Name: [Redacted]

26

1. **Newspaper Libraries (cont.)**
   - *University of California Library.* 1926.

2. **State Hist. Soc. Library (Springfield)**
   - *The History of the Mormons.* 1926.
   - *The Mormon Massacre.* 1926.

3. **Sotheby's Library (Springfield)**

4. **Marine Library (Springfield)**

5. **Brigham Young University Library (Springfield)**

**Mormon Libraries (cont.)**

- *The Mormon Massacre.* 1926.

**Mormon Bibliographies (cont.)**

- *The Mormon Massacre.* 1926.

**Mormon Biography (cont.)**

- *The Mormon Massacre.* 1926.

**Mormon History (cont.)**

- *The Mormon Massacre.* 1926.

**Mormon Letters (cont.)**

- *The Mormon Massacre.* 1926.
Psychological Text (cont.)

p.373 - Says the Morgan pamphlet refers to the city of Zacaathat, threatened.

p.374 - Says the Morgan pamphlet says that each of the "two great pillars in Solomon's Temple" was (1) a large gold ball, (2) it was (1) of "brass", (2) it was (3) "hollow" and that (4) indians were (5) two set of maps of the celestial (6) "the other of terrestrial bodies". Says in the P.B.M.

"the curious incident of Jee-Jee's finding of the bone of his test (1) a ball (2) mixed of (3) Brass (4) hollow (5) having inside (6) two spindles, (7) one of which distinctly证明 the way that should be travelled."

p.374 - Says that when Joseph or St. John or someone heard, his brothers had "a check". The Morgan pamphlet says that when a lodge was being opened, two members stood and clasp their hands, which is called "the check."

p.376 - He suggests that the writing of the B.M.M. could hardly have got on very far before 1826, and it must have been finished by 1829. See Church writing it while Courtenay was away, and that they are woody or connected with "Emma", but not with "Hal.

p.376 - Refer to B.M.M., "Manti" and "Helena" as connected with the town of Manchester, also as "Hemini" being connected with the town of Harmony.

p.378 - Speaks of Joseph saying the name of

Buchanan, James W. - A New View of Mormonism (in The Nineteenth Century Month, 1874-07-18, p.167) - Begins by saying he had a recent travel to S. Lake City which "greatly modified" his previous ideas respecting the "Mormon community." - Generally favorable to the settlement of Utah. Nothing new.

Elliot, Richard Smith - Notes taken in Sixty Years - St. Louis 1883 - p.194 - He was living in Council Bluffs and says, "The Saints began to gather at the mouth of the little valley in 1845. The Illinois had got too hot for them, and called the place General, N. "Winter Quarters", as you can see in Mrs. and Eliza Young's book. Fortunately for future Saints, they did not stay very long on the fertile soil, but nearly all went on westward in 1846."

p.399 - He tries to explain why there is water in Great Salt Lake. They are apparently the only monster of the Mormon or Utah Expedition. Court, Kameita, Calamity and Crooked Dicks, from 1833 through 1847, translated and edited by St. Peter's Shamrock Press, 1902 - African was "and taking"
"festival," who lived in the U.S., "mostly in California," at various times from 1859 to 1873. He crossed the country, east to west, in 1853:

p. 85. July 16, 1853. They were at Chimney Rock.

On this rock, too, the caravan was halted, among which were those of the famed Hambert and Brigham Young, founder of the Mormons.

p. 89. July 21. "Meeting in the morning with" celest, Belknap, Bunker, and Merveldt, I announced my intentions to leave the caravan, together with my remaining men, at South Pass River in order to reach Salt Lake and the city of the Mormons. I say: my friends were afraid for me because "the country had been now infected" with Indians at war with the Mormons."

p. 102. He reached the Salt Lake Valley on Aug. 12, and staffed of "the only inn," which was near the Temple Square. They had a "very good dinner," and went to "a large" in the inn, in which they had a "dinner," with its favorite paper."

p. 103, q. Next day, with 20 "of the first apostle" Taylor," who arranged for him to meet B. Young the next day, Taylor took his place in the temple and explained they had a "very good dinner" in the inn, in which they had a "dinner," with its favorite paper."

p. 110. Aug. 17, (Sunday). Taylor "took 70 &

Dutch, who welcomed me with courtesy.

