

**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.<sup>1</sup> The pioneer Utah artist C. C. A. Christensen composed the last two of the new hymns.<sup>2</sup> F. E. Bording printed the book in 5,000 copies—the same as the preceding edition—at a cost of 428 rigsdaler.<sup>3</sup> 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.”<sup>1</sup>

**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.”<sup>1</sup>

**1121** [An act creating the office of sealer of weights and measures for the Territory of Utah. Salt Lake City, 1857]

On January 8, 1857, at the morning joint session, “An Act Creating the Office of Sealer of Weights and Measures for the Territory of Utah” was reported and received, and 50 copies ordered printed. The next day it was referred to the joint committee on the judiciary, and on the 12th an amended version was passed by the joint session.<sup>1</sup> 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. 6–17.

**1122** [An act to amend an act entitled “An Act Regulating the Mode of Procedure in Civil Cases in the Courts of the Territory of Utah.” Salt Lake City, 1857]

Also on January 8, “An Act to Amend an Act Entitled ‘An Act Regulating the Mode of Procedure in Civil Cases in the Courts of the Territory of Utah,’” was reported to the joint session, read, ordered printed in 50 copies, and passed by the joint session the following day.<sup>1</sup> It is in *Acts and Resolutions Passed by the Legislative Assembly of the Territory of Utah, During the Sixth Annual Session*, pp. 12–13.

**1123** [An act to amend “An Act to Provide for the Further Organization of the Militia of the Territory of Utah,” Approved Feb. 2, 1852. Salt Lake City, 1852]

Daniel H. Wells, chairman of the joint committee on the military, presented “An Act to Amend ‘An Act to Provide for the Further Organization of the Militia of the Territory of Utah,’ Approved Feb. 2, 1852,” to the joint session on January 12, 1857, which received it and ordered 50 copies printed. It was read twice in the joint session the next day but “was laid on the table indefinitely” during the joint session on January 14. That day, the joint session passed “An Act for the Organization of the Militia of the Territory of Utah,” which appears in *Acts and Resolutions Passed by the Legislative Assembly of the Territory of Utah, During the Sixth Annual Session*, p. 19.<sup>1</sup>

**1124** [Emigration circular. Liverpool, 1857]

The European Mission financial records include an invoice from John Sadler, dated January 12, 1857, for a job identified simply as “Emig. Cir.,” with a cost of 2s. 6d. This is accompanied by a debit in the same amount to the “Emigration” account.<sup>1</sup> Beyond this, nothing is known about the piece.

**1125** RICHARDS, Franklin Dewey. *A compendium of the faith and doctrines of the Church of Jesus Christ of Latter-day Saints. Compiled from the Bible; and also*

*from the Book of Mormon, Doctrine and Covenants, and other publications of the church. With an appendix. By Franklin D. Richards, one of the twelve apostles of said church. Liverpool: Published by Orson Pratt, 42, Islington. London: L. D. S. Book Depôt, 35, Jewin Street, City. 1857.*

viii[1]–243 pp. 15.5 cm.

Franklin D. Richards's *Compendium* is the sixth of the major doctrinal works, a book that played a significant part in the standardization of Mormon theology (see items 347, 551–53, 898, 989, 1097). Its use of a broad range of Latter-day Saint sources combined with Richards's position as a member of the Twelve and a president of the British Mission gave it an authority far beyond that of its predecessor, Benjamin Winchester's *Synopsis of the Holy Scriptures* (item 155). Revised and enlarged, it was reprinted five times during the last two decades of the nineteenth century and three times in the twentieth century—in each instance with Richards's collaborator, James A. Little, identified on the title page.

Little commenced “a hasty examination of the History of Joseph Smith,” on January 11, 1856, “with a view to select some of the most prominent passage[s] on doctrine for a concordance, which President Richards thinks of publishing.” And that same day John Jaques “consulted” with Richards about “getting up of a Synopsis of Bible, Book of Mormon, and Doctrine and Covenants.” Both Jaques and Little were assistants in the *Millennial Star* office, but with Jaques sailing for America on May 25 and Richards sailing on July 26, much of the burden of the book fell on Little. By the second week in June it was at the printers, and on January 17, 1857, Little noted in his journal that he was “urging the Compendium to completion as fast as possible.” Five weeks later the *Star* advertised the book, “now completed and ready for sale,” at the following retail prices: morocco, 6s. 6d.; calf with gilt edges, 4s. 6d.; and sheep, 3s. “The great object of its compilation,” this ad explained, “has been to furnish the Elders in the ministry with the means at hand of proving the doctrines of the Church from the Scriptures, and comparing those proofs with the modern revelations of the Lord.”<sup>1</sup> One might guess that Richard James kept the book in his shop for more than six months because it was preempted by Orson Pratt's new series of tracts (item 1097).

James printed *Compendium* in an edition of 5,000 at a cost of £102 9s. 6d. The European Mission financial records make it clear that F. D. Richards owned the edition. At the time of publication, 261 copies were bound in morocco, 888 in calf, and 1,498 in sheep at a total cost of £107 15s. 5d.—without doubt by Thomas Fazakerley. Kept in sheets were 2,353 copies. Fourteen books were specially bound in morocco for presentation to the First Presidency and the Twelve, and six were bound in “antique” morocco “with added leaves.” In March 1861, George Q. Cannon reported that the office had 1,660 bound copies and 1,455 in sheets, and when he sent most of the British Mission's inventory to Utah in 1862, he included 1,515 copies of *Compendium*—80 in morocco, 754 in calf, and 681 in sheep—identified as the “Property of F. D. Richards.” The sheets remained in

A COMPENDIUM  
OF THE  
FAITH AND DOCTRINES  
OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS.

COMPILED FROM THE BIBLE;  
AND ALSO FROM THE BOOK OF MORMON, DOCTRINE AND  
COVENANTS, AND OTHER PUBLICATIONS OF THE CHURCH.

WITH AN APPENDIX.

BY FRANKLIN D. RICHARDS,  
ONE OF THE TWELVE APOSTLES OF SAID CHURCH.

LIVERPOOL:  
PUBLISHED BY ORSON PRATT, 42, ISLINGTON.  
LONDON:  
L. D. S. BOOK DEPÔT, 35, JEWIN STREET, CITY.

---

1857.

Liverpool, and Thomas Fazakerley bound 100 copies in 1866, 200 in 1867, 40 in 1869, and 87 in 1870. Books in calf were still being advertised in Utah at \$1.50 as late as 1875.<sup>2</sup>

*Compendium* collates: title page (p. [i]), with *Liverpool: Printed by R. James, South Castle Street* on the verso; *Introduction*, signed at the end, *The Editor* (pp. [iii]–v), with the verso of p. v blank; index (pp. [vii]–viii); main text (pp. [1]–220; and an appendix (pp. [221]–243). The main text is divided into forty-seven topics—e.g., “Faith in God”; “Mode of Baptism”; “Baptism for the Dead”; “The Resurrection”; “The Apostacy”; “Gathering of Israel in the Last Days”; “God a Personal Being”; “The Holy Ghost a Separate Personage from the Father and the Son”; “Plurality of Gods”; “Celestial Law of Marriage”; “Different Kingdoms and Degrees of Glory”; “Pre-existence of Spirits”; and “Predestination and Election.” Under each topic, those passages the compilers viewed as bearing on that topic are reprinted from the Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price, *Journal of Discourses*, and “History of Joseph Smith.” Some entries have additional references to the *Seer*, Orson Pratt’s two series of pamphlets (items 551–53, 1097), Spencer’s *Letters* (items 347, 736), Parley Pratt’s *Voice of Warning* (items 38, 677, 929), his *Key to Theology* (item 989), Lorenzo Snow’s *Only Way to Be Saved* (see items 129, 639), John Taylor’s *Government of God* (item 725), or others. More than 60 percent of the *Journal of Discourses* references are to sermons of Brigham Young, the rest to those of Heber C. Kimball, Jedediah M. Grant, Orson Pratt, and Parley Pratt. The appendix gives a chronology of the “most important events” in the history of the Church (pp. [221]–229); a “chronology of the most important events recorded in the Book of Mormon” (pp. 230–40); “The books of the Bible arranged in chronological order” (pp. 241); and the months of the Jewish year and “tables of scripture weights, measures, and coins reduced to English” (pp. 242–43). The preface, undoubtedly written by Little, credits James Marsden for the chronology of the Book of Mormon—for which Marsden was paid £2.<sup>3</sup> Orson Pratt’s name appears on the title page as the publisher because he was the president of the British Mission when the book came off the press.

Its bindings include: black or brown blind-stamped diced sheep with an ornamental border around a diagonal pattern of fleur-de-lis on the covers, bands in blind and title in gilt on the backstrip, and blue, black, or orange coated endsheets; black sheep with an oval ornament and a series of ruled and ornamental borders in relief on the covers, panels in blind and gilt title on the backstrip, and plain endsheets; black sheep with a gilt ornamental border on the covers, ornaments in blind and a red leather label between raised bands on the backstrip, gilt edges, and marbled paper endsheets; black, dark blue, or brown diced calf or sheep with a gilt ruled border on the covers, panels in blind and gilt title between raised bands on the backstrip, gilt edges, and yellow coated endsheets; red or brown morocco with a gilt rectangular ornamental panel inside a blind ruled border on the covers, gilt ornaments and gilt title between raised bands on the backstrip, gilt edges, and

green or yellow coated endsheets with a diagonal array of gilt stars. The Brigham Young University Lee Library has what seems to be one of the copies in “antique” morocco “with added leaves.” This book, bearing F. D. Richards’s autograph, is bound in dark brown textured sheep with a border constructed of pairs of double rules with circular corner elements and an arabesque in blind on the covers, panels in blind and gilt title between raised bands on the backstip, goffered edges, and orange patterned coated endsheets, with a filler of lined paper at the end. A copy bound similarly but without the filler is in private hands. The Lee Library also has a copy in red morocco with an autograph presentation from Richards to George A. Smith, dated “Jan. 1858,” and the LDS Church has the presentation copy to Wilford Woodruff in brown morocco. The Harvard copy, in red morocco, was a gift from Brigham Young in 1864.

