



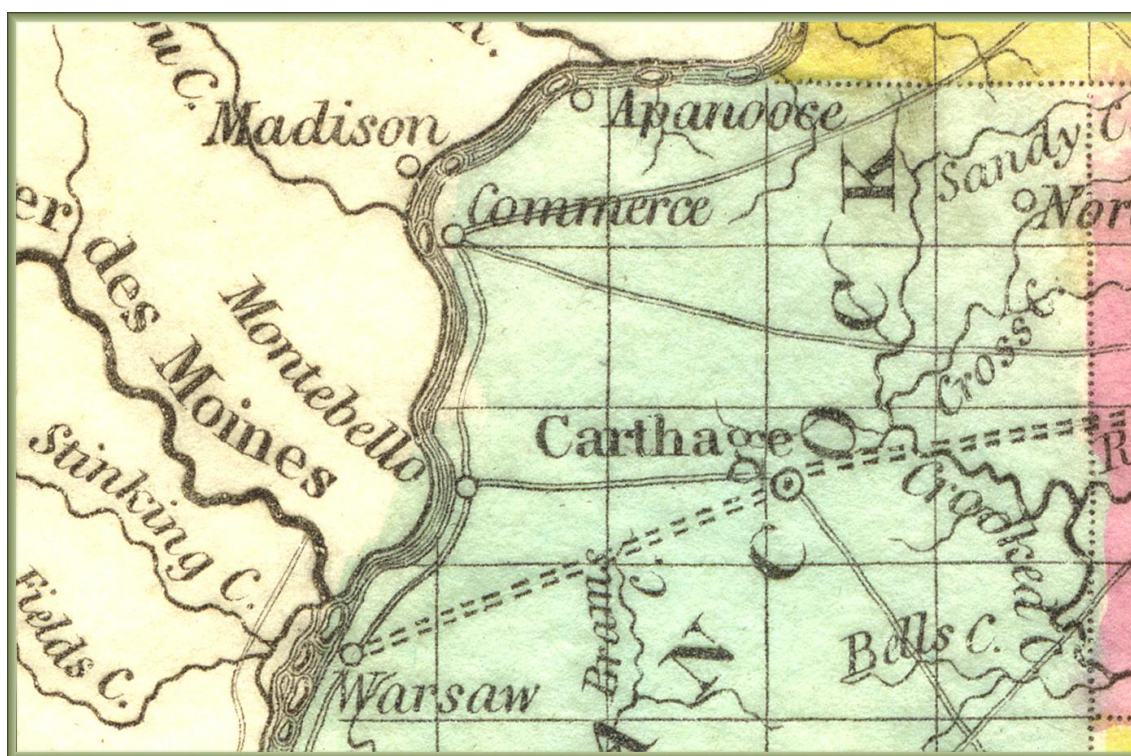
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JUNE 2022

Mormon List Eighty-Four



ILLINOIS IN 1839 (close detail) as the Saints were moving to Commerce. SEE ITEM 10.

Like *MORMON LISTS* 66-83, 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!

FREE SHIPPING AND INSURANCE

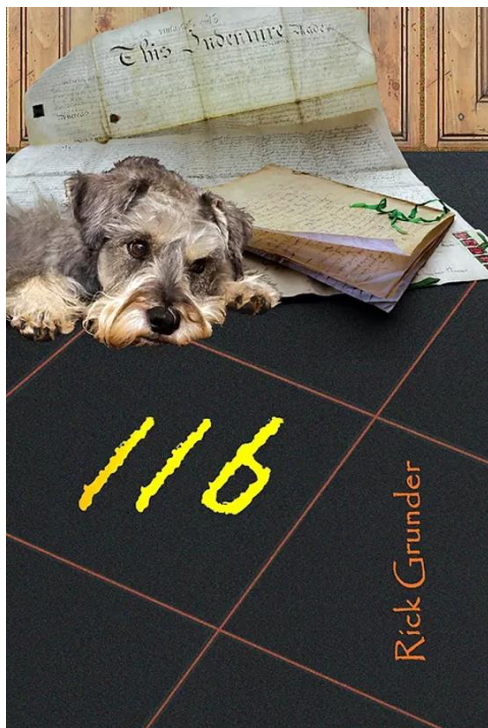
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–AND FOR SOMETHING ENTIRELY DIFFERENT - with
 pleasant little murders in a rare Book of Mormon
 manuscript setting - check out my BIBLIO MYSTERY
 NOVEL **116** at:

www.VirginLamb.com

"... a gripping experience. ... Surprises abound"
 –review by Richard Packham for the
 Association for Mormon Letters

Jim Bridger in moccasins and an army shirt, conversing in French

- 1 [AUERBACH, Samuel H. (1847-1920, presumed author; Western traveler and developer, president of Auerbach Department Store in Salt Lake City, father of Utah collector Herbert Samuel Auerbach.] **TYPESCRIPT AUTOBIOGRAPHY DRAFT** in process, including typescript paste-ons and numerous penciled manuscript additions and corrections (some lengthy) in an unidentified hand. N.p., n.d. (but Salt Lake City? Early to early-mid 1900s?)

26 legal-size pages (14 X 8½ inches) carefully numbered in pencil. Typed or written on front sides only (14 of the pages used only partially, with portions left blank). Moderate wear but very good. Four-hole punched along the left margins and originally secured with brass brads which I have removed, marked and saved. :: **WITH** :: miscellaneous later twentieth-century notes and correspondence by other people, plus printouts from my own hours of genealogical work on ANCESTRY for this entry. **\$850**

Begins in "1867," (typed at head of first page, but with earlier content elsewhere) with colorful accounts of meeting Jim Bridger, equipping the store in Salt Lake City, and many other precise chronological details. I do not notice Samuel named as author, but he mentions his brothers Fred and Theodore (uncles of the future famed Utah collector Herbert S. Auerbach). I see that Samuel's papers from 1897-1912 are preserved at the Bancroft Library in Berkeley, California (OCLC accession number 86132463), which in 1998 published *Utah Pioneer Merchant: The Memoirs of Samuel H. Auerbach (1847-1920)*, edited by Judith Robinson.

If I had to guess, I would guess that the present 26 pages may have been typed and assembled by or under the direction of the collector Herbert Auerbach, but never finished. Of particular relevance here is the date of the Bancroft cataloging of the papers they own (which I mention above), given on OCLC as July 3, 1992. That was the same year as the listing for sale of Samuel Auerbach's "Autograph memoir of his life in the West, especially in LaPorte, California (1862-1866) and Salt Lake City, Utah (1866-1905) . . ." offered for \$5,000 (thirty years ago) in *A Catalogue of Western Americana: Manuscripts, Documents, and Ephemera from the Herbert S. Auerbach Collection* (Northampton, Massachusetts: L & T Respress Books, 1992), entry 11 with portrait.

There is some great content here, but also repetition. And, there is often lack of continuity from page to page, suggesting this to be an early effort to cut and paste up a work which was apparently never published at the time. Includes a copy of correspondence in 1969 between the Utah State Historical Society and

William Kaplan in the Bronx, New York, who may have owned this little archive at that point.

Here is my favorite part, evidently transcribed from an overland journal I don't know about, from a time when Samuel would have been nineteen years of age:

May 14, 1866 -- Had breakfast and started at 6:30 a.m.
following along the North Platte River, and reached Ft. Kearney, on the south bank of the Platte, in the afternoon.

.....

Colonel Henry S. Carrington was at Ft. Kearney. Also Jim Bridger.

Captain Smith knew Bridger well and we had supper together and spent the evening together. Bridger was a tall, lank, wiry man with sun-tanned face and long hair. He wore ^moccasins,^ a pair of homespun trousers, an army shirt and a buckskin coat. One of our drivers, a Canadian, named "Frenchy", conversed with Bridger in French.

Bridger and Smith told of their varied experiences and adventures. Bridger's stories of his life in the wilderness, his trapping, hunting and trading adventures, and his experiences among the Crow Indians were particularly thrilling and interesting.

We camped on the Platte about 3 miles beyond Ft. Kearney.

Days trip about 36 miles.

May 15, 1866 -- We remained camped near Ft. Kearney, and did some repair work on the wagons.

I saw a great deal of Bridger during this day and evening and was greatly attracted to him. His stories interested me immensely, so much so that I made notes of some of them.

I had some very good chewing tobacco which we had brought from Salt Lake, and which took Bridger's fancy. I was very glad to give him my entire supply. This pleased him exceedingly.

May 16, 1866 -- We saw Bridger again this morning. Bridger and I had become quite well acquainted. He asked me to be sure to look him up whenever I passed near his camp, and I extended a warm invitation to him to be my guest, the first chance he had to visit Great Salt Lake City. He replied that he had no great hankering to visit the Mormon city, or the Mormons, but hoped that we would see each other soon again.

[pp. 8-9 of the typescript, pasted up from smaller pieces]

*It is . . . feared that both Carthage and Warsaw have been burned by the Mormons
. . . The women and children in the latter place have been taken
to places of safety— [July 4, 1844 issue]*



- 2 **BETTER COVENANT** (newspaper, St. Charles and Chicago, Illinois). More than 100 issues, for February 16, 1843 – December 17, 1846 [2:7 – 5:51; scattered issues lacking].

Quarto, approx. 35 X 27 cm. 8 pages each. Some gaps in dating, but fairly comprehensive within the period covered. Most issues remain unopened and uncut (never cut open at the top folds for reading, and never trimmed). Once side-tied by an early owner (by piercing neatly at three points along the inside margin for string tying in groups), without volume binding, glue, or damage to the back folds. Contemporary subscriber's designation on many issues for J. L. Clay, a well-to-do citizen of Galesburg, Illinois. Contained in a nicely-fitting archival gray-board box with lid and fold-out side, as shown above.

CONDITION NOTES: The 1843-45 issues, while by no means pristine, are generally in passably decent shape. Fortunately, among those in better condition are the two issues containing the most interesting Mormon-related articles, itemized further below (from July 1844). There are occasional, more heavily-damaged issues within this period, but they are in the great minority.

The 1846 issues, on the other hand, are in generally very bad condition, many looking like the Dead Seas Scrolls before restoration. However, because of their extreme rarity, they are included here for sake of preservation of history, to whatever extent they can be salvaged. *the collection: \$450*

Eddy, *Universalism in America* (Vol. 2, Bibliography entry **2203**); OCLC Accession No. 181949000. Universalist periodical with at least five articles on the Mormons (2 substantial, 3 shorter; taken from other publications). Extensive general religious commentary and local reports of ministers, conferences, and doctrinal disputes. Anti-capital punishment. The first four issues present here, through March 30, 1843 [2:7, 10, 12-13] were published at St. Charles, Illinois. All others were published at Chicago, making this a Chicago pre-fire imprint of sorts. The principal editors listed or implied were Seth Barnes (through August 29, 1844; 3:34); then Rev. William Rounseville (through May 29, 1845; 4:22); followed by a panel of contributing editors informally led by Cyrus B. Ingham.

NEARLY UNIQUE: Each of these 100+ issues appears to be either *the only known copy or else the only copy, save one*, judging from OCLC, which finds one issue at Andover-Harvard's Special Collections within the period present here (Dec. 12, 1844), and all of the 1845 issues at the American Antiquarian Society. I find no record of any 1843, 1846, or the other 1844 issues anywhere.

MORMON ARTICLES: I found five Mormon-related articles here, but the two relating to the martyrdom of the Smiths; (**shown individually in the foreground of the IMAGE ABOVE**) are of particular note, and appear to be **THE ONLY COPIES IN EXISTENCE:**

- July 4, 1844 [III:27]. Edge-wear to the generous right-hand margin; some rumpling and some soil to the front page, not affecting the Mormon content, which fills more than a column of the inside back page 215 (12 column inches) . . .

DREADFUL NEWS!

Attempt at Rescue!--Killing of Joe Smith--Hiram Smith and William Richards, in the Carthage Jail.

At head of article: "We have just received the following account of a horrible tragedy, in an extra Chicago Daily Journal, it having been recieved [sic] at that office in an extra, Ottawa Free Trader, and Quincy Whig of June 28, 1844."

This early report is dramatic, unusual, and garbled; with fears for the safety of the non-Mormons.

- July 11, 1844 [III:28]. Very good but for wear to the right bottom corner (not affecting text). On the inside-back pages, "From the Springfield Times. TO THE

PEOPLE OF ILLINOIS." Highly interesting statement and official military orders, signed in type at the end by "THOMAS FORD, Governor and Commander-in-Chief." This fills a column and a half, on pp. 222-23 (17 column inches), and displays Ford's anger and frustration . . .

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hiram, have been assassinated in jail, by whom is not know [sic], but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Capt. Singleton of Brown County, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock, that the Mormons were peaceably disposed; and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths, was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honor by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could do to disgrace the state, and sully the public honor. [p. 222]

The article continues at much greater length in the same vein, ending with Ford's general orders for a twelve-day campaign of volunteers to sustain the peace, dated Quincy, June 29, 1844.

- Additional Mormon-related articles appear in the issues for March 23, 1843, Sept. 26, 1844, and October 16, 1845 [2:12, 3:38, 4:42], on Porter Rockwell captured; slow progress toward trying murderers of the Smiths; and the Mormon War ended (9½ column inches total, in all).

- 3 **BUSHMAN, Richard Lyman.** *ON THE ROAD WITH JOSEPH SMITH: An Author's Diary* by Richard Lyman Bushman. New York: Mormon Artists Group Press, 2006.

11 X 8½ inches. [6]ff. (limitation, title, copyright, table of contents, plus 1 blank leaf placed before, and 1 after, the limitation leaf); 83 numbered leaves; [3]ff. (one leaf containing notes on the typeface, paper and printing, and the slipcase, preceded and followed by single blank leaves). Collated COMPLETE thus, upon initial receipt in 2007. I wrapped this up at the time, and only opened it again today.



Individual loose leaves on heavy paper, never bound, printed on rectos only (back sides of all leaves blank). Laid loose, as issued, in a green printed paper wrapper. The whole contained in a cherry wood box “created by cabinet maker Ray Nelson of Sandy, Utah.”

“This volume is limited to one hundred copies for sale and five copies hors de commerce, signed by the author. This is copy number 71.”

Contents in fine condition, essentially AS NEW. However, there are a couple of rather unsightly light (original woodworker’s ?) wood-putty smudges at the backstrip of the cherry wood case. **\$325**

FIRST EDITION, LIMITED to 105 signed copies. Rather a precious artsy physical production, more collectible than practical, of an important modern Mormon historiographical record by the author of *Rough Stone Rolling*. “...[A] fascinating read,” wrote reviewer Nathan Oman in early 2007,

if you can get your hands on a copy.

The diary is largely about Bushman's reactions to the reactions to his book. From the beginning of the journal, you can feel his anxiety about the reception of the biography. As pre-publication copies began circulating, Bushman started receiving praise from readers.

.....

The diaries are much more than simply a record of what Bushman calls "pre-review jitters." There are also some fascinating facts about the book's writing and its reception. For example, Bushman records, "I sought a blessing from Elder Packer before getting started, and insofar as I was worthy, I think the blessing was fulfilled." Elder Holland sent Bushman a letter (reproduced in the diary) praising the book, but one unidentified emeritus general authority suggested that RSR would undermine the faith of new converts and provide ammunition for the enemies of the church.

.....

In the end the diary is the record of a believer who wants to write a believers biography that speaks to both believer and unbeliever. It is also the diary of a man who realizes that neither audience is wholly comfortable with what he did.

[<https://www.timesandseasons.org/harchive/2007/01/the-bushman-diaries/>
accessed May 21, 2022]

Read more in relation to the affordable softbound reprint by Greg Kofford Books here: <https://gregkofford.com/products/on-the-road-with-joseph-smith>

- 4 **HOOPER, William Henry** (1813-82; Utah Territorial businessman and politician: Secretary of Utah Territory, 1857-58; Utah Delegate to Congress 1859-61; Member, Council of Fifty; Delegate to Congress 1865-73; President of ZCMI and Deseret National Bank). Two small AUTOGRAPH LETTERS SIGNED on United States House of Representatives stationery. Washington, D.C., December 13, 1872 and January 10, 1874.

Each 8 X 5 inches; each one page. Very good condition (the original covers are NOT present). *the two small letters: \$185*

The first letter is to Henry Davenport Esq^r who has applied to be a "commissioner at the annual assay of the mint." The 1874 letter, to Samuel Henshaw Esq^r, agrees to send requested copies "of the U. S. Geological Surveys, and Prof. Haydens Report for 1872 . . ." However, those items "are somewhat bulkey, and as Members of Congress can not [free-]frank public documents now. I should have to send them by 'Adam's Express' at your expense."

. . . we have borne all that the Lord requires . . .

—Almira Mack Covey, cousin of Joseph Smith, 1845, p. 56

- 5 [MACK FAMILY] *THE PILGRIMAGE OF TEMPERANCE MACK*. By John & Audrey Cumming. Mount Pleasant, Michigan: [John Cumming, 1967].

18½ cm. (approx. 7¼ X 5 inches). [5]ff.; 72 pp. Original green and gold-decorated boards with black cloth gilt-lettered spine. Letter-press on fine paper. **In fine condition, as new.** \$125



First edition, "Hand-set in 10 and 12-point Goudy Roman and printed in a limited edition by John Cumming of Mount Pleasant, Michigan." Limitation number not stated.

A pleasing, small fine-press production - and I think, an overlooked gem. It tells the story of Joseph Smith's aunt and cousin who were early converts to Mor-

monism. It includes substantial extracts from first-hand accounts preserved in their letters which are owned by the University of Michigan. Here is Temperance (widow of Stephen Mack) writing from Far West, Missouri on December 30, 1838 . . .