As a fine type of ancient patriarch, with his white hair falling to his shoulders, his ringlets, he gave me all the information I wanted and promised to send me a letter (which he kept his), written in his own hand, concerning the Mormon settlement at Salt Lake, with some indication of their beliefs."

p. 112. "The information which follows was taken from this letter." Aug. 18. At noon, Taylor had dinner at Taylor's house. When he asked if the Saints were satisfied with polygamy, Taylor said: "For the time being, yes;

the chief, but that the family was rapidly increasing and that he didn't think polygamy can last long." Asked why he said: "Because as long as religious authorities can watch over the development of families, and direct them morally, the plurality of wives is possible. But when families are left to themselves, without control, as they desire, will eventually demand the abolition of polygamy."
"Speaking of the Prophet and of the Apostles," Taylor said, "the secret of harmony among them is wholly artificial. It is based on constant work. They explained that each wife had a "special duty" with the "oldest wife" managing and directing affairs. They said, "The work must be no longer bear children and look after household duties." He said that now could take the usual work only with the "Prophet's consent," and added, "In several years more, the Prophet must grant permission to anyone to have more than one wife. I was taken to be grunted the permission since I had only two children and my wife for work was more than enough to support another wife." -- quoted in "A Century of Population Increase"

As of population increase was greater, with polygamy or monogamy, Taylor said, "When it is a question of a society wholly dedicated to work, it is undoubtedly greater with monogamy. We have studied the matter carefully and have arrived at the conclusion that, where married men are concerned, even when they are all young, only one in the majority sexual, and it is the wife who makes possible the large families of the other wives, some having first children, which is also their last. Most women know when they marry that they can never be anything but spiritual wives."

"A Century of Population Increase" (cont.)

"I asked about wives, "rebellious against the household," Taylor said: they found them, and when they did, the most effective treatment was to "imprison silence" on the rebellious wives, a punishment which my wife found to be the most effective of all."

"I asked what they meant by this. "I mean not speaking to her, if she has not been artful, to let her go aside, and not answering her questions. Few women can withstand such treatment. Some have been driven mad by this, others have committed suicide, and with the majority of them, their husbands break down and they become like animals."

"We said if they had been only one case of adultery in 20 years, and the case (of B. M. B.,) where, N. said, that church was polygamy."

"No case was settled by the Bishop or Prophet. A woman left salt Lake on Aug. 17th, 1878. After leaving Ogdens, they were, I think, in the Salt Lake City.

Champlin, John W. - Echoes from the Rocky Mountains, etc., 1857, p. 263. It describes the "young" White House, near which was "a little one-story building," which was the private schoolhouse. Says that, west of the men's house was a, 46, private office, and further west, the Bee Hive house, "on the east, west of the cooking block, was the three-story building, next to the tithing house and directly across, a single-story building, next to the tithing..."
John W. Clumfeitt (cont.)

House was the largest store building.

The church was about 450 pages about

the 1864 and 1865, but nothing more. It was

1864.

From Ocean to Ocean (cont.)

City was "well-planned and managed."

"Church without exception every person

possessed an unpaid gardener and one

orchard of peach trees; the streets were

full of teams loading and unloading to

and from the mines."

Says that: "And
great credit must be given to Bishop

Tibbott for the handsome church which

was built at a cost of

thirty thousand dollars, and for Sunday

school which has already an attend-

ance of more than five hundred people."

They left Salt Lake on Monday.

"Meeting Rev. Samuel, 1:20, American Port-

duay Brown with Rin and Punch (The

Religious Tract Society)," etc.

p. 6-8. Among the Mormons - 13 pictures

including: "The Mormons, Utah, an 1850

view of S.F. City, a later view of S.F., 1852;

Farnham Bros., Young's residence, "Fort


Says that in April of 1863, while in Egypt

and Palestine, "I felt with a party of

Mormons, who was pursuing the "judgment

for a new concept." But they denied

giving a new home in the east. They

said they were tired of the work; they talked

with various and false."

"I have

spoken about polygamy, etc. A Smith,

said to him, "Tell him II."

"Book of Mormon which speak of polygamy,

condemns it, and denounced the judgment.