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Box 500, Lafayette, New York 13084-0500 – (315) 677-5218

www.rickgrunder.com (email: rick@rickgrunder.com)

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Mormon List Sixty-Six

NO-PICTURES VERSION, for dial-up Internet Connections

This is my first page-format catalog in nearly ten years (*Mormon List 65* was sent by post during August 2000). While only a .pdf document, this new form allows more illustrations, as well as [links for easy internal navigation](#).

Everything here is new (titles or at least copies not listed in my offerings before). Browse like usual, or click on the links below to find particular subjects. Enjoy!

LINKS WILL NOT WORK IN THIS NO-PICTURES VERSION OF THE LIST.

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[illustration appears here]

- 1 **BADGER, Joseph E[dward]**. *SWEET WILLIAM, THE TRAPPER DETECTIVE; Or, The Chief of the Crimson Clan*. (Beadles Dime Library Vol. XIV. No. 170). At head: "THIRD EDITION." New York: Beadle & Adams, Publishers, January 25, 1882.

31½ X 21 cm. 29, [3 (ads)] pp. (complete issue). Self-wrappers with lurid illustration and Beadle's masthead on page [1]. Toned, brittle, chipping and with some marginal paper loss. Text loss is only negligible. A ROUGH AND POOR COPY, but essentially complete. with all faults: \$85

Flake 243, locating two copies (Library of Congress, New York Public Library). OCLC adds three more locations (Univ. of Rochester, California State Library, Northern Illinois University). Other copies probably exist in repositories shown by OCLC without itemized cataloging. Neither Flake nor OCLC mention editions.

No doubt quite scarce, but printed during the worst possible period for short-lived pulp paper. The present copy would do well at an institution which might be prepared to de-acidify and encapsulate the individual leaves . . .

"Peace be with you, brethern," said the foremost, a tall, saturnine looking being, apparently of middle age.

Evans nodded shortly, but Gladden received the Prophet—for the speaker was none other than Joseph Smith, his companion being the astute Sidney Rigdon—with an humble enthusiasm painful to witness.

"Brother Gladden," said Smith, his tones sounding still more owl-like, "this afternoon, as I knelt in the wilderness praying for the speedy enlightenment of those benighted heathens who disturbed our ceremonies last evening, the finger of the Lord was laid upon my heart, and sweet words of balm were poured into my ears. The time has come—the leaden seal has been lifted from off mine eyes—the secrets of nature are laid open to my hands—that is," and as though conscious he had lost his way in a labyrinth of words, Smith gazed appealingly toward Sidney Rigdon, who immediately came to his assistance.

"The magic stone has not lost its virtues, and long prayer has cleansed the Prophet's vision. His promise to you can now be fulfilled. Earth will be forced to yield up its secret hoards—"

"You kin show me the gold?" eagerly cried Gladden, his one great vice taking possession of him.

"I can—through this," and Smith tapped his breast, where a small package was protruding. "There are conditions. If you can fulfill them, there is nothing to hinder us from unearthing the secret treasure." [p. 9]

You (probably) read it here first.

- 2 [CALIFORNIA MORMON RELIGIOUS MURDER] *GEAUGA REPUBLICAN* (newspaper, Chardon, Ohio) for November 22, 1882 [New Series XI:47; Old Series Whole No. 1714].

Folio, 8 pp. In uncommonly fresh, clean condition; very neatly disbound. The paper is not brittle. \$125

A shocking Mormon-aberration episode in southern California appears on the second page, filling 11½ inches of the fourth column, entitled, "SACRIFICED HIS SON. A Mormon Father Kills His Child While Laboring Under Alleged Divine Inspiration."

The culprit was apparently an unbalanced Mormon, Josiah B. Smith, living with his family on an island near Westminster, California (Orange County). He performed something of an imitation of the sacrifice of Isaac, with the mother looking on. The family had been starving after the man felt *inspired* to give up his livelihood of fishing. The boy purchased some bags of flour and brought them home, which the father immediately emptied on the ground, in anger. Shortly afterward,

The boy was taken out behind a clump of bushes, both parents being present. They claim that he knew he was to be sacrificed, and made no resistance whatever, but calmly knelt before them, ready to be offered up. While in this position, the father struck the fatal blow.

One of the first questions asked, on the arrival of the family at Westminster, was whether they would make further sacrifices of their children, and both father and mother replied that if the Lord called on them to sacrifice all, it would have to be done. At the examination neither Smith nor his wife made any effort to conceal anything, but told the whole story in its horrible details. Smith pleaded guilty as charged, and was committed for trial on the charge of murder. He is now imprisoned in Los Angeles. From the first the murderer has shown no feeling whatever, and regards the crime no more than he would the killing of a hog. He has been quite a purchaser of Canada lottery tickets, and said the Lord was going to send him money from Canada to pay for burying the boy. The family are Mormons in good standing. They have been considered eccentric, but not crazy. The mother begins to feel great remorse, and to doubt the divinity of their inspiration.—*San Francisco Special to St. Louis Globe-Democrat.*

The earlier portion of the article describes a single wound to the boy's chest, made with a butcher knife, as demonstrated by the father, when asked, on the rotting corpse after it was exhumed. The crime was brought to light when a local hunting party came to the island and the father mentioned what he had done. The hunters continued their sport, and only reported the crime at their leisure upon returning to the mainland.

- 3 **Church of Jesus Christ of Latter-day Saints. Bureau of Information. Salt Lake City. *INFORMATION FOR TOURISTS*** [caption title above line engraving of "The Salt Lake Temple."] [Salt Lake City, Utah: Bureau of Information and Church Literature, 214 Templeton Building; Magazine Printing Co., Salt Lake], n.d. (but 1905?).

15 X 10 cm. Single sheet of pink glossy paper folded to form 8 pages. Also includes five small illustrations from photographs. First leaf cleanly separated from the sheet (can be rejoined easily by a conservator); some loss of pink color from the outer pages. \$125

NOT IN FLAKE for this year; compare to Flake 1461-61a for 1902 and 1903 versions. Apparently unrecorded; OCLC shows only the 1902 version. The date for these rare little pamphlets is determined by the population given for Salt Lake City on page 5, which reads in the present example, "In 1905 it is 65,000."

*The UNIQUE COPY of the FIRST PRINTING
of an important first-hand account of life in the
Liberty Jail and Joseph Smith facing down a mob in Missouri.*

4 *DESERET NEWS. Truth and Liberty. Great Salt Lake City, U. T., Thursday. Nov. 9, 1854. Vol. 4. No. 35. ORIGINAL EDITED PROOF SHEET.*

[illustration appears here]

Folio sheet folded to form [2] leaves, each measuring approx. 54½ X 40 cm. PRINTED ON ONE SIDE ONLY, comprising pp. [1] and [4]. Old eighth-folds remain strong. Generally very good with moderate wear; some soiling along upper folds. Numerous original editor's marks in pen and pencil, perhaps by Albert Carrington. \$2,500

THE ORIGINAL PROOF SHEET of the outer pages (1 and 4) only. The verso of the sheet (which would have comprised pages 2-3) is blank. A previous owner has made several (easily erasable) pencil notes atop the first page, including "Printers proof! . . . Mormon . . . Excellent contents . . . A novice printer?" Indeed, the challenges of producing this pioneer paper are still evident here. The paper is

good enough, but the type impression is somewhat uneven, and there are numerous, rather egregious errors of spelling or arrangement. Each is circled in the text, with a few letters supplied. Only one word plus a few letters are written in the margins ("e/" "fi/" "/over/") - penciled there so carefully and precisely as to be difficult to compare to samples of the flowing cursive handwriting of then-editor Albert Carrington (which I have examined in another source). Logically, however, either Carrington or a competent assistant made these marks.

[illustration appears here]

Albert CARRINGTON [1813-89; Dartmouth, 1833; apostle 1870-85] joined the Church of Jesus Christ of Latter-day Saints in July 1841. He was among the first Mormons to cross the Mississippi River during the exodus from Nauvoo in February 1846, and was an 1847 pioneer to Utah, where he served in various functions reflective of his education, even participating in the Stansbury survey of Great Salt Lake. He became editor of the *Deseret News* on April 27, 1854 where he worked until 1859, and again from 1863-67. He was a member of the Utah Territorial legislative council until called to preside over the European Mission, 1868-70, after which he was ordained an apostle. He served three more missions to Europe, was a counselor and secretary to Brigham Young and an administrator of Young's estate. Incarcerated for polygamy with George Q. Cannon and others in August 1879. Excommunicated for certain "transgression," 1885; rebaptized 1887. [*LDS Biog. Ency.* 1:126-27; Ashton, *Voice in the West*, 81; *2005 Church Almanac*, 61]

I have never had such a thing before, and I find it delightful. A nice little ad on the back page for photographer M[arsena]. Cannon (1812-1900) includes a woodcut of a military cannon. Its text bears an editorial pencil cross-out of an extraneous letter as follows: "I will take Wheat, Flour, Co[r]n and Wood for D[a]guerreatypes and CASH when it is offered." Edwin D. Woolley has lost a red cow, the United States Army Hospital wants "medical stores," postmaster E[lias, cousin of Joseph]. Smith offers stamped envelopes for sale, and Orson Hyde compares the promised coming of the Savior "like the light of the morning, or like l[i]ghtning that shineth from one end of heaven to the other" to electricity, the telegraph, and the anticipated trans-Atlantic cable ("DISCOURSE . . . *October 8th*, 1854").

THIS INTERESTING HANDS-ON REMNANT of early Utah journalism begins with a standard Mormon reprinting of the "HISTORY OF JOSEPH SMITH"

(4½ columns of the front page, beginning October 1840) - the sort of thing which can mistakenly excite a non-specialist antiquarian bookseller. **What the Mormon historian will notice**, however, appears in columns 5-6 (page [1], eleven column inches) - and it is important, appearing here for the first time in print, as written to "Mr. Editor: Sir, —" of the *Deseret News* by ALEXANDER MCRAE, one of the original occupants of the Liberty Jail with Joseph Smith in Missouri in 1838. Although these dramatic events had transpired sixteen years earlier, here is where they were finally set down for the public, and this *Deseret News* for November 9, 1854 is the source which historians cite.

[illustration appears here]

Inasmuch as this is the editor's proof sheet of this important issue, it surely constitutes *the earliest printing of the story* – and *the only copy* of this earliest printing which must exist. I will reproduce it below in its entirety, in order to allow the reader to feel the quiet drama of the first appearance in its somewhat primitive typesetting, including three editorial corrections of typographical errors. These are **high-resolution images**, cleaned up for ease of reading by ENLARGING them on the monitor. (For actual appearance, see above, or compare the final, smaller image below to the extreme upper right-hand corner of the front page, illustrated further above.)

[illustrations fill this page]

- 5 *THE DESERET NEWS* (newspaper, Great Salt Lake City) for Wednesday, December 14, 1859 [IX:41].

Folio, paged [321]-328 (complete issue, 8 pages). Primarily unopened. A little foxing and wear including distress to top fore-corner, yet quite presentable; never bound, with backfold strong. \$150

On page 323 appears the table of "DESERET ALPHABET" characters, followed by a short selection in Deseret (6½ column inches in all). In 1981, Chad Flake and I stood in the top-floor storage area of the old Heber J. Grant building at BYU and counted 59 issues of the *Deseret News* of this period which included such selections. More convenient research tools are available today, so perhaps we missed some.

Remarks of Erastus Snow, September 18, with historical tidbits about his early Danish mission and publishing (front page); Territorial Legislature; Governor's Message; Mr. Robert Clift, "who was in some way connected with the Salt Lake and California Mail service, has been murdered by the Indians on or near the Humboldt . . .," p. 325; at the TABERNACLE, December 11, "Elder Orson Pratt read a part of a revelation given to Joseph Smith, jun., May, 1833, after which he preached on the necessity of the people understanding the character of the Being they worship; . . .," p. 328; Amasa Lyman and Charles C. Rich report on their "Southern Tour" which began November 8, their conveyance "furnished by our generous friend, br. Lott Smith." (p. 328)

- 6 *THE DESERET NEWS* (newspaper, Great Salt Lake City) for Wednesday, December 21, 1859 [IX:42].

Folio, paged [321]-323 [sic]; 332-33; 326-27 [sic]; 336 (complete issue, 8 pages). The page numbers of the inner form were not changed from the previous issue (above), thus creating a partial pagination error for this issue. However, all's well that ends well, and this paper ends with the correct page number. Entirely unopened, yet more foxed and rather more worn than the December 14 issue offered above. Never bound. \$150

On page 323 appears the table of "DESERET ALPHABET" characters, followed by a relatively lengthy selection in Deseret (10¼ column inches in all).

REMARKS by Heber C. Kimball in the (old) Tabernacle, October 7, remind us of a more colloquial era of our history . . .

It has been said—a man needs a portion of the Spirit to drive oxen (voice in the stand—"Yes, a double portion of it.") I know as well as I know my name is Heber C. Kimball that a spirit of kindness in a man will beget the same in his animal, in

his child or in persons over whom he exercises control. The Holy Ghost in the people of God will control not only our domestic animals, our families, our servants and our handmaidens, but it will control the armies of men that are in the world; the mountains, seas, streams of water, tempests, famines and pestilence, and every destructive power that they come not nigh unto us, just as much as we can keep sickness from us by the power of faith and prayer, and good works. [front page; a small portion of the selection quote here is damaged with slight loss]

"Admission of Utah as a State," front page; a lengthy editorial on "Inefficiency of Federal Authorities" regrets the number of white men painted as Indians who commit murder and other crimes. "It is a matter of grief . . . that no legal steps have been taken . . . to inquire into those alleged offences, not even the 'mountain meadow massacre,' and the 'painted natives' who have been accused of participating in that murderous transaction still enjoy the same liberty that other natives, disguised with lamp black or soot, enjoyed after committing similar acts in Missouri and in Illinois . . ." (p. 332); "Twelve Hours at Camp Floyd," dated from Lehi, December 14, is colorful and picaresque - something of a scandal sheet (p. 333); more on the murder of Mr. Clift by Indians, p. 323; Remarks by President Orson Hyde, Oct. 6, p. 322.

. . . Austin, was in company with said Smith alone, and asked him to tell him honestly whether he could see this money or not. Smith hesitated some time, but finally replied, "to be candid, between you and me, I cannot, any more than you or any body else; but any way to get a living."