James A. Little arrived in the British Mission with Franklin D. Richards on June 4, 1854, and began working in the *Millennial Star* office the following January. Orson Pratt chose him to be his second counselor in the mission presidency on July 22, 1856. On February 14, 1857, one week before the *Star* announced that *Compendium* was completed, he sailed for America on the steamer *Niagara*.<sup>4</sup>

Flake-Draper 7217. CSmH, CtY, CU-B, ICN, MH, NjP, OCIWHi, TxDaDF, UPB, USIC, UU.

**1126** *Indbydelse til Guds rige*. [Caption title] [At foot of p. 8:] *Kjøbenhavn. Udgivet og redigeret af Hector C. Haight i Februar 1857. Tryckt hos F. E. Bording.* 8 pp. 22 cm.

**1127** *Indbydelse til Guds rige*. [Caption title] [At foot of p. 8:] *Kjøbenhavn. Udgivet og redigeret af Hector C. Haight. 1857. Trykt hos F. E. Bording. 2det Oplag.* 8 pp. 20 cm.

Items 1126 and 1127 are different from the earlier tracts of the same title (items 765, 948–51, 1053). In each, the first section, in three and a half pages, contrasts the ungodliness, confusion, and violence of the kingdoms of the earth with the righteousness, peace, and joy of the kingdom of heaven and declares that entrance into the kingdom of heaven is through Jesus Christ. He has established one true church, it asserts, and has raised up a prophet, Joseph Smith, through whom the truth has been restored, and it urges the reader to believe, repent, and be baptized in the name of Christ.<sup>1</sup> James H. Flanigan’s Fourteen Articles of Faith, accompanied by scriptural references, come next (see items 405, 431, 469–70, 615, 644–48). The question “What are the first principles of the gospel taught be Jesus and His Apostles?” is the heading of the third section, with the answer: (1) faith in Jesus Christ, (2) repentance and a return to God, (3) baptism by immersion for the remission of sins, and (4) the imposition of hands by someone with

authority from the Holy Spirit. The rest of the section is a defense of this answer supported by many biblical citations. A catalogue of books and tracts for sale at the *Skandinaviens Stjerne* office and Latter-day Saint meetings is at the end. Hector C. Haight is listed as publisher and editor, but whether he actually compiled the piece is not known.

Item 1127 is a true second edition. Apart from a few minor corrections, its main text is the same as that of item 1126. Its catalogue of works adds two items to the catalogue of item 1126, Orson Pratt's *Evangeliets Sande Grundsætninger* and his *Guddommelig Fuldmagt*. Under August 1857, the Scandinavian Mission printing account daybook has an entry for 5,000 "Inbydelse lete Gud Rige," printed at a cost of 35 rigsdaller—probably encompassing both editions.<sup>2</sup>

Flake-Draper 4222. *Item 1126*: CtY, UPB, USIC. *Item 1127*: USIC.

**1128** *Inbjudning till Guds Rike*. [Caption title] [At foot of p. 4:] *Redigerat och utgifvet af Hector C. Haight. Tryckt hos F. E. Bording*. [Copenhagen, 1857?] [Last word, p. 1:] *Läsare!*

4 pp. 21 cm.

**1129** *Inbjudning till Guds Rike*. [Caption title] [At foot of p. 4:] *Redigeradt och utgifvet af Hector C. Haight. Tryckt hos F. E. Bording*. [Copenhagen, 1857?] [Last word, p. 1:] *Evan-*.

4 pp. 21 cm.

Items 1128 and 1129 are entered here because all but the last paragraph of their texts appears to be a Swedish translation, with some omissions, of the first three and a half pages of the preceding two items. They are different editions, and the textual differences between them suggest that item 1129 is the later edition.<sup>1</sup> Exactly when they were published is not known. The Scandinavian Mission printing account daybook, under October 1856, lists 4,000 copies of "Inbydelse Svenisk" printed at a cost of 32 rigsdaler, but, compared with other costs, this seems too high for a 4-page tract.<sup>2</sup>

Flake-Draper 4232b. *Item 1128*: USIC. *Item 1129*: UPB, USIC.

**1130** [Ship circulars. Liverpool, 1857]

Among the charges for "circulars" and "notifications" from Richard James in the European Mission financial records for 1857 are two identified with specific emigrant ships, the *George Washington*, with a charge of £1, and the *Tuscarora*, with a charge of 7s.<sup>1</sup> One might guess that James printed circulars for these two ships similar to those for the *James Pennell* and *Horizon*, perhaps as many as 400 for the *George Washington* and 150 for the *Tuscarora* (see items 430, 452, 561, 759, 775, 871, 914, 984, 1027, 1058, 1078). The



*George Washington* sailed from Liverpool for Boston on March 28 with 817 Latter-day Saints under the direction of James P. Park, arriving on April 20, and the *Tuscarora* sailed from Liverpool on May 30 with 547 Saints under Richard Harper and arrived at Philadelphia on July 3. Although not specifically mentioned in the financial records, a circular was undoubtedly issued for the other emigrant ship of the 1857 season, the *Westmoreland*, which sailed from Liverpool for Philadelphia on April 25 with a company of 544, including 424 “handcart” passengers.<sup>2</sup>

**1131** [Handbill advertising a meeting in Tranent on Thursday, March 26, 1857. Tranent? 1857?]

James Ure had been pastor over the Scottish conferences for almost three months when he left Edinburgh on Wednesday, March 25, 1857, for Tranent, where he expected to meet with the Saints that evening (see items 1107, 1138, 1140, 1143). Upon arriving there, he learned that the meeting had actually been scheduled for Thursday, so he remained in Tranent and Thursday evening met with the Saints and a few others. The meeting had been advertised “by means of ‘Bills’ posted upon the walls and other places,” he explains in his journal, but it appeared they had been torn down shortly after they were put up, so few had seen them.<sup>1</sup>

**1132** YOUNG, Joseph, et al. *Instructions to the presidents of quorums of seventies*. [30 lines] *Joseph Young, Henry Herriman, Zera Pulsipher, A. P. Rockwood, Benjamin L. Clapp, H. S. Eldredge, Levi W. Hancock, First Presidency of the Seventies. Robert Campbell, General Clerk. G. S. L. City, March, 1857.* [Salt Lake City? 1857?]

Broadside 28 × 20 cm.

This circular lists fourteen items, numbered with roman numerals, that deal with maintaining the records of the quorums, informing the general clerk of quorum meeting times and places, filing annual reports with the general clerk, reporting the missionary activity of quorum members to the First Council of Seventy, and issuing licenses for the members. Robert Campbell, the general clerk of the Seventies, should not be confused with Robert Lang Campbell (see items 777–79).<sup>1</sup>

Flake-Draper 1644. UHi, USIC.

**1133** *Reading exercises in the English language for newbeginners. Læseøvelser i det engelske sprog for begyndere. Kjøbenhavn, 1857. Udgivet og forlagt af H. C. Haight. Trykt hos F. E. Bording.*

[i–ii][1]–94 pp. 18 cm.



# Reading Exercises

in the English language

for

**Newbeginners.**

---

# Læseøvelser

i det engelske Sprog

for

**Begyndere.**

---

Kjøbenhavn, 1857.

Udgivet og forlagt af H. C. Haight.

Trykt hos J. E. Wording.

In an editorial in the *Millennial Star* of December 29, 1855, Franklin D. Richards urged the Saints in the non-English-speaking countries to learn the language of the land to which they were about to gather, and he specifically asked the presidents of the Scandinavian, Swiss-Italian, and Welsh missions to give this matter their “attention.”<sup>1</sup> Hector C. Haight, the new Scandinavian Mission president, responded to the call. On May 20, 1856, he organized a school for teaching English in Frederiksberg on the western outskirts of Copenhagen, and during the week of June 8 he established English schools in “the Several districts of the Copenhagen Branch.” By the following January, schools were being organized in Aalborg.<sup>2</sup> That month, Haight collaborated with two Church members, Mary Hastrup and Teah Hastrup, in compiling *Reading Exercises*—undoubtedly for use in the schools. Both women taught in them and occasionally translated the sermons of the English speakers in the worship services. On January 31, Haight contracted with F. E. Bording to print the book, and by the end of March he seems to have finished it, printing 3,000 copies at a cost of 228 rigsdaler.<sup>3</sup>

*Reading Exercises* collates: title page (pp. [i]), with the verso blank; the English alphabet and roman numerals (pp. [1]); a one-word English-Danish dictionary (pp. 2–25); English text in the left column, Danish text in the right column, much of it in dialogue (pp. 26–74); English text in one column, with information about Utah and four stories (pp. 74–93); and Charles W. Penrose’s “O, Ye Mountains High” (p. 94). Pages 68–71 discuss the Mormon emigration and the overland journey, including handcart travel; pp. 71–76 treat the physical and social characteristics of Utah. Penrose’s song was taken from the *Millennial Star* of May 31, 1856, and is still in the LDS hymnal. The only known copy of *Reading Exercises* is in its original binding of half brown cloth with blue paper covered boards and blue-gray endsheets.

Flake-Draper 6828a. UPB.

**1134** SNOW, Erastus. *En sannings-röst till de uppriktiga af hjertat*. [1 line] *Om evangelii första grundsattser eller herrans väg till att frälsa människorna*. [Caption title] [Signed on p. 16:] *Erastus Snow*. [At foot of p. 16:] *Udgivet af H. C. Haight*. Tryckt hos F. E. Bording. [Copenhagen, 1857?]

