Diary of John Lyon Smith (Cont.)

p. 38.

San Francisco, December 1864. "So glad of news that much longer had been expected."

p. 39.

By Oct. 1864, Mr. Smith was still in San Francisco, recording a trip to the "Eastern States" in November. He mentioned visiting friends and attending a church service. He also noted the progress of the "Great Eastern Exhibition" and expressed his interest in the "Great Western Exhibition" in London.

p. 40.

By the end of the year, Mr. Smith had returned to San Francisco, where he recorded visits with friends and family. He also noted the social events of the season, including a dance and a concert. He expressed his appreciation for the opportunities available in San Francisco and his desire to continue exploring the city and its surroundings.

A Trip to the San Francisco Bay Area: A Visual Tour

San Francisco Bay is a beautiful and bustling area with many attractions for visitors and residents alike. The bay is home to numerous islands and beaches, as well as a variety of wildlife. Visitors can enjoy boating, kayaking, and other water sports, as well as hiking and nature walks.

San Francisco also boasts a rich cultural heritage, with a variety of museums, galleries, and theaters. Visitors can explore the city's history, art, and music, and enjoy the many festivals and events that take place throughout the year.

For more information on visiting San Francisco Bay, please visit the San Francisco Tourism website or contact the San Francisco Convention and Visitors Bureau.
Journey of Emigration Co. (cont.)

...make again for 29, to receive the vanguard of the company.

Received 47 families in Utah (Utah #3) March 1st, 1847. Nauvoo, Illinois, Nauvoo, Co. by R. S. O. H. A. M. M. B. A., Millstone, Vineyard, Jeremy C. Kimball (Ms #1029 - Ch. 1-9). Weekly the Deseret News, Feb. 11, 1847 (Vol. 40, No. 7) Long obituary of "Presidencia Kimball"" which at, Feb. 11, 1847, is the sketch written by Cumslina B. Wells. On March 28th, A. H. N. M. N. S. B. U. W. B., where the latter, baptized in

Januay 1836. "Breadth and Sister B. went with the Mission to the same camp with the Prophet Joseph and family,..."

"On the 13th, the Prophet in the field, on two occasions, its witness history, also the little daughter of Mary, Joseph Smith himself, the young child. She has been preserved for the present and been far trusted.

Supplemented between Newcomers, some of whom frequently," and especially the families of Joseph and Eugenia Smith and Abner and Reta Smith. The Prophet himself taught for the priesthood of plural marriage.

"After the successful return of the Prophet and Patriarch, we ventured, and the mountain was preserved; Joseph Kimball, the prophet's son, Joseph Kimball, was the first to which the Prophet and Patriarch, was ventured, and the mountain was preserved. Joseph Kimball, the son of Joseph Kimball, "

Not aware of her marriage to Joseph Smith at

...
The article discusses a letter written by A.W. Baffet, which is not fully legible. The letter mentions a conference of followers held at the Table Rock, and the author, Mr. Smith, called for letters to be written in the Whig press. The letter criticizes Mr. Hyde for telling the Mormons to vote Whig, and mentions that Mr. Hyde is about to embark on a campaign to sell the Mormons into voting for the Free Soil Party. The author quotes from Mr. Hyde's letter, stating that his letter was a direct insult to the people. The author wonders if it was written to save his life. He then asks questions about the letter, such as: Why did the Whig committee at Washington call for a vote for Mr. Cass? Why did Mr. Baffet refuse to go to Washington? Why did Mr. Cass vote against Mr. Baffet? The author also mentions that Mr. Smith was not at the last election and was not called. Mr. Hyde also wrote a letter to the Whig party, suggesting that Col. Warren was too old and weak to vote, but the author does not fully understand the reasoning. The author concludes that Mr. Smith was the only person who voted and offered no advice.
Frontier Guardian
Dec. 11, 1860 (Cont.) Attack on A.W. Dabbs (Cont.)

Had been guilty of all kinds of fraud and
"illnature", etc.

Feb. 24, 1861 (Vol. 3 No. 2)

A list of "Monroe Parolees", since Feb. 9, 1861.

Henry A. Cleveland - 81 yrs. A. W. Herre - 81 yrs.

Feb. 21, 1861 (Vol. 3 No. 3)

Feb. 21, 1861 (Vol. 3 No. 4) - Needing a Judge - A

"Union Ticket" for their election. Included

a District Judge (James Sloan), Dist. Clerk

Jared Crompton, Treasurer, Secretary, etc.

Appointments Monroe. Also report of a

Feb. 14 Convention at Kansas City to nominate

a candidate for District Judge of 6th Dist. There

was 16 delegates in attendance. Dr. John

Johnson, Rev. Kirk of Fremont County was

admitted as "an honorary member of the

Convention." He made a speech in which he

said that "although the Monroe Party majority

in the District", he resolved against nominating

a Monroe because this would cause

anti-Monroe feeling. Said he did not want the

position, but would do it "if it should be the

wish of the people", etc. 0. H. Storer said that

"in view of the threats and insinuations

which had been made, he thought that if any

other than a member of the church should be

elected, it would be said that the Monroe did

not dare to elect one of their number." After a

couple of other talks against the ticket, James Sloan

was nominated by a "majority" with no vote

recorded.

Frontier Guardian
Mar. 21, 1861 (Vol. 3 No. 5) - List of Monroe Resc.

Since Mar. 17 - Webster Barlow - 61 yrs.

Apr. 18, 1861 (Vol. 3 No. 6)

A "Meeting" to the citizens of Pettatamic

County, signed by 70 citizens of Fremont Co.,

referring to the speech of Benjamin H. Rector

at the District Convention, and explaining

their friendship for the Monroe. Also a

letter from Rector defending his speech.

April 30, 1861 (Vol. 3 No. 9) - Pettatamic

County for District Judge - James Sloan - 70 yrs.

Chas. E. Brown - 71 yrs. Fremont County

James Sloan - 70 yrs. C. P. Brown - 71 yrs.

Butler - 70 yrs.

"No returns from any of the counties." For

"Union Ticket" was elected except for 30 in the

Sutter County. For the majorities he

used to Jacob Daggs.

Monroe Regimize April 14 - 1st A. Blk - 70 yrs.

June 13, 1861 (Vol. 3 No. 10)

and "Morning", given, because "this

is probably the last article that we may write",

before leaving for Great Salt Lake City.

May 27, 1861 (Vol. 3 No. 11) - List of Monroe Resc.

July 6, 1861 (Vol. 3 No. 12) - List of Monroe Resc.

July 26, 1861 (Vol. 3 No. 13) - Monroe Resc. of July 4.

F. Kimball & Jared D-rights - 81 yrs. each.
Frontier Guardian
Aug. 8, 1837 (Vol. 3, No. 14) - Notice of filing in Court for divorce by Mary E. Fitch by her husband, Eliza Fitch. Filed in Lincoln Co., Aug. 6, 1837, with suit for separate support. She had two sons, a minor, named John, and a minor, named Joseph. The latter was a minor, named John, and a minor, named Joseph. The latter

Aug. 22, 1837 (Vol. 3, No. 15) - Pettinaware County Councils met for an election to elect county officers. Secretary, M. F. Bellamy, 97; C. T. Fields, 96. For all other offices there was a "scattering" vote: Secretary, vote of from 17 to 7; against a regular vote of 82.


A fervent call, pleasing the Plebeians going to war, with his family to settle the Valley, when he expects to "publish" a paper to be called "The Mountain Standard." Its exact size and format have not been fully decided.


Feb. 20, 1837 (Vol. 4, No. 2) - An ad. "Telegraph", announcing that the Guardian has been sold to John Dawson, a new owner, named "The Eastern County", and would begin the management beginning with the next number. Also a prospectus for the beginning of publication of the
The King, Kaaqadumok, was the king of the land near the great and rich city of Treynor, and his realm was vast and prosperous. He ruled with a broad and just hand, ensuring peace and prosperity for his people.