7 **EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE:** *Devoted to Theoretical and Practical Religion, Free Inquiry, Religious Liberty, and Intelligence. Dolphus Skinner, Editor and Publisher. Aaron B. Grosh, Associate Editor. "I AM SET FOR THE DEFENCE OF THE GOSPEL.—PROVE ALL THINGS[,] HOLD FAST THAT WHICH IS GOOD."*—*St. Paul.* Volume II, {New Series.} Utica [New York]: A.B. and R.K. Grosh, Printers, Genesee-Street, Fronting Devereux, 1831.

Quarto, 25½ X 20 cm. iv, 412 pages called for, but LACKING the following:

Issue 7 (February 12, 1831; pp. 49-56)

Issue 14 (April 2; pp. 105-112)

Issue 34 (August 20; pp. 265-72)

Issue 51 (December 17; pp. 401-408)

The last issue, No. 52, is complete in only 4 pages. The general title leaf and the general index leaf bound at the front of this volume may have been printed with

that last number and sent out with it at the end of the year. A copy of this volume is available online on GOOGLE BOOKS, although some of the type is very small and quite difficult to read there.

[illustration appears here]

Contemporary leather-backed tan marbled boards. Medium edge wear; spine very good. Condition of the issues varies considerably in terms of foxing or dampstaining, but with relatively little wear. Some pages are somewhat sprung or loose; one leaf is printed off-center as bound here (but complete). \$2,500

IMPORTANT AND SCARCE. Although printed but an hour's drive from where I live, this is only the third example I have been able to find in twenty-nine years (both of the others being some twenty years ago). My first example was editor Skinner's own copy. The one now at hand was apparently THE COPY OWNED BY SKINNER'S FATHER. On the front free endpaper appear two impressions of a contemporary type-set hand stamp of "Timothy Skinner." Dolphus Skinner's father Timothy died in 1843, according to an Internet genealogical source, which shows no sons or siblings of Dolphus with that name. Issue 36 (September 3, 1831) bears an old manuscript name, "T. Skinner" at head of first leaf (p. 281). A travel article by Dolphus Skinner includes mention of visiting his "aged parents" in Westmoreland, New Hampshire,

. . . arrived at my father's house . . . a little before noon;

"Where the sports of my childhood, the home of my youth,
And a thousand sweet images burst on my mind."

I had the happiness of finding my aged parents, and kindred generally, in comfortable health, even better than I had anticipated, not having been able to visit them before for about five years. [issue 37, for September 10, 1831, page 295; dated from Springfield, Vermont, September 1, 1831]

[illustration appears here]

*showing the all-important issue of April 9, 1831
the copy sent by the editor to his own father in New Hampshire*

Thomas Skinner's copies of the various issues now present here, bearing various stages of wear, were probably mailed to him individually and then bound up later. Some show evidence of exposure to moisture or wear, and some were folded smaller than others. An article on page 327 (October 8 issue), "Out of Numbers," states that the publishers are out of several back issues except as promised to certain customers. No doubt, some issues either failed to reach Thomas, or were lent out to friends or lost and never bound in this volume, which shows no evidence of pages having fallen out of it.

ALL THREE OF THE ARTICLES ON "MORMONITES" which are called for in the general index (on p. iv) of this volume are present here. The first two are relatively long, and are *original to this periodical*. The third article, equally colorful but of shorter length, is copied from the "*Painseville [sic] (O[hi]o.) Gazette*." All are interesting, but it is the second article ([described at length further below, article II](#)), which has made this volume famous and important to Mormon studies.

- I. The *Evangelical Magazine and Gospel Advocate* was a leading Universalist magazine of its day, and was particularly important in New York State. It reported on Universalist activities, but also carried many articles and reports of revival and other religious excesses by more orthodox Protestant faiths in the region. There are plenty of stories about suicides and other travesties which followed camp meeting frenzies, and much consolation for Christians who preferred more rational approaches to religion. As such, editor Skinner viewed groups like the new "Mormonite" sect with considerable skepticism and

apprehension, and in the first article he offers his own substantial review of the movement and the Book of Mormon. This appears in the issue for February 5, 1831. *It thus precedes Alexander Campbell's review of the Book of Mormon by two days* ("Delusions," in the *Millennial Harbinger* for February 7, 1831).

Dolphus Skinner introduces his review with a report from "J.M.H.," a "friend in Chagrin, Ohio" who writes of the "Mormonites" in his area: "Hundreds, in this vicinity, . . . call themselves apostles, prophets, &c.—perform miracles—call down fire from heaven—impart the Holy Ghost by the laying on of hands, and say that they shall be renovated and live a thousand years. . . . They have all things in common, and dispense with the marriage covenant. . . ." Skinner then follows with a passably accurate synopsis of the Book of Mormon in the most basic terms, but characterizes it as "one of the most abominable pieces of imposition and blasphemy, that has of late been attempted to be palmed upon community, in the name of a new revelation," published by a "miserable impostor." "The whole book," he says,

is filled with blasphemous nonsense, silly stories, pretended prophecies, history, &c. of people and events immediately succeeding the flood, and during the reign of the kings of Israel and Judah, and extending to the times and events connected with the Messiah's reign; interlarded with unnumbered profanations of the names of the Deity and Jesus Christ. It is a most bungling attempt to imitate the ancient English and Bible phraseology. Much of the language is borrowed from the Bible and inserted in the book, after murdering the English of it: and the Almighty, by the sentences ascribed to him, is made out a most miserable grammarian; insomuch that some have sarcastically remarked that, "if the Deity ever indited the language here ascribed to him, it must have been in his younger days, before he had become much acquainted with the proper analogy of language!"

Skinner concludes that if someone were "now to appear on the stage and assert that he had been an inhabitant of the moon for five hundred years, and had finally fallen on this earth to make a new revelation to men, he would find followers and make proselytes, . . . So prone are mankind to the marvelous in religion, when backed, as in this case, by the threats of endless misery!" Ironically, Joseph Smith had already abjured those very threats the previous March (now Doctrine and Covenants section 19) and moved suddenly much closer to Skinner's own Universalist sentiments. This entire article entails more than sixteen column inches of small type, and occurs without separate title within the section of "Editorial Correspondence" which begins on the previous page.

II. However energetic it may have been, the initial review of Mormonism above would be overshadowed in this volume by an article of far greater historical importance in the form of a substantial letter sent to this magazine from South Bainbridge, Chenango County, New York by a reader who saw the first article, and who had rather more to add regarding Joseph Smith. It appeared at the end of the issue for April 9, 1831 (issue 15, page 120; 9½ inches of tiny type), written expressly "*For the Magazine and Advocate.*"

Modern Latter-day Saints, if they are at all aware of occult shades behind earliest Mormon history, may scarcely imagine the degree to which such historical awareness had fallen to the side by the last century. When Francis Kirkham compiled *A New Witness for Christ in America . . .* (Independence, 1943), its extensive source documents were rather short on treasure seeking and money digging. Frustrated to see the second edition coming out in 1947, noted historian and researcher Dale Morgan came suddenly upon a copy of Dolphus Skinner's periodical at the Library of Congress" and wrote excitedly to Fawn Brodie:

[illustration appears here]

. . . have a look at the item I found in the Evangelical Magazine and Gospel Advocate for April 9, 1831. Here is what we have been looking for, a contemporary account of that 1826 trial. . . . not an 1826 newspaper report, which I hope eventually to lay by the heels, but one written within five years of the trial, and confirming and to some extent explaining the Purple reminiscences and the trial record. I suspect that the author of this letter is the "young man named Benton" whom Joseph mentions (Hist. Church I:87), though he would seem to be a Universalist rather than a Presbyterian. Also, this letter explains much more about the 1830 trial than we can gather from Joseph's own account; any resemblance between this account and Joseph's is purely coincidental. [*Dale Morgan on Early Mormonism; Correspondence & a New History* (Salt Lake City: Signature Books, [1986]), 129-30.]

Morgan initially kept this source a secret, but larded it over Kirkham, trying to make Kirkham come clean with information on money-digging in his second edition. A generation later, further research uncovered collateral original manuscript backing for these events.

"Every perspective," notes Richard L. Bushman,

even the most negative, can add something to the picture. Wesley P. Walters, who worked ferociously to discredit Joseph Smith, may have irked Latter-day Saints but they learned from his inquiries. Thanks largely to Walters's work, virtually every historian of Mormonism now agrees that the 1826 Bainbridge hearing of Joseph Smith really happened. ["Fair-Minded People," letter to the editor of *Dialogue: A Journal of Mormon Thought* 37:3 (Winter 2004), p. xiii]

Certain earlier Latter-day Saints may have attempted to discredit both the data and the researchers of the arrest and court proceedings of March 1826 against "Joseph Smith, the Glass looker" in Chenango County, New York, but Morgan's discovery of the 1831 data preserved in the periodical now offered here paved the way for Walters as well as for Mormon defenders to approach the subject more realistically. For the background source documents and commentary, see Dan Vogel, *Early Mormon Documents* 4:239-66. The author of the following important source is generally presumed to have been physician Abram Willard BENTON. For Vogel's annotated transcription of Benton's text, including point-by-point notes regarding correlations or differences with the other known records, see *Early Mormon Documents* 4:94-99.

[illustration appears here]

The illustration above is a **high-resolution image** which has been cleaned up for ease of reading: Simply ENLARGE on the screen for clarity. For the actual appearance of this all-important article, refer to the color illustration further above.

- III. The final article on Mormonism in this volume appears in issue 25, for June 18, 1831. Entitled, "INFATUATION," it fills five column inches of page 198, and is taken from the *Painesville Gazette* in Ohio. "Almost every week brings new reports of the fatal infatuation of the Mormonites," according to that editor. "It will be recollected that when they made their appearance here, they declared

themselves immortal. Death, however, has paid them no respect, other than by frequent visits." It seems that the Saints are refusing to call for medical assistance when needed. Mrs. Madock, "daughter of Judge Clapp, of Mentor, and a believer in Mormonism," has died in childbirth "for want of professional assistance," and the wife of Joseph Smith has nearly met the same fate. Some 200 emigrants from New York State have just arrived, now "scattered about in the common stock families." Martin Harris' wife ("who purloined several pages of the first revelation") has refused to come live with the Mormons, and "another fellow" has abandoned his wife and children "until they embrace the new faith."

Every breeze wafts to us some new rumour from this prolific source of fantasies, some of which prove true and some false. Fame now whispers in sly and obscure hints, something about a miraculous conception, from which we conclude the Mormon public mind is *being* prepared for the nativity of some wonderful personage.

- 8 [GUNNISON MASSACRE] Contemporary printed MAP from the survey which cost Gunnison his life, together with a lengthy and indignant front-page NEWSPAPER REPORT of the trial of Native Americans convicted of manslaughter for the massacre. the two items: \$600

[illustration appears here]

A. "... Map No 2 FROM GREAT SALT LAKE TO THE HUMBOLDT MOUNTAINS; from Explorations and surveys made under the direction of the Hon. Jefferson Davis Secretary of War by Capt. E. G. Beckwith 3^d Artillery[,] E. W. Egloffstein Topographer for the Route. 1855. [at head:] Explorations and Surveys for a Rail Road from the Mississippi River to the Pacific Ocean. War Department. Route Near the 41st Parallel."

Washington D.C.: Selmar Siebert's Engraving and Printing Establishment [surveyed May 1854, dated 1855, published 1861].

52½ X 45½ cm. plus blank margins (the entire sheet measuring approx. 22½ X 20 inches). ATTRACTIVE AND CLEAN, with presumably modern hand-coloring (the colors well chosen and applied with restraint). From the monumental Pacific Railroad Surveys Quarto Edition Volume XI, section 2 (1861), to illustrate Volume II, section 2, Edward Griffin Beckwith, *Explorations and Surveys for a Railroad Route . . . of the line of the forty-first parallel of North Latitude . . .* 1854.

The original 1861 publisher's folds are almost unnoticeable except for the single horizontal fold, which remains strong. Expected toning along some fold lines is faint where visible at all, and is quite unobtrusive. A few small tape repairs to verso. A nice example of this pleasingly uncluttered map, suitable for framing and display.

Wagner-Camp 266c (page 500); Wheat 823. For background, see http://cpr.org/Museum/USPRR-Wm_Husson-PANZOOM/889277071.html

ON October 26, 1853, Captain John Williams GUNNISON (1812-53; West Point, 1837),

. . . and . . . his party encamped near the Sevier River were attacked by a band of Pahvant Indians . . . Only four of the men escaped, the bodies of Gunnison and the other six men being horribly mutilated by the Indians. Despite cries of outrage from some easterners that the Mormons had instigated the attack, Lieutenant Beckwith concluded, as a result of his investigation, that the Mormons were not involved and that the Pahvant Indians had acted in revenge for an earlier attack upon their people by a party of white emigrants. In extolling the career of Captain Gunnison, the Secretary of War especially emphasized his professional skill and sound judgment. Lieutenant Beckwith completed the survey that Captain Gunnison had begun. [Brigham D. Madsen, "John Williams Gunnison," article in *Utah History Encyclopedia*, ed. Allan Kent Powell (Salt Lake City: University of Utah Press, [1994]), 241]

The official map offered here is the product of Beckwith's continuation of the slaughtered Gunnison's work which had originated with an 1849 survey conducted in Utah Territory with the ultimate blessing of the Mormons and on-site assistance of future Apostle Albert Carrington. It is here published under the original auspices of Jefferson Davis, who would very shortly become President of the Confederacy.

The "Route Believed to be Practicable for a Railroad," of prime interest here shows Beckwith's dates and places of encampment, May 1854, along a line running west from the north end of Utah Lake to "Franklin Valley," then turning sharply northwest to go through the Humboldt Pass. Of particular poignancy, however, but seldom mentioned –distant from this route and appearing near the

lower right corner of the map, is a quiet memorial to what had occurred the previous fall, delineating the precise location . . .

[illustration appears here]

"Capt. J.W. Gunnison killed by Indians"
detail from the War Department map illustrated further above

B. *NEW-YORK DAILY TIMES* for Friday, May 18, 1855 [Vol. IV; whole no. 1144].

Folio, 8 pp. Disbound and foxing, but without much wear.

EXTENSIVE COVERAGE of the Gunnison massacre trial fills two-thirds of the front page (columns 1-4), entitled, "**INTERESTING FROM UTAH. Trial of the Indian Murderers of Captain Gunnison. Verdict of Manslaughter Only.** Mormon Interference with the Cause of Justice. INFAMOUS DICTATION OF BRIGHAM YOUNG. Full and Interesting Report of the Trial of the Murderers. SENTENCE OF THE COURT. Special Correspondence of New-York Daily Times. GREAT SALT LAKE CITY, UTAH TERRITORY, Wednesday, March 28, 1855."

