

1040 JONES, Dan. *Dammeg y pren a ddwg naw math o ffrwythau!* [Caption title] [Parable of the tree that bears nine kinds of fruit!] [At foot of p. 4:] *Argraffwyd a chyhoeddwyd gan D. Jones, Abertawy.* [Printed and published by D. Jones, Swansea.] [1855?]

4 pp. 18 cm.

Flake-Draper 4467b. Dennis 93. MH, UPB, USIC, WsN, WsS.

1041 JONES, Dan. *Darlun o'r byd crefyddol.* [Caption title] [Picture of the religious world] [At foot of p. 4:] *Cyhoeddwyd ac argraffwyd gan D. Jones, Abertawy.* [Published and printed by D. Jones, Swansea.] [1855?]

4 pp. 18 cm.

Flake-Draper 4467c. Dennis 94. MH, UPB, USIC, WsN, WsS.

1042 JONES, Dan. *Llyfr Mormon, ei darddiad.* [Caption title] [At head of title, right:] *[Traethawd 1af.* [The Book of Mormon, its origin. First treatise.] [At foot of p. 12:] *Argraffwyd a chyhoeddwyd gan D. Jones, Abertawy.* [Printed and published by D. Jones, Swansea.] [1855?]

12 pp. 18 cm.

Flake-Draper 4477a. Dennis 95. MH, UPB, USIC, WsN.

1043 JONES, Dan. *Llyfr Mormon, ei darddiad.* [Caption title] [At head of title, right:] *[Traethawd 2il.* [The Book of Mormon, its origin. Second treatise.] [At foot of p. 12:] *Cyhoeddwyd ac argraffwyd gan D. Jones, Abertawy.* [Published and printed by D. Jones, Swansea.] [1855?]

12 pp. 18 cm.

Flake-Draper 4477b. Dennis 96. MH, UPB, USIC, WsN.

1044 CANNON, George Quayle. *Prospectus of the Western Standard.* [At end:] *Geo. Q. Cannon. San Francisco, Cal., January 4th, 1856.* [San Francisco, 1856] Broadside 22.5 × 18 cm.

George Q. Cannon's California mission carried two expectations: to print the Hawaiian Book of Mormon and collaborate with Parley P. Pratt in publishing a California newspaper (see items 1051, 1061).¹ Parley had issued a prospectus for a monthly entitled the *Mormon Herald* on March 1, 1855, but had not started it when he departed San Francisco in June. So it fell to Cannon to launch the paper, and by that August he had begun to plan for it and had settled on a name suggested by Orson Hyde: the *Western Standard*.² On January 4, 1856, three and

a half weeks before he and his associates finished printing the Book of Mormon, he issued a prospectus for the *Standard*. It announced that the paper would be a weekly promoting the interests of the Church and carrying “items of general intelligence and the current news of the day”—at an annual subscription of \$5, “in advance,” of course. It was reprinted in the *Mormon* of February 2, the *Deseret News* of March 12, the *Millennial Star* of March 15, and the first, second, and fifth numbers of the *Standard*. The *Mormon* and the *News* ran it with the price changed to \$2.50 per year, and just preceding the prospectus, the *Star* printed Cannon’s letter stating that he had reduced the price to \$2.50 “in England and elsewhere, as at the former price there are but very few, out of California, who could subscribe for it.”³

Flake-Draper 9709. USIC.

1045 *An act to provide for the further organization of the militia of the Territory of Utah.* [Caption title] [Fillmore? 1856?]

[36] pp. 30 cm. On blue lined paper.

The only known copy of this piece is in the Daniel H. Wells papers in the LDS Church History Library. It is printed on blue lined paper and stitched in five 4-leaf gatherings. Its text is in sixty-nine numbered sections, the lines of text numbered within each section, and successive lines separated by approximately 1.5 cm.

In the House of Representatives on January 3, 1856, Jesse C. Little, of the Committee on the Military, reported “An Act to Provide for the Further Organization of the Militia,” which was received and “100 copies ordered to be printed.” Six days later it was made the order of the day for Friday, January 11, and on the 11th, after the second reading, it was referred to a special committee. The following day this committee reported it had revised the bill, and Little “asked and obtained leave to with draw it” (see item 1123).¹

USIC.

1046 *Minutes of the London conference of the Church of Jesus Christ of Latter-day Saints, held in the Eastern Lecture Hall, on the evening of the 29th, and in the Linwood Gallery, Leicester Square, on December the 30th 1855, William H. Kimball, Pastor. James Marsden, President. James Bleak, Secretary.* [Caption title] [London? 1856?]

4[3] pp. 21.5 cm.

Issued during James Marsden’s second term as conference president, item 1046 is the last of ten located reports from the London Conference (see items 490, 897). It includes the minutes of a meeting on Saturday, December 29, 1855, and a three-sentence summary of three meetings on Sunday, December 30. These are followed by the minutes of a pastoral conference conducted by William H. Kimball on Monday, December 31, in the Eastern Lecture Hall,

involving the London, Kent, Essex, and Reading conferences. The financial statement on p. [5] shows that the London General Book and Star Agency owed the Liverpool office £677 14s. 1½d., with about £296 in inventory and cash on hand, and about £381 due from the branches, seven conferences, and three elders—including £22 10s. from E. C. Brand and £86 17s. 11¼d. from William Maiben. Brand's and Maiben's debts probably arose from their involvement in distributing *Route from Liverpool to Great Salt Lake Valley* (see item 1070). The usual tables on pp. [6]–[7] give the statistics for thirty-seven branches, and the names, meeting places, presidents' names, and presidents' addresses for thirty-five of the London branches.

William H. Kimball, the eldest son of Heber C. Kimball, was born in Mendon, New York, April 10, 1826, and came to Utah with his father's company in 1848. In June 1854 he arrived in Liverpool and the following month was appointed pastor over the London, Kent, Essex, and Reading conferences, in which capacity he served until released in December 1855 to return to America. In Utah he settled at Parley's Park near the head of Parley's Canyon, where he operated the Kimball Hotel. He was a deputy US marshal and played a prominent part in the Indian campaigns, rising to the rank of brigadier general in the territorial militia. He died in Coalville on December 30, 1907.¹

James G. Bleak was born in Surrey, November 15, 1829, converted to Mormonism in 1851, and served as conference clerk, 1854–55. In 1856 he and his family sailed on the *Horizon* and made the trek to Utah with the Martin handcart company. Settling first in North Ogden, he was called to southern Utah in 1861 as the historian of the Southern Utah Mission, and the following year he was chosen for the high council and in 1869 as a counselor in the St. George Stake presidency. He returned to England in 1872 and served as assistant editor of the *Millennial Star*. For many years he was the recorder for the St. George Temple. He died in St. George on January 30, 1918.²

Flake-Draper 1942. USIC.

1047 *Legislative party.* [Ornament] *An assembly of the officers and members of the legislature of Utah will be held in the Social Hall, on Tuesday, 29th inst. -- 2 p.m. -- which you are respectfully invited to attend. Brigham Young, Heber C. Kimball, Jedediah M. Grant, } Managers. Dinner at 7 o'clock* [2 rows of 6 dots] *Supper at 11. \$5 per couple* [9 dots] *Additional lady \$1. Committee of arrangements:* [six names in two columns separated by a vertical rule:] *J. C. Little, W. C. Staines, J. M. Simmons, S. W. Richards, D. Mackintosh, H. B. Clawson. G. S. L. City, Jan. 5, 1856.*

Broadside 18 × 11.5 cm. Double ornamental border.

Two copies of this invitation are known, one at the LDS Church addressed to Daniel H. Wells, the other, unaddressed, at the Brigham Young University Lee Library. Each is on a sheet approximately 18 × 22.5 cm, folded to make four pages with print only on the first page. The Church copy appears to be

printed in gold; the Lee Library copy is printed in black. The party was held eleven days after the legislature adjourned in Fillmore—a sufficient interval for the legislators to recover from the trip home (see item 1031). The *Deseret News* of February 6, 1856, reported the event, noting that the governor was there along with H. C. Kimball, president of the Council, J. M. Grant, speaker of the House, A. W. Babbitt, territorial secretary, Judges Kinney and Stiles, other territorial officers, merchants and prominent citizens, and “a bevy of Utah’s fair wives and daughters.” “The Hall and dining-room were tastefully and beautifully ornamented,” the *News* continues, and “the supper and arrangements were excellent.”¹

UPB, USIC.

1048 LONG, John Varah. *Pitman’s phonographic instructor. A guide to a practical acquaintance with the art of phonetic shorthand. Revised and improved by J. V. Long.* [7 lines] Great Salt Lake City: Deseret News Print. 1856.

24 pp. 16.5 cm. Gray printed wrappers.

John V. Long came to the Salt Lake Valley in the fall of 1854 and by the first of the year had established himself as a stenographic reporter, a vocation he would pursue for almost ten years (see items 582, 838, 974–76).¹ In December 1855, four years after George D. Watt offered his course (see item 640), Long advertised a class in the “advanced principles of Phonography” for those wishing to become “verbatim reporters.” And, beginning on January 9, he advertised a book for the class, a “New and Improved Edition of Pitman’s Phonographic Instructor.” That month the *Deseret News* bindery “made” 500 copies of his book at a cost of \$8.00.²

Long seems to have taken his book from the London 1852 edition of Isaac Pitman’s *The Phonographic Instructor: A New and Improved Edition of “Exercises in Phonography;” Designed to Conduct the Pupil to a Practical Acquaintance with the Art.*³ Pages 3–9 of Long’s book are textually the same as Pitman’s except for the deletion of a sentence on p. 8. The next fourteen pages are largely the same as Pitman’s, with the expansion of some sections, reduction of others, and some rearranging of the text. The last page is entirely Long’s. His book was issued in a gray coarse paper wrapper with an ornamental border and the following title on the front: *Pitman’s phonographic instructor; or, a guide to a practical acquaintance with the art of phonetic shorthand. Revised and improved by J. V. Long. Great Salt Lake City: Printed at the “Deseret News” Office. 1856.* The rest of the wrapper is plain.

UPB, USIC.

1049 *A grand mass meeting of the inhabitants of Great Salt Lake City and vicinity will be held on Saturday, Jan. 26, 1856, at 1 o’clock, p.m., in the Tabernacle,*

to take into further consideration the propriety of establishing a daily express and passenger conveyance from the Missouri river, via Great Salt Lake City to San Francisco, California. Speeches may be expected from prominent citizens. G.S.L. City, Jan. 25, 1856.

Broadside 26 × 36.5 cm. On coarse grayish paper.

The “chief topic of discussion” during the fifth legislative session in Fillmore, according to William Chandless, was the proposal of a daily stage line from the Missouri River through Salt Lake City to California. On January 9, 1856, a “mass meeting” was convened in the Fillmore schoolhouse to discuss this idea, and after speeches from Brigham Young, A. W. Babbitt, O. P. Rockwell, Orson Pratt, Enoch Reese, and others, it was adjourned to Saturday, January 26. One week later the legislature passed an act incorporating the Deseret Express and Road Company, the purpose of which was to construct a road from South Pass through Salt Lake City to the west line of Utah Territory. That same day it adopted two memorials to Congress, one requesting \$200,000 for the road, the other asking for a daily mail from Independence “or some other point on the Missouri river” through Salt Lake City and Carson County to Sacramento.¹

Item 1049 was struck off to advertise the January 26 “mass meeting.” Brigham Young opened the meeting; Babbitt, Reese, Rockwell, Thomas S. Williams, Jesse C. Little, and William H. Hooper—six of the seventeen principals of the Deseret Express and Road Company—and some others addressed it; and a committee was appointed to draft resolutions for a third meeting the following Saturday, February 2. At the third meeting, Ballo’s Band performed several pieces, and Reese, Rockwell, Jedediah M. Grant, John F. Kinney, Leonard W. Hardy, and Brigham Young delivered speeches. Young offered to “take stock and furnish 300 miles of the route,” and “one thousand miles were subscribed for, and the large number present unanimously voted to sustain the chartered company in carrying a daily express from the Missouri river to California.” “The scheme of the Company,” the *Mormon* of April 26 reported, “is to establish from ten to twenty-mile stations along the road between here and California, and some point on the Missouri River—wagons and tents to serve as stations at first.”²

At the end of May, Congress cancelled the monthly mail contract with William M. F. Magraw and put it up for bid. That October, Hiram Kimball secured the contract in behalf of the Church, and this provided the financial basis for the enterprise launched the following spring—at that point referred to as the Express and Carrying Company (see items 863, 1084).³

A single copy of item 1049 is located, pasted in the “Printing Sample Book” in the LDS Church History Library. It is printed on coarse grayish paper—probably locally homemade.

USIC.

1050 *The Deseret Dramatic Association will give to their members and friends a select ball and supper, on Thursday, Jan'y 31, 1856, in the Social Hall, on which occasion they anticipate the pleasure of your company and ladies. James W. Cummings, R. T. Burton, W. C. Staines, H. B. Clawson, D. Candland, Com. Arrang'ts. and Managers. Dancing at 4 p.m. [6 dots] Supper at 9 precisely. G. S. L. City, Jan. 28, 1856.*

Broadside 16 × 10.5 cm.

Two copies of this invitation are located. The one at the Daughters of Utah Pioneers Museum is on a sheet 14 × 20.3 cm, folded to make four pages, with print only on the first page and a broken underline between *and* and *ladies*. The underline is absent in the Brigham Young University copy, which is on an unfolded sheet of tan paper, 16 × 10.5 cm.

The *Deseret News* notes that the Deseret Dramatic Association kept the decorations for the legislature's party two days earlier (see item 1047). "Not being crowded," the *News* continues, "each guest had ample range and free scope for rendering themselves mutually agreeable, which all appeared to do with great zest, and with that pure and unalloyed hilarity known only to the saints."¹ This party brought William C. Staines and David Candland together, foreshadowing their partnership in the Globe Coffee and Dining Rooms about a year later (see items 945–46, 964, 969, 972, 974–76, 1010, 1029, 1047).

Flake-Draper 2796a. UPB, USID.

1051 *Ka buke a Moramona: he mooolelo i kakauia e ka lima o Moramona, maluna iho o na papa i laweia mailoko mai o na papa o Nepai. [15 lines] I unuhiia ma ka olelo Beritania e Josepa Samika, Opio. Na Geogi Q. Pukuniahia i unuhi ma ka olelo Hawaii. San Francisco: Paiia e Geogi Q. Pukuniahia. 1855.*

xii[1]–520 pp. 22 cm.

The Mormon missionary effort in Hawaii began in September 1850 when Charles C. Rich called ten missionaries from the California gold fields to undertake proselytizing missions in the Islands. Hiram Clark, Henry W. Bigler, Hiram H. Blackwell, George Q. Cannon, John Dixon, William Farrer, James Hawkins, James Keeler, Thomas Morris, and Thomas L. Whittle, with Clark designated as mission president, sailed from San Francisco on November 22 and reached Honolulu on December 12 (see item 172). In a few days they separated for their fields of labor: Bigler, Cannon, and Keeler to Maui; Blackwell and Hawkins to the Big Island; Dixon and Farrer to Kauai; Clark, Morris, and Whittle to remain in Honolulu. Within four months Clark, Blackwell, Dixon, Morris, and Whittle had left the Islands, and in August 1851 three new missionaries arrived, including Philip B. Lewis, who would preside over the mission for the next four years (see item 893).¹

Cannon was the first to gain facility with the language and the first to have success with the native Hawaiians. By the time Philip B. Lewis arrived in the Islands, he and Keeler had baptized about two hundred on Maui and had organized

KA

BUKE A MORAMONA:

HE MOOOLELO

I KAKAUIA E KA LIMA O MORAMONA,

MALUNA IHO O NA PAPA

I laweia mailoko mai o na Papa o Nepai.

Nolaila, he moolelo ia i hoopokoleia o ka moolelo o ko Nepai poe, a o ko Lamana poe no hoi; i palapalaia aku i ko Lamana poe, he koena no lakou o ko ka Hale o Iseraela; a i ka poe Iudaio a me ka poe Genetile no hoi; i palapalaia ma ke kauoha ana, a ma o ka Uhane la o ka wanana a me ka hoikeana no hoi. I kakaui, a hoopaia aku, a hunaia mamuli o ka Haku, i ole ai e hoopauia ia mau mea; e puka mai ai ma ka haawina a me ka mana o ke Akua i ka hoomaopopoia ana o ia mea: i hoopaia e ka lima o Moroni, a i hunaia mamuli o ka Haku e puka aku i ka manawa pono ma o ka poe Genetile la; ma ka haawina o ke Akua ka hoomaopopoia ana o ia mea.

A he moolelo hoi i hoopokoleia, a i kakaui mailoko mai o ka buke a Etera; he moolelo ia o ko Iareda poe; he poe i hoopuehuia i ka manawa a ka Haku i hookahuli ai i ka olelo a na kanaka, ia lakou e kukulu ana i halepakui e hiki aku ai i ka lani; he mea ia e hoike aku ai i ke koena o ko ka Hale o Iseraela i na mea nui a ka Haku i hana'i no na kupuna o lakou; a e ike lakou i na berita a ka Haku, aole lakou i hoolei mau loa ia aku; a no ka hoomaopopo ana no hoi i ka poe Iudaio a me ka poe Genetile o IESU oia no ke KRISTO, ke AKUA MAU LOA, e hoike ana ia ia iho i na lahuikanaka a pau. Ano la, ina he mau mea hemahema kekahi, no ka hemahema no o na kanaka ua mau mea la; no ia mea, mai hoohewa i na mea o ke Akua, i loa ai oukou me ke kina ole ma ka noho-hookolokolo o Kristo.

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**I unuhiia ma ka Olelo Beritania e Josepa Samika, Opio.**  
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NA GEOGI Q. PUKUNIAHI I UNUHI MA KA OLELO HAWAII.

SAN FRANCISCO:
PAIIA E GEOGI Q. PUKUNIAHI.

