



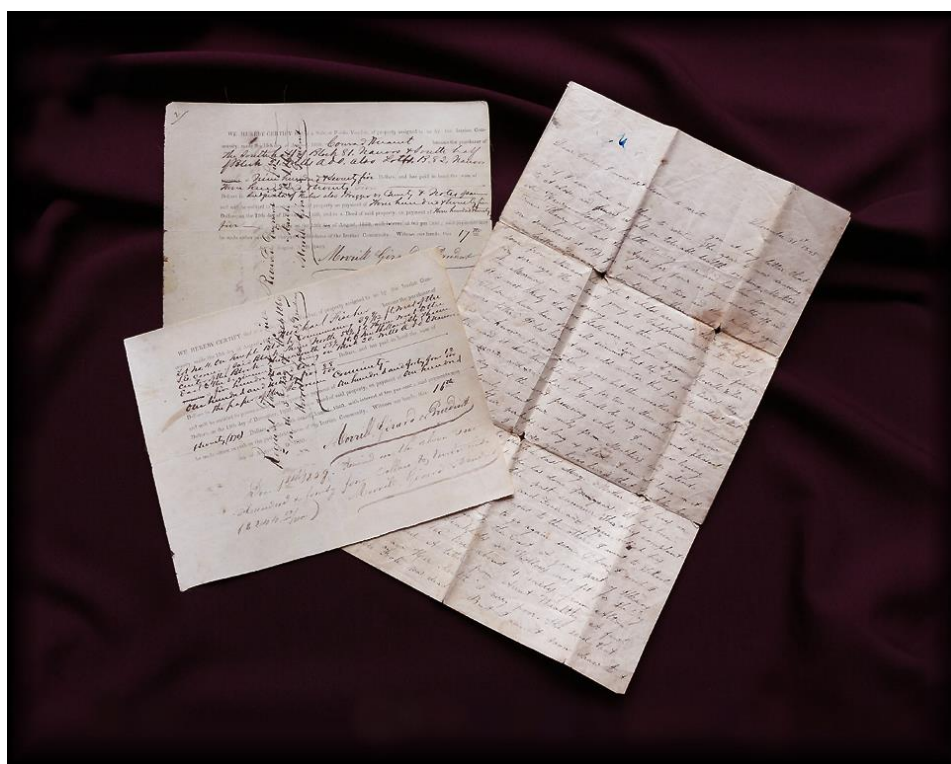
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SEPTEMBER 2023

Mormon List Eighty-Five

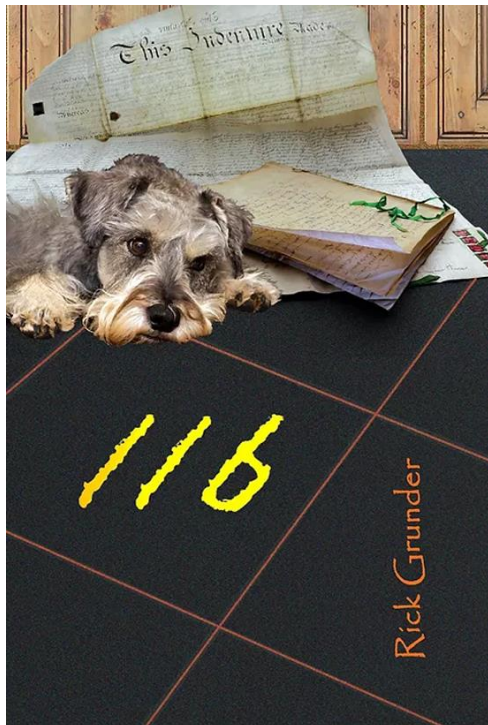


LEAVING NAUVOO: *You will then see if the Mormons can live by themselves.*
See items 25 (left, Temple Block) and 30 (young pioneer quote above).

Like *MORMON LISTS 66-84*, this catalog is issued as a digital file only, which allows more illustrations than a printed catalog. Browse like usual, or click on the linked ITEM NUMBERS below to go to pages containing these SUBJECTS. Enjoy!

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—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

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

- 1 **ALTER, J. Cecil.** *EARLY UTAH JOURNALISM. A half century of forensic warfare, waged by the West's Most Militant Press. . . . Eighty-one Illustrations.* Salt Lake City: Utah State Historical Society, 1938.

23 cm. [2]ff.; [7]-405 pp. (as issued), printed on semi-glossy paper. Original dark blue morocco-grained cloth with gilt title on spine and front board. A very good, tight and clean copy. [free shipping on all items:] \$35

FIRST EDITION (not the 1970 Greenwood Press reprint). An essential, standard tool for analyzing obscure early Utah newspapers, with a true wealth of information not easily available in one place elsewhere. Very well indexed. Highly useful for general and regional Utah history because of its extensive quotes from stories covered in the press.

". . . two stones, which he was enabled,
by placing them over his eyes and putting his head
in a dark corner to decypher the hieroglyphics on the plates!"

- 2 [BOOK OF MORMON - plates and interpretation described by young William E. McLLELLIN in company with Hyrum Smith] "The Mormonites." Early descriptive article in the *NORTHAMPTON COURIER, and Hampshire Sentinel* (Northampton, Massachusetts) for Wednesday, October 26, 1831 [II:44].

Folio, [4] pp. (complete issue). A very decent, pleasing copy; disbound. I purchased this newspaper twenty-nine years ago from a non-Mormon source here in the East. \$850

IN late summer 1831, recently-widowed William E. McLlellin, age 25, was baptized and confirmed by Hyrum Smith at Independence, Missouri. The two men set out almost immediately on a mission while traveling to Kirtland Ohio. On September 9, 1831 they arrived at Jacksonville, Illinois (west of Springfield), found a host, and arranged to preach in the courthouse the next morning.



"A numerous concourse of people attended,—I think about 500—," recorded the precise young convert in his journal . . .

If ever I felt small, and felt my dependence on God, now was the time. To have to ascend the judges bench and face Judges, Lawyers Doctors Priests and people. But I arose with confidence in Elijah's God . . . and after speaking with great liberty about 3 hours I concluded with a warning to them to flee from the wrath to come and gather themselves to Zion and prepare to meet the Lord at his second coming which was night at hand. Bro. H[yrum Smith] Then arose and bore testimony to the truths which they had heard . . . Perfect silence and good attention seemed to pervade the house during the service . . . We had many solicitations to make other appointments. [*The Journals of Williiam E. McLellin, 1831-1836, Edited by Jan Shipps and John W. Welch* (Provo; Urbana and Chicago: BYU Studies and Univ. of Illinois Press, 1994), 81.

Not everyone caught the spirit, of course, and on the previous evening one ruffian even began to roll up his sleeves to attack the missionaries. A few days later, local editor Winthrop Atwill ran a critical report of the courthouse sermon in Jacksonville's *Illinois Patriot* newspaper. No example (or microfilm copy) of that issue (presumably September 16, 1831) appears to have survived. Instead, DALE MORGAN discovered the text - likely during the summer of 1947 when he was transcribing early newspapers in Washington DC - as copied in the *New-Hampshire Gazette* (Portsmouth, NH) for October 25, 1831.

EXTREMELY SCARCE in any form. This article was quickly picked up by several different newspapers in New Hampshire, Massachusetts and Albany. But don't worry: ALL OF THEM ARE VERY RARE, and some cannot be found in a single original copy surviving in any library today. In my forty-three years of rare Mormon bookselling, the one now offered here is the sole example or form of this article that I recall ever seeing in person. And I find only one recorded example of it other than mine, preserved at the Library of Congress. Some versions of the article are longer than this one, with a second paragraph awkwardly summarizing a few principal characters in the Book of Mormon, and exploring the preacher's scriptural arguments (never naming McLellin, and completely ignoring Hyrum Smith). But what is relayed in the example at hand is colorful enough, and I hope you will enjoy it (page 3, column 1; three column inches) . . .

[illustration follows . . .

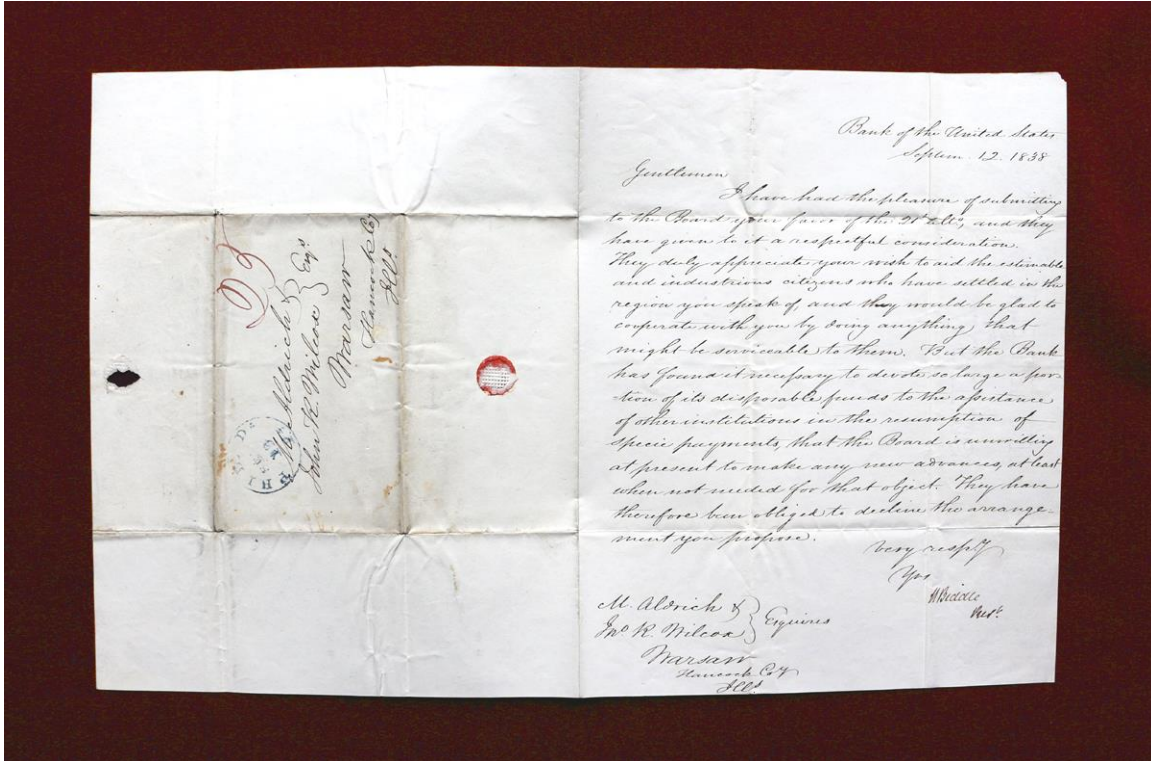
any part, exceeding ten feet in a line.

THE MORMONITES.—A preacher of this sect visited us last Saturday. We heard a part of his lecture, which occupied more than two hours. From his account, this sect came into existence a little more than a year since in the following manner. A young man about 23 years of age, somewhere in Ontario county, N. Y. was visited by an *angel!* [here the preacher look around him, apparently to see if the credulity of the people, in this enlightened age, could be thus imposed on,] who informed him, three times in one night, that, by visiting a certain place in that town, he would have revealed to him something of importance. The young man was disturbed, did not obey the summons until the following day, when the angel again visited him. At the place appointed he found in the earth a box, which contained a set of thin plates resembling gold, with Arabic characters inscribed on them. The plates were minutely described as being connected with rings in the shape of the letter D. which facilitated the opening and shutting of the book. The preacher said he found in the same place two stones, which he was enabled, by placing them over his eyes and putting his head in a dark corner to decypher the hieroglyphics on the plates! This, we were told, were performed to admiration, and now, as the result, we have a book which the speaker informed us was the Mormon Bible—a book second to no other—without which the Holy Bible, he seemed to think, would be of little use.—*Illinois Patriot.*

COFFEE. We are informed that the amount of

*frustrated efforts to promote Warsaw, Illinois -
from the President of the Bank of the United States to the future senior
indicted murderer of Joseph Smith, sent less than a year before the Mormons arrived*

- 3 **BIDDLE, N[ICHOLAS]**. (1786-1844, financier and man of letters; initially one of America's most competent bankers, but ended his career with disastrously bad ventures, retiring in 1839 and dying a broken man).



LETTER SIGNED ("N Biddle Presth") as president of the "Bank of the United States" to M[ark]. ALDRICH and John R. Wilcox (in Warsaw, Illinois).

Philadelphia, September 12, 1838.

25 X 20 cm. One page, verso blank, with integral leaf (blank but for address portion, as shown above). Attractive and nearly fine. Postmarked from Philadelphia, September 13. **\$1,500**

A flowery, polite refusal of the board to lend money requested in "your favor of the 21st ult^o. [*i.e.*, of 21 August]" "They duly appreciate your wish to aide the estimable and industrious citizens who have settled in the region you speak of . . . But the Bank has found it necessary to devote so large a portion of its disposable funds to the assistance of other institutions in the resumption of specie payments, that the Board is unwilling at present to make any new advances . . ." Perhaps written in relation to the proposed Warsaw and Peoria Railroad?

Therefore been obliged to decline the arrange-
ment you propose.

Very resp.^{ly}
Yrs
W. Brodie
Pres^t

M. Aldrich & } Esquires
Jno. R. Wilcox }
Warsaw
Hancock Co. Vt.
Ill^s

PROVENANCE: From the extensive papers of Mark Aldrich and family which have been in my custody for many years.

- 4 **BRODIE, Fawn M[cKay].** *NO MAN KNOWS MY HISTORY.* *The Life of Joseph Smith, the Mormon Prophet.* By Fawn M. Brodie. New York: Alfred A. Knopf, [Second Printing,] 1946.

21½ cm. [1 (ad)]f.; ix pp.; [4]ff.; 476, xix (index), [i (Printer's Note)] pp., plus the 12 leaves of plates on glossy paper, and the folding map. Collated COMPLETE. Original cloth, quite faded (no dust jacket). A solid reading/reference copy, internally clean. Small owner sticker on front paste-down. [free shipping:] \$25

First published two months earlier, in November 1945 (*Scallawagiana Hundred*, 94). I sometimes wonder how different my life might have been if I had asked to see this somewhat forbidden title which was kept behind the desk at Boise State College Library in 1966. Brodie's father ordained my father. This is one of those books that tell us as much about the readers who react to it (in such varied, passionate ways) as about its actual content or the author herself. A niece of David O. McKay, Brodie was excommunicated for writing this book. Her story is told by Newell G. Bringhurst, *Fawn McKay Brodie: A Biographer's Life* (Norman: Univ. of Oklahoma Press, 1999).

. . . Joseph, Sr., signed an agreement with Stowell anyway,
and his son was forced to go along. Joseph Jr.'s aversion to the whole
business may account for Isaac Hale's observation of arguing between father and son . . .
[original wording for page 74]

- 5 **BUSHMAN, Richard L. JOSEPH SMITH AND THE BEGINNINGS OF MOR-MONISM[.]** Richard L. Bushman[.] Urbana and Chicago: University of Illinois Press, [c. 1984]. CONTEMPORARY PHOTOCOPY OF THE EXTENSIVELY-ANNOTATED **PAGE PROOFS**, [presumed made in 1984].

11 X 8½ inches. Pagination corresponds to the first edition, with added cover page and a few typescript-format pages with short addition inserts. Stamped at the tops of some pages: "MASTER SET," but in the original, whereas the item present here appears to be a PHOTOCOPY ONLY, with none of the manuscript editorial marks or phrases original to this set. Spiral bound, with plain colored wrappers. Wrappers worn; contents very good. \$75

This substantial piece was offered to me in 2002 by a man in California whose wife found it among some 5,000 volumes in their home. "She said she didn't know [where this particular item came from], it had been on the bookshelf for several years." My assumption is that it was copied directly from the editor's annotated copy for review by another party in 1984. It shows markings on every page, most often to verify footnote numbers. However, there are a few corrections in geographic points, and occasional word changes. Most interesting are **several changes in tone regarding Joseph Smith's occult activities**, found in Chapter II, "The First Visions." These changes were all implemented exactly as shown on this copy. The relevant segments can be compared directly to the final product using a first edition of the book printed that same year . . .

PAGE	PAGE PROOF COPY OFFERED HERE FOR SALE	FIRST EDITION AS CORRECTED IN THE PAGE PROOFS (and as published)
69	When his men failed to locate the cache, Stowell enlisted the Smiths' help. Somewhat reluctantly Joseph agreed in October to join the diggers in Harmony.	When his men failed to locate the cache, Stowell enlisted the Smiths' help, and Joseph , Sr., and Joseph, Jr., agreed to join the diggers in Harmony.
73	There may have been a period when Joseph, Sr., stimulated by his son's experiences, experimented with seerstones. It may have taken a few years to recognize that Moroni's visitation and discovery of the seerstone were not meant as confirmations of the entire culture of magic.	It seems likely that Joseph, Sr., stimulated by his son's supernatural experiences, searched for treasure with the help of his family. Understandably, Moroni's visit and the discovery of the seerstone appeared to confirm the entire culture of magic. On his first appearance, Moroni

In their first encounter Joseph, Jr., received a direct warning from Moroni against treasure hunting. warned Joseph, Jr., against the spirit of treasure hunting.

- 74 Lucy said that when Josiah Stowell asked Joseph, Jr., to use the seerstone to help find the Spanish money, "Joseph endeavored to divert him from his vain pursuit." Joseph, Sr., signed an agreement with Stowell anyway, and his son was forced to go along. In 1825, when the family needed money, Joseph agreed to use the seerstone to help Stowell find the Spanish gold, but Joseph may soon have had misgivings. Lucy said of Stowell's operation that "Joseph endeavored to divert him from his vain pursuit."

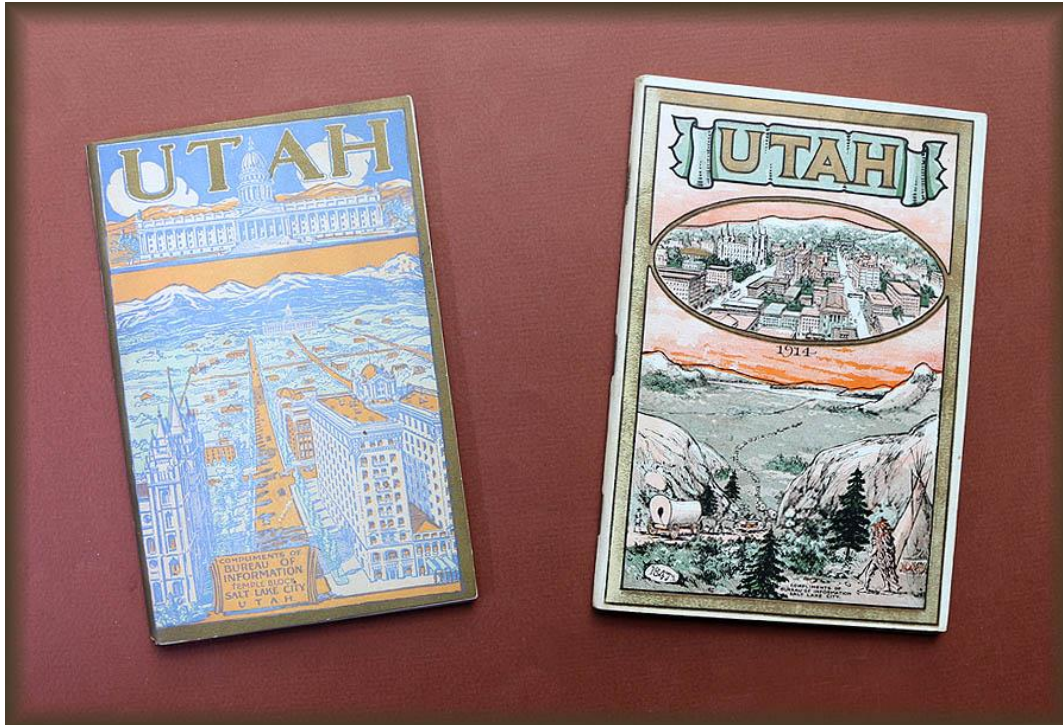
Joseph Jr.'s aversion to the whole business may account for Isaac Hale's observation of arguing between father and son while they boarded at Hale's house during the brief mining operation. Joseph Jr.'s reservations about the digging may account for Isaac Hale's observation of arguing between father and son while they boarded at Hale's house during the brief mining operation.

- 75 Family and friends dragged Joseph into a harmless, though to him distasteful, business. After Moroni's rebuke in 1823 his interest in hidden riches dissipated, but as a twenty-year-old he was unable to withstand the pressure of circumstances and friends. The trial may have been a turning point. Joseph appears to have extricated himself from the local money-digging operations before his family did, perhaps as early as 1825. His interests were changing, but as a twenty-year-old he was not impervious to pressures from his circumstances and friends. The trial may have been a turning point.

- 6 **Church of Jesus Christ of Latter-day Saints. Bureau of Information. Salt Lake City. UTAH. Its People, Resources, Attractions and Institutions. Compiled from Authentic Information and the Latest Reports.** Temple Block, Salt Lake City: Compliments of The Bureau of Information, n.d. [but 1913?]

17 cm. [2]ff.; [5]-96 pp. on coated paper. Illustrated. Orig. illustrated wrappers printed in light orange and dusty blue; front wrapper with gilt border and large title printed in gilt. A little wear, but a tight copy and very attractive.

the two items: \$50



Flake 1473. For sheer merit of modern artistic design of the front cover, I find this version highly appealing. A short slit through the front wrapper and first leaf is positioned such that it is only slightly noticeable.

:: TOGETHER WITH ::

[another edition] **Church of Jesus Christ of Latter-day Saints. Bureau of Information. Salt Lake City. UTAH. Its People, Resources, Attractions and Institutions. Compiled from Authentic Information and the Latest Reports.** Temple Block, Salt Lake City: Compliments of The Bureau of Information, n.d. [but with illustration date on front wrapper, "1914"]

18¼ cm. [3]ff.; [5]-77, [3] pp. on coated paper. Illustrated. Orig. illustrated wrappers printed in orange, green and black; front wrapper with gilt border and large title printed in gilt. A very good copy and fairly attractive.