This is extremely bad press for the Mormons. The reports do not accuse the Mormons of any complicity in the actual massacre, but they clearly accuse Brigham Young, Almon W. Babbitt and one "Huntington," among others, of collusion and extensive witness tampering in an effort to pre-arrange a jury verdict of manslaughter, in complete disobedience to Judge Kinney's instructions

to find the Native American defendants either guilty of murder, or innocent. Portions of the trial record make Babbitt (defense counsel) look very complicit indeed, and strong language ensues against him in the court proceedings which are reported here.

The first article in this composite report is essentially an editorial by the paper's correspondent, indicting Brigham Young in the strongest language, calling Mormonism a monster which must be removed, and asking for Utah to be divided up among adjacent territories. Actual court testimony is more disciplined, but does not lack for interesting color . . .

AR-WICH, (Midsummer,) an Indian woman, a witness for the prose[cu]tion, being duly sworn.

The counsel for the defence [Almon W. Babbitt] demanded the *voir-dire* oath to be put. The learned Judge [J. F. Kinney] explained to her in simple but forcible language, the importance of the truth. She replied through a sworn interpreter that she understood perfectly, and would tell the whole truth. The oath having been again administered, MIDSUMMER says: I know all three of the prisoners; was on the Sevier River with them and twenty-one other Par-vants at the time of the murder; ANKLE JOINT was out shooting ducks, and first saw the Americans coming; he ran and told the rest of the band; they all said let us go and kill the Americans; they had a big talk, started about dark, and all them of the prisoners [*i.e.*, the defendants] went along; I remained in camp and did not see them shoot; when they came back they said they had killed the Americans; they had with them watches, blankets, saddles, &c.; the prisoners came back with the band; ANKLE JOINT had a blanket, a pair of pistols, and several other things; WHITE TREE had a ring; don't remember about SANDY HAIR having anything; they had their bows and arrows; brought back no scalps.

[under] CROSS-EXAMINATION [by Babbitt]—This was nearly two Winters ago; . . . the band started in the evening and returned next day about half-past twelve o'clock' (MIDSUMMER told the time by saying the sun was at a certain place which she indicated;) the murder took place not far from their wick-i-ups (lodges); I was offered no presents to be a witness; I was simply told to come with the other prisoners, and I came; GEORGE BEAN, the interpreter, gave me the dress I have on; no one else has given me anything; I have no man here—I have a child; NA-AW-GUE-NE-OH, my husband, is a fighting Chief; he was in the massacre.

.

KA-NO-SHE, Chief of the Par-vants, a witness for the prosecution, being duly sworn, says: I know all three of the prisoners; did not know GUNNISON; knew Americans were murdered on the Sevier River seventeen or eighteen moons ago; was on the spot five days after the murder; found there the bones of seven men—no flesh on them; all three prisoners were there at the time; ANKLE JOINT and WHITE TREE said they had shot arrows at the Americans who were killed; the massacre took place about a day and a half's journey from Fillmore; I found

an arrow point in the back-bone of one of the bodies; no other Americans were killed on the Sevier River before or since.

CROSS-EXAMINATION—I delivered the prisoners up to Col. STEPTOE, (the great American Captain;) GEORGE BEAN, the interpreter, told me to do it; gave up five men and one squaw; . . . (the Grand Jury found a bill against only three of these five;) I gave up the squaw because the fighting chief told me to do so; I gave up SANDY HAIR because he said he shot arrows at the Americans; I am the head chief of the Par-vants; made the band give up Capt. G[unnison]'s property to Mr. [Anson] CALL; the warriors of my tribe do not always mind me; I did not order the prisoners to confess; they told me without asking them; I did not tell them they would only be whipped and sent back with presents to the tribe; I told them I *threw them away*, never to come back to their nation any more; there were two fighting chiefs concerned in this massacre; . . .

KA-HO-SHE [sic] gave his testimony with much reluctance, –failed to understand the interpreter at first. He had evidently been tampered with. ARROW-PINE told him not to mind the lawyers, but to tell the truth, and if the prisoners were guilty to let them suffer. KA-NO-SHE then told the same story he has uniformly told heretofore, but evidently with great pain, particularly regarding SANDY HAIR, a handsome young warrior, straight as a sapling and graceful as a fawn.

. . . bore his testimony against them by declaring that
"Latter Day Devils" would be a more appropriate designation.

- 9 [HARRIS, Martin] Denunciation of Mormons by one of the Three Witnesses and financial backer of the 1830 Book of Mormon, in the *DAILY EVENING TRAVELLER* (newspaper, Boston) for Wednesday evening, November 21, 1849 [V:198].

Folio, [4] pp. Disbound, but without much other wear. A moderate stain area to the front leaf does not affect the Mormon-related article. \$250

On the front page, column six, appears the following article, transcribed here in full:

A MORMON APOSTLE.—We received yesterday a visit from Martin Harris, formerly of Palmyra, who was concerned with Joe Smith in originally proclaiming the Mormon faith. He wrote the book of Mormon from Joe Smith's dictation, the latter reading the text from the golden plates by putting his face in a hat. When the volume was written, Harris raised funds for its publication by mortgaging his farm. But he no longer goes with the Mormons, saying that they "have got the devil just like other people." He abandoned them fifteen years ago, when they assumed the appellation of "Latter Day Saints," and bore his testimony against them by declaring that "Latter Day Devils" would be a more appropriate designation.

Mr. Harris visited England some three years ago. At present he professes to have a mission from God, in fulfilment of which he wanders about preaching to "all who will feed him." When this essential condition is not performed by his hearers, he shakes off the dust from his feet, and leaves for more hospitable quarters. Mr. H. is exceedingly familiar with the Scriptures, and discusses theology, in his peculiar way, with the fluency and zeal of a devotee.—*Rochester American*.

This is an *earlier printing* of the same article which appeared in the *Portland Transcript* for December 1, 1849 (sold in my *Mormon List 52* (February 1996); \$150) – and in the *National Intelligencer* for November 22 of that same year (sold in my *Mormon List 55* (January 1997); \$175). Harris was one of the most enigmatic of the central figures of early Mormonism. He changed religious affiliations a number of times, peeping in and out of the Mormon scene until his death in northern Utah in 1875. Philosophically speaking, he was as difficult to pin down as his autograph (which is essentially unobtainable)

. . . their persecution, which has hardly a parallel even in the persecution of the primitive Christians. // The Mormons . . . drove the inhabitants to the woods without mercy . . .

10 [HAUN'S MILL MASSACRE - **pro** and **con**] ATKINSON'S SATURDAY EVENING POST. A Family Newspaper—Devoted to News, Literature, Science, Morality, Agriculture and Amusement. (Philadelphia) for **December 1, 1838, June 29, 1839** and **August 3, 1839** [from volumes XVII and XVIII; Whole Numbers 905, 935 and 940].

Folio, each 4 pages (three complete issues). Medium soil or foxing and medium wear, but generally very good.

the three issues, including a Missouri anti-Mormon rebuttal letter first published here: \$350

The original *Saturday Evening Post*, known under various titles and claiming origins in Ben Franklin's *Pennsylvania Gazette* of the 1720s. In the **first issue** present here, news appears on the third page, top of column four (4½ inches) that the Mormons have given up their leaders in exchange for safe passage of the Saints out of the state after relinquishing enough property to satisfy the Missourians. A "letter to the Editor" (evidently of the *Far West*, a newspaper in Liberty, Missouri) is dated Carrollton, Mo. Nov. 10 1838, explaining that . . .

We have had considerable Mormon difficulties here, the Governor was compelled to order out the militia of the state, and arrest the head men of the Mormons, to wit:—Joe Smith, Sidney Rigdon, Lyman Wight, Doct. Everett and others; our other citizens have got possession of the words and proceedings of the Mormons, by which we can easily prove *treason* against those mentioned, and

all the plans, which they had adopted for robbing &c. are discovered; they prove to be a more heinous [sic] band of people than those, when under Marvill, some years since. Such another band of thieves and robbers, never were in the United States, or I presume in any other country. . . .

The issue for **June 29, 1839** presents the other side of the general story by reporting a recent talk given at Cincinnati by "Mr. Greene," presumably John P. Greene, brother-in-law to Brigham Young ("THE MORMONS," page 2, 4½ column inches). "It has been suggested," agrees the editor here, "that the Mormons, who, however deluded they may be, are entitled to their rights the same as any other class of individuals in the community, have been most unjustly dealt with during their sojourn in Missouri." Greene has given a history of the Mormons in Missouri which is almost unparalleled - the people driven from their homes, tracked by their enemies from their bloody foot-prints, etc.

On one occasion the mob attacked a smith shop, into which nine of the Mormons and two boys had taken refuge; it being a log house, the mob fired between the logs and killed every individual of the nine men; they then entered and dragged the two boys from under the bellows, who begged for mercy in most piteous tones; one of the miscreants applying his rifle to the ear of the youngest, (who was but *nine* years old,) said, "My lad, we have not time to quarter you, but we will halve you," and immediately shot away the whole upper part of head [sic]. The other boy was severely wounded in the hip, but had the presence of mind to fall and remain quiet, and so escaped; he is still living, and is at Quincy, Illinois.

If the details are a bit garbled in places, they are not exaggerated, and this article inspired a quick anti-Mormon rejoinder in the final issue offered here, for **August 3, 1839**. This came as a letter to this very newspaper from Carrollton, Missouri, under date of July 15, 1839. As such, this is **ORIGINAL SOURCE MATERIAL FIRST PUBLISHED HERE**, however biased. One "J. D." writes the following in this article entitled, "THE MORMONS," page 2, columns 5-6 (6½ column inches) . . .

"In your paper of the 29th June, you give some account of the treatment which the Mormons received in this State, and say that the statements were made by Mr. Green at a public meeting, in Cincinnati. Now, sir, I have been in Missouri previous to the Mormons, and it has been my lot to live in the same section of County [sic] in which the Mormons located themselves, and do pronounce the article above alluded to, base slander, and can prove it so if necessary.

["]The Mormons are in the habit of making such statements, for the sole purpose of converting unsuspecting persons to their faith, therefore it will not answer to take their version of the difficulties we have had with them in Missouri. The Mormons have robbed and swindled the Missourians out of *many thousands of dollars*, and burned a great many dwelling houses, and drove the inhabitants to the woods without mercy; and in one case drove a poor woman

out of her house, not exceeding one hour after she have birth to a child, which treatment, of course, caused her death.—If you reverse the article above alluded to, and say the Mormons treated the citizens of Missouri in that manner, you will then be right; and that they continued to do so until the Governor called out the militia to protect the citizens of Missouri. There was a battle between the Mormons and the citizens of Missouri, at a blacksmith shop; but the Mormons were the transgressors, though they got the worst of the fight; and as to the treatment of the boys at said shop, it is false. It is entirely out of my power to give you a statement of the course pursued by the Mormons in this State in a letter; but, sir, were you acquainted with their damnable cause as we are here, I have no doubt you would be surprised to think that there was one of them left alive." Yours, &c. J. D.

the Lord's boarding house . . .

- 11** **HICKOK, John J.** AUTOGRAPH LETTER SIGNED "John J. Hicok" and boldly INITIALED, to his brother Nathaniel H. Hickok (in Canton, Bradford County, Pennsylvania). La Harpe, Hancock County, Illinois, December 16, 1841.

31½ X 19 cm. 1½ pages on one leaf, plus conjugate leaf with address portion with manuscript postal markings from La Harpe on December 18, 1841. Written in blue ink. Moderate stains; blurring to small portions from water. \$400

[illustration appears here]

John J. HICKOK would later serve in the Hancock County grand jury session which, in the fall of 1844, indicted the accused murderers of Joseph and Hyrum Smith — Thomas Gregg, *History of Hancock County, Illinois . . .* (Chicago: Chas. C. Chapman & Co., 1880), 328. For background on this family, see the following website: <http://www.joycetice.com/diaries/hickok.htm>

In the original communication now at hand, John writes in part as follows . . .

. . . Times is hard for money— produce[s?] plenty— pork is from \$1.25 to \$2.00 per 100# and does not demand cash at that. Wheat 40 & 44. Corn 16? & 18¾ — The Mormon emigration to this county, is large, it is but 2 years last spring since the first Mormons came to Hancock County III Now from 8 to 10 thousand— they have an incorporated City (Named, Nauvoo) it gives them great privleges— the most extensive of any incorporated body in this United States — they are building a splended Temple — and a Tavern House (or it is called the Lords Boording House)— And making rapid improvements in different parts of the County — I will send you a pamphlet written by W^m Harris, a Mormon decenter—

.

I have a small interest in the Mormon City and am there considerable of the time.

. . .

The pamphlet which John promised to send to Nathaniel (it would not have fit into this stampless folded letter) would have been *Mormonism Portrayed; It's Errors and Absurdities Exposed, and the Spirit and Designs of its Authors Made Manifest . . .* (Warsaw, Illinois: Sharp & Gamble, 1841; 64 pp.). It was actually written in large part by Thomas C. SHARP (see the *Warsaw Signal* for September 11, 1844, page 1), whom the writer of this letter, now at hand, would charge (as a grand juror three years later) with the murders of Joseph and Hyrum Smith.

- 12 . . . *HISTORY OF WAYNE COUNTY, NEW YORK; With Illustrations Descriptive of its Scenery, Palatial Residences, Public Buildings, Fine Blocks, and Important Manufactories, from Original Sketches by Artists of the Highest Ability.* [at head of title: "1789"]. Philadelphia: Everts, Ensign & Everts, 1877.

35 X 29 cm. (approx. 14 X 11½ inches). 216 pages + numerous plates throughout on heavier paper (including two maps with light coloring). LACKS two plates near page 121 ("Bickford and Huffman, Proprs., Manufacturers of The Farmer's Favorite Grain Drill . . ." and "George Glover.") Original brown leather-backed, gilt-decorated cloth. Edge and corner wear to boards; spine scuffed but with end caps intact and sewing fairly strong. Text and plates in generally very good condition; title page opens a bit awkwardly, but returns to place neatly when the book is closed. postpaid: \$285

Flake 5176 (old Flake 4050 under title; now listed under an author name of "W. H. McIntosh). *Mormons*, pp. 149-51 (approximately 32 wide-column inches of text).

