J. D. Lee Deavers (cont.)

p. 17-18. From W. Richardson's camp history, written by him during his stay in the area. On Nov. 21, 1861, Mr. Richardson described a Dr. Jones as a man who told him, "I have never seen an animal magnetized." He said he understood the principles and believed in the idea of magnetized animals being able to locate water.

p. 19. "I have read of the birth of Sarah Whiting's son, but I have never seen David Kinchley's son." (This is an error, as David Kinchley's son was John.)

p. 23. "I have read of the birth of Sarah Whiting's son, but I have never seen David Kinchley's son." (This is an error, as David Kinchley's son was John.)

p. 25. "I have read of the birth of Sarah Whiting's son, but I have never seen David Kinchley's son." (This is an error, as David Kinchley's son was John.)

J. D. Lee Deavers (cont.)

"Oak tree forked near the ground."

Witnesses:

John Scott  John Teaman
George T. Johnson  Joel Terry
Warren Snow  Henry G. Stearns

Surveyor: This is uncertified without explanation or comment.

p. 5. "In 1846, I was on a trip to St. Louis. We camped near the Des Moines river. We had a boatload of goods and supplies. I remember walking along the shore, looking for the exact spot to begin the survey. It was about 3 miles from the point we had selected."
"walked to head quarters"

f. 66 - Jan 1, 1846 - B. Young "went to Council & Derby in reply to letter of the 24th (as per copy)"

f. 69 - Jan 7, 1846 - Camp of Isaac N. Leet on Coldwater River.

f. 74 - June 11, 1846 - Camp near vicinity of Headwaters of N. Bear River.

f. 77 - Aug. 7, 1846 - As St. George Point, and told M. E. that we were going to shift our camp to near the Summit of Snow Peak.

f. 78 - August 3 1846 - Still 4 miles out of Mr. Paine. "Terry Best had sent word to Mr. Paine that he was ready to go in camp, and that they were all in the settlement near the river waiting our arrival at the Bluffs where Emmett had taken an old man for a grandson in the camp."

f. 79 - July 28, 1846 - Mr. Paine left to return to Emmett's camp with a letter from B. Young to John. Proctor. Carrying instructions to the Brethren that we would not remain in the vicinity of the Summit, but would move to the Bluffs."

f. 80 - Jan 19, 1846 - B. Young at this time in council with "Mr. Salt & Mr. Brown" and "held a long conversation with them about the roads, county courts, navigation & climate to and about the Great Bear River Valley."
J. D. Lee. Deane (end) - Privy Council (end)

"Great part of our people in the great Plain between the Mountains near the Bear river valley my self likely make a settlement on Vancouver Island that as much Emigrants that as will Emigrate by wise we intend seeing the Americans flag & sustain the government of the United States but we will never submit to Monarchy nor law

p.91. Aug 9, 1846 (Sunday) Callie Park. At an afternoon council meeting, B. Geo. said: this is another item that I wish to speak of to some of your kind. I refer to Sealing. They will be no such thing done until my warehouse another briefly I have understood that some of the 15. have been for an idea that such things would be attended to in the wilderness & that such things would be attended to in the wilderness & that these men hunt such things from this time forth for we will not attend to Sealing till another warehouse is built."

p.91. Sunday Aug 9 1846 Callie Park. At a public meeting B. Geo. talked about moves of the Battalion men who were sealing & camping & we will never see the set out of what the husband & wife & sons they & some having so far as to write back to their husbands not D & send them any more for fear they get it before we had every thing sent out to them instead of leaving it in the hands of the committee... Neighbors that the move should not be made unprofessional & unfriendly to themselves & least of all to the Battalion (Mr. Whitney, Mr. Thrall, Mr. Davis, Mr. Owen) & to speak in favor of Sealing articles as they go out."

A meeting of a man with the money he left with the council & it is disposed of for the general goods benefit of the whole camp & was left without a dissenting vote."

