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MARCH 2022

## *Mormon List Eighty-Three*



*A visit with Emmeline B. Wells, item 9, studied on a snowy day.*

Like *MORMON LISTS 66-82*, 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!

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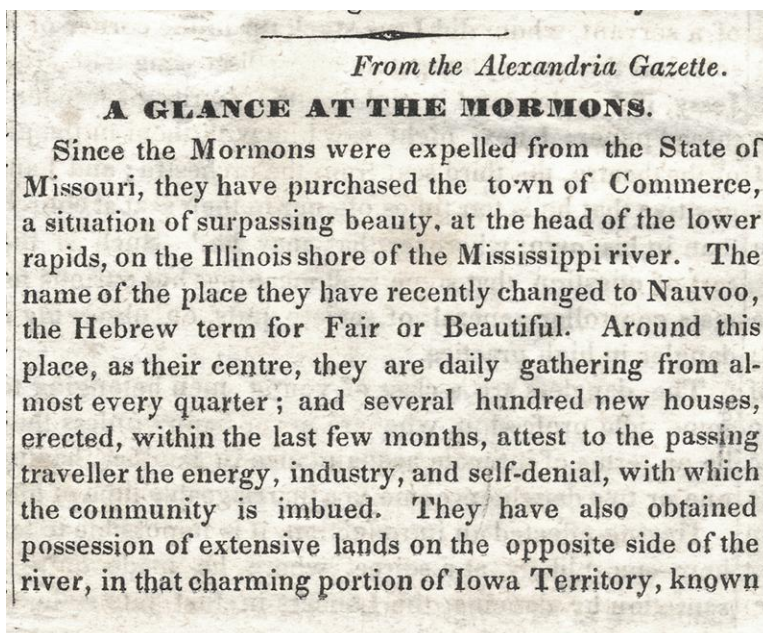
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—AND FOR SOMETHING ENTIRELY DIFFERENT - with pleasant little murders in a rare Book of Mormon manuscript setting - check out my biblio mystery novel **116** at: [www.VirginLamb.com](http://www.VirginLamb.com) "... a gripping experience. . . . Surprises abound . . ." — review by Richard Packham for the Association for Mormon Letters

of them, but I will show you how I interpret certain parts. *There*, said he, pointing to a particular character, that is the signature of the patriarch Abraham.

It is indeed a most interesting autograph, I replied, and doubtless the only one extant. What an ornament

- 1 [ABRAHAM, BOOK OF – papyri] "*From the Alexandria Gazette. A GLANCE AT THE MORMONS.*" IMPORTANT LENGTHY ARTICLE IN: *SUPPLEMENT TO THE COURANT. Published Every Other Week for the Subscribers to the Connecticut Courant.* Hartford, Saturday, August 29, 1840 [VI:18].



29½ cm. (approx. 11¾ X 9¼ inches). Paged [137]-144 (eight pages, complete issue). Disbound from a volume. Scattered foxing or small spots of medium staining, else very good.

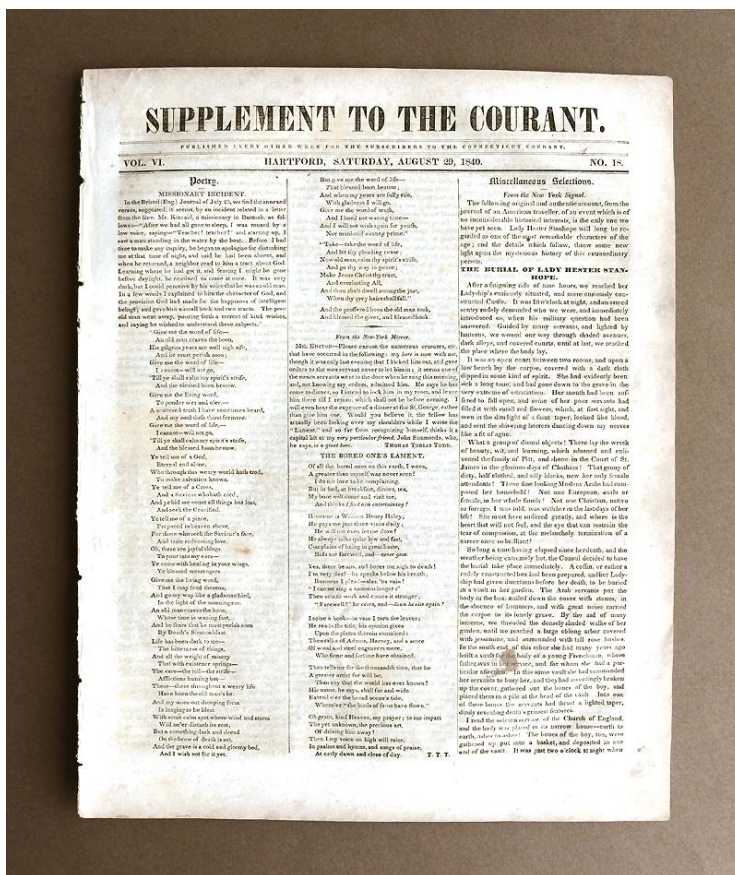
**\$1,500**

SEVENTEEN YEARS AGO, I had [another example](#) of this newspaper in somewhat brighter, cleaner condition which I sold immediately for \$1,850.

Its value to historians arises from an anonymous writer's personal interview with Joseph Smith in late April 1840. It occupies some twenty-eight column inches on pages 139-40, the equivalent of nearly a full quarto page of small type. It may have been written by a Virginia resident or friend/correspondent of the *Alexandria Gazette*, across the Potomac River from Washington, DC, from which newspaper the article was printed here (then reprinted two months later in Illinois itself, in the *Quincy Whig*).

As with similar articles on early Mormonism, this report was picked up by several newspapers of the era. The [Joseph Smith Papers](#) website mentions the *Alexandria Gazette* of July 11, 1840. I presume all examples and copies are rare and in high demand. This appearance in the *Supplement to the Courant* is the only format I have seen or handled.

This text has been quoted by Marvin HILL, Sidney B. SPERRY, Milton R. HUNTER, James R. CLARK, Jay M. TODD and likely other Mormon historians, but from the later *Quincy Whig* newspaper of Oct. 17, 1840. Elder Hunter called selections from this text "excellent extracts," and viewed them as valuable non-Mormon support of early Mormon witnesses, combining evidence ". . . to prove beyond a shadow of a doubt in any court of the land the validity of the story of the origin of the Book of Abraham." –



*Pearl of Great Price Commentary . . .*, (Salt Lake City: Bookcraft, 1951), pp. 15, 17. Until the late 1960s, LDS writers relished the famous account by distinguished young Josiah Quincy, who with his even more famous friend Charles Francis Adams, visited Joseph Smith in 1844. Each interviewer described the mummies and papyrus of the Book of Abraham, separately remembering Joseph declaring that the hieroglyphs included actual handwriting of that ancient patriarch.

THEN things changed. After the re-discovery and analysis of the Joseph Smith papyri in the late 1960s, it became clear that these artifacts were produced many centuries after any Abraham could have written them in person. Now, according to Stan Larson, . . .

By ignoring all contemporary evidence of those who were shown the papyri by Joseph Smith, Hugh Nibley, "A New Look at the Pearl of Great Price," *The Improvement Era* 71 (February 1968): 20, can assert that "Joseph Smith never claimed that they [the Facsimiles] were autographic manuscripts or that they dated from the time of Abraham." [*Quest for the Gold Plates; Thomas Stuart Ferguson's Archaeological Search for the Book of Mormon.* (Salt Lake City: Freethinker Press in association with Smith Research Associates, 1996), 123, n. 38]

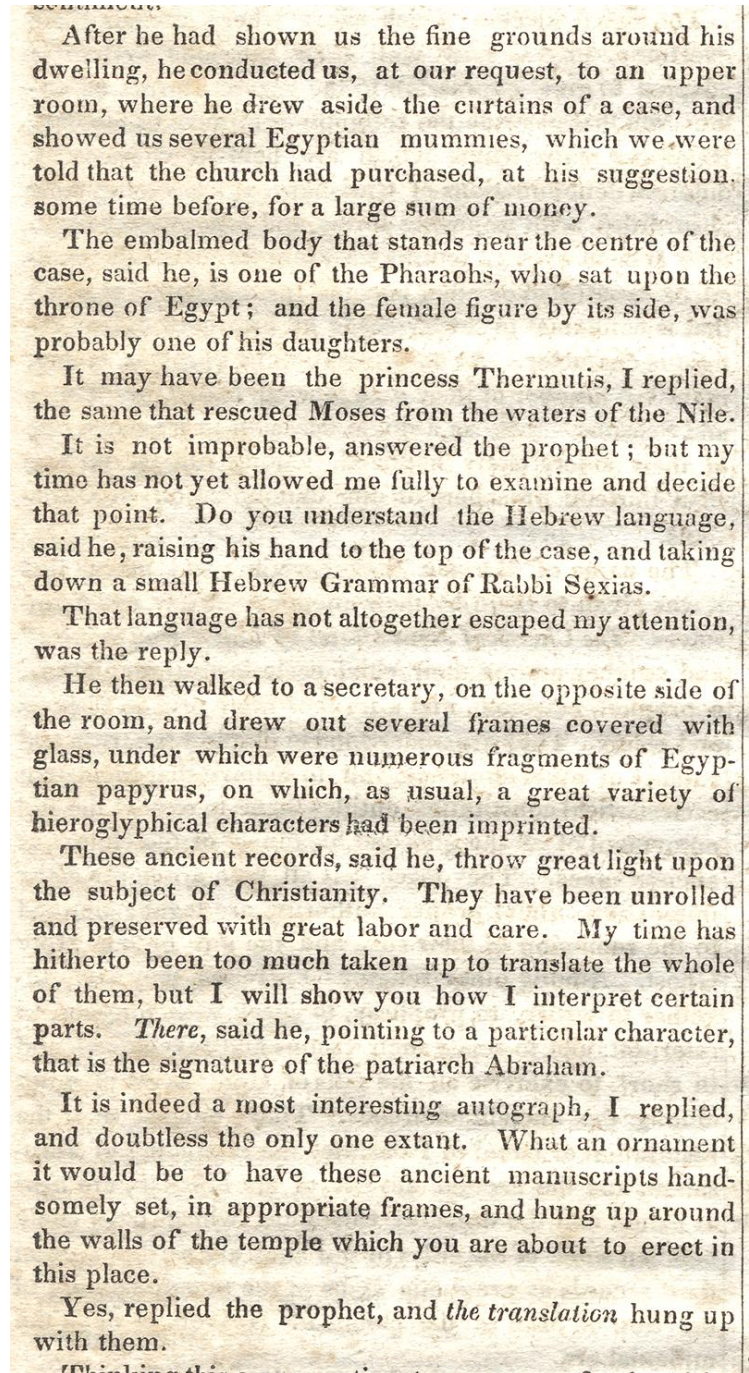
In other words, because the papyri were written around the time of Christ, it is no longer faith-promoting to quote Joseph Smith's interviewers who remem-

bered him exhibiting these manuscripts as coming from the actual, physical hand of Abraham himself.

*ENTER THE EARLIER, 1840 ACCOUNT NOW OFFERED HERE*, which most Latter-day Saints have never read. It is highly specific and pointed in what it says about the actual handwriting of Abraham. And remember that in 1840 when this newspaper was printed, such details had no bearing on pro- or anti-Mormon argumentation. To provide complete context, I'll scan the entire portion of the article which relates to the papyrus . . .

**H**ERE, THEN, IS NEARLY CONCLUSIVE EVIDENCE THAT JOSEPH SMITH TAUGHT THAT THE PAPYRUS OF THE BOOK OF ABRAHAM CONTAINED ABRAHAM'S ACTUAL SIGNATURE. The anonymous interviewer could not have known in 1840 that 1) two reputable interviewers would record Smith saying essentially the same thing four years later, or that 2) this would become an important matter of controversy a century and a quarter into the future. To suggest that these interviewers would have fabricated this detail stretches credulity and logic beyond all evidence surrounding the situation and the men concerned.

**REFORMED EGYPTIAN:** The implication in the narrative at right seems to be that Joseph Smith conceived of the papyrus as containing Hebrew text: Abraham writing Hebrew with Egyptian characters, much like the "Reformed Egyptian" description of the golden plates of the Book of Mormon. For more



After he had shown us the fine grounds around his dwelling, he conducted us, at our request, to an upper room, where he drew aside the curtains of a case, and showed us several Egyptian mummies, which we were told that the church had purchased, at his suggestion, some time before, for a large sum of money.

The embalmed body that stands near the centre of the case, said he, is one of the Pharaohs, who sat upon the throne of Egypt; and the female figure by its side, was probably one of his daughters.

It may have been the princess Thermutis, I replied, the same that rescued Moses from the waters of the Nile.

It is not improbable, answered the prophet; but my time has not yet allowed me fully to examine and decide that point. Do you understand the Hebrew language, said he, raising his hand to the top of the case, and taking down a small Hebrew Grammar of Rabbi Sexias.

That language has not altogether escaped my attention, was the reply.

He then walked to a secretary, on the opposite side of the room, and drew out several frames covered with glass, under which were numerous fragments of Egyptian papyrus, on which, as usual, a great variety of hieroglyphical characters had been imprinted.

These ancient records, said he, throw great light upon the subject of Christianity. They have been unrolled and preserved with great labor and care. My time has hitherto been too much taken up to translate the whole of them, but I will show you how I interpret certain parts. There, said he, pointing to a particular character, that is the signature of the patriarch Abraham.

It is indeed a most interesting autograph, I replied, and doubtless the only one extant. What an ornament it would be to have these ancient manuscripts handsomely set, in appropriate frames, and hung up around the walls of the temple which you are about to erect in this place.

Yes, replied the prophet, and *the translation* hung up with them.

*(Thinking this a proper time to . . .)*

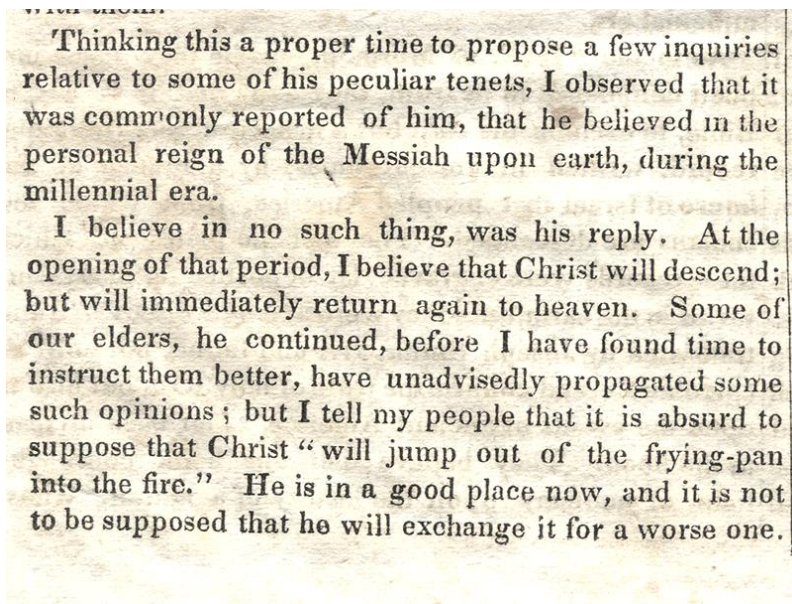
detailed discussion of this point, see my article, "A TEACHER FOR THE TEMPLE: The Infectious Exuberance of Joshua Seixas," pages 12-15, at: <http://www.rickgrunder.com/seixas.pdf>

**THERE IS MORE.** Did you memorize the **ARTICLES OF FAITH** when you were a child? If so, you can probably still recite the following words which Joseph Smith wrote to John Wentworth in 1842:

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this [the American] continent. **That Christ will reign personally upon the earth**, and that the earth will be renewed and receive its paradisaic[al] glory.

[*Times and Seasons* 3:9 (March 1, 1842), p. 710 (emphasis added)]

Now, in the rare record at hand, we find a different doctrine declared by the same prophet only twenty-six months earlier . . .



Renowned Mormon historian Marvin Hill accepted this as an accurate report of Joseph's words. He quoted it with a prefatory explanation:

This kingdom was clearly a millennial one; there is no indication here that Joseph Smith expected the Saints to rule before that time. (Such may have been anticipated, however, for one Mormon suggested in 1834 that "previous to the Millennium there must be great changes take place in the world, both political and religious . . . to prepare the way for the Son of Man.") By 1840 the prophet had come to the view that the task of administering the millennial kingdom was to be left mostly to the Saints. The editor of the *Quincy Whig* quoted the prophet in answer to his question whether Mormons believed in Christ's personal reign

on earth during the Millennium: "I believe that Christ will descend, but will immediately return to heaven. Some of our elders, before I found time to instruct them better, have unadvisedly propagated some such opinion; but I tell my people it is absurd."