16 pp. 20 cm.

**1135** SNOW, Erastus. *En sannings-röst, till de uppriktiga af hjertat*. [1 line] *Om evangelii första grundsattser eller herrans väg till att frälsa människorna*. [Caption title] [Signed on p. 16:] *Erastus Snow*. [At foot of p. 16:] *Redigerat och utgifvet af Hector C. Haight*. Tryckt hos F. E. Bording. [Copenhagen, 1857?]

16 pp. 21 cm.

Items 1134 and 1135 seem to be the second and third editions of *En Sannings-Röst*—the Swedish version of Erastus Snow’s *En Sandheds-Röst* (see item 970).

Which is the earlier is unclear. Two later printings by John Van Cott exist, one dated 1860, the other dated 1861 and labeled “4. Upplagan,” so Van Cott seems to have lost track of the printings. The Scandinavian Mission printing account daybook lists only one issue of *En Sannings-Röst* by Hector C. Haight, under the date March 1857, printed by F. E. Bording in 3,000 copies at a cost of 54 rigsdaler.<sup>1</sup>

*Item 1134*: Flake-Draper 8193b. UPB. *Item 1135*: USIC.

**1136** [Placard advertising the addresses of Orson Pratt and Ezra T. Benson in the Music Hall, Birmingham. Birmingham? 1857?]

**1137** [Important notice | to | all the people | the Latter Day Saints kindly invite all people | to meet them at the Wentworth Street Assembly Room | on the evening of Wednesday | May 27, 1857 at 7:30 o'clock | and judge for themselves the principles which they, LDS, teach | Elder Ezra T. Benson, one of the Twelve Apostles | of the 19th Century | and | Elder Lorenzo H. Hatch | (both of Salt Lake City, Utah) and also | Elder J. Taylor and Elder T. Comer (both of Sheffield) | will address the meeting | He that judgeth a matter before he heareth it is not wise, so says the scriptures. Those that feel to despise this invitation, let them refer to Acts 13 and verse 41.] [Peterborough? 1857?]

Broadside?

Ezra T. Benson left Liverpool on Saturday, May 2, 1857, expecting to spend a few days in Birmingham and reach Nottingham by the 10th.<sup>1</sup> At some point before May 11, Orson Pratt joined him in Birmingham, and the two of them spoke in the Music Hall before a congregation of 1,200—“according to public announcement by placard.” Both Pratt and Benson were heckled during their discourses, and Orson dismissed the meeting early “on account of the continued disorder.”<sup>2</sup>

Lorenzo H. Hatch met Pratt and Benson in Chesterfield on Tuesday, May 12, and during the rest of the week accompanied them on their speaking tour through Chesterfield, Rotherham, and Sheffield. On the 27th, Benson and Hatch went to Peterborough. “The town,” Hatch reports in his journal, “was all in an uproar,” with “bills posted all over town.” That evening Hatch spoke first, and when he began discussing Joseph Smith “all the devils boiled over in one tremendous rage” led by a Methodist priest named Brooks. Benson tried to speak but was shouted down, so he and Hatch “escaped out of the hands of that mob, though they said they would put us in the river.”<sup>3</sup> Item 1137, like item 1136, is unlocated, but Hatch transcribed it in his journal, from which the entry above is taken.

“J. Taylor” and “T. Comer” have not been identified. Hatch was born in Vermont on January 4, 1826, joined the Mormons in 1840, campaigned for Joseph Smith in Vermont, and came to Utah in 1850, settling in Lehi. On July 13, 1856, he arrived in England with Pratt and Benson, assumed the pastoral charge of the Sheffield, Bradford, Hull, and Lincolnshire conferences at the beginning

of the year, and sailed for home in February 1858. Over the next half century, he served as mayor of Lehi and territorial legislator; as bishop, mayor, and member of the legislature in Franklin, Idaho; as a counselor to Lot Smith in the presidency of the Arizona Little Colorado Stake; and as a counselor to Jesse N. Smith in the presidency of the Eastern Arizona Stake. He died in Logan, Utah, on April 20, 1910.<sup>4</sup>

**1138** [Placard advertising lectures by missionaries from Utah Territory upon the subject of Mormonism. Edinburgh? 1857?]

What is known about this unlocated placard comes from a letter of James Ure to Orson Pratt, dated at Edinburgh, May 23, 1857 (see items 1107, 1131, 1140, 1143):

We published, by means of placards, to the inhabitants of Dundee, Edinburgh, Paisley, Johnstone, and Dumbarton, that Lectures would be delivered by Elders, Missionaries from Utah Territory, United States, upon the subject of ‘Mormonism.’ The meetings generally were well attended, but especially in Johnstone and Dumbarton, which places are included in the Glasgow Conference, and under the supervision of Elder Jacob Gibson, who created quite a ferment in the town of Johnstone.

Whether several different placards were employed in this effort or a single one with blank spaces for specific meeting times and locations to be added by hand is not known (see items 76, 440, 447, 823).<sup>1</sup>

**1139** *Third night!! Flora’s festival! Social Hall: Wednesday evening, June 10. Mrs. Cooke’s pupils will present this celebrated recreation. Programme: [24 lines] The orchestra will be in attendance. Tickets 50 cents.—Reserved seats 75 cents. Children half price. Tickets can be procured at Mrs. Cooke’s residence, 14th Ward, Livingston, Kinkad & co’s, Hooper’s, Gilbert & Gerrish’s, The Globe or at the door on the night of performance. Children in arms not admitted. Doors open at 7 o’clock; curtain rises at half past 7. Great Salt Lake City, June 5, 1857.*

Broadside 56.5 × 20 cm.

The only located copy of this playbill is pasted in the “Printing Sample Book” in the LDS Church History Library. Its main program is in three parts, “Morning,” “Noon,” and “Night.” Flora and Forester seem to be the main characters, along with “nymphs,” “zephyrs,” “fairies,” “water nymphs,” Storm Spirit, Queen of the Moonlight, and Queen of the Flowers. Following the main program are “comic and sentimental songs” and “recitations” by Messrs. Dunbar, Maiben, McAllister, Ferguson, and others, and instrumental pieces by Messrs. Pitt, Ballo, and the “Serenade Band.”

Sarah Ann Sutton Cooke, born on August 15, 1808, in Yorkshire, England, immigrated to America with her husband, William Cooke, in 1828, and, en route to California in 1852, paused to winter in Salt Lake City and was baptized into

the Church that September. The following year, William went to Australia to hunt for gold and converted to Mormonism, returned to Salt Lake City in 1856 or 1857, and in 1858 was shot and killed while working as a Salt Lake City jailer. Sarah joined the Deseret Dramatic Association the month after her baptism and for more than a decade performed in the Social Hall and Salt Lake Theater (see items 777–79, 811, 1071, 1089). She also taught singing, and encouraged by Brigham Young, offered “Flora’s Festival” featuring her students at the Social Hall in May 1854. She repeated the program in June 1856 and again a year later. During 1871–78, now alienated from the Church, she successfully sued Brigham Young over the ownership of her house and thereafter was identified with the Salt Lake non-Mormon community and the antipolygamy campaign. She died in Salt Lake City on August 7, 1885.<sup>1</sup>

The *Deseret News* of May 27, 1857, promoted Flora’s Festival, noting that “several new characters” would be introduced, including Storm Spirit and Moonlight Queen, and that David Candland and John T. Caine would assist with the decorations and management of the stage. That year the festival played three times, on June 3, 6, and 10, and a week after the third performance the *News* ran an enthusiastic review.<sup>2</sup> John D. T. McAllister notes in his diary that he sang “Do What is Right” and two duets with William C. Dunbar, “The Mountain Dell” and the “Merry Mormons,” at the June 3 performance, and on the 6th, a solo “Tongo Island’s” and a duet with Dunbar, “There’s a Good Time Coming Saints.”<sup>3</sup>

USIC.

**1140** [Placard advertising the quarterly conference in Dundee, Sunday, June 14, 1857. Dundee? 1857?]

As pastor in Scotland, James Ure met with the Saints of the Dundee Conference in their quarterly meetings on Sunday, June 14, 1857 (see items 1107, 1131, 1138, 1143). He spoke at the afternoon and evening sessions—“agreeably to previous appointment by means of Placards”—and a “Holy and solemn influence seemed to reign in the assemblies and the Saints rejoiced exceedingly.”<sup>1</sup>

**1141** PRATT, Orson. *Evangeliets sande grundsætninger, fremstillede af Orson Pratt, een af de tolv apostler i Jesu Christi Kirke af de Sidste Dages Hellige. Oversat fra Engelsk*. [6 lines] *Kjøbenhavn. Udgivet og forlagt af Hector C. Haight, 1857. Trykt hos F. E. Bording.*

[i–ii][1]–141 pp. 21 cm.

*Evangeliets Sande Grundsætninger* (True Principles of the Gospel) is a Danish edition of Orson Pratt’s second series of tracts, issued, unlike the English version, with a general title page (see item 1097). It reprints the eight tracts as a whole, not as individual pamphlets, its main text divided into eight chapters following the eight chapters of the English series. The verso of the title page has a

table of contents listing these chapters with their titles and beginning page numbers. Original bindings include: half brown or black cloth with plain blue paper or brown marbled paper covered boards.

The *Skandinaviens Stjerne* of June 15, 1857, carried a notice that *Evangelists Sande Grundsætninger* had been published, and a month later Hector C. Haight reported to Orson Pratt that his “late series of Pamphlets” had been translated into Danish and were then “before the public.”<sup>1</sup> The Scandinavian Mission printing account daybook has two perplexing entries, one in 1856 for “Evangelia S. Grundsalter” printed by F. E. Bording in 1,000 copies at a cost of 189 rigsdaler, the other in 1857 for “Evangelii Sande Grundsalt” printed by Bording in 2,000 copies at a cost of 300 rigsdaler.<sup>2</sup> Unlike the English version, Danish and Swedish editions were published into the twentieth century.