Diary of John D. Lee - Morning Battalion Meeting

St. Joseph & the Battalion & being back & paid.

p.93. Sept 2, 1846. Traveling the Missouri they met several of the Indians friendly of Clay Caldwell's distant cousins (act as many of them in the Missouri) they manifested much friendliness & courtesy to heap and traffic with & others.

p.94. Sept 3, 1846. At St. Joseph they were joined by H. Page.

p.95. Sept 3, 1846. At St. Joseph the council with some of the Saints variously spoke as to how to proceed with sister Sanny Daniel - formerly just as they were using a warrant on her for her & Bob Daniel's first wife (since her death) she having taken the advantage of this to the worst that she had been living with Daniel in an unlawful manner & since his death had kept all of Daniel's clothes - whereas for they about 20 years went to the house where Sanny resided. She not only did clothes but she also learned her almost deceitful, not being satisfied with this sworn out a warrant & for her the poor girl was left almost without a friend to take her part.

However some of the sisters desired her in new clothing & passed her out of disguise. In the families out where she now is of Mr. Harker's. How misleading her. To the camp at the first opportunity."

p.96. Sept 3, 1846. At St. Joseph. Legales met Luke Johnson who told her that he never returned the faith. He left the church on the ground that is. Right assured & condemned him for things which it (Replies)
Journal of Henry Evening (cont.)

The ordinance of the Priesthood was first given to the Prophet Joseph Smith as an introductory ordination to the school of the Prophets.

"It pronounced you clean from the blood of the generation and set you free, you, Zina, to forego your Lord and Obey your husband's blessing, grant right to Zina, my wife, to be the woman of Joseph Smith, my Lord. Amen.

Afterward he blessed the Sacrament, which is administered by scattering of bread and wine. Of the latter he took about one third of a Tumbler full, each of the Ahionians as much as our strength would permit us. After the Sacrament we retired to a lower room and on returning were saluted by Pres. Taylor with the words presented in section 71 of the D&Cs.

"Pres. Geo. Q. Cannon in behalf of the members of the Church, salutations. We were then dismissed by prayer." (Evening in the Presidency of the Saint George Stake) 2 Dec. 1887 (to Jan. 22, 1887; 170 pages)

At St. George, Dec. 24, 1887: "A great number of the Prophets was organized in the Temple with Elder Snow first, but Joseph Smith the last in his absence." with the same ceremonies as in

Journal of Henry Evening (cont.)

Salt Lake City, Nov. 28, 1883: "I am not called out. I don't wish to leave."

Feb. 3, 1884: "R. E. Evening, Augusta, died of pneumonia at 10:30 A.M. She was taken sick at 6 o'clock Thursday evening and died at 10 o'clock Saturday evening."

April 28, 1884: "I am not called out. I don't wish to leave."

He attended the dedication of the S. P. Temple in 1879. After a prayer, he said, "I got through with this large crowd & the crowd when we first met and partook of the Lord's supper, consisting of bread and wine, eating until they were filled!"

Oct. 21, 1893: "Bust A. W. Bishop and family arrived from Saint George, they all are in good health, said farewell to my wife, etc. while they will come with them.

With Love from MaggyAnn.

Mar. 28, 1878, July 1878: From Nance, Neighbor of

June 8, 1878: "I don't wish to leave."

"Next week I will start for the world."

"It was my wish and desire that my family and friends come with me."

"Next week I will start for the world."

