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AUGUST 2017

Mormon List Eighty

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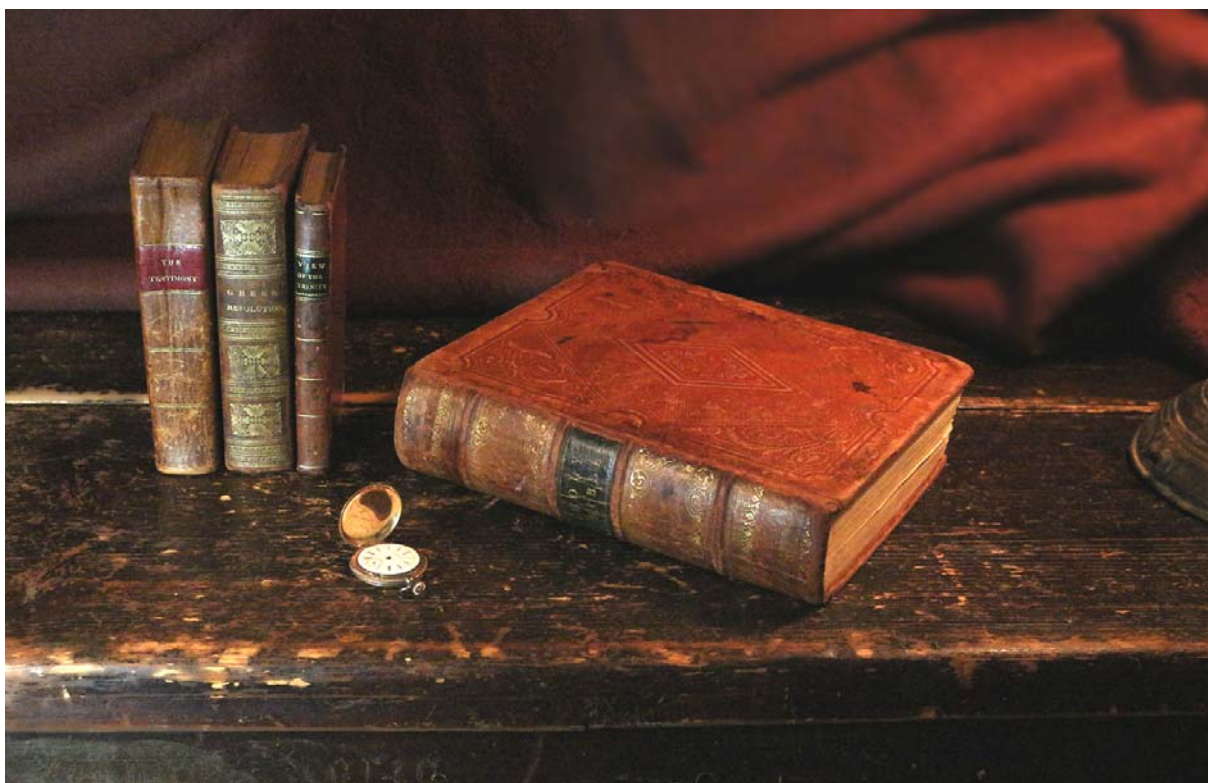
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GEORGE A. SMITH'S PHINNEY BIBLE
PRE-UTAH WAR; PRE-RAILROAD

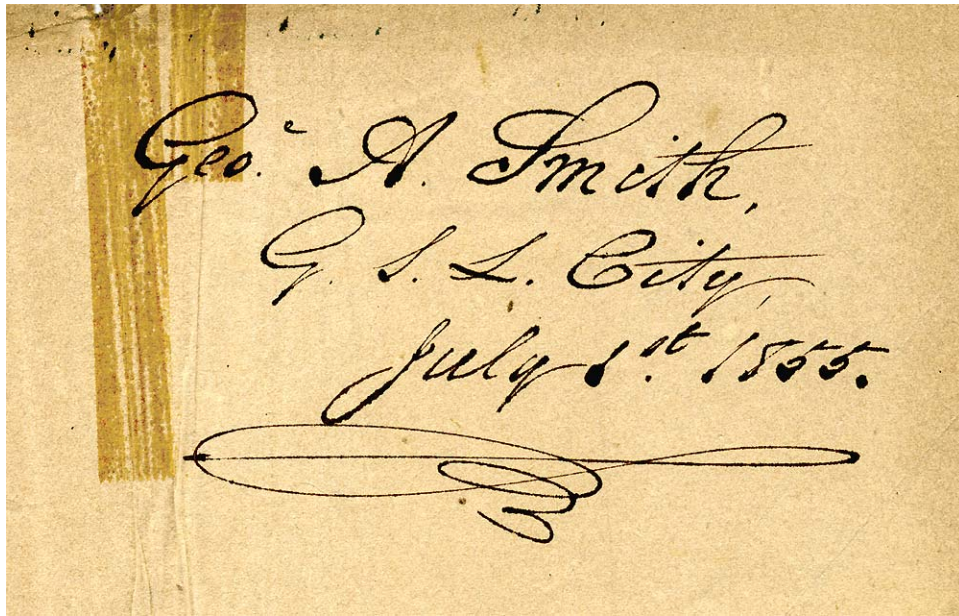


- 1 **Bible. English. 1842. Authorized.** . . . *THE HOLY BIBLE, Containing the Old and New Testaments: Together with the Apocrypha: Translated Out of the Original Tongues, and with The Former Translations Diligently Compared and Revised. With Canne's Marginal Notes and References. To Which Are Added, an Index; an Alphabetical Table of All the Names in the Old and New Testaments, With Their Significations; Tables of Scripture Weights, Measures, and Coins, &c.* [at head: "H. & E. Phinney's Stereotype Edition."] Cooperstown, N.Y.: Published and Sold by H. & E. Phinney.....Sold also by I. Tiffany, Utica[,] 1842.

Quarto. 27½ cm. 576; [4 ("Family Record")]; 99 (Apocrypha); [577]-768; 35 ("[John] Brown's Concordance to the Old and New Testament.) pp., **COLLATED COMPLETE**, and *without any loss of text or text paper*, and without any writing on the pages except for a careful, neat signature in the blank lower margin of page 101 in the Old Testament by a grand-daughter of George A. Smith: "Isabelle Knight," plus numerous entries by Isabelle and others on the four pages of the Family Register section. \$7,500

More important is the original ownership inscription on the front free endpaper, which has long-since separated from the book, been taped back in, and then been

separated again and finally trimmed (now laid in loose in an archival sleeve). It matches the other paper perfectly, however, including the tape stains, and it bears later family notes which correspond to early entries in the family register.

A photograph of a piece of aged, yellowish paper with a vertical strip of yellow tape on the left side. The paper features a handwritten inscription in cursive ink. The text reads: "Geo. A. Smith," on the first line, "G. S. L. City," on the second line, and "July 1st 1855." on the third line. Below the date is a large, decorative flourish consisting of a horizontal line with a loop underneath.

Geo.^e A Smith, G[reat]. S[alt]. L[ake]. City, July 1st 1855.

GEORGE ALBERT SMITH (1817-1875, first cousin to Joseph Smith Jr.), was an LDS apostle, counselor to Brigham Young, son of the Patriarch "Uncle" John Smith, and grandfather of Church President George Albert Smith.

This is not Smith's personal handwriting, which was not very attractive in those days. For this special inscription, he turned instead to a secretary (as he sometimes did with other records and journals). Several hours of research convince me that this is the distinctive handwriting of LDS British clerk JONATHAN GRIMSHAW, who served briefly under George A. Smith in the Church Historian's Office during a narrow window of time extending from ca. 1855 - August 1856 (<https://boaporg.wordpress.com/2009/07/08/jonathan-grimshaw-and-honorable-doubts-part-3/>)

The same year as this inscription in the Bible, we find Grimshaw writing out a three-page lecture for Smith to deliver before the Deseret Scientific Association. According to the Church History Library, "Text is in Jonathan Grimshaw's handwriting with Thomas Bullock's annotations." (CHL MS 1322, Box 11, folder 6). For another example of Grimshaw writing for Smith, see the draft of a note "signed" by Smith to James Lewis on May 29, 1855 (CHL MS 1322, Box 3, Folder 10). A casual examination of these items plus Grimshaw's 1853-54 Journal (CHL call number CR 100 416) will remove any doubt that Grimshaw also penned George A. Smith's Bible ownership inscription which is now at hand.

After Smith acquired this substantial volume (which measures 11¼ X 9½ X 2½ inches), already being the Church Historian, and having recently become an attorney, he traveled to Washington DC to seek admission of Utah as a state. He then preached cross-country for months while heading home. His retrenchment tour of southern Utah (which contributed to a fervor that aggravated the Mountain Meadows Massacre) is legendary among Mormon historians.



George had a more amusing side as well. Native Americans of his region called him "MAN-WHO-COMES-APART" during his *toilette* performed at the back of a wagon: first came off the glasses, then out came the teeth, and finally, his noteworthy toupee (my casual interpretation, taking some literary license with Will Bagley's caption beneath Smith's ca. 1856 photograph illustration in *Blood of the Prophets* . . . following page 224, plus comments on page 31. ILLUSTRATION AT LEFT from Whitney's *History of Utah* 1:250).

Weighing a good 300 pounds, Smith was a formidable but well-paid burden to Italian porters who carried him to the top of Mount Vesuvius. And from an earlier period comes my favorite story of all, during the dark days in Missouri. Following a hearing at Netherton Springs, Daviess County on September 18, 1838,

. . . a Missourian named Riggs taunted George A. Smith [then aged 21] and challenged him to reveal the Danite secrets. Smith, insulted by the taunts, agreed to do so if Riggs would first go through the Danite "passes and ceremonies." The Missourian eagerly consented. Smith related:

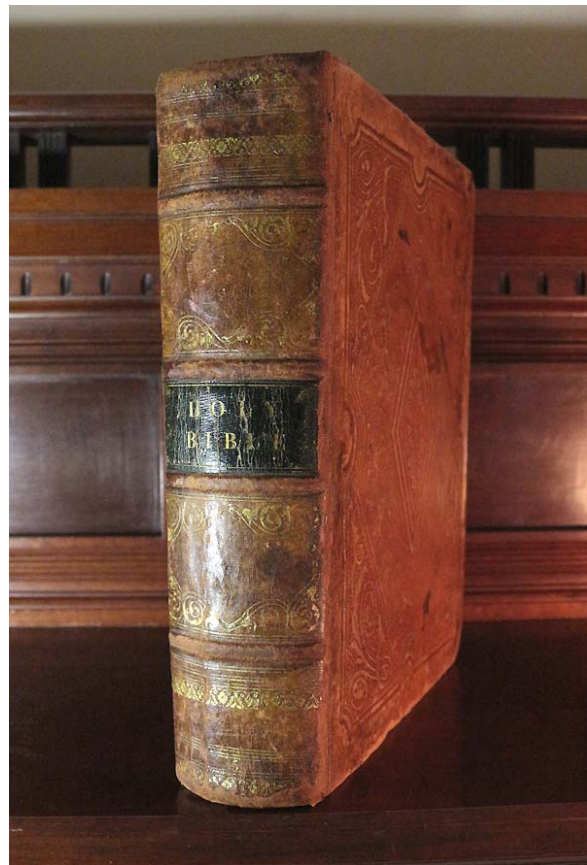
I then split a stick and put it upon his nose and told him to get upon his knees and I would put him through the signs. He did so to the great merriment of his comrades, but before I had time to fully confer the degrees upon him, one of his friends said, "You are a damned fool to let that God-damned Mormon impose on you in that way."

Riggs turned around and discovered his comrades laughing at him. "The mob afterwards called him a Danite," Smith said. [Stephen C. LeSueur, *The 1838 Mormon War in Missouri* (Columbia: Univ. of Missouri Press, 1987), 93-94]

One more story (if you have time), and this one even mentions the Bible - though not this copy. It comes from a talk by George A. Smith preached in the Bowery

in Salt Lake City, only six weeks after he acquired the Bible which is now offered here for sale . . .

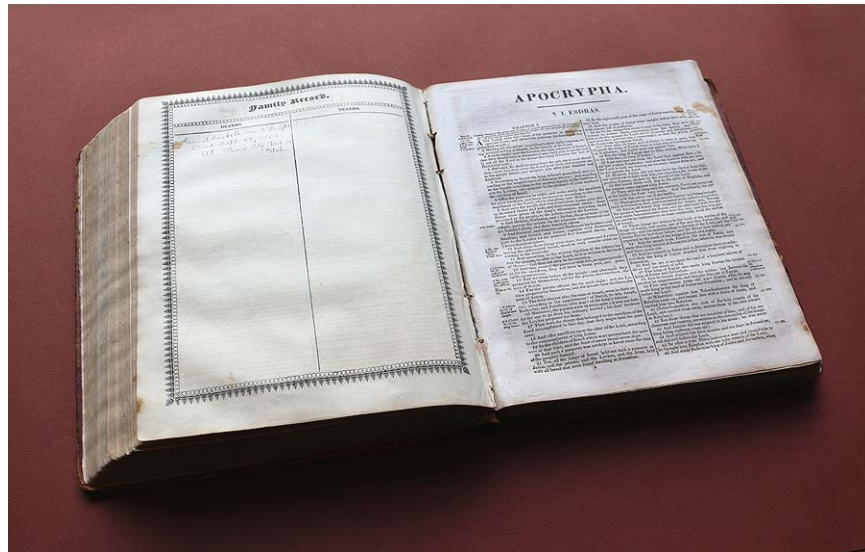
. . . I was preaching in Virginia, in the County of Tyler. There was a Methodist preacher by the name of West, that would follow me wherever I went, and when I got through preaching he would get up to burlesque me, and he would talk for an hour or two, and then he would get his congregation to sing, but with all he could do he could not get more than thirty or forty to come and hear him preach, whereas I had from three to four hundred attentive hearers. So on one certain occasion he came with his Methodist friends to the meeting, and I invited him to preach first, but no—he said he was “going to preach just as soon as I got through;” so I said to myself, “You will have to wait a pretty considerable spell, old gentleman;” and **I then selected and read one of the longest chapters I could find in the Bible, and read it slowly;**



then read a long hymn and lined it off, and got the preacher to sing it for me, after which I preached about two hours and a half. I saw the preacher was in a terrible great hurry to get a chance to speak; the reason was, there were many at the meeting who had come from 20 to 30 miles on purpose to hear me, the country being very thinly settled, and some of them would have turned their pigs out of the pen if they had known West was going to preach in it, and the very moment I had done speaking, he jumped up and said he wanted to preach before I dismissed the congregation. When he commenced, about 300 of the congregation left.

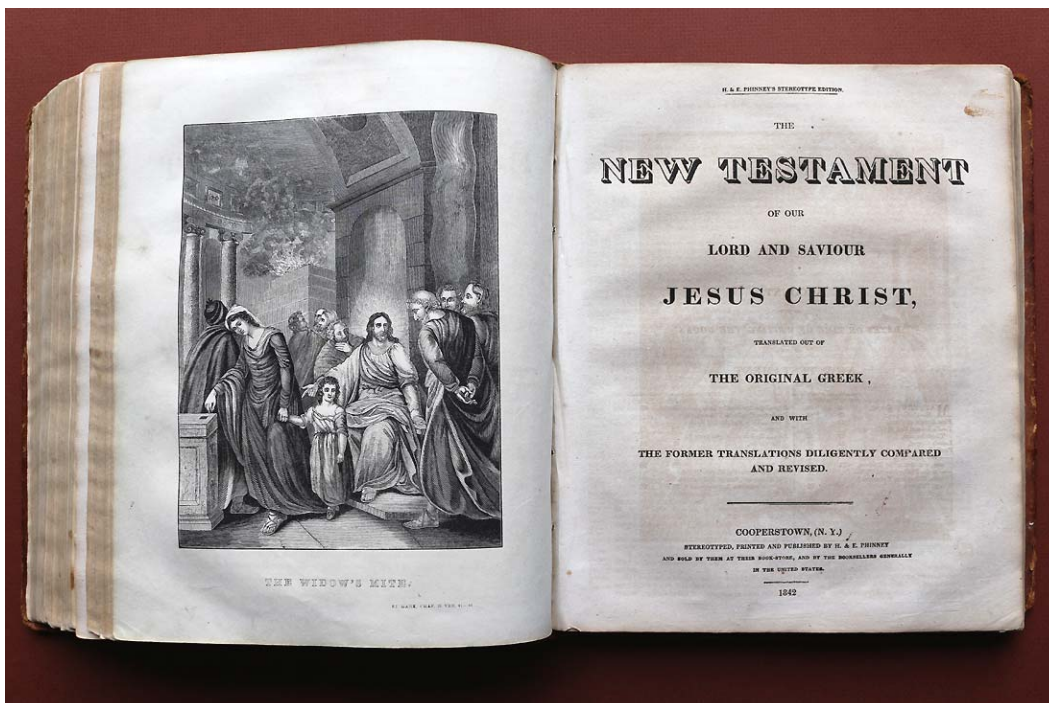
He had made a practice of following every “Mormon” Elder that came into the country, and keeping up his harangue against the truth, then his Methodist brethren would join him and sing at the top of their voices until the congregation dispersed, and it was his intention to serve me the same, but he did not succeed quite so well as he anticipated.

[“An Address by Elder George A. Smith, Delivered in the Bowery, Great Salt Lake, City, Aug. 12, 1855. Reported by G. D. Watt.” - *Journal of Discourses* 3:25-26. (emphasis added)]



GEORGE A. SMITH'S LARGE FAMILY BIBLE now at hand was clearly carried by someone **OVERLAND TO UTAH IN A WAGON** or similar conveyance, since the Salt Lake City inscription is dated fourteen years before the completion of the Transcontinental Railroad. The *LACK OF WRITING ON THE PAGES* does not suggest neglect so much as reverence, since a volume of this size, in such a place, was a precious, appreciated book. Of particular poignancy was Isabelle's very careful placing of her tiny clipped marriage announcement directly adjacent to a verse of scripture preserving the rights of multiple wives. I expect there is a story there! (See the Ephemera list further below for details).

OSCAR R. KNIGHT of Payson will take unto wife one of Provo's fair virgins, Hannah Isabelle, oldest daughter of Chas. W. Smith. License was issued today.



PROVENANCE

I will leave it to the future owner to agonize over handwriting identification by family members. However, the following line of descent is quite clear from the various inscriptions on the front pastedown, on the inscription leaf, and in further personal details written in the Family Register.