Brother Joseph and Hiram and Sidney Rigden and a number of others are now in jail, and have been in irons. They will have there trial in March if they don't call a special court. They are prisoners of war, they are an offering for the church to save the lives of the others, they suffer themselves. The church have agreed to leave here in the spring but where to go, they know not. We don't know, but we must flee from the haunts of men to the caves and dens in the rocks like the saints of old, but none of these things move me, neither do I regret that I have left the eastern states, for where the Lord says go, I must obey, altho my heart is with my children and they are near and dear unto me, yet I am no better than the old martyrs. They had to suffer the loss of all things to win an incorruptible crown and so must I, and I do it cheerful, knowing I shall reap in due time if I faint not . . . [p. 22]

In a lengthy extract from an 1844 letter by her daughter Almira Mack Covey (filling more than five pages with small type), these reflections on the martyrdom stand out, *written by this first cousin to the two men slain*:

Mr. Taylor was also wounded with four bullets but he is still living. Mr. Richards escaped unhurt but he said the bullets were like hailstones about his head. This took place on the 27 of June between 5 and 6 o'clock p.m. The bodies of Hyrum and Joseph were brought to Nauvoo to their

families, and such a house of mourning as was that I never before beheld. There was the aged mother, the more distant relatives, and thousands of other people that had assembled to take the last look of two innocent men that had stood between us and that band of ruffins, and had laid down their lives for us, you can judge what were our feelings better than I can tell them but this much I can say that a dry eye I did not behold that day among that large assembly of people. It was enough to rend the heart of a stone to behold two Prophets of the Lord laid prostrate by those who were once their friends. On the 29th we attended their funeral, but they could not be buried with that honor and respect as the Saints would have been glad to have paid to them on account of the excitement that existed at that time for the mob were lurking around us in every direction and we knew not how soon they would come to finish their work. [pp. 44-45]

- 6 **MACKAY, Charles.** *LIFE AND LIBERTY IN AMERICA: Or, Sketches of a Tour in the United States and Canada in 1857-8.* By Charles Mackay, LL.D., F.S.A. With Ten Illustrations. New York: Harper & Brothers, Publishers, 1859.

19½ cm. viii, [9]-413, [2 (ads)] pp. Plates included in the pagination. Collated COMPLETE. Original brown blind-decorated bead grain cloth; gilt-lettered spine. A bit of this-&-that regarding punctilious condition description, but a very good, tight copy without noticeable spine or corner wear. Neat contemporary ownership inscription at head of title page of one Thomas Reed. **\$65**

Flake 5178 listing the London and this edition in the same entry (this first American edition described as "Another edition"). Howes M118, treating this edition similarly. "Chapter XVIII. The Mormons" (pp. 147-51) is dated St. Louis, February, 1858, during the Utah War, which Mackay justifies. The Mormons must go.



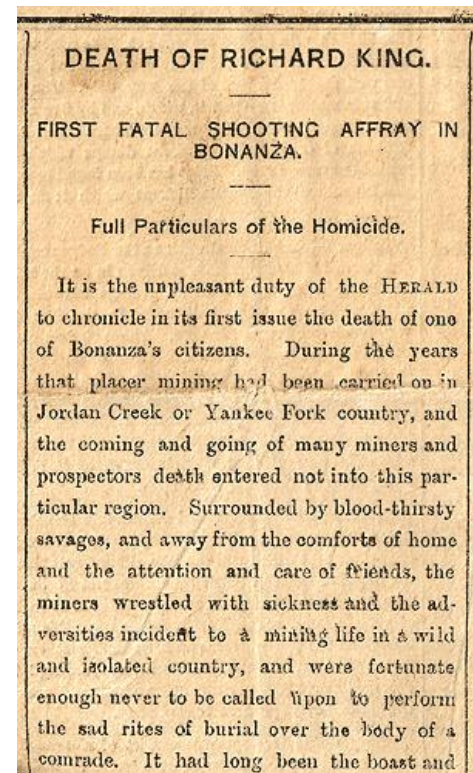
- 7 [MINING] *YANKEE FORK HERALD* (weekly newspaper). Bonanza City, Idaho, 1879-82.

Sixty-four issues, all unrecorded in original hard-copy for the period covered by this group (except a library's one, damaged issue), forming a nearly-uninterrupted run of the earliest period of this weekly newspaper **beginning with Volume I, Number 1** (July 24, 1879 – December 4, 1880 (lacking only four issues within this span), plus two issues from 1882. *condition noted: \$2,750*

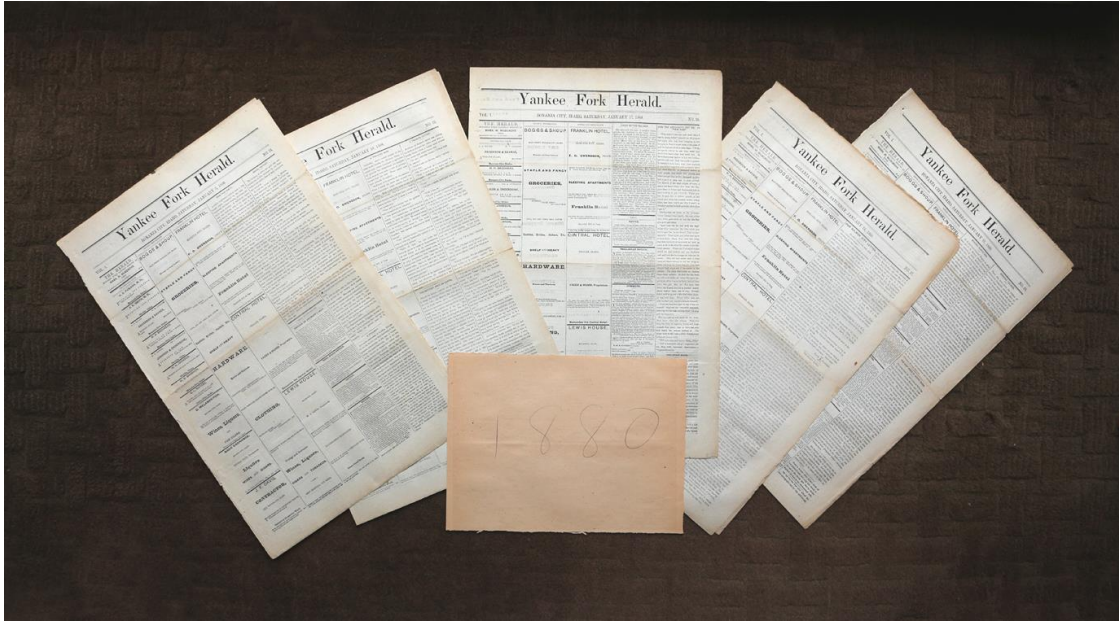


The *YANKEE FORK HERALD* was the only newspaper of its time in a particularly large and rich mining region of central Idaho in the Salmon River country. The content of these issues is superb, colorful and valuable for frequent reports of both prospecting and social news on the Idaho frontier.

THESE ARE EVIDENTLY THE ONLY COPIES KNOWN of any of these issues (with one minor exception in a damaged copy of an issue at the American Antiquarian Society, which also owns five other original issues from 1881, which do not overlap with my collection. Yale's Beinecke Library also owns a single issue of this paper - October 27, 1881 - not duplicating my present group). My thorough check of other libraries' specific holdings on OCLC and by telephone shows that all claimed dates matching my offering here are microfilm only).



CONDITION VARIES, and is ONLY VERY GOOD, at best, due to the period of the newsprint. At one point for several weeks, paper fell into short supply during the winter, reducing the usual four pages to a broadsheet. Some dozen issues of this paper are frankly vulnerable and separating, yet are not so bad that they cannot be deacidified and encapsulated for preservation. I have carefully described the condition and interesting content highlights of each issue present in a separate [INVENTORY FILE](#) which can be downloaded from my website here: www.rickgrunder.com/yankeefork.pdf



THE FIRST FIVE ISSUES OF 1880, WITH THEIR 1960S MICROFILMING LABEL STILL PRESENT

WONDERING WHERE THE ORIGINAL SET OF THIS FRONTIER NEWSPAPER EXISTED, I called a librarian at the Idaho State Historical Society and Archives in 2010. He confirmed that they had only microfilm copies of it. He checked, and saw that their film was made in the early 1960s. He then explained that at that time, they would borrow original issues from a local town library, film them, and then return the originals to the town library, *if they wanted them back*. To my surprised reaction to that comment, he explained that the original hard-copy newspapers "have no intrinsic value" – that it is only the information that matters. He kindly supplied names of possible local libraries to call, if I wished to look further. I then spent an interesting late afternoon on the telephone with enthusiastic librarians and secretaries in small Idaho towns and local newspaper offices, and I placed two calls with the Interpretive Center of the Salmon-Challis National Forest. Each party reported that they owned nothing but microfilm copies.

Further comparing the OCLC listing of microfilmed issues, I noticed that the microfilm gaps correspond to the gaps in the group of original issues now

offered here. I further discovered a plain piece of paper in my set bearing the date "1880" written in large numerals at the beginning of that year's issues - exactly as one sees in microfilm runs of such papers. I therefore presume that what I have here is a portion of the **original unique semi-complete run that was microfilmed sixty years ago.**

I find no specific Mormon content in these issues, but the advertisements demonstrate commerce with Utah. Famed freightman and developer Alexander TOPONCE, for example - a cordial trading friend with Brigham Young and Heber C. Kimball, ran the following ad in some of these issues, including the second page on January 3, 1880 . . .

THE GREAT
Through Route of the
YANKEE FORK MINES via CHALLIS &
BONANZA STAGE LINE

We are running a line of Stages from Blackfoot, Utah & Northern Railway, to Challis, Custer City, Bonanza, and all points in the Yankee Fork Mining District.

Forty pounds baggage allowed each passenger.

Stages leave the Utah & Northern Railway every other day for Challis and leave the latter place every Monday and Friday for Custer City and Bonanza. Leave Bonanza every Tuesday and Saturday for Challis and the railroad. U.S. Mail and Express matter go by this route.

TOPONCE & CO.

[from the issue for January 3, 1880, page 2]

Such easy communication with Utah enticed Utah advertisers to post in these quaint pages, as seen in the examples shown AT RIGHT, found on the back page of the January 3, 1880 issue:

In the tenth issue, on September 25, 1879, the editor Mark W. MUSGROVE has been to Salt Lake City, and he extols the handsome appointments and extensive library of the Masonic Reading Room there. Extensive local news in Bonanza, meanwhile, includes discovery of a major vein of gold six hundred feet long. This article was later cited by Hubert Howe Bancroft, from this issue.

SALT LAKE ADVERTISEMENTS.

GEO. M. SCOTT & CO.,

DEALERS IN

HARDWARE,

IRON, STEEL, STOVES,

MILL FINDINGS,

MINERS' and BLACKSMITH TOOLS.

Orders and inquiries, will have prompt attention.

91 and 93 Main St, Salt Lake.

J. C. CONKLIN.

UTAH SAMPLING MILL.

SALT LAKE, UTAH.

Ores Carefully Sampled.

Special attention given to the sale of the same. Office
over the London Bank of Utah.

WHITE HOUSE,

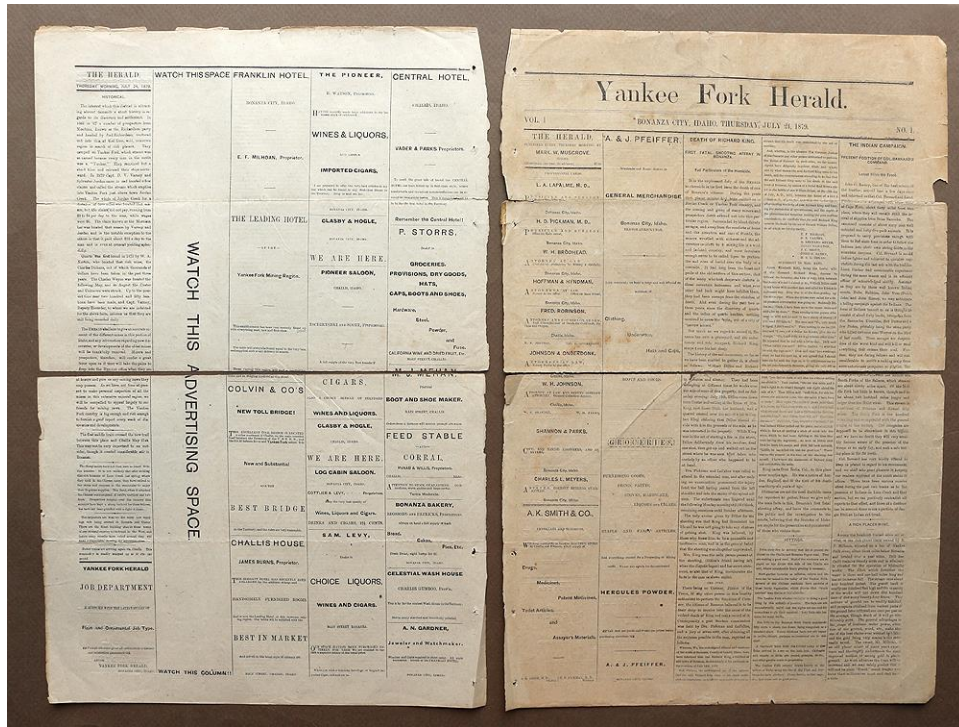
SALT LAKE CITY,

A. PODLICH AND CO., PROPRIETORS

THIS Hotel is first-class in every respect and is centrally located. Headquarters for mining men.

"Capture of the Boise Robbers" appears on the front page of the October 2, 1879 issue. "Indian Devilry," page 2, reports that a boy aged sixteen, on horseback northwest of Boise City, was shot in the back by an Indian. A doctor from Placerville attending says the lad may recover. The dance last week at the Dodge Hotel was a success, with about 25 ladies and 50 gentlemen. "The tables were loaded down with every delicacy . . ."

Page one of the October 25, 1879 issue extols Boise as the prettiest city "on the Coast," (!) to the surprise and delight of numerous visitors. Local hunters shoot moose, mountain lions; a local run-away stage heroically saved. George Patricks nearly killed "Mrs. [Louisa] White the colored laundress" last Friday night while attempting to rape her in her bed. Her situation is critical, and Patricks will be tried next week in Challis.



VOLUME 1, No. 1 (JULY 24, 1879) IN FOUR PIECES BUT COMPLETE, AND PROBABLY THE ONLY COPY IN EXISTENCE.

November 1 issue: Problems among the Ute Indians, reported from Park City, Utah. "A New Toll Road Project" has been opened to serve the Bonanza area. Mr. W. S. Shannon, Deputy Mineral Surveyor, "is busy compiling a map of the Yankee Fork and adjacent sections measuring about 200 miles square (40,000 square miles) of central Idaho. Yankee Fork needs a justice of the peace.

November 8: A local attempted murder in Challis, where another man, owner of a mine, has committed suicide on the street by shooting himself in the head with

his revolver. Monte White, just married, "is the first man in the Yankee Fork region who has fallen a sacrifice on the altar of Love . . ."



November 22: "The Fall Round-Up. Wealth of the Wood River Region. . . . The Prospectors' Summer Work." Most of the four pages are devoted to **EXTENSIVE REPORTS AND UPDATES OF MINING IN THE AREA**, assembled by the editor for this special issue. A wealth of valuable regional mining history.

November 29: A toll road and a bridge over the Salmon River are planned. Why do so many people want to go spend the winter in Salt Lake (wonders the editor)? Things are a bit slow now, but thanks for the Thanksgiving cigars just received. A local lovely has been off visiting in Challis for a whole week, and is eagerly awaited by Bonanza society. The men gather each mail delivery evening at the local store, waiting for their letters.