"It was my wish and desire that my family and friends come with me."
Life of John Taylor (cont.)
p. 242. The sugar machinery arrived early in October, but for lack of skilled workmen, the production of sugar was unsatisfactory, and at the end of February the enterprise was abandoned.

p. 252. Correspondence between J. Taylor and Capt. Nance
p. 300. — In 1876 he was elected Circuit Judge of Utah County, and continued in office until the December term of that court in 1878.

p. 252. — R. says that when B. Young was indicted for adultery (in 1871 or 72), it was indicted in 16 separate counts.

p. 253. — R. says of the Nance Family: Robert Nance says:
"for was not this the grove which abode the heavens before the foundations of the earth were laid, when
"the morning stars sang together and all the sons of God shouted for joy?"


p. 27 — Feb. 23, 1836 — "Not according to appointment
at Brigham's Court to try the case of J. P. Butterfield.
Edward Foin and wife and Wilkie S. Ellwood for
Butterfield's trial was postponed because
he was not fied, Edward Foin and wife
was cut off. They were strong of opinion. The
S. Ellwood handled himself, but was forgiving, the
people of the fort were much excited and showed
much emotion.

p. 29 — Mar. 19, 1836 — "at 12 o'clock I attended Brigham's
Court on the case of J. P. Butterfield for arbitration."
Record of Sam. H. Smith (cont.)

June 24, 1833 - held a meeting at Jimmy Brewer's... (they held other meetings at Jimmy Brewer's on June 25-27, July 5, 8, and subsequent dates).

June 29, 1833 - Boston: "Baptism [sic], Augusta Covit, Eliz. Haremkey and... Fatha."

July 31, 1833 - They met: "Mr. Covit and he grew harder and testified that the Lord had shown him His work was not of God."

July 29, 1833 - "Held a meeting at Sister Brewer's. Reaching in the firebox and then they baptized two, family Brewer and Mary Ann..."

Aug. 13, 1832 - "The papers had come and we read them and the Prayer was in them. In the evening they read the Prayer in the victim."

Dec. 10, 1832 - They left Boston for Kirtland.

The Deseret Weekly

Dec. 24, 1832 (Saturday) - New letter from "Emil Winterm" of London, City, England: "...They have been reelected..." The letter mentions various official issues.

Dec. 24, 1832 - City (T.) Audited Ref. Receipts for November. Of $18,709.30 raised, $8,160.00 was for liquor licenses.

Dec. 24, 1832 - Under "Debtor at Beautiful..." a notice of $20.00 which was due the previous month.

Dec. 31, 1832 - For the benefit of "Sister Fanny Sessions (ed.)" in Bethel, May 4, 1835: Daniel Sessions in 1870; Bethel, 1835.
Autobiography of John Brown (cont.)

June 2, 1843 - Born at Great Bridge, Va.

In 1843, I was born in Alabama as a slave.

On the 25th of October, I bought an African captive from a black woman belonging to another African by the name of Roger, and a black woman by the name of Jack.

On the 26th of October, I bought an African captive from a black woman named Charlotte.

I returned to New York, arriving there on Dec. 15th, 1843, I left my wife in Alabama.

I was born in 1843.

Arrived in New York, July 1844, in search of my wife.

I joined the Church in Jan. 1845, in Freeport, N.Y., led by Rev. E. Dukes.

I moved to Missouri.

I was born in 1845 - sent my wife to New York.

After getting indentures in the mines, I left.

[Page 58: Deduct Weekly]

It is believed that I, “had crossed himself,” very reluctantly, when the STEERUS was in motion and was keeping along very well in his loneliness. These considerations may be true again, found that all the people and parts of the vessel had been taken up, part of the 15-year-old slave was lying on the ground, a short distance away, and portions of the ship were near by, cut into things. It was evident that with the steamer found in the cabin, the Baptists could kill the negro, build a raft from the logs, and take the slave and with this, they had made his escape from the plowman.

“Individually I knew nothing about him after this....”

But as the steamer started from the mouth of the Jordan, many negroes were rescued from the plantations. Asked if he could tell about blanding B., Denny said:

“Negroes are very scarce. Before he was turned over to the blacks, he was branded on the forehead - not branded with brand iron, as many have believed, but branded with indelible ink. Since his freedom, I was placed the word: ‘Brand for Robbing the Dead!’” says nothing about cutting off his ears — but he had not been asked about that.

Denny adds that, 18 months passed, and says they were never that he had been seen in Western and another that he died in Southern California.