—
1855.

five branches of the Church. Of great help was an influential Hawaiian judge, Jonathan H. Napela, with whom Cannon resided. In January 1852 Cannon began to translate the Book of Mormon into Hawaiian in collaboration with Napela, and, with occasional help from others, they finished the first draft on July 22, 1853, and the first revision on September 27. Between December 24, 1853, and January 31, 1854, Cannon read through the translation twice more, once with William Farrer and once with Farrer and J. W. H. Kauwahi.²

With the translation nearly finished, the elders met on Maui on October 6, 1853, and voted to purchase a press for the mission—since the only shops able to print the book, Cannon reported, “could not be induced to undertake the job.” Cannon—who had learned the printing trade at the *Times and Seasons* ten years earlier—Philip B. Lewis, and Benjamin F. Johnson were designated to obtain the press and raise the necessary funds, and immediately the missionaries throughout the Islands began to solicit donations. Help came in the form of a \$1,000 interest-free loan from Edward Dennis, a Church member and Honolulu tinsmith, and a \$500 one-year interest-bearing loan from Levi Haalelea, a Hawaiian chief. About the first of February 1854 William McBride sailed with the funds for San Francisco, where he was to assist John M. Horner in purchasing the press. When one could not be found in San Francisco, a press was ordered from Boston, and on October 6, 1854, it and a supply of paper arrived at Honolulu. In the meantime, Cannon in company with Bigler, Hawkins, and Farrer departed the Islands on July 9, 1854. With no one in the mission able to operate it, the press remained in storage until March 1855, when it was shipped to Parley Pratt in San Francisco (see items 912, 1044).³

Cannon arrived in Salt Lake City on November 28, 1854, and twelve days later married his first wife, Elizabeth Hoagland. The following April he was called to San Francisco to print the Hawaiian Book of Mormon and collaborate with Parley Pratt in publishing a newspaper. On May 10, 1855, he left for California with his new wife and two printers, Joseph Bull and Matthew F. Wilkie, and on June 24 he reached San Francisco, making contact at Mission San José with Parley, who was returning to Utah. Securing “two rooms in a fire proof brick building” belonging to Sam Brannan at 118½ Montgomery Street, Cannon and his associates set up the press, repaired parts of it that had been broken in transit, and on July 21 had the first form of the Book of Mormon “ready for working off.” By July 27 they had struck off the first sixteen pages and had reached p. 240 by September 23 and p. 464 by December 3. On January 28, 1856, they finished the printing. Initially, they were able to set only eight-page signatures because their font included too few of the letter *k*—which occurs with greater frequency in Hawaiian than in English. But in August, Cannon found a man who had a *k* matrix and from him procured enough of the letter to be able to set sixteen-page signatures. Elizabeth helped by reading the English Book of Mormon aloud while Cannon followed along in the Hawaiian proof.⁴

The book was printed in an edition of 2,000. Binding it proved daunting. Cannon had one copy bound for Brigham Young, which he sent on January 31, 1856. A few others may have been bound about the same time. Joseph Bull’s

copy, for example, bears the note “this copy is the second copy bound,” and the *Western Standard* advertised *Ka Buke a Moramona* at \$2.00 in its first number. But lack of funds delayed the binding of a substantial number for eight months. That September, Cannon borrowed \$100 from a Church member and had 200 copies bound at a cost of 55¢ a book. One hundred and eighty of these—a third bound in red sheep, the rest in brown sheep—he sent to the Islands, where those in red were offered at \$1.25 and those in brown at \$1.00. By October 4, 1857, 114 copies had been sold in Hawaii, but only \$97.75 had been collected. About that time, Cannon shipped the unbound sheets to the Islands, where Henry W. Bigler took delivery of them on November 24, 1857. Five months later, a conference of the Hawaiian missionaries reported that the mission had “on hand 1800 copies of the Book of Mormon in the Hawaiian language unbound,” which “were to be left on the islands.”⁵ Walter Murray Gibson took possession of the sheets when he came to the Islands in 1861 and had some of them bound—and failed to pay the binder—before he was excommunicated in April 1864. Two months after his excommunication, he surrendered “five hundred Books of Mormon” to John R. Young.⁶ Most likely these were bound books. The Harvard copy was undoubtedly bound in Hawaii, since it is in half brown cloth with blue paper covered boards and was given to the library in 1866 by William Tufts Brigham, who had visited the Islands during 1864–65 on a botanical expedition.⁷ What fraction of the sheets was ultimately bound and what happened to the rest is not known. Some were likely destroyed when the Mormon meeting hall in Honolulu took fire on Sunday, July 19, 1868, and a “large quantity” of the sheets, which were stored in the building, “became pretty thoroughly saturated.”⁸

Ka Buke a Moramona collates: title page (p. [i]), with the verso blank; Cannon’s preface (pp. [iii]–iv); testimony of the three and eight witnesses (p. [v]), with the verso blank; table of contents (pp. [vii]–xii); and the main text (pp. [1]–520). The first thirty-two pages of main text and last eight pages are in 8-page signatures, the rest of the main text in 16-page signatures. Original bindings include: full plain red, brown, black, or blue sheep with gilt bands and gilt title on the backstrip; full plain brown sheep with a black leather label on the backstrip; three-quarter dark green sheep with dark blue pebbled cloth covered boards, gilt bands and gilt title on the backstrip, and blue endsheets. Joseph Bull’s copy, now in the William Andrews Clark Library, is bound in three-quarter black morocco with black cloth covered boards, raised bands and gilt title on the backstrip, Bull’s name in gilt on the front cover, and marbled endsheets. The LDS Church has George Q. Cannon’s copy bound in three-quarter black morocco with dark brown cloth covered boards, raised bands and gilt title on the backstrip, Cannon’s name in gilt on the front cover, marbled endsheets, and his book plate on the front pastedown. The Church has a second copy in black sheep with an autograph presentation from Cannon to the Historians’ Office, dated March 24, 1858. Also at the Church is a two-volume scrapbook made up from two copies, with handwritten corrections, used by Jacob F. Gates in preparation for the 1905 edition. In private hands is

Brigham Young's copy bound in full dark brown grained morocco, a gilt multi-ruled border with corner decorations on the covers, raised gilt-decorated bands and gilt title on the backstrip, Brigham Young's name in gilt on the front cover, and marbled endsheets.

Flake-Draper 728. CLU-C, CSmH, CtY, CU-B, DLC, HHB, HLB, MH, UPB, USIC, DLC.

1052 *Bibelske henviisninger i overensstemmelse med de Sidste Dages Helliges lære.* [Caption title] [At foot of p. 4:] *Udgivet af Hector C. Haight* [sic]. Trykt hos F. E. Bording. [Copenhagen, 1856?]

4 pp. 21.5 cm.

This edition of *Bibelske Henviisninger* is textually the same as the 1855 edition (item 886), except for one change in the first line of citations under heading 19 and one in the second line under heading 21; spelling changes in headings 7 and 17; and about two dozens changes in the punctuation of the citations. The Scandinavian Mission printing account daybook has a single entry for *Bibelske Henviisninger* in 1856, under January, showing 5,000 copies printed at a cost of 27 rigsdaler. The only other entry for it during the period of Hector C. Haight's presidency is undoubtedly for the 8-page edition (item 1154).¹

Hector C. Haight was called on a mission to Europe at the April 1855 general conference, arrived in Liverpool on August 14, and was assigned two days later to the Scandinavian Mission. Reaching Copenhagen on September 9, he succeeded John Van Cott as mission president on January 1, 1856, and presided over the mission until February 4, 1858, when he left Denmark to return to his Utah home (see items 616–17).²

Flake-Draper 471. CtY, USIC.

1053 *Inbydelse* [sic] *til Guds Rige.* [Caption title] [At foot of p. 4:] *Redigeret og udgivet af Hector C. Haight.* Trykt hos F. E. Bording. [Copenhagen, 1856?]

4 pp. 21 cm.

Except for two lines at the bottom of p. 3, this edition is a line-for-line reprint of item 951. The Scandinavian Mission printing account daybook has a January 1856 entry, "Inbydelse tele Guds Rike during the year 13000," with a printing cost of 56 rigsdaler.¹ It seems clear, therefore, that Hector C. Haight published several editions of *Indbydelse til Guds Rige*, and which one item 1053 is seems impossible to determine at this point.

UPB.

1054 *Second annual festival | of the |* [press vignette with radiating lines] *| Topographical Association | of | Deseret | will be held at the Social Hall | on Friday,*

February 8, 1856:==to | which, with ladies, you are res- | pectfully invited. | Dancing will commence at 5 [14 dots] Supper | at 8 o'clock, p.m. | \$3 per couple [10 dots] Additional lady \$1. | Floor managers: | J. McKnight, J. B. Kelly. | G. S. L. City, Jan. 31, 1856.

Broadside 20.5 × 13 cm. Printed in gold, blue, red, and black, double ornamental border, on gray paper.

1055 *"Our mountain home."* By W. W. Phelps. [At head of first column] [Middle of first column:] *The Deseret press.* By W. G. Mills. [At head of second column:] *The new year.* By P. P. Pratt. [Middle of second column:] *Song of the Deseret press.* By John Lyon. [Salt Lake City, 1856]

Broadside 40.5 × 27.5 cm. In two columns.

The "second annual festival" of the Deseret Typographical Association—soon to be the Deseret Typographical and Press Association—opened on Friday, February 8, 1856, at 4:30 p.m. in the Social Hall (see items 961, 965–66). Heber C. Kimball, Jedediah M. Grant, Ezra T. Benson, and Erastus Snow attended the party, which included dancing, dinner, songs, and a speech by John S. Davis, all fully reported in the *Deseret News* of February 13.¹ Item 1055, undoubtedly struck off for the occasion, contains the texts of four songs, two in each column. The first, "Our Mountain Home," by W. W. Phelps, is in six 8-line verses, with the following first two lines: "Come all ye 'royal' sons, / Who 'work' with just precision." Although the song itself has little to do with printing, throughout its verses certain words that relate to printing are put in single quotation marks. The second song, "The Deseret Press" by William G. Mills, is in four 8-line verses with a four-line chorus, to be sung to the tune of "To the West." Its first two lines: "Ho! a song to the Press—to the Deseret Press, / With its broad sheeted banners of wisdom unfurl'd." Parley Pratt's "The New Year," the third song, is in four 11-line verses, to be sung to the tune of "Come, Come, Come." Its first six lines: "Gently sing, / Gently sing; / Time is ever on the wing: / Speeding on, / Speeding on— / Fifty five is gone." And the fourth, "Song of the Deseret Press" by John Lyon, is in eleven 4-line verses with a one-line chorus, to be sung to the tune of "The Steam Arm." Its first two lines: "Let them sing of invention, discovery, and trade, / And mechanical arts, of every grade—."

W. G. Mills, John G. Chambers, and George Hales sang Phelps's song at the festival, John B. Kelly, accompanied by a chorus, sang Mills's, and Henry Maiben and the chorus sang Lyon's. All three songs were composed for the festival. Their texts are printed in the *News* from the broadside settings as part of its report of the festival. Pratt's song is not in the report but is printed in the *Deseret News* of January 9, 1856, from a different setting. This issue of the *News* also notes that Lyon and Mills had been designated honorary members of the Deseret Typographical Association.² Phelps's song is reprinted in the *Western Standard* of April 12, 1856.

The elaborate invitation is in four colors, with the first, fifth, thirteenth, and fourteenth lines, the inner border, and radiating lines in the vignette of the press

printed in gold. The twelfth line is printed in blue, the outer border in red, and the rest of the piece in black. It survives in a single copy. Two copies of item 1055 are located—one pasted in the “Printing Sample Book” in the LDS Church History Library.

Item 1054: USIC. Item 1055: USIC.

1056 *Life guards assembly. A military assembly of the Battalion of Life Guards will be held in the Social Hall, on Monday, 11th inst., to commence at two o'clock, p.m., which you are respectfully invited to attend. Committee of arrangements: Maj. R. T. Burton, [ten names in two columns separated by a vertical rule:] Capt. N. V. Jones, Lieut. B. Stringham, [ditto] J. M. Simmons, [ditto] J. M. Barlow, Serj. Geo. Nebeker, Capt. Lot Smith, Lieut. E. Hanks, [ditto] H. M. Johnson, Serj. H. S. Beatie, [ditto] Geo. Chase, G. S. L. City, Feb. 4, 1855 [1856].*

Broadside 16.5 × 10.5 cm. On pearl gray paper.

Only briefly does the *Deseret News* mention the second Life Guards party, noting that “the Social Hall was well filled by those who endeavor to wisely appreciate the various blessings profusely strown in their path” (see item 969).¹ The only located copy of the invitation has the numeral 6 handwritten in ink over the last 5 in 1855.

James M. Barlow, born in Kentucky on July 9, 1812, stopped in Salt Lake City on his way to California and, deciding to stay, was baptized into the Church on August 25, 1850. A jeweler, he minted the 1860 Deseret Assay Office \$5 gold piece. In the 1880s he and four others sued the Utah Commission over being denied the right to register to vote, a case that went to the US Supreme Court. He died in Salt Lake City on February 8, 1893.²

George O. Chase was born in New York on March 11, 1832, moved with his family to Nauvoo about 1840, and came into the Salt Lake Valley in 1847. He served as a colonel in the Nauvoo Legion during the Utah War and moved to Centerville, Davis County, in 1860, where he lived until his death on May 5, 1896.³

Flake-Draper 4923b. UPB.

1057 MAIBEN, Henry. *Select dancing-school. Henry Maiben intends opening a School in Howard's Hall on Thursday, Feb. 14, 1856, at 6 P.M., For the purpose of teaching various steps and figures used in the exercise of Dancing. Terms.—\$6,00 per couple—13 lessons. Messrs. R. T. Burton, J. M. Simmons and H. S. Beatie have kindly consented to act as Managers, to whom all applications should be made without delay, as the company will be select and limited. H. M. will also commence a Juvenile School For the above mentioned purpose, at the same place, on Saturday, Feb. 16, at 2 o'clock, p.m. Terms.—\$2,50 each—13 lessons. G. S. L. City, Feb. 7, 1856.*

Broadside 15 × 10.5 cm. On blue paper.

Henry Maiben's dancing school was the second such school offered to the citizenry of Salt Lake City during the winter of 1855–56. George Goddard opened his in December and advertised it in the *Deseret News* during December and January.¹ Maiben and his “managers” Burton and Simmons were among the city's leading entertainers, which must have given his school a certain prominence (see items 748, 777–79, 805, 841, 945–46, 965–66, 1054–55, 1071). The following September he ran a notice in the *News* that his dancing school for juveniles would commence on October 18 and for adults on the 20th, but three weeks later he announced that the schools were “Postponed until further notice.”²

USIC.

1058 [Ship circulars. Liverpool, 1856]

The European Mission financial records for January–March 1856 list a series of invoices from Richard James for “circulars” or “notifications,” three of which, dated February 9, March 3, and March 26, are specifically identified with emigrant ships—the *Caravan*, the *Enoch Train*, and the *Samuel Curling*. Based on his charges of £1 5s., 13s. 6d., and 14s. 6d., respectively, one might guess that he printed between 250 and 500 circulars for each of these ships—similar to the ones for the *James Pennell* and *Horizon* (see items 430, 452, 561, 759, 775, 871, 914, 984, 1027, 1078, 1130).¹

The *Caravan* sailed from Liverpool on February 19 with a company of 457 under the presidency of Daniel Tyler and arrived at New York on March 27. William Walker and Leonard I. Smith were officers in this company. The *Enoch Train* sailed on March 23 with 534 Saints under James Ferguson and arrived at Boston on April 30. Its passengers included Truman Leonard and John D. T. McAllister. The *Samuel Curling* departed on April 19 with 707 led by Dan Jones and reached Boston on May 23.²

The financial records list two other invoices from James, the first dated April 11, 1856, for “Notifications for ‘Thornton,’” with a charge of 15s., and the second dated April 26, for “Circulars, Emig. ‘Last Co[mpan]y for the season,’” with a charge of £1.³ The latter entry undoubtedly refers to the *Wellfleet*, which left Liverpool on June 1 with 146 Saints under John Aubray and reached Boston on July 13. The *Thornton* sailed from Liverpool on May 4 with 764 under the direction of James G. Willie, the leader of the fourth handcart company, and arrived at New York on June 14.⁴

1059 [Catalogues. Liverpool? 1856?]

The European Mission financial records indicate that on February 15, 1856, the *Millennial Star* office began sending out “Catalogues . . . large & small” to the various conferences.¹ Nothing else is known about these pieces, so one is left to

POEMS,
Religious, Historical, and Political.

BY ELIZA R. SNOW.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

VOL. I.

Liverpool:

F. D. RICHARDS, 36 ISLINGTON.

London:

LATTER-DAY SAINTS' BOOK DEPÔT, 35 JEWIN STREET, CITY.
AND ALL BOOKSELLERS.

1856.

guess that they were catalogues of publications similar to those that were issued the preceding July (see item 1016).

1060 SNOW, Eliza Roxcy. *Poems, religious, historical, and political*. By Eliza R. Snow. [6 lines] *Vol. I. Liverpool: F. D. Richards, 36 Islington. London: Latter-day Saints' Book Depot, 35 Jewin Street, City. And all booksellers. 1856.*

viii[1]–270[1] pp. 18 cm. Double ruled border on all but the last page.

The idea of publishing a collection of Eliza R. Snow's poems appears to have originated with Franklin D. Richards, who is the subject of three of her pieces in the first volume (see item 348).¹ Eliza was clearly involved in the project, since some of the poems had not been previously published, and most of those that had bear changes from their earlier versions.² Richards's editorial assistant John Jaques undoubtedly did much of the work on the book. He corrected the proof for it on January 10, 1856, and on February 16 the *Millennial Star* ran a long editorial and advertised it as "now ready for sale"—in cloth at 2s. 6d., gilt-decorated cloth at 3s. 6d., calf at 5s., and morocco at 6s. 6d.³ Richard James printed it in an edition of 3,000 at a cost of £123 10s., and at the time of publication Thomas Fazakerley bound 1,686 in cloth, 759 in cloth gilt, 257 in calf, and 298 in morocco, at a total cost of £114 16s. 3d.⁴ Three and a half months after the *Star* first advertised the book, F. D. Richards wrote to Eliza that he had gotten the work out "in a tolerably satisfactory manner" to himself and it seemed to be "in gradual demand."⁵ But sales were not brisk. George Q. Cannon reported on March 30, 1861, that during the preceding three years only 19 copies had been sold out of 2,590, and the following year he sent 2,398 to Salt Lake City—1,502 in cloth, 563 in cloth gilt, 181 in calf, and 152 in morocco—identified as "Property of E. R. Snow." Sixteen years later the book was still being advertised in Utah in the four bindings at \$1.00, \$1.25, \$2.00, and \$2.25.⁶

Poems collates: title page (p. [i]), with *Entered at Stationers' Hall* and *Printed by R. James, South Castle Street, Liverpool* on the verso; index (pp. [iii–v]), with the verso of p. v blank; dedicatory poem (pp. [vii]–viii); and the main text (pp. [1]–270), with *Liverpool: Printed by R. James, South Castle Street* on p. [271]. Following the format of John Lyon's *Harp of Zion*, each printed page, except p. [271], has a double ruled border. The designation *Vol. I* on the title page anticipated a second volume, which was published in Salt Lake City in 1877.⁷

The main text consists of 114 poems, some with more than one part. Fifty had not appeared earlier in a Mormon source; thirty-five had not been previously published.⁸ Opening with Eliza's best-known hymn, "O My Father," the main text includes such earlier pieces as "Time and Change" (item 105), "Jubilee Song" (item 168), "The Assassination of Generals Joseph Smith and Hyrum Smith" (item 249), "Evening Thoughts, or What it is to be a Saint" (see item 347), "Hail to the 'Twelve,' and Pioneers" (item 363), "Stanza on the Presentation of the Book of Mormon to Queen Victoria" (see items 583, 807), "For the Pioneers" and "For the 24 Young Ladies" (items 591–92), and "The Temple" (item 798). The last

three poems are dated September 7, September 7, and September 10, 1855, respectively. In addition to “O My Father,” two of its pieces are still in the LDS hymnal, “Though Deep’ning Trials Throng Your Way” (pp. 67–68) and “Awake! Ye Saints of God, Awake!” (pp. 136–37). Some of Eliza’s songs that had been added earlier to the hymnal were not reprinted in *Poems*, including three that are still in it—“Great is the Lord! ’Tis Good to Praise,” “The Time is Far Spent, There is Little Remaining,” and “Truth Reflects Upon Our Senses.”

The book’s bindings include: blue, green, or purple cloth with a blind-stamped vinelike figure forming an oval in the center and two circular figures at the top and two at the bottom inside a double ruled border on the covers, blind-stamped decorative panels with the title and *VOL. I* in gilt on the backstrip, and yellow coated endsheets; blue, green, or red embossed cloth with a lyre with wreath and trumpet inside a floral border in gilt on the front cover and in blind on the back, a gilt vine and flower decoration on the backstrip with the title and *VOL. I* in gilt, gilt edges, and purple, blue, green, or ivory endsheets with a diagonal array of gilt stars; black, brown, or tan polished calf with a gilt lyre with wreath and trumpet inside an open arabesque in blind surrounded by a ruled border with corner decorations in blind on the covers, gilt ornaments and *VOL. I* in gilt and a red or black leather label between raised bands on the backstrip, gilt edges, and yellow coated endsheets. The Harvard copy, in red gilt-decorated cloth, was given to the library by Brigham Young in 1864. In private hands is “F. D. Richards’ Book” bearing this inscription in his hand, bound in dark green morocco with a lyre with wreath and trumpet inside a floral border in gilt on the covers, a gilt vine and flower decoration on the backstrip with the title and *VOL. I* in gilt, gilt edges, and ivory coated endsheets with a diagonal array of gilt stars.⁹

Flake-Draper 7843. CSMH, CtY, CU-B, DLC, MH, MiU-C, NjP, RPB, ULA, UPB, USIC, UU, WHi.

1061 *The Western Standard*. San Francisco: February 23, 1856–November 6, 1857. 2 v. (82 nos. in 326 pp.) 61 cm.