Flake 1474. The date appears only on the front cover design. The "Yellowstone Park" section at the end includes a small image from a photograph of "An Eleven-Passenger Concord Coach" drawn by four horses conveying absurdly-over-dressed tourists (by today's standards) posing above a canyon and perhaps Yellowstone Falls.

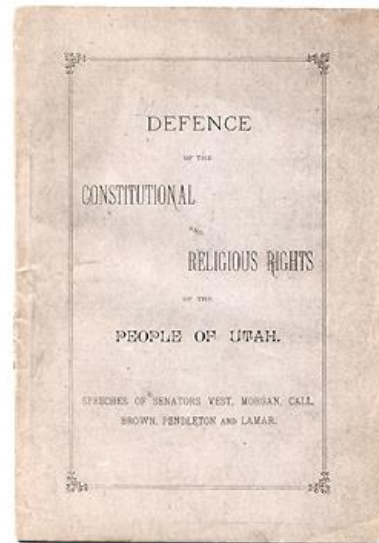
- 7 **DEFENSE OF CONSTITUTIONAL AND RELIGIOUS LIBERTY.** *Speeches on the Edmunds Bill. United States Senate, February, 1882* [caption title]. Front wrapper title reads as follows:

DEFENCE OF THE CONSTITUTIONAL AND RELIGIOUS RIGHTS OF THE PEOPLE OF UTAH. Speeches of Senators Vest, Morgan, Call, Brown, Pendleton and Lamar. No imprint (but Salt Lake City? 1882?)

21½ cm. 40 pp. printed in double columns. Original printed gray wrappers. Very good (*looking better than the difficult image created BELOW*). \$60

Flake 2749 (only edition). Spirited, indignant resistance to the Edmunds Bill which provided for fines and imprisonment of polygamists, denial of their right to vote, and the supervision of all Utah Territorial offices involved with voter registration or election oversight by five federal commissioners sent West for that purpose.

This was the beginning of the end of plural marriage within the official Utah Church, although that end was not fully realized for another quarter century. What was once a commandment is now a sin, in practice, but it would not have happened without the Edmunds Act. From comments by Senator George Graham VEST, a Democrat from Missouri (former Missouri Representative and Senator in the Confederacy) . . .



If this be not a bill of attainder under the theory of the Constitution of the United States, there never has been a bill of attainder proposed in all history. Never in the darkest days of the Stuarts or the Tudors, never in any of the darkest days of despotism, I undertake to say here, weighing my words deliberately, was there ever enacted a statute more exactly within the meaning of a bill of attainder than the seventh and eighth sections of this bill.

.

Why, Mr. President, . . . what a monstrous doctrine is this, that any portion of the territory of these United States inhabited by the people of the United States are at [p. 1 ends] the mercy of Congress without any limitation! [pp. 1-2]

It takes work to transcribe this stuff, but bookselling is essentially an act of charity anyway, so I'd like you to enjoy the following, if you have time . . .

Mr. Morgan [John Tyler Morgan, Democrat from Alabama]. May I ask further, does the honorable Senator [George Franklin Edmunds, Republican] from Vermont by this bill mean that five commissioners can try a man for bigamy or polygamy, and exclude him from voting because he is guilty of it?

Mr. Edmunds. I do not hear the Senator.

Mr. Morgan. Does the Senator from Vermont hold that five commissioners provided for in the eighth section of this bill can try a man for bigamy or polygamy, and on the ground of his guilt exclude him from going to the ballot-box?

Mr. Edmunds. The buzz in the Chamber is such that I do not even now hear what the Senator from Alabama is saying.

The Presiding Officer. Senators will please suspend until there is order in the Chamber.

Mr. Morgan. I was asking the Senator from Vermont whether with the eighth section of this bill he holds that the five commissioners who are appointed a board of canvassers have the right to convict a man of bigamy or polygamy under this act, and therefore exclude his vote from the ballot-box?

Mr. Edmunds. I Most certainly do not. I do not hold that the five commissioners have a right to convict anybody of anything, whether stealing a chicken, or taking a glass of whisky, or chewing tobacco, or violating the Sabbath, or doing anything that may be prohibited by law in any case whatever. They are to do precisely what the constitution of Vermont and[,] I think of Alabama[,] provides that the political officials of those States may do.—pass upon the qualifications for the time being of a voter, those qualifications being fixed by law. [p. 5]

For background discussion - including a photograph of the actual commissioners themselves (and of an "\$800 REWARD!" poster for John Taylor and George Q. Cannon) - see James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints* (SLC: Deseret Book Company, 1976/86), pp. 394-400.

8 **FREECE, Hans P[eter]**. *THE LETTERS OF AN APOSTATE MORMON TO HIS SON*. By Hans P. Freece. Illustrated by Verona P. Turini. [New York: Arranged and Printed by The Wolfer Press, Copyright, 1908, by Hans P. Freece].

20 cm. [2 (title, index)]ff.; 7-73 pp. + frontispiece portrait of the author. Three simple line-drawing illustrations in the text are included in the pagination. Orig. yellow cloth titled in black on the front board. Very good and solid, but binding soiled. **SIGNED** on the front free endpaper BY THE AUTHOR and BY HIS WIFE

Blanche K. STEWART-FREECE (author of Flake item 3435). There is some abrasion to the signatures, with a little loss. \$25

Apparently the FIRST EDITION; compare to Flake 3438 which gives the pagination as "2p.l., 73p." and says 21 cm. Everything else matches, and Flake describes six subsequent editions, all 1908, as being so-indicated in their text on early pages which are not numbered like the present copy.

Probably a pastiche of material from various critical sources. Freece was not the purported author of these letters, since they include first-hand descriptions of events preceding his birth. Yet they must not have come from his own father, since his family back in Utah renounced his anti-Mormon writings, according to the *Millennial Star* for January 19, 1911, pp. 41-46, providing energetic damage control for Freece's lectures in the East, accusing him of peddling his stories to cover his law school tuition –and of course attacking his character *in extenso*, in the spirit perpetuated to the present day within certain apologetic circles.

Ancestry dot com shows a Hans Peter Freece born in Utah in 1878, md. Blanche K. Stewart, died 1959 in Los Angeles. His parents are given as Peter Freece and Margaret Sorenson. The text of this book is not without interesting points, whatever their origin, and Freece himself seems to be an avid Presbyterian.

- 9 **GOTTFREDSON, Peter.** *HISTORY OF INDIAN DEPREDATIONS IN UTAH. Illustrated. Compiled and Edited by Peter Gottfredson.* [Salt Lake City: Press of Skelton Publishing Co., Copyright 1919 by Peter Gottfredson.]

19 cm. 352; [17 (Supplement, beginning with pp. [1-2] comprised of a leaf of sized paper bearing errata, and on its verso, a plate); + frontispiece and 13 other leaves of sized paper bearing plates (or text) on both sides. Plates not itemized in the text, but everything appears tight and complete. Collated thus, COMPLETE. "Vocabulary of the Ute Dialect. Translated by Dimic B. Huntington . . .," pp. 5-10; List of people "Killed by Indians in Utah," 1850-72, pp. 11-13.

Original blue cloth decorated in red and white. Very good, tight, and internally fine with no tears, stains or writing. Some rubbing to spine and covers, but a respectable copy of a title which appears hard to find in this relatively nice condition. [free shipping:] \$30

FIRST EDITION. Graff 1599, not mentioning the Supplement. Flake 3649, saying 352 pp. and listing the Supplement as a separate item (Flake 3649a). Eberstadt Catalog 130 (issued in 1952), item 575, not mentioning the Supplement, and calling this work "A mine of material on the Indian campaigns and massacres. The author writes from a lifetime in the Utah country, and from pioneer diaries and other original sources."

- 10 **HOPKINS, Livingston.** *A COMIC HISTORY OF THE UNITED STATES.* By Livingston Hopkins. *Copiously Illustrated by the Author from Sketches Taken at a Safe Distance.* New York: American Book Exchange. Tribune Building., 1880.

17 cm. [2] ff.; [7]-223 pp. Numerous full-page illustrations throughout, included in the pagination, from line-drawings, silhouettes, etc. Orig. green decorated cloth, gilt-lettered spine. A very good, tight copy. [free shipping:] \$30

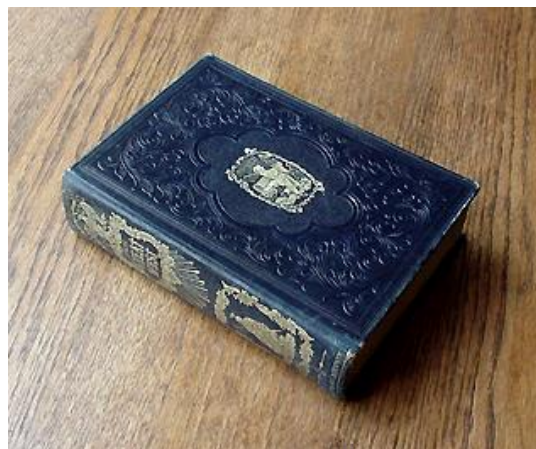
Flake 4088a. "MORMONISM," pp. 196-98, with one full-page comic illustration showing "Mr. and Mrs. Brigham Young": a birds-eye view looking straight down upon one top hat labeled "B.Y[.]" and eighteen skirts with bonnets (appendages and one upward-gazing female face also visible).

Mr. Young makes a specialty of matrimony, and has taken strict precautions to guard against widowhood, as will be seen by reference to our illustration . . .

Brigham makes it a point of etiquette to marry every unmarried lady to whom he happens to be introduced, and his life is a perennial honeymoon. To the merely Gentile man, whose matrimonial experience has been conducted on monogamic principles, the hardihood of Mr. Young is simply appalling. [pp. 196, 198]

- 11 **HOWE, Henry.** *THE GREAT WEST: Containing Narratives of the Most Important and Interesting Events in Western History—Remarkable Individual Adventures—Sketches of Frontier Life—Descriptions of Natural Curiosities: To Which is Appended Historical and Descriptive Sketches of Oregon, New Mexico, Texas, Minnesota, Utah, California, Washington, Nebraska, Kansas, Etc., Etc., Etc.* By Henry Howe, Author of "Historical Collections of Virginia;" "Historical Collections of Ohio." ENLARGED EDITION. New York: Published by Geo. F. Tuttle; Cincinnati: Published by Henry Howe, 1857.

22 cm. xi, 15-576 pp. + numerous plates, generally printed in pale tan & green, many with additional (rather crudely applied) color highlights. The "View in Salt Lake City," if fanciful, is quite interesting, and has not been troubled with additional colors. Light to medium foxing, and occasional leaf-drying stains, yet in all, a comparatively very good copy. The binding is handsome, tight, and shows remarkably little wear; corner

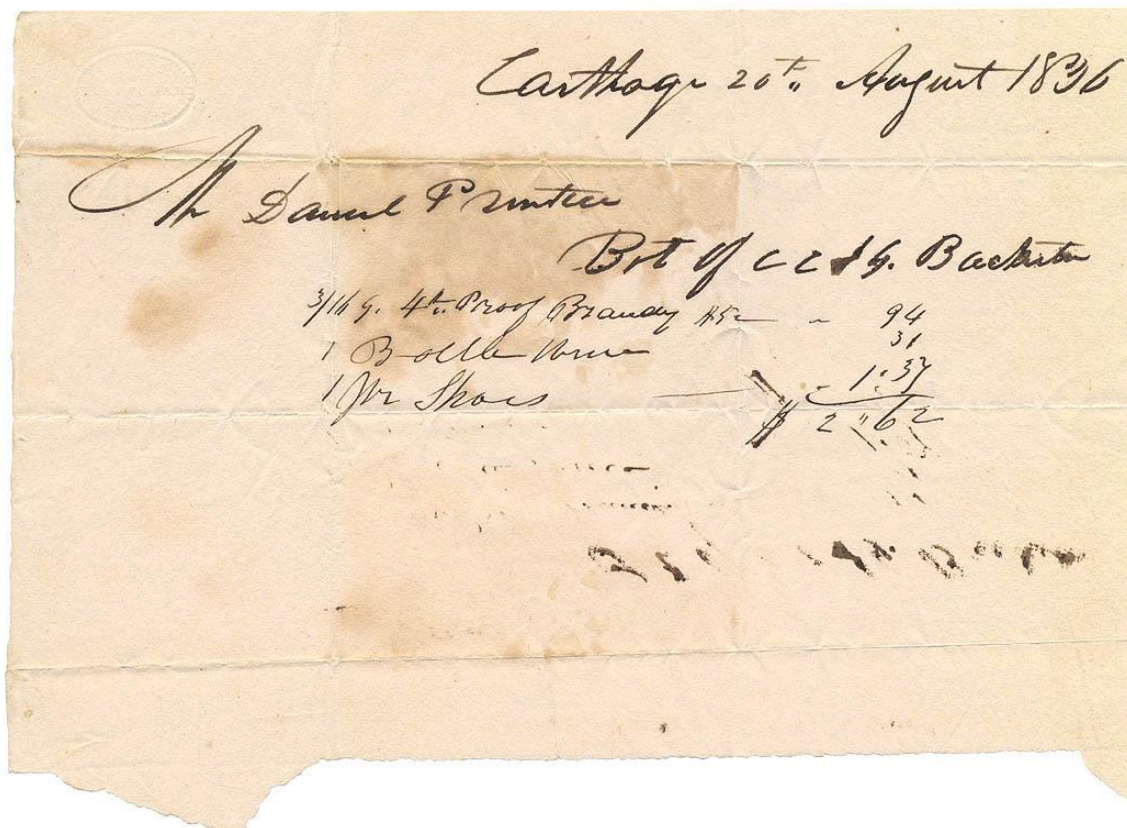


tips showing through, but hey! The hinges are excellent, and not even "starting" to crack. Offered here at a fraction of prices seen elsewhere for much worse copies: [free shipping:] \$45

Flake 4108a (first published in shorter editions in 1851); Howes H721 (showing this to be the first edition with more than 448 pages). "UTAH," pp. 460-90, includes a full history of Mormonism (such as it is in this popular-level production, sold by subscription). Facing the section on Texas is a map of the West and Midwest which includes a vast "UTAH OR DESERET" territory.

12 [ILLINOIS - Carthage] Merchants' MANUSCRIPT BILL of articles sold to Daniel PRENTIS. Carthage, [Illinois], August 20, 1836.

14½ X 20 cm. at greatest extremities (approx. 5½ X 8 inches); verso blank. Old folds but strong; moderate staining. On a piece of letter writing paper with faint embossed oval at top left (see detail further below). \$400



"Daniel Prentice[,] Bo[ugh]t of C C & G. Backster [?]" Itemizing the sale of some brandy, a bottle of wine and a pair of shoes, totaling \$2.62. I have tried every name I can imagine in early sources to identify these merchants, to no avail.

Regarding the purchaser, historian Thomas Gregg noted the following in 1880:

Daniel Prentis . . . was a native of Vermont, son of a Revolutionary soldier, and was born in 1799; came to Fountain Green and settled in 1833; was engaged in merchandising in Carthage about 1835, and under the wild scheme of internal improvements had a contract with the State for grading a portion of the Warsaw & Peoria Railroad, in 1838-'9. "Prentis' Shanty," on the line of said road, was for years a well-known landmark. [Gregg, *History of Hancock County . . .* (Chicago: Chas. C. Chapman & Co., 1880), 821]

A homely but early piece. CARTHAGE was first settled in 1831, became the county seat in 1833 and was finally incorporated in 1837. It was in the jail soon to be constructed there that Joseph and Hyrum Smith would be killed on June 27, 1844. AT RIGHT is the highest clarity I can achieve by manipulating a detailed scan of the stationery's embossed mark.

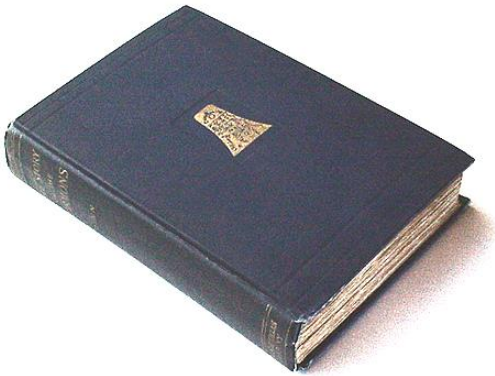


- 13 [LEHI, UTAH] Hamilton GARDNER. *HISTORY OF LEHI, Including a Biographical Section . . . Published by the Lehi Pioneer Committee, Written by Hamilton Gardner.* Salt Lake City: The Deseret News, 1913.

19 cm. xvi, 463 pp. + colored plate of "The Old Fort Wall" facing p. [1]. "Index to Biographical Section," pp. xv-xvi. Numerous illustrations throughout. Orig. blind-decorated cloth, gilt-lettered spine. Front lower corner bumped, upper spine cap separating and some lesser wear, but still fairly presentable; internally almost fine, printed on sized (shiny coated) paper. [free shipping:] \$35

Flake 3507. Nicely signed with a full-page inscription on the front free endpaper by Andrew FJELD, bishop of the Lehi First Ward (and a subject of one of the biographical notices, pp. 377-379, former president of the Australian Mission) to Mr. A. E. Worsfold, "as a remembrance of your first visit 'out-West.'," dated Lehi, Utah, September 7, 1917.

- 14 **LINN, William Alexander.** *THE STORY OF THE MORMONS From the Date of their Origin to the Year 1901[.]* By William Alexander Linn. New York: The Macmillan Company; London: Macmillan & Co., Ltd., 1902. [free shipping:] \$40



22½ cm. xxiv, [i (List of Illustrations)], 1-637, [2 (ads)] pages + the 8 plates of illustrations as called for (plates printed on glossy paper). Index, pp. 619-637. Collated COMPLETE. Original blue cloth with gilt device of a Kinderhook plate on front board; gilt-lettered spine, top edge gilt. A VERY GOOD COPY. Spine a trifle dull; a couple leaves carelessly opened at the end with a little blank marginal paper lost. A few pages remain unopened.

FIRST EDITION. Flake 4944; *The Scallawagiana Hundred*, 81; Howes L 366. Reprinted in 1923 by Macmillan, and by other publishers in 1963, 1973, 2003, 2012 and 2013. The 2012 reprint inspired a review by Ivan Wolfe for the Association for Mormon Letters. "If someone is interested in turn of the twentieth century views on Mormonism," wrote Wolfe,

. . . this book shows that quite well. Linn represents what is likely the first attempt to seriously consider the Mormon religion and culture. As an author he is aware that anti-Mormon works exaggerate or lie in order to attack, and that many faithful histories do the same in order to defend. However, his overall view (quite evident on nearly every page) is that while the Mormons deserve to be taken seriously as a movement, Mormons are also, in his opinion, too ridiculous to receive any benefit of the doubt. Linn clearly finds Mormonism such a ridiculous proposition, he can't quite bring himself to be fair; while he tries to filter through some anti-Mormon bias, he winds up taking too many anti-Mormon works at face value. While his work should not be called "anti-Mormon" in the typical sense of the word, it's clearly (in the end) quite hostile to the church.

[accessed December 10, 2015 at: <http://www.millennialstar.org/book-review-linn-the-story-of-the-mormons-from-the-date-of-their-origin-to-the-year-1901/>]

What I like about Linn are the many bits of trivia which are hard to come by elsewhere (although these bits are not always adequately referenced - any more so than we would expect of a work of this genre published in 1902). In discussing "The Hand-Cart Tragedy," for example, a footnote on page 420 states that . . .

A "bond" which each assisted emigrant was required to sign in Liverpool, contained the following stipulations: "We do severally and jointly promise and bind ourselves to continue with and obey the instructions of the agent appointed

to superintend our passage thither to {Utah}. And that, on our arrival in Utah, we will hold ourselves, our time, and our labor, subject to the appropriation of the Perpetual Emigration Fund Company until the full cost of our emigration is paid, with interest if required." (420-21, n.1)

"The danger of making this trip so late in the season," Linn suggested,

with a company which included many women, children, and aged persons, gave even the elders pause, and a meeting was held to discuss the matter. But Levi Savage, who had made the trip to and from the valley, alone advised against continuing the march that season. The others urged the company to go on, declaring that they were God's people, and prophesying in His name that they would get through the mountains in safety. The emigrants, "simple, honest, eager to go to Zion at once, and obedient as little children to the 'servants of God,' voted to proceed." [p. 420]

As one can anticipate from the great length of this book, it is quite a detailed history. LINN (1846-1917; journalist and historian, banker, and New Jersey preservationist) *wanted* to be scientific, at least, and he titled his first chapter, "Facility of Human Belief," p. 1. Personally, I find his treatment of the Anthon transcript quite good (pp. 38-41, with illustration), and I like the way he cuts to the quick, as with this sentence: "His [Harris'] interview with Professor Anthon has been a cause of many and conflicting statements, some Mormons misrepresenting it for their own purposes and others explaining away the professor's accounts of it." (pp. 38-39).

Linn's writing is quite good (if one will just relax and enjoy it a little), as with his easy overview of certain excesses which occurred during the earliest days in Kirtland, when ". . . enthusiasts would fall apparently lifeless on the floor, or contort their faces, creep on their hands or knees, imitate the Indian process of killing and scalping, and chase balls of fire through the fields." (p. 128, citing Correll and Howe) . . .

[description continues . . .

Some of the young men announced that they had received “commissions” to teach and preach, written on parchment, which came to them from the sky, and which they reached by jumping into the air. Howe reproduces one of these, the conclusion of which, with the seal, follows:—

“That that you had a messenger tell you to go and get the other night, you must not show to any son of Adam. Obey this, and I will stand by you in all cases. My servants, obey my commandments in all cases, and I will provide.