[Page 59: Deduct Weekly]

Autobiography of John Brown (cont.)

I have seen

In search of fall.

The great depression of 1843.

In Oct. 1843, I was in Alabama as a slave.

On the 25th of October, I bought an African captive from a black woman belonging to another African by the name of Roger, and a black woman by the name of Jack.

I bought an African captive from a black woman named Charlotte.

I returned to New York, arriving there on Dec. 15th, 1843, I left my wife in Alabama.

I was born in 1843.

Arrived in New York, July 1844, in search of my wife.

I joined the Church in Jan. 1845, in Freeport, N.Y., led by Rev. E. Dukes.

I moved to Missouri.

I was born in 1845 - sent my wife to New York.

After getting indentures in the mines, I left.
Act of John Brown

In Nov. 1849, Mr. Smith, with A. S. Pettit's party, p. 41, Dec. 15, they went on a cruise leading into the upper

Virgin river. "Down this creek and the Virgin we saw many

little Indian plantations where they raised corn. They raise five acres from a few rods up to an acre,

having their irrigation ditches, etc.

They went down this creek to the Virgin; then up the Santa Clara,

"unhesitatingly" until they struck the California road, which

they followed south.

p. 1092. In June 1850, Brown and about 40 others, incl.

G. Curren, were sent by B. Young to find and take

possession of a silver mine reported by the Indians.

As "near lake seven, west of Fillmore City", which

had been worked by the Spaniards. They failed to find

the mine and searched in vain for gold on the upper

seven river. So: "We paddled up and started for

home, perfectly satisfied."

p. 1101. At the Sevier river conference, held in St. F. City

in April 1855. I was appointed to preside over the

Mass meeting of Sevier in Joe, numbering forty-five

persons, including five Indians. The

former president having been called a miser."

p. 1102. A good description of the Sevier river.

p. 1104. On Jan. 18, 1847, he consecrated his property to the

Church, valued at $3,038.50, including "African-

Servant girl --- $1,000.00."

p. 398+ In summer of 1849, living at Pleasant Grove, he

regularly attended the school of S. K. S. who,

p. 399+ supplied him with weekly, on Monday, all American texts.

p. 349+ Six pages on the University of Chicago's

Economic Service. Property was listed as share of stock. (p. 349)
Act 6 of John Brown (cont.)

"in the Order. The farms were taken over and planted by men under direction. The cattle and stock were distributed so that each family had meat, poultry, and dairy products. There was a carretta shop, a wagon shop, a shoe shop, a flour mill, and the canyon, a sawmill. They were also a cooperage, and the institution families occupied their own homes, with gardens and orchards. School teachers and all labor were required credit in the Order and drew therefrom whatever they needed or wished in exchange..."

"Not all of the Saints joined the Order and some of those who did not withdraw from it and their families were returned. After a number of years it was concluded to be impractical and was discontinued."

p. 341. Minutes of organization meeting, 27 Apr. 1874.

Officers were President, E.L. Wells, Vice President, Eugene C. Newell, Secretary, Treasurer and 8 Directors.


Apparently, was at the conference at the beginning of 1875.

p. 400. Speaking of the political manifestations preceded the Civil War conference, he said it was unsatisfactory and that, "But for some cause the Saints are discouraged with it. This being presented to the stake conference and works for the action of the Saints. Many will not express themselves for themselves and a few openly vote against it," He could not at his Ward meeting when it was presented, so he sent a note explaining..."
...the work of fencing the city by wards was progressing nicely. (Bullock 37:91)

Sunday, May 19, 1857. "...After the meeting President Young and LeRoy and Thomas Bullock visited Peter Conelius Pratt and married his daughter to Dr. J. W. Wilks."