Twenty-six days after he finished the Hawaiian Book of Mormon, George Q. Cannon issued the first number of the *Western Standard* (see items 1044, 1051). He admitted to Brigham Young that he had to borrow a little to get the newspaper up and running but was sanguine that he would be able to liquidate the debt and avoid it in the future. He also remarked that, even though the advertised subscription was \$5 per year, he had set it at \$2.50 for his Utah customers because he believed they would not pay the higher price (see item 1044).¹ The day the second number appeared, he reported to Young that they now had “quite a nice little office,” which he thought was “a pretty close approximation to the sectarian’s idea of the Lord’s creation of the earth—out of nothing.” The paper was as “much as three of us can get along with,” he continued, “the brethren [Joseph Bull and Matthew F. Wilkie] set it up and Bro. Wilkie works it off, while I keep myself

busily employed, writing, selecting, deviling, putting up and folding papers &c.”² To ease this burden, he requested that his brother David be sent to help with the paper, and on July 8, 1856, David Henry Cannon reached San Francisco. At the end of September the paper had about 800 subscribers in Utah—undoubtedly the bulk of its paying customers. By the following February, Wilkie’s chronic health problems were becoming serious, and in May Cannon released him from his duties in the print shop and recruited William H. Shearman, who had been proselytizing in California. Shearman wrote an occasional piece for the paper, as did Charles W. Wandell, who had paused in California following his return from Australia (see items 630–31, 815–16). Wandell edited the paper for about seven weeks during July, August, and September 1857 while Cannon was away “visiting the Saints in various parts.” On July 12, 1857, Henry McEwan and William M. Cowley, two hands from the *Deseret News*, arrived in San Francisco to relieve Wilkie and Bull—who was expecting to go to the Hawaiian Islands and start a periodical there.³ That September, Cannon received Brigham Young’s letter confirming that US troops were en route to Utah, and anticipating Young’s subsequent instructions, he reported on October 30 that he had “packed up” the “type and material . . . and every thing ready for a move by the time the Steamer returned with the Utah mail.” One week later he issued the final number of the *Standard*, and in December he, Bull, and McEwan departed for home.⁴

The first twenty-five numbers of the *Standard* appeared on Saturday without a lapse (February 23, 1856–August 9, 1856). After skipping a week, the next nine numbers, nos. 26–34, issued on consecutive Saturdays (August 23–October 18, 1856), and then, after another one-week gap, the remaining eighteen numbers of the first volume, nos. 35–52, appeared each Saturday with no lapses (November 1, 1856–February 28, 1857). The second skipped week, and perhaps the first, was due to the illness of Cannon’s son, who died on November 14 at age nine and a half months.⁵ With vol. 2, the paper changed to Friday to accommodate the mails.⁶ Beginning on March 13, 1857, the first twenty-eight numbers of vol. 2 appeared on consecutive Fridays (March 13, 1857–September 18, 1857). Volume 2, no. 29 came out on October 23, and the final number, vol. 2, no. 30, on November 6, 1857.

Each issue is in four 6-column pages—except the next to last, which is in two pages—the page size approximately 61 × 48 cm, the pages unnumbered. The eighty-two issues are labeled vol. 1, nos. 1–52, and vol. 2, nos. 1–30. A notice in the *Standard* of July 3, 1857 (vol. 2, no. 17), states that some copies of that issue were numbered 16 rather than 17.⁷ Each issue has an engraved masthead that depicts an imaginary version of the Salt Lake Temple in the middle above the phrase “Gathering of the Nations,” an immigrant train in the center foreground, a pioneer camp at the right, and an ocean bay at the left.⁸ Below the engraving is the slogan: “To correct mis-representation we adopt self-representation.” The engraving is signed by T. C. Boyd, whose ad as a “Wood Engraver” runs throughout the first volume. In each issue, Cannon is listed as editor and publisher.

Like the other Mormon newspapers, the *Standard* printed poetry, local news articles, national and international news from other papers, advertisements, sermons and pieces by various Church authorities, letters from missionaries in the field, and news and letters from Utah. It reprints Parley Pratt's *Marriage and Morals in Utah* (items 1087–88), Orson Pratt's *Divine Authority* (items 367–70), Orson Spencer's fourteen letters to William Crowell (items 347, 736), the 1856 constitution of Deseret (items 1073–74), and Brigham Young's 1855 and 1856 governor's messages (items 1031, 1111). But what distinguish the paper are Cannon's editorials. These range over a broad array of topics: polygamy, the gathering, anti-Mormon attacks, the misrepresentation of Mormon views and institutions, the Utah federal judges, Utah statehood, Indians, the San Francisco vigilance committee, the murder of Parley Pratt, and the Mountain Meadows massacre. Cannon collected most of them in his book *Writings from the "Western Standard,"* published in Liverpool in 1864.⁹

Flake-Draper 9708. CtY, TxDaDF, UPB, USIC.

1062 PRATT, Orson. *Guddommelig fuldmagt, eller det spørgsmaal: var Joseph Smith sendt af Gud? af Orson Pratt, een af de tolv apostle i Christi Kirke, kaldet sidste Dages Hellige.* [Caption title] [At foot of p. 24:] *Udgivet og forlagt af H. C. Haight. Trykt hos F. E. Bording.* [Copenhagen, 1856?]

24 pp. 21.5 cm.

1063 PRATT, Orson. *Guddommelig fuldmagt, eller det spørgsmaal: var Joseph Smith sendt af Gud? af Orson Pratt, een af de tolv apostle i Christi Kirke af sidste Dages Hellige.* [Caption title] [At foot of p. 24:] *Udgivet og forlagt af H. C. Haight. Trykt i Kjøbenhavn hos F. E. Bording.* [1856?]

24 pp. 22 cm.

1064 PRATT, Orson. *Guddommelig fuldmagt, eller det spørgsmaal: var Joseph Smith sendt af Gud? af Orson Pratt, een af de tolv apostler i Jesu Christi Kirke af Sidste Dages Hellige.* [Caption title] [At foot of p. 24:] *Udgivet og forlagt af H. C. Haight. Trykt i Kjøbenhavn hos F. E. Bording.* [1857?]

24 pp. 22 cm.

These three pieces seem to be the third, fourth, and fifth editions, respectively, of Orson Pratt's *Divine Authority* in Danish. Textually each is essentially the same as the second edition (item 766), but, unlike the second, none of them include F. J. Hahn's name at the end of the *Bibelske Henviisninger* on the last page.¹ Item 1062 employs the same typefaces for the title *Guddommelig Fuldmagt* and the initial letter *F* as those in item 766, and uses the same form of the colophon. The faces of *Guddommelig Fuldmagt* and the initial letter *F* in items 1063 and 1064 are different from those of item 1062 but the same as those for John Van Cott's 1860 edition.

Moreover, the phrase in the caption identifying Orson Pratt as one of the Twelve is unusual in item 1062, less so in item 1063, and the same in item 1064 as that in Van Cott's edition, except for a hyphen. The Scandinavian Mission printing account daybook has a single entry for *Guddommelig Fuldmagt* in 1856, for 5,000 copies printed at cost of 131 rigsdaler, and one entry in 1857, for 2,000 copies printed at 50 rigsdaler.² Therefore, in view of the notice in the *Skandinaviens Stjerne* of February 1, 1856, that an edition of *Guddommelig Fuldmagt* would be out that month, one might guess that Hector C. Haight published item 1062 during the second month of his Scandinavian Mission presidency, item 1063 later that year, and item 1064 sometime during 1857.³ Perhaps he published these in tandem with the three editions of *Mærkværdige Syner* listed next. Van Cott labeled his 1860 edition "4de Oplag," so it appears he lost track of some of the earlier printings.

Item 1062: Flake-Draper 6462a. CSmH, CtY, UPB, USIC. *Item 1063:* Flake-Draper 6461a. CSmH, USIC. *Item 1064:* Flake-Draper 6462. USIC.

1065 PRATT, Orson. *Mærkværdige syner. Af Orson Pratt, een af de tolv apostle af Jesu Christi Kirke af Sidste Dages Hellige.* [Caption title] [At foot of p. 16:] *Udgivet af Hector C. Haight. Trykt hos F. E. Bording.* [Copenhagen, 1856?] [Third word, line 23, left column, p. 16:] *stemmende.*

16 pp. 21 cm. Text in two columns.

1066 PRATT, Orson. *Mærkværdige syner. Af Orson Pratt, een af de tolv apostle af Jesu Christi Kirke af Sidste Dages Hellige.* [Caption title] [At foot of p. 16:] *Udgivet af Hector C. Haight. Trykt hos F. E. Bording.* [Copenhagen, 1856?] [Third word, line 23, left column, p. 16:] *overeens.*

16 pp. 20 cm. Text in two columns.

1067 PRATT, Orson. *Mærkværdige syner. Af Orson Pratt, een af de tolv apostle af Jesu Christi Kirke af Sidste Dages Hellige.* [Caption title] [At foot of p. 16:] *Udgivet af Hector C. Haight. Trykt hos F. E. Bording.* [Copenhagen, 1857?] [Third word, line 23, left column, p. 16:] *overeensstemmende.*

16 pp. 22 cm. Text in two columns.

These are different editions of Orson Pratt's *Remarkable Visions* in Danish, each essentially the same textually as the two earlier editions (items 602, 767). The word *overeensstemmende* in the twenty-third line of the left column of p. 16 of item 1067 is rendered *overeens stemmende* in item 1066, and *stemmende overeens* in item 1065. It is given as *stemmende overeens* in items 767 and 602, and as *overeensstemmende* in Carl Widerborg's edition and John Van Cott's "6te Oplag." The address in the next to last line of text in item 1065 is Strandstræde Nr. 78, which is changed to Lorentzensgade Nr. 504 A. 5 in items 1066 and 1067, and the *Skandinaviens Stjerne* employed the former address from January 1 to April 1,

1856, and the latter from April 15, 1856, to October 15, 1857.¹ Moreover, the type-face of the line *Mærkværdige Syner* in the captions of items 1065 and 1066 is the same as that in items 767 and 602, while the face of this line in item 1067 is the same as that in Widerborg's and Van Cott's editions. These considerations suggest that items 1065, 1066, and 1067 were printed in the order they are listed.

The *Skandinaviens Stjerne* of February 1, 1856, announced that *Mærkværdige Syner* would be out that month, and the Scandinavian Mission printing account daybook indicates that F. E. Bording struck off 8,000 copies that February at a cost of 130 rigsdaler, 2,000 copies eight months later at a cost of 38 rigsdaler, and another 2,000 in 1857 at a cost of about 33 rigsdaler.²

Item 1065: Flake-Draper 6519c. UPB. *Item 1066:* Flake-Draper 6519b. USIC. *Item 1067:* USIC.

1068 PRATT, Orson. *Märkvärdiga syner af Orson Pratt, en af de tolf apostlarne i Jesu Christi Kyrka af de Sista Dagars Heliga*. [Caption title] [At foot of p. 18:] *Udgivet af Hector C. Haight. Tryckt hos F. E. Bording*. [Copenhagen, 1856?] 18 pp. 21 cm.

Following the format of the Danish editions, this piece is the earliest located Swedish edition of Orson Pratt's *Remarkable Visions*. The earliest Swedish edition listed in Flake-Draper is an 1860 John Van Cott edition, followed by an 1862 "6te Upplagan" and an 1865 "7de Upplagan," so it seems likely that there were Swedish editions that preceded item 1068.¹ Who the translator was is not known. John E. Forsgren, the first Mormon missionary to Sweden, translated *Remarkable Visions* into Swedish in 1850 but could not find anyone to print it (see items 516, 600, 616–17).²

USIC.

1069 PRATT, Parley Parker. *En advarsels røst og underviisning for alle folk; eller en indledning til troen og lærdommene i Jesu Christi Kirke af Sidste Dages Hellige. Af Parley P. Pratt*. [4 lines] *Oversat fra 6te Edingburger udgave. Kjöbenhavn. Udgivet og forlagt af Hector C. Haight, 1856. Trykt hos F. E. Bording*. xiii[1]–190 pp. 16 cm.

The second Danish edition of the *Voice of Warning* collates: title page (p. [i]), with the verso blank; John Van Cott's preface to the first Danish edition (pp. [iii]–iv); Hector C. Haight's preface to the second edition, signed by him and dated January 1856 (p. iv); Parley Pratt's preface to the Edinburgh edition, dated December 4, 1846 (pp. [v]–vii); Parley's preface to the "first"—actually the 1839—edition (pp. [viii]–xiii), with the verso of p. xiii blank; and the main text (pp. [1]–190), with a table of contents at the bottom of p. 190. Its bindings include plain, pebbled, or horizontally striated brown cloth with the title in gilt on the backstrip and yellow, blue, or gray endsheets.

F. E. Bording printed the second edition in 1,500 copies, at a cost of about 161 rigsdaler.¹ The *Skandinaviens Stjerne* of February 1, 1856, noted that it would

be out that month and solicited orders, but not until June 4 did Hector C. Haight receive the last 500 copies from the bookbinder. On July 10 he reported to F. D. Richards that he had published the book and remarked that in “these and other labours” he had been “faithfully assisted” by Carl Widerborg.² He notes in his preface that the first Danish edition (item 988) had sold out in less than three months and “inquiries for the same are still numerous.”

Flake-Draper 6681. UPB, USIC, UU.

1070 **PIERCY**, Frederick, and James Linforth. *Route from Liverpool to Great Salt Lake Valley illustrated with steel engravings and wood cuts from sketches made by Frederick Piercy, including views of Nauvoo and the ruins of the temple, with a historical account of the city; views of Carthage Jail; and portraits and memoirs of Joseph and Hyrum Smith; their mother, Lucy Smith; Joseph and David Smith, sons of the Prophet Joseph; President Brigham Young; Heber C. Kimball; Willard Richards; Jedediah M. Grant; John Taylor; the late chief patriarch, Father John Smith; and the present chief patriarch, John Smith, son of Hyrum. Together with a geographical and historical description of Utah, and a map of the overland routes to that territory from the Missouri River. Also, an authentic history of the Latter-day Saints' emigration from Europe from the commencement up to the close of 1855, with statistics. Edited by James Linforth. Liverpool: Published by Franklin D. Richards, 36, Islington. London: Latter-day Saints' Book Depot, 35, Jewin Street, City. MDCCCLV. [1856]*

viii[1]–120 pp. Folding map frontis., 9 woodcuts, 30 plates. 32 cm. Ruled border on pp. [i], [iii]–viii, [1]–120.

“Elaborately and beautifully illustrated,” Frederick Piercy and James Linforth’s *Route from Liverpool* is “one of the basic sources of illustrated western Americana of the period.”¹ This elegant book evolved from “arrangements” between Piercy and Samuel W. Richards to produce “a collection of engravings of the most notable places on the Route between Liverpool and Great Salt Lake City.” Richards, then president of the British Mission, underwrote Piercy’s passage to America, and on February 5, 1853, nine days after his twenty-third birthday, he sailed from Liverpool on the *Jersey* with a company of Mormon emigrants and arrived at New Orleans on March 21.² At this point he left the company and went on his own up the Mississippi by steamboat to the Mormon staging camp at Keokuk and visited Nauvoo and Carthage. Then he returned to St. Louis, took a steamer up the Missouri River to St. Joseph, and went overland to Council Bluffs, where he joined Daniel A. Miller’s company of seventy wagons and 282 people. With Miller’s company he left Winter Quarters on June 9, and on August 9 he reached the Salt Lake Valley.³ All along his route he made sketches of the principal landmarks and points of interest. In Nauvoo he drew the portraits of Lucy Smith and two of Joseph Smith’s sons, and in Utah he took Brigham Young’s portrait. By December 27, 1853, he was back aboard a ship bound for England.⁴ Upon his return, “it was determined” to

publish his sketches together with his narrative of the trip, and James Linforth, an assistant in the *Millennial Star* office, was brought into the project as the editor. By the time the work was advertised in the *Star* of May 27, 1854, it had been expanded to include a history of the Mormon emigration and instructions for emigrants. The *Star* ad indicated that the book would be issued in fourteen monthly parts at one shilling each, with part 1 to be ready by July 1. “Subscribers who emigrate to Utah before the Work is completed,” the ad concluded, “can, by paying at this Office before their departure, obtain the remaining Parts in Great Salt Lake City.”⁵

Samuel W. Richards “examined” the manuscript of part 1 on June 14, three and a half weeks before he sailed for America, but not until July 21 did the office begin sending out the printed piece.⁶ Issued with this part was a broadside, 21 × 13 cm, headed *Notice to Subscribers* and dated at the end *Liverpool, July 20th, 1854*, which explained that portraits of Heber C. Kimball, Willard Richards, John Smith, and John Taylor would be added to the work, that each part would contain two or more steel engravings, and that instructions to the binder would be issued at the end giving the proper placement of the plates.⁷

As it turned out, the book was issued in fifteen parts, not fourteen. The *Millennial Star* office began distributing the second part on August 17 and the remaining thirteen on September 21, October 19, and November 23, 1854; January 11, February 9, March 8, May 11, June 15, July 12, September 21, and November 23, 1855; and January 17 and March 7, 1856. A tally in the European Mission financial records indicates that the office distributed about 2,200 copies each of parts 5–15. In addition, Samuel W. Richards bought 200 of each part, which he advertised in Salt Lake City at 40¢ each.⁸ The *Star* of November 4, 1854, noted that the office had “several hundred copies” of parts 1–3, giving a history of the Mormon emigration, which it offered to those not wishing to subscribe to the entire work. Further, it stated that the work was published on the basis of subscriptions, and it instructed the book agents to see that subscribers continued to take the parts as they were issued and “not leave them for the Conference to pay for.”⁹ One might infer, therefore, that the complete book was published in an edition of about 2,500.

Parts 1–14 each contain two plates and an 8-page signature, part 1 beginning with pp. [1]–8. The fifteenth part is a “double number” containing two plates, pp. 113–20, the map, and pp. [i]–viii. A few of the surviving parts have the signature uncut. Each part was issued in green wrappers, the first with the following on the front within an ornamental border: *Part 1. July, 1854. Price 1s.* [inside border] | *Route from Liverpool | to | Great Salt Lake Valley | illustrated | by a series of splendid steel engraving and wood cuts, | by | Charles Fenn, Edwin Roffe, and Mason Jackson, | from | sketches made on the spot and from life, expressly for this work, | by Frederick Piercy, | and containing a map of the overland portion of the journey. | Edited by James Linforth. | Liverpool: F. D. Richards, 15, Wilton St. London: E. C. Brand, 35, Jewin St., City. | And may be obtained of all book-sellers in Great Britain and Ireland. | Entered at Stationers’ Hall* [inside border].

The text on the back wrapper—within a ruled border with corner decorations—is essentially the ad that appeared in the *Star* of May 27, 1854, with Charles Fenn and Edwin Roffe identified as the makers of the steel engravings and Mason Jackson as the maker of the wood cuts. Above the border at the bottom is: *Printed by J. Sadler, 1, Moorfields, Liverpool*. The interior of the wrapper is plain. The fifteen parts are numbered consecutively on the front wrapper, 1–15, and the monthly dates are consecutive, July 1854–September 1855. The wrappers of parts 5–9 replace *E. C. Brand* with *John B. Maiben*, and the wrappers of parts 10–15 replace *John B. Maiben* with *William Maiben*. Lines 7–11 are eliminated in the front wrappers of parts 14–15, and a four-paragraph *Notice* dated *Dec. 1855* is inserted above the last three lines that states that portraits of Jedediah M. Grant and John Smith Jr. will be added to the work, it will appear in fifteen parts rather than fourteen, and it will not include woodcuts of the Salt Lake Tabernacle and Utah Territorial House as advertised in the *Star* and on the back wrappers.