You get the idea! See my detailed **INVENTORY** pdf (also linked above) for much more detail.



serving suggestion (the unrelated period condom flyer not included)

- 8 “**The MORMON ELDERS’ DAMIANA WAFERS** for Strengthening the Brain, Nerves and Sexual Organs. Price \$1.00.” New York: F. B. Crouch, 202 Grand St., N.Y., Sole Agent U.S.A., n.d. (but ca. 1880s). \$600

7.4 X 4.5 cm. (approximately 3 X 1¾ inches). AN ORIGINAL TIN CONTAINER for this elusive rehabilitative product - about which, for general background, SEE: <http://www.rickgrunder.com/EphemeraForSale/damiana.htm>

THIRTY YEARS AGO, I happened by unlikely chance to converse with a fellow shopper in a booth at an Albany, New York collectibles show. Until that time, I had only hoped and speculated that a Damiana Wafers container must have existed at one time. Imagine my surprise when the gentleman described finding just such a "tin" secreted in an alcove of the chimney of his old house. That artifact was then photographed for Carmon Hardy's book, *Solemn Covenant: The Mormon Polygamous Passage* (Urbana and Chicago: University of Illinois Press, 1992), appearing in the set of illustration pages following p. 340. "Mormon pluralists," mused Hardy,

were undoubtedly flattered that not only did the predictions concerning polygamy's supposed vicious consequences fail to occur but, as time passed, increasing numbers of outsiders acknowledged their general good health and youthful appearance. Beyond the example of Brigham Young, or the spurious

"**Mormon Elders Damiana Wafers**" huckstered by Gentiles to the gullible on the assumption that Mormon men possessed extraordinary sexual powers, more sober testimony existed that could be taken as confirming their hygienic success. There was, for example, the remark of Lady Duffus Hardy that although she thought Mormon men coarse and sensual she also found them full of physical strength and good health. "One cannot imagine," she said, "a bad or ill-regulated liver among them." [Hardy, 96 (emphasis added)]

Shortly afterward, I obtained an original Mormon Elders Damiana Wafers tin of my own - an exciting event for a specialist bookseller! Alas, the container was empty and its salvific benefits remained untested. I sold that tin for more than \$2,000 however (mid-1991), so benefits did accrue. I have now obtained another example - only my second (though I understand, with the advent of eBay, that a few more have turned up in the meantime). Here it is:



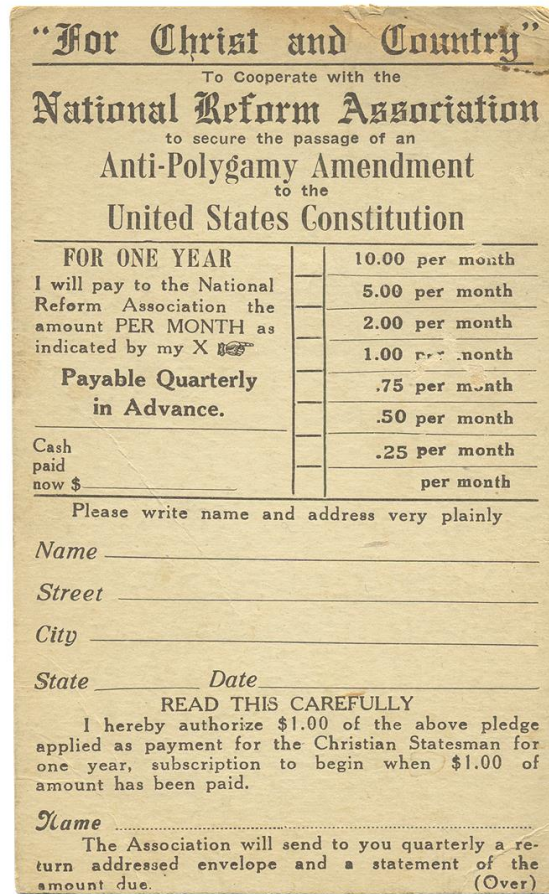
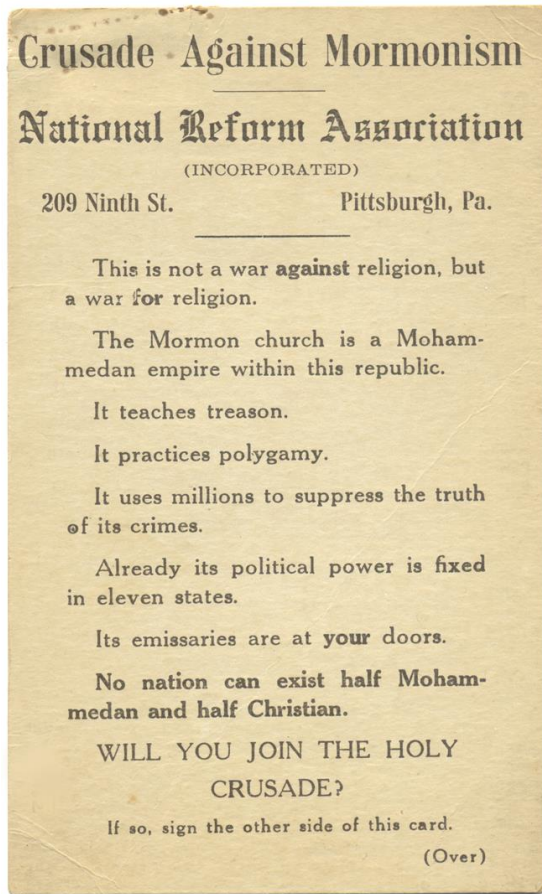
THIS IS A HIGH-RESOLUTION IMAGE WHICH CAN BE GREATLY ENLARGED ON THE SCREEN.

The text along the two long sides of the lid claims that this product is "A REMEDY FOR MALARIA." and "A CURE FOR DYSPEPSIA." "Six boxes for five dollars.," advertises the legend, along one long side of the base with instructions along the other side to "Swallow four a day[.]" The manufacturer of the box itself, according to one end of the base, was "Somers Bro[ther]s." in "B[roo]klyn, N.Y." In very good, strong condition, but with some moderate loss of enamel as shown.

"WILL YOU JOIN THE HOLY CRUSADE?"

- 9 **National Reform Association. CRUSADE AGAINST MORMONISM . . .** [caption title]. Membership/subscription card. Pittsburgh, Pennsylvania: National Reform Association, n.d. (but ca. 1910-15?).

13.5 X 8.2 cm. (approx. 5¼ X 3¼ inches). One card, printed front and back. Medium toning and wear as shown below. **\$225**



EXTREMELY RARE. Not in Flake, but a single example of this (or a similar variant) was updated on OCLC by BYU Library on January 20, 2021 (OCLC accession number 84355914). For other publications by this entity, see Flake 5713 - 5713b.

NO ORDINARY ANTI-MORMON GROUP, this influential Protestant organization boasted powerful American citizens among its directors - and paid FRANK CANNON thousands of dollars a year to lecture for them. For plenty of colorful detail, see Kenneth L. Cannon II, "'The Modern Mormon Kingdom': Frank J. Cannon's National Campaign against Mormonism, 1910-18," *Journal of Mormon History* 37:4 (Fall 2011), pp. 60-114. I find records of this National Reform Association dating back to the 1870s. Their specific efforts to push a

Constitutional amendment against polygamy, using language found on this card, seems to date from the period I suggest in parentheses above. "As late as 1919," writes John Turner,

the National Reform Association (a once influential Protestant group that had lobbied Congress to insert an explicit declaration of Christianity into the U.S. Constitution) accused the church of bringing "great numbers of women and girls from other states and from foreign countries to Utah, and this for unlawful and immoral purposes." A conference of the NRA called on the national government to expel Mormon members of Congress, ban the circulation of Mormon literature, and warn foreign governments about Mormon missionaries.

["Muslims, the New Mormons" (December 10, 2015) accessed May 1, 2022 at <https://www.patheos.com/blogs/anxiousbench/2015/12/muslims-the-new-mormons/>]

1839 map of Illinois when the Saints were moving in,
showing COMMERCE, Carthage and Warsaw

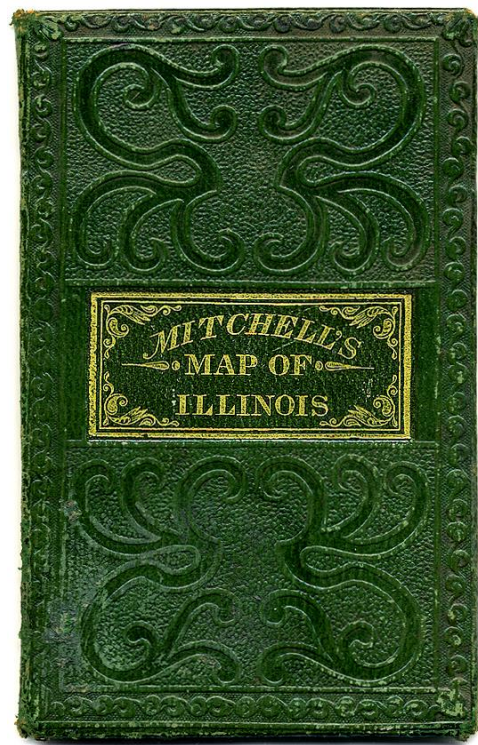
- 10 [NAUVOO] **THE TOURIST'S POCKET MAP OF THE STATE OF ILLINOIS**
Exhibiting its Internal Improvements Roads Distances &c. By J. H. Young[.] Philadelphia: Published by S. Augustus Mitchell. 1839.

"Sold by Thomas, Cowperthwait & Co. N^o 253 Market Street."

MAP unfolds to approx. 38½ X 32 cm. (15¼ X 12¾ inches). ORIGINAL vibrant HAND-COLORING, as issued. The map is attached inside the original dark green gilt-decorated roan leather case (as issued; blind-decorated "boards" forming a front and back cover opening like a book from which the map folds out in one sheet) with gilt title panel on front board, reading: "MITCHELL'S MAP OF ILLINOIS." The case measures 12¼ X 7½ cm. (about 4¾ X 3 inches). The inside front board is filled with a pasted-on printed slip explaining "Public Lands" with small printed section diagram scheme.

In very good and pleasing condition. Expert reinforcement, on the blank verso, to a number of the fold crossing points using archival paste and japanese tissue. These conservation repairs are all but invisible, with the exception of one bottom fold area that had sustained slight loss. **\$1,500**

HERE is the most popular traveler's map of the 1830s, designed to be carried in your pocket without damage. It is just the sort of thing which the best-equipped Mormon refugees from Missouri would have had in their hands in 1839, *the very year this piece was printed*, as they attempted to navigate their way through sparsely-settled Illinois. In 2003, I visited an older friend who was a second-generation Illinois collector and dealer. He had several maps of Illinois from various years, some of which he had purchased decades earlier from famed U.S. IANA bibliographer Wright Howes. I bought as many as I could afford, and gradually sold them over the years, saving this final, 1839 example for last. Compare it to the 1837 Mitchell's map version which I sold in 2005 for \$1,500 at:

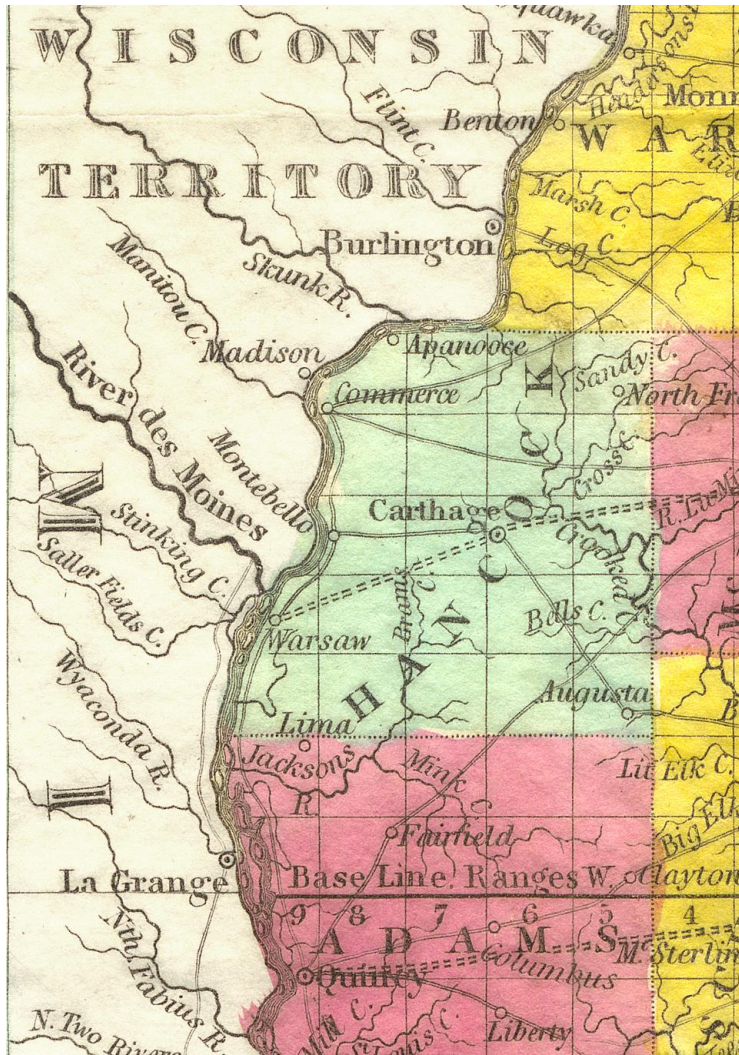


<http://www.rickgrunder.com/EphemeraForSale/ILmap1837/IL37.htm>



First published in 1834, but updated with each version. Simple township divisions within counties. Population table by counties shows Hancock with 483 people in 1830. Includes inset showing "Map of the Lead Mine Region East of the Mississippi River" at the junction of Illinois and Wisconsin Territory. The future NAUVOO, ILLINOIS began as Venus, a tiny post office hamlet established March 13,

1830 in response to a petition by James White and other county commissioners. "At that time," explains Glen M. Leonard, "Hancock County had only five hundred scattered residents." (*Nauvoo, A Place of Peace, A People of Promise* [SLC: Deseret Book, 2002], 48.



Local landowners Alexander White and Joseph Teas surveyed a townsite and recorded it in county records as Venus. They sold a dozen or so lots, but their expectations of a growing city did not materialize. By 1834, prospects for growth looked better, so White and Teas expanded their plat for Venus along the river northward and **RENAMED IT COMMERCE**, a moniker reflecting hope for economic growth. Twenty-four of the town's 144 lots fronted the river, an appropriate location for keel-boating and warehousing enterprises. Further expansion was possible, because the proprietors owned much of the adjoining land. The county approved the surveyor's plat in May [1834]. The name Venus gradually dropped out of use after Commerce became the sole mailing address for the peninsula. [Leonard, 51 (emphasis added)]

ABOVE: DETAIL OF THE 1839 MAP OFFERED HERE, SHOWING COMMERCE, CARTHAGE AND WARSAW IN HANCOCK COUNTY. (QUINCY, ADAMS COUNTY - WHICH HAD SERVED AS A REFUGE FOR SAINTS FLEEING MISSOURI) - IS SEEN NEAR THE BOTTOM OF THIS PICTURE.)

When Joseph Smith first arrived in the area, he moved onto White Family property at the original Venus portion of the peninsula which would later be known generally as Nauvoo . . .

In late April [1839], the Prophet led a party north from Quincy to examine available lands on both sides of the Mississippi. On May 1, at Commerce, the men purchased the farms of Hugh White and Isaac Galland near the south end of the peninsula. . . . White turned over his small log house to Joseph Smith, while Galland gave up his two-story stone residence to Sidney Rigdon.

The Prophet moved Emma and their four children into the log house on May 10, "hoping that I and my friends may here find a resting place for a little season at least." . . .

.....

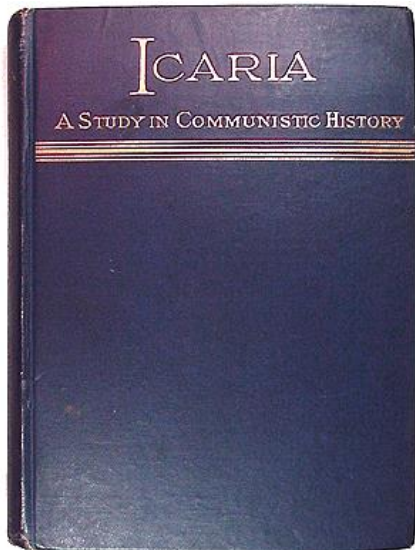
Nauvoo would be the last name given to a place that had previously been known informally to the Indians as Quashquema, to the traders as the "head of the rapids," and to the early settlers as Venus and then Commerce.

[Leonard, 57, 59]

"Smith was killed, and the new prophet, Brigham Young, organized the migration to Salt Lake—a migration as absolutely unique and remarkable as any ever recorded." (p. 47)

- 11 [NAUVOO] Albert SHAW. *ICARIA A Chapter in the History of Communism* By Albert Shaw, Ph. D. New York & London: G. P. Putnam's Sons; The Knickerbocker Press, 1884.

17 cm. ix, [1]-219, [2 (ads)] pp. (appendices, pp. [187]-216; Index, 217-19). Collated COMPLETE. Original smooth dark blue cloth gilt-lettered on spine and front board; floral endpapers. Text uniformly toned, but A VERY GOOD COPY. \$250



SIGNED AND INSCRIBED BY THE AUTHOR at Minneapolis to Miss Mary F. Harriman (later Severance; 1853-1925); "Severance" ownership inscription written unobtrusively at top of the same flyleaf and on page 77.

FIRST EDITION. Flake 7635a; Howes S 336, assigning an "aa" rarity, and saying "Best study of Cabet's experiment in rational democratic communism." A German edition was published in 1886, and modern reprints of the English text appeared in 1972 and 1973.

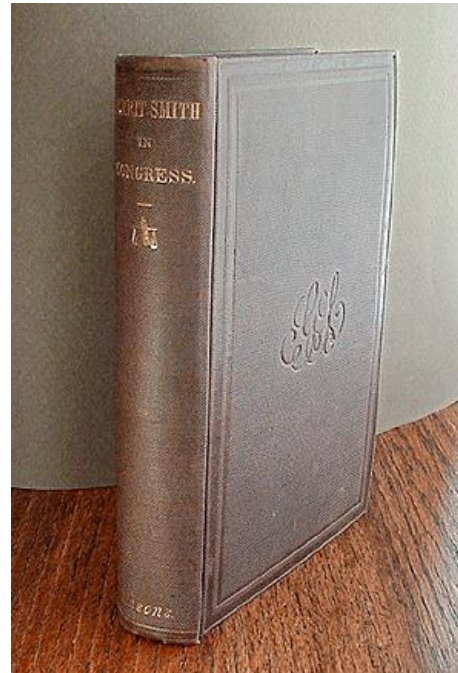
SCARCE, especially in this condition: An important work. Between Flake and OCLC, suprisingly, the only institutional holdings I can locate geographically between the Midwest and the West Coast are the copies held by the LDS Church History Library and Brigham Young University.

Treats the evolving Icarian communities in Texas, Nauvoo, St. Louis, Iowa and California. Chapter III is dedicated entirely to the "COMMUNITY LIFE AT NAUVOO," pp. [45]-63. Scattered references to Nauvoo recur later. **MORMONS** are treated respectfully, and are discussed and mentioned specifically on pages 47, 49, 50, 51, 54, 79 and 156.

If a religious system tramples on any of those great rights which it is the office of Government to protect, then, at just those points where such system offends, Government is to meet it and overcome it. [p. 232]

- 12 [POLYGAMY] Gerrit SMITH. *SPEECHES OF GERRIT SMITH IN CONGRESS*. New-York: Mason Brothers, 1855.

18½ cm. vi, [7]-423 pp. + engraved frontispiece portrait. Original brown cloth, gilt-lettered spine. Nearly fine; a very nice, fresh copy, with the portrait bright and clean. Moderate ghosting of the portrait through the tissue (which remains fine and uncreased) onto the title page, as frequently seen in books of the period. One water discoloration near the outer fore-edge of the back board, smaller than the size of a quarter-dollar coin. Lower fore-corners of two internal text leaves damaged in blank areas due to original trimming flaws when bound. Despite such peccadilloes, I doubt that much nicer a copy of this 167-year-old book will be found. \$250



FIRST EDITION TO INCLUDE THE SPEECH REGARDING MORMON POLYGAMY. Flake 7876 (with a note inferring negligible Mormon-related content, rather missing the point). A version of the previous year (Washington, D.C.: Buell and Blanchard, 1854) contained selected individual speeches with separate title pages, but not the speech on polygamy. A SIGNIFICANT OVERLOOKED VERSION, in exceptional condition.