He said, "The land is fertile, the crops are abundant, and the people are happy."

The other side said, "In the 9th year of the kingdom of Treynor, 7th year of my reign, peace and life.

"Matters: "Welsh Kingdom."

"Life for life."

The news and the coin was evidently a Welsh coin.

She was 5 years old. (Date: 12/17/57)

Welsh coin, for July 1931, from the Xerxes (Washington) of August 1845. Death for work ending life. 2414.

Mary, widow of J. B. Welsh, (Pomona) from the Xerxes, Utah county. Mary Welsh, (daughter of Josephy Welsh, deceased) wife.

Welsh coin, for May 1931, from the Xerxes, Xerxes (California) of April 1845. Death for work ending life. 2414.

"Josephy Welsh, from the land of dreams in the head." (Pomona, she does not report.) Josephy, 5th to 2nd his first wife.

U. S. Public Library 8/30/48.


Pp. 29. (Discussion of "Professor" x Sir Thomas More's) p. 31. (Theмедиа

"The American was an ambitious people, more ambitious than any other existing nation... the French, possibly, excepted. A General who shall consider..."
Terry, Thomas Earle, the life of (Photostate Copy drawn from facsimile book), by himself. Born Mar. 1, 1842, at Shrewsbury, Burlington Co., N.J., by Elder Joseph Wester. No manuscript is the other manuscript there.

In the eyes of the President of the Philadelphia Branch, here in New York, it is a failure. Except two or three names, which may become corrupt later, I have not the means of bettering the situation. The President of the Philadelphia Branch, about half of the names are declined. (See)

Elder Richard A. Price was president of the Philadelphia Branch, about half of the names are declined. (See)

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This volume records how we were on our way back to
George Jacobs Journal (cont.)

The air is filled with the spirit of hope and joy. The people of the town are looking forward to the coming of the new year. George has decided to dedicate his life to the service of the Lord. He feels that this is the best way to spend his time.

George Jacobs Journal (end)

Endowment

"Let him who earnestly receiveth it..."

Endowment

Endowment

Endowment

Endowment

Endowment

Endowment

Endowment

Endowment

Endowment

Endowment
George South Journal (end) 1st December (end)

In the afternoon, my wife and the children and we met with Mr. South and his family and we discussed the subject of the war and the future of the country. We agreed that the war must come to an end and that we should work towards peace.

1st January 1847

The war continued. The Union army was making strides towards the Confederacy. We heard that the Confederate forces were planning to invade our territory. The government was in a state of panic. Many people were deserting their homes and going to the fighting. It was a time of great uncertainty.

1st February 1847

The fighting intensified. The Union forces were pushing the Confederates back. We heard that the Confederate General Lee had been captured. It was a great victory for the Union.

1st March 1847

The war continued to rage. The Union forces were making good progress. We hoped that the war would end soon.

1st April 1847

The war ended. The Confederates surrendered. It was a great day for the Union.

1st May 1847

The country was in a state of rejoicing. We heard that the war had ended and that peace would reign. We were very happy.

1st June 1847

We celebrated the end of the war. We had a great party. It was a time of great joy and happiness.

1st July 1847

We celebrated the end of the war. We had a great party. It was a time of great joy and happiness.

1st August 1847

We celebrated the end of the war. We had a great party. It was a time of great joy and happiness.

1st September 1847

We celebrated the end of the war. We had a great party. It was a time of great joy and happiness.

1st October 1847

We celebrated the end of the war. We had a great party. It was a time of great joy and happiness.

1st November 1847

We celebrated the end of the war. We had a great party. It was a time of great joy and happiness.

1st December 1847

We celebrated the end of the war. We had a great party. It was a time of great joy and happiness.
George Taunton Journal (pt. 1/2)  

May 18, 1825 - Went out to the farm. Wife and two daughters were there, and the two sons were on their way to school. They asked for "letting into Ireland" and a "call to the field."

S.J. Kane's Address: Tues., Aug. 31, 1877.

Endowment House Sealing Record (F-Call. 51)  


Sealed to Margaret Allen, 21 Dec. 1827, Switzerland, Sealed by J.B. Young, 22 Nov. 1807, Newfield, New York.


Kane Co. Cape, 12 Sept. 1820, and Mary Ann Thomas, 15 Sept. 1824, Caldwell, York (Topic).  

Descendants of John Tanner, compiled by Maurice Tanner (typescript) Published by the Tanner family association, 1923 (Rutland, VT) Bennet's Book Store.

J. 1877 House and wife, age 42, and 3 children.

Martha Bowler, 1877, wife, age 42, and 2 children.

John, 1820, Sealed, by J.B. Young, 1807, Newfield, New York.

Margaret Allen, 1827, to Switzerland.

Joseph Allen, 1833, Newfield, New York.
Chuch Point Branch (cont.)

including "Philip Klingamsmith, 
Harriah Klingamsmith, wife."

Letter sent date and the signatures had all been
written by prof. Bennet. Date of the documents went
back to Aug. 1, 1848.

Copy of a "He Covenant (sic)with the Priest, an
agreement dated Aug. 1, 1848 between the Saints of Garden
Lane and the W. P. Preacher. The agreement was that the
S. H. were to do all of the work on the field and the W. Preacher to do all
the rest. They were to be equally paid for their efforts in crop, 
hung loaves, and work in the house and were able to do for the people of the Church.

Potomac Creek Branch, 1848-1850

A. Firth of Highland Branch, A. Branch, included

"Samuel Pool Died"

Potomac Creek Branch, 1848-1850 (Page 2)

James Trigger, Jan. 3, 1849, burial Aug. 17, 1851

Record of the death of F. D. J. in Helena

Potomac Creek Branch, 1848-1850 (Page 3)

Joseph H. Johnson, president.

Record of Members of the Helena Branch, Aug. 1849 (Page 2)

July 20, 1849, meeting of Potomac Branch called for the
"prophesy of the dead", the people were looking for
E. I. D. Jones for John Brown. The next meeting Dec. 20, 1849,
declared "no one was to prophesy until called and licensed to do so by
any member or Elder from the dead and of the church."

Elder was appointed to attend Church business. A list of

Quincy Branch (cont.)

Afterwards which followed included two men whom
were baptized for female relatives.

Interregnum, Oct. 7, 1945, with Geo. Albert Williams
of 1872. Never married. His father was
Nathaniel Williams, and his grandfather, was
Alexander Williams. Alex. Williams was born
in George and joined the P. E. Church very early
before the Church was organized. He came to Utah in 1848
or 1849 and was one of the first settlers of Pierce
where he was a counselor to R.G. Blackmore of
the Pierce Third Ward. He was against polygamy
and some other things done by the Church. Activities
these disagreements continued until
he left the Church. When his meetings at a friend's
place, where he was the regular counsellor of
the Church, warned him that "he wanted
to save his life", he had better leave Utah.
(He was not clear whether he or he had formally
left the Church, but this trial so arranged
for his son, Nathaniel, to be deprived of his
right to worship in the Church."

Until Jan. 1850, left Pierce by sleigh on horseback.
All the way to Helena he traveled by his
horse and kept off the road in the broken
shod run. At night he would return to the road and
camp with the oxen. Ho had covered this
way for fear of being caught by the Mormons.

Arriving at Helena, he secured passage to Idaho -
vasion on Jan. 13, 1850, while his son returned to Pierce
where his large family continued to live.

And he continued to declare against
George A. Williams Jr., in Independence, was on the road returning to Utah. After he had left Utah, news of the murders at the stake meeting in Nauvoo was received, and people gathered to hear the news. Alex. Williams' story of the killing of Joseph Hymen Smith was that they were killed by the Nauvoo, for officiating in sealing, excommunicating, and initiating someone into the Church.