The *Millennial Star* of April 5, 1856, advertised the “complete” book bound in “half morocco, gilt edges” at £1 3s., “half calf, gilt edges” at £1 2s., and “half calf, sprinkled edges” at £1. In April or May, presentation copies were bound—undoubtedly by Thomas Fazakerley—in full morocco for the First Presidency, Samuel W. Richards, and Franklin D. Richards; in three-quarter morocco for John Taylor, John Smith, James Ferguson, and John L. Smith; and in three-quarter calf for the Historian’s Office, Daniel A. Miller, and John W. Cooley—an officer of Miller’s company. F. D. Richards’s copy bears an autograph presentation from Piercy and Linforth dated April 19, 1856, while Brigham Young’s, Heber C. Kimball’s, the Historian’s Office’s, and John W. Cooley’s have presentations dated May 17, 1856. Most copies in an “original” binding were probably bound for specific subscribers, and it seems unlikely that the *Millennial Star* office had many bound for stock. Sales by the office were few after the book’s initial offering—affected, no doubt, by Brigham Young’s injunction to “give no countenance to F. Piercy’s publication of travels,” in the *Star*’s April 1857 announcement of Piercy’s excommunication (see item 490). When George Q. Cannon shipped most of the British Mission’s inventory of books to Utah in 1862, he included just fifteen copies of *Route from Liverpool*, twelve in three-quarter morocco and three in cloth. The *Deseret News* shop also bound some of them. The bindery ledger shows eleven copies bound for individuals and four for the “office” during August and October 1857—in two grades of bindings, one at \$2.00, the other at \$3.00.¹⁰

Franklin D. Richards’s name appears on the wrappers and title page because he was the British Mission president during the time the book was issued. E. C. Brand, John B. Maiben, and William Maiben are listed on the wrappers as agents for the London General Book and Star Agency (see item 1046). The *Millennial Star* office distributed the parts and collected the subscriptions from the conference book agents, but Piercy and Linforth owned the book. Precisely what their financial arrangement with the British Mission was is not known, but it seems likely they paid it a commission for its role in the book’s distribution. In the spring

of 1857, after Linforth had immigrated to Utah, Brigham Young purchased the “copyright, property—steel plates, woodcuts & all included” for the Church, paying Linforth £100 and Piercy £75. Piercy received the smaller amount because he had earlier entered into an agreement with Orson Pratt for that amount and had been excommunicated before Young and Linforth consummated the sale.¹¹

Route from Liverpool collates: title page (p. [i]), with *Entered at Stationers’ Hall* and *Printed by J. Sadler, 1, Moorfields, Liverpool* on the verso; *Contents* (pp. [iii]–iv); list of illustrations (p. [v]); *Errata* (p. [vi]); *Preface*, signed by James Linforth and dated at Liverpool, December 1855 (pp. [vii]–viii); the main text in twenty-one chapters numbered with roman numerals I–XIII, XV–XXII (pp. [1]–116); and *Emigration Appendix* (pp. [117]–120). Woodcut illustrations are on pp. 23, 29, 42, 45, 81, 91, 98, 102, 104, and thirty plates with steel engravings are bound in facing pp. 35, 39, 41, 44, 48, 55, 59, 61, 62, 64, 69, 71, 72, 75, 76, 79, 81, 82, 86, 88, 91, 92, 94, 96, 101, 107, 109, 112, 114, 116. Included as a frontispiece is a folding map showing Utah Territory, with its various counties, and the overland routes from Council Bluffs, Atchison, and Kansas City. In some copies, usually those with better bindings, the counties are hand colored.

The images on the thirty plates are: (1) “New Orleans,” (2) “Baton Rouge,” (3) “Natchez under the hill,” (4) two images, “Natchez” and “Vicksburgh,” (5) “Memphis,” (6) “St. Louis,” (7) “Camp at Keokuk,” (8) “Nauvoo,” (9) “Ruins of the Temple at Nauvoo,” (10) two images, “Joseph Smith Junr.” and “David Smith” [both from life by Piercy], (11) “Lucy Smith. From Life by Fred. Piercy,” (12) two images, “Joseph Smith. From a Lithograph published in New York” and “Hyrum Smith. From a Portrait in the possession of his Family,” (13) “Carthage Jail,” (14) two images, “Room in which Joseph and Hyrum Smith were imprisoned” and “Well against which Joseph Smith was placed and shot at after his assassination,” (15) two images, “Willard Richards. From a Daguerreotype by M. Cannon” and “John Taylor. From life by Fred^k. Piercy,” (16) “Entrance to Kanessville,” (17) “Council Bluffs Ferry & group of Cotton-wood trees,” (18) View of the Missouri River & Council Bluffs from an elevation,” (19) “Elk Horn River Ferry,” (20) two images, “Loup Fork Ferry” and “Camp at Wood River,” (21) “Chimney Rock,” (22) “Scott’s Bluffs,” (23) two images, “Fort Laramie” and “Laramies Peak,” (24) two images, “Independence Rock” and “Devil’s Gate,” (25) “Witches Rocks,” (26) “Great Salt Lake,” (27) “Great Salt Lake City in 1853. Looking South,” (28) “Brigham Young. President of the Church of Jesus Christ of L. D. Saints and Governor of Utah, U.S.A.” [from life by Piercy], (29) two images, “Heber C. Kimball” and “Jedediah M. Grant,” [both from daguerreotypes by Marsena Cannon] and (30) two images, “John Smith” and “John Smith” [both from daguerreotypes by Marsena Cannon].¹²

The first seven chapters (pp. [1]–17) contain Linforth’s detailed history of the Mormon emigration up through 1854, and chapters VIII and IX comprise his “Mode of Conducting the Emigration” and “Instructions to Emigrants” (pp. 17–22). The next twelve chapters (pp. 23–116) give Piercy’s narrative of his voyage from

Liverpool to New Orleans, his trip to Keokuk, Nauvoo, and Carthage, and his overland journey from Council Bluffs to Salt Lake City. Linforth added footnotes to this part, describing the geography and history of the various landmarks, his encyclopedic notes comprising more than two-thirds of the text. His appendix (pp. [117]–120) brings the history of the emigration up through 1855.

The *Millennial Star* of April 5, 1856, ran a review of the book by James Ferguson, who judged the portraits of Lucy Smith, Willard Richards, John Smith Sr., and John Smith Jr. as the “best of the portraits,” those of Joseph Smith’s sons as “most excellent,” and that of Brigham Young as “deficient.” “Taking the sketches in the aggregate,” he continued, “the work is superior to anything I have ever seen,” and “of the editorial part of the Work, it would be impossible to speak in too high terms.”¹³

Sets with the wrappers are held by the American Antiquarian Society, the Yale University Beinecke Library, the Brigham Young University Lee Library, and the LDS Church History Library. The Lee Library has the presentation copy to Brigham Young, in full red morocco with a wide gilt and blind ornamental border on the covers, gilt ornamental panels and gilt title between raised bands on the backstrip, gilt edges, green coated endsheets with a diagonal array of gilt stars, and a colored map. Franklin D. Richards’s presentation copy, in the Bancroft Library, and Heber C. Kimball’s, in the Newberry Library, are bound similarly. The presentation copy to John W. Cooley, owned privately, is bound in three-quarter brown calf with marbled paper covered boards, gilt-decorated raised bands and a red leather label on the backstrip, gilt edges, and ivory coated endsheets. The Historian’s Office’s presentation copy is bound similarly. The Harvard copy, a gift from Brigham Young in 1864, is bound in three-quarter maroon morocco with purple textured cloth covered boards, gilt ornamental bands and gilt title on the backstrip, marbled paper endsheets, and gilt edges. Other contemporary bindings include: three-quarter black morocco with green textured cloth covered boards, gilt-decorated raised bands and gilt title on the backstrip, gilt edges, and yellow coated endsheets; three-quarter tan or brown calf with brown or green marbled, paper-covered boards, gilt-decorated raised bands and a red or black leather label on the backstrip; three-quarter brown or maroon sheep with cloth covered boards of the same color, gilt raised bands and gilt title on the backstrip; three-quarter black sheep with black pebbled cloth covered boards, gilt bands and gilt title on the backstrip, and yellow coated endsheets; three-quarter red sheep with green marbled paper covered boards, gilt bands and title on the backstrip; and full green, blind-stamped cloth with yellow coated endsheets.

Flake-Draper 6381. CSMH, CtY, CU-B, DLC, ICN, MH, MiU-C, MWA, NjP, NN, TxDaDF, UHi, ULA, UPB, USIC, UU, WHi.

1071 *Social Hall. Theater! Wednesday evening March 12, 1856, will be presented Shakespeare’s celebrated tragedy, Othello or the Moor of Venice! [15 lines] Duet “Love Not” Mr. Willes and Mrs. Hawkins. To conclude with the laughable farce*

entitled the Two Bonnycastles! [6 lines] [Hand pointing] *Doors open at 6 1-2 o'clock—performance to commence at 7 precisely. G. S. L. City, March, 1856.*

Broadside.

The *Deseret News* of February 13, 1856, announced that the “theater” would open in the Social Hall that evening with *Luke the Laborer* and an old standard *His Last Legs*, that the Deseret Dramatic Association would continue to perform on Wednesday and Saturday evenings “until further notice,” and that they had “several new plays, farces, &c., in readiness for the entertainment, amusement and instruction of the public.”¹ Item 1071 advertised the performances four weeks later. No copy is located, but it is reproduced in George D. Pyper’s *The Romance of an Old Playhouse*.² Bernard Snow played Othello with W. H. Wilson as Iago, Mrs. Hyde as Desdemona, and J. M. Simmons, P. Margetts, D. H. Sutherland, H. Margetts, J. M. Barlow, R. T. Burton, J. R. Clawson, P. Lynch, H. Maiben, D. McKenzie, and Mrs. Cooke in supporting roles. Hiram B. Clawson took the lead in *The Two Bonnycastles*, supported by D. O. Calder, H. Maiben, Mrs. Clawson, Mrs. Kimball, and Miss Clawson.³

1072 *Rules adopted for conducting business in the convention of the Territory of Utah, to form a state constitution* [Salt Lake City? 1856?]

Broadside 38 × 15 cm.

1073 [Constitution of the State of Deseret. Salt Lake City? 1856?]

1074 *Constitution of the State of Deseret.* [Caption title] [At foot of p. 8:] *S. Booth, Printer, 109 Nassau Street, N.Y.* [1856?]

8 pp. 22 cm.

Each of the first three territorial legislatures memorialized Congress for legislation authorizing a constitutional convention preparatory to an application for statehood, and in each instance it received no response (see item 859). The fifth legislature took matters into its own hands. During the eighth day of the session, it passed a pair of acts providing for the election of delegates, the convening of a constitutional convention, and a census of the territory (see items 1031, 1034). On March 17, 1856, thirty-eight delegates met in convention in the Council House in Salt Lake City, electing Jedediah M. Grant president, Thomas Bullock and Jonathan Grimshaw secretaries, Robert T. Burton sergeant at arms, W. C. Staines messenger, T. Hall doorkeeper, and George D. Watt and John V. Long reporters. Over the next ten days, they drafted a constitution for “a free and sovereign State” named “Deseret” and a memorial to the President and Congress requesting the admission of Deseret into the Union. Further, they designated George A. Smith and John Taylor—who was then in New York—to present the memorial and constitution to

64944

CONSTITUTION

OF THE

STATE OF DESERET.

PREAMBLE.

Whereas, all citizens of the United States have the right guaranteed by the Constitution to make those laws by which they are governed; and

Whereas, it appears from a census report, made pursuant to an act of the late legislature, that the Territory of Utah possesses a population sufficiently numerous to justify them in asserting their claims to this inestimable privilege:

Therefore we, the people, grateful to the Supreme Being for the enjoyment of life and mercy, and feeling our dependence on Him for a continuance of those blessings, do ordain and establish the following Constitution:

ARTICLE I.

Boundary and Name.

SECTION 1. All that part of the territory of the United States now known as Utah Territory, and bounded as follows, viz.: On the west by the State of California; on the north by the Territory of Oregon; on the east by the summit of the Rocky Mountains, and on the south by the thirty-seventh (37th) parallel of north latitude, is hereby formed into a free and sovereign State, and named Deseret.

ARTICLE II.

Declaration of Rights.

SECTION 1. In republican governments all men should possess their natural rights, amongst which are those of enjoying and defending their life and liberty; acquiring, possessing, and protecting property, and of seeking and obtaining their safety and happiness.

F829

13

U6

1856

X

Congress. Bullock read the two documents at the Church's general conference on April 7, when they were "unanimously adopted."¹

A single copy of *Rules Adopted for Conducting Business in the Convention* is known, pasted in the "Printing Sample Book" in the LDS Church History Library. Undoubtedly printed at the beginning of the convention, it lists twenty rules numbered with roman numerals, arranged under five headings: "Duty of Officers," "Of Committees," "Of Members," "Order of Business," and "Of Decorum and Debate."

The *Deseret News* bindery ledger, under the date March 1856, has the entry "Folding and Stitching Constitution of State of Deseret," with a charge of \$2.00, suggesting that the *News* shop printed the constitution as a separate that month.² No such piece is located, however. A single copy of item 1074 is located, at the Bancroft Library. It includes just the constitution, with a list of the delegates on the last page. Its printer, Samuel Booth, had his shop a few doors from the editorial office of the *Mormon*—leading one to guess that he was also the printer of the *Mormon*.³ John Taylor undoubtedly had it struck off for his and George A. Smith's lobbying effort with the members of Congress. The constitution is reprinted in the *Deseret News* of April 2, the *Western Standard* of May 17, the *Mormon* of June 7, and the *Millennial Star* of July 5, 1856. Both the memorial and constitution are included in *Letter of the Delegate of the Territory of Utah in Congress* (35th Cong., 1st sess., 20 April 1858, Senate Misc. Doc. No. 240) and *Utah Territory: Memorial of a Convention of the People of the Territory of Utah* (36th Cong., 2d sess., 31 December 1860, House Misc. Doc. No. 10).

The 1856 constitution was clearly based on the one of 1849, the principal differences occurring in the articles on the judiciary and elections (see item 435). It identifies Deseret as "all that part of the territory of the United States now known as Utah Territory." It eliminates the age requirements for a legislator and governor, changes the residency requirement for governor from two to four years, and drops the stipulation that voters be "white." Further, it increases the term of a supreme court judge from four to six years, identifies eleven judicial districts, and provides for district judges.

George A. Smith left Salt Lake City on April 22, 1856, and arrived in Washington on June 21, three days after the Republican national convention identified polygamy as one of its "twin relics of barbarism" and five days before Justin S. Morrill introduced the first antipolygamy bill in the House of Representatives (see item 1117). John M. Bernhisel strongly advised him and John Taylor against presenting the memorial to Congress, and a series of conversations with various members of Congress gave them "no reason to expect a single vote in favor of the admission of Deseret, in either House," so they "deferred" the formal presentation.⁴ Bernhisel finally presented Deseret's second application for statehood to the Senate in April 1858, and William H. Hooper submitted it to the House of Representatives in December 1860.⁵ Thirty-five more years would pass before Utah achieved statehood.

Item 1072: USIC. *Item 1074:* CU-B.

1075 RICHARDS, Franklin Dewey. *General instructions*. [Caption title] [Signed and dated at end:] *Franklin D. Richards, One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church in the British Isles and adjacent Countries. February 1st, 1856.* [Liverpool? 1856?]

4 pp. 26 cm.

Franklin D. Richards issued *General Instructions* to the pastors, presiding elders, traveling elders, book agents, and treasurers in the missions “under [his] charge,” for their “guidance” and to “protect the interests of the Church.” In the piece he focuses on five topics. Under the heading “Emigration Department,” he describes the process of applying for passage, lists the provisions to be supplied to the emigrants, identifies the kit they are to provide themselves, and reprints the bond to be signed by Perpetual Emigrating Fund passengers. Regarding the “Publishing Department,” he instructs the presiding elders to appoint competent book agents and then directs all agents in the British Isles whose debt to the Liverpool office exceeds £15 per quarter to remit to the office twice a month, those with a debt between £15 and £5 to remit monthly, and those under £5, twice a quarter. Further, he instructs each conference to appoint two auditors to audit the book agent’s account and outlines the procedure. “No Book Agent whatever,” he asserts, “is authorized to sell Books, *Stars*, &c., to individuals on credit.” Next he takes up “Donations” and outlines the process for recording and remitting them. He treats his fourth topic, “Tithing,” in one sentence, stipulating that the full name, branch, and conference of each person paying tithing must accompany the remittance. Under the fifth heading, “Statistical Report,” he lists the requirements for the two half-yearly reports the conferences are to submit each year.

The text of *General Instructions*, with a few minor differences, was first printed in the *Millennial Star* of January 12, 1856. The European Mission financial records indicate that the pamphlet was issued in 500 copies, and the June 30 entry in the financial records and a handwritten note on one of the copies at the LDS Church suggest it was printed some time after February 1, perhaps as late as March 28.¹

Flake-Draper 7225b. USIC.

1076 LIEZ, Thomas. [Handbill announcing a course of French lectures. Dover? 1856?]

At the conference at St. Helier on July 23, 1853, A. L. Lamoreux assigned Thomas Liez to labor in Le Havre, and for the next sixteen months he served there before assuming the leadership of the Paris branch in November 1854 (see items 722, 866, 869–70). After “several months” in Paris, he returned to Le Havre, and early in 1856 he came to Dover. That April he wrote F. D. Richards about his labors:

Since I came to Dover I have been engaged in distributing French tracts among the men of the British Swiss Legion. There are a great many of them that read and speak

French; several of them are interested in our principles. By request of Elders Dunbar and Browne, I have got out some Bills announcing a course of French Lectures, so that those persons who do not understand the English, may have the privilege of hearing the Gospel in a language that they do understand. We intend doing our utmost to spread the principles of truth this summer; we feel like leaving no stone unturned.

“The harvest is ripe,” Liez concluded, “but the labourers are few.”¹

1077 *On the death of N. Preston Felt.* [Signed at end:] *Maggie.* [New York, 1856]
Broadside 19.5 × 12.5 cm. Ornamental border.

The only located copy of this piece has printed text on the left half of a sheet 19.5 × 25 cm, folded in half to make four pages. On the back is a holograph letter addressed to “Sister Margaret,” dated at New York, April 12, 1856, and signed by Nathaniel H. Felt with his initials, expressing his “heartfelt acknowledgement” of her “kind sympathy.” The printed text is a poem, signed *Maggie*, in ten 4-line stanzas that laments the death of Felt’s nine-year-old son, Nathaniel Preston Felt, who died in Salt Lake City on December 3, 1855.¹ The poem is printed in the *Mormon* of April 12, 1856, from the broadside setting, so it seems clear that the printer of the *Mormon* struck off item 1077 the same day. At that point Felt was assisting with the *Mormon*, so he likely arranged for a few copies for his family and close friends.²

Flake-Draper attributes the poem to Margaret Taylor, presumably Margaret Young Taylor, who became a plural wife of John Taylor that September. But Margaret lived all of her life in Connecticut and New Jersey until she came west in 1857, while the poem appears to have been written by someone who knew Preston Felt well, perhaps one of his teachers.³ Its first line refers to “dear little friend,” and the second stanza reads: “We miss thy bright and cheerful look, / Where class-mates one by one repair, / And view thy desk—thy bench—thy book— / Then think of thee who late sat there.” Moreover, the notice of Preston’s death in the *Deseret News* of December 12, 1855, is accompanied by eight lines of verse “By His Teacher.”

Flake-Draper 8853. UPB.

1078 RICHARDS, Franklin Dewey. *Fo.* [170] *N.*[191] [*This part of the Circular should be presented when the Passengers’ Contract Ticket is applied for.*] *Packet Ship “Horizon,” Captain Reed, 1776 Tons Register, to sail from Liverpool for Boston, May 23rd, 1856, and the last Ship for the season with Emigrants for Utah.* [First 6 lines] [Signed at end:] *Franklin D. Richards.* [Liverpool? 1856?]

Broadsheet 26.5 × 21 cm.

Franklin D. Richards issued this circular to advertise the sailing of the emigrant ship *Horizon* and gather the names of those planning to sail on her (see items 430, 452, 561, 759, 775, 871, 914, 984, 1027, 1058, 1130). Following the

request for those “herein named” to apply for their tickets by May 19, 1856, the middle third of the recto contains spaces for the names and ages of persons applying for tickets.¹ The bottom third warns those who had been exposed to small pox or measles not to apply for passage, lists the fares—adults, £4 5s., children under eight and over one year old, £3 5s., children under one, 10s.—and gives the provisions allotted each passenger. On the verso it states that the passengers must furnish their own beds, bedding, cooking utensils, and provision boxes or barrels. It gives detailed instructions for checking baggage, obtaining tickets, and securing safe lodging while awaiting the ship’s departure. “A committee,” it notes, “will be appointed to preserve cleanliness and good order during the voyage.” And further, “There is no necessity for changing English gold into American money.”