Thus the Saints believed from early on that they would be responsible to govern, and it made little practical difference to them whether the kingdom was the church or a distinct political organization. [*Quest for Refuge: The Mormon Flight from American Pluralism* (Salt Lake City: Signature Books, 1989), pp. xvii-xviii. Hill's reference to the editor of the *Quincy Whig* arose from taking the citation from a modern secondary work, which in turn quoted from the *Quincy Whig*, which, as I mention above, in turn took this story from the *Alexandria Gazette*, as did this *Supplement to the Courant* two months earlier.]

For all its sophistication, I believe that Dr. Hill's interpretation shows why we need to preserve and consult original source material like the rare newspaper offered here. The future owner will find additional topics of interest in these columns. Here is one final taste, recording Joseph Smith's attitude toward Martin Van Buren very shortly after their famous conversation in Washington, D.C. . . .

Before he had heard the story of our wrongs, said the indignant Prophet, Mr. Van Buren gave us to understand that he could do nothing for the redress of our grievances, lest it should interfere with his political prospects in Missouri. *He is not as fit, said he, as my dog, for the chair of state; for my dog will make an effort to protect his abused and insulted master, while the present chief magistrate will not so much as lift his finger to relieve an oppressed and persecuted community of freemen, whose glory it has been that they were citizens of the United States.*

You hold in your hands, I observed, a large amount of political power, and your society must exert a tremendous influence, for weal or woe, in the coming elections.

Yes, said he, I know it; and our influence, as far as it goes, we intend to use. There are probably not far short of a hundred thousand souls in our society, and the votes to which we are entitled throughout the Union must doubtless be extensively lost to Mr. Van Buren.

Not being myself disposed in any way to intermeddle in party politics, I made no definite reply; but, immediately taking leave, we returned to Montrose, abundantly satisfied that the society over which he presides has assumed a moral and political importance which is but very imperfectly understood. Associated on the religious principle, under a prophet and leader whose name

*“ . . . a good deal of feeling in it . . .  
pleasing works of art and good furniture.”*

– Oscar Wilde, after visiting the house in 1882

- 2 [“**AMELIA’S PALACE**” – Gardo House] Attractive CABINET PHOTOGRAPH of the official Church President’s residence which stood across the street from the Lion House (begun 1872, dedicated 1883, demolished 1921). Salt Lake City, Utah: F. I. Monson & Co., Artistic Landscape Photographers, n.d. (but 1880s?)

16½ cm. (6½ X 4¼ inches). Verso blank but for the simple photographer’s imprint quoted above (without any subject title), stamped horizontally in purple ink. In fine condition. \$125

This card was given to me in 2010 by my late friend, Dr. Clarendon E. Van Norman Jr., who inherited it from his father. It is accompanied by a simple pencil note on a piece of plain paper by the father (a longtime antiquarian in western Illinois from the 1920s) dated March 21, 1935 . . . when this photograph was only half a century old. No wonder it is in such nice shape!

For history and details about this Church-owned President’s mansion, see:

[https://en.wikipedia.org/wiki/Gardo\\_House](https://en.wikipedia.org/wiki/Gardo_House)





“. . . the bill without amendment for the incorporation of the church of Latter Day Saints . . . was read a third time and passed.”

—on Joseph Smith’s birthday, 1840

- 3 [Church of Jesus Christ of Latter-day Saints - Ohio incorporation] DAILY OHIO STATE JOURNAL (Columbus, Ohio). Five extremely rare and Mormon-important issues; for December 12, 16, 17, 18, and 23, 1840 [IV:46, 49-51, 55].



Folio, each issue complete in [4] pages. Moderate wear as illustrated above, but very good. *the five issues: \$7,500*

Play-by-play news updates of the successful legislative steps to incorporate “The Church of Christ of Latter Day Saints” of Kirtland, Ohio.

When I obtained these newspapers in 1998, they struck me as something of a landmark, perhaps not seen by most LDS historians. The only other original examples I can locate are in the unique set for this period listed at the Western Reserve Historical Society Library in Cleveland, Ohio.

“IN 1819,” notes Nathan B. Oman, “Ohio had passed a general incorporation statute for churches modeled on New York’s law. There is no evidence that the Church sought to avail itself of this law.” [Oman, “Established Agreeable to the

Laws of Our Country": Mormonism, Church Corporations, and the Long Legacy of America's First Disestablishment (April 27, 2021). *Journal of Law & Religion* (Forthcoming), page 15 (emphasis added). <https://ssrn.com/abstract=3835265> ]

Professor Oman explores the commercial and practical-personal nature of Ohio Mormon enterprises in a context of challenging incorporation limitations. He concludes the Ohio section of his article as follows . . .

The Mormon experience in Ohio is striking in that the Latter-day Saints abandoned the legal regime that they had previously used in New York. Ohio law closely tracked New York law, and Smith could have sought incorporation in Kirtland. Church corporations, however, simply could not engage in the kind of economic development that, because of Latter-day Saints efforts to "build Zion," became central to Mormon religion in this period. Thus, rather than using the legal regime created by the first disestablishment, the Latter-day Saints tried to use and sanctify the legal mechanisms of commerce: the business partnership, the banking corporation, and the joint stock company. [ibid., 18-19]

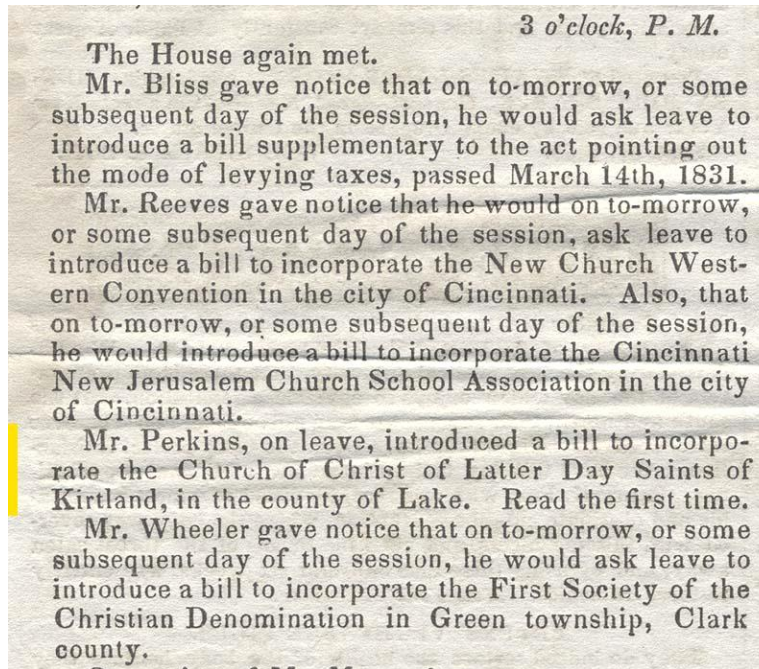
Indeed, I am not aware of concrete evidence yet unearthed to document *any* successful incorporation of the Church or its local congregations, either in New York or elsewhere, prior to the printed evidence here at hand. For background on the New York period, see H. Michael Marquardt, "An Appraisal of Manchester as Location for the Organization of the Church," *Sunstone* 16:1 (February 1992), 53, 57 n. 47.

**RARITY:** The *OHIO STATE JOURNAL* newspaper was normally issued twice a week, but would go *Daily* during legislative sessions (including the period for December 10, 1840 through March 27, 1841). Checking three times quite carefully, I find **ONLY ONE OTHER ORIGINAL COPY** of any of the five issues now offered here, apparently preserved at the Western Reserve Historical Society. All other holdings on OCLC occur outside the dates of these five papers, or are microfilm copies only. Not held (except as film) by the Library of Congress according to their detailed records online; not listed in the LDS Church History Library catalog online.

**LOCATIONS:** Western Reserve; Grunder.

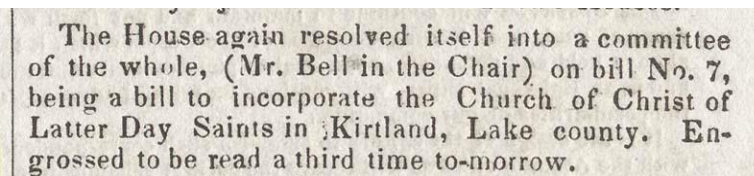
Because of the significance and scarcity of these reports, I will provide images and identification below for the benefit of researchers who may not have access to these original copies after they are sold:

- A. **Issue for December 12, 1840**, page 3, column 1: Ohio House of Representatives on Friday, December 11, 1840, afternoon session, convened at 3:00 p.m.:



Mr. Perkins, on leave, introduced a bill to incorporate the Church of Christ of Latter Day Saints of Kirtland, in the county of Lake. Read the first time.

- B. **Issue for December 16, 1840**, page 3, column 5: Ohio House of Representatives, Tuesday, December 15, afternoon session, 3:00 p.m.:



The House again resolved itself into a committee of the whole, (Mr. Bell in the Chair) on bill No. 7, being a bill to incorporate the Church of Christ of Latter Day Saints in Kirtland, Lake county. Engrossed to be read a third time to-morrow.

- C. **Issue for December 17, 1840**, page 2, columns 1-2, Ohio House of Representatives, Wednesday, December 16, morning session:

HOUSE OF REPRESENTATIVES.  
WEDNESDAY, *December 16, 1840.*  
The House met pursuant to adjournment.  
*Bills read a third time and passed.—An act to incor-*

porate the Church of Christ of Latter Day Saints, in Kirtland, Lake county: an act to vacate a graded State road leading from Massillon, Stark county, to Doylestown, in Wayne county: an act to incorporate the New Church Western Convention: recommitted to the standing committee on Corporations.

*Bills read a third time and passed.—An act to incorporate the Church of Christ of Latter Day Saints, in Kirtland, Lake county:*

...

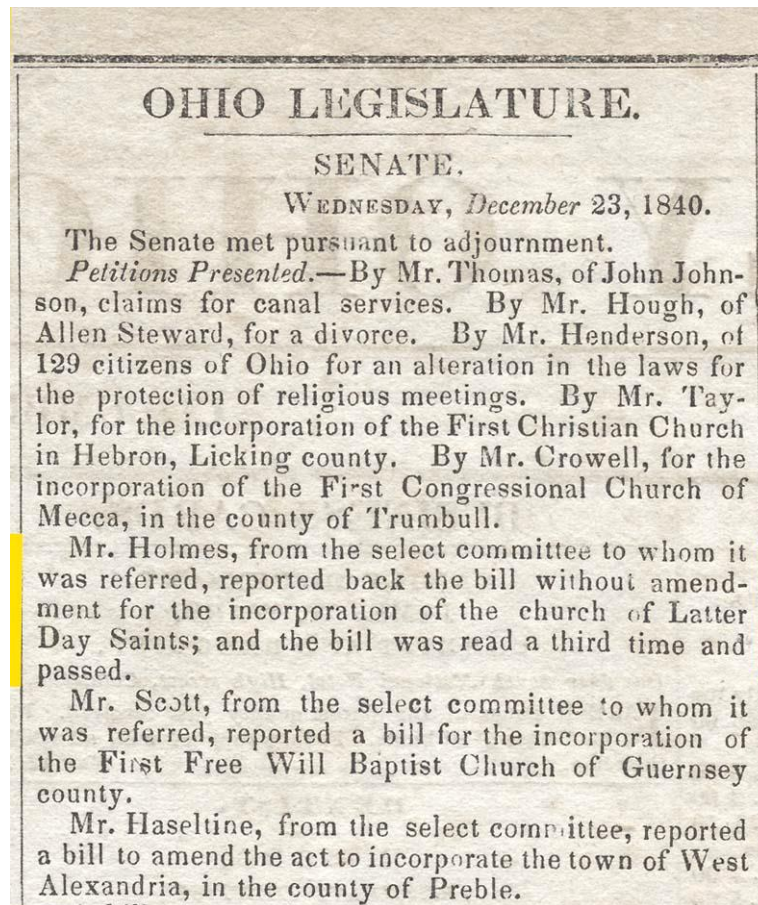
- D. **Issue for December 18, 1840**, page 2, column 1, Ohio Senate, Thursday, December 17, 1840, morning session:

Mr. Barnett reported a bill incorporating the German Evangelical Church of Dayton.  
The bill to incorporate the Church of Christ of Latter Day Saints, of Kirtland, in the county of Lake, was read the second time.

The bill to incorporate the Church of Christ of Latter Day Saints, of Kirtland, in the county of Lake, was read the second time.

Note that even though there are no gaps between the *Journal* issues at hand for these three days, the *first* Senate reading of the bill does not seem to be reported here. The previous morning's session of the Senate (December 16) had been colorfully contentious, and the afternoon was devoted to a joint session of the two houses, convened to see the swearing in of the new governor, and hearing his address.

- E. **Issue for December 23, 1840**, page 2, column 4, Ohio Senate, Wednesday, December 23, (same date as this newspaper); morning session:



Mr. Holmes, from the select committee to whom it was referred, reported back the bill without amendment for the incorporation of the church of Latter Day Saints; and the bill was read a third time and passed.

Mark Staker sets a timely and somewhat revealing setting for the events reported above . . .

Joseph Smith called [Almon] Babbitt to serve as Kirtland's stake president October 3, 1840, and announced the call to Kirtland's members in a letter: "It has been deemed prudent to advise the eastern brethren who desire to locate in Kirtland, to do so." In Kirtland, Babbitt embraced those instructions so energetically that he not only encouraged members in the East to gather to Kirtland but tried to persuade English Saints who had worked in the iron industry to jettison their plans to reach Nauvoo and stay in Kirtland. . . . Babbitt even recruited members already in Nauvoo to gather in Kirtland. . . .

These strenuous efforts, which would have built up Kirtland at the expense of other Mormon communities, proved alarming. Barely three months after Babbitt

was appointed as Kirtland's stake president, Joseph Smith received a revelatory admonition on January 19, 1841: "I, the Lord, will build up Kirtland, but I, the Lord, have a scourge prepared for the inhabitants thereof. And with my servant Almon Babbitt . . . he setteth up a golden calf for the worship of my people" (D&C 124:83-84). . . . The revelation instantly cancelled Kirtland as a gathering place. [Mark Lyman Staker, *Hearken, O Ye People: The Historical Setting for Joseph Smith's Ohio Revelations*. (Salt Lake City: Greg Kofford Books, 2009), 552.]

So why, at such a late date, do we finally see the Kirtland component of the LDS Church seeking incorporation? Summarizing a number of studies, Nate Oman writes the following in another recent article treating LDS Church incorporation:

For most of its history prior to the move to Utah, the church was an unincorporated religious society. Church members very likely failed to comply with the formalities required to organize under New York law. Missouri law prohibited religious corporations, and it seems that no effort was made to incorporate the church as opposed to various church-related entities in Ohio.

[Nathan B. Oman, "Salt, Smurthwaite, and Smith: The Origins of the Modern Legal Identity of the Church of Jesus Christ of Latter-day Saints." *Journal of Mormon History* 48:1 (January 2022), 96.]

However, in a lengthy 2015 study, Jeffrey N. Walker mentioned almost parenthetically in a footnote that "The Church finally incorporated in Ohio in 1841 by an 'Act to incorporate the Church of Christ of Latter Day Saints,' *Acts of a Local Nature passed by the Thirty Ninth General Assembly of the State of Ohio* (Columbus: Samuel Medary, 1841), 8-9. Its original 'associates' were Oliver Granger, Thomas Burdick, Daniel Carter, Hiram Winters, and John Knapp." ("The Kirtland Safety Society and the Fraud of Grandison Newell: A Legal Examination," *BYU Studies* 54:3 [2015], 124-25 n. 232).

Several factors may have been at play there, including competition for the Kirtland Church identity and property. Back in January 1838, as soon as Joseph Smith had left Kirtland for Missouri, dissenters Joseph Coe, Martin Harris and Cyrus Smalling swore an oath before Kirtland Justice of the Peace Warren Cowdery to support the Constitution and "faithfully discharge [their] duties as Trustees of the Church of Christ in Kirtland township . . ." Reverting to the original name of the Church as it had been called in New York and early Kirtland, those men effectively set up a separate church opposed to Joseph Smith on his old stomping grounds. For this and broad context, see H. Michael Marquardt, "Martin Harris: The Kirtland Years, 1831-1870," *Dialogue: A Journal of Mormon Thought* 35:3 (Fall 2002), 1-40; quoted passage above taken from page 13.

WE may never know if Joseph Smith guided, at a distance, the efforts to incorporate the Kirtland Church or congregation during the brief period of his post-Missouri favor of Kirtland (outlined by Staker above, October 3, 1840 - January 19, 1841). Interestingly enough, the Church submitted a bill for similar legislation to the Illinois Assembly on December 14, 1840, entitled “An act incorporating the church at Nauvoo,” (introduced by Sidney Little, state senator representing Hancock County).

