



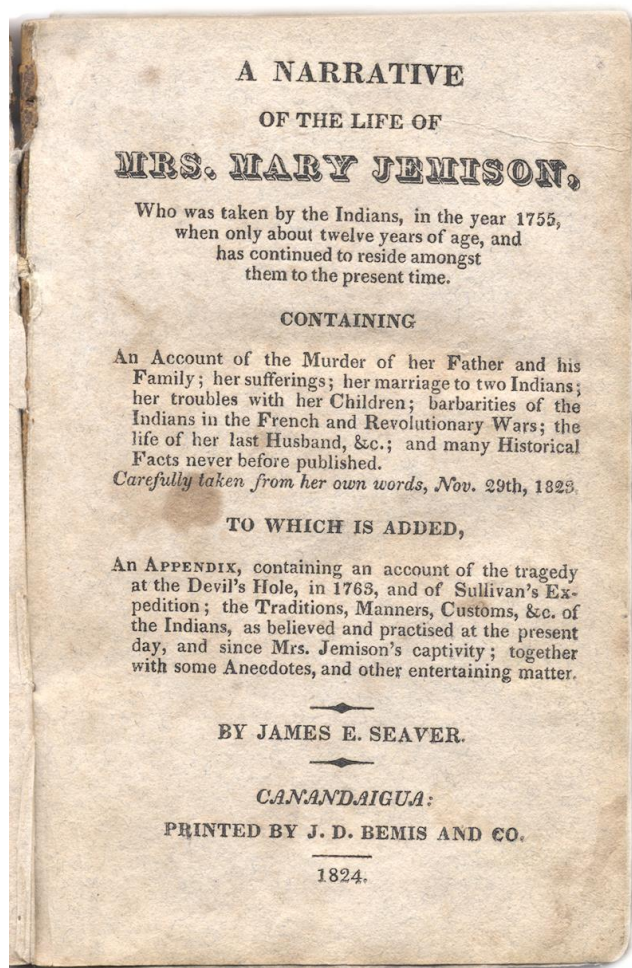
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MARCH 2025

## *Mormon List Eighty-Seven*



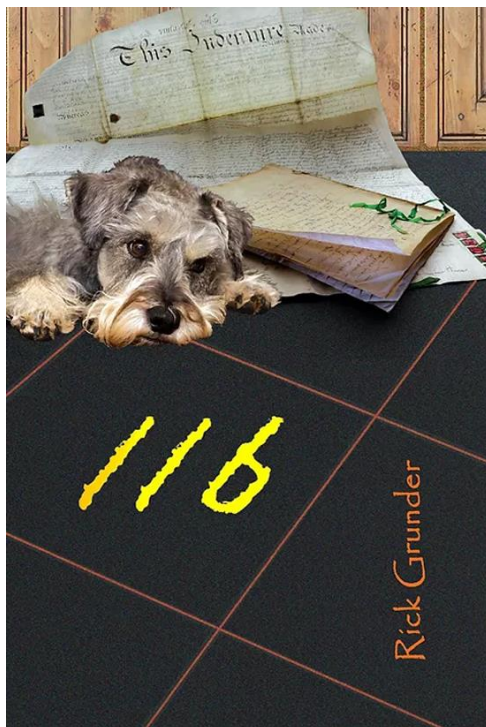
Like *MORMON LISTS* 66-86, this catalog is issued as a digital file only, which allows more illustrations than a printed catalog. Browse like usual, or click on the linked item numbers below to go to pages containing these SUBJECTS. Enjoy!

*A famous "Indian captivity" rarity printed a dozen miles from the Smith family farm, containing strong Book of Mormon Native American similarities. First Edition, first issue.*

See [item 17](#).

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"I am having SUCH a good time reading 116!!! ...  
 The plot is definitely thickening - you are terrific!"  
 –Diane DeBlois, editor, *The Ephemera Journal*.

- 1 **CLAYTON, William.** *WILLIAM CLAYTON'S JOURNAL. A Daily Record of the Journey of the Original Company of "Mormon" Pioneers from Nauvoo, Illinois, to the Valley of the Great Salt Lake. Published by the Clayton Family Associates. Salt Lake City: The Deseret News, 1921.*

18½ cm. x, [1]-376 pp. + frontispiece portrait. COLLATED COMPLETE. Original tan cloth decorated in brown. Not quite "very good" but serviceable, with medium wear and soil and a couple small nicks to boards; text uniformly toned. Dampstain to blank gutter margin area of final leaf. No dust jacket. **\$175**

FIRST EDITION. Flake 2427; Howes C474; *Scallawagiana Hundred* 86.

For my own part I am happily disappointed in the appearance of the valley of the Salt Lake, but if the land be as rich as it has the appearance of being, I have no fears but the Saints can live here and do well while we will do right. When I commune with my own heart and ask myself whether I would choose to dwell here in this wild looking country amongst the Saints surrounded by friends, though poor, enjoying the privileges and blessings of the everlasting priesthood, with God for our King and Father; or dwell amongst the gentiles with all their wealth and good things of the earth, to be eternally mobbed, harassed, hunted, our best men murdered and every good man's life continually in danger, the soft whisper echoes loud and reverberates back in tones of stern determination; give me the quiet wilderness and my family to associate with, surrounded by the Saints and adieu to the gentile world till God says return and avenge you of your enemies. [309-10; July 22, 1847, upon first viewing the valley from a distance]

*. . . cursed with a skin of darkness, which they cannot throw off at pleasure, or in a moment, though they should all embrace the gospel at once*

- 2 **DESERET NEWS.** Great Salt Lake City, U[tah]. T[erritory]. Saturday, April 3, 1852. Vol. 2, No. 11.

Folio, 57 X 42 cm., [4] pp. (complete issue). Once folded in eighths, possibly by Daniel H. Wells himself, 173 years ago.<sup>1</sup> Very good except for slight loss at two upper-central corner folds, and with attendant fold soiling at top of front page.

**Daniel H. WELLS' copy**, with "D H Wells" written attractively in ink (presumably by a distributor) in the top margin of the front page. **\$400**

Printed every other Saturday and available at the Salt Lake Post Office every Sunday from noon to 1:00 p.m., or from "City Bishops for their respective wards." Agents in outlying areas include Lemuel Malory at Ogden's Hole, William Kay at

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<sup>1</sup> This is not poetic speculation. I have seen many volumes of old newspapers, clearly bound up at the time for their original owners, in which certain issues still exhibit traces of their original fold creases from nearly two centuries ago.

Kay's Ward, Bishop Evans at Evansville, Isaac Higbee in Provo City, Aaron Johnson at Springville and Spanish Fork, B. F. Johnson at "Summitcreek," Anson Call in Fillmore City, John D. Lee at "Santa Clara and Rio Virgin Settlements," and a number of others.

This issue is early enough that most of the many names in the local stories and ads are not merely Mormon, but memorable. The owner of this actual copy, signing an advertisement in type as "D. H. WELLS, Supt. P. W." calls for "HAIR! HAIR! 100 BUSHELS HAIR wanted immediately at the Public Works. The brethren who are killing their hogs will confer a favor by saving all the hair and bristles and bring the same to the Public Works for which they will be allowed a fair price on their Tithing." W. W. Phelps, meanwhile, offers his services as an attorney for all legal business and representation in all the Territory's courts. He is available "at his room in G. S. L. City, when applied to." (back page, columns 4 and 6, respectively).

"LECTURES ON ASTRONOMY. By Prof. Orson Pratt. LECTURE SIXTH. **The Sun.**" This lengthy and quite technical presentation appears to be complete, comprising the complete lecture and filling more than three full columns on the first and second pages of this issue (more than 60 column inches of fairly small type). Pratt describes comparative sizes and distances between the sun and earth, how the sun's weight is calculated, including the relative weight of materials at its surface, along with details relating to density.

"**Letter from Elder John D. Lee.** For the Deseret News." Surely a first printing, this detailed travelogue (more than a column long, on page [3]) reports **Lee's exploration of the Santa Clara River area on January 27 - February 10, 1852** as captain with "12 men, 4 wagons, 13 horses and 15 days' provisions."

. . . the horsemen followed Walker's Pass, a dangerous and difficult route. Bros. Webb, Barton and myself ascended one of the highest peaks, to overlook the country, thinking that we could easily strike the Indian trail, and thereby shorten the travel; but this speculation caused me one day's hard traveling without refreshment, besides wading this river waist deep some 10 or 12 times. Bros. Webb and Barton were out three days without food, two days of which it rained incessantly. When night came on, we laid down on the wet sand and would sleep comfortably without taking injury from exposure. [p. 3, col. 3]

Some entries are written in the present tense, evidently taken from Lee's notes written in the field ("We are now at the rim of the basin . . . We are now at the lower end of this valley.", etc.). The following reflections by Lee during the previous winter might be regarded with irony against certain dynamics of the Mountain Meadows Massacre in which Lee would figure prominently less than six years later . . .

. . . I received a letter from Prest. B. Young, advising us to tarry till another season, and thereby strengthen the settlements already planted. The policy was doubtless good, however revolting the disappointment may have been to my feelings; and past experience admonished me that **to hearken was better than to sacrifice**. [emphasis added]

The roughness of those times is further demonstrated in reports of difficulties hauling the mail through snow and Indian country, sometimes packed in by foot ("The California Mail Arrived on Thursday, March 25th." p. 2, col. 6). The wide reach of Mormonism is signaled in personal terms by **Parley P. Pratt** on his mission to South America by lines written in spring, entitled "November in Chili. By P. P. Pratt" (p. [3], col. 1). The Andes are alive with verdure, yet Pratt sighs "for the storms of November to come," and the frost and snow "of my own mountain home . . ." Finally, a very long, unsigned editorial "**To the Saints**" fills two and a half columns beneath the inside masthead on page two, and is "To be continued" in some future issue of this newspaper. The content is curious and rambling, including these **frankly racist paragraphs referring to both blacks and Native Americans . . .**

Cain did not obtain Abel's birthright and blessings, though he killed him for that purpose; the blessings which belonged to Abel, descended to his posterity; and until the blessings of Abel's birthright are fully received, secured, and realized, by his (Abel's) descendants, Cain and his posterity must wear the mark which God put upon them; and his white friends may wash the race of Cain with fuller's soap every day, they cannot wash away God's mark; yet, the Canaanite may believe the gospel, repent, and be baptized, and receive the Spirit of the Lord; and if he continue faithful, until Abel's race is satisfied with his blessings, then may the race of Cain receive a fullness of the priesthood, and become satisfied with blessings, and the two become as one again, when Cain has paid the uttermost farthing.

The Lamanites, through transgression, became a loathsome, ignorant and filthy people, and were cursed with a skin of darkness, which they cannot throw off at pleasure, or in a moment, though they should all embrace the gospel at once; yet they have the promise, if they will believe, and work righteousness, that not many generations shall pass away before they shall become a white and delightful people; but it will take some time to accomplish this, at best.