“ Be ye always ready, }
 Be ye always ready, } Whenever I shall call.
 Be ye always ready, } My seal.



¹ Corroll's "Brief History of the Church," p. 16; Howe's "Mormonism Unveiled," p. 104.

*I have seen Mormonism in its best garments only.
 Its dignitaries have made me welcome. —p. 154*

15 **McCLURE, A[lexander]. K[elley].** *THREE THOUSAND MILES THROUGH THE ROCKY MOUNTAINS.* By A. K. McClure. Philadelphia: J. B. Lippincott & Co., 1869.

19 cm. 456 pp. + the three plates. Orig. dark brown cloth; gilt-lettered spine. Dark brown clay-based endpapers in nice shape. Modest wear starting at spine caps; some dampstaining to boards (only), but still presentable. A decent copy of a very good book at an eminently reasonable price: [free shipping:] \$65

ONLY EDITION, Flake 5122 ("Includes a trip through Utah with copious observations on Mormonism and the church system, pp. 149-74, 184-88."); Howes M 49; Graff 2576; Adams, *Six-Guns and Saddle Leather* 1892; Sabin 43059 ("A clever book, including details of Indian warfare . . .").

The engraved plate of "Main Street, Salt Lake City" is finely-detailed and very attractive, facing page 154. The following taste of this lively book comes from page 186 . . .

As an industrial system the Mormon Church is a positive success, and challenges the admiration of the most embittered foes of this peculiar religious faith. I did not see a single home of a Mormon where there were signs of dilapidation or decay. It is forbidden by their faith, and the bishops see that no

sluggards bring reproach upon their religion. For nearly one hundred miles north of Salt Lake City there are numerous Mormon settlements nestling between the Great Lake and the Wasatch range, and they dot the earth with fruitfulness and beauty. The wild flowers are thick on every side, and climb over every home, however humble. . . . Ogden contains a population of over two thousand, and has excellent buildings, stores, and gardens. Two of Bishop West's eight wives (the second and eighth) keep the hotel in the city in a most creditable manner. His other six live on his farms, at his mills, etc., while he rotates around generally among them. He supplies the faithful with bitters by the small [*i.e.*, liquor by the drink] at his bar, manufactures their grain into flour and whisky, preaches on Sunday, and sees that every tenth egg the Ogden chickens lay is properly returned to his tithing-house. [p. 186]

- 16 **MILNER, Vincent L.** *RELIGIOUS DENOMINATIONS OF THE WORLD: Comprising a General View of the Origin, History, and Condition of the Various Sects of Christians, the Jews, and Mahometans, as well as the Pagan Forms of Religion Existing in the Different Countries of the Earth: With Sketches of the Founders of Various Religious Sects. From the Best Authorities. By Vincent L. Milner. A New and Improved Edition, with an Appendix Brought Up to the Present Time, By J. Newton Brown, D.D., Editor of "Encyclopedia of Religious Knowledge." Sold Only By Subscription.* Philadelphia: Bradley, Garretson & Co.; Galesburg, Ill., Columbus, Ohio, Nashville, Tenn., Houston, Texas: William Garretson & Co., 1873.

19 cm. xxxiii, [i (blank)], 35-622 (Appendix, pp. [548]-622) + seven fine engraved portrait plates (with original tissue guards) of Jonathan Edwards (frontispiece),



and William White, Martin Luther, John Wesley, Roger Williams, George Fox and John Calvin (facing, respectively, pages 46, 62, 80, 144, 228 and 344). Original dark brown clay-based endpapers. Collated COMPLETE without a single serious flaw to paper, text or images.

Original red blind-stamped roan leather (sheep impersonating goat/morocco), gilt-lettered on spine and front board. A very

good, attractive copy without serious wear or any spine-cap chipping or joint starting. *The inside front hinge feels shaken and must be handled carefully*, but it is not torn or separated. Faint old pencil ownership inscription on front pastedown (scarcely noticeable) of one J. W. Dickson. [free shipping:] \$45

Flake 5415 (describing a shorter 1860 edition, with note for editions of subsequent years including the one now offered here). **MORMONS**, pp. 195-200, 559 and 565; SHAKERS, pp. 251-53; SPIRITUALISTS, 543-47; "Pagans of North America" (NATIVE AMERICANS), 515-19; ". . . of Mexico," 519-25 (including "Quitزالcoalt"); ". . . of Peru," 525-26. While clearly dated by today's standards, this book is nonetheless scholarly and irenic in disposition, and it is useful for considering how more than 150 denominations were viewed by conventional Christian scholars of that era. Some of the groups treated are so obscure that I was almost tempted to keep this book as a reference for myself.

"The First Brick Building in Phenix"

described under construction on November 16, 1878 (p. 3, column 3)

- 17 [MINING] *THE SALT RIVER HERALD* (newspaper). "Phenix, Salt River Valley, Maricopa County, A[rizona]. T[erritory]. . . . C. E. McClintock - - Editor and Manager." THIRTEEN VARIOUS ISSUES ranging from September 7, 1878 to January 25, 1879.



Folio, 23 X 16 inches. [4] pages each (each issue complete). Disbound and with moderate toning and wear, but not brittle. Some leaves are separating from one another at the backfold. *the thirteen issues (itemized below): \$750*

1878: September 7, 14; October 19; November 2, 16, 30; December 14, 21 [Vol. 2, Nos. 4, 5, 10, 12, 14, 16, 18-19]

1879: January 4, 8, 18, 22, 25 [erratic, redundant volume-numbering errors in January, but thus dated, and ostensibly comprising "New Series" whole numbers 1-4, and then a different number 4. Perhaps alcohol was involved.]

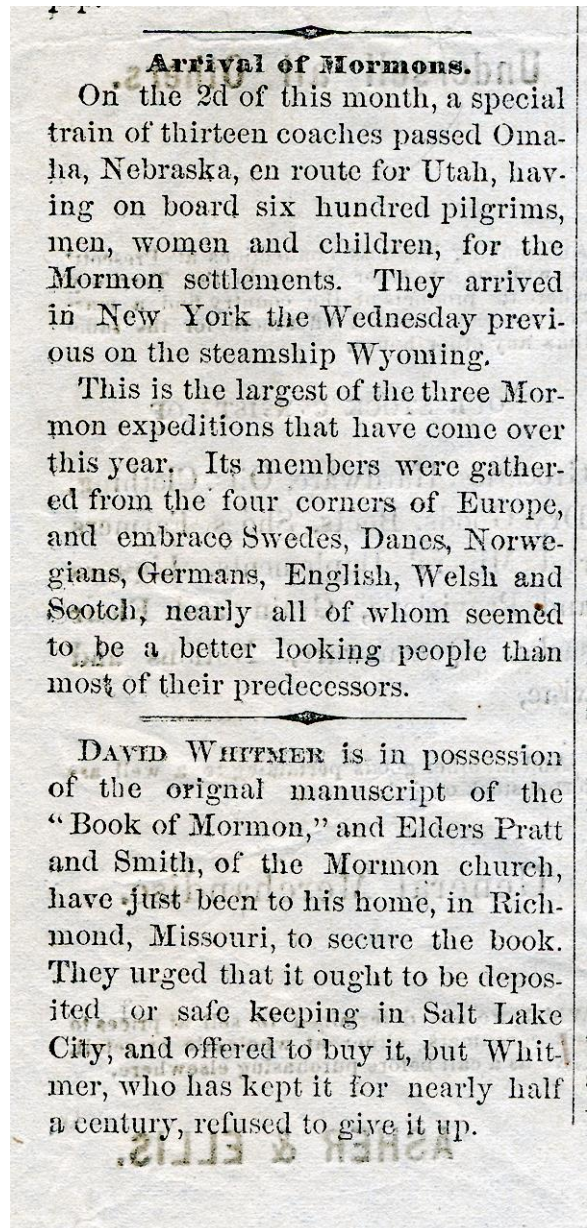
Rare and sparsely represented in libraries today. While this early Phoenix newspaper offers plenty of local and regional MINING news, it strives to promote the valley as a rich AGRICULTURAL area as well. The LOCAL NEWS notes are wonderfully simple, parochial and extensive, with occasional accounts of bad guys who got away . . . or did not.

MORMONS are mentioned lightly, but with respect, including a short notice about their settlement of about 200 people (with nearly as many milk cows) "At Brigham City, on the Little Colorado," taken from the Prescott *Miner* (2 inches on the front page, column 6, on November 16, 1878).

This newspaper even picks up a short article on October 19, 1878 (page 4, column 1) about **DAVID WHITMER** and the [printer's] manuscript of the Book of Mormon, which Orson Pratt and Joseph F. Smith had just attempted to purchase, without success, illustrated here AT RIGHT . . .

OTHER MORMON-RELATED BLURBS which I caught (perhaps missing others) include:

- "A Provo, Utah dispatch of the 10th says that the jury in the case of Sylvanus A. Collett accused of being implicated with Porter Rockwell and other Mormons in the massacre, in the fall of 1857 of the California party known as the Aiken party,



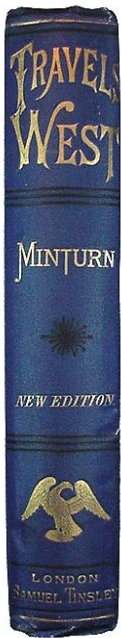
rendered a verdict of not guilty." ("Minor Telegraphic Notes" in the issue for October 19, 1878, page 3, column 4)

– November 2 (p. 3, col. 4; 1½ inches) mentions the "case of Miles the bigamist," a Mormon missionary who brought one "Miss Avon to this country together with his mother" and has been swiftly apprehended.

– "A Mormon Settlement" (January 22, 1879 issue; front page, col. 7, one inch).

*. . . I saw nothing but was admirable
during my stay there. . . . a society which for order and
completeness reminds one of those of the Greeks; and their faith, although dis-
figured by polygamy, is otherwise as pure and as sensible as are other religions. (p. 143)*

18 **MINTURN, William.** *TRAVELS WEST.* By William Minturn. New Edition. London: Samuel Tinsley, 1877.



20 cm. [2 (title, dedication)]ff.; [iii]-x ("Preface to the Second Edition") pp.; [v]-x ("Contents") pp.; 1-396, [8 (ads)] pages. Collated COMPLETE. Original dark blue blind-decorated cloth; gilt-decorated spine. Dark blue clay-based endpapers. Generally very good but SHAKEN, particularly at the back inside hinge which is nearly separated and must be handled carefully. The text block itself remains tight. Some moderate stains to front board. [free shipping:] \$35

Flake 5424 (for the first edition of the same year, with a note about this edition). The new **PREFACE TO THIS SECOND EDITION** complains indignantly about ungenerous response by most critics to the first edition. Interestingly, it also adds a little more about the Mormons here, on pages v-vi, by quoting a favorable review by Jules Soury who notices how Minturn "exclaims (page 152) that 'the horrible vice of polygamy' has nevertheless an aspect a little less repulsive than certain venial sins which are committed in such 'Christian' towns as New York, London, and Paris. The Mormons do not seem to him destined to last long; but Mormonism has been one of the greatest pioneers of civilization. . . ." (p. vi).

MORMONS AND UTAH, roughly at pp. 117-160 (in Chapters V-VI), with the principal Mormon content appearing around pages 136-57. One evening in Salt Lake, as Minturn comments,

. . . the Messiah was given at the theatre, everybody taking his part with care, and their efforts being crowned with success. This is a great move, and one cannot

help but think that if there is something wrong in this society, it will be eradicated by the elevation of the general tastes of the people,—and what elevates the taste as does music?

The next day I was again invited to go on an excursion; this time to Utah Lake. This is a fresh-water lake, and the country around is extremely fertile, and beautiful. All the villages seem to be in good condition and flourishing, the grounds well kept, and the residences pretty and neat.

At one of the villages or towns, we visited [p. 141 ends] the *chef lieu* of the country. We went to the top of the City Hall, from which we had a very fine view of the country around. [pp. 141-42]

With much on California, where Minturn champions the cause of the Chinese. He characterizes the treatment of Chinese laborers in America as worse than Southern slavery.

- 19 [MISSOURI] Manuscript NOTE of indebtedness to John D. STOTHART, SIGNED by Hardy HOLMAN and Thomas W. JACOBS promising to pay \$1,469.34 in one year, with interest. Liberty [Missouri], February 25, 1837. \$125

Dollars 1469. $\frac{34}{100}$ - Twelve Months after date we promise to pay to the Order of Mr John D. Stothart Fourteen Hundred and Sixty nine $\frac{34}{100}$ with interest at rate of Ten per Cent, after six months for Value Received Liberty Feby 25th 1837

H. Holman
Thos W Jacobs

9½ X 19½ cm. (3¾ X 7½ inches), single slip, verso blank but for old personal filing note, "N° 62." Clean but halfway separated along the center vertical fold (not touching the signatures). Trace of old red wax adhesive on verso with resultant circular blank paper area loss as illustrated above. I find all three of these men in a very few, fairly obscure legal mentions online, but not as prominent actors in Mormon history.

written by the "black rod in the hands of Satan"

20

[MISSOURI - Benton PIXLEY] "THE MORMONITES." Important article in the UNITARIAN MONITOR. "Hear, O Israel, The Lord Our God is One Lord." (news-paper-format religious periodical, Dover, New Hampshire, for Wednesday, December 19, 1832 [2:18])

34 cm. (13½ X 10¼ inches), paged [137]-144 (eight pages, complete issue). Very good, neatly removed from a bound volume (four neat stab-holes in margin, no wear to back folds). Subscriber name designation "J Fairfield Esq" in margin of front page (conceivably the future Governor of Maine in nearby Saco, for whom Wilford Woodruff would later vote, while there). \$750

"The following account of the people called Mormonites, is given in a letter addressed to the editor of the Christian Watchman." (Filling 20 column inches: nearly 2/3 of page 142.)

Though not so attributed in the text, this early report near Independence, Missouri was written by the "black rod in the hands of Satan" (HC 1:373), whom Joseph Smith would soon consign thrice-over to dwell, along with his followers, "with the beast in the lake of fire and brimstone, where their worm dieth not and the fire is not quenched!" (Evening and Morning Star 2:14 [July 1833], p. 105). In fact, Rev. Benton PIXLEY (1791-1835; died near Independence) was an early, dedicated missionary to the Osage in nearby eastern Kansas. "The United Foreign Missionary Society (UFMS)," according to Don Huitink,

forerunner of the American Board of Commissioners of Foreign Missions (ABC FM), was created in 1818 to facilitate the promotion of the gospel to the uncivilized people of the world. Formed by the Presbyterian, Congregational, and Dutch Reformed Churches, the UFMS determined to work among the natives of America as well as the indigenous peoples of other lands. . . .

In 1821, the Rev. Benton Pixley founded a mission to the Osage Indians near Harmony in Bates County, Missouri under the sponsorship of the UFMS. That



same year Mr. and Mrs. John Seeley from Rockaway, New Jersey and Mrs. Mary Weller from Bloomfield, New Jersey left for the Osage Mission. A farewell was held at the Nassau Street Reformed Church. Public meetings were held and collections taken in several Dutch churches. They set out by steamboat and "at Philadelphia they arrived on the 10th day of March and were received with great attention and kindness." The group left the East on 10 April and arrived in the vicinity of the Osage Mission on 2 August. In 1823 about 2,000 of the Osage crossed the border and settled near Neosho, Kansas. In 1824 the Rev. Pixley took some of the staff from Harmony to begin preparations for opening a mission and school at Union. The Union Mission was joined by a second, Hopefield, about five miles away. Missionary work among the Osage was difficult in part because of their nomadic lifestyle. They were stationary for only about four to five months of the year. The missionary team included skilled carpenters, physicians, ministers, teachers, and farmers. Their goal was to transform the Osage into people like themselves. In 1828 the ABCFM reported that sixty-five native children were being educated, twenty read in the New Testament, fifteen-twenty came for Sabbath School, and fifty acres were under cultivation. The influence and interest of the Dutch were not limited to financial support. One of the Osage pupils received the name of Stephen Van Renssaler when he went East for an education. In 1827 a controversy between the government agents and the Rev. Pixley and the Osage resulted in the temporary closing of the Union and Hopefield Missions. They were reopened two years later only to be abandoned in the mid- 1830s because of growing hostilities between the Osage and the whites. Thus ended the first chapter of the RCA's work in the state of Kansas. In the dozen years of its existence, the school had received about 160 Osage pupils and ten white pupils. [Don G. Huitink, "The Reformed Church in America in Kansas." *Reformed Review* 46:2 (1992), pp. 136-37.]

MY reason for providing this lengthy introduction arises from the striking contrast between how Pixley was seen by Protestants *versus* by Mormon leaders. Here are samplings of his account, from the 1832 printing now at hand:

SIR.—Dwelling as I do among a people called Mormonites . . . I have thought perhaps it might be a part of duty to inform those who may feel interested . . . that although there has, from first to last, four or five hundred Mormonites in all . . . arrived at this place, yet there is no appearance here different from that of other wicked places. The people eat and drink, and some get drunk, suffer pain and disease, live and die like other people, the Mormons themselves not excepted. They declare there can be no true church where the gift of miracles, of tongues, of healing, &c., are not exhibited and continued. Several of them, however, have died, yet none have been raised from the dead. . . . One woman I am told, declared in her sickness, with much confidence, that she should not die, but here live and reign with Christ a thousand years; but unfortunately she died, like other people, three days after. . . .

. . . they seem to be made up of people of every sect and kind, Shakers, Baptists, Methodists, Presbyterians, and Campbellites, and some have been of two or

three of these different sects before they became Mormonites. . . .

Their first, best, great and celebrated preacher, Elder Rigdon, tells us the Epistles are not and were not given for our instruction, but for the instruction of a people of another age and country . . . we are told a new revelation is to be sought . . . Our present bible is to be altered and restored to its primitive purity, by Smith, the present prophet of the Lord, and some books to be added of great importance, which have been lost.

They profess to hold frequent converse with angels; some go, if we may believe what they say, as far as the third heaven, and converse with the Lord Jesus face to face. . . .

.

Their possessions here are small, very small, compared with their numbers . . . if they leave, they are to go out empty. . . .

The idea of equality is held forth; but time will show that some take deeds of property in their own name, and those too of the most zealous and forward in the cause and prosperity of the society. . . .

. . . judging from the past, and from what our Saviour has told us of the future, that there should be false Christs and false Prophets, showing signs and wonders so as to deceive, if it were possible the very elect, we may well look on this new sect as ominous of the latter day approaching, and calling upon all to watch and pray, and to give good heed to the word of our Saviour, where he says, "Go ye not after them, nor follow them."

There is much more. To explore the always-laborious question of how many different newspapers may have picked up this story (most if not all of them being very rare today), begin with Google, including:

<http://www.sidneyrigdon.com/dbroadhu/ny/miscNYS2.htm>

"the foul and bestial mouthings" of swearing Mormon freight drivers, p. 130

- 21 [Mormon Freighters, 1860s] Randall H. HEWITT. *ACROSS THE PLAINS AND OVER THE DIVIDE. A Mule Train Journey from East to West in 1862, and Incidents Connected Therewith. With Map and Illustrations. By Randall H. Hewitt.* New York: Broadway Publishing Co., [1906].

19 cm. [3]ff.; iii, 521, [12 (ads)] pp. + 58 plates (counting the frontispiece) and folding map. Painstakingly collated thus, twice. Howes calls for 58 plates but adds that "in some copies a 59th pl[ate]-captioned "Variegated"-faces p. 230" – and that plate is indeed present in the copy at hand (meaning, if Mr. Howes counted correctly, that this copy has the rare plate, but must be missing another); plates are not listed in the book, so I have no way to check further.

Original light blue cloth lettered in red, with image of a covered wagon (in steep descent down a perilously narrow mountain-edge road) printed in red on paper and affixed to front board. Binding dull with light wear to extremities and heavier wear to the front cover paste-on. Binding very tight and pages generally clean and nice. However, a number of the pages were opened roughly, resulting in a few unsightly marginal tears, but with no loss of text. The folding map is in as-new condition. [free shipping:] \$45

Third, vastly-expanded version (first published as *Notes by the Way* in 1863 [58 pages] and 1872). FLAKE 3973; HOWES H457 (aa rarity); GRAFF 1875; WAGNER-CAMP 381 (note, stating) . . .

According to Graff, Randall Hewitt's narrative is one of the best accounts of the Oregon Trail. Hewitt was the nephew and son-in-law of Christopher Hewitt, recently appointed Chief Justice of Washington Territory, and traveled with his family from Saint Joseph to Omaha, Fort Kearny, Fort Laramie, to the Lander Cutoff, and through Deer Lodge and the Bitterroot Valleys over the Mullan Military Road to the Pacific Northwest.

MORMONS, pp. 75, 89-92, 130-32, 139 and 215-16. Mormon freight wagon trains were apparently dreaded by other emigrants due to the extreme vulgarity of the drivers' swearing. In addition, they used massive bullwhips (pp. 131-32, with small woodcut illustration) that produced "exquisite torture on patient, unoffending oxen." (p. 131). The effect of these obnoxious trains is described more particularly in an earlier episode not noticed by Flake . . .

. . . A more sinister, brawling, profane gang who would cut a throat or scuttle a ship, it would be difficult to collect together from the slums and cesspools of the universe. Where the particular breed of biped which controlled that cavalcade were spawned no man knoweth. It would be a gross libel on the race to call such creatures human beings, with instincts no higher than the hyena, or credit them with having feelings in common with anything that stood on two feet, clothed and in the semblance of man. Foul, viler and more blasphemous talk never in more continuous volume flowed from the lips of beings possessed of palates than came from those creatures, regardless of even the decencies of life.

They seemed to enjoy the bestial performance [p. 89 ends] and exhibited demoniac glee in overwhelming the civilized people they came in unwelcome contact with by the vulgar and obscene epithets which rolled off their tongues like water over a cataract. The very air seemed polluted and redolent with a nastiness exhaled from some unearthly gehenna. Words are feeble to describe fitly that hour or more while this foul-mouthed crew of Salt Lake Saints were passing. All the baser and sensual passions of men were talked over and bandied about until they tired of the unspeakable shameful show made before men, women and children.