These ponderous old county histories were an uneasy mix of history (some of it locally obtained from oldsters who were still available to consult) and vanity biographies of selected prominent citizens who were then in the full flower of financial success. The ungainly portraits and stolid if craftsman-like renditions of fine farms and homes are at least diverting, and occasionally informative.

Volumes of this sort are necessarily difficult to collate, and I doubt that most people even bother. This copy lacks two plates (mentioned above, one being more like an advertisement, and neither bearing relevance to Mormon history so far as I am aware). Such histories are in high demand locally, and are not easy to obtain in much better condition than this (and very seldom at lower price). Many were long ago worn out and broken up for their individual illustrations. This work has been reprinted in modern times, but with the page arrangement considerably confused, and with necessarily lower quality to the plates (and lacking a plate facing page 156, which is present in the original edition offered here).

The early Mormon history here is of course quite garbled, yet contains a number of precise details which are still accepted today. Some of the background history of Palmyra is potentially valuable. For an online transcription, see <http://olivercowdery.com/smithhome/1870s/1877Wayn.htm#comments> It may be difficult to determine if some of this material was obtained locally in 1873 for this work - or whether it was assembled entirely from other published sources. Here are a few examples . . .

The family were an exception to Vermonters, and did little to improve their state or clear the land. A short time before leaving the farm they erected the frame of a small house and partially inclosed it, and here they lived in the unfinished building till they took their departure. The old cabin was put to use as a barn. The Smiths left in 1831, and that once wild tract, the abode of the squatter family, is now a well-organized farm located on Stafford street, running south of the village. The Smiths obtained a livelihood from this lot by the sale of cordwood, baskets, birch-brooms, maple sugar, and syrup, and on public days resumed the cake and beer business in Palmyra. Much the larger portion of the time of the Smiths was employed in hunting, trapping muskrats, fishing, and lounging at the village. Joseph, Jr., was active in catching woodchucks, but practically ignored work.

Nocturnal depredations occurred among neighbors, and suspicion rested upon the family, but no proof of their being implicated has been adduced.

.....

A single instance illustrates the mode of procedure at a search for money. Assuming to see where treasure lay entombed, Smith asserted that a "black sheep" was necessary, as an offering upon the ground, before the work of digging could begin. William Stafford, a farmer, had a fat black wether, and agreed to furnish the sacrifice in consideration of an equitable division of the results of the venture. The party repaired with lanterns at the appointed hour of the night to the chosen spot; Smith traced a circle, within which the wether was placed and his throat cut; the blood saturated the ground, and silently and solemnly, but with vigor, excavation began. Three hours of futile labor ensued, when it was discovered that the elder Smith, assisted by a son, had taken away the sheep and laid in a stock of mutton for family use.

.....

The first depositary [sic] of the sacred plates was under the heavy hearthstone of the Smith cabin. Willard Chase, a carpenter and joiner, was solicited to make a strong chest wherein to keep the golden book in security, but no payment being anticipated, the interview was fruitless. Later a chest was procured, and kept in the garret. Here Smith consulted the volume upon which no other could look and live. William T. Hussy and Ashley Vanduzer, intimates of Smith, resolved to see the book, and were permitted to observe its shape and size under a piece of canvas. Smith refused to uncover it, and Hussey, seizing it, stripped off the cover, and found—a tile-brick. Smith claimed to have sold his visitors by a trick, and treating them to liquor, the matter ended amicably.

.....

It was desirable to get this manuscript into print. George Crane, of Macedon, a Quaker, and a man of intelligence, was shown several quires of the "translations." His opinion was asked and his aid solicited. Mr. Crane advised Smith to give up his scheme, or ruin would result to him, and, as is well known, the Friend spoke prophetically.

.....

Harris and his wife separated. She received eighty acres of land, and occupied her property in comfort till her death. The mortgaged farm was sold in 1831. It is land located a mile and a half north of Palmyra. Anticipating profits from the sale of the work, Smith obtained cloth for a suit of clothing from the store of David S. Aldrich, of Palmyra, and in November, 1829, went to northern Pennsylvania, where he was married by Sidney Rigdon, after the Mormon ritual, to a daughter of Isaac Hale.

[all selections above taken from p. 150]

.....

Sidney Rigdon, a renegade Baptist clergyman, resident in Ohio, had so far kept in the background. He now came to Palmyra as the first regular Mormon preacher. All the churches were closed to him, but the hall of the Palmyra Young Men's Association was opened, and a small audience assembled to hear the first discourse. The attempt was never repeated by Rigdon or any other of his creed in Palmyra. In the summer of 1830, the Mormon founders removed to Kirtland, Ohio, and from Rigdon's former congregation increased their number, till over one hundred persons had embraced Mormonism.

[p. 151]

- 13 **HOWELL, M. D.** AUTOGRAPH LETTER SIGNED, to "Singer Mnfg Co." Salt Lake City, Utah, April 22, 1870.

25 X 13½ cm. 3½ pages on two loose leaves of lined writing paper. Unfortunate cellophane tape repairs should be treated by a professional conservator before they darken. \$100

From context, it appears that Mr. Howell has asked the Singer sewing machine company for a very small franchise in the city, and they have evidently replied that they prefer to establish a much larger general agency there. Howell now replies with a delightful but foreboding description of impending doom in the region . . .

Gentlemen,

Your favor of 15th came duly to hand, contents noted.

At this time no one conversant with affairs in Utah, would make an investment such as you deem necessary.

Proposed Congressional action has unsettled everything. Confidence is utterly destroyed.

In certian [sic] contingencies trouble may reasonably be anticipated, and mob violence may lay waste the City.

Trade is stagnant throughout Utah. Zions Co Operative Mercantile Institution representing the Mormon side, and the heavy mercantile house of Walker Bros are running an opposition that can have but one ending, and that the ruin of one of the parties.

The Church Institution paying enormous saleries and rents, the Gentile House managing with a close rein, leaves

no room to doubt which will go under and the home strain which has forced Zions Co Operative to raise money at a sacrifice, ~~of~~ induces many to think the end is near.

With the forcing of Church trade a failure, and trade again floating in its proper channels, with the return of confidence in the permanency of our Utah homes, and the acquiesance which I beleive [sic] will be given to any laws Congress may see fit to enact, a fixed fact, I fancy that parties may then be found who will invest in the General Agency.

Meanwhile will you give me a Local Agency for Salt Lake city? Shipping Machines Etc as per order in my letter of April 5th . . .

.

To give you an idea of how trade is running here, I will add, that the Florence [sewing machine company's] Agt has withdrawn all machines out on commission, and run a portion out on the R.R. carrying only a small stock in the City, and turning out his team, rather than risk losing it with a load of machines, in case of a sudden outbreak, which the Mormons threaten in case the Cullom Bill passes.

The Gentiles, Apostates, Godbeites, Josephites, Etc now outnumber the Orthodox Mormons and I guess are able to keep things straight. Still, good busines men, would place no large risks here, and if you see fit to give me the Agency with the small outfit written for on the 5th I am willing to pay for and risk that amount untill I can see the way clear for a larger business

The ladies are growling fearfully, and some trading for Florence [brand sewing machines] at fearful discounts because no Singer needles can be had in Utah.

I trust my answer will contain Invoice[s?] for the ten machines, with needles, any Extras and the small beginning pave the way to a lucrative trade, satisfactory alike to you and myself.

I mean business, and anxiously await your reply.

Very Respectfully Yours

M. D. Howell,
Box 265,
Salt Lake City,
Utah

[illustration appears here]

- 14 [LEE, John D.] Stereo-view double-PHOTOGRAPH, taken not long before Lee was executed by firing squad for his prominent part in the Mountain Meadows Massacre which had occurred twenty years earlier. [Beaver, Utah: J. Fennemore, Photographer], Copyright . . . Entered . . . in the year 1877, by James Fennemore.

10 X 17½ cm., counting bright green printed card mount. Edges of mount rubbed and starting to dog-ear somewhat, but with very little wear to the albumen photographs except for a bit of non-destructive denting which can be seen against the light at an angle. Some minor damage to verso, not affecting the gilt-lettered photographer's imprint.

Two signatures at the bottom of the card mount, somewhat different from one another, appear (upon examination of very high-resolution scans) to be handwritten as opposed to printed in facsimile. However, I cannot be absolutely certain of this, or that they were written by Lee himself. The item is therefore priced without regard to these possible autographs. \$1,500

Three-quarter portrait of the famed figurehead of the Mountain Meadows Massacre in southern Utah (September 11, 1857). Lee is shown here seated near the steps of the Beaver City Penitentiary where he was kept during the trials and until he was executed at Mountain Meadows. When the day of execution arrived, the photographer/publisher of this stereo-view figured in a somewhat tragi-comic feature of that proceeding, which occurred on March 23, 1877 . . .

At 10:35, all the arrangements having been completed, Marshal Nelson began to read the order of the Court, and at its conclusion he turned to Lee and said:

"Mr. Lee, if you have anything to say before the order of the Court is carried into effect, you can now do so."

Lee replied: "I wish to speak to that man," pointing to the photographer, (James Fennemore), who was adjusting his camera near by, preparatory to taking the group of which Lee was the central figure. "Come over her," said Lee, beckoning with his hand.

"In a second, Mr. Lee," replied Mr. Fennemore, but it was more than a minute before he could comply with the request.

Lee, observing that the artist was occupied with his cameras, said: "I want to ask a favor of you; I want you to furnish my three wives each a copy," meaning the photograph about to be taken. "Send them to Rachael A., Sarah C. and Emma B."

Hon. Sumner Howard, who was standing by the side of the instrument, responded for the artist, whose head at the moment was covered by the hood as he was adjusting the camera: "He says he will do it, Mr. Lee."

Lee then repeated the names of his three wives carefully, saying to the artist, who had just approached him, "Please forward them—you will do this?"

Mr. Fennemore responded affirmatively, at the same time shaking Lee by the hand.

Lee then seemed to pose himself involuntarily, and the picture was taken.

He then arose from his coffin, where he had been seated . . .

*[Writings of John D. Lee . . . ed. Samuel Nyal Henrie
(Tucson, Arizona: Fenestra Books, 2002), 421]*

While this anecdote refers to a slightly later seated portrait than the one offered here, it documents the close association between Lee and photographer Fennemore (who originally met Lee while acting as the photographer of the Powell expedition along the Colorado River). This account also assures us that Lee was a more than willing photographer's subject when he saw his life drawing to an imminent and infamous close.

[illustration appears here]

- 15 **LERMOND, Malcolm.** AUTOGRAPH LETTER SIGNED to "Dear Father & Mother," addressed to Capt. David Lermond (in Warren, Lincoln County, Maine). Warrenton, Mississippi, October 23, 1842.

25 X 20 cm. 3 pp. plus address portion, on two leaves. Medium stains throughout; a bit of weakness at some folds; old pencil figuring in blank panels of address page. \$250

Malcolm has left a bothersome teaching job to teach the children of Dr. Warren, a Southern planter (a firm man of strong passions, with a wife who is as much a lady and who is also a sharp shooter). Following a description of the trees and shrubs around the house, the writer assures his parents that he is in excellent health, but the Mississippi scenery is not as beautiful as that of Maine. He then supplies history with an intriguing Mormon folk-mentality vignette . . .

There was the usual variety on board the boat . . . There was an old morman Lady on board who said they could never take Jo Smith for when the officers went into the room he could make himself invisible every body pittied the old lady for she seemed a very harmless kind hearted woman one part of the Morman creed is that a persons can be baptized as often as they please this old lady had been baptized three times the last time for a pane in the back & she assured us that she received instantaneous relief so much for superstition I am now pretty well used to steam boats as they made a call at Portland every day & my passage up and down the Miss. but I do not like them at all they are noisy comfortless things although they have been the making of this Western world & Fulton should be honored with a monument to [his] memory

- 16 **MORMON CHIEFS CONFESS.** *Admit under oath that they are living in violation of the laws of the land and the laws of God.* [caption title]. [New York City: Printed and distributed by Hans P. Freece, Attorney at Law, 35 Wall Street], n.d. (1905?).

22.4 X 14.8 cm. Broadsheet (one leaf printed front and back). Horizontal folds; starting at edges of center fold. \$200

NOT IN FLAKE, which reports an alternate title in a unique copy held by the Church in Salt Lake City and saying "1905?" [Flake 5520b]. **OCLC locates one copy** of the version now offered here, preserved at Brigham Young University. Excerpts from testimony taken at the Reed Smoot hearings. The text is shocking enough, particularly B. H. Robert's matter-of-fact statement that he married his third wife secretly without any witness but for the officiator, Daniel H. Wells . . .

MR. TAYLER: Was either of your other wives present?
MR. ROBERTS: Neither of them. (Vol. I: P. 710.)
MR. TAYLER: Did your first or your second wife consent to your marrying a third wife?
MR. ROBERTS: No, sir.
THE CHAIRMAN: Did they know of it at the time?
MR. ROBERTS: Not at the time.
MR. TAYLER: When did they learn of it?
MR. ROBERTS: Two or three years afterward, I think.
MR. TAYLER: Did anybody know about it, so far as you know, until several years had elapsed?
MR. ROBERTS: Not that I know of. (Vol. I: P. 712.) [p. (2)]

- 17 *THE MORMON ELDER'S DAMIANA WAFERS ACTUALLY creates new Nervous Fluid and Brain Matter by supplying the Blood with VEGETABLE PHOSPHATES, its Electric Life Element, the very core and centre of the Brain itself—Restoring the fullest and most Vigorous conditions of Robust Health of Body and Mind, so that all the Duties of Life may be pursued with Confidence and Pleasure, . . . [etc., etc.]* New York and London: F. B. Crouch, n.d. [1880s?]

[illustration appears here]

10½ X 7½ cm. TRADE CARD illustrated on one side in peach, tan, blue and black. Nearly fine; slight toning and edge wear, but very presentable. \$250

NOT IN FLAKE; compare to Flake 5522b-c, mentioning other cards; Not on OCLC. See Flake 5522d-e for rare pamphlets promoting the same product. Printed in black on one side as quoted above. On the other side is a stock image (numbered at bottom, 309) of a stylishly-dressed man and woman playing peek-a-boo across a Victorian-style loveseat, hiding their faces (visible in the illustration) from one another with a hat and fan. Caption over-printed at top and bottom: "IS MARRIAGE A FAILURE? WHY!!"