In Illinois, however, such a proposal was outmoded. In early 1835, that state had stopped incorporating individual churches legislatively, saying “it would lead to an endless system” of favoritism. Instead, any religious “society or congregation” could elect trustees, register them with the local county, and enjoy a wide variety of corporate-like privileges. The 1835 Illinois law did not use terms of “incorporation” for the new procedure, except in the printed marginal reference notes. In January 1841, Joseph Smith was accordingly elected sole trustee-in-trust for the Church in Illinois, with his appointment formally recorded at Carthage on February 8, 1841. For detailed discussion, see the Joseph Smith Papers, Documents 7:450-55 and 8:4-6; see also the Papers of Abraham Lincoln Digital Library at:

<https://papersofabrahamlincoln.org/documents/D251553b#XB989C455-64AA-4CC8-B89B-C190726E0426>

From all I can find, I conclude that Ohio’s recognition of the Latter-Day Saints in Kirtland on December 23, 1840 (Joseph Smith’s birthday) was **THE EARLIEST FORMAL MORMON INCORPORATION IN HISTORY**, so far as yet discovered - and the rare newspapers now offered here are the **earliest printed record** of that interesting event, unless in-house legislative working forms were printed at the same time and still survive.

We might regard Joseph Smith’s narrow window of favor, during which he championed efforts to prioritize the Church in Kirtland, with some irony as we see the date when the final formalization or recording of the act of the Kirtland incorporation was given - January 28, 1841 - nine days *after* “I, the Lord” had already redirected and prepared “a scourge” for “the inhabitants thereof” (D&C 124:84, declaring in the next verse, “Let no man go from this place [Nauvoo] who has come here essaying to keep my commandments.”) And in the official 1841 Ohio publication of the Kirtland incorporation statute (a separate work NOT included with the five newspapers at hand for sale here), we learn at last under whose names this incorporation was established (as noticed by Walker, cited above). The language of the formalized act is striking enough, and colorful . . .

AN ACT

To incorporate the Church of Christ of Latter Day Saints, of Kirtland, in the county of Lake.

SECT. 1. *Be it enacted by the General Assembly of the State of Ohio,* That Oliver Granger, Thomas Burdick, Daniel Carter, Hiram Winters, and John Knapp, and their associates, and those who may hereafter be associated with them, be and they are hereby created a body corporate and politic, by the name and style of the Church of Christ of Latter Day Saints, of Kirtland; and, as such, shall be entitled to all the rights, privileges and immunities granted, and shall be subject to all the restrictions of an act entitled "an act in relation to incorporated religious societies," passed March 5th, 1836.

SECT. 2. That the said Oliver Granger, Thomas Burdick, Daniel Carter, Hiram Winters and John Knapp, or a majority of them, shall give ten days previous notice, by posting up advertisements in three of the most public places in the vicinity of said Church, of their first meeting under this act.

SEABURY FORD,

*Speaker of the House of Representatives.*

WILLIAM M'LAUGHLIN,

*Speaker of the Senate.*

January 28, 1841.

SOURCE: *Acts of a Local Nature, Passed by the Thirty Ninth General Assembly of the State of Ohio, Begun and Held in the City of Columbus, Commencing December 7, 1840, and in the Thirty Ninth Year of Said State.* (Columbus, Ohio: Samuel Medary, Printer to the State, 1841), 8-9. **NOT included with the newspapers for sale here.**

**Oliver GRANGER**, the first person named in the printed statute, was once a young sheriff of Wayne County, New York who began to lose his eyesight; he would have known Martin Harris who now represented the contending faction in Kirtland. Granger had been appointed to oversee Kirtland in May 1839; see: <https://www.josephsmithpapers.org/paper-summary/minutes-4-5-may-1839/1#source-note>

In May 1841, well after the Kirtland incorporation had been established, **Thomas BURDICK**, also named in the statute, was elected Bishop of Kirtland with counselors **Hiram WINTERS** and Reuben McBride; see: <https://www.josephsmithpapers.org/paper-summary/history-draft-1-january-31-december-1841/10>



At the end of 1844, **Hiram WINTERS** would write (with three other men) to Brigham Young, assuring Young that "There are at this time some 40 or 50 good brethren in this place, which constitutes a majority of the Church here . . . having every kind of spirit to deal with; but we are favored with the house [Kirtland Temple] and the control of it." (Phineas H. Young, Jeremiah Knight, Hiram Winters, and Ira Tuft to Brigham Young, 31 Dec. 1844, Kirtland, Ohio, copied into the Journal History of the Church, 31 Dec. 1844, LDS archives, in Marquardt, "Martin Harris: The Kirtland Years, 1831-1870," 19 and 19 n. 82.)

- 4 [CHURCH OF CHRIST (Temple Lot) - Crow Creek Branch] *TM* [*An Independent Journal of Fundamental Religious and Social Reform*, Samuel Wood, Editor]. (Carmel, California) for July, September, October and December 1953, and February 1954.

11 X 8¼ inches, 8 pages each. **ONLY the issue for February 1954 is original;** *the other four issues are carefully made PHOTOCOPIES* (on rectos only, each copied issue glued together neatly along its left margin). All are three-hole punched along their inner margins, without harming the text. **\$85**

Contains all five installments of the transcription "of a rare document presented to this *Editor* several years ago by the late Daniel MacGregor." Wood offers this introduction . . .

The Crow Creek "Church of Jesus Christ (of Latter Day Saints)," which claimed to be a branch of the original church established on the 6th day of April, 1830, formed the base of the movement by Granville Hedrick, now known as the "Church of Christ (Temple Lot)," of Independence, Missouri.

The Crow Creek Church History seems never to have been published in its entirety. And we feel, together with others, that it should be available to students of the Latter Day Saint movement. It will furnish the contrast of the early Hedrickite movement with the present Temple Lot Church doctrine and organization.

It gives the minutes of the conference at which Granville Hedrick was ordained First President of the Church, Prophet, seer, Revelator and Translator. It contains one of Hedrick's revelations which predicts "awful calamity of war" for the "Northern States" commencing in 1871, and terminating in their overthrow and the loss of liberties "in the year A. D. 1878." [July 1953 photocopied issue, 7]

The bulk of these issues - quoting frequently from the Book of Mormon - is devoted to anti-McCarthyism, environmental/fiscal preservation of public lands,

and a serialized article on the nature and composition of deity! I gather from cataloging records online that this periodical was begun by Dale Morgan in June 1942, and then taken over by Samuel Wood.

Library holdings of the issues represented here appear to be very limited, according to OCLC, and this may be a curiosity of textual transmission worth preserving. I expect that the manuscript used by Mr. Wood may be the one now viewable online at:

<https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSLH-HSHK-4?cat=1180330>

(requires sign-in to Family Search; begin at image 353. For overview web page, see:

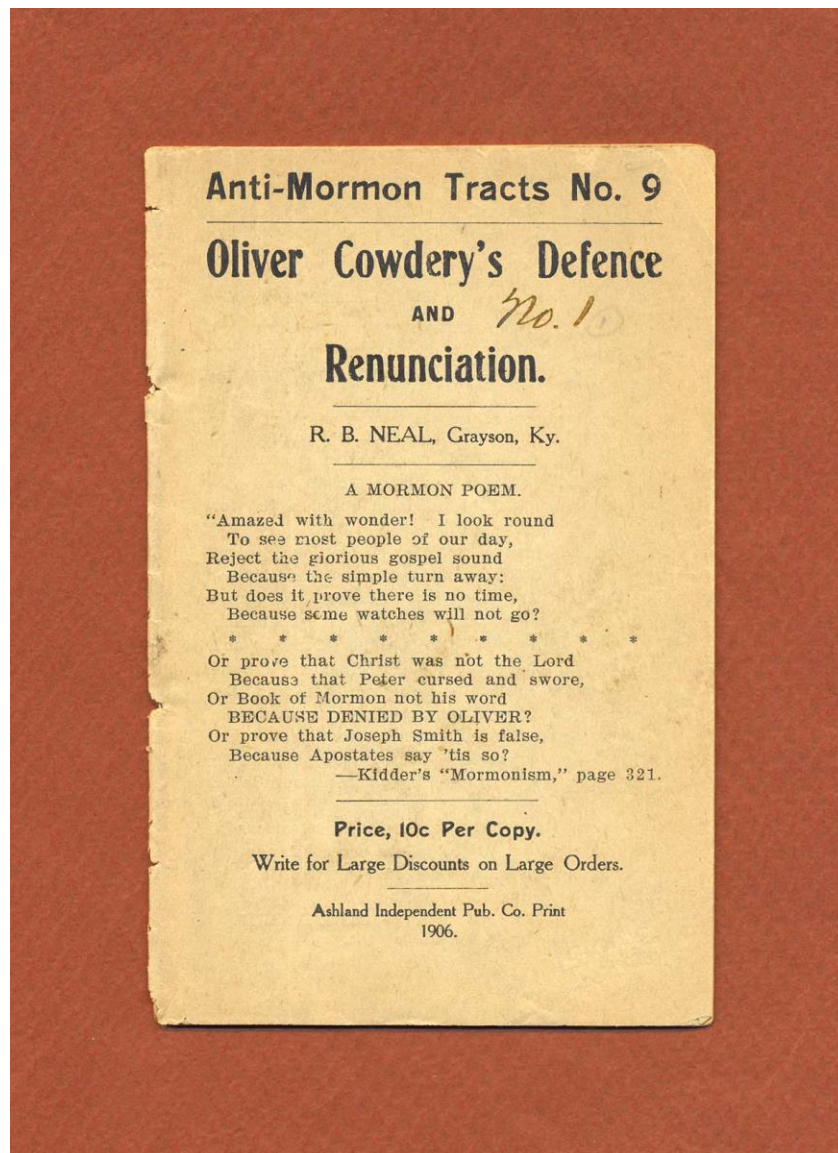
<https://www.familysearch.org/search/catalog/1180330?availability=Family%20History%20Library> )

catalog continues . . .

*the famously controversial first appearance,  
"from which all copies are taken"*

- 5 [COWDERY, Oliver] R. B. NEAL. . . . OLIVER COWDERY'S DEFENCE AND RENUNCIATION. R. B. Neal, Grayson, Ky. . . . [at head: "Anti-Mormon Tracts No. 9"] Ashland [Kentucky] Independent Pub. Co. Print., 1906.

15 cm. 24, [2] pp. + final leaf (blank; integral with the front/title page). Collated COMPLETE. Evenly toned and somewhat delicate (but not alarmingly brittle), with medium wear along the back fold. The outer bi-fold sheet (title and conjugate back blank leaf) is loose from the remainder of the text block with most of the sewing gone. Blank area of upper fore-corner tip of front page chipped away without loss of text. The image BELOW can be enlarged on the monitor for more detailed viewing . . . *the four Neal items: \$1,250*



**FIRST EDITION** and certainly rare. Flake 5744 locates copies at Harvard, the LDS Church History Library, and the University of Utah; saying “Chiefly Oliver Cowdery’s defense, with a purported facsimile of the 1839 edition. This is the version from which all copies have been taken.” OCLC adds original copies at Yale’s Beinecke Rare Book Library and the Vault of BYU’s Harold B. Lee Library.

LOCATIONS: CHL, BYU, Harvard, Yale, Univ. of Utah

The two printed pages at the end contain a list of officers of “The American Atni [sic] Mormon Association” naming Neal as “General Secretary,” and ads for the Association’s nine tracts, “Price, 10c per copy.”

**P**URPORTING to reprint an otherwise-unknown *Defence in a Rehearsal of My Grounds for Separating Myself from the Latter Day Saints*, ostensibly printed at Norton, Ohio: Presley’s Job Office, 1839 (title page reproduced here typographically on page 3). While B. H. Roberts apparently accepted this as authentic (CHC I:163n.), Richard Anderson has pointed out that “. . . one can be sure that Reverend Neal would have produced evidence to prove that the original actually existed. But all we have is his 1906 first printing . . .”

<https://www.churchofjesuschrist.org/study/ensign/1987/04/i-have-a-question/i-have-a-question?lang=eng>

People have hung years of research and debate on this thing. It would be pointless for me to enter the fray here, but one can view a full transcription of the startling contents at:

<http://www.olivercowdery.com/smithhome/1900s/1895Neal.htm#tract9a>

∴ TOGETHER WITH ∴

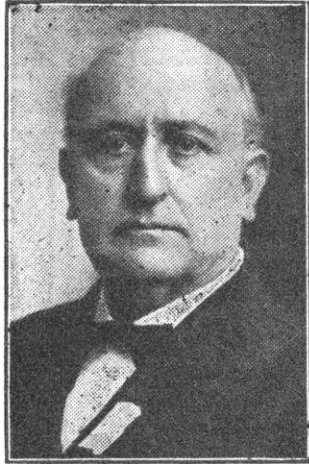
**THE SWORD OF LABAN . . . Official Organ of the American Anti-Mormon Association** (monthly periodical, Pikeville, Kentucky). THREE MISCELLANEOUS ISSUES, for February, September and October 1909 [1:7; 2:2-3].

Approx. 26 cm. *SOILED AND WORN*, but each of these three issues is COMPLETE in its eight pages.

**RARE.** OCLC locates ONLY ONE LIBRARY that holds any issue of this periodical - in an incomplete run at Brigham Young University (owning the same three issues as offered here, plus others).

Edited by **R. B. NEAL**, with a number of intriguing articles. Includes “**That ‘Honolulu Find’ versus The Manuscript Found**” (by Neal himself, February