It was a wonder their tongues did not blister or cleave to the roofs of their mouths. One gentleman in his heated wrath exclaimed: "You may rake hell and skim the ocean and you'll not find the equal of that vile crew." Emphatic, but truthful.

The approach of this caravan was observed for some time coming down on us from the road to the northward, indicated by a vast cloud of dust which hung over it like smoke from a prairie fire. Two or three out-riders, belonging to emigrant trains, hurried along the entire emigrant line, giving warning of the approach, and as they knew the characteristics of the outlawed species, cautioned everybody from saying or doing anything in resentment of what was certain to come. By common consent the whole of the emigrant trains, perhaps covering five miles in length, halted to let this Mormon caravan pass on; and on the outfit came, the drivers yelling, hooting, swearing, cracking their whips and cruelly lashing their oxen, forcing them along over the road at an un-[p. 90 ends]natural speed, many of them lame and yoke-galled and bleeding from cuts made by the lash or goad. They pushed on ahead rapidly and only a fetid atmosphere gave evidence that an unclean, villainous mass had passed.

The caravan consisted of thirty-five large freight wagons, each capable of carrying about two or three tons and with a trailer carrying half as much.

Each wagon was drawn by from six to eight yoke of oxen with one driver and a wagoner with each vehicle, making a crew of ninety well-armed cutthroats of a dangerous character to deal with. The wagons were loaded with all they could carry of goods and all manner of merchandise bound for Salt Lake City, the Mormon Zion.

In addition there came along behind at a more moderate speed and with less vulgar talk several wagons provided to take a large number of Mormon recruits to Utah. Among them was a surprising number of women, strangely attired, half-grown girls and children, as curious appearing and motley an assemblage as could be imagined, recruited from foreign lands, not one talking the American language, hardly one of them looking as though she had intelligence enough to last her over night away from her guardian. [pp. 89-91]

[**Mormon parallels**] [Elias Boudinot, 1740-1821] *THE SECOND ADVENT, OR COMING OF THE MESSIAH IN GLORY, Shown to Be a Scripture Doctrine, and Taught by Divine Revelation, From the Beginning of the World. By an American Layman. . . .* Trenton, (N.J.): Published by D. Fenton & S. Hutchinson, 1815.

21 cm. xix, 578 pp. but misnumbered (as issued) at page "163" which should have been p. 153, and continuing thus to the end of the book without any loss of text.

Modern black buckram cloth binding (NOT leather), very solid and tight.

THE TITLE PAGE IS FRAYED AND WORN, and the text block has plenty of foxing and medium staining. **Collated COMPLETE** (one leaf, pp. 495-96, is grazed along the fore-edge of the printed area with just the slightest loss of a letter or two, but quite readable).

Offered at a "reading copy" price, but a little better than that, considering its age and importance. (I see only one copy for sale online, also foxed but the text likely in better condition, and in its original leather binding, for \$650.) **\$125**

Only edition in NUC and OCLC; American Imprints 34180; Mormon Parallels 65. This is not an easy book to find, and it seems to be little-recognized by most Mormon scholars (who may be more familiar with Boudinot's work published the following year, *A Star in the West* promoting Hebrew Indian origins).

Elias BOUDINOT (IV, 1740-1821; licensed attorney, 1760 and honorary LL.D., Yale, 1790) was **president of the Continental Congress** (1782-83), directing negotiator for the treaty with England after the Revolutionary War, founding president of the American Bible Society (1816-21), and benefactor of Princeton and other institutions of learning. The list of his admirers and supporting Bible Society directors reads like a *Who's Who* of American greats of the time.

B OUDINOT'S MILLENARIAN TREATISE OFFERED HERE is heavily laden with proto-Mormon elements. Just as some individuals today view current events as signs of the last days, Elias Boudinot believed that the horrors of the French Revolution fulfilled some of the remaining requisite prophecies leading to the millennium and Christ's return to earth. In so writing, this prominent



American expressed ideas which would later find another champion in Joseph Smith:

NATIVE AMERICANS

In a footnote near the beginning of his book, Boudinot speculates on Isaiah's prophecies that "Jehovah will call from the east the Eagle . . .":

If you suppose the north-west parts of America, are near the north-east parts of Asia . . . and if the lost tribes of Israel passed over this strait to America and are to be found there . . . then it is possible *the Eagle and the man of his counsel* may come from that far distant land, and . . . may be said to come from the east. [pp. 16-17 n.]

LATTER-DAY APOSTASY; Referring to the prophecies of Zechariah:

. . . it had been foretold, that previous to this glorious day, there should be a great falling away among the professors of the gospel, and that the enemies of Christ, and [of] his faithful people, should greatly prevail, even so as to endanger the safety of the elect or church of God, had it been possible. [p. 33]

ELIJAH TO COME IN THE LAST DAYS

. . . Malachi finishes his prophecy with, "behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn (or restore) the heart of the fathers to the children; and heart of the children to the fathers, lest I come and smite the earth with a curse."

It is remarkable that John the baptist came in the power and spirit of Elias, and was the harbinger of Christ's first coming, but he did not restore the heart of the fathers to the children; and the heart of the children to the fathers—this is reserved for the real Elijah, the great harbinger of Christ's second coming in glory, here called the great and dreadful day of the Lord, when all that the prophet has predicted shall be literally fulfilled.

Our Saviour himself tells his disciples, in Matthew xvii. 11. *after John was beheaded*, "that Elias *truly* shall first come," and to distinguish him from John, as Malachi did, adds, "*and shall restore all things.*" [pp. 34-35, see also pp. 93-94; compare to D&C 110:13-15]

BAPTISM FOR THE DEAD

Boudinot argues that the ancient Jews believed in the resurrection of the dead, citing the prayers and sin-offering made by Judas Maccabeus for his slain comrades. Boudinot then appends a footnote, without comment, reminding the reader of 1 Corinthians 15:29 and quoting that verse in full:

* Vide 1 Cor. xv. 29. Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

HIEROGLYPHIC WRITING KNOWN TO THE JEWS

Boudinot reasons that prophecy is, in a sense, hieroglyphic speech, using symbolic representations which do not change (just as hieroglyphic written characters are based on unchanging concrete phenomena, unlike highly evolved phonetic characters which may not be comprehensible to future civilizations). He then comments:

This may serve to shew the nature of this hieroglyphical language. The Jews understood this manner of writing, being the learning of that age . . . [p. 171; compare to the "reformed Egyptian" and "learning of the Jews and the language of the Egyptians" concept in 1 Nephi 1:2, Mosiah 1:4 and Mormon 9:32]

URIM AND THUMMIM; Quoting Adam Clarke's commentary on Exodus 28:30:

. . . "God has always had his witnesses on earth. The Septuagint translates the Urim and Thumim the manifestation of the truth."

ANTI-CATHOLICISM; SCRIPTURES ALTERED

Amongst the causes by which popery had an obvious tendency to produce infidelity, must be reckoned their treatment of the holy scriptures. "The popes, says Mosheim, permitted their champions to . . . declare publicly, that the edicts of the pontiffs and the records of oral tradition were superior, in point of authority, to the express language of the holy scriptures.["] It is well known that the Romanists decried the sacred original as much as possible; and that the vulgate translation, because it abounded in errors, and might be more easily perverted to their purpose, was declared by . . . the Council of Trent, an authentic . . . faithful, accurate and perfect translation. In the true spirit of this decree, Morini was employed . . . to destroy the credit of the original, and to support that of the vulgate, as the only complete and unerring rule of faith. Mosh. Eccl. His. 4 vol. 213, Mills Prolegm. 1318, 1326, 3d vol. Kett. Proph. 10. [pp. 220-21 n.]

Compare that concept with 1 Nephi 13:26-28:

. . . thou seest the formation of that great and abominable church . . . behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious . . . that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men. Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.

APOSTASY IN THE PRIMITIVE CHURCH

. . . about the year 460 or 465 for the beginning of the apostasy of the church from its original purity, which being progressive, became complete between that time and about the year 500. [p. 281]

RESTORATION OF THE CHURCH OF CHRIST IN THE 1830S

After a certain amount of circumlocution and rationalizing, Boudinot arrives at the date when the power of idolatry and Satan will no longer affect the "**Church of Christ**," when the prophesied time of the Church in the wilderness, etc., will end:

. . . which brings us to the year 1835, as a period of great joy and exultation.

These several periods seem to be remarkably important in Daniel's prophesy, and promise to be productive of extraordinary events to the Church of Christ; and particularly to be the latter times of the last times, when the great wonders related in his prophesy will be more clearly understood by events that may then happen, when the wise shall begin to understand. [pp. 296-97]

It is an interesting coincidence that in 1830, the "Church of Christ" was organized under Joseph Smith (D&C 20:1) and that 1835 was the year when the twelve apostles were called and set apart.

ADDITIONAL POINTS OF INTEREST

- ". . . the latter days . . . the restitution of all things . . .," p. [iii].
- Boudinot fears that too many Christians of his day do not take the Second Coming literally enough. Just as the ancient Jews "looked for a mere temporal Prince: we are looking for the mere spiritual coming of Christ, in a universal revival of religion among men . . .," p. 53.
- ". . . these prophetic declarations . . . should be as a sealed book to those who obeyed not the gospel of Jesus Christ." p. 89; The Apocalypse has been "in some measure a sealed book for ages past . . .," p. 144; see also pp. 144-45 n.
- Illuminati, p. 116 n. Freemasonry and Illuminati, pp. 353-70 and elsewhere, relying on [Robison]. This section is anti-philosophical in tone, viewing the secret societies as anti-monarchical and atheistic, severe threats to church and state.
- "rod (or sword) of iron," pp. 8, 132, 538.
- Elders, pp. 125-26, 133-34 ("cloathed in white raiment . . .").
- New Jerusalem, pp. 138-40.

- We should search the scriptures "with the same avidity and earnestness which men use in digging and searching for hidden treasures . . . ," p. 150.
- Melchizedek, pp. 173, 200 ("though of the Heathen nation . . .").
- Additional anti-Catholicism, pp. 302-29 & elsewhere; (" . . . the Church of Rome . . . the whore of Babylon." p. 318).
- As in the Book of Mormon, idolatry is a rather prominent theme throughout this book as a symptom of the fallen church. "Atheism, deism, and the worst species of idolatry . . ." are linked together, for example, on p. 453. This is represented as a part of Catholicism.
- ". . . different dispensations [of the gospel], at different periods . . ." p. 513
- America "has been raised up in the course of divine Providence . . .," p. 532

23 [NAUVOO] Illinois State Historical Society. . . . *TRANSACTIONS OF THE ILLINOIS STATE HISTORICAL SOCIETY FOR THE YEAR 1906. Seventh Annual Meeting of the Society, Springfield, Ill., Jan. 24-25, 1906.* [at head: "Publication No. Eleven of the Illinois State Historical Library"]. Springfield: Published by Authority of the Board of Trustees of the Illinois State Historical Library; Illinois State Journal Co., State Printers, 1906.

23 cm. xvii, 437 pp. + numerous black and white plates on glossy paper. Orig. yellow-tan cloth titled in black on the spine. Light soil to covers and slightly shaken, but a very good copy. Internally quite clean and unworn. Inscribed on a front flyleaf, "Compliments of George N. Black" who was the Secretary of the Illinois State Historical Library. \$125

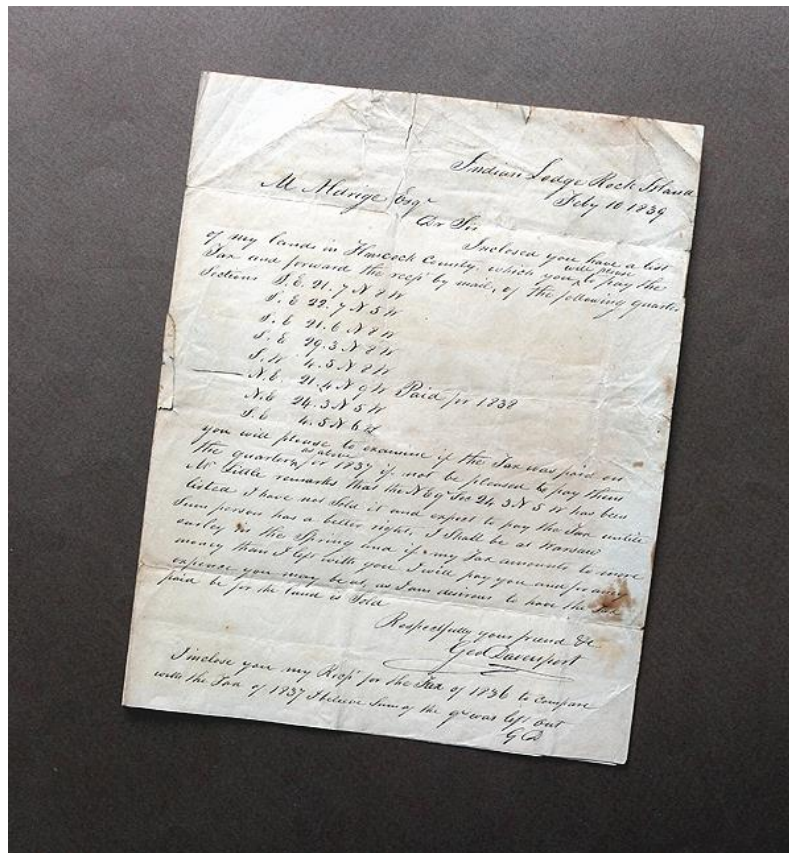
Mormons, pp. 88-107, with more than a dozen plates, the first of which is captioned, "View of Nauvoo, Taken from steeple of Catholic Church, looking southwest toward the Mississippi River. Cross indicates site of Nauvoo Temple." (facing p. 88).

"The Mormon Settlement in Illinois" (pp. 88-102) was written by "Hon. Orville F. Berry" who praises **Joseph Smith's sister Catherine**, and grew up around her children and grandchildren. Judging from references online, this detailed article would appear to be broadly cited by Mormon historians of all stamps. It is followed by "The Icarian Community of Nauvoo, Illinois" by Mrs. I. G. Miller (103-107). The entire contents of this volume may be found online, including additional articles of interest such as one about Judge Richard M. YOUNG, with portrait, pp. 302-27.

"Joseph took my hand tenderly in his saying: 'Goodby, sister Catherine. When this trouble blows over, I will come down to Plymouth and make you a visit.' Hyrum said

'goodby' simply, but with a deeper feeling than I had ever known him to entertain. It was my farewell to them on this earth." Mother Salisbury says that the bodies of Joseph and Hyrum Smith lie buried in the family burying lot near the Mansion house in Nauvoo. [pp. 93-94]

24 [NAUVOO - Davenport murder]. Geo[orge]. DAVENPORT. AUTOGRAPH LETTER SIGNED and INITIALED to Mark ALDRICH. Indian Lodge, Rock Island, [Illinois], February 10, 1839.



25 X 20 cm. One page, verso blank; conjugate leaf blank but for address portion marked "Free" and postmarked February 14 from "STEPHENSON ILL." Addressed in Davenport's fine hand to "M. Aldrich Esq, Postmaster, Warsaw, Illinois." Medium wear and stains; address leaf more worn and fraying than the letter page. \$600

With a list of Davenport's lands in Hancock County for which he wishes Aldrich to pay all taxes due. Davenport has left funds with Aldrich, and promises to compensate him for any over-run in cost, plus expenses, "as I am desirous to have the Tax paid before the land is Sold." He itemizes eight properties, and states in a note at the end, "I inclose you my Recp^t for the Tax of 1836 to compare with the Tax of 1837 . . . G D"

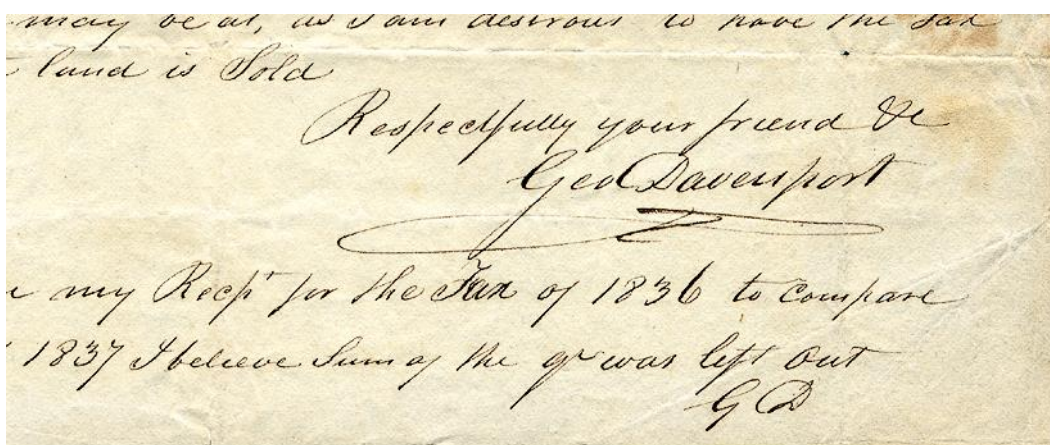


George Davenport

ON THE FOURTH OF JULY, 1845, Col. George DAVENPORT (born 1783 in Lincolnshire, England), founder of Davenport, Iowa, would be murdered by thieves who shot him in the thigh while he was alone in his home across the river in Rock Island, Illinois. "While all the family except the old colonel were absent at a celebration," explains Kenneth W. Godfrey,

three men entered his home. One of them discharged a pistol at him, "the ball entering his thigh. He was then dragged through a hall, and up the stairs, to a closet containing his safe, which they compelled him to open. After obtaining the contents, and the money from his bureau drawers, they left him, still tied upon his bed, in which condition he was

afterward found by persons passing by. Surgical aid was procured, and he was revived sufficiently to describe the assassins and the circumstances, but he died about ten o'clock that night." The villains belonged to a gang which was said to be headquartered in Nauvoo. ["Crime and Punishment in Mormon Nauvoo 1839-1846," *Brigham Young University Studies* 32 (Winter and Spring 1992), 217]



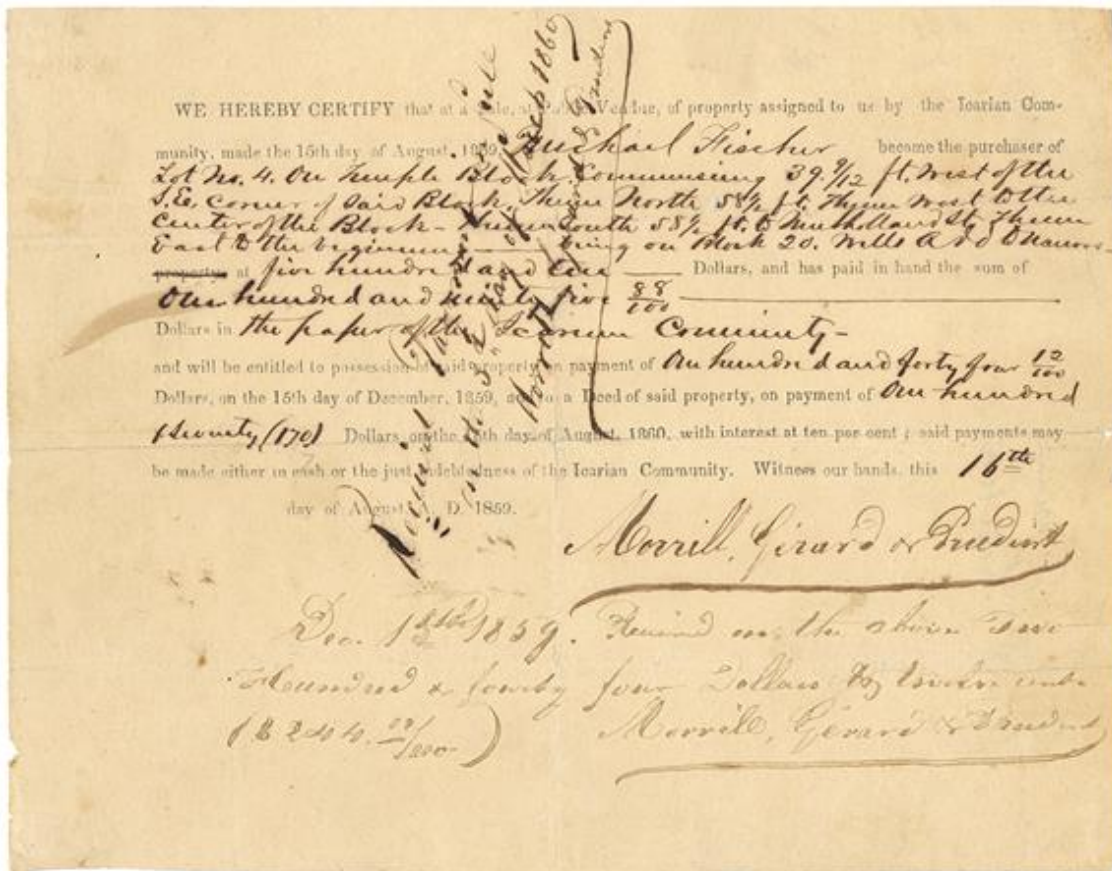
Attributing such crimes to Mormons, wrongly or rightly, was part of an extended syndrome that had begun at least as early as the Kirtland days. To blame Mormons for every chicken missing from the coop - or for every crime of violence within a hundred miles - was probably as much a product of sudden large new settlement, as any relative symptom of actual Mormon perfidy. But this event was particularly heinous, inflicted upon a kindly old gentleman who

had been regarded by both Anglo and Native Americans of that region as a decent, insightful "FRIEND TO HUMANITY!" (Franc B. Wilkie, *Davenport Past and Present*; . . . [Davenport, Iowa: Luse, Lane & Co, 1858], 145-65, with portrait reproduced here; quote taken from page 165).