SPEECH ON POLYGAMY. MAY 4, 1854. (pp. [229]-33). Gerrit SMITH (1797-1874) was a major American abolitionist, women's suffrage advocate, politician and social

reformer, serving in the House of Representatives (Free Soil Party - New York) in 1853-54. He is estimated to have donated some \$8,000,000 of his personal fortune to the causes he espoused - in one instance temporarily losing his sanity in the aftermath of the John Brown raid on Harper's Ferry, which he funded privately at some level. IN THE SPEECH CONSIDERED HERE, Smith disputed Alexander H. Stephens of Georgia, and others, in "the discussion of the motion to strike out from the bill for granting lands to actual settlers in Utah, the proviso 'That the benefit of this Act shall not extend to any person who shall now, or at any time hereafter, be the husband of more than one wife,' . . ." (p. [229])

DR. CARMON HARDY set a fascinating backdrop for this intriguing speech:

Soon after the 1852 announcement, the question of Mormon polygamy became entangled with that of slavery, infecting it with the venom of the sectional dispute. As part of his defense for plurality, Orson Pratt argued that Utah citizens be treated like those of the South, where local institutions were left to local control. . . . Linkage was reinforced by non-Mormons who defended both institutions as approved by the scriptures. . . . Those friendly to Mormonism's "peculiar institution," however, were few. . . .

Except for mutual interest in the right of regional populations to regulate themselves, there is little evidence of southern sympathy for polygamy. . . . Nevertheless, polygamists and slaveholders were thrown together in the minds of many Americans, including those debating in Congress. In 1854 Charles Sumner tied the Mormon with his "Harem" to the southern slaver as a wicked company. And **Gerrit Smith taunted Alexander Stephens on the floor of the House of Representatives** by asking if Stephens would like "dark-haired men" in Georgia to marry all the women they pleased, thus keeping "light-haired men" from having wives of their own. The Republican party's well-known 1856 pledge to rid the country of "those twin relics of barbarism—polygamy and slavery" was an oath salted through with sexual implication. [B. Carmon Hardy, *Solemn Covenant: The Mormon Polygamous Passage* (Urbana and Chicago: University of Illinois Press, 1992), 39-40 (emphasis added)]

Gerrit Smith thus rejected (self-interested) Southern resistance to limiting homestead lands in Utah to non-polygamists. In his speech printed here, he deems the land limitation as consistent with the laws of nature, which allow only one wife to one man, and only one farm to a family. The most colorful part of his argument, however, was that Southerners allowed no slave legal marriage . . .

Now, sir, there is no legal marriage among them. I go so far as to say that I am ready to stipulate in advance, that if the gentleman from Virginia can show that there is a legally married slave in all the South, I will give up all my opposition to slavery. The slave is incapable of any contract—even that of matrimony. The slaves after they have passed under the ceremony called marriage, can as well as before it, be sold from each other, and separated forever. [p. 230]

A Tennessee legislator interrupted at this point of the debate to offer a single case of a Catholic slaveholder in Maryland who would not separate his slave couple who had been married by a Catholic priest. Smith replied politely, but dismissed the argument as without legal basis or bond. He then argued that his purpose was not to legislate morality, but merely to fulfill natural laws of nature and humanity. The Southern protection of Utah polygamy, in other words, was baseless . . .

But, sir, to the subject before us. . . . All I would receive at the hands of Government is protection of persons and property. The office of Government is to hold a shield over the great essential natural rights of its subjects. Now, [p. 231 ends] sir, I hold that polygamy invades a great natural right, and that it is, therefore, the duty of Civil Government to suppress it.

. . . it is said that polygamy is a part of the religion of the Mormons; and that, as we would keep clear of the offence of invading the religion of our subjects, we must not strike at polygamy. I admit, sir, that the reformation of religion cannot be a legitimate object of legislation. But, sir, that legislation may be sound and justifiable which incidentally affects religious systems. . . .

I argue the duty of Government to suppress polygamy on just the principles that I argue the duty of Government to suppress land monopoly. I believe that all persons have an equal right to the soil. . . . So, sir, the right of each man to one wife, and each woman to one husband, is a natural right; . . . [p. 232 ends]

.

Now, I ask the gentleman from Georgia {Mr. Stephens} whether the Government of his State should or would permit the dark-haired men of his State to press and practice upon their claim to a hundred wives each, and thus to shut out the light-haired men from marriage? But I will consume no more of the time, as so many are eager to speak. [pp. 231-33]

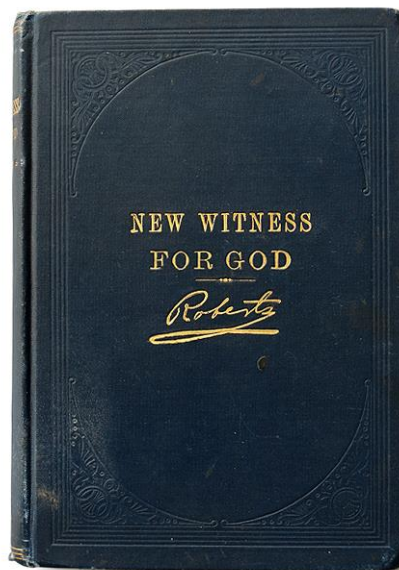
- 13 **ROBERTS, B[riham]. H[enry].** *A NEW WITNESS FOR GOD.* By Elder B. H. Roberts, Author of "The Gospel," "The Life of John Taylor," "Outlines of Ecclesiastical History," "Succession in the Presidency of the Church," Etc., Etc. . . . Salt Lake City, Utah: Published by George Q. Cannon & Sons Company, 1895.

19½ cm. [8]ff.; [11]-486, [2 (ads)] pp. Collated COMPLETE. Original dark blue bind-decorated cloth; title gilt-lettered on the spine and on the front board (with facsimile gilt signature ornamentation by "Roberts"). A very good copy; text clean and unmarked throughout. \$125

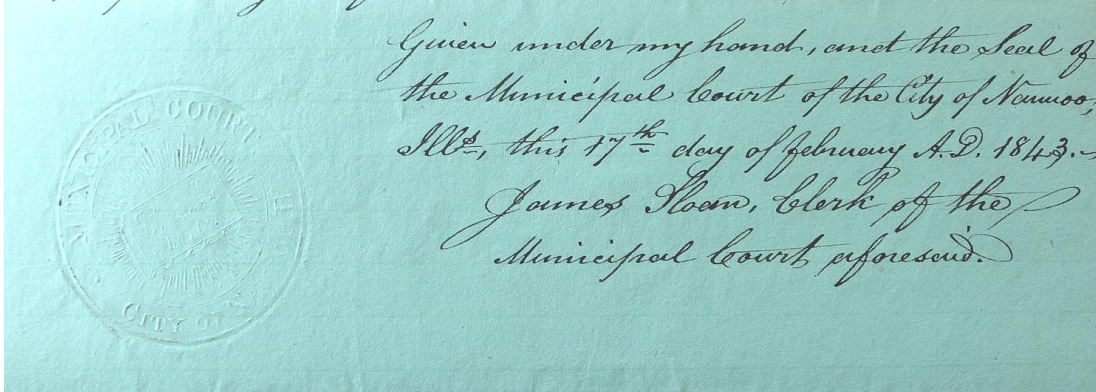
FIRST EDITION, Flake 7347. The first ad at the end includes this imprimatur by Franklin D. Richards, George Reynolds and John Jaques . . .

"Your committee . . . respectfully represent, that they have read it with great care and believe it to be a valuable addition to our church literature. They find nothing therein calling for adverse criticism but to the contrary find that it is orthodox and consistent with our teachings. . . . Brother Roberts' work collates and condenses a large amount of useful and important information historical and theological which is often not readily accessible to the Elders and members of the Church, but which tends to broaden their views and enlarge and enlighten their understanding of various vital matters connected with the gospel of our Lord and Savior Jesus Christ."

What more could one want? The book was offered in "full cloth" as here, for \$1.75, or "Full leather gilt \$2.75, post-paid." This work was expanded in the early 1900s to three volumes under title, *New Witnesses for God*.



making ridiculous & abusive language concerning Joseph Smith's Character,
thereby depreciating his moral & religious Character . . .



- 14 [SMITH, Joseph - character and morals] James SLOAN. AUTOGRAPH MANUSCRIPT TRANSCRIPT SIGNED as clerk of the Municipal Court of Nauvoo, from his docket book recording the case of slander by Thomas J. HUNTER against the morals of Joseph Smith, mentioned in Smith's *History of the Church*. Nauvoo, Illinois, 17 February 1843.

31 X 19½ cm. 2½ pages on two leaves. Neatly written in Sloan's fine hand on pale green paper. Lower half of the second leaf (presumably blank) neatly cut away long ago. In fine, attractive condition. **\$3,000**

Beginning in July, 1842, the letters of John C. Bennett published in the *Sangamo Journal* opened a rat's nest of gossip and discord in Nauvoo. Stories of Joseph and the elders propositioning women at every hand created a public relations nightmare. Sam Taylor describes the climate in Illinois at this time . . .

Bennett's letters convinced the Gentiles that the holy city was a cesspool of lawlessness and iniquity, while for the first time the booming city of Nauvoo began losing population; disillusioned Saints by the hundreds were leaving by wagon and river steamer. How much better it would have been, Sidney felt, if Bennett simply had been allowed to slip away, with official expressions of good feelings on both sides . . .

Sidney attended a public meeting at Nauvoo where Bennett was denounced, and at which some 380 men were called to go forth as missionaries, not to preach the gospel but to refute the evil lies about the prophet. [Samuel W. Taylor, *Nightfall at Nauvoo* (New York: Macmillan, 1971), 128-29]

While the situation still appeared salvageable, Smith had sent orders to the writer of the present transcript to let Bennett leave quietly:

. . . on the 17th of May, Bennett resigned his office as mayor of Nauvoo, his resignation being accepted with thanks for a job well done. On the same day

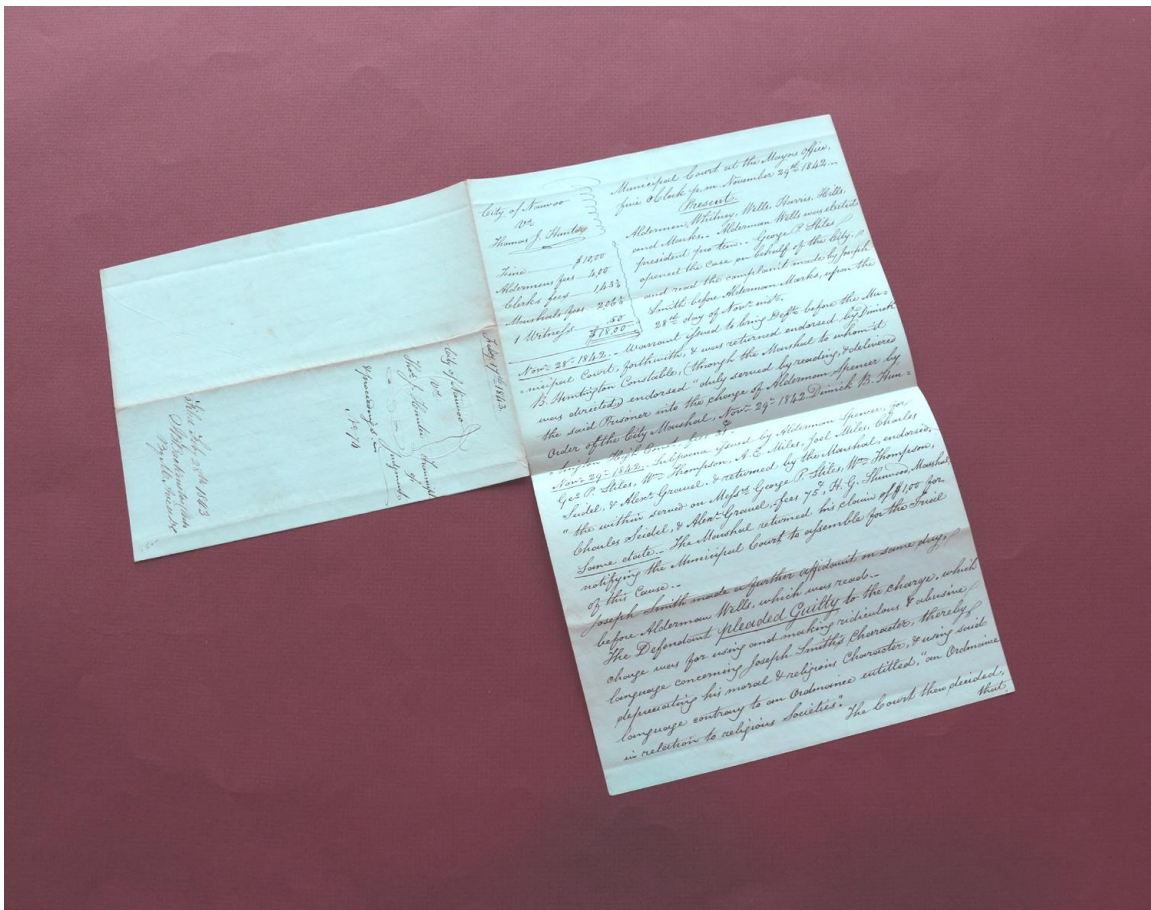
Joseph made formal request of James Sloan, church clerk and recorder, for Bennett's withdrawal:

Brother James Sloan,—

You will be so good as to permit General Bennett to withdraw his name from the Church record, if he desires to do so, and this with the best of feelings towards you and General Bennett.

Joseph Smith [Taylor, p. 119]

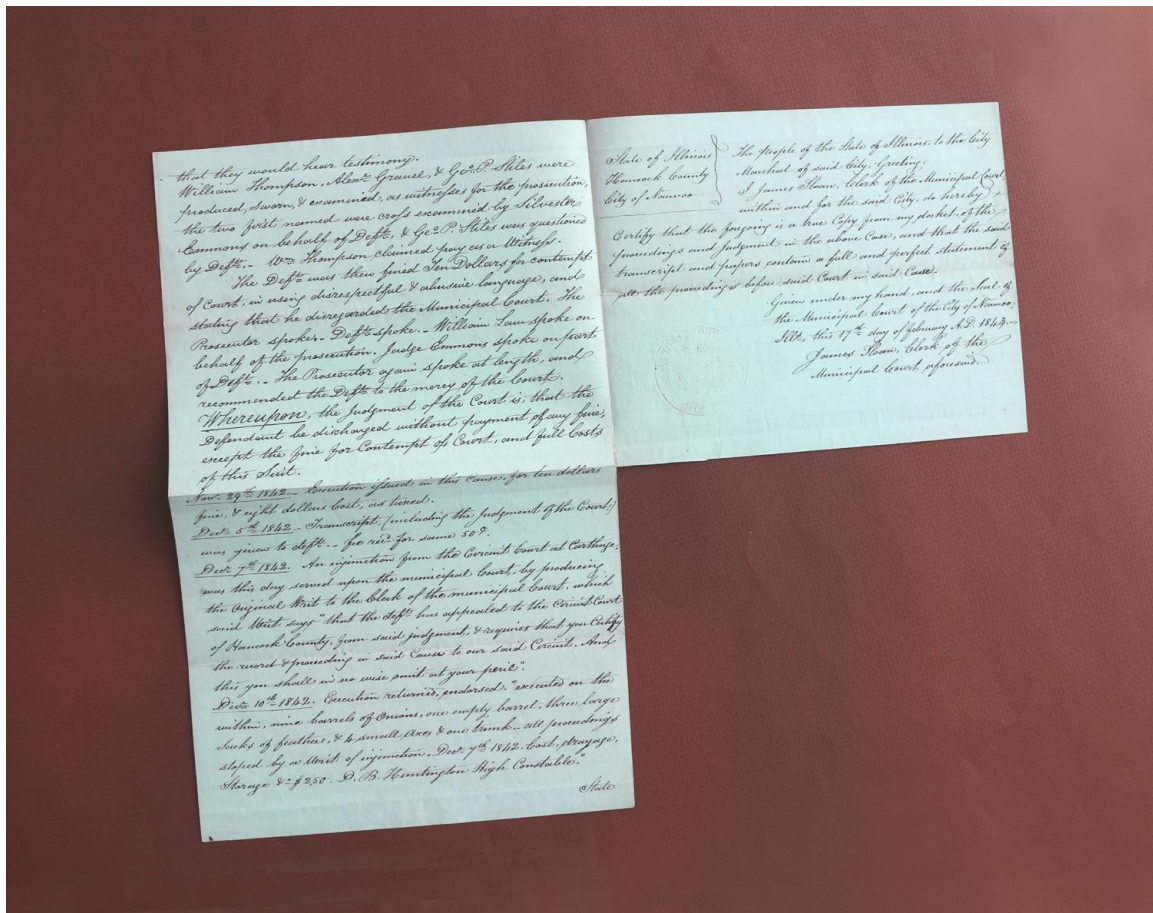
There followed a series of painful footnotes punctuated by occasional blowups which ultimately lead to the killing of the Prophet himself less than two years afterward. The interim period was filled with endless attempts to protect the image of the Church and its leaders.



THE MANUSCRIPT NOW OFFERED HERE serves to remind us how difficult it was to contain such foment, even at the lowest levels. Imagine the remarks which would have been made by non-Mormons and disaffected Saints on the streets of Nauvoo in late 1842! A city statute was already in place which could be used as an oppressive tool to curb free speech. Entitled "An ordinance in relation to Religious Societies," this ostensibly liberal-minded instrument would protect

"Catholics, Presbyterians, Methodists, Baptists, . . . Quakers, Episcopal, Universalists, Unitarians, Mohammedans" and "all other religious sects and denominations whatever," (including "Latter-day Saints,") from anyone "disturbing or interrupting any religious meeting within the limits of this city . . ." Such an offense was punishable by up to six months' imprisonment and five hundred dollars in fines at the discretion of the mayor or municipal court (passed March 1, 1841; HC IV:306).