Flake-Draper 6548a. CSmH, CtY, UHi, UPB, USIC.

**1142** *Programme for the celebration of the Fourth of July, 1857.* [Signed at end of the second column:] *William Eddington, John T. Caine, Joseph M. Simmons, H. S. Beatie, D. J. Ross, Committee of Arrangements.* [Salt Lake City, 1857]

Broadside 28 × 21 cm. Text in one and two columns.

Outlining the program for Salt Lake City’s 1857 Fourth of July celebration, this piece states that the celebration will begin at sunrise with a salute from the Arsenal, raising of the national and other flags, firing of musketry, ringing of bells, and music by the bands—the Nauvoo Brass Band at Brigham Young’s residence, Ballo’s Band at Heber C. Kimball’s, and the Martial Band at Daniel H. Wells’s. At 8:30 a.m. an escort of Life Guards, Lancers, and the Nauvoo Brass Band will take Wells, the lieutenant general, and George D. Grant, the major general, to the parade ground, where they will inspect the Nauvoo Legion, and the Legion will perform a series of drills. The procession will then form and “move through Third West Temple St., Emigration St., East Temple St., and South Temple St., to the front of the Governor’s residence,” where it will salute the governor. At sunset the firing of cannon, ringing of bells, and lowering of the colors will bring the day to an end. This part of item 1142 is arranged in two columns. It is reprinted in the *Deseret News* of July 8 from the broadside setting as part of the newspaper’s report of the day’s festivities. According to the “Historian’s Office Journal,” “owing to the scarcity of ammunition there were only a morning salute fired, one on the escort being received on the public square, & another in the evening at sunset,” and at the public square, Daniel H. Wells said, “seeing there was such a good turn out, many of the evolutions named in the Progame would not be gone through.”<sup>1</sup>

At the bottom of the broadside, in single column, is *Orders—No. 2* from the First Division of the Legion. Dated June 26, 1857, and signed by Grant and his adjutant J. M. Simmons, it orders a “general parade of the Militia composing Great Salt Lake Military District” on the Fourth of July—as “specified in Programme.”

Flake-Draper 6765. CtY, UPB, USIC, UU.



**1143** [Handbills advertising lectures by Orson Pratt and Ezra T. Benson. Glasgow? 1857?]

Orson Pratt and Ezra T. Benson arrived in Glasgow on Saturday, July 11, 1857, and were met there by the pastor James Ure (see items 1107, 1131, 1138, 1140). On Sunday, Pratt and Benson spoke at the three meetings of the Glasgow quarterly conference, and the following evening Pratt, Benson, and Ure left for Paisley “to fill an appointment previously made by means of Hand Bills, announcing that Messrs O. Pratt, and E. T. Benson, Missionaries from Utah would preach in the ‘Exchange Rooms.’” Pratt, Ure reports, spoke on Joseph Smith’s visions and the coming forth of the Book of Mormon, and his audience listened attentively. But when he had finished, a man arose and began objecting, and after Orson had answered two or three questions, he, Benson, and Ure left the hall.<sup>1</sup>

Ten days later, on Thursday, July 23, Orson Pratt left Scotland to return to Liverpool, and that afternoon Benson and Ure went to Dundee, where it had been “announced by ‘Placards’ that Elders Pratt and Benson would address the inhabitants of that place in the ‘Thistle Hall.’” Orson’s absence was a disappointment to some of the people, Ure notes, although a number of them thought he was Pratt. They met with much opposition, he records, there were many questions about polygamy, and after much confusion the meeting broke up.<sup>2</sup>

On the 24th, Benson and Ure left for Arbroath to fill an appointment made by “Placarding the town that Messrs Pratt and Benson would address the Inhabitants in the ‘Trades Hall’ on Friday evening at 8 o’clock.” Twelve hundred were present at the lecture, Ure writes, and they remained until nearly midnight answering questions.<sup>3</sup> His journal does not reveal whether different handbills were used to advertise these appointments or a single bill with blank spaces for different times and locations to be added by hand (see items 76, 440, 447, 823).

**1144** *Pic-nic party at the head waters of Big Cottonwood.* [Cannon ornament] *Pres. Brigham Young respectfully invites [broken underline] and family to attend a Pic-Nic Party at the Lake in Big Cottonwood Canyon on Friday, 24th of July. Regulations.* [13 lines] *Great Salt Lake City, July 18, 1857.*

Broadside 20 × 11 cm. On blue laid paper.

**1145** *Pic-nic party at the head waters 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 Friday, 24th of July. Regulations.* [13 lines] *Great Salt Lake City, July 18, 1857.*

Broadside 20 × 10.5 cm. On blue laid paper.



PIC-NIC PARTY  
AT THE  
HEAD WATERS OF BIG COTTONWOOD.



Pres. Brigham Young respectfully  
invites ----- and  
family to attend a Pic-Nic Party at the  
Lake in Big Cottonwood Canyon on

FRIDAY, 24TH OF JULY.

REGULATIONS.

You will be required to start so as to pass the first mill, about four miles up the Canyon, before 12 o'clock, on Thursday, the 23rd, as no person will be allowed to pass that point after 2 o'clock, p.m. of that day.

All persons are forbidden to smoke cigars or pipes, or kindle fires, at any place in the Canyon, except on the camp ground.

The Bishops are requested to accompany those invited from their respective Wards, and see that each person is well fitted for the trip, with good substantial steady teams, wagons, harness, hold-backs and locks, capable of completing the journey without repair, and a good driver, so as not to endanger the life of any individual.

Bishops will, before passing the first mill, furnish a full and complete list of all persons accompanying them from their respective Wards, and hand the same to the Guard at the gate.

GREAT SALT LAKE CITY, July 18, 1857.

**1146** *Pic-nic party at the head waters of Big Cottonwood.* [Eagle ornament] Pres. Brigham Young respectfully invites [broken underline] and family to attend a Pic-Nic Party at the Lake in Big Cottonwood Canyon on Friday, 24th of July. Regulations. [13 lines] Great Salt Lake City, July 18, 1857.

Broadside 19.5 × 10.5 cm. On blue laid paper.

**1147** *Notice!! All persons visiting Big Cottonwood Canyon are strictly forbidden making fires for any purpose within said Canyon. Smoking is also strictly prohibited in or about any of the mills or lumber yards at any time by workmen or others. Those visiting said Canyon on the 24th of July, will please observe the above regulations until they reach the camp ground, when they will be directed by the marshal of the day. By order of the company. David O. Calder, clerk. Great Salt Lake City, July 18, 1857.*

Broadside 28 × 40.5 cm.

The celebration of the tenth anniversary of the pioneer company's arrival in the Great Salt Lake Valley repeated the celebration of the year before—at Silver Lake about seventeen miles up Big Cottonwood Canyon—but in grander style, involving 2,587 persons, 464 carriages and wagons, 1,028 horses and mules, and 332 oxen and cows (see item 1093). The participants made their way to the mouth of Big Cottonwood Canyon on Wednesday, July 22, and camped below the gate for the night. Brigham Young led the long line of carriages and wagons up the canyon the next day, reaching the campground about 11 a.m. By that afternoon, all were encamped, and “a large number passed the evening in the joyous dance.” “Three spacious boweries with plank floors” had been constructed for dancing by the B. C. Lumber Company. Robert T. Burton and a detachment of life guards provided logistical support, and Ballo's Band, the Nauvoo Brass Band, the Springville Brass Band, the Ogden City Brass Band, and the Great Salt Lake City and Ogden City martial bands provided the music. At the morning assembly on the 24th, the choir sang “On the Mountain Tops Appearing,” George A. Smith offered prayer, and Heber C. Kimball gave “a few instructions,” and at 10:15 a.m. John W. Young's Light Infantry Company of fifty boys began its parade around the camp. Throughout the day the bands played at different intervals. Songs by Messrs. Poulter, Dunbar, McAllister, and Maiben commenced the evening's exercises, after which dancing and “general hilarity” continued to a late hour. The next morning around daybreak, the company began to break camp and start for home.<sup>1</sup>

About noon on the 24th, Abraham O. Smoot, Judson Stoddard, Orrin Porter Rockwell, Elias Smith, and William Garr rode into the camp—Smoot and Stoddard having arrived in Salt Lake City the evening before after a twenty-day trip from Fort Leavenworth. These men brought word that the Mormon mail contract had been canceled and that US troops were en route to Utah (see items 863, 1049, 1084, 1155–56, 1160, 1163–64). Daniel H. Wells conveyed this news to the

company that evening, but, according to Lorenzo Brown, after hearing Wells's report "each countenance [seemed] to resume its former cheerfulness the doubts & cares [were] thrown aside . . . & the amusements & sports [were] continued with redoubled interest."<sup>2</sup>

Brigham Young gave some "directions" concerning the invitations on Tuesday, July 14. Two days later, 2,000 had been struck off and two of his clerks were busy addressing them, a task that continued over the next three days. During his Sunday sermon in the Bowery on the 19th, he commented on the limited number of invitations, remarking, "If I were to satisfy my feelings, I would invite the whole of you. I will do so by and by, and we will have a party right here in this Bowery on some Sabbath day, where we can all be together and enjoy each other's society."<sup>3</sup>

Items 1144, 1145, and 1146 have different settings. All located copies of the three versions are printed on the same blue laid paper. Richard Saunders has suggested that the three might have been printed simultaneously—the three settings locked in the same chase and struck off three at a time on single sheets, which thereafter were cut or torn into thirds (see items 721, 908). The thirteen lines following *Regulations* are textually the same in the three versions—except the eighth lines, which differ slightly from one another in the commas and an *s*. This text states that participants will be required to start before noon on Thursday, July 23, since no one will be allowed to pass the first mill, about four miles up the canyon, after 2 p.m.; that smoking cigars or pipes or building fires in the canyon is forbidden except in the camp ground; and that bishops are requested to accompany those invited from their respective wards, check that each person is appropriately outfitted, and furnish a list of those attending the picnic to the guard at the gate.