Sunday, May 27, 1857. "The Council meeting attended by Pres. B. Young, C. E. Kendall, W. Richards, and others (after midnight). Alexander Williams and Dr. Price. The meeting was given the exclusive privilege of fencing the city for the community, and those prohibited from doing so. At this same meeting B. Young stated that he wanted to settle a colony in Walker's Valley west of town and send another down the Weber River to raise cotton and sugar cane."

Sat. June 2, 1857. Pres. B. Young met with the council. "The Council resolved that John Rawlins, Sen. S. H. Williams, W. S. Lyon, P. B. Young, and Dr. P. Price be ordered to go to the Salt Lake for examining gold."

Nov. 23, 1849. P. P. Pratt "shuttled exploring expedition" of 22 men was required.

Dec. 27, 1849. P. P. Pratt exploring party passed over the mountains from town on 25 miles above Junction to Little Salt Lake Valley. "The Isaac White (Hicks) said he knew that the gold and silver (not in the mountains) for his mineral road was attracted most strongly, and that he was convinced that he could find gold."

Dec. 28, 1849. The exploring party was on Muddy Creek (Cedar City) "from the creek through town and back to the west, some 20 miles crossing the low lands and winding around the point to mountain."

Apr. 14, 1850. P. P. Pratt exploring party was at Center Creek (Parowan) on the way back. "Under the direction of Peter P. Pratt, the explorers on Center Creek erected a liberty pole forty feet high, laced with red and yellow banners, prepared a hot dinner and to the sound of Old Time Jack Company about noon, under Captain Brown, the drummers and the swallows were discharged. After which, all sat down to a substantial dinner. This was the first celebration of any kind ever held by white people in Little Salt Lake Valley."

Feb. 13, 1850. B. Young reported to Asst. Col. B. F. Kearny the report of the attack. April 18, when Indians in Salt Valley, during which the Indians went and killed Dr. Blake, one of our men who had been with the expedition, we rec. that they say the Mormons took their wounded. A. Williams, who was severely wounded, was walked down the hospital cellar and all the people were full of regret and sorrow."

May 17, 1850. "The funeral services over the remains of the late Isaac P. Pratt were held in Salt Lake City."

May 31, 1850. B. Young went to Bear River Valley. That bear was in West County trading with the Indians. He told them to return to S. D. B. Herst to tell them "to keep the young Indians boys and girls if any offered was offered for sale."

Feb. 15, 1851. From Bear Lake Mission, Spy. "Among the Indian chiefs, left Parowan (Parowan) on Center Creek for Walker's encampment. H. George A. Smith and Walker a small present as a token of friendship. There are many subsequent references to "mission in bear valley.""

May 25, 1851. "At a Council meeting held this day (May 24) at Parowan, Bear County, John O. Smith was chosen by unanimous vote as recorder in the place of Bishop Daniel J. Miller."

This office is the first that the new settlement was called Parowan."

July 4, 1851. From Deseret News story of the July 4 celebration at Black Rock. A liberty pole was erected, and "On the lofty summit of the pole floated in proud triumph the
``
``any of those leading men and professed followers,
On a certain occasion, I fell in with Joseph Smith, and was formally and officially introduced to him in Springfield, their county town. We soon fell into a full conversation on the subject of religion, and Mormons in particular. I found him to be a very intelligent and (p. 345) unprejudiced de-