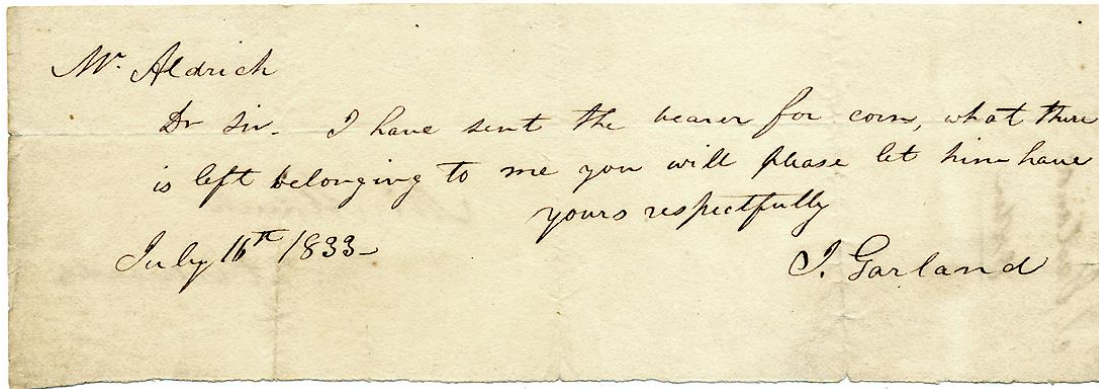
Far from any isolation of sequestered mountain valleys, this doctrine was then picked up and disseminated from London and Liverpool in the August 28, 1852 number of *The Latter-Day Saints' Millennial Star* (XIV:27) – again without explanation or attribution except "From the Deseret News," the entire article reprinted and re-titled, "DIVISION AND UNITY" (pp. 417-21 of the British publication).

*Very early Hancock County remnant signed by "Garland"*

- 3 **GALLAND, Isaac.** AUTOGRAPH NOTE SIGNED as "I. Garland" to Mark Aldrich (in Ft. Edwards, later Warsaw, Illinois). No place given (but Montebello, Hancock County, Illinois?), July 16, 1833.

6½ X 19 cm. (approx. 2½ X 7½ inches). One slip of paper; docketed by ALDRICH on verso. In very good condition. **\$1,600**

Errand bearer's note (entirely in the hand of Galland), directed on the verso in Galland's hand to "Mr. Aldrich, Fort Edwards."



Mr. Aldrich

D[ea]r sir, I have sent the bearer for corn, what there is left belonging to me you will please let him have

July 16<sup>th</sup> 1833—

yours respectfully

I. Garland

Early everyday life, when Hancock County was new. **From a crucial figure in the early Mormon acquisition of lands in and around Commerce, Illinois (future Nauvoo); writing here to his friend who, a dozen years later, would be tried for the murders of Joseph and Hyrum Smith.** Mark ALDRICH retained this note for his financial records, and docketed it on the verso (in his own handwriting): "I. Garland, Order."

**EXTREMELY RARE AND EARLY.** Doctor "Garland" would soon become more commonly known to locals and the Lord as **Dr. Isaac GALLAND** (Doctrine & Covenants 124:78-79, "for I, the Lord, love him for the work he hath done . . .").

Among my family papers, I have a tattered May 1839 IOU signed jointly by "Galland" and Vinson Knight, on the verso of which, an old citizen of the area docketed it as "Garland." And as late as 1844, his old trading post on the Iowa side of the Mississippi appeared on a map as "Garlands Trading Ho[use]." (H[enry]. S[chenck]. Tanner, *Sectional Map of Illinois and Missouri* BY H. S. TANNER. 1844.

New York: Entered according to Act of Congress. Published by H. S. Tanner. Engraved by H.S. Tanner and Assistants. Illustrated in my *Mormon List 78* [January 2017], item 7.)

PROVENANCE: From the extensive papers of Mark and Margaret Wilkinson Aldrich, which I have had in my possession for many years.

- 4 **THE GLOUCESTER DEMOCRAT** (newspaper, Gloucester, Massachusetts) for Friday, October 14, 1836 [3:17].

Folio, 45 X 32 cm. [4] pp. (complete issue). Nearly fine; neatly disbound but crisp and clean. \$50

A short front-page article entitled, "*Views of religion*" lists seventeen denominations in the United States in order of membership strength. "**Mormonites**" rank fourteenth, with 12,000 followers; imagine this, only 6½ years after the Church of Christ was founded. SHAKERS are next, claiming 6,000.

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

- 5 [**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. \$225

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 that 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, out, and through 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 nearly unobtainable)

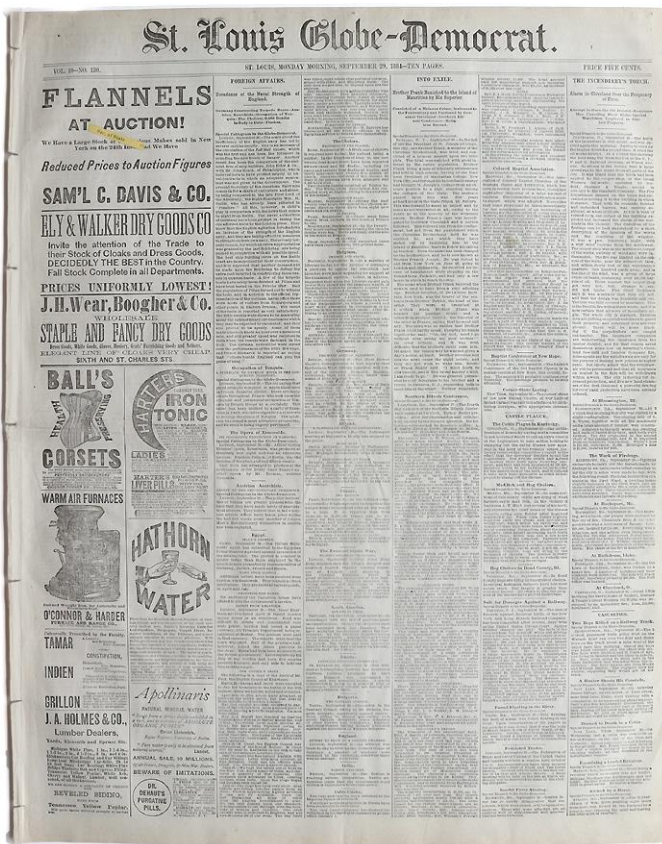
[catalog continues . . .



*Instead of a seer stone there,  
he pretended to have a peculiar secret  
glass to look in and see the translation of the plates.*

6 [HATCH, Charles (1818-1904; presumed author)]. "The Book of Mormon. Joseph Smith's First Story of Finding the Plates." LETTER TO THE EDITOR of the *ST. LOUIS GLOBE-DEMOCRAT* for Monday morning, September 29, 1884 [10:130].

Folio (22½ X 17½ inches), 10 pp. (complete issue) Unworn, in pleasing, clean condition; neatly disbound from a volume. Tiny printed distribution slip affixed to the front page designating this copy for "Sec. of State." \$4,500



**AN APPARENTLY FRESH PRIMARY SOURCE** is preserved on page 6, column 4 (9½ column inches of small type).

I have not seen this account before, nor can I find it online or in standard historical sources. The article is not signed, but I infer its authorship above based on internal evidence in relation to published local history and genealogical data.

This firsthand description of Joseph Smith was submitted by a man stating that he knew Smith and the Hales when he was a lad in Harmony, Pennsylvania in

the late 1820s, as son of Harmony/Lanesboro tavern keeper and sometime-postmaster Charles HATCH Sr. (1795-1881; son of Great Bend, Susquehanna County pioneer and tavern keeper/ stage house proprietor Sylvanus HATCH [1767-1850]).

The text of this original article reads in its entirety as follows, with my footnotes added . . .

## THE BOOK OF MORMON.

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### Joseph Smith's First Story of Finding the Plates.

To the Editor of the Globe-Democrat:

ST. LOUIS, September 28.—I see in your paper to-day a communication from your correspondent of Lexington, Mo., on the subject of the origin of Mormonism and of Clark Braden's investigations, preparatory for lecturing, and as an author, publishing the whole subject truthfully, as I hope, to the public.

In past years I have occasionally seen statements in the public press in regard to the origin of Mormonism which I personally knew were not true, therefore this communication.

It seems to be a general mistake, placing the locality of the first inception of Mormonism at Palmyra, N. Y., when in fact that was not the first, but back of that, and before Joe Smith moved with his family to Palmyra. It was at Harmony, Susquehanna County, Pa., since named Lanesboro by my father, Col. Chas. Hatch, the then Postmaster at that place for many years, who also built and kept a tavern there on the ground on which now stands one of the Erie Railroad's famous stone bridges, which crosses the Conewacta Creek.<sup>2</sup> The tavern has been removed, but in the bar-room of that tavern, I, myself, was personally witness to Jo Smith's (the alleged prophet's) first act in the drama of Mormonism. Verily, this was the very first enunciation he made as to finding the strange metal plates, which he claimed he found on that day I saw him in my father's tavern.

This was when I was 10 or 12 years of age, or about 1828 or 1830.<sup>3</sup> He was somewhat excited (perhaps affected and a little tired), and besides my father there were two or three other men in the room. After Jo Smith had sat down, he stated he had just come down over the Jackson road, through the woods, and as he came down the hill just this side of where Harper was killed by Treadwell,<sup>4</sup> his eye caught sight of shining metal plates under the edge of a rock in the road

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<sup>2</sup> The present (and likely original) rail line through Lanesboro, Pennsylvania crosses Canawacta Creek at: [41°57'15.5"N 75°35'10.8"W](https://www.google.com/maps/@41.957155,-75.583108,15z) View an 1872 map of Lanesboro at: <https://historicmapworks.com/Map/US/14479/>

<sup>3</sup> Preliminary genealogical checking on Ancestry dot com shows Charles Hatch, born at Lanesboro, Susquehanna County, Pennsylvania on February 27, 1818, the son of Charles and Sylvania Blair Hatch; died at Coffeyville, Kansas on April 17, 1904.

<sup>4</sup> The murder of Oliver Harper by Jason Treadwell in 1824 was said to have occurred within the township of Harmony on a road leading to Harper's home in adjacent Windsor, Broome County, New York. If more particular identification of that exact spot is known - or the designation of a "Jackson Road" - I have not been able to find such information readily. However, here is a scene on an old road heading south toward the Hatch tavern location about two miles ahead, after crossing the line from Windsor, New York into Susquehanna County and continuing down the hill:

<https://maps.app.goo.gl/B8dqX6rudAY6Ys559>

before him; and as he caught sight of them he was "shocked" and fell to the ground and rolled over and over three times down the hill, and a loud voice spoke to him to go and pick up those metal plates and translate their language into a book, and the Lord would help him.

My father and the men present smiled at the ludicrous story-teller, who soon jumped up and left, not having been in more than ten or fifteen minutes. He proceeded at once to the Susquehanna River, half a mile away, and crossed in a canoe, and went down the opposite side of the river three miles to his home,<sup>5</sup> a little log tenement belonging to his father-in-law, Hale, standing upon the opposite side of the road from his father-in-law's farm-house. There, in the little bed-room of that log cabin, he ensconced himself privately, not permitting callers to intrude. He was a long time writing the manuscript for his Mormon book at this place—a year or two.<sup>6</sup>

I used to pass there frequently, and knew him and knew his father-in-law's whole family—a very worthy people, but by no means followers after Jo's hallucination, as people there generally considered it.