Item 1147 was undoubtedly posted at various points along the canyon road while the "pic-nic party" was in progress. The only located copy is pasted in the "Printing Sample Book" in the LDS Church History Library. David O. Calder, identified as "clerk" in this notice, was born in Scotland on June 18, 1823, baptized by Orson Pratt in 1840, came to Utah in 1853, and soon after became one of Brigham Young's clerks. During the 1860s he developed the principal music business in the territory. He went to Scotland as a missionary in 1871 and upon his return to Utah assumed the editorship of the *Deseret News*. In 1876 he was called to be first counselor in the Salt Lake Stake presidency, a position he held until his death in Tooele County, July 3, 1884.<sup>4</sup>

*Item 1144:* Flake-Draper 10063c. NjP, UPB, USIC, UU. *Item 1145:* CtY, USIC, UU. *Item 1146:* CU-B, USIC. *Item 1147:* USIC.

**1148** *Acts and resolutions passed by the Legislative Assembly of the Territory of Utah, during the sixth annual session, 1856–7: together with the laws of the United States applicable to territories. James McKnight, Printer. Great Salt Lake City: 1857.*

[1]–35[i]–xi[1]–211 pp. 19.5 cm.

Item 1148 is two books in one, with a common title page. It collates: the title page transcribed above (p. [1]), with *By authority: three thousand copies ordered printed* on the verso; resolutions, acts, and one memorial (pp. [3]–25); erratum (p. 25), with the verso of p. 25 blank; index (pp. [27]–28); and an appendix giving “Organization of the Militia of Utah” (pp. [29]–35), with the verso of p. 35 blank. Then a title page reading *A Compilation of United States Laws Applicable to Territories; Prepared by, and Published Under the Direction of the Code Commission, by Virtue of an Act of the Legislative Assembly of Utah Territory, Approved January 14, 1857. James MacKnight [sic], Public Printer. Great Salt Lake City: 1857*, with the verso blank (pp. [i–ii]); preface (pp. [iii]–iv); table of contents (pp. [v]–xi), with the verso of p. xi blank; main text (pp. [1]–197), with the verso of p. 197 blank; and index (pp. [199]–211).

The first book (pp. [1]–35) gives the actions of the sixth session of the Utah territorial legislature. The acts and resolutions span the period December 15, 1856–January 15, 1857; the one memorial, to the US Congress, is dated January 16, 1857.

The preface to the second book (pp. [iii]–iv), signed by the Code Commissioners, Hosea Stout, James W. Cummings, and Samuel W. Richards, refers to the legislature’s act of January 14, 1857, directing them to produce the book, mentions the difficulties they encountered, and notes that “the chronological order, numbering of chapters and sections, with the marginal notes, as arranged in Little & Brown’s edition of the United States Statutes at Large have been preserved.” The act of January 14, 1857, allowed them sixty days to complete the work and to “call to their aid such clerks as shall be necessary to aid them therein”—the commissioners and the clerks to be paid \$3 each per day. This act further stipulated that the combined books be printed in 3,000 copies and distributed according to the resolution of January 17, 1856 (see item 1083).<sup>1</sup>

John M. Bernhisel reported to Brigham Young on March 13, 1855, that Congress had provided for the publication of the United States laws in Utah, and this undoubtedly prompted the territorial legislature to order such a publication.<sup>2</sup> With Stout as chairman and John T. Caine as secretary, the code commissioners began meeting on January 21, 1857, and by June 1 six “forms” had been printed and Stout had begun on the index. Six weeks later he was still working on it, so one might guess the book was finished near the end of July. The *Deseret News* bindery ledger has an entry under July 1858 for “3000 Laws bound US” but without a cost.<sup>3</sup>

The LDS Church has a copy originally owned by Edwin D. Woolley in half tan sheep with green paper covered boards and a black leather label on the backstrip, and a second copy in full legal sheep with red and black leather labels on the backstrip. The Brigham Young University Lee Library has George A. Smith’s copy, bound in full legal sheep with the laws of several other sessions, and the Bancroft Library has Franklin D. Richards’s copy bound in legal sheep with the laws of other sessions.

CtY, CU-B, UPB, USIC, UU.

**1149** *Journal of the Legislative Assembly of the Territory of Utah: for the sixth annual session: 1856–7. Convened at Fillmore, and adjourned to Great Salt Lake City. By authority: James MacKnight [sic], Public Printer. Great Salt Lake City: 1857.*

54 pp. 18 cm.

Item 1149 reports the forty-day session of the sixth territorial legislature, December 8, 1856, to January 16, 1857, that was split between Fillmore and Salt Lake City (see item 1111). It collates: title page (p. [1]), with the verso blank; names of the members and officers of the Council (p. [3]); list of the members and officers of the House of Representatives (p. [4]); and journal of the legislative assembly (pp. [5]–54). The governor's message, dated December 8, 1856, appears on pp. 10–13. An act of January 14, 1857, stipulated that 1,000 copies of the journals, including the governor's message, be published "in book form" and distributed according to the resolution of January 17, 1856 (see item 1083).<sup>1</sup> The Brigham Young University Lee Library has Franklin D. Richards's copy, bound in legal sheep with the journals of several other sessions. The Yale copy is in the original plain purple wrappers.

Flake-Draper 9385g. CtY, UPB, USIC.

**1150** *Military circular. Head Quarters Nauvoo Legion, Adjutant General's Office, G. S. L. City, July 31, 1857. General Orders No. 5. [68 lines] By order of Lieutenant General Daniel H. Wells, James Ferguson, Adjutant General. [Salt Lake City, 1857]*

Broadside 35.5 × 21.5 cm. On blue paper.

*General Orders No. 5* was issued a week after the July 24th "pic-nic" party (see items 1144–47). In three parts numbered with roman numerals, its first part directs each colonel to appoint an aide-de-camp with the rank of major—"it having appeared requisite for the more complete organization of the Legion." The second stipulates that, "so far as applicable," William J. Hardee's *Rifle and Light Infantry Tactics* will be adopted throughout the legion, and it lays out seventeen rules for formations and drills. The third part states that "Commanders of Districts are instructed too see that all proper care is taken to instruct their commanders in the Drill hereby adopted," and "all other changes or additions . . . will be made when they appear requisite."

On August 1, Daniel H. Wells issued his letter to the local militia commanders that "instructed" them to hold their commands "in readiness to march at the shortest possible notice to any part of the Territory." "Avoid all excitement," it concluded, "but be ready." That month, George A. Smith delivered the letter and *General Orders No. 5* to the various commanding officers in the southern settlements.<sup>1</sup>

Flake-Draper 9679c. USIA, USIC.

Vaest  
M208  
A1  
no. 6

# MERTHYRDOD

YR APOSTOL PARLEY P. PRATT.

(*O'r Millennial Star.*)

MERTHYR arall a gwmpodd—gwas ffyddlon arall i Dduw sydd wedi selio ei dystiolaeth bur a nefol i wirionedd Llyfr Mormon a'i waed. Er yn anwyl frawd ein hunain yn ol y cnawd, etto ni wylwn. Efe a syrthiodd mewn achos cyfiawn—efe a syrthiodd yn yr amddiffyniad o ddiniweidrwydd dyoddefiedig, tra yn ymdrechu cynnorthwyo trwy ei lythyron, menyw ddigymmorth gyda ei phlant bychain, i ddianc rhag cynddeiriogrwydd ei herlidwyr ffyrnig. Yr oedd efe wedi cael ei wneuthur yn adnabyddus, trwy y cyfryngau mwyaf cymmeradwy, â'r disgrifiad tost a mwyaf tor-calonus o'i dyoddefiadau. Flynyddau yn ol, yr oedd y fenyw dlawd wedi cael ei throï allan i heolydd San Francisco, ar noswaith dywyll echrýdus, yn ddiartref ac anamddiffynol, gan anghenfil dideimlad a chreulon o ŵr. Am flynyddau yr oedd ei bywyd wedi cael ei fygwth, ac arfau marwol eu hannelu at ei phen; ac i gyrhaedd eithafion creulonedd, efe a rwygodd y plant o goel eu mham hoff, gan eu lladratta, heb yn wybod iddi, ac a'u *smylodd* ar fwrdd agerdd-long i'r Môr Tawel, i fyned dros filoedd o filldir-oedd o ddwfr a thir, yn anghyd-deimladol a diofal drostynt, i borthladd pellenig New Orleans, Y weithred annynol ellyllol, yn ychwanegedig at gyfres ei dyoddefiadau, a wnaeth iddi benderfynu i ymwrthod dros fyth a chyfeillach un yr hwn nis gallasai byth mwyach edrych arno megis gwr, eithr fel gorneswr di-deimlad, annynol, ac anghenfilaidd. Cymmerodd yr ymraniad terfynol le yn San Francisco tua dwy flynedd yn ol.

Gan gael ar ddeall fod ei phlant wedi cael eu hanfon at ei



**1151** *Merthyrdod yr Apostol Parley P. Pratt. (O'r Millennial Star.)* [Martyrdom of Apostle Parley P. Pratt. (From the Millennial Star.)] [Caption title] [At foot of p. 32:] *Argraffwyd a chyhoeddwyd gan D. Daniels, Abertawy.* [Printed and published by D. Daniels, Swansea.] [1857?]

