'thrice holy and legal cause of divorce. And the wife can commit fornication against her husband in two other possible ways, for if she prostituted her body after marriage, it is adultery. When a woman abounds in spirit from her husband, she commits fornication against the spiritual law of marriage, and in another way, a married woman commits fornication.' Adultery defiles the marriage bed. 'But fornication also defiles the body, and in fact it cannot defile the marriage bed in any case whatever.' And Christ makes it plain that fornication is the only cause for which a man can put away his wife—no, not for adultery, a man should be able to divorce his wife by putting that he had two causes, 'such wilful disobedience to his reasonable commands and disrespect of language; the children begotten and born of an alienated woman, are born of fornication in the spirit and mind.' Such children are bastards. 'But in the case of the affecting spiritual north, Paul, they are sin of those, and so with the law of God expressly.'

A woman cannot divorce her husband for any reason. 'The man is not under the law of marriage to the wife, but the wife is bound by the law of the husband as long as her husband lives. A divorced wife is a triply holy and legal cause of divorce. She is the wife of the husband in marriage, but the husband is not the property of the wife in any sense of the word.'

...the remnant evil of a woman's being jealousy of her husband, could not their sin result in any case whatever. The man is not under the law, and this evil is almost the only cause of fornication in a wife.'

...But such a married man enters a way. Shall not the man be entitled to a bill of divorce against any? This is not an offense against his wife; neither is it against the man, but altogether in the wife's favor. It is not against the wife for the man is not under the law of marriage, his wife in any sense whatever, neither can he be put under the law of the woman, without disregarding the whole system of the law of God, and of righteousness. If he has addressed the maid without the father's consent, it is against the father for which the law God expressly forbids. And though he has no conclusion, or control in the matter.'
The Peace Maker (cont.)

man commits adultery with another
wife, he separates the wife, thus robbing
the husbands of his rights. And the
adulterers are therefore to be dealt:

- Person can and tend to make the women
the head of the family, which is contrary
to the law of God.

Pratt, P.P. - Mormonism Unvailed: First
Witnesses Unmashed, and its Editor.
Mr. J.R. Sunderland. Exposed: Truth
Vindicated: The Devil Made, and Priest-
craft in Despatch! 1877, 76, 77.
A 48 page pamphlet. Nothing new
Pickard, Dr. Samuel - Autobiography of a
Pioneer, etc. dtd by A.T. Conwel. 1886.

Rev. Sam. Pickard (cont.)

"accused heretics."

pub. - "The Mormons never publicly advocated
the fulfillment of wife-seeing until the night
before they left Nauvoo. I heard Elder Page,
out of the lively spirit of preacher in the subject
of evening in a private home, near a school.

by the brethren. G.C. Baldemar was appoint-
edit in every cell. John C. Page was now of the Church
of 1874, 1875, 1876, 1877, 1878. (1st No.)
and 1879, 1 and 2 were for June 8, 1878.

Writings of interest.

Harper, B. N. - Private Journal from Feb. 1, 1843
to Feb. 10, 1848 - Mormon!

Under date 1876, 1875, 1874, 1873, 1872, 1871,
1870, 1869, 1868, 1867. (1st No.)
and 1866, 1 and 2 were for June 8, 1866.

Writings of interest.

Harper, B. N. - Private Journal from Feb. 1, 1843
to Feb. 10, 1848 - Mormon!

Under date 1876, 1875, 1874, 1873, 1872, 1871,
1870, 1869, 1868, 1867. (1st No.)
and 1866, 1 and 2 were for June 8, 1866.

Writings of interest.

Harper, B. N. - Private Journal from Feb. 1, 1843
to Feb. 10, 1848 - Mormon!

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1870, 1869, 1868, 1867. (1st No.)
and 1866, 1 and 2 were for June 8, 1866.

Writings of interest.

Harper, B. N. - Private Journal from Feb. 1, 1843
to Feb. 10, 1848 - Mormon!