Instead of a seer stone there, he pretended to have a peculiar secret glass to look in and see the translation of the plates.<sup>7</sup> He kept himself pretty well secluded. He would go off at times into back places to preach his new religion to a few of the lower class, as he could get them to listen to him. He got a very few proselytes around there. Jo was too well-known there. He was considered a very illiterate fellow, good-looking, with a gift of gab, a common liar—and lazy as all time—too lazy to work, hence lived on his wife's relations, until he vamosed that ranch and made his plant of plates over again, at Palmyra, N. Y.,

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<sup>5</sup> Indeed, the distance from the site of the tavern (above) to the location of Joseph and Emma Smith's house measures almost precisely three miles on Google maps, following the old road and the description in the article.

<sup>6</sup> "The turning point in Joseph Smith's money-digging career came in August 1827, when he, Emma, and Peter Ingersoll visited Harmony, Pennsylvania, to retrieve some of Emma's furniture and other belongings. According to Ingersoll and Isaac Hale, an emotional confrontation occurred between Smith and Hale during which Smith promised to give up money digging and stone gazing and Hale promised to help the couple get established in Harmony. After returning to Manchester, Smith procured the gold plates, quit the money-digging company, and moved to Harmony to open a new farm. Thereafter he used his stone only for religious purposes." Dan Vogel, "The Locations of Joseph Smith's Early Treasure Quests," *Dialogue, a Journal of Mormon Thought*, 27:3 (Fall 1994), 229.

<sup>7</sup> It might be tempting to take this statement as evidence of Urim-and-Thummim style spectacles, as opposed to Smith dictating the Book of Mormon through his seerstone. However, young Charles Hatch may not have realized that the term "glass" was often used interchangeably then by occult seers to mean rock seerstones, and did not necessarily intend a transparent substance. For examples, see my *Mormon Parallels* (any edition), pp. 192, 1699, and 1848, the latter in reference to "Joseph Smith, the Glass looker."

where he was not so well known, and therefore more successful in proselytizing among an ignorant class.

In Susquehanna County, Pa., the place of the first inception of Jo Smith's new religion, he and his proselytes could get no hearing. The people would not endure their Mormon talk. One day Alpha Morse, Jo's first proselyte, and dubbed Jo's "Preacher No. 1," came into my grandfather Hatch's tavern<sup>8</sup> and stage house at Great Bend, Susquehanna County, Pa., (my native town), there being several persons in the bar-room, among them my grandfather and Uncle Julius Hatch<sup>9</sup>—all straightout Universalists—and straightway commenced to preach Mormonism, Uncle Jule roused up and told Morse to "Get up and git quick, or he'd kick him out quick;" and he did git, and never darkened those doors again. That's just about how Jo and his proselytes took in that section of country then.

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**FIRST (and only?) APPEARANCE, AND EXTREMELY RARE**, despite the relatively late date of this issue. Most original examples are probably lost by now, due to the newspaper's large dimensions and the thin paper of that era. (Though printed in the 1880s, this paper is not at all brittle.) The likely reason this example has survived in such excellent condition is that it was clearly bound in a volume for most of its lifetime, protecting it from wear and careless use.

Checking OCLC carefully, I do not find a single original paper example of this issue surviving in any library, but only microfilm. It is often challenging to interpret such online records. But if there are any other copies out there (or stray copies in private hands, unrecorded), I can't imagine finding one to offer again in my lifetime, and certainly not in this condition.

SEE THE ENTIRE ARTICLE, reproduced on the following page. The image is high enough resolution to enlarge considerably on the screen . . .

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<sup>8</sup> "In 1799, Sylvanus Hatch was a licensed 'taverner at Hatch's ferry,' as the location was then frequently called. A part of the old log building is still standing across the road from where the three apple trees stood, on the farm of Ozias Strong. Mr. H. did not own the log tavern, but he afterwards purchased one of the fan-shaped farms (see diagram), and kept a prominent hotel on it, below the present Methodist church." Emily C. Blackman, *History of Susquehanna County, Pennsylvania* . . . (Philadelphia: Claxton, Remsen & Haffelfinger, 1873), 64-65.

<sup>9</sup> Julius Hatch, born in 1805, son of Sylvanus and Lucy Trowbridge Hatch (Ancestry) was indeed an uncle to the presumed writer Charles Hatch Jr.

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### Joseph Smith's First Story of Finding the Plates.

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I used to pass there frequently, and knew him and knew his father-in-law's whole family—a very worthy people, but by no means followers after Jo's hallucination, as people there generally considered it.

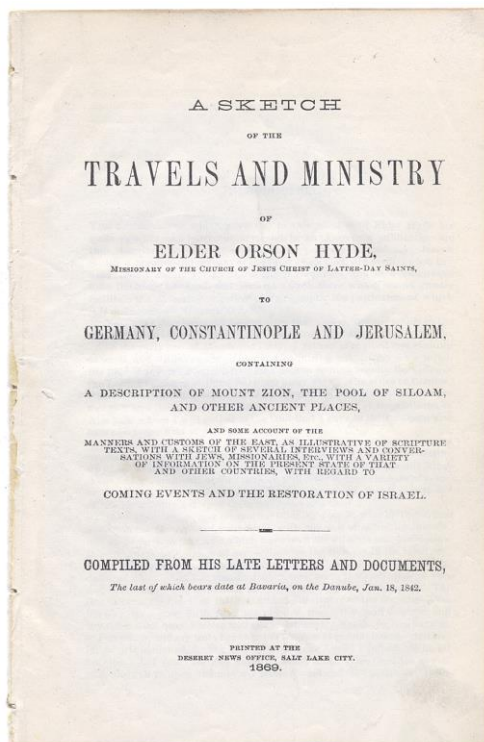
Instead of a seer stone there, he pretended to have a peculiar secret glass to look in and see the translation of the plates. He kept himself pretty well secluded. He would go off at times into back places to preach his new religion to a few of the lower class, as he could get them to listen to him. He got a very few proselytes around there. Jo was too well-known there. He was considered a very illiterate fellow, good-looking, with a gift of gab, a common liar—and lazy as all time—too lazy to work, hence lived on his wife's relations, until he vanished that ranch and made his plant of plates over again, at Palmyra, N. Y., where he was not so well known, and therefore more successful in proselytizing among an ignorant class.

In Susquehanna County, Pa., the place of the first inception of Jo Smith's new religion, he and his proselytes could get no hearing. The people would not endure their Mormon talk. One day Alpha Morse, Jo's first proselyte, and dubbed Jo's "Preacher No. 1," came into my grandfather Hatch's tavern and stage house at Great Bend, Susquehanna County, Pa. (my native town), there being several persons in the bar-room, among them my grandfather and Uncle Julius Hatch—all straightout Universalists—and straightway commenced to preach Mormonism. Uncle Jule roused up and told Morse to "Get up and git quick, or he'd kick him out quick;" and he did git, and never darkened those doors again. That's just about how Jo and his proselytes took in that section of country then.

I have not been able to find any note in this newspaper corresponding to the asterisk printed at the end of the article.

7 **HYDE, Orson.** *A SKETCH OF THE TRAVELS AND MINISTRY OF ELDER ORSON HYDE, Missionary of the Church of Jesus Christ of Latter-Day Saints, to GERMANY, CONSTANTINOPLE AND JERUSALEM, containing a description of Mount Zion, the Pool of Siloam, and other ancient places, and some account of the manners and customs of the east, as illustrative of scripture texts, with a sketch of several interviews and conversations with Jews, missionaries, Etc., with a variety of information on the present state of that and other countries, with regard to coming events ant the restoration of Israel. Compiled from his late letters and documents, The last of which bears date at Bavaria, on the Danube, Jan. 18, 1842.* Salt Lake City: Printed at the Deseret News Office, 1869.

21½ cm., 24 pp. Collated COMPLETE. Disbound (*wrappers no longer present*), else a fairly decent, clean copy. I have replaced the small top-right blank corner tip of the title page with matching period paper using archival paste (barely noticeable until viewed with back light.) **\$450**



Flake 4177. The only nineteenth-century Utah edition, first published at Liverpool and Boston in 1842. For detailed discussion of those much more expensive 1842 editions [Flake 4175-76], see Crawley entries 144-45. For broad world-background context, see my *Mormon Parallels* entry 227.

"We believe in the literal gathering of Israel," declared Joseph Smith in 1842, "and in the restoration of the Ten Tribes." (*Times and Seasons* 3:9 [March 1, 1842], p. 710; letter to John Wentworth). . . . "On Sunday morning, October 24th," reported Hyde to Parley P. Pratt in late 1841,

a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and

there, in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to him who lives for ever and ever: — . . .

. . . . .

. . . Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their

stony heart, and give them a heart of flesh; and may the sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness, wipe the tear of sorrow from their eye. [pp. 20-21]

*bloody footprints in the snow*

- 8 [MISSOURI] Mormon-sympathetic article in the *NATIONAL INTELLIGENCER* (newspaper, Washington, D.C.) for Saturday, June 29, 1839 [XL; whole no. 5753].

Folio, [4] pp. (complete issue). Disbound with some marginal wear and slight textual loss from the lower front corner of the first leaf (not affecting the Mormon article). \$125

**I**N "The Last Memory: Joseph F. Smith and *Lieux de Mémoire* in Late Nineteenth-Century Mormonism," Dr. Stephen C. Taysom speaks of narratives formed and harbored by individuals who in turn become "sites of memory" for an entire culture (*Dialogue: A Journal of Mormon Thought* 48:3 [Fall 2015], 1-23). In such a capacity, Joseph F. Smith (born in late 1838, two weeks after the Hawn's Mill Massacre; son of Hyrum Smith) eventually came "to include in his own memories things that he could not have actually experienced. One incident in particular took root in JFS's imagination." (10-11). Taysom cites a 1915 talk delivered at Salt Lake City's Eleventh Ward chapel, where Smith related the following:

My own aunt, who was the wife of Don Carlos Smith . . . at midnight in the month of November [1838], with the frost in the air and the earth frozen solid, without time to put on her clothes . . . left prints of her feet in blood upon the frozen soil of Missouri. [11]

Smith spoke on this subject often in his late years, referring in another presentation to his aunt leaving "the marks of her bloody feet upon the ground." (12, citing a "speech delivered at Liberty Stake conference"). Yet as Dr. Taysom discovered, Smith provided no attribution or family tradition as a source for this assembled memory. Details which his father had recorded in contemporary affidavits differed on several points . . .

JFS clearly altered some of the details. Hyrum spoke of two children, JFS of three. JFS mentions nothing of a river and Hyrum says nothing about bloody footprints. Nevertheless, the basic structure of the story is there. JFS's version is more dramatic, even darkly poetic. His memory of this story was shaped and

reshaped over the decades, polished by further horrors and traumas until it became, in JFS's mind, an exquisitely sharp tool with which he could render for himself and anyone who cared to listen a portrait of the Mormon experience in the nineteenth century. [14]

Joseph F. Smith *remembered* 1830s Missouri only vicariously, "in the sense that the events there had taken on personal, deeply emotional, psychological foundational meaning for him. He remembered it as a frozen hellscape devoid of comfort, composed of ice and fire and sheer, brutal indifference. It became for him a prototype of the larger world." (13)

**A** MORE LIKELY SOURCE (or reflection) of the bloody-footprints-in-the-snow detail appeared in Cincinnati by mid-June 1839 at an indignation meeting reported variously in the press. **NOW AT HAND** is early national-level coverage reprinted less than two weeks afterward - *in the very city where Joseph Smith would take his Missouri complaints to the President in person, that December*. Appearing in the first column of the editorial page (3, col. 1; 5 column inches), the newspaper text now offered here reads in its entirety as follows (emphasis added below) . . .