issue, pp. 1-3) and “**Did Oliver Cowdery Renounce Mormonism and join the Methodist Protestant Church at Tiffin, Ohio?**” reproducing letters stating that the Tiffin Methodist church’s own minutes were almost entirely in Cowdery’s handwriting for a certain period. (article unsigned, so probably by Neal; October issue, pp. 1-3). The issue for September gives us NEAL’S PORTRAIT, (p. 4) . . .



~~~~~

We wish to pay our respects to Rev. R. B. Neal, of Pikeville, for the splendid work he is doing in Eastern Kentucky. He has labored in this field for almost a quarter of a century, and the results achieved by him have been truly wonderful. In years he has passed the three score mark, yet to see and hear him, one would think he had but begun his splendid work.

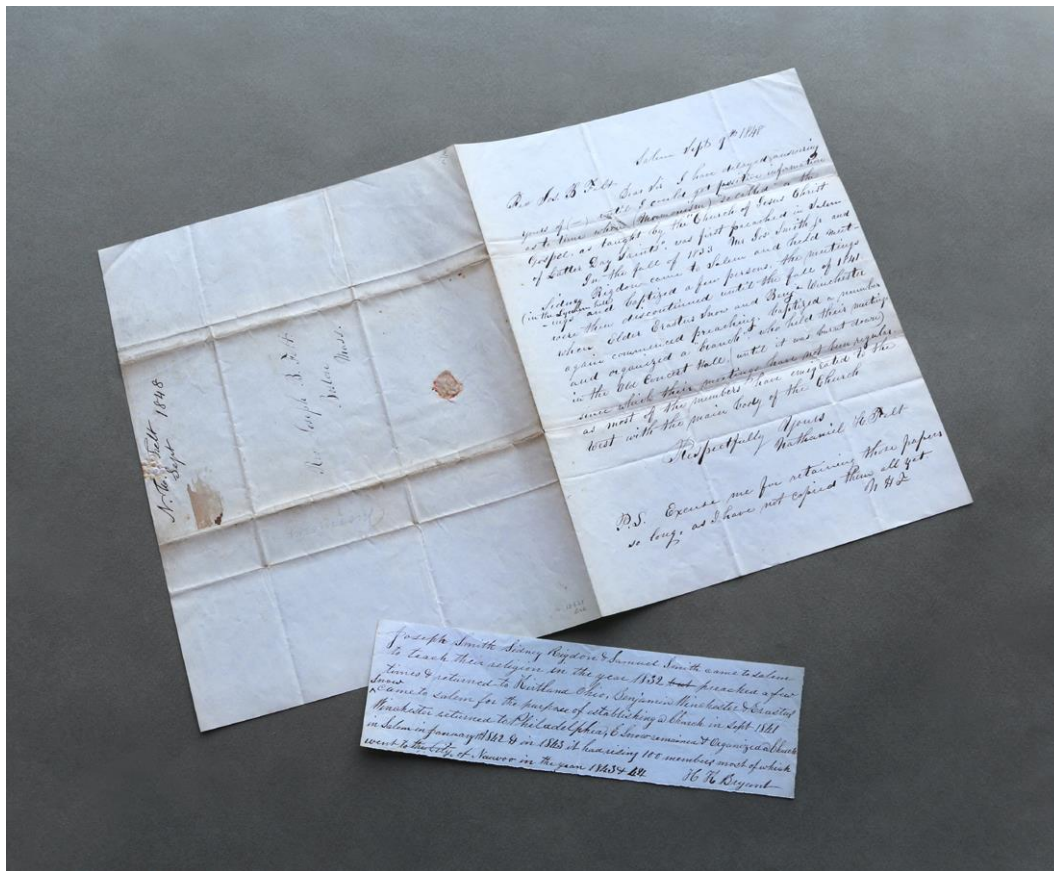
May he live long in the enjoyment of the love and esteem in which he is universally held is the earnest wish of the Courier.—Sandy Valley Courier, Louisa, Ky.

catalog continues . . .

*Salem's Branch President provides requested history of  
the local LDS Church to the Massachusetts Historical Society*

- 6 **FELT, Nathaniel H[enry]** (1816-87, md. Eliza Ann Preston; set apart by Erastus Snow as president of the Salem, Massachusetts branch of the Church in March 1844). AUTOGRAPH LETTER SIGNED to Rev. Joseph B. Felt (in Boston). Salem, Massachusetts, September 9, 1848.

25 cm. (9¾ X 7½ inches). One page on pale blue writing paper; conjugate leaf blank except for address portion without postal markings (apparently hand-carried) and recipient's filing docket. Very good. *the two items: \$1,500*



**Supplying details of the earliest LDS Church organization and meetings in Salem.** Felt dates the original meetings to fall 1833 at the storied LYCEUM HALL which still stands today. The recipient of this letter, Nathaniel's distinguished older cousin Joseph Barlow FELT (1789-1869; Dartmouth, 1813 - with whom Nathaniel obviously enjoyed a trusting relationship, having been loaned historical papers to copy) was at this time librarian of the MASSACHUSETTS HISTORICAL SOCIETY; see: <https://magazine.amstat.org/blog/2014/09/01/felt/>

The letter reads as follows:

Salem Sept 9<sup>th</sup> 1848

Rev Jos. B Felt

Dear Sir I have delayed answering yours of (—) until I could get positive information as to time when (Mormonism) “so called” or the Gospel, as taught by the “Church of Jesus Christ of Latter Day Saints”, was first preached in Salem.

In the fall of 1833 Mr Jos. Smith jr and Sidney Rigdon came to Salem and held meetings <sup>^</sup>(in the Lyceum hall)<sup>^</sup> and baptized a few persons, the meetings were then discontinued until the fall of 1841 when Elder Erastus Snow and Benj<sup>n</sup> Winchester again commenced preaching, baptized a number and organized a “branch”, who held their meetings in the Old Concert Hall, (until it was burnt down) since which their meetings have not been regular, as most of the members have emigrated to the West with the main body of the Church

Respectfully Yours

Nathaniel H. Felt

P.S. Excuse me for retaining those papers so long, as I have not copied them all yet. N H F

∴ TOGETHER WITH ∴

**BRYANT, H. K.** Small AUTOGRAPH NOTE SIGNED on a slip of light blue writing paper without place or date, but of the same period as the Felt letter above.

2¼ X 7¾ inches; on the verso: “To Mr John G Felt”; very good. The text reads in its entirety as follows:

Joseph Smith Sidney Rigdon & Samuel Smith came to Salem to teach their religion in the year 1832 ~~but~~ preached a few times & returned to Kirtland Ohio. Benjamin Winchester & Erastus <sup>^</sup>Snow<sup>^</sup> came to Salem for the purpose of establishing a Church in Sept 1841 Winchester returned to Philadelphia, E Snow remained & organized a Church in Salem in January 1<sup>st</sup> 1842 & in 1843 it had rising [*i.e.*, upwards of] 100 members most of which went to the City of Nauvoo in the years 1843 & 44 H K Bryant

NATHANIEL FELT was a successful tailor, and allowed Brigham Young’s daughter Vilate and Augusta Adams Cobb to live in his home during their education in Salem. By late spring 1845, however, the Felts had moved to Nauvoo, where Felt made clothing for Young, John Taylor and others. Felt became president of the St. Louis Branch in early 1847, and finally emigrated to Utah in 1850, where he

was elected to the first Utah Territorial Legislature. For these and numerous other details, see:

[https://en.wikipedia.org/wiki/Nathaniel\\_H.\\_Felt](https://en.wikipedia.org/wiki/Nathaniel_H._Felt)

FELT'S HOUSE still stands, now part of the Peabody-Essex Museum campus; see:

<https://www.thechurchnews.com/archives/2004-10-23/old-salem-home-once-a-place-of-gathering-94324> and <https://theclio.com/tour/556/8>

catalog continues . . .



Dyke had resided in this town for about five or six years, and had managed to marry the daughter of a wealthy and respectable farmer. He soon afterwards obtained a lease of his father-in-law's farm . . .

7 [HARRIS, MARTIN – family] “Look out for a Swindler!” WARNING ADVERTISEMENT on the back page of the MICHIGAN SENTINEL (newspaper, Monroe, Michigan Territory), for November 13, 1830 [VI:8].

Folio, [4] pp. (complete issue). With some wear, soil and dampstaining (but strong, thick paper). Once folded in eighths. The article of particular interest, while creased around its center and with a little dampstaining, is in solid condition without real wear. *condition noted: \$1,500*



FRONT AND BACK PAGES, WITH THE FLANDERS DYKE ARTICLE MARKED DIGITALLY IN YELLOW.

The printing or inking quality of this then-Western territorial newspaper was uneven. This **EXTREMELY RARE** issue also has a few holes from wear, but it has survived, and the MARTIN HARRIS CONNECTION is sensational enough. The article first appeared in Palmyra's Wayne Sentinel newspaper of August 20, 1830 (page 3, column 2), identical in text to the one now at hand, except to add an invitation at

the end: "Printers throughout the United States and in Michigan and Canada, are requested to insert or notice the above." That note is not clearly visible in the online image of the Palmyra newspaper linked above, but is supplied by author Don Bradley in *The Lost 116 Pages: Reconstructing the Book of Mormon's Missing Stories* (Salt Lake City: Greg Kofford Books, 2019), 75. Indeed, Bradley offers his reasons (pp. 72-75) for suspecting the subject of this warning advertisement in the theft of the 116 pages themselves.

**I**SAIAH **FLANDERS DYKE** (ca. 1801-80, son of Samuel Stearns Dyke and Dolly Flanders Dyke; married Lucy Harris, daughter of Martin & Lucy Harris on May 8, 1828 in Palmyra) appears to have been an ambitious and repeat scoundrel. **LUCY MACK SMITH** offered the following recollections about him in 1853 . . .

A young man by the name of Dikes, had been paying some attention to Miss Lucy, Martin Harris's oldest daughter. To this young man Mr. Harris was quite attached, and his daughter Lucy was by no means opposed to him; but Mrs. Harris, of course, was decidedly upon the negative. However, just at this crisis, a scheme entered her brain which materially changed her deportment to Mr. Dikes. She told him, if he would manage to get the Egyptian characters from Mr. Harris's possession, and procure a room in Palmyra for the purpose of transcribing them, and then bring her the transcript, that she would consent to his marriage with her daughter Lucy.

To this, Mr. Dikes cheerfully consented, and suffice it to say, he succeeded to her satisfaction, and thus received the promised reward.

When Mr. Harris began to make preparations to start for Pennsylvania the second time, with the view of writing for Joseph, his wife told him that she had fully decreed in her heart to accompany him. Mr. Harris, having no particular objections, informed her that she might do so; that she might go and stay one or two weeks, and then he would bring her home again, after which he would return, and resume his writing for Joseph. To this she cheerfully agreed. But Mr. Harris little suspected what he had to encounter by this move. The first time he exhibited the characters before named, she took out of her pocket an exact copy of the same; and told those present, that "Joe Smith" was not the only one who was in possession of this great curiosity, that she had the same characters, and, they were quite as genuine as those shown by Mr. Harris. This course she continued to pursue, until they arrived at Joseph's. [*Biographical Sketches of Joseph Smith the Prophet, and his Progenitors for many Generations. By Lucy Smith, Mother of the Prophet.* (Liverpool and London: Published for Orson Pratt by S. W. Richards, 1853), 114-15.]

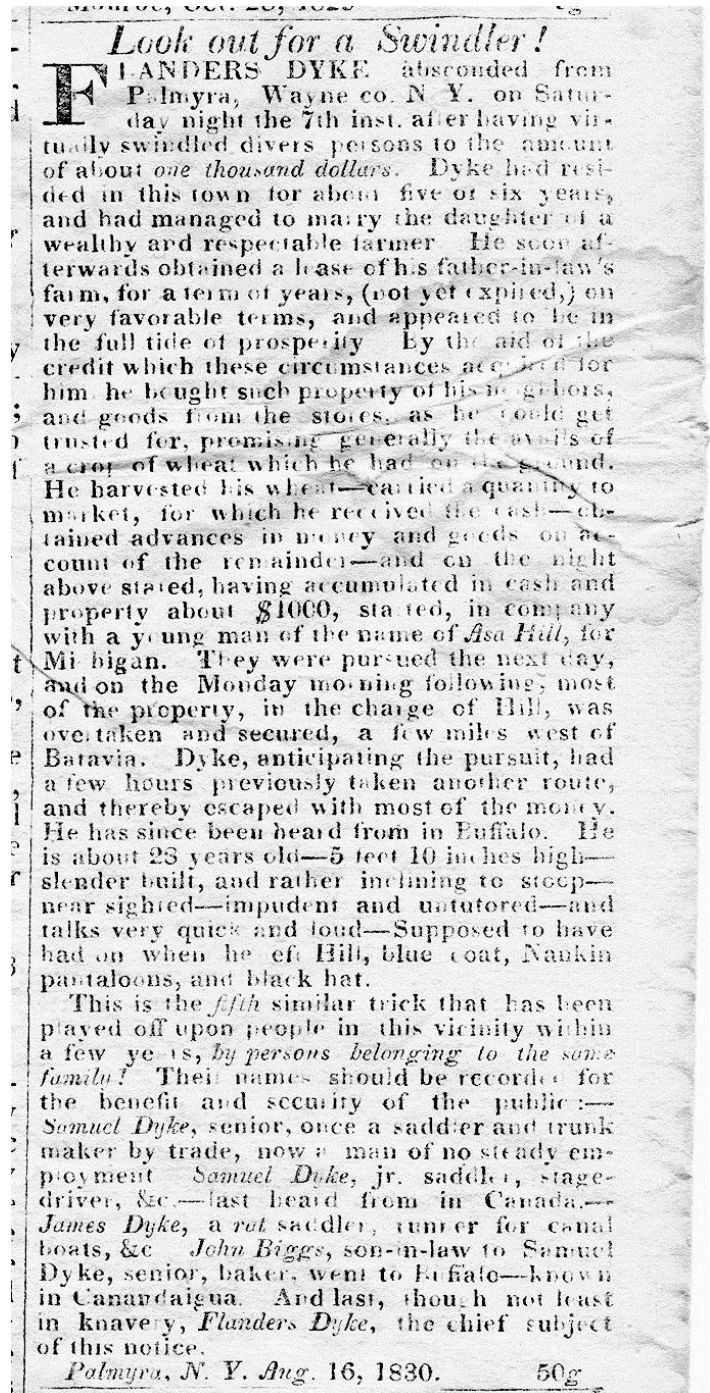
Whatever actually happened, the family details in the article transcribed below from the *Michigan Sentinel* match modern information to be found on Ancestry

dot com naming Samuel Dyke Sr. and his sons Samuel, Flanders and James; (I was not able to locate son-in-law John Biggs). I will include printouts of this genealogy with the newspaper. Here is the text of the full article (p. 4, column 5; five inches of small type), with a scan from the paper now offered for sale:

*Look out for a Swindler !*

FLANDERS DYKE absconded from Palmyra, Wayne co. N. Y. on Saturday night the 7th inst. [i.e., August 7, 1830] after having virtually swindled divers persons to the amount of about one thousand dollars. Dyke had resided in this town for about five or six years, and had managed to marry the daughter of a wealthy and respectable farmer. He soon afterwards obtained a lease of his father-in-law's farm, for a term of years, (not yet expired,) on very favorable terms, and appeared to be in the full tide of prosperity[.] By the aid of the credit which these circumstances acquired for him, he bought such property of his neighbors, and goods from the stores, as he could get trusted for, promising generally the avails of a crop of wheat which he had on the ground. He harvested his wheat—carried a quantity to market, for which he received the cash—obtained advances in money and goods on account of the remainder—and on the night above stated, having accumulated in cash and property about \$1000, started, in company with a young man of the name of Asa Hill, for Michigan. They were pursued the next day, and on the Monday morning following, most of the property, in the charge of Hill, was overtaken and secured, a few miles west of Batavia. Dyke, anticipating the pursuit, had a few hours previously taken another route, and thereby escaped with most of the money. He has since been heard from in Buffalo. He is about 28 years old—5 feet 10 inches high—slender built and rather inclined to stoop—near sighted, impudent and untutored—and talks very quick and loud—Supposed to have on when he left Hill, blue coat, Nankin pantaloons, and black hat.

This is the fifth similar trick that has been played off upon people in this vicinity within a



few years, by persons belonging to the same family! Their names should be recorded for the benefit and security of the public:—Samuel Dyke, senior, once a saddler and trunk maker by trade, now a man of no steady employment[.] Samuel Dyke, jr. saddler, stage-driver, &c.—last heard from in Canada.—James Dyke, a rat saddler, runner for canal boats, &c[.] John Biggs, son-in-law to Samuel Dyke, senior, baker, went to Buffalo—known in Canandaigua. And last, though not least in knavery, Flanders Dyke, the chief subject of this notice.