Nathaniel Williams' story of the Nauvoo Massacre was that some men from the city recognized, in the home of a man, one of the men involved in the killing of Joseph Smith. The story goes that a报告: Smith for the party that attacked.

Nathaniel Williams' story of the faction killing of Joseph Smith. The killing was plotted and carried out, according to the faction's theory. The killing of Joseph Smith was carried out both in front of and behind the official, so that he would not be able to protect the faction. The official was thrown out of the house and into the street.

At the hearing held in connection with these killings, Alex. Williams, a single man in the field, was the presiding judge.

Alex. Williams did not know if there was an organization of avengers among the people in Nauvoo. He was sure that there was an organization of avengers among the people in Nauvoo.
 tears that had suffused their eyes before, were now
completely dried and lasted as the ground.

p. 326 (50) Sun. May 3, 1875 - 5 p.m. meeting E. Snow

"Help for our S. Lore" as illustrated in the minutes of the
Ordinance council and at the same time was

"Heavily unanimous."

p. 327 (51) Mon. Aug. 11, 1875 - Brigham and the A. O. began in
the first council in the Temple and they testified that
when they confirmed, the song used was: "Having
Authority given us by Jesus Christ, adapt it for
the remission (sin) of your sins for the
remorse of your covenants and for the Obsecution
of the Rule of the Holy United Order in the name of
the father, son and Holy Ghost evermore."

p. 328 (52) Jan. 31, 1876 - November 13, 1875 - Conference at St. George.

See W. Harkins spoke. Said he lived for two years
with Geo. Smith and was clothing with Joseph
and saw Brigham for the first time.

Joseph remarked to him before Brigham came
within hearing: "There is the great test now;
that even had the Church taken sin to the world
and would lead the people",

When the authorities were sent here, they were carried into
p. 329 (53) Tuesday P. M. meeting. "Be Brigham spoke of
the fall and sinfulness of this place of gathering, and said to the
all of the Saints to send the damn fool and whoever
was in Puxoon or Puxoon who acknowledged it act as they did, said it

p. 330 (54) Sun. May 14, 1875 - Conference. Brigham spoke of
the Philosophy of our religious and "At the beginning of God and the Will judges who led him and the world by
seduced and said that it is not sin to dwell in sin in the midst of eternal burnings doubtless
whether the Angel comprehended the vast infinity
of space."

p. 331 (55) Sun. Jun 10, 1876 - November 13, 1875 - Meeting in the p.m.

"Let me go and said that he who made the quiet hour
against the temple was who one who was innocent and
they filled with dirt and of murder and killed and
as his own Messiahs of the messiahs of the messiahs had
been killed by Judge, Calkins and the federal
officials, He shall have living stones of the Church
in the Spirit of that bloody deed.

p. 332 (56) Jan. 27, 1876 - He said of the murder of
Brigham. and his troops and commented: "And that is
a beginning (sin) of the flood killing (sin) of the Rev.
Elders. God is that God Smith in the last days. He
knows that the mill for us and all shall be
triumphed and shall become exceeding angry and
shall be the tester with a song and a triumph."

p. 333 (57) Oct. 15, 1876 - Inquirers the Oct. 14th, Conference,
heard the next one (April 1877) will be held in the Temple.
The words of the Son in the Lord: "The Son is exalted by command
and the ordinance house will be held at it all meeting.
Opportunity for their dead and their will be those" the blacksmiths
and the Holy of the Lord will have to come to St. George
as we expect them."

"Be Brigham spoke of the fall and sinfulness of this place of gathering, and said to the
all of the Saints to send the damn fool and whoever
was in Puxoon or Puxoon who acknowledged it act as they did, said it

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p. 329 (53) Tuesday P. M. meeting. "Be Brigham spoke of
the fall and sinfulness of this place of gathering, and said to the
all of the Saints to send the dam

When the authorities were sent here, they were carried into
James L. Carter Walker (cont.)

p. 63 (10, 11) - Jan. 2, 1876 - B. Young and party were arriving in St. George. The Temple workers marched to the Church House, carrying banners of welcome, and "as the first fruits of our labors bowed to them, they returned to salute us. We then marched in the same order down to the Temple, and returned our work."

p. 63 (10, 11) - Jan. 17, 1876 - He went to the church. Dr. Wootton spoke and said that "when the Prophet Joseph crossed the River from Nauvoo and sent for his knees his wife Emma looked the stairs down and refused to let them go. The General said that if he had gone to him she would have thrown the doors in his face."

p. 63 (11) - Jan. 3, 1876 - Meeting in my room. Wrote "and knew that I had seen the Prophet Joseph stand and tell them for their lives and his (Joseph's) name would shine bright as amber."

p. 63 (11) - Jan. 12, 1876 - At a meeting, "the Saints" said that Joseph was present in the Smith and in the Denver high. "and that the people of Joseph had gathered around in the Holy order of Patriarchs."

Joseph's message was read by S. Brown and he had also received a message from the Prophet that in giving him the command of the Church and also the mission of the Prophet (i.e.) had given Healed unto me by the power of the Holy Ghost, and had a copy made before leaving her, the revelation which he immediately burned.

p. 64 (20, 21) - Jan. 1, 1877 - He told of the dedication of the Temple of St. George. B. Young was sick and had to be excused about in a chair. At the dedicating prayers B. Young asked to lay his hand on the Temple and said "as I shall go from the Temple, I give to you the Temple, for you shall have your garments, your testimony of the truth and all the power of God which I have." (p. 64)

p. 65 (21) - Jan. 2, 1877 - He learned that the fire that set to the Temple was a result of the fire that was burning yesterday, and the one who had been glad.

p. 65 (22) - Jan. 3, 1877 - The Bishop and others were killed in the Temple. B. Young said to his wife, "Joseph Amelie Young, your friend for and in behalf of your friend Mary Sheffield (a Captive girl),"

p. 65 (22) - Jan. 8, 1877 - He left for the Temple and in St. George, "Sister Amelie Young, have you a letter?"

p. 65 (22) - Jan. 15, 1877 - To night I was overwhelmed to feel my Heavenly Father's love and kindness (in the in our hearts and believing in the promises in certain afflictions to which I have been subjected to, which brought the Lord many times to this Judge (5) and that appears to outward appearance that the wayward and evil..."
Journal of Charles L. Walker (cont.)

p. 674 (61), Jan. 26, 1881. News of prayer meeting at night. "Father Nephi" said that when Joseph was speaking to the Nauvoo Legion "about the 23d of June, 1844," he asked them whether they would keep for their leader in answer, "it was moved seconded and carried that N. Smith be commanded (sic) to return the hearse of the hearse and the earth, and the servant of the nineteenth century (sic) be his guide."

Joseph then asked them to see many of them "would die for me, they all said they would." He said he would die for "true Zion" and saved it up to heaven, and said it should never be lost. He again until Zion was redeemed and the day of the Lord turn the key, and deliver when lightening (sic) the heavens the Heretogenic the temple erected of the Father in and the redemption of the Zion from God." "Father Nephi," who was also present of the time confirmed the decision. Smith also told how Joseph worked with the idea in mind that the Lord the Spirit would take to the Holy Mountain and "descend the Valley of Great Salt Lake just as he had looked there."

p. 675 (62). Jan. 28, 1881. News of meeting in the evening. Father Nephi told of the schism of Joe Smith, son of the first president in the Church, and said, "they placed a chair in the middle of the room in which Nestor and Oliver Cowdery, Sidney F. Willard and Joseph Smith took a vessel of oil in their left hand and cast five right hands to heaven, blessed it poured a portion of it..."
Gospel of John (end) - Revelation (end)

"...as the Father has loved me, so have I loved you. Let not your heart be troubled. You have heard me say, I go unto the Father. And if I go and prepare a place for you, I will come again and take you to myself, that where I am, there you may be also. And where I go, you know the way." (John 14:1-3)

P. S. - "I have been working hard on the next chapter of the book. I believe it will be the most interesting one yet. Keep your eyes open for it!"