A closer reading of that remarkable statute, however, shows that it also outlawed ". . . ridiculing, and abusing or otherwise depreciating another in consequence of his religion, . . ." and all city officers were officially required to report any violations "to the Mayor . . ." A powerful mayor in control of the city council would have power to haul into court and threaten with odious punishment anyone who dared speak his mind. Ironically, at the time when Joseph Smith proposed this extreme measure, the Mayor in charge was John C. Bennett. Now this ordinance would be used against Bennett's supporters. Interestingly enough, the clerk who recorded the statute was James Sloan, who now presents us with an applied case of its enforcement; the text - in Sloan's attractive secretarial hand- reads in its entirety as follows:



City of Nauvoo

v^s

Thomas J. Hunter}

Fine	\$10,00
Aldermens fees	4,00
Clerks fees	1,43¾
Marshals fees	2,06¼
1 Witness	,50
	<u>\$18,00</u>

Municipal Court at the Mayors Office, five oClock p.m. November 29th 1842.-

Present.

Aldermen, Whitney, Wells, Harris, Hills, and Marks. Alderman Wells was elected president pro tern.- George P. Stiles opened the Case on behalf of the City, and read the complaint made by Joseph Smith before Alderman Marks, upon the 28th day of Nov^r ins^t.

Nov^r 28^t 1842. - Warrant issued to bring Def^t before the Municipal Court, forthwith, & was returned endorsed by Dimick B. Huntington Constable, (through the Marshall to whom it was directed,) endorsed "duly served by reading, & delivered the said Prisoner into the charge of Alderman Spencer by order of the City Marshal, Nov^r 29^t 1842. Dimick B. Huntington High Cons^t, fees 31^{ct}.

Nov^r 29^t 1842.- Subpoena issued by Alderman Spencer, for Ge^o P. Stiles, W^m Thompson, A. E. Miles, Joel Miles, Charles Seidel, & Alex^t Growel. & returned by the Marshal, endorsed, "the within served on Mess^{rs} George P. Stiles, W^m Thompson, Charles Seidel, & Alex^t Growel.- fees 75^{ct}. H. G. Sherwood, Marshal.

Same date.- The Marshal returned his claim of \$1,00 for notifying the Municipal Court to assemble for the Trial of this Cause.-

Joseph Smith made a further affidavit on same day, before Alderman Wells, which was read.-

The Defendant pleaded Guilty, to the charge, which charge was for using and making ridiculous & abusive language concerning Joseph Smith's Character, thereby depreciating his moral & religious Character, & using said language contrary to an Ordinance entitled, "an Ordinance in relation to religious Societies."

The Court then decided,
that,

that they would hear testimony.

William Thompson, Alex^t Growel, & Ge^o P. Stiles were produced, sworn, &

examined, as witnesses for the prosecution, the two first named were cross examined by Silvester Emmons on behalf of Def^t, & Ge^a P. Stiles was questioned by Def^t- W^m Thompson claimed pay as a Witness.

The Def^t was then fined Ten Dollars for contempt of Court, in using disrespectful & abusive language, and stating that he disregarded the Municipal Court. The Prosecutor spoke.- Def^t spoke.- William Law spoke on behalf of the prosecution. Judge Emmons spoke on part of Def^t.- The Prosecutor again spoke at length, and recommended the Def^t to the mercy of the Court.

Whereupon, the Judgment of the court is, that the Defendant be discharged without payment of any fine, except the fine for Contempt of Court, and full Costs of this Suit.

Nov^r 29th 1842.- Execution issued in this Cause, for ten dollars fine, & eight dollars Cost, as taxed.

Dec^r 5th 1842.- Transcript, (including the Judgment of the Court,) was given to Def^t.- fee rec^d for same 50^{ct}.

Dec^r 7th 1842. An injunction from the Circuit Court at Carthage, was this day served upon the municipal Court, by producing the Original Writ to the Clerk of the municipal Court, which said Writ says- "that the def^t has appealed to the Circuit Court of Hancock County, from said judgment, & requires that you Certify the record & proceeding in said Cause to our said Circuit. And this you shall in no wise omit at your peril."

Dec^r 10th 1842. Execution returned, endorsed, "executed on the within, nine barrels of Onions, one empty barrel, three large Sacks of feathers, & 4 small Axes & one trunk.- all proceedings stoped by a Writ of injunction, Dec^r 7th 1842. Cost, drayage, Storage &^c \$2,50. D. B. Huntington High Constable."

State

State of Illinois
Hancock County
City of Nauvoo}

The people of the State of Illinois to the City Marshal of the said City, Greeting:

I James Sloan, Clerk of the Municipal Court, within and for the said City, do hereby Certify that the foregoing is a true Copy from my docket, of the proceedings and judgment in the above Case, and that the said transcript and papers contain a full and perfect statement of all the proceedings before said Court in said Case.

Given under my hand, and the Seal of the Municipal Court to the City of Nauvoo, Ills, this 17th day of February A.D. 1843.

James Sloan, Clerk of the Municipal Court aforesaid.

[blind-embossed seal of the "MUNICIPAL COURT CITY OF NAUVOO"]

[dockets on verso:] Feb.y. 17th 1843.

City of Nauvoo

v^s

Tho^s J. Hunter

Transcript of Judgment. & proceedings. — N^o 74

Filed Feby 28th 1843

J B Backenstos Clerk

By M. Avise[?] D[eputy] C[lerk]

Whenever we are privileged to lay hands on original papers of Nauvoo, new facts and details emerge which were previously unknown to historians. The present transcript is a good example, for the only mention of this case by Joseph Smith himself reads as follows:

Tuesday, 29 [November, 1842].—In council with Brother Hyrum, Willard Richards, and others concerning bankruptcy. Afternoon, attended court at the house of Mr. Hunter, grocer, before Alderman Spencer, for slander. I forgave Hunter the judgment, but he was fined \$10 for contempt of court.

Wednesday, 30.—Morning, in counsel in the large assembly room preparing evidence in the case of bankruptcy. Afternoon, had Amos Davis brought before the municipal court for slander; but, in consequence of the informality of the writ drawn by Squire Daniel H. Wells, I was non-suited. [HC 5:197 (emphasis added)]

Whether from delay or motives of discretion, we see that Smith (or the editors of his history) named a different location and a different presiding official for the trial, and added the claim that he forgave Hunter the judgment. Given Joseph's tremendous power as prophet and mayor, this claim may well be true, omitted from the record for whatever reason. Only the previous day, Smith's own brother Hyrum had urged a spirit of forgiveness in a case regarding disputes among Temple construction workers which was tried informally at Joseph's home before Joseph and William Law at Joseph's home:

. . . President Hyrum addressed the brethren at some length . . . He advised the brethren to have charity one with another, and be united, &c., &c. Elder Sherwood replied to President Hyrum's remarks. . . . [HC 5:197, Monday, 28 September]

"Elder Sherwood" above was the city marshal **H[enry]. G. SHERWOOD**, named in the present transcript document, a man mentioned frequently in the *History of the Church*. He was among those healed by Joseph Smith in the early days of Nauvoo (Taylor, *Nightfall at Nauvoo*, p. 37).

Of less importance but rather informative is the early appearance of **J. B. BACKENSTOS'** name on the present docket, dated February 28, 1843. He would go on to play a colorful role in the Mormon War of Illinois. "For a brief period in 1845," according to the authors of a 1995 study,

the most controversial figure in Hancock County was Jacob B. Backenstos. He had come to the county in 1843, perhaps with the backing of Stephen A. Douglas, to fill the office of circuit clerk. A non-Mormon, he quickly associated himself with the Mormon majority for political reasons. The very next year, he was elected to the state legislature on the strength of the Mormon plurality in the county. Of course, his pro-Mormon political opportunism aroused non-Mormon resentment, which increased in January 1845, when Backenstos made a speech to the legislature opposing revocation of the Nauvoo Charter—and denouncing the anti-Mormons in the process. In short, he became a divisive force in the county, and unfortunately, in August of 1845, Mormon voters elected him sheriff—to fill the position vacated by Minor Deming. The Mormons could not have chosen a man more widely hated among non-Mormons to be the chief law-enforcement officer in Hancock County; his election virtually guaranteed civil conflict. [John E. Hallwas and Roger D. Launius, eds., *Cultures in Conflict: A Documentary History of the Mormon War in Illinois* (Logan, Utah: Utah State Univ. Press, 1995), 280]

If Backenstos arrived in Nauvoo only in 1843, as these respected scholars indicate, then it was early in the year indeed, during bad weather, as this new evidence shows.

One amusing detail remains for us to notice. James SLOAN, the writer of this manuscript, was the general Church recorder at the time, a mature man of Irish birth who had been converted in the 1830s. He would soon return to his homeland as a missionary, later serving the Saints prominently in Iowa and on to Utah. **ONE WEEK BEFORE HE WROTE OUT THE PAPER NOW AT HAND**, Joseph Smith was in a fiscally conservative mood:

I prophesied to James Sloan, city recorder, that it would be better for him ten years hence, not to say anything more about fees; and addressed the new

council, urging the necessity of their acting upon the principle of liberality, and of relieving the city from all unnecessary expenses and burdens . . . I prophesied that if the council would be liberal in their proceedings, they would become rich, and spoke against the principle of pay for every little service rendered . . .

[HC 5:270 (11 February 1843)]

An examination of the text of the transcript here at hand shows Sloan receiving his fees in previous months when the case took place, but no fees for this tedious and lengthy document which must have occupied substantial time and attention to produce. (I know it was certainly a crucifixion for *me* to transcribe and proofread!)

"Here is what we have been looking for . . ." —Dale Morgan to Fawn Brodie, 1947

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



Quarto, 25½ X 20 cm. iv, 412 pages called for, but LACKING the issue for April 2 (issue 14, which had no Mormon content, four leaves, pp. 105-112.). Two other issues are bound out of order, but are present and complete (Oct. 29 and Nov. 5, bound following the issue for Nov. 12). A couple of lines from each side of the bottom of page 31 (issue for January 22, back page, no Mormon content) have been lost from a torn-away margin. The last issue, No. 52, is complete as issued in only 4 pages. The general title leaf and the general index leaf (which are correctly bound here at the front of the volume) would have been printed with that last number and sent out with it at the end of the year.

Contemporary reddish leather-backed marbled boards; gilt-lettered spine with spine caps strong and intact. Scuffing and edge wear. Condition of the issues varies in terms of foxing or dampstaining, but nothing extreme, and with relatively little wear. Some leaves are somewhat sprung or loosening. **\$2,750**

IMPORTANT AND SCARCE. Although printed just an hour's drive from where I live, this is only the fourth or so example I have been able to find in more than forty years –this copy obtained decades ago, and now back in my hands. It contains **a review of the Book of Mormon published two days earlier than Alexander Campbell's more famous "Delusions" review.** Most famously, however, the rare volume now at hand also enjoys the distinction of being **"THE EARLIEST KNOWN PRINTED REFERENCE TO JOSEPH SMITH'S 1826 COURT HEARING** in South Bainbridge, New York." (Dan Vogel, *Early Mormon Documents* 4:94 with complete transcription, notes and introduction. For further analysis and discussion, see Vogel, *Joseph Smith: The Making of a Prophet*, 85). It is also **the source of the oft-cited court testimony of ADDISON AUSTIN WHO HAD ASKED JOSEPH SMITH FRANKLY IF HE COULD REALLY SEE TREASURE IN HIS SEERSTONE . . .**

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

"Here is what we have been looking for," wrote Dale Morgan excitedly to Fawn Brodie on August 19, 1947, "a contemporary account of that 1826 trial." Morgan initially kept this source a secret (after discovering a copy at the Library of Congress), but lorded it over Francis Kirkham, trying to make Kirkham come clean with information on money-digging in the latter's second edition of *A New Witness for Christ*. –SEE *Dale Morgan on Early Mormonism: Correspondence & A New History* (SLC: Signature Books, 1986), 129.

ALL THREE OF THE ARTICLES ON "MORMONITES" which are called for in the general index (on p. iv) of this volume are present here. The first two are relatively long, and are *original to this periodical*. The third article, equally colorful but of shorter length, is **copied from the "Painseville [sic] (O[hio].) Gazette."** All are interesting, but it is the second article (described at length further below, article II), which has made this volume important to Mormon studies since 1947.

- I. **Issue for February 5, 1831**, untitled editorial **REVIEW OF THE BOOK OF MORMON** preceded by a communication from Ohio. Entails more than sixteen column inches of small type, and occurs without separate title within the section of "Editorial Correspondence" which begins on the previous page. **PRECEDES ALEXANDER CAMPBELL'S REVIEW OF THE BOOK OF MORMON BY TWO DAYS** ("Delusions," in the *Millennial Harbinger* for February 7, 1831).

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

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

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

Skinner concludes that if someone were "now to appear on the stage and assert that he had been an inhabitant of the moon for five hundred years, and had finally fallen on this earth to make a new revelation to men, he would find followers and make proselytes, . . . So prone are mankind to the marvelous in religion, when backed, as in this case, by the threats of endless misery!" Ironically, Joseph Smith had already abjured such threats the previous March (now Doctrine and Covenants section 19) and moved suddenly much closer to Skinner's own Universalist sentiments.

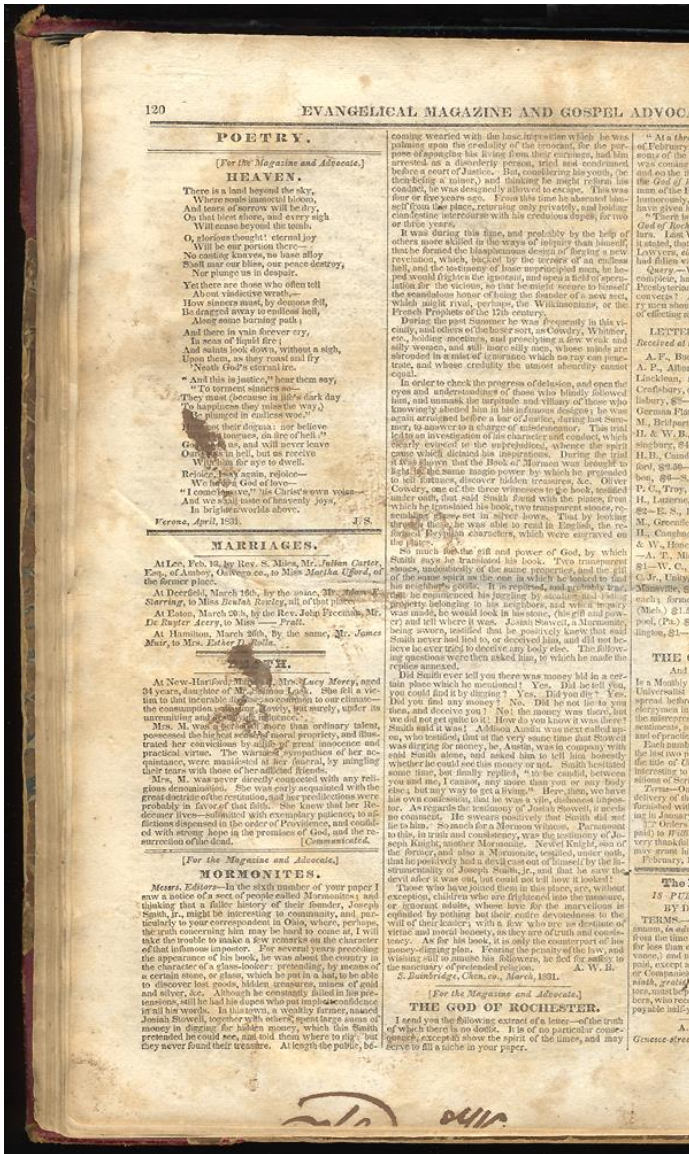
II. However energetic the initial review of Mormonism above may have been, it would be overshadowed in this volume by an article of far greater historical importance in the form of a substantial letter sent to this magazine from South Bainbridge, Chenango County, New York by a reader who saw the first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



SHOWING THE ALL-IMPORTANT ISSUE OF APRIL 9, 1831

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

. . . have a look at the item I found in the *Evangelical Magazine and Gospel Advocate* for April 9, 1831. Here is what we have been looking for, a



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

MORGAN initially kept this source secret, but loaned it over Kirkham, trying to make Kirkham come clean with information on money-digging in his second edition. A generation later, further research

would uncover collateral original manuscript backing for these events. "Every perspective," noted Richard L. Bushman,

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

Certain earlier Latter-day Saints may have attempted to discredit both the data and the researchers of the arrest and court proceedings of March 1826 against "Joseph Smith, the Glass looker" in Chenango County, New York, but Morgan's discovery of the 1831 data preserved in the periodical now offered here paved the way for Walters as well as for Mormon defenders to approach the subject

more realistically. For the background source documents and commentary, see Dan Vogel, *Early Mormon Documents* 4:239-66. The author of the following important source is generally presumed to have been physician Abram Willard BENTON. For Vogel's annotated transcription of Benton's text, including point-by-point notes regarding correlations or differences with the other known records, see *Early Mormon Documents* 4:94-99.

The **illustration AT RIGHT** is a high-resolution image which has been cleaned up for ease of reading: One can ENLARGE it on the screen for much greater clarity. For the actual appearance of this crucial article, refer to the color illustration on the page above.

III. The final article on Mormonism in this volume appears in issue 25, for **June 18, 1831**. Entitled, "INFATUATION," it fills five column inches of page 198, and is taken from the *Painesville Gazette* in Ohio. "Almost every week brings new reports of the fatal infatuation of the Mormonites," according to that editor. "It will be recollected that when they made their appearance here, they declared themselves immortal. Death, however, has paid them no respect, other than by frequent visits." It seems that the Saints are refusing to call for medical assistance when needed. Mrs. Madock, "daughter of Judge Clapp, of Mentor, and a believer in Mormonism," has died in childbirth "for want of professional

[For the Magazine and Advocate.]

