

print for the first time in the Pearl of Great Price, undoubtedly from a manuscript copy in Richards's possession.

"Extracts from the History of Joseph Smith" comprises excerpts of that part of the "History of Joseph Smith" from his birth up to May 1829, first published in the *Times and Seasons* between March 15 and August 1, 1842, and reprinted in the *Millennial Star* between June 1842 and January 1843 (see item 743).<sup>10</sup> As a footnote on pp. 46–47, Richards added an excerpt from Oliver Cowdery's first letter to W. W. Phelps, taken from the *Times and Seasons* of November 1, 1840 (see item 197).

"From the Doctrine and Covenants of the Church" consists of extracts from what are now Sections 20, 107, and 27—all of which had been in the Doctrine and Covenants since 1835—arranged under nine headings. Those verses under the first three headings are, respectively, 20:71, 37, 72–74; 20:68–69; and 20:75–79. Under the fourth heading, "The duties of the Elders, Priests, Teachers, Deacons, and Members of the Church of Christ," are the verses 20:38–44; 107:11; and 20:45–59, 70, 80. And under the remaining five headings are 107:1–10, 12–20; 107:23, 33; 107:34–35, 93–100; 27:5–18; and 20:1–36.

"'Times and Seasons,' Vol. III, page 709" is the heading for what is now known as the "Articles of Faith," first published in the *Times and Seasons* of March 1, 1842, at the conclusion of Joseph Smith's letter to John Wentworth (see items 177, 199, 232). John Jaques's hymn "Oh! Say, What Is Truth?" was first printed in the *Millennial Star* of August 1, 1850, reprinted in the *Frontier Guardian* of October 2, 1850, and included in the LDS hymnal in 1851, where it has remained (see item 593).

The 1851 Pearl of Great Price was issued in a salmon or light orangish tan wrapper with the title page reprinted from a different setting within an ornamental border on the front and a catalogue of works within a different border on the back. This catalogue lists the book itself, priced at 1s. retail; 9d. "to Conference Agents"; and 10½d. "to Book Agents" (i.e., branch subagents). The Harvard University Houghton Library has two copies of the book, given to the Harvard Library by Brigham Young in 1853 and 1864.

Flake-Draper 6166. CSmH, CtY, CU-B, ICN, MH, MoInRC, NjP, NN, ULA, UPB, USIC, UU.

**600** SNOW, Erastus. *One year in Scandinavia: results of the gospel in Denmark and Sweden—sketches and observations on the country and people—remarkable events—late persecution and present aspect of affairs.* By Erastus Snow, one of the twelve apostles of the Church of Jesus Christ of Latter-day Saints. Price threepence. Liverpool: Published by F. D. Richards, 15, Wilton Street, 1851.

24 pp. 21.5 cm.

On May 24, 1851, two days after the printing of the Danish Book of Mormon was completed, Erastus Snow left Denmark for England, where he would remain for two months visiting his associates and recruiting himself. Just before departing Liverpool for London on July 22, he compiled *One Year in Scandinavia*, undoubtedly prompted by the appearance of Lorenzo Snow's *Italian Mission* a month earlier.

The *Millennial Star* of August 1 reported that *One Year in Scandinavia* was in press and would be available with the August 15 issue of the *Star*.<sup>1</sup> The European Mission financial records indicate that on September 8 the British Mission paid Erastus Snow £33 15s. for 5,000 copies—the standard wholesale price—and charged him £19 10s. for printing that number on October 16.<sup>2</sup> What fraction of the edition this was is not known. The mission office began filling orders for the pamphlet on August 12 and had distributed about 2,900 copies by May 1, 1852, when 1,829 still remained in the office's inventory.<sup>3</sup> In Great Britain *One Year in Scandinavia* was advertised at 3d. each, and in America at 10¢.<sup>4</sup>

Following the title page—with *Liverpool: Printed by R. James, South Castle Street* on the verso—a table of contents, and Snow's autobiographical introduction, the pamphlet contains the following nine items: an extract from Snow's letter to the First Presidency, August 17, 1850, which reports the progress in the Scandinavian mission; "Extract from the Private Journal of E. Snow," which tells of John E. Forsgren's treatment in Sweden; extracts of a letter from Snow to his older brother Zerubbabel, February 14, 1851; a letter from Snow to Brigham Young, July 10, 1851, continuing his report of the missionary effort in Scandinavia; extracts of a letter from Forsgren to Snow, July 1, 1851, and Snow's reply of July 11; "general observations" on Denmark followed by "general observations" on Sweden; and, on the last page, a non-Mormon poem, "Wife, Children, and Friends." Snow's letter of August 17, 1850, is printed in the *Frontier Guardian* of October 16, 1850, and *Deseret News* of March 22, 1851. "Extract from the Private Journal of E. Snow" is an edited version of the first two and a half pages of "Erastus Snows Journal Continued from Sketch Book No. 5." And the extracted letter to his brother of February 14, 1851, is printed in the *Guardian* of May 16, 1851.

Flake-Draper 8160. CSMH, CtY, CU-B, DLC, ICN, MH, MoInRC, NjP, NN, UHi, UPB, USIC, UU.

## 601 [Frontier Guardian Extra, August 13, 1851. Kanesville, 1851]

No copy of this extra is located, but it is referred to in the *Frontier Guardian* of August 22, 1851, under the heading "Suggestions":

Since the issue of our Extra of the 13th inst., containing an Epistle from several brethren in the Valley of the Great Salt Lake; several persons have called upon us, inquiring what they should do? Our answer invariably have been; *do the best you can lawfully*, to procure an outfit, so as to be ready to start next Spring for that place.

On the same page the *Guardian* includes a letter of June 8, 1851, "To the Saints, Scattered abroad through the Eastern States," signed by Joseph Cain, A. O. Smoot, Edward Hunter, Willard Snow, J. M. Grant, Thomas Bullock, Wm. C. Staines, Levi Jackman, and Daniel Spencer, which urges the Saints in the States to gather to Utah. Undoubtedly this is the "epistle" contained in the extra. Three months later, in its issue of November 14, the *Guardian* would run a letter from the First Presidency directing the Pottawattamie Saints to come to Utah.

**602** PRATT, Orson. *Mærkværdige syner. Af Magister Orson Pratt, een af de tolv apostle af Jesu Christi Kirke af Sidste Dages Hellige.* [Caption title] [At bottom of p. 16, left:] *Gammeltorv Nr. 37. August 1851.* [At foot of p. 16:] *Trykt hos F. E. Bording.* [Copenhagen, 1851]

16 pp. 21.5 cm. Text in two columns.

Erastus Snow returned to Copenhagen from his sojourn in England on August 3, 1851, and soon after, he and the American missionaries moved their residence to Rasmus Petersen's home at Gammeltorv No. 37 (see item 600). Before August 16, "the time appointed for the conference," Snow records in his journal, "I revised the translation of Orson Pratt's Pamphlet entitled 'Remarkable Visions' (Makvardig Syner in Danish) and published it in Danish." Who else participated in the translation is not known.

*Mærkværdige Syner* actually includes a translation of just the first eleven and a half pages of *Remarkable Visions*; it omits the "sketch of the faith and doctrine" that concludes Orson's tract. In place of the "sketch of the faith and doctrine," it gives a number of excerpts from various newspapers—the *Edinburgh Evening Journal* of October 16, 1848, for example, and the *New York Sun* of June 8, 1848—which report on ancient ruins in Central America, followed by a brief outline of the Church's first principles and a testimony of the divine nature of the Book of Mormon. This new text is signed at the end, *Erastus Snow*.

Snow reports in his "Summary of the Danish Mission" that he published seven tracts totaling "about 10,700 copies," so one might guess that the first edition of *Mærkværdige Syner* numbered between 1,000 and 2,000. The March 1, 1852, inventory accompanying Snow's "Summary" lists 438 copies still in the office, each priced at 6 skilling.<sup>2</sup> Like its English counterpart, it would be a useful missionary tract, going through a number of editions in Danish and Swedish before the close of the century (see item 767).

Flake-Draper 6519. NjP, UPB, USIC.

**603** *Llyfr athrawiaeth a chysfammmodau perthynol i Eglwys Iesu Grist o Saint y Dyddiau Diwedda; a gasglwyd o ddadguddiadau Duw. Gan Joseph Smith, Llywydd. Wedi ei gyfieithu o'r ail argraffiad Ewropaidd, gan John Davis. Merthyr-Tydfil: Cyhoeddwyd ac ar werth gan J. Davis, Georgetown; ar werth hefyd gan y Saint yn gyffredinol, a llawer o lyfrwerthwyr; trwy y Deau a'r Gogledd. 1851.* [The book of doctrine and covenants pertaining to the Church of Jesus Christ of Latter-day Saints; collected from the revelations of God. By Joseph Smith, president. Translated from the second European edition, by John Davis. Merthyr Tydfil: Published and for sale by J. Davis, Georgetown; and for sale also by the Saints generally, and many booksellers throughout the South and the North. 1851.]

xvi[1]–304 pp. 17.5 cm.

Flake-Draper 2942. Dennis 60. CSMH, CtY, MH, UPB, USIC, UU, WsB, WsN, WsSW.

**604** *Sacred hymns and spiritual songs, for the Church of Jesus Christ of Latter-day Saints, in Europe. Ninth edition, revised and enlarged. Liverpool: Published and sold by F. D. Richards, 15, Wilton Street; London: William Cook, 35, Jewin Street, City; and by all booksellers. 1851.*

vii[5]–379[1] pp. 11.5 cm.

Franklin D. Richards had collaborated with Orson Spencer in publishing the first significant revision of the European hymnal in 1847 (item 340), so it is not surprising that he would produce the second major revision during his first term as president of the British Mission. On March 17, 1851, he began to compile the book, and on April 2 he noted in his journal: “my time is spent in rearranging and revising the 9th edition of hymns for publication.” By June 2 he had started on the proof, and on August 21 and 24 he corrected the last sheet, “which included the title page, prefaces and the indexes.”<sup>1</sup>

In the meantime, the *Millennial Star* of May 1 noted that the eighth edition was out of print and the ninth was in press, and two weeks later it reported that the ninth edition would comprise 25,000 copies. Richards discussed the new hymnal in a long editorial in the *Star* of August 15, announcing that it would be ready in two weeks, at the same price as the previous one—1s. 6d. each for those in sheep. But two weeks later he explained that “the number and size of the orders for Hymn Books are so large, that our binder is unable to finish so many as will supply the demand in time for this issue; but be patient, you will get them next time.”<sup>2</sup> Books in sheep, calf, calf with gilt edges, and morocco were advertised at 1s. 6d., 2s., 2s. 6d., and 4s., respectively, and in America at 50¢, 60¢, 80¢, and \$1.25.<sup>3</sup>

The European Mission financial records show that Richard James printed the edition at a cost of £316 14s. 6d. At the time of publication, 13,185 copies were bound—8 in “Morocco Tuck” at a cost of £1 2s.; 14 in morocco with a clasp at £3 3s.; 750 in morocco at £75; 2,801 in calf with gilt edges at £140 1s.; 1,794 in calf at £67 5s. 6d.; and 7,818 in sheep at a cost of £122 3s. 1½d. Left in sheets were 11,815 copies. One hundred additional books had been bound by May 1, 1852, when Franklin D. Richards transferred the mission presidency to his brother Samuel, and at that point a total of 1,348 bound copies remained in the *Millennial Star* office. Sixteen months later Samuel W. Richards had 10,000 more bound and shipped to Salt Lake City, and when Franklin resumed the presidency on June 30, 1854, there were 1,095 copies still in sheets, at Mr. Fazakerley’s hindery.<sup>4</sup>

That the ninth edition is a significant revision is suggested by the change in title: *Sacred Hymns and Spiritual Songs*. It collates: title page, with *Printed by Richard James, 39, South Castle Street, Liverpool* on the verso (pp. [i–ii]); preface to the first edition (p. [iii]), with the verso blank; preface to the ninth edition, signed by Franklin D. Richards and dated August 26, 1851 (pp. [v]–vii), with the verso of p. vii blank; texts of 296 numbered hymns, a few with more than one part (pp. [5]–362); index to first lines (pp. [363]–374); index to subjects (pp. [375]–379); and errata (p. [380]). F. D. Richards eliminated sixty-three of the hymns in the eighth edition (item 434), including five that had been in the hymnal since 1835, and added seventy-six new ones. He identified the new hymns with an asterisk by the title, both in the

SACRED HYMNS  
AND  
SPIRITUAL SONGS,  
FOR THE  
CHURCH OF JESUS CHRIST  
OF  
LATTER-DAY SAINTS,  
IN EUROPE.

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NINTH EDITION, REVISED AND ENLARGED.

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LIVERPOOL:  
PUBLISHED AND SOLD BY F. D. RICHARDS,  
15, WILTON STREET;  
LONDON:  
WILLIAM COOK, 35, JEWIN STREET, CITY;  
AND BY ALL BOOKSELLERS.  
1851.

text and in the index, and positioned them in the locations of those discarded so that, with one exception, the hymns that were carried over from the eighth edition retained the same numbers and same page numbers in the ninth.<sup>5</sup> Also new to the hymnal was the subject index at the end (pp. [375]–379).

Twenty-three of the new songs came from the Nauvoo book (item 103), three from John Hardy's (item 186). Forty-three are of Mormon authorship, including eight by Eliza R. Snow and eight by John Lyon; four by Parley Pratt; two each by Austin Cowles, John Taylor, John Jaques, and W. G. Mills; and one each by William Clayton, W. W. Phelps, Hosea Stout, John S. Davis, Cyrus H. Wheelock, and Mary Judd Page. Among these are Clayton's "Come, Come, Ye Saints" (see item 363); Snow's "O My Father"; Taylor's "The Upper California" (item 295); Jaques's "Oh! Say, What is Truth?" and "Softly Beams the Sacred Dawning" (see item 593); Hardy's "The God That Others Worship" (item 257); Wheelock's "Ye Elders of Israel"; and Page's "Ye Who are Called to Labor" (see item 102). Four of the added hymns are by Isaac Watts.<sup>6</sup>

As one would expect of a large edition bound over several years, the book occurs in a variety of bindings. These include: black, brown, or green sheep with a wide ornamental gilt or gilt and blind-stamped border, with or without a central rose or arabesque on the covers, gilt-decorated panels and gilt title between raised bands on the backstrip, gilt edges, and plain or colored endsheets; black or brown blind-stamped sheep with a ruled or ornamental border around a central pattern or arabesque on the covers, blind-stamped panels or blind-stamped decorations and gilt title on the backstrip, and yellow coated endsheets; black or brown diced calf with a gilt ruled border on the covers, blind-stamped panels and gilt title between raised bands on the backstrip, gilt edges, and green coated endsheets; black or brown morocco with a gilt rectangular arabesque and gilt ruled border on the covers, gilt-decorated panels and gilt title between raised bands on the backstrip, gilt edges, and blue-green coated endsheets. The LDS Church has a copy bound with the 1849 and 1851 Welsh hymnals (items 424, 577) in brown mottled leather with a black label.

Flake-Draper 1767. CtY, CU-B, MH, MoInRC, UPB, USIC, UU.

**605** WHEELOCK, Cyrus Hubbard. *To the priesthood and members of the Church of Jesus Christ of Latter-day Saints, in the Manchester Conference*. [Caption title] [Signed and dated at the end:] *C. H. Wheelock. 45, Clare-street, Hulme, Manchester, Sept. 1st, 1851.* [At foot of p. [4] below border:] *T. Wilkinson, Printer, 8, Lloyd-street, Manchester.* [1851]

[4] pp. 21 cm. Ornamental border on each page.

Cyrus H. Wheelock arrived in Liverpool with his wife in May 1849 for his second English mission and soon after was appointed to preside over the Herefordshire Conference. At the October 1850 general conference in Manchester, he was called to succeed William Gibson as the president of the Manchester Conference, and in this capacity he served until assigned the pastoral charge of the Manchester,

Liverpool, and Preston conferences early in 1852 (see items 615, 676, 719, 754). In February 1853 he handed the pastoral responsibilities to John S. Fullmer and sailed that month for America.<sup>1</sup>

Wheelock's primary aim in issuing *To the Priesthood* was to announce a new administrative structure in the Manchester Conference that grouped three or more branches under councils which would meet monthly to deal with the issues of the branches in Wheelock's stead. Further, he instructs the elders to be "humble, patient and forbearing" and to "strengthen the feeble"; he urges them to teach only first principles and avoid speculative doctrines; and he counsels the branches that had not done so to organize tract distribution societies. At the end is a poem in six 6-line stanzas, "To the Female Tract Distributors," by Samuel Hawthornthwaite (see item 536).<sup>2</sup>

Flake-Draper 9723. CSmH, MH, UPB, USIC.

**606** DAVIS, John Silvanus. *Y casgl; neu grynhoed o draethodau, caniadau, a llythyron, perthynol i Saint y Dyddiau Diweddaf*. [1 line] *Gan John Davis, Merthyr. Merthyr-Tydfil: Argraffwyd ac ar werth gan J. Davis, Georgetown; ar werth hefyd gan y Saint yn gyffredinol, a llawer o lyfrwerthwyr, trwy y Deau a'r Gogledd. 1851.* [The compilation; or a collection of treatises, songs, and letters, pertaining to the Latter-day Saints. By John Davis, Merthyr. Merthyr Tydfil: Printed and for sale by J. Davis, Georgetown; and for sale also by the Saints generally, and many booksellers throughout the South and the North. 1851.]

28 parts. 17 cm.

Flake-Draper 2722b. Dennis 61. MH, USIC.

**607** HARMON, Appleton Milo. [Handbill advertising a lecture by John Carmichael in the Temperance Hall, North Shields, on September 15, 1851. North Shields? 1851]

**608** HARMON, Appleton Milo. [Handbill advertising a public debate between John Carmichael and Mr. Mill in North Shields, September 18 and 19, 1851. North Shields? 1851]

**609** [Handbill advertising Appleton M. Harmon's lectures in Newcastle upon Tyne, September 21, 1851. Newcastle upon Tyne? 1851]

On September 6, 1851, Appleton M. Harmon received a letter from Franklin D. Richards releasing him from the presidency of the Carlisle Conference and inviting him to labor wherever he desired until he received his next assignment. Three days later he went to Newcastle upon Tyne and then to North Shields that night, and the following day he rented the Temperance Hall and had some handbills printed advertising a lecture there by John Carmichael on Monday evening, the 15th, with

himself as chairman—subject: “To prove that the Latter day Saints are not false prophets and teachers as their opponants vainly assert but are not able to prove.”<sup>1</sup> “Br. Carmichael done well,” Harmon writes of this meeting in his diary.

at the close got a challeng[e] for a publick discussion. He accepted it with Mr. Mill. Some que[s]tions were asked. And the[n] some confusion but was finally quieted down. The charge of 2 penc[e] covered expenses and 14 s. over.<sup>2</sup>

The day after Carmichael’s lecture Harmon rented “the assembly rooms” and had bills printed announcing the public debate between Carmichael and Mill on September 18 and 19. “The 1st nights discussion came off, between Mr. Mill and J. Carmichael,” Harmon reports.