THE MORMONS have excited a good deal of interest in Cincinnati, where one of their sect has been giving a history of that people, and of the persecutions to which they have been recently exposed in Missouri. It is stated in the report given in the Cincinnati News that they were ruthlessly driven from their homes, their property destroyed, the women and children forced into the woods, without shelter from the inclemency of the weather of January, where they roamed about till **their feet became so sore that their enemies tracked them by their foot-prints of blood**. The Mormons stated that there were instances where men were murdered in cold blood, and boys who had taken shelter from the fury of the mob were dragged from their hiding places, and, after being cruelly maltreated, deliberately shot. In one case an old man, a soldier of the Revolution, was pursued by a mob, but, finding he could not escape, turned and supplicated their mercy. The reply he received was a shot from a rifle, which wounded him mortally; he still besought them to spare him, when one of the party picked up a scythe, or sickle, and literally hacked him to pieces as he lay on the ground.

THOMAS MORRIS, formerly U. S. Senator, addressed the meeting:

"He said he had been in the vicinity of these transactions, and had taken some pains to acquaint himself with the facts; and, from all he could learn, the Mormons were an industrious and harmless people; that no specific charge had been brought against them by the Executive of Missouri, but that their persecution was for no other purpose than that their religion gave offence to a mob—for causes which may at any time induce the same persecution of any religious sect in our land. He said he believed the statements made to be true, and that they were corroborated by those who resided in the vicinity of their occurrence."

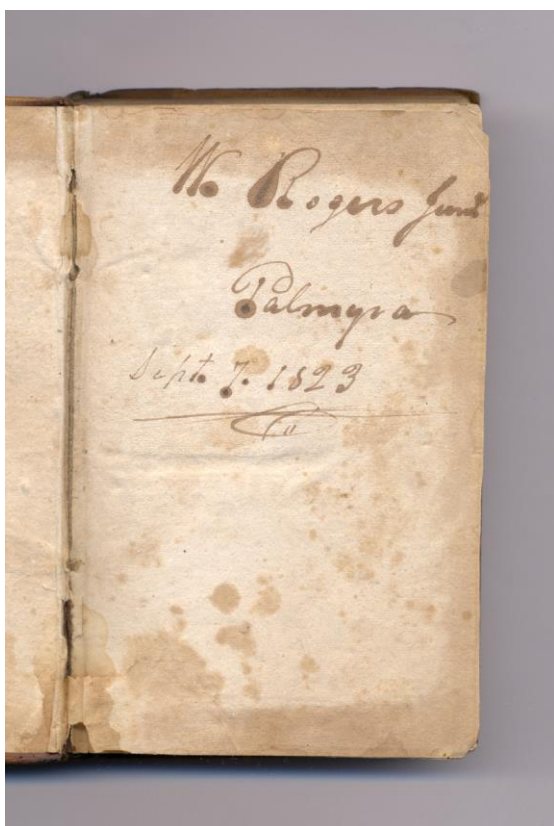


*Signed at Palmyra in 1823 by Grandin's & Tucker's  
father-in-law, two weeks before the first Moroni visit*

- 9 **MORSE, Jedidiah**, and **Richard C. MORSE**. *THE TRAVELLER'S GUIDE: OR POCKET GAZETTEER OF THE UNITED STATEES; Extracted from the Latest Edition of Morse's Universal Gazetteer. With an Appendix, containing tables of distances, longitude and latitude of important towns; and of the population, commerce, revenue, debt, and various institutions of the United States. Illustrated by a Map. By Jedidiah Morse, D.D. and Richard C. Morse, A.M.* New-Haven: Printed and Published by Nathan Whiting, 1823.

14½ cm. [2]ff.; [1]-323, [1] pp. Appendix, pp. 313-end. The text itself collates complete but **LACKS THE FOLDING MAP**. Contemporary sheep with red leather label and triple gilt fillets on spine. Joints splitting, but [inner] hinges holding strongly. Foxing and scattered medium staining. **\$600**

**SIGNED** on the front free endpaper by "W[illiam]. Rogers Junr" at Palmyra [New York] on September 7, 1823 . . .

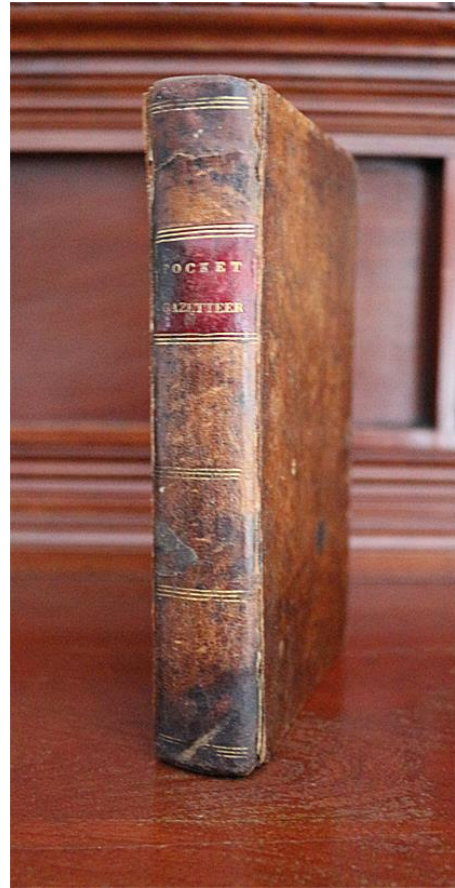


I see from my records that I originally purchased this volume from one of my favorite upstate New York bookstores on May 25, 1991. Here is a perfectly serviceable reference book used two centuries ago by Egbert B. Grandin's father-in-law, **Maj. William ROGERS Jr.** (1779-1865; married Hannah Selby [1781-1833] on January 4, 1804; son of Judge William Rogers, 1754-1836, who died in Palmyra).

MAJ. ROGERS built the first log house in nearby Wiliamson, New York, where he lived, though he was buried in Palmyra. His daughter Harriet (1810-1875) married **GRANDIN**, while another daughter Lucy married Pomeroy **TUCKER**. Yet another daughter Sophia (died 1900) married Sydney Smith **DURFEE** (1804-73, son of Pardon Durfee) who was a first cousin to Lemuel Durfee of Mormon interest (1801-71).

Maj. Rogers' uncle THOMAS ROGERS would eventually buy the Martin Harris farm mortgage (for printing the Book of Mormon) from Grandin.

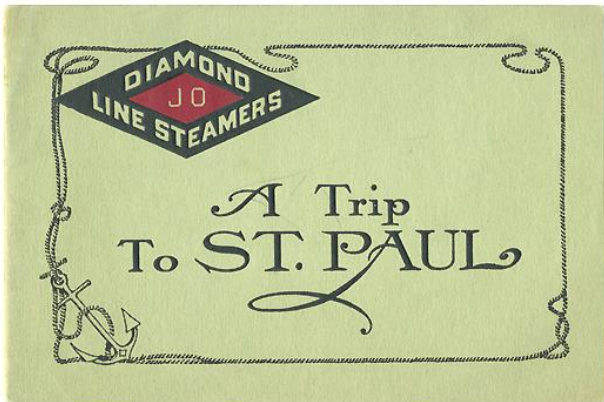
- *Palmyra*, "on the Erie canal, a place of considerable business, . . . Pop. 3,724," p. 234
- *Fayette*, "Pop. 2,869. It is well situated for trade. Here is a printing-office." p. 125
- "*Harmony*, t[own]. Susquehanna co. Pa Pop. 173," p. 151
- *Colesville* [NY] mentioned, but without data, p. 86
- *Kirtland*, "Geauga co. Ohio Pop. 473," p. 170



[catalog continues . . .

10 [NAUVOO] **Diamond Jo Line Steamers.** *A TRIP TO ST. PAUL* [cover title]. [St. Louis, Missouri: Skinner & Kennedy (printers)], no date given (but 1908?).

13 X 19½ cm. 24 pp. Text printed on glossy paper. Nine full-page black and white illustrations (counted in the pagination) of river and boat scenes, originally taken from photographs. Original pale green wrappers decorated simply in black and maroon. Nearly fine; a nice copy. **\$250**



**NOT IN FLAKE.** OCLC locates only the copy preserved at the Minnesota Historical Society Library.

**Promotional brochure for steamboat cruises up the Mississippi River** from St. Louis to St. Paul. Two of the illustrations show named river boats of the company, and two more pictures show unidentified steamers in

scenes at Keokuk, Iowa (one with a boat going through the locks). **The section on Nauvoo is succinct but supportive:**

NAUVOO, ILLINOIS. Population 1,500  
217 Miles from St. Louis

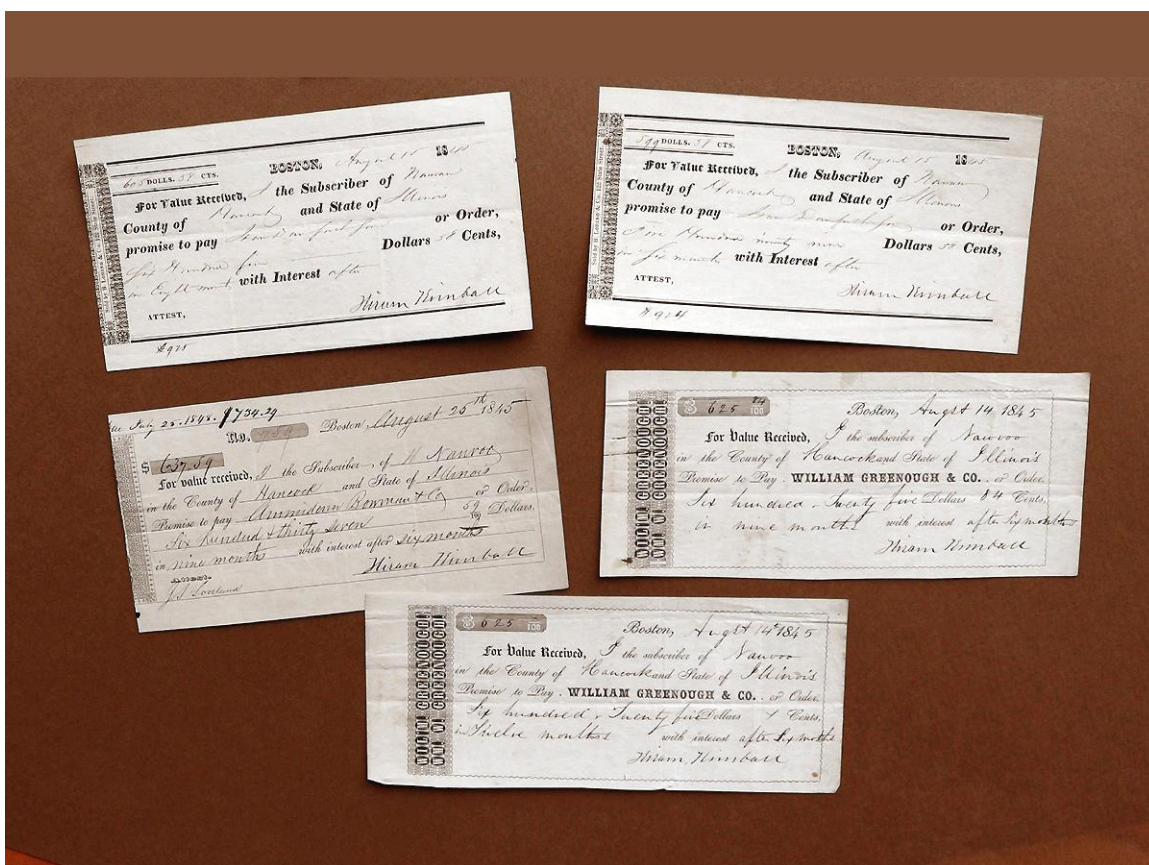
This historic town was founded in 1840 by the Mormons. It was a flourishing city of 15,000 people in 1846, when religious sentiment was so greatly roused against them that the Mormons were driven out. The foundation of the warehouse where the steamer lands is built from stones of the Mormon Temple. [p. 10]

The approximate date of publication above comes from both the Minnesota Historical Society's cataloging of their copy, and a printed mention on page 10 that "the year 1908 marks" the 75th anniversary of the founding of Burlington, Iowa. A table of all the stops along the way shows that if you only want to go as far as Nauvoo, it will cost you \$5.50 (\$9.70 round trip), p. 22. This brochure was kindly given to me by a bookseller friend (since deceased) in 2011, but it bears much older cataloging, hand-written on an index card from decades before that.