For all the side-stepping promises of general nerve and appetite improvement - not to mention unaccustomed courage - we all know what these pills were really for in that age before VIAGRA™. The various promotional materials for this wondrous panacea are today quite rare. For background, see my commentary in *A Mormon List Electric* (2005) <http://rickbook.com/EphemeraForSale/damiana.htm>

"All those who have not yet solved the problem of whether marriage is failure or not, should try a box of the Wafers sold every where by Druggists. Send Green Stamp for The Mormon Elders' Book free."

- 18 [MORMON PARALLELS] **Moses STUART**. *ESSAY ON THE PRIZE-QUESTION, Whether the Use of Distilled Liquors, or Traffic in Them, is Compatible, at the Present Time, With Making a Profession of Christianity*. New York: John P. Haven; Boston: Perkins & Marvin; Philadelphia: Tower, J. & D. M. Hogan & Co.; Pittsburgh: Hogan & Co.; Flagg and Gould, Printers, Andover [Massachusetts], 1830.

21½ cm. 70 pp. plus original final (blank) leaf. Neatly disbound. A fine, clean copy, rather crisp and fresh. The final blank leaf has some faint foxing, and the final printed page (70), even less, and fainter. \$200

OCLC shows this and a Glasgow edition of 1831. Copyrighted December 16, 1830. Stuart's expression in the title above, "making a profession of Christianity," would not refer to becoming a minister of religion, but to what might be expressed today as "being a practicing Christian."

Moses STUART (1780-1852; Yale, 1799) served as a Congregational pastor in New Haven, Connecticut until he was elected to the professorship of sacred literature at Andover Theological Seminary in 1810. "His first Hebrew grammar, which was without the diacritical points, was superseded eight years later by his grammar with points, which became the text-book that was generally used in the United States, and was republished in England by Rev. Dr. Edward B. Pusey, regius professor of Hebrew at Oxford." Stuart exposed Americans to the major German Orientalists, adopted "their scientific methods of philological and archæological investigation," and became America's leading biblical scholar of his day. —*Appletons' Cyclopædia of American Biography*. An 1840s portrait of Stuart by young Thomas Buchanan Read (1822-72), owned by Yale University Art Gallery, shows a strikingly angular and engaging figure suggestive of some affably confident improvement upon Washington Irving's fictional character, Ichabod Crane (illustrated in John H. Giltner, *Moses Stuart, The Father of Biblical Science in America* [Atlanta: Scholars Press, (c. 1988)], p. vi). **Stuart was a close friend and admirer of Joshua Seixas**, who in 1836 would teach Hebrew to Joseph Smith and leading Saints in the Kirtland Temple.

MORMON PARALLELS 422, offering interesting background to Doctrine and Covenants Section 27. In mid-summer 1830, Joseph Smith reported a short revelation received suddenly while he was out in search of a sacred and important commodity. "IN the beginning of August," remembered Newel Knight who lived at Colesville in south-central New York, near the Pennsylvania line,

I, in company with my wife, went to make a visit to Brother Joseph Smith, Jun., who then resided at Harmony Penn. We found him and his wife well, and in good spirits. We had a happy meeting. It truly gave me joy to again behold his face. As neither Emma, the wife of Joseph Smith, nor my wife had been confirmed, we concluded to attend to that holy ordinance at this time, and also to partake of the sacrament, before we should leave for home. In order to prepare for this, Brother Joseph set out to procure some wine for the occasion, but he had gone only a short distance, when he was met by a heavenly messenger, and received the first four verses of the revelation given on page 138, of the Doctrine and Covenants (new edition), the remainder being given in the September following at, Fayette, New York. ["Newel Knight's Journal" in *Scraps of Biography: Tenth Book of the Faith-Promoting Series* (Salt Lake City: Juvenile Instructor Office, 1883), p. 62. Woodford (1:394) identifies the verses in question as part of modern D&C 27, all or portions of verses 1-5, 14-15.]

The "heavenly messenger" spoke in "the voice of Jesus Christ, your Lord, your God, and your Redeemer," making this "commandment" rather more than simple shopping advice:

. . . you shall not purchase wine neither strong drink of your enemies; Wherefore, you shall partake of none except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth. [D&C 27:3-4]

Many of us have read these lines. I would imagine that the part of the message which stands out for most Latter-day Saints, however, occurs in the preceding verse 2: "For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament . . ." Yet this was not about avoiding alcohol. Joseph Smith would not dictate [the Word of Wisdom](#) for another two and a half years (February 27, 1833; D&C 89). On this earlier, summer day of 1830, the first Mormons took "the voice of Jesus Christ" at His word . . .

In obedience to the above commandment, we prepared some wine of our own making, and held our meeting, consisting only of five, viz., Newel Knight and his wife [Sally Coburn], myself [Joseph Smith] and my wife [Emma Hale], and John Whitmer. We partook together of the Sacrament, after which we confirmed these two sisters unto the Church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly. [HC 1:108]

According to the pamphlet now offered here, written by the nation's most renowned biblical scholar of the day, wine which was commercially available at that time contained poison. The first third of Stuart's *Essay on the Prize-Question* describes the difference between the "pure" wine used by Jesus and his associates in the New Testament, and most of the wine being sold in 1830 America. Dr. Stuart claims that the wine of Palestine was ". . . the mere juice of the grape, fermented and purified." (p. 23) –whereas 1830 wines were generally ". . . mixed with alcohol, in order to keep them from souring . . .," p. 24. To get a good grape product in 1830, one had to resort to home or local manufacture, since as Stuart says, such "pure and simple wine" was not to be had "at present in our country . . .," p. 26. Stuart even insists that, ". . . our country becomes deluged with false and poisonous wines . . . containing insidious poisons, which lay the foundation for painful and fatal diseases . . .," p. 25.

The similar warning from the "heavenly messenger" to Joseph Smith anticipated Stuart's pamphlet by four months, but appeared in a culture which was already becoming aware of the problem described by Stuart here. For voices of warning against adulterated wine which had appeared earlier in the popular press, see *Mormon Parallels* 204 (*Journal of Health*). On a more realistic level, I feel confident that the revelation must have answered a practical dilemma for Joseph Smith on that August day. If the Hales (across the road and west a few hundred feet) had no wine or inclination to spare some, Joseph may not have known where to turn next. It was probably becoming increasingly difficult by this time to purchase alcoholic beverages in Susquehanna County. More than a year earlier, a Boston temperance newspaper had reported that,

—In Susquehanna Co., Penn. a [temperance] society was formed in December [1828]. Two distillers and a number of merchants in that county have abandoned the manufacture and traffic, upon principle. [*National Philanthropist and Investigator* 4:8; *New Series* 1:23 (for Wednesday morning, June 17, 1829), p. (2)]

- 19 *THE MOUNTAINEER*. "Do What is Right, Let the Consequence Follow!" (pro-Mormon newspaper, Great Salt Lake City) for Saturday, December 24, 1859 [I:18]

Folio, paged [69]-72 (complete issue of 4 pages). Some edge wear but in very good, rather fresh condition. \$400

[illustration appears here]

Flake 5652, showing four locations (Huntington, Yale, BYU, Church in Salt Lake); OCLC adds only microform versions. Alter, *Utah Journalism*, 324-27 plus illustration, p. 31, with publishing details and interesting extracts, but without any useful analysis or explanation of the purpose or broad stance of this paper. Published by S. M. Blair, James Fergus and Hosea Stout, this rare early Utah paper is rather genteel in both its editorial writing, and in its refined production. Reacting with posed aloofness to a recent governor's message, the unnamed editor responds to the governor's complaints about the conduct of certain citizens of Fairfield (then the capitol of Utah) . . .

His Excellency is not inclined to useless verbosity like ourselves, or he would have stated the causes for the exceptions made; and how and by whom the disgraceful "murders and other acts of violence" were perpetrated. He might, if so inclined, have said that he found Utah in peace, a law-abiding community; that is, so far as our opinion goes, and we had a good chance to judge: the revolver unneeded in an evening promenade, and the bowie knife laying dusty and unused on the shelf. . . . His excellency might have continued and said that, in his rear, although without patronage, came a train of vagabonds, protected in their gambling and rowdyism by the terrors of federal armaments; and that there were the causes and introduction of the crimes to which he referred.

Communities, it is true, are more or less to blame for the committal of crimes "with impunity in their midst." But supposing that those communities, proportionately small in their numbers, have forcibly palmed upon them the vagabond offscourings of the universe, with an unconcealed intention of breaking up social relations, and introducing anarchy and disunion; where then does the dishonor nestle? Not surely with the imposed upon and wronged "communities." . . . [p. 70. ILLUSTRATION of ad, above, from back page.]

MURPHY, J. W. *OUTLAWS OF THE FOX RIVER COUNTRY.* *Story of the Whiteford and Spencer Tragedies, The Assassination of Judge Richardson, The Execution of John Baird, and The Mobbing of W. J. Young. Criminal Career of Frank Lane, the pseudo Detective; Laura Sprouse and her Lovers, and her Ohio Rival; the Kansas Expedition after John B. Glenn; the Raid on St. Francisville; Robbery of the Luray Postoffice; Confessions of Brady and Marmaduke; a Clark County Campaign.* By J. W. Murphy. Price: Fifty Cents. Hannibal, Mo.: Hannibal Printing Company, 1882.

21 cm. 138 pp. + 6 primitive woodcut plates in the text (not included in the pagination; LACKING an apparent frontispiece). The text block itself collates complete, but with marginal loss from many pages: IN POOR CONDITION with substantial loss to margin paper and to some text at edges (including some edge loss to the Mormon content). An unsightly copy, nibbled extensively at top and fore-edge. The paper is not brittle, however. with all faults: \$45

[illustration appears here]

Flake 5673 (calling for pink printed wrappers) locates four copies, with only one in Utah (Yale, Newberry Library in Chicago, New York Public Library, Brigham Young University). OCLC adds more than a dozen additional locations (albeit no more in Utah), and calls for a total of seven plates (presumably the six found in this copy, plus a frontispiece which is not present here). ILLUSTRATION at left faces page 80.

Howes M907 (aa rarity), saying, "Lurid narrative of midwestern crime, comparable to Bonney's classic *Banditti of the prairies.*" Graff 2935, calling for "Seven illustrations, unlisted. Yellow pictorial wrappers, with title on front wrapper." Graff calls for three blank leaves at the end (not present in the copy offered here).

Offered as a scarce curiosity. When in much better condition with original wrappers, pamphlets like this can be quite valuable collector's items. Whatever portions of the text (most?) are inaccurate are made up for here in sensationalism. The Mormon content appears on pages 6-9 . . .

Jo. Smith become [sic] very jealous of one J. C. Bennett, the publisher of a paper at Nauvoo, both happening to be in love with the same woman, and the former had the latter's presses and type destroyed. This led to the arrest of Smith, at the instigation of Bennett, on a charge of "treason," and he was duly incarcerated in the jail at Carthage, Illinois, to await trial. . . . A great many

persons do not know that Jo. Smith died with his face to the foe, fighting bravely for his life. [p. (6), with some marginal text loss]

For all the extensive damage, a surprisingly large portion of the text (and the entire text of the title page) survives. It would not be financially practical to envision restoring this item, but as a conservation learning example (or labor of love), such a project could be ideal for anyone who has access to clear copies of the missing words and letters.

Every steam boat brings more Mormons; every road across the country, runs Mormons upon it, bound for the kingdom . . . to swell the glory, power and dominion of the little mustard-seed church, established in 1830, by Joseph Smith, the mighty one of the seventh and last dispensation. [April 7, p. (2)]

- 21** **NAUVOO NEIGHBOR.** OUR MOTTO.—THE SAINTS' SINGULARITY—IS UNITY, LIBERTY, CHARITY. (newspaper, Nauvoo, Illinois) for Wednesday, April 2; Monday, April 7; and Wednesday, April 16, 1845 [2:48-50; Whole Numbers 142-44]

Folio, [4] pages each; THREE CONSECUTIVE, COMPLETE ISSUES IN VERY GOOD CONDITION. The leaves are separated from one another (or nearly so) along somewhat ragged back-folds, but are otherwise in quite fresh, pleasing condition. Old eighth-folds but strong; medium foxing to the April 2 issue, which is designated in manuscript at the head of its first leaf for the "State Treasurer."

::TOGETHER WITH:: an extra, loose back leaf (pp.[3-4] only) of the April 2 issue, strayed long ago from another copy. This leaf includes excellent Mormon-defense content, including the editorial quoted below. Rather more worn and toned than the three complete issues above. \$5,000

[illustration appears here]

showing the three complete issues, plus the extra sheet (at right)

Flake 5727. EDITED BY JOHN TAYLOR, future president of the Church in Salt Lake. Published May 3, 1843 - October 29, 1845; successor to (and continuing the whole-numbering of) *The Wasp*.

Taylor's editorial content (unsigned) against Tom Sharp of the *Warsaw Signal* is fairly intense, of course, and many familiar names appear in the articles and ads. This famous newspaper is such a rarity, yet so significant and well known, that I will not indulge in a lengthy enumeration of the contents. The extensive lists of tax-delinquent properties are very long and perhaps sobering. From Taylor's editorial page of April 2, 1845 . . .

It is a notorious fact, that Thomas C. Sharp, the editor of the *Warsaw Signal*, is indicted for MURDER: and is merely kept out of jail by mob force. The editors of the *Quincy Whig* and the *Alton Telegraph*, are both of them apprised of this fact, and they know that most of the statements which they publish from the *Signal* are palpable falsehoods. And they are publishing the statements of a man who stands charged with the blood of his fellow men; and who will try to wash his garments, by sullyng the fame of the innocent . . .

And if the editors of the *Quincy Whig* and *Alton Telegraph* are willing to stain their hands, by assisting to wash the gore off his garments, they are welcome to the glory. Talk of reasoning with Tom Sharp, about righteousness or patriotism! You may as well try to convert the devil: clear the conscience of a murderer; or make the damned happy: . . . [p. (3), first column]

*politics and favoritism at Nauvoo—
written in the midst of three children dying*

- 22 [NAUVOO] FORGEUS, John A. AUTOGRAPH LETTER SIGNED ("John A. Forjes") to Mr. Henry Buckwalter (at East Nantmeal P[ost]. Office, Chester County, Pennsylvania). Nauvoo, Illinois. One o'clock in the afternoon of Sunday, September 24, 1843.