MORMONITES.

Messrs. Editors—In the sixth number of your paper I saw a notice of a sect of people called Mormonites; and thinking that a fuller history of their founder, Joseph Smith, jr., might be interesting to community, and particularly to your correspondent in Ohio, where, perhaps, the truth concerning him may be hard to come at, I will take the trouble to make a few remarks on the character of that infamous impostor. For several years preceding the appearance of his book, he was about the country in the character of a glass-looker: pretending, by means of a certain stone, or glass, which he put in a hat, to be able to discover lost goods, hidden treasures, mines of gold and silver, &c. Although he constantly failed in his pretensions, still he had his dupes who put implicit confidence in all his words. In this town, a wealthy farmer, named Josiah Stowell, together with others, spent large sums of money in digging for hidden money, which this Smith pretended he could see, and told them where to dig; but they never found their treasure. At length the public, be-

coming wearied with the base imposition which he was palming upon the credulity of the ignorant, for the purpose of sponging his living from their earnings, had him arrested as a disorderly person, tried and condemned before a court of Justice. But, considering his youth, (he then being a minor,) and thinking he might reform his conduct, he was designedly allowed to escape. This was four or five years ago. From this time he absented himself from this place, returning only privately, and holding clandestine intercourse with his credulous dupes; for two or three years.

It was during this time, and probably by the help of others more skilled in the ways of iniquity than himself, that he formed the blasphemous design of forging a new revelation, which, backed by the terrors of an endless hell, and the testimony of base unprincipled men, he hoped would frighten the ignorant, and open a field of speculation for the vicious, so that he might secure to himself the scandalous honor of being the founder of a new sect, which might rival, perhaps, the Wilkinsonians, or the French Prophets of the 17th century.

During the past Summer he was frequently in this vicinity, and others of the baser sort, as Cowdry, Whitmer, etc., holding meetings, and proselyting a few weak and silly women, and still more silly men, whose minds are shrouded in a mist of ignorance which no ray can penetrate, and whose credulity the utmost absurdity cannot equal.

In order to check the progress of delusion, and open the eyes and understandings of those who blindly followed him, and unmask the turpitude and villany of those who knowingly abetted him in his infamous designs; he was again arraigned before a bar of Justice, during last Summer, to answer to a charge of misdemeanor. This trial led to an investigation of his character and conduct, which clearly evinced to the unprejudiced, whence the spirit came which dictated his inspirations. During the trial it was shown that the Book of Mormon was brought to light by the same magic power by which he pretended to tell fortunes, discover hidden treasures, &c. Oliver Cowdry, one of the three witnesses to the book, testified under oath, that said Smith found with the plates, from which he translated his book, two transparent stones, resembling glass, set in silver bows. That by looking through these, he was able to read in English, the reformed Egyptian characters, which were engraved on the plates.

So much for the gift and power of God, by which Smith says he translated his book. Two transparent stones, undoubtedly of the same properties, and the gift of the same spirit as the one in which he looked to find his neighbors' goods. It is reported, and probably true, that he commenced his juggling by stealing and hiding property belonging to his neighbors, and when inquiry was made, he would look in his stone, (his gift and power) and tell where it was. Josiah Stowell, a Mormonite, being sworn, testified that he positively knew that said Smith never had lied to, or deceived him, and did not believe he ever tried to deceive any body else. The following questions were then asked him, to which he made the replies annexed.

Did Smith ever tell you there was money hid in a certain place which he mentioned? Yes. Did he tell you, you could find it by digging? Yes. Did you dig? Yes. Did you find any money? No. Did he not lie to you then, and deceive you? No! the money was there, but we did not get quite to it! How do you know it was there? Smith said it was! Addison Austin was next called upon, who testified, that at the very same time that Stowell was digging for money, he, Austin, was in company with said Smith alone, and asked him to tell him honestly whether he could see this money or not. Smith hesitated some time, but finally replied, "to be candid, between you and me, I cannot, any more than you or any body else; but any way to get a living." Here, then, we have his own confession, that he was a vile, dishonest impostor. As regards the testimony of Josiah Stowell, it needs no comment. He swears positively that Smith did not lie to him. So much for a Mormon witness. Paramount to this, in truth and consistency, was the testimony of Joseph Knight, another Mormonite. Newel Knight, son of the former, and also a Mormonite, testified, under oath, that he positively had a devil cast out of himself by the instrumentality of Joseph Smith, jr., and that he saw the devil after it was out, but could not tell how it looked!

Those who have joined them in this place, are, without exception, children who are frightened into the measure, or ignorant adults, whose love for the marvellous is equalled by nothing but their entire devotedness to the will of their leader; with a few who are as destitute of virtue and moral honesty, as they are of truth and consistency. As for his book, it is only the counterpart of his money-digging plan. Fearing the penalty of the law, and wishing still to amuse his followers, he fled for safety to the sanctuary of pretended religion. A. W. B.

S. Bainbridge, Chen. co., March, 1831.

[For the Magazine and Advocate.]

THE GOD OF ROCHESTER.

I send you the following extract of a letter—of the truth of which there is no doubt. It is of no particular consequence, except to show the spirit of the times, and may serve to fill a niche in your paper.

assistance," and the wife of Joseph Smith has nearly met the same fate. Some 200 emigrants from New York State have just arrived, now "scattered about in the common stock families." Martin Harris' wife ("who purloined several pages of the first revelation") has refused to come live with the Mormons, and "another fellow" has abandoned his wife and children "until they embrace the new faith."

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

Chenango County, ss. *Zechariah Tarble* Esq. one of the
Justices of the Peace of said county;—To any Constable of said county, *Greeting.*

“WE WENT TO SQUIRE TARBELL’S AND WERE MARRIED . . .” —*Emma Smith*

16 [SMITH, Joseph - marriage and money-digging background authorities] Group of thirty-five partly-printed summons/subpoena FORMS ACCOMPLISHED IN MANUSCRIPT AND SIGNED BY **ZECHARIAH TARBLE** (Justice of the Peace who would marry Joseph and Emma Smith a few months later, 67 SIGNATURES) OR by **ALBERT NEELY** (Justice of the Peace who had presided over the hearing against Joseph Smith as a “glass looker” on March 20, 1826; two Neely SIGNATURES total, on one form).

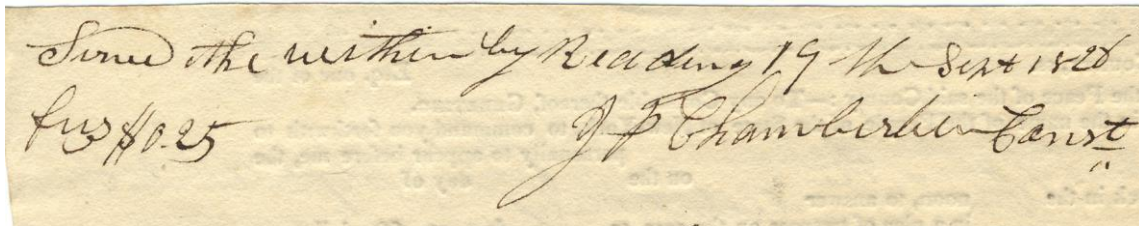
Also bearing short AUTOGRAPH NOTES SIGNED by **J[OSEPH]. P. CHAMBERLIN** (Constable who as a future Justice of the Peace would preside over the hearing against Joseph Smith for disorderly conduct on June 1, 1830, 27 SIGNATURES with his short AUTOGRAPH NOTES), or by **P[hilip] M[ark] DE ZENG** (Constable who had arrested Joseph Smith in the 1826 case and kept him in custody for two days and a night, 3 examples), or one each by **four other constables** (below).

Bainbridge and South Bainbridge, New York, April-November, 1826.



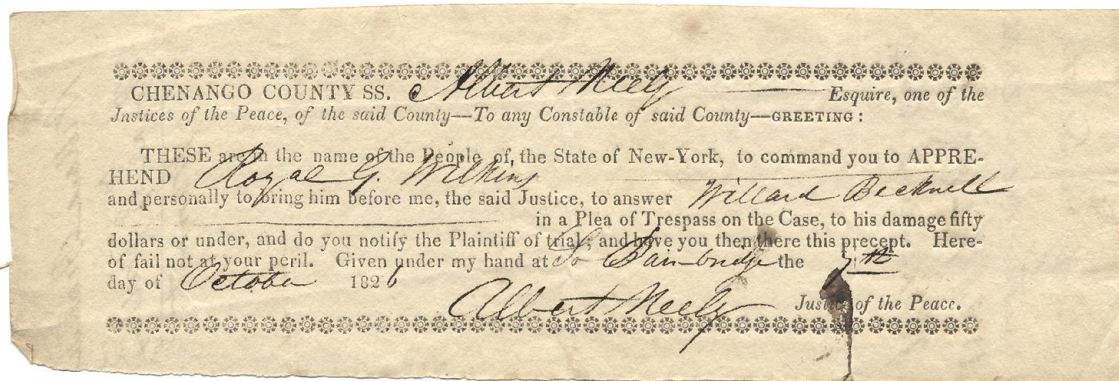
Narrow forms of various sizes, approx. 2–3 inches tall by 7–9 inches long. Occasional toning or darkening, but in very good condition. *the 35 items: \$4,500*

Comprising some hundred scarce early-Mormon-legal-figure autographs, these thirty-five documents DO NOT INVOLVE SPECIFIC MORMON CASES, but supply rich and rare local, contemporary presence. In forty-two years of business, I have never found a single signature of any of these figures from Joseph Smith's frankly picaresque treasure-seeking years. These men are well known to early Mormon history, but were prominent only regionally. I find no 1820s examples of anything signed by them at Mormon or other scholarly institutions, nor do I anticipate seeing any of these myself again.



Served the within by Reading 19th Sept 1826
 fees \$0.25 J P Chamberlin Const^{table}

THESE SMALL DOCUMENTS are commands to appear in court for various small claims cases (under \$50) as defendants or as witnesses. Most of them bear Tarble's signature a second time in the handwritten text (giving a total of about 67 TARBLE autographs, half with him writing out his full name, and the other half with his initial Z. and last name). **Each is docketed on the verso and includes the CONSTABLES' AUTOGRAPH SIGNED NOTES**, reporting the reading of the summons to the party, or seizing his property in a couple of instances. Most were served (about 27) by Constable **J. P. CHAMBERLIN**, SIGNED with his NOTES (as in the example shown ABOVE), but three were served with notes signed by **PHILIP DE ZENG**, and one each by **WELLS NEWTON**, **IRA HODGE** (awkward signature), **RUSSEL KELSEY**, and **HORACE GURNEY** (the latter stating South Bainbridge). The summons service note on one form was not signed.

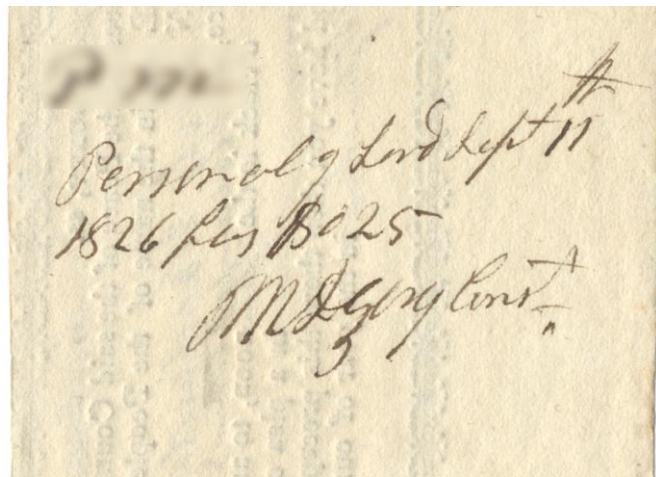


Most of these cases will require further research. The slip which is FILLED OUT AND SIGNED by **ALBERT NEELY** (ABOVE) was issued to arrest Royal G. WILKINS to

answer a claim by Willard BECKNELL. Neely also signed at the top in the text, writing his first initial differently there, no doubt for the sake of formality (the remainder of the signature at the bottom being identical). It is dated So[uth] Bainbridge, Chenango County, New York, October 7, 1826.

Eleven of the slips relate to complaints by, or summon the court testimony of **ALBERT NEELY** against creditors. Five of the slips relate to complaints by, or summon the court testimony of **NATHAN BOYNTON**. One slip summons the court testimony of **ARAD STOWEL**. (Note that these latter slips mentioned in this paragraph relate to - BUT ARE NOT SIGNED BY - Neely, Boynton or Stowel.)

HISTORICAL CONTEXT SUMMARY: On March 20, 1826, Albert NEELY presided at the court appearance of Joseph Smith, the “glass looker.” Constable Philip **DE ZENG** arrested Smith and held him for two days and a night, also summoning witnesses and communicating with two judges. On January 18, 1827, Joseph Smith and Emma Hale would elope to the home of Zechariah **TARBLE** where he performed their marriage. *All of the documents in this collection occur between the events above.* Then later, on June 1, 1830, Joseph P. **CHAMBERLIN** would preside over the pre-trial hearing against Joseph Smith for disorderly conduct.

A photograph of a handwritten note on aged, yellowed paper. The text is written in cursive ink and reads: "Personaly Ser[ve]d Sept 11", "1826 fees \$025", and "PM DZeng Const[able]". There are some faint markings and a small mark at the top right of the page.

Personaly Ser[ve]d Sept 11th

1826 fees \$025

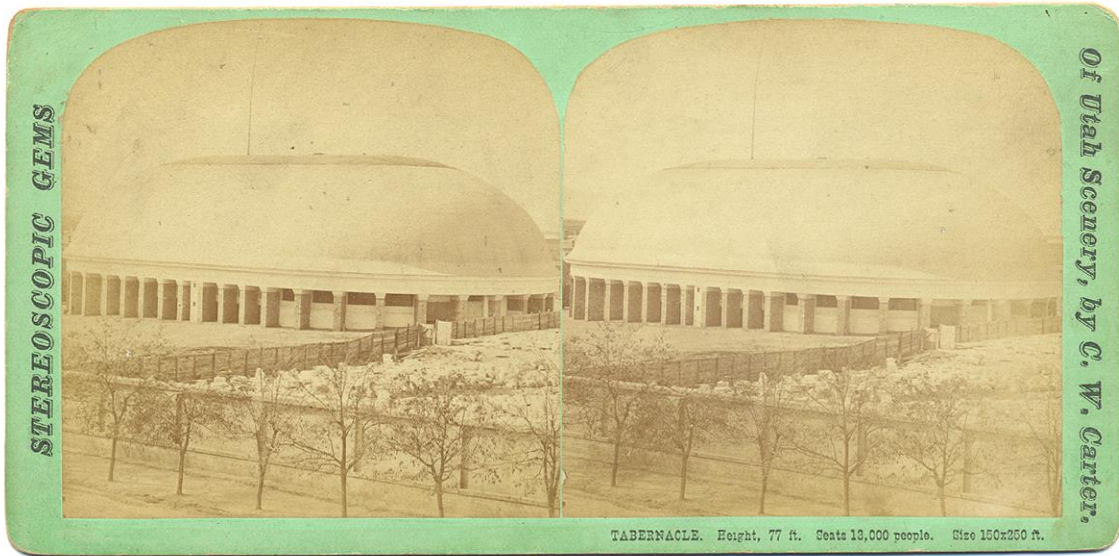
PM DZeng Const^[able]

One of the three DeZeng AUTOGRAPH NOTES SIGNED in this collection.

Arad **STOWEL** was a witness in the March 1826 hearing above. Dr. Nathan **BOYNTON** figured in the 1830 case above. Boynton is mentioned several times in the Joseph Smith Papers and has a biographical notice there. For a faith-promoting conspiracy view of these two men (who were brothers-in-law), see: <https://www.fairlatterdaysaints.org/blog/2008/03/27/the-bainbridge-conspiracy>

A note on **PROVENANCE:** From the papers of a late non-Mormon collector. JP docket books in NY State were treated as private property of the judge himself, and can come down to us through the families themselves. I expect that this group of legal forms followed a similar path. They were not “recorded” like land deeds, but merely docketed in Zachariah Tarble’s hand - usually with a “Returnable” date and time - for what I presume was his personal filing system.

- 17 "TABERNACLE. Height, 77ft. Seats 13,000 people. Size 100x250 ft." [caption at bottom]. [Salt Lake City: Carter's View Emporium, East Temple Street, Orders by mail promptly attended to], n.d. (but 1867-1879?)



STEREOVIEW CARD (approx. 3½ X 7 inches) with logo lines on front ends: "STEREOSCOPIC GEMS / Of Utah Scenery, by C. W. Carter." Very good, light soil and slight wear as shown, images a bit faded. \$85



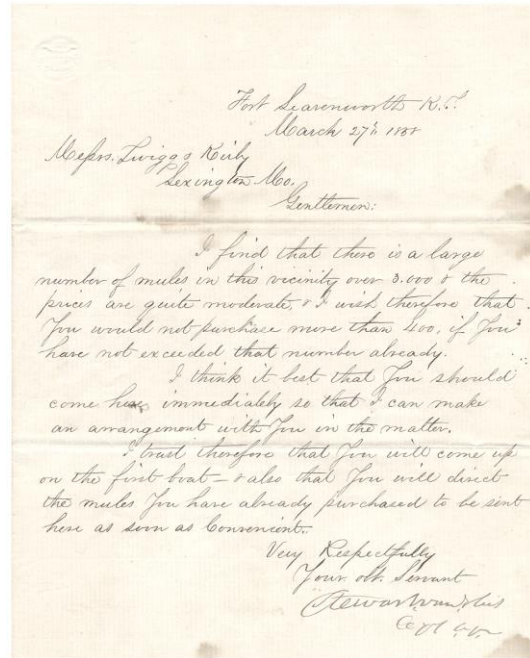
Charles William CARTER opened his View Emporium and moved to East Temple Street in 1867, the same year as the Mormon Tabernacle was completed. By 1880 he had moved his gallery to a different street. *In late 2004*, this card came to me in the mail without explanation from an older colleague in western New York State. When I emailed to ask what that was about, he replied, "Just worthless stuff laying around that I didn't know what to do with. Happy New Year."

mules for Johnston's Army

- 18 [UTAH WAR] Stewart VAN VLIET (1815-1901; Union Major General, chief Quartermaster of the Army of the Potomac). LETTER SIGNED (RETAINED COPY) to suppliers Twigg & Kirby (in Lexington, Missouri). Fort Leavenworth, Kansas Territory, March 27, 1858.