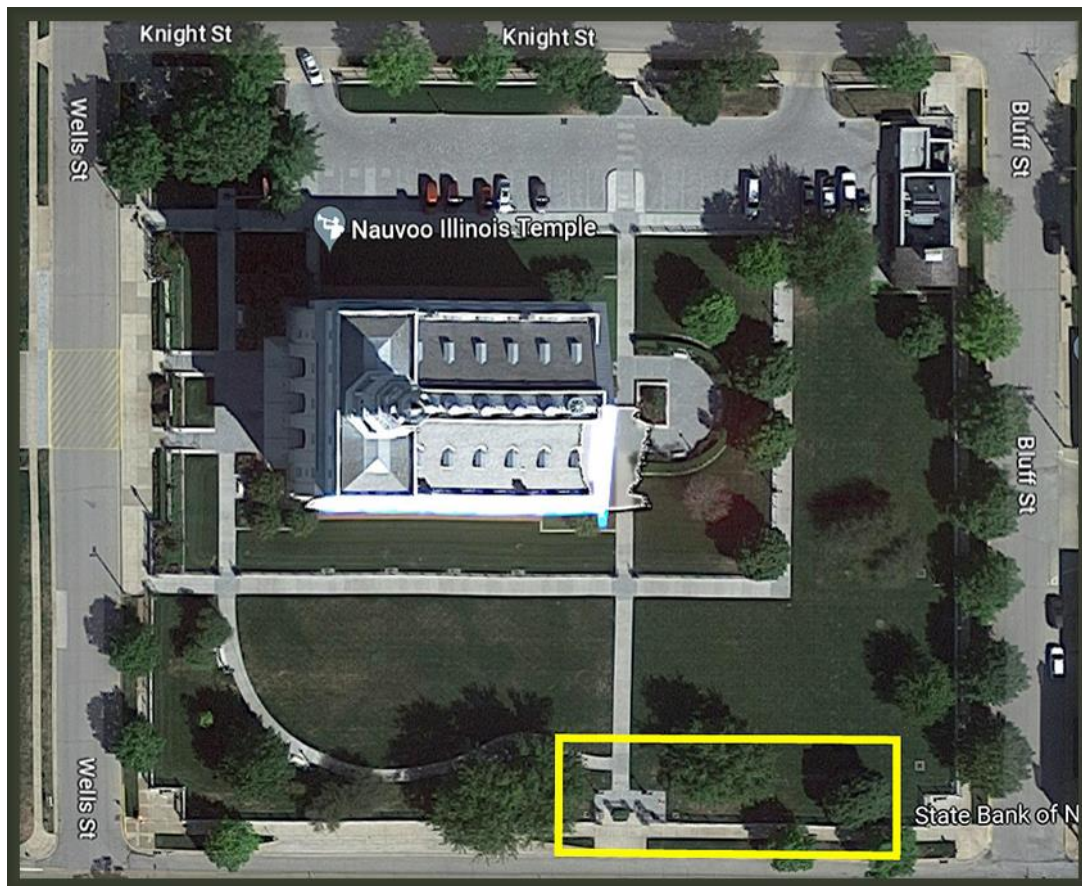
PROVENANCE: From the extensive papers of Mark Aldrich and family which have been in my custody for many years.

- 25 [NAUVOO TEMPLE BLOCK] MORRILL, GIRARD & PRUDENT (firm). Partly-printed FORM ACCOMPLISHED IN MANUSCRIPT, certifying the sale at auction of property in Lot 4 of the Temple Block "assigned to us by the Icarian Community, made the 15th day of August, 1859 [printed text]" to Michael FISCHER for \$510.00. 16 August [dated in manuscript], 1859. *two items (see further below): \$700*

15½ X 20 cm. Single sheet, verso blank but for simple filing docket (not legal recording). Includes notations for installment payments, and with subsequent receipt for payment in full, cross-written and signed with the firm's name on March 3, 1860. On rather thin paper, once folded, but in very good condition (silked on the verso, perhaps long ago, for preservation).



The property is described as follows:



Lot No. 4. On Temple Block, Commencing 39.9/12 ft. West of the S. E. Corner of said Block. Thence North 58½ ft. Thence West to the Center of the Block - Thence South 58½ ft. to Mulholland St. Thence East to the beginning ---- being on Block 20. Mills Add[ition] to Nauvoo --

THIS was no boring neighborhood, and the front facade of the temple was still standing at the time. "West from the apartments along Mulholland Street," explained Lisle G. Brown (with a 1907 photograph showing this exact property),

was a long frame building that housed a variety of small workshops for making candles, shoes, clothing, linens, mattresses, and matches, as well as for repairing clocks. Beyond this structure was a garden near the schoolhouse. North, behind these shops, stood five small structures: an infirmary, a pharmacy, a wash house, a bath house, and a drying house. Icarian workmen also dug a huge well, ten feet in diameter and forty feet deep, near the temple's ruins.

North of the apartments was an office building that also housed the community's print shop and a five-thousand-volume library, reportedly the largest in the state at the time. ["Nauvoo's Temple Square," *BYU Studies* 41, No. 4 (2002), p. 10, with illustration]

As the Icarian Community experiment faded in Nauvoo at the end of the 1850s, its members prepared to move to Iowa and elsewhere, leaving behind their neat and orderly buildings. Another document from that melancholy event is preserved and will be included here:

:: TOGETHER WITH ::

MORRILL, GIRARD & PRUDENT (firm). Partly-printed FORM ACCOMPLISHED IN MANUSCRIPT, certifying the sale at auction of three lots in Nauvoo "assigned to us by the Icarian Community, made the 15th day of August, 1859 [printed text]" to Conrad DURANT for \$975.00. 17 August [dated in manuscript], 1859.

15½ X 20 cm. Single sheet, verso blank but for notes of receipt of payment installments. With subsequent receipt for payment in full, cross-written and signed with the firm's name on March 3, 1860. The initial payment of \$375 described on the front of the document was made "in Judgments of Fisher also Bregger vs County and notes of same." On rather thin paper, once folded, but in very good condition (silked on the verso, perhaps long ago, for preservation). These properties are described as "The South half of Block 81, Nauvoo & South half of Block 32, Mills add[ition]. Also Lott. B.82, Nauvoo" I'm tired now, so I'll let the purchaser do the research to locate these properties. Maybe someone will get lucky.

BEGINNING in the 1930s, Wilford Wood worked very hard, often at his own expense and initiative, to recover the Temple Block for the LDS Church, piece by difficult piece. I find it interesting that a leading twentieth-century owner with whom Wood negotiated was surnamed Fisher. With the present 1859 documents now at hand, the detailed account of Wood's effort becomes rather poignant, as described at length by Lisle Brown. Here is a portion:

Although the motivation of the owners of lot 1 (the northeast corner of temple square) is not known, perhaps they viewed the recent sale of the temple site to the Church as an opportunity and so announced a public sale of their property for April 26, 1937. The property, comprised of four conjoined parcels, was owned by a number of persons and estates; the owners were represented by Jacob M. Fisher. Standing on the property was the Nauvoo Opera House, then housing a motion picture theater. After he was notified of the upcoming sale, Wilford C. Wood made a second trip to Nauvoo and acquired title to the property (nearly a fourth of temple square) on April 19, 1937, two weeks before the public auction. Wood paid \$1,100 for the property, acting this time on his own volition without the interest or authorization of the Church. It is not known why the Church chose not to participate in this acquisition, but from here on, Wood acted on his own in all his purchases on temple square. Wood turned the property over to the Church on July 13, 1938. Sadly, that same year, the Nauvoo Opera House caught fire and burned down.

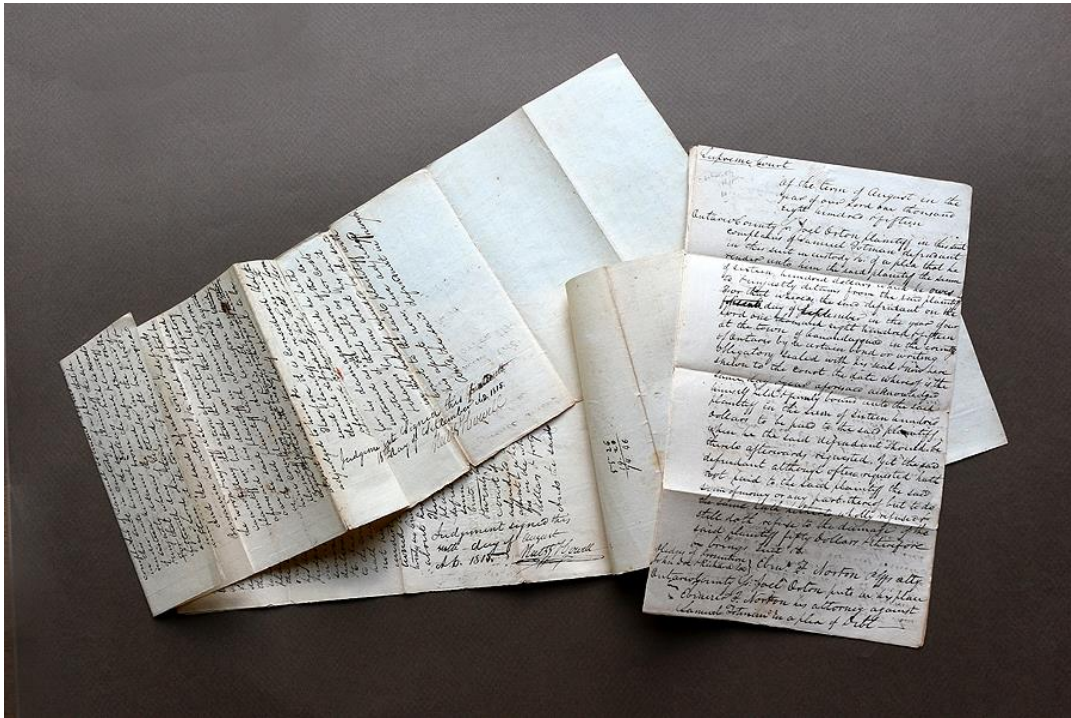
Three years would pass before Wood next acquired parcels on temple square. During 1940 and 1941, he purchased three of the four parcels comprising lot 4 on the southeast corner. On April 4, 1940, Joseph W. Kelley sold him one of the two remaining Icarian apartments, which Wood turned over to the Presiding Bishop on April 21, 1940. [Brown (cited further above), pp. 21-22. A Jacob M "Jack" Fisher, 1862–1939 who was born and died in Nauvoo shows on Ancestry dot com, but I do not find a Michael Fischer who seems related.]

- 26 **NELSON, Nels L[ars]**. *SCIENTIFIC ASPECTS OF MORMONISM, or Religion in Terms of Life*. By Nels L. Nelson, Professor of English in the Brigham Young University, Provo, Utah, Author of "Preaching and Public Speaking." New York and London: G. P. Putnam's Sons; The Knickerbocker Press, 1904.

20 cm. xi, 347 pp. Collated COMPLETE. Orig. dark green cloth, gilt-lettered on spine and on front board. A very good copy with just slight dampstaining to a corner of the front paste-down, and to an area of the back board (relatively unobtrusive). [free shipping:] \$25

FIRST EDITION, Flake 5773. **SIGNED and INSCRIBED** on the front free endpaper, "With compliments of the author, N. L. Nelson, Worcester, Mar. 6, 1905." Appendix A, "Scriptural Proofs of Pre-Existence," pp. 323-29; Appendix B, "Contradictions Resulting from the Attempt to Christianize the God of Buddha," pp. 330-38; Index, pp. 339-347. A "Glossary" of [4] pp. on slightly smaller paper appears after the final leaf of text (possibly tipped in, very neatly, by an owner?). Nicely-designed bookplate on the front pastedown of "EKBLAW," presumably Prof. Walter Elmer EKBLAW (1882-1949), geologist and botanist.

[**NEW YORK - Ontario County, 1815**] Nathaniel Woodhull HOWELL (1770-1850; Princeton; Attorney General for Western New York; U. S. Representative from New York; "first judge of Ontario County" and prominent Canandaigua resident and businessman; WOULD SIGN A STATEMENT ABOUT MORMONISM IN 1832).



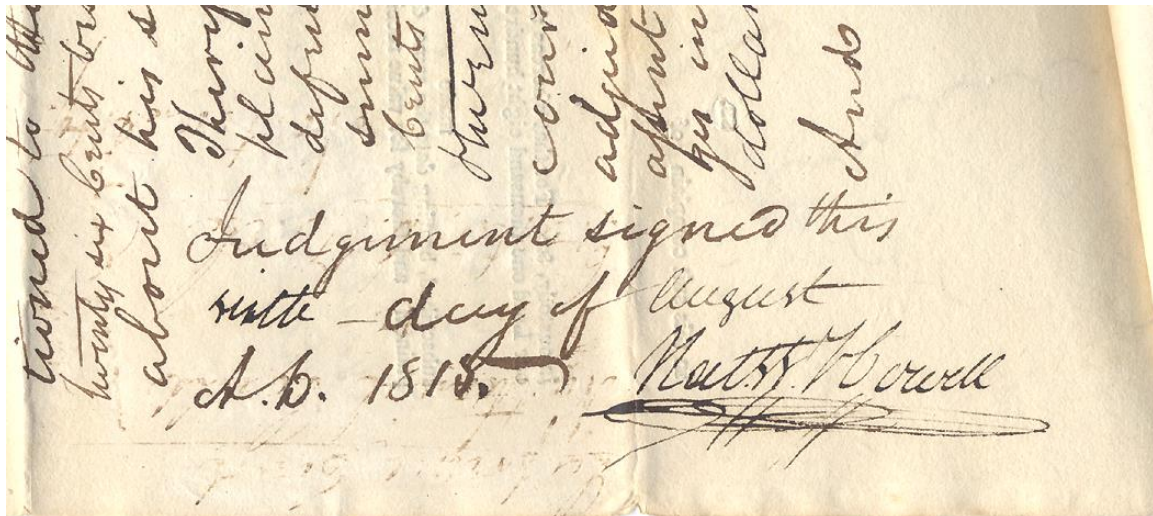
Two lengthy MANUSCRIPT DOCUMENTS SIGNED (one partly-printed) as a judge of the New York Supreme Court, a few months after serving his term in Washington as a Representative from New York. Albany, New York, August 6 and September 16, 1815.

⌘ TOGETHER WITH ⌘ another DOCUMENT not signed by Howell but related to one of the two cases above. All 32½ X 20 cm. *the three documents: \$150*

Three documents of leaves joined by wax adhesive, constituting a total of seven leaves in all (some written front and back) related to two separate cases of indebtedness handled by plaintiffs' attorney Ebenezer F. Norton. The cases involved Joel ORTON vs. Samuel TOTMAN to recover \$1,600 (per bond for \$863.83 never paid) and Nathaniel GOULD vs. Erastus D. TUTTLE to recover much smaller amounts never paid. Howell has signed crossways in blank areas at the end of each, finding in favor of each plaintiff. On one of the two judgment notes, Howell has written the beginning parts of two lines across a fold near the junction of the two two joined pages, perhaps to verify the paper attachment (uppermost example at left-center in the illustration above).

HOWELL is remembered as perhaps the most important of the six signers of a colorful but critical 1832 description of the emergence of the Book of Mormon. See Vogel, *Early Mormon Documents* 3:11-16 which is cited by the Joseph Smith Papers at:

<https://www.josephsmithpapers.org/paper-summary/agreement-with-martin-harris-16-january-1830/1#historical-intro> (Historical Introduction, footnote 13).



"Probably the most distinguished name on the document," explains Vogel in reference to the 1832 account,

is that of Nathaniel W. Howell (1770-1850). Beginning his law practice in Canandaigua in 1795, Howell became a distinguished public servant, serving as assistant attorney-general in 1797, as a representative in the Thirteenth Congress from 1813 to 1815, and as first judge of Ontario County from 1819 to 1833. In 1830 Howell helped found the successful Ontario Savings Bank, which included among its incorporators Jared Willson and Walter Hubbell. Howell's other business dealings included the establishment in 1824 of the Western Fire Insurance Company, of which he was president. [EMD 3:13]

*What their services lacked in ceremony genuflections
was made up in dispatch of business. [p. 29]*

- 28 [OVERLAND] PEARSON, G[ustavus]. C. OVERLAND IN 1849 from Missouri to California by the Platte River and the Salt Lake Trail; an account from the letters of G. C. Pearson, edited by Jessie H. Goodman with an introduction and notes by John Bartlett Goodman III. [Scraps of Californiana VI]. Privately Printed at Los Angeles, California [Printed by The Cole-Holmquist Press, Los Angeles], 1961.

20½ cm. 44, [1 (colophon)] pp. + folding map. Simple line-drawing illustrations in frontispiece and text. (The half-title/frontis. leaf comprises the first two pages.) Orig. dark spring-green boards with gilt-lettered backstrip. Chapter titles and portions of the title page printed in matching green. Nearly fine. \$65

No. 57 of 150 copies "especially prepared as a keepsake for the Zamorano Club" out of a total edition of 350 copies. The folding map shows the route from Salt Lake City to Los Angeles. "Salt Lake City," pp. [25]-30, with additional Mormon content elsewhere. From page 30 . . .

That socialism existed in its worst form, one cannot deny. No servitude is as complete as that of the mind, and when that is enslaved we are but animated clods. Among the questions brought before the people at their Sabbath meeting, was that of spiritualizing all females over fourteen years of age who were unsealed. This matter of forcing into service every available female has its counterpart among the Piutes, who as every one knows, are but one removed from animals. This proposition from the heads of the Church was received and acted upon favorably.

The chapter which follows, entitled "The Salt Lake Trail," makes a somewhat **startling claim**, set at Big Cottonwood Creek . . .

At this place, which was our last camp in the Salt Lake Valley, was a farmer from Maine, who joined the Mormons and lived near where we were. He urged us to secrete his two daughters, aged fourteen and sixteen, in our wagon, and get them away from the valley and beyond the reach and power of the Church, as we was anxious, if possible, to save his children from the lustful Churchmen, who had determined on spiritualizing all un-[p. 31 end]sealed females over fourteen years of age. He urged, coaxed and implored, but to no purpose, as we knew, at least I did, from what I had seen, that such a proceeding would have worked our ruin and the destruction of the whole party by the Danites, who would have quietly put us out of the way, and no one would have been the wiser. [pp. 31-32]

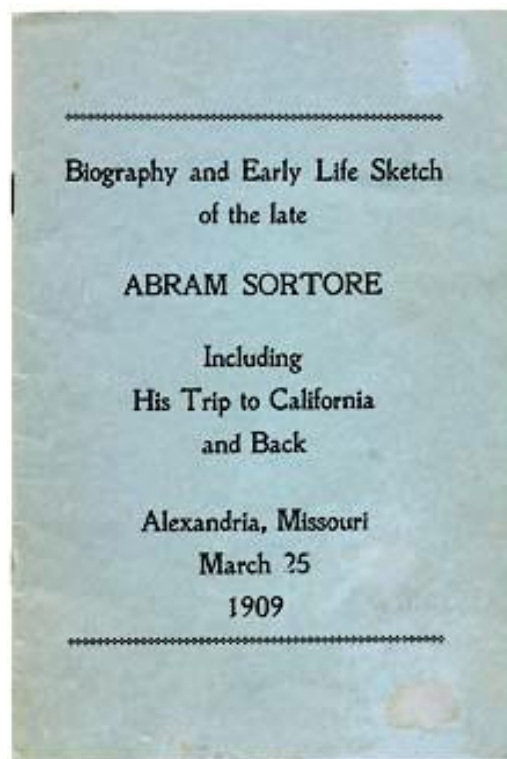
After [the anti-Mormons] succeeded in driving them across the [Mississippi] river they would steal anything they could appropriate to their own use in getting away. [p. 1]

- 29 [OVERLAND] SORTORE, Abram (1828-1914). *BIOGRAPHY AND EARLY LIFE SKETCH OF THE LATE ABRAM SORTORE, Including His Trip to California and Back. Alexandria, Missouri, March 25, 1909.* N.p., n.d. (but late 1940s?).

22 cm. [1 (title)] f.; 10 pp. Original light blue printed wrappers. Moderate soil and blemish to wrappers; internally very good. **\$150**

FIRST EDITION, Flake 8281, Kurutz 593, Cowan p. 894, Mattes 970, Mintz 431. **A privately-published California overland.** "The foregoing," as we read at the end of this pamphlet,

was dedicated by Mr. Sortore to his niece, Miss Almena Osborn and written by her, for him. Mr. Sortore's home was south and east of Wayland, now owned by Chas. Neumann. He was the father of the late Mrs. Ora Nelson and grandfather of Russell Nelson. [p. 10]



Some sixteen libraries catalog this item as published in 1909, which clearly is not possible. A little research shows that "the late" Sortore died December 3, 1914, and his "late" daughter Ora Florence Sortore Nelson lived until 1944 (miscellaneous genealogical records retrieved online, plus gravestones in Clark County, Missouri: FindAGrave memorials 83079456 and 53287588; copies will be included with the pamphlet).

I would guess this piece was published shortly after World War II. **Copies currently appear for sale online at prices ranging from \$350 to \$500 (none cheaper, August 2023), and I have seen it listed by a major Americana specialist dealer as high as \$850.**

The contents are very good, with the expected colorful accounts of life across the plains. The **MORMON CONTENT** occurs within pp. 1-5, and is fairly scattered, albeit with useful mentions of Mormons at Nauvoo, Council Bluffs, and then in Salt Lake City where Sortore's group happened to stop on the 24th of July,

apparently in 1850. He saw several families he had known in Iowa five years earlier, including those of Nathan Tanner and Barney Adams - now with more wives than previously observed . . .