Hiram Kimball

- 11 [NAUVOO] KIMBALL, Hiram. Five partly-printed DOCUMENTS SIGNED, notes of debt to Boston merchants, accomplished in manuscript by the firms' clerks and SIGNED by Kimball. Boston, August 14-15 and 25, 1845.

Approximately 8½ X 20 cm. (Greenough notes) and 9½ X 18 cm. All are in excellent, clean condition with light, original fold lines. The Kimball signatures are uniform in style and pleasing in appearance. *the five notes: \$1,400*



Probably incurred either for merchandise to sell back in Nauvoo, or conceivably purchased by Kimball acting as an informal agent for Mormons preparing eventually to evacuate Nauvoo. **Entries in the Journal History show Hiram Kimball in close conference with Brigham Young immediately before and after this trip**, although no mention is made there of business matters, or of a trip to the East. The notes are for considerable sums of money, and none appear to have been redeemed except in part . . .

1) to WILLIAM GREENOUGH & CO., on their own pre-printed form, Boston, August 14, 1845: TWO NOTES, for \$625.00 due in twelve months, and \$625.84 due in nine months. 7½ X 17½ cm. + bank margins, the names "Wil'm. Greenough" and "Wm. W. Greenough" incorporated into the typographic ornamentation.

2) to IVAN DANFORTH JR. (on verso of one, "Danforth & Son"), Boston, August 15, 1845, TWO NOTES, for \$599.58 due in six months and \$605.58 due in eight months. 7½ X approx. 17 cm. + blank margins (closely trimmed in the typographic ornament at left); a generic promissory form with printer's slug along left edge, "Sold by B. Loring & Co. 122 State Street."

3) to AMMIDONN BOWMAN & CO., August 25, 1845, one note, for \$637.59 due in nine months. 7.3 X approx. 17½ cm. + blank margins (closely trimmed in the typographic ornament at left); a generic promissory form. In the upper blank margin is a *manuscript note*: "[D]ue July 25. 1848. \$734.24"

The cumulative amount promised to the three merchants, before interest, thus totaled \$3,093.59. This is significant, although it may not be entirely clear in what way. Perhaps Kimball had built up an exceptional reputation with Boston merchants. Or, it is not impossible that he may have carried letters of introduction from Brigham Young and other Mormon leaders. At this time, the Mormons were reputed in the press to enjoy considerable real estate wealth in the temple and other land holdings.

Each of these promissory notes describes Hiram Kimball as being "of Nauvoo in the County of Hancock and State of Illinois." On the verso of each, unfortunately for Kimball, is a filing note by D. E. Head, [Hancock County] clerk, under dates of September 15, 1849 and October 8, 1852 (the apparent year when Kimball followed his wife Sarah to Utah). This means Kimball did not pay these IOUs, and they were sent back to Illinois for collection. Three of them show no payment notes at all. The August 14, 1845 note for \$625.84 shows two payments noted on the verso totaling \$432.23. The August 15, 1845 note for \$599.58 shows three payments totaling \$530.55. What is particularly interesting in the latter example, however, is that the first two of those three payments were received from Ammidonn Bowman & Co., one of Kimball's other creditors. And the third & largest payment among those, by far, was \$395.14 from an unnamed party, in the form of "[barley ?] corn," if I read the tiny handwriting correctly.

**H**IRAM S. KIMBALL (1806-63, cousin of Heber C. Kimball) moved from Vermont to Commerce, Illinois in 1835 and began acquiring hundreds of acres there for himself and his family. He welcomed the Mormons in 1839 and sold Heber C. Kimball and Parley P. Pratt adjoining five-acre lots in the woods, where new and old citizens joined to raise the apostles' first log homes (Leonard 52-53, 128). He was baptized in 1843, participated in civic and business affairs,

and finally followed the Saints to Utah in 1852. In a bizarre twist of fate, Kimball lost his life quite dramatically. Set apart to serve a mission to Hawaii in 1863, he traveled to San Pedro, California. On April 27, he and fellow Elder Thomas Atkinson boarded a small steamer, the "Ada Hancock" which would take them five miles out to deep water where their ship was anchored, waiting to depart for the Sandwich Islands. During this short jaunt, the steamer's boiler exploded, killing forty of the passengers, including both Kimball and Atkinson.

*Sidney Rigdon accused of money digging complicity to fabricate the Book of Mormon;  
Saints refusing medical help and dying on their way to Missouri*

- 12 **NEW-HAMPSHIRE PATRIOT AND STATE GAZETTE** (newspaper, Concord, NH) for Monday, December 26, 1831 [New Series 3:130].

Folio, [4] pp. Medium wear and toning, once folded in eighths (folds prominent but strong). Small torn bits from one blank margin area (not affecting text).  
**\$1,200**

"MORMONISM. *From a Correspondent of the Salem Gazette, now travelling in the West,*" dated MARIETTA, (Ohio) Nov. 16, 1831, fills *sixteen column inches* of the third page (column 1) of this newspaper. It is impressive both for its length and its creativity, painting Sidney "Ringdon" as the one who converted Joseph Smith's treasure searching to a religious enterprise . . .

The Smiths had conceived the idea of getting rich by some short cut: the usual expedient of digging for hidden treasures was hit upon. Having heard many wonderful stories of men getting rich by digging and stumbling upon chests of money on the shores of New-England, the fellow succeeded by his oratorical powers, in exciting the imagination of a few auditors, and made them so anxious to possess themselves of these hidden treasures, that at it they went with shovel and spade, excavating the ground in many places between Canandaigua Lake and Palmyra. These excavations are still to be seen in many places. They continued their labours until, at length, one of the party, tired of a laborious and unsuccessful search, spoke of a person in Ohio, near Painesville on Lake Erie who had a wonderful facility in finding the spots where the money was hid, and how he could dream of the very spots where it was to be found. "Can we get that man here?" asked the infatuated Smiths. 'Why,' replied the other, "I guess as how we might by going after him; and if I had a little change to pay the expenses, I would go myself. Away they went, some to his farm some to his merchandise, to gain money to pay the expense of bringing the money dreamer from Ohio. The desired object was at length accomplished, and Ringdon the

famous Ohio man, made his appearance. He had been a preacher of various religions, and a teacher of almost all kinds of morals. He was experienced in all sorts of camp meetings, prayer meetings, anxious meetings, and revival, or four-days meetings. He knew every turn of the human mind relatives [sic] to these matters. He had considerable talent and great plausibility. He partly united with the money-diggers in making an excavation in what has since been called the *'Golden Bible Hill*.

The writer is rather better at broad sociological observation than he is with particulars when he makes such comments as these, taken in part from his introductory paragraph . . .

You are sensible how celebrated has become western New-York and the adjacent counties of Ohio, for their sects—their parties—their fanaticism, religious, political and anti-masonic. Their conceits are wild to the very farthest bounds of imagination. Wild in invention, and singularly successful in carrying into effect their solemn fooleries. You have heard of the Mormonites; newspapers have given detailed accounts of these fanatics, but perhaps their origin is not so well known. Mormonism is the fruit of religious excitement in this quarter, combined with roguery, ingenuity and ignorance; frequently operating successfully on those who ought to know better.

. . . . .

These were times and these are a people admirably suited to the promulgation of a new Bible and a new religion. Such fanatics as these, were the murderers of Morgan. In such times and under such circumstances, was bred the Mormon religion.

In other words, the same climate that could foster the murder of William Morgan (as well as develop it into the antimasonic hysteria of the late 1820s) could also turn gold-diggers into prophets whom many would follow, according to this newspaper. The account continues . . .

**In this age of wonders, this cunning ex-preacher from Ohio suggested to the money diggers to turn their digging concern into a religious plot. It was therefore given out that a vision had appeared to Joe Smith, that there was deposited in the hill I have mentioned an iron chest containing golden plates on which was engraved the "Book of Mormon,"— . . . It was now given out that young Joe Smith was the chosen one of God to reveal this new mystery to the world—to be the second Messiah to reveal to the world this word of life & to reform it anew. . . .** Harris was undoubtedly a true convert, and the first man who gave credit to the whole story. . . . [emphasis added]

A fac simile of the characters on the golden plates was carried to Dr. Mitchell, by Harris. The Dr. gave some learned observations on them, but wiser heads than he were employed in the translation.—Harris raised money on a mortgage of his farm, and got the translation printed at Palmyra. The book came out to the

world, and the diggers soon found they had not dug for money in vain, for by its precepts money could be raised in a twinkling from the new converts, who were daily flocking to the new standard. Another revelation now came upon them. The prophets were directed to lead the way to the promised land, a place near Painsville, Ohio, and subsequently to some place on the Mississippi river, where they have adopted some of the worldly views of the Shakers, having formed a sort of community system. . . .

At the end of the article is a portion which appears to depend more directly on the writer's own experiences (or sources close to what is described). As such, this may be the most valuable part of the entire lengthy account:

The roads in Trumbull county were at times crowded with these deluded wretches, with their wagons and effects, on their way to the promised land.

The infatuation of these people is astonishing beyond measure. Husbands tearing themselves from their wives and such of their families as refuse to go, and wives deserting their husbands, to join the infatuated clan. A respectable physician of Trumbull county who informed me of the latter proceedings, also informed me of several instances where the sick have died, refusing medical aid, persisting in the belief that faith in the Marmon [sic] religion would save their lives. That he actually had been called in cases of the last extremity, where their faith had finally failed them.

The large TRUMBULL COUNTY (Ohio) of Joseph Smith's time lay southeast of Kirtland, and was along a route to Cincinnati and Missouri because of the path of the Ohio River. Joseph and Newell K. Whitney may have travelled through Trumbull County on the way from Missouri back to Kirtland in 1832 when they debarked from the steamboat at Wellsville and took the stagecoach home *via* Chardon; see HC I:272.

MANY YEARS AGO, Dale Morgan discovered this text at Union Theological Seminary, but in a later newspaper, *The Churchman* (New York City, for February 4, 1832 [I:46], p. 181. Dale Morgan papers, Univ. of Utah). That printing was datelined and credited the same as the *earlier version now offered here* for sale.