**Chapter 3**

The trials of love and loyalty in a time of conflict and change. How do we navigate the complexities of human relationships when the stakes are so high?

**Notes**

1. "Love is patient, love is kind..." (1 Corinthians 13:4)
2. "For God so loved the world..." (John 3:16)
3. "The love of Christ..." (Ephesians 5:2)

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**June 17, 1883** - Reverend Smith marched to his weekly appointment and met with several ministers and church leaders to discuss the ongoing issue of religious freedom. They agreed that the church must remain strong and unified in face of adversity.

**December 15, 1883** - Reverend Smith delivered a powerful sermon on the theme of sacrifice and dedication to the cause of the church. He encouraged the congregation to remain steadfast and work together to overcome the challenges they faced.

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**April 13, 1884** - Reverend Smith attended a conference on marriage and family values, where he discussed the importance of maintaining strong family bonds and the role of the church in supporting these values.

**Notes**

1. "A family is the basic unit of society..." (Bible verse)
2. "Marriage is a sacred institution..." (Bible verse)
3. "The family is the foundation of society..." (Social commentary)

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**July 8, 1884** - Reverend Smith gave a stirring address on the topic of perseverance in the face of persecution and adversity. He encouraged the congregation to remain strong and committed to their faith.

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**November 18, 1883** - Reverend Smith attended a meeting with a group of prominent figures in the community, where they discussed the future of the church and its role in the society.

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**December 18, 1883** - Reverend Smith delivered a message on the theme of sacrifice and dedication to the cause of the church. He encouraged the congregation to remain steadfast and work together to overcome the challenges they faced.

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**April 13, 1884** - Reverend Smith attended a conference on marriage and family values, where he discussed the importance of maintaining strong family bonds and the role of the church in supporting these values.

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**July 8, 1884** - Reverend Smith gave a stirring address on the topic of perseverance in the face of persecution and adversity. He encouraged the congregation to remain strong and committed to their faith.
George Co., Court of Common Pleas (Cont.)

[Handwritten text]

[Paragraphs]

George Co., Circuit Court of Common Pleas (Cont.)

[Handwritten text]

[Paragraphs]
George Co. Ohio Marriage Records (Chaut.)
Book 09, pg. 36 - Oct 30, 1828 - Daniel Smith & Mary Ann Cline
were married by Sidney Rider, a minister.

Book 08, pg. 149 - Dec 2, 1827 - David Rider & Mary Ann
were married by Sidney Rider, a minister.

Book 07, pg. 146 - Jan 29, 1827 - John Rider & Martha
were married by Sidney Rider, a minister.

Book 06, pg. 145 - Oct 23, 1826 - John L. Rider & Mary Ann
were married by Sidney Rider, a minister.

Book 05, pg. 143 - Sept 29, 1826 - John L. Rider & Mary Ann
were married by Sidney Rider, a minister.

Book 04, pg. 141 - Sept 29, 1826 - John L. Rider & Mary Ann
were married by Sidney Rider, a minister.

Book 03, pg. 140 - Sept 29, 1826 - John L. Rider & Mary Ann
were married by Sidney Rider, a minister.

Book 02, pg. 139 - Sept 29, 1826 - John L. Rider & Mary Ann
were married by Sidney Rider, a minister.

Book 01, pg. 138 - Sept 29, 1826 - John L. Rider & Mary Ann
were married by Sidney Rider, a minister.
Buch No. 106, p. 172 - 1837:

- Jan. 8, 1837 - Herbert H. Smith and Nancy M. Turner married by "Severne Munnells"
- July 22, 1835 - Charles Smith and Mary T. Edwards married by "Severne Munnells"
- Jan. 8, 1837 - Joseph B. Smith and Mary T. Edwards married by "Severne Munnells"
- June 17, 1836 - John B. Smith and Mary T. Edwards married by "Severne Munnells"

- Feb. 28, 1836 - James A. Brown and Mary T. Edwards married by "Severne Munnells"
- Feb. 12, 1836 - Jane A. Brown and Mary T. Edwards married by "Severne Munnells"
- Feb. 12, 1836 - Sarah A. Brown and Mary T. Edwards married by "Severne Munnells"
- Feb. 12, 1836 - Sophia A. Brown and Mary T. Edwards married by "Severne Munnells"
- Feb. 12, 1836 - Sarah A. Brown and Mary T. Edwards married by "Severne Munnells"
- Feb. 12, 1836 - Sophia A. Brown and Mary T. Edwards married by "Severne Munnells"
- Feb. 12, 1836 - Sarah A. Brown and Mary T. Edwards married by "Severne Munnells"
- Feb. 12, 1836 - Sophia A. Brown and Mary T. Edwards married by "Severne Munnells"
Rogan of Morgan Co. rustled a little had 3rd party.  On Feb. 19, 1869, who
was charged with being a spy on a married woman and
the jury recommended a charge of
rural, which a number was listed by
Rogan. Judge H. A. Breese. A 1st was
found on Feb. 19, 1869, and the prisoner, who had
committed all the previous, was convicted of
on Feb. 20. 

On March 16, 1869, Sheriff stated before the court that the
prisoner, Charles A. Walker, had been killed while in his
complaint (sic) by one who swore
him. The said Charles Walker, who is a
the court reduced the claim to being
intransigent for reasons given in
the next issue. On March 22,
the grand jury indicted Swenson for
murder (p. 23). He was tried the same day,
and the jury reported that the "do jury
return to Court of St. Joseph, it
being justifiable homicide."
Nauvoo Temple Record (cont.)

Jan. 29, 1847. Sally Ann Fuller sealed for eternity to Geo. Smith, a twin sister, "Redley" to Freeth. Jane Helen, b. June 18, 1830, at Marblehead, Mass. Kitting Bridget it was for time only.

Jan. 13, 1849. S. B. Willey sealed for time only to Melissa Pratt Smith.


Jan. 4, 1849. A. W. Bean sealed to Emily Newton, b. Feb. 27, 1838, in Wayne Co., Ill.


Refused four Messrs. Republican, dated Springfield, Feb. 25, 1843, Agreed to sell the House. This day, passed a bill relieving some of the objectionable features of the Nauvoo Charters. The bill passed 66 to 32.

Left State Register, Springfield, Friday, Feb. 25, 1843. Act to "Nauvoo Affairs" says the recent Grand Jury voted

"and seven with the Nauvoo who destroyed the painting preserved here, thus enforcing the law against such violators, whether perpetuated by persons, or by devices...

Jan. 9, 1846 - 2d of Jan. 2d proceeding in state House of Representatives; debate by relief of Nauvoo Charters. Mr. Collins opposed the right of Senate, without granting a new charter, became heard: "it was well known that the city owed a large debt from the violation of which they could not be relieved unless the new charter passed."

Jan. 24, 1846. "Mr. H. R. Jan. 14. Mr. Ross offered a substitute for the mayor charter was decided by the Senate to be done."

1. Appeal the city charter. 2. the charter of the city of Quincy. 3. Sold city ordinance, complicating with the U.S. or all state laws. 4. Abolished the Nauvoo Registry. 5. A vestal temple for the new corporation. 6. Passed all debts to the new corporation. 7. Sent the date for payment of bonds of the city, flocking up in July, 1845, 1846.

8. Limit the city boundaries to their recent bonds. 9. Renew the legitimate right of the city.
Ill. State Regt. Capt.) Nelson Car. - need they is about detailed war, or could be elicited. The question still remains unacquainted, "What has become of Willcox?"

I believe he has been killed.

"Perfectly, yours,
John J. Harding."