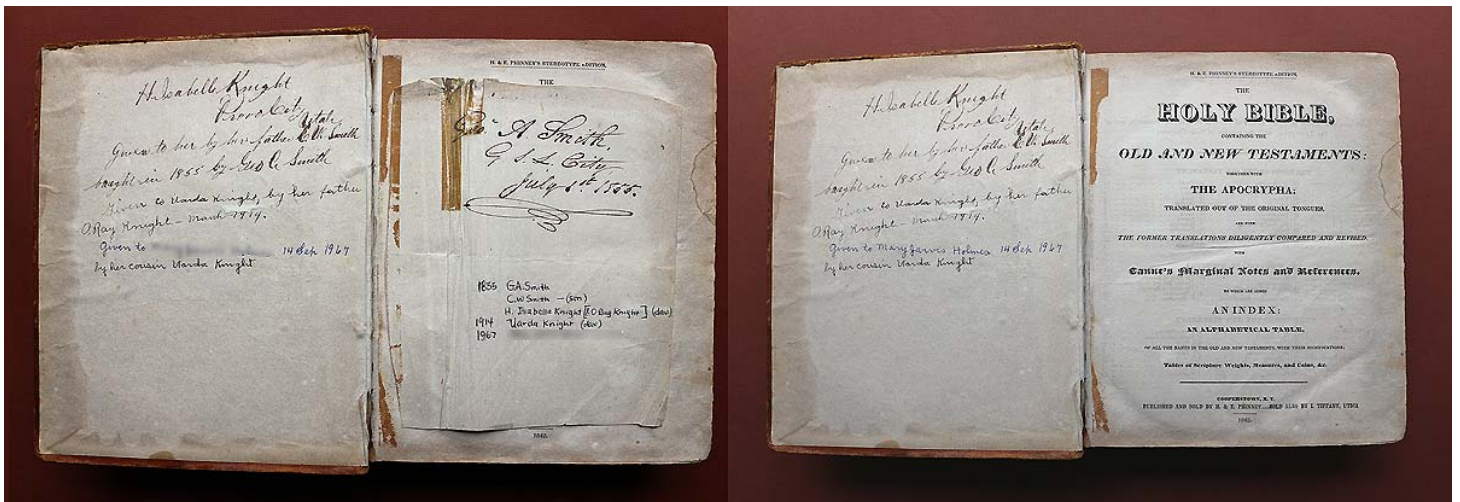
George A[ibert]. SMITH (1817-1875)

C[harles]. W[arren]. SMITH (son; 1849-1903)

Hannah Isabelle Smith (daughter; 1869-1906), married Oscar Raymond KNIGHT

March 1914, given to Uarda KNIGHT (1895-1967) by her father, O. Ray Knight

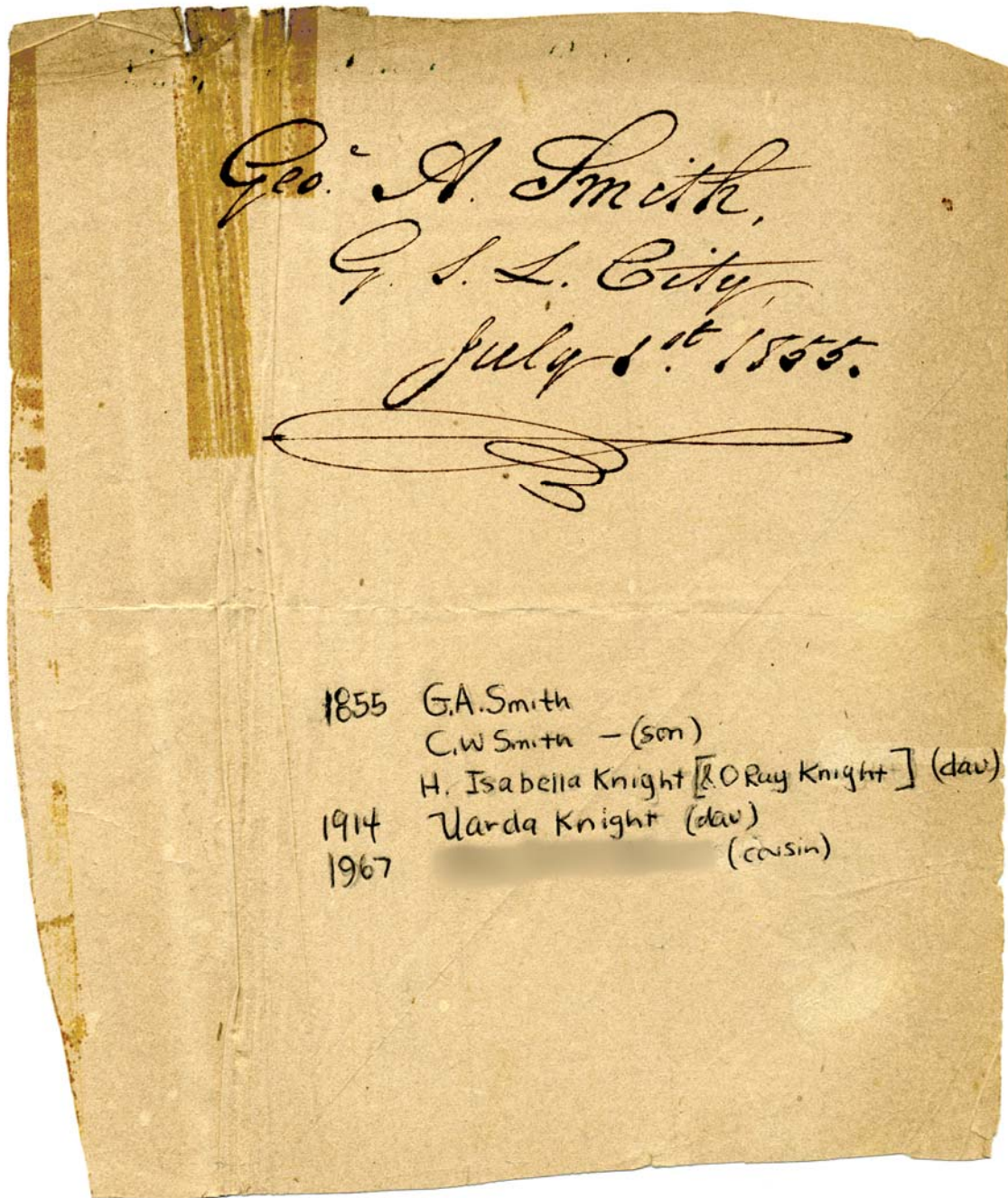
**14 September 1967, given to [name on file] by her cousin, Uarda Knight
who died November 17, 1967**



At LEFT, with the loose inscription leaf shown; at RIGHT, the title page of the Old Testament.

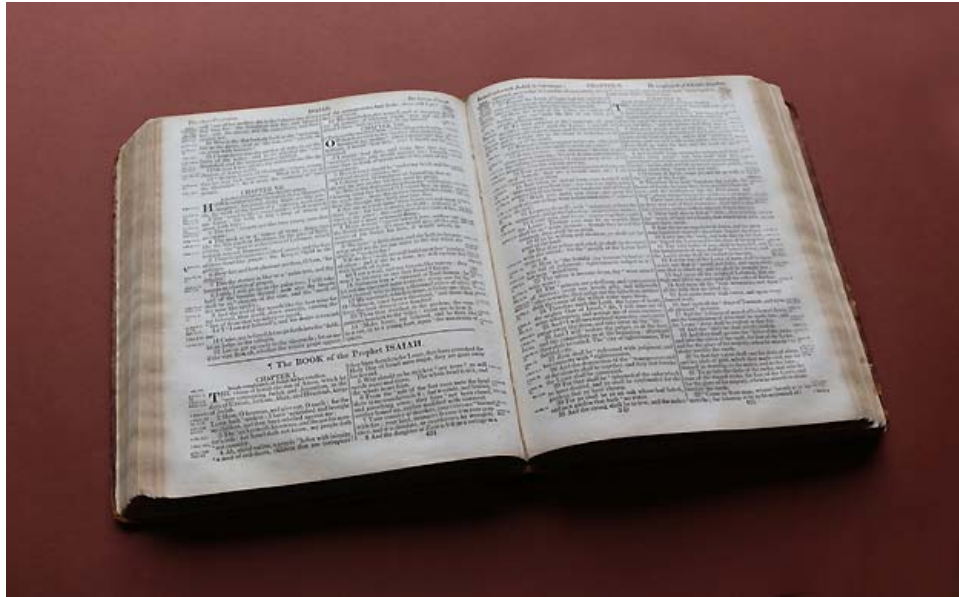
- For a detailed, highly descriptive sketch of CHARLES WARREN SMITH and his family written by his daughter Sophronia Lydia Smith Brimhall, see the following page online: <https://familysearch.org/photos/artifacts/1040317>
- For a charming outdoor group photo of various family members including Charles Warren Smith and Hannah Isabelle Smith Knight, see Merlo J. Pusey, *Builders of the Kingdom . . .* (Provo: BYU Press, 1981), illustration section following page 146.

- Close-up portraits of Charles Warren Smith appear here:
<https://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=66776266>
- And a nice portrait of Isabelle . . .
<https://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=18983598>
- And Uarda's gravesite . . .
<https://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=78702>



The inscription leaf, now laid in loose in an archival envelope (final owner's name obscured here for family privacy).

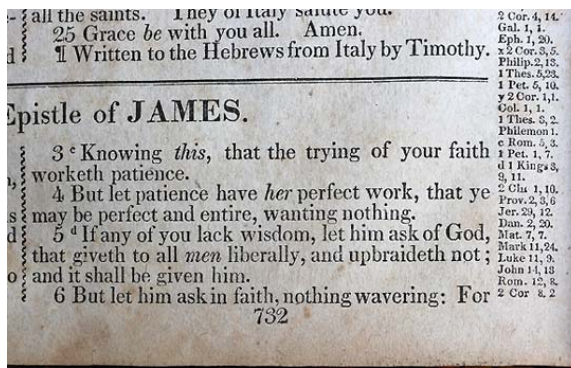
CONTENTS DESCRIPTION of George A. Smith's Bible



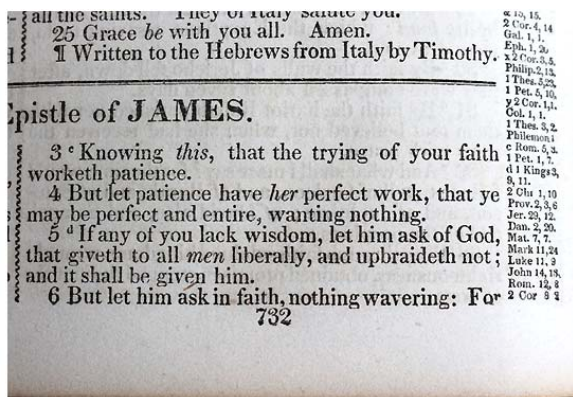
opened to the first chapter of Isaiah

EVEN THOUGH GEORGE A. SMITH'S PHINNEY BIBLE, NOW AT HAND, was printed in 1842, the Bible text pages are **THE SAME AS THE 1828 PHINNEY BIBLE used by his cousin Joseph Smith for the latter's New Translation of the Bible ("Inspired Version")**. This is because both editions were printed from the same stereotype plates or layout . . .

example from my 1828 edition:



same in George A. Smith's 1842 edition:



. . . for a consideration of very minor changes in the printing plates over the years, see Kent P. Jackson (cited on the page below), pp. 50-52.

CONTAINS THE FOLLOWING ILLUSTRATION PLATES:

- Facing page 192 in the Old Testament: "**Samuel Anointing David.**" Joseph Smith's Phinney Bible has this same illustration. I reproduce this image in *Mormon Parallels*, page 1809.
- Facing page 217 in the Old Testament: "**Saul presenting his Daughter Merab to David.**" Signed in the plate, "Lossing."
- Facing page 336 in the Old Testament: "**Esther Accusing Haman.**" Signed in the plate, "Lossing."
- Facing page 528 in the Old Testament: "**Handwriting on the Wall.**" Very short, negligible tear without loss to blank lower margin.
- Facing page 553 in the Old Testament: "**Jonah Preaching to the Ninevites.**"
- Frontispiece to the New Testament (facing its title page, p. [577]): "**The Widow's Mite.**"
- Facing page 625 in the New Testament: "**The Cross.**"
- Loose plate found laid in between pp. 626-27 in the New Testament: "**The Departure of Hagar.**" Margins greatly trimmed, not affecting the image or captions, which match the style of other plates in this volume.
- Facing page 648 in the New Testament: "**Peter Denying Christ.**" Captioned in the plate: "Lossing."

Phinney Bibles came with a variety of illustration plate options –or with no plates at all. Some came with the Apocrypha, and others did not (the latter bearing a slightly different title page eliminating mention of the Apocrypha). For detailed discussion, see Kent P. Jackson, "Joseph Smith's Cooperstown Bible: The Historical Context of the Bible Used in the Joseph Smith Translation," *Brigham Young University Studies* 40:1 (2001), pp. 41-70.

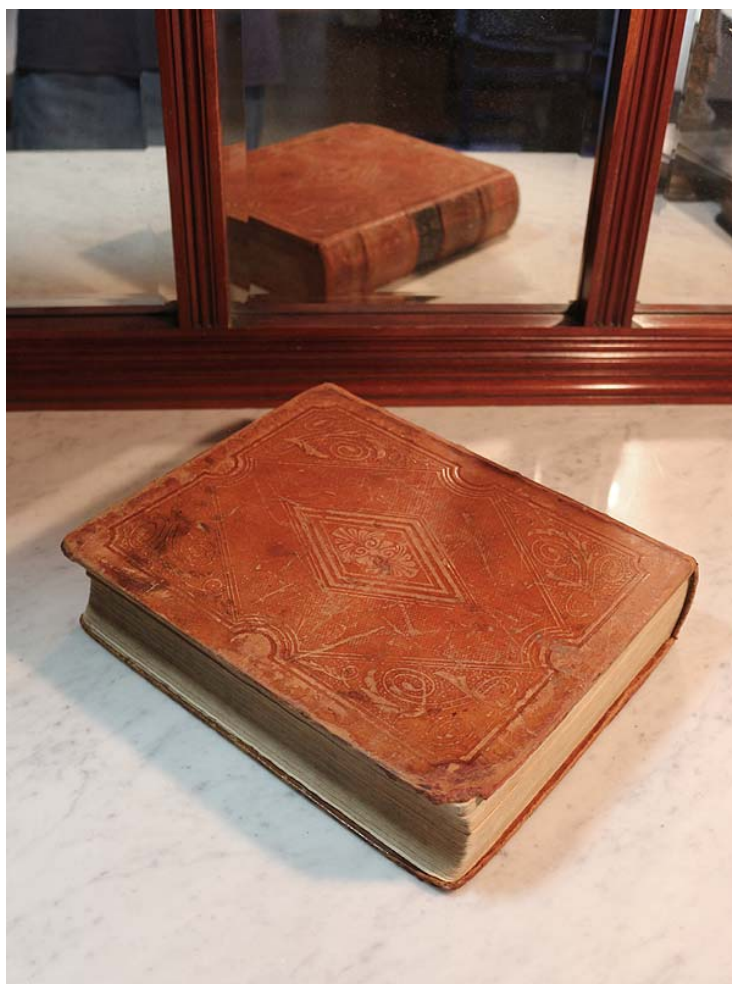
For further discussion and analysis, see my *Mormon Parallels: A Bibliographic Source*, entry 52. Joseph Smith & Oliver Cowdery's 1828 Phinney Bible had the Apocrypha and nine plates, only one of which corresponds to the particular plates appearing in George A. Smith's copy offered here. (This is not a bibliographic defect, but merely a choice from many options offered by the Phinneys.)

CONDITION

BINDING: This copy is in a standard Phinney Bible binding very similar to an 1829 edition once owned by the Cooperstown Village Library (now in my possession), but fancier than Joseph Smith & Oliver Cowdery's 1828 copy.

Full sheep ornately blind-stamped; spine gilt-stamped with black leather label. Wear to extremities, yet a solid, strong copy without loss to head or foot of spine. In all, this is a very good, complete copy, particularly for an old family Bible.

ILLUSTRATION AT RIGHT: the back board, with one corner worn away as shown (enlarge on the screen for greater detail).



TEXT: COMPLETE, as described further above. The following minor faults and features are listed below in an effort to be precise:

No blank flyleaves/endleaves remain except the ownership leaf, now separated and trimmed as described further above.

Small dampstain and slight fore-edge wear to the title page of the Old Testament, with old tape stains to its left margin where the ownership leaf was once taped.

Small printer's defect to leaf containing pp. 31-32, in which an internal quarter-sized flap of paper tore and became folded down to face a freshly-printed page 31, and never received a printing impression of type on its small area of page 32.

A clean internal tear without loss, approximately 4" long, to the leaf containing pages 185-86 in the Old Testament.

A short, negligible clean tear without loss to the outer margin, approximately 1 inch long, does not touch printed letters.

A *témoin* (oversize marginal remnant of paper folded inward and thus never trimmed) remains at the lower fore-corner of the leaf containing pages 487-488 in the Old Testament. This is in no sense a defect (for collectors), but an interesting anomaly. To see an illustration of a *témoin* occurring in another book in this catalog, click [HERE](#).

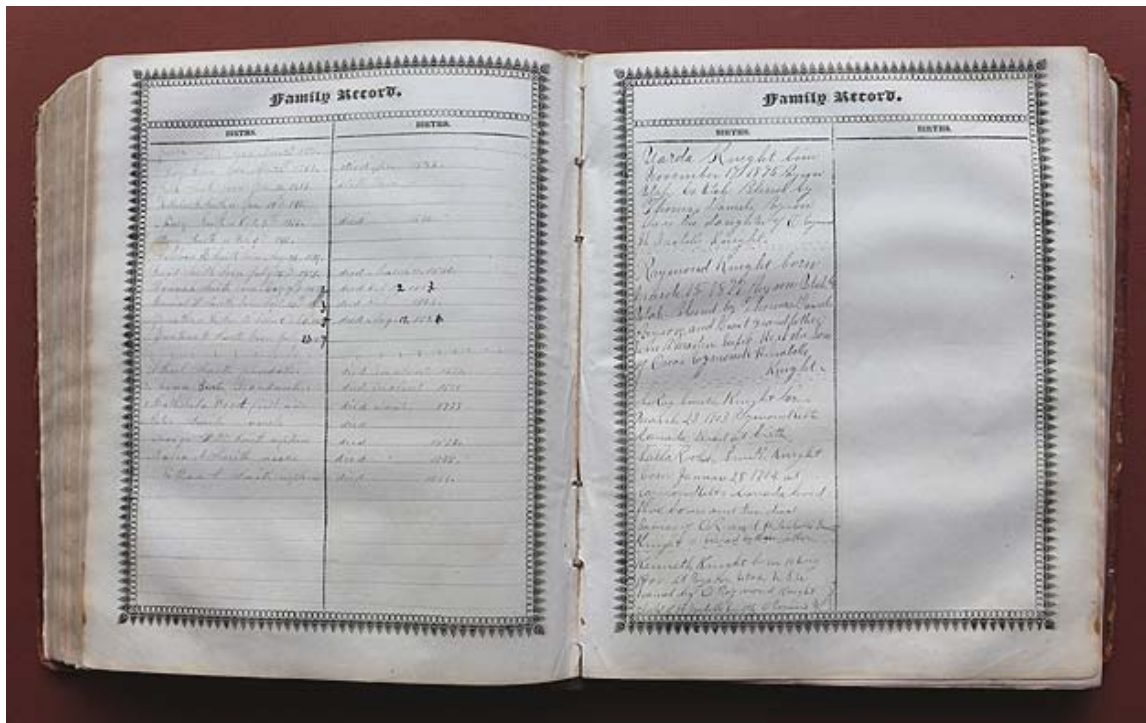
Two short, negligible clean tears without loss to lower margin of the leaf containing pages 581-82 in the New Testament.

One short clean tear to each of the two leaves containing pp. 645-46 and 647-48 in the New Testament, reaching no more than 1½ inches into the leaves from the fore-edge, and somewhat into the text; without loss.

A short clean tear without loss extends two inches diagonally into the lower blank margin of the leaf containing pp. 699-700 in the New Testament.

Short, clean tears without loss into the upper margins and first lines of the thirteen consecutive leaves containing pages 731-56 in the New Testament.

A two-inch clean tear without loss into the bottom of the leaf containing pp. 33-34 of the concordance.



two of the four Family Record pages

EPHEMERA

FOUND IN THIS COPY, now removed from the volume but locations carefully recorded below. Preserved in archival envelopes included with the book:

– Small marriage license announcement of Oscar R. Knight and Hannah Isabelle Smith (grand-daughter of George A. Smith), clipped from a newspaper, found in the gutter margin between pages 58-59 in the Old Testament; slight darkening remains there, marking the exact position. It was **placed snugly, directly adjacent to Exodus 21:10**, which reads, "If he take him another *wife*, her food, her raiment, and her duty of marriage, shall he not diminish." They were married in the Salt Lake Temple on January 24, 1894, according to a note in the Family Register.

– A slip torn from the margin of a *Millennial Star* issue, signed "John . . ." was found in the gutter margin between pages 204-205 in the Old Testament.

– A slip torn from the margin of an unidentified publication, still bearing the large printed words and numbers "continued each . . . Feb. 8, 1844." was found in the gutter margin between pages 524-25.

– A very dark brown, BRAIDED NARROW RIBBON (QUITE POSSIBLY OF HUMAN HAIR) 4½ inches in length was found in the gutter margin between pages 530-31 in the Old Testament.

– A slip torn from the margin of an unidentified publication, still bearing the large words ". . . URTON's Busy CORNER" (and appearing to be ca. late 1800s) was found in the gutter margin between pages 568-69 in the Old Testament.

– A clean, old white string was found in the gutter margin between pages 688-90 in the New Testament, clearly used there as a bookmark.