*Palmyra, N. Y. Aug. 16, 1830.*

RARITY: I find **ONLY THREE NEWSPAPER TITLES** online which ran this article (searching distinctive sample phrases of the text on Google), and all are very rare indeed (checking OCLC, Library of Congress, the LDS Church History Library, and double-checking several individual libraries' catalogs online):

- 1) The *Wayne Sentinel* (Palmyra, New York) for August 20, 1830. Only a handful of institutions own originals of this issue.
- 2) The *Oakland Chronicle* (Pontiac, Michigan) for November 5, 1830. One copy is recorded, owned by the Detroit Public Library. This version did not include the second paragraph about the Dyke family.
- 3) The *MICHIGAN SENTINEL* (Monroe, Michigan) for November 13, 1830 (offered here for sale). **ONE COPY IS RECORDED**, at the Library of Congress. All other library holdings for this title are for other dates, or are microfilm.

catalog continues . . .

*I think of you travelers in a strange land, through woods and lonesome places . . .  
O may that God Who saved Elijah under the juniper tree preserve you.*

—a distant sister's loving note from Ohio

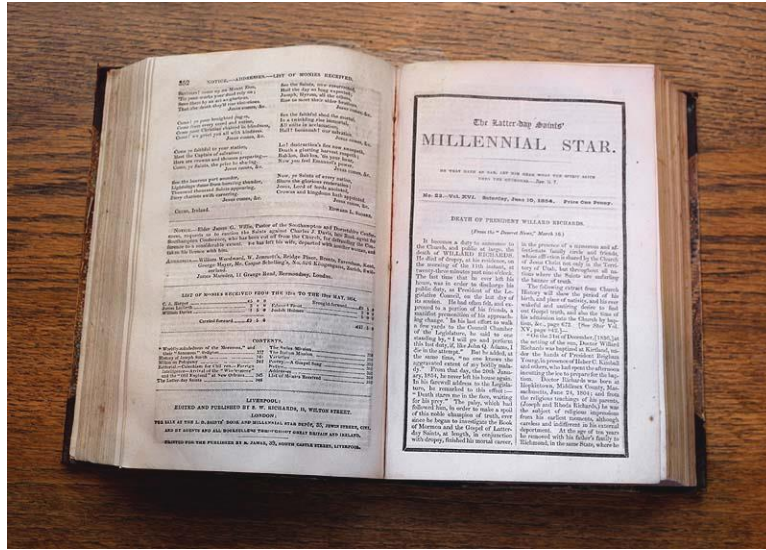
- 8 *The Latter-day Saints' MILLENNIAL STAR. Volume XVI. . . .* Liverpool: Edited and Published by Franklin D. Richards, 1854.

21 cm. viii, 824 pages, collated <gasp!> **COMPLETE**. (Pages 471-74 were bound between pp. 456-57, but all are present.) Contemporary three-quarter reddish-brown roan leather over marbled boards. Very good. There are occasional spots, particularly in the outer pages, but nothing is awful, and most is fresh and pleasing. **\$450**



The binding remains very strong, and the spine caps are fully intact. It bears the original tiny green ticket on the bottom front pastedown: "Bound by F. Topham, Bookseller, Stationer &c[,] SAINT NEOTS." Mr. Topham (in "St. Neots, Hunts," the Huntingdonshire District of the county of Cambridgeshire, north of London) must have done well in business, because one sees him advertising for a journeyman printing assistant, ". . . a respectable YOUNG MAN (to reside in the house) who is competent to assist in the management of a small Country Newspaper, and will make himself generally useful in a Jobbing Office. . . ." on December 1, 1856 (*The Publishers' Circular* 19 [London], p. 531).

Presentable enough already, the binding could easily be color-restored archivally to really pop –though that is not everyone’s cup of Postum.



Includes the black-bordered issue 23 of June 10, 1854, on the “DEATH OF PRESIDENT WILLARD RICHARDS” and black-bordered pages announcing the “DEATH OF THE PATRIARCH JOHN SMITH” (uncle of Joseph Smith, p. 493) and the “DEATH OF ELDER WILLIAM WARNER MAJOR” (p. 700). Of course the volume is filled with important material from that early period, which I’ll leave for the next owner to discover.

**OWNERSHIP:** Inscribed on the front pastedown: “Sarah Clark her Book , January 1, 1855.” From context, this would be Sarah Wheeler Clark, born 21 March 1803 in Graveley, Cambridgeshire, England; married Thomas Clark (1802-64) on Christmas Eve 1827 in Graveley. By 1860 they were in Geauga County Ohio (near Kirtland) where they spent the remainder of their lives. While they had two children of their own, Sarah has continued her inscription in this book by instead listing six of her only sibling John Wheeler Jr.’s children, with their birth dates (same ink and handwriting as her ownership inscription). John (1804-85) moved to Weber County, Utah by 1870, where he lived the rest of his life. -ANCESTRY; print-outs will accompany this volume.

**A** POIGNANT semi-literate slip of paper, written on two sides and closely trimmed, is tucked inside (probably for a century and a half) and reads as follows:

*Can this be home Wheare day by day dear Bro it is With love and efeckshin i  
Wright these few lines to you dear i can not till my feelings When i think of you  
travelers in a strange land through Woods and lonsom Places me think sumteimes*

*no not Ware to hide your head ondley under the canepen of heaven o may that  
God Who save[ed] eligen elijan under the juniper tree preaseve you*

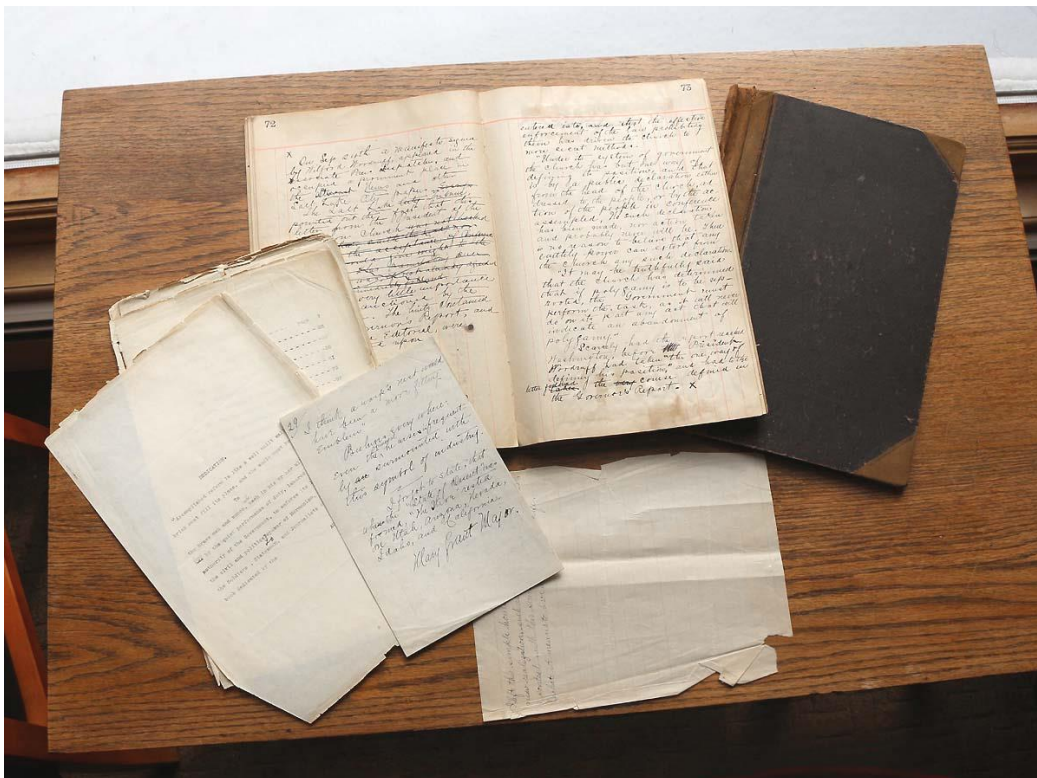
Judging from some distinctive capital letters in the two samples, I feel confident that this is in Sarah's own hand, directed to her brother.

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***PLURAL MARRIAGE "IS A NECESSARY PART OF OUR FAITH."***

–Emmeline B. Wells' comments to Mary Major, following the Manifesto.

- 9 **MAJOR, (Mrs.) Mary Emma Grant** (b. 11 December 1857 in Kingston, Ontario, Canada; md. 1882 to William Robert Major who died in 1888). "UP TO DATE." MANUSCRIPT VOLUME for a book (possibly with **Cornelia PADDOCK**; see further below), written during her trip to and visit in Salt Lake City where she spent the winter of 1890-91.



13 X 8 inches. In a red-ruled ledger book bearing the tiny blue printed label of "A. MC LACHLIN, BOOKSELLER AND STATIONER, ST. THOMAS, ONT[ario]." Containing 204 print-numbered pages, some blank, but the greater part filled with notes, transcriptions, and original text for the proposed work. With some dozen

separate typed pages (including Dedication, Contents, list of proposed Illustrations). Four additional smaller loose manuscript leaves conclude with the signature, "Mary Grant Major."

Page block separated from the binding; a few of the additional, separate loose pages exhibit some brittleness and edge-wear. \$3,500

**S**HORTLY FOLLOWING Wilford Woodruff's October 1890 Manifesto on polygamy, Mrs. Major (a relatively young widow) and her widowed mother headed from Sarnia, Ontario, Canada to Chicago (to visit publishers) and on to Salt Lake City by train, no doubt intending to make the most of new developments in Utah. The narrative begins on November 3, 1890 (on page 33, with earlier pages having been used for accounting of "Major and Johnston" in the 1880s.)

**THE PRESENT UNPUBLISHED MANUSCRIPT IS A TREASURE OF MANIFESTO-ERA DATA AND ANALYSIS, THROUGH FIRST-HAND OBSERVATION** augmented by news reports and background historical segments. It begins with interesting descriptions of the trip and people on the train to Utah, at which point the story becomes increasingly serious with critical observation and sociological insights.

During my somewhat cursory examination of this unexpected survival, the segment which stopped me in my tracks was **MRS. MAJOR'S PERSONAL INTERVIEW WITH EMMELINE B. WELLS** at the office of the *Woman's Exponent*. "The lady is very pleasing," conceded Wells afterward in her lead editorial of February 15, 1891, "and amiable, and we cannot believe [she] would wish to make any misrepresentation, but . . ." (then taking polite issue with some of Major's views recently published in Detroit). -*Woman's Exponent* 19:16 (February 15, 1891), 124.

Plenty remains here which I have not seen, ripe for publication in an edited book or an article with extracts. Below are some tastes of what awaits the future owner of this interesting and apparently unknown manuscript . . .

#### **Entry for December 18, 1890, in Salt Lake City:**

Thursday - We are in the [ ? ] of work. We took our office here on Monday 15 inst. [December 1890] It is a very pleasant room - **Mrs Paddock likes the room** and also the companionship æ "unt Ich auch!" [*i.e., und ich auch, "and I, too"*] We have not got very far yet. One chapter is sketched . . . [p. 42 (emphasis added)]

**O**N page 74, Mrs. Major has pasted two columns clipped from the *Woman's Exponent* of October 15, 1890 containing Wilford Woodruff's "OFFICIAL DECLARATION" of the manifesto against continuing polygamy (stained from the



glue used, but **an intriguing artifact, as seen further below**). She then writes many pages of commentary on the subject, including this paragraph on page 75:

It is astounding that this manifesto, which contains not so much as a hint that polygamy is wrong, a document containing, ~~simply~~ ^made up of^ a number of denials concerning the ~~the~~ well-proven charges brought against the Mormon Church, and ending with a simple "advice," would have so ^apparently^ deceived clear sighted men.

And this, on page 87, as her analysis continues . . .

So far from abjuring polygamy, the manifesto did not even advise the people to abstain from it. Not at all. They were simply to refrain from contracting new plural marriages. Because marriages are not consummated in Lent, it does not hold that certain Christian churches abjure, regard as wrong or abolish matrimony. It is Lent in the Mormon Church.

**P**AGES 102-3, 105 and 107 (pp. 104 and 106 being left blank) preserve the remarkable **INTERVIEW BETWEEN MRS. MAJOR AND EMMELINE B. WELLS:**

In an interview with ~~Mr~~<sup>Ms</sup> Emmeline B. Wells, we ~~fathomed a correct view of~~ ~~the~~ were instructed as to the sense in which the Manifesto is received by the Saints. ~~Mr~~<sup>Ms</sup> Wells, is the sixth wife of Daniel H. Wells, erstwhile mayor of Salt Lake, he held that position when the infamous murder of Dr Robinson took place, . . .

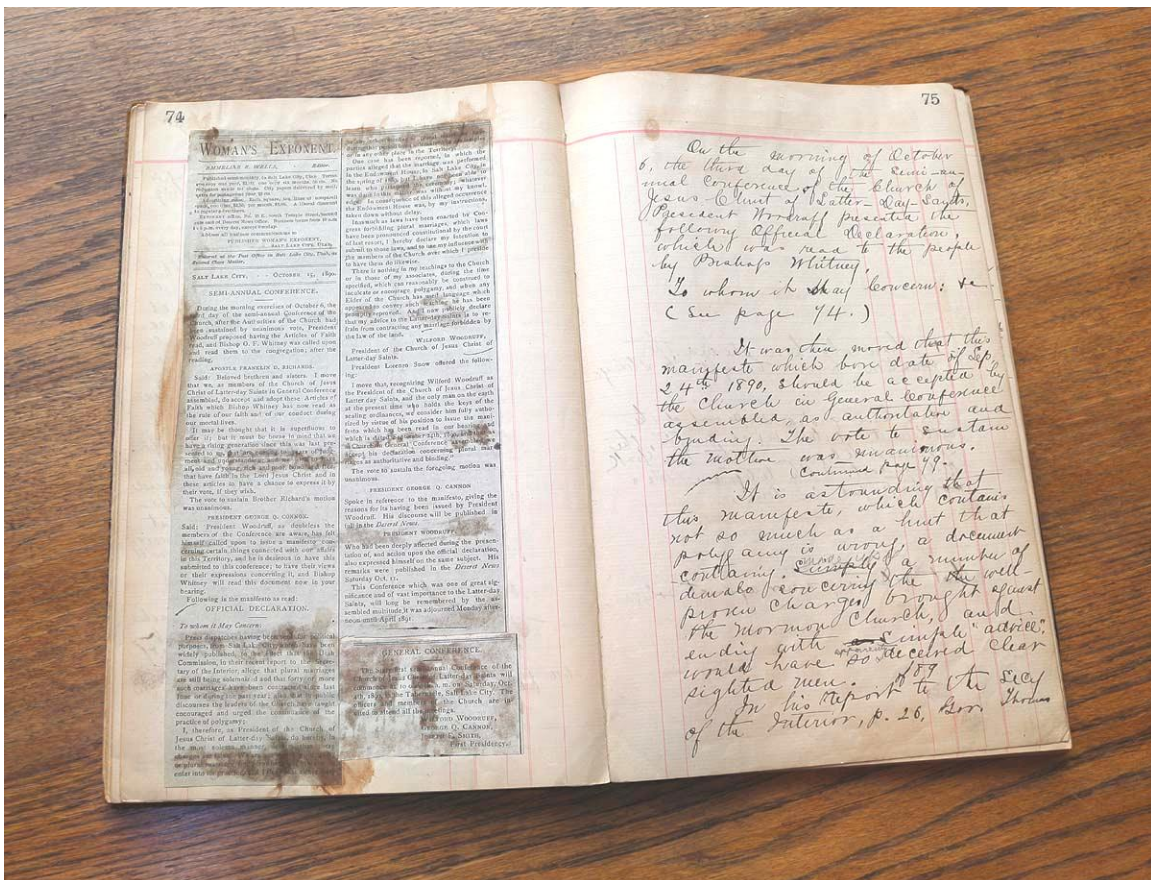
Emmeline is Editor of the Woman's Exponent, and is also the chosen representative of the Mormon Woman Suffrage Association. [text added in pen and pencil to be inserted here, on the facing page 103: "She has been a most active female lobbyist in Washington in behalf of Mormon interests for years past. So far, however from being a religious enthusiast, years ago she was disgusted with Mormonism, & was on the point of apostatizing, when the Saints made it ~~decidedly~~ terms with her, and she remained within the fold."] She also makes frequent pilgrimages to Washington to [pose?] as a [lantern?] of high degree, and enlist [lay empathy?] for a righteous people, basely misunderstood and slandered.

It is only fair to say that she has been eminently successful. ~~and met with such a flattering reception at the White House during the Hayes administration, that on her return she said that her reception had been such that doubtless polygamy~~

In looking over the visitors book ~~book~~ in the Exponent office, we remarked that a California editor had requested a copy of "Why We Practice Plural Marriage." [by Helen Mar Kimball Smith Whitney, 1884] We remarked that the Saints would have no further use for that interesting work. "We never did need it," was the reply. "It was for the enlightenment of the Gentiles."

"But you surely would not instruct them in a practice which your church now condemns."

“Our church has never condemned it. **There is no such word in the Manifesto.**” And staightway Mrs Wells presented us with the copy used in this Chapter. and



“You see that the Presedent simply advises us to abstain from entering into such marriages. We are not teaching it at present, but it can never be abjured by the **^Mormon our^** Church of L.D.S. as it is a necessary part of our faith.”

“Why is it”

“Because it is,” said the Editor [p. 105 ends] of the Exponent, but upon it being represented to her that one could hardly arrive at a logical conclusion, upon this **reasoning** teaching, she made the following statement regarding polygamy. **and why it was**