31 X 20 cm. 3¼ tall pages on two conjugate leaves, plus address portion post-marked from Carthage, Illinois, September 29. Addressed to Henry Buckwalter, above, "Care of David Buckwalter, "in haste forward." Written in blue ink in a fine hand. Evenly toned. *Separating at a number of folds* and with one tear, but still complete in one piece. \$850

John A. FORGEUS (1809-87) and his wife Rosannah (1805-93) were baptized by Lorenzo Barnes in 1840 and moved to Nauvoo in April 1841. Forgeus is remembered as perhaps the largest contributor to Ebenezer Robinson's efforts in Cincinnati to stereotype and print the first Nauvoo edition of the Book of Mormon . . .

Brother John A Forgeus, of Chester County, Pennsylvania, who now resides at Little Sioux, Harrison County, Iowa, then a perfect stranger to me, whom I had never seen, sent me a draft on a Philadelphia bank for two hundred dollars, as a loan, which I afterwards paid him in Nauvoo. Several other brethren sent me money in advance for books, so that I paid Mr. Shepherd all his money before it became due, and gave the bookbinder eighty dollars on his contract before he had done any work on it . . . [*The Return* (specific reference not given); as accessed at <http://www.boap.org/LDS/Early-Saints/ERobinson.html>]

Following the death of Joseph Smith, both Forgeus and Robinson would become prominent members of Sidney Rigdon's church in Pittsburgh. Indeed, Forgeus' lengthy letter to his brother defending Rigdon appeared on the front page of the inaugural issue of Rigdon's *Latter Day Saints' Messenger and Advocate* (Pittsburgh, October 15, 1844) immediately following Rigdon's brief introductory essay. In 1862, Forgeus and his wife were baptized into the Reorganized Church and eventually died in Iowa.

THE ORIGINAL LETTER HERE AT HAND is of a somewhat unusual character, emphasizing pecuniary and political concerns to such an extent that one might hardly dream - until the end - that John and Rosanna had just lost two small children one week before (little Eve Anna and Joseph Ritner, aged about three and seven, on September 16 and 17, respectively). Another daughter would die about a week later (Catherine T., aged about five, died about October 2). This is a valuable record of petty financial fortune and political intrigue in the City of Joseph, punctuated by terrible personal loss.

Joseph Smith had just finished speaking a few minutes before this letter was written, calling upon the brethren to draw stone for the temple (HC 6:38, "Adjourned the meeting about one, p. m., on account of the prospect of rain.") There is no mention of such things in this communication, however, which reads in its entirety as follows . . .

Nauvoo. Hancock County Ill
Sunday 1. Oclock P.M
September 24. 1843

Mr. Henry Buckwalter

My Dear Sir

My only Apology

for not answering your letter sooner, may be said to be negligence. About the time of the receipt of your letter I had very sore eyes and having a great deal of writing to do for the Nauvoo Lodge I was compelled to abandon that part of the time. About the 15th of June my eyes commenced being sore and continued so bad that although I was candidate for Recorder, [(]and the custom of the country is for candidates to canvass the county and make "stump speeches,") that I

was unable to attend to my business, which required my attention previous to the 1st Monday of August. And while I am on the subject of the election I may as well say that I was beat, and as candidates generally have some reasons to assign, I will give a few. in the 1st Instance my opponent was the strongest man in the county, and lame at that and was a Democrat and yet [h?]is claims, to the citizens appeared so strong that he was elected 4 years ago beating D^r John F. Charles by a majority of about 300, although the Whigs at times had a majority of 300 in the county. this however would not have beat me as the Mormons have a decided majority in this county, but the Whigs of this county I am sorry to say are so Identified with Anti=Mormons that the[y] positively refused to vote for any man who was a Mormon. Well, my intention was to run the party question, and I still believe if my health had permitted that I should have been able to canvass the county fairly that I would have been able to have shown them their folly in being antimormons. As it was, I received less than 50 Whigs votes among the old settlers (there being about 900 Whigs) M^r Robinson my opponent received about about [sic] 2/3 of the Whig votes and in consequence of my running the Whig question and opposing strenuously [sic] two Mormons [page (1) ends]

candidates who were Democrats but run the Mormon question, one of the candidates declared at once that in consequence of Anti=Mormonism he chose to be called the Mormon candidate. I lost about 260 Mormon votes in this city and ~~and~~ ^near^ 150 in the county thus making my opponent too strong for me 2/4. Those Democrats that were on the Mormon ticket whom I opposed were elected one by 575 and the other 600 of a majority. I myself have been elected on the same principle My opponent was the only democrat elected who was not on the Mormon ticket and that as you will perceive by the examination of the polls was owing to the Whigs voting for him to defeat me. D^r Foster who also is a Whig and has been in this western country received about the same number of Whig votes among the old citizens as I did although he has been in the county a long time and personally acquainted with the citizens generally. But in consequence of his opponent being one of the most uncompromising Anti=Mormons he received the almost entire Mormon vote, and as those who were personal enemies to him did not vote for his opponent, he was elected. ~~Since~~ The Probate Justice Elect died 3 days after the election I then announced myself as a candidate for that office at the special election held on the 11st Inst. [*i.e.*, Instant; of this month] but after having satisfied my Anti=Mormons Whig friends that I could be elected and they gave it up. I then withdrew in favour of the Democratic Candidate who is not a Mormon and thus mortified the Whigs awfully as they poor fools really begin to think that my defeat had changed my Whig principles: the office of Probate Justice is not worth more than \$4 to 500

yearly (4 year office) ~~but~~ and the Law requires that he should live at the county seat and I would not take any office in the gift of the people and move to Carthage and be compelled to attend to it, much less a four hundred dollars office. The Recorder's office I had intended to fill by Deputy - the Probate office admits of no Deputy - On the subject of Anti Mormonism, it is no very fearful thing the excitement that has been in this county has been brought about by a few disappointed [page (2) ends]

Office Seekers. The excitement that is talked about by our ~~our~~ enemies abroad as we learn by the public journals has no existence in this county. All is quiet and no danger of any thing more than a little noise about having Old Joe

With reference to your business, I regret that there is any misunderstanding, but I am compelled to say that I could not see what I had done to make you fearful about Sending the money, if ^I^ was honest enough to be trusted with \$20 in the first instance, I could have been trusted with 30 more and the Title as I should never have pd. your money without knowing all about the Title. Mr Gheen has the certificate of purchase and got the deed and will send to you by the first opportunity. We will try to have a better understanding when I see you.

[illustration appears here]

I will mention some of my late misfortunes, on the 10th Inst [*i.e.*, Instant; of this month] my youngest child (Eve Anna) was taken violently with Scarlet Fever and died on Saturday 16th Inst. and on Wednesday the ~~Wednesday~~ the 13th Inst my only son (Joseph Ritner) was taken with the same disease and died on Sunday the 17th Instant. I will only say that all the disappointments ~~and~~ I have ever experienced

all the sorrows hopes & crosses have been but trifling to me, compared with the loss of my dear children, especially my son, but the subject is too painful for me [to] dwell upon and I would willingly forget it [word torn from wax seal] but with one of old I have to ^say^ "The Lord hath given and [the] Lord hath taken away blessed be the name of the Lord." [seal area torn] on the same day that my little girl died, Catharine took sick with scarlet fever and now while I am writing, I dare ^not^ say that I believe pos[i]tively that she will get well, but hope that the Lord will spare her life if consistent with his purposes My oldest daughter is well. My wife & self are well, excepting that we are almost entirely worn out body & mind in waiting upon the sick children. – Scarlet fever has raged in this city among the children to [tear; great e?]xtent and many ^deaths^ have taken place. There is not near as much sickness in this city as there is in your eastern cities in proportion to the population. – There are not many deaths among [grown ?] people, and those that die are generally emigrants who have come from Europe lately.
[page (3) ends]

You will please send word to my father and sister and mother=law and apprise them of the death of my children. If you see Ezekiel Evans or Thomas Lewis, you might request them to tell my mother in law unless you have an opportunity otherwise more convenient. I shall write to them within 10 days or 2 weeks. – I must close as my attention to my child is needed.

As Ever I am yours &c
John A. Forjes

In fact, daughter Catherine T. Forgeus (born ca. 1838) would not recover. According to <http://earlylds.com/> she would die about October 2, at Nauvoo. The letter here at hand corrects the estimated death dates for the other two children on that website - a loss seen only too frequently in Nauvoo, and so familiar to LDS history. The writer's frankly crass striving for minor political office and salaries, on the other hand, is something less often seen in such depth in early Mormon letters.

*They exultingly informed me that there was
not a lawyer or physician in the whole city. [p. 1, column 5]*

23 [NAUVOO] *THE NEW YORK HERALD* for Sunday morning, September 6, 1846
[XII:238; Whole No. 4481].

Folio, [4] pages (complete issue). Neatly disbound; medium soil or stains and wear. Printed a bit off-center, resulting in slight loss of text to one column of page 3 (not affecting Mormon content). \$750

"**AFFAIRS OF THE MORMONS. News from Nauvoo.**" This spectacular article fills the entire front page (except for an unrelated but interesting illustration), and continues through two-thirds of the first column on the second page. It begins with news of the Mormon war from "an extra from the St. John's *New Era*, containing a letter from Nauvoo dated the 28th . . ." Except for that brief introduction, however, this extraordinarily long piece (more than 90 column inches of small type; probably more than 7,000 words) is primarily an uncredited travel narrative sent to this newspaper one year earlier, and is datelined simply as follows: ". . ST. LOUIS, Aug. 20, 1845. *The Mormons in a Paragraph.*"

"In addition to late news from Nauvoo," explains the editor in a follow-up article on page 2, column 2 ("Affairs of the Mormons," 3 column inches),

we publish to-day a letter written to us a year ago in relation to the affairs of these people. . . .

The letter contains a great many interesting statements concerning Nauvoo . . . and though written a year ago will be found to contain information respecting the difficulties between the Mormons and their neighbors that will give our readers a good insight into the causes of the many breaches of law and order that have so often occurred in the Neighborhood of Nauvoo.

The many persecutions to which the Mormons have been subjected, will only tend to strengthen their party, and to promote their cause.

Despite the characterization above, this purportedly first-hand travelogue is genteel, favorable to the Saints and their city, and quite literary – in that unhurried nineteenth-century style which perhaps worked better for an age before sex and soap operas. It begins with a highly colorful and detailed sociological account of the steamboat trip from Warsaw to Nauvoo, then works its way up the streets of the Mormon city and into a sense of place and personality.

I have tried the title, and have searched for some of its passages on Google and on LDS Collectors Library files with no success. In examining my records of the many newspapers I have sold discussing the Mormons, I find no mention of this

item, or of other *New York Herald*s in my inventory this early. Perhaps some readers will recognize this account and enlighten me. Or is this indeed the first appearance of some heretofore unnoticed record? It took me half an hour to read, but here are a few selections of particular worth . . .

[at Keokuk, Iowa:] . . . I stepped out on the deck to view the place. This town or village is situated on high rugged bluffs, sloping abruptly down to the river's edge. Over the summit and sides of these, scattered at various intervals, are perched some few half painted houses, exhibiting but slender proofs of comfort or convenience, and only obtained by broken precipitous [sic] thoroughfares, rather resembling bad roads than streets, whose rocky foundation offers but little promise of speedy amelioration. The lower part of the town consisting, in fact, of one street stretching directly under the steep face of the bluff, is chiefly composed of a potent array of grog shops, surrounded by their customary attendance of billious, cadaverous looking loafers, a few stores, and one or two large flaming hotels of sufficient magnitude to accommodate the whole town and county, but still, as I afterwards found, appearing, notwithstanding neatly and well kept. They exhibit sad monuments, however, of the days of speculation, which here raged with a fervor never surpassed in the most eligible marshes of New Jersey. [p. 1, column 2]

Arriving at Nauvoo, the writer again beheld some loafers, but better buildings and decent carriages waiting to take him up the hill. He was the only passenger to disembark there . . .

From a number of vehicles around I selected one, and soon found myself prancing gaily along the streets towards the Nauvoo Mansion. Do not imagine, however, that the sound of this mighty and euphaneous name at all conspired to raise my anticipation too highly. I had already experienced too many travesties on the sublime in travelling through the West, to be at all surprised by log cabin Astor's, and Tremont's in shingles. During the drive I addressed several questions to the driver and a companion of his, both of whom I found very civil and intelligent, and apparently pleased to give any information in their power. . . . and "you," said he, . . . while his eyes lighted up with fanatic fire, "you have come to the bar, you have passed the boundary line, you have reached the promised land. Egypt is behind you, and from this time you will be judged according to the light you have received.[]" I was so much astonished at this powerful, but somewhat personal appeal, that for a few seconds I scarcely knew what reply to make, when, as all my lucky stars would have it, the sign post of the Nauvoo Mansion arose directly before us, and the next moment we had reined up before the house. It appeared to be a neatly built, well painted, comfortable looking house, with everything about it in good order, and possessing a pure air and pleasant location. After reaching the bar room and entering my name on the books, I requested to be shown a room. This was immediately granted, and I was conducted up stairs to a large airy and commodious chamber, furnished in a convenience and even elegance of style, I

may say, compared to anything I had encountered for a long time previous[.] An excellent carpet, clean beds, mahogany drawers, wash stand, and even centre table, with a fresh breeze and fine prospect of the principal streets, with divers savory smells from the culinary regions, soon made me feel perfectly comfortable, and exemplified the truth of that old proverb, "Bide with saints and eat their dinners," &c. [p. 1, columns 4-5]

There is a quite lengthy description of the temple under construction - the best I have read anywhere, I believe - from the basement to the top of the tower . . .