I acquired this actual newspaper copy in mid-November 1994 and sold it to a collector friend the following spring (*Mormon List* 50, item 33; \$600). That friend passed away a few years ago, and the interesting item is sadly at hand once again, available now for the first time in thirty years.



- 13 **New Jersey. Board of Managers of the State Asylums for the Insane. ANNUAL REPORT OF THE OFFICERS OF THE NEW JERSEY STATE LUNATIC ASYLUM, at Trenton. For the Year MDCCCXLVIII [1848].** Trenton [New Jersey]: Printed by Phillips & Boswell, 1849.

22½ cm. [2 (preliminary plates)] ff.; 45 pp. Orig. printed wrappers. Very good. Light soiling to front wrapper; light stain to blank margin of frontispiece and to its tissue guard, not affecting the image. \$150

THE FIRST ANNUAL REPORT of what is now the Trenton Psychiatric Hospital. [The fine 1849 frontispiece engraving](#) of the huge stone building looks positively palatial (though if you were kept there ca. 1907-1960, they might remove your teeth or various organs). "The first story of the extended wings is divided, and appropriately fitted for the accommodation of the most excited and violent classes of each sex." (p. [1], "References to Plan.")

A table on page 22 includes, in its second column, section 6, "ALLEGED CAUSES" of the current residents' insanity, including ill health, intemperance, "Abuse of husband," sunstroke, "Hard study," and other fun things. Each category is enumerated and divided by gender (not giving the names), including four men and four women affected by "Religious excitement." THEN COMES THE CATEGORY OF INTEREST FOR THIS PRESENT CATALOG: **one male patient driven insane by "Mormonism."** That's all there is, and no other denominations are singled out in the table.

". . . the causes of insanity are often obscure," caution the writers,

and, when traced, are found to be as various as the physical causes that disturb the health, or the moral topics that affect communities, families, and individuals. Many persons inherit a predisposition, or constitutional tendency to this disease. This may consist in a peculi[i]ar kind of degree of excitability of the brain and nervous system . . .

. . . . .

The occurrence of ill health in persons thus predisposed, and especially if operating in connection with any disturbing moral cause, as the death of kindred, pecuniary losses or disappointments, unusual religious anxiety or excitement, etc., is very likely to produce it. [p. 25, "Causes of Insanity."]

If someone buys this pamphlet, I'll clear enough on the sale to buy a tank of gas for my car. Sometimes a good bookseller (which on good days, I aspire to be) must forget profit potential and snap up the occasional obscure piece in the field just for fun, lest it remain lost to history.

14 [POLITICAL - caricature] "Foes in his Path.—The Herculean task before our next President." LARGE COLORED DOUBLE-PAGE POLITICAL CARTOON CENTER SPREAD in *PUCK* (newspaper-format magazine, New York) for February 18, 1885 [XVI; whole no. 415] \$175



Quarto, 34 cm. Complete issue. Cleanly disbound and coming apart, but the single-leaf double spread (13½ X 20 inches, above) is in very good condition with vibrant colors. Could certainly be framed. It shows the new President, Grover CLEVELAND (Gov. of New York) marching from Albany with an "HONEST LEGISLATION" club in hand to confront high tariffs, treaty needs of Cuba and Mexico, land speculators, and of course "**MORMONISM**." The devil-winged - yet haloed - Mormon figure looks particularly onerous, and has eight wives hanging from his belt by their hair.

It somewhat shocks me to realize that my maternal grandfather in Utah was already old enough to talk by the time this cartoon was published.

Pratt personally presents a copy of *Voice of Warning*,  
just off the press, to the editors of *The New Yorker*

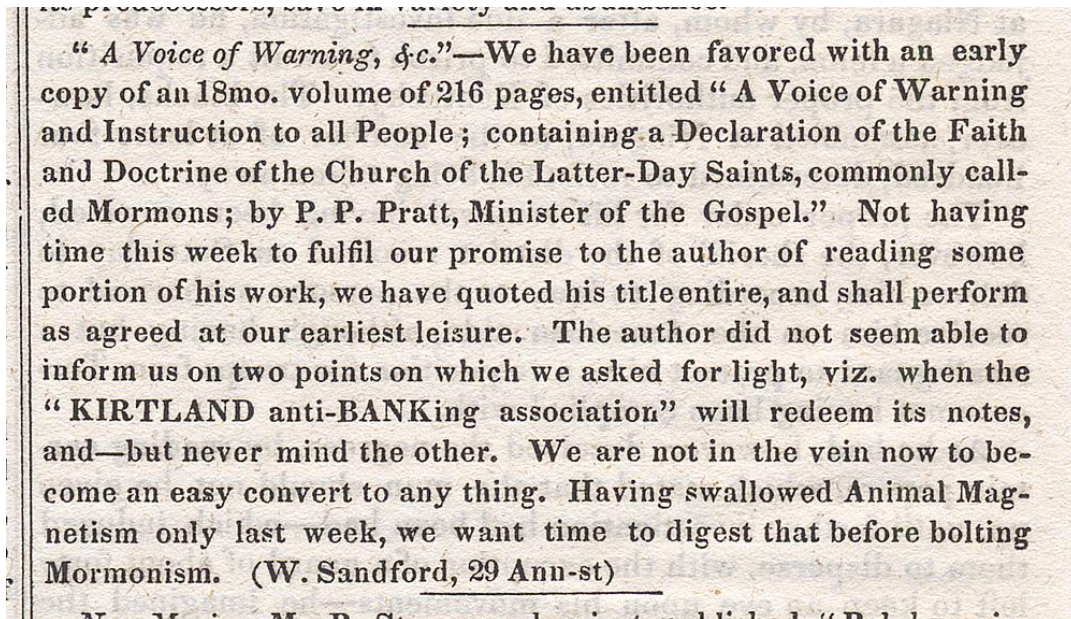
- 15 [PRATT, Parley P. - *Voice of Warning*] Short but entertaining article in *THE NEW YORKER* (newspaper, New York City) for Saturday evening, October 7, 1837 [IV:3; Whole No. 81].

Quarto, 30½ X 23½ cm., paged [449]-464 (complete issue). Disbound but bright and clean. \$225

Fun preliminary notice of a new publication just received directly from the author. Horace Greeley or his writer rather promotes Pratt's book here, good-naturedly, without condoning it. "Fleeing the dissension that swept the Mormon community in Kirtland," explained Peter Crawley,

Parley Pratt went to New York in July 1837 to preach the gospel and purify himself. Few New York doors opened to him, and so impelled by the literary instincts within him, he retired to his room to write . . . In two months he produced the most important of all noncanonical LDS books, *Voice of Warning*. In a letter of October 3, 1837, Parley reported that he was publishing the book in an edition of 3,000 with financial help from Elijah Fordham, and that the first copies would be out on October 4 or 5. [Crawley 38]

Accordingly on October 7, the following tongue-in-cheek acknowledgement appeared in the small-format, influential newspaper now at hand (page 461, column 3), complete with the name and address of *Voice of Warning's* printer, for any reader who might care to procure a copy . . .



- 16 **QUINCY, Josiah**, 1802-1882. *FIGURES OF THE PAST. From the Leaves of Old Journals.* By Josiah Quincy, (Class of 1821, Harvard College). Boston: Roberts Brothers, 1883.

18 cm. [1 (title)] f.; [v]-viii, [1]-404, [4 (ads)] pp., as issued. Index, pp. [401]-404. Collated COMPLETE. Original olive-tan-colored cloth decorated in black; gilt-lettered spine title. Very good. The blue clay-based front free endpaper is neatly detached but present without further wear. Text is uniformly toned but clean and unmarked throughout. **\$275**

FIRST EDITION, Flake 6787. There were several Josiah Quincys. The writer of this book (fourth in succession to bear the name) graduated from Harvard in 1821 and would serve as mayor of Boston, 1845-49. (His father, Josiah Quincy [1772-1864] was an extreme Federalist Representative in Congress, 1805-13, mayor of Boston 1823-29, and president of Harvard 1829-45). An interesting news blurb appeared in the Albany agricultural weekly, *The Plough Boy* for August 4, 1821 (III:10), p. 78: "*Havard* [sic] *University*.—The Bowdoin prizes for this year, have been awarded to the following young gentlemen:—To Josiah Quincey, Jr. of Boston, Senior Class, a First Prize; to Ralph Emerson, of Boston, Senior Class, a Second Prize . . ."

**C**ONTAINING ONE OF HISTORY'S MOST USEFUL INTERVIEWS WITH JOSEPH SMITH, which occurred during Quincy's visit to Nauvoo, 1844 in company with Charles Francis ADAMS (son of former Pres. John Quincy Adams) shortly before Smith's death. It appears as the final chapter here, and you have heard this quote before . . .

**I**T is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon prophet.* [p. 376]

—this, from the next mayor of Boston, and son of the then-current president of Harvard. But it was his travel companion who bowled over the Mormon prophet . . .

"God bless *you*, to begin with!" said Joseph Smith, raising his hands in the air and letting them descend upon the shoulders of Mr. Adams. The benediction, though evidently sincere, had an odd savor of what may be called official familiarity, such as a crowned head might adopt on receiving the heir

presumptive of a friendly court. The greeting to me was cordial—with that sort of cordiality with which the president of a college might welcome a deserving janitor—and a blessing formed no part of it. "And now come, both of you, into the house!" said our host, as, suiting the action to the word, he ushered us across the threshold of his tavern.

*A fine-looking man* is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow-mortals. [p. 381]

This account (pp. 376-400) is filled with choice extraordinary content - much of which you will not hear quoted in LDS Sunday School. Here are two of my favorite additional excerpts . . .

"And now come with me," said the prophet, "and I will show you the curiosities." So saying, he led the way to a lower room, where sat a venerable and respectable-looking lady. "This is my mother, gentlemen. The curiosities we shall see belong to her. They were purchased with her own money, at a cost of six thousand dollars;" and then, with deep feeling, were added the words, "And that woman was turned out upon the prairie in the dead of night by a mob." There were some pine presses fixed against the wall of the room. These receptacles Smith opened, and disclosed four human bodies, shrunken and black with age. "These are mummies," said the exhibitor. "I want you to look at that little runt of a fellow over there. He was a great man in his day. Why, that was Pharaoh Necho, King of Egypt!" Some parchments inscribed with hieroglyphics were then offered us. They were preserved under glass and handled with great respect. "That is the handwriting of Abraham, the Father of the Faithful," said the prophet. "This is the autograph of Moses, and these lines were written by his brother Aaron. Here we have the earliest account of the Creation, from which Moses composed the First Book of Genesis." [p. 386]

.....

"It seems to me, General," I said, as he was driving us to the river, about sunset, "that you have too much power to be safely trusted to one man." "In your hands or that of any other person," was the reply, "so much power would, no doubt, be dangerous. I am the only man in the world whom it would be safe to trust with it. Remember, I am a prophet!" The last five words were spoken in a rich, comical aside, as if in hearty recognition of the ridiculous sound they might have in the ears of a Gentile. [p. 397]

I purchased this volume from a friend twenty-one years ago this month, and have not offered it for sale until now.