“In the first place, we believe in a previous exist<sup>E</sup>nce<sup>^</sup>ance<sup>^</sup>. Those who wish to secure a tabernacle for their spirit must be born into this world to receive it, but only those who have made a good record in the world above, ~~can~~ are allowed to come to Earth.”

“Don’t you think that many of them have hardly lived up to their previous record since coming to this mundane existence?”

"We believe," calmly proceeded the Editor, "that the fall of our first parents was all in the programme! and that as Adam became the father of the human race, and peopled the world with his posterity, so each man, a member of the Church of Latter Day Saints, will have a heaven of his own, and that celestial world will be peopled with his children."

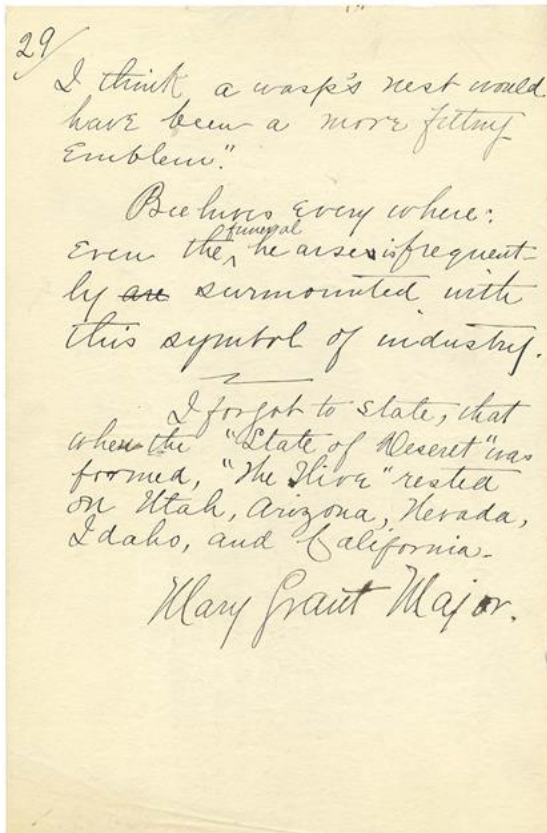
We ventured to remark that the man who wanted the earth was at last eclipsed, by the man who wanted a whole heaven to ~~themselves~~ himself -

[p. 107 ends (color emphasis added near the illustration above)]

### From page 141 of the manuscript:

The Ogden Standard a Mormon organ edited by the sons of Geo. Q. Cannon, ~~that the it Republican party~~ has suddenly become alive to the beauties of the Republican party, and the very men before loaded with abuse are now eulogized with equal vigor: . . . [clippings from that paper are pasted on the facing page 140, with manuscript commentary interspersed] . . . "You have been imploring us to exhibit independence of thought" say the Mormons, "and here we are. Now do you like us?" To be candid, - and the Liberals and Liberal press of the Territory are very candid in the matter, they do not like ~~them at any~~ ^Saints a whit^ better as Republicans ~~than~~ as unvarnished Saints. . . .

### From smaller, loose leaves with the manuscript . . .



On one of Brigham Young's houses is a beehive. The house is called "The Bee Hive House." When I drove by the house for the first time I asked the friend with me what "that was on top of the house?"

"Well," was the guarded reply, "it was meant for a bee hive; Brigham used to have a lot of wives in there; but when I think of one of his declamations in the Tabernacle to the effect that he would rather go to heaven alone than to ~~to~~ journey to the better land with scratching and fighting around him, I think a wasp's nest would have been a more fitting emblem."

Bee hives every where: Even the ^funeral^ hearses is frequently ~~are~~ surmounted with this symbol of industry.

I forgot to state, that when the "State of Deseret" was formed, "The Hive" rested on Utah, Arizona, Nevada, Idaho, and California -

Mary Grant Major [loose short pages 28-29]

“ . . . this matter is about to involve the whole upper country in civil war and bloodshed . . . the awful realities of an exterminating war.”

10 [MISSOURI] “THE MORMONS IN MISSOURI” in *NILES’ WEEKLY REGISTER* (Baltimore) for July 12, 1834.

9½ X 6 inches, paged [329]-344 (complete issue in 16 pages). Very good; light foxing. The bi-folium bearing the facing pages on which the Mormon article appears happens to be at the middle, and therefore (the issue being disbound) lifts right out. **\$100**

Seven inches of tiny type on pp. 336-37 anticipate “a furious civil war between the Mormons and the residents of Jackson county, in the estate of Missouri.” Quotes the *Fayette Monitor* and the *Missouri Enquirer* (at Liberty).

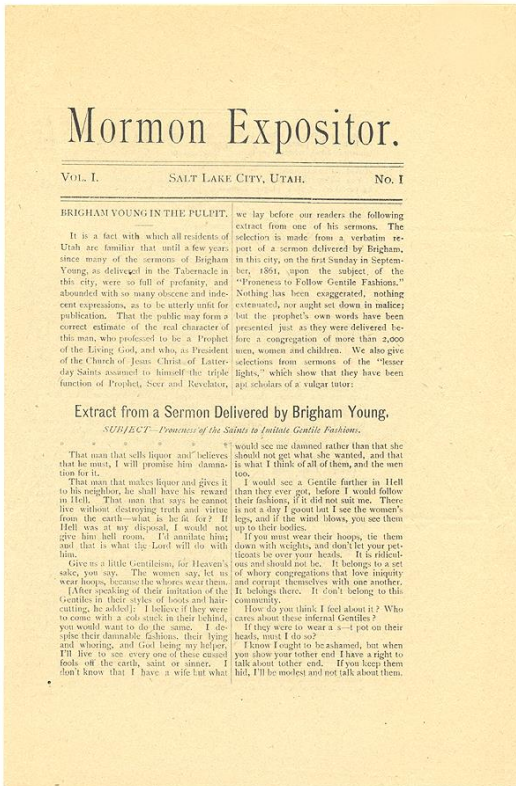
Though outnumbered by the Mormons, the chairman of a committee of settlers declares that “they would dispute every inch of ground, burn every blade of grass, and suffer their bones to bleach on their hills, rather than the Mormons should return to Jackson county.”

There is much more, including strong inference of Mormon sabotage of a ferry boat that sank, killing several non-Mormon committeemen.

catalog continues . . .

Mormon is the word the Devil called us, but . . . we are God's chosen people, the Latter-day Saints. – “Sermon Delivered by Dr. Jeter Clinton,” p. 2

11 **MORMON EXPOSITOR.** Vol. I. Salt Lake City, Utah. No. 1[.] No publisher given, no date (but ca. 1875?).



24 cm. Single sheet folded to form [4] pp. Nearly fine, and a desirable copy of this delicate, difficult item. Faint horizontal fold lines from having been mailed nearly a century and a half ago, with only the slightest wear. **\$275**

Fairly raucous. Flake 5523 (only entry), describes a shorter copy of 22 cm., saying “Only issue published. Contains excerpts from sermons by Brigham Young, Jeter Clinton, Bishop Woolley, and ‘The Bishop of San Pete.’ . . . Authenticity of the speeches doubtful. A republication of ‘To the clergy of the Presbyterian Church of Josiah Welch’ with no introductory paragraph.”

Flake refers to three printings, the third of which was a pamphlet under a different title. On the topic of “*Promptness of the Saints to Imitate Gentile Fashions*,” this rag quotes a supposed Brigham Young sermon with these lines:

If they were to wear a s—t pot on their heads, must I do so?

I know I ought to be ashamed, but when you show your tother end I have a right to talk about tother end. If you keep them hid, I’ll be modest and not talk about them. [p. (1) ends]

There are those fornication pantaloons, made on purpose for whores to button up in front. My pantaloons button up here (showing how), where they belong, that my secrets, that God has given unto me, should not be exposed. [pp. (1-2)]

**I**F (after reading this entire catalog *religiously*) you require further light and understanding, try Google for the phrase, “[fornication pantaloons](#)”

Isaac R Campbell

- 12 [NAUVOO, ILLINOIS – Commerce pioneer] CAMPBELL, Isaac R[ichard] (1798-1882, md. Sarah Ann White who died 1831; md. second, Emily Davis in Hancock County, Illinois). Manuscript DOCUMENT SIGNED. ". . . Received of E. L. R. Wheelock one hundred and Eighty three dollars . . ." Detailed release of mortgages and notes for payment in full of all debts dues or demands "as will appear by reference to the Recorders Office in and for the county of Adams . . ."

Adams County State of Illinois  
January 25<sup>th</sup> 1833

Received of E. L. R. Wheelock one hundred  
and Eighty three Dollars Twenty two  
cents which is in full of all debts dues  
or demands as also in full for all notes  
or note which are secured by Mortgage  
as will appear by reference to the Recorders  
Office in and for the County of Adams  
State of Illinois from said Wheelock to me  
and the recorder is hereby authorized  
to enter full satisfaction for same having  
GIVEN under my hand  
& Seal this 25<sup>th</sup> of Janry  
1833  
Isaac R Campbell

James H. Balliston Esq  
W<sup>ch</sup> I hereby authorize  
You as my attorney to enter full  
satisfaction on the mortgage from  
Wheelock to me as will appear above  
by signing or other wise my names attorney  
in fact I shall see you at court

SIGNED twice by Campbell, counting a NOTE SIGNED on the second page to James H. RALLSTON, Esq., authorizing Rallston, as Campbell's attorney, to "enter full satisfaction on the mortgage from Wheelock to me as will appear above by signing or other wise my name . . ." The handwriting except for Campbell's two signatures is probably Rallston's. Adams County, State of Illinois, January 25th 1833.

31½ cm. (12½ X 7⅝ inches). 1¼ pages on one leaf, with conjugate blank leaf which is docketed on verso twice. Wear at fold corners with a little loss of paper, but no loss of text. \$350

**CAMPBELL** was one of the first settlers of future Commerce, Illinois, and subsequently Lee County, Iowa, and a friend or associate of both BLACK HAWK and KEOKUK. He was a son-in-law to Capt. James WHITE. In his memoires, he mentions the stone house at Commerce (in which the extensive 1839 Isaac Galland document, described in my *Mormon List 82*, was written during Sidney Rigdon's residence there).

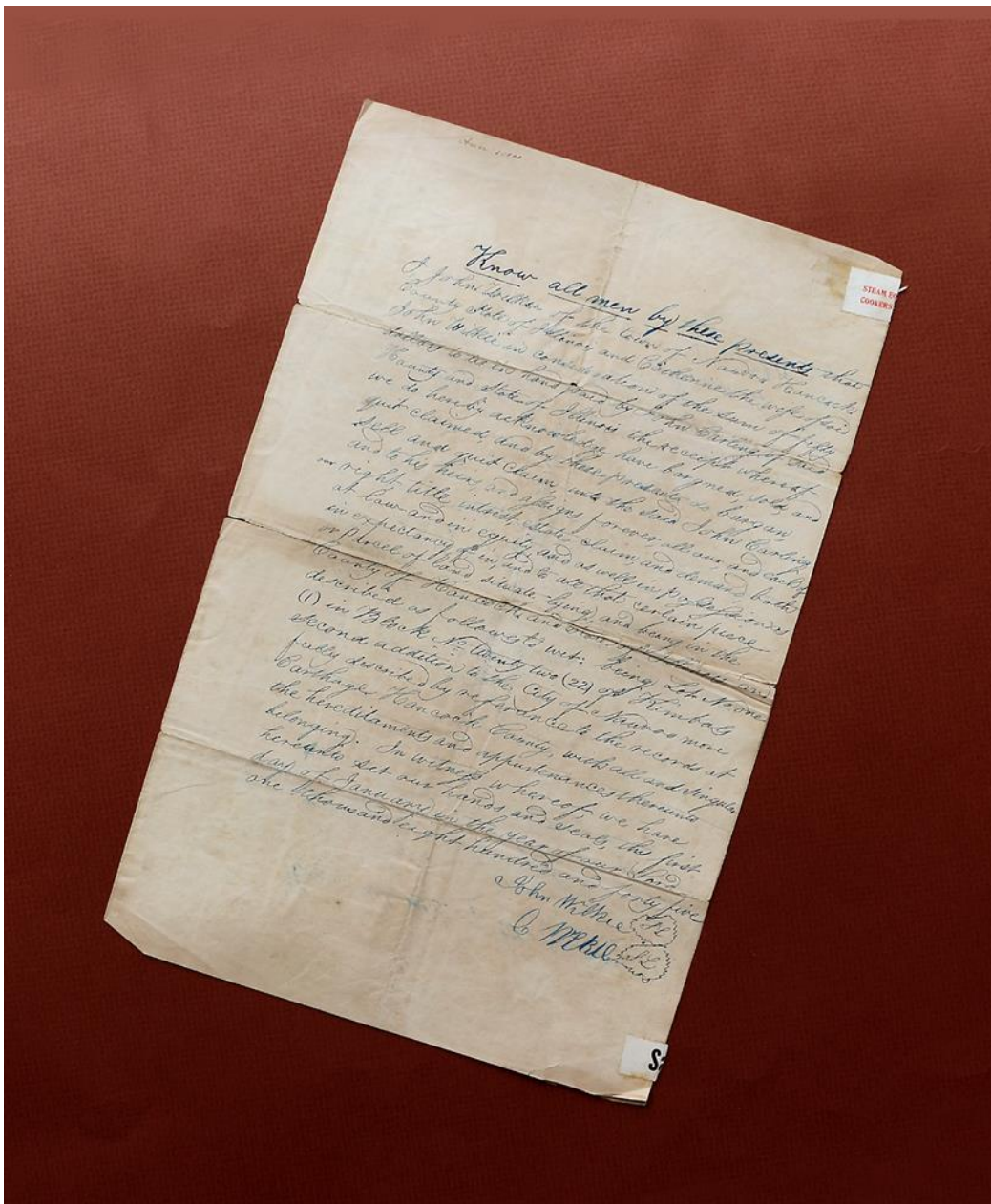
For Campbell's highly colorful account of pioneer life (even designating an old Native burial ground now partly covered by the Nauvoo Mansion House), see Isaac R. Campbell, "Recollections of the Early Settlement of Lee Co." *The Annals of Iowa 1867* (1867), 883-895. Available online at: <http://ir.uiowa.edu/annals-of-iowa/vol1867/iss3/5> It is informative and well worth the read.

... may they ... enjoy a celestial glory forever and ever! Even so, amen.

– Joseph Smith, upon receiving \$300 in gold and silver from the Wilkies, nine months before they signed the following document . . .

13 [NAUVOO, ILLINOIS – property sale] John and Catherine WILKIE. Manuscript DOCUMENT SIGNED for the sale of lot 1 in block 22 of Kimball’s Second Addition (a few blocks northeast of the Temple) for \$50.00 to John Carling. (Text in an unidentified hand.) Dated Nauvoo, Illinois, January 1, 1845.

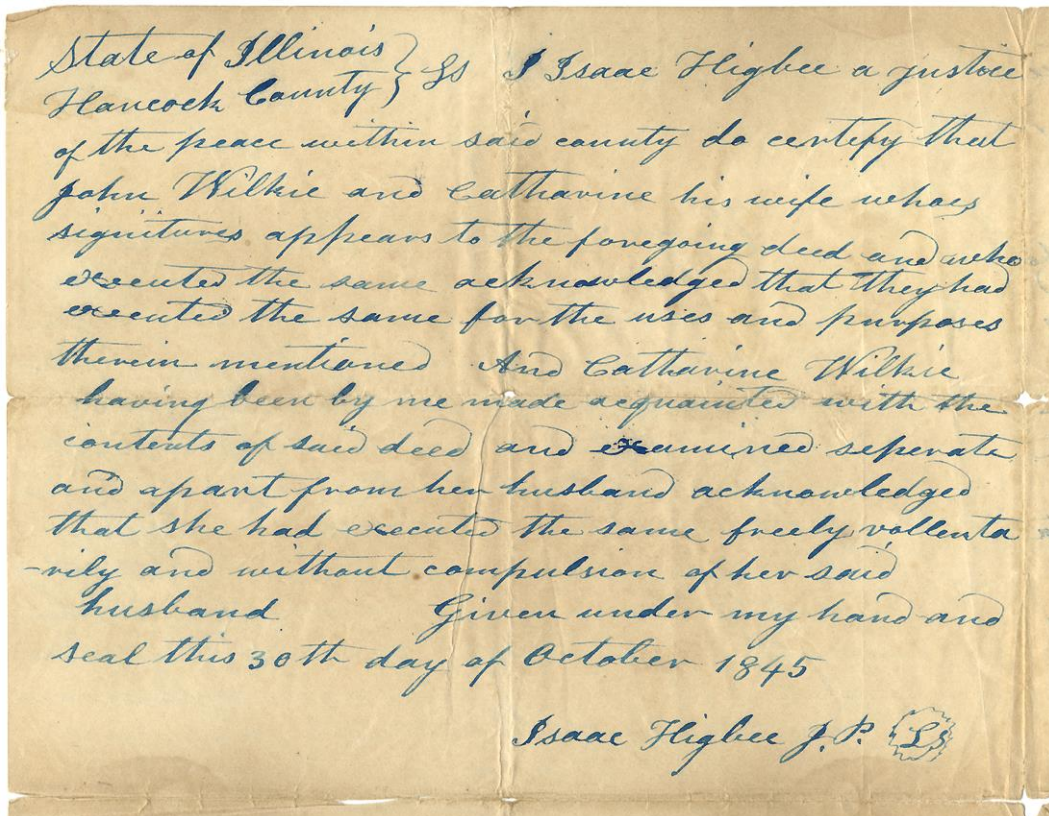
WITH the standard attest of their signatures dated much later on page 2, comprising an AUTOGRAPH NOTE SIGNED by ISAAC HIGBEE as Justice of the Peace. Hancock County, Illinois, October 30, 1845.






**AND WITH** the partly-printed form of the Recorder's Office, Carthage, accomplished in manuscript and affixed to the first page of the conjugate blank leaf recording this sale on April 21, 1846, signed for recorder Chauncey Robison by deputy clerk B. A. W. BLAKELEY.

32 cm. One page, plus Higbee's half-page writing on the verso; plus conjugate leaf, blank except for the pasted recorder's note and filing docket. Quite toned and with remnants of old stickers from mounting. **WEAK AND SEPARATING along several folds and nearly in two halves horizontally.** condition noted: \$500



State of Illinois }  
Hancock County } ss I Isaac Higbee a justice  
of the peace within said county do certify that  
John Wilkie and Catharine his wife whose  
signatures appears to the foregoing deed and who  
executed the same acknowledges that they had  
executed the same for the uses and purposes  
therein mentioned And Catharine Wilkie  
having been by me made acquainted with the  
contents of said deed and examined separte  
and apart from her husband acknowledged  
that she had executed the same freely vollen-  
tarily and without compulsion of her said  
husband Given under my hand and  
seal this 30th day of October 1845  
Isaac Higbee J.P. 

... And Catherine Wilkie having been by me made acquainted with the contents of said deed and examined separte and apart from her husband acknowledged that she had executed the same freely, vollenarily and without compulsion of her said husband . . .

Isaac Higbee J.P.

**ISAAC HIGBEE** (1797-1874) joined the LDS Church in May 1832 and was elected justice of the peace at Nauvoo in August 1843. An 1848 Utah pioneer, he became the first stake president of Provo.

**T**HE WILKIES apparently had enough money that they could summon Joseph Smith to their house between meetings! I'll let you do any reading between the lines from this fun entry in the *History of the Church* for Friday, March 15, 1844 . . .

I copy from the Law of the Lord:—

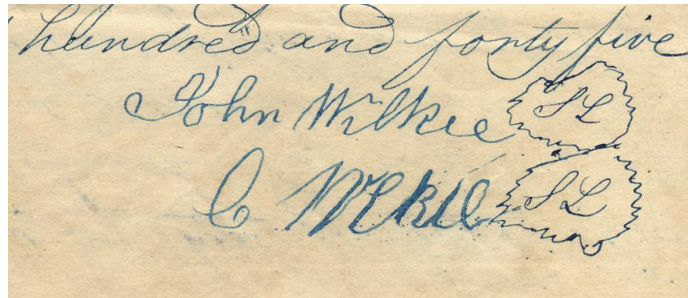
*John Wilkie. The Blessing of the Prophet upon Him.*

“This day President Joseph Smith rode over to Brother John Wilkie’s at his special request, to give him some instructions relative to his duty in regard to tithing and consecration.