32 pp. 16.5 cm.

Printed and published by Daniel Daniels, editor of *Udgorn Seion*, the main text of this piece is a translation of the report of Parley Pratt's murder in the *Millennial Star* of July 4, 1857, with some slight rearranging of the components.<sup>1</sup> Parley's poem "My Fiftieth Year" is included in the *Star*'s report, and a Welsh translation of John Taylor's "A Response to P. P. Pratt's 'Fiftieth Year'" is added in the last three pages of *Merthyrdod*. Taylor's "Response" was first published in the *Mormon* of April 25, 1857, just following Parley's poem.<sup>2</sup> Dewi Elfed Jones—a pseudonym of David Bevan Jones—is identified as the translator of *Merthyrdod* on the last page.<sup>3</sup> He also translated Parley's *Marriage and Morals in Utah* and Orson Pratt's second series of tracts (items 1101, 1110). Daniel Daniels served as the president in Wales until the end of the year, so he must have published *Merthyrdod* during the second half of 1857, probably soon after the report appeared in the *Star*.<sup>4</sup>

Flake-Draper 5357b. UPB.

**1152** PRATT, Orson. *Mormons bogs guddommelige troværdighed. Af Orson Pratt, een af de tolv apostler i Jesu Christi Kirke af de Sidste Dages Hellige. Kjøbenhavn. Udgivet og forlagt af Hector C. Haight, 1857. Trykt hos F. E. Bording.*

6 parts. 22 cm.

The 1857 issue of Orson Pratt's *Divine Authenticity of the Book of Mormon* in Danish occurs in two states, depending on the editions of the first two parts (see item 799). The second edition of part 1 is distinguishable from the first edition by the absence of the lines *Oversat fra Engelsk af F. J. Hahn* and the centering of *Nr. 1* in the caption. Hahn's name is maintained in the caption of the second edition of part 2, but the first numbered paragraph of text on the first page of part 2 has five lines in the first edition and six lines in the second. Like the first editions, the second editions of parts 1 and 2 are continuously paginated, [1]–22 and [23]–46. State (1) of item 1152 contains the second edition of part 1 and the first editions of parts 2–6; state (2) contains the second editions of parts 1 and 2 and the first editions of parts 3–6. Of thirteen copies of item 1152 examined, nine were in the first state, four in the second.<sup>1</sup>

Hector C. Haight published the second edition of part 1 in the summer of 1857 in 1,000 copies and most likely had the 1857 general title page struck off at the same time. The second edition of part 2, printed in 500 copies, was issued by Nils C. Flygare in 1875, undoubtedly to make up complete sets of the six parts.<sup>2</sup>

Flake-Draper 6455. CSMH, CtY, NjP, UHi, UPB, USIC, UU.



**1153** PRATT, Orson. [Wahren Glauben. Zurich? 1857?]  
22 pp.?

All that is known about this piece comes from two entries in the journal of John L. Smith. Under the date August 7, 1857, he records, “Received a Copy of the New Pamphlet the ‘True faith’ German but the post officials had badly mutilated it,” and five days later, “Received the pamphlet ‘Wahren Glauben’ from Zurich 200—O pratts ‘True faith’ 16 pages in English 22 in German.”<sup>1</sup> Where, when, or by whom this was published is not known. Excerpts from German translations of Orson’s *True Repentance* and *Water Baptism* are printed in the third and fourth volumes of the *Darsteller*, so German versions of these two tracts probably were not issued as separates (see item 1097).

**1154** *Bibelske henvisninger i overensstemmelse med de Sidste-Dages Helliges lære.* [Caption title] [At foot of p. 8:] *Kjøbenhavn. Udgivet og forlagt af Hector C. Haight, 1857. Trykt hos F. E. Bording.*  
8pp. 22 cm.

This 8-page edition of *Bibelske Henvisninger* is a greatly expanded—and significantly modified—version of the 4-page editions (items 885–86, 1052). It gathers about twice as many biblical proof texts under forty-one numbered headings, some with multiple subheadings. It includes the first twenty-one of the twenty-three headings of the 4-page versions—with additions and deletions in the lists of citations and a few modifications to the headings themselves. Who the compilers were is not known, but John Van Cott may have initiated the revision when he “laboured on Bible Reference” in August 1855.<sup>1</sup> The Scandinavian Mission printing account daybook has an entry for *Bibelske Henvisninger* under the date August 1857 for 5,000 copies printed at a cost of 35 rigsdaler.<sup>2</sup> Item 1154 is the earliest of four located 8-page versions, all published during the period 1857–73.

Flake-Draper 472. UPB, USIC.

**1155** YOUNG, Brigham. *Proclamation by the governor. Citizens of Utah—We are invaded by a hostile force who are evidently assailing us to accomplish our overthrow and destruction.* [39 lines] *Given under my hand and seal at Great Salt Lake City, Territory of Utah, this fifth day of August, A. D. eighteen hundred and fifty seven and of the Independence of the United States of America the eighty second.* Brigham Young. [Salt Lake City, 1857]

Broadside 28 × 19.5 cm.

**1156** YOUNG, Brigham. *Proclamation by the governor. Citizens of Utah—We are invaded by a hostile force who are evidently assailing us to accomplish our*

*overthrow and destruction. [42 lines] Given under my hand and seal at Great Salt Lake City, Territory of Utah, this fifteenth day of September, A. D. Eighteen hundred and fifty seven and of the Independence of the United States of America the eighty second. Brigham Young. [Salt Lake City, 1857]*

Broadside 28 × 19.5 cm.

Brigham Young's proclamations of martial law are the iconic documents of the Utah War. In them he rehearses the wrongs endured by the Mormons and then forbids "all armed forces, of every description"—in particular the Utah Expedition—from entering Utah Territory, readies "all the forces" in the territory to march "at a moment's notice" to repel any such invasion, and declares martial law in the territory.

The two issues, seemingly forty-one days apart, have long perplexed students of the war, but a recent observation by W. Randall Dixon resolves this puzzle.<sup>1</sup> On Saturday morning, August 29, 1857, Brigham Young "instructed [Daniel H.] Wells to write out an Proclamation which [he] intended to pub[l]ish if [General William S.] Harney attempted to enter the Ter[r]itory, declaring Utah under martial Law." The following evening, at a circle of the Church authorities, the "Proclamation" was read and received by acclamation.<sup>2</sup> Dixon notes that the LDS Church History Library has a manuscript draft of the proclamation in Wells's hand, dated "Saturday, August 5, 1857." But August 5 did not fall on Saturday; September 5 was a Saturday. Dixon conjectures that Wells drafted the proclamation at the end of August as Brigham Young requested but erroneously dated it August 5 instead of September 5, and it was then printed with the incorrect date. On September 5, Brigham Young learned of the coming of Captain Stewart Van Vliet, who had been sent ahead to Salt Lake City to make arrangements for provisioning the army, and this undoubtedly prompted him to delay circulating the proclamation. Van Vliet reached Salt Lake City on September 8 and departed on the 14th, convinced the Mormons would resist any attempt of the troops to enter the territory that season. In the afternoon of the 14th, Young met with "a few of the Brethren," when the "proclamation declaring this Territory under martial laws was there read, and accepted by acclamation," and he informed them that he "should post the bills in a day or two around the Streets." The following day, he sent letters to Fillmore and all the military districts to the south containing the proclamation—now the September 15 issue.<sup>3</sup>

Item 1156 is textually the same as item 1155, except for three trivial and two substantive changes. The number *twenty five* in line 6 of item 1155 is hyphenated in item 1156; a comma is added in line 26 of item 1156; and *eighteen* in line 4 from the bottom is capitalized in the later edition. Lines 12 and 13 from the bottom of item 1155 read: *This is, therefore, 1st:—To forbid, in the name of the People of the United States in the Territory of Utah, all.* These two lines are replaced in item 1156 by *Therefore I, Brigham Young, Governor and Superintendent of Indian Affairs for the Territory of Utah, in the name of the*

*People of the United States in the Territory of Utah, 1st:—Forbid all.* And the phrase *threatened invasion* in the ninth line from the bottom in item 1155 is changed to *invasion* in item 1156.

Item 1156 is reprinted in the *Millennial Star* of December 26, 1857, “From the ‘New York Weekly Herald.’” It is also reprinted in *Message of the President of the United States to the Two Houses of Congress* (35th Cong., 1st sess., 4 January 1858, Senate Ex. Doc. No. 11) and *The Utah Expedition: Message from the President of the United States* (35th Cong., 1st sess., 26 February 1858, House Ex. Doc. No. 71).

*Item 1155:* Flake-Draper 9354. CtY, ULA, UPB, USIC, USID, UU. *Item 1156:* Flake-Draper 9354a. CtY, NjP, TxDaDF, UHi, UPB, USIC, UU.

**1157** TAYLOR, John. *Er Mormonismen en vranglære? Af J. Taylor. 3die oplag.* Kjøbenhavn, 1857. Udgivet og forlagt af Hector C. Haight. Trykt hos F. E. Bording. 31 pp. 22 cm.

The “3die oplag” of *Er Mormonismen en Vranglære?* is a true third edition, printed in 2,500 copies at a cost of 78 rigsdaler, probably in the late summer of 1857 (see items 1098–1100).<sup>1</sup>

Flake-Draper 8827. UPB, USIC, UU.

**1158** *Recueil de cantiques a l'usage des Saints-des-Derniers-Jours. Publié par Jno.-L. Smith.* [Harp ornament] Genève, Imprimerie C.-L. Sabot, Rue de Rive, 10. 1857.

iv[5]–56 pp. 15 cm. Printed wrappers.