**SEAVER, James E[verett].** *A NARRATIVE OF THE LIFE OF MRS. MARY JEMISON, Who was Taken by the Indians in the Year 1755, when only about twelve years of age, and has continued to reside amongst them to the present time. Containing An Account of the Murder of her Father and his Family; her sufferings; her marriage to two Indians; her troubles with her Children, barbarities of the Indians in the French and Revolutionary Wars; the life of her last Husband, &c.; and many Historical Facts never before published. Carefully taken from her own words, Nov. 29th, 1823. To Which is Added, AN APPENDIX, containing an account of the tragedy at the Devil's Hole, in 1763, and of Sullivan's Expedition; the Traditions, Manners, Customs, &c. of the Indians, as believed and practised at the present day, and since Mrs. Jemison's captivity; together with some Anecdotes, and other entertaining matter. By James E. Seaver. Canandaigua [New York]: Printed by J. D. Bemis and Co., 1824.*

14 cm. (just over 5½ X 3½ inches). 188 (of 189) pages (*i.e.*: xv, [i (blank)], [17]-189, but **THE FINAL LEAF CONTAINING PAGE 189 IS A MODERN FACSIMILE**). Appendix, pp. [145]-182; Contents, pp. [183]-189. Collated thus (as issued) and complete but for the final page. [See illustration](#) at the head of this catalog.

Original plain leather-backed pasteboard covers. Very old ownership inscriptions on preliminary blank leaves of "Hanna A. Elliot" and "Silas Shed." Considerable wear and abrasion to the covers, but still holding. Medium foxing, and an 8 mm. round stain of medium darkness near the middle of the title page. However, the real heart-breaker is the facsimile final page, which I spotted instantly when collating the book before buying it in 2013. I pointed this out to the seller, after which we had to negotiate a lower price. The page had been created on very well-matched paper (possibly of the same period as the book) and only involves the final ⅓ page of index, with the rest of that leaf blank like an original - yet "it is what it is." Complete copies, even in a modern rebinding, can bring around \$5,000. *first edition, first issue, with condition noted: \$1,850*

Popular Indian captivity narrative presenting a variety of Book of Mormon parallels including hints of Cumorah from local Seneca lore. Published a dozen miles from the Smith home, this small book supplied colorful anthropological detail during an era when teen-aged Joseph Smith entertained his family with "some of the most amusing recitals that could be imagined" regarding "the ancient inhabitants of this continent" - the sort of particular information which Elder B. H. Roberts later contended had to have come, not out of one night of Moroni visions, but "from such common knowledge, or that which was taken for 'knowledge,' as existed in the community concerning ancient American civilization . . ."

**FIRST EDITION**, and by all appearances the **FIRST ISSUE**, with no sign of a copyright page or affixed slip. Ayer 248; *Mormon Parallels* 371; Howes S 263: "One of the most authentic and interesting of captivity narratives, told by one who spent a long life among the Senecas and was the first white woman to descend the Ohio."

Three variants of this famous and rare "Indian captivity" narrative exist, dependent upon the placement or absence of the copyright notice. The circumstances were best articulated by Madeleine B. Stern:

There are three variations of the first edition that indirectly tell the tale of the book's early popularity. **The first variation shows the verso [back] of the title-page blank, without copyright notice, indicating that the sheets of the entire edition were printed before copyright had been secured and that a few copies were bound up without the copyright leaf.** The second variation contains the copyright notice on an extra leaf following the title-page. Apparently because of its success, the *Narrative* was copyrighted on May 8, 1824, when James D. Bemis deposited the title of the book, the right whereof he claimed as proprietor. Bemis therefore printed a separate copyright leaf which was inserted after the title-page in those copies which had already been bound but which remained unsold. The third variation has the copyright leaf pasted on the verso of the title-page and represents the remainder of the edition that was still unbound and in sheets. [Madeleine B. Stern, *Imprints on History: Book Publishers and American Frontiers*. . . (Bloomington: Indiana University Press, 1956), 393 n.]

An additional factor contributing to the delay in securing copyright may have been weather. The closest office at which one could deposit the printed title page for copyright was Utica, New York, more than a hundred miles to the east, on the Erie Canal. Seaver's preface (p. vi) was dated March 1, 1824. 1820s roads could be a nightmare of mud at that time of year, and the new canal would still be closed for winter ice and the attendant annual maintenance repair (Bernstein, 333-34; Spafford *Pocket Guide*, 26, showing canal tolls collected in early 1824, beginning April 15).

A copyright date of May 8 indeed reflects the earliest that the experienced and kindly Bemis should have expected his agent to reach the distant office of "R. R. LANSING, Clerk of the Northern District of New-York." (Five years later on June 11, 1829, Mr. Lansing would also register the copyright for the Book of Mormon.) Meanwhile, however, Bemis may not have been able to resist getting this book into production before the busier, warm season arrived, even though a copyright notice could not yet be printed. And as soon as the little volume was done, how could he resist showing it to friends, who would not wait upon formalities to take *Mary Jemison* home for an exciting read!

An important and elusive little rarity. The last time I sold one of these was in the 1980s. For extensive analysis, see my *Mormon Parallels* entry 371 (pp. 1492-1517).

Some thirty editions and versions of this *Narrative* appeared during the book's first century, but only three in the 1820s, of which the second and third editions (1826, 1827) were published in England. A copy of the 1826 edition [Howden, England: Printed for R. Parkin . . . ] was owned by the Manchester, New York membership-lending library a few miles from the Joseph Smith family home; see Erich Robert Paul, "Joseph Smith and the Manchester (New York) Library." *Brigham Young University Studies* 22:3 (Summer 1982), 349; accession number 192. It is not likely that the Smiths would have seen that library's copy, but its presence in the small co-operative collection serves as one indicator of popular interest in their vicinity, and of dissemination of that second edition back to the United States and to Ontario County, New York.

**A Batavia, New York edition of 1842 was much revised, published by the deceased author's brother, "William Seaver & Son." SEE WILLIAM'S WIFE'S LETTERS REGARDING HER OWN BROTHER WILLIAM (MCCLEARY) WHO WAS, IN TURN, A BROTHER-IN-LAW OF JOSEPH SMITH in this *Mormon List* 87 (lot 18, immediately below).** In 1918, a useful page-for-page reprint of the original edition (typographic, not facsimile) was issued with valuable extensive notes, articles and illustrations by the American Scenic & Historic Preservation Society, New York (updated and with minor corrections in their 1925 and 1932 editions).

[catalog continues . . .



Sophronia Smith remarkably smart, intelligent, and good looking . . .

18 [SMITH FAMILY] (Mrs.) Naomi McCleary SEAVER (1788-1846; sister of [William McCleary](#) [1793-1847] who was married to Joseph Smith's sister [SOPHRONIA SMITH STODDARD McCleary](#)).

Three AUTOGRAPH LETTERS SIGNED to her sister, Mrs. Margaret McCleary Wright (in Colebrook, Connecticut). Batavia, New York, March 14, 1839; November 13, 1841; and August 4, 1843.



Three stampless folded letters with address portions comprising the fourth page of each. Various sizes, 8½ pages in all (the 1839 letter containing the most words, being taller in format, 32½ X 19½ cm.). The 1839 letter is free-franked by Naomi's husband with his signature, "W<sup>m</sup> Seaver P[ost]. M[aster]." A little wear, but very good. *the three letters: \$1,750*

Literate correspondence to Naomi's younger sister, with the expected variety of interesting personal news. She even goes on for much of a page in 1839 describing her private and successful resolve - with withdrawal symptoms - to

stop taking snuff after thirty years of that practice. You will also find interesting religious and murder content, transcribed in part below.

Naomi signs each letter merely as "your affect[ionate] Sister N Seaver." A few hours of historical and genealogical effort finally revealed that she married Col. William Seaver (1789-1871) whose elder brother James Everett Seaver, MD (1787-1827) personally interviewed and wrote up the life of Mary Jemison, "the white woman of the Genesee," a famous adopted native American whose important *Narrative* is a classic "Indian captivity" rarity published a dozen miles from the Joseph Smith family farm (Canandaigua, New York, 1824; *Mormon Parallels* entry 371.) SEE item 17 in this *Mormon List 87* (immediately above) for a [first edition, first issue of that famous and elusive little book](#).

These letters tell us more about Joseph Smith's brother-in-law William McCleary than may have been available to historians previously. Of particular note is an account of William preaching to his extended family back in Connecticut, followed in another letter by a very positive hearsay description of Sophronia Smith whom William had married at Kirtland, Ohio on February 11, 1838. I will transcribe all the "Mormon"-related content of these three letters below, plus her account of a murder trial in western New York State.

**March 14, 1839**, p. 3:

not any news from Brother W<sup>m</sup> yet. My husband has written several letters to Lowell - and rec'd answers - but no one knows such a person there now - Sister Mary thinks he is dead, but I cannot yet think so --- A respectable young man left this place about 5 years since for the far West - and his friends had not heard from him since and had concluded he was dead - this winter his Sister accidentally saw the same name - on a far West paper - she immediately address'd a few lines to her Brother at the same place - at a venture - and in due time rec'd from her brother an affectionate reply - Now I know we can not expect the same - still I must hope that we may again see our dear Brother ---  
the present is a singular - solemn - and interesting time in this place - It is the Season of Lent in our church - in which we are more particularly call'd to exercises of devotion, abstinence - fasting and prayer - the Presbyterians are holding a protracted Meeting - Baptists likewise In addition to all - the court has been in Session more than a week - trying 2 young men for participating in a murder - which was Committed in the City of Rochester in the year of 1837 - in Oct about the time that you was here - 3 young men were taken one has ben ~~one~~ ~~was~~ tried condemned, and Executed in Rochester last fall -he was only 18 yrs of

age - he confessed he done the fatal deed and obtained a large sum of money the others participated and shared the spoil - it is not generally thought they will be condemned to die but there is no doubt they were in some degree guilty - the minds of people in R- were so prejudiced against them - that it was found necessary to Petition Legislature for an extra session of court in this [Genesee] county that they might obtain a jury whose minds would be unbiased - I have attended the court several times it is a solemn place - and I hope may be an effectual warning to the youth arund us -- -- --

**November 13, 1841**, p. 2:

our poor unfortunate sister Jane, is much on my mind. What will become of her God only knows. I have no doubt, she suffers very much. she talks of separating from her husband. I fear her cup of bitterness is not yet full – oh! how much, she needs true grace, with a meek and quiet spirit. pray for her my dear Sister, that she may become a sincere Christian, and enabled to do her duty to her husband & children –

Brother W<sup>m</sup> left here in August - he is probably in Nauvoo now, as we had a paper from there lately I think he came here, full in the faith, that he he [sic] could convert us all to Mormonism at once you would be utterly astonished & confounded, to hear the Ideas he advances, in regard to his belief he was very desirous to see you and all the family felth [sic] that he had a special message from above for us all. he would not admit that it was possible for him to be mistaken. But on the contrary we are all in worse than Egyptian darkness – – – I never saw him in better health and spirits – – –

**August 4, 1843**, pp. 2-3:

we have lately heard from Brother W<sup>m</sup> he is living in the town of Rhamas [Ramus, Illinois, later Macedonia] - owns a small place some few miles from Navou [sic] - is a Mormon yet - app[earing?] in comfortable circumstances and very happy with his Wife, who is represented to us by a person of this place who has lately been there, to be remarkably smart – intelligent, good looking &c &c –