Brother Wilkie has for a long time back been struggling with his feelings, designing to do right. but **laboring under many fears and prejudices, in consequence of having in some degree given way to believe the base reports circulated** by individuals for the purpose of injuring the authorities of the Church, and also from various other causes. **His faithful companion has persevered diligently, and with fervent prayer has called upon God in his behalf, until she has realized her utmost wishes.**

Brother Wilkie now feels anxious to do right in all things, and especially to pay his tithing to the full. President Joseph showed him the principles of consecration and the means whereby he might realize the fullness of the blessings of the celestial kingdom; and as an evidence that he desired to do right, **he paid over to the Trustee-in-Trust the sum of three hundred dollars in gold and silver for the benefit of the Temple,** and which is now recorded on consecration.

**He also signified his intention of paying more as soon as he could get matters properly arranged. The president then pronounced a blessing upon him and his companion,** that they should have the blessing of God to attend them in their basket and in their store—that they should have the blessing of health and salvation and long life, inasmuch as they would continue to walk in obedience to the commandments of God.

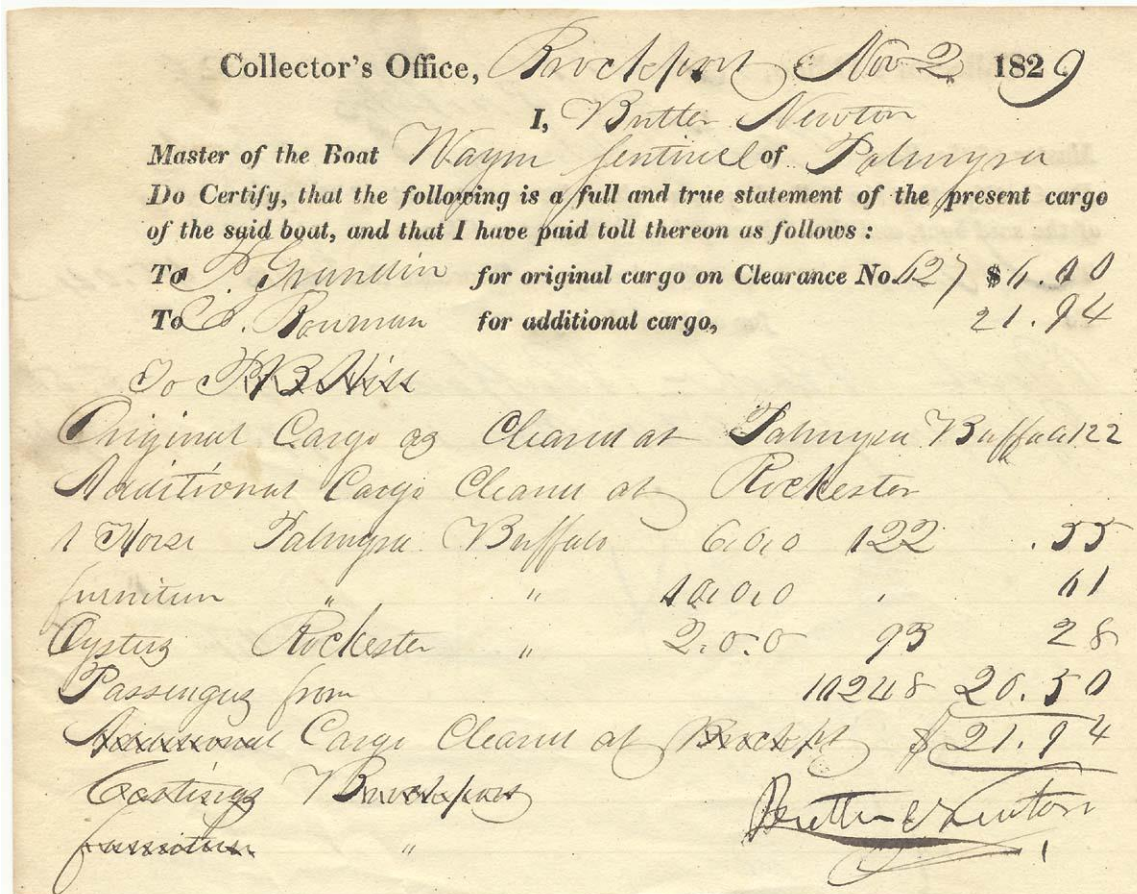


A handwritten receipt on aged paper. The text reads: "Hundred and forty five" (with a small '4' above the 'y'), "John Wilkie" (with a circled "SE" stamp), and "C. McKee" (with a circled "SE" stamp).

May the Lord grant his Spirit and peace to abide upon Brother Wilkie and his companion through the remainder of their days; may their hearts expand and become enlarged to receive the fullness of the blessings of the kingdom of heaven; may they have the light of eternal truth continually springing up in them like a well of living water; may they be shielded from the powers of Satan and the influence of designing men, and their faith increase from day to day until they shall have power to lay hold on the blessings of God and the gifts of the Spirit until they are satisfied; and, finally, may they live to a good old age; and when they have lived while they desire life, may they die in peace and be received into the mansions of eternal life, and enjoy a celestial glory forever and ever! Even so, amen. [HC 6:264-65 (emphasis added)]

The Wayne Sentinel canal boat  
of Palmyra pays its toll to Egbert Grandin's  
brother during the printing of the Book of Mormon

- 14 [PALMYRA, NEW YORK – Erie Canal] Partly-printed Collector's Office cargo certification form accomplished in manuscript in a secretarial hand and then signed by Butler NEWTON, "Master of the Boat *Wayne sentinel* of *Palmyra*," Brockport, New York, November 2, 1829.



14½ X 18½ cm. (5¾ X 7¼ inches), presumably cut from a multi-form page (with a similar, unrelated form on the verso, same date, for the Boat *Philadelphia* of *Brockport*, signed by boat master A. C. Phillips). Very good and strong. \$750

Mr. Newton certifies that he has paid the appropriate toll to P[hilip] GRANDIN in Palmyra (Erie Canal collector there, and elder brother to Egbert B. Grandin of the *Wayne Sentinel* newspaper, who was at that moment printing the Book of Mormon). The *Wayne Sentinel* canal boat is carrying miscellaneous cargo including furniture, oysters picked up at Rochester, a "Horse" traveling from Palmyra to Buffalo, and unspecified "Passengers." FOUR DAYS LATER, Oliver Cowdery would write to Joseph Smith, reporting that ". . . the printing goes

rather slow yet as the type founder has been sick but we expect that the type will be in and Mr. Granden still think we ^he^ will finish printing by the first of february . . ." (JS Letterbook 1:6-8; passage quoted here from Vogel, *Early Mormon Documents* 2:405-6).

Butler NEWTON went on to build a warehouse in Palmyra and ran a fine hotel. Thomas Cook gives us a nice picture of life along the Erie Canal at Palmyra . . .

These were glorious days of travel. The packet boat carried nothing but passengers. They took their meals on the boat. The horses were driven tandem and on a trot. Just before arriving in port, the captain would come to the bow of the boat and blow his bugle, thus warning the people that the packet was coming and that all might be ready and make no delay.

The boat was moored at the dock, that the passengers might get off and on the boat. The horses were unhitched from the long tow line in the quickest manner possible. The crack of the driver's whip would ring out as he rushed over the bridge to the Bunker Hill barns where a fresh relay of horses were waiting all ready for the driver to mount, with harness all trimmed with brass in shining splendor and with tassels dangling from their bridles in gaudy colors. He was soon back and fastened to the tow line. The boat was unloosened from its mooring and all were again on their way.

Many times when the packet bugle was blown a good many, out of curiosity, would rush down to see the packet come in.

East of the hotel was a long row of sheds to accommodate farmers when they came to town. Adjoining this on the south, on Clinton Street, were the large hotel barns and livery stable and office with sleeping place for the driver.

Where the sheds were, now stands a three-story building, built by Mr. [Butler] Newton and F. L. Wood. Later the building was sold to a man from Marion by the name of Robinson, who kept a grocery here. The late Barnett Davis had a grocery here in the 60's. Afterwards he moved to Main Street. Later the McKecknies had a liquor store, and still later it was owned by Gilbert Everson. It is now an apartment house with veranda extending over the sidewalk on Clinton Street. The site of the old barn is now a fine double house on Clinton Street. The site of the hotel and the remainder of the lot is now owned by C. A. Sessions.

At the time when Mr. Newton kept the hotel it was in the heights of its glory. But when the New York Central Railroad was built, for want of patronage, the packet business was discontinued as was also the case with the slow moving freight boats compared to the steam cars, and like the canal, the hotel business began to wane and Mr. Newton sold the property. [*Palmyra and Vicinity, written by Thomas L. Cook* (Palmyra, N. Y.: Press of The Palmyra Courier-Journal, 1930), 41-42.]

While all things are possible, I cannot encourage friends to search for another of these forms for Mr. Newton's Wayne Sentinel boat in 1829. I acquired this

surprising item thirty years ago, and it is the only example I recall seeing. Given the names involved and the time and place - and if framed with a nice engraving of a canal boat - it would make a splendid period display piece.

- 15 [PALMYRA, NEW YORK – Grandin family] Frederick [B.] ALLEN (1836-1924; **son-in-law of the late Egbert Bratt GRANDIN**, printer of the Book of Mormon). TWO AUTOGRAPH LETTERS SIGNED (his retained copies), seeking genealogical information on the Grandin family. Auburn, New York, June 25, 1880 and May 25, 1881.

8 X 5 inches, each one page with retained docket notes on verso. Very good, old folds strong. *three items: \$100*

In the 1881 letter, Allen writes to H. W. Grandin in Buffalo ("Assistant Editor, Buffalo Coml"): "About seven years ago I married Harriet A[urelia] Grandin daughter of E. B. Grandin formerly of Palmyra. For several months I have been trying to make out a complete list of the descendants of Wm. Grandin . . .," etc. The couple would thus have married in their late thirties. In the 1880 letter, to Messrs. E.H.C. and C. R. Grandin, Allen thanks them for information received, and hopes to look them up "If we come over to Palmyra and Williamson this summer . . ."

He notes that "My wife and two boys are in Michigan visiting her brother Carlton [*i.e.*, Carlton Pomeroy Grandin (1840-88; md. Mary Jane Hinman)]. After she returns I will try and look up some Photographs for you. I send one of our youngest son the only picture I could find at this time."

:: **WITH** :: A MANUSCRIPT LETTER on a very small slip of paper folded at left to form [4] small horizontal pages (final page blank) measuring approx. 2½ X 5 inches. Sent to Allen from Fredonia, N.J., May 12, 1880 (signature difficult; perhaps G. Fenner?). Regarding relations of the Grandin family.

catalog continues . . .

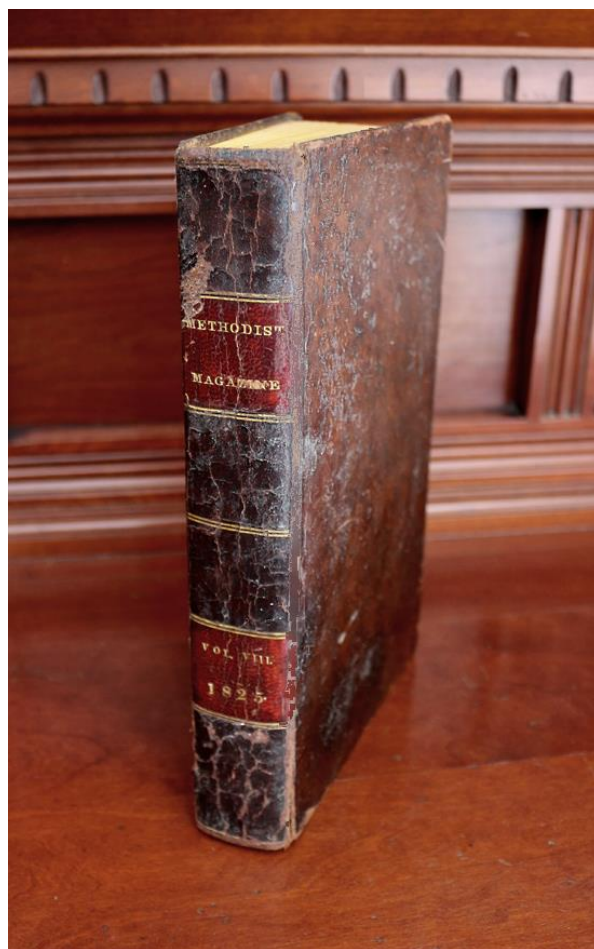
[PALMYRA, NEW YORK – revivals] “REVIVAL OF RELIGION ON ONTARIO DISTRICT. *Letter from the Rev. GEORGE LANE, dated Wilkesbarre, January 25, 1825.*” In *The Methodist Magazine. For April, 1825* [4:8], pp. 158-61; AS PART OF:

*THE METHODIST MAGAZINE, Designed as a Compend of Useful Knowledge, and of Religious and Missionary Intelligence, For the Year of our Lord 1825. Volume VIII.* New-York: Published by N. Bangs and J. Emory, for the Methodist Episcopal Church, at the Conference Office, 13 Crosby-Street. Azor Hoyt, Printer, 1825.

21½ cm. 492 pages + frontispiece and plates facing pp. 121, 289, and 449. The twelve monthly issues; collated COMPLETE. Contemporary full calf with red gilt-lettered labels on spine. Medium wear and abrasion to spine, but the binding very strong and entirely serviceable; spine caps intact. Medium foxing throughout and some damage to blank margin areas of the front flyleaves and frontispiece, but no loss of text detected throughout the book. NOT a showpiece, but nicer than a mere “reading copy.”

\$225

ACTING JUDICIOUSLY in 1969 as a sort of devil’s advocate, Richard Bushman laid out the dilemma presented by evidence unearthed decades ago by Rev. Wesley Walters regarding the timing of Joseph Smith’s First Vision story. “The gist of his argument, as I understand it,” summarized Dr. Bushman,



is that Joseph held two events in his mind which he tried to bring together in his 1838 account. One was an actual event, the revival of 1824 when an unusual excitement occurred in Palmyra, and great multitudes, among them members of the Smith family, joined the churches. The other was a fictitious event, the First Vision, which was gradually forming in his imagination after 1830. In the process of combining his manufactured story with historical reality, Joseph found it convenient to set the vision in the time of the revival to help explain why he prayed. But it was necessary to move the story back to 1820 to leave room for the coming of Moroni and the reception of the plates. The falsity of the account shows up when we uncover the discrepancy in dates. The revival Joseph remembered occurred in 1824, not 1819 or 1820. Had the vision actually occurred in 1820, Joseph would not have put it in the wrong context. He would

have told the story without contradiction. With that structure in mind, Mr. Walters sets out to prove that the revival Joseph had in mind must have been the revival of 1824, which fits his description exactly, while in 1819 and 1820 nothing came close.

The first evidence he offers is not Joseph's account but Oliver Cowdery's. In the first extended attempt to draw together the events of the early years, Oliver wrote a series of letters to the Church newspaper published in Kirtland, the *Messenger and Advocate*. The letters began in October 1834 and continued more or less regularly for a year. In December 1834, Oliver told of a revival during which Joseph had been awakened and in which Mr. Lane, a Methodist preacher, had played a part. Oliver connected this revival with the conversion of the Smith family and other events similar to the ones Joseph associated with the unusual excitement of his own, later account. Mr. Walters concludes Joseph's revival and Oliver's were one and the same. The connection is important because the Lane who figures so prominently in Oliver's story was not assigned to the Palmyra area until 1824 and is known to have visited the region only briefly in 1819. Therefore, Oliver was not thinking of a revival in 1819. The one revival he had in mind was the 1824 awakening, when Lane was more likely to have made an impression. And Joseph presumably had the same episode in mind when he remembered a revival.