``Plain facts (cont.)``
``another specimen of the madness of some of the
``Latter Day Saints. I mean those who were a living
``in a community that is having all its dealings
``with Thomas Bateman and a man named
``Benson, of Penrith, near Manchester; they
``thought it was their duty and that they should
``do so, as they were certain families came to them
``Bateman of c., came from Stockport, and from
``other places, left their homes and work, etc.,
``to come and live as Brothers and Sisters in the
``field, but they did not agree long to live so, the
``system broke up, and they were compelled to
``look out for themselves. At this point (p. 9) some
``of their preachers, etc., for much of the Latter
``Day Saints preach up communities, but this one
``failed, and made the poor deceived creatures
``look very foolish,``
``Mormonism Exposed, Debts/Scoundrels and th-
``enings Abominations Refuted, Debt/Scoundrels/
``and Lies/Claims/Lies/Read. The Modern Wastman,
``Joseph Smith, Who is Proved to Have Been a
``Deceiver/Read, No Priest Either, His Book, etc.
``1861, page 269, page 269, largely quoted from
``Now, Bennett, W. W., "Scourge and Demoralizing,"
``p. 67."
``Fanny Breuer statement, "I in the spring of 1837,
``left Britain for Kirtland, in all good faith, to meet
``with the Saints, and I thought and taught to be
``perfectly. On my arrival, I found that the
``goings to live with brother, disinterested pre-
``
``valent to a great extent, and every species of
``weirdness. Joseph Smith, a prophet of God, as
``he called himself, was under arrest for embezzling
Fanny Breese (cont.)

"two of the elders to kill a man by the name of Samuel Scott, a farmer, belonging to Mentor, but she acquit, as the most natural motives did not appear. I am personally acquainted with one of the employees, a man by name, and he frankly acknowledged to me that he was prevented from doing the deed under the direction of the prophet, and was only prevented by the enemies of his wife. There was much excitement against the prophet once, the account of an unlawful intercourse between himself and a young girl, residing in his family, and they would go to the prophet and tell him she had seen him, and he told me that the prophet was most notorious for being a drunkard. In the fall of 1825, the Smith family all left Kirtland, by revelation for Missouri. The prophet fled between two days. I came from this place (Boston) to Kirtland, goods to the amount of about one thousand four hundred dollars, as I was told. I could make ready sales to the spirits, but I was disappointed. I accordingly went to Missouri to be sold by H. Redfield. They were stored up in a private room. Smith, the prophet, hearing that they were taken, took out a warrant, under pretense of searching for stolen goods, and got them into the possession. They were then, by a drunken coachman, which he held, adjudged to him, and the goods were taken. As the goods were taken, I was left by John W. Smith, who stood up and said in a most facetious manner, that he could swear to every word, and tell where they had been bought, although a Mr. Robins, who was present, told them that he knew the boxes, and that the goods were mine, for he had charged him to take care of them. Dr. Williams, living in the house where they never saw a piece of them. They, however, refused to give them up, but in defiance of law and justice, kept them for their own profit. This affidavit was published in September, 1843, signed, "Fanny Breese.""

---

63. Some of the survivors told me by Wm. Armstrong, on or about 1849, Armstrong was born of Augusta, Lee Co., Tennessee, and was a Mormon, and the last name of his wife was Taylor. "The Mormon sold me cloth, some of it, and left him, and they took him of 800 dollars worth of property. He says, Joseph Smith was a drunkard, says, that Dr. Williams Armstrong, slept at his mother-in-law's, who was a Mormon, when Joseph Smith slept with Orson Hyde's wife, under the same roof. William Favre was a rich Mormon, he was Joseph Smith's right-hand man, had a decent looking wife. Joseph got a revelation that he was to go out, leave her; after he left, got another that he was to have two wolf, forged by many spiritual wives. Joe got a revelation that she was first to acquaint her husband with this. Joseph took favor a determined enemy to Smith, which frightened the entire people."

---

Fawcett (family came over from Canada about 1838. He died and left two daughters, Sarah
White Acrasamith (and)
and Maria A. left much property which the
church got, that is, the Mormon leaders.

The Mormon married Joseph Batthield. 
William Acrasamith missed the girls for some time,
want to see them at "Brother Josephs". Took
tea with them they when they were dressed up
like dancing girls. Knobluch (sic) a married
Mormon leader. Took Sarah as a spiritual
wife. Almond (sic) Babcock a married man. Took
Maria, and she bore him a child. John Taylor,
besides his own wife and Elizabeth Kaznolen,
had several spiritual wives.