My attention here was perfectly riveted by the stupendous height of the ceiling, the massiveness and quantity of the timber, and the number of workmen, who, although in the hottest part of the season, were laboring away with an alacrity and perseverance that would have astonished the majority of New York carpente[r]s.—Everything seemed to be done in the most thorough manner. The materials were of the first quality, and even the tools of the best possible description, and assisted by every process of modern ingenuity and labor-saving invention. My first excursion was to the basement. . . . the floor was not yet paved, which I was informed however would be shortly done, and heaps of half-finished work and building materials were scattered promiscuously around. One object, however, in an advanced state of completion, attracted my attention; this was the baptismal font, as it was termed—a huge elliptical shaped mass of stone placed in the middle of the room . . . its effect, when finished, with its beautiful cornice and massive horns, and surrounded by the figures of eight oxen, cut out of stone and placed in the attitudes of guarding its approach, will, in the gloom and silence of the apartment, be highly imposing. The builder of the edifice, a man of superior skill and intelligence, here offered himself to conduct me through and explain the construction of the building. This I promptly and gladly accepted; . . . I was continually astonished at the quantity of material, and the accuracy and perfection exhibited in the completion of every part. This was particularly observable in the execution of some pillar caps which were to surround the tower. These were carved in a somewhat grotesque imitation of the human countenance, on which, whatever opinion might be entertained regarding the nature of the sentiment they inspired, there could be no difference [*i.e.*, disagreement] concerning the accuracy and finish exhibited in their completion. I cannot forbear noticing several fine images of oxen I observed thrown carelessly aside in one corner of the apartment. Upon examination, I found they were executed of wood, formed by joining together pieces of plank, but with a fidelity and perfection of detail difficult to surpass. In the earlier stages of the building, they had been placed around the fort [*sic; i.e.*, font], but now, owing to their mutilation by visitors [*sic*], being about to be substituted by those of stone, had been laid aside as useless, and were rapidly going to destruction. [page 1, column 6]

As a final excerpt, here is the writer's restrained analysis of the Mormons' character - as interesting for its polite deference (though hardly naive) as for whatever information it imparts:

Their whole history, and even present existence, offers a strange contrast to all precedents. They profess to a perfectly and purely organized system of the Christian religion, and yet talk of desperate resistance in case of attack: they do not deny the use of the sword, and yet suffer themselves to be driven from place to place. If the half of what their accusers bring against them be true, they live in direct and palpable contradiction of every civilized custom and religion—in open violation of every precept of christianity, and in perpetual infraction of every law of the land. We continually hear, both from the natives of the surrounding country and strangers, whose temporary residence in the vicinity would seem to give them greater claims for an impartiality of decision, of a thousand offences and misdemeanors committed by them without detection, of the most flagrant crimes perpetrated by and among them with impunity. We are continually reminded of the destitution and recklessness of the poorer classes, and the extortion, duplicity, and oppression of their leaders. And yet the stranger visiting Nauvoo beholds a town flourishing apparently in every respect—its inhabitants actively engaged in business, trade, or the cultivation of their lands—the houses neatly kept and well built, and an order, harmony, and unanimity prevailing among them, to all appearance, rarely equalled. Of course the residence of a few days among a people, notwithstanding the opinions of certain English tourists, give but an indifferent opportunity of ascertaining their real character. But appearances must be admirably kept up to prevent a stranger in a number of promiscuous [*i.e.*, various] rambles through a [page 1 ends] town at all times, and at all hours, from detecting something that would justify suspicion. While allowing all this, however, I am not ignorant that candle-light, and the "garish beams of the mid-day sun," are two very different things, and out-buildings, cellars, and back rooms, tell tales that the front ones would never listen to. A feeling of the most intense and bitter enmity seems to prevail against them among the people of the neighboring States, *which renders them austere*. . . . This sentiment of rooted hatred the Mormons attribute to a jealousy of superior advancement; but their antagonists indignantly deny the charge, and lay its existence entirely to their innumerable infractions of the law, and constant appropriation of their neighbors' goods. . . . However, let the state of the case be what it may, one thing is certain, and that the inhabitants of the neighboring towns openly and continually acknowledge—their rapid decline since the establishment of Nauvoo; . . . [page 1, column 6 – page 2, column 1]

- 24 [PARSONS, Tyler] Substantial laudatory eulogy of Tyler Parsons in the *BOSTON INVESTIGATOR* (freethought newspaper, Boston) for Wednesday, June 22, 1853 [XXIII:8; Whole No. 1152].

Folio, [4] pp. Neatly disbound with stab holes aside the back fold. A bit of localized staining and moderate fore-edge wear, not affecting the Mormon-interest articles. \$150

Original to this newspaper, an article by Samuel Barnes (dated from Plymouth, June 8, 1853) fills 13 column inches of the editorial page, entitled "For the Boston

Investigator. **Death of Tyler Parsons.**" "The death of our venerable friend, TYLER PARSONS," declares Barnes, "has made in the ranks of Free Inquiry a vacancy not very easily filled. The old gentleman exhibited, to my mind, some of the best qualities which tend to adorn human nature. Being free from mental bondage, he could interchange opinions with others who differed from him on all subjects."

It would be easy enough to assume some partisan stance against the character of Mr. Parsons, particularly when we realize that he was the author of *Mormon Fanaticism Exposed. A Compendium of the Book of Mormon or Joseph Smith's Golden Bible. Also, the Examination of its Internal and External Evidences, with the Argument to Refute its Pretences to a Revelation from God: Argued Before the Free Discussion Society in the City of Boston, July, 1841. Between Elder Freeman Nickerson, a Mormon, and the Author, Tyler Parsons.* (Boston: Printed for the Author, 1841; 102 pp., second edition, 1842. Flake 6144-45. Also see Crawley, entry 126.) However, certain original newspaper descriptions which I have obtained over the years describing Nickerson's preaching have not impressed me (even if Nickerson was a friend and neighbor of my own New York Mormon ancestors of the 1830s).

I therefore do not mind offering the more complimentary description of Tyler Parsons that now appears here at hand, for anyone who might like to add it to the historical repositories of Mormon studies. "He possessed one virtue," in Mr. Barnes' opinion,

. . . which tends more to benefit the human race than any other found on earth. That virtue was charity. It was the exercise of this that made him shine more conspicuously in my estimation than many professed reformers at the present day. When he lectured in this town the meetings were thinly attended, on account of the doctrines he advocated not being popular. After the meetings he remarked to me, that he did not feel surprised that the audience was not larger. "I look," said he, "at the society in which these people have been reared, and I see that they, like all other human beings, are so created that they may be made to receive true ideas or false notions, beneficial or injurious habits, and hold them with great tenacity. Their minds were moulded by the individuals who had charge of them, and they must so remain until other influences stronger can effect a change in them. I do not feel that they are to be blamed any more for being what society has made them, than for experiencing the sensation of cold when their bodies are exposed to the north wind of winter." [p. 2]

Another, shorter article entitled "THE MORMONS OF SALT LAKE CITY" is taken from the *New York Times*, which speculates that another group of citizens, such as the Shakers, could have achieved just as much in Utah as the Mormons. "The real miracle," it concludes, "consists in so large a body of men and women, in the nineteenth century, being governed and controlled by such gross religious imposture." (page [2]; 2¾ column inches)

[illustration appears here]

detail, greatly enlarged

- 25 **POLYGAMY-SPOOF** *carte-de-visite* albumen PHOTOGRAPH by noted Utah photographer Charles William CARTER (1832-1918). On verso of card mount: "Salt Lake City, Utah. C. W. Carter's Photograph Gallery and View Emporium, No. 3 and 4 Third South Street, Cor[ner]. Main." No date given, but 1880s.

Approx. 10 X 6 cm. (3? X 2? inches) + slightly larger card mount. Moderate wear, primarily to the card mount edges. Photographer's logo printed on verso (above), plus semi literate comments written in red and brown ink: "The ladies wont give him up" and "Mormon With 3 Wives." \$2,500

According to Peter E. Palmquist and Thomas R. Kailbourn, "Carter's Mammoth Photo Gallery occupied the corner of Third South and East Temple (now Main) Streets from 1884 to 1889." *—Pioneer Photographers of the Far West: a Biographical Dictionary, 1840-1865* (Stanford, California: Stanford University Press, 2000), 156.

[illustration appears here]

The intriguing subjects (greatly enlarged, above) are not identified. All are decidedly male. I would not be surprised if two or more of these fellows were related to one another. For whatever it may be worth, the seated "husband" looks to me quite like Carlos Lyon SESSIONS [continue to next page . . .]

(Sheriff of Davis County, Utah, born 1842, son of Perrigrine Sessions) as portrayed in *Pioneers and Prominent Men of Utah*, page 86. Carlos' grandmother Patty Bartlett Sessions and aunt Sylvia Porter Sessions (daughter of Patty) were plural wives of Joseph Smith in Nauvoo. If the man in the picture is Carlos, he certainly had enough sons of the right ages by the 1880s to impersonate the "ladies" posed here.

[illustration appears here]

IN this amusingly composed portrait, one wife holds a pistol, and all three appear determined to keep their man. If these boys are a bit too buxom for their builds (and if their buxom-ness be peculiarly balanced) – if their hair is too sinuous and carelessly dressed, if their skirts are a trifle short, or their beads too gaudily draped – let us thank them at least for some unaccustomed fun in a Mormon catalog. I own many interesting old photographs. I have nothing else like this.

26 *REMARKABLE DELUSIONS; Or, Illustrations of Popular Errors.* London: Religious Tract Society; Instituted 1799. n.d. [1851?].

14 cm. 192 pages. Collated complete. Original leather-backed marbled boards; spine gilt. *Spine gone*, with the scuffed and worn boards just holding. Generally much better internally but for occasional foxing or light staining, and an occasional creased page corner. Handwritten ownership inscription on the front flyleaf, "L'Orignal Presbyterian Sunday School Library - June 1860 - " (probably St. Paul's Presbyterian Church in L'Orignal, Ontario, midway between Ottawa and Montreal). \$100

Apparently the first edition, and rare. Flake 6858a, locating only the copies preserved by the Library of Congress and Brigham Young University. This book went through several more editions (1851?-1856), including two revised by D. P. Kidder (1852 and 1854, 213 pp.). All editions appear to be quite scarce. I have had only one other example, in another edition (Philadelphia: American Sunday-School Union; London: Religious Tract Society, n.d. [1851?]) which I sold to a Utah library twenty years ago for \$200.

After an excursion through history's "delusions" ranging from vampire belief, ghosts, and witchcraft - not omitting alchemy or financial scams - the writer concludes his compilation with a lengthy section on "the body called 'Mormonites, or Latter-day Saints,' . . . some of the most extraordinary of any we have related." (pp. 171-72)

This Mormon section, pp. 171-88, includes a fairly detailed history of Mormon origins, including attempted analyses of the Three Witnesses, for example, and of Mormon Church government. Joseph Smith's superstitious description of the November 13, 1833 meteor shower is ridiculed on page 183. On pages 177-78, the author recites the famous statement by Martin Harris that he only saw the golden plates "with the eye of faith; . . . just as distinctly as I see anything around me, *though at the time they were covered over with a cloth.*" (p. 178, emphasis in the original)

[illustration appears here]

- 27 [SALT LAKE TEMPLE - architect's rendering] Cabinet PHOTOGRAPH of a beautiful and familiar view by which both Mormons and their observers visualized the Salt Lake Temple for years until its completion in 1893. On verso: "C. R. Savage, ART BAZAR, Salt Lake City. Views of the Great West. Gold Medals Awarded Territorial Fair 1888-1889-1890-1891."

Approx. 10½ X 16 cm. (4 X 6¼ inches) on slightly larger card mount. Nearly fine; in pleasing, essentially unworn, clean condition. \$150

SANFORD, Elias Benjamin. *A CONCISE CYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Biblical, Biographical, Geographical, Historical, Practical and Theological.* Edited by Elias Benjamin Sanford, M.A. Hartford, Conn.: The S. S. Scranton Co., 1902 [Copyrighted, 1890, By Charles L. Webster & Co].

23½ cm. [3]ff.; 985 pp. Occasional illustrations and diagrams in the text. Orig. charcoal pebble-grained cloth; gilt-lettered spine. Spine somewhat faded but without much wear. The binding is in very good condition (though not bright); internally, the contents are about fine. Offered to me by a fine young Protestant pastor from his personal library; his great-uncle was a beloved bookseller friend to many of us antiquarians in the Northeast and elsewhere. postpaid: \$50

NOT IN FLAKE. "**Mormons**, or LATTER-DAY SAINTS," pp. 639-41 (36 column inches of small type). First published 1890, this appears to be the fifth of some dozen editions, through 1950 (—OCLC, which gives Sanford's dates as 1843-1932). Despite superficial similarities and times of publishing, I do not believe that this *Concise Cyclopedia* is related to Samuel MacCauley Jackson's *Concise Dictionary of Religious Knowledge* (Flake 4304). The treatment of Mormonism here appears to be much more respectful than that of Jackson's compilation. Indeed, "Great care has been taken," writes Sanford in his Preface,

with the articles dealing with those questions and subjects which are now under special discussion, . . .

.

This work has been prepared from the standpoint of reverent criticism and evangelical faith. Seeking to avoid the expression of personal dogmatic opinions it has been the purpose to present every subject impartially and accurately.

[p. (iii)]

While the substantial article on Mormonism will not quite pass Correlation in Salt Lake City today, it is certainly fair enough, and quotes at length from Joseph Smith's own story, Gunnison, and "Benham's *Dictionary of Religion* (Cassell Publishing Company, London and New York, 1887)." Treasure seeking and the Spaulding theory appear in quick passing, but not in very disparaging spirit. Polygamy naturally cannot be condoned, but neither is it over-played. The general tone of the article is rather more like this sampling taken from page 640

...

"Through the medium of the Urim and Thummim I translated the record by the gift and power of God."

This translation, it is said, constitutes the Book of Mormon, which is considered by its disciples as revealed Scripture.

The news of his alleged discovery attracted much attention, and Smith was so persecuted that he had to take refuge in Pennsylvania, carrying away his precious book in a barrel of beans. Mormon was said to be a prophet in the

fourth or fifth century, who had engraved on plates the history of the troubles of the American Israelites, and his son Moroni concealed them in a hill called Cumoræ, about A. D. 420. They are said to contain many prophecies concerning the colonizing of America by a direct tribe of Jews, for which reason the Mormons claim direct Jewish descent. The Mormons urge in favor of the authenticity of the Book of Mormon, that it was an impossibility for it to have been written and invented by an uneducated man like Smith; and to account for the non-production of the engraved plates they say that Smith was forbidden by distinct revelation to show them to any of his disciples. It is alleged, on the other hand, that about 1809-12 Solomon Spaulding, who had once been a clergyman, wrote a tale on the supposition that the American Indians were the lost ten tribes of Israel, in which the names Mormon and Moroni frequently occur; and that the MS. found its way into the hands of Sidney Rigdon, one of Smith's earliest followers. [p. 640, columns 1-2]

... a handsome Danish lad, who had been barbarously mutilated, and fled for protection all the way from San Pete Valley, to our camp. He shed tears while telling his story.

29 *THE SCHOHARIE REPUBLICAN* (newspaper, Schoharie, New York) for Thursday, May 12, 1859 [39:20].