Under date 1876, 1875, 1874, 1873, 1872, 1871,
1870, 1869, 1868, 1867. (1st No.)
and 1866, 1 and 2 were for June 8, 1866.
Fayette Laffan (cont.)

was marked, which was about to be brought forth, 'For the benefit of the world at large.' Joseph did not tell his father of this dream until about a year after he had it. Joseph followed instructions and found a buried treasure box, but when he went to take the thing out of it, something struck him to the ground, and the messenger of his dream appeared. He told Joseph that when the treasure was buried, it was 'swept' to guard it until it should come forth, and to make sure he would not lose it to anyone, it was "marked or draw on the chest," and had been guarded ever since (see testimony of Martin Kunkel son of the 1826 trip). Joseph won the treasure on the same day, the following year to get the treasure, he returned on the same day for two years, but was not allowed to get the treasure. During the next year (which would be some time after Fall 1827), Joseph went to Harmony, Pa. "At the request of some one who wanted the assistance of the divinity school in finding hidden treasure," and they went Chuck Half. He recognized her as the person the messenger had said must go with him to get the treasure. He married her and returned to Palmyra, and, at the appointed time, took Laffan.

Fayette Laffan (cont.)

him to get the treasure. He got the records and saw, in the box, other articles, including "a gold hilt and chain, and a gold hilt with two small locks. The hilt of chain had once been part of a sword of unusual size...."


2 volume, scrap book of Clipping, Briefs ks. 05. 785, 89, 90, 91. Mrs. A. B. Burnes.

To: Rev. W. E. Willard, Fielding, telling of the state of relations of the Mormons, dated at Washington City, Dec. 11, 1851.

p. 62 - A letter from John Harvie, to the Boston Transcript, Feb. 1852. He says the Mormon families teach that missionaries performed miracles by the Mormon Church are "unparalleled" so the break up families after P. P. Pratt took the young wife of Mr. Harve, a colored wife.

p. 125 - A letter to the N. Y. Daily Advertiser, dated at Manchester, N. H., Aug. 8, 1836, and signed "Aber". Tells a story of beginning of Mormonism, which was told him by "an old gentleman who was cousin to the whole affair, being a neighbor of them." Says that before the flag was ever found, Jro. Smith, Jr., and his father had dug up "many a foot" of Mormon gold in search of treasures buried there.
Naked Truths (end) &. H. Whitney

"was a commissioner for him to preach Missionary
its foreign nations. Dated 1874, five and a half.
Says H. C. Whitney told a lady relative that he,
H. C. would be in the sun in heaven, "For my
mother was killed by fire and a spiritual night
before she died." Whitney said that at the tarry
and feasting of Joseph and S. Rigdon in Paris,
"Several of Johnson's sons were at the party.
They were rowdy because their father was
upset by Joseph Rigdon's death."

Statement of C. M. Stafford, Auburn, O., Dec. 3,
1885, lived near the Smith's in Manchester;
and was well acquainted with them. "They
were much fighting for money on their farm,
and about the neighborhood...Jo Smith
kept it up after an neighbor had put out
it."

"I have seen Jo drunk in fights, fathers and sons very frequently
drunk." Tells the story of the black
sheep Joseph got from Mr. Stafford.

Statement of Rev. S. F. Whitney, Willoughby, Ohio, Dec. 3, 1885
He was a brother of H. C.
Whitney, and came to Kirtland in 1826. Said he
heard S. Rigdon, in 1827 or 1828, predict that the
story about the granite and forts in the
vicinity would soon be revealed. Tells a long
story of the manifestations of the spirit at
the Kirtland Moravian.

"Wigner, Dady, aged about 25 years, pre-
tended to caught the devil in the air which
"Wigner, Dady, aged about 25 years, pre-
tended to caught the devil in the air which
Naked Truth (cont.)