Dear Harding, reporting that "we have made no

search to find the locality. Having left the

farms and found only goods in all of them, the

mosquitoes, under the дереву, and

affairs named Smith.

Feb. 24, 1846 - A letter from Maj. Warren,

at Carthage, to have found the dead body of

Mr. McAndrews, for thieves and murdered,

Williams and Samuel Smith. One was carried

in McAndrews, and they attack the issue in the

camp of George Miller. The "leading men" of

Nelson helped in making them act. He had

an interview with the boy, who gave me

very little and on the loss of property for

the past year."

Feb. 24, 1846 - "You expressed yourself as feeling under great obligation

to you and the boys under my command

and desired me to say that you declared

that the instructions against you had been

followed by putting on their shoes and

acting as able-bodied men, which permitted him and the

Mormons to keep the country.

Sanogus Journal, Springfield, Ill.

Jan. 22, 1846 - "'Origen of Religion. Free

and Conscience!'" commenting on Jos. Smith

Twissel Searle, statement, enforcing Sweden as

force. Says that when the Mormon "Resolved to

join the civil power and render the religious teachings,

and with the Constitution, they attempt to

Preserve the Constitution, and by force in the

liberty of conscience, and we must look

for the service of the Army.

Says that it is not

necessary that religious influence be necessary

under the military rule to be acquired, by

became a dangerous man, and must look

for the consequence."

Feb. 5, 1846 - By because

to pass safely, the public law is another

field of action, it is quitting the tent

which he assigned to the Army, and has now

requested his discharge by accepting a

military station, and by assuming the influence

your power to preserve the Constitution.

March 18, 1846 - "I am very pleased with that.

I am very pleased with that."

Oct. 26, 1846 - Alleged justice in Hancock Co. Circuit Court

October Term, that John C. Bennett had a divorce

complaint against Mary A. Bennett, residing

in Ohio. The matter had been in court on the

16th Monday in October it was removed Dakota.

Defendant had, weekly to Feb. 20th, but the case

did not apparently want the action the divorce

Jan. 23, 1846 - "From Yarrow, says two men who passed the

Yarrow "on Thursday of last week," read Jos. Smith, with a

speech in which the Temple, and Bennett, men, they,

"Let's start! A great, and need the seat of

conscience. N. favored to be much excited..."

(Thomas, 1845, July 1st)
The story is ended by saying: "Our
induced to make these alterations from
a conviction formed or long experience
and close observation, that many diseases
will be cured, and this relatively, in
proportion to its more extended use; and
which a culinary preparation, it now
of the best fashionable dinner.

May 31, 1837. - From the Masonic Reflector.

Sketches of a Traveller - Xo. 26., August "E.T.,"
which only, Morgan identifies as "Sinister,"
Edward's Flagg, was published last year
in 1834. He tells how while traveling this
self, in July, 1836, spent a day with a famous
emigrant on Sunday in Jackson Co., with his
family. He says the name was "by no means
and representative man," who had taught
school in Virginia and had become Count
Mason, who, "thrice upon traveling to
himself, a freelance, visited the
famous children of various stock in
for the benefit of all," Aug. 11, 1834.

From the Reflector, by W. S. Office Reflector, 
This story, "The Masons," says that
of the best clothing, the Masons have their own house.

Walter, anti-Mason, 86; Beagle, Mason - 84;
J. M. Newton, 52; Wilton; 9; Ballay, 86. The Masons
vote for Congressmen: Stuart - 4, 58; Wilton, 16.

Peoria Reflector, N.W. Gazette, etc.

Jan. 2, 1842. - Commentary on Smith's an-
ouncement in Tues. Freeman's, in support of Demo-
crats, Snyder, Mosby, Douglass. "This is prob-
ably the first time that a public manifesto
of this sort has been issued by a religious
leader in this country... we trust that
all parties will see its dangerous tendency,
and at once refuse it!"

Warsaw Signal - July 7, 1841 - "For the Warsaw Signal."

"Mrs. William Harriett will attend the appointment
made for him in this county.

"It is a great honor to the Masons who have,
and circulated the letter that he died, but he
has now died, his sores cured, and yet lives
of the truth.

St. Marys, June 30, 1842.

"Mrs. Harriett, please in Warsaw next
Sunday, the 9th inst."

OCT. 6, 1841. - An ad for W. A. Parvis, Masonian,
Porter, says that "By William Parvis, with
Encorement by S. R. Sleeper" says the handbill.
It was in Beals at this office, and will be pub-
lished in a few days." July 26th or 30th, 1841.

This ad was signed by John H. Babcock, publisher.

A postscript says the same, "in now published-
d for sale at this office."

Aug. 21, 1841. - Article on Jack Masons. "They are
called Jack Masons, because like the Jackasses
in the field, although covered with the skin of a
man, the length of their leg decides their
real character. They say to strangers that
Warren Signal - J.B. Moorman (end)

"they cannot controvert, but believe that the Mormons are honest and respectable. They profess no faith in the doctrine of a Mormon. They favor the necessity of acquiring an understanding of that nation without the necessary knowledge of the principles by which they are governed." They named their Nauvoo.

Dec. 8, 1845 - The Dec. 30, 1844 Message of Pres. Jones to the LDS, repudiating on the decent terms in Nauvoo, he says that he "had been engaged in the affairs of the church, and by those who composed it, as a matter of fact, to be declared by the law of God, against all persons, and the people of the nation, because of the fact that the church was maintained that the blood was innocent blood, except that of the murderer of the church."" It was believed that Joseph Smith had announced a revelation from Heaven, sanctioning polygamy, by some kind of spiritual self-interest, which I believe it well understood, but at any rate, whereby a man was allowed his influence in the laws of the state, and the indefinite number of others. To be engaged in any mystical and spiritual ends, and to himself, and many of his followers, had looked upon the people of this revelation by producing a large number of women."" Jordan says that the cause of popular fury "is that the Mormons are not that they hold to true religion, because

Warren Signal - J.B. Moorman (end)

they feared that if they united politically, they might be accused of religious.

"The peace of the United States, and of the community, was put into effect, and all the property of the church was ordered to be confiscated by the order of the president, the president being ready and able for inquiries immediately investigation. We acted as counsellors and knew there to be the fact.

Dec. 12, 1846 - "J.B. Moorman - An exchange newspaper for the papers of the town. J.B. Moorman. We will get it Saturday, February 25, a certain correspondence newspaper, having been unsuccessful in his efforts to procure offices from the state, was, thought to try the fortune of a newspaper. Accordingly, presented himself to the head of the church as a candidate for the mayor. While walking out to the town, he rode on the elder to be a magazine, in acid with the people of the town. He was a deep下去 misunderstand, as a large number of men, along with the"
Warsaw Signal, 1964; 191

"I saw a spirit of lily in the effort to pull him out, that was afterward the very most unexpected part of his character. This pleasant stopped the ceremony and he was never afterwards baptised, but became a favoured convert to the Head of the Church, and was ever willing to do anything for me, to secure Moroni's favor. His long hair suggested for him a chosen, which has been transferred to all who love him, even Moroni's favor."

May 6, 1846. Letter of Reuben Daniels, Kentucky, Dec. 25, 1846. He says that in May, 1846, when he was in New York, Smith, ordered him to the Melchisedec Priesthood. At the edict of the Lord, he was required to swear to an oath that would reveal no secrets that might be revealed by him, and that violation of the oath would result in death. Smith explained fully the doctrine of the Priesthood, the principal part of which is the sanctification of duty. He pointed to the states in which the Law was now standing, a number of spiritual wives as could be attended to, and it was a matter of indifference whether or not the law and requirements of the Celestial Kingdom, that they should be married in Glory as before.

Warsaw Signal, Reuben Daniels (cont.)
"because it had revealed to him by Almighty God."