24½ X 19½ cm. (9½ X 7½ inches). One page on a single sheet of writing paper folded to form [2] leaves. Remaining three pages blank except for personal filing docket on back panel, "Copy of letter sent to Messrs Twigg & Kirby, Lexington, Mo, March 27/58." Once folded in thirds for filing. Moderate scattered staining but presentable. \$250

I purchased this item in 1999 and now hasten to catalog it for your possible interest. The body of the text reads in its entirety as follows:



Gentlemen:

I find that there is a large number of mules in this vicinity over 3.000 & the prices are quite moderate, & wish therefore that you would not purchase more than 400, if you have not exceeded that number already.

I think it best that you should come here immediately so that I can make an arrangement with you in the matter.

I trust therefore that you will come up on the first boat — & also that you will direct the mules you have already purchased to be sent here as soon as convenient.

Very Respectfully
Your obt. Servant
Stewart Van Vleet
Capt. [? V.]

Referring to this letter in 1999, the late Will Bagley sent me the following message . . .

Since S[tuart] V[an] V[liet] went to Utah (doing Q[uar]ter M[aster] duty for the U[tah] Ex[p]edition), those 400 mules were 99%-for-sure bound for Deseret. Throw in SVV's report from "The UE," ExDoc 71 and a few choice words from Wilford and this would be quite a nice package.

That same day, the estimable William P. MacKinnon (signing himself affably as “Catalogue Consultant”) generously added the following insights:

Rick-

If and when you put this item in a catalogue, you could add a sentence or two indicating that Van V. was horribly burdened at this time with an enormous, almost unprecedented workload and that he was in harm’s way because so many speculators/contractors were trying to hustle the fed. govt.

You could then say that the letter presages an army board of inquiry held in 1859 to investigate V.’s mule buying activities as well as the later (Civil War) [inquiry] re his purchase/lease of shipping to transport McC[lellan].’s Army of the Potomac. [emails from Bagley and MacKinnon to Rick Grunder, September 17, 1999; copies enclosed with the present document]

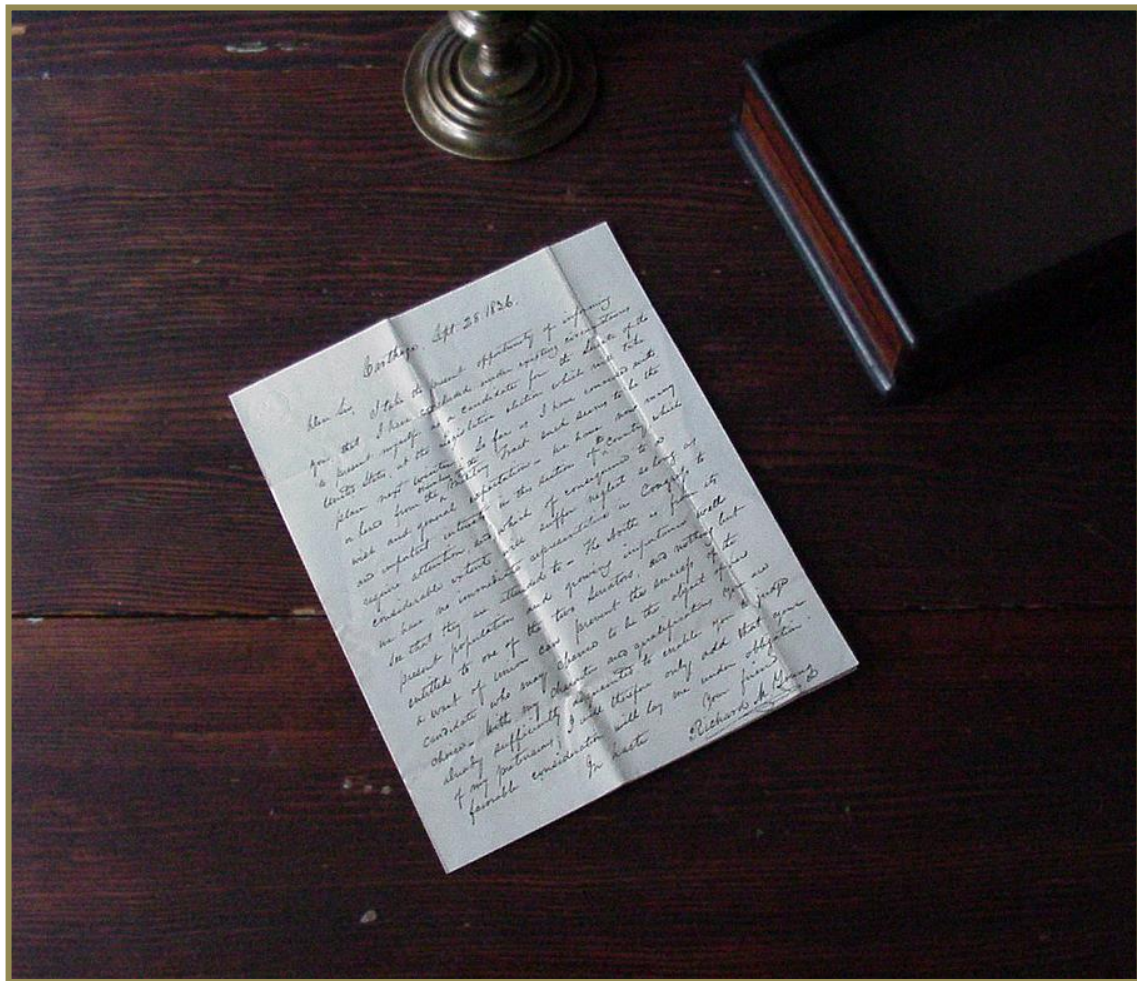
Thanks to these friends for their input! The following comes from Wikipedia . . .

His obituary provides the following rendition of his participation in that expedition: "He fitted out Gen. Albert Sidney Johnston's expedition against the Mormons, who were in open revolt against the United States, and after it started was ordered to go on ahead and communicate with Brigham Young. He made a rapid thousand-mile drive from Leavenworth to Salt Lake City, traveling with his escort of thirty soldiers, in light wagons. On approaching Utah several travelers urged him to turn back, as the Mormons had threatened his life. He was so much impressed by these warnings that he left his little force 150 miles from Salt Lake City, in order not to endanger their lives, and rode into the Mormon stronghold alone. He was treated courteously, and the trouble was settled without bloodshed." [citing "Gen. Stewart Van Vliet". *New York Times*. March 29, 1901."]

With my character and qualifications you are already sufficiently acquainted, to enable you to judge of my pretensions; I will therefore only add that your favorable consideration will lay me under obligation.

- 19 **YOUNG, Richard M[ontgomery]**. (1798-1861; Illinois State Representative 1820-22; United States Senator from Illinois 1837-43; Illinois Supreme Court 1843-47; Commissioner of the General Land Office 1847-49; Clerk of the U.S. House of Representatives 1850-51; **PRESIDED AT THE TRIAL OF THE INDICTED MURDERERS OF JOSEPH AND HYRUM SMITH** in 1845).

AUTOGRAPH LETTER SIGNED to Mark ALDRICH (future senior indicted murderer of Joseph and Hyrum Smith). Carthage, Illinois, September 28, 1836. **\$3,500**



One full page, verso blank, plus conjugate leaf which is blank but for address portion addressed to "**Hon. Mark Aldrich, Warsaw, Ill.**" Writing paper with circular embossed eagle trademark device surmounted by caption, "SUPERFINE." No postal markings but once sealed; presumably hand-carried. Very good; starting at fold intersections. Entirely in Young's good clear hand, this attractive,

splendid letter from the future senator, later JUDGE AT THE TRIAL OF THOSE INDICTED FOR THE MURDERS OF JOSEPH AND HYRUM SMITH - HERE WRITTEN TO THE FUTURE SENIOR DEFENDANT IN THAT TRIAL- reads in its entirety as follows:



Carthage, Sept. 28.

1836.

Dear Sir,

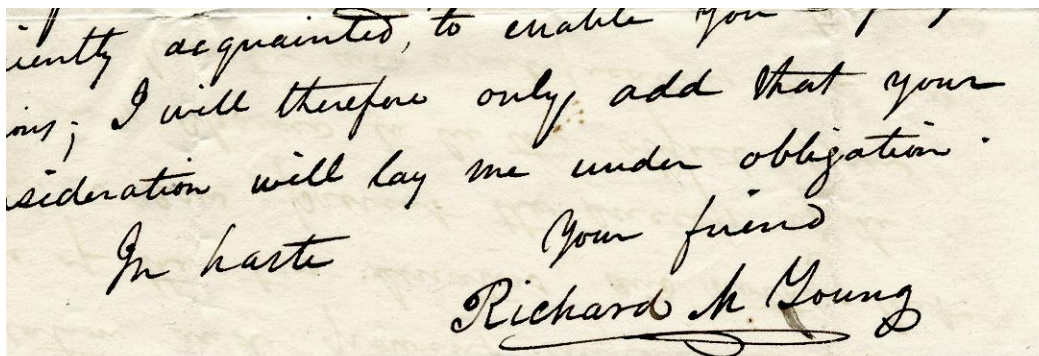
I take the present opportunity of informing you, that I have concluded under existing circumstances to present myself as a candidate for the Senate of the United States, at the Legislative election which will take place next winter. So far as I have conversed with, or heard from the ^members of the^ Military Tract such seems to be the wish and general expectation – We have now many and important interests in this section of ^the^ country, which require attention, and which of consequence to a considerable extent

will suffer neglect, so long as we have no immediate representative in Congress to see that they are attended to – The North is from its present population and growing importance well entitled to one of the two Senators, and nothing but a want of union can prevent the success of the candidate who may chance to be the object of her choice – With my character and qualifications you are already sufficiently acquainted, to enable you to judge of my pretensions; I will therefore only add that your favorable consideration will lay me under obligation.

In haste

Your friend

Richard M. Young



By the time of the 1845 trial, note Dallin Oaks and Marvin Hill,

. . . Richard M. Young was known to all. A former senator from Illinois, he was probably the best known and most experienced of the justices of the Illinois Supreme Court. Erect and well proportioned, his 6'2" height made him a commanding figure in any crowd. One of his contemporaries called him "the finest-looking man in the state." He was a splendid horseman and a man who did not flinch at personal physical hardship. Twelve years before, when he was named the first judge for the circuit including Chicago, he had ridden there on horseback, a round trip of more than three hundred miles, just to hold court for three days. Judge Young had other talents that made him popular on the circuit. He was an outstanding fiddler who used his fine old violin, which he purchased as a law student in Kentucky, to contribute to the gaiety of social life during court week. He was also considered to be an unsurpassed conversationalist, "having an exceedingly entertaining style of expression and a limitless store of anecdotes and apt illustrations always at his command." His Quincy home was famous for its festive social gatherings. . . . Though affable, with the stately politeness and courtly manners of his southern birth, he was always dignified, never tolerating undue familiarity. Judge Young's courts were models of decorum and order. [*Carthage Conspiracy: The Trial of the Accused Assassins of Joseph Smith* (Urbana and Chicago: University of Illinois Press, 1975), 76-77]

PROVENANCE: FROM THE PAPERS OF MARK ALDRICH (in my possession), left behind with his wife Margaret Wilkinson Aldrich in April 1850 when Mark went to California to prospect for gold, never to return to his family again.

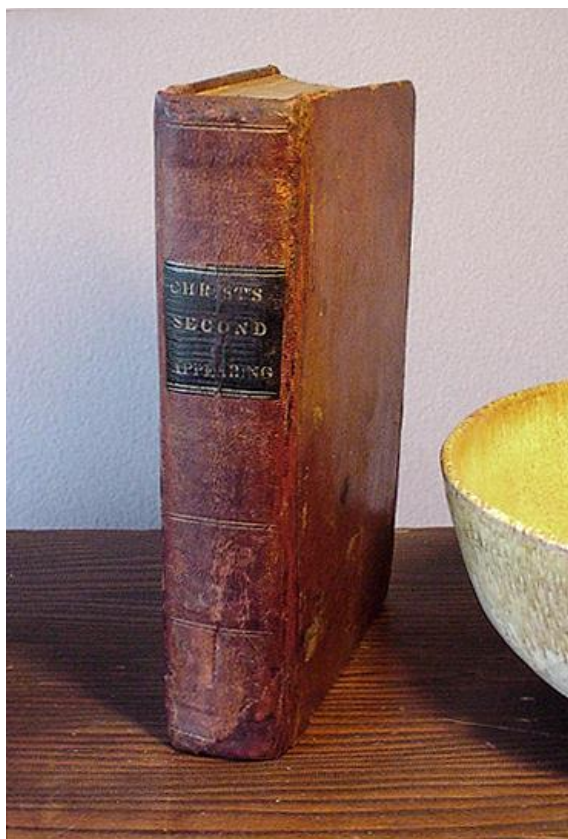
an Ohio Shaker community's copy

. . . there was a true Church in the days of the apostles, which was supplanted and trodden under foot; yet it was because the order in the foundation of the building, was not completed, according to the purpose of God in the fulness of times, nor could it be, until Christ made his second appearing. . . . And as . . . God did promise to establish a holy Church, in the latter day, . . . that Church is brought forth, and containeth all that was promised . . . [pp. 399-400]

- 20 [YOUNGS, Benjamin Seth (and Richard McNEMAR)] **THE TESTIMONY OF CHRIST'S SECOND APPEARING**; *Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter Day. Published by Order of the Ministry, in Union with the Church. Union Village, (Ohio.): B. Fisher and A. Burnett, Printers, 1823.*

18½ cm. xxxv, [i], 573, [3] pp. Index, p. [1] at end; "A Poem," pp. [2-3] at end. Collated COMPLETE, plus three flyleaves/endpapers at the front, and three at the back, all original. Occasional stains (few as noticeable as on the title page, and generally more clean and uniformly toned). **\$450**

BINDING: Orig. sheep with black leather gilt-lettered label. Obtained 1991 and subsequently repaired, carefully preserving the old Shaker ownership inscription described further below). Wear to extremities and particularly to the bottom of the spine, which has been laid back down during professional repair. The binding is now very strong, though a bit tight, and can be handled and read extensively. **\$450**

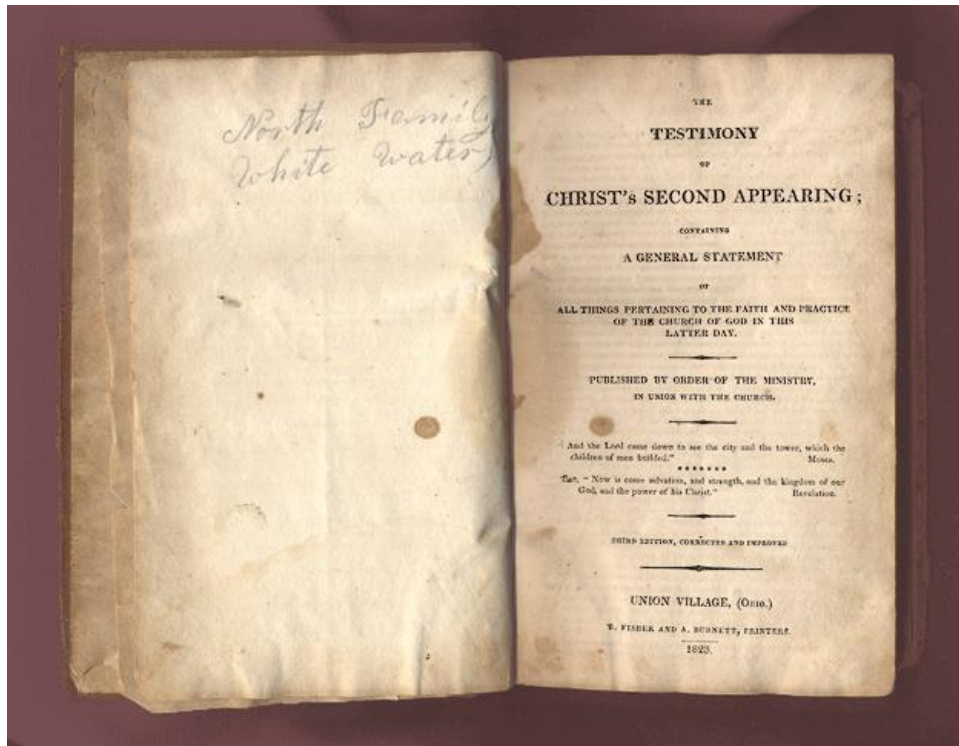


MORMON PARALLELS 498. Third (and the most Mormon-relevant) edition. MacLean 103; AI 15003; Richmond 1471, citing MacLean's attribution of the editorship to Benjamin Seth Youngs and Richard McNemar, and his statement that 3,000 copies were printed.

This was the first printing done by Shakers at Union Village, in southwestern Ohio. Andrew BURNETT was a Shaker printer who came from the Pleasant Hill,

Kentucky society to oversee the project. A list which McNemar kept of gift copy recipients included Thomas Jefferson. A note "To The Reader," p. 3, states that "The present edition might be the last under the special oversight of the principal and primary author." In fact, Youngs was able to make revisions and approve the final edition of 1856, although he died before it was actually printed (Richmond 1472). "The third edition," according to Hazel Spencer Phillips,

was the work of Elders Benjamin S. Youngs and [Richard] McNemar at Union Village in 1823. The Shakers bought a printing press in Cincinnati on May 22, 1823 with which to print this work. Youngs and McNemar gave their whole time



to the revision and correction. Richard was at the printing office at 4 A.M. and never left the building until it became too dark to see. He ate a cold breakfast set out on the table the night before and when he finished at night would eat a piece of pie or bread and drink a cup of milk and then to bed. He was racing to get the printing done in Father David Darrow's lifetime." [Phillips, p. 73 ends]

.....
On March 3rd, 1829 at Union Village, Richard finished binding the reprints of the "Testimony" having bound 300 copies of this large book since he had worked so hard to complete the printing in 1823. It was the practice of the Shakers to bind up the copies that were needed at the moment. [Phillips, p. 80 ends]

It is not known where Richard learned the printing or binding trades. His application presents a most vivid picture of *this talented and industrious man: bending over the rude type in a soul-absorbing effort to finish a publication before a deadline; laboring by a blazing knot or a tallow dip, as he daubs his*

buckskin roll in the home-made ink; brushing it over the face of the type, with the creaking lever of the press breaking the stillness of the silent Shaker night . . .

[Hazel Spencer Phillips, *Richard the Shaker*. (Lebanon, Ohio: Hazel Spencer Phillips; Printed . . . by Typoprint Inc., Oxford, Ohio, 1972), 73, 80-81 (emphasis added)]

THE COPY NOW OFFERED HERE suggests a pleasing origin and association, kindly explained by noted Shaker specialist and bibliographer David D. Newell in Ashfield, Massachusetts:

There are two broad variations of binding. Most were bound in the period 1823 and several years thereafter. Many remained in sheets unbound for a period of time. Robert White, father of Anna White, who had come from a Quaker background, was closely associated with the Shakers. He resided with several societies for longer and shorter periods, but spent considerable time in New York and other metropolitan venues. In the 1840s, he became passionate about publishing key Shaker texts and was responsible for the issue of the second editions of *MILLENNIAL CHURCH*, Dunlavy's *MANIFESTO*, and other works. He became aware that there were numerous unbound sheets of the third edition of *THE TESTIMONY*, so he arranged to have them commercially bound in New York City. Thus -- the other 'generation' of this edition.

Yours appears to be an example of the earlier 'original' binding. The inscription looks authentic, and similar to others I've seen. I don't recognize the hand, but would guess it dates to the middle or latter part of the 19th century. It most likely was a copy owned by the White Water society -- probably kept in the North Family dwelling. White Water was one of the last of the larger societies gathered into gospel order (1824). It is located not far from Cincinnati, north and west and not far from the Indiana line on the Dry Fork of the Whitewater River. A small number of Methodists (Reformed Methodists?) were converted during the mid 1820s after visiting Union Village, the largest of the Ohio societies. Their numbers were augmented when the Darby Plains, Ohio society was abandoned due to sickness and problematic land claims -- they were relocated to White Water between 1825-6. Many (most?) of the West Union Shakers (located at Busroe, Indiana) went to White Water when that society was abandoned in 1827.

The White Water Center Family was reorganized in 1845 and designated as the North Family. It was from that time forward, the primary senior order family of the three families there. It was where the meetinghouse was located. That suggests that the inscription can't date prior to 1845. White Water was an active and vigorous society, but never as large as Union Village. It attracted numerous Adventists in the aftermath of the 'disappointment', but went into a long and steady decline after the Civil War. It was discontinued in 1916.

[--Newell to Grunder, April 29, 2011; email quoted here with permission]

THE FIRST MORMONS lived near Shaker communities at Nicholas Point (on Sodus Bay, twenty miles northeast of the Smith farm in Wayne County, New York, and willingly receiving local curious visitors ca. 1823-40) and North Union, Ohio (nineteen miles southwest of the Kirtland Temple; now Shaker Heights, near the corner of Shaker Boulevard and Lee Road). **PARALLELS** discovered in this text must be tempered with some perception of confusing Gnostic elements which complicated Shaker theology. The comfortable-sounding notions and familiar phrases did not generally mean quite the things which their terms may suggest to a Latter-day reader. The very presence, however, of such powerful Mormon-parallel language in the Shaker communities and publications - so close to the earliest Saints - may command our attention.

The Shaker connection with the early Kirtland Mormons was both significant and intense. Joseph Smith probably entertained hopes of converting Shakers when Leman Copley, a Shaker convert to Mormonism, allowed the Colesville congregation of Saints (who had emigrated to Ohio from south central New York State) to settle on his extensive property in Thompson, sixteen miles northeast of Kirtland, and practice a communitarian lifestyle there (Backman 1983, 66; Porter 1970, 383). Sometime in the spring of 1831, Joseph dictated a revelation which directed Copley, Sidney Rigdon and Parley P. Pratt to preach to the nearby Shakers. Leman and Sidney arrived at the North Union community on a Saturday evening and spent the night, calmly discussing doctrine in some detail. Sidney had not yet mentioned the revelation at this point (Robert F. W. Meader, "The Shakers and the Mormons." *The Shaker Quarterly* 2:3 [Fall 1962], 88).

Just before Sunday meeting the next morning, Parley arrived, and was undoubtedly surprised to learn that his brethren had agreed not to preach. Parley reminded them that they had come "with the authority of the Lord Jesus Christ, and the people must hear it . . ." After the meeting ended, therefore, while elders and sisters lingered in the hall, Sidney rose and asked permission to read the revelation (Meader, 88-89, portion quoted from p. 89). One can well imagine the atmosphere thickening as the Shakers heard the purported words of their Savior declare that "whoso forbiddeth to marry is not ordained of God . . . And whoso forbiddeth [i.e., commandeth] to abstain from meats . . . is not ordained of God . . . And again, verily I say unto you, that the Son of Man cometh not in the form of a woman . . . repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you." (D&C 49:15, 18, 22, 26)

There was no novelty in such a rebuke; the Shakers had heard it before. In fact, their hymnal included these lines . . .

That some forbid to marry,
The carnal man can read;

What ever sense they carry,
Upon these words he'll feed:
Seducers base, he now can trace,
With Shakers in his eye,
And boldly say, that these are they;
But carnal men will lie.

[Seth Youngs Wells, compiler, *Millennial Praises, Containing A Collection of Gospel Hymns, in Four Parts; Adapted to the Day of Christ's Second Appearing. Composed for the Use of His People* (Hancock, Massachusetts: Printed by Josiah Tallcott, Junior, 1813), 53; Hymn I:XXIV, "Old Adam Disturbed."]

The head Shaker elder, Ashbel Kitchell, replied to Sidney, "that the piece he had read, bore on its face, the image of its author; that the Christ that dictated that, I was well acquainted with . . . [Meader, p. 89 ends] . . . and as for any gift he had authorized them to exercise among us, I would release them & their Christ from any further burden about us . . ." Sidney wanted the individual Shakers to respond, and several apparently expressed satisfaction with their own order of things. Sidney then said he was satisfied, and put the revelation away. Parley P. Pratt, however, would not give up so gracefully. He sprang suddenly from his seat and started to wag his coat tail, shaking the dust from his garments at the Shakers as a testimony against them for rejecting the words of Jesus. Kitchell relates:

Before the words were out of his mouth, I was to him, and said;—You filthy Beast, dare you presume to come in here, and try to imitate a man of God by shaking your filthy tail; confess your sins and purge your soul from your lusts . . . While I was ministering this reproof, he settled trembling into his seat, and covered his face; and I then turned to Leman who had been crying while the message was reading, and said to him, you hypocrite, you knew better . . . This struck him dead also, and dried up his tears; . . . [Meader, 90]

Shaker historian and museum director Robert F. W. Meader ". . . gathers, in reading Brother Ashbel's heated account, that Rigdon had not too much sympathy at times with his zealous brethren," and "seemed rather to be enjoying their discomfiture." (Meader, 90)

Sidney stayed for supper, and acknowledged that we were the purest people he had ever been acquainted with, but he was not prepared to [Meader, p. 90 ends] live such a life. He was treated kindly and let go after supper.—But Leman tarried all night and started for home in the morning. He had a large farm, and about 100 Mormons were living with him, on it. When he got home, he found the Mormons had rejected him, & could not own him for one of them, because he had deceived them with the idea of converting us. He felt very bad;—was not able to rest;—came back to us & begged for union. [Meader, 90-91]

After some consultation we concluded to give him {Leman} union, and help him through; and to accomplish this, I went home with him, and held a meeting in the dooryard, among the Mormons; but few of them attended. They appeared to be struck with terror and fear lest some of them might get converted; but they could not get out of hearing, without leaving the place, so that I found that they understood the subject.—I stayed over night, and in the morning I had conversation with the Elder, whose name was [Newel] Knight.

In the course of the conversation, I stirred the feelings of an old man, that proved to be the Elders Father [Joseph Knight, Sr.], which so raised the indignation of the Elder that he let on me his heaviest mettels; he poured it on at the top of his voice, and wound up by informing me that unless I repented I should go to Hell! I waited with patience untill he was thro', and then asked him if he would hear me;—to which he consented.

[Meader, 91. The younger Knight mentioned had to be Newell, rather than his younger brother Joseph Knight Jr., who was only twenty-two at this time and not yet married (marital relations being the sin for which Kitchell dismisses "the Elder").]

Kitchell told Newell Knight that his words did not really count, ". . . coming as they did from a man that lived in his lusts—who gratified a beastly propensity, and often in a manner that was far below the beasts, . . ."

I then gave him a lecture on the subject of the cross {of celibacy}, and a life of self-denial which was fully satisfying to all present, who had the right end of the story.—I stayed all day, and assisted them to settle their affairs.—I wrote for them two or three hours; and after I was thro' I took hold of the Elder and walked the floor, amusing him with a number of pleasant things . . . [Meader, 91]

The result was that Leman Copley reneged on his agreement with the Saints. Kitchell's mention, above, of writing for them "two or three hours" may have referred to drawing up deeds of re-consecration of Copley's property back to the Shaker community (giving him "union" again, as conceded above). There must have been other legal and property discussion as well, with the Colesville emigrants so recently arrived after selling off their farms in New York, and now homeless once more. A Mormon revelation ensued, rebuking Copley and stating that "it had been better for him that he had been drowned in the depth of the sea." The Colesville Saints were to "escape their enemies" and journey "unto the land of Missouri . . .," D&C 54, June 1831. Yet if this Mormon communitarian branch "escaped" from their supposed Shaker enemies, they would not so soon be relieved of Shaker ways and Shaker thought.

THE MORMON PARALLEL SELECTIONS WHICH FOLLOW cannot supply full theological context. *The Testimony of Christ's Second Appearing* is long, awkwardly written and very often liable to more than one interpretation. To make some of what follows even somewhat readable, I have had to use ellipses, and dart from phrase to phrase in an attempt to convey what I think the writers were trying to say. If I have skipped over any essential words which would have given better meaning, that was certainly not my willful design. The Shaker intent in some of these passages was very close to the "Mormon" meaning of similar language which Joseph Smith and others would employ in the 1830s and later. Other passages, however, would have intended things quite different from what they might suggest to a Mormon ear.

This third edition, 1823, was the one which was most readily available and authoritative during the early Mormon period. It would certainly have been in current use at North Union during the Kirtland Mormon era. A careful reading will at least kindle our curiosity. Notice, too, the conscious manipulation of a few verbs to make them sound more biblical, adding the -eth suffix.

Since interpretation of some of these passages may be debated, I have preferred simply to present selections in the order in which they appear, without suggesting any subject categories. In some instances, I offer parallel Mormon references, which may or may not always apply literally.

THE TESTIMONY OF CHRIST'S SECOND APPEARING

Union Village, Ohio, 1823

It is certain that the matter, of which the body of man is composed, existed before the human body was formed, and that matter was incapable of comprehending its intermediate state, before it was organized into human form.

[p. 3; cf. D&C 93:33: ". . . The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy."]

. . . Christ was promised to be the immediate Creator, or secondary cause of the new heavens and earth . . . [p. 3]

The Revelation of God through Christ, was therefore the Rock, upon which he promised to build his church.—And though this revelation was in all the apostles, and was the same by which the prophets had prophesied of Christ; yet, according to the promise of Christ, Peter was ordained to be the leader among the apostles in the church. [p. 93; cf. HC 5:258: ". . . Jesus in His teachings says, 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' What rock? Revelation."]

. . . the Primitive Church was . . . built . . . upon the Revelation of the living God, made manifest in the hearts of living and chosen witnesses. [p. 95]

They cannot see that to which the prophecy alludeth, and therefore cannot interpret it. The vision of all is to them like a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot for it is sealed. And the unlearned cannot read it because they are not learned. [and in the margin: "Isai. xxix.11."] [p. 387]

And although there was a true Church in the days of the apostles, which was supplanted and trodden under foot; yet it was because the order in the foundation [p. 399 ends] of the building, was not completed, according to the purpose of God in the fulness of times, nor could it be, until Christ made his second appearing. . . . And as . . . God did promise to establish a holy Church, in the latter day, . . . that Church is brought forth, and containeth all that was promised . . . [pp. 399-400]

18. The Holy Ghost was promised, and in the Church she dwelleth, with all her gifts, powers, and diversities of operations. The gifts of faith, wisdom, knowledge, discerning of spirits, gifts of healing, miracles, prophecy, tongues, and so on. All which gifts of the Holy Ghost are given to the Church, for the manifestation of the spirit—for the perfecting of the saints—for the work of the ministry—and the edifying of the body of Christ, till they all come into the unity of the faith—unto the measure of the stature of the fulness of Christ.

19. Thus by the Holy Ghost, God hath sanctified and cleansed his Church . . .

20. The law and the covenant were promised, and are in the Church.—"For out of Zion shall go forth the law." . . . The word of God was promised and is in the Church . . . [p. 400 ends] . . .

21. Repentance and remission of sins were promised, and are in the Church. . . .

22. Salvation and redemption are in the Church, and no where else. . . .

23. In a word, the whole mystery of God, and of the Father, and of Christ, and all that pertaineth to eternal life and godliness, are in and through the Church revealed and manifested, and[,] according to the order of God in the fulness of times, are to be acknowledged for the purposes of Redemption. [pp. 400-401]

. . . and hence "there are three that bear witness in earth, the spirit, the water, and the blood: and these three agree in one." [in margin: "1 John v. 8."] And by these three, all things are begotten, conceived and brought forth into existence . . . [p. 438; cf. Moses 6:59: ". . . ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul . . ."]

The first spiritual Father of man's redemption, is the image and likeness of Him that was from everlasting.—The first spiritual Mother is the image and likeness of Her that was with him from everlasting, from the beginning, or ever the earth was.

33. And the one joint-testimony of Father and Mother, by which their spiritual children are begotten, conceived and brought forth in the new creation, and by which all things are created anew in Christ Jesus, is the revealed glory and correspondent brightness of that WORD which proceeded and came forth from God, which was in the beginning with God, and was God, and by whom all things were made that were made . . . [p. 438]

The revelation and gift of God is given to the Ministry, as the head of the body, in relation to lots of office and trust, and other matters of importance . . . Yet nothing is considered as established in the Church until it receiveth the free and mutual consent, and united approbation of the whole body . . . [p. 475; cf. D&C 26:2: "And all things shall be done by common consent in the church, by much prayer and faith . . ."]

"THERE is a natural body, and there is a spiritual body:" and as there is a natural birth to the natural body, so there is a spiritual birth to the spiritual body, which is produced by the work of regeneration, and is called the new birth, or being born again. [p. 506]

28. The first man Adam . . . was not alone, his manhood was made complete by the woman, . . . called The mother of all living.

29. And if the attribute of mother pertaineth to man, in the perfection of his order, from whence could this attribute flow? or with what did it correspond? If the attribute of father and mother, in the creation of man, can flow from father alone, the effect is superior to its cause, and mother must flow from where mother is not, and the female part of creation can know no corresponding cause of her existence.

30. But as father and mother, or male and female, do exist in the creation of man, and are essential to the glory and perfection of that order, and are declared to have been created in the image, and after the likeness of God . . .

31. . . . the truth is, that as God created man male and female, in his own image and likeness . . . so Man in his first creation, in both parts . . . relatively showed forth the order, glory, and perfection which essentially constituted the first-cause, . . . revealed by Christ in the new Creation.

32. But man, in his natural state, could never know the perfections of the invisible First-cause, until they [p. 511 ends] were revealed in the new creation, by Christ in his first and second appearing; in which the Father is revealed by

the Son, and the Mother by the Daughter; and the true order and perfections of JEHOVAH are made known . . . [pp. 511-12]

. . . it is by the power of Christ, that the dead are raised [spiritually], and . . . he was baptized for the dead, with the power of the Holy Ghost, both in his first and second appearing . . . [p. 554]

. . . Holy Scriptures, . . . as far as they have been preserved entire, in their original sense, free from the errors of translators and transcribers . . . are justly denominated "The Scriptures of Truth." [p. 559; cf. Article of Faith 8: "We believe the Bible to be the word of God as far as it is translated correctly . . ."]

Christ Jesus, who was before all worlds, in point of dignity and spiritual travel, before whom they [the worlds] all lay naked and open to view, did not confine his labours to a little flock of believers, in visible bodies on this globe. The thought is too mean for any rational being, and is nothing short of tempting the Almighty, and limiting the Holy One. [p. 564]

It is inconsistent with a God of infinite justice and goodness, that his work should be confined to the contracted limits of this inferior globe, while worlds of worlds lie naked and open to his view; or that the millions who have departed into a world of spirits, without the knowledge of his will, should be bound in chains of eternal darkness, without ever hearing the gospel, in which only is true happiness and eternal life. For this cause was the gospel preached also to them that are dead . . . [and in the margin: "1 Pet iv.6."] [p. 565]

ADDITIONAL POINTS OF INTEREST

- Christ appearing in "the world of spirits," p. xx
- A covenant entered into by church members, p. 477
- ". . . from one dispensation to another . . .," p. 561
- ". . . divine revelation, or the spirit of prophecy . . .," p. 384