Interview with J. P. B. Yu, Cleve of Chicago, about the Job revelation. He said the Chicago Job Society had a number of free Smiths writing letters to Emma from Lancaster, Pa.

Statement of Joel Miller, Wills, Nov. 19, 1885. Tell of prayer meeting near Kitlarn where the ladies girls but others used to get the power until they would apparently become unconscious. At one meeting some boys covered the chimney with stove and the smoke forced the people out. While the room was being cleaned, Black Pete, who was a good singer, sang the funeral hymn.

William Rockwell - said that when he came to Kitlarn soon after the Morrism moved, small boys carried from $5.00 to $10.00 in "Mormon money."

Statement of Mrs. Alfred Norley, Kitlarn, Feb. 27, 1885. A sister-in-law of Isaac Norley. I have heard many Morrows who attended the dedication, or consecration of the temple say that very many became drunk. Jos Smith said they were not to drink, but they said they could not get it out and would call for another drink. Over a barrel of liquor was used at the service. Fannie Brearly and her sister, old maid of an
Naked Truths (cont.) Mrs. Morley.

"Boston," put up money to build the
Boston House, a three-story structure.

Statement of Isaac Aldrich, Winter, Nov. 17,
1875. An ex-Mormon says his brother, Isaac
Aldrich, told him that "when the Temple
was dedicated a barrel of wine was used
and they had a drunken "pro-wax." When
they promised they would cease to drink
out the wine... John Carroll, the architect
of the Temple, whose family lived West,
said Jo Smith told him the very plenty
of women in Kirtland who would accompa-
date him. He declined James Bram's
wife, who came to Kirtland with the first
company of Mormon emigrants, and
the Elder Tuttle lodged with two women
on the passage over. Others of the company
made the same statement.

Statement of E. 6. Pelton, Chapin Falls, O.,
Feb. 21, 1875. Evident near Kirtland, says
E. Rigdon, told him that he had six wives and
Jo Smith had seven. "A Mormon to whom
I sold each told me he had two women
and he said they. There was no sect about
Moroni having plural wives in Kirtland.

Statement of Henry Carroll, Tuscarawas Mills, O.,
Dec. 18, 1876. Found near Kirtland. Attended
the June 14, 1832, meeting at Kirtland,
"when they claimed they would heal the
sick and raise the dead." But Jo Smith,
called off the miracles. (Attends this story)

Naked Truths (cont.) Henry Carroll.

"My grandfather brought from Pennsylvania
a man Black Pete, whose parents were
slave... Pete joined the Mormons and wanted
to marry a white woman. Jo Smith said he
could get no revelations for him. But Pete
claimed to die... Pete was made much of
by them. I was blamed for all things. I was
blamed even for the loss among the Mormons
in Kirtland."

Statement of Mr. W. Warner, Columbus, O.,
Feb. 23, 1876. Levi in Kirtland and the
husband was a native of Isaac Morley.
The told of the meeting of Morleys where the
dead was to be raised. Say they had admin-
istered a specific to a child to make it
appear of dead. But they gave it too much
and it died so children were raised.

Statement of James Thompson, Painesville, O.,
Feb. 7, 1876. Married a daughter of John
Poulter, father of the child which was to be
raised from the dead. Says he later had
heard his wife and his relatives tell of the
attempt to "resurrect." Consequently their
child which they claimed had been raised.
The child was buried. Jo Smith, advocated
having a burying service. One might keep into
a sealed, stone window, with a ladder, to a
house south of the Temple. Mormon well
received, and it caused much talk about
town. Jo claimed the right to revelation.

Telling of a secretly meeting in the Kirtland.
Temple the night before. Mr. Smith and S. Rigdon left for Missouri (they left late the same night.)

P.P. Pratt, May 23, 1832. letter threatening to expose Geo. Smith and S. Rigdon, says the original signers of the 39th. Co. Whig Society, of Fairview, O.

The Weekly Missouri Democrat. St. Louis, Aug. 27, 1869. (Vol. 7, No. 33.) An ed. assessing the results of the expedition to Utah, says the result had been the encouragement of five or six titular dignitaries, who, Cumming says, is the agent of Brigham Young. In the absence of his official jurisdictions he is in actual operations where he deems the directing the forces, of the head of the Mormon church... Brigham Young is the agent and Lieut. Governor of Utah, and Cumming is merely a titular governor. This is the result of all that has been accomplished by the great military demonstration which has been made against the Mormons... The rebels have not been disarmed; the murderers have not been punished, but any attempt made to punish them.” Says Mr. Johnston should have advanced onSalt Lake at once, “If the Mormons had fought it would have accelerated the final and conclusive

Missouri Democrat (end)

settlement of the difficulty.” But Mr. Johnston was “excessively prudent” and the expedition ended in a fiasco.


To the editor of a "Jeffersonian Convention", May 4, 1844. P. P. Pratt, Chairman, in support of Geo. Smith's candidacy. One of the resolutions adopted was to recommend the support of Smith as an independent candidate for the Presidency, who will neither be a Whig, a Democrat, nor a constitutional Unionist.

June 23, 1844. Lived here, for the first time, had S. Rigdon for Vice-President, the ticket.

July 20, 1844. Rejected the offer of speaking at the Illinois, Utah, and California, Laying of the tracks.

July 27, 1844. Letter to the editor from a Nephew, for the Twelve warning against "certain strange doctrines" which have been taught and practiced in Utah and elsewhere by men claiming higher authority than the Twelve." Dated Boston, July 9, 1844.

Aug. 3, 1844. An amended letter to the editor, from Thomas Brackett, denying that "Pleasant Lake" flourished.

Sept. 3, 1844. Re. the "Fall New York Convention, held this week", arrest was passed,
The Prophet (cont.)
approving of the course of the Prophet in
supporting the candidacy of James R.
Walker for President. Geo. J. Adams and
others made speeches in support of Belmont.
Sept. 21, 1844, an ed. supporting Belmont for
President. Others followed this.
Sept. 27, 1844 - A petition to the death of Geo. A.
Farrar - By Catharine Harris - Copyed from
the Times and Seasons.
Sept. 28, 1844 - Statement signed by S. F.
Adams and Wm. Smith in support of Belmont.
Oct. 5, 1844 - Letter to the editor, signed "F.A.L.
No wrong those elders "who have their
weakness on the liberal saying" God Pauls,
and speak of the "holy hypocrisy" who
rebelled the happiness of the human
family, "under the mantle" a 'secret
power", etc. "Like the mole do mines
his way unseen, ever its victuals' citadel",
and fear of exposure, "removes of cons-
ciences... half stifled in the prating
of a greater reward," by the false teach-
ings of this unchristianized faith; in the
height of God, that her truth and faith, or
betray the faith and call her". Warns
the women to whom the man "that would insult
your ears and understanding with such
delicate teachings, thinkers as you
would a draft of poison," and so forth.
Nov. 2, 1844 - Letter to Sidney Ryders to "Dear Sir"
(Perhaps the editor of the Prophets Organ, furry
which the letter was copied). It was written
on board the Mayflower, on the way to St. Louis, and
dated at St. Louis, Sept. 16, 1844. It is to explain
his difficulties with the Nauvoo Masons.
Nov. 9, 1844 - A letter dated Oct. 7, 1844, at Brantford,
from Wm. Smith to "Dear Brother Miles" - A
The Prophet (cont.)

The Prophet (cont.)

not say it is "the substance" of a letter
which has refused invention, and pocketed
by the individual whom Elder Smith left
his charge of the editorial department, during
his absence in the East. This is an apology
for its delaying publication." Smith,
Rose to his conquest of soul. "Who have
become wonderful by of late, merely
for effect," and refer to the T.A.C.
Letters to the P.V.S. season, then: "Such
men as they shall see a brother shaking
hands with a sister, would turn away
with apparent disgust and jealousy,
and talk to each other," and at the
same time "call a make love and offer
marriage to a lady in New Bedford,
and were in Boston, now New York, and out
in Maine; while, at the same time,
he was solemnly married in marriage
by a lady in Philadelphia."

Nov. 9, 1844 - A Sept. 28, 1844 Letter (Nauvoo),
of O. Hyde to W. Smith. He says we have yet
been appointed Patriarchs of the whole Church in
Hymnula place, but "as yet no man has
yet taken the oath, even as a Heman,
who is in the highpriest," and it W. Smith
wants it himself
he should come to Nauvoo and see it first.

Nov. 9, 1844 - A letter dated Cincinnati, Oct. 23, 1844,
from O. Hyde to "Dear Brother," about S. Raden,
says that Rigdon "told me the story for

Leaves that it was the immediate duty of the Church
for the word of Joseph Smith, or the presidency,
without question or inquiry, and that if the
word, and that would not, they should keep
their thoughts cut from ear to ear. . . . They
were, together with some other transactions of his
and his son-in-law, was the cause of my
taking the course that I did in Missouri;
... such being the language I wrote to
from Joseph or Hyrum Smith; neither did
they even preach a "false sermon", not tell
a "quarry of stone", nor boast of
thieving among us. 1st into the hard brush.

Nov. 23, 1844 - Letter of W. Smith, that, owing
to the duties, he was resigning as editor
of the Prophet and saw. Richards was suc-
ceeding him.

Nov. 23, 1844 - A Nov. 1, 1844 Letter of W. Smith,
from Bountiful, Utah, to S. Brannam.
"I stated in my last that they were in law
in this bliss, because the plurality of wives,
and I am told to say, that B.
Utah, is a wanting families, and TRUE
CALUMNIATOR, when he says a doctrine of the
kind is tolerated for light in the Church."

Dec. 24, 1844 - Reproduction of the sample of
Booke of Mormon, which, was
shewn to Professor, Author.

Feb. 8, 1845 - Ed, to William and John Hardy's house, telling of distress,
says that W. Smith is "the object of its unbelief persecution", and
that it is "full of with a false coloring" to deceive, says the charge
of slander dr. Hardy was sustained by a 9-25 vote.
President Polk Diary (cont.)

"becoming the enemies of the U.S.,
but if the Mormons reached the country
I did not desire to have them the only
U.S. forces in the country. I told Mr.
Kendall that the citizens were settled in
California at Sutter's settlement and
elsewhere had learned that a large body
of Mormons were emigrating to that
country and were alarmed at it, and that
this alarm would be increased if the
organized troops of the U.S. that entered
the country were Mormons. To avoid this
and at the same time to conciliate the
Mormons, Col. L. W. Waukett is to
receive representatives of the mormons after he
reached the country with 5,000 in number, and forty of his whole force. Mr.
Kendall accepted my invitation of conciliating these views from U.S. Rep.

The War: James Buchanan. Col. added
by John Grant, Missouri J.R. A. Affirmative & C.P. Phillips
Hepburn) 1910-
Vol X 1657. Two brief letters to Col. Thomas.
Kemp both dated Washington City, Dec. 21, 1857.
In the first part B. says: "I express a
strong conviction in which foresees do
not participate, that a large portion of
the Mormons labor under a misapprehension of
the intentions of the federal government
towards them. If this be so, my late message

President Buchanan (cont.)

"will disavow their minds." Says he wants
it understood that, "I would not at the present
moment, in view of the hostile attitude they
have assumed against the United States,
send any agent to visit them on behalf of
the government. If the cause were other
wise, however, I know no reason to think
I should not cheerfully concede such a
mission, as you wish.

The second letter says that, "Mr. Kaip
is determined to visit Utah," which affords
my pleasure to commend you to the
favorable regard of all officers of the
United States whom you may meet on
the course of your travels.