The European Mission financial records list Richard James’s two invoices for item 1078, the first dated April 25, 1856, with a charge of 15s., and a second dated May 7 with a charge of 6s. These suggest that James struck off about 400 copies of the piece.²

The *Horizon* sailed from Liverpool on May 25, 1856, with 856 Latter-day Saints under the presidency of Edward Martin, Jesse Haven, and George P. Waugh, and arrived at Boston on June 30. On July 8 the company reached Iowa City by rail, and on the 28th “some 576” of them began the calamitous journey west as the Martin handcart company.³

UPB.

1079 *Sacred hymns and spiritual songs, for the Church of Jesus Christ of Latter-day Saints. Eleventh edition, revised & enlarged. Liverpool: F. D. Richards, 36, Islington. London: L. D. Saints’ Book Depot, 35, Jewin Street, City. 1856.*

415[1] pp. 11 cm.

Franklin D. Richards inaugurated the third major revision of the British hymnal on February 2, 1856, when he asked John Jaques to look through the Church publications subsequent to the appearance of the 1851 hymnbook for “poetry suitable for inserting 32 extra pages” in a new edition (see items 340, 604). Three days later Jaques finished the task, and over the next two months he worked on the book, composing “How Have the Nations Grown Corrupt!” for it on March 24. The *Millennial Star* of May 3 advertised the hymnal for sale and, remarking that the edition was “not altogether what we could wish it were,” announced that the “styles of binding” would be essentially the same as those for the 1851 hymnbook and the prices would be the same (see items 604, 878).¹ William Bowden printed it in an edition of 10,000 at a cost of £133 5s. At the time of publication, Thomas Fazakerley bound 2,417 copies in sheep, 1,005 in calf, 328 in gilt decorated calf, and 502 in morocco, at a total cost of £127 5s. 11d. Kept in sheets were 5,748 books.² Not until 1863 would the next edition be issued.

Sacred Hymns
AND
SPIRITUAL SONGS,
FOR THE
CHURCH OF JESUS CHRIST
OF
Enter-day Saints.

ELEVENTH EDITION, REVISED & ENLARGED

Liverpool:
F. D. RICHARDS, 36, ISLINGTON.

London:
L. D. SAINTS' BOOK DEPOT,
35, JEWIN STREET, CITY.

1856.

The 1856 hymnal collates: title page (p. [1]), with *Bowden, Printer, Bedford Street, Holborn* at the bottom of the verso; preface to the first English edition (p. [3]); preface to the eleventh edition, signed by Franklin D. Richards and dated March 17, 1856 (p. [4]); the texts of 322 numbered hymns, a few with more than one part (pp. [5]–398); index to first lines (pp. [399]–410); index to subjects (pp. [411]–415); and erratum on the verso of p. 415. Richards’s preface states that the “only essential alteration” is the addition of “thirty-six pages of the most appropriate pieces available.” The twenty-six added hymns occupy pp. 363–98 and include six songs by Eliza R. Snow, six by Mary Ann Morton, five by John Jaques, two by William G. Mills, and one each by James F. Bell, Charles W. Penrose, Marie Louise Johnstone, William Clayton, Cyrus H. Wheelock, “T.J.D.,” and “I.E.R.” All six of Eliza’s songs are in the first volume of her *Poems*—the proof of which Jaques read the month before he began on the hymnal (see item 1060).³ The others, except for Wheelock’s piece and two of Jaques’s, had appeared earlier in the *Millennial Star*.⁴ New to this edition are the names of the authors for many of the hymns in the index to first lines.

Its bindings include: black blind-stamped sheep with a circular design inside an ornamental border on the covers, ornamental panels in blind and title in gilt on the backstrip, and yellow coated endsheets; black pebbled sheep with a gilt arabesque and vinelike figures inside a wide gilt and blind ornamental border on the covers, gilt ornamental panels and gilt title between raised bands on the backstrip, and gilt edges; brown blind-stamped sheep with a cover design constructed of an oval, circles, semicircles, and diamonds inside a multiruled border, blind-stamped panels and gilt title on the backstrip, and yellow coated endsheets; undecorated black grained sheep with yellow coated endsheets; black diced calf with a gilt ruled border on the covers, panels in blind and title in gilt between raised bands on the backstrip, gilt edges, and yellow coated endsheets; brown morocco with a circular ornament in blind inside a gilt ornamental panel surrounded by a blind ruled border on the covers, gilt ornamental panels and gilt title between raised bands on the backstrip, gilt edges, plain endsheets, and a clasp; black morocco with an arabesque inside a border constructed of pairs of double rules in blind on the covers, ornaments in blind and title in gilt between raised bands on the backstrip, goffered edges, ivory patterned coated endsheets, and a clasp; red morocco with a wide gilt ornamental border with interior vines and an arabesque inside a blind ruled border on the covers, gilt ornamental panels and gilt title between raised bands on the backstrip, and gilt edges.

Flake-Draper 1769. CSmH, CtY, MoInRC, ULA, UPB, USIC, UU.

1080 *Circular. To presidents and bishops of the Church of Jesus Christ of Latter Day Saints throughout the Territory of Utah: You are hereby authorized and required to collect the following accounts in favor of the Perpetual Emigrating Fund Company from all those who have the means to pay. You are hereby instructed not to permit any person whose name appears upon this list to remove with his or*

her effects from your neighborhood without first paying, or securing in your hands the full amount of their indebtedness. You are authorized to receive in payment of these debts, money, or stock, and grain at its cash value, but we do not wish you to receive houses, claims, or other property, unless it is such as you can take and immediately pay for the same in cash or the above-named articles. Brigham Young, President Perpetual Emigrating Fund Company. P. E. Fund Company's Office, Great Salt Lake City, Utah Territory, April 29th, 1856. [First 7 lines] [Salt Lake City? 1856?]

Broadside.

This third list of debtors to the Perpetual Emigrating Fund is known only through a microfilm of Erastus Bingham papers in the LDS Church History Library (see items 439, 751, 868, 998).¹ Following the text given above—which suggests the ebbing patience of the Church leaders with those who owed the fund—it lists alphabetically slightly fewer than 900 names, together with their places of origin, dates of arrival in Utah, and amounts owing. These are arranged in five main columns, each with four subcolumns headed *Immigrants, From, Arrived, and Amount*. The dates span 1850–55, and the amounts owed range from 50¢ to \$1,211.44. The circular was probably issued in May, for the *Deseret News* bindery ledger, under that month, has the entry “Pasting Circulars P. E. Fund,” with a charge of \$3.00.²

1081 SPENCER, Orson. *Den patriarkalske orden eller fleerkoneri, af Ældste Orson Spencer, kansler veb Universitetet i Utah Territorium i de Forenede Stater i Amerika, og præsident over den Preussiske Mission af Jesu Christi Kirke af Sidste-Dages-Hellige*. [Caption title] [Signed and dated at end:] *Orson Spencer. Liverpool i England den 13de Januar 1853*. [At foot of p. 16:] *Kjøbenhavn. Udgivet af H. C. Haight i Mai 1856. Trykt hos F. E. Bording*.

16 pp. 21 cm.

Four months after he succeeded John Van Cott as president of the Scandinavian Mission, Hector C. Haight published this edition of Orson Spencer's *Patriarchal Order*—the second and last located pamphlet edition in Danish, no record of which occurs in the Scandinavian Mission printing account daybook (see item 919).

Flake-Draper 8335. CSmH, CtY, NjP, UPB, USIC.

1082 McCARTHY, John. *The (Madras) “Christian Instructor” versus Mormonism*. [Caption title] [At end:] *Madras:—Printed by Henry Texter, at the Hindu Press, No. 13, Armenian Street, and Published by John McCarthy.—May 1856*.

12 pp. 20.5 cm. Text in two columns.

Richard Ballantyne described John McCarthy as “a young man of excellent education, a good preacher,” who “was educated for the Priesthood of the Church of England But not being a full blooded European they would not grant him holy

orders.” In the fall of 1853, when he and his associate John Mills began investigating Mormonism, both were Baptist preachers in Madras, and Mills was the superintendent of the Religious Tract Society (see items 818–19, 827–28, 882, 887, 891). Ballantyne baptized McCarthy on February 26, 1854, one week before he baptized his wife and Mill’s wife and daughter, and on June 25 he ordained him an elder. Robert Skelton baptized Mills that September and ordained him an elder. When Skelton left Madras on December 28, 1854, he put McCarthy in charge of the branch, and when he departed India in May 1856, McCarthy and Mills were the presiding elders in Madras.¹

McCarthy wrote his pamphlet in response to an article in “the last No.” of the Madras *Christian Instructor and Missionary Record*, patterning it after Robert Skelton and James P. Meik’s *Defence of Mormonism* (see items 1038–39). Beginning with a quotation in the *Christian Instructor* referring to Mills, he asserts that the editors “reiterate an oft repeated, and as oft refuted, calumny against the Mormon character” and excite the prejudices “against the whole Mormon system” by misrepresenting polygamy. He repeats their claim that Mills is a “strenuous advocate of polygamy” and declares that he “seldom” adverts to it, that it is not incumbent on the Saints. Still, he defends the practice using the examples of Abraham and David, responds to the editors’ excerpts from Joseph Barker’s *The Gospel Triumphant* (1839), and quotes Milton’s defense of polygamy. He includes long quotations from a source he identifies as “the Rev. Dr. Mensor’s, ‘History of Marriage among the Jews’” and adds various statistics from two earlier issues of the *Christian Instructor* regarding crime and prostitution in London and New York. Then, under the heading *Extracts*, he reprints excerpts from a number of sources including Howard Stansbury’s *Exploration and Survey of the Valley of the Great Salt Lake of Utah*; John W. Gunnison’s *The Mormons, or, Latter-day Saints*; Lazarus H. Read’s piece in the *Millennial Star* of October 1, 1853; Fredrika Bremer’s *The Homes of the New World* (1853); Thomas L. Kane’s *The Mormons*; and Belinda Marden Pratt’s *Defence of Polygamy, by a Lady of Utah*.

Flake-Draper 5238a. CSmH.

1083 *Resolutions, acts and memorials passed at the fifth annual session of the Legislative Assembly of the Territory of Utah: convened at Fillmore City, Dec. 11, 1855. Great Salt Lake City: 1855. [1856]*

51 pp. 19.5 cm.

The fifth Utah territorial laws collates: title page (p. [1]), with *Published by authority: George Hales, Public Printer* on the verso; acts and resolutions (pp. [3]–44); memorials (pp. 44–49); and index (pp. [50]–51). The acts and resolutions are dated between December 17, 1855, and January 17, 1856; the memorials all bear the date January 17, 1856. Copies are extant in original bindings of half tan sheep with blue or green paper covered boards. The Brigham Young University Lee Library has George A. Smith’s copy, bound in full legal sheep with the laws of the several other sessions, and the Bancroft Library has

Franklin D. Richard's copy bound in legal sheep with the laws of other sessions. The Huntington Library copy bears an autograph presentation from James Ferguson to Thomas L. Kane.

A resolution approved January 17, 1856, directed that 3,000 copies be printed "in book form" and distributed as follows: one to each governor of a US state or territory, twenty-five to the Utah governor, two to each member of the legislature and one to each officer of the legislature, two copies to each supreme court judge and probate court judge and one to each of their clerks, one each to various civil, municipal, and military officers of the territory, five copies to the Utah Library and five to the library of the University of Deseret, and two to each public library in the territory.¹ Samuel W. Richards watched the book being printed on May 1, 1856. The *Deseret News* bindery ledger, under the date May 1857, has an entry for "100 Law books bound . . . fifth session," at a cost of \$48, and seven other entries between November 24, 1856, and July 6, 1857, for "Law books" or "Laws" with the same unit price, totaling 900 books.² The Shepard Book Company of Salt Lake City reprinted item 1083 in 1920 under the same title. The resolution of January 17, 1856, also stipulated that 1,000 copies of the journals of the fifth legislative session be published "in book form," but apparently this was not done.

Flake-Draper 9385a. CSmH, CtY, CU-B, NjP, UPB, USIC, UU

1084 *Tremendous excitement! Indignation mass meeting! Monday evening! Mail from the States! Citizens of Great Salt Lake City and Territory generally will convene at the Council House this (Monday) evening at 6 o'clock, to express the sense of the people in regard to the management and delivery of the Eastern mail under the contractor McGraw and his conductors, who have laid over four days with the mail within 40 miles—under pretence that they could not cross the Weber, a stream that a farmer boy can cross with impunity at its present stage. [Salt Lake City? 1856?]*

Broadside 54 × 40.5 cm.

One of the two located copies of item 1084 has "June 2, 1856," handwritten after *(Monday) evening*. The immediate source of the "indignation" was the Eastern mail that had left Independence on May 1 and had reached the Weber River on the 30th, where it sat, undelivered, until the afternoon of June 4. William M. F. Magraw had taken the mail contract in 1854 and, according to the *Deseret News*, had not delivered the mail on time since October of that year.¹ On Monday, June 2, 1856, the "indignation mass meeting" convened in the Council House, appointed a committee to draft resolutions, and adjourned to the following evening. The Tuesday session heard the resolutions read, referred them back to the committee, and adjourned to Saturday, the 14th, when the resolutions were "ordered to be printed" in the *Deseret News*, the *New York Herald*, the *Mormon*, the *St. Louis Luminary*, and the *Western Standard*.² In the meantime, Congress annulled Magraw's contract on May

29, making the printing of the resolutions unnecessary (see items 863, 1049).³ Item 1084 is reprinted in the *Mormon* of August 16, 1856, with a few changes including the erroneous date *June 9th* inserted after *(Monday) evening*.

USIC.

1085 *Fourth of July ball, [cannon and flags ornament] a grand national ball will be held in the Social Hall on Friday, July 4, 5 p.m., which you are respectfully invited to attend. Dancing will commence at [2 dashes] 6 o'clock. Supper at [6 dashes] 7 “ \$5 per couple-----every additional lady \$1. Committee of arrangements: [Eight names in two columns, followed by the ninth name centered:] J. C. Little, L. W. Hardy, R. T. Burton, S. W. Richards, H. S. Eldredge, Wm. Eddington, Wm. H. Hooper, Wm. Bell, A. H. Raleigh. G. S. L. City, June 20, 1856.*

Broadside 14 × 9 cm. Printed in blue and gold.

1086 *Programme of the celebration of the Fourth of July, 1856, and grand military review. [Signed at end:] J. C. Little, L. W. Hardy, R. T. Burton, S. W. Richards, H. S. Eldredge, W. Eddington, W. H. Hooper, Wm. Bell, A. H. Raleigh, Committee of Arrangements. [Salt Lake City, 1856]*

Broadside 28 × 20.5 cm. Text in two columns, ornamental border.

The 1856 celebration of the Fourth of July in Salt Lake City began at sunrise with cannon fire, bells, and music by the Nauvoo Brass, Ballo's, and Martial bands. About 9:00 a.m. an escort consisting of the Nauvoo Brass and Ballo's bands, the Life Guards, a rifle company, two companies of light infantry, and the committee of arrangements accompanied Brigham Young and “suite” to the parade ground, where Thomas Bullock read Young's oration. The governor reviewed the troops, and the Nauvoo Legion performed a series of maneuvers. At 2:00 p.m. the escort reformed and together with various companies of the Legion escorted the governor to his residence. That evening, “several hundred persons,” including Brigham Young and Heber C. Kimball, attended the ball in the Social Hall, where dinner was served by George Goddard, whose “ice-cream and cordials were of the choicest kinds.”¹ *Programme of the Celebration* outlines the day's events, the order of the processions, and the military maneuvers. Some differences occur between it and the report of the celebration in the *Deseret News* of July 9.

Two copies of the invitation are located, at Brigham Young University and in the Hiram B. Clawson papers at the University of Utah. Each is on a sheet approximately 14 × 18 cm, folded to make four pages with print only on the first page, the lines *Fourth of July ball* and *Social Hall* printed in gold and the rest in blue.

William Eddington was born in Portsmouth, England, November 27, 1821, joined the Church in 1850, and was the Southampton Conference book agent before coming to Utah in 1853 (see item 641). He served on the Salt Lake Stake

high council for forty-five years, as a regent of the University of Deseret, and for eight years as mayor of Morgan, where he was a counselor in the bishopric. He died in Salt Lake City on March 3, 1913.²

William H. Hooper, born in Maryland, December 25, 1813, came to Salt Lake City in 1850 to work for the merchants Holladay and Warner. In December 1852, he married Mary Ann Knowlton, a Mormon, and about a year later converted to her faith. Brigham Young appointed him territorial secretary pro tem in 1857, and in 1859 he was elected to the first of five terms as Utah's delegate to Congress. A prominent businessman, he served as general superintendent of ZCMI and was a founder and president of the National Bank of Deseret. He died in Salt Lake City on December 30, 1882.³

The "Wm. Bell" of the committee of arrangements is probably the William Bell who was born in Durham County, England, on March 15, 1816, married Jane Heslop in 1834, converted to Mormonism in 1850, and came with his family to Utah in 1854. A cabinetmaker, he worked for Brigham Young for a number of years and about 1860 moved to Heber City, where he died on March 22, 1886.⁴

Item 1085: Flake-Draper 3412b. UPB, UU. *Item 1086:* Flake-Draper 6768a. UPB, USIC.

1087 PRATT, Parley Parker. *Marriage and morals in Utah, an address written by Parley P. Pratt, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and chaplain to the Council of the Utah legislature. Read in joint session of the legislature, in the Representatives' Hall, Fillmore City, Dec. 31, 1855, by Mr. Thomas Bullock, chief clerk of the House. Reprinted from the "Deseret News."* Liverpool: F. D. Richards, 42, Islington; London: L. D. S. Book & Star Depot, 35, Jewin St., City. 1856.

8 pp. 21.5 cm.

1088 PRATT, Parley Parker. *Marriage and morals in Utah, an address written by Parley P. Pratt, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and chaplain to the Council of the Utah legislature. Read in joint session of the legislature, in the Representatives' Hall, Fillmore City, Dec. 31, 1855, by Mr. Thomas Bullock, chief clerk of the House. Reprinted from the "Deseret News."* Liverpool: Orson Pratt, 42, Islington; London: L. D. S. Book & Star Depot, 35, Jewin St., City. 1856.

8 pp. 21.5 cm.

Parley Pratt served in the second and third territorial legislatures as a counselor from Great Salt Lake County and as the chaplain of the Council for the fifth session (see items 756, 844, 1033, 1095). On December 21, 1855, he delivered his "address on the laws of marriage and morals" to the Council, and ten days later Thomas Bullock read it to the full joint session, which ordered it published

Marriage and Morals in Utah,

AN ADDRESS WRITTEN BY

PARLEY P. PRATT,

*One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and Chaplain
to the Council of the Utah Legislature.*

READ IN JOINT SESSION OF THE LEGISLATURE, IN THE
REPRESENTATIVES' HALL, FILLMORE CITY, DEC. 31, 1855,

BY

MR. THOMAS BULLOCK,

Chief Clerk of the House.

REPRINTED FROM THE "DESERET NEWS."

LIVERPOOL:

ORSON PRATT, 42, ISLINGTON:

LONDON:

L. D. S. BOOK & STAR DEPOT, 35, JEWIN ST., CITY.

1856.

in the *Deseret News*.¹ The *News* ran it on January 16, 1856, and it was reprinted in the *Western Standard* of May 10, the *Mormon* of May 10, and the *Millennial Star* of May 31. The *Skandinaviens Stjerne* printed a Danish translation in three installments, July 15, August 1, and September 1, and the *Darsteller* ran a German translation in three installments in its issues for July, August, and September 1856. The *Star* of June 21 first advertised the pamphlet edition as “now ready for sale at £2 5s. per thousand, 5s. per hundred, or 1d. each.” And in an editorial in the *Star* two weeks later, Franklin D. Richards pronounced *Marriage and Morals in Utah* “the most competent scriptural exposition of the views of the Church” on polygamy “now in circulation,” which “should be made accessible to every person in the British Isles who has a sufficient interest to read it.” “Several Conferences have taken measures to put a copy of this pamphlet into every habitation,” he continued, “and we expect every Conference will do it.” Orson Pratt arrived in Liverpool on July 13 to succeed Richards as mission president, and in his epistle to the British Saints he too remarked that *Marriage and Morals in Utah* was “worthy of being circulated by hundreds of thousands.”² From the reports that were subsequently published in the *Star*, it appears a number of conferences attempted to meet Richards’s and Pratt’s expectations.³ Before the end of the year the tract was reprinted in San Francisco, and editions were published in Danish, French, and Welsh (items 1101, 1102–3, 1113, 1114).