"It is believed that Livingstone called by
Brigham Young's authority, as nobody was near
him, and his claim was not a long body guard.
Two of the Bridge girls were Smith's spiritual
wives, and afterwards both of them passed
into the hands of Martin Jones, and Rebecca
Knobluch (sic) both bad children.

"William Acrasamith talked to Joseph
Smith about Martha Buhler's (sic) case.
Smith did not deny what Martha related, but
stated that Brigham Young did not miss it.
They see, as they had heard an evil report
about her."

p. 64-66 (May 18, 1848 letter from George Stiles, five
years, to Henry Longe, relating anti-Mormon
stories sent to him by his son, who had gone to
America.

The Journal of Washington Large, ed. by R. Dinner
P. B. Bellman - Vol. 2 - Voltaire.
J. B. Franklin (cont.)

"I threatened to tear it down over his head. He called a meeting at the public square, and there he was interrupted by Brigham threatened to cut his throat, and send him to hell, and his lots!"

Page 10 - Say many Mormons marry two wives, etc., as examples. "If a man has exalted either of them, he brings them back to their half-sisters and marries them.

Birthplace of Joseph Smith (from the Historical Mag., etc., of America, for May 1876 - from Boston, April 19, 1839. A letter to John Taggart, signed "Yosemite" in Cambridge."

"An extract from the letter in which Joseph Smith was born in Kirtland, rather than in faraway Vermont, as I previously explained."

"Brigham Young, the Prophet and the Prophet's mouth, of Chicago, Democrat, etc."

"Revelation A. 1: 16, page 413."


"The First Truth / Containing General Joseph Smith's [sic] / Teachings with J. C. Bennett, after the slain at Nauvoo, by J. C. Allen, New York, etc., etc."

"Printed by John Taylor 1840."

"Dechristianized, New Era, 1841."

"Remarking on a "Revelation of a Celestial Marriage," a Remarkable Fugitive."

"Delivered by President Brigham Young."

"Delivered by Elder James E. Kimball, John Taylor and others, formerly members of "a Conference of Elders," etc., Feb 2, 1862."

"Refused for H. N. Edmonds, B. M. A. 1849."

"Begin with the minutes of the first Conference."
"It is entirely deceiving. On the 21st of September, most of the men of this village fled for shelter. The Muscovites, some taking their families with them, expecting that the town would be pillaged and perhaps burned that day. . . . But the Muscovites had no idea of burning..."
Mr. Smith, Editor of the Warsaw Signal:

Sir, — You will be gratified to know that the contents are calculated to promote salutary feelings, that

Neat of Hancock Co. (Cont.)

forthright, direct, that tory of lies, that arid of insinuation, so disgraceful to any man, young, with intellect and character.:

Joseph Smith.

P.S. Please publish this letter in your contemplate Order.

p. 277-278. 1841. — "About this time, Mr. William Harris, a preceeding Mormon elder, appeared in the county and lectured against them at several points. He was not a man of much talent, but by his zeal and energy, he succeeded in stirring up considerable opposition. He also issued a pamphlet exposing the Church, which was printed at the office of the Warsaw Signal."

p. 372. — "Mr. Eliza B. Wells, mother of the now General Daniel A. Wells, and the dejected female at salt lake, were daughters of Rev. Charles Adams. She was received at Burlington, Iowa. On the authority of her brother, Capt. Charles Adams, of the affidavits, we have the statement that when the Mormons left for the West, Mrs. Wells refused to go with her husband, because he would not consent to confine himself to Mormonism, which she refused to do. She had never joined the Church, thus they were separated and divorced..."