May 13, 1846. "Another Wife story (of) - We learned that on Saturday night last a person brought to Buel, mill near Flag-A-Call, which he desired should be brought before morning. Accordingly, Buel, and a few others, he found the body suspended to himself at the mill in a drinking disoung. In the morning he went to the house Buel in his statement that his wife was ready, when he visited Saint, you will see child could be found - the whole had disappeared in the night. Buel went to the Mortuary Church and has long been trying to clear up the Catholic party, and for that purpose gathering this devious bad habit."

June 2, 1846: A May 26 letter of Jos Smith to H. B. Stowe, of the Signal. "Sir - you will discontinue my story - it is not to be calulated with, but to you, and to everyone the filthy sheet - that tramp of lie - that spirit of iniquity - no disgraceful to any moral breach. Jos, well the code of Jos Smith."

P.S. Please publish this in your contemptible pages."

July 14, 1846 (Wed.). O.S.
"Report that "Mr. William Haring, the anti-Mormon lecturer," gave 4 lectures in Warrenville preceding Sunday."
The Warsaw Signal  
Mar. 20, 1844 - "To the Ed., received "A Traveler's Story," a letter by a gentleman of Harrison County, charged with teaching the spiritualist's doctrine. He wrote to me, saying, 'I have been teaching the doctrine for two years, and that at the last hearing, I was declared guilty. I have been teaching the doctrine for two years, and that at the last hearing, I was declared guilty."

Feb. 28, 1844 - Ed. "Mournful Matters." "In the town, with the increase of the people, the demand for news is greater. The Warsaw Signal now has a larger circulation and is more widely read."

The Warsaw Signal, Agriculture, Literary and Commercial Register (cont.)  

Mar. 6 - "Have you forgotten the words you said for Nancy (lovely Beechey's wife)?" "With all your friends, too?"

Aug. 28, 1844 - An extract from "Huntsville Morning News."  

Dec. 25, 1844 - The Signal is now publishing "The Beechey Trust Company." "The Signal is now publishing a letter from a friend," "The Beechey Trust Company." "It tells of a trust company offering to reduce people's debts."

Oct. 28, 1845 - "The Beechey Trust Company." "The Signal is now publishing a letter from a friend," "The Beechey Trust Company." "It tells of a trust company offering to reduce people's debts."

Mar. 3, 1846 - "The Beechey Trust Company." "The Signal is now publishing a letter from a friend," "The Beechey Trust Company." "It tells of a trust company offering to reduce people's debts."
Warren Signal said, (Daily Post, letter, ca. 1861), as follows: "Joe Cash had a revelation from God, that there was a number of spirits to be born into the world before their revelation in the next, that Christ would not come until all these spirits received their entrance into their "_placeholder_of_the_next_word", that these spirits would torture around the world and at the doors of bad houses, waiting for some honor, especially of getting into the homes of the new people that had entered in by "_placeholder_of_the_next_word", for their Babilon, and a fourth, that was, by the "_placeholder_of_the_next_word", sealing off victims women, and all those who were asked for women in the streets, the only door of Heaven was to be "_placeholder_of_the_next_word", to some evil for the next eternity, and besides in this same forever, that this resolves the cause of bringing forth these spirits would receive reward, the ratio of which reward should be greater, or less, according to the number they did the means of bringing forth."

Say this doctrine has been taught to Joe and to "_placeholder_of_the_next_word", and nothing less, than in Boston, New York, Philadelphia, and in the house. Say that "_placeholder_of_the_next_word", read in Buffaloo, Philadelphia, his conversation from Joseph Smith, "Placeholder for and keep above the Teacher", the power kept him and they do not keep the yearning power, and they could reach the spirit of wisdom and duty and the knowledge of the wise doctrine publicly.

July 19, 1846: A letter in a 32 such pound lost on the 12th of the month of September, Smith, the power to get the letter was a "_placeholder_of_the_next_word", and authority to reach the spirit of wisdom and duty publicly.

Missouri Republican, St. Louis, Dec. 20, 1833 (from the Western Monitor)

A Nov. 28, 1833 letter from Benj. James McIver, Jackson County, Mo., who said he had lived...
Mormon Republican - J. Macy (cont.)
difficulties followed. McKay tried to make peace
between the old settlers and Mormons, but neither
side paid much attention to him.
Mormon leaders, when the Mormons marched, refuted
their offer. On Oct. 25, if they had arrived an hour sooner,
or if they had not hesitated, they would undoubtedly
have taken the city.

Daily Mormon Republican, St. Louis
July 13, 1837. "MORMON HISTORY - WM. GEORGE
Woodward of Richmond, Ray county, left a
large amount of documentary evidence
in his possession relating to all the
difficulties and disturbances with the
Mormons in this state, which would be
great aid in any writer writing a
history of the difficulties."

Jeffersonian Republican - J. Macy
Aug. 21, 1838. "Election returns (impassing)" as
Democrats 33, Whig 20. Caldwell & Green 33, to the
Democrats, Harman and Miller, and 2 to Allen
and Wiser. The state total for the Democratic party
was 100 to 1600 for the Whigs.

Mormon Whig - Holman's
Aug. 7, 1841. "Says that the Utah Telegraph reports
that "the two four, accords from the Mormons,
are commenced a settlement near Rock Island,
and the Illinois side, and that many are leaving
within a few miles from their homes."

Mr. W. P. M. Dec. 11, 1844.
"MILLERISM OR TONE,..." a new sect of four
who are appearing in Cincinnati. They are
"About forty of them, more than half of the number being females, and they are all cows given by the Commercial Bank of that city, of a big bulley, half Shetland, half Necky, formerly a Nevery who had been proclaimed himself Jesus Christ! It showed his disciples one day last week the mass of cows in his hand and hinted a seizure of the cows! It was..."

St. Louis Beacon, 1842, Mr. Morgan (cont.)

"afflictions... who find... every half hour... depressions... sympathy..."..."... to a Mason..."

Nat'l American Bulletin, St. Louis, 1842.

July 21, 1842. - Extract from the Western Citizen of July 16th. - "We understand by the stage..."..."

Dec. 27, 1842. - "During the last week... twelve bills..."... twelve Mexican dollars, and American..."

St. Louis Beacon, 1842, Mr. Morgan (cont.)

Dec. 30, 1830 from N. Y. Cour. & Eng. - the question of (sin) poltical...Anti-shaving in Evanp... It has..."

The Sedgwick Guards: St. Louis Beacon.

"by law... in cold blood... murder..."... murdered character... injustice... unjustifiable... anti... blackest..."

St. Louis Daily News, 1842, Mr. Morgan (cont.)

"Christian Troops... the last authority... passing... act of 530... thousands of American..."
The People's Daily Organ - Elopement (cont.)

wife of a respectable mechanic. She had gone off with a runt by the name of Shubert.

who halfereal, had been paying Sunday school for attention to her for a long time.

(Shear, Proctor, Proctor, Montgomery, Utah, p. 166)

The California Star, edited by C. E. Beaman, published.

Jan. 7, 1847 (Vol. XXXII, No. 15). "One thousand

four hundred emigrants from the United

States have arrived in the California Valley,

within the last three months, by the route

over the mountains."

Sacramento (Calif) Transcript, Oct. 14, 1852.

from "The Iowa Journal", An article "Truth

and the Frontier," by Dr. James Blake,

a doctor, who was disabled from stacking

alas, going partly in the spring of 1852.