John L. Smith published the first French hymnal literally as he was leaving the Swiss and Italian Mission (see items 1005, 1114). On August 31 and September 1, 1857, he and Samuel Francis selected hymns for the book, and on September 8, he read the proof of pp. [5]–20 and returned it to Mr. Sabot, the printer. The next day, he received Orson Pratt’s letter releasing him from the mission, and on September 20 he set Jabez Woodard apart as mission president and departed Geneva on the 29th. Francis obtained the new hymnal on October 9 and paid Sabot. Four days later, in London, Smith received a copy.<sup>1</sup>

Sabot printed the hymnal in 500 copies.<sup>2</sup> It collates: title page (p. [i]), with the verso blank; table of contents (pp. [iii]–iv); and fifty-three numbered hymn texts (pp. [5]–56). One of the copies at the LDS Church is in a plain white paper wrapper, the title page reprinted within a double ruled border with corner decorations on the front, the rest of the wrapper plain. A second Church copy and the one at the University of Utah are bound with the 1861 German hymnal. Five of the songs, nos. 1, 6, 12, 13, 14, all by Louis A. Bertrand, came from the *Étoile du Déséret*. The others appear to be Protestant hymns. Only two, nos. 13 and 36, are included

in the 1899 French songbook, and only one, no. 13, Bertrand's "Le Monde en Sa D  mence," is in the 1907 book.<sup>3</sup>

Flake-Draper 1823. USIC, UU.

**1159** [Circular informing the Saints of the stoppage of emigration. Liverpool, 1857]

The European Mission financial records have the following two entries under the date October 14, 1857: "Richard James Cr. By Invoice of Oct 5th (Circulars) 0.3.6," and "The Church Dr. To Printing Circulars informing the Saints of the stoppage of emigration 0.3.6."<sup>1</sup> What was undoubtedly the text of the circular is printed in the *Millennial Star* of October 17, 1857, under the heading *Emigration to the States Stopped for the Present*. This states that "in view of the difficulties which are now threatening the Saints, we deem it wisdom to stop all emigration to the States and Utah for the present," and anticipating that "it will not be long until the way will again be opened," it urges the Saints to "continue to treasure up means, and add to what you already have, so that you may not be delayed when the way opens."

An editorial in the *Star* of October 10 declared, "The word of the Prophets in Zion received through our last communication is 'Urge the Saints to emigrate.'" One might guess that this issue had been sent to the printer when Samuel W. Richards arrived in Liverpool on October 3 with word that the emigration was to be suspended, prompting him or Orson Pratt to issue the circular announcing the change.<sup>2</sup>

**1160** CLAWSON, Hiram Bradley. [Yankee story. Salt Lake City, 1857]  
7 pp. 19.5 cm.

This is a curious piece. It has no title page or caption title, no indication of when or where it was printed—its text beginning on p. [1] about 2 cm lower than on the other pages. Some information about it comes from a handwritten inscription on what appears to be an ad hoc wrapper on a copy at the LDS Church: "Printed Nov 9, 1857 at midnight Yankee Story by H. B. Clawson. About 20 copies forwarded to the officers (Col. Alexander &c) on the 10th." The piece itself is a thinly veiled satire, done in dialect, ridiculing the Utah Expedition and the Buchanan administration. Its last paragraph:

I say! Hallo! Look here!—you sojers, why don't you tell us what for you'r thar for?—If you ar' a goin' tue take Young Sam, why don't you tell us? I can tell you how tue dew it: (though I swan tue man! you'll need help) jest you fetch on your tarnal big guns, get one on 'em on Mount Nebo, one on Freemont's Peek and one on each of the Twin Peeks, let Judge Drummund command one, the quack doctor Steve Douglass another, that rapscaillon of a MacGraw another and that strong-minded woman, Mrs. Ferris, t'other, then blaze away, and if he deon't come tue terms at such a thunderin'

Dew any on you know Young Sam? Waal, if you don't, you ort tue, and, what's more, you will.

I rather guess he's got a chronology, I should say generalogy, for sistur Sal, who is a leetle the most knowin' gal yew'd ever wish tue see, says, 'Young Sam's the son of—his daddy, and Uncle Sam's the son of John Bull,' so you see, he's brother Jonathan's own brother, reg'lar built and no mistake.

Waal, as I was goin' tue tell you, Young Sam's one of the allfiredest, peacefulest, quietest fellers you'd ever wish tue see, unless you happen tue tramp on his corns, or hurt his feelin's and then, I'll be teetotally dawdrabbled, if he jest won't pitch in and give you the darndest whallopin' you ever seen. Why! I'll swan tue man, he got so all bustin' mad at a feller t'other day, cos he wanted tue meddle with some of his invested rights (as he called it) that he jest stood and looked at the feller, not so much as offerin' to hurt him till he jest grinned away lots of cattle, mules and horses, besides a powerful sight of other nice fixin's, and left the feller cursplush right where he was and, tue my sartin knowin', he ain't left thar yet, nor ain't likely tue for some time tue cum.

Golly groshins! perhaps you've a sort of a nat'ral itchin' tue know who that was. Waal, I'll jest tell you, he was a sort of a greesey, slicked up chap, that thort he knew nigh about everythin', jest cos he'd bin tue West Pint and larn'd, the hay-foot straw-foot meuvement—shoulder arms—for'ard march—and then tue halt—which, I swan tue man! he put in practice orful quick—when Young Sam told him tue stop.

This feller, Uncle Sam sent out here, to jest give Young Sam a good sound thrashin'. You see, he takes arter the Old

big noise, yew'd better give it up and go hum, dad wants yeu thar, the old man's in his dotage, thar's some money left yet and yeu'd better be a makin' tracks, ef yeu ever hope tue finger any of that yaller truck!

Here "Young Sam" probably represents the Mormons; "Judge Drummund" is the Utah territorial justice William W. Drummond (see items 934 n. 4, 1012); "Steve Douglass" is Senator Stephen A. Douglas; "that rapsallion of a MacGraw" is William M. F. Magraw, the mail contractor who wrote a highly critical letter to the administration about the Mormons after losing the contract to them (see items 863, 1049, 1084); "Mrs. Ferris" is Mrs. Benjamin G. Ferris, wife of the Utah territorial secretary and author of *The Mormons at Home* (see items 801, 1113); and "dad" is probably James Buchanan.

Clawson had performed a song or reading entitled "Yankee Story" seven years earlier (see item 527), and after the 1857 version had been sent to the officers of the Utah Expedition, he continued to read it in public "in good style," according to David Candland, "and some happy hits at the Troops on Ham's Fork." That December, Eliza R. Snow composed a poem, "'Young Sam' and His Uncle," based on Clawson's satire.<sup>1</sup>

Flake-Draper 2405. CSmH, CtY, CU-B, NjP, UPB, USIC, UU.

**1161** YOUNG, Joseph Watson. *Israels indsamling og Zions forløsning. Af Joseph W. Young, een af de halvfjerdsindstye udsendte, og missionair fra Store Saltsø.* [Caption title] [At foot of p. 16:] *Redigeret og udgivet af Hector C. Haight. Trykt hos F. E. Bording.* [Copenhagen, 1857?] [Last word, p. 1:] *flygtede*  
16 pp. 21.5 cm.

**1162** YOUNG, Joseph Watson. *Israels indsamling og Zions forløsning. Af Joseph W. Young, een af de halvfjerdsindstye udsendte og missionair fra Store Saltsø.* [Caption title] [At foot of p. 16:] *Redigeret og udgivet af Hector C. Haight. Trykt hos F. E. Bording.* [Copenhagen, 1857?] [Last word, p. 1:] *de.*  
16 pp. 21 cm.

Joseph W. Young and his cousins Brigham H. Young, Seymour B. Young, and John Y. Greene, reached Liverpool on August 4, 1857, when he and Greene were assigned to the Scandinavian Mission, and on the 16th they arrived in Copenhagen. For the next five and a half months, he served in Denmark and then left Scandinavia on February 4, 1858, with Hector C. Haight to return to his Utah home.<sup>1</sup>

Under the date October 26, 1857, Young records in his journal: "I finished the history of my trip over the plains and commenced to write a tract on the 'Gathering of Israel and redemption of Zion.'" Over the next nine days, he worked on the piece, finishing the "manuscript on the Subject of the gathering" on November 4. On the 27th he left Copenhagen for a five-week visit to Aalborg.<sup>2</sup> He does not mention



the tract again in his journal, nor does the *Skandinaviens Stjerne* take notice of it, so precisely when it was first published is unclear. Confusing the issue are two entries in the Scandinavian Mission printing account daybook, the first indicating that F. E. Bording printed 3,000 copies of “Israel’s Insamling” in 1856 at a cost of 47 rigsdaler, the second that he printed 2,000 in 1857 at a cost of about 33 rigsdaler.<sup>3</sup> These entries notwithstanding, one might guess that *Israel’s Indsamling og Zions Forløsning* was first printed during the time Young was in Aalborg, and then reprinted soon after, around the time he and Haight left Denmark for America—a guess supported by the physical features of items 1161 and 1162 described below.<sup>4</sup> Who the translator was is not known, but it may have been Mary Hastrup or Teah Hastrup, the teachers in the English schools in Copenhagen, with which Young was much involved (see item 1133).<sup>5</sup>

Items 1161 and 1162 appear to have the same settings for pp. 4, 6, 11–13, and all but the last three paragraphs of p. 3, and different settings for pp. 1–2, 7–10, 14–16. The differences in their texts suggest that item 1162 is the later printing.<sup>6</sup> A “4de Oplag” issued by Carl Widerborg is extant, and an 1860 “5te Oplag” published by John Van Cott. But items 1161 and 1162 are the only known issues that precede the “4de Oplag.” By 1882 the tract had gone through more than ten printings in Danish and ten in Swedish.