– Found between pp. 16-17 of the concordance was the following:

LAMBERT, R[ichard] **G**[reves] **C**[annon]. Partially-printed SUBSCRIPTION SLIP accomplished in manuscript and signed in receipt (from an unnamed party) of \$2.50 for one year's subscription to the *Semi Weekly Deseret News*. Payson, Utah, November 21, 1894.

7½ X 14½ cm. Verso blank. Very good but for loss to blank upper-right corner tip. Signed cross-ways across the accomplished slip: "Recd payment R. G. Lambert" According to Andrew Jenson, Lambert spent most of his life (when not on a mission to the Sandwich Islands) in the employ of the *Deseret News*. "After

his return from that mission in 1887 Bro. Lambert acted as business agent and assistant manager of the 'Deseret News.' . . . In his labors . . . Bro. Lambert visited every Stake of Zion and almost every Ward in the Church." (*LDS Biog. Ency.* 3:441)

[catalog continues . . .

- 2 **CAMPBELL, Alexander.** *A DEBATE ON CHRISTIAN BAPTISM, Between the Rev. W. L. Maccalla, A Presbyterian Teacher, and Alexander Campbell, held at Washington, Ky. Commencing on the 15th and Terminating on the 21st Oct. 1823, in the Presence of a Very Numerous and Respectable Congregation. . . .*

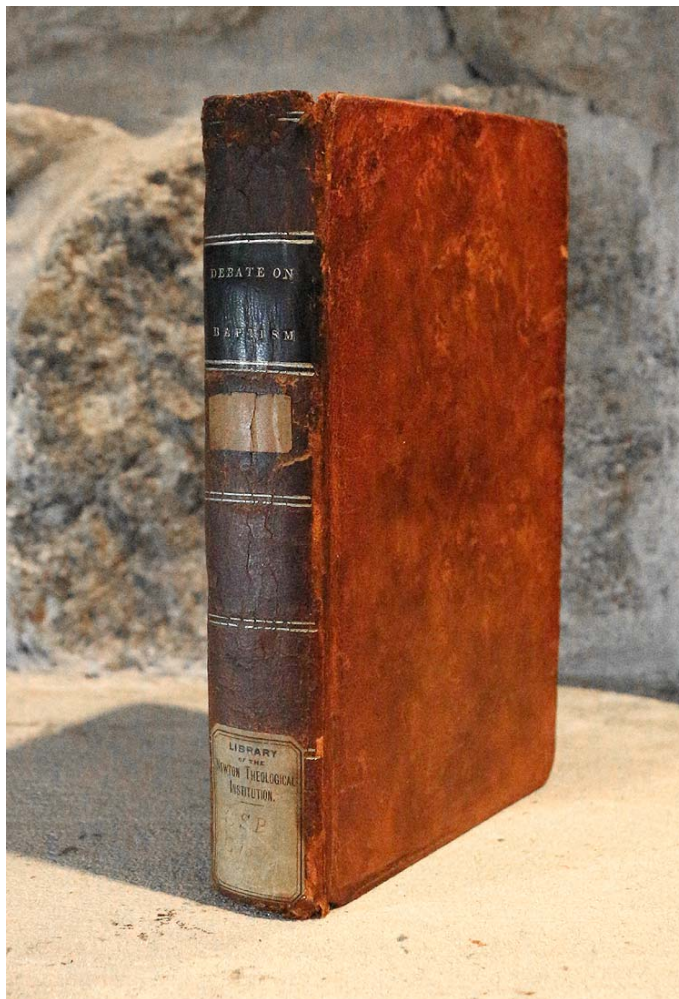
Buffaloe [Virginia]: Published by Campbell & Sala, 1824.

17½ cm. 420 pp., collated COMPLETE (pp. [xiii-iv] blank, as issued); page 143 mis-numbered by the typesetter, "341."

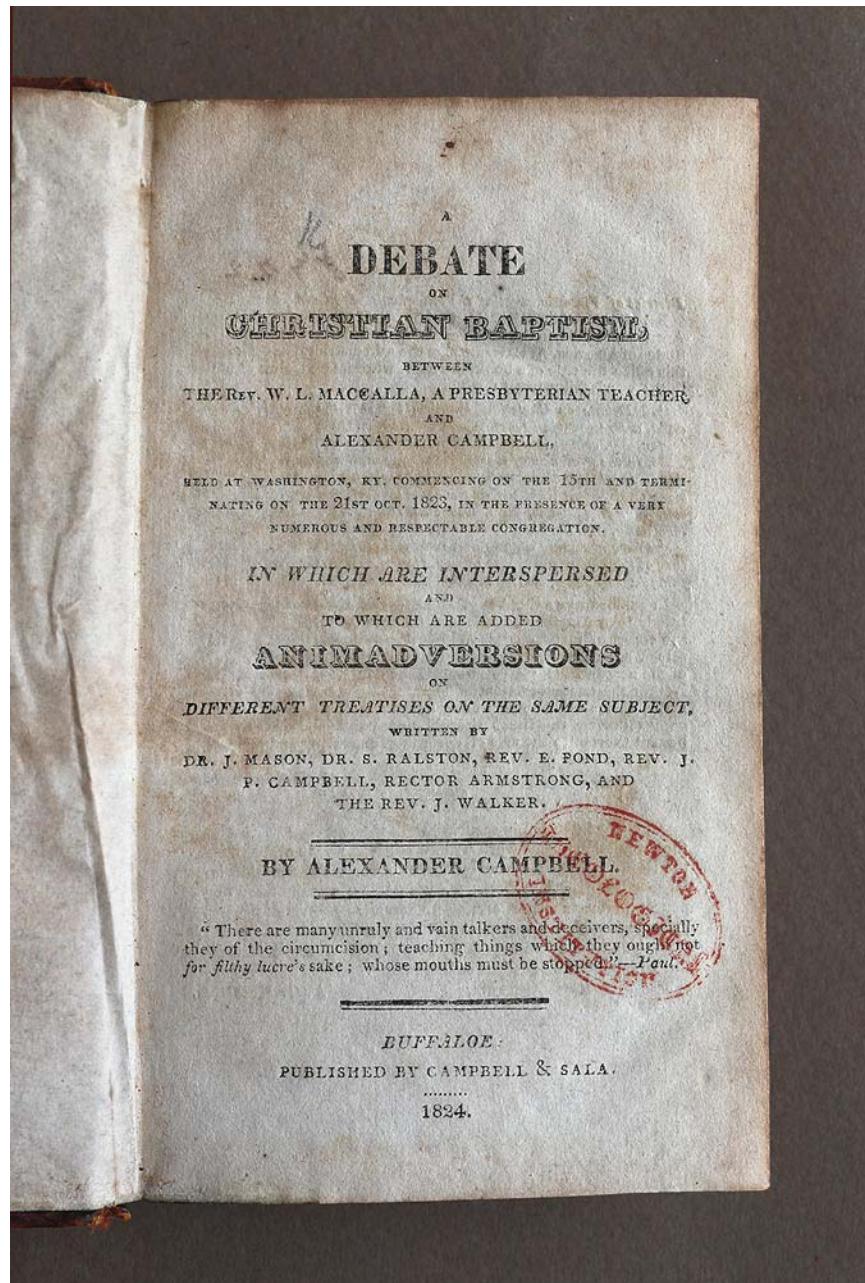
No loss of text or paper; all blank endleaves present. No writing on the pages except for a very old inventory number "8722" penned in ink in a blank area above the copyright notice on verso of title. There is a long clean tear (without loss) into the text of the leaf containing pp. 405-406. \$500

Original calf. Wear to extremities, but very strong (except for the head of the spine which I have strengthened with archival tissue and more or less reconstituted from the fragments). The spine is dryer and more darkened than the boards, but it is not breaking, and the joints are holding well (though flaking along their surfaces). See note further below about the paper spine labels, which in this instance add something to the book.

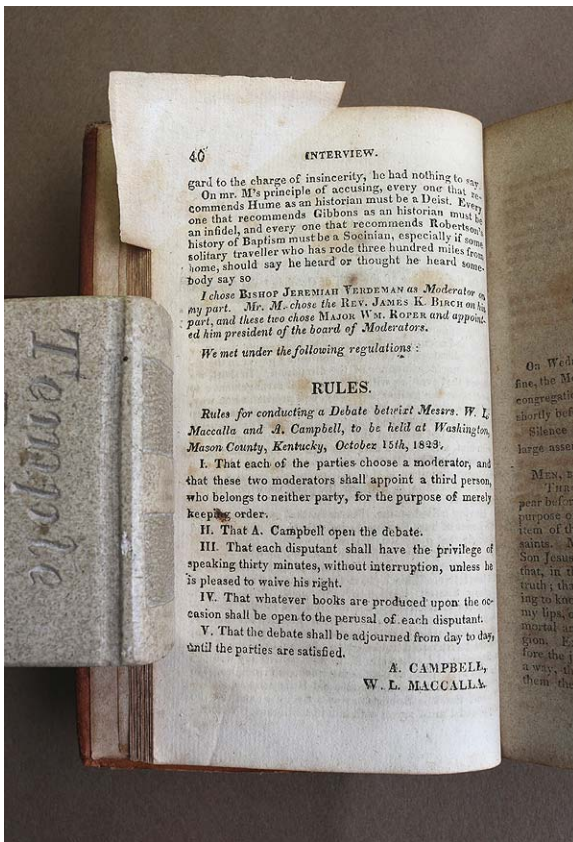
On the upper fore-corner of the leaf comprising pp. [39]-40 occurs an interesting large *témoin* or untrimmed corner which got folded inward during the binding process (but was fully printed first), showing the size of the paper before it was trimmed by the binder in the 1820s (see [ILLUSTRATION](#), further below). This is in no sense a defect (for collectors). "If you spot a strange 'tag' of paper folded inward from the fore-edge corner, it is a 'témoin' (Fr. 'witness,' also called



'fugitive corner' in bibliographic literature) because it's a remnant of the original, larger page that the bookbinder's plough missed. Do not remove these and always note their location, and when measuring the page height and width, use the témoin's dimensions to infer the size of the pre-plough page." See: http://faculty.goucher.edu/eng241/an_introduction_to_descriptive_bibliography.htm created by Goucher College (Baltimore) faculty for "An Introduction to Descriptive Bibliography Methods and Copy-Specific Archival Description of Printed Books, 1450-1900 (MARC ed., Rev. 10/14/11)."



A distinguished copy, displaying the early red oval stamp of the influential NEWTON THEOLOGICAL INSTITUTION



showing the témoin described further above

This was the only time Mr. Campbell ever issued a challenge to a debate. Rev. W. L. Maccalla, a Presbyterian minister of Augusta, Kentucky, responded. After a somewhat acrimonious correspondence in regard to terms and conditions, the debate was held at Washington, Mason County, Kentucky, in October, 1823. Mr. Campbell rode from his home to the scene of the encounter, nearly 300 miles, on horseback, accompanied by Sidney Rigdon, who had by this time become minister of a Baptist church in Pittsburgh. Rigdon served as reporter for the subsequent publication of the debate. This was the first of Mr. Campbell's many visits to Kentucky. [Garrison and DeGroot, *The Disciples of Christ, a History . . .* (St. Louis: The Bethany Press, 1948; Revised 1958), 171-72]

WHEN ALEXANDER CAMPBELL had the debate printed in book form, he gave the proof sheets to **SIDNEY RIGDON** for his approval. Rigdon certified the text with his signature shortly after the book was entered for copyright. Campbell explained in his preface that . . .

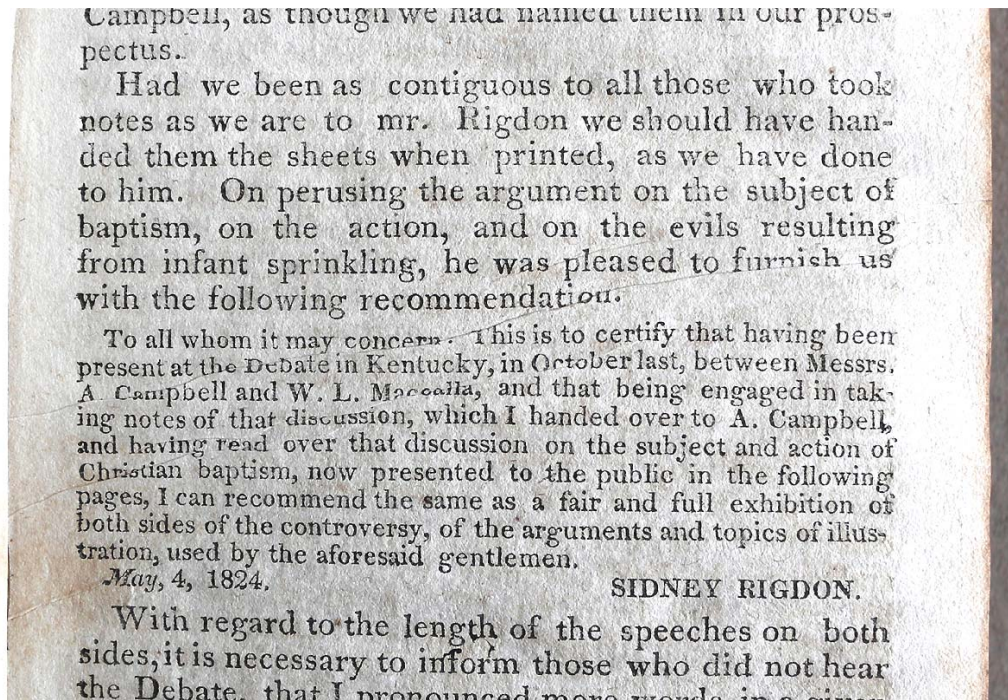
The notes taken of this discussion were unusually voluminous. Besides those taken down by myself which were very copious, I was favored with those taken by Bishop Sidney Rigdon of Pittsburgh, Dr. A. D. Keith of Augusta, and Dr. Augustus Davis of Washington, Kentucky. [p. vii]

Had we been as contiguous to all those who took notes as we are to Mr. [sic] Rigdon we should have handed them the sheets when printed, as we have done

FIRST EDITION. American Imprints 15630; Mormon Parallels 82. OCLC also shows an edition at London (Simpkin and Marshall, 1842; 362 pp.), "to which is added an essay on the Christian religion," and which was reprinted at Kansas City, Missouri, by Old Paths Book Club in 1948.

PRE-MORMON CONTRIBUTION BY SIDNEY RIGDON while he was in high favor with Alexander Campbell. Important debate in which Campbell argued against infant baptism in 1823, the text verified for this publication from notes taken at the scene by Sidney Rigdon. According to Campbell historians Winfred Ernest Garrison & Alfred T. DeGroot,

to him. On perusing the argument on the subject of baptism, on the action, and on the evils resulting from infant sprinkling, he was pleased to furnish us with the following recommendation.



To all whom it may concern: This is to certify that having been present at the Debate in Kentucky, in October last, between Messrs. A. Campbell and W. L. Maccalla, and that being engaged in taking notes of that discussion, which I handed over to A. Campbell, and having read over that discussion [sic] on the subject and action of Christian baptism, now presented to the public in the following pages, I can recommend the same as a fair and full exhibition of both sides of the controversy, of the arguments and topics of illustration, used by the aforesaid gentlemen.

May, 4, 1824.

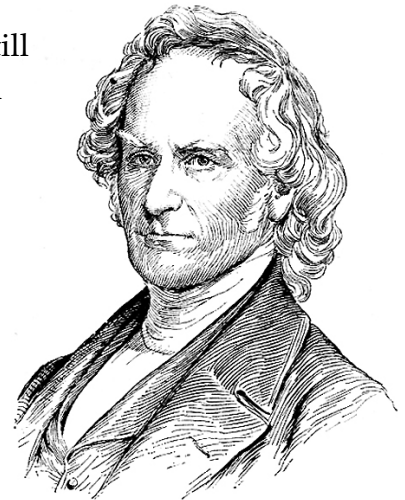
SIDNEY RIGDON.

[p. ix]

[description continues . . .



THIS IS A DISTINGUISHED COPY OF THIS RARE BOOK, still bearing old paper labels on its spine (both printed and manuscript) of the LIBRARY OF THE NEWTON THEOLOGICAL INSTITUTION (later Andover-Newton Theological School) and with the early printed *BOOKPLATE* of its prominent, long-time board president **DANIEL SHARP** (1783-1853; D.D., Brown & Harvard: pictured AT RIGHT, from *Appletons'*) on the inside front cover. On the first free endpaper appears the ownership signature of 1820s South Boston Baptist missionary, Reverend **GEORGE EVANS**.



The last time I had this title for sale was in January 1992 (Mormon List 39, item 8; "foxed and worn, but complete; joints breaking," @ \$285), with only one other example before that, an incomplete copy in 1987.

This valuable source of history and doctrine demonstrates the close affinity which Sidney Rigdon enjoyed with the Campbellite movement several years prior to his conversion to Mormonism, a transition which Alexander Campbell resented and

never forgave. Rigdon's rejection of "infant sprinkling" baptism would have helped predispose him to accept the Book of Mormon later on; see Moroni 8.

WHILE collating these pages, I noticed with amusement that when a point of the arguments was emphasized typographically in the text, it was generally on Campbell's side. He would frequently place some of his own words in ALL-CAPS, but not the arguments by Rev. Maccalla. Here are two examples of Campbell's rhetoric, noticed at random . . .

The sense of every passage of scripture is **ONE**, not two, three, or manifold. How many thousands of volumes of sermons ,and interpretations of scripture would it send to the flames, or to the moths, if it were duly recognized and acted upon! There is but **ONE** meaning in every passage of scripture, and that one meaning must be always found from its context. This golden rule of interpretation, recognized and acted upon, and controversy about the meaning of scripture, becomes fair and easily managed.— [p.57]

We have observed that if there be but two promises made to Abraham, one respecting his natural seed, and one concerning his spiritual seed, it is all that is necessary to overthrow the Paido-baptist hypothesis. Now this is admitted without controversy. His spiritual seed are all those who have obtained the same blessing of being justified by faith as Abraham was. He is therefore the father of all them that believe, though they be not of his natural seed. Now he was constituted their father by a gracious appointment on account of his faith; and **ONE PERSON** called his *seed*, to be descended from him, is promised to be the *One Seed* in whom all the families of the earth should be blessed. "If ye be Christ's (*brethren* or people) then," says the Apostle, "ye are Abraham's seed."—Believers in Christ are the **ONLY SONS** of Abraham in this sense. His natural descendants are his sons in the common sense of all mankind. This is plain matter of fact argument; and it is all that is necessary to demolish the visionary fabric of my opponent. [p. 185]

3 [CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS - Missions] Four small UNCOMMON LDS MISSIONARY TRACTS from a century ago: All are ca. 1912, printed in Chicago, and bear the tiny logo of Allied Printers beside their printed (client?) number "248." *the four 4-page pamphlets: \$125*

- *The Latter Day Saints. (Mormons.)* [caption title; at head, "No. 2."]. [Chicago: The Church of Jesus Christ of Latter-Day Saints . . . [etc., etc.]. No date given, but ca. 1912.

16¾ cm. Single small sheet folded to form [4] pp. Some wear & creasing. Text begins: "Should the representations of 'Mormon Life' as given by lecturers, writers and slanderous moving picture films for the express purpose of worldly gain be counted equal with the voluntary statements of honest neighbors—those who know?"

Flake 4787g, the first of four editions listed, showing only the copy held by Brigham Young University.

- *History of America B.C. 2200==420 A.D. Book of MORMON[,] An authentic account of the origin of the American Indian Translated from the original by Joseph Smith, Jr.* [cover title; at head, "No. 3"]. [Chicago: The Church of Jesus Christ of Latter-Day Saints], no date given, but ca. 1912.

16½ cm. Single small sheet folded to form [4] pp. Some wear & creasing.

Flake 1366c, the second (but as early as any) of three editions listed, showing only the copy held by the Church History Library in Salt Lake City. Both the printed and online versions of Flake transcribe the B.C. date in the title incorrectly.

- [Charles C. BLISS] *Is Baptism Essential To Salvation?* [caption title: at head: "No. 4"]. Chicago: The Church of Jesus Christ of Latter-Day Saints, no date given [but 1912?].

16½ cm. Single small sheet folded to form [4] pp. Some wear & creasing.

Probably Flake 573b, one of two versions of this particular mission-format style listed. First published ca. 1882 (which is Flake 571). Flake shows copies at BYU and the Church History Library.

- *Baptism, How and By Whom Administered.* [caption title; at head: "No. 5."] [Chicago: The Church of Jesus Christ of Latter-Day Saints], no date given (but 1912-13?).

16¾ cm. Single small sheet folded to form [4] pp. Some wear & creasing.

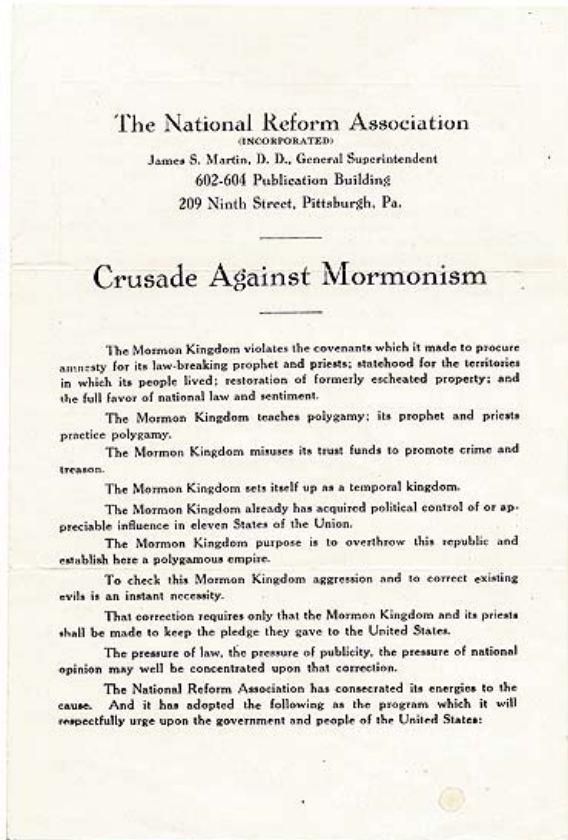
Not in Flake? Compare to Flake 295f, which says "[Chicago, Church of Jesus Christ of Latter-day Saints **in the United States**, 1913?]." (emphasis added). First printed Liverpool, ca. 1890 (which is Flake 294b).

*The Mormon Kingdom purpose is to overthrow this republic
and establish here a polygamous empire. [p. (1)]*

- 4 ... **CRUSADE AGAINST MORMONISM** [caption title; at head: "The National Reform Association (Incorporated), James S. Martin, D.D., General Superintendent, 602-604 Publication Building, 209 Ninth Street, Pittsburgh, Pa."]
No date given (but 1910?).

23 cm. Single sheet folded to form [4] pages. Printed on white coated, fairly glossy paper. Very good. Once folded neatly in thirds for mailing (about which, see further below). Two short edge tears along folds in margins; one small, faint droplet dampstain. In all, quite presentable. \$150

Flake 5713, showing only one copy, held by Community of Christ in Independence, Missouri. Ironically, however, OCLC shows a copy at Brigham Young University Library. Both descriptions differ from the copy at hand by one centimeter in height (calling for 24 cm.). Both supply a date of "[1910]" without comment or question mark.

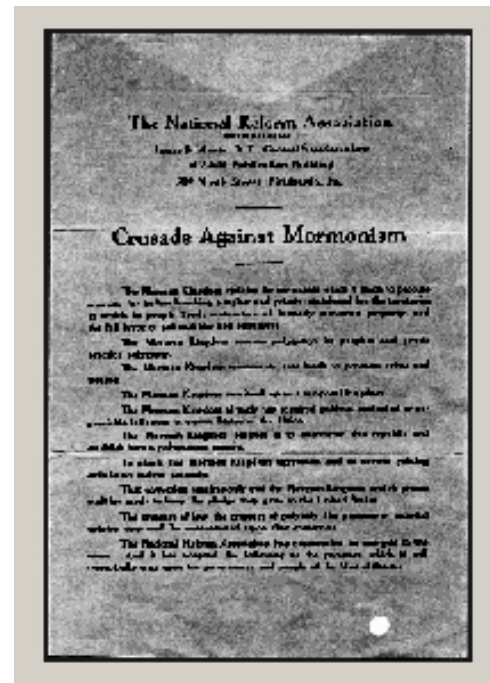


Seeking a US Constitutional amendment "to forbid polygamy and polygamous living." The language is stark and uncompromising, and speaks of the "Mormon Kingdom" which persists in practicing polygamy and which needs to account for funds it enjoys from "formerly escheated property."

The third page insists that if Mormons will give up their bad parts, then the good features of their religion - industry, thrift, fraternity - will gain them admission into the broader religious world. "If their system can survive the eradication of its priestly crimes and criminals, it will take its place among the conventional faiths of mankind. But it will have ceased to be the Mormonism which now invades the rights and affronts the civilization of this Christian land." (p. [3]) Regarding this NATIONAL REFORM ASSOCIATION's subsequent conclusions published by their special commission on Mormonism in 1913, see B. Carmon Hardy, *Solemn Covenant: The Mormon Polygamous Passage* (Urbana & Chicago: Univ. of Illinois Press, 1992), pages 296-97.

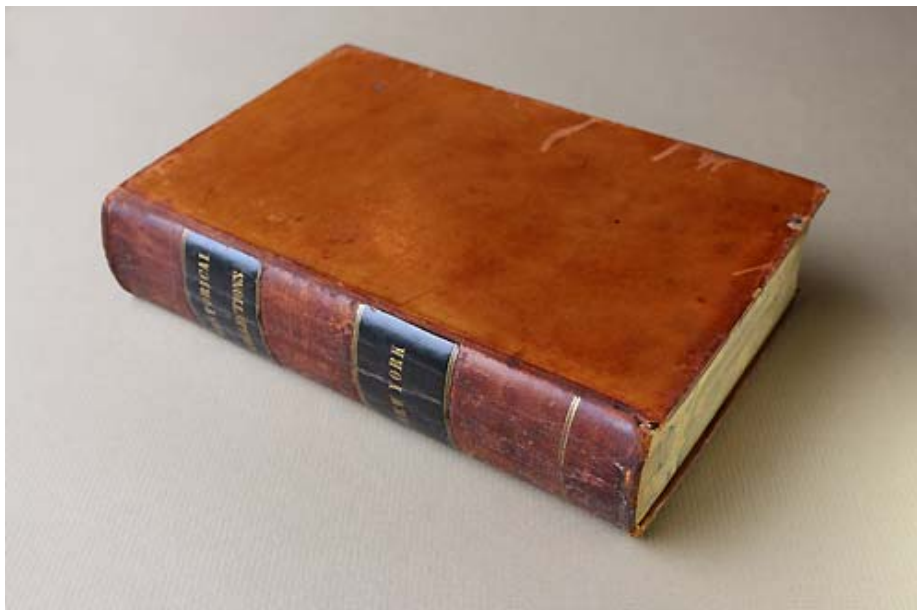
SUCH LITERATURE went far to influence or to undergird prevailing national attitudes against the LDS Church at a time when Mormons were becoming ever-more determined to establish good public relations with the world.

Quite by accident, in reference to the horizontal folds mentioned further above, I discovered (with my PhotoShop color selector feature, a screen-capture shot of which is shown AT RIGHT) a fun "shadow" evidence that this piece was indeed mailed somewhere (or at least placed in its mailing-size envelope) more than a century ago. See the clear outline of the ENVELOPE'S FLAP at the top, which is not visible to (my) naked eye. That original envelope is no longer present.



the first picture of the Hill Cumorah, drawn on the spot

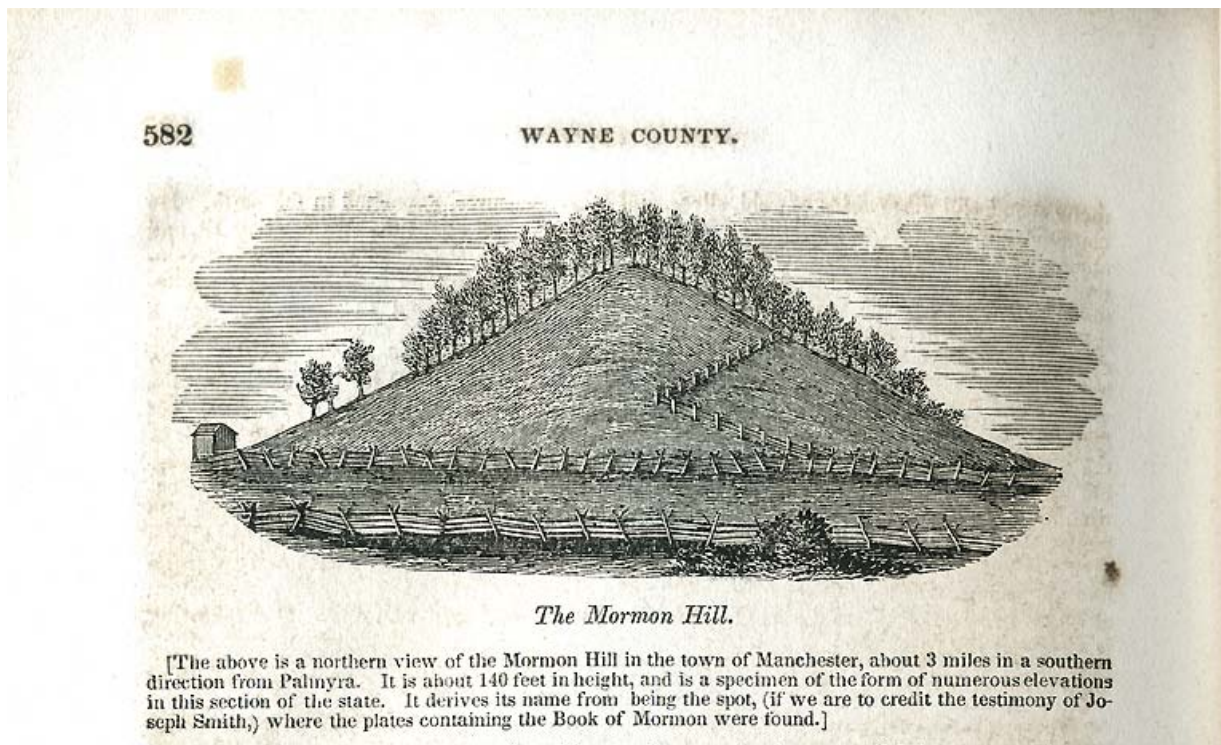
- 5 [CUMORAH, HILL] John W[arner]. BARBER and Henry HOWE. *HISTORICAL COLLECTIONS OF THE STATE OF NEW YORK; Containing a General Collection of the Most Interesting Facts, Traditions, Biographical Sketches, Anecdotes, &c. Relating to its HISTORY AND ANTIQUITIES, with Geographical Descriptions of Every Township in the State. Illustrated by 230 Engravings. . . .* New York: Published for the Authors, By S. Tuttle, 1841.



23½ cm. (binding, 24¼ cm.). 608 pages + engraved frontispiece, 12 woodcut and engraved plates, and the ENGRAVED FOLDING MAP OF NEW YORK STATE (32 X 39½ cm., counting margins) with original hand-colored outline of the state and border in yellow; includes Palmyra and Manchester). One plate (Oswego, NY) is incorporated in the pagination, pp. [433-34]. Text block has light marbled edges.

Collated COMPLETE. Numerous woodcut illustrations throughout. Original sheep, black gilt-lettered leather labels on spine. Very good but with scattered medium foxing, toning or light stains and the usual short, clean tears to the map where attached and into two lower folds (could be repaired neatly). The binding is strong but with medium wear to some extremities. \$250

FIRST EDITION. Flake 299; Howes B122. The earliest illustration ever done of the **Hill Cumorah** (shown BELOW) - so far as I have been able to determine over the years - appears on page 582. On page 580 is the well-known "**Eastern View in Main-street, Palmyra,**" probably one of the first pictures ever done of that village (illustrated further below). The lengthy article on the **MORMONS** fills nearly two pages with tiny type (pp. 580-82). **SHAKERS**, pp. 55, 120; **Jemima WILKINSON** and her followers, pp. 605-7.

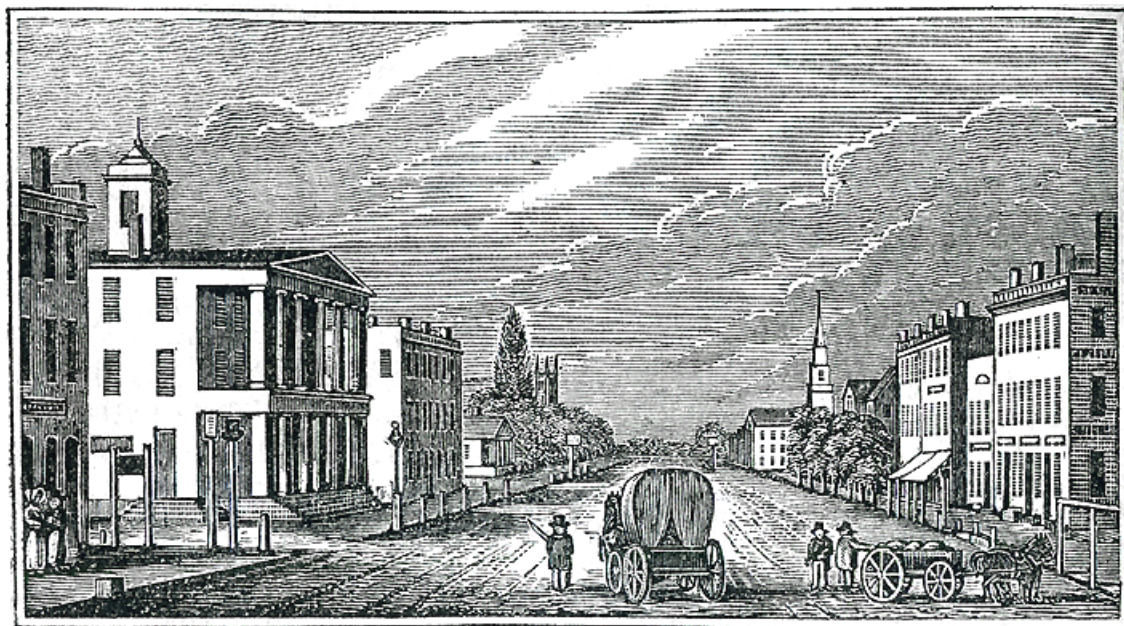


drawn just a decade after the Book of Mormon was published

FOR TWO YEARS, the authors traveled throughout New York State gathering material for this book, traversing thousands of miles (hundreds on foot). The illustrations which make this historical record so distinctive were prepared from original "drawings taken on the spot by the compilers of the work . . . our principal object



was to give faithful representations, rather than picturesque views, or beautiful specimens of art." (p.4; ABOVE: pp. 580-81 showing Palmyra and discussing the Mormons). I have seen a few of the original drawings which still survive. They are small but finely detailed, and in many instances offer the first accurate views of the numerous communities of the Empire State. TIME AND AGAIN, ONE CAN TURN TO THIS WORK TO ILLUSTRATE ARTICLES ON EARLY MORMON ORIGINS, BACKGROUND, AND MISSIONARY WORK.



Eastern view in Main-street, Palmyra.

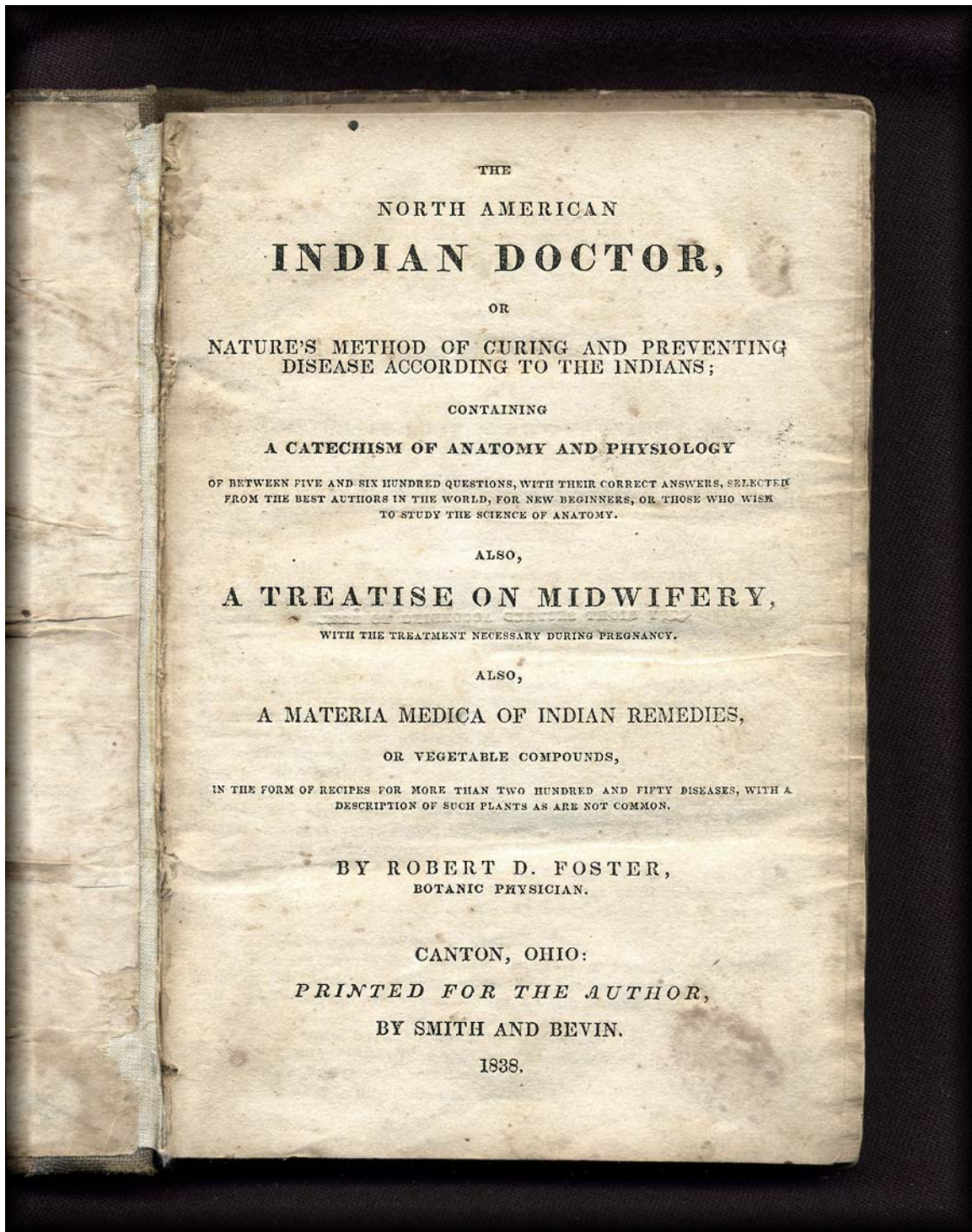


... make a decoction of sage, rosemary, thyme, lavender, cammomile flowers, and melilot, stewed in white or red wine; . . . [p. 102, to strengthen the legs and feet]

6 **FOSTER, Robert D.** *The North American INDIAN DOCTOR, or Nature's Method of Curing and Preventing Disease According to the Indians; Containing a Catechism of Anatomy and Physiology of between five and six hundred questions, with their correct answers, selected from the best authors in the world, for new beginners, or those who wish to study the science of anatomy. Also, A TREATISE ON MIDWIFERY, with the Treatment Necessary during Pregnancy, Also, A MATERIA MEDICA OF INDIAN REMEDIES, or Vegetable Compounds, in the form of recipes for more than two hundred and fifty diseases, with a description of such plants as are not common. BY ROBERT D. FOSTER, BOTANIC PHYSICIAN. Canton, Ohio: Printed for the Author, By Smith and Bevin, 1838.*

16½ cm. 154, [2 (To the Reader; Index)] pp. Collated COMPLETE (blank endleaves no longer remaining). Original plain cloth-backed marbled boards; the spine neatly underlain with similar repair cloth at some point, and the original cloth laid back down (preserving at least 90%): a decent job, leaving the binding very strong and safe to open widely.

Text has moderate staining throughout, but is quite uniformly presentable for a local Ohio medical imprint of that era. There is no loss of text or text paper, no tears, and no writing on any page. PROVENANCE: From the library of the late Dr. Ivan Gilbert of Columbus, Ohio. \$2,850



SCARCE, delicious, and hardly-known. I find little awareness of this title in Mormon historical studies. I also find no copies of the book in libraries west of Dallas, except at the Huntington Library in San Marino, California. In all, OCLC locates some sixteen copies worldwide. A piece like this comes along but rarely, and it can be costly. If it is not in your budget - yet you seek a cure for pesky ailments like dropsy, the vapors, or "tumours in testicles," Harvard's copy is on-line for all to peruse at [https://iif.harvard.edu/manifests/view/drs:6772227\\$2i](https://iif.harvard.edu/manifests/view/drs:6772227$2i)



front cover of Foster's *North American Indian Doctor*, 1838

"**DOCTOR ROBERT D. FOSTER**," explains Farrah Lawrence at University College in London,

Botanical Physician and self-titled North American Indian Doctor, was born some distance from his medical name sakes, in a village called Braunston, Northamptonshire, in England in 1811.

In his later life Dr Foster would become a member of the Latter Day Saints (Mormons). However, prior to this he encouraged the use of some rather curious curatives that he claimed were of Native American origin, . . .

.

The most interesting aspect, however, of Fosters work is that despite his fashioning of his work as that of an Indian Doctor, . . . he only directly mentions Native use of his cures once, in over one hundred and fifty pages!

The self-proclaimed title seeming more a fashionable sales point than an indication of the source of his knowledge. ["Robert Foster, An Indian Doctor from Northamptonshire," accessed July 13, 2017]

ROBERT D. FOSTER. "14 Mar. 1811–1 Feb. 1878. Physician, land speculator. Born in Braunston, Northamptonshire, England. Son of John Foster and Jane Knibb. Married Sarah Phinney, 18 July 1837, at Medina Co., Ohio. Baptized into LDS church, before Oct. 1839. Ordained an elder, Oct. 1839, in Commerce (later Nauvoo), Hancock Co., Illinois. Traveled to Washington DC with JS and others, Oct. 1839–Feb. 1840. Instructed in JS revelation to buy stock for building Nauvoo House, 19 Jan. 1841. Appointed surgeon general in Nauvoo Legion, Mar. 1841. Regent of University of Nauvoo, 1841–1844. Member of Nauvoo Masonic Lodge. Appointed to serve mission to Tioga Co., New York, 10 Apr. 1843. Excommunicated, 18 Apr. 1844, in Nauvoo. Cashiered from Nauvoo Legion, May 1844. Publisher of Nauvoo Expositor. Appointed apostle in William Law's schismatic church and actively worked against JS until JS's murder. Identified by Willard Richards as member of mob that killed JS and Hyrum Smith, 1844, at Carthage, Hancock Co. Moved to Canandaigua, Ontario Co., New York, by 1850. Moved to Loda, Iroquois Co., Illinois, by 1860. Died in Loda." -Joseph Smith Papers biographical notes online at <http://www.josephsmithpapers.org/person/robert-d-foster>

Specifically, the original manuscript record shows that Robert D. Foster and Sarah Phinney were married July 18, 1837 by A[nsel]. BRAINARD, Jr. who was a prominent citizen of WESTFIELD, Medina County, Ohio (-Ancestry dot com). Westfield and Canton (where Foster would have this book printed one year later) are only fifty miles apart, south of the Cleveland/Kirtland region. Coming from England, and ending up in Illinois, it seems obvious that Foster lived for a time in northeastern Ohio where he met his wife before converting to Mormonism by 1839.

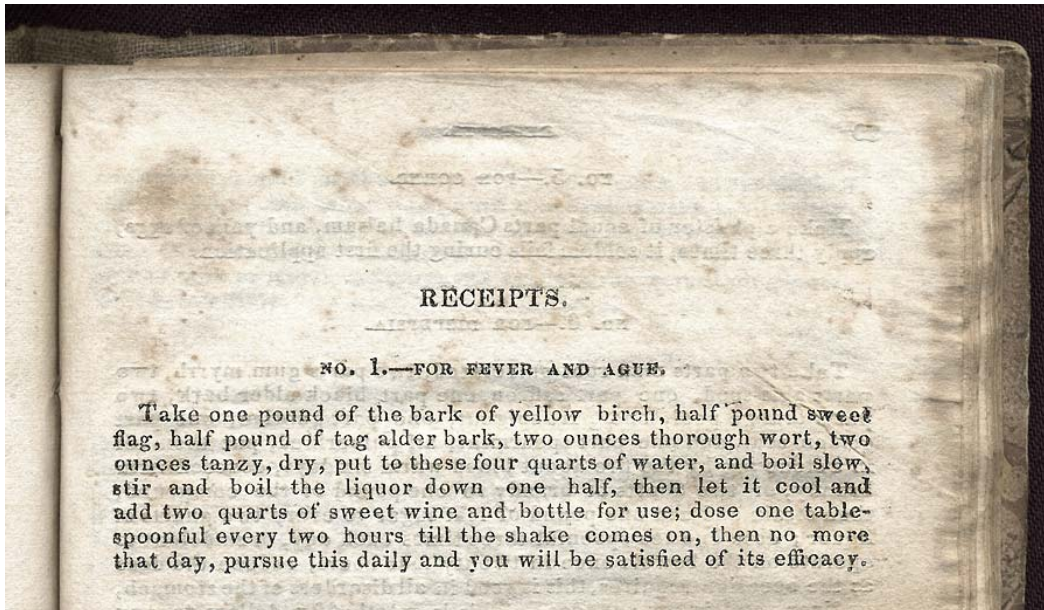
HERE is how Sam Taylor tells it. (If this selection appears long, you'll hardly mind, once you get into the spirit of the thing.) The setting was a miserable ride in 1839 when Joseph Smith set out to meet Martin Van Buren in order to plead the cause of the Saints . . .

AS the buggy rattled east along the Carthage road on the cold morning of October 30, Higbee wondered if Sidney could endure the long trip to Washington, D.C. His health was fragile, and Higbee had urged him not to go. Rigdon was not to be dissuaded, however. The fact that Joseph had chosen him to go along on the trip was evidence that he was still in the prophet's favor, while the close association enroute and during the stay in Washington would give Sidney an opportunity to reestablish his old position of friendship and influence.

However, as the buggy clattered along the rutted road, Port at the reins, Joseph beside him, the two older men in the rear seat, Higbee doubted that Sidney would be able to utilize this golden opportunity. Rigdon got sicker by the mile. The anticipation of the trip had keyed him up during preparations to leave, but now the reaction had come. As he slumped in the rear seat, jolting limply with every movement of the carriage, Rigdon looked a decade older than his forty-seven years. He had no reserve to meet the creeping chill of the raw day. His

lips were blue; a drop of moisture jiggled from the end of a purple nose. Sidney Rigdon was near a complete physical and mental collapse such as had occurred at Liberty jail. Higbee tucked his wool muffler around his neck and wrapped the buffalo robe about his legs against the cutting chill of the raw wind. It was going to be a hard-enough trip for himself, a middle-aged man in good health, to travel in an open buggy across five states to Washington in winter weather. Poor Sidney.

Three days later they stayed overnight at the home of a Mormon named Wilbur, near Springfield, and found Robert D. Foster there. Foster was a doctor and also an associate of Isaac Galland in the land business. Like Galland, he had found that baptism into the prophet's church certainly had expedited real estate transactions. **Foster gave Sidney some medicine, bled him, put a blistering poultice on the soles of his feet, and sweated him; but when the sick man was no better next morning Foster agreed to come along and treat Sidney enroute.**



page 76, the first remedy listed by Foster in 1838

Higbee was not pleased by the new member of the expedition. What with the luggage, there'd been little enough room in the buggy beforehand. Now with five passengers the vehicle was crowded; and besides, Higbee didn't like the flashy and glib Foster. Foster talked too much. His incessant chatter grated on Higbee's nerves. At every stop Foster would strike up a conversation with the prettiest girl available, and let her know he was a physician. Often the buggy was kept waiting while he attended his charming patient. It was surprising to Higbee that so many young ladies who were apparently the very picture of health required medical attention.

At Dayton, Ohio, Joseph surprised Foster with his hand in the bosom of a pretty patient. While the doctor might have been merely ascertaining her heart action, as Foster claimed, he couldn't explain why his other hand was up her skirts.

As the buggy jolted along the muddy road toward Columbus, Joseph's wrath was towering. Foster made the mistake of trying to justify his act on medical grounds, instead of cleansing his soul with repentance, which made the prophet the more indignant. The angry exchange between the two, the groans of Rigdon with his odor of medication and vomit, the jolting of the carriage, the raw day, the mud—everything combined to wear Higbee's nerves to a frazzle.

Then Foster made a mistake. With a crooked smile he said why make such a fuss about his hand down a girl's neck? From what he'd heard, Joseph and some of the other higher-ups in the church were getting plenty, with their spiritual wives.

At this, Joseph became a tiger; he had furiously denounced whispers of polygamy from almost the beginning of the church. Foster realized he was on the brink of excommunication, which would mean heavy financial reverses; he'd staked everything on the growth of the new Mormon city. To be cut off would ruin him. He quickly apologized, repented, begged for forgiveness. While Joseph accepted the repentance, he announced that night that Sidney was too sick to continue the journey, and that Dr. Foster would stay with him in attendance. Rockwell would wait with the buggy to drive the men when Sidney was better. Joseph and Higbee would take the stage.

[Samuel W. Taylor, *Nightfall at Nauvoo* (New York: The Macmillan Company, [1971]), 42-44]

Dr. Foster was only twenty-nine at the time, and something about his bearing, or his Britishness (or "flashy and glib" discourse?) would redeem and *re*-redeem him time and again between episodes of "lying, slandering the authorities of the Church, profane swearing, etc." (HC 4:239). Back in Nauvoo by April 1840, he won over Joseph Smith's father who clearly commiserated with the young man's extended family circumstances, and promised him sterling success as a preacher in a blessing pronounced upon his head on July 20, 1840.



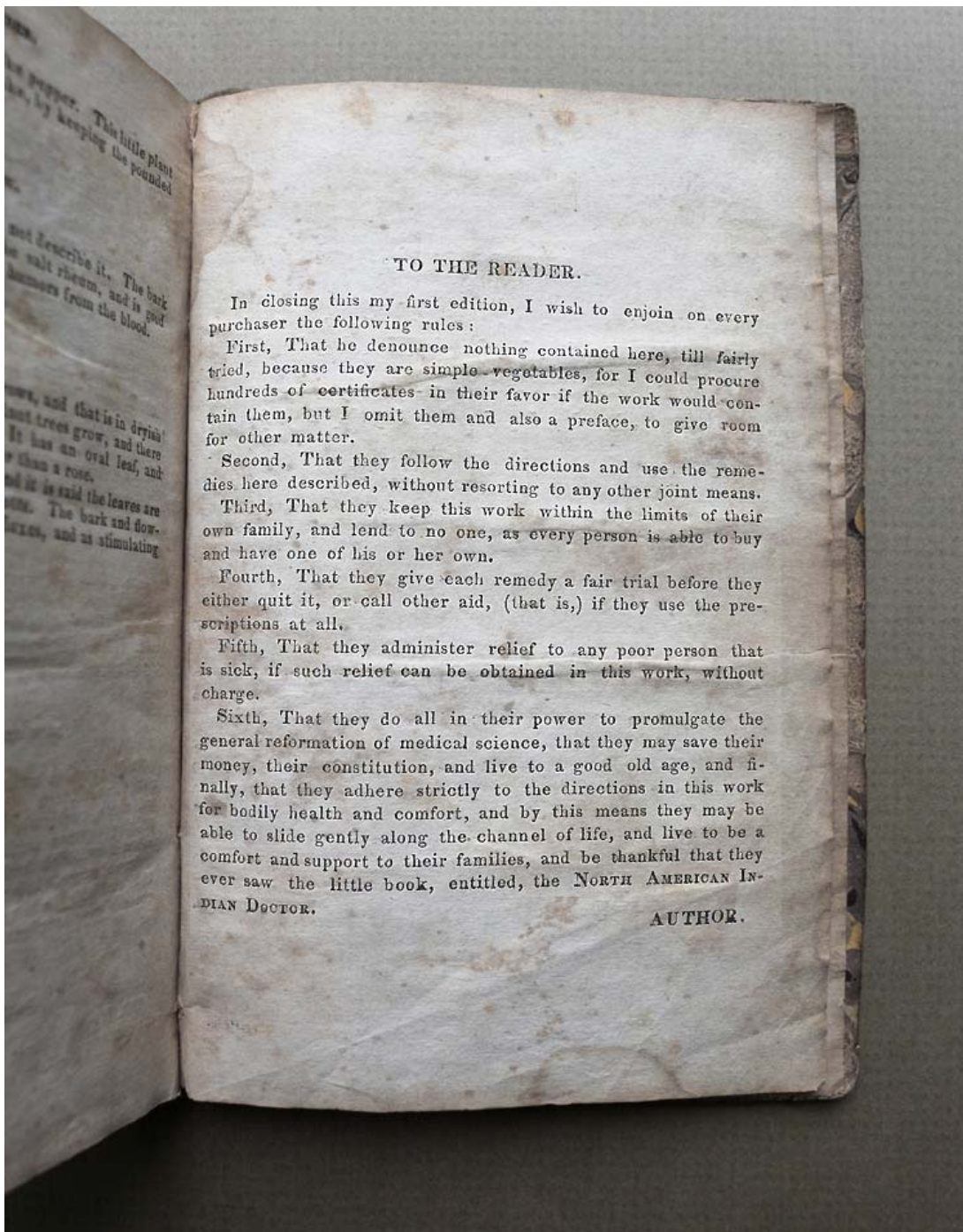
" . . . I bless thee with the powers of the priest hood," offered the Patriarch, and with the gift of communication, and thou Shalt go forth and teach . . . thou Shall cross the mighty deep, thou Shall preac[h] to Captains at Sea, and Baptise them in the briny deep, thou Shall speak to the raging Sea, and its angry waves Shall be Still[;] the winds Shall be Still at thy bidding. . . . thy Name is written in heaven, and enroled amongst the Sanctified, thou Shall be one of the hundred and forty and four thousand . . .

[*Early Patriarchal Blessings of The Church of Jesus Christ of Latter-day Saints. Compiled by H. Michael Marquardt. (Salt Lake City: The Smith-Pettit Foundation, 2007), 194-95*]

Foster would ALSO be among the promoters of the NAUVOO EXPOSITOR in 1844, and viewed by many of his former associates as a conspirator in the death of Joseph Smith. His later life was hardly less complex when he served as both realtor and personal physician to the prophet Eric Janson of the Bishop's Hill Colony, a communitarian movement in Henry County, Illinois in the 1840s-50s. Foster's pattern there remained rather the same as before, described by historian L. H. Zeuch, M.D. in the following context . . .

When it was decided to employ a physician for the colony, Janson recommended Robert D. Foster, WHO CLAIMED TO BE A BOTANICAL DOCTOR. He was voted upon and was elected. This was probably the first record of the employment of a contract doctor in our State, a forerunner of a group service that has increased enormously in lodge and industrial organizations in our time. Dr. Foster, however, did not get along very well with the members of the sect, for, after a quarrel with one of the colony, a vote to decide whether Foster was to remain or be discharged was suggested by Janson, and the doctor was ousted. This was not what Janson hoped for and he was visibly perturbed. Thereupon he made a secret agreement with Foster that he should be retained as his family physician at a salary, it was claimed, of \$2000 a year, and if any of the colony desired his services he should be reimbursed for such extra service. Foster had gained the complete confidence of Janson and in consequence had stirred up suspicion and hatred between the prophet and his flock. Some of the colonists attempted to warn Janson of Foster's duplicity. To strengthen the belief that all was not well was the fact that Foster sold the prophet all the grain on his 10,116 acres of land eighteen miles below the colony, at a figure beyond what it actually was worth, and when the colonists received no remuneration for the harvesting and threshing of it naturally there were murmurings of discontent. Then Foster sold the land to Janson. The cash in the common treasury did not suffice to pay the debts the prophet incurred, so he was obliged to deliver the stock and farm implements to the grasping doctor. Under these privations the colony suffered greatly.

[Lucius H. Zeuch, *History of Medical Practice in Illinois; Volume I, Preceding 1850* (Chicago: The Book Press, Inc., 1927), 583-84 (emphasis added)]



TO THE READER.

In closing this my first edition, I wish to enjoin on every purchaser the following rules :

First, That he denounce nothing contained here, till fairly tried, because they are simple vegetables, for I could procure hundreds of certificates in their favor if the work would contain them, but I omit them and also a preface, to give room for other matter.

Second, That they follow the directions and use the remedies here described, without resorting to any other joint means.

Third, That they keep this work within the limits of their own family, and lend to no one, as every person is able to buy and have one of his or her own.

Fourth, That they give each remedy a fair trial before they either quit it, or call other aid, (that is,) if they use the prescriptions at all.

Fifth, That they administer relief to any poor person that is sick, if such relief can be obtained in this work, without charge.

Sixth, That they do all in their power to promulgate the general reformation of medical science, that they may save their money, their constitution, and live to a good old age, and finally, that they adhere strictly to the directions in this work for bodily health and comfort, and by this means they may be able to slide gently along the channel of life, and live to be a comfort and support to their families, and be thankful that they ever saw the little book, entitled, the NORTH AMERICAN INDIAN DOCTOR.

AUTHOR.

TO THE READER.

In closing this my first edition, I wish to enjoin on every purchaser the following rules :

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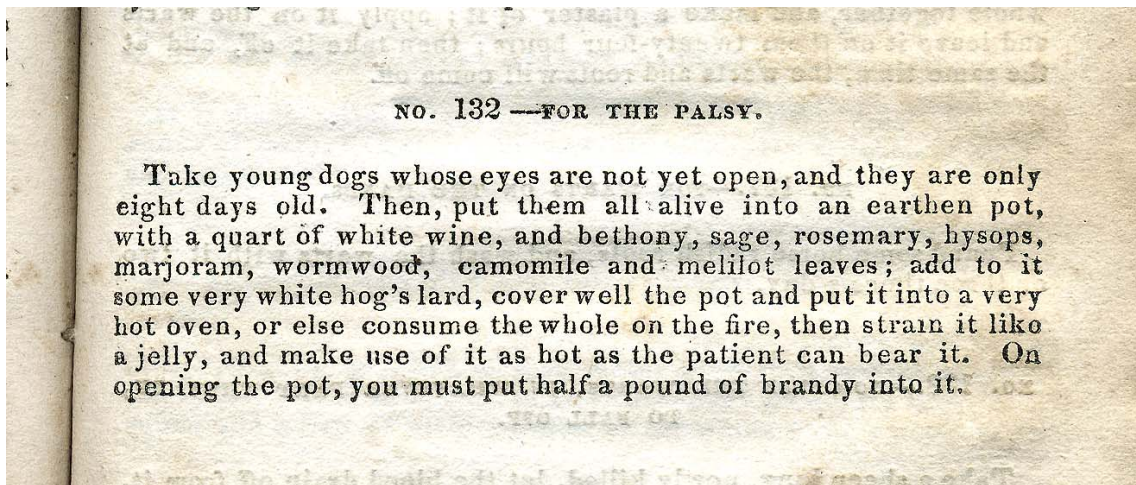
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AUTHOR.

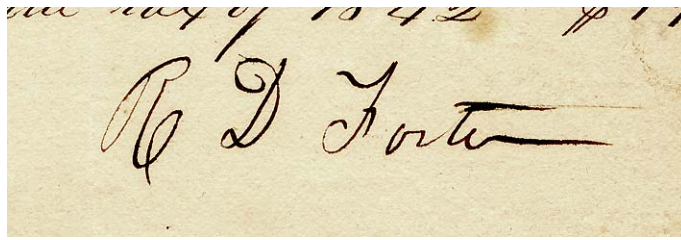
Foster's lines above (with illustration preceding) come from the front of the final, unnumbered leaf, page [155]. They sound so noble –perhaps were so meant, at some level. But don't ask modern folk to excuse the following recipe on page 107 which may give some of us nightmares . . . (*ANIMAL LOVERS, BEWARE*):





the back cover of Foster's *North American Indian Doctor*

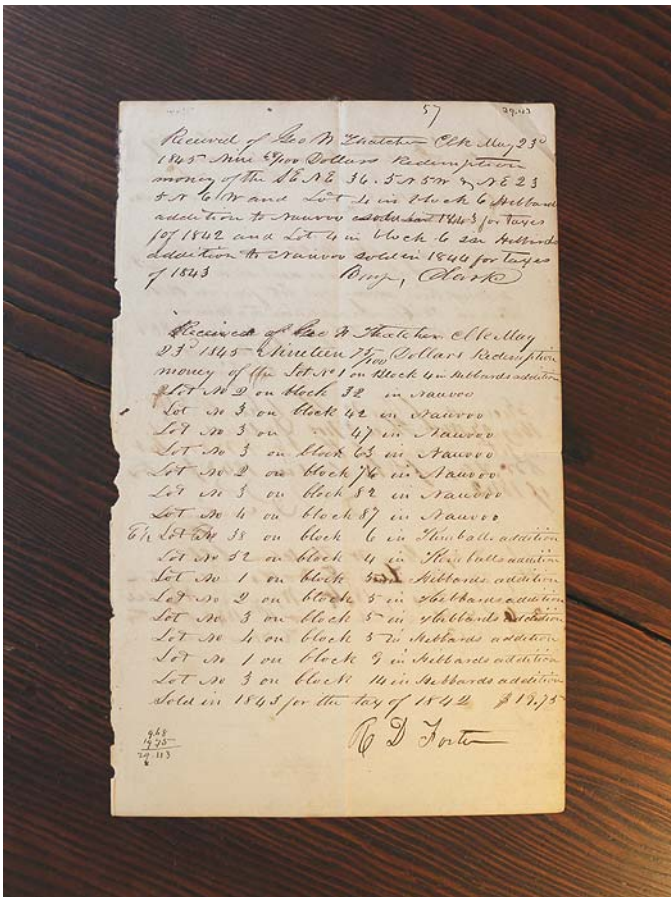
[catalog continues . . .



7 **FOSTER, R[obert] D[.]** MANUSCRIPT DOCUMENT SIGNED¹ in receipt of \$19.75 "Redemption money" from clerk George W. Thatcher, of sixteen lots of land enumerated in Nauvoo, Illinois and its Hibbard and Kimball "additions." No place given [but Carthage, Illinois?], May 23, 1845.

Occupying 2/3 of one page, on a single leaf that measures approx. 30½ X 19 cm. which is written front and back with six such receipts in all, and signed

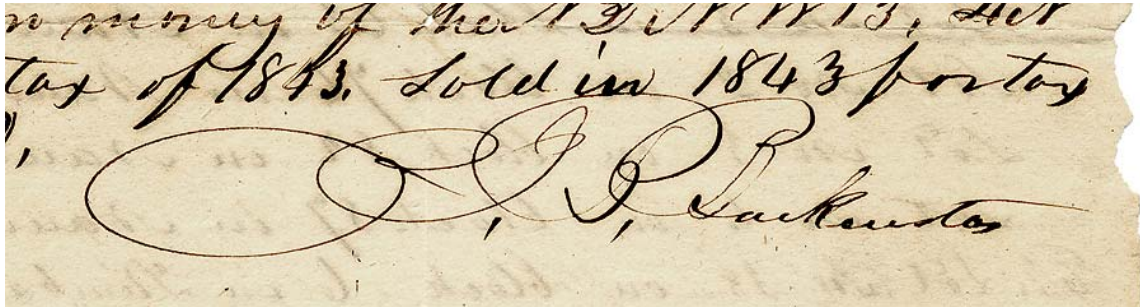
individually by the six men. The pages are numbered 57, 58, with small notations at the upper right corners reading, respectively, "29.43" and "7.84" The original gutter margin is slightly uneven (but without loss of text) where removed at some point from a manuscript record book. Once folded in fourths, a fold not quite touching the Foster signature which is clear and measures more than 2½ inches in length. \$1,500



Foster's portion is by far the most substantial of any on this stray leaf, occupying an area measuring about 7¼ X 7¼ inches, comprising the lower 2/3 of the first page (sixteen different properties listed by lot, block and area of the city). Each man's receipt portion states

¹ The text appears to be written primarily in the hand of the clerk, but signed in person by the various men. For examples of other original signatures of Robert D. Foster, see:
 – CHL MS 9622, Box 4, Folder 3, image 10
 – <http://www.josephsmithpapers.org/paper-summary/letter-from-robert-d-foster-7-september-1843/1>
 – <http://www.josephsmithpapers.org/paper-summary/certification-of-deed-22-may-1843/1>

that the signer has "Received of Geo W Thatcher Cl[er]k" the named amount. The signers besides Foster are: **BENJAMIN CLARK**,² **THOMAS SHERIDAN**, **J.[?] S.[?] KIMBALL**³ (for J. B. Kimball), **J. B. BACKENSTOS**⁴ (large, florid signature five inches in length, shown BELOW), and **J. H. SHERMAN**.⁵



J. B. Backenstos, soon to win the Mormon-friendly vote for Sheriff

THE COINCIDENTAL TIMING OF THIS DOCUMENT could hardly be more interesting. The signatures above were written from May 23 - May 27, 1845, during the middle of the **TRIAL CONDUCTED THERE OF THE DEFENDANTS CHARGED WITH THE MURDER OF JOSEPH SMITH**. The trial lasted from Wednesday, May 21 through the morning of Friday, May 30, 1845. Indeed, on the Monday preceding the trial, Foster had participated in a "civil damage action . . . against Mormons . . . probably for damages in the destruction of the *Nauvoo Expositor* press . . ."⁶

GEORGE THATCHER who created these pages was characterized by Dallin Oaks and Marvin Hill as "the anti-Mormon clerk of the county commissioner's court" and "the ranking anti-Mormon in the county" who had worked to keep Mormons off the standing Grand Jury created the previous fall, ". . . determined to carry the standard of his group and to oppose the Mormons at every point."⁷ And of

² "Charles G. Clark . . . came to this [Hancock] county in 1863 to settle the estate of a deceased uncle, Benjamin Clark, who settled in this county in 1840." Thomas Gregg, *History of Hancock County, Illinois* . . . (Chicago: Chas. C. Chapman & Co., 1880), 698-99.

³ Initials difficult to read. Gregg mentions James S. Kimball, a Methodist emigrant who settled Bear Creek Township in Hancock County with his sons in 1835, p. 608.

⁴ For other examples of Backenstos' signature, see:

– <http://www.josephsmithpapers.org/paper-summary/affidavit-from-jacob-b-backenstos-28-july-1842/1>

– <http://www.josephsmithpapers.org/paper-summary/bail-bond-william-brink-and-others-to-charles-dana-29-march-1843-dana-v-brink/2> (filing docket on verso)

⁵ "Of the Hancock [County] attorneys now [1880] living away, we can recall the names of Jason H. Sherman . . ." Gregg, 418; also listing Sherman as a county school commissioner elected in 1847, p. 450.

⁶ Dallin H. Oaks and Marvin S. Hill, *Carthage Conspiracy: The Trial of the Accused Assassins of Joseph Smith* (Urbana and Chicago: Univ. of Illinois Press, 1975), 80.

⁷ Oaks and Hill, 47.

course the general turmoil ultimately lead to a special election that August 11⁸ of Jacob B. BACKENSTOS, a friend of the Mormons (and of Stephen A. Douglas) as the new Sheriff of Hancock County. "Backinstos was a smart-looking, shrewd, cunning, plausible man," thought Thomas Ford, "of such easy manners, that he was likely to have great influence with the Mormons. . . . But being just now regarded as the political leader of the Mormons, Backinstos was hated with a sincere and thorough hatred by the opposite party."⁹ Tom Sharp in Warsaw called Backenstos "a despicable puppy,"¹⁰ but in Nauvoo, Brigham Young exulted: "The mobocrats begin to tremble, and make preparations for leaving this county and we pray the Lord to speed their flight."¹¹

[catalog continues . . .

⁸ Gregg, 339.

⁹ Thomas Ford, *A History of Illinois . . .* (Chicago: S. C. Griggs & Co., 1854), 408.

¹⁰ Oaks and Hill 194, citing the *Warsaw Signal* for September 3, 1845.

¹¹ Oaks and Hill 194, citing Brigham Young to Wilford Woodruff, August 21, 1845 ("Young Papers, Church Archives").



View at 300% to see detail. Sold with the double mat as shown, but *WITHOUT THE WOODEN "FRAME"* (which is merely digital).

- 8 **"GREAT SALT LAKE, UTAH."** LITHOGRAPH PLATE, loose and separate as issued. New York: Published by Currier & Ives, 152 Nassau St., n.d. (but 1857-1872).

21½ X 31¾ cm. (image) + captions & blank border; total sheet measuring approximately. 26 X 35½ cm. (or approx. 10¼ X 14 inches in all). ORIGINAL HAND COLORING. Worn, toned, soiled and stained. With short tears (without loss) into the edges, one extending ¾ of an inch into the foliage at mid-left.

condition noted: \$225



Dating (above) is based on the publishers' address. I don't know if this bird's-eye-view is based on a real village or (more likely) assembled from contemporary ideas and verbal descriptions. On the verso of this copy is a large and very old blue rubber stamp of an original distributor, "**ALFRED WALKER, PICTURE FRAMES[,] LOOKING GLASSES, ARTISTS' MATERIALS, 153 GENESEE STREET, Utica, N. Y.**"

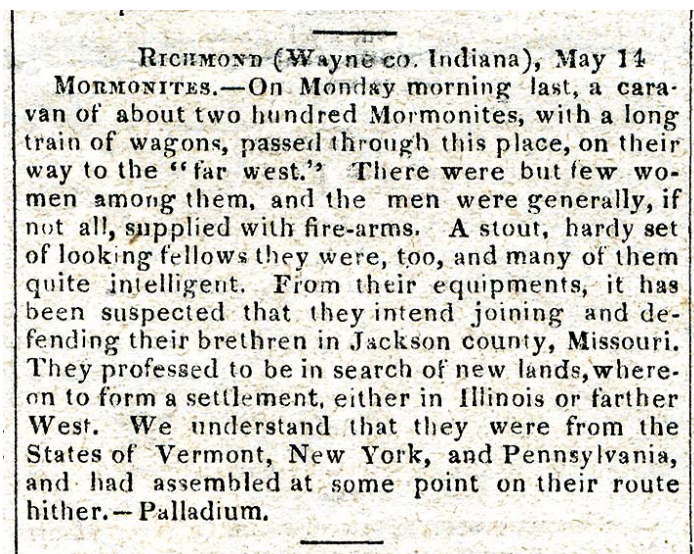
It has been many years since I have handled one of these Currier & Ives Salt Lake prints. They are usually more than twice this price, but condition matters, and this one "is what it is."

"stout, hardy" men of Zion's Camp, "many of them quite intelligent."

9 [MISSOURI - Zion's Camp]

"MORMONITES." Article dated Richmond, Wayne Co., Indiana, May 14 [1834], in the *NATIONAL GAZETTE AND LITERARY REGISTER* (newspaper, Philadelphia) for Thursday, June 5, 1834 [XII; whole No. 2053].

Folio, [4] pp. (complete issue). Very good. Disbound; some edge wear and moderate toning but presentable. \$90



Page [3], third column; two inches of small type. "Monday morning last" preceding the date of the original text above would have fallen on May 12, 1834. This seems to correspond to entries in the *History of the Church* saying that Zion's Camp spent the weekend of May 10-11 in "Richfield," [*i.e.*, Richmond Township, Wayne County?] Indiana, on the border with Ohio. "*Monday, May 12.*—We left Richfield, traveled about thirty-five miles, passed the Bucyrus, and encamped on the Sandusky plains, at a short distance from the place where the Indians roasted General Crawford, and near the Indian settlements." (HC 2:65, but note that this entry seems garbled, both in terms of dating and distance traveled. Regarding the unfortunate William Crawford (in 1782), see *Mormon Parallels*, p. 1512).

HOWEVER, the article cited (from the Richmond, Indiana *Palladium*) is evidently mis-dated in the *National Gazette* (offered here), and should apparently read May 24 (as quoted in other contemporary American newspapers of that season). That

later date, in turn, would be consistent with a letter from Joseph Smith to his wife Emma which was postmarked at Richmond on May 19. See JSP Documents 4:48ff. and Jessee, *Personal Writings of Joseph Smith*, 340ff.

“. . . it is the duty of the government to give them this protection . . .”

- 10 "**MORE INDIAN ENORMITIES—ATTACK UPON THE MORMONS AT THE CITY OF THE SALT LAKE—MEN, WOMEN AND CHILDREN KILLED.**" Article in the *MERCER COUNTY WHIG* (newspaper, Mercer, Pennsylvania) for Monday, July 10, 1848 [V:5].

Folio, [4] pp. Some wear and stains (somewhat affecting the Mormon article, but without actual loss). \$75

Describing a reported Indian attack on Salt Lake City during the first year in the Valley. The writer imagines that thousands of U.S. troops will need to be called out "to protect our citizens in that quarter . . ."

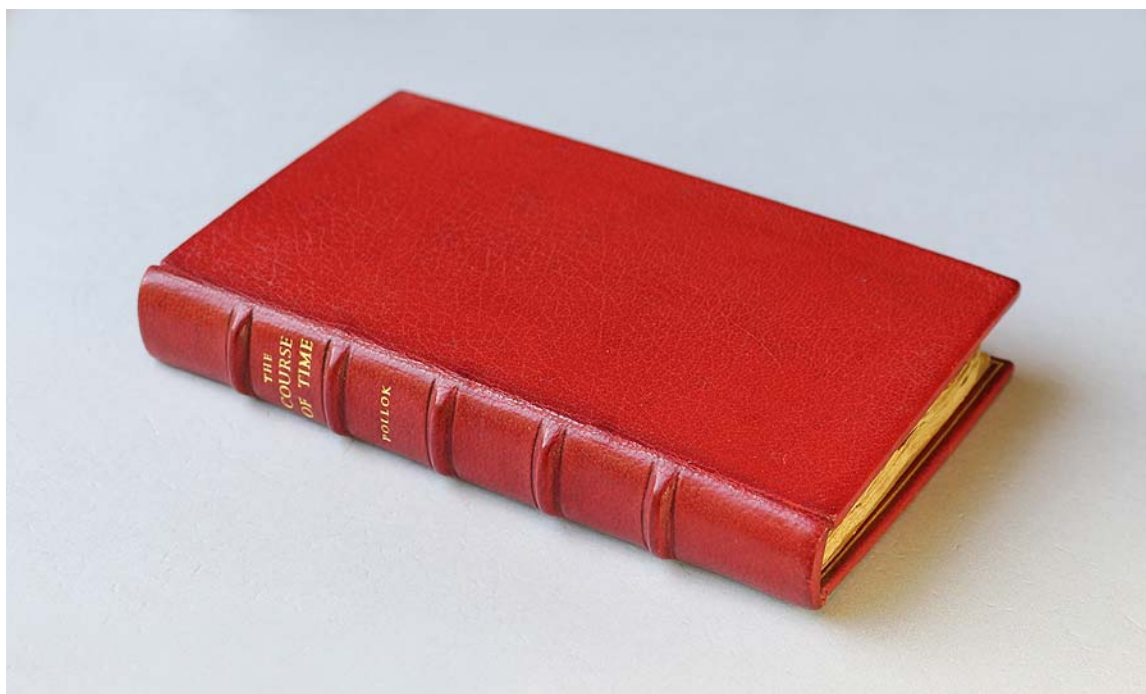
The article appears on the back page (page 4, column 3; 10 column inches) and is taken from the *St. Louis Republican*. The larger part of the text relates to the Salt Lake incident, followed by stories of other Indian attacks elsewhere. The Mormon-related portion reads as follows:

The steamer Mustang arrived yesterday morning from the Missouri river. We are indebted to the officers for a *St. Joseph Gazette*, of Tuesday last, which contains some exciting information from the Mormon colony at the city of the Salt Lake. It is stated, that Mr. Sharder passed that town on the previous day, on his way from Fort Kearny, with information that an express had just reached there from the Mormon colony, bringing intelligence that the Indians had murdered a number of men, Women and children at the city of the Salt Lake. No cause was assigned for this outbreak. The express had been sent in for the purpose of getting assistance from the government, as it was feared that the Indians would gather in still larger numbers, and murder all the emigrants at that place. It would seem, from the intelligence from Oregon and the city of the Salt Lake, that the Indians have determined upon a regular war upon the colonies, though widely separated from each other: and there is too much reason to apprehend that many of them will be cut off before aid can reach them. A military force of several thousand men will be absolutely necessary to protect our citizens in that quarter, and great as the cost may be, it is the duty of the Government to give them this protection.

We learn from the officers of the Mustang, that six hundred wagons, containing Mormon emigrants, were to leave Camp Israel, sixty-five miles above Council Bluffs, to-day, for the city of the Great Salt Lake. But, after the events we think it doubtful whether they will move forward without some promise of protection from the government.

. . . where gravitation shifting turns / The other way;
and to some dread, unknown, / Infernal centre downward weighs . . .

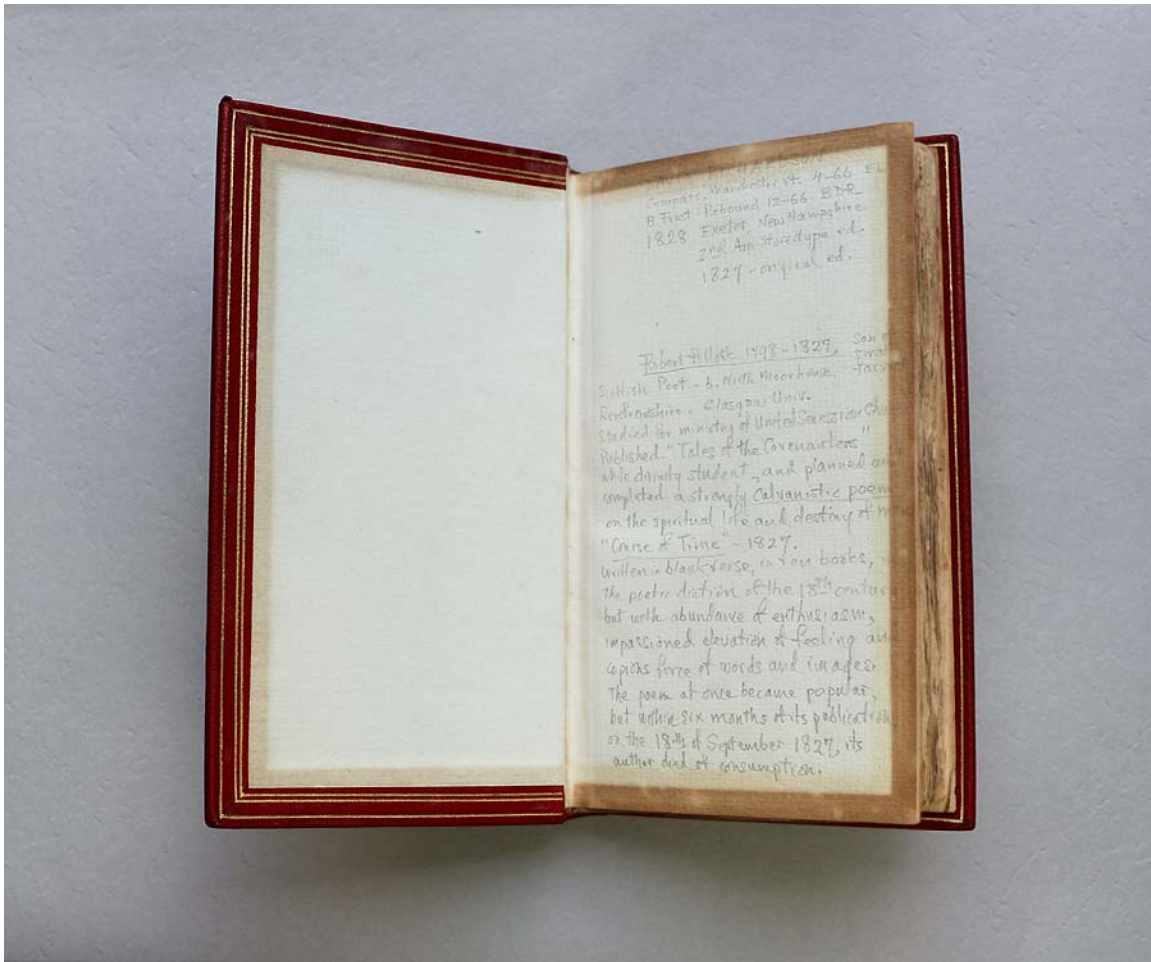
- 11 [MORMON PARALLELS] Robert POLLOK. *THE COURSE OF TIME, A Poem, In Ten Books*. By Robert Pollok, A.M. Second American Stereotype Edition. Exeter [New Hampshire]: Published by Leonard W. Kimball, 1828.



14½ cm. (binding measures approx. 6 X 3½ inches). 240 pp. Collated COMPLETE. Has two original blank free endpapers, both front & back, plus the same number of added modern endpapers. Occasional light stains or foxing spots, but certainly very good and presentable. UNCUT (*i.e.*, the pages never trimmed, still displaying their original deckle edges throughout).

Twentieth-century full red morocco leather with raised bands on the spine. Gilt-lettered spine. Turn-ins (wrap-around leather flaps on the inside board edges) handsomely decorated with three gilt lines. Essentially fine, and very strong. A decorator piece –but with substance. This is a "signed binding," bearing the minuscule stamp along the upper edge of the verso of the front free endpaper, "BOUND BY BRIAN FROST & COMPANY, BATH, ENG[LAND]." It was executed in December 1966 according to the American owner's penciled note at the front, ordered after he had acquired the book the previous April. \$450

FROM THE LIBRARY OF THE LATE DAVID RICHARDSON (1918-2012), a broadly-educated diplomat who, from his time at Harvard was a friend of John F. Kennedy. A noted book collector, he donated thousands of his volumes to the



University of Vermont. As a grandson of the architect Henry Hobson Richardson, as a devoté of Latin-American studies, as a naval air combat trainer and intelligence officer during World War II, and as a widely-traveled member of New England elite, David exhibited varied interests and untiring scholarship. The present book, now at hand, contains his careful pencil notes on the front free endpaper regarding the edition and the author. He clearly loved this volume, and had it dressed in covers perhaps more ostentatious than its initial heritage might implore. (The offsetting seen above around the perimeter of the facing free endpaper does not extend through to the original 1828 endpapers of the book.)

"He cared about people," said Richardson's obituary posted by *The Vermont Standard* five years ago, "and proved himself, time and again, a great friend and prolific correspondent who could be relied upon for guidance. He also adored animals. He was arguably at his happiest and most relaxed with a dog on his lap or at his feet." (Print-outs of the obit & a biographical paper by Connell B. Gallagher, University of Vermont, will accompany the book.) The book has several early ownership inscriptions, all in pencil, including this penciled dedication on a back blank endpaper written from one woman to another . . .

Lovina [M. Parker, Townsend, Mass.]

Remember her who gave you this
When other days shall come
When she who had her earliest kiss
Sleeps in her narrow home

M [Seaver ?]

Mormon Parallels 327 (another 1828 edition); American Imprints 34829. Of this particular edition, AI and OCLC locate about a dozen copies, all in states along the East Coast.

INDULGING in a little nostalgia, I discover that I introduced this title as a source of interesting Mormon parallels by at least December 1983. I listed an edition for sale in my second Mormon catalog that month, and Dr. Greg Prince quickly ordered it. His call was followed shortly afterward by a request from Steven F. Christensen (who would be murdered 22 months later by Mark W. Hofmann). I sold a number of copies and editions in those days, but haven't offered one lately, and it may not be known to many readers today. As I look at recent books or articles by Mormon scholars of diverse stripes (including a current article in *Interpreter*), I wonder if the Tree of Life aspect of this book might be of particular interest once again. For full discussion, see my Mormon Parallels entries 326-327.

Robert POLLOK (1798-1827; Glasgow University, 1822), was the seventh son of a small farmer in Renfrewshire, Scotland. He read widely, ultimately qualifying for the ministry as a probationer in the United Association Synod, May 1827. He died of chronic ill health only four months later, at age twenty-eight, yet this one major work assured his fame throughout the nineteenth century. It was a grandiose attempt to portray the eternal destiny of man in blank verse, at times tedious, but "relieved by passages of sustained brilliancy." (DNB. PORTRAIT AT RIGHT does *NOT* appear in the book offered here; it is taken from a later edition of the book.).

The book achieved instant popularity, and went through at least ten editions in the United States alone during the years 1828-



ROBERT POLLOK. A.M.

29. Susan B. Anthony used *The Course of Time* to teach parts of speech in the 1840s. In the 1860s, the title of this book and the name of its author remained such bywords in America that the humorist "Artemus Ward" – describing a dreary journey by sled through northern Utah – was able to quip, without need for explanation: "The snow is very deep, there is no path, and we literally shovel our way to Robert Pollock's station, which we achieve in the Course of Time." (*Catalogue of the Officers and Students of Canajoharie Academy, For the Year ending January, 1848*. . . . [Canajoharie, New York: Riggs, Printer, 1848], p. 15; Charles Farrar Browne, *Artemus Ward; His Travels* . . . [New York: Carlton, 1865], p. 198).

First published at London, 1827. The first American edition was published as early as "[1827]" (but is not in American Imprints); at least seven American editions were published in 1828 (AI 34829 - 34835), and at least three more in 1829 (AI 40101-03), then continuing in large numbers for decades afterward (NUC; OCLC).

THE COPY NOW OFFERED HERE was thus one of some dozen American editions which spread Pollok's instant renown across the United States during the years immediately preceding and during the dictation of the Book of Mormon. At Grandin's printing shop in Palmyra, New York, Abner Cole quoted passages from *The Course of Time* in his gossipy little rag, *The Reflector*, while the Book of Mormon was issuing from the same press. In his number for April 19, 1830, Cole (editing under the name of "Obediah Dogberry, Esquire") even supplied a brief "Biographical Sketch" of "The Rev. Robert Pollock, (from whose poetic writings we make occasional extracts,) . . . ," "New" (second) series, no. 16, p. 129.

THE TREE OF LIFE

Pages 43-46 contain an allegory on the tree of life uprooted by the fall of man, but replanted by the Son of God. Few could see the holy plant "for heavy mists that Sin around it threw." To find the tree, one had to tread and bruise the world beneath the foot, shun pride and ornate trappings of wealth, shut the ear against vain flattery and praise. Most people derided the tree and set out on ten thousand different routes; compare to Lehi's dream in 1 Nephi 8.

THE POSITIVE BENEFITS OF THE FALL

On page 109 appears the following observation on the positive results of Adam's fall, a relatively uncommon view seen two years later in 2 Nephi 2, Moses 5, and elsewhere in Mormon writings:

But what of all the joys of earth was most
Of native growth, most proper to the soil—
Not elsewhere known, in worlds that never fell—
Was joy that sprung from disappointed wo.
The joy in grief, the pleasure after pain;

.....

A sort of happiness composed, which none
Has had experience of, but mortal man. . . .

COSMOLOGY

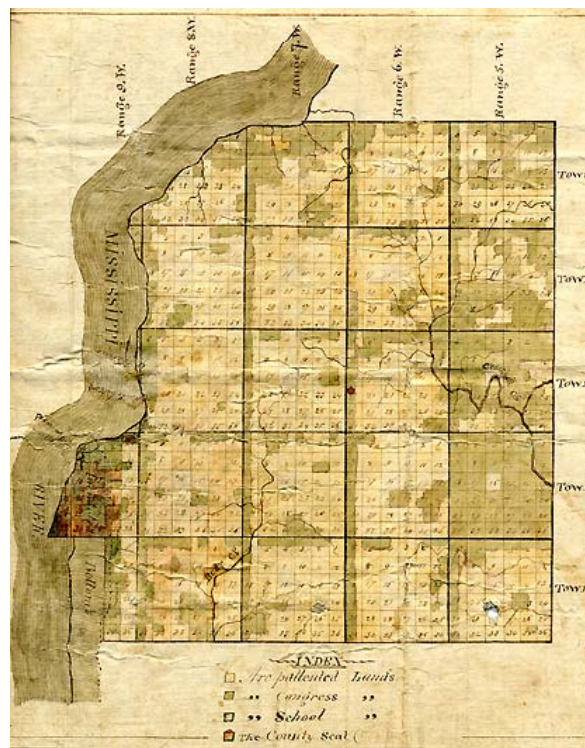
The following extraordinary passage makes me think of Outer Darkness or black holes – event horizon – whatever makes the imagination shudder . . .

Strong curiosity my flight impelled.
Long was my way and strange. I passed the bounds
Which God doth set to light and life and love;
Where darkness meets with day, where order meets
Disorder dreadful, waste and wild; and down
The dark, eternal, uncreated night
Ventured alone. Long, long on rapid wing,
I sailed through empty, nameless regions vast,
Where utter Nothing dwells, unformed and void.
There neither eye, nor ear, nor any sense
Of being most acute finds object; there
For ought external still you search in vain.
Try touch, or sight, or smell: try what you will,
You strangely find nought but yourself alone.
But why should I in words attempt to tell
What that is like which is—and yet—is not?
This past, my path descending still me led
O'er unclaimed continents of desert gloom
Immense, where gravitation shifting turns
The other way; and to some dread, unknown,
Infernal centre downward weighs: and now,
Far travelled from the edge of darkness, far
As from that glorious mount of God to light's
Remotest limb—dire sights I saw, dire sounds
I heard; . . . [page 9]

*...thly acquainted, to enable you
 ...; I will therefore only add that your
 sideration will lay me under obligation.
 In haste
 Your friend
 Richard M. Young*

1836 letter seeking political favor of Mark Aldrich, by the future judge who would try Aldrich in 1845 for the murder of Joseph Smith

12 [NAUVOO] PAPERS OF MARK AND MARGARET WILKINSON ALDRICH & FAMILY, 1789-1880, comprising some two hundred original manuscript pieces and a few rare printed items. Includes the Aldrichs' 1829 marriage certificate; the presumed EARLIEST MAP OF HANCOCK COUNTY, Illinois (detail shown at RIGHT); numerous real estate dealings including Aldrich endeavors with half-breed lands; the 1834 broadside naming the town of Warsaw, Illinois; letters by Aldrich and Isaac GALLAND sent from Fort Laramie and California in the 1850s, and numerous other poignant and historical documents & mementos.



With material written or signed by ALDRICH himself, by Thomas C. SHARP, Calvin WARREN, William N. GROVER, Wesley WILLIAMS, Richard M. YOUNG, O. H. BROWNING, Stephen A. DOUGLAS, George ROCKWELL, Hiram KIMBALL, Abraham I. CHITTENDEN, Thomas GREGG, Samuel FLEMING, Henry STEPHENS, Thomas H. OWEN, George DAVENPORT, William B. WARREN, Almon W. BABBITT, Joseph DUNCAN, Thomas FORD, Thomas CARLIN, Amos KENDALL, Nicholas BIDDLE, George Wallace JONES, and numerous other figures associated with early Hancock County.

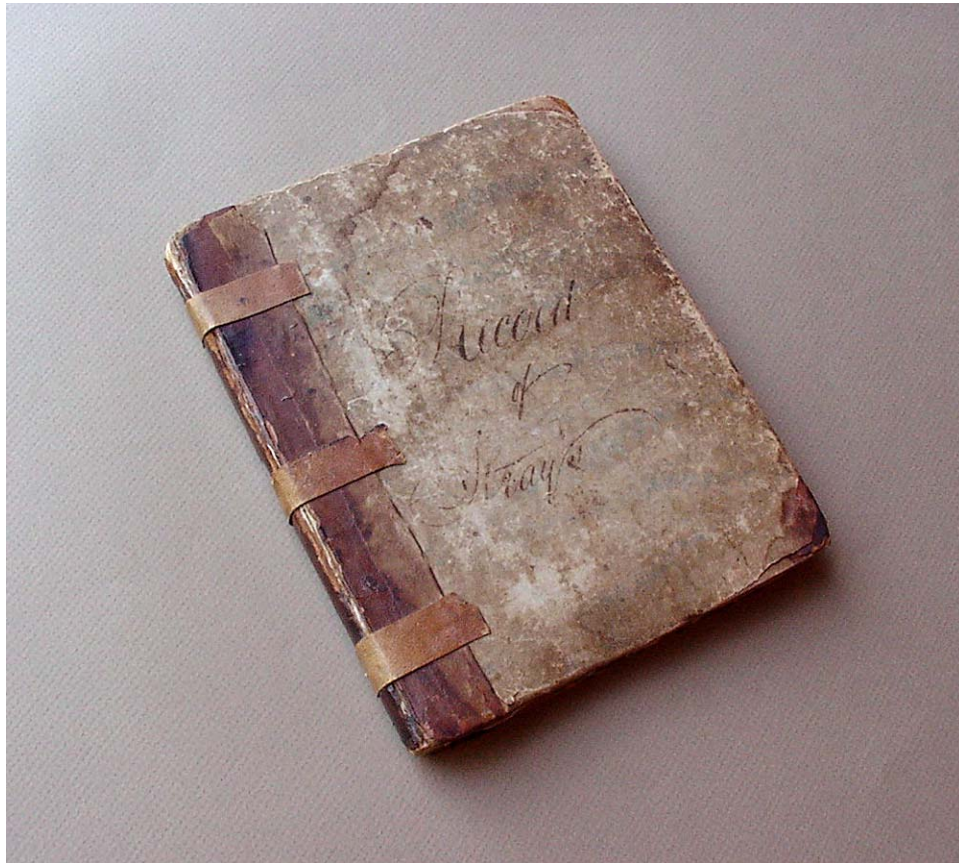
the collection: \$123,000

Important, preserved by the family, their heirs, and two generations of an Illinois family of booksellers beginning from the early 1800s until the present day.

ALDRICH was the senior member of the group of five men *INDICTED AND TRIED FOR THE MURDERS OF JOSEPH AND HYRUM SMITH*. To download my extensive ILLUSTRATED CATALOG of this archive (PDF, 205 pages; 13 MB), *click the following link:*

www.rickgrunder.com/AldrichCollection.pdf

- 13 [ONTARIO COUNTY, NEW YORK – Manchester] *RECORD OF STRAYS* (cover title). MANUSCRIPT REGISTER kept by a succession of nine different clerks in the township where the Hill Cumorah, the Sacred Grove and the Smith family home are located. Farmington, New York, 1803-48.



19½ X 16 cm. 160 unnumbered pages of writing, plus a few intermittent pages left blank. Appears to be complete without any tear-outs. The first and final leaves are present but loose, separated from the text block. Written in a stationer's blank book without lines or ruling. Contemporary boards with calf spine later secured by three primitive leather straps glued horizontally around the back. Expected wear, covers a bit shaken, and uniform toning of the paper with occasional medium stains, but intact and fully usable. \$2,500

THE ORIGINAL STRAY ANIMAL RECORD of the town in which the Joseph Smith family lived, carefully maintained by some of its earliest citizens. "My father," wrote the Mormon prophet, ". . . left the State of Vermont, and moved to Palmyra, Ontario . . . county, in the State of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester in the same county . . ." (JS-History 1:3). In fact, MANCHESTER, NEW YORK did not exist then, but was formed from Farmington in 1821 (as *Burt*, finally receiving its name of *Manchester* in the spring of 1822).

It is most uncommon for a *complete original MORMON-AREA-LOCAL-HISTORY background piece* of this period and proximity to appear on the open market. The handwritten record now at hand is the sort of stuff from which regular nuts-and-bolts history is built. It lists some 230 different local citizens who have found stray animals, including such surnames as Booth, Chase, Comstock, Dennis, Durfee, Eddy, Elsworth, Gilbert, Granger, Hathaway, Herendeen, Lapham, Payne, Pixley, Pomeroy, Powers, Pratt, Rapalje, Redfield, Smith (many, but not Joseph Smith family members), Stafford (William), Throop, Vanfleet, Weeks, and many others.

Extensive, consistent data revealed in this volume now supply perfect respectability to the Smiths' handling of their stray horse which Emma Smith rode to fetch Joseph Smith back to Palmyra in the fall of 1827 to warn him that the Golden Plates were in danger, as described in colorful detail by Lucy Mack Smith in her *Biographical Sketches of Joseph Smith the Prophet . . .* (Liverpool and London, 1853), 103-104.

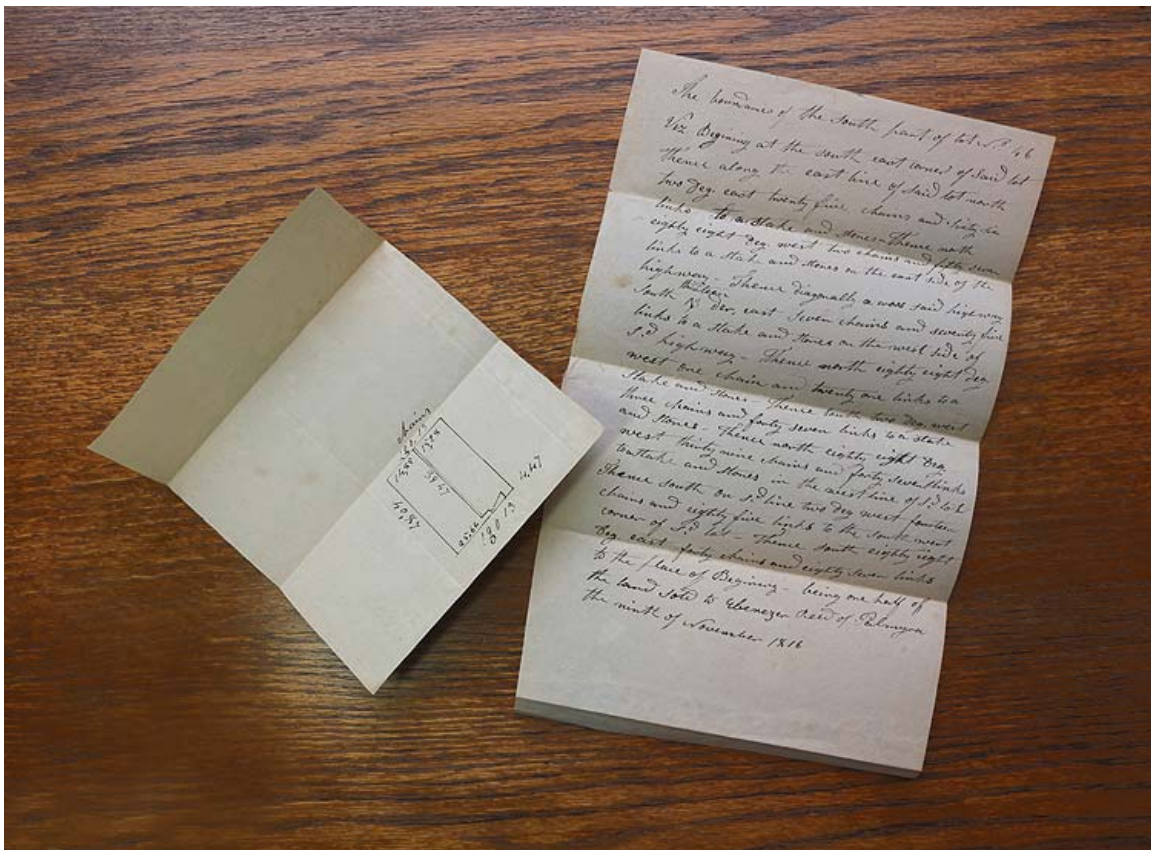
For the full story, a more complete description, and a lengthy TABLE OF ENTRIES FROM THIS RECORD, see my illustrated PDF at:

www.rickgrunder.com/strays.pdf

Thence diagonally a cross said highway south ^{^thirteen^} der. east seven chains and seventy five links to a stake and stones on the west side of s^d high way -

- 14 [PALMYRA, New York] MANUSCRIPT SURVEY/PLAT DESCRIPTION with separate small DIAGRAM of "The boundaries of the south part of lot no. 46 . . . being one half of the land sold to Ebenezer Reed of Palmyra the ninth of November 1816." Not signed or otherwise identified.

32 X 10 cm. and 19 X 15½ cm. (the latter mostly blank, the diagram measuring 7 X 5 cm.) Versos blank. In fine, clean condition. \$150



Ebenezer Reed's land here described (the year the Smiths moved to Palmyra) was on the road leading to Lemuel Durfee's farm - the road the Smith sons took to work for Durfee. I would guess it was located about two miles northwest, as the crow flies, from where the Smiths first settled in Palmyra before they moved down to the borderline with Manchester. Reid's lot 46 later became part of the adjoining town of Macedon which borders Palmyra on the west.

This looks to me like a formal surveyor's precise description, though it is not signed. It is certainly early with the expected quaint details. I found the following brief snippets regarding Reed in Mary Louis Eldredge, *Pioneers of Macedon, and Other Papers of the Macedon Center Historical Society* (Macedon

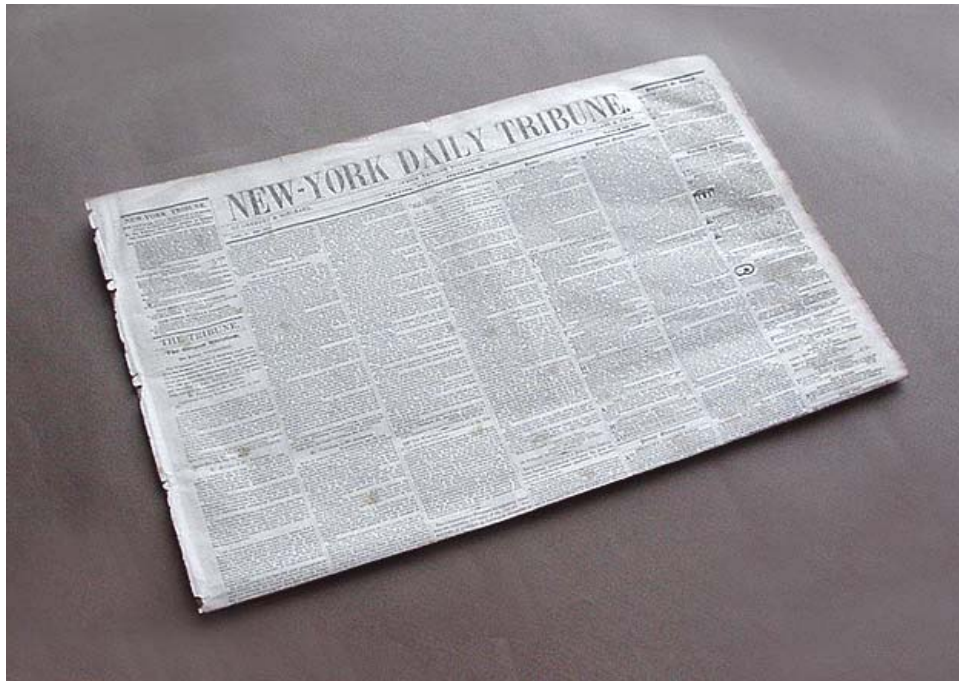
Center, Wayne Co., N.Y., printed by the Mail Printing House, Fairport, New York, 1912):

David Reed of Massachusetts purchased, on March 23, 1792, a piece of land on lot 31. He may not have become a resident, but in the same year Ebenezer Reed came from Massachusetts and settled upon the lot. A few years later he owned a part of lot 46. He may have been a son of David . . . [p. 30]

The only traces now found of some who bought land are their names of the records of purchase and sale. . . . Isaac Kelly sold to Ebenezer Reed a part of lot 48 on April 4, 1801, and sold the southwest corner of the lot to Levi Harris Jan. 1, 1804; of which sale Peter Harris was witness. [p. 57]

You [Willard Richards] have told me that you would sit in company with Mormon Kings, before your death . . . that the Mormons would not only rule Illinois, but in addition, the United States and North America
—yea, ultimately the whole world.

- 15 [RICHARDS, Willard] James Arlington BENNET. Front-page-center, open letter to Willard Richards in the *NEW-YORK DAILY TRIBUNE* for Tuesday, February 10, 1846 [V:261; Whole No. 1505].



Folio, [4] pp. Disbound; medium foxing. A few short, clean tears, without loss, to the upper margins. \$250

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For The Tribune.

The Mormons.

(Copy of a letter from Gen. Arlington Bennet to Doctor Willard Richards, Nauvoo.)

ARLINGTON HOUSE, Feb. 9, 1846.

Dr. Sir: Orson Hyde's epistle in The New-York Tribune is a clear proof, were there no other, that there is no faith to be placed in some of the Mormon rulers, if they cannot get hold of the cash.

When I refused to supply funds to publish the Map of Nauvoo, not having any at the time, and at the same time announced to Joseph my disbelief of the divinity of his Mission a furious bombastic article was published

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ORIGINAL TO THIS NEWSPAPER. The erstwhile friend of the Mormons defends himself at the top of his center column against ORSON HYDE'S recent complaints of Bennet's literary extravagance unfavorable to the Saints: "For the Tribune. **The Mormons.** (Copy of a letter from Gen. Arlington Bennet to Doctor Willard Richards, Nauvoo.) ARLINGTON HOUSE, Feb. 9, 1846." (Page 1, column 4; 8 column inches of small type).

Think of it! New Yorkers and countless other Americans saw the name of WILLARD RICHARDS displayed prominently in this important newspaper. And while the Saints were crossing the Mississippi to leave Nauvoo, people read of Richards' earlier claims that the Mormons would rule Illinois and all of North America. This is lively stuff, and in some parts, frankly shocking. For the full article with illustration and description by Brigham Young University Library, see: <http://contentdm.lib.byu.edu/cdm/singleitem/collection/19CMNI/id/10175>

When I refused to supply funds to publish the Map of Nauvoo . . . and at the same time announced to Joseph my disbelief of the divinity of his Mission, a furious, bombastic article was published in the Prophet's name, offering me gross insult and abuse. This I let pass . . .

What in the name of common sense have I to gain by the Mormons, that I should suffer myself to be used in any way by them? They have *chosen me, not I them*, and I have joined in the *romance* only because I am fond of fun.

Orson Hyde charges my letters with falsehood, and perhaps I ought to plead guilty to the venal charge, for I said, "That twelve more benevolent heads than those of the rulers could not be picked out of ten thousand men"—and at this the Warsaw Signal had a hearty laugh!

Wine from New York for the friendly federal marshal
. . . and Send the bill to him – it is all right

16 [SALT LAKE CITY - Supreme Court shenanigans] O[scar]. J[ames]. AVERELL (1834-1892). Two AUTOGRAPH LETTERS SIGNED while serving as clerk of the Utah Territorial Supreme Court, ordering six cases of wine from William W. ALLEN, a merchant friend back home in Steuben County (southwest-central New York State) to be sent to Col. M[ichael]. SHAUGHNESSY, U.S. Marshal, Salt Lake City. Salt Lake City, Utah Territory, September 7 and 8, 1881. *the two letters: \$150*

11 X 8½ inches and 9 X 5¾ inches, respectively. Each one page, verso blank; each on a single leaf of lined writing paper, the first (larger) letter written on stationery of the "Continental Hotel and Walker House, G. S. Erb, Proprietor, Salt Lake City," where I presume Averell was living (since his family was apparently still in New York State). Condition essentially as new; covers no longer present. The second letter bears original blue crayon notes by the merchant fulfilling the order. The two letters are secured together with a single straight pin which I presume has been in place for a long time.

I don't mean to suggest that there was anything untoward about this transaction – and there is only so much time a bookseller can spend researching a minor piece like this – but Mr. Averell/Averill certainly dipped his fingers in assorted pies. In early 1880, for example, he was featured in a prominent nostrum ad proclaiming "A VOICE from UTAH. How O. J. AVERELL, of the SUPREME COURT of UTAH was RESCUED from DEATH by WARNER's SAFE BITTERS. Salt Lake City, January 23, 1880," his heart-felt endorsement signed in type at the end, "Gratefully yours, O. J. Averell, Clerk Supreme Court of the Territory of Utah." (*Sacramento Daily Union-Record* for March 11, 1880)¹²

In 1889, Averell would become the subject of a national court case, *United States vs Averill* [sic]. It seems that between August 5, 1879, and December 31, 1883, Oscar had accrued some \$5,253.33 beyond his stipulated salary and expense allowances. The Utah District and Supreme Courts had found in his favor, but the Federal Government went after him. On April 15, 1889, the U.S. Supreme Court reversed the Utah court rulings and remanded the case back to them with instructions "to take such further proceedings as may be conformable to law, and not inconsistent with the opinion of this court."¹³

Our subject then appears to have returned East. He died in Washington D.C. at the end of 1892 (age 58), and his body was shipped home to Steuben County,

¹² Accessed August 12, 2017 at: <http://chroniclingamerica.loc.gov/lccn/sn82014381/1880-03-11/ed-1/seq-4/>

¹³ <https://www.law.cornell.edu/supremecourt/text/130/335>

New York where he lies with his family, including a son Edward who died in 1882, around the age of sixteen.¹⁴ That lad happens to figure in the first of the two letters presently at hand . . .

I Shall be home in time for the County Fair – Eddie is very anxious to have the privilege this year of selling Cigars &c on the grounds

Will you kindly arrange with Mr Cook for it, at a Cost of \$25 if possible Will go as high as \$30 if obliged to I will arrange it with you when I Come home. You Can probably fix it for \$25. , & I really wish the boy could have a chance

Averell exhibits erratic capitalization, and he can't afford enough periods to end his sentences . . . strange usage, surely, for a territorial supreme court clerk. In the 1860s, I find him serving as clerk of the Steuben County Courts,¹⁵ but perhaps the pay was not as good there as federal work out West. Averell's friend and correspondent Mr. Allen was better connected, back home. Not only was Allen a banker in Bath (Steuben County, New York) and member of this-and-that, but "also a director and treasurer of the Urbana Wine Company, a director of the Hammondsport Wine Company and of the Lake Keuka Wine Company."¹⁶

Averell's second letter amends the first, increasing the order from four to six cases of best-quality "gold seal" wine, either in quarts or pints ("He wants pints"). The recipient of said wine, Marshal Michael SHAUGHNESSY, was remembered by Orson F. Whitney without prejudice for showing courtesy to George F. Reynolds and others during Reynolds' cohabitation incarcerations which ended at the beginning of the year these letters were written.¹⁷ "The United States Marshal at that time," recalled Whitney,

was Colonel Michael Shaughnessy, who had arrived from the East early in April, 1878. With him came "General" Butler, a bluff, kind-hearted old veteran, who for several years was Warden of the Penitentiary. Butler and his wife, also the guards, treated Mr. Reynolds kindly . . . [and] was wont to say: "Reynolds is worth more than all the guards in keeping order among the prisoners."¹⁸

Much more regarding SHAUGHNESSY (ca. 1843-1910) can be seen online, including his efforts to round up remaining fugitives who had been involved in the Mountain Meadows Massacre.

¹⁴ <https://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=26496638>

¹⁵ http://genealogytrails.com/ny/steuben/widpension_emerson_harriet.htm

¹⁶ *Landmarks of Steuben County, New York, Edited by Hon. Harlo Hakes, Assisted by L. C. Aldrich and Others* (Syracuse, New York: D. Mason & Company, Publishers, 1896), 367.

¹⁷ Orson F. Whitney, *History of Utah . . . Vol. III* (SLC: George Q. Cannon & Sons Co., Publishers, 1898), 56, 68.

¹⁸ Orson F. Whitney, *Popular History of Utah . . .* (SLC: The Deseret News, 1916), 320.

- 17 "Saltair Pavilion, Great Salt Lake." POSTCARD [at head of caption: 5622]. Detroit Photographic Company, Copyright, 1901 (and printed no later than 1907).

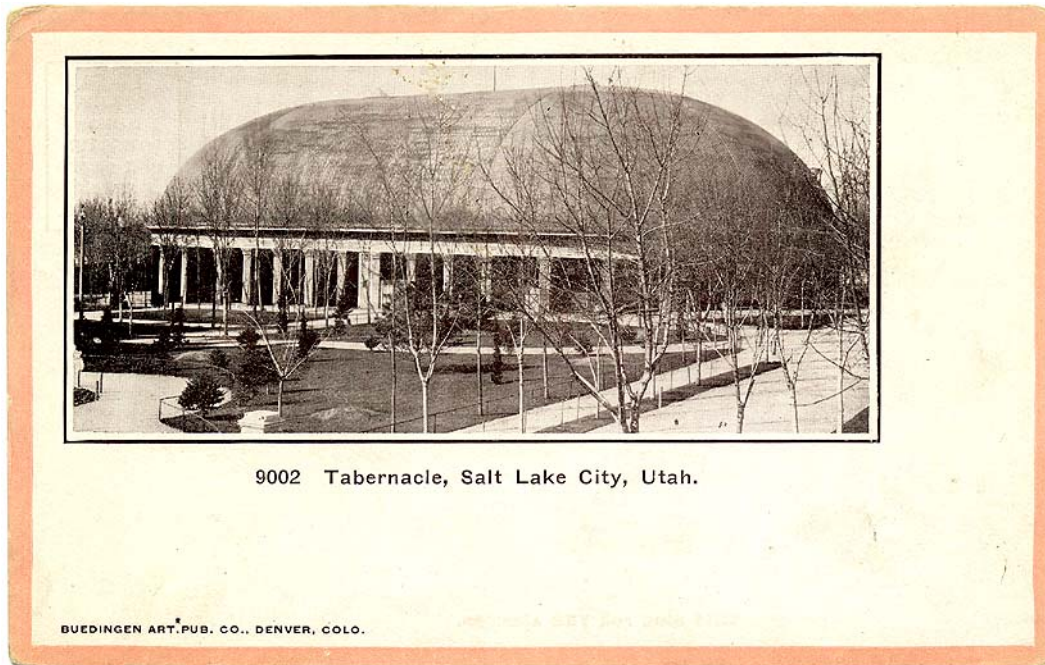


3¼ X 5½ inches, on coated stock. Undivided back. Very good; lower right blank border areas dented. Postally unused (never mailed; no writing). \$35

[catalog continues . . .

- 18 "Tabernacle, Salt Lake City, Utah." POSTCARD [at head of caption: 9002].
Denver, Colo.: Buedingen Art. Pub. Co., n.d. (but 1907 or earlier).

3½ X approx. 5½ inches, on coated stock. Undivided back. Very good. \$35



Unused postally, but with a manuscript note on the back in blue ink, "from Nellie Deyoe to Jennie." This may be one Nellie Deyoe (1871-1938) who lived in Upstate New York (*Ancestry*).

[catalog continues . . .

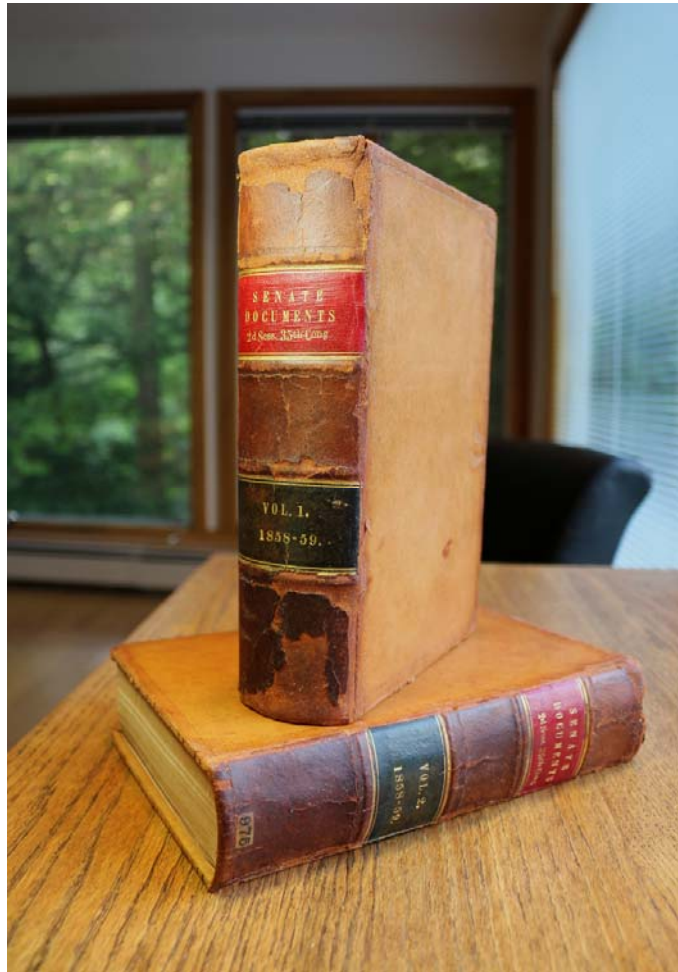
*All disposable recruits will be put in march
for Fort Leavenworth as early in the spring as practicable. [2:31]*

- 19 [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. \$800



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.

[catalog continues . . .

*Joy to the earth; the Saviour reigns!
Let men their songs employ; . . . [pt. 1, p. 195]*

20 **WATTS, Isaac.** *THE PSALMS OF DAVID, Imitated in the Language of the New Testament, and Applied to the Christian State and Worship.* By Isaac Watts, D.D. Luke xxiv.44. *All things must be fulfilled which were written in—the Psalms concerning me.* Albany [NY], Published by Samuel Shaw; Stereotyped by B. and J. Collins, 1824.

:: BOUND WITH ::

HYMNS AND SPIRITUAL SONGS. In Three Books. I. Collected from the Scriptures. II. Composed on Divine Subjects. III. Prepared for the Lord's Supper. By Isaac Watts, D.D. And they sung a new Song, saying, thou art worthy, &c. for thou wast slain, and hast redeemed us, &c. Rev. v.8[.] Soliti essent (i. e. Christiani) convenire, carmen que Christo quasi Deo dicere. Plinius in Epist. Stereotyped by B. and J. Collins.

9.2 cm. (binding measures approx. 3¾ X 2½ inches; 1¼ inches thick). 322; 282 pages. Collated COMPLETE, with no tears or writing. Pagination includes a Table at the end of each part to find hymns by lyrics of the first line.

Original calf gilt; marbled endpapers (rear marbled free endpaper gone). One chip to upper spine cap (shown). The binding is very strong, and can stand reasonable use without concern. Moderate wear, medium foxing to the text, but certainly a very good copy. \$250

Very widely published, though of this particular edition, OCLC locates only ten copies in libraries, with only one in the American West (Arizona State University). Faint pencil ownership inscription at the end of one Charles Oliphant and a Robinson in Wareham (Massachusetts?) dated April 16, 1854

JUST A NICE LITTLE BOOK of lyrics (without music) from 1820s Upstate New York. A decade later, Emma SMITH would select a number of Watts' songs for the first Mormon hymnal.

Isaac WATTS (1674-1748) was a dissenting British clergyman and the prolific hymn writer of such standards as "Joy to the World" (p. 194 in the first part of this volume, based on Psalm 98) and "O God Our Help in Ages Past" (p. 176,



from Psalm 90). Watts held a special place of respect in the family of Joseph Smith's mother. Lucy Mack Smith's father Solomon MACK and Lucy's sisters Lovina and Lovisa loved his hymns. "Lucy recalled Lovina chanting Watts with her dying breath. And Lovisa, whose voice was 'high and clear,' sang Watt's 116th Psalm . . . late in life with 'angelic harmony.'" (Michael Hicks, *Mormonism and Music; A History*. [Urbana and Chicago: University of Illinois Press, 1989], 16 n.17, summarizing Richard L. Anderson). Isaac Watts struggled with the Trinitarian concept of the Godhead, and essentially abandoned it; for related background, see *Mormon Parallels*, pp. 836-37, 1927, and 1965-66.

On the dangers of **PROCRASTINATING REPENTANCE**, compare the lyrics of Hymn 88, "Life is the time to serve the Lord" (in part 2, pp. 62-63) with the Book of Mormon's Alma 34:31-33 and Mormon 2:15, including this stanza:

2 {Life is the hour that God has giv'n
To 'scape from hell, and fly to heav'n;
The day of grace, and mortals may
Secure the blessings of the day.}