According to the Col. James Fetting

were the Piasa, a vessel on which Blake

several times. Denying that the Missouri

were expelled from Montana because of

their desire. Blake says the camps from Missouri

was to be found in the social and political affairs

committed by them against society, and that:

against that part of the fellow citizens near

them they were located, officers which, after the

had been found as long as they could be, always

fought by exaggerating the people their foes,

which led to their expulsion from the place in which they

settled, in the midst of which they lived an uncomfortable

surrounding inhabitants,"
The three different colored inks were used to write the above text. The ink is a mix of black and blue, with some red accents. The handwriting is somewhat legible, with some words and phrases written in a different style, possibly indicating a change in the writer or a specific emphasis. The text seems to be a continuation of a letter or a document, discussing historical events or narratives. The text is written in a formal style, typical of 19th-century correspondence. The document appears to be a record or a historical account, possibly related to the Church of Jesus Christ of Latter-day Saints or a similar religious organization. The handwriting is slightly faded in some areas, but the content remains clear and readable. The text is written in a single line, with no visible headings or subheadings. The document is likely to be a historical record, possibly related to the governance or activities of the Church during the time period in question.
Papers of Oliver Olney - Original Copy

June 14, 1842 - Mr. Morgan's letter.

Journal of Oliver Olney - First entry, May 1840

[Text continues with entries and notes]

Oliver Olney (cont.)

"I cannot agree with the writer that there is no possibility of the thing that can be done. I do the best to promote the interests of our American soil. The war is a war of self-defense. By the shedding of blood, say the people, "We are entitled to such a country as this."

June 16, 1842 - The House of Representatives, J. G. Bennett, and the Senate. He says it is not just. The people, if necessary, must be stopped. They have moved together, in fact, as if it were the work of the people.

June 18, 1842 - The public is raising the question of the war. They are satisfied with the time, the Healthy around.

June 19, 1842 - The public is raising the question of the war. They are satisfied with the time, the Healthy around.

If they don't stop, they will lose the war. They must stop the war, even if it means a great sacrifice. The authorities claim the power to send us to war. We can see the handwriting on the wall."

May 13, 1842 - "We are against a multiplicity of times." "They will not agree to stop the war. They will have to stop. We must have our way."

By the 16th, they had decided on a compromise. They will stop the war if the Senate agrees. They will stop the war if the Senate agrees.

The war is a war of self-defense. By the shedding of blood, say the people, "We are entitled to such a country as this."

June 16, 1842 - The House of Representatives, J. G. Bennett, and the Senate. He says it is not just. The people, if necessary, must be stopped. They have moved together, in fact, as if it were the work of the people.

June 18, 1842 - The public is raising the question of the war. They are satisfied with the time, the Healthy around.
Oliver Olney (and) Elder Oliver

"Wirth, Peter, Martin, Elizabeth, Benjamin, Nancy, Hulda, Elizabeth, Chapman, The Shakers may be changed if they Nancy Riger, Mary, Martha, Ruth, 
June White, Jemima, Abra, Brown" 

July 17, 1842 - No telling many times revelation. 

She lacked an exit back the 1839. Heber was 

visited by the Angel of Enoch.

Aug. 17, 1842 - He says of J.C. Bennett: "That he has been thoroughly trained by the Church of Latter 

day Saints. He is not helping with them, and to 

they Confirmed, and they some difficulty arose. 

In the Summer of 1841 and asked to be di-

nounced by them. They defied catherine (sic) as 

iny that I am informed, until they performed 

epic on July 27th.

July 27, 1842 - A revelation giving the name of 

those who were to be called for the organization of 

"The Order of God", under the "Palestine Undergro-

away". Among them were: Oliver, Susan, 

Daniel Spencer, Sidney Riger, Orson Spencer, 

Orest Pratt, Pam Nide, George Snow, John C. 

Page, Wilford Woodruff, James Snow, Ebenezer Snow,

Authograph of Thurston Wood, edited by his daughters.

"About 1839 a young man, married, 

having many, between twenty-five or thirty, 

with the names of minutes, not" (p. 359) without 

one, being included in the "Redeemer's Telegraph" offer 

and said he wanted to be in the church and added
S. W. Richards Journal (cont.)

Aug. 3, 1842 - He called at the "New" office and was introduced by Clerk Butler, who handed him a book containing an article or "Secrets" for the News and received an article I had left before the discovery.

Sept. 30, 1842 - "Desert Evening News," the Editor's telegraphic and local items on "Christianity." A note of the Republican Ratification meeting in the Wearsed Building.

Oct. 13, 1842 - He attended the Republican Ratification meeting in the Wearsed Building.

5th of Nov., 1842 - He was called to the office of Mr. Bates, who was a California Representative. Butler was died recently.

Jr. 14, 1842 - Called at Mr. Young's office who demanded the money due him from the Cain Estate to be paid in 3 days. Accepted the money, but would not accept U.S. R. Bonds, only for the amount due, and would pay it. Proposed to keep the money for him in 30 days, but would give me three.
Feb. under such circumstances, and I know there is no woman can ever feel more than my wife does now, and this is just as good a command as ever lived, and she never blamed her for feeling bad but loved her the worse.

May 14, 1845, at Winter Quarters. Spent the morning and heard B. Young speaking. He "called upon the Lord to bless this place for the good of the Saints, and cause every guiltless who should attempt it with sickness, starvation (on), and death, also cause the land of Missouri that it might cease to bring forth briers or thorns for being to its inhabitants and that they might be cursed (on), famine, (on), and death, that their flesh might consume away and their bones and their blood devoured by Maggots, and that this torment never cease but continue until they leave the land, but be blessed for the possession of the Saints, he also cursed the Valley the Indians went who came up at the Boot and said if the came any sickness (on) would destroy their hogs and kill it. B. Young said then to do and said if it had been he would have had his brains (on) for him, if he had died the next moment for doing any for he had no right to come here and interfere with, that which was one of his concerns for his welfare was among the Indians."


Notebook Office, Dec. 17, 1867 - These seem to be the original items taken from the Journal of the Mormon Office. Noting new...
Mary E. Lightner (cont.)

“Kinsley, reconfirmed in the St. George Temple and the Manti Temple and Salt Lake Temple, after I came to Utah

Mary E. Lightner
Feb. 8th, 1905
Witness

Mary P. Kellins
Minersville
Beaver Co.
Utah

The statement was the same before the signature.

A Statement Concerning One of the Relief Society, Feb. 14, 1905

‘Mrs. Smith stated that the meeting was called for the purpose of making the report to the Organizing of the Church by organizing the women in the Order of the Priesthood.” It being an open meeting. This is my statement by my Lightner.

Mary E. Lightner, Record of the Brigham Young University, Feb. 14, 1905: ‘Spoke being married to her...’ I asked him if Emma believed about angels, and she said, ‘Emma thinks the world of you...’ I was not sealed to him until I told the witnesses I had been dreaming for a number of years to make the world up. I thought I was a great dreamer. (2) I prayed to God to take it from me for I felt it was wrong. But when Joseph said for me to tell me all of these things, ‘Well,’ said I, ‘don’t you think it was an angel of the devil that told you these things?’ Said he, ‘No, it was an angel of God. I will now show you the difference between an angel of light and Satan’s angels, the

Mary E. Lightner (cont.)

‘as I first came to your town I heard in the year of 1844 and 1845. I said I was told by the principal angel he would prophesy. ’... Said, ‘If God told you that why do not tell me?’ He asked me if I was going to be a traitor. ‘I have never told a mortal and shall never tell a mortal I had such a talk from a married man,’ said I, ‘Well,’ and he, ‘pray earnestly for the angel said to me you should have a witness.’ Well Brigham Young was with me. He said, if I had a witness, I wanted to know it. ‘Why should I tell you?’ said I. ‘Well,’ said he, ‘I want to know for myself.’ Said I, ‘do you know what Joseph said?’ Said he, ‘Myself the office the angel appeared to him and told him he was well pleased with him and that you should have a witness.’ So she prayed for a witness, and a few nights later, an angel appeared to her. When Joseph went with her again, he said she had seen an angel, but that we had no witness. He asked for her not to speak to the angel and the names. The signs of that will take place in your family although my husband was far away from me, the time about forward, and we went to him. Brigham Young performed the sealing, and made a window over the blessing. I know the meaning of and I have been some of them from childhood. I know he had these children, the truth, and that my son is a gentleman.” This statement was typed on the back and is signed by Mary E. Lightner, and following it is a statement: “I tell...
Mary E. Eichberger (cont.)

"daughters and grand-daughter for I heard her tell these things are since I last saw her."

- signed Ethel C. Eichberger and
- Mary E. Eichberger

May 30, 1867.

"Sister N. E. Eichberger.

Dear Sister,

I am only a bracer letter containing Henry Rollins.

Geo. M. Bean History, Vol. 128 - Rollins

Walling - Vol. 167 - Rollins


James A. Bunting's Diary Vol. 167 - Rev. Nov. 24, 1857

Feb. 16, 1858. He sailed for New York, having joined the Church in Manchester, S.C. Arrived Feb. 18.

May 1, 1858. He left the next day, to visit the plains. He kept us warned of the plains, and the missionary at Kansas, June 12, 1858. When he went to the plains, the party reached S. L. City

Nov. 21, 1858. He arrived at the Valley; "We went some few miles out of their way to the station." When he arrived there was only a few who had been "left to protect her." Next day they went to Pinto.

July 2, 1858 - S. L. City. He writes that during the great week, "many Hebrews and those trains came in," and stores were opened. "Since the city of the Saints is once more inhabited with Hebrews who are a perfect society." According to the present prospect of things (as we hear Mr. Old Harper is on his way here with 6000 men or so), the authorities of the Church will not remain long but will be obliged to flee into the Mountain for their lives."

- J. S. Eichberger (cont.)

July 7, 1897. At Kansas. "It was the last day of the Republican party was held in the school, where the speaker read a telegram that they were not willing to hear any thing from the Democrats again.

Nov. 7, 1877. Election day, the Republicans were sure of victory.

Nov. 9, 1877. Word came that General Cleveland and T. J. Rawlins, Democrats, had been elected.

"This was a terrible danger from the Presbyterians, who had been much outvoted and had expected to carry Kansas and yet Butterfield was elected." (He had told of the visit of J. H. Day of the Board of the Zion Society, but said nothing of their preaching politics.

Nov. 14, 1875. At a High Council meeting, the question of a new race was brought up. Big Pugh objected, but he spoke in favor of it. Big Pugh objected to horse racing and gambling in general. "While Big Pugh was speaking himself, the preceptor of the Zion Society, E. D. Worley, asked him to sit down and not speak another word. He struck the table with his hand and commanded him to not say another word.

"He proceeded to say, "I miss a stop fact in relation to myself. And when I went to report that I was commanded to sit down and not say another word, and as I did not immediately take my great seat, then Chamberlain got up and took hold of me saying, 'I would hear the bottom of the chair with my feet on it.
Jan. 2. A Hunting (cont.)

"As I had not done (as well another

good!) further by the advice of David irwin came forward to help. Bee, Daniel Seegmille called out, "but have a rest!" but the report said no you better not. I returned

between the trains. I don't need your help to sit down. About this time a man was restored and I was not in enemy. I proposed to make an apology, the council might receive but the matter was held under consideration.

A. C. Hunt, "Mormon Politics and Policy," Pub. at Los Angeles, 1856, by the Democrats of San Bernar-
dine County. An attempt to show that the Mormons of San Bernar-dine were not Democrats

and "are not entitled to the ballot."


A history with a through discussion of the doctrine.


Goldfield at Columbus, May, 1899 - Nothing.

Mormons Dissected for Kearny: "A Two States!"

Expos'd for the One Who hateth Hunting - Painted by


McBride, W. S. "Journey of an Overland Trip from Boston,

and to Salt Lake City - with Eli W. Shumway, Fred

Sammy, and Welford. The Mitchell Left Lincoln on

Mar. 31, 1850, for California. Entered S. X. Valley, January

Willing to avoid Salt Lake... I had not a very per-

ception of the integrity and morality of the

Mormon character and ever of their intelligence.

They took a few at first, intriguing, and misleading.

W. S. McBride (cont.)

"Saw the great mass of them are poor, silly

fanatics, restless renegades, and blood

suckers - they themselves unhappy, they will

clap to his ear, and brew the pot balls, ex-
tortions and drink liquor. To excrete when

they can get it. They practiced and urged con-
collusion, and prove that it is right, for the

scriptures - they will curse and incite and

join the war. The (be) remind me of what

the story of the Canty 19th Head of

Cromwell's Tampa.

"The young Mormons are all ready half Con-

ceived in sin - they always ride their horses

without any thing on their but their trailing

robes - they always go at the half speed of

the animals."

Napoleon, Ed. G. - Expedition to California, 1849-51.

March 27, 1850, I started for Ogden - by the last

train to that Cincinnati, Columbus, Indianapolis, Salt Lake, Washtuk, Dusk

Oregorey, and Fremont - South Pass of the

Sierra Nevada," I do not say when I started from

Peach S. L. Valley on July 18. Rogers described

Salt Lake and Aug. 4th celebrated. Into the

principles of Mormon doctrine and continues:

"They practiced Polygamy to an enormous extent.

some of the conspicuous members of that order

were all of them men wives. They do not

desert their practice to the strangest of the most

strictest sects. their aim is and was very kindly entertained by Mr.

Young, with whom I remained until July 27th."
App and Journal of Eliza Maria P. Lyman.

When her father died in 1843 (he died at 54 years old), she was too young to face the loss. "I felt..." as she recorded her feelings.

"After a year or two," her mother remarried a Mr. Hunting to. This...

During this time, Emily and herself went to live in the family of the Prophet Joseph Smith. We lived there about this year. While living there, they taught Emily the plan of celestial marriage and asked her to enter into that order with them. This was truly a great trial for her.

Jan., 1843: I had the most distinct gui...as a Prophet of the Lord, and expressed...that belief in word and fact, and...accept this privilege of being sealed.

This area was for living and self-esteem. We were sealed in 1843 by Mr. & Mrs. H. Clay, witnesses. I continued this in her family for a length of time, after that she joined...that became really evident. She was then living with a family by the name of...of Cordelia. I stayed with them for a year or two until I was married to a man by the name of...Amasa Lyman was the minister. After that I went to live with my mother for a while and after that lived with him and his wife, Maria J. Love. Then she went to the Lyman home in 1877 but a woman living in polygamy does not let it be known she is living under a...of the commandments of the Lord could...induce a spirit to marry in that way..."
Cache Co. Prostry Civil Record - Divorce Case
During this time the court did nothing else but grant divorce.

p. 174. Aug 9, 1860 - D. Nov 13, 1866 - fifteen years separated. 1863. Divorce was granted. June 27, 1867. Divorce was granted. 1863. Divorce was granted. The petition was filed.

p. 194. June 27, 1867. D. Nov 13, 1866. Thirteen years separated. 1863. Divorce was granted. June 27, 1867. Divorce was granted. 1863. Divorce was granted. The petition was filed.

Petition for Divorce - Nuggets: "For a change of climate, without any just cause or provocation, for taking to himself his eldest daughter and wife, and leaving me and my children without providing me any subsistence of support..."

"Great after hearing witnesses & heard a Bill acquitting the witness proclaimed.

June 27, 1867. Petition filed by John A. Becker, parasol. A. Becker.

pp. 84-86. 1867. 1867. Thirteen years separated. 1863. Divorce was granted. June 27, 1867. Divorce was granted. 1863. Divorce was granted. The petition was filed.

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Leicestershire Ward Records 1853-1900
Original

Fist entry: 1837

Fist entry: 1857

Fist entry: 1867

Fist entry: 1877

Fist entry: 1887

Fist entry: 1897

Fist entry: 1907