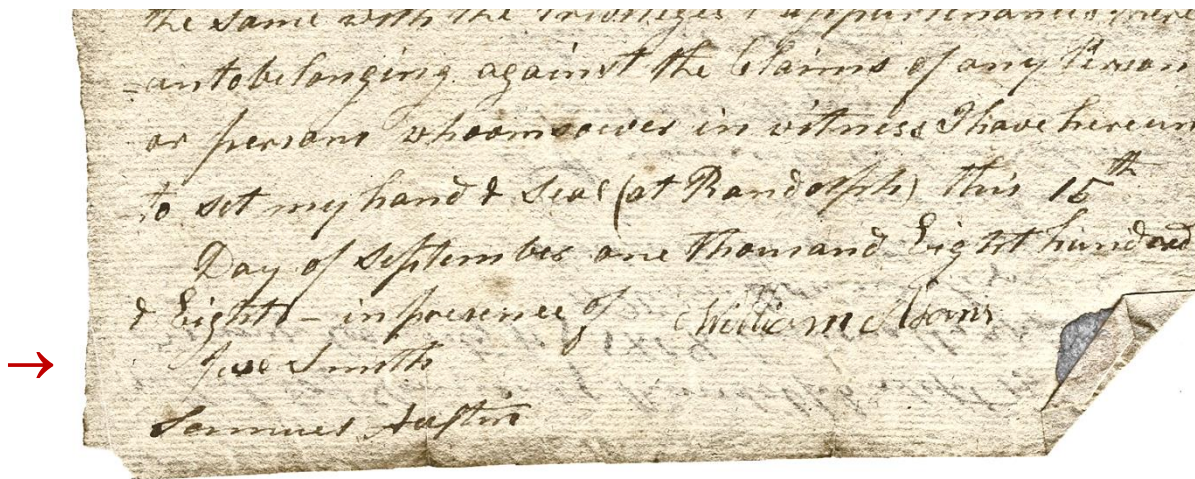
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**O**N SATURDAY, MARCH 11, 1843, JOSEPH SMITH and BRIGHAM YOUNG visited William and Sophronia at their house in Ramus at 3:45 p.m., before spending the night at the home of Benjamin Johnson. Three weeks later on April 2, JOSEPH SMITH, WILLIAM CLAYTON, and probably ORSON HYDE and JACOB B. BACKENSTOS ate **Sunday dinner (mid-day luncheon) at the McClearys'** between church services. That was a particularly interesting day, because Hyde's morn-

ing sermon elicited Smith's comments to Hyde and Clayton which now comprise the strikingly varied and doctrinally-rich **Section 130 of the Doctrine and Covenants**. It is not clear from surviving records if Smith offered these comments during lunch at the McClearys', or instead following the afternoon meeting. See *JSP Journals* 2:306-7; 321-26; 403-405.

- 19 **[SMITH FAMILY]** Jesse SMITH (1768-1853; elder brother of Joseph Smith Sr.). AUTOGRAPH DOCUMENT SIGNED as witness in the sale of property in the Tunbridge Gore which had recently been part of the Smith family homestead land. Randolph, Vermont, September 15, 1808.

31 X 18 cm. One full page ENTIRELY IN THE HAND OF JESSE SMITH except for the other parties' signatures. (Attest and recording portions on the verso may be in the hand of the Justice of the Peace & town clerk, Samuel AUSTIN.) In very good condition. Faded, but easily readable on screen by accentuating the contrast, as in its concluding portion shown below. **\$20,000**



DETAIL, BOTTOM OF FRONT PAGE (contrast heightened for easier readability)

SELLING LOTS 19 NORTH AND SOUTH in the Tunbridge Gore, at the center of which stood Jesse and Hannah Smith's recent home, the **property adjoining the land containing Joseph and Lucy Smith's house and shop** on Smith Road (surveyed 1798). For a diagram of these interesting parcels, see Mark L. Staker and Donald L. Enders, *Joseph and Lucy Smith's Tunbridge Farm: An Archaeology and Landscape Study* (Independence: John Whitmer Books, 2021), 49. Sadly, following the ginseng debacle, the family fortunes declined. Staker and Enders explain:

Within weeks of Joseph getting news of his soured business deal, Jesse sold all 83 acres of lot 19 North and the 50 acres he owned in lot 19 South to William Adams of Hillsborough County, New Hampshire, on March 27, 1804. . . . The next year

Joseph and Lucy sold their forty-two acres in the east half of lot 18 North to James Adams for \$600. They sold the property under Asael's name on April 19, 1805 . . . [Staker and Enders, 53]

Their recent scholarly research (itemized in further detail on their pages 53-55) SQUARES PERFECTLY WITH THE TERMS OF THE 1808 DEED NOW AT HAND, whereby William Adams sells this very property . . .

*Know all men by these presents that I William Adams of Tunbridge County of Orange & State ^of^ Vermont for the Consideration of fifteen hundred Dollars paid to my full satisfaction before the Delivery hereof by Samuel Adams of Tunbridge County & State aforesd - have given granted bargained & sold to the sd Samuel Adams one Certain Tract or parcel of Land being in Tunbridge aforesd (viz) one half of Lot No 19 South in the gore [Annexed ?] being the North half of sd Lot Containing about fifty acres be the same more or Less, also Lot No. 19 North & adjoining sd fifty acres, the whole except twenty Acres at the south Eastwardly corner which I sold to Thos. Barrett of Tunbridge aforesaid containing about sixty three Acres be the same more or Less . . .*

The signature of William Adams at the bottom of the front page perfectly matches his original signature written the previous year when balancing accounts in Jesse Smith's ledger book (which I found in 2007, now LDS Church History Library MS 21878), its page 6 at top, "witness my hand" on January 9, 1807. Clearly, the two men continued to do business on amicable terms throughout this period. I presume that Jesse prepared this 1808 land document as a matter of convenience for Adams, even though he (Jesse) signs here merely as a witness of the transaction.

**T**HE CIRCUMSTANCES under which I obtained this document are particularly poignant for me, and not a little painful. Just a couple of weeks before the Mark Hofmann bombings occurred, I had moved to Ithaca, New York where I did not know a soul. Then, less than a month following the shocking news from Salt Lake City, I drove eight hours to an ephemera fair in New Hampshire. After a difficult night trying to sleep in a very noisy hotel, I spent an exhausting day going through the booths at the fair. I searched naively for treasures like Hofmann had apparently been "finding," but without much luck. Shortly before the end of the day, I pawed routinely through yet another booth, quickly grabbing anything that might be of potential interest. I saw an old deed (this one) from Tunbridge, Vermont, priced at \$15 (\$12 to me, with my dealer discount). I spent perhaps thirty seconds glancing at it, then handed my small pile of selections to the dealer.

Accompanying this document is my original check No. 2333 of November 10, 1985, to "The Shadow Shop" in Hillsboro, New Hampshire. Days later, I finally

realized what I had acquired. Dean Jessee kindly checked and told me that (at that time) the LDS Church owned no examples of Jesse Smith's handwriting. But those were the worst possible times to sell such a piece, and no Utah institution would touch anything handwritten for fear that it might be a Hofmann forgery. Even my friend Brent Ashworth was too shell-shocked that season to think of buying such a thing.



This serendipitous document still bears my light pencil price code, *see/2333*, written on a blank bottom corner in 1985. It must cost more today than I paid for it forty years ago. But now we have an extensive source for the handwriting documentation (cited above), plus scholarship to show that it is just what it appeared to be when I first studied it in 1985.

There can be no question that the entire front of this deed is in Jesse Smith's hand. It is a very easy matter to compare samples and capital letters with his extensive ledger at the Church History Library. The resemblances are pleasing and compelling. In 1985, I was forced to deduce merely from internal evidence that this was not just Jesse Smith's signature - precious enough - but his

handwriting throughout the text of the deed. Now decades later, we have further, tangible sources of proof for the same conclusion.

**"While we were living in the town of Tunbridge,"** recalled LUCY MACK SMITH,

my mind became deeply impressed with the subject of religion; . . . and [I] had the following dream:—

I thought that I stood in a large and beautiful meadow . . . I discovered two trees standing . . . on the same side of the stream. . . . I gazed upon them with wonder and admiration; and after beholding them a short time, I saw one of them was surrounded with a bright belt, that shone like burnished gold, but far more brilliantly. Presently, a gentle breeze passed by, and the tree encircled with this golden zone, bent gracefully before the wind, and waved its beautiful branches in the light air. . . .

I turned my eyes upon its fellow, which stood opposite; but it was not surrounded with the belt of light as the former, and it stood erect and fixed as a pillar of marble. No matter how strong the wind blew over it, not a leaf was stirred, not a bough was bent; but obstinately stiff it stood, scorning alike the zephyr's breath, or the power of the mighty storm.

I wondered at what I saw, and said in my heart, What can be the meaning of all this? **And the interpretation given me was, that these personated my husband and his oldest brother, Jesse Smith; that the stubborn and unyielding tree was like Jesse;** that the other, more pliant and flexible, was like Joseph my husband; that the breath of heaven, which passed over them, was the pure and undefiled Gospel of the Son of God, which Gospel Jesse would always resist, but which Joseph, when he was more advanced in life, would hear and receive with his whole heart, and rejoice therein; and unto him would be added intelligence, happiness, glory, and everlasting life.

[Lucy Mack Smith, *Biographical Sketches of Joseph Smith the Prophet, and his Progenitors for many Generations. By Lucy Smith, Mother of the Prophet.* Liverpool: Published for Orson Pratt by S. W. Richards . . . ; (London: Sold at the Latter-Day Saints' Book Depôt, . . . and by all booksellers, 1853), 54-56 (emphasis added)]

20 **THE UPSTATE MONTHLY** (magazine, Utica, New York) for October-November, 1942 [3:6].

11 X 8¼ inches. [24] pages, counting wrappers (text numbered 3-22, as issued). Printed on coated paper. Orig. illustrated glossy wrappers printed in black and brown. Very good. \$65

A pleasingly colloquial, yet slickly-produced wartime periodical edited by E. N. Clark. Only some half-dozen libraries preserve this magazine today (all of them located in New York State, according to OCLC). This issue has a nice history of the Masonic home and hospital in Utica, with a large compass-and-square device on the back wrapper. A section with regional news entitled "Life Along the Mohawk" devotes more than a column on page 8 (11½ column inches) to a friendly report on **MORMONS** in Utica, where two elders from Ilion, New York conduct weekly services in private homes. About twenty-five people attend, of whom ten are members and fifteen are "investigators" (who, the editor explains, have nothing to do with the FBI). And,

. . . you don't need to get worried and start bolstering monogamy.

The truth is that the Mormon Church itself outlawed polygamy in 1890, and if people 50 years later still associate Mormonism and polygamy, it is hardly Mormonism's fault.

The entire article is respectful, with a brief and chatty description of Mormon history and beliefs. Topics range from songs they sing (their hymnal includes "Rock of Ages," we read, and "'Jesus, Saviour, Pilot Me,' and other Protestant favorites . . .") to allowed beverages: "Ginger ale though is all right, as are sarsaparilla, root beer, orange, cherry, strawberry and what flavors have you?"

By returning to New York, "the Mormons are really 'coming home' . . ." since the "religion was founded at Palmyra, N.Y., by Joseph Smith a farm youngster, who being understandably perplexed by the large number of Protestant sects, prayed to God for assistance. He got it in the form of the Book of Mormon, . . ." There are now 863,000 Mormons, who are "supposed to be the fastest growing church in America," but don't expect "a Mormon temple" to be built in Utica anytime soon; ". . . they told us that locally they are content to go slowly, taking people who come along, but not going out after them."