Folio (59½ X 47 cm.; 23½ X 18½ inches). [4] pages (complete issue). Very good. Disbound; lightly (and evenly) toned. Quite clean in appearance. The paper is slightly brittle (not extreme, but should be handled carefully and deacidified), with a number of short clean tears (without loss) into blank margin areas; no text is affected. \$1,500

VERY RARE. Apparently one of two known copies, with no earlier version yet noted in physical existence (see further below). If you saw the David Letterman episode when a substantial portion of Schoharie's population was bussed in (from east-central New York State down to New York City) for his television program, you will appreciate that this is a small town, and that this newspaper is not something likely to turn up again. Establishing a "census" of existing copies of old newspapers is tough work and a bit uncertain, because there is always one more attic to explore. However, based on OCLC (the Online Computer Library Center, the world's largest bibliographic database, combining cataloging records from libraries worldwide), it appears that **ONLY ONE OTHER ORIGINAL COPY OF THIS PARTICULAR NEWSPAPER ISSUE EXISTS**, preserved at the New York State Library in Albany.

I find no record of any existing copy of the earlier, St. Louis newspaper from which the Mormon-related article in this *Schoharie Republican* issue was copied. It is by no means clear how the St. Louis newspaper was named, since holdings are very long, and titles no doubt varied over the years. What OCLC shows, at least, is that while there are microfilm runs which may include the *ST. LOUIS REP[ublican?]*. for April 26, 1859, I find not a single example of hard copy (of the original St. Louis newspaper issue) in existence today.

"**Mormon Cruelties**," an article on page 2, column 5, adds dimension to a previously-recorded but little-known incident in a seldom-discussed and gory aspect of early Utah history. In a spirit of absolute disclosure, let me observe that it is possible that the *Schoharie Republican* may have physically copied the Mormon-related article from yet another intermediary paper which, in turn, had credited the "*St. Louis Rep. April 26*" as well. However, this article seems not to have come to the attention of the Mormon history community until recently, and it came through this actual newspaper copy, here at hand. When I obtained it in October 2008, it elicited immediate interest and comment from historian friends Will Bagley, David Bigler and William P. MacKinnon, among others. Bagley

then introduced it in his paper, "'The Servants of God Will Come Forth to Slay the Wicked': Apples and Oranges—What Was Different About Violence in the Mormon West?" presented at the meeting of the Center for Study of New Religions, held June 13, 2009 in Salt Lake City. "In late April 1859," wrote Bagley,

[illustration appears here]

a St. Louis newspaper printed a letter written by a U.S. army officer from the Camp Floyd, Utah: "No longer ago than yesterday, while sitting in the General's quarters, a knock at his door announced a poor unfortunate young man, about nineteen or twenty years old, a handsome Danish lad, who had been barbarously mutilated, and fled for protection all the way from San Pete Valley, to our camp. He shed tears while telling his story," the young officer wrote. "The case of this handsome young lad excited our sympathy much. He had, it seems, paid his court to a young Danish girl, who had emigrated here with him, whom he had known from childhood, with a view to marriage. The attachment was mutual, but some hoary-headed scoundrel of a bishop, or other official, wanted the girl for *his* harem, and jealous of the handsome youth, had him tied, and thus mutilated him, first giving him a chance between that and death!"¹ In his journal, Captain John Wolcott Phelps described the fate of these "two youths" more forthrightly: they had been "castrated by the Mormons," he wrote. The young man told the captain that the bishop had charged he "committed bestiality and had him castrated."

When Joseph Young heard that Bishop Warren Snow had performed a similar operation in San Pete Valley in 1857—Snow had taken young Thomas Lewis "into the willows" and castrated him "in a brutal manner Tearing the chords right out," Brigham Young's brother expressed his disapproval and told his younger sibling that "he would rather die than to be made a Eunuch." To this, Brigham Young replied that the day was coming when thousands would be made eunuchs "in order for them to be saved in the kingdom of God." Referring to [the aggressive] bishop, the Mormon prophet said, "when a man is trying to do right & do[es] some thing that is not exactly in order I feel to sustain him & we all should."² ¹ Quoting from the actual newspaper copy now offered here for sale.

² Citing "Kenney, ed., *Wilford Woodruff's Journal*, 5:55."

*We have several printing Establishments,
and are constantly issuing Books, & periodicals,
& claim to be a very literary people.*

30 **SNOW, Eliza R.** AUTOGRAPH LETTER SIGNED "Eliza R. Snow Smith" to one "Dr. Stubbs." Salt Lake City [Utah], May 6, 1887.

20½ X 12 cm. One page on lightly sized and lined writing paper, with conjugate blank leaf. Once folded in thirds (for enclosure in a parcel; no cover present). Nearly fine; some faint foxing and slightest surface impressions. Really very nice. \$1,500

[illustration appears here]

Writing only seven months before her death, Mormonism's poetess (January 21, 1804 – December 5, 1887, author of "O My Father," plural wife of Joseph Smith and Brigham Young, General President of the Relief Society, and so much more) still exhibits a clear and confident hand. She yet works to promote both Latter-day Saint publishing and good relations with outsiders. Here, she cordially sends Dr. Stubbs a publication he has requested, cheerfully bearing the cost herself, assuring him that there is no need to repay her.

I believe that this is the first Eliza R. Snow letter I have owned since beginning my business (twenty-nine years ago, this month – but who's counting?) . . . It is attractive, in excellent condition, and easily frameable. Acquired for me by a long-trusted friend and colleague, from another long-standing antiquarian specialist in women's studies here in the East.

- 31 **TANNER, Annie Clark.** *A BIOGRAPHY OF EZRA THOMPSON CLARK*, By Annie Clark Tanner. Salt Lake City: The Deseret News Press, 1933.

17 cm. [1 (half-title)]f.; 94 pp. + frontispiece and two plates (facing pp. 36 and 76, showing Clark's fine homes). Original green buckram gilt-stamped with title on front board. Very good; moderate to medium wear. \$400

INSCRIBED on the front free endpaper from the author to her son: "To Myron from Mother Xmas 1933." Later ownership inscription and address in pencil by Mrs. Myron C. Tanner in Los Angeles. Myron Clark Tanner (1890-1958) was the second child and first son of Annie Vilate Clark (1864-1942) and Joseph Marion Tanner (1859-1927).

SCARCE. This title is too late to be listed in Flake, but it appears on OCLC, which **locates only two copies**, at the University of Utah and the Utah Historical Society. I find no copies offered for sale online. The University of Utah Press did a limited edition reprint in 1975 as part of the series, *UTAH, THE MORMONS AND THE WEST*, Volume 5.

Much better known for her classic autobiography, *A Mormon Mother* (Salt Lake City, 1941), Mrs. Tanner here offers an adulatory account of her unapologetically capitalist father's life, including a defense of his refusals to participate in the United Order. The preface, page [5], is by Annie's son, Obert C. Tanner. This work has been reviewed by Eugene Campbell, Thomas G. Alexander, and surely others.

32 TUTTLE, Daniel S[ylvester]. Superb AUTOGRAPH LETTER SIGNED to Robert J. Hubbard (in Brooklyn, New York), describing Tuttle's work in Utah. Salt Lake City, May 5, 1871.

20 X 12½ cm. 3 pages on 2 conjugate leaves of sized and lined writing paper. The final page is turned sideways, including the signature through which a fold passes quite unobtrusively. Two small dampstains and a bit of soiling along original mailing folds (cover no longer present). At head in purple ink in another hand: "Bishop Tuttle." \$400

[illustration appears here]

Daniel Sylvester TUTTLE (1837-1923; Columbia, 1857, General Theological Seminary 1862, Columbia, 1866) was consecrated as the Protestant Episcopal Missionary Bishop of Montana, Idaho and Utah in 1867. He entered Salt Lake City July 2, 1867, moving his family there in November 1869. He left Salt Lake City September 1, 1886, and became the third bishop of Missouri. In his high position, Tuttle became involved in Mormon issues; see his works listed in Flake 9060-61a, including *Reminiscences of a Missionary Bishop* (NY, 1906; 498 pages). PORTRAIT at right from *Appletons'*. Having served as rector of a church in Otsego County, New York, and then attaining a doctorate from Columbia, Tuttle was consecrated at Trinity Chapel on May 1, 1867. "A part of your jurisdiction," admonished Bishop George M. Randall,

is possessed by a sect who pretend to have a Bible of their own; who boast of a special revelation; whose religion is a moral abomination. Their people are strong in numbers, and fanatical in spirit. Your mission is not to them but among them. It is rather by the steady, peaceful, gentle, but firm and consistent maintenance of the principles of the gospel, by letting its pure light shine in the midst of them, that you may hope to reveal to them the enormities of their system, in contrast with the beauties of holiness. [*The Full Proof of an Apostolic Ministry. A Sermon Preached in Trinity Chapel, New York, on Wednesday, May 1, 1867, Being the Feast of SS. Philip and James, on the Occasion of the Consecration of the Rt. Rev. Daniel S. Tuttle, As Missionary Bishop of Montana. By the Rt. Rev. Geo. M. Randall, D.D., Missionary Bishop of Colorado.* (Boston: E.P. Dutton and Company, Church Publishers, 1867), 35]

For a discussion of Tuttle procuring and publishing the original manuscript records of Joseph Smith's 1826 court hearing for glass looking, see Vogel, *Early Mormon Documents* 4:239-40. In the excellent letter at hand, Tuttle discusses his daily efforts and endeavors in Utah, transcribed below in their entirety . . .

Salt Lake City, Utah

May 5, 1871.

Rob^t J. Hubbard, Esq^r
Brooklyn, N.Y.

My Dear Sir:

I am informed by your Rector of a gift from yourself of Twenty Five Dollars for our work sent to the Treas^r of the Domestic Committee.

I beg that you will accept my most cordial thanks.

The Lord hath indeed hitherto helped us, by sending to us to meet all our pressing needs, thro' the hands of His faithful stewards & giving servants, the supplies required.

And by these generous gifts, under Him our faith is built up, our spirits are cheered, & our work is pushed rigorously on —

I hope that you may some day take the trip across the Continent, & stop at our Halfway House, to give us the opportunity to extend to you a warm welcome, & to show you the work that you are helping us to do.

Five Clergymen of us and one Candidate for Holy Orders are now here at work in Utah, at four points. In our two schools of Salt Lake City & Ogden we have 260 scholars, two-thirds of whom are of Mormon birth, and more than two-thirds of whom come to us free because their parents (in most cases apostate Mormons) are too poor to pay tuition.

We only keep our School in its present good financial state, out of debt, by the kindness of givers of the East who provide scholarships of \$40 per year for many of our poor pupils.

We are hoping to get into our new stone church in June. The chancel window, a Memorial of the late Rev. Morelle Fowler, (who was killed in the New Hamburg disaster while en route to my help), provided by his friends & former parishioners is to cost one thousand dollars, & is being manufactured by Friederich & Co. of Brooklyn— Our Bell has been cast in Troy, & our Bell Tower is going up notwithstanding that Brigham pronounced publicly some years ago that "No Sectarian Bell shall ever ring in this city" —

I mail to you a Mormon paper — &
I am, dear Sir,

Most faithfully & gratefully

Yours,

Dan^l S. Tuttle

- 33 **Woman's Home Missionary Association.** *CHRISTIAN WORK IN UTAH.*
Boston: Frank Wood, Printer, 1884.

13½ X 7½ cm. Single sheet folded to form 10 pages. Evenly and moderately
toned; first fold just starting at ends. \$150

NOT IN FLAKE. **OCLC locates one copy**, preserved at Brigham Young University
in the library's Vault Collection. Looking toward "the utter overthrow of
Mormonism" (p. 2), this tract fears that Mormon "priestcraft" is so strong in Utah
that, "If any become intelligent enough to leave the church, they are unbelievers
in everything which bears the name of religion; or, even worse than that, become
Spiritualists." (p. 6)

Page 8 gives statistics for **Protestant schools**, teachers, pupils, ministers and
communicants in Utah. Readers are asked to give of their time, their money, and
of themselves to aid the work of Christian teachers "whose great privilege it shall
be to help break every yoke, and bid the oppressed in Utah go free." (p. 10).

- 34 **"The Word of Wisdom."** Lead article in *THE LATTER=DAY SAINTS'*
MILLENNIAL STAR (Liverpool and London: Edited and Published by S. W.
Richards) for Saturday, May 13, 1854 (XVI:19).

20½ cm. Paged [289]-304 (16 pages, ONE COMPLETE ISSUE). Neatly disbound. A
very good, unworn copy with a little light soil and foxing. \$45

An interesting issue with an article on "The New [**Deseret**] **Alphabet**" (pp. 293-
94), taken from the *Deseret News* of January 19, plus an announcement of "Our
Successor.—We have the pleasure to inform our readers that Elder Franklin D.
Richards, of the Quorum of the Twelve Apostles, has been appointed by the
Presidency in Zion to succeed us in the Presidency of the Church in the British
Isles, and is expected soon to arrive in England . . .," p. 297.

The most unique contribution appears to be written by editor S. W. Richards:
"The Word of Wisdom" fills the first four pages of this number. While varied and
somewhat long, its message is quite simple: The Word of Wisdom is not a
commandment, but it is a good test of true Saints who wish to do the Lord's will
without having to be constrained. Admittedly, one does not have to follow the
Word of Wisdom in order to have full fellowship in the Church, but Latter-day
Saints who rationalize their way out of obeying this revelation may not only
suffer the physical consequences of their bad habits, they may also show
themselves ultimately less worthy than those members who cheerfully do
anything they can to follow the Lord. There is too much rationalization in the
Church . . .

The Lord says it is not mete in His sight for Saints to use strong drinks, and the next thing we hear is—"Do you really think the Lord means whisky, ale, brandy, gin, porter, &c.?" from men and women that lay claim to a reasonable portion of common sense, as though they had never seen or heard of them as being strong drinks. . . .

Again, accustomed tea-drinkers—excellent, good brethren and sisters, will sit over their smoking hot cup of tea as one of the choicest luxuries of life, and they will wonder if the Word of Wisdom means tea and coffee, when it says "hot drinks are not good for the body or belly;" and in case it should be made to appear that a hot cup of tea was really a hot drink when drank hot, they will most sagely conclude to let it cool a little while at the same time it is strong enough to keep a person, not accustomed to its use, awake all night, as we have sometimes been, after gratifying the wishes of others, to our inconvenience. . . .

Again, it is written that tobacco is not good for man, but we have wondered how the Lord made such a mistake, when we see so many Saints who profess to be dictated by that Spirit that leads into all truth, cleave to this weed as they do to life, and love it better than the words of God. [pp. 291-92]