Soon after, Brig[h]am Young with 16 wives (all dressed in white and wearing a uniform blue ribbon on her arm) marched across the square to where a large 50 crowd of Emigrants were gathered and introduced himself as "Profit of the Lat[t]er Day Saints". His wives treated us nicely, giving us all the vegetables we could use and invited us to their homes. Their "temple" [*i.e.*, the Bowery] quite different from the one of today was very rough, built by setting posts in the ground and sided up with willow poles from one to two inches thru, reaching to the eaves, then tying them at top and bottom with bark. Then small willows over the top covered with "dust" constitu[t]ed the roof. [p. 5]

[catalog continueth . . .

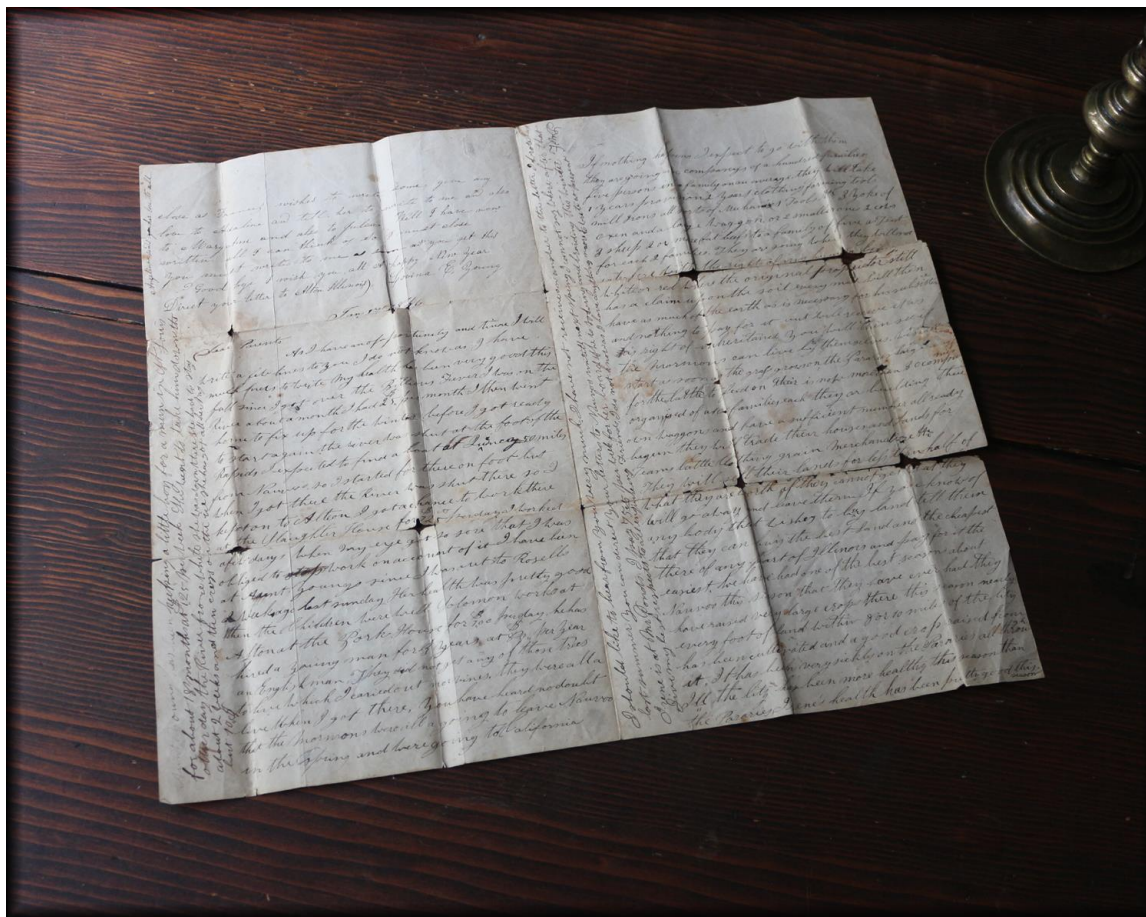
PREPARATIONS TO LEAVE NAUVOO

—described on the first day of 1846 by a young member
of Brigham Young's vanguard pioneer company to Utah

30 **POMEROY, Francis Martin** (1822-83; young adventurer, member of the 1847 vanguard Brigham Young pioneer company; a founder of Mesa, Arizona; married to noted Mormon letter writer Irene Haskell Pomeroy in 1844).

AUTOGRAPH LETTER SIGNED to his relatives in Somers, Connecticut.

Alton, Illinois, December 31, 1845 and January 1 and 4, 1846.



31½ X 19 cm. Nearly 4 pages in all, plus marginal additions. By two writers (the larger portion by Pomeroy). Address portion postmarked January 10 from Alton, IL, addressed to "Miss Wealthy Pomeroy, Somers, Tolland C^o Conⁿ" Toned with light stains and wear; the second leaf separating along two horizontal folds without loss. *condition noted: \$4,500*

DETAILED PIONEER PREPARATION CONTENT penned with colloquial eloquence by a young man who would join the first Mormon wagon train to the Salt Lake Valley. This double letter begins with 1¼ pages written on December 31, 1845 to "Dear Cousin" and signed "**Lovina E. Young**" in Alton, Illinois, where **Francis** (age 23,

the co-author of this letter and the recipient's brother) **has walked from Nauvoo** (a distance on foot of some 160 miles). In his own longer letter which follows here, Francis characterizes Lovina as "Aunt Young."

"Your brother Francis," Lovina tells Wealthy, "has been here for three weeks, he walked down from Nauvoo[,] his wife & child are yet their. He has A very sore eye. He intends going to California with the rest of the Mormons in the spring, and then farewell to him forever[.] It is not likely that we shall ever see him again."

FRANCIS POMEROY then begins his lengthy letter on January 1 (for an equivalent of about 2 $\frac{2}{3}$ pages, counting marginal additions). His portion reads in its entirety as follows:

Dear Parents

As I have an opportunity and time I will write a few lines to you I do not know as I have much news to write My health has been very good this fall since I got over the Billious Fever I was on the River about a month I had 25.[^][^] per month I then went home to fix up for the winter. before I got ready to start again the river was shut at the foot of the Rapids I expected to find a boat at Qu[^]i[^]ncy 50 miles from Nauvoo so I started for there on foot but when I got there the River was shut there so I kept on to Alton I got a chance to work there at the Slaughter House for 72[.]⁵[^] cts[^][sic] per day I worked a few days when my eye got so sore that I was obliged to stop work on account of it I have been at Aunt Youngs since I was out to Rosells¹ 2 weeks ago last sunday Her health was pretty good then[;] the Children were well Solomon works at Alton at the Pork House for [^][^]1,00 per day. he has hired a young man for 3 years at [^][^]80,, per year[,] an English man. They did not get any of those trees to live which I caried out[,] nor vines. They were all a live when I got there. **You have heard no doubt that the Mormons were all a going to leave Nauvoo in the spring and were going to California** [p. 2 ends]

If nothing hapens I expect to go with them they are going in company's of a hundred families[,] five persons in a family on an average. they will take 1 years provision[,] 2 years clothing[,] farming tools[,] Mill Irons[,] all sorts of Mechanic[^]'s Tools &[^] 3 yoke of oxen and a large waggon or 2 smaller ones 2 cows 3 sheep 2 or more fat beefs to a family of five a Tent for each 2 families. They are going to where they will not interfere with the rights of any human being either white or red where the original proprietor still has a claim upon the soil every man will then have as much of the earth as is necessary for his subsisten[^]ce[^] and nothing to pay for it but will receive

¹ Rosellia Pomeroy (1818-1908), elder sister to Francis and Wealthy.

it as his right of inheritance You will then see if the Mormons can live by themselves. We shall start as soon as the grass grows on the Pararais [sic] large enough for the Cattle to feed on Their is no[he?; i.e., now ?] more than 30 compa^nies^ organised of a 100 families each they ar building their own waggons and have a sufficient number allready begun they will trade their houses and Lands for Teams Cattle Clothing grain merchandize &^ They will sell their lands for less than half of what they are worth if they cannot get that they will go away and leave them If you know of any body that wishes to b^u^y land tell them that they can buy the best Land and the cheapest there of any part of Illinois and pay for it the easiest. We have had one of the best seasons about Nauvoo this season that they have ever had They have raised very large crops there this season nearly every foot of land within 8 or 10 miles of the City has been cultivated and a good crop raised from it. It has been very sickly on the Pararies all throu^gh^ Ill the City has been more healthy this season than the Pararies. Irene's health has been pretty good this season [p. 3 ends (emphasis added)]

she has had a daughter² she was not sick but about a week. We could not get a hired girl so I took care of her my self. When her child was 8 or 9 days old she went to Meeting a mile to the Temple it was confer^ence^ she went 4 days steady. has not been sick any since[.] the child has not been sick a day since it was born it is as fat as a pig looks like its Father and Mother too.

[address portion occurs here, on panel between the text transcribed immediately above and below]

Jan 4th The weather is warm and pleasant to day it is just like spring We have had quite a rain it has carried off all the snow and the frost is all out of the ground the ice has comenced runing in the River and it looks like spring. it has been the coldest winter so far that there has been for a long time. I expec^t^ to start on the River as soon as my eye gets well enough. It is some better now than it has been. I have been cup[p]led twice and blistered in the back of the neck &^ I think it will get well soon. Yours &^ F. M. Pomeroy [page 4 ends; additions continue in margins]

Aunt Young has been keeping a little boy for a man in S^t Louis for about 18 months at \$1..25 per week She went to take him down the other day the River froze while she was down there she had to stay about 2 weeks and then cross on the ice she has got all her pay but 10..\$ [left margin of page 2, followed there by a note in Aunt Lovina's hand: "Angeline sends you her love to all"]

² Francelle, born September 21, 1845.

I should like to hear from you very much. I have not received an answer to the letter I wrote last last [sic] summer You can direct your letters to Nauvoo untill next spring I cannot say where after that Irene is at Mr Ponds I pay 75^{cts} per week for her board she is sowing and braiding this winter Give my best respects to all enquiring Friends. I do not know as I have anything more to write at present F. M P [left margin of page 3]

every much. I have not received an answer to the letter I wrote in
 letters to Nauvoo until next spring I cannot say where after that
 your best for her board if she is by doing and braiding this winter. F.M.P.
 any Friends, I do not know as I have any thing more to write at present.

If nothing happens I expect to go with them
 they are going in companies of a hundred families
 five persons in a family on an average, they will take
 1 years provisions 2 years clothing farming tools
 mill irons all sorts of Mechanicks Tools ^{the} 3 yoke of
 oxen and a large Waggon, or 2 smaller ones 2 cows
 3 sheep 2 or more fat hogs to a family of five or 7 sent
 for each 2 families. They are going where they will not
 interfere with the rights of any human being either
 white or red where the original proprietor still
 has a claim upon the soil, every man will then
 have as much of the earth as is necessary for his subsistence
 and nothing to pay for it but will receive it as
 his right of inheritance you will then see if
 the Mormons can live by themselves, we shall
 start as soon as the grass grows on the Prairies large enough
 for the cattle to feed on there is now more men 30 companies
 organized of 100 families each they are building their
 own waggons, and have a sufficient number all ready
 bigger they will trade their houses and lands for
 teams cattle clothing grain merchandise ^{the}
 other will sell their lands for less than half of

a Nauvoo/Utah pioneer treasure from 1846 (portion of page 3)

Colorful biographical accounts of Francis and Irene are readily available online. Among highlights are Francis' adventures going to sea at age 16 where he was capsized off the coast of Mexico and then lived with a "Castilian" family for two years, becoming fluent in Spanish. Irene's father, a millwright, would apparently

help construct Sutter's mill in California. Her October 1848 letter from Salt Lake City mentioning the discovery of gold brought \$7,500 at auction on April 11, 2016 at Bonham's gallery in New York City. Mrs. Ferris would later describe Irene's dismay when Francis took plural wives in Utah. Irene died in 1860 from complications arising from the amputation of her hand following an injury.

31 **QUINN, D. Michael.** *EARLY MORMONISM AND THE MAGIC WORLD VIEW.* Salt Lake City: Signature Books, 1987.

23 cm. xxii; 228, [44 unnumbered pp. of illustrations], [229]-313, [1] pp. Original green cloth and olive-green dust wrapper. In fine condition; in fine dust jacket except that its backstrip is FADED, as usual. [free shipping:] \$85

SIGNED by the author on the title page. Highly important and something of a bombshell when it was published. This book has angered as many people as it has pleased with its extensive documentation and picaresque accounts. Moroni comes off here as a capricious forest sprite who delights in playing tricks on young Joseph Smith.

Figure 13 in the illustrations will show my faithful customers a portion of the steel ruler which I still use to measure the books they buy. (It also shows the Whitmer seer stone which Steve Christensen bought from me, after it was measured with said ruler). Figure 9 shows the Belcher/Smith/Dibble stone which I sold in December, 1994. These artifacts are *Mormon Parallels* items 373 and 372, respectively.

nature of deity ▫ *women and priesthood*

32 **ROBERTS, B[rigam]. H[enry].** "THE CREATION OF ENTHUSIASM AND LOYALTY. By Elder B. H. Roberts. . . . Remarks at the evening meeting of the M. I. A. annual conference, Salt Lake Tabernacle, June 10, 1906." Lead ARTICLE in the *IMPROVEMENT ERA*. *Organ of Young Men's Mutual Improvement Associations*. (monthly magazine, Salt Lake City) for September 1906 [IX:11].

23 cm. [2]ff., 835-912 pp. + ads. (single complete issue of 80 pp. + ads). Original printed tan wrappers. Back wrapper has illustrated half-page ad for the "Edison Phonograph . . . The most wonderful invention of the present age." Brigham Young College (Logan, Utah) opens September 18. "Save Your Money . . ." at Zion's Savings Bank & Trust Company, Joseph F. Smith, President. Medium wear. \$65

A sophisticated, well-written article as we would expect (ends on p. 845). I was particularly interested to read a portion which discusses what Joseph Smith learned about the nature of deity in his First Vision. Remember that this is ten years before the pamphlet, *The Father and the Son* which would more firmly crystallize Mormon definitions of the natures of the Father and the Son in 1916. Roberts seems to share that final doctrine - but **he does not confront directly the earlier view, in the Lectures on Faith, that the Father has only a body of spirit.** Instead, Roberts sails smoothly through the middle . . .

In the person and [p. 838 ends] attributes of the Lord Jesus Christ we see God revealed, for the Christ is God manifested in the flesh. . . .

There can be no doubt about it, Divinity was incarnate in Jesus Christ. He is as his Father was; he is now as his Father is. He is not only divine, but Divinity, Deity, God incarnate in a human form. . . . We know of the being (*i.e.* existence) of God; and the kind of Being God is. He is as Jesus was, standing there before his disciples in an immortal body of flesh and bone, saying, "All power is given unto me in heaven and in earth." We know God, then—God the Father, and God the Son; "whom to know is eternal life."

WOMEN LAYING ON HANDS referenced openly in the *Improvement Era*, 1906:

In the "Editor's Table" section near the end of this issue, we find an interesting article entitled "Waywardness and Its Remedy." "A mother writes to the editors of the ERA a most pathetic appeal in behalf of her wayward and intemperate boy." He is beyond control, and hangs with a crowd that smokes & drinks. Bad boy doesn't come home until daylight one Fourth of July, when the family has planned an outing to the lake. Mom finds him drunk in bed with tobacco juice on his hands & face, and she tells him she would give her life to save him. She cries, he cries but tells the family to go ahead without him. Later, this telling reflection, as casual evidence of a previous practice of Mormon women . . .

All day long my heart was raised in prayer and pleading to God. The next morning, at daybreak, I went to his bedside to assure myself that he was there, and, as I stood looking at him, it seemed to me that I could sense the power that Satan had over him; that he was bound up as in a case which I could not penetrate. **I just longed to lay my hands upon him, bless him, and rebuke that evil power,** but I knew it would awaken him, and he would not understand. I thought, as I stood looking at him: he is my child, I gave him birth, I nursed and did for him when he was helpless, and yet now is so far from me that I cannot reach him, nor appeal to him to take the course that I know will bring happiness and success, because he is in the power of Satan! All I can do is pray. [p. 898 emphasis added]

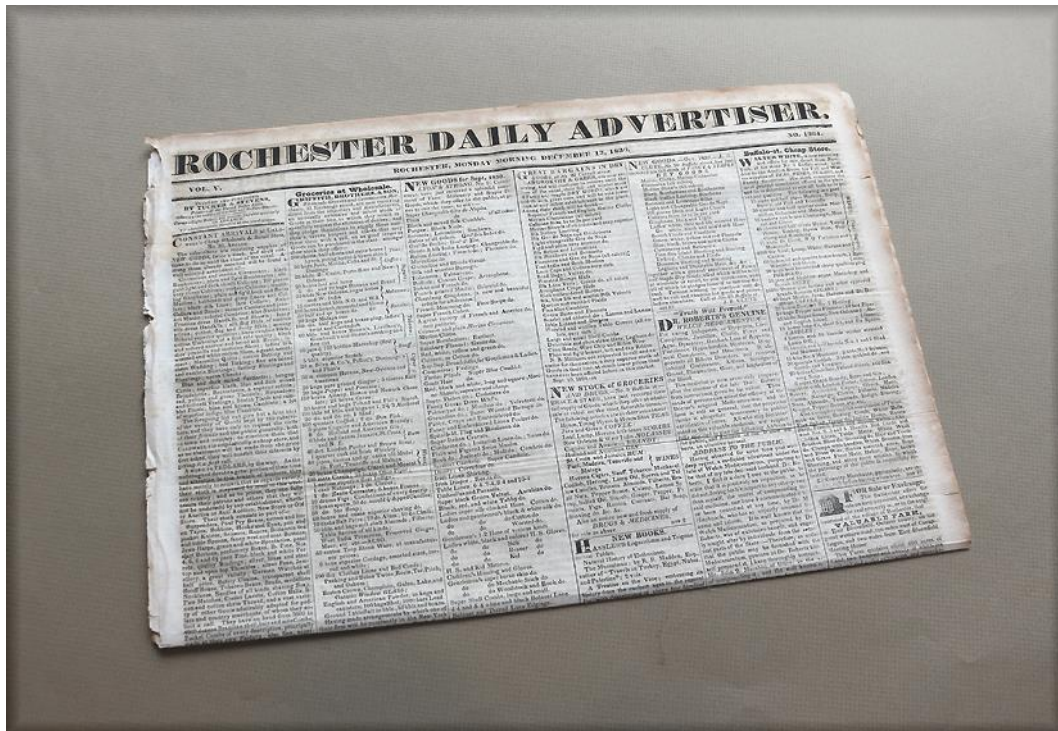
33 **ROBERTS, B[riham]. H[enry]. THE MORMON BATTALION; Its History and Achievements.** By B. H. Roberts. Salt Lake City, Utah: The Deseret news, 1919.

19 cm. v, 96 pp. + folding map. Orig. printed yellow wrappers. Internally fine, the map without any wear or tears. The wrappers are a trifle soiled, though with little wear. However, there is an unsightly square area of tape residue at the left lower blank area of the front wrapper measuring 1 X 1½ inches. **\$40**

Flake 7337 (only contemporary edition). Roberts, a member of the First Council of the Seventy since 1888, is remembered as one of the more colorful yet disciplined, scholarly General Authorities of his era, admired by both faithful and dissenting Mormons to this day.

1830 DESCRIPTION OF THE GOLDEN PLATES
with general background commentary by Pomeroy Tucker's brother

34 **ROCHESTER DAILY ADVERTISER** (newspaper, Rochester, New York) for Monday morning, December 13, 1830 [Vol. 5; whole no. 1261].



Folio, [4] pp. (complete issue). Very good. The two leaves are separating from one another neatly, along the backfold where once removed from a bound volume. Loss of a little blank upper margin paper, with negligible loss of part of one letter of one ad; *see condition detail image further below.* **\$1,850**

EXTREMELY RARE, if not unique. I find no certain holdings of this particular issue in any library on OCLC, or the LDS Church History Library. Nearly all holdings for this newspaper during this period are microfilm. Extensive holdings of original examples of this title at the American Antiquarian Society do not include this issue. The only exception I find may be at the New York State Library in Albany, which summarizes a quite broad date-range of several years' holdings of the *Rochester Daily Advertiser* for this period.

Editor Luther TUCKER (b. 1799, elder brother to Pomeroy Tucker, b. 1802, both having served as printer's apprentices at the *Palmyra Register* newspaper) was the *Rochester Daily Advertiser's* proprietor, and appears here at the top of the front page, "Printed and Published By Tucker & [H. L.] Stevens . . . Office on the corner of Carroll and Buffalo Streets." That corner, interestingly, was the very intersection traversed by Joseph Smith and Martin Harris seventeen months earlier in search of a printer for the Book of Mormon.

Delusion.—Three persons calling themselves Oliver Cowdry, Daniel Whitmer and Marlin Harris, lately appeared in Painsville, Ohio, claiming an extraordinary portion of immediate revelation, and exhibiting a book which they called a codicil to the New Testament. They assert that they act under a commission of Divine origin, and that their instructions were written "by the finger of God himself." The account which they give is substantially as follows:—

→ "At a recent period an angel appeared to a poor, ignorant man residing in or near Palmyra, in Ontario county, in the state of New York, directed him to open the earth at a place designated, where he would find the new revelation engraved on plates of metal. In obedience to the celestial messenger, Smith repaired to the spot, and on opening the ground discovered an oblong stone box tightly closed with cement. He opened the sacred depository and found enclosed a bundle of plates resembling gold, carefully united at one edge with three silver wires, so that they opened like a book. The plates were about 7 inches long and 6 broad, and the whole pile was about 6 inches deep, each plate about the thickness of tin. They were engraved in a character unintelligible to the learned men of the United States, to many of whom it is said they have been presented. The angel afterwards appeared to the three individuals, and showed them the plates. To Smith was given to transcribe the character which he was ena-

bled to do by looking through two semi-transparent stones, but as he was ignorant of the writing, Cowdry and others wrote as Smith interpreted. They say that part of the plates escaped from them in a supernatural manner and are again to be revealed when the events of time shall require them."