Items 1087 and 1088 are, respectively, the first and second impressions of the first edition—the only nineteenth-century edition in English. Both have John Sadler’s colophon at the foot of the last page: *Printed by J. Sadler, 1, Moorfields, Liverpool*. In addition to replacing *F. D. Richards* with *Orson Pratt* on the title page, item 1088 adds the word *the* at the beginning of line 40 of p. 3, and *after* in line 3 from the bottom of p. 4—correcting the quotation of Galatians 3:17. Neither of these changes is in the versions in the *News* and *Star*. The pamphlet setting is different from that of the *Star* and appears to have been taken from the *Deseret News*.⁴ The European Mission financial records indicate that Parley Pratt owned the edition. John Sadler printed item 1087 in 55,000 copies at a cost of £45 14s. 6d., and the *Millennial Star* office credited itself with a commission of £6 3s. 9d. and Parley with a net credit of almost £71. Before the end of September, Sadler struck off item 1088 in 20,000 copies at a cost of £16 5s. 3d., with a commission of £2 5s. to the office and a net credit to Parley of about £26. There is no indication the tracts were printed from stereotype plates, so Sadler must have kept the type up between impressions.⁵

Parley begins his address with the covenant with Abraham, which, he contends, involved “a plurality of wives” and “an entire prohibition of all sexual intercourse except upon the principle of marriage:—a breach of which was considered a capital offence, punishable with death.” He argues that these principles were in force during the times of Moses and David, and during the time of Christ. Beginning with Rome, he continues, the Christian nations abandoned both principles, resulting in a world overwhelmed with the “grossest immoralities—with sin, and sorrow, and

tears, and wretched loneliness and widowhood.” What the righteous must do, he concludes, is “restore the law of God,—the new and everlasting covenant.”

One other piece—perhaps two—may have been printed in conjunction with *Marriage and Morals in Utah*. The entry in the European Mission financial records listing the costs of the first impression includes “Placards 1.0.0.” One might guess that this refers to a handbill advertising the tract. It may be the same bill mentioned by Henry Lunt in a letter to F. D. Richards of July 4, 1856: “I am having 500 circulars lithographed like the one I received from brother John Kay, to send to the clergy, editors, officials, and merchants, enclosing with the same the tract entitled *Marriage and Morals in Utah*.”⁶

Item 1087: Flake-Draper 6599a. CtY, CU-B, MH, NjP, UPB, USIC, UU, WHi. *Item 1088:* Flake-Draper 6599. CSmH, MH, NjP, TxDaDF, UPB, USIC.

1089 *Social Hall. | Theater! | For one night only!!! | Benefit | of the | orchestra. | Saturday evening, June 28. | D. Ballo director. J. M. Jones leader. | Overture Caliph of Bagdad. | Iron Chest!* [First 10 lines] [Salt Lake City, 1856]

Broadside.

Only a fragment of this playbill is known, measuring 42.5 × 23 cm, pasted into the “Printing Sample Book” in the LDS Church History Library. It lists the cast of the play *The Iron Chest*—Bernard Snow, H. K. Whitney, D. H. Sutherland, Henry Maiben, W. H. Wilson, Mrs. H. B. Clawson, Miss Epiphania, J. M. Simmons, D. McKenzie, Phillip Margetts, J. R. Clawson, Sarah Ann Cooke, and Madame Tereminia—as well as a song by Margetts, a flute solo by William Pitt, and a “comic song” by Maiben. The *Deseret News* of June 25, 1856, advertised the full program, which included the farce *A Race for Dinner*, starring Maiben as “Sponge.”¹ “Overture Caliph of Bagdad” undoubtedly refers to the overture of the comic opera *Caliph of Baghdad* by François-Adrien Boieldieu (1775–1834). Nothing is known about John M. Jones, the “leader” of the orchestra, beyond that he led various bands and orchestras and played the violin during 1853–56, and performed with the Salt Lake Theater orchestra in 1862, apparently after having been away from Salt Lake City for a time (see item 811).²

USIC.

1090 [Notice of Elder Wheelock’s departure. Liverpool, 1856]

Broadside?

Cyrus H. Wheelock arrived in Liverpool for his third British mission on July 5, 1854, labored in England for two years—the last ten months as second counselor to Franklin D. Richards—and sailed for America with Richards on July 26, 1856 (see items 536, 605, 615, 676, 719, 754).¹ Two June 1856 entries in the British Mission financial records list a charge in the amount of 4s. 6d. by Richard James for “50 Circulars (Notice of Elder Wheelock’s departure).”² Exactly

what this piece was is not known, but one might guess it was a tribute to Wheelock, issued the month before his departure.

1091 *Lærdommens og pagtens bog for Jesu Christi Kirke af Sidste Dages Hellige. Samlet udaf Guds aabenbaringer af Joseph Smith, Præsident. Oversat fra anden engelske udgave. Tredie oplag. Kjøbenhavn 1856. Udgivet og forlagt af H. C. Haight. Trykt hos F. E. Bording.*

lxxxi[3][1]–318[2][319]–326, 227–242 pp. 16 cm.

The third Danish edition of the Doctrine and Covenants adds the Lectures on Faith and an alphabetical index, bringing it in line with the English editions (see items 667, 910). It collates: title page (p. [i]) with the verso blank; leaf with *Forelæsninger om Troen* on the recto and the verso blank (pp. [iii–iv]); Lectures on Faith (pp. [v]–lxxxi), with the verso of p. lxxxi blank; leaf with *Pagter og Befalinger* on the recto and the verso blank; 111 sections (pp. [1]–318); leaf with *Indhold og alphabetisk Register* on the recto and the verso blank (not paginated); and chronological and alphabetical indexes (pp. [319]–326, 227–42). Pages 327–42 are misnumbered 227–42. The book’s bindings include: plain brown striated cloth with gilt ruled or decorative bands and gilt title on the backstrip, and blue or pink endsheets; and half brown leather with brown horizontally striated cloth covered boards, gilt bands and title on the backstrip, and blue endsheets.

Hector C. Haight reported to F. D. Richards on July 10, 1856, that he had published the Doctrine and Covenants with the added text, “faithfully assisted” by Carl Widerborg, and the *Skandinaviens Stjerne* of September 1, 1856, advertised the new edition. F. E. Bording printed it in 1,000 copies at a cost of 270 rigsdaler.¹

Flake-Draper 2924. CSmH, UPB, USIC.

1092 KERSHAW, George Frederick Watkins. [Pamphlet on doctrine] [Signed at end:] *Elder Geo. F. W. Kershaw, Of the Church of Jesus Christ of Latter Day Saints.* [At foot of last p.:] *Printed by A. Raby, Port-Louis, Mauritius.* [1856?]

Only the last leaf of this tract is extant—preserved in the LDS Church History Library. These two pages are unnumbered, so it is not possible to determine the tract’s length. The text on the recto and top of the verso was taken from Jesse Haven’s *Some of the Principal Doctrines or Belief of the Church of Jesus Christ, of Latter Day Saints* (item 807), rearranged and only slightly modified—including the reference to a “Law in Zion and in Zion *only*, by which a man can have more than one wife.” The concluding two paragraphs express Kershaw’s readiness to defend these principles “before any King, Ruler, Judge, Magistrate, Bishop, or Clergyman,” and his “earnest desire for the Salvation of Souls.”

George F. W. Kershaw was born in London in May 1824 and seems to have grown up near his place of birth. In 1849 he elected to join the English colonizers in South Africa, and in 1854 he converted to Mormonism. By that September he was laboring as a Mormon missionary in Port Elizabeth. He and his family sailed from Port Elizabeth for New York in April 1865 en route to Utah, and on June 6 he died aboard ship and was buried at sea.¹

Kershaw undoubtedly published item 1092 during his mission to Mauritius in the summer of 1856. On June 22 he sailed from Port Elizabeth on the brig *Unity* and arrived at Port Louis sixteen days later. For two months he labored there, baptizing five members of the crew of the *Unity* and a soldier stationed on the island, before returning to Port Elizabeth on September 23. Most of his time, he reported, was spent “in distributing tracts, and talking to any who would listen to me.”²

USIC

1093 *Pic-nic party at the headwaters of Big Cottonwood.* [Harp ornament with trumpets and laurels] *Pres. Brigham Young respectfully invites [broken underline] and family to attend a pic-nic party at the lake in Big Cottonwood Canyon on Thursday, 24th of July.* [5 lines] *G. S. L. City, July 18, 1856.*

Broadside 18 × 11 cm. On blue or white paper.

While the observance of the 1856 Fourth of July in Salt Lake City was a public event, the celebration of the Twenty-Fourth that year was more private. Two years earlier, Brigham Young and “others” had begun to build roads and sawmills in Big Cottonwood Canyon, and by July 1856 they had “three excellent saw mills” in operation. The July Twenty-Fourth “pic-nic party” took place about seventeen miles up the canyon, at a level area “containing from three to four hundred acres” with “a small clear lake, covering about 40 acres”—now called Silver Lake. Brigham Young’s lumber company had extended the road five miles up to the lake and had built a bowery on the campground and two rafts “for excursions upon the lake and angling for the numerous trout in its waters.” Robert T. Burton and a detachment of Life Guards were detailed to guard against accidents and take charge of the animals. “About 450 persons, with 71 carriages and 201 horses and mules,” arrived during the afternoon of the 23rd; began the 24th at 5:00 a.m. with cannon fire; celebrated the day with songs, toasts, poems, dancing, and music by Ballo’s, the Nauvoo Brass, and the Martial bands; and returned to their homes on the 25th. “We have attended many celebrations, both here and in other regions,” the editor of the *Deseret News* wrote, “but it has never before been our fortune to participate in one so fraught with unalloyed, high wrought joy as that we were favored with in the tops of the mountains.”¹

The five lines preceding the date in the invitation stipulate that the participants must start early enough in order to pass the first mill, about four miles up the canyon, by 2 p.m. on the 23rd, since no one will be permitted to pass this point

after that time, and fires are prohibited in the canyon except in the campground. The copy at the LDS Church is printed on blue paper, while a copy in private hands is on white.

USIC.

1094 *Programme for the literary and musical entertainment, to be held in the Social Hall, August 1, 1856. [At end:] G. S. L. City, July 24, 1856. [Salt Lake City, 1856]*

Broadside 28.5 × 14 cm. Ornamental border with rounded corners.

This program lists twenty-six numbers following prayer and singing by the assembly—including five band pieces; seven essays, four of them by James McKnight, Hannah Tapfield King, David Candland, and John B. Kelly; eight songs, one by Kelly and one by Henry Maiben; poems by Eliza R. Snow and William G. Mills; a trio; and speeches by Gilbert Clements, Henry W. Naisbitt, and Hugh Findlay. A note at the bottom states, “The whole interspersed with glees, anecdotes recitations, &c.”

Postponed from July 24 to August 1 “at the request of Gov. Young” because of the celebration in Big Cottonwood Canyon (see the preceding item), the performance began at 3:00 p.m., followed by supper at 6:00 and dancing at 6:30. Tickets were limited to about three hundred persons. A committee consisting of William Eddington, Clements, Candland, Naisbitt, Mills, Charles H. Bassett, McKnight, Findlay, Kelly, I. Bowman, C. Lambert, and Leo Hawkins organized the event. The actual performance included four additional musical numbers and a poem by W. W. Phelps but skipped Findlay’s speech. “We need not attempt a criticism of these productions,” the *Deseret News* remarked, “as everything was of the highest intellectual order.”¹

USIC.

1095 *General election. August 4, 1856. Great Salt Lake County. [Salt Lake City, 1856]*

Broadside 20.5 × 9.5 cm.

Listed in this ticket are the Great Salt Lake County candidates in the August 4, 1856, territorial “election”—for councilor, Parley P. Pratt; for representatives, J. M. Grant, W. W. Phelps, H. B. Clawson, J. W. Cummings, A. P. Rockwood, Hosea Stout, Jesse C. Little, S. W. Richards, Alexander McRae, Daniel Spencer, and Joseph A. Young. Among several other county officers: Robert T. Burton, sheriff; Thomas Bullock, recorder; John Nebeker, Jacob Gates, and Claudius V. Spencer, fence viewers; and J. W. Cummings, pound-keeper. Ordinarily an even-year election would not have involved a Council seat, but at this election one stood vacant because of Orson Pratt’s call to preside over the British Mission. When the legislature convened in December, however, Franklin D. Richards took

the Council seat instead of Parley Pratt because Parley had left on a mission to the States.¹

Flake-Draper 3539a. NjP, UPB, USIC.

1096 [Placard announcing lectures in the Philharmonic Hall by Elders John Hyde, late missionary from France, and R. Skelton, lately arrived from the East Indies. San Francisco? 1856?]

Robert Skelton reached San Francisco on Wednesday, August 20, 1856, three and a half months after he left Calcutta, and immediately sought out George Q. Cannon, with whom he stayed until departing for Utah twelve days later (see items 818–19, 887, 1038–39). “On the following Sabath after my arrival,” he writes in his journal, “Bro. Cannon issued Placards announcing the lectures which were to be delivered at the Philharmonic Hall. Elders Joh[n] Hyde late Missionary from France & R. Skelton lately arrive[d] from the East Indies.” Skelton comments that the meetings “were becoming more interesting every week” during his stay, suggesting that he and Hyde spoke more than once. “Bro Hyde,” he adds, “being a talented man commands a good congregation.”¹

John Hyde Jr. had been in Utah about two and a half years when he was called on a mission to Hawaii at the April 1856 general conference. That August he arrived in San Francisco, paused there until September 19, and then sailed for the Islands. During this voyage he seems to have lost his faith, for upon his arrival he published a piece in the Honolulu *Polynesian* denouncing Mormonism and began lecturing against the Church. The following year he issued his anti-Mormon book *Mormonism: Its Leaders and Designs*. Returning to England in 1858, he was baptized into the Swedenborgian New Church, and for the next seventeen years he devoted himself to its ministry, until his death near Derby on August 18, 1875, at age forty-two.²

1097 PRATT, Orson. [Tracts on the first principles of the gospel. Liverpool: Printed by Richard James, 1856–57]

8 parts, 128 pp. 22 cm.

Orson Pratt and Ezra T. Benson arrived in Liverpool on July 13, 1856, and for the next fifteen months Pratt presided over the British Mission, the first six months with Benson as his first counselor and James A. Little as his second.¹ Orson came to England, as he did eight years earlier, with a new pamphlet series in mind. In the *Millennial Star* of August 23 he announced that “a series of tracts, on the first principles of the Gospel” were “in the course of preparation,” the first of which, on Faith, was “about ready,” and he asked that orders be immediately forwarded so he could know how large an edition to publish. One week later he noted that the first and second tracts in the series were ready, and he hoped to issue a tract every two weeks until the series was completed. “Each Number,”

CHAPTER I.

THE TRUE FAITH.

FAITH THE RESULT OF EVIDENCE—JUSTIFICATION BY FAITH WITHOUT WORKS—JUSTIFICATION BY FAITH WITH WORKS—FAITH THE GIFT OF GOD—MIRACULOUS SIGNS ACCOMPANY TRUE FAITH IN ALL AGES—WHEN THE SIGNS CEASE, FAITH AND SALVATION CEASE.

1.—It is the intention of the author in this chapter to define and simplify the great principle, called FAITH. This is not an abstract principle, separate and distinct from mind, but it is a certain condition or state of the mind itself. When the mind believes or has confidence in any subject, or statement, or proposition, whether correct or incorrect, it is then in possession of faith. To have faith is simply to believe. Faith and belief, therefore, are synonymous terms, expressive of the same idea.

2.—Faith or belief is the result of evidence presented to the mind. Without evidence, the mind cannot have faith in anything. We believe that a stone will fall, when unsupported, on the evidence of past observation in relation to the falling of heavy bodies. We believe that day and night will continue on the evidence of past experience in regard to the uniformity of nature's laws. We believe that space is boundless, and duration endless, on the evidence, presented by the mind itself, which at once perceives the absurdity of either space or duration being limited. We believe in all self evident truths, on the evidence that all opposite propositions to these truths are absurd. We believe in all the great truths of science, either on the evidences of our own investigations, or on the researches of others. We believe in historical facts on the evidence of the historian. Faith in every fact, statement, truth, or proposition which we have confidence in, is, in all cases whatsoever, derived from evidence. Therefore, without evidence, faith can have no existence.

3.—Faith is of two kinds, namely, *false* and *true*. A false faith is the result of giving credence to false evidence: a true faith, the result derived from true evidence.

4.—The faith of Cain in offering the fruits of the ground was false, derived from some incorrect evidence, in relation to offerings, or in relation to the conduct necessary to obtain a blessing. The faith of Abel in offering the firstlings of his flock, was founded upon the evidence he had from the word of God that such an offering would please Him. The faith of the Egyptians in the doctrines of the magicians was the result of false evidence, strengthened, and, as they supposed, confirmed by the numerous miracles wrought by their evil hands. The faith of Israel in the doctrines of Moses was founded upon true evidence, and hence, was pleasing in the sight of God. Faith in idols and

he added, “will contain sixteen pages”—the price 2d. each, or 14s. per hundred. He reported in the *Star* of September 27 that the third tract was out and recommended that the conferences print wrappers for the tracts to make them “as agreeable as possible.”²

Orson made this recommendation more explicit two weeks later, when he outlined a plan to warn “five millions of the inhabitants of Great Britain” in one year. This plan involved supplying each of the Church members in Great Britain—estimated at twenty-five thousand in his calculation—with two copies of a particular tract in his new series. Each member would leave the tracts at two households each week, and, he reasoned, assuming two people in a household read the tract, one hundred thousand would be contacted each week, five million in the course of a year. Moreover, he noted, if in this manner the members were to distribute two copies of each tract in the new series, then the number warned would be five million multiplied by the number of tracts in the series, and “the whole population of Great Britain, might be benefited in one year.” The tracts would be sold directly to the branches, he advised, and the branch presidents would “receive them at the Liverpool prices, as the properties of the Branches.” To facilitate payment for them, he counseled the branch presidents to reserve out of their tithing funds one farthing—a fourth of a penny—per branch member each week. Book agents would not make a profit on those tracts sold to the branches.³

He further instructed each conference to produce colored wrappers for the tracts and specified the format: on the front, the title and the two lines of text on the tracts’ spines; on the back, local meeting times and locations together with a “request for the Reader to keep the same clean, and a statement that it will be called for unless purchased”; and on the inside, a catalogue of publications. “We shall probably reprint several of the old series of pamphlets, with some alterations,” he added, “which will be chaptered and paged, to agree with the New. And the whole will form, when completed, a series with an index, adapted for binding. The whole number in the series may be from twelve to twenty.”⁴

That October the *Star* office issued a “quantity” of wholesale and retail catalogues of works. About two weeks later, in the *Star* of November 1, Orson noted that some conference presidents had requested catalogues to bind with his new series of tracts, and, agreeing that this was “a better plan” than printing an abridged catalogue on the inside wrappers, he announced that thereafter an equal number of catalogues would be sent out with each order of tracts in the new series (see items 1104–5).⁵

The European Mission financial records indicate that Orson Pratt initially published each of the first three tracts in an edition of 10,000. Then, after formulating his plan to warn five million, he reprinted these in 37,000, 40,000, and 40,000 copies, respectively, and published each of the next five tracts in an edition of 50,000. Richard James printed the 397,000 pamphlets at a total cost of £611 8s.⁶

The response from the branches, however, was disappointing. One might guess that Orson's plan proved too daunting for most of the Church members and too expensive for the branches. The increase in the book debt during the period he was mission president suggests the branches paid the *Millennial Star* office only a small fraction of what they owed for the tracts.⁷ On January 8, 1857, after the fifth tract in the new series had been issued, James A. Little suggested "several reasons" why he thought "it might be well to curtail for the present the publication of his series of tracts," and Orson "concluded to stop for a time with the publication of the eighth chapter and wait awhile to see how the works sold."⁸ No other tracts were issued after the eighth, so the eight tracts comprise the entirety of the new series. It seems clear, however, that initially Orson Pratt intended the series to include "twelve to twenty" chapters, and, with a title page and index, form the definitive defense of Mormon doctrine.