MacKenzie, W.M. The Life and Times of Martin
Van Buren, 18th President. N.Y. Harper & Bros. 1873. Nothing
Berry, A. C. History of the Mormon Settlement in
Illinois. Transactions of the Ill. State

p. 91. Speaking of Mormons: "From facts obtained
by the writer from intercourse with old settlers
and friends familiar with the facts of that
community, I cannot doubt that they wielded
a wonderful political power. We do not find
the facts to justify the statement that the
Mormons were in any way jealous in respect to
the religious teachings of Joseph Smith,
except as far as he urged the subjects
returning to civil affairs. He was
accused of that constantly."
Barkly (end.)

pg. 52. Dr. P. Zeho. C. Sharp: "Judge Sharp was for many years the law partner of the writer, and while it is true that he was very helpful to the Smiths and to their plan of political management, as he called it, he was not even favorable to the manner in which the Smiths came to their deaths." He further said that the Mormons difficulties would have surely political acuteness, in the interests of the government and it will be.

The writer is satisfied from evidence entirely satisfactory to prove that Smith and Hiram Smith did not teach and preach the doctrine of polygamy. The belief was justly justified in the statements that polygamy was first promulgated and taught by Brigham Young. - Says he had been unable to find any report of a person basal to this interview.

pg. 53. - An interview with Wm. R. Naunty: "Perhaps the oldest settlers in Monroe Co., H. P. Smith's political aspirations, H. P. Smith wished to be President of the United States, and everything he did not matter in management of political affairs that brought about practically the entire trouble that ended in their death." He said the second cause of anti-Mormon feeling was that the wives would flee to Nancy and, when arrested, would be released on habeas corpus by Mormon courts.

Hulet, J. E., Jr. - Social Role and Personal Security in Mormon Polygamy. In: The Amer. Journ. Of Sociology for Jan. 1940 (Vol. 45, No. 4), pp. 542-553. The author was 1940 while Hulet was research assistant to Prof. Kendall G. boy of the Univ. of Wisconsin in 1936. The author says polygamy in Utah "never became a well-integrated cultural pattern of marriage; the practice of polygamy was sanctioned, nearly all through life", so "an ideal pattern" cannot be structured. Says that as a woman could only be paid three husbands, and if, as a matter of fact, she had no security at all unless she fitted into the patriarchal ecclesiastical pattern.

pg. 54. - A number of devices were utilized to keep the polygamous family and conferences for justifications arising in consequence of the wife's inability to assume the monogamously oriented role. Mormon women receive many opportunities to work in auxiliary church organizations. They were allowed to vote, and to own property separately from the husband, and were encouraged to do more productive work.

pg. 56 - When a man had a number of wives, the control of each wife's children was largely left to others, giving her feeling of security.

pg. 57 - Natural desires held to give a feeling of security by out-doing the other wives in anything as housekeeping and looking after the husband's...
J. E. Wilson (cont.)

p. 548. 9. Some wines indulged in demonstrate the reality of the feelings of the people and the desire for happiness and peace of mind. 

p. 549. But the principal theme was the importance of the Union, and the necessity for union was a theme of the times. 


With a few comments.


Stimson, W. Monomoon. Living has been received in Utah,uing statement, but says nothing about new wagons.


Burns, C. Monomoon. Unnamed, etc., 1850. 388 p. 


Sealy, Rev. W. A. Portrait of Brigham, etc. London, 1849. 113 p. 

Modern Superstition. The Monomoon was three unrecorded articles in The Spectator, London, in 1841. 

The story was related by (misidentified) Martin Harris at Palmyra in 1837. Harris told him that when Joseph Smith told his father about the plates, the father "wants to see if they should go and dig and see if the chest was there." They went at night and found the chest but it disappeared and they were frightened away by lightning and thunder which shook the earth. 