Utah Expedition (cont.)
Says there is remedy for the Utah problem is to
secede Utah's Organism. It is to "buy the Mormons
out of Utah," and send them to some foreign country.
Suggests to the Magistrates of Central America or the
Island of Borneo or New Guinea.
History of Salt Lake City, &c., by W. F. Fullagar, 1876
p. 62. Biographical sketch - Henry W. Lawrence was born
near Trenton, New Jersey, July 8, 1875. Son of Edward and
Margaret Lawrence. Edward died at Pine, Ill., in
1840. The mother and children came to Salt Lake
City in 1850.
Utah, an Itinerant Mag., Vol. 7, p. 1882. - Name of the
lamented in Salt Lake City - Margaret
Butterfield, wife of Joseph F. 29th July 1861 at
Trenton, New Jersey, 1853.
The Silver Mountain of Utah - An unsigned article in
about mining in Utah. p. 647 - "As to polygamy,
I am sure it is not上级, indeed, that the
been were there, and I speak in) Mormon history when
they were so many polygamous marriages, as
from 1852 to 1887, the young people are dissatisfied
with it. One flavor of the subject is especially
regular, - the mixture of blood relationships.
Some cases within my knowledge have given rise
to consequent puzzles that I feel how the
Master in Chancery, if the parties except interest." (Tally of Contents says the article is by J.H. Biddle)
The Battle of 1876 by Senator Asbury - In the Fortnightly
Review, Vol. 6, No. 35 (November 1876), p. 261-262, 650-
671 (Dec. 1869) - Nothing new.

A Winter Trip to the Black Hills, 1874, by Aaron Comfort
Stowe (Typed) - He does not tell who was there, but a jump
5, 1945 letter from the Adjutant General's Office of the Army


California Gold Rush - First Nugget - First Discovery -
San Francisco, 1852.

A Philadelphia Forty-Niner - Excerpt from the Diary
California Gold Book - First Nugget - First Discovery -
San Francisco, 1852.
John P. Hinck (end)

4:40 - "When my Flooring over the ground, about three weeks after the slaughter, the bodies were still well preserved, and most of them lay just as they had fallen, each animal that had been death being immediately over the corresponding pool of congelated blood on the ground. The eyes of all who had fallen refused to look back. The butchery had been picked out by the cows, but otherwise many of the bodies had been mutilated and defiled by decay, the weather being cold, with the few patches of snow on the ground. Tell of the bodies of a man, a woman, and a small child lying together. Some that at the point where the three bodies were, a few bodies had been thrown into a pit, uncovered, and the wolves had pulled some of them out and mutilated them somewhat. But most of the bodies were undetected, except that they had been stripped of clothing.

The tale of the killing of P.K. Pratt, is inaccurate. They reached the point at two hours from the Indians refused to let them proceed until they had seen by themselves and their horses, that the trail of the body went into the hills and of the river. The Indian Expedition.

Diary of Howard Edgar / September, 1841 to June 1842 / Together with his Journal kept while traveling the Colorado River, / By W.M. Edgar. (This is the title, but a tipped sheet in the front page). The original letters of the diary in which William M. Edgar kept a copy, are not his father, Howard Edgar, but James M. Morris. Reproduced from the original letters of the "Bible of Howard Edgar Copied By W.M. Edgar", and first entry is Sept. 4, 1841, when he "arrived home after a voyage of two months."

Journal of Howard Edgar (James M. Morris) (end)

Deed dated 24 May 1843, signed by "Magdalena Jauneda" conveying 1/4 acre of land in Salt Lake County & "Magdalena Jauneda" of Salt Lake City.

Deed dated 24 May 1843, signed by "Magdalena Jauneda" conveying 1/4 acre of land in Salt Lake City.

"To the Letter Press Copy Book of William Clayton" - 1843 - Written by J. H. Burr, and a journey from Fort Deseret to Salt Lake and return to the Red Cliffs in 1843. Writing William Wilson's Original Letters from the Plains and Cliffs. - The letters were written to his wife in Iowa when he moved his family to live in 1850. In a July 29, 1867 letter from Salt Lake, "...the people are very friendly in this city, especially friendly in the city there is plenty of good Spring water running from the Street on the north, and the city there is a number of warm springs and their 100 feet away...these people say it will cook an egg in 10 minutes, this water that grain with these hills Spring branches from the mountain..."