Each tract has a caption title consisting of *Chapter* [chapter number in roman numerals], followed by the title of that chapter. Each has the following two lines printed along its spine: *By Orson Pratt, One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church throughout Great Britain, | and all European Countries. Liverpool: 42, Islington. London: L.D.S. Book and Star Depôt, 35, Jewin Street, City. [issue date] Price 2d.* Each tract is in sixteen pages, the whole continuously paginated. The eight chapter titles, with the issue dates in brackets, are: *The true faith* [August 25, 1856]; *True repentance* [September 8, 1856]; *Water baptism* [September 22, 1856]; *The Holy Spirit* [November 15, 1856]; *Spiritual gifts* [December 15, 1856]; *Necessity for miracles* [January 15, 1857]; *Universal apostacy, or the seventeen centuries of darkness* [February 15, 1857]; and *Latter-day kingdom, or the preparations for the Second Advent* [March 15, 1857].

Each of the first three chapters exists in two editions, identified as follows.⁹ For *The True Faith*: (1) with *the* and (2) with *simplify* as the last word in line 8, p. 1. For *True Repentance*: (1) with *treat-* and (2) with *treating* as the last word in line 7, p. 1. And for *Water Baptism*: (1) with *Sa-* and (2) with *Saviour* as the last word in line 19, p. 1. In each instance, the two editions are largely line-for-line the same, and because it is located in fewer copies, edition (1) is probably the earlier.

Between them, Brigham Young University and the LDS Church have twenty-four copies of the tracts in wrappers. In each instance, a specific conference issued the wrapper, and in most cases the tract is bound with a copy of the four-page catalogue of works (item 1105). The most common color is tan or salmon, but the Birmingham Conference used olive green, and the Staffordshire Conference dark brown. The front wrapper, as Orson Pratt specified, invariably contains the caption title of the tract—without *Chapter* and the number—and the text along the spine—with *L.D.S.* and *Star* replaced with *Latter-day Saints'* and "*Millennial Star*" and the price in prominent type moved to the middle. Usually the front wrapper has an ornamental border or a ruled border with corner decorations. In some instances

the date on the front wrapper—likely the date the wrapper was printed—differs from that on the tract’s spine. The text on the back wrapper varies from conference to conference. London, Hull, Sheffield, Bradford, and South, for example, give the meeting times for several locations; Birmingham and Staffordshire list several meeting places but without the times; and Manchester and Liverpool list the times for a single location. At least one conference left a blank space where meeting times and places were to be written in by hand. Wrappers for the Hull, Sheffield, and Bradford conferences include the line *Hull: Printed by J. S. Oliver, opposite the Town-Hall* on the front at the bottom. And it is likely that various groups of conferences used the same printer to produce their wrappers.

None of the themes of the eight chapters were unfamiliar at this point (see, e.g., items 373–86, 428–29, 521–22, 543). Orson published an earlier version of *The Holy Spirit* in the *Star* of October 15 and November 1, 1850, and versions of *The True Faith*, *True Repentance*, and *Latter-day Kingdom* in the second volume of the *Seer* (items 769–70). *The True Faith* opens with the statement that “faith or belief is the result of evidence presented to the mind,” and it declares that God provides sufficient evidence “to produce faith in the heart of every person living.” “Faith alone” is not sufficient for “justification, sanctification, and salvation,” it argues, but must be accompanied by works—including repentance from sin, baptism, and the gift of the Holy Ghost—and, although faith is a gift of God, faith is obtained, increased, and perfected by a person exercising his or her agency. *True Repentance* asserts that “sin against God is a transgression of His law” and quotes Romans 5:13 that “sin is not imputed when there is no law.” It discusses at length some of the more grievous sins prevalent in world, including murder, adultery, loving and making lies, preaching false doctrines, and ministering without authority, and declares that the proper penalty for sexual immorality—and the punishment in Utah Territory—is “death to both male and female.” True repentance, it concludes, requires a sorrow for sin arising from an awareness of one’s fallen state, confession of sin, and a determination to sin no more. *Water Baptism* argues that baptism was practiced anciently by the Jews and is properly by immersion, that it is for the remission of sins and is essential for salvation, requiring first faith in Jesus Christ and repentance “of all sins.” Since infants are not capable of sinning, it concludes, they are not proper subjects for the ordinance.

The Holy Spirit contends that the Holy Spirit, “infinite in quantity,” made “the heavens and earth, and all things therein” and sustains and controls them under the authority of the Father and Son. No space exists without its “immediate presence,” it continues, and this “boundless ocean of Spirit possesses in every part, however minute, a will, a self-moving power, knowledge, wisdom, love, goodness, holiness, justice, mercy, and every intellectual and moral attribute possessed by the Father and Son.” When a person receives the gift of the Holy Spirit, “the whole ‘inner man’ is immersed in this holy Substance.” Parts of the Holy Spirit, the tract declares, exist as a Holy Being, the Holy Ghost, who constitutes the third person of the Trinity, and those who repent of their sins and are baptized by water are entitled

to the baptism of fire and the Holy Ghost, received through the laying on of hands by one having authority.

Spiritual Gifts discusses the “blessings given by the Holy Spirit” to those “who constitute the Church of Christ”—in particular the “Gift of Revelation,” “Gift of Prophecy,” “The Gift of Translating Languages,” “The Seer’s Gift,” and “The Gift of Visions and Dreams.” These gifts are always present in God’s true church, it argues, and while they are absent among the “Catholic, Greek, or the Protestant churches,” they are enjoyed by the Latter-day Saints. *Necessity for Miracles* continues this theme. Miraculous signs and gifts exist in all ages among true believers to bless their lives, it contends, and are not confined to a particular age. Their absence for many centuries in the Christian churches is the result of the apostate nature of these churches. *Universal Apostacy, or the Seventeen Centuries of Darkness* argues that the Jewish church “partially” apostatized at the time of the Exodus and fell away completely when it rejected the Messiah. The “great Apostacy of the Christian Church” commenced during the first century, it continues, and, quoting the Church of England’s *Homily Against Peril of Idolatry*, the whole of Christendom has been “buried in the most abominable idolatry . . . for the space of eight hundred years or more.” No society can call themselves the people of God “and yet reject the great, fundamental, and infinitely important doctrine of continued revelation.” *Latter-day Kingdom, or the Preparations for the Second Advent* opens with the declaration that preparation for Christ’s second coming must involve the restoration of the true Christian Church. Quoting the books of Daniel and Revelation, it argues that the Bible predicts the Kingdom of God will be reestablished in “the latter days” and “located in a mountain” by an angel who will restore the authority to preach the gospel and perform the holy ordinances. This leads to an account of the advent of Mormonism, its comparison with the ancient church, and a defense of its doctrine of the gathering.

Like his 1848–51 series of pamphlets, Orson’s new series included a tract that was unacceptable to Brigham Young. Before leaving for England, Orson apparently promised to stay away from speculative theology, and this undoubtedly contributed to Brigham’s irritation when he reviewed *The Holy Spirit* on March 8, 1857. That day he excoriated Orson Pratt in a public discourse, declaring that he did “not yet know enough to keep his foot out of it, but drowns himself in his own philosophy,” that “his vain philosophy is no criterion or guide for the Saints in doctrine.”¹⁰ Eight years later *The Holy Spirit* was officially condemned along with *Great First Cause*, certain parts of the *Seer*, and Lucy Smith’s *Biographical Sketches* (see items 543, 769–70, 829).¹¹

Flake-Draper 6548. CSmH, CtY, MH, NjP, UHi, UPB, USIC, UU.

1098 TAYLOR, John. *Er Mormonismen en vranglære? Af J. Taylor. Kjøbenhavn, 1856. Udgivet af Hector C. Haight. Trykt hos F. E. Bording.*

31 pp. 21.5 cm.

1099 TAYLOR, John. *Er Mormonismen en vranglære? Af J. Taylor. 2det oplag. Kjøbenhavn, 1856. Udgivet af Hector C. Haight. Trykt hos F. E. Bording.*
31 pp. 21.5 cm.

1100 TAYLOR, John. *Är Mormonismen en Irrlära? Af J. Taylor. Köpenhamn, 1856. Udgivet af Hector C. Haight. Tryckt hos F. E. Bording.*
31 pp. 21 cm.

John Taylor ran a suite of three serial articles on the editorial pages of the *Mormon*—the first, entitled “Mormonism a Paradox,” in the issue of December 15, 1855; the second, “Is Mormonism a Religious Paradox?,” December 22, 1855–January 26, 1856; and the third, “Is Mormonism a Philosophical Paradox? Or, Is Mormonism Philosophically True?,” February 2–February 16, and March 8, 1856. *Er Mormonismen en Vranglære?* and *Är Mormonismen en Irrlära?* (in both instances, Is Mormonism a False Faith?) are, respectively, Danish and Swedish translations of the first two articles.

The *Skandinaviens Stjerne* published a translation of the first two articles in seven installments in its issues for March 15–June 1 and July 1, 1856, and noted on September 1 that *Er Mormonismen en Vranglære?*, “a little publication in two sheets,” was coming out and could be ordered.¹ The “2det oplag” (item 1099) is a true second edition and apparently was published before the end of the year. Both pamphlet settings are different from that in the *Stjerne*. The Scandinavian Mission printing account daybook has just one entry for the tract in 1856, showing 10,000 copies printed at a cost of 298 rigsdaler—without doubt the total of the two Danish editions, and probably the Swedish edition (item 1100) as well.² Before the end of the century, the tract went through at least nine more editions in Danish and eleven more in Swedish (see item 1157).

Taylor’s main point in the suite is that Mormonism is the one true religion. The first article reminds the reader that, although “it originated with a young unlettered man, a farmer—without education,” Mormonism has established cities and settled a territory and has “penetrated into Europe, Asia, Africa, and Australia, and has made its converts by tens of thousands.” The second discusses the Church’s first principles—faith, repentance, baptism by immersion, and the gift of the Holy Ghost—together with its concepts of the Resurrection, eternal judgment, and authority to act in God’s name, and contrasts these doctrines with those of the New Testament church and the mainline Christian churches.

Item 1098: Flake-Draper 8825a. CtY, UPB, USIC. *Item 1099:* Flake-Draper 8826. CSmH, UPB, USIC. *Item 1100:* Flake-Draper 8830. NN, UPB, USIC.

1101 PRATT, Parley Parker. *Priodas a moesou yn Utah. Annerchiad a ysgrifenydd gan Parley P. Pratt, un o Ddeuddeg Apostol Eglwys Iesu Grist o Saint y Dyddiau Diweddaf, ac a ddarllenwyd yn nghyd-eisteddiad deddf-wneuthurwyr Utah, yn*

neuadd y cynnrychiolwyr, Fillmore, Rhag. 31, '55 gan Mr. Thomas Bullock a gyfieithwyd o'r "Deseret News" gan Dewi Elfed Jones, Abertawy. [4 lines] Abertawy: Argraffwyd a chyhoeddwyd gan Daniel Daniels. [Marriage and morals in Utah. Address written by Parley P. Pratt, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and read in joint-session of the Utah legislature in Representative's Hall, Fillmore, Dec. 31, '55 by Mr. Thomas Bullock and translated from the "Deseret News" by Dewi Elfed Jones, Swansea. Swansea: Printed and published by Daniel Daniels.] [1856]

[i-ii][1]-12[2] pp. 19 cm.

Flake-Draper 6606a. Dennis 99. UPB, USIC, WsN.

1102 PRATT, Parley Parker. *Ægteskab og sæder i Utah. (Fra "Deseret News.") En adresse, skreven af Ældste Parley P. Pratt og læst i den forenede session af Hr. Thomas Bullock, husets over-secretair i Repræsentanternes Hal, Fillmore den 31te December 1855. Forsamlingen bevidnede forfatteren deres tak ved et eenstemmigt votum, og ved et lignende votum lorordnede [sic] de adressen optaget i "Deseret News."* Kjøbenhavn. Udgivet af Hector C. Haight. Trykt hos F. E. Bording. 1856.

16 pp. 22 cm.

1103 PRATT, Parley Parker. *Ægteskab og sæder i Utah. (Fra "Deseret News.") En adresse, skreven af Ældste Parley P. Pratt og læst i den forenede session af Hr. Thomas Bullock, husets over-secretair i Repræsentanternes Hal, Fillmore den 31te December 1855. Forsamlingen bevidnede forfatteren deres tak ved et eenstemmigt votum, og ved et lignende votum forordnede de adressen optaget i "Deseret News". [sic] (Anden udgave.)* Kjøbenhavn. Udgivet af Hector C. Haight. Trykt hos F. E. Bording. 1856.

16 pp. 22 cm.

Items 1102 and 1103 are the first and second Danish editions of Parley Pratt's *Marriage and Morals in Utah* (see items 1087–88). A translation of Parley's speech was published in three installments in the *Skandinaviens Stjerne* of July 15, August 1, and September 1, 1856, taken either from the *Deseret News* of January 16 or *Millennial Star* of May 31. Two weeks after printing the third installment, the *Stjerne* announced that item 1102 was out of press and ready to be ordered.¹ The two entries for *Ægteskab og Sæder i Utah* in the Scandinavian Mission printing account daybook, one just following the other, suggest that Hector C. Haight published the second edition not long after the first—undoubtedly to launch a wide distribution of the tract like the one under way in the British Mission (see items 1087–88). Each edition comprised 5,000 copies and was printed at a cost of 69 rigsdaler.² The pamphlet settings are different from that in the *Stjerne*.

Items 1102: Flake-Draper 6599b. CSmH, CtY, UPB, USIC. *Item 1103:* Flake-Draper 6600. NjP, UPB, USIC.

1104 [Double crown and octavo catalogues of works. Liverpool: Printed by John Sadler, 1856]

1105 *Catalogue of works published by the Church of Jesus Christ of Latter-day Saints, and for sale by Orson Pratt, at their General Repository, and “Millennial Star” Office, 42, Islington, Liverpool.* [Caption title] [At foot of p. 4:] *Printed by R. James, 39, South Castle Street, Liverpool.* [1856]

4 pp. 22 cm.

The *Millennial Star* office issued new catalogues of publications in October 1856 and advertised them in the *Star* of October 18:

Catalogues.—With this Number we issue a quantity of Wholesale and Retail Catalogues, for judicious circulation. The large “double crown” ones are to be posted in all the chapels and meeting rooms, and other public places. The small retail ones are for general circulation. As the principal works of the Church will be advertised on the covers of the pamphlets in circulation, these Catalogues need not be given to those with whom Tracts are left, unless they desire them. To other inquirers after the truth, they can be given away, as circumstances may require or suggest. The *whole-sale* ones are for the use of Pastors, Presidents of Conferences, Conference Book Agents, and Auditors of General Agents’ Accounts.

The European Mission financial records, under the date October 19, 1856, give John Sadler’s invoice for printing 10,000 “Octavo” catalogues at a cost of £5 5s. and 1,000 “Double Crown Bills” at a cost of £3 5s.¹ Neither catalogue is located.

Two weeks after the October 18 advertisement appeared, Orson Pratt noted in the *Star* that some conference presidents had requested catalogues to bind with his second series of tracts. Agreeing that this was “a better plan” than printing an abridged catalogue on the inside of the tract covers, he announced that thereafter an equal number of catalogues would be sent out with each order of tracts in his second series (see item 1097).² On November 18 the office began implementing this plan, and by July 31, 1857, Richard James had printed 345,000 copies of item 1105, probably in at least four impressions, at a total cost of £129 7s. 6d.³ A number of these have survived, in most instances bound with one of the tracts in Orson’s second series.

Item 1105 follows the format of Franklin D. Richards’s 1855 catalogue (item 1016)—with, of course, a few modifications, including the addition of Eliza R. Snow’s *Poems and Route from Liverpool to Great Salt Lake Valley* to the list of books on the first page. It exists in two states: (1) with five chapters listed under “A Series of Pamphlets, now being Published” on p. 2, and (2) with eight chapters listed under this heading. Also on p. 2, at the end of the entry “Latter-day Saints’ Millennial Star,” state (1) has “XVIII. in weekly numbers, 1d. each,” while state (2) has “XIX., in weekly numbers, 1d. each.” The two states have the same setting for pp. 1, 3, and 4, while p. 2 in the second state has been reset.

Item 1105: Flake-Draper 1333–34. UPB[1, 2], USIC [1, 2].

CATALOGUE OF WORKS

PUBLISHED BY THE

Church of Jesus Christ of Latter-day Saints,

AND FOR SALE BY ORSON PRATT,

At their General Repository, and "Millennial Star" Office,

42, ISLINGTON, LIVERPOOL.

(For List of Agents, see last page.)

- BOOK OF MORMON.** An Account written by the hand of Mormon upon plates taken from the plates of Nephi. Translated by Joseph Smith, Jun. Morocco extra, 6s. 6d.; calf, gilt edges, 4s. 6d.; grained roan, 3s.
- DOCTRINE AND COVENANTS** of the Church of Jesus Christ of Latter-day Saints. Selected from the Revelations of God, by Joseph Smith, President. Morocco extra, 6s.; calf, gilt edges, 4s.; grained roan, 2s. 6d.
- THE PEARL OF GREAT PRICE.** 6d.
- HYMN BOOK.** Morocco extra, 4s.; calf, gilt edges, 2s. 6d.; calf grained, 2s.; roan embossed, 1s. 6d.
- BIOGRAPHICAL SKETCHES OF JOSEPH SMITH, THE PROPHET,** and his progenitors, for many generations, by Lucy Smith, mother of the Prophet. Morocco extra, 6s.; calf, gilt edges, 4s.; grained roan, 2s. 6d.
- THE HARP OF ZION.** Poems, by John Lyon. Published for the benefit of the Perpetual Emigrating Fund. Morocco extra, 6s. 6d.; cloth, gilt extra, 3s. 6d.; cloth embossed, 2s. 6d.
- POEMS, Religious, Historical, and Political.** By Eliza R. Snow. Vol. I. Morocco extra, 6s. 6d.; calf, gilt, 5s.; cloth, gilt, 3s. 6d.; cloth embossed, 2s. 6d.
- ROUTE FROM LIVERPOOL TO GREAT SALT LAKE VALLEY.** Illustrated with splendid Steel Engravings and beautiful Woodcuts, from Sketches made by Frederick Piercy. Edited by James Linforth. Half morocco, gilt, £1 3s.; half calf, gilt edges, £1 2s.; Ditto, sprinkled edges, £1. The first three parts, containing an accurate history of the L. D. Saints' Emigration from Europe, up to 1854, may be had separately, 1s. each.
- THE GOVERNMENT OF GOD,** by John Taylor, one of the Twelve Apostles. Stiff covers, 1s. 9d.
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- MARRIAGE AND MORALS IN UTAH.** An Address to the Legislature of Utah Territory, read in their Joint Session, December 31st, 1855. 1d.

1106 *Questions to be asked the Latter Day Saints.* [Salt Lake City? 1856?]
Broadside 40.5 × 28 cm.