Harris also told how the angel told Joseph to go to Palmyra to get his wife, and that the plates were not to be translated until their child had reached a certain age. Harris showed him a copy of some of the characters on the plates. While Harris was at work for Smith, a certain thing happened between them.


In the North American Miscellany for Oct. 1857 (New Series No. 2) greatest fame among the Monomooners in "the last volume published of the National Illustrated Library."


"There is the oldest kind of socialism;"
Monuments of their Bibles [Cont.]

"into our friends of Congress at the present session."

"But it has unfortunately been forgotten, and its passage,

Atlantic Monthly for May, 1859. A

story of the Utah Expedition unaccounted, but if a Jewish

story, it is by Alfred S. Bowers.

Monuments, the unaccountable article in the

New Jerusalem Mag. for Sept., 1847 (Vol. 1, No. 3)

Samuel's internal triumph the Church, "the

thieves that rob us" of our property, Dan Pratt, Amon

Hawk and

Always human, all of them the chief of the twelve,

all of the persons of the very highest standing and

with the very largest families, have been

canvassed, and their ten to leave the field

with their wives and children. Brigham desirous

canvass, and fulminated against their antics."

Characteristics of Mormonism by a Recent Visitor

Utah - The Eclectic Mag. (Ford) for June, 1871

(Moonstone, Vol. 3, No. 18) signed by Charles Marsh

Art in Mormon doctrine, which he discussed with C.

Pratt, a Casburn or "Shee." It is commonly asser-

ted by the latter day saints, that many of their

plural marriages are of the "Celestial" order only,

that is, their contracted exclusively for the

eternal state, and not for time. They deny that

in such instances it is necessary that the

marriage be consummated here.

"In most of these cases the woman is the wife

of two or more men." He says, "an

affair," explained to him this custom of

married women to other men. When he asked

if this would not be considered adultery on the

part of the woman? "I was assured that

"Charles Marshall, the mayor of Utah, was known for his

activities in the Utah Expedition, and in his book, "The

New Jerusalem," he argues that the Mormon leadership

was responsible for the loss of the monasteries. He

suggests that the monasteries were destroyed due to

the efforts of the Mormon leaders to suppress internal

animosities among the members.

Monumentalism by a recent visitor to Utah, in the

Eclectic Magazine (Ford), June 1871.

Ernest Z. Whipple, a Casburn or "Shee." It is

commonly asserted by the Latter-day Saints that many

of their plural marriages are of the "Celestial" order

only, that is, contracted exclusively for the

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suggests that the monasteries were destroyed due to

the efforts of the Mormon leaders to suppress internal

animosities among the members.
Doctrines of Dogmas of Brigham Young (Cont.)

Taylor, John - "A strict account of the MURDERS, ROBBERIES, (se) BURNINGS, THEFTS, and other outrages committed by the Moh and MILITIA of the State of Missouri, against the LATTER DAY SAINTS. The persecutors thus far enduring for their beliefs and this Blasphemy, fear that State by the Authorities there."

By JOHN TAYLOR, Elder of the Church, Jesus Christ of Latter Day Saints.

His face taught the insuffocation, and the article below, if they was end, is missing.

A fostered case that Sidney Riggin "had a work with the press which will be published in *Commers, [illegible] County, in 2 or 3 days." Showing the persecution of the Mormons.

"The Saints," he taught, ended: "I am writing this article of the request of the editor of the *Savannah Gazette, but as he refused to publish it for reasons best known to himself, I refer you this means to lay it before the public.

"Doctrines of Dogmas of Brigham Young (Cont.)

Elder J. D. Stodd. Doctrines and Dogmas of Brigham Young Explained. Pub. by the Board of Publication of the Reformed Church, 2.5.1911.

Pp. 201-3 - Copy of the divorce agreement signed by Joe J. Smith and his wife Eliza J. Smith.

Doc. 4. Doctrines of Brigham Young (Cont.)

It is dated at Salt City, June 10, 1867, and witnessed by David O. image and W. D. Hackett.