In it, Young explains that the Mormons gather to the valleys of the Rocky Mountains in order to separate themselves from the unrighteous, increase their spirituality, raise righteous children, free themselves from corrupt governments, and prepare for the Second Advent. Many scriptures, he continues, refer to the last days when the Lord’s house will be built in the mountains, and this is now taking place in the mountains of Utah. He identifies the three Zions—the Zion of the old Jerusalem, the Zion that will be restored there, and the Zion now being built in the Western Hemisphere, where the seed of Joseph has been promised an inheritance. He summarizes the discovery of America, the founding of the United States, and the advent of Mormonism, and declares that, even though the US government continues to treat the Saints unfairly, the Lord will bless the Saints and they will prevail.<sup>7</sup>

The son of Brigham Young’s brother Lorenzo, Joseph W. Young was born in New York on January 12, 1829, came into the Salt Lake Valley in 1847, and was called on his first European mission at the October 1849 general conference. Laboring almost three years in England, he presided over the Shropshire and Preston conferences and then led an emigrant company across the Atlantic. After his 1857–58 mission, he returned to Salt Lake City, served as the bishop in Payson during 1861–62, and in 1868 settled in southern Utah. The following year, he was chosen president of the newly organized stake at St. George, and in 1872 he was appointed president of the Southern Utah Mission. He died at Harrisburgh, Washington County, on June 7, 1873.<sup>8</sup>

*Item 1161:* Flake-Draper 10082b. CtY, UPB, US1C. *Item 1162:* Flake-Draper 10082c. US1C.



**1163** YOUNG, Brigham. *Governor's message to the Legislative Assembly of the Territory of Utah: delivered in Great Salt Lake City, December 15, A. D. 1857.* [Caption title] [Signed at end:] *Brigham Young.* [Salt Lake City, 1857]

11 pp. 21 cm. Text in two columns.

**1164** YOUNG, Brigham. *Governor's message to the Legislative Assembly of the Territory of Utah: delivered in Great Salt Lake City, December 15, A. D. 1857.* [At head of first column, p. 1] [Signed at end:] *Brigham Young.* [Salt Lake City, 1857]

3 pp. 41.5 cm. In four columns.

Alfred Cumming, Brigham Young's successor as Utah governor, reached Camp Scott on November 19, 1857, and two days later issued a proclamation stating that he would proceed "to make the preliminary arrangements for the temporary organization of the territorial government." On Sunday, November 29, Cumming's proclamation was read to the congregation in the Salt Lake City Tabernacle.<sup>1</sup> But the Utah organic act stipulated that the sitting governor would continue to hold office "until his successor shall be appointed and qualified," and, as far as the Mormons were concerned, camping out with the Army near Fort Bridger did not constitute being "qualified."<sup>2</sup> So on December 14 the seventh territorial legislature convened in the Social Hall, and the following morning it met in joint session with Brigham Young, who, "after a few appropriate introductory remarks," had his message read by James Ferguson, chief clerk of the House. When Ferguson had finished, the joint session ordered 1,000 copies of the message and requested the editor of the *Deseret News* to print it in the paper.<sup>3</sup> The *News* ran the message in its issue of December 23, and it was reprinted in the *Millennial Star* of April 3 and 10, 1858—"From the 'New York Daily Tribune.'"

Item 1163 is the version ordered in 1,000 copies by the legislature. The setting of its text is the same as that in the *News* of December 23. Item 1164 is an "offprint" version taken directly from the *News*. It is a four-page folded sheet, in four columns, the page size approximately 41.5 × 28 cm, with the last one and a half columns of the third page and all of the fourth page blank. It is typographically identical to pp. 330–31 and the first two and a half columns of p. 332 of the December 23 issue of the *News*, except that the page numbers 330, 331, and 332 are replaced by the numbers 1, 2, and 3 at the opposite upper corners.

In the opening paragraphs of his final governor's message, Brigham Young compliments the efforts in "home manufacture," noting that small crops of sugar cane and cotton had been successfully cultivated but that the attempt to smelt iron ore had not been successful. He mentions that "each Ward throughout the Territory has provided one or more comfortable schoolhouses commensurate with the number of pupils to be accommodated" and, suggesting that the Indians are "more sinned against than sinning," recommends "the continuance of that humane policy so uniformly pursued by Utah towards her wild denizens, gradually leading them like children in the rudiments of civilization." But most of the message is a

U-T-C

2

# GOVERNOR'S MESSAGE TO THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH:

DELIVERED IN GREAT SALT LAKE CITY, DECEMBER 15, A. D. 1857.

GENTLEMEN OF THE COUNCIL  
AND HOUSE OF REPRESENTATIVES:

The people, for the promotion of whose advancement in correct government you are now assembled in a legislative capacity, are so remote from the high wrought excitement and consequent entangling questions common to the populous marts of national and international commerce, are so little prone to deem mere property, rank, titles and office the highest prizes for human effort, and through enlightened choice are so invariably peaceful and law-abiding, that your duties partake but in a small degree of that varied, perplexing and intricate description so characteristic of the legislation of most if not all other communities. But however orderly and upright are a people, the changes and experience incident to transpiring circumstances and consequent new views and events, afford ample scope for the exercise of that candid deliberation and prudent forethought without which legislation is liable to be far more detrimental than beneficial.

Those unparalleled habits of industry,

sobriety, order, and respect to the just rights of all, which so pre-eminently distinguish the occupants of a region uninviting to dwellers in more favored climes, have continued in a rapidly increasing ratio to advance Utah to a position in social and political progress worthy the highest commendation. During the past year, for reasons well understood, our progression has not been so particularly marked by improvements under appropriations from the Territorial treasury as it has by unostentatious, persevering and skillful individual efforts most successfully applied to extending the area of our tillable land, to the gradual introduction of a more economical, systematic and judicious cultivation of the various products adapted to our soil and climate, to the requisite care and improvement of stock, to the erection of more commodious private dwellings, and to a large and highly encouraging increase in domestic manufactures. These pursuits and their results, in the comparatively humble, limited and tardy mode as yet compelled by the time, thought and means that can

commentary on the Utah Expedition. He excoriates “lying and corrupt presses” and “fiendish editors and their lie-loving readers, who willfully suppress and falsely color facts and subvert truths for the sole purpose of raising an unhallowed hue and cry against an innocent people,” and he discusses at length the 1856 mail contract that was “tyrannically disannulled” after the Church had invested a large sum of money (see item 863, 1049, 1084).<sup>4</sup> He declares that Utah has never violated the “least principle of the Constitution,” brands the Utah Expedition a “mob,” and suggests that the legislature takes “such measures as your enlightened judgment may dictate, to insure public tranquility and protect, preserve, and perpetuate inviolate those inalienable Constitutional rights which have descended to us as a rich legacy from our forefathers.”

The legislature sat until December 23, adjourned until January 4, 1858, and then continued to meet until January 22—the thirty-ninth day after it opened. On the final day, the joint session adopted a resolution changing the seat of government to Iron County—presumably moving it beyond the reach of the Utah Expedition. “Thus ends the Seventh Session of Utah’s Legislature,” Hosea Stout noted in his diary, “what will be the Eighth and under what circumstances?”<sup>5</sup>

*Item 1163:* Flake-Draper 9352. CSmH, CtY, CU-B, ICN, MWA, UPB, USIC, UU. *Item 1164:* UHi, UPB.

**1165** *Names of members of the Legislative Council of the Territory of Utah.* [First 5 lines] [Salt Lake City? 1857?]

4 pp. 21 cm.

The first page of this piece gives the names of the members of the Council for the 1857–58 legislative session—Heber C. Kimball, Daniel H. Wells, Albert Carrington, F. D. Richards, Wilford Woodruff from Great Salt Lake, Tooele, and Shambip counties; Joseph Holbrook from Davis; Lorenzo Snow and Lorin Farr from Malad, Cache, Weber, and Box Elder; Benjamin F. Johnson and Leonard E. Harrington from Utah and Cedar; Warren S. Snow from Juab and San Pete; Lewis Brunson from Beaver and Millard; and George A. Smith from Iron and Washington—and the officers of the Council. The second page gives the standing committees of the Council, the third the members and officers of the House of Representatives, and the fourth the standing committees of the House.

During the joint session on December 15, just before Brigham Young delivered his message, James McKnight was elected public printer for the second consecutive year, and “one hundred copies of the daily minutes were ordered to be printed for the use of the members and officers of the Assembly.” The following morning, the House of the Representatives ordered “100 copies of the list of Standing Committees . . . to be printed for the use of the House.”<sup>1</sup> A single copy of item 1165 is located, in the John T. Caine papers in the Daughters of Utah Pioneers Museum.<sup>2</sup> Its text is reprinted in the *Deseret News* of December 23, 1857.

USID.

**1166** SNOW, Erastus. *En sandheds-røst til de oprigtige af hjertet*. [1 line] *Om evangeliets første principer eller herrens vei til at frelse menneskene* [Caption title] [Signed on p. 16:] *E. Snow*. [At foot of p. 16:] *13de Oplag.—Udgivet af Hector C. Haight. Bordings Bogtrykkeri*. [Copenhagen, 1857?]  
16 pp. 20 cm.

This is the only located “edition” of *En Sandheds-Røst* published by Hector C. Haight, and its date of publication is a guess (see items 902–6). No copy of the tenth, eleventh, or twelfth “oplag” is known, and the earliest located “edition” after the thirteenth is John Van Cott’s “16de Oplag,” printed in 1860. The Scandinavian Mission printing account daybook has one entry for *En Sandheds-Røst* in 1856 and one in 1857, undoubtedly giving the totals for the year, the former showing 7,500 copies printed at a cost of 108 rigsdaler, the latter showing 9,500 copies printed at a cost of about 141 rigsdaler.<sup>1</sup>

Flake-Draper 8177e. USIC.