The Mormon Reformation of 1856–57 commenced in mid-September with a four-day conference in Kaysville conducted by Jedediah M. Grant, William Willes, and others, followed by a three-day conference in Farmington, resulting in the rebaptism of about nine hundred in these two settlements. That same Sunday, in Salt Lake City, Brigham Young delivered one of his “strongest” addresses ever, and a week later, in Salt Lake City discourses, he and Grant fanned the fires of reformation, each declaring at one point that there were sins that could be atoned for only “by the blood” of the sinner.¹ On September 30, at a meeting of the bishops and their counselors, Grant pressed these leaders to purify themselves and specifically asked if they attended to prayers and bathed at least once a week. Two days later he spoke in the Seventeenth Ward Schoolhouse and remarked that he had “given the Teachers a new set of questions to ask the people,” including “Do you wash your bodies once each week, when circumstances will permit?” and “Do you keep your dwellings, outhouses, and door-yards clean?”² A year earlier, a program of “home missionaries” had been organized throughout the territory, and on October 27, 1856, Grant, Wilford Woodruff, and Franklin D. Richards, met with the missionaries, announced that they would be led by Woodruff and Richards, and instructed them in promoting the reformation among the Church members. The First Presidency and some of the Twelve met with priesthood leaders in the Social Hall on November 4, when Brigham Young read a list of questions and asked the group to publicly answer them, and the next day Woodruff discussed the questions with Grant and Richards. By November 15, the list had grown to twenty-seven questions, and that day *Questions to Be Asked the Latter Day Saints* was struck off by the *Deseret News* shop.³

Questions to Be Asked the Latter Day Saints consists of the twenty-seven questions with the following five-line paragraph at the bottom:

In answer to the above questions, let all men and women confess to the persons they have injured and make restitution, or satisfaction. And when catechising the people, the Bishops, Teachers, Missionaries and other officers in the Church are not at liberty to pry into sins that are between a person and his or her God, but let such persons confess to the proper authority, that the adversary may not have an opportunity to take advantage of human weaknesses, and thereby destroy souls.

The questions include: “Have you committed murder, by shedding innocent blood, or consenting thereto?” “Have you betrayed your brethren or sisters in anything?” “Have you committed adultery, by having any connection with a woman that was not your wife, or a man that was not your husband?” “Have you borrowed anything that you have not returned, or paid for?” “Have you been intoxicated with strong drink?” “Have you branded an animal that you did not know to be your own?” “Do you pay your tithing promptly?” “Do you wash your body and have your family do so, as often as health and cleanliness require and circumstances will permit?” “Do you oppress the hireling in his wages?”

During that fall and winter, teams of home missionaries went with the list of questions from house to house, examining the inhabitants and urging them to repent and be rebaptized. Wilford Woodruff and his family were “weighed” by the “Law of God” on November 19; George Halliday and family were “catechised” on February 27.⁴ The Willie and Martin handcart companies drew some attention away from reform, and on December 1, 1856, the reformation lost its most ardent proponent when Jedediah M. Grant died at age forty (see item 1109). By spring, the reformation had largely run its course.

Flake-Draper 1432. UPB, USIC, UU.

1107 [Printed handbill announcing a public meeting in Paisley on Sunday, November 16, 1856. Paisley? 1856?]

This unlocated handbill is the sixth of perhaps more than a dozen such pieces James Ure mentions in his journals and letters (see items 1131, 1138, 1140, 1143). The first five were issued by him or his Mormon associates before he left the British Isles in 1849—at Kilbirnie, Scotland, in November 1841; Barnsley, England, in January 1847; Hull in April 1847; Grimsby, a month later; and at Hull in August 1848.¹

Born in Scotland on June 11, 1817, Ure was baptized into the Church in 1840 and served as the president of the Sheffield and Hull conferences before coming to Utah in 1849. He returned to the British Mission in August 1856 and was sent to Scotland and, at the end of the year, appointed pastor over the Scottish conferences. Fourteen months later he sailed for home. In 1864 he went again to Great Britain as a missionary and in 1877 was chosen first counselor in the presidency of the Tooele Stake. He died in Salt Lake City on July 29, 1897.²

Ure notes in his journal that he went to Paisley on Wednesday, November 12, 1856, and that evening made arrangements for a public meeting on the following Sabbath, “by means of circulating some printed bills throughout the town.” On Sunday, the 16th, he spoke there in the afternoon and evening, both times on the fulfillment of prophesy of the great work of the last days.³

1108 [Placard announcing lectures by Ezra T. Benson and James A. Little on Sunday, November 23, 1856. Manchester? 1856?]

Four months after he assumed the presidency of the British Mission, Orson Pratt sent his two counselors, Ezra T. Benson and James A. Little, to Manchester to investigate an anti-Mormon campaign led by Samuel Hawthornthwaite, who had abandoned the Church in August and had been lecturing against Mormonism (see items 536, 605).¹ On Saturday, November 22, Benson and Little came to Manchester, expecting to deliver public lectures the following day. The lectures “were announced by placards,” Benson reports, “but in consequence of the mob that had collected for the purpose of breaking up our meetings, we had but little

chance of informing the people.” Little notes in his journal that they moved the evening session to a local LDS meeting room, but the “mob” learned of the location and disrupted the meeting. “Many intelligent persons were disgusted with the proceedings of the mob,” Benson adds, and that evening “several respectable men called at our lodgings and inquired the cause of the excitement.”²

1109 *Order of procession and funeral services of Major General Jedediah Morgan Grant, G. S. L. City, Dec. 4, 1856. [41 lines] The proceedings of the day under the direction of Colonels J. C. Little and L. W. Hardy. [Salt Lake City, 1856]*

Broadside 28.5 × 10.5 cm.

At the time of his death on December 1, 1856, Jedediah M. Grant was mayor of Salt Lake City, speaker of the territorial House of Representatives, major general in the Nauvoo Legion, and second counselor in the First Presidency, and each of these roles was represented at his funeral services three days later.¹ According to *Order of Procession*, at 9 a.m. an escort under the command of Lieut. Gen. Daniel H. Wells will assemble in front of Grant’s residence, and at 9:30 the military will form open lines between which Grant’s remains, accompanied by a band and his relatives and friends, will be taken to the Tabernacle. The services will commence at 10 a.m. and conclude at noon, when a procession will convey the remains to the cemetery. This procession is to include an advanced guard of Lancers, a band, the lieutenant general and staff, a cavalry escort, eight bearers, Grants remains, his horse, family and friends, the First Presidency, Twelve, and Presiding Bishop, a band, the city council, other Church dignitaries, members of the territorial legislature, “Members of Masonic Fraternity,” friends and citizens in carriages, a third band, a cavalry and infantry rear escort, and “Citizens generally (on foot).”² *Order of Procession* is reprinted in the *Deseret News* of December 10, with some differences.³ Wilford Woodruff noted that the procession was “the largest . . . ever formed on such an occasion in this valley.”⁴

Flake-Draper 6006c. USIC.

1110 PRATT, Orson. [Tracts on the first principles of the gospel—in Welsh. Swansea: Daniel Daniels, Printer, 1856–57]

8 parts, 224 pp. 17.5 cm.

Flake-Draper 6548m. Dennis 100–7. UPB, USIC, WsB, WsN.

1111 YOUNG, Brigham. *Governor’s message: presented to the Legislative Assembly of the Territory of Utah, December 18, 1856. [Caption title] [At end:] Utah Territory, Executive Department, December 8, 1856. [Salt Lake City, 1856]*

4 pp. 21.5 cm.

The sixth annual session of the Utah territorial legislature opened in Fillmore but met there for only one day. On Monday, December 8, 1856, the legislature convened in the Fillmore State House, organized temporarily, and in joint session passed a resolution changing the seat of government to Salt Lake City. Then it adjourned until December 18. It reconvened on the morning of the 18th in the Social Hall in Salt Lake City and at 11:00 a.m. went into joint session with the governor to receive his message. James Ferguson, chief clerk of the House, read the message to the assembly, after which the joint session ordered 500 copies printed “for the use” of the legislature.¹ The message was reprinted in the *Deseret News* of December 24, the *Western Standard* of March 13, 1857, the *Mormon* of April 18, the *Millennial Star* of May 30, and *Journal of the Legislative Assembly of the Territory of Utah: for the Sixth Annual Session* (Salt Lake City, 1857), pp. 10–13. A single copy of the pamphlet is known, which is pasted in the “Printing Sample Book” in the LDS Church History Library. Its setting is different from that in the *News*.

Brigham Young begins the message—the briefest of his eight gubernatorial messages—with a reference to the constitutional convention in March and remarks that “recent advices from our delegates show that our application has not been presented, owing to the intolerance evinced by the predominant party in the House of Representatives” (see items 1072–74). He notes that the census showed a population in the territory of nearly 77,000 and estimates that about 20,000 had been added to the population after the census had been taken. Commenting that the financial condition of the territory is sound, he includes a brief financial summary and then applauds the “annual State Fair, or Exhibition of Home Productions and Manufactures,” held in Salt Lake City on October 1–3. He reports that he has appointed William H. Hooper territorial secretary, pro tem, because of the death of Almon W. Babbitt and the unlikeliness of a federal replacement before another year.² The territory has remained peaceful during the year, he continues, except for some Indian hostilities in Utah County in early March that resulted in seven deaths, and he suggests that arms, ammunition, and supplies be kept in store for such emergencies.

The legislature continued to meet in Salt Lake City until it adjourned on January 16, 1857, thirty-nine days after it opened in Fillmore.³

Flake-Draper 9347a. USIC.

1112 [Names of members, officers, and standing committees of the Council and House of Representatives of the Legislative Assembly. Salt Lake City? 1856?]

All that is known about this unlocated piece comes from a reference to it in the journal of the sixth legislature. During the morning of December 18, following the governor’s message, the joint session elected James McKnight public printer, and “on motion of Lorin Farr, 100 copies of the names of members, officers and Standing Committees of each House were ordered to be printed for the use of this Legislative Assembly.”¹

1113 PRATT, Parley Parker. *Scriptural evidences in support of polygamy: being an address entitled Marriage and Morals in Utah: by Parley P. Pratt; and a Protestant minister's arguments from the Bible in favor of polygamy: extracted from the work of the Rev. D. O. Allen, D.D., missionary of the American Board of Foreign Missions for twenty-five years in India. San Francisco: Published by George Q. Cannon, 118½ Montgomery Street. 1856.*

24 pp. 22.5 cm. Yellow printed wrappers.

This pamphlet consists of "Introductory Remarks" by the compiler, George Q. Cannon (pp. [3]–6), Parley Pratt's *Marriage and Morals in Utah* (pp. [7]–18), and excerpts from David O. Allen's *India Ancient and Modern* (Boston, 1856) (pp. 18–24).¹ It was issued in a yellow wrapper with the title page reprinted on the front within a border of straight and wavy rules, and an advertisement for LDS meetings in San Francisco on the back. A copy with the full wrapper is in the Yale University Beinecke Library.

Marriage and Morals in Utah was reprinted on the first page of the *Western Standard* of May 10, 1856, from the *Deseret News* of January 16. Its text is arranged differently in paragraphs in the *Standard* and incorporates the correction in Galatians 3:17 (see items 1087–88). The text in the pamphlet follows that in the *Standard* but is printed from a different setting. The excerpts from Allen's book are from an appendix, pp. 601–2, 604–9, reporting the deliberations of "the Calcutta Missionary Conference, consisting of the missionaries of the different Societies." *Scriptural Evidences* includes one of the conference's conclusions: "If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all, but such a person is not eligible to any office in the church." The argument in Allen's book supporting this conclusion, quoted in *Scriptural Evidences*, was taken, with attribution, from Martin Madan's *Thelyphthora; or, a Treatise on Female Ruin* (London, 1780).² This argument uses the examples of Jacob and David and the books of Deuteronomy, Isaiah, and Jeremiah to justify polygamy—a line of reasoning entirely familiar to the Latter-day Saints. John Taylor ran across a reference to Allen's book, obtained a copy, and printed excerpts from it in the *Mormon* of February 23, March 1, May 3, and May 17, 1856.³ It seems clear that Cannon took the excerpts in his pamphlet from the *Mormon*.

Cannon asserts in the introduction that he published *Scriptural Evidences* because "we wish men to be left without excuse for believing the wild, fanciful and untruthful stories told about us and our belief and practice," and so "the seeker after truth and the curious have now another opportunity of learning the Latter-Day Saints' reasons for believing in polygamy." Polygamy was a prominent topic in his editorials in the *Standard*, as was his disgust with the Church's critics who made slanderous allegations without citing any evidence.⁴ Perhaps the advent of a new critic further prompted him to publish the tract: the week before

SCRIPTURAL EVIDENCES

IN

SUPPORT OF POLYGAMY:

BEING AN ADDRESS ENTITLED

Marriage and Morals in Utah:

BY PARLEY P. PRATT;

AND A

PROTESTANT MINISTER'S ARGUMENTS

FROM THE BIBLE IN FAVOR OF POLYGAMY:

EXTRACTED FROM THE WORK OF THE REV. D. O. ALLEN, D. D., MISSIONARY
OF THE AMERICAN BOARD OF FOREIGN MISSIONS FOR TWENTY-
FIVE YEARS IN INDIA.

SAN FRANCISCO:
PUBLISHED BY GEORGE Q. CANNON, 118½ MONTGOMERY STREET.
1856.

he first mentioned *Scriptural Evidences* in the *Standard*, he reprinted an unfavorable review of Mrs. B. G. Ferris's *The Mormons at Home* (New York, 1856) from another newspaper.⁵

The *Standard* of November 15, 1856, noted that *Scriptural Evidences* was “in press” and would be issued “in a few days.” Its price, this notice continued, would be \$14 per hundred or 20¢ each, and “agents and friends” were asked to forward their orders as soon as possible so the office could form “some idea” of the number needed. Five weeks later the *Standard* announced that *Scriptural Evidences* was “out of press and about ready for sale.” Cannon reported to Brigham Young on January 3, 1857, that he had published the tract in “about 1200” copies and intended “to spare no pains” in circulating it throughout the state.⁶

Flake-Draper 6622. CSmH, CtY, UPB, USIC.

1114 PRATT, Parley Parker. *Mariage et mœurs à Utah, par P.-P. Pratt*. [Vignette] *Publié par J.-L. Smith, rue du Cendrier, n. 108. Genève, 1857*. [1856]
16 pp. 24 cm.

John L. Smith noted in a letter to Orson Pratt that a French translation of Parley Pratt's *Marriage and Morals in Utah* had been read at the quarterly conference of the Swiss and Italian Mission in Geneva on September 21, 1856, and “listened to with breathless attention” (see items 1005, 1087–88).¹ On December 9, 1856, he obtained a bid from Mr. Sabot for printing the translation, contracted for 2,000 copies, and sent him the manuscript on the 17th. One week later he read the proof. He received the first 100 copies of *Mariage et Mœurs à Utah* on December 27, consigned 100 copies each to three booksellers in Geneva on the 31st, and sent Samuel Francis in Piedmont 300 copies on January 6. Francis “distributed some of them among the ministers, &c., and put some others in the Tract Society for circulation,” before leaving for Geneva on February 13.²

Mariage et Mœurs à Utah has a catalogue of publications—nine in French and four in German—on the verso of the title page and the printer's colophon at the foot of the last page: *Imprimerie Ch.-L. Sabot, Rive, 10*. The vignette on the title page is a pile of objects including a globe, medical staff, compass, musical score, quill pen, artist's palette, lyre, trident, cannon, and open book. The translation is a literal one, in proper French, but who was responsible for it is not known.³

Flake-Draper 6606. UPB, USIC.

1115 [An act authorizing conveyances by sheriffs and collectors of taxes. Salt Lake City, 1856]

During the morning session of the House of Representatives on December 27, 1856, H.F. 8, “An Act Authorizing Conveyances by Sheriffs and Collectors of Taxes,” was reported and received, and “50 copies ordered to be printed.” The

House took up the bill on the 30th, and the joint session referred it to the joint committee on judiciary the following day. On January 5, in joint session, J.S.F. 3, “An Act to Amend ‘An Act Regulating the Mode of Procedure in Civil Cases in the Courts of the Territory of Utah,’” was reported as a substitute for H.F. 8 and passed that day.¹ It appears in *Acts and Resolutions Passed by the Legislative Assembly of the Territory of Utah, During the Sixth Annual Session* (Salt Lake City, 1857), pp. 10.

1116 [An act concerning division fences. Salt Lake City, 1856]

In the House on the morning of December 29, 1856, A. P. Rockwood reported “An Act Concerning Division Fences,” which was received, read for the first time, ordered printed in fifty copies, and laid over for the next day. Two days later it was referred to the joint committee on agriculture, and it passed at the joint session on January 6.¹ Curiously, it does not appear in *Acts and Resolutions Passed by the Legislative Assembly of the Territory of Utah, During the Sixth Annual Session*.

1117 BOLTON, Curtis Edwin. *Thoughts* [sic], on reading the “Resolution” introduced into Congress by Mr. Morrel [sic] of Vermont, to prohibit polygamy in Utah. By Curtis E. Bolton. [58 lines] *From his nephews in Utah who are not represented, To poor old Uncle Sam who is nearly demented.* [Salt Lake City? 1856?]

Broadside 31 × 10.5 cm. Ornamental border, on gray paper.

Curtis E. Bolton’s *Thoughts* is a poem in five stanzas of varying lengths rhyming in couplets—inspired by the antipolygamy bill introduced in the US House of Representatives by Justin S. Morrill, of Vermont. On June 18, 1856, the national convention of the new Republican Party declared that it was “both the right and the imperative duty of Congress to prohibit in the Territory those twin relics of barbarism—Polygamy, and Slavery.” Eight days later, Morrill, a Republican, reported out of the Committee on Territories the first bill to specifically outlaw polygamy in the US territories. At that time the House took no action, and twice more Morrill unsuccessfully introduced antipolygamy legislation in the House, before Congress passed his bill in 1862 and Abraham Lincoln signed it into law on July 1.¹

Bolton, a polygamist himself, suggests in the poem that Congress might save money on jails for polygamists by declaring all of Utah a prison—“And notify all those to pack, / Not guilty under the coming act, / That this State Prison they vacate, / Or they must seek another mate!” Exactly when or where *Thoughts* was published is not clear. Bolton transcribed it in his journal, dating it 1856, and at that point he was living in Salt Lake City, so item 1117 is tentatively entered as an 1856 Salt Lake City imprint.²

USIC.

1118 *Psalmer og aandelige sange, til brug for Jesu Christi Kirke af Sidste Dages Hellige i Skandinavien. Femte udgave. Kjøbenhavn. Udgivet og forlagt af H. C. Haight. Trykt hos F. E. Bording. 1856.*

[i–viii][v]–xii[1]–368 pp. 10.5 cm.

The fifth Danish hymnal collates: title page (pp. [i]), with the verso blank; leaf with *Psalmer og aandelige Sange* on the recto and the verso blank (pp. [iii–iv]); preface to the fourth edition, signed by John Van Cott (pp. [v–vii]), with the verso of p. [vii] blank; alphabetical index to first lines (pp. [v]–xii); and one hundred seventy-five numbered hymn texts (pp. [1]–368). Page [vii] of the preface is numbered 5, and hymns 128 and 163 are misnumbered 126 and 162, respectively. The main text is largely a line-for-line reprint of the fourth edition (item 849), with some minor improvements and the addition of three new hymns at the end.¹ The pioneer Utah artist C. C. A. Christensen composed the last two of the new hymns.² F. E. Bording printed the book in 5,000 copies—the same as the preceding edition—at a cost of 428 rigsdaler.³ Exactly when it came off the press is not known. Two copies are located, both at the LDS Church. One, bearing Andrew Jenson’s stamp on the front free endsheet, is bound in black vertically striated cloth with gilt bands and gilt title on the backstrip and green endsheets. The other is bound in red horizontally striated sheep with a gilt vine-like and ruled border on the covers, a former owner’s name in gilt on the front cover and 1860 in gilt on the back, gilt decorations and gilt title on the backstrip, and gilt edges.

Flake-Draper 1740. USIC.

1119 [An act defining the duties of county courts and select men, in the granting of mill sites, and distribution of irrigation waters. Salt Lake City, 1857]

“An Act Defining the Duties of County Courts and Select Men, in the Granting of Mill Sites, and Distribution of Irrigation Waters” was reported to the joint session on January 2, 1857, read, and fifty copies ordered to be printed for the use of the Assembly. Three days later the joint session passed it, but on January 6 it was “taken up for reconsideration” and on motion of J. W. Cummings “laid on the table indefinitely.”¹

1120 [An act for the foreclosure of mortgages. Salt Lake City, 1857]

“An Act for the Foreclosure of Mortgages” was reported to the joint session of January 5, 1857, received, and ordered printed in 50 copies. The next afternoon the joint session heard it read twice and then referred it back to the committee on judiciary, and on January 8, on a motion by A. P. Rockwood, it was “laid on the table indefinitely.”¹