P. 299, 10. - Couple from Paper. A1um. of Decret., p. 2, "that Eliza R. Smith was the wife of the Prophet in Feb. 1842, and from that date, Rev. of June 29, 1847, "

P. 13-14. - On Oct. 1, 1846, interview with James D. Marriott. Young, before J. W. Young. She told Young that the Prophet first married her to Joe Smith, and: "When Brigham Young returned from England, he repeated the ceremony for ting and eternity." She said she could not remember the date, even the year, of these ceremonies. "No, I do not remember, it was something too sacred to be talked about, it was made to me then life or death, it was sealed it for years." And she had dreamed the result of which was: "When Joseph Smith revealed this order, I knew what it meant: the Bed was preparing my mind to accept it." And asked about the ting and place of her marriage, to Henry Jacobs, she said: "I can hardly tell you. I do not re-what this has to do with my marriage with Joseph Smith." She admitted the birth of her daughters by Jacobs, and when asked if she was married to Henry Smith at the same time, "What right have you to ask me such questions? I was sealed to Joseph Smith, for eternity."..."
Doc. and Dagmar of Buglhausen (Cast) Mrs. Fifty (Cast)

"Emma knew all about it, for she went to
and I knew why I left the Smith family
and came to Utah. I don't know about her
having children, but I heard of three that
she said she fathered. She never answered
the question as to whether she was separated
from her first husband, but many say that
people in Merino, Utah, knew she lived with
him until 1873.

 trình 219—An affidavit signed at Merino by J. B. Gidley,
by Mr. Fightsner, certifying that "on about
the last of Feb. 1841, she was married to the
Prophet Joseph Smith, as bishop and in the
Marion, Illinois, Illinois, Elder
Brigham Young officiating at a secret
meeting of 1841, she was married to Mr. Fightsner, as bishop and in the
Marion, Illinois, Illinois, Elder

p 351, 70—Printed in the 1876 Report says
Joseph Bower named the Prophet on May 15,
1841, and states Jos. Smith's history that he
married Emma in May 1842.

p 37—"Mooremo Explored"—Manchester 1840.
R. J. Dewey (cont.)

"Religion is a delusion if it were a delusion.

pp. 499-500 says Mormonism has no sanction
that is adequate for moral living, and
no basis for morality. The belief is
obscure. A material universe, a material
deity, a monistic psychology, require
the freedom of will.

Peace, Theodore Calvin - The Centennial
History of Illinois - Pub. by the 24th
Centennial Commission Sept. 1918.

Vol. 2 - "The Frontier State 1818-1848. This
was a time of hard

pp. 240-262 - Chap. 19 - "The Mormon War."

pp. 241-2 - Says Jos. Smith, "could dominate
his humble followers", but could not
"compete with the way outside his
faith with whom he had traded.", and
was not a good judge, character in
choosing his aides. Hence his history
was one of "the succession of trusted
leaders, one after another", and he "led his
followers selectively to failure and death
in his efforts to build up a theocracy in
the American backwoods.

pp. 242 - Says Illinois Why wasn't given the Mormon
a special welcome, "Civilly with a new &
enticing style to this, a high standard of
the Mormon.

pp. 478 - "The Mormon philosophical fes-
"vocation of the sly-saints"
"... in Illinois was the Whig party in power. In 1840, the Whigs were victorious, and the Democratic party, under the leadership of Abraham Lincoln, took control of the state. Lincoln was a skilled politician, and he was re-elected for several terms, gaining the support of popular sentiment.

In 1844, Lincoln ran for the presidency under the Whig party. His campaign was well-organized and successful, and he won the majority of the electoral votes. The Whig party's success was partly due to their popularity in the 'Barnburner' movement, which sought to preserve the Union.

Lincoln's administration was marked by his skill in navigating the political landscape. He was able to balance the interests of the North and South, and his presidency helped to set the stage for the Civil War.