They preach the approaching end of the world, by which they mean the destruction of those who will not believe the *faith* of these modern recipients of inspiration. They are wending their way to a spot west of the Mississippi to which their feet will be directed by the *spirit*, where they are going to establish a New Jerusalem to which will be gathered all the natives, who they say are descendants of Manasseh. They are producing considerable excitement in the town of Kirtland Ohio, and already more than one hundred have adopted the *faith* and been baptized. We must add for the credit of the inhabitants of that place, that the persons converted are most of them men who have professed several different creeds, having been regular Baptists, then Campbellites, and now the *Children of Delusion*. When will men learn wisdom?

"Delusion. —" (page 2, columns 3-4) fills eight column inches of small type on the editorial page. The first and last portions appear to include ORIGINAL 1830 EDITORIAL COMMENTARY by Pomeroy Tucker's brother. **THE MIDDLE PORTION DESCRIBING THE GOLDEN PLATES** apparently first appeared in an unidentified issue of the *Geauga Gazette* (Painesville, Ohio), likely its November 16 or 23, 1830 issue - BUT IS NO LONGER EXTANT. The text was discovered years ago by Dale Morgan, but no original was located by him or more recent scholars - and no surviving example is located by OCLC, Library of Congress or the LDS Church History Library. The source Morgan used for that text came instead from the *Gazette's* article as copied in the very rare *Morning Courier and New-York Enquirer* issue for December 7, 1830.

- Page 3, column 3, includes an ad for a new dentist in town who lists, among his references, Dr. Samuel L. MITCHILL (to whom Martin Harris had taken the "Anthon Transcript" of characters for authentication or endorsement in 1828).



detail showing blank paper loss at top (not affecting the Book of Mormon article)

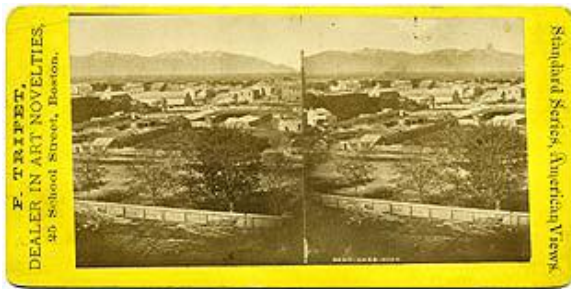
For additional background, see Vogel, *Early Mormon Documents* 3:275-76, and the following web pages:

<http://www.sidneyrigdon.com/dbroadhu/oh/chrd1831.htm>

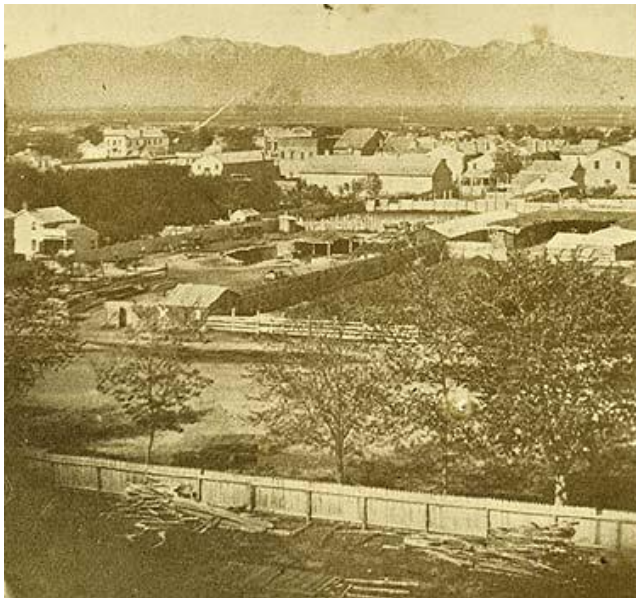
<http://www.fullerconsideration.com/sources.php?cat=GP-DGP> (which in turn links an image of the *Morning Courier* article).

35 "SALT LAKE CITY" (caption in the negative). STEREOVIEW double-photograph of an unidentified scene in the city. "Standard Series, American Views." "F. Trifet, Dealer in Art Novelties, 25 School Street, Boston. N.d. (but 1870s-80s?)

8.7 X 17.6 cm. On yellow-orange mount, printed as transcribed above. Verso white, and blank. The angle/scope difference between the two images is more pronounced than is usually seen on stereo cards. Moderate wear and slight creases starting on two corners of the mount. A few blemishes, more to the right image than to the left (detail from right image shown BELOW).



\$85



I don't recognize this scene, but a long picket fence in the foreground shows extensive construction debris still on the ground. This may be an earlier image from stock.

Ferdinand **TRIFET** (1848-1899) sold primarily sheet music and philatelic reference items, starting as early as the late 1860s, apparently. However, judging from trade cards described on the Internet, it would appear that the card offered here bears

a later street address dating from the 1870s-80s.

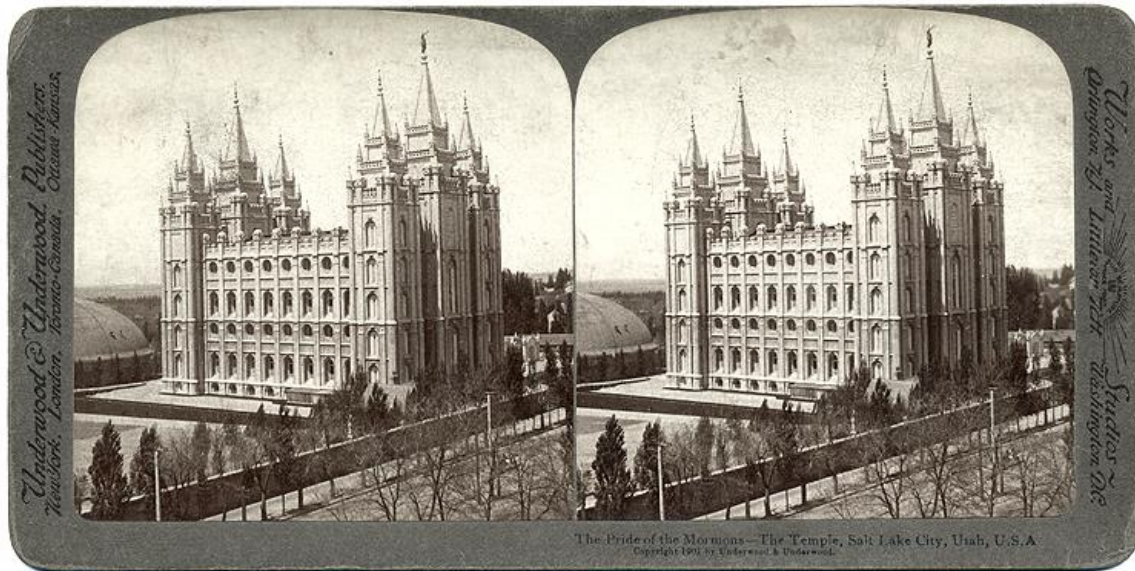
36 [SALT LAKE CITY] "SEEING" SALT LAKE CITY, UTAH[.] Published for The Seeing Salt Lake City Car & Automobile Company by the Souvenir Novelty Co.[.] Salt Lake City[.] No date (but ca. 1911?).

17.7 X 22.7 cm. [40] pp., all but the title comprised of black & white images from photographs. Inside front wrapper and both sides of back wrapper contain simple railroad company advertisements. Printed on sized (*i.e.*, glossy) paper. Orig. brown illustrated wrappers tied with a cord as issued. In fine condition, nearly as new. \$60



COMPARE to Flake 7608d (which is described as only 16 cm. tall). The interesting first illustration (verso of title) shows three motorized long open-air touring cars and a street car all fully loaded with ladies and gentlemen, posed on South Temple Street with the temple behind. Street scenes show a mix of motorized and horse-drawn carriages. Ladies in Liberty Park sport frilly long dresses and showy hats. Includes outlying resorts and a copper mine; the final page shows the Twin Falls of the Snake River in Idaho.

37 [SALT LAKE TEMPLE] "The Pride of the Mormons—The Temple, Salt Lake City, Utah, U.S.A. Copyright 1901 by Underwood & Underwood." . . . New York, London, Toronto-Canada, Ottawa-Kansas.



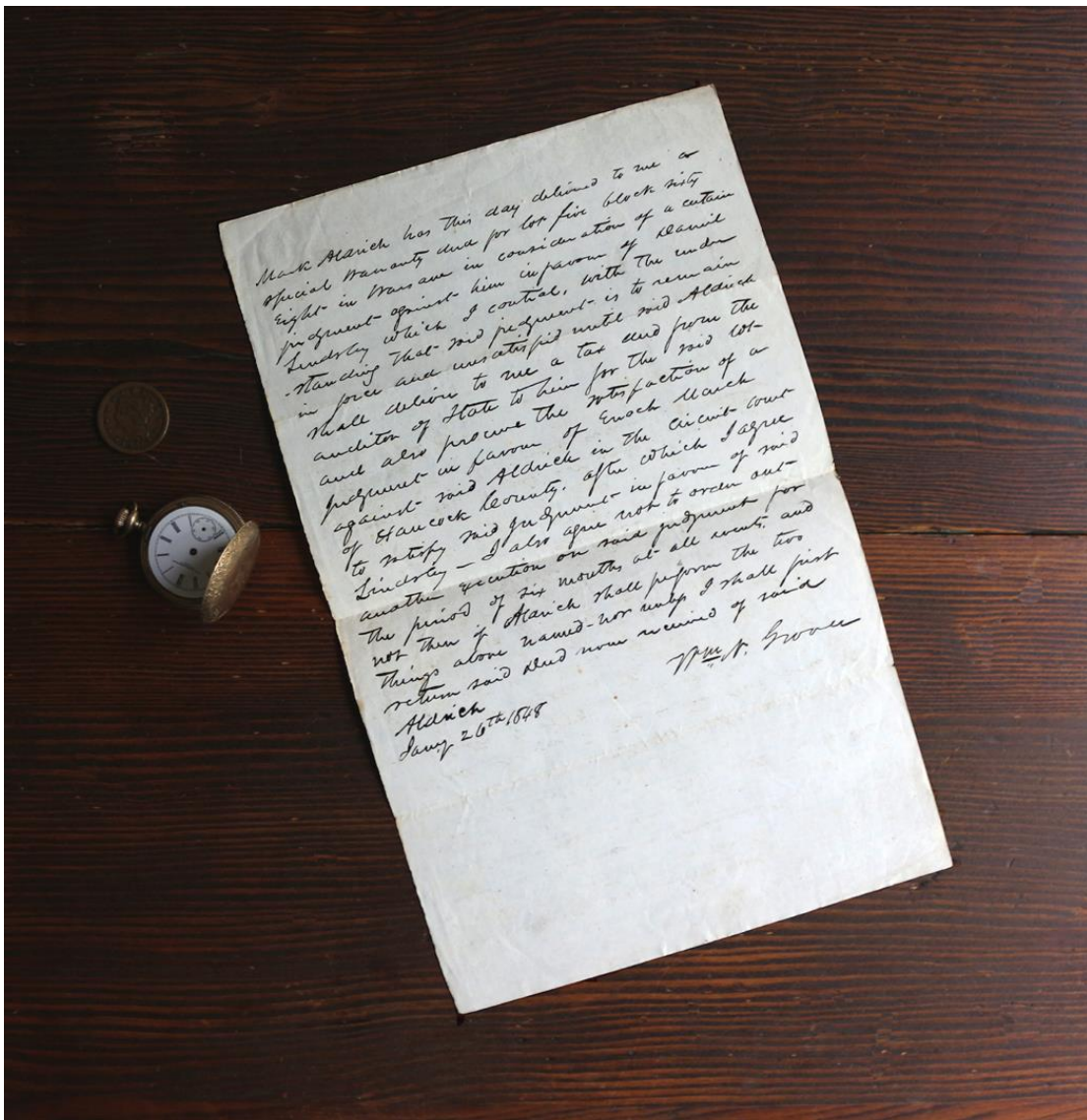
Stereoview card, 9 X 18 cm. (3½ X 7 inches). Verso blank. Minor flaws but very good; some medium discoloration noticeable in the sky areas of the images (individual mounted albumen photographs). Showing the temple only eight years after it was dedicated. \$50

Wm. N. Grover

38 [SMITH, Joseph and Hyrum - death] GROVER, W[illia]m. N. AUTOGRAPH DOCUMENT SIGNED in receipt from Mark ALDRICH of a special warranty deed for lot five, block sixty-eight in Warsaw "in consideration of a certain judgment against him in favour of Daniel Lindsley which I control . . ." Grover itemizes the terms of settling the matter. No place given (but Warsaw, Illinois?), January 26, 1848.

31 X 19½ cm. (12¼ X 7¾ inches). One page, verso blank. In very good condition.

\$2,000



Entirely in the hand of one of the five men tried for the murders of Joseph and Hyrum Smith. At age twenty-six (explained Dallin Oaks and Marvin Hill),

William N. GROVER . . .

. . . was the youngest of the five principal defendants and was also a captain in the militia. His Warsaw Cadets consisted of four officers and forty-two men. He lived and practiced law in Warsaw, where he had been elected a justice of the peace in 1843. Grover was married but childless. What, if any grievances he had toward the Mormons and their prophet remain obscure, other than the Warsaw militia's general jealousy of the military establishment at Nauvoo. [Dallin H. Oaks and Marvin S. Hill, *CARTHAGE CONSPIRACY; The Trial of the Accused Assassins of Joseph Smith*. (Urbana and Chicago: University of Illinois Press, 1975), 56]

At the trial, young Benjamin Brackenbury (step-son of Mormon Jabez Durfee) testified that as a baggage wagon driver for the militia, he had seen several men run back from the jail after the shootings, saying that they had killed the Smiths. Josiah Lamborn, for the prosecution,

. . . asked if Grover was among them. "Yes." Did he say anything? "Yes, **he said he had killed Smith, that Smith was a damned stout man, that he had went into the room where Smith was, and that Smith had struck him twice in the face.** Grover said he was the first man that went into the house." [Oaks & Hill, *Carthage Conspiracy*, 151 (emphasis added), citing the minutes of the trial in three forms, one quoting Grover alternately as saying that "they" had killed Joseph Smith, 162 n.38]

THIS DOCUMENT thus becomes not merely a rare, but quite an interesting specimen uniting - in one piece - *the oldest and youngest defendants who were tried for the murders of Joseph and Hyrum Smith*. Ideal for display.

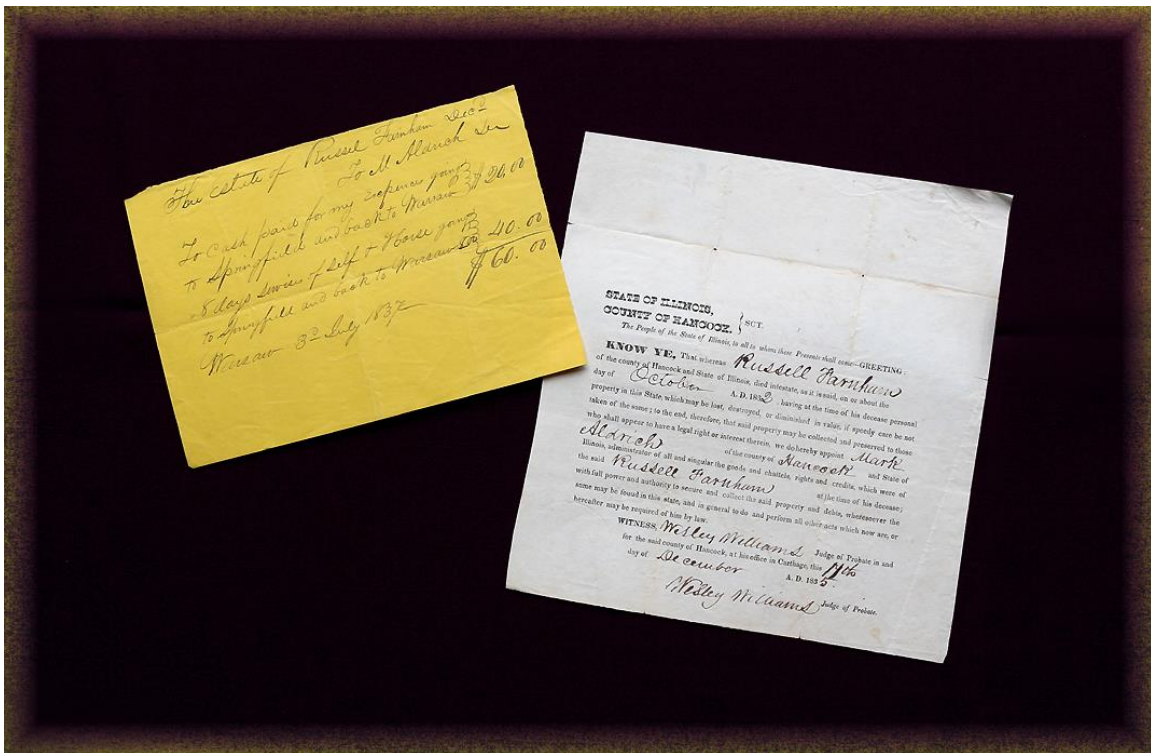
PROVENANCE: From the extensive papers of Mark Aldrich and family which have been in my custody for many years.

Mark Aldrich Wesley Williams

39 [SMITH, Joseph and Hyrum - death] WILLIAMS, Wesley. Partly-printed DOCUMENT ACCOMPLISHED IN MANUSCRIPT AND SIGNED twice, on a PRE-PRINTED HANCOCK COUNTY FORM, here filled out to appoint **Mark ALDRICH** as administrator of the estate of Russell FARNHAM who had died intestate in October 1832. Carthage, Illinois, December 17, 1835.

8½ X 8 inches. Verso blank but for filing docket in an unidentified hand. Evidently FILLED OUT ENTIRELY by **Wesley WILLIAMS**, Judge of Probate and SIGNED TWICE (once in the body of the text). Half-sheet with large margins, folded but attractive. Typographically quaint; large margin at top.

the two related items: \$1,750



Early Hancock County survivals preserved by Mark Aldrich and his wife Margaret throughout the latter's life and beyond. **Wesley WILLIAMS** would command the "Riflemen" group of Carthage militia (as opposed to the Carthage Greys) at the murder of Joseph & Hyrum Smith, and was a witness at the trial against those indicted (Oaks & Hill, *Carthage Conspiracy*, 121).

According to Thomas Gregg, it was Russell FARNHAM who, in 1825, had lent the Adams County commissioners \$600 to purchase the original town site of Quincy, Illinois (Gregg, *History of Hancock County*, 211). In December 1830, he was granted a license to operate a tavern at Ft. Edwards (Gregg, 235).

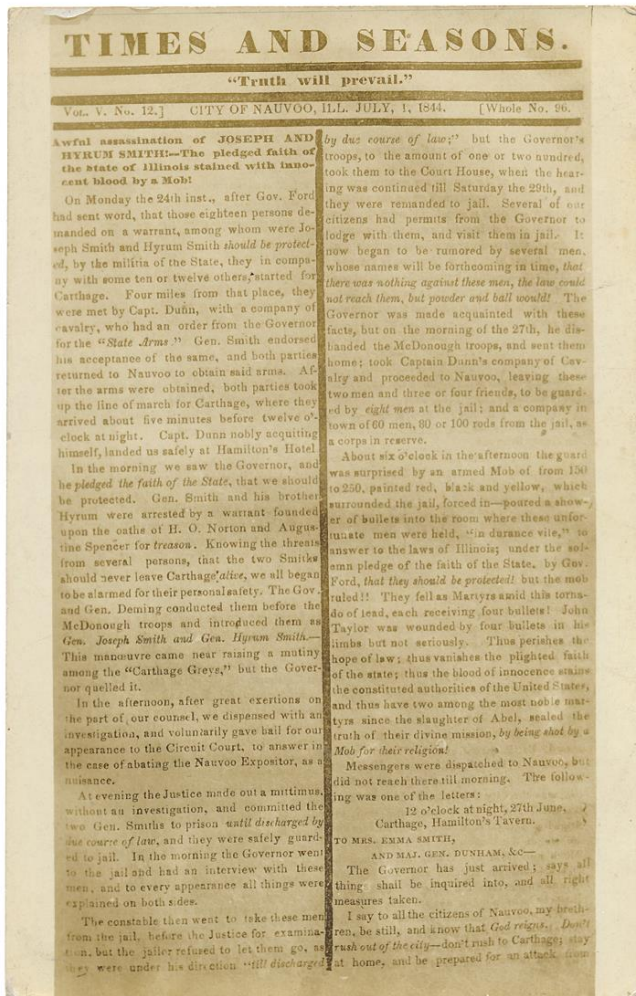
:: TOGETHER WITH ::

M[ark]. ALDRICH. AUTOGRAPH DOCUMENT SIGNED ("M. Aldrich") in the text. A bill to "The estate of Russel Farnham Dec[ease]d, [due] To M Aldrich . . ." \$60 owed to Aldrich for his services and expenses for eight days "going to Springfield and back to Warsaw" Warsaw, Illinois, **July 3, 1837.**

5¼ X 7½ inches, verso blank. On bright yellow paper. Very good.

In 1845, Aldrich would stand trial as the senior defendant indicted for the murders of Joseph and Hyrum Smith. PROVENANCE: Both documents come from the extensive papers of Mark Aldrich and family which have been in my custody for many years.

40 **[SMITH, Joseph and Hyrum - death]** Highly unusual REAL PHOTO POSTCARD illustrating the front page of the black-bordered "martyrdom" issue (July 1, 1844) of the *TIMES AND SEASONS* published in Nauvoo following the murders of Joseph and Hyrum Smith in Carthage. [Rochester, New York: "AZO" by Kodak, n.d. (but ca. 1926-1930s?).]



5½ X 3½ inches, divided back (without dividing line but with separate headings for the correspondence and address halves of the back of the card).

Unused. Very good. **\$100**

From the collection of my late friend Todd S. WESELOH. I have not seen or heard of another example, which is often the case with this genre of specialty-interest postcards, often created for individuals in very limited numbers.

Weseloh was probably the leading expert on dating real photo postcards, and was co-author with Robert Bogdan of *Real Photo Postcard Guide: The People's Photography* (Syracuse Univ. Press, 2006). Their vast array of illustrated examples

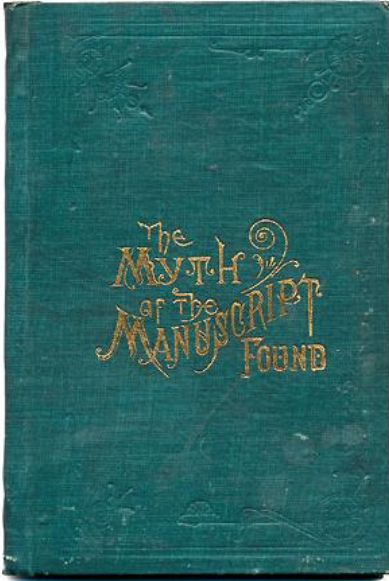
ranges from a plumber holding a toilet (p. 146) to a 1908 snapshot of a man's shoes in the foreground while he lies in the grass photographing his children (p. 11) - and nearly every other subject conceivable.



Weseloh defined the precise style of printed card-back like the one now offered here (ABOVE) as "Azo 8," with this somewhat confusing caption:

Azo 8. Squares in corners of stamp box. Produced through the 1930s. E[arliest] K[nown] D[ate of use] June 13, 1926. We have a few cards of this type with 1910 postmarks, but this back does not appear again until 1926. [p. 223]

- 41 [SPAULDING THEORY - refutation] George REYNOLDS. *THE MYTH OF THE "MANUSCRIPT FOUND," or the Absurdities of the "SPAULDING STORY."* Eleventh Book of the Faith-Promoting Series. By Elder George Reynolds. Designed for the Instruction and Encouragement of young Latter-day Saints. Salt Lake City, Utah: Juvenile Instructor Office, 1883.



18 cm. [3]ff.; [9]-104 pp. Original blue green cloth with gilt title on front cover. Generally very good but with some creased page corners and an old ownership inscription on front pastedown of one John A. Anderson, Park St., Salt Lake City. Below that is a 1958 pencil ownership inscription and initials of noted writer and collector John S. Mayfield (1904-83; Georgetown Univ. Library Associates trustee, etc.), with Mayfield's simple address stamp affixed to back pastedown. Some light damp spotting to cover in places. **\$25**

Designed to counteract the Spaulding theory, but with a few weaknesses of its own. Two years later, the rediscovered Spaulding manuscript itself would finally be published (see *Mormon Parallels* 410 for discussion).

- 42 **TALMAGE, James E[dward]**. *THE GREAT SALT LAKE, Present and Past.* By James E. Talmage, Ph.D., F. R. S. E., F. G. S., Professor of Geology, University of Utah. Salt Lake City, Utah: The Deseret News, 1900.



18½ cm. [1 (half-title)]f., [8 (plates)]ff., [2 (title, preface/contents)]ff.; [21]-116 pp. as issued. Original lavender wrappers with decorative title printed in gold on front wrapper. A bit faded and with some light wear, but generally very good. **\$40**

Flake 8633a (only edition) noting, "Primarily on the lake, with a few references to the Mormons." Judiciously written, soberly documented, and necessary to complete your Talmage collection.

IRONIC to the more recent Great Salt Lake dilemma, Talmage writes: "The prevailing pursuit of the people is agriculture, and water is needed for every farm. **Yet there is enough and to spare**, and additions to the farming population are regarded as desirable." (p. 49, emphasis added)

43 [TAYLOR, John] B[righam]. H[enry]. ROBERTS. *THE LIFE OF JOHN TAYLOR, Third President of the Church of Jesus Christ of Latter-Day Saints. By B. H. Roberts. The great man is he who chooses the right with invincible resolution.* Salt Lake City, Utah: George Q. Cannon & Sons Co., Publishers, 1892.

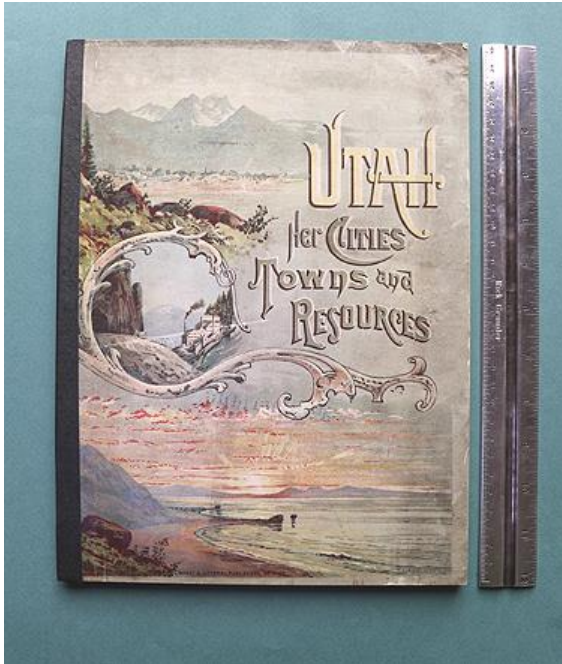
23 cm. xiv, [ii], [17]-468 pp. + frontispiece portrait and the eleven plates as called for. Collated COMPLETE. Original black gilt-decorated full leather, but *orthopedically* rebacked in plain black cloth (new spine lettered in simple gilt), obscuring portions of the original gilt borders of the boards. Some board edge wear, but a very solid copy. A few leaves with creases, notably pp. 249-54. Not in collector condition, but better than a mere "reading copy." *condition noted: \$45*

Flake 7331 (only contemporary edition) and wonderfully faith-promoting, and adulatory about Taylor's defense of "CELESTIAL MARRIAGE" in Chapter XXIX . . .

. . . and when the press, for want of better argument, denounced it as immoral, and pretended to be shocked at Mormon wickedness, because they believed it right under certain conditions for a man to have more wives than one; Elder Taylor drew aside the flimsy veil covering the licentious practices of monogamous "Christian" communities, and reminded his opponents that the cities and towns and states in which they themselves lived, were not so immaculate in their purity that ministers, editors and moralists must needs cross the plains and the mountains, in order to find impurity to suppress. He reminded them that the demon of licentiousness stalked abroad unchallenged in their own midst; that he was to be found in their gilded ball-rooms and opera houses; met them upon the streets, mingled in their best society and even sat in their pews. [p. 257]

- 44 [UTAH] MANLY & LITTERAL. UTAH[,] HER CITIES, TOWNS AND RESOURCES. *Together with a Condensed but Comprehensive Account of Her Financial, Commercial, Manufacturing, Mining and Agricultural Enterprises. Her Educational, Religious and Social Advantages. Her Progress and Population in the Past, and Possibilities for the Future. Edited and Published by Manly & Litteral. "Chicago: 1891-2." W. B. Conkey Company, Chicago, Printers and Binders.*

Approx. 12 X 9 inches. viii, 228 pp., collated complete. Orig. illustrated wrappers printed in color. Back page with photographed image of "40 Passenger



Raymond Coach" of the Grant Bros. Livery & Transfer Co." parked in front of the Salt Lake Temple on Main Street. Heber J. Grant is surely in the picture but difficult for me to pick out of the large crowded vehicle. Generally very good, but with occasional minor flaws. For such a fragile large-format item, I would call this well-preserved. **\$60**

Flake 5260 (only edition), filled with extensive text and portraits, engravings, and other illustrations from photographs of leading figures, businesses, residences, etc.

Flake notes coyly, "Mormonism mentioned as little as possible," but there is an interesting photo of "Apostle Lorenzo Snow" on page 221. If it is not quite as flattering as later portraits of the future Church President, it is much more so than the curious portrait on page 90 of "Heber J. Grant" of the Grant Bros. Company. For anyone interested in local Utah history (separate sections for most important towns), this book offers valuable real-life promotional data and imagery.

- 45 [UTAH - produce] Unidentified MANUSCRIPT TABLES of produce data, including "Salt Lake City. market prices of garden products." No other location is given, nor any names or dates. Southern Utah? Later 1800s? **\$40**

10½ X 8 inches, [4] loose leaves on crème stationery with chain & wire line simulation, watermarked "Star Linen." Each neatly red-ruled by hand in columns, and filled out in a clear hand in black ink. Versos blank. Once folded in thirds, and with an old brad hole in upper left blank margin, except for the fair

copy sheet which was never folded or pierced (but with later corner creasing); otherwise never bound.

Three different tables, plus a fair copy of one ("Table." bearing both manuscript and old typed page number "209"); "Table of Products"; "Table of 14 Small Farms." Numerous Southern-Utah-sounding products are listed, with numbers of acres devoted to each item, their yield, Salt Lake values, tons per acre, cash return per acre and the like. Includes such things as "Acres in Vines," and oranges, peaches, olives, sugar beets, alfalfa, watermelons and much more. The highest figure listed is \$8,700.00 as the total value of the products of an unnamed farm of 90 acres. Good data, if you know what to do with it.

[catalog continues . . .

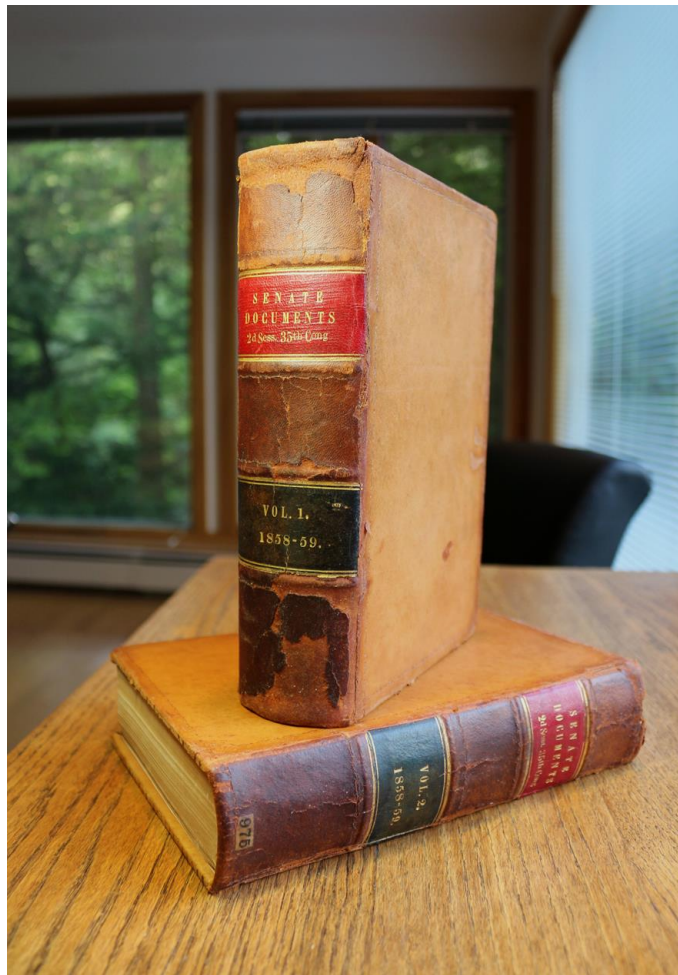
*All disposable recruits will be put in march
for Fort Leavenworth as early in the spring as practicable. [2:31]*

- 46 [UTAH WAR] United States. Congress. Senate. *THE EXECUTIVE DOCUMENTS, PRINTED BY ORDER OF THE SENATE OF THE UNITED STATES, SECOND SESSION, THIRTY-FIFTH CONGRESS, 1858-'59, AND SPECIAL SESSION OF THE SENATE OF 1859. In Eighteen Volumes. . . .* Washington: William A. Harris, Printer, 1859.

Volumes 1-2 (spine titles) ONLY, but therein containing everything listed in the set's index pertaining to Utah.

Two Volumes (of eighteen). 23 cm. 750; 670 pages. (Only the Utah portions collated, but tight and looking complete.) Original full sheep with gilt-lettered morocco labels on spines. Bindings strong, though the *spine surfaces and spine caps are deteriorating*. Text is generally very good throughout, with a little wear and moderate discolor to preliminary pages. Very old pale blue oval ownership stamps of Lewisburg University Library.

NOT IN FLAKE or FALES (or on OCLC, so far as I can discover). The LDS Church History Library catalog shows a somewhat similar set for the First Session of this Congress, but not the set for this Second Session which is now offered here. [free shipping:] \$350



Colorful, fascinating content. I presume that there must be random Utah material besides what is shown in the Index (which appears at the beginning of each volume). The major Utah material, however, occurs as follows:

- **Volume 1: Pages 69-72, "By James Buchanan, President of the United States of America. A Proclamation." (Begins: "Whereas the Territory of Utah was settled by certain emigrants from the States and from foreign countries, who have for**

several years past, manifested a spirit of insubordination to the Constitution and law of the United States.")

- **Volume 2: Pages 28 - 223**, comprising a section "**II. Affairs in Utah**" containing **92 different items, many with several components each, by prominent figures in the field**. These are not separate U.S. Government documents (as in a serial set, as I understand it), but rather, headings and contents of various reports, orders, and whatever, including (by way of example) . . .

"No. 5.—*Colonel Johnston to Army Headquarters . . . Camp Scott, January 4, 1858.*"

". . . 'frost bite,' a source of suffering to which those who, in this climate, have no other covering for the feet than leather shoes, are very liable when on guard or marching in snow. I have thought that . . . the government ought to provide a pair of buffalo overshoes for each man serving in this climate . . ." (pp. 34-35)

No. 15 from 1st Lieut. William W. Burns, Camp Scott, January 19, 1858, denigrating civilian teamsters employed from Ft. Leavenworth to Utah. "I soon found . . . that discipline was to them a word held in universal contempt, 'only fit for a soldier;' that public property was placed in their hands for their individual use, to be destroyed and neglected when irksome, or not for an immediate want; . . ." (pp. 46-47)

No. 16, "*Diary of a trip from Fort Bridger, Utah Territory, via Bridger's Pass and Laramie Plain to Fort Laramie, Nebraska Territory, by Mr. John Bartleson.*" (pp. 52-56, providing primarily topographical and travel-situation details)

No. 23, report from Gov. CUMMING, April 15, 1858 noting Indian depredations. ". . . I send herewith the brand book (incomplete) and memoranda (in part) of stock lost by citizens of Utah since February 25, 1858 . . ." (p. 73)

(and from GARLAND HURT, Indian Agent, writing from Camp Scott on April 21): "If evil disposed persons who have heretofore tampered with the Indians would turn their attention to some lawful and useful avocation, and leave the Indians to my control and direction, I am not unwilling to guaranty the good conduct of those with whom I have been associated. At the proper time and place I shall be ready to confront my accusers, and expose their malicious chicanery." (p. 78)

On pages 82-84 appears remarkable testimony by none other than **James BRIDGER** and W. M. F. Magraw dated Camp Scott, April 28, 1858 . . .

On or about the 13th March we happened to meet in Colonel Johnston's quarters, when Ben Simons a native Delaware Indian, came in with Little Soldier, a chief of one of the bands of the Shoshonees, in company with some twenty of his

principal men, to see and have a talk with Colonel Johnston. We were present during the whole of the interview, which lasted about two hours. They complained of the wrongs done them by the Mormons, and related the inducements held out by the Mormons to form an alliance with them against the government, offering a full share of the spoils if they would assist in capturing the supply trains intended for this army in the spring; assuring them that there was no danger attending the enterprise; that the Americans were cowards, and that they would run away at the first charge; that they were not men, and compared them to squaws. [p. 83]

Much more, including communications from Brigham YOUNG to Thomas L. KANE, from Kane to Johnston (& Johnston's reply); CUMMING to Lewis CASS describing the move south (May 12, 1858; "I regret to have been an eye witness . . . to scenes of great trial and suffering." p. 99); Commissioners POWELL and MCCULLOCH warn Johnston to exercise "the greatest care . . . in the march and in the selecting of camps," noting that the Mormons "will make no resistance to the army of the United States in its march to the valley of Salt Lake or elsewhere." (June 16, 1858, p. 118, plus several more lengthy communications from them). Extensive colorful material on Indian relations and activity; Buchanan to Kane; reports and charts of detailed travel itineraries and mileages by various parties.

47 **VAN TRAMP, John C.** *PRAIRIE AND ROCKY MOUNTAIN ADVENTURES, OR, LIFE IN THE WEST. To Which Will Be Added A View of the States and Territorial Regions of our WESTERN EMPIRE: Embracing History, Statistics and Geography, and Descriptions of the Chief Cities of the West.* By John C. Van Tramp. Columbus, O[hio]: Gilmore & Segner, 1866.

21 cm. vi, [7]-649, [6 (Table of Distances)] pp. + simple woodcut illustrations or plates and steel-engraved frontispiece (some included in pagination, others not). Note at bottom of final page: "Whole number of pages, including cuts, 685." Original full black hard-surfaced leather (feels like morocco, yet this is a standard-looking stock publisher's binding). Blind-decoration on both boards; dull gilt-lettering on spine. Marbled endpapers. Foxed and medium wear. Very solid, but small area chipped from top center of upper spine cap. [postpaid:] \$35

Flake 9446 note; Howes V 43 note; (originally published 1858, with later updated material in final pages of Part II. Howes 312 (describing earlier editions) notes that "Part I is a paste and scissors collection of excerpts from narratives of various travels and explorers." A tight copy with no evident gaps, and the **MORMON section** definitely complete, pp. 313-38, including ten illustrations (with a very simple "Mormon Temple at Nauvoo" with horizontal angel weathervane, and "Death of Joe Smith"; these all look familiar from other productions or periodicals of the time).

5 times it is to be subject to the
 of said Aldrich & myself or
 C. A. Warren Seal
 1837

48 **WARREN, C[alvin]. A.** AUTOGRAPH DOCUMENT SIGNED, **selling Mark ALDRICH half ("the undivided moiety") of Warren's storehouse in Warsaw, Illinois** with terms of "joint controul of said Aldrich & Myself" Also SIGNED by witness **W[illiam]. S. MCGAVIC.** Warsaw, Illinois, July 11, 1837.

6 X 7³/₄ inches. Verso blank but for two columns of pencil figuring. With slight blank paper loss at cross-folds as shown, but certainly very good. **\$1,500**

This day sold to Mark Aldrich the undivided
 moiety of my store house on lot No. Three on Wood
 No. Fifteen in the Town of Warsaw for which
 I have received this day or settlement full rate
 of interest, and have from this day until the 1st
 day of April next to pay the the undivided share
 and portion of rent to said Aldrich at the rate
 of the hundred and twenty five dollars a
 year which said time it is to be subject to the
 joint controul of said Aldrich & myself or
 Our assigns
 Warsaw July 11th 1837
 Attest W. S. McGavic
 C. A. Warren Seal

CEMENTING the very close working relationship between ALDRICH and Calvin WARREN who would frequently act as Joseph Smith's attorney in 1842-43, but defended Aldrich and the other defendants in the May 1845 martyrdom trial with "biting sarcasm and keen wit." –Dallin H. Oaks and Marvin S. Hill, *Carthage Conspiracy; The Trial of the Accused Assassins of Joseph Smith*. (Urbana and Chicago: University of Illinois Press, 1975), 177, citing (on p. 188 n.68) the editor of the *Burlington Hawkeye* newspaper of June 5, 1845, as quoted in C. Snider, "Development of Attitudes in Sectarian Conflict," 256

William McGAVIC would go on to become president of the National Bank in Keokuk, Iowa (*The Banker's Magazine, and Statistical Register* [New Series Vol. XIV, No. 1; July 1864], 134). Isaac Galland's niece remembered McGavic in that same town from earlier days: "Mr. and Mrs. Abram Chittenden [Jr.] and Mr. and Mrs. William McGavic lived in apartments over their store on Water street. They were leaders in much of the gaiety, in most of which I participated until our departure for the West [1853], four years after my marriage to Mr. William S. Ivins." –Virginia Wilcox Ivins, *Pen Pictures of Early Western Days*[.] *Virginia Wilcox Ivins*[.] *Illustrations by Wm. S. Ivins.* (Keokuk, Iowa?, copyright 1905), 51.

PROVENANCE: From the extensive papers of Mark Aldrich and family which have been in my custody for many years.

winking at whisky, coffee and tea

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

20½ cm. Paged [289]-304 (16 pages, SINGLE COMPLETE ISSUE). Neatly disbound. A very good, unworn copy with a little light soil and foxing. **\$35**

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

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

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

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

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

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

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

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

Moses STUART (1780-1852; Yale, 1799) served as a Congregational pastor in New Haven, Connecticut until he was elected to the professorship of sacred literature at Andover Theological Seminary in 1810. "His first Hebrew grammar, which was without the diacritical points, was superseded eight years later by his grammar with points, which became the text-book that was generally used in the United States, and was republished in England by Rev. Dr. Edward B. Pusey, regius professor of Hebrew at Oxford." Stuart exposed Americans to the major German Orientalists, adopted "their scientific methods of philological and

archæological investigation," and became America's leading biblical scholar of his day. —*Appletons' Cyclopædia of American Biography*. An 1840s portrait of Stuart by young Thomas Buchanan Read (1822-72), owned by Yale University Art Gallery, shows a strikingly angular and engaging figure suggestive of some affably confident improvement upon Washington Irving's fictional character, Ichabod Crane (illustrated in John H. Giltner, *Moses Stuart, The Father of Biblical Science in America* [Atlanta: Scholars Press, (c. 1988)], p. vi). **STUART WAS A CLOSE FRIEND AND ADMIRER OF JOSHUA SEIXAS**, who in 1836 would teach Hebrew to Joseph Smith and leading Saints in the Kirtland Temple.

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

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

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

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

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

summer day of 1830, the first Mormons took "the voice of Jesus Christ" at His word . . .

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

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

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

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