[Richard Lyman Bushman, "The First Vision Story Revived," in *Exploring the First Vision*, ed. Samuel Alonzo Dodge and Steven C. Harper (Provo, UT: Religious Studies Center, 2012), 261–81. Published originally in *Dialogue: A Journal of Mormon Thought* 4, no. 1 (Spring 1969): 82–93, as part of a roundtable that featured Reverend Wesley Walters and Professor Bushman. Accessed online February 27, 2022 at: <https://rsc.byu.edu/exploring-first-vision/first-vision-story-revived> ]

Again, the above was written to summarize Walters' argument succinctly, rather to express Dr. Bushman's personal conclusions in a matter which is highly involved. But the account at hand in the 1825 *Methodist Magazine*, written by the very Rev. LANE whom Cowdery identified for the Joseph Smith story, is an important component of the relevant data available to us today. Below are a few excerpts . . .

. . . I went to Ontario circuit, where the Lord had already begun a gracious work in Palmyra. This is a pleasant village, situate on the great western canal, about twenty-two miles east of Rochester, and is now in a flourishing condition. In this place the work commenced in the spring [of 1824], and progressed moderately until the time of the quarterly meeting, which was held on the 25th and 26th of September. About this time it appeared to break out afresh. . . . [p. 159]

. . . . .

. . . December 11th and 12th our quarterly meeting for Ontario circuit was held in Ontario. It was attended with showers of blessings, and we have reason to believe that much good work was done. Here I found that the work, which had

for some time been going on in Palmyra, had broken out from the village like a mighty flame, and was spreading in every direction. When I left the place, December 22d [1824], there had, in the village and its vicinity, upward of one hundred and fifty joined the society, besides a number that had joined other churches, and many that joined no church. [p. 160]

You can read Lane's entire lengthy report at Archive, online, just as it appears in the volume now offered here. And if you care to browse through the rest of the book, you will be rewarded with any number of Mormon parallels and fascinating Methodist camp meeting scenes and reports.

<https://archive.org/details/methodistmagazin1825meth/page/158/mode/2up?view=theater>

For commentary, see also:

<http://www.sidneyrigdon.com/dbroadhu/ny/miscNYC1.htm>

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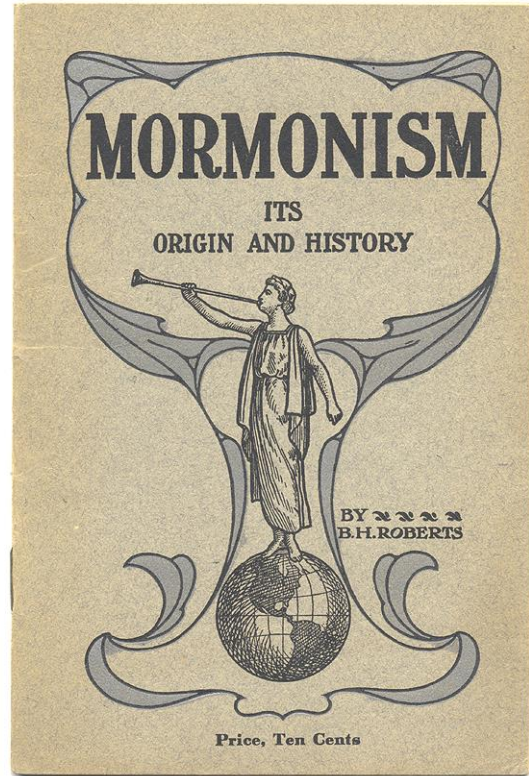


*Plural marriage was "in conflict with the prejudices of the Saints themselves; yet God had commanded its introduction into the world, and though the prejudices of the Saints revolted against it, the faithful to whom it was revealed resolved to obey it, and . . . Joseph Smith himself led the way."* –p. 55

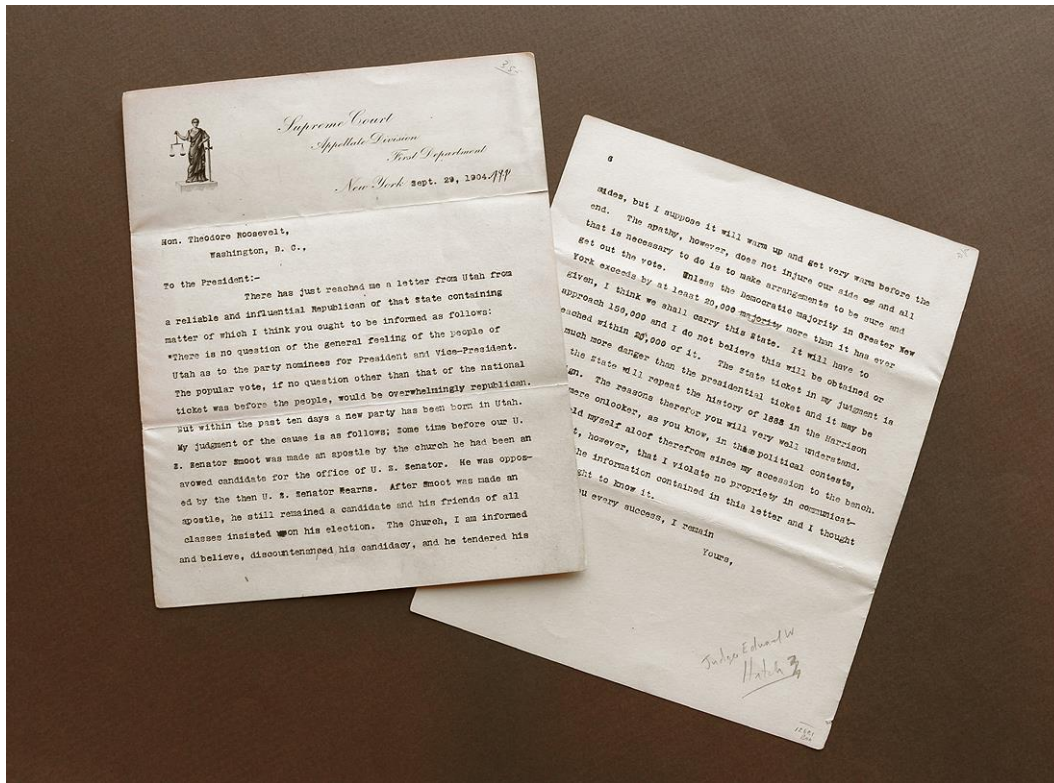
17 **ROBERTS, B[riham]. H[enry]. . . .** **MORMONISM.** *The Relation of the Church to Christian Sects[.] Origin and History of Mormonism. Doctrines of the Church. Church Organization. Present Status. By B. H. Roberts. PUBLISHED BY THE CHURCH. Salt Lake City: Deseret News Print, n.d. (but 1903).*

19 cm. [1 (title page; copyright)]f.; [1]-68 pp., collated COMPLETE. Orig. wrappers printed in black, with silver decoration. Nearly fine; a nice copy.     **\$125**

Flake 7340. **FIRST EDITION** of seven (1903-1928). *"Additional Doctrines—(b) The Marriage System of The Church,"* pages 53-57, is rather a "sweet lemons" approach: The Saints didn't want polygamy but submitted to the will of the Lord (p. 55), who will doubtless "open the way for its establishment on the earth . . . when His kingdom shall come in power . . ." (p. 57, with "its" used as a vaguely coy allusion to truth, God's law, or whatever)



[SMOOT, REED - political resistance in Utah] Edward W[ingate]. HATCH, presumed author (1852-1924, GRANDSON OF SIDNEY RIGDON, New York Supreme Court Associate Justice, First Appellate Division). Lengthy TYPED LETTER TO THEODORE ROOSEVELT, not signed; apparent RETAINED WORKING DRAFT with penciled changes and corrections, on engraved stationery of the "Supreme Court, Appellate Division, First Department, New York." New York [City], September 29, 1904.



9½ X 7¾ inches. 6 pages on 3 leaves (the first two leaves conjugate, but neatly separating along their back fold). Very good. **\$1,500**

A highly "insider" communication, unsigned, on which someone has printed at the end in pencil, "Judge Edward W Hatch." The attribution certainly seems to fit. In 1900, Roosevelt as Governor of New York had transferred Hatch to the First Division of the Appellate Court, headquartered in New York City. Now as President, Roosevelt was about to face the 1904 elections for his second term.

The first four pages are devoted strictly to political machinations in Utah which may impact chances for Roosevelt to carry the state in November. The writer is coy about the identity of his own correspondent in Utah, saying only that he has received a letter from "an authentic source, which I am at present not at liberty to disclose." (p. 4) But the message is potentially alarming to Republican interests there . . .



Supreme Court  
Appellate Division  
First Department

New York Sept. 29, 1904. N.Y.

Hon. Theodore Roosevelt,  
Washington, D. C.,

To the President:-

There has just reached me a letter from Utah from a reliable and influential Republican of that state containing matter of which I think you ought to be informed as follows:

\*There is no question of the general feeling of the people of Utah as to the party nominees for President and Vice-President. The popular vote, if no question other than that of the national ticket was before the people, would be overwhelmingly republican. But within the past ten days a new party has been born in Utah. [p. 1, here quoting from the unnamed Utah correspondent]

It has to do with Utah Senator Thomas Kearns, and the interests of the *Salt Lake Tribune* and other papers, and a complicated series of developments that go on and on, hinging on Kearns' early resistance to Reed Smoot as Senator.

The Church, I am informed and believe, discountenanced his [Smoot's] candidacy, and he tendered his resignation as an apostle, which was not accepted. Senator Kearns through his newspapers, particularly the Tribune, attacked Smoot's candidacy, ostensibly solely because he was an apostle of the Mormon Church, but really because he was a stronger man in the party locally than Senator Kearns could ever hope to become. [pp. 1-2]

.....

Finally on the 7th inst [*i.e.*, September] a few of the disgruntled of both parties, democrat and republican, met and started a move to get up a new party, "to put the ^^church^^ out of politics in Utah", as they say, but, as I believe, the real purpose is to defeat the republican ticket in this state because of Kearns' [sic] failure to run things as he wished to have the power to do. The new party, if organized, will draw quite a number of votes from both parties, but there will be two or three times as many republicans as democrats to take up ^with^ and follow the move, because of the personal following of Senator Kearns and the fact that he controls three daily newspapers . . . [p. 3]

There is much more. The two final pages are devoted to New York State political matters, concluding on page 6 with protested judicial virtue . . .

I am a mere onlooker, as you know, in these political contests, having held myself aloof therefrom since my accession to the bench. I have felt, however, that I violate no propriety in communicating to you the information contained in this letter and I thought you surely ought to know it.

Wishing you every success, I remain  
Yours,

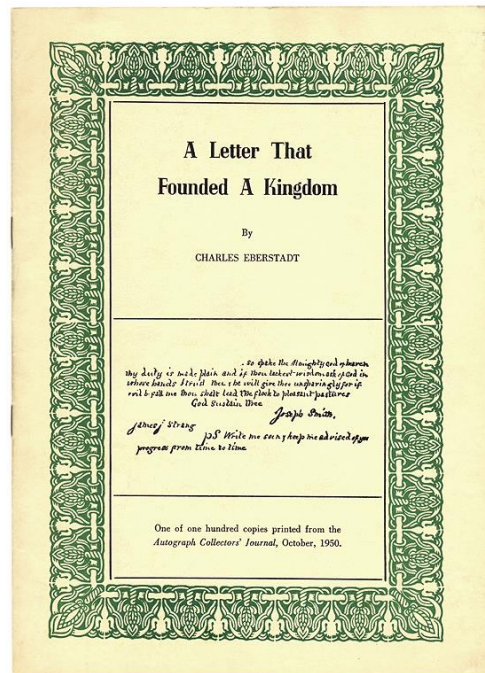
"If the letter was actually written by Strang it must be observed that he displayed greater skill in disguising his own chirography than in imitating that of Joseph Smith." p. 8.

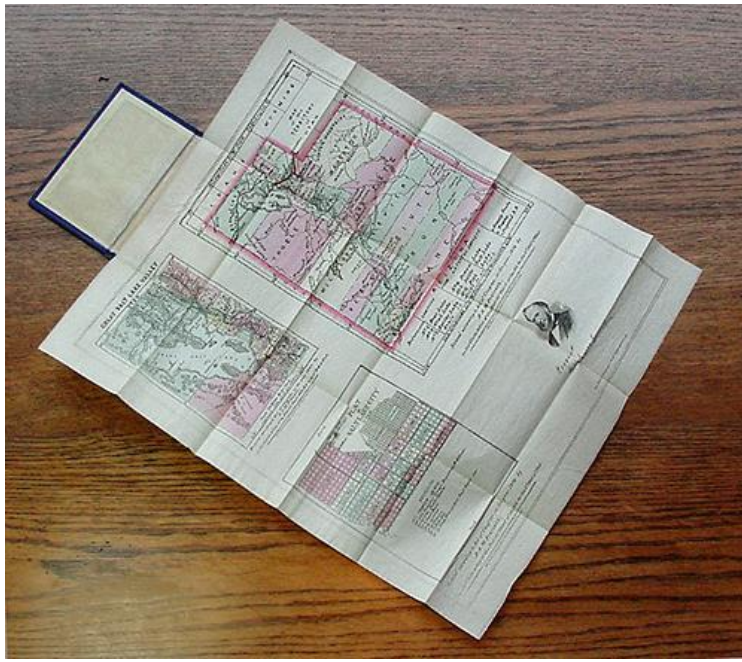
- 19 [STRANG, James Jesse] Charles EBERSTADT. *A LETTER THAT FOUNDED A KINGDOM* . . . One of one hundred copies printed from the *Autograph Collectors' Journal*, October, 1950.

24½ cm. 8 pages on glossy paper. Orig. cardstock printed wrappers decorated in green. Very good. \$85

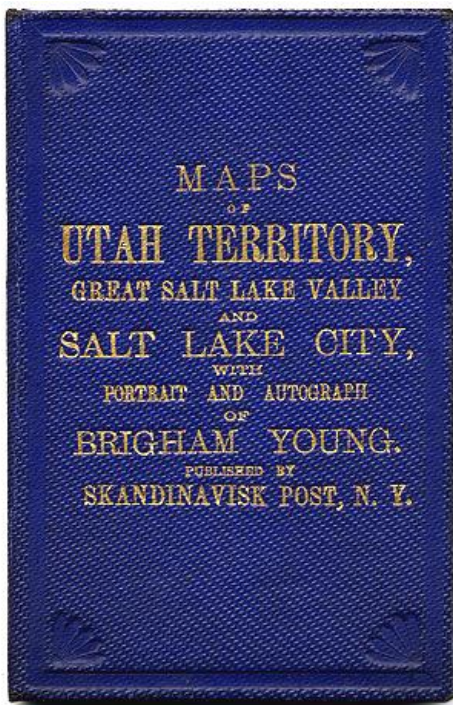
**LIMITED TO 100 COPIES** (not numbered). Analyzing the presumably fake letter of Joseph Smith to Strang, delegating Strang as Smith's successor. Topics explored are headed "Appointing a Successor," "Case of the Postmark," "New Appraisal Needed," "Handwriting Not Challenged," "Paper Offers a Clue," and "Who Was the Forger?" From the final page . . .

"The noteworthy feature of the two leaves is that they did not originally form part of the same folded letter-sheet. The first leaf is wove paper while the second leaf [bearing the address and genuine postmark] is laid paper with a vertical chain. Thus it may be assumed that the address-leaf was really part of a letter sent to Strang from Nauvoo . . . The mistake was in substituting wove rather than laid paper." (p. 8)





20 [UTAH – map, 1870] B[ernard]. A[rnold]. M[artin]. FROISETH. *MAP OF THE TERRITORY OF UTAH. . . . Compiled From Latest U.S. Surveys. . . . Entered according to Act of Congress, in the year 1870 by B. A. M. Froiseth . . . Am. Photo-Lithographic Co. N.Y. (Osborne's Process.) . . . Correct[,] Brigham Young.* New York: American Photo-Lithographic Company, 1870. [on front folding cover: "Published by Skandinavisk Post, N. Y."]



38 X 31½ cm. (engraved area) within simple double-line border, plus margins; 42 X 35 cm. in all (= 16½ X 13¾ inches). Single folded sheet, including two smaller maps: "GREAT SALT LAKE VALLEY" and "PLAT of SALT LAKE CITY UTAH." **All are hand-colored.** A small vignette bust-length portrait of Brigham Young is followed by a facsimile of his note and signature, "Correct[,] Brigham Young."

A very nice, clean and crisp copy despite moderate outer-side browning and a small separation just starting at one fold corner, etc. Certainly better than most such maps one encounters. **\$265**

The map folds into its original dark blue blind-decorated, heavily gilt-lettered cloth folder. A discrete inside gutter repair with unobtrusive archival tape can probably be reversed.

Graff 1449; Wheat 1213, characterizing Froiseth as "Utah's first indigenous cartographer of stature . . . Mr. Froiseth made the first map of the territory of Utah and later the first map of Utah as a state . . ."

In reference to the map offered here, Wheat states: "The first independent production by Froiseth is a modest affair, in no way suggesting the brilliance of his later maps." While there is no denying that this a much less sophisticated production than one normally finds clothed in such a cover, it is a Utah original, and perhaps as nice a copy as one might hope to find.