The Subject: “Was Joseph Smith a true prophet, & commissioned to make a Special Revelation to Mankind.” I was called to the chair; the parties spoke ½ hour each. Thay ware both Smart Speakers. And there was not much advantage gained over Mr. Mill. The first night the room was crowded, and the people went home anchous to come and here it out the next night.<sup>3</sup>

On the second night the question was changed to. Do the Latter-day Saints enjoy the gifts of the Gospel? “The Room was crowded and they listened with good attention,” Harmon writes, and “Elder Carmichael carried his point.” As was commonly the case, there was a charge for admission to the debate—as there had been for Carmichael’s lecture—and Harmon notes in his diary that each side received 2£ 8s. after expenses.<sup>4</sup>

On Sunday, two days after Carmichael’s debate, Harmon went to Newcastle upon Tyne to fill a preaching appointment, and at 2 p.m. he joined the Mormon camp meeting “on the Green.” “It had been posted up in town that I would address the meeting,” he records. “Thare was about 1000 persons gathered. I spoke after Br. [John S.] Higbee then Br. Gill[ies].” That evening, at 6 p.m., “according to [the] Bill,” he lectured to a full room at the Gray Street Chapel on the authenticity of the Book of Mormon. “I spoke one hour,” he remarks, “and proved the Book of Mormon true from the Bible, from witnesses of the present day, and from reason.”<sup>5</sup>

John Carmichael, born in Scotland, August 20, 1823, joined the Church in 1842 and succeeded Harmon as president of the Carlisle Conference in November 1851. Six months latter he assumed the presidency of the Lincolnshire Conference, serving until he sailed for America in January 1853 with Harmon and Jacob Gates. At that point he seems to disappear from the Mormon record.<sup>6</sup>

John S. Higbee was Harmon’s companion at the Platte River ferry. Born in Ohio, March 7, 1804, he was baptized into the Church in 1831 and moved with the Saints to Jackson and Caldwell counties and then to Nauvoo, where he was ordained a bishop in 1845. He was a member of the 1847 pioneer company and, with Harmon and seven others, remained at the upper crossing of the Platte to operate the ferry; later that year he reached the Salt Lake Valley. In April 1850 he arrived in England as a missionary and five months later was appointed president of the Newcastle-upon-Tyne Conference, which position he held until January 1852, when he sailed for America. That summer he led a company of Mormon immigrants across the plains. In 1865 he and his family moved to Toquerville, where he died, November 1, 1877.<sup>8</sup>



**610** *Proclamation by Brigham Young, governor of the Territory of Utah.* [Ornament] [24 lines] *Given under my hand and the seal of said territory, at Great Salt Lake City, this eighteenth day of September, in the year of our Lord one thousand eight hundred and fifty-one; and of the Independence of the United States of America the seventy-sixth. By the Governor, Brigham Young. B. D. Harris, Sec'y.* [Salt Lake City, 1851]

Broadside 30.5 × 19.5 cm. On lined paper.

This proclamation, probably the third Utah territorial imprint, identifies the members of the first territorial legislature—who had been “elected” on August 4—and appoints “Monday, the 22d day of September, 1851, at 10 o’clock, a.m.” as the time for the legislature to convene at the Council House in Great Salt Lake City (see items 596–97).

When Brigham Young issued the proclamation, all of the new federal territorial appointees had been in Salt Lake City for at least a month. Lemuel G. Brandebury, chief justice of the supreme court and a non-Mormon, was the first to come, reaching the city on June 7, 1851. Zerubbabel Snow, a Mormon and an associate justice, Broughton D. Harris, territorial secretary and a non-Mormon, and sub-Indian agents Stephen B. Rose and Henry R. Day, both non-Mormons, arrived on July 19. Perry E. Brocchus, the other associate justice and a non-Mormon, came into the city on August 17.<sup>1</sup> Five days after the arrival of Snow, Harris, Rose, and Day, the Saints celebrated the fourth anniversary of the pioneers’ entrance into the Valley (see items 591–92). Brigham Young spoke at the event and made a disparaging reference to Zachary Taylor, and Daniel H. Wells delivered an oration—published in the *Deseret News* of August 19—in which he intemperately condemned the federal government for persecuting the Saints by imposing the Mormon Battalion on them. The “Gentile” officials were incensed. The breach between them and the Mormons grew irreparable when Perry E. Brocchus requested the privilege of addressing the general conference, September 7–10, and on the second day unwisely used the occasion to rebut Wells’s oration and lecture the Mormon women on virtue. Brigham Young responded by calling him “either profoundly ignorant, or willfully wicked.” On September 28, Brandebury, Brocchus, Harris, and Day left Salt Lake City to return to the East, and on December 19 the judges and the secretary submitted their formal report to President Fillmore (see items 661, 675–76, 693).<sup>2</sup>

The day before he issued his proclamation of September 18, Brigham Young sent personal notes to some of the members notifying them of the legislature’s opening—still insufficient time for Elisha H. Groves, the representative from Iron County, to attend on the opening day.<sup>3</sup> He delivered the manuscript of the proclamation to Secretary Harris for his signature and territorial seal on Friday, the 19th—with the legislature to meet on the following Monday. In his report to President Fillmore, Young acknowledged that he had hastily convened the legislature because of the impending departure of Brandebury, Brocchus, and Harris—who as territorial secretary had control of the funds appropriated by the federal government.<sup>4</sup>

On September 25, B. D. Harris formally declined to pay the “incidental expenses” of the legislature because he believed it to have been illegally convened.

One of the reasons he gave for this conclusion was that the printed proclamation was “essentially and fatally different from any executive document filed in this office, and equally so from any ever attested by the secretary or impressed with the seal of the Territory.” Brigham Young countered that Harris returned the original manuscript of the proclamation bearing his signature and seal and did not file a copy for record.<sup>5</sup>

The legislature actually met from September 22 to October 1, when it adjourned until its second sitting on January 5, 1852 (see items 611–12, 653, 664). William Kay, listed in item 610 as the representative from Davis County, was not seated on September 22 because he was not a U.S. citizen; Gideon Brownell took the seat in his stead (see item 658). Jedediah M. Grant, listed as a member of the Council from Great Salt Lake County, resigned on September 23, and Ezra T. Benson, a councilman, and Willard Snow, a representative, both from Great Salt Lake County, resigned on September 24. These men were replaced by Orson Pratt, Edward Hunter, and John Brown on January 5 (see items 621, 658).<sup>6</sup>

The *Deseret News* shop charged the territory \$10 for printing the proclamation, suggesting that it was issued in about 100 copies.<sup>7</sup> Its text is reprinted in *Journals of the House of Representatives, Council, and Joint Sessions of the First Annual and Special Sessions of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1852), pp. 162–63.

Flake-Draper 9353c. Saunders 41. CtY, NjP, UPB, USIC, UU.

**611** YOUNG, Brigham. *First annual message of His Excellency, Governor Brigham Young, to the legislative assembly of Utah Territory, September 22, 1851* Printed by order of the legislature. [Caption title] [At end:] Brigham Young. G. S. L. City, Sept. 22, 1851. News, Prt. [Salt Lake City, 1851]

4 pp. 20 cm. Text in two columns.

**612** YOUNG, Brigham. *First annual message of the governor, to the legislative assembly of Utah Territory, September 22, 1851. [1000 copies ordered to be printed.]* [Caption title] [At end:] Brigham Young. G. S. L. City, Sep. 22, 1851. [Salt Lake City, 1851?]

4 pp. 21 cm.

The first Utah territorial legislature convened on September 22, 1851, and the next afternoon Thomas Bullock, Brigham Young’s private secretary, read Young’s message to the joint session. After its reading, on motion of Orson Spencer, the legislature ordered 1,500 copies printed “for the use of the two Houses, and for distribution.”<sup>8</sup> Why there were two editions is not known. Item 611 is crudely printed in two columns with the text in two different type sizes, while item 612, in single column, is better printed and more attractively designed. In view of the notation *1000 copies ordered to be printed* in the caption of item 612, which adjusts the initial order, one might infer that item 611 was struck off first, perhaps for the legislature, and then item 612 was printed for wider distribution. The two editions are textually the same, except for a few changes in punctuation. The message is

FIRST

ANNUAL MESSAGE OF HIS EXCELLENCY,  
GOVERNOR BRIGHAM YOUNG,  
TO THE LEGISLATIVE ASSEMBLY OF  
UTAH TERRITORY,  
SEPTEMBER 22, 1851

PRINTED BY ORDER OF THE LEGISLATURE.

FELLOW CITIZENS OF THE  
COUNCIL and HOUSE OF  
REPRESENTATIVES, OF UTAH TERRITORY.

Having called you from your various avocations, to convene in General Assembly at an earlier day and upon a shorter notice than might appear desirable. I will proceed without delay to lay before you, the chief reason for so doing, as well as make such other suggestions, as to me shall appear necessary and proper, and as shall occur to my mind.

It is a matter of congratulation to me, that thus far in our history, political and social, unity has pervaded our councils, fidelity and integrity our trusts, and while freely admitting the embarrassments of new and untried positions in the affairs of Government, yet, there are none other, than those whose information extends to the wants and wishes of the people, with whom they have to do, that are so well qualified to become the recipients of their confidence.

Hence the wisdom and necessity of local Legislation, of Legislation by the immediate representatives of the people, who coming as they do, from their midst, must necessarily know, what laws are best calculated for their benefit, and will best suit their circumstances. The General Government accordingly organized the Government of Utah, and while she reserves unto herself the right of appointing a few of the principal officers, nevertheless extends to the Legislative Assembly of the Territory, "all rightful subjects of Legislation, consistent with the constitution of the United States, and the provisions of the organic laws."

The subject which I have upon my mind, and which I wish to lay before you most particularly at this time, is the fact of no provisions being made in the organic act for vacancies occasioned by the "deaths, removals, or other necessary absence" of any of the officers, so appointed by the General Government, except the Governor; in case of

reprinted in *Journals of the House of Representatives, Council, and Joint Sessions of the First Annual and Special Sessions of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1852), pp. 100–3.

Item 611 is known in two states, which are typographically identical except for the last line on the fourth page: (a) with *News, Prt.* following the date *Sept. 22, 1851*; and (b) with [*Printed at the 'News' Office.*] in place of *News, Prt.* Which is the earlier is not known, but one might guess it is state (a) because of the nature of the change and the fact that it has survived in fewer copies. In this regard, it should be noted that in addition to those located below, there is at least one copy of state (b) in private hands.

Brigham Young's first territorial message is brief, with only a few specific recommendations.<sup>2</sup> Because the Organic Act did not deal with the replacement of territorial officers necessitated by "deaths, removals or other necessary absence" except in the case of the governor, he suggests that the legislature provide for these emergencies—an immediate concern because of the impending departure of two judges and the territorial secretary (see the preceding item). He urges the legislature to provide for the administration and support of the new territorial library (see items 528–29, 741) and the University of Deseret (see items 462, 479), and "for the safe keeping and confinement of criminals." In conclusion he remarks: "If therefore, your session should be prolonged, I shall avail myself of the privilege of again communicating with you"—anticipating his message of January 5, 1852 (item 653).

*Item 611:* Flake-Draper 9346. Saunders 43. UPB[b], USIC[a, b]. *Item 612:* Flake-Draper 9347. Saunders 44. CtY, UPB, USIC.

**613** *Ordinances, passed by the general assembly of the state of Deseret.* [Caption title] [Salt Lake City, 1851]

80 pp. 17 cm.

*Ordinances Passed by the General Assembly of the State of Deseret* is the second, and last, printed book of Deseret laws. Following the caption title, it contains thirty-two ordinances (pp. [1]–79) passed by legislature of the provisional state between December 3, 1850—the day after the second annual session began—and February 24, 1851—forty days before the dissolution of the provisional legislature.<sup>1</sup> The last page bears Willard Richards's certification as secretary of state, signed and dated at Great Salt Lake City, February 27, 1851. None of the ordinances, of course, are included in the first compilation *Constitution of the State of Deseret* (item 475). Seventeen are reprinted in the 1853 *Acts and Resolutions, Passed at the Second Annual Session of the Legislative Assembly of the Territory of Utah*, and all of these except the ordinance "Relative to Herding" are again reprinted in the 1855 *Acts, Resolutions and Memorials, Passed at the Several Annual Sessions of the Legislative Assembly of the Territory of Utah*—including those incorporating Great Salt Lake City, Ogden, Manti, Provo, and Parowan, and the one incorporating the Church of Jesus Christ of Latter-day Saints. The reprinted ordinances in the 1853 *Acts and Resolutions* are the same as those in the 1851 *Ordinances*, except for minor changes in two of them; half of the reprinted ordinances in the 1855 *Acts, Resolutions*

and *Memorials* show substantive changes (see item 475). The entire 1851 *Ordinances* was republished in 1919 by the Shepard Book Company of Salt Lake City under the title *Laws and Ordinances of the State of Deseret (Utah)*.

Among its February 1851 entries but with the date scratched out, "Account of Job Printing done in the News Office" has the following entry: "State of Deseret Oct<sup>r</sup> 1<sup>st</sup> To Printing 80 pages Laws 250 copies 280.00." One might infer that work on *Ordinances* began in February and was completed about October 1—within a few days of September 26, 1851, when the territorial legislative Council ordered "a copy of the laws of the Provisional Government of Deseret" for each member.<sup>2</sup> In his message to the territorial legislature of January 5, 1852 (item 653), Brigham Young remarked that "the laws should be revised, and published in some more tangible form; as no facilities for binding have hitherto existed among us, they have been distributed on loose sheets, and soon lost, misplaced, or worn out."<sup>3</sup> It would seem that within a few months of its publication, *Ordinances*—printed in only 250 copies and unbound—had become a scarce book.

Flake-Draper 2795a. Saunders 42. DLC, MH, USIC.

**614** DAVIS, John Silvanus. *Adolygiad ar draethawd W. Jones, Bethesda, yr hwn a elwir "Egwyddorion Saint y Dyddiau Diweddaf yn cael eu pwysu yn nghlorianau rhesymau ac ysgrythyrau."* Gan John Davis, Merthyr, golygydd "Udgorn Seion." [Caption title] [A review of the treatise of W. Jones, Bethesda, which is called "The Principles of the Latter-day Saints Weighed on the Scales of Reason and Scriptures." By John Davis, editor of Zion's Trumpet.] [At foot of p. 16:] J. Davis, Argraffydd, Merthyr-Tydfil. [J. Davis, Printer, Merthyr Tydfil.] [1851]

16 pp. 17 cm.

Flake-Draper 2721b. Dennis 62. UPB, USIC, WsN.

**615** FLANIGAN, James Henry? *Invitation. All persons are respectfully invited to attend the Latter Day Saints' meetings, to examine their publications, and to investigate their faith and doctrines.* [Caption title] [Catalogue of works on p. [4]] [Manchester? 1851?]

3[1] pp. 19.5 cm.

This edition of *Invitation* is textually the same as item 469 from the caption title through the Fourteen Articles of Faith, with one misprint in the articles, three misprints and one omission in the biblical citations, and a number of changes in punctuation and capitalization. Where item 469 has the phrase *Latter Day Saints' Preaching Places* and a blank space following the Fourteen Articles of Faith, this has the phrase *Preaching on the above Subjects every Sunday, Morning and Evening, at the following places:—*, followed by the meeting locations in Manchester, Bolton, Ashton, Stockport, Bury, and Stalybridge. Since these were cities and towns in the Manchester Conference, one might guess that it was printed in Manchester.<sup>1</sup>

The unnumbered fourth page has a catalogue of works “for sale, At their General Repository and Millennial Star Office, 15, Wilton Street, Liverpool; at Wm. Crook’s [sic], 35, Jewin Street, City, London; and at James Walker’s, 22, Union Street, Ardwick, Manchester.” This catalogue includes “Hymn Book (ninth edition, revised and enlarged)” —which was issued in September 1851; the Pearl of Great Price and *One Year in Scandinavia*—which came out in August 1851; and “Millennial Star. Published on the 1st and 15th of every Month”—which began issuing weekly on April 24, 1852. Moreover, Eli B. Kelsey announced in October 1851 that Thomas C. Armstrong had replaced William Cook as general book agent in London (see item 620).<sup>2</sup> One might infer, therefore, that item 615 was published in September or October 1851. Cyrus H. Wheelock was the president of the Manchester Conference during this period (see item 605), and it is conceivable that he published it, especially since he was involved with a Liverpool edition the following year (item 719).<sup>3</sup>

Flake-Draper 1891c. UPB.

**616** *Indbydelse til subscription paa “Skandinaviens Stjerne”*. [At end:] *Gammeltorv Nr. 37. 26de August 1851. Erastus Snow*. [Copenhagen? 1851?] Broadsheet 20 × 13.5 cm.

**617** *Skandinaviens Stjerne. Organ for de Sidste Dages Hillige*. Copenhagen: October 1851–December 1856. 105 v. 22 cm.

Two weeks after returning from England (see items 600, 602), Erastus Snow convened a conference in Copenhagen, August 16–18, 1851, during which the congregation voted to publish a second edition of the Danish hymnal and to commence a monthly periodical, the *Skandinaviens Stjerne* (Scandinavian Star), as the official organ of the Church in Scandinavia. While in England, Snow had received a donation of £200 from a wealthy Yorkshire farmer, Thomas Tenant, some of which he undoubtedly used to begin the new periodical.<sup>1</sup>

Snow, the founding editor, issued the prospectus for *Skandinaviens Stjerne* (item 616) eight days after the August conference. In it he states that the magazine will be a voice for the Latter-day Saints and will treat the Church’s history and doctrines, avoid political issues, and provide hymns for the Saints. Each number will be in sixteen pages and will appear on the first of every month, beginning October 1, a subscription costing 1 rigsdaler per year—payable, of course, in advance. Following the text is space to write in the names of subscribers. A single copy is located, in the Brigham Young papers in the LDS Church Archives.

The *Stjerne* lists Snow as editor and publisher for the first six numbers (October 1851–March 1852). During this period he was assisted by Peter O. Hansen and Johan Peter Lorentzen—who had been assigned to compile the second hymnal at the August conference and was officially appointed Hansen’s assistant in November 1851.<sup>2</sup> Hansen is listed as editor and publisher for the next six numbers (April 1852–

September 1852). Willard Snow, Erastus Snow's successor as mission president, appears as editor and publisher for the first twenty-one numbers of the second volume (October 1, 1852–August 1, 1853), with Hansen for the twenty-second and twenty-third numbers (August 15, 1853–September 1, 1853) and John Van Cott, Willard Snow's successor, for the twenty-fourth (September 15, 1853). From this point on the mission president was the editor and publisher: John Van Cott (September 15, 1853–December 15, 1855), Hector C. Haight (January 1, 1856–January 15, 1858), and Carl Widerborg (February 1, 1858–December 15, 1859).

Willard Snow, Erastus Snow's older brother, was born in Vermont, May 6, 1811, baptized into the Church by Orson Pratt in 1833, and marched with Zion's Camp the following year. He was chosen for the First Quorum of Seventy in February 1835 and for the Iowa high council in October 1839. In 1847 he made the trek to Utah and en route was called to the first Salt Lake City high council. Four years later he went to England as a missionary and there accepted the assignment to succeed his brother as president of the Scandinavian Mission. When he arrived in Copenhagen on April 26, 1852, John E. Forsgren was acting as interim mission president, and he continued to defer to Forsgren's leadership until Forsgren departed for America that December. During his second year in Denmark Snow became seriously ill, and on August 21, 1853, on the North Sea bound for England, he died and was buried at sea.<sup>3</sup>

John Van Cott was also serving as a missionary in England when he was called to lead the Scandinavian Mission after Willard Snow's death. Born in New York, September 7, 1814, he joined the Church in 1845, came to Utah two years later, and began his English mission in 1852. In January 1856 he left Denmark for Utah and in 1859 returned to Scandinavia to fill a second term as mission president, 1860–62. He was sustained as a member of the First Council of Seventy at the October 1862 general conference and served in this position until his death at his home south of Salt Lake City, February 18, 1883.<sup>4</sup>

Hector C. Haight was born in New York, January 17, 1810, converted to Mormonism in 1845, and came to the Salt Lake Valley in 1847. Succeeding Van Cott as mission president in January 1856, he served for two years and then was called home because of the Utah Expedition. In Utah he was the sheriff, assessor and collector, and probate judge of Davis County. He died in Farmington, June 16, 1879.<sup>5</sup>

Carl Widerborg, like John Van Cott, served two terms as mission president. Born in Sweden, May 9, 1814, he joined the Church in Norway in 1853, served as a counselor to Hector C. Haight, and assumed the presidency of the mission when Haight returned to Utah in 1858. Two years later he passed the presidency to Van Cott, crossed the plains to Utah, and settled in Ogden; then in 1864 he went back to Scandinavia to fill a four-year term as mission president. A few months after making his second westward trek across the plains, he died at his Ogden home, March 12, 1869.<sup>6</sup>

Peter O. Hansen mentions in his autobiography that Frans Julius Hahn assisted with the *Stjerne* in 1852–53, Carl Larsen and Alexander Weihe helped him in the office during 1854, and Carl Widerborg succeeded him as office manager and assistant editor when he returned to America that fall. Widerborg continued to run the

# Scandinaviens Stjerne.

## Organ for de Sidste Dages Hellige.

Sandheden, Kundskaben, Dyden og Troen ere forenede.

1. Aarg. Nr. 1.

Den 1. October 1851.

Priis: 24  $\beta$  Quart.

### Om Kirkens Organisation.

udtaget af „Etoile du Deseret“, udgivet i Paris af John Taylor, een af de tolv Apostler.

Man har ofte gjort os det Spørgsmaal siden vi ankom til Frankrig: Hvorledes er Eders Kirke organiseret? For at tilfredsstille dette Spørgsmaal, ville vi meddele følgende Underretning.

I det lille Skrift, som vi allerede have omtalt, have vi omtalt Kirkens Oprindelse, en Engels Sendelse til Joseph Smith, Opdagelsen og Oversættelsen af ældgamle Annaler. Vi have beskrevet Kirkens første Organisation, som er en Gjenindførelse af den oprindelige Christendom, dens Præstedømme, dens Lære, dens Anordninger, dens Gaver, dens Velsignelser, dens Kraft og Indsættelsen i forskellige Betjeninge. Men vi ere endnu ikke komne til de enkelte Omstændigheder ved vor Kirkes særdeles Organisation, og hvad vi nu have isinde at gjøre.

Medens Joseph Smith levede var han Kirkens Præsident. Han havde antaget to Raadgivere, der bleve erkjendte af Kirken, hvilken altid har Stemme i alle Ting og Ret til at antage eller afslaae. Efter hans Død blev Brigham Young indsat til Præsident, paa Grund af hans Stilling som Præsident over de tolv Apostler, hvilke have ubetinget Myndighed efter Præsidenten. Han har to Raadsherrer, der ere udvalgte iblandt de Tolv (Heber C. Kimball og Willard Richards), der alle blive fremsatlede for Folket og antaget af det. Præsident

skabet udøver Myndighed over alt hvad der staaer under Kirken.

Efter Præsidentkabet kommer de tolv Apostler, hvis Embede bestaaer i at prædike Evangeliet og at vaage over Kirkens Anliggender og hvad der bliver prædiktet iblandt alle Folk. De have den samme Myndighed som udøves af Præsidentkabet i Zion, i alle de Verdensdele, hvor de opholde sig, hvor de Hellige forsamle sig, og disse ere under dette Præsidentskabs umiddelbare Styrelse. De ere kaldte ifølge Nabenbaring og anerkjendte af Folket. — De Tolv have en Præsident; for Tiden er det Orson Hyde der har erholdt denne Myndighed ifølge sin Alder og lange Tjeneste.

Der er en Embedsclasse ved Navn de Halvfjerdsindstyve, hvoraf der er tre og tredive „Quorum“, hver paa halvfjerdsindstyve. Deres Forretning er at prædike Evangeliet eller at lade det blive prædiktet over al Jorden. Der er en Præsident over hvert Quorum. Der er desuden en Forening af syv Præsidenter, som have en Præsident i deres Spids, hvilke atter have Præsidentiet over alle Præsidenterne i hvert Quorum iblandt de Halvfjerdsindstyve, og de staae alle under de Tolv.

Derpaa følge de Aldste, som ere meget talrige. Deres Bestilling er at prædike Evangeliet, hvor de opholde sig og efter Omstændighederne. Men det fordres ikke



office during Hector C. Haight's term as mission president, assisted by Peter Oluf Thomassen, who served as "translator" for the *Stjerne* until he left for Utah in 1863. Carl Larsen's service in the mission office also extended to 1863.<sup>7</sup>

Frederick E. Bording printed the *Skandinaviens Stjerne* until his death in 1884. After his death, his son-in-law Valdemar Petersen took over the business, and the F. E. Bording company continued to print the *Stjerne* until 1937 (see item 516).<sup>8</sup> Initially each number was issued in 1,000 copies, with about half actually put in circulation—consistent with an inventory dated March 1, 1852, showing 3,399 copies of the first six numbers still in the mission office. With the third volume, the run was increased to 1,500 copies, and with the fourth to 2,000. The fifth volume was printed in 1,500 copies, the sixth in 2,000, the seventh in 2,100, and the eighth and ninth in 2,000 each. In 1861 (vol. 11) the number printed of each issue reached 2,700 and then declined to 1,250 for vol. 30 (1880–81). During the first year the price was 8 skilling (4¢) an issue or 24 skilling a quarter, dropped to 6 skilling an issue in October 1852.<sup>9</sup>

For the first year the *Stjerne* was a monthly, then a semimonthly thereafter until November 1939, when it reverted to a monthly. Volume 1 (October 1851–September 1852) consists of twelve numbers, the first eleven in sixteen pages, the twelfth in fourteen, making a volume of 190 pp. A title page exists for the volume, apparently issued with the last number. Volume 2 (October 1, 1852–September 15, 1853) consists of twenty-four 16-page numbers, making a volume of 384 pp.; it too has a title page, followed by a leaf with an index to the first volume on the recto and an index to the second on the verso. With vol. 3 (October 1, 1853–September 15, 1854) a pattern was established that, with one exception, would be maintained for the next forty-three years: it contains twenty-four numbers, the first twenty-three in 16 pp., the last in 12 pp., making a volume of 380 pp., a title page and index for the volume accompanying the last number. The exception occurs with vol. 27 (October 1, 1877–September 15, 1878), which has twenty-five numbers including an extra, no. 2 (October 10, 1877), reporting the death and funeral of Brigham Young. Volume 46 (October 1, 1896–December 15, 1897) has thirty numbers, bringing the volume to the end of the year. Thereafter each volume of the *Stjerne* conforms to the calendar year.

The *Stjerne* took its format from the *Millennial Star*, and for a number of years its contents were mainly translations from other Church works, primarily from the *Star*, *Deseret News*, the *Seer*, and *Journal of Discourses*—in addition to local news and reports of local conferences. The first number, for example, contains translations of an article on church government from the *Millennial Star* originally printed in *Étoile du Déseret*, the "Fifth General Epistle of the First Presidency," and an excerpt from Orson Pratt's *Remarkable Visions*. The fifth number includes the first installment of a serial publication of Parley Pratt's *Voice of Warning*. And prompted by the reappearance of "History of Joseph Smith" in the fourteenth volume of the *Star*, Willard Snow assigned Peter O. Hansen to translate the history into Danish, and beginning in the eleventh number it too was published serially in the *Stjerne*.<sup>10</sup>

*Item 616:* Flake-Draper 7747a. USIC. *Item 617:* Flake-Draper 7747. CSmH, CtY, CU-B, NjP, MH, UPB, USIC.

**618** MOFFAT, David. *The Latter-day Saints' catechism: or, child's ladder. By Elder David Moffat, being a series of questions adapted for the use of the children of Latter-day Saints.* [2 lines] London: Sold by William Cook, at the Latter-day Saints' Book and Millennial Star Depot, 35, Jewin Street, City. Price one penny. [1851?]

16 pp. 12.5 cm.

**619** MOFFAT, David. *The Latter-day Saints' catechism: or, child's ladder. By Elder David Moffat. Being a series of questions adapted for the use of the children of Latter-day Saints.* [2 lines] London: Sold by Thos. C. Armstrong, at the Latter-day Saints' Book and Millennial Star Depot, 35, Jewin Street, City. Price one penny. [1851?]

16 pp. 12.5 cm. Pink printed wrappers.

Items 618 and 619 are different editions of the first Mormon children's book. David Moffat published the text in the *Millennial Star* of March 1, 1851, together with a letter explaining that, encouraged by the local Church leaders, he had written the catechism to help teach his four children the gospel and hoped it might "form a little book." He also referred to Thomas Smith's one-and-a-half-page catechism in the *Star* of June 15, 1848, which undoubtedly influenced him.<sup>1</sup>

The London Book Depot at 35, Jewin Street was inaugurated by Eli B. Kelsey and William Cook at Cook's residence and shop in January 1851 and leased by Franklin D. Richards for the British Mission that October. Thomas C. Armstrong had replaced Cook as general agent at the Book Depot by October 1, 1851 (see items 545, 620).<sup>2</sup> One might infer, therefore, that item 618 was printed between March 1851, when Moffat published his letter in the *Star*, and that October, when Armstrong had replaced Cook.

Item 619 has the following lines on the verso of its title page: *Printed by Br. J. B. Franklin, 5, Northampton Street, King's Cross, London.* And the catalogue of works on its back wrapper lists the Pearl of Great Price, Lorenzo Snow's *Only Way to be Saved*, and "Millennial Star. Pub. semimonthly." These features and Armstrong's name on the title page suggest that it was printed between October 1851 and the end of the year (see items 542, 635, 703).

Item 618 has *Printed by J. Somerfield, 67, Marylebone Lane, Oxford Street, London* on the verso of its title page. Its main text consists of ninety-two questions and answers—numbered 1 through 91 with two numbered 39—some with biblical citations, the whole text divided into three parts. *First Series* (pp. [3]–6) deals with the scriptural names of God and Jesus Christ. *Second Series* (pp. 7–11) treats the materiality and anthropomorphic nature of God and the resurrected Christ. *Third Series* (pp. 12–16) briefly discusses man's relationship with God; the principles of revelation, faith in Jesus, repentance from sin, baptism, and the gift of the Holy Ghost; the coming forth of the Book of Mormon; and the proper nature of prayer.

For the most part, item 619 is a line-for-line reprint of item 618. Its only textual differences consist of one improvement in punctuation, two corrections in

capitalization, the correction of the numbering of the questions and answers, and a correction of the Isaiah reference in question 86. It was issued in pink wrappers, the title page reprinted within an ornamental border on the front, a catalogue of works for sale "Wholesale and Retail at the Latter-day Saints' Book and Millennial Star Depot, at 35, Jewin Street, City, London" on the back, and the interior plain.<sup>3</sup>

David Moffat was born in Midlothian County, Scotland, December 30, 1811, converted to Mormonism there in 1844, and sailed to America with his family in 1855. For five years he tarried in Pennsylvania, working in the coal mines, and then came to Utah in 1860 with the ninth handcart company. Called to Bear Lake in 1872, he and his family settled in Meadowville, Rich County, Utah, where he died on October 14, 1885.<sup>4</sup>

Moffat's catechism would be followed by John Jaques's much more ambitious 1854 *Catechism for Children*—one of the major synthetic works.

Item 618: Flake-Draper 5438a. UHi. Item 619: Flake-Draper 5439. CtY, USIC.

**620** KELSEY, Eli Brazee. *Circular to the presidents of branches, priesthood, and Saints generally of the London Conference, of the Church of Jesus Christ of Latter-day Saints*. [Caption title] [Dated and signed at end:] 35, Jewin Street, City, October 1st, 1851. Eli B. Kelsey, President. [London? 1851]

4 pp. 21 cm.

As he did with his earlier circular (item 575), Eli B. Kelsey issued *Circular to the Presidents* to announce the upcoming half-yearly meetings of the London Conference (see item 635). In it he reports that nearly three hundred in the conference had joined the Church during the first three months of the half-year, that the distribution of tracts had been the means of introducing the Mormon message to "tens of thousands of persons, to whom we could not have obtained access in any other way," and that Thomas C. Armstrong had replaced William Cook as the general book agent in London. Further, he notes that the British Mission had purchased the "improvements, fittings-up, &c." made by Cook at 35, Jewin Street, and that Franklin D. Richard had leased the premises until the end of 1853 (see item 545). He urges the branches to contribute to the fund to buy tracts and books for gratis distribution and reports that over £40 had been contributed by the conference to the Italian Mission, led by Lorenzo Snow, who was then in London publishing the Book of Mormon in Italian (item 690). And as he concludes the circular, he refers to his imminent departure for America and commends the branch presidents for their "faithfulness and zeal."

Flake-Draper 1931. CtY, MH, UPB, USIC, UU.

**621** YOUNG, Brigham. *Proclamation*. [Eagle ornament] *I, Brigham Young, governor of the Territory of Utah, order and direct that a special election be held on Saturday, the 15th day of November next, at the usual places of holding elections*

*in the following counties, and for the following officers, to wit: [8 lines] Given under my hand and private seal, at Great Salt Lake City, Territory aforesaid, this 4th day of October, A.D. 1851: and of the Independence of the United States, the Seventy-sixth. Brigham Young, Governor. [Salt Lake City, 1851]*

Broadside 17 × 19.5 cm.

On September 23 and 24, 1851, Jedediah M. Grant and Ezra T. Benson resigned as members of the Legislative Council from Great Salt Lake County, and Willard Snow, also from Great Salt Lake County, resigned his seat in the House of Representatives—each of them having just been called to leave the territory on a mission (see items 610, 616–17, 693).<sup>1</sup> In consequence, Brigham Young issued his proclamation of October 4 calling a special election on November 15 to elect two councilors and a representative from Great Salt Lake County and a representative from each of Tooele and Iron counties. Hosea Stout and Willard Richards made note of the “election” in their diaries, and the *Deseret News* of November 29 reported the results. Orson Pratt and Edward Hunter replaced Grant and Benson, John Brown replaced Snow, and George Brimhall was elected to the House from Iron County. These men took their seats on January 5, 1852.<sup>2</sup>

Brigham Young included Tooele County in the special election because, at that point, it was understood that John Rowberry, the only representative from Tooele, was not a U.S. citizen. Apparently it was later determined that Rowberry was eligible to serve as a legislator, for he assumed his seat on January 5 and represented Tooele County for several years.<sup>3</sup> William Kay, the elected representative from Davis County, was not a citizen, yet Davis was not included in the special election because Gideon Brownell had replaced Kay in September (see item 610).<sup>4</sup>

Young’s October 4, 1851, proclamation is reprinted in *Journals of the House of Representatives, Council, and Joint Sessions of the First Annual and Special Sessions of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1852), p. 163.

Flake-Draper 9354b. Saunders 45. CtY, UPB, USIC.

**622** HARMON, Appleton Milo. [Handbill advertising a course of lectures at Paisley and Johnstone. Glasgow? 1851].

**623** HARMON, Appleton Milo. [Handbill advertising a course of lectures at Greenock. Glasgow? 1851]

Four days after his lectures in Newcastle (see items 607–9), A. M. Harmon took the train to Glasgow, where he met Robert L. Campbell, the newly appointed president of the Glasgow Conference (see item 533), and on September 28, 1851, he spoke twice at the conference’s quarterly meetings. During the next ten days he visited some of the sites in the vicinity of Glasgow, and on Wednesday, October 8, he went on the train to Glasgow and then to Pollokshaws, and at some point that day “got some bills printed anounceing a cours of lectures at Paisley, also at Johnstone.”<sup>1</sup>

The first of these lectures was undoubtedly on Sunday, October 12, for on the 11th he went to Paisley and the next day "met with the Saints and spoke at 11 A.M. and again at 2 p.m." That afternoon he walked to Johnstone and in the evening spoke to "a large congregation." Harmon preached in Paisley on Wednesday evening, October 22, and in Johnstone the following evening. He spoke again in Paisley on the 29th and in Johnstone with Robert Campbell on the 30th.<sup>2</sup>

On October 13, the day after his lectures in Paisley and Johnstone, Harmon returned to Glasgow and "got some bills printed announcing a cours of lectures at Greenoch [Greenock]."<sup>3</sup> That Saturday, October 18, he went to Greenock with John O. Angus, and the next day he spoke at 11 a.m. and Angus spoke at 6 p.m. to "a large meeting of the Saints and Strangers." Harmon preached twice at Greenock on the following Sunday and lectured there again on successive Tuesdays, November 18 and 25.<sup>4</sup>

John O. Angus, born in Glasgow, November 17, 1812, was baptized into the Church by Orson Pratt in 1840, came to Nauvoo in 1842, campaigned for Joseph Smith in Kentucky in 1844, and made the trek to Utah three years later. In September 1850 he arrived in the British Mission with Harmon and Claudius V. Spencer, served as the president of the Leicestershire and Shropshire conferences, and returned to the Great Salt Lake Valley in 1854. Called to southern Utah in 1861, he was a member of the high council there and the doorkeeper of the St. George Temple until his death on September 21, 1880.<sup>5</sup>

**624** RICHARDS, Willard. *A card. To whom it may concern.* [27 lines] *Great Salt Lake City, Oct. 8, 1851. Willard Richards.* [Salt Lake City, 1851]

Broadside 28 x 21 cm.

In January 1851 the legislature of the provisional state of Deseret granted Willard Richards the exclusive use of North Cottonwood Canyon, and on October 4, 1851, the first Utah territorial legislature confirmed this grant when it legalized the Deseret statutes.<sup>1</sup> Four days later Richards issued his *Card*, which refers to these legislative actions and advises that his lumber mill in the canyon is now open for business. The card directs those wishing to cut and draw logs to mill to Richards's manager, Lyman Hinman. "There is good Shingle timber—the best of Pine, in said Canyon," it continues, urging customers to prepare their timber "before snow falls." It advertises for a smith to run the blacksmith shop "on the premises" and concludes by declaring that no partnership exists or has existed between Richards and A. L. Lamoreaux—undoubtedly a response to a piece in the *Deseret News* of May 31, 1851, which indicated that Hinman was associated with Lamoreaux.<sup>2</sup> The document "Account of Job Printing done in the News Office" suggests that Richards had an earlier version of *Card* struck off in September—no copy of which is known (see item 520). One might guess that the action of the territorial legislature in October prompted him to reissue it as item 624.

Flake-Draper 7255a. Saunders 46. UPB, USIC.

625 *Head-Quarters Nauvoo Legion, Adjutant General's office, Great Salt Lake City, U.T. Oct. 11th, 1851. General Orders, No. 8. [First 5 lines] [At end:] By order of Major General D. H. Wells. James Ferguson, Adj't Gen'l. [Salt Lake City, 1851]*  
4 pp. 20 cm.

The Nauvoo Legion had its rebirth in Utah on March 3, 1849, when the Council of Fifty appointed Amasa M. Lyman, Charles C. Rich, and Daniel H. Wells "to organize, or authorize others to organize, all the male inhabitants of the valley of the G. S. L. who are able bodied men over 14 and under 75 years of age, into different companies, the whole to form an entire military organization of the people, under the name of the Nauvoo Legion." The plan to reorganize the Legion was submitted to the general conference on April 8, and at a public ceremony on April 28, the Legion was formally organized with a cavalry cohort commanded by Jedediah M. Grant and an infantry cohort commanded by Horace S. Eldredge; Daniel H. Wells was elected commanding officer with the rank of major general.<sup>1</sup> The legislature of the provisional state of Deseret further defined the militia in its ordinance of December 8, 1849, reducing the age of service to between eighteen and forty-five years—consistent with the 1849 constitution—and expanded the organization with its ordinance of January 17, 1851, dividing the region into military districts and outlining the procedure for enrolling those subject to military duty. On October 4, 1851, twelve days after it convened, the first legislature of Utah Territory legalized all the laws of the provisional state as territorial statutes—thereby establishing the Legion as a territorial militia.<sup>2</sup> One week later, Wells issued *General Orders No. 8*. These orders called for the rosters of the militia in the various military districts, with the returns to be submitted to the Legion's adjutant general by October 21—which, in turn, he was to furnish to the adjutant general of the U.S. Army as "required by the 'act of Congress,' of March 2d, 1803." Further, they identified the military districts in the new territory and named those in command. "It is not a display of uniforms, gilded epaulets, and glittering banners that we aim at," the orders conclude. "We aim to become efficient, of service to our country, and capable of defending the defenceless, and maintaining the rights of the oppressed."

James Ferguson was a second lieutenant in the first cohort at the organization of the Legion on April 28, 1849, and had begun serving as adjutant general by February 1851.<sup>3</sup> Born in Belfast, February 23, 1828, he converted to Mormonism at age fourteen, came to Nauvoo at the time of the exodus, and marched with the Mormon Battalion as the sergeant major of Company A. Active in a broad range of Utah affairs, he was a lawyer; the first territorial attorney general; sheriff of Great Salt Lake County; secretary of the territorial legislative council, 1852–54; a principal with the Deseret Dramatic Association; and co-founder of the Salt Lake City newspaper the *Mountaineer*. For ten years he served as the Legion's adjutant general, interrupted by a mission to Great Britain, 1854–56. At age thirty-five he died in Salt Lake City, August 30, 1863. His was "one of the brightest and most versatile minds," Orson F. Whitney later wrote, "and from what his friends say of him, one of the most winsome and loveable natures."<sup>4</sup>

Saunders 47. MH, USIC.

**626** *Prospectus of the Deseret News, continued and enlarged. W. Richards, editor and proprietor.* [Ornament] [15 lines] *Great Salt Lake City, Oct. 20, 1851.* [Salt Lake City, 1851]

Broadside 31 × 19.5 cm.

Willard Richards issued this prospectus for the second volume of the *Deseret News* about the time the print shop was moved from the Council House to the Deseret Store—a move undoubtedly prompted by the shop's acquisition of a second press, a larger "Imperial." Located on the northeast corner of South Temple and Main streets, the Deseret Store would house the shop for about two and a half years, and then, after a series of moves, from 1862 to after the turn of the century.<sup>1</sup> In the prospectus Richards announces that the

new office is nearly completed; our new press, type, and stationery have arrived; and if our subscribers increase, in proportion to the increase of the size of our paper, we purpose to issue our first enlarged sheet, more than twice the size of our former, about the middle of November, and thenceforth semi-monthly, on the 1st and 15th of each month, at \$5 per annum, PAYABLE IN ADVANCE, together with arrearages.

He notes that the *News* will begin again to print the serial "History of Joseph Smith," picking it up from the last installment in the *Times and Seasons* (see item 743). "But we cannot proceed with the *News*, without a large increase of subscribers," he continues, urging the "old agents, and friends to the *News*" to circulate the prospectus and return the lists of new subscribers by November 10. Following the text, the prospectus has two pairs of columns headed *Subscribers' Names* and *Residence*, where "agents and friends" were to write in the names of the new subscribers.

As advertised, the first number of the second volume of the *News* appeared on November 15, 1851, in its new format, a six-column folio. Contrary to the prospectus, it continued to come out on alternate Saturdays, not on the 1st and 15th of the month (see item 494).

USIC.

**627** *En samling af hellige lovsange og hymner, til brug i Jesu Christi Kirke af Sidste Dages Hellige. Kjøbenhavn. Udgivet og forlagt af E. Snow. Trykt hos F. E. Bording. 1851.*

110[2] pp. 10.5 cm.

At the August 1851 conference in Copenhagen, which voted to commence the *Skandinaviens Stjerne* and issue a second Danish hymnal (see items 616–17), Johan Peter Lorentzen was sustained as the presiding elder in the Copenhagen branch and appointed to select the songs for the new hymnbook. During his trip to England, Erastus Snow had received a donation of £200 from a wealthy Yorkshire farmer, Thomas Tenant, some of which was undoubtedly used to print the new edition. The book was finished in October. Snow states in his "Summary of the Danish Mission" that he had published three small editions of the hymnal totaling 2,500 copies, so one might guess that the second edition comprised about 1,000 books.<sup>1</sup>

The second Danish hymnal is undoubtedly an enlargement of the first (item 565). It collates: title page, with the verso blank (pp. [1–2]); preface, dated Kjøbenhavn, October 1851 (pp. [3–4]); forty-five numbered hymn texts (pp. [5]–78); what are now section 1, section 20, parts of section 42, and section 29 of the Doctrine and Covenants (pp. 79–110); and an index to the hymns (pp. [111]–[112]). The only located copy is bound in black striated leather with a ruled and ornamental gilt border on the covers, gilt bands and gilt title on the backstrip, gilt edges, and white fabric and paper endsheets. On the front cover in gilt is *Erastus Snow. | Artimesia Snow. | d. 9. November 1851*, and on the back, *d. 14. Juni 1850*. Artimesia Snow was Erastus Snow's first wife. The second date is that of Snow's arrival in Denmark; the first, one might guess, is the date the book was bound.

The hymnbook opens, like its British counterpart, with Parley Pratt's "The Morning Breaks, the Shadows Flee," and it includes translations of such songs in both the 1835 and 1851 Mormon hymnals as W. W. Phelps's "Great is the Lord! 'Tis Good to Praise" (no. 5), "Come All Ye Sons of Zion" (no. 8), "The Spirit of God Like a Fire is Burning" (no. 12), and his "Now Let Us Rejoice in the Day of Salvation" (no. 22); Isaac Watts's "Joy to the World! The Lord Will Come" (no. 6); and "Guide Us, O Thou Great Jehovah" (no. 13). Also from the 1851 hymnal are Charles Wesley's "Come Let Us Anew, Our Journey Pursue" (no. 7), Cyrus H. Wheelock's "Ye Elders of Israel" (no. 32), Parley Pratt's "Lo! The Gentile Chain Is Broken" (no. 37), and John Hardy's "The God That Others Worship, Is Not the God For Me" (no. 44).

Johan Peter Lorentzen (or Lorenzen) was born in Copenhagen, May 23, 1815, and baptized into the Church on April 19, 1851. In November of that year Erastus Snow called him to assist Peter O. Hansen in editing the *Skandinaviens Stjerne*, and during 1853–54 he presided over the missionary work in Iceland. He never emigrated to America. Andrew Jenson reports, "but died in Copenhagen, almost lost and forgotten by his former associates in the Church."<sup>2</sup>

Flake-Draper 1737. USIC.

**628** DAVIS, John Silvanus. *Welcome song. Composed on the occasion of Elder Lorenzo Snow, one of the twelve apostles, visiting the Saints in Wales.* [At end:] *Merthyr, Nov. 3, 1851. J. Davis.* [Merthyr Tydfil, 1851]

Broadside 17 × 11 cm. Ruled border with decorative corner elements.

Flake-Draper 2722zc. Dennis 63. USIC, WsN.

**629** *Third report of the Bradford quarterly conference of the Church of Jesus Christ, of Latter Day Saints, held at the meeting room, South Market, Leeds, Nov. 8th and 9th, 1851. Bradford: J. Drake, Printer & Bookbinder, Northgate.* [Signed on p. 8:] *Robert O. Menzies, President, Jonathan Midgley, Secretary.* [1851?]

8 pp. 23 cm.



Item 629, the third of six reports from the Bradford Conference, summarizes the November 1851 meetings, one on Saturday evening, the 8th, and three on Sunday, the 9th, all held in the Mormon meeting room in Leeds—in response to the June resolution that the meetings be held in Leeds in November and then alternated between Leeds and Bradford (see items 563, 581). A table on p. [2] gives the statistics and finances for nineteen branches in the conference, and the book agent's statement on p. 7 shows that the conference owed £75 16s. 7½d. to the Liverpool office. At the Saturday session it was resolved to print the report of the meetings in 200 copies rather than 300 as before, because of too many unsold copies of the earlier reports. It was also resolved to print a few thousand covers for the tracts to be distributed in the conference.<sup>1</sup>

Flake-Draper 1907. UPB, USIC.

**630** PRATT, Parley Parker. *Proclamation! to the people of the coasts and islands of the Pacific; of every nation, kindred and tongue. By an apostle of Jesus Christ. Published for the author, by C. W. Wandell, minister of the gospel.* [1 line] Price 6d., or to be returned when called for. [Caption title] [Signed at end:] P. P. Pratt, president of the Pacific mission of the Church of Jesus Christ of Latter Day Saints. [At foot of p. 16:] William Baker, Printer, Hibernian Press, King-street. [Sydney, 1851]

16 pp. 22 cm.

**631** PRATT, Orson. *An interesting account of several remarkable visions, and of the late discovery of ancient American records. By O. Pratt, minister of the gospel. First Australian, from the third American edition. Sydney: Printed by Albert Mason, Castlereagh Street. 1851.*

36 pp. 18.5 cm.

Wearied by forty-nine days at sea, John Murdock and Charles W. Wandell stepped ashore at Sydney harbor on Friday, October 31, 1851, and began to look for lodging. The next day they engaged William Baker to print a pamphlet, and Wandell spent Sunday, November 2, preparing the manuscript for the press, while Murdock preached his first sermon at the Race Course. Thus began the Mormon mission to Australia.<sup>1</sup>

Murdock was a well-trying Latter-day Saint. Born in New York, July 15, 1792, he was baptized into the Church by Parley P. Pratt in 1830, marched with Zion's Camp, and served on the high councils in Clay and Caldwell counties and as the bishop of the Nauvoo Fifth Ward (see items 55–56). Coming to the Salt Lake Valley in 1847, he served on the first Salt Lake high council, as bishop of the Fourteenth Ward, and in the legislature of the provisional state of Deseret. In January 1851 Brigham Young called him on a mission with Parley Pratt, and two months later he left Salt Lake City with Pratt, who would supervise all missionary activity in the Pacific. On July 11 they reached San Francisco. Parley departed for Chile on September 5, and six days later Murdock and Wandell left for Sydney. For seven

# PROCLAMATION!

TO THE PEOPLE OF THE COASTS AND ISLANDS OF THE  
PACIFIC; OF EVERY NATION, KINDRED AND TONGUE.

BY  
AN APOSTLE OF JESUS CHRIST.

PUBLISHED FOR THE AUTHOR, BY  
C. W. WANDELL, MINISTER OF THE GOSPEL.

"Prove all things—hold fast that which is good."—PAUL.

Price 6d., or to be returned when called for.

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## CHAPTER I.

### A NEW DISPENSATION.

AN APOSTLE OF JESUS CHRIST, to the people of the coasts and islands of the Pacific, of every nation, kindred, and tongue—Greeting:—

It has pleased the Lord Jesus Christ, the Messiah, who died on a Roman Cross at Jerusalem, one thousand eight hundred and fifty years since, and who arose from the dead on the third day; and, after giving commandments to his apostles, ascended into the heavens, henceforth to reign till his enemies are made his footstool; to send forth his angels in this present age of the world, to reveal a NEW DISPENSATION.

*Thus restoring to the earth the fulness and purity of the gospel, the apostleship, and the church of the Saints, with all its miraculous gifts and blessings.*

Which gospel, thus restored, with its apostleship and powers, must be preached to every nation, kindred, tongue, and people under the whole heavens, with the signs following them that believe: and then shall the Lord Jesus Christ, the great Messiah and King, descend from the heavens, in his glorified, immortal body, and reign with his Saints, and over all the kingdoms of the earth, one thousand years.

Having obtained a portion of this ministry, and being appointed and set apart by my brethren of the apostleship, to take the presidency and especial charge of a Mission to the countries mentioned herein—which includes nearly one-half of the globe—I have, in pursuance of these responsibilities, commenced my mission by sending forth this proclamation; first, in English; and to be translated and published by especial messengers, in due time, in every language and tongue included within the bounds of the Mission.

months, in spite of deteriorating health, Murdock labored in Australia, and then, his health gone, he conferred the presidency of the mission on Wandell and sailed for America on June 4, 1852.<sup>2</sup>

Wandell converted to Mormonism in New York and was ordained an elder on April 6, 1837, six days before his eighteenth birthday. He labored as a missionary on the East Coast, served as presiding elder in Norwalk, Connecticut, in 1842, and led Joseph Smith's political campaign in New York. In the later 1840s he moved to St. Louis and then to San Francisco, apparently out of touch with the Church. He was in San Francisco when Parley Pratt and John Murdock arrived there, and on July 20 he went to hear Parley preach and was rebaptized during the intermission. Six weeks later Parley ordained him a seventy and called him to accompany Murdock to Australia. Because of Murdock's poor health, Wandell was the mainstay of the mission: he performed all of the baptisms, took charge of the publishing efforts, and for ten months presided over the mission until his own departure on April 6, 1853. Returning to the United States, he paused for four years in California and then left for Utah in 1857 and settled in Beaver County, where he was elected three times to the territorial legislature. Nine years after coming to Utah, he moved to Nevada, now estranged from the Church, and in 1873, during a trip to San Francisco, he aligned himself with the Reorganization. The following January, as if reliving his life, he returned to Sydney as a missionary for the RLDS Church, and there, in the fourteenth month of his mission, he died on March 14, 1875.<sup>3</sup>

Parley Pratt composed *Proclamation to the People of the Coasts and Islands of the Pacific* in San Francisco and handed the manuscript to Murdock and Wandell for immediate publication. The day after they reached Sydney they contracted for its printing, in an edition of 2,000, at a cost of £9, and on Monday, November 3, Wandell sent the manuscript to the printer. Twelve days later *Proclamation* came off the press—delayed because “nearly all the men belonging to this city are gone to the gold diggings.”<sup>4</sup>

*Proclamation* is a signal book—the first Mormon work published outside of North America or Western Europe, the first work associated with that extraordinary effort that sent Mormon missionaries to South America, Australia, India, Africa, and China. Arranged in six chapters, it opens by declaring that a new gospel dispensation has been revealed which is to be preached to every nation and people, and it asserts that Parley Pratt is sending forth his proclamation, first in English, eventually in every language within the bounds of his mission, that all must turn from sin and be baptized in the name of Jesus Christ and receive the gift of the Holy Ghost by the laying on of hands of the elders “who are sent forth by the church of the Saints.” The New Testament church fell into corruption, it continues, so a new apostolic commission has been restored and is held by the Latter-day Saints. At this point it directs an address to the pagans, to the Jews, and to the Indians of North and South America, and in the address to the Indians it summarizes the Book of Mormon narrative and states that the Book of Mormon people sailed from Arabia to the coast of Chile—a belief that may have prompted Parley to undertake his missionary journey to that country. Wandell's name appears in the caption as publisher but not Murdock's, an indication that Wandell handled all of the details

of its publication. In his letter to Parley of November 15, 1851, he explains that he had "omitted that part which spoke of San Francisco, . . . for there is a very bitter feeling here against California" (because of the notoriety of the San Francisco Vigilance Committee) and expressed the hope that he had "done right."<sup>5</sup>

*Proclamation* was reprinted in two installments in the *Millennial Star* for September 18 and 25, 1852, and, translated into Danish, in five installments in the second volume of *Skandinaviens Sijerne*. T. B. H. Stenhouse reprinted a French translation in four installments in his *Le Réflecteur*, March–June 1853. Parts of it were republished by Richard Ballantyne in Madras in 1853 under the title *Proclamation of the Gospel, Extracted from a Work by P. P. Pratt*.

During their first two weeks in Sydney, Murdock and Wandell realized that the printed word offered them the best means of disseminating their message—indeed, "it is the only way that we can get at the people," they wrote to Parley Pratt. And to enlarge their arsenal of tracts, they turned to a proven missionary piece, Orson Pratt's *Remarkable Visions*. On November 15 they reported that they were then "putting it through the press," and by the end of the month Murdock was distributing *Remarkable Visions* along with *Proclamation*. Reprinted from the 1842 New York edition (item 147), it too was published in 2,000 copies at a cost of £9.<sup>6</sup> One might guess that the delays they experienced with William Baker caused them to employ a different printer—who would continue to print their publications (see items 655, 670, 711). Curiously, *Remarkable Visions* is known in a single copy, while *Proclamation*, published in the same number of copies, is held in most of the major institutional Mormon collections—perhaps because the entire edition of *Remarkable Visions* was distributed in Australia, whereas a number of copies of *Proclamation* were brought to Utah.

Murdock reunited with his family in January 1853. At the April 1854 general conference he was called to be a patriarch, and for thirteen years he served in this capacity, until the effects of advancing age forced him to retire. He died in Beaver, Utah, December 23, 1871.<sup>7</sup>

*Item 630*: Flake-Draper 6617. CSmH, CtY, CU-B, ICN, NN, ULA, UPB, USIC, UU. *Item 631*: Flake-Draper 6505. CSmH.

**632** *Zions Panier der Kirche Jesu Christi der Heiligen der letzten Tage*. Hamburg: November 1, 1851–February 1? 1852.

1 v. (4 nos. in 66? pp.) 24.5 cm.

George Parker Dykes reached London on September 19, 1851, the day before John Taylor left for France, in time to persuade Taylor to call him to a mission in Hamburg.<sup>1</sup> Seven months earlier, Taylor had concluded to extend his European mission to Germany and publish the Book of Mormon in that language.<sup>2</sup> Dykes had labored in Schleswig for three weeks in April and May 1851 and two weeks in September—"diligently" endeavoring to learn the German language (see items 569–72). On October 9 he left England for Hamburg, arriving there two days later. Taylor reached Hamburg on October 29, bringing with him George Vielt, a German

986.25  
1843

# Zions Panier

der

Kirche Jesu Christi der Heiligen der letzten Tage.

Wahrheit, Kenntniß, Tugend und Glaube vereinigt.

„Liebet ihr mich, so haltet meine Gebote.“ Joh. 14, 15.

N<sup>o</sup> 1.

November 1. 1851.

1. Band.

Indem wir unsere Ansichten öffentlich darstellen, mag es für mich als Fremder nothwendig sein, zu erklären, daß ich ein Aeltester der Kirche Jesu Christi der Heiligen der letzten Tage bin, und aus der Großen-Salz-See-Stadt, City of the Great Salt-Lake im Utah-Territory in den Vereinigten Staaten, komme. Ich bin vor Kurzem von Paris in diese Stadt angekommen, wo ich die Lehren unserer Religion gepredigt und im Druck herausgegeben habe. Der Herr G. P. Dykes aus demselben Orte, Aeltester derselben Kirche ist auch hier anwesend. Der Zweck unseres Hierseins ist, so weit die Umstände es erlauben, unsere Grundsätze in dieser Stadt Hamburg und in Deutschland bekannt zu machen. Da die Lehren unserer Kirche in diesem Lande fast gänzlich unbekannt sind, haben wir es für das Beste gehalten, Gebrauch von der Presse zu machen, als ein Hülfsmittel, um dieselben auseinander zu setzen. Ich habe daher diese Herausgabe angefangen, welche wir beabsichtigen, ein Mal in jedem Monate erscheinen zu lassen. Auf diese Weise habe ich es in Paris gemacht, und finde es sehr bequem, weil es denjenigen, welche die Wahrheit zu erforschen wünschen, Gelegenheit giebt, ruhig und allmählig unsere Grundsätze zu untersuchen.

Wir haben eine Menge Journale, welche in verschiedenen Theilen der Welt herausgegeben werden. In Utah-Territory, Californien wird eins herausgegeben, welches wir „die Nachrichten Deserets“ nennen, ein anderes in Kanessville in dem Staate Iowa, „der Grenzhüter,“ eins erscheint in Liverpool, welches „der tausendjährige Stern“ genannt wird; ein anderes in Wales, „die Posaune Zions,“ eins in Paris, „der Stern Deserets,“ und eins in Copenhagen, „der Skandinavische Stern“ genannt. Alle werden von erfahrenen und talentvollen Männern redigirt, und wir beabsichtigen, von Zeit zu Zeit Auszüge aus denselben mitzutheilen.

Während unsere Zeitschrift den Einwohnern Deutschlands unsere Ansichten darstellt, wird sie zur selbigen Zeit zur Belehrung und zum Troste für diejenigen unserer Brüder in Amerika, England, Frankreich, in der Schweiz und Dänemark dienen, welche die deutsche Sprache verstehen. Es wird wohl nicht nöthig sein hier anzuführen, daß wir nichts mit

public school teacher of languages whom William Howells had converted in Boulogne and who was to assist in translating the Book of Mormon into German (see items 500, 694). Dykes searched the city for lodging for two weeks, and on November 10 he and Taylor moved into 27 Rosenstrasse. He also visited all of Hamburg's "principle printers" and solicited bids for printing the Book of Mormon, after which Taylor settled on the firm of Nestler and Melle. John Taylor remained in Germany for seven weeks, until December 15, and before leaving Hamburg inaugurated the periodical *Zions Panier* to advertise the Mormon presence in Germany—following the pattern of his Paris periodical, *Étoile du Déseret*. Dykes would labor in Hamburg until the Book of Mormon was out of press the following May.<sup>3</sup>

A complete run of *Zions Panier* (Zion's Banner) apparently comprises four numbers, but only the first three are located. That a fourth number was actually issued is made clear by the European Mission financial records which indicate that in October 1854 the Liverpool office received a box of books from the German Mission which included 287 copies of *Zions Panier*, 257 of no. 1 and 30 of no. 4, and four months later the office sent John Taylor twenty-five copies of the first number and sixteen of the fourth. The "Manuscript History of the German Mission" remarks that "only four numbers were published, partly because of the opposition on the part of the civil authorities, and partly owing to the lack of funds."<sup>4</sup>

The located numbers are designated vol. 1, nos. 1–3, and dated November 1, 1851, December 1, 1851, and January 1, 1852. The first number is in eighteen pages and consists of a sixteen-page signature with an additional leaf (pp. 17–18) pasted on at the spine. The second and third numbers are each in sixteen pages, the three numbers continuously paginated. At the end of each number, John Taylor, at Rosenstrasse No. 27, Hamburg, is listed as author and publisher; "3 Schillinge" is given as the price; and F. H. Nestler and Melle, Hamburg, is identified as the printer. Since Taylor and Dykes didn't occupy 27 Rosenstrasse until November 10, the first number must have been issued after that. Franklin D. Richards notes in his journal that he received a copy of the first number on November 29, and Dykes reports in his journal that when Taylor left Hamburg on December 15, they "had published one paper & partially revised 68 pages of the German translation of the Book of Mormon."<sup>5</sup> One might guess that the fourth number was dated February 1, 1852, and also comprised sixteen pages.

The first three numbers took their contents from Taylor's earlier works. After a one-page introductory statement, the first number consists of a German translation of his *Aux Amis de la Vérité Religieuse* (items 517, 566, 712). The second contains translations of his "Du Livre de Mormon" in *Étoile du Déseret* of May, June, and July 1851, and "Extrait d'une Lettre Publiée dan le New-York Tribune du 5 Février 1851" in the May 1851 issue of the *Étoile*. The third number includes translations of the first two installments of Taylor's "De la Nécessité de Nouvelles Révélations" in *Étoile du Déseret* for September and October 1851 (see item 713); his "Aux Elders et aux Saints, en France, en Suisse, en Italie, et dan les Iles del la Manche," in the *Étoile* for May 1851; and excerpts of his article "Melchisedec Priesthood" in the *Times and Seasons* for December 1, 1842. Taylor probably identified most of the contents for

Dykes, who saw the numbers through the press. George Vielt undoubtedly played the principal role in translating the articles into German. Taylor's remark in his Tabernacle discourse of August 22, 1852, suggests that the articles in the paper were translated from English versions.<sup>6</sup>

Flake-Draper 10140. UPB[nos. 1, 3], USC[nos. 1–3], UU[nos. 1, 3].

**633** JAKES, John. "Truth will prevail!!" *Latter-day Saints' meeting room, Warwickshire House Yard, Bull Street. The inhabitants of Oxford and its vicinity are respectfully informed that the above room will be opened for public worship, (d.v.), on Sunday, December 7, 1851; service at half-past two and six o'clock on Sundays, and at seven p.m., on Wednesdays. In connexion with the above the following lectures will be delivered by Elder John Jaques. [39 lines] Occasional collections will be made towards defraying incidental expenses. The publications of the Latter-day Saints in English, Welsh, French, Danish, German, and Italian, may be obtained by applying at 15, Wilton Street, Liverpool; or, at 35, Jewin Street, City, London. [At foot:] G. Walford, Printer, Banbury. [1851]*

Broadside 43 × 26.5 cm.

John Jaques had been laboring as a traveling missionary in the Warwickshire Conference for about seventeen months when he opened the Bull Street room in Oxford and published item 633 to advertise the Mormon meetings there (see item 593). A journeyman cabinet maker at this point, he also furnished the room with benches and candles of his own making. One hundred people attended his first lecture.<sup>7</sup>

Jaques's handbill advertises ten lectures on successive Sunday and Wednesday evenings, beginning on December 7, 1851, and ending on January 7, 1852. The topics are: (1) "The Church of Jesus Christ of Latter-day Saints; its rise, progress, and destiny." (2) "The Creation & Fall of Man. The Atonement by Jesus Christ." (3) "The Gospel, or Plan of Salvation. Faith. Repentance." (4) "Baptism: its nature and necessity." (5) "Baptism: the Subjects; the Mode." (6) "The Gift of the Holy Ghost: its Manifestations; designed for Man in every age; how communicated to Man." (7) "The general apostacy, or falling away from the ancient doctrines, ordinances, order, and organization, of the Church and Kingdom of God." (8) "The restoration of the everlasting gospel, and the reestablishment and reorganization of the Church and Kin[g]dom of God upon the Earth in the latter days, plainly foretold by the Jewish Prophets." (9) "Present and continued revelation, the true basis of Religion." (10) "The Book of Mormon, a divine revelation." A twelve-line paragraph following the list of topics comments on what Jaques felt was the failure of the traditional churches and urges the people of Oxford to "attentively hear, carefully consider, and candidly judge" the claims of the Latter-day Saints. The only located copy of the handbill is in private hands.

Flake-Draper 4777b.

**634** *A report of meetings of the South Conference of the Church of Jesus Christ of Latter-day Saints, held in their large room, No. 34, Thomas Street, Bristol, Saturday*

*& Sunday, 6th & 7th of December, 1851. Elder George Halliday, President. Elder Henry Fulston [sic], Secretary. Bristol: Printed by Bonner and Strickland, Maryport Street. [1851?]*

9[3] pp. 21 cm. Ornamental border on title page.

The South Conference was created by Franklin D. Richards in 1847 by combining the Bath, Trowbridge, and Bristol conferences, each led at that time by John Halliday, who continued as the first president of the new conference. George Halliday succeeded his brother John in January 1850 and presided over the conference until he was released to go to America three years later (see item 468).<sup>1</sup>

Item 634, the only located report from the South Conference, includes the minutes of a meeting on Saturday evening, December 6, 1851, and three meetings on Sunday the 7th. Tables on pp. [10]–[11] give the financial and statistical summaries for twenty-seven branches in the conference, and a third table on the last page lists the date organized, county, meeting place, president's name, and president's address for each of these branches. The book agent's account on p. 3 shows that £123 5s. 10d. was due the British Mission office, of which £106 5s. 7d. was owed by the subagents. George Halliday notes in his diary that, early in 1852, the book agent, Edward Hanham, who had been installed on December 6, 1851, left with some £40 of the book money, leaving the conference to pay the debt.<sup>2</sup>

Nothing is known about the conference secretary, Henry Fulstone, other than he served in this capacity for several years, under four different presidents.<sup>1</sup>

Flake-Draper 1953. MH, UPB, USIC.

**635** *Half-yearly report of the London conference of the Church of Jesus Christ of Latter-day Saints, held in the city of London, Saturday & Sunday, December 6th & 7th, 1851. Elder Eli B. Kelsey, President. [Elder] T. C. Armstrong, [Elder] J. T. Geary, Secretaries. Visitors present.—Elders Lorenzo Snow and Franklin D. Richards, of the Quorum of the Twelve. Elders George B. Wallace and Levi Richards counsellors [sic] to the president of the British conferences. Several presidents of conferences, &c., &c. [At foot above border:] Printed by Brother J. B. Franklin, 5, Northampton Street, King's Cross, London. [Below border at right:] Price 2d. [1851?]*

16 pp. 21 cm. Ornamental border on title page.

John Benjamin Franklin appears as the printer of this pamphlet (see item 542), issued at the end of Eli B. Kelsey's presidency, the fourth of ten located London Conference reports (see item 490). In it are summaries of a meeting on Saturday afternoon, December 6, 1851, in the Eastern Lecture Hall, Church Lane, Whitechapel, and three meetings on Sunday, December 7. At the Sunday morning session, Kelsey's successor James Marsden was sustained as the conference president, and Thomas C. Armstrong was sustained as general book agent as well as the conference clerk (see items 545, 703). Four tables on pp. [4]–[7] give the statistics and finances for sixty-nine branches as well as the branch's name, date organized, meeting place, county, president's name, and president's address—with thirty-seven of these



branches identified as having been transferred to the Reading, Kent, Essex, and Lands End conferences. A financial statement on p. 11 shows that the London book agency owed the *Millennial Star* office £394 17s. ½d., Lorenzo Snow £48 18s. 8½d., John Taylor £6 6s. 8d., and G. P. Dykes £3 8s. 3d. Marsden's address to the branch presidents is included at the end. The colophon reads: *London:—Published by Thos. C. Armstrong, 35, Jewin Street, City, London.* One might infer that general book agent Armstrong was moving into the publishing business (see items 619, 679–80).

Assistant secretary John Thomas Geary was born in Leicestershire, February 5, 1823, and baptized into the Church on May 20, 1851. Twenty months later he and his wife sailed for America, and after pausing in Iowa, they made the overland crossing in a small wagon train that traveled with the Willie handcart company. Settling first in Salt Lake City, Geary was called to southern Utah in October 1862, and for about four years he lived in Toquerville, until his death on January 5, 1867.<sup>1</sup>

Flake-Draper 1938. MH, UPB, USIC.

**636** PRATT, Parley Parker. *An apostle of the Church of Jesus Christ of Latter-day Saints, | was in the island of Great Britain, for the gospel's sake; | and being in the spirit on the 21st of November, A. D. 1846, addressed the following words of comfort to his dearly-beloved wife | and family, dwelling in tents, in the camp of Israel, at Council Bluffs, Missouri Territory, North America; where they and | twenty thousand others were banished by the civilized Christians of the United States, for the word of God, and the | testimony of Jesus.* [Signed at end:] Parley P. Pratt. [In border at foot:] Printed by Br. J. B. Franklin, 5, Northampton Street, King's Cross. [London, 1851?]

Broadside 43 × 24 cm. Text in two columns, ornamental border. Gold print on blue paper, or black print on orange or red paper.

**637** PRATT, Parley Parker. *An apostle of the Church of Jesus Christ, | of Latter-day Saints, | was in the island of Great Britain, for the gospel's sake; | and being in the spirit on the 21st of November, A. D. 1846, addressed the following words of comfort to his | dearly-beloved wife and family, dwelling in tents, in the camp of Israel, at Council Bluffs, Missouri Territory, | North America; where they and twenty thousand others were banished by the civilized Christians of the United | States, for the word of God, and the testimony of Jesus.* [Signed at end:] Parley P. Pratt. [N.p., n.d.]

Broadside 51 × 31.5 cm. Text in two columns, ornamental border. Black print on white paper.

On October 14, 1846, Parley Pratt joined his apostolic colleagues Orson Hyde and John Taylor in England, where he would remain until January 19, 1847, and during November he toured the mission (see items 291–93, 312, 315, 324, 326). Preaching in West Bromwich on Tuesday, November 17, he went to Birmingham the next day and on Thursday “wrote an address to [his] family in blank verse.” On Friday he took the railway to Sheffield—a city he had not been in before—

where he, Taylor, and Lucius N. Scovil would speak to about twenty-five hundred on Sunday (see item 315). Awaking Saturday morning, November 21, with a bad cold, he spent the day sitting by the fire, writing letters and working on the address to his family.<sup>1</sup>

Parley includes *An Apostle of the Church* in his autobiography, with the following explanation:

It was during my travels in England on this mission that I wrote the following letter in blank verse to my family, whom I had left at Council Bluffs, on the Missouri River. It was published in England at the time, on a beautiful sheet with a handsome border, and designed to be put in a frame as a household ornament; and is frequently seen to this day (1856) as a memorial in the parlors of the Saints on both sides of the Atlantic.<sup>2</sup>

His remark that it was published “at the time” is a bit perplexing, for inasmuch as *An Apostle of the Church* refers to “union endless In that world of bliss,” it seems unlikely that he would have published it in 1846 or 1847. Moreover, items 636 and 637 seem to have been printed later. The line *Printed by Br. J. B. Franklin, 5, Northampton Street, King’s Cross* suggests that item 636 was printed in 1851 (see items 542, 635). Item 637 is textually the same as item 636 except for the correction of a misprint, one grammatical correction, and a number of improvements in punctuation and capitalization, making it appear to have been printed after item 636. By whom or under what circumstances items 636 and 637 were published is not known, nor is it known when or where item 637 was printed. One might conjecture that item 636 was published by Eli B. Kelsey at the end of his presidency of the London Conference to mitigate the reports of Mormon polygamy he knew would soon be forthcoming (see items 675–76). All three located copies of item 636 differ from one another: the Harvard copy is printed in gold on blue paper, while the LDS Church and Brigham Young University copies are printed in black on red and orange paper, respectively.

Addressed to “My Dearest Wife,” *An Apostle of the Church* opens with Parley’s thoughts of his wife and then shifts to imagining a resting place for the Saints where “peace prevails—the sabbath rules the year” and “No Gentile tyrant sways his sceptre,” but, more importantly, where his family dwells, “My kingdom in embryo.”<sup>3</sup> It then asks why they have come “to this world of woe” and responds, “to be born of flesh,” to “love and serve Each other in ten thousand nameless ways,” and qualify “for union endless In that world of bliss.” It concludes by honoring his wife for “leaving house And home” and fleeing “amid The storms of winter,” braving “the tempest Many a weary month, without a murmur . . . Nay more—Ye smiling Stood, amid the awful storms, and hail’d the Tempest welcome.”

*Item 636:* Flake-Draper 6562. MH, UPB, USIC. *Item 637:* Flake-Draper 6562a. CtY, NjP, UPB, USIC.

**638** SNOW, Lorenzo. *Die Wiederherstellung des Ursprünglichen Evangeliums, oder die ersten Grundsätze der Lehre der Kirche Jesus Christi der “Latter-day Saints”*\* [sic] von Lorenzo Snow. Einer der zwölf Apostel der Kirche. Aus dem Englischen

übersetzt von J. P. Scheib, Aeltester der Kirche. [4 lines] London: Gedruckt bei Johann Burghard, 28, Wagner's Buildings, Gower's Walk. 1851.

15[1] pp. 18 cm.

Lorenzo Snow arrived in England from Italy during the second week of March 1851 and spent most of the next ten months in London arranging for the publication of the Book of Mormon in Italian before departing for the Continent on January 24, 1852.<sup>1</sup> On May 1, 1852, he wrote to S. W. Richards from Malta and, referring to his *Only Way to be Saved*, remarked that "this little work is now published, and in a few days will be circulating here in four different languages."<sup>2</sup> Undoubtedly this reference included item 638, the earliest known edition in German—issued with the title "The Restoration of the Primitive Gospel," which Snow also employed for the Malta French and Italian editions (items 682, 683). One might guess that he published item 638 during his stay in London, with the intention of using it in his proselytizing efforts in Switzerland and Malta.<sup>3</sup> On the verso of p. 15, in English, is the notice: "All the Books treating upon the Doctrines and Principles taught in our Church of the 'Latter-day Saints,' are to be had at 35, Jewin Street, City, London" (see item 545).

John Peter Scheib, the translator of the tract, was born in Prussia, October 12, 1802, and eventually made his home in London, where he converted to Mormonism in 1842. Ten years later he came to Utah and settled in the Salt Lake City Twelfth Ward, where he died on February 16, 1886. An expert piano maker, he helped install the organ in the Salt Lake Tabernacle.<sup>4</sup>

Flake-Draper 8239g. USIC.

**639** SNOW, Lorenzo. [2 lines] *The only way to be saved*. [1 line] *An explanation of the first principles of the doctrine of the Church of Jesus Christ of Latter-day Saints. By Lorenzo Snow, missionary from America, and president of the Italian, Swiss, and East India missions. London: Printed by W. Bowden, 16, Princes Street, Red Lion Square. 1851.*

8 pp. 21.5 cm.

Coming ten years after the first edition (item 129), this edition of the *Only Way to be Saved* is an important one, for it established the popularity of the tract and was the point of departure for numerous subsequent editions in the various missions throughout the world (see items 682, 683, 739). It is known in four states, distinguished by different forms of the colophon: (1) with the colophon *W. Bowden, Printer, 16, Princes Street, Red Lion Square*, with no rule above it; (2) with the colophon *W. Bowden, Printer, 16, Princes Street, Red Lion Square*, below a wavy rule; (3) with no colophon; and (4) with the colophon *W. Bowden, Printer, 5, Bedford Street, Bedford Row, London*. Except for the colophons, states 2, 3, and 4 are the same typesetting. The title page of state 1 is the same setting as those of states 2–4, while in each of the other pages a few minor textual differences occur between state 1 and the three others. These differences appear to have come from textual improvements

• "He that judgeth a matter before he heareth it, is  
not wise."

Vault  
m230  
SN61  
1851

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## THE ONLY WAY TO BE SAVED.

"THE WAYFARING MAN, THOUGH A FOOL, NEED NOT ERR THEREIN."

AN EXPLANATION  
OF THE FIRST PRINCIPLES OF THE DOCTRINE  
OF  
THE CHURCH OF JESUS CHRIST  
OF  
LATTER-DAY SAINTS.

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BY LORENZO SNOW,

*Missionary from America, and President of the Italian, Swiss, and  
East India Missions.*

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LONDON:

PRINTED BY W. BOWDEN, 16, PRINCES STREET, RED LION SQUARE.

1851.

made in the setting of state 1, and for the most part, where they occur, state 1 follows the text of the 1841 edition. It would seem, therefore, that state 1 is the earliest. Each of the states follows the format of the first edition, and state 1 appears to have been reprinted from it, with a number of minor textual improvements.

Two later printings exist, one with an 1854 title page, the other with an 1855 title page, which the European Mission financial records indicate were struck off from stereotype plates. In both instances, pp. 2–8 have the same settings as states 2–4 of the 1851 edition. The financial records also show that 3,000 copies were struck off in July 1853 and 5,000 in September 1853, in both instances from stereotype plates, so it seems clear that states 2–4 of the 1851 edition and the 1853, 1854, and 1855 impressions were all printed from the same plates.<sup>1</sup>

The mission financial records indicate that Franklin D. Richards obtained 20,000 copies of the *Only Way to be Saved* at a cost of £33 6s. 8d., including 8s. 5d. in shipping charges from London, and began distributing them on December 13, 1851.<sup>2</sup> The *Millennial Star* of January 1, 1852, advertised the tract as “now ready,” and two months later, Richards promoted it in an editorial in the *Star*:

The season of the year is fast approaching when the Priesthood can renew their out-door labors for the salvation of souls; and it behoves them to prepare to devise plans and make necessary arrangements for the successful accomplishment of their duties in this respect. The tracts and other publications of the Church are mighty instruments in building up the kingdom, and unfolding the principles of truth to the honest in heart. The masterly productions of Elder Orson Pratt have proved a blessing to thousands in opening their eyes to behold the light of Revelation. But perhaps Elder Pratt’s writings are rather too far advanced for the understanding of some readers in the rural districts. They need something simple and palpable—adapted to their limited comprehensions; and we think the “Only Way to be Saved,” by Elder L. Snow, is peculiarly suitable for such. We would recommend the Elders, Priests, &c., in their visitations among the illiterate who thirst after righteousness, to arm themselves with these simple arrows of truth; for we are convinced they will carry conviction home to the bosoms of their humble readers, and cause them to rejoice in the Plan of Salvation.

The ad in the *Star* of January 1 noted that the *Only Way to be Saved* was priced the same as the *Kingdom of God, Part I*—5s. per hundred; £2 5s. per thousand; £10 per five thousand. Individual copies were offered at 1d. each, 5¢ in America.<sup>3</sup>

The financial records further note that another run of 5,000 was acquired by the Liverpool office in October 1852. And, as mentioned above, the office purchased a run of 3,000, untrimmed and unstitched, in July 1853 at a cost of £7 14s., which included a royalty of £5 to Lorenzo Snow, and two months later it obtained an additional 5,000 copies from William Bowden at a cost of £4 10s., plus £8 6s. 8d. in royalties to Snow.<sup>4</sup>

In light of the above, one might guess that Lorenzo Snow first published item 639 while he was in London working on the Italian Book of Mormon—with the intention of using it together with the French and German editions in his areas of missionary responsibility (see items 681–84). This impression is undoubtedly state 1. He or Franklin D. Richards had stereotype plates made from a corrected version of this setting, and Richards had 20,000 struck off for distribution by the Liverpool

office. This impression is probably state 2, since it is the one that has survived in the most copies. Then Samuel W. Richards, Franklin's successor as mission president, ordered the impressions of October 1852, July 1853, and September 1853, which likely included states 3 and 4—but not necessarily in that order.

Such an extensively circulated tract was destined to draw some responses, and shortly after it appeared it prompted an anonymous piece, *A Few Words to a Latter Day Saint* (Huntingdon, 1851?), by a "Christian Churchman" who signed himself "P. P." Among the others is Peter Drummond's *The Mormon's "Only Way to be Saved Not the Way to be Saved;" or, the Plausible Logic of Mormonism Refuted* (Glasgow, 1854).

Franklin D. Richards's view of the *Only Way to be Saved* was shared by many other Mormon missionaries, causing it to become the most widely circulated of all the nineteenth-century Latter-day Saint tracts. Before the end of the century, it would be reprinted in English more than twenty times and issued in Armenian, Bengali, Danish, Dutch, French, German, Greek, Italian, and Swedish.

Flake-Draper 8213. CSMH[2], CtY[3], CU-B[3], ICN[2], MH[2], MoInRC[2], NjP[2], ULA[2], UPB[2,3], USIC[1,2,3,4], UU[2].

**640** WATT, George Darling. *Exercises in phonography. Designed to conduct the pupil to a practical acquaintance with the art. [Called "the phonographic class book."]* By G. D. Watt. [7 lines] Great Salt Lake City: W. Richards, Printer. 1851. 16 pp. 16.5 cm. On blue paper.

After four and a half years in the British Mission, George D. Watt made his first overland journey to Utah in the summer of 1851, arriving in Salt Lake City on September 28 (see item 403).<sup>1</sup> Less than three months later he began a new shorthand class, undoubtedly like the one he had conducted in Nauvoo in 1845 (see item 262). The *Deseret News* of December 13, 1851, noted that he would deliver a lecture in the Council House on Thursday evening the 18th and form a "Phonographic Class" after his talk. "He has been at a considerable expense," this notice continued, "in getting up a class book for the occasion, containing the principles of this beautiful art of writing the sounds of the human voice."<sup>2</sup> One might infer that his *Exercises in Phonography* came off the press that month. Watt seems to have lectured on Wednesday, December 17, and Friday, the 19th, as well, and during December and January he continued to give his class on Saturday evening.<sup>3</sup>

Watt's book is textually identical to the first sixteen pages—the first half—of the London 1847 edition of Isaac Pitman's *Exercises in Phonography*.<sup>4</sup> Indeed, Watt's title page, through the seven-line quotation, is identical in text and format to Pitman's, except for the deletion of *Formerly preceding Called "the phonographic class book,"* the replacement of *By Isaac Pitman* with *By G. D. Watt*, and the deletion of the attribution *English Review* at the end of the quotation. The shorthand symbols, reproduced from Pitman's book, were written by hand in ink in Watt's book. The only located copy of item 640 has these symbols written in on pp. 6–12, but not on pp. 13–16, which have only blank spaces where the symbols were to have been

added. With so much hand labor involved, the book must have been produced in a small number of copies, so it should not be surprising that only one has survived. In 1856, in Salt Lake City, John V. Long issued a revised version of Pitman's book, now with an appropriate attribution in the title: *Pitman's Phonographic Instructor: A Guide to a Practical Acquaintance with the Art of Phonetic Shorthand*.

Flake-Draper 9660. Saunders 49. UPB.

**641** *Half-yearly reports of the Southampton conferences of the Church of Jesus Christ of Latter-day Saints, held in Southampton, Saturday and Sunday, June 8 and 9, 1850. T. B. H. Stenhouse, President. J. Shepherd, Secretary. Also, Sunday, December 8, 1850. W. C. Dunbar, President. A. Stayner, Secretary. Sunday, May 25, 1851. W. C. Dunbar, President. T. Stayner, Secretary. And in Portsmouth, Saturday and Sunday, December 13 and 14, 1851. W. C. Dunbar, President. C. Kimish, Secretary. Portsmouth. W. Eddington, Great Charlotte Street, Landport. [1851?]*

18 pp. 21.5 cm. Ornamental border on title page.

This report, the only one located from the Southampton Conference, actually covers four half-yearly meetings, the first under the presidency of Thomas B. H. Stenhouse, the rest under that of William C. Dunbar, who succeeded Stenhouse in July 1850.<sup>1</sup> The first group of meetings, one on Saturday, June 8, 1850, and three on Sunday, June 9, are briefly summarized on p. [3], which also includes a table giving the membership for five branches in the conference. Although he presided at these meetings, Stenhouse had already been called to accompany Lorenzo Snow to Italy, and a note of commendation to Stenhouse, "dictated by W. C. Dunbar" and erroneously dated July 28, 1851, follows the meeting summaries.

Fuller reports of three sessions on Sunday, December 8, 1850, come next. At the morning session, Dunbar proposed establishing tract societies and book clubs throughout the conference. A table giving the statistics for twelve branches is on p. 4, and the book agent's account on p. 5 shows that the conference owed the Liverpool office £13 12s. 6½d. These minutes are followed by those of three sessions on Sunday, May 25, 1851, which include a statistical and financial table for fifteen branches on p. [7] and the book agent's account on p. 8, showing a debt of £30 4s. 2½d. During the morning session William Eddington, of Portsmouth—apparently the W. Eddington indicated on the title page as the publisher—was appointed conference book agent because he had "a large bookseller's shop, where our works can be exposed for sale."

More than half of the pamphlet is occupied with the minutes of the half-yearly meetings in December 1851, one session on Saturday, December 13 and two on Sunday, December 14. On p. [10] is a statistical and financial table for fifteen branches which also lists the number of tracts in circulation in each branch—total for the conference 1,309—and the "No. of Invitations Circulated"—total for the conference 3,125 (see items 469–70). William Eddington's book account on p. 13 shows £31 1s. 2½d. owing the *Millennial Star* office. Dunbar's successor Richard Rostron attended these meetings, and during the morning session it was voted to receive him

as the new conference president (see items 707, 752). A note of commendation to Dunbar signed by Rostron, Jacob Gates, and Eddington, is on the last page, followed by a summary of a conference festival held on Monday, December 15.

William C. Dunbar was born in Inverness, Scotland, in 1822 or 1823.<sup>2</sup> Converted to Mormonism in 1840, he labored as a local missionary in England and Scotland for about nine years and then presided in the Channel Islands before assuming the presidency of the Southampton Conference. In 1852 he made the journey to Utah and was injured in the explosion of the *Saluda* near Lexington, Missouri, which killed his wife and two children. Two years later he returned to Europe as a missionary, presided over the French mission, and served as pastor over the London, Reading, Kent, and Essex conferences. With Edward L. Sloan he founded the *Salt Lake Daily Herald* in 1870 and acted as the business manager of the paper for fourteen years. Dunbar was best known, however, as an entertainer and singer: "as a bagpipe player, he has never had an equal in Utah and countless thousands have heard him play this instrument to their utmost delight and satisfaction." He died in Salt Lake City, June 8, 1905.<sup>3</sup>

J. Shepherd, the secretary for the June 1850 meetings, is undoubtedly John Shepherd, who was baptized in Southampton by T. B. H. Stenhouse on May 29, 1849, at age eighteen. Other than this, nothing is known about him, nor is anything known about Charles Kimish, the secretary for the December 1851 meetings.<sup>4</sup>

Much more is known about the Stayner brothers. Both were born on the Isle of Guernsey, Thomas on June 12, 1828, Arthur on March 29, 1835, and both were baptized into the Church on February 26, 1850. Three years later they left England for Utah with their sister Elizabeth. Arthur settled in Farmington and served a term in the territorial legislature and as the Davis County clerk but is best remembered for his pioneering efforts to establish the sugar industry in Utah. He died in Salt Lake City, September 4, 1899. Thomas located first in Farmington and then in Ogden. A schoolteacher, he was one of the early advocates of free schools in Utah. He died in Salt Lake City, February 14, 1909.<sup>5</sup>

Flake-Draper 1953a. UHi, UPB.

642 *Christmas festival. By truth we conquer, by industry we thrive. Mr. [dotted underline] and ladies are respectfully invited to enjoy a grand pic nic, in the carpenters' shop, on the Temple Block, on Thursday, the 25th inst., at 10 o'clock, a.m. On behalf of the committee of arrangement, [dotted underline] chairman. G. S. L. City, Dec. 18, 1851.*

Broadside 7 × 10 cm. Black print on slick card stock.

The only located copy of this invitation is addressed to Horace K. Whitney, with Daniel H. Wells's name written in the space before *chairman*. The event itself is fully reported in the *Deseret News* of January 24, 1852. On December 16 the "hands engaged on the Public Works" met and resolved to have "a pic-nic party on Christmas day, in the carpenters' hall." Daniel H. Wells was chosen chairman of the committee of arrangements, William Clayton, the clerk. "Beautifully printed



cards of invitation,” the report in the *News* continues, “headed ‘Christmas Festival,’ ‘By Truth we Conquer, ‘By Industry we Thrive,’ inclosed in embellished envelopes, were despatched to each of the public hands.”

Christmas day opened with the brass bands serenading the city. At 10 a.m. the workmen and their families gathered at the carpenters’ hall, “100 feet long by 32 feet wide,” decorated for the occasion, with an adjoining room, forty feet square, used for the food. Dancing commenced at 11 a.m. About 7 p.m. certain people sang songs and then Brigham Young addressed the group, followed by more dancing until 10:30 p.m. The party reconvened at 10 a.m. the following morning. John Kay and his family performed several songs, Willard Richards and George A. Smith spoke “for a short time,” and then dancing continued until midnight, when “a vote of thanks was moved for the managers, which was responded to by 500 voices.”

Saunders 50. USIC.

**643** *The Latter Day Saints’ soiree, to be held at the Temperance Hall, Paragon-Street, on Christmas day, at four o’clock, P.M. Programme.* [At head of left column] [At foot of right column:] *From Oliver’s Printing Offices, 17, Lowgate, Hull* [sic]. [Hull, 1851?]

Broadside 18.5 × 23 cm. In two columns

The only known copy of this piece is laid into Franklin D. Richards’s 1851 journal, in the LDS Church Archives, along with the broadside poem issued for Job Smith’s January 1852 wedding (item 652)—suggesting that it was printed for a soiree in Hull on Christmas Day 1851. In the left column, words to Parley Pratt’s song “Lo the Gentile Chain is Broken” are included after the title, followed by an outline of the program, which is continued in the right column. This program includes an opening prayer by W. L. N. Allen, “Airs—By the Brass Band,” an address by J. T. Hardy, and then forty songs, recitations, anthems, glees, dialogues, addresses, airs, and duets—with four breaks for refreshments: beef and ham sandwiches, spice bread and cheese; mince pies, cheese cakes, etc.; fruits, desserts, etc.; and dessert cakes, etc. Tickets were one shilling each, to “be had of Mr Bayes, Little Queen-Street, and of the Printer.”

John Thomas Hardy was the president of the Hull Conference. Born in Yorkshire, May 6, 1821, he converted to Mormonism about 1843 and succeeded Hugh Findlay as the conference president in November 1851, serving until he was released to emigrate in January 1854. That year he came to Utah and settled in Payson, where he was the postmaster and for two terms the mayor, 1859–62. He died in Salt Lake City, October 23, 1895.<sup>1</sup>

William L. N. Allen, the presiding elder in Hull and likely the publisher of item 643, was also born in Yorkshire, May 22, 1825, joined the Church in 1848, and presided over the Hull branch from March 1851 until he left for America in 1853. Making the trek to Utah that summer, he settled in the Salt Lake City Twenty-first Ward and served as the bishop from 1883 until his death on November 16, 1893.<sup>2</sup>

Flake-Draper 4789a. USIC.

**644** *The Latter-day Saints' belief.* [44 lines] *Reader, is there any principle in the above that is dangerous to the peace and happiness of society? If not, why cast our names out with reproach for the Son of man's sake? Luke vi. 23. Preaching in Camperdown Hall, Barrack Street, Dundee, every Sunday, at eleven, two, and six o'clock. N.B. Book of Mormon, Doctrine and Covenant [sic], and other works, to be had at our meetings. [Dundee? 1851?]*

Broadside 21 × 13 cm.

**645** *The Latter-day Saints' belief.* [45 lines] *Reader, is there any principle in the above that is dangerous to the peace and happiness of society? If not, why cast our names out with reproach for the Son of man's sake? Luke vi. 23. Book of Mormon, 3s.; Doctrine and Covenants, 2s. 6d.; Millennial Star fortnightly, 1d. &c., to be had at all our places of meeting in Great Britain, or at the Millennial Star Office 15, Wilton Street, Liverpool. Preaching every Sunday at 11, 2, and 6, in [ruled underline] or as hereafter shall be notified. [Last word, first line of text:] the. [Liverpool? 1851?]*

Broadside 21 × 13 cm.

**646** *The Latter-day Saints' belief.* [45 lines] *Reader, is there any principle in the above that is dangerous to the peace and happiness of society? If not, why cast our names out with reproach for the Son of man's sake? Luke vi. 23. Book of Mormon, 3s.; Doctrine and Covenants, 2s. 6d.; Millennial Star fortnightly, 1d., &c., to be had at all our places of meeting in Great Britain, or at the Millennial Star Office, 15, Wilton Street, Liverpool. Preaching every Sunday at 11, 2, and 6, in [ruled underline] or as hereafter shall be notified. [Last word, first line of text:] Holy. [Liverpool? 1851?]*

Broadside 21 × 13.5 cm.

**647** *The Latter Day Saints' belief.* [30 lines] *Reader, your candid investigation of the above principles is courteously invited by attended preaching at [blank space] Books and pamphlets may be had at the close of all our meetings. [At foot below border:] From Oliver's Printing Establishment, Opposite the Town-Hall, Lowgate, Hull. [1852?]*

Broadside 21 × 13.5 cm. Ornamental border.

Items 644–47 are variations of James H. Flanigan's *Invitation* (items 469–70, 615, 719). Exactly when or under what circumstances they were issued is not known, but they appear to have been published by the local conferences, like *Invitation*, to attract investigators to the Mormon meetings. Since they all employ versions of Flanigan's Fourteen Articles of Faith, they were undoubtedly printed subsequent to 1849, and inasmuch as the second and third advertise the *Millennial Star* as "fortnightly," the first three were likely issued before April 24, 1852, when the *Star* became a weekly.

A comparison of the texts suggests that item 644 was printed first. Items 645 and 646—which are textually identical although different editions—seem to have been taken from item 644, for they copy its format, break the text into the same paragraphs, and use the same concluding paragraph, but incorporate several expositional improvements and add a number of biblical citations. The articles in items 644–46 are Flanigan’s Fourteen Articles, with the first two written as one sentence, the ninth article eliminated, and the reference to Paul in the fourteenth eliminated. Seven biblical quotations or summaries of quotations are scattered throughout the text. Three of the six biblical citations in item 644 are from Flanigan’s *Invitation*; six of twenty citations in items 645 and 646 are in *Invitation*.

Item 647 appears to be a later version. Its text is more compactly written; it eliminates all the scriptural citations and quotations; it drops the article on worshipping God according to the dictates of one’s conscience; and it drops “5th, The Lord’s Supper” from the fourth article—returning to the fourth Article of Faith as originally formulated by Joseph Smith. It was printed by Oliver’s Printing Establishment, the same shop that printed three other pieces for the Hull Conference in 1851 and 1852 (items 643, 687, 705), suggesting 1852 as a tentative dating of the piece.

Each is known in a single copy. Item 645 is bound in the George Peden Waugh pamphlet volume in the Brigham Young University Lee Library (see item 403). The only located copy of item 644 is in private hands.

*Item 644:* Flake-Draper 4771a. *Item 645:* Flake-Draper 4771b. UPB. *Item 646:* Flake-Draper 4771c. USIC. *Item 647:* Flake-Draper 4771d. USIC.

**648** *Latter-day Saints’ faith.* [At head of left column.] [At head of right column:] *Passages of scripture referring to the work of the Lord in the last days.* [London? 1851?]

Broadside 19 × 25.5 cm. In two columns.

*Latter-day Saints’ Faith* is another variation of James H. Flanigan’s *Invitation* (see items 469–70, 615, 719), similar to James Whiteley and Walter Savage’s *Scripture References, to Substantiate the Doctrines Advocated by the Latter-day Saints* (item 471). The left column contains Flanigan’s Fourteen Articles of Faith, textually the same as in *Invitation*, except for a few changes in capitalization and punctuation, the deletion of the phrase “and the interpretation of tongues” in the seventh article, the change of the first “recorded” to “revealed” in the eighth article, and the change of “revealed” to “recorded” in the ninth. And at the end, these articles are attributed to Joseph Smith.

The right column includes about one hundred biblical proof texts grouped under thirteen headings: “Faith”; “Repentance”; “Baptism”; “Laying on of Hands for the Reception of the Holy Ghost”; “Spiritual Gifts to follow Believers”; “If any man or Angel Preach any other Gospel let him be accursed”; “Lord’s Supper or Sacrament”; “Apostacy from the Gospel”; “Restoration of the Gospel and Kingdom of God”; “The Literal Gathering of God’s People”; “A Book to come forth”; “Second Coming of Christ—Reign on the Earth—First Resurrection—Building up of Zion”; and “Last Resurrection Judgment Day.” About a quarter of these citations are in

*Invitation.* Following the scriptural references is a paragraph beginning “Dear Friend,” which urges the reader to examine the claims of the Latter-day Saints before judging them. This paragraph is followed by a schedule of Mormon meetings at three locations: Windsor Castle Academy, King Street, Hammersmith; No. 1, Richmond Villa, East Road, Kensall New Town; and No. 17, Prince’s Road, Norland Square, Notting Hill. These locations are in west London, north of the Thames, suggesting that the broadside was printed in London. Item 648, without the meeting schedule, is also part of a larger broadside entitled *An Epistle of Demetrius, Junior, the Silversmith* (next item).

Flake-Draper 7980a. USIC.

**649** *An epistle of Demetrius, Junior, the silversmith, to those workmen of like occupation, and all others whom it may concern.—Greeting. Showing the best way to preserve our pure religion, and to put down the Latter-day Saints.* [Lower half of sheet, at head of left column:] *Latter-day Saints’ faith.* [Lower half of sheet, at head of right column:] *Passages of scripture referring to the work of the Lord in the last days.* [London? 1851?]

Broadside 37.5 × 24.5 cm. Text in two columns.

This curious piece has *An Epistle of Demetrius* on the upper half and *Latter-day Saints’ Faith*—the preceding item without the meeting schedule—on the lower half. The form of the title suggests *An Epistle of Demetrius* was reprinted from the Norwich edition (item 333), with *London* replacing *Birmingham* in the first paragraph and a few changes in punctuation and spelling. The setting of *Latter-day Saints’ Faith* in the broadside is the same as that of item 648, except that the right column has been more thickly leaded to accommodate the deletion of the meeting schedule at the end. The only known copy is in private hands.

Flake-Draper 2761d.

**650** *Report of the Glasgow conference of the Church of Jesus Christ of Latter-day Saints. Held in the Mechanic’s [sic] Institution Hall, Canning Street, Calton, Glasgow, 1st January, 1852. Robert Campbell, President. Patrick Lynch, Secretary. Glasgow: Printed by E. Malcolm, 28, Nelson Street. 1852.*

14[1] pp. 21.5 cm.

The sixth of nine located reports published by the Glasgow Conference (see items 404, 544), this pamphlet includes the usual table of statistics for twenty-nine branches (p. [3]) and summaries of the meetings on Wednesday, December 31, 1851, and Thursday, January 1 (pp. [4]–13), with reports of the speeches of F. D. Richards, S. W. Richards, and Robert L. Campbell. John Lyon’s note of appreciation to the Glasgow Saints is on p. 14, and his poem “Pilgrim Saint’s Song” is on p. [15]. The accounting on p. 13 shows £143 19s. 1d. owing the *Millennial Star* office; £35 7s. ½d. in cash and £56 7s. 4½d. in books and pamphlets on hand; and £52 4s. 8d. owing the conference book agent by the branches. Campbell had been assigned to preside over

the Glasgow Conference in September 1851 and was succeeded by John Lyon on January 1, 1852. The following month he was given the pastoral responsibility for the Glasgow, Edinburgh, and Dundee conferences (see items 348, 533).<sup>1</sup>

Patrick Lynch, the new conference secretary, was born in Roscommon County, Ireland, August 1, 1827, educated for the Catholic ministry, and converted to Mormonism in 1846. During 1854 he led the Church in Dublin and then immigrated to Utah in 1855. For many years he was a secretary to the Utah territorial legislature, serving alongside Robert L. Campbell. He died in Salt Lake City, June 23, 1874.<sup>2</sup>

Flake-Draper 1925. MH, UPB, USIC, UU.

**651** *Social party. The ladies of Bro. [dotted underline] family are respectfully solicited to attend a social party, at the Bath-House, on Tuesday, the 6th Jan., at 11 o'clock, a.m. Edward Hunter. G. S. L. City, Jan. 2, 1852.*

Broadside 4.5 × 8 cm. On slick cardstock.

Edward Hunter gave this “splendid party” on January 6, 1852, for the wives of the men away on missions. Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, and George A. Smith, were among the guests, with dancing until dinner at 2 p.m., dancing again until 8 p.m., supper, and then still more dancing until midnight. Hosea Stout reported that the territorial House of Representative dismissed at 11:00 a.m. for the event.<sup>1</sup> A single copy of the invitation is located, addressed to the ladies of Bro. Wm. Burton’s family, in the Daughters of Utah Pioneers Museum in Salt Lake City.<sup>2</sup>

USID.

**652** SMITH, Job, and Adelaide Fowles. *“A piece of wedding cake;” or, an acrostic, composed on the occasion of the wedding of Job Smith & Adelaide Fowles. Written and inscribed by themselves to their friends in England & America. [At end:] Wellington Street, Bedford, January 5th, 1852.*

Broadside 18 × 11.5 cm. On pearl gray paper, ornamental border.

Following the title given above, this broadside contains an acrostic in nineteen lines—the initial letters spelling “a piece of wedding cake”—which speaks of Job and Adelaide’s five-month engagement, asks for God’s blessing, and expresses the hope that their “ardour” will never disappear. The only known copy is laid into Franklin D. Richards’s “Journal 1851” in the LDS Church Archives. On the back of this copy is a note from Job Smith addressed to “Dear Brother”—apparently Richards—in which he acknowledges that “some few inaccuracies occur in the composition” and asks that they be pardoned.

Job Smith, the oldest child of Thomas Smith of the Worcestershire and Norwich conferences (see items 332, 333, 397, 451), was born in Gloucestershire, December 2, 1828, joined the Church in May 1840, came to Nauvoo three years later, and made the overland crossing to Utah in 1848. Called to England as a missionary the following year, he arrived in Liverpool on April 8, 1850, and was assigned to labor

in Norwich under his father. In January 1852 he assumed the presidency of the Bedfordshire Conference, serving until he was released to return to America two years later (see items 729, 742). For much of the rest of his life he lived in Salt Lake City, where he died on January 3, 1913.<sup>1</sup>

Adelaide Fowles and Job Smith were married in Bedford on January 5, 1852, by a Church of England minister as required by British law. Born in Bedford, September 8, 1831, Adelaide was baptized into the Church in 1845 and came to Utah with Job in 1854. She bore him ten children, the first two of whom did not survive the journey to Utah. She died in Salt Lake City, November 12, 1878.<sup>2</sup>

Flake-Draper 7924a. USIC.

**653** YOUNG, Brigham. *Governor's message, to the legislative assembly of Utah Territory, January 5, 1852. [1000 copies ordered to be printed.]* [Caption title] [At end:] *Brigham Young, Great Salt Lake City, U. T., Jan. 5, 1852. [Salt Lake City, 1852]* 8 pp. 20 cm.

After a short first sitting, September 22–October 1, 1851, the first Utah territorial legislature convened for its second sitting on January 5, 1852 (see items 610, 611–12). That afternoon Thomas Bullock read Brigham Young's second message to the joint session, after which the legislature ordered 1,000 copies printed "for the use of the two Houses, and for distribution." Hosea Stout notes in his diary that the forenoon of January 7 "was spent in reading the Gov message and refering the same to the appropriate Committies," suggesting that the message had been printed by that time.<sup>1</sup> It was reprinted in the *Deseret News* of January 10, from the pamphlet setting, and in *Journals of the House of Representatives, Council, and Joint Sessions of the First Annual and Special Sessions of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1852), pp. 104–13.

In this second message, Young notes that "the laws should be revised, and published in some more tangible form; as no facilities for binding have hitherto existed among us, they have been distributed on loose sheets, and soon lost, misplaced, or worn out" (see items 475, 613).<sup>2</sup> Referring to a report of the adjutant general, he observes that the laws regulating the militia are deficient and suggests some areas where they might be improved (see items 672–74). He recommends that the laws regarding the judiciary, elections, and revenues be redrafted consistent with a territorial government, and he encourages the legislature to appropriate funds for the promotion of home manufacturing and education. He notes that plans are underway to relocate the seat of government at Fillmore City and that one wing of the State House should be finished in time for the next legislative session. Commenting on the Indian slave trade, he asserts: "My own feelings are, that no property can or should be recognized as existing in slaves, either Indian or African." "With the exception of the Indians on Mary's River," he reports, "peace prevails among all the tribes, toward the whites within this Territory" (see item 704). Near the end of the message he reviews the auditor's report for the preceding year (next item).

Flake-Draper 9349. CSmH, CtY, UPB, USIC, UU.

**654** CLAYTON, William. *Auditor's report of public accounts, for 1851, presented to the Council and House of Representatives of Utah Territory, January 2, 1852.* [100 copies ordered to be printed.] G. S. L. City, U. T.: 1852. [Signed at end:] Wm. Clayton, Auditor of Accounts.

8 pp. 20.5 cm.

William Clayton's *Auditor's Report for 1851* illustrates the seamlessness of the transition from the provisional state of Deseret to the territory of Utah. Clayton issued the report as auditor for the provisional state, but the territorial legislature heard it read and authorized its publication. On January 15, 1852, the House ordered one hundred copies printed and the next day received a communication from the Council that it had concurred with the resolution and had sent the report to the printer. Eight days later, the Council ordered it published also in the *Deseret News*. The report appears in the *News* for February 21 and in the 1852 *Journals of the House of Representatives, Council, and Joint Sessions*, pp. 169–73.<sup>1</sup> Two copies of the pamphlet are located, both in the Brigham Young papers in the LDS Church Archives.

Clayton's report notes that the taxes for 1851 totaled \$23,971.34, contrasted with \$8,116 for 1850. The general assessment for 1851, including Great Salt Lake, Iron, and Sanpete counties, merchants' licenses, and "tax on liquors, 1,536.80," amounted to \$1,160,883.80. Of the taxes owing, \$16,021.92 had been paid in cash and "otherwise," and the report details how this amount had been dispersed—including "Paid for balls and chains for prisoners, \$116.35"; "On acct. of Indian expeditions, 3457.87"; and "Willard Richards for Public Printing, 323.75." At the end it remarks, "As the undersigned is Auditor for the *State of Deseret*, and not for the *Territory of Utah*, you will probably deem it wisdom to appoint another Auditor during the present session of the Legislature." In fact, Asa Calkin was appointed territorial auditor and issued his first report at the end of the year (item 760).

Flake-Draper 2423b. USIC.

**655** WANDELL, Charles Wesley, and John Murdock? *Latter Day Saints' hymns.* [Caption title] [Sydney? 1852?]

16 pp. 21 cm. Text in two columns.

Following the caption title, this pamphlet contains the texts of fifty-one numbered hymns in two columns. At first glance there is little to identify it, apart, perhaps, from its typographical similarity to the other Australian imprints, but John Murdock's and Charles W. Wandell's correspondence makes it relatively certain that it is the hymnbook they published in Sydney (see items 630–31, 670, 711). Murdock's letter of February 5, 1852, for example, refers to "500 Hymns in pamphlet form" printed at a cost of £6. And Wandell's letter of February 11 notes: "We made a selection of fifty one hymns, and printed five hundred copies for temporary use, until a supply can be sent to us from England."<sup>2</sup>

All of the hymns, except the last, are found in either the 1841 Nauvoo hymnal (item 103), or in the Rogers or Elsworth hymnals (items 50, 61). Indeed, one of

them, no. 18, had appeared earlier in a Mormon hymnbook only in the Rogers and Elsworth books, and three others, nos. 25, 36, and 46, had appeared only in the Nauvoo book. The concluding hymn is Parley Pratt's "Holy, Happy, Pure, and Free," which seems to be in no other Mormon hymnal but is printed in the *Deseret News* of February 22, 1851, and *Millennial Star* of July 15, 1851.<sup>2</sup>

Since Wandell handled all of the publishing activity, it is likely that he compiled *Latter Day Saints' Hymns*. Exactly when it came off the press is not clear, but one might guess it was printed in January 1852 for the benefit of the small Sydney congregation, which was formally organized on January 4. Wandell had baptized the first convert on December 3, and by the end of the month a total of thirteen had joined the Church. *Latter Day Saints' Hymns* was certainly printed before January 22, since Murdock's letter of February 5, written mostly on January 22, refers to it.<sup>3</sup>

Flake-Draper 1767a. UPB.

**656** *Le | livre de Mormon | récit écrit de | la main de Mormon | sur | des plaques prises des plaques de Néphî [17 lines] Traduit en Anglais par Joseph Smith, Junior | Traduit de l'Anglais par John Taylor | et Curtis E. Bolton | Édition stéréotype | Publiée par | John Taylor | Paris | Rue de Paradis-Poissonnière, 37 | 1852*  
xv[1]–519 pp. 16.5 cm.

Publishing the Book of Mormon in French was a priority with John Taylor from the beginning of his mission, and Curtis E. Bolton appears to have taken the first steps in translating it shortly after he and Taylor arrived in Paris on July 19, 1850 (see items 500, 517).<sup>1</sup> Early in October Bolton became acquainted with Jean Baptiste Wilhelm, who began assisting him in mid-November. Wilhelm had been a Jesuit for fifteen years, Bolton claimed, and a priest in the Roman Catholic Church but left the church "because he found their principles opposed to the happiness of the human family." John Taylor baptized him into the Church on December 1, 1850, and ordained him an elder one week later. For three and a half months he helped Bolton with the translation—producing eighty-five or eighty-six pages of manuscript—until the end of February 1851, when he became alienated over a pamphlet he had written that Taylor and Bolton would not sanction. A dispute over his compensation for working on the Book of Mormon precipitated the suspension of his priesthood on May 1, and eight months later he was excommunicated.<sup>2</sup>

On March 23, Bolton engaged Lazare Augé—sent to him by Louis A. Bertrand—to assist with the translation each day from 10 a.m. to 3 p.m., for one hundred francs a month (see item 576). The following month Bolton noted that he and Augé were "rolling on rapidly" ("he writes to my dictation"), and on June 20 they finished the first revision.<sup>3</sup> At this point, it appears, they commenced a second revision and had progressed far enough by September 8 for Bolton to give the first fifty pages of the manuscript to the printer Marc Ducloux. Two days later Bolton struck off a proof of the first page for himself as a memento, and by the 15th he had corrected some of the proof. In October he left Paris to visit the branch in Le Havre, and when he returned in mid-November he arranged with Augé to begin



LE  
**LIVRE DE MORMON**

RÉCIT ÉCRIT DE

**LA MAIN DE MORMON**

sur

**des plaques prises des plaques de Néphî**

Ce livre est un abrégé des annales du peuple de Néphî et des Lamanites, adressé aux Lamanites, qui sont un reste de la maison d'Israël, et aussi aux Juifs et aux Gentils, par voie de commandement et par l'esprit de prophétie et de révélation; écrit, scellé et tenu secret pour le Seigneur, afin qu'il ne soit point détruit, et qu'il revienne à la lumière par le don et le pouvoir de Dieu, pour être interprété: scellé de la main de Moroni, et caché pour le Seigneur, pour reparaitre, dans les temps voulu, par l'organe des Gentils. L'interprétation de ces choses a été faite par le don de Dieu.

Il renferme, en outre, un abrégé du livre d'Ether, qui contient les annales du peuple de Jared, qui fut dispersé dans le temps où le Seigneur confondit le langage du peuple, lorsqu'il bâtit une tour pour monter au ciel; annales qui sont destinées à montrer au reste de la maison d'Israël les grandes choses que le Seigneur a faites en faveur de leurs pères; afin qu'ils puissent connaître les alliances du Seigneur, où il leur était promis qu'ils ne seraient pas rejetés à toujours; et aussi, pour convaincre Juifs et Gentils que JESUS est le CHRIST, le DIEU ÉTERNEL, se manifestant à toutes nations.

Et maintenant, s'il s'y trouve des fautes, elles sont des hommes. C'est pourquoi, ne condamnez pas les choses de Dieu, afin de paraître sans taches au siège du jugement du Christ.

~~~~~  
TRADUIT EN ANGLAIS PAR JOSEPH SMITH, JUNIOR

~~~~~  
TRADUIT DE L'ANGLAIS PAR JOHN TAYLOR  
ET CURTIS E. BOLYON

~~~~~  
ÉDITION STERÉOTYPE

PUBLIÉE PAR

**JOHN TAYLOR**

~~~~~  
PARIS  
RUE DE PARADIS-POISSONNIÈRE, 37

~~~~~  
1852

again on the manuscript. But on November 18 he learned that Louis A. Bertrand had lost his employment, so with Augé's approval, he hired Bertrand in Augé's place to assist with the revision, which they finished on January 19, 1852. "This is the 3rd time it has been written entirely through," Bolton recorded that day, "first by myself alone, then by Mr. Auge who wrote after my dictation, I keeping my original before me, then finally to make a clean copy and correct the French."<sup>4</sup>

Marc Ducloux began to set the type between September 8 and 10 and had set two 36-page sheets when Franklin D. Richards arrived for a Paris visit on the 23rd. Ducloux produced stereotype plates for the book, and on January 13, 1852, with the stereotyping nearly complete, he "commenced striking off the Book of Mormon by steam." On January 22, at 4 p.m., "the last page of the Book of Mormon [was] in type." Seven days later Bolton sent 190 copies to John Taylor in Liverpool and received sixty more at his room; on February 2 he sent three hundred additional copies to the British Mission office in Liverpool, one hundred copies to Jersey, and had two hundred more delivered to his room—a total of 850 copies. Also on February 2 he directed Ducloux to pack the stereotype plates "in 3 strong boxes" and ship them to the Liverpool office.<sup>5</sup> In England the book, in wrappers, was advertised at 3s. 6d. and in America at \$1.25.<sup>6</sup> Philip De La Mare, it is reported, helped underwrite the printing.<sup>7</sup>

*Livre de Mormon* collates: a half title with *Paris*.—*Imprimerie de Marc Ducloux et Compagnie rue Saint-Benoît*, 7 on the verso (pp. [i–ii]); title page (p. [iii]), with the verso blank; testimonies of the three and eight witnesses (p. [v]), with the verso blank; table of contents (pp. [vii]–xv), with the verso of p. xv blank; main text (pp. [1]–519), with the verso of p. 519 blank. The paragraphs of the main text are numbered—the first time this feature was incorporated in any edition of the Book of Mormon. The book was issued in tannish gray wrappers with the following wrapper title within an ornamental border: *Le Livre de Mormon Histoire Sacrée des Peuples Aborigènes de l'Amérique Publie par John Taylor. Paris Imprimerie de Marc Ducloux et Compagnie, rue Saint-Benoît, 7. 1852*. The back wrapper has, within the same border: *En vente: l'Étoile du Déseret Organe de l'Église de Jesus-Christ des Saints-des-derniers-jours*; and printed on the backstrip is: *Le Livre de Mormon Histoire Sacrée des Peuples Aborigènes 1852*. A copy with the complete wrapper is in the Huntington Library. The Brigham Young University Lee Library has a copy bound in maroon gilt-decorated sheep with an autograph presentation from John Taylor to Joseph Russell, dated at G. S. L. City, October 11, 1852.

The stereotype plates were used for a second impression about 1854.<sup>8</sup> This impression is distinguished from the first by *Rue de Tournon*, 7 on the title page in place of *Rue de Paradis-Poissonnière*, 37.<sup>9</sup> The second impression was issued in a light brown wrapper with an ornamental border similar to that of the first impression and the following wrapper title: *Le Livre de Mormon Histoire Sacrée des Peuples Aborigènes de l'Amérique Publie par John Taylor. Deuxième édition. Paris Rue de Tournon, 7. 1852*. Copies of the second impression with complete wrappers are at the LDS Church and Brigham Young University.

Flake-Draper 714. CSmH, CtY, DLC, MiU-C, NjP, UPB, USIC, UU.

**657** PHELPS, William Wines. *Deseret almanac, for the year of our Lord, 1852: being leap year, and after the 6th of April, the 23rd year of the Church of Jesus Christ of Latter Day Saints; and the second of the last half century of this dispensation: by W. W. Phelps, K. J. Calculated for latitude 40° 45' N. and longitude 111° 26' W., Great Salt Lake City: accompanied with miscellaneous events, &c. W. Richards, Printer; G. S. L. City, U. T. [1852] [At head of title:] No. 2.*

48 pp. 21.5 cm.

*Deseret Almanac for 1852* is the second, and longest, of W. W. Phelps's almanacs (see items 550, 761). An ad in the *Deseret News* of November 15, 1851, announced that it was in press and advertisements would be inserted in it "on reasonable terms." Phelps, it would seem, gave potential advertisers a long time to respond, for this ad ran in the next three issues as well, until December 27. On January 24, 1852, the *News* noted that the *Deseret Almanac for 1852* would be for sale at the Tithing Office the following week, and on February 7 it reported that it was for sale "for cash, butter, eggs, cheese, lard, tallow, and such other chicken fixins as may be convenient and valuable." "The edition is small," this ad continues, urging all "who delight to see Judge Phelps in his glory" to call soon. Helping its sale was a vote in the territorial legislature on January 31 to provide a copy of the almanac to each member and officer.<sup>1</sup>

The second page of *Deseret Almanac for 1852* is blank, and the unnumbered third page, headed *Remarks.—To the Reader*, has the signs of the zodiac, names and characters of the planets, the moon's monthly ages for that year, the times of the beginning of the seasons, and abbreviations—including *K. J.*, which follows Phelps's name on the title page and stands for "King's Jester." Page 4 includes the times of the three eclipses of the sun and three of the moon during the year. Beginning with p. [5], the monthly calendars are on the next twelve odd-numbered pages, pp. [5]–[27], and give the phases of the moon, rising and setting of the sun, southing and setting of the moon, a few world dates and some of Mormon interest, aphorisms, and bits of advice. The even-numbered pages contain the usual songs and poems, and nutritional and agricultural information. Pages 18 and 20 give the officers of Utah Territory and the members of the territorial legislature; pp. 24 and 26 include "An Ordinance Incorporating the University of the State of Deseret" and a list of the regents, one of whom was Phelps; and p. 28 has a rank roll of the officers of the territorial Nauvoo Legion. Among the others items are the board of the Perpetual Emigrating Fund and a list of the judges and officers of the various county courts (pp. 30–32), the Church authorities (p. 34), "Remarks of Elder Phelps, in September Conference, 1851, on Tithing" (pp. 43–45), and a list of the post offices and the mail schedules (p. 46). In spite of his effort to obtain advertisers, the last page has just five ads, three from Phelps himself.

Flake-Draper 6345. CtY, NjP, ULA, UPB, USIC, UU.

**658** *List of names and residence of the members and officers of the Legislative Council of Utah Territory.* [First 2 lines] [Salt Lake City? 1852?]

2 pp. 20 cm.

A single sheet with both recto and verso numbered, this piece gives the membership of the first Utah territorial legislature, as of January 5, 1852. Following the two-line heading above, it lists, in two columns, the members of the Council—Great Salt Lake County: Willard Richards, Heber C. Kimball, Daniel H. Wells, Orson Spencer, Edward Hunter, Orson Pratt; Davis County: John S. Fullmer; Weber County: Lorin Farr, Charles R. Dana; Utah County: Alexander Williams, Aaron Johnson; Sanpete County: Isaac Morley; Iron County: George A. Smith—followed by the officers of the Council and half of the standing committees in single column. Page 2 gives the rest of the standing committees of the Council, and then lists, again in two columns, the members of the House of Representatives—Great Salt Lake County: W. W. Phelps (speaker), Wilford Woodruff, David Fullmer, Daniel Spencer, Albert P. Rockwood, Nathaniel H. Felt, Edwin D. Woolley, Phinehas Richards, Joseph Young, Henry G. Sherwood, Benjamin F. Johnson, Hosea Stout, John Brown; Davis County: Andrew L. Lamoreaux, John Stoker, Gideon Brownell; Weber County: James Brown, David B. Dille, James G. Browning; Tooele County: John Rowberry; Utah County: David Evans, William Miller, Levi W. Hancock; Sanpete County: Charles Shumway; Iron County: Elisha H. Groves, George Brimhall. At the bottom of p. 2, in single column, are the officers of the House.

Hunter and Pratt were not originally members of the Council, as indicated in Brigham Young's proclamation of September 18, 1851 (item 610), but replaced Jedediah M. Grant and Ezra T. Benson on January 5, 1852. Also on that day, John Brown of G. S. L. County replaced Willard Snow, and John Rowberry of Tooele County and Elisha H. Groves and George Brimhall of Iron County presented themselves to the House and were duly sworn into office (see item 621).<sup>1</sup>

During the first sitting of the legislature, on September 27, 1851, the House adopted rules for conducting business and ordered fifty copies to be printed. It would seem, however, that this order was not executed during that sitting, for on January 9, 1852, early in the second sitting, it ordered that one hundred copies of the list of committees, rules of the House, and the territorial Organic Act be immediately furnished the House. Three days later the Speaker of the House instructed the committee on printing to procure, as soon as possible, one hundred copies of the organic act (next item) and "sundry copies of the list of members and officers of the House," and on January 24 the Council ordered one hundred copies of the names of its members together with the officers and standing committees.<sup>2</sup> One might infer that item 658 was struck off soon after. The only located copy may be incomplete; originally it may have had a second leaf giving the standing committees and rules of the House of Representatives (see item 756).

Flake-Draper 9395a. UPB.

**659** *Constitution of the United States of America, as proposed by the convention held at Philadelphia, September 17, 1787, and since ratified by the several states; with the amendments thereto, marginal notes, and index. Also, "An Act to Establish a Territorial Government for Utah," approved, September 9, 1850. Published by authority: [1000 copies ordered to be printed.] G. S. L. City, U. T.: 1852.*

48 pp. 20.5 cm.

On September 24, 1851, two days after the first Utah territorial legislature convened, the House ordered to be printed one hundred copies of the act organizing Utah Territory and the same number of the Constitution of the United States, the two to be bound together with the governor's message (items 611–12). The House repeated the order for one hundred copies of the organic act on January 9 and 12, 1852, but on the 13th the Council ordered one thousand copies of the Constitution and the organic act “with marginal notes and index”—in which the House concurred. The resulting publication, *Constitution of the United States . . . Also, “An Act to Establish a Territorial Government for Utah”* must have been struck off during the next seventeen days, for the resolution of January 30, 1852, which specified its distribution, refers to “the Constitution, Organic Act, &c., just published.” This resolution stipulated that five copies each were to be provided to the governor, secretary of state, territorial judges, U.S. marshal and district attorney, and the members and officers of the territorial legislature; in addition, one copy was to go to each officer in the various counties.<sup>1</sup> Some of the pamphlets were later used to make up complete copies of the 1852 territorial laws (see item 714), and it is in this form that they are most often found today.

As the legislature directed, *Constitution of the United States . . . Also, “An Act to Establish a Territorial Government for Utah”* contains the Constitution of the United States and amendments (pp. [3]–26); “An Act to Establish a Territorial Government for Utah” (pp. [27]–37); index to the Constitution (pp. [38]–46); and index to the organic act (pp. [47]–48). The organic act had earlier been printed in the *Deseret News* of November 30, 1850, and *Millennial Star* of October 15, 1850. It is included in the pamphlet *Latter-day Saints in Utah* (items 679–80), in *Acts, Resolutions, and Memorials, Passed by the First Annual, and Special Sessions, of the Legislative Assembly, of the Territory of Utah* (Salt Lake City, 1852), pp. 27–36, and in *Acts, Resolutions and Memorials, Passed at the Several Annual Sessions of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1855), pp. 111–19.

CSmH, CtY, NjP, UPB, USIC, UU.

**660** *Fourth report of the Bradford quarterly conference, of the Church of Jesus Christ, of Latter Day Saints, held at the meeting room, Sun Bridge, Bradford. January 24th & 25th, 1852. Bradford: John Drake, Printer & Bookbinder, Northgate. [Signed on p. 8:] Robert O. Menzies, President. Jonathan Midgley, William Burton, Clerks. [1852?]*

9 pp. 21.5 cm.

Summarized in this report—the fourth of six from the Bradford Conference (see items 563, 581, 629)—are a meeting on Saturday evening, January 24, 1852, and three meetings on Sunday, January 25. A table on p. [2] gives the statistics and finances for nineteen branches, and the book agent's statement on p. 9 shows £82 8s. 4½d. owing the *Millennial Star* office. A hymn, “Song of Zion” in four 8-line verses, is included at the end.

Flake-Draper 1908. UPB, USIC.

661 *Deseret News Extra*. Great Salt Lake City, U. T., Jan. 31. 11 o'clock, P.M. [Salt Lake City, 1852]

Broadside 60.5 × 17 cm. Text in two columns.

This first *Deseret News* extra was issued between the regular numbers of January 24 and February 7 because of the arrival of the Eastern mail on January 29—which had been expected on December 31, thirty days after it left Independence, Missouri.<sup>1</sup> Prompting the extra were the first newspaper reports of the return of the territorial appointees, judges Lemuel G. Brandebury and Perry E. Brocchus, territorial secretary Broughton D. Harris, and sub-Indian agent Henry R. Day (see items 610, 693). The first column quotes the *New-York Daily Tribune* of November 6, 1851, that it appeared the appointees had been “compelled to quit that part of the Union by the bad behavior of Gov. Brigham Young,” and “there seems to be reason for the inference that [the Mormons] intend to secede from our glorious confederacy and set up for themselves.”<sup>2</sup> This is followed by excerpts from the *Millennial Star* of November 1, 1851, that Erastus Snow had commenced the *Skandinaviens Stjerne* (item 617); that several sheets of the Book of Mormon in Italian, French, and in Welsh had been struck off (items 656, 689, 690); and that William Willes had sailed for Calcutta on September 2 (see items 739–40), Hugh Findlay had sailed for Bombay on October 20, and Thomas Obray had been called to Malta (see items 700–2).

The last third of the first column and all of the second comprise a commentary on the newspaper reports. In response to the claim in the *New-York Daily Tribune* of November 5 that Brigham Young had “squandered” the \$20,000 appropriated by Congress, for example, the extra notes that the territorial legislature had applied those funds against the purchase of the Council House in Great Salt Lake City, which cost \$45,000 and consisted of “two spacious halls, and four offices, two of which are occupied by the books of the Utah Library, and as Reading Rooms.”<sup>3</sup> To the *Tribune*’s charge that Young “made an attempt to take \$24,000 from the Secretary,” it refers to the action of the legislature to draw on these funds, Secretary Harris’s refusal, and Brigham Young’s subsequent efforts to keep the money in the territory (see item 610). “All is peace and prosperity in Utah,” the extra concludes. “There is no disturbance here, neither has there been, only what the Hon. Judge [Brocchus] referred to, inspired or created by his overt act, in requesting the privilege of addressing a religious assembly . . . [and] having had his request granted by [Gov. Young], said Judge proceeded to abuse and slander said assembly beyond the endurance of civilized mortals” (see item 610).

The entire text of the extra is reprinted from the same setting in the regular issue of the *Deseret News* for February 7, 1852.

Flake-Draper 2801. CtY, NjP, UPB, USIC, UU.

662 PRATT, Orson. *Guddommelig myndighed; eller det spørgsmål: var Josef Smith sendt af Gud? Oversat fra ængelsk af Alexander v. Wejhe, Lærer i det ængelske*

sprog. [Caption title] [On verso of p. 23:] *Kjøbenhavn.—Trykt hos J. G. Salomon, Brolæggerstræde 77. [1852?]*

23[1] pp. 21.5 cm.

*Guddommelig Myndighed*—Orson Pratt's *Divine Authority* in Danish—is the second of Orson's tracts to be published in that language (see item 602). Alexander Weihe (or Wejhe or Weyhe), the translator, was baptized into the Church on December 16, 1851, so *Guddommelig Myndighed* was undoubtedly printed after that.<sup>1</sup> Erastus Snow mentions in his "Summary of the Danish Mission" that he had published seven tracts totaling about 10,700 copies, including a translation of *Divine Authority*, and the accompanying inventory, dated March 1, 1852, lists 740 copies of "*Guddommelig Myndighed*" still in the mission office, each priced at 8 skilling.<sup>2</sup> One might guess, therefore, that *Guddommelig Myndighed* was printed in January or February 1852, in about 1,000 copies. It is one of the few Danish tracts of the period not printed by F. E. Bording. Subsequent Danish editions of *Divine Authority* bear a different title, *Guddommelig Fuldmagt* (see item 766). Alexander Weihe was an assistant in the Scandinavian Mission office and the translator of at least two other pieces, *Explanation of the Revelations of John* (item 762) and the last four numbers of Orson Pratt's *Divine Authenticity of the Book of Mormon*. Peter O. Hansen's comment that Weihe was hampered by having studied too many languages might explain the unusual diacritics he employed in *Guddommelig Myndighed*.<sup>3</sup>

Flake-Draper 6459a. UPB, USIC.

**663** HARMON, Appleton Milo. [Handbill advertising lectures at the Paragon St. Chapel, Hull. Hull? 1852]

A. M. Harmon received his appointment as pastor over the Newcastle-upon-Tyne, Hull, and Carlisle conferences in November 1851 while he was staying in Glasgow (see items 607–9, 622–23), and on December 4 he left for his field of responsibility. On January 28, 1852, he came to Hull, and five days later, after dinner and tea, he went "to the printing office & got some bills under weigh announcing a Course of thirteen lectures of Specified Subjects to be given in Peragon [Paragon] St. Chapel." He came back to Hull on Sunday, February 8, and "spoke a short time after Br. Gal[l]owa[y]." The following Sunday in Hull he preached in the afternoon and John T. Hardy "gave a lecture on primitive Christianity at night with good attendance all day." Again in Hull on Sunday, February 22, he "met with the Saints 3 times and at night delivered a Lecture. According to preveous announcement Subject: 'Showing that the falling away from the truth, as predicted by the prophets, has taken place.'" But he did not speak in Hull during March or the first week in April, suggesting that the bulk of the lectures were delivered by others, some undoubtedly by Hardy, the president of the Hull Conference (see items 643, 687, 705).<sup>2</sup>

**664** YOUNG, Brigham. *Territory of Utah, Proclamation by the governor*. [12 lines] *In testimony whereof, I have hereunto set my hand, and caused the seal of said Territory to be affixed, at the place aforesaid, this fourth day of February, one thousand eight hundred and fifty-two, and of the Independence of the United States of America the seventy-sixth. By the Governor, Brigham Young. W. Richards, Secretary pro. tem., appointed by the Governor*. [Salt Lake City, 1852]

Broadside 24 × 20 cm.

The 1851–52 Utah territorial legislature met in regular session in two sittings, the first from September 22 to October 1, 1851, and the second from January 5 to February 5 and February 16–18, 1852 (see items 610, 611–12, 653). The Utah organic act stipulated that a regular legislative session should not exceed forty days, and on February 4—the thirty-sixth day of actual meetings—Brigham Young issued this proclamation ordering a special session to begin the day after the regular session adjourned.<sup>1</sup>

As mandated by the proclamation, the special session opened on February 19 and ran until March 6. The opening day was devoted to fasting and prayer, with speeches in the morning by Orson Pratt, Brigham Young, Heber C. Kimball, Willard Richards, and Daniel Spencer, and “exhorting” in the afternoon by Levi W. Hancock, George A. Smith, Orson Spencer, W. W. Phelps, Elisha H. Groves, David Fullmer, and Brigham Young.<sup>2</sup>

One of the two copies of item 664 at the LDS Church has what appears to be a territorial seal struck twice on the folded sheet making four impressions. The other copy does not have the seal, nor do the copies at Brigham Young University, Princeton, and Yale. The proclamation was reprinted in *Journals of the House of Representatives, Council, and Joint Sessions of the First Annual and Special Sessions of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1852), p. 166.

Flake-Draper 9354c. CtY, NjP, UPB, USIC.

**665** *Report of the St. Louis conference of the Church of Jesus Christ of Latter Day Saints, held in Concert Hall, St. Louis, Mo., February 15th, 1852. St. Louis, Mo. Printed by Moritz Niedner. cor. of Ches. & Third str. 1852.*

8? pp. 22 cm.

One report only from the St. Louis Conference is located, and the only extant copy is incomplete, ending on p. 6, part way through the first sentence of the speech of William Gibson—who would succeed Thomas Wrigley as president of the conference within three months (see item 372). It reports two meetings on Sunday, February 15, 1852, in the Concert Hall on Market Street, where the Latter-day Saints regularly held their services, and includes summaries of Wrigley’s morning and afternoon discourses and the sustaining of local authorities. Two tables on p. 4 list the statistics for six St. Louis wards and six branches in the surrounding area.<sup>1</sup> Since the second and third leaves are conjugate, one might guess that the complete pamphlet had seven or eight pages.



Thomas Wrigley succeeded Alexander Robbins as presiding elder in St. Louis, when Robbins left for the Great Salt Lake Valley in 1851. Born in Yorkshire, England, February 22, 1816, Wrigley joined the Church in 1842, came to Nauvoo the following year, and moved to St. Louis that December. In 1852 he made the overland trek to Utah, went to Fort Supply as a missionary in 1853, and settled in American Fork a year later, where he lived until his death on July 3, 1873.<sup>2</sup>

Robert Alexander and George Hickenlooper were the clerks for the conference. Alexander was born in Tyrone County, Ireland, November 21, 1826, baptized into the Church in 1847, and came to Utah five years later, settling in Salt Lake City, where he died on February 19, 1887.<sup>3</sup> Hickenlooper was born in Pennsylvania, August 8, 1826, participated in the Nauvoo Temple, and apparently did not come to Utah but lived for much of his life in Monroe County, Iowa; he died in Washington, D.C., August 16, 1906.<sup>4</sup>

Flake-Draper 2017. USIC.

**666** [Invitation card for the first typographic feast, February 24, 1852. Salt Lake City, 1852]

The “first Typographic Feast celebrated in the Vallies of the Mountains” was held in the Fourteenth Ward schoolhouse on Tuesday, February 24, 1852, and fully reported in the *Deseret News* of March 6. Brigham Young opened the festival with prayer, Arieih C. Brower delivered the principal discourse, and Heber C. Kimball blessed the food and gave the after-dinner speech. During the meal the guests offered a number of toasts, each quoted in full in the *News*’s report.<sup>1</sup>

An invitation was printed for this event, and although no copy is located, it is mentioned in the *News* and in a biographical sketch of the printer Joseph Bull:

Jan. 15, 1852, Apostle Willard Richards engaged [Joseph Bull] on the printing staff of the “Deseret. News.” In February he printed the first ball invitation card for the first typographical festival held in Salt Lake City. The cards were printed in colored inks, which he made from dry colors he had brought with him [from England.]<sup>2</sup>

This February “feast” was the first of a series of festivals which evolved into a printer’s guild, formally organized in 1855 with the name Typographical Association of Deseret (see item 745). Thirteen years later the National Typographical Union chartered the Deseret Typographical Union as its Local 115—the first documented labor union in Utah Territory chartered by a national organization.<sup>3</sup>

Joseph Bull’s association with the *Deseret News* lasted for more than fifty years. Born in Leicestershire, England, January 25, 1832, he entered the printing trade as an apprentice at age fourteen and converted to Mormonism two years later. He sailed for America in 1851 and came to Utah that summer, pausing to work a few weeks at the *Frontier Guardian*. Four years later he went to San Francisco with George Q. Cannon, where he helped print the Hawaiian Book of Mormon and the *Western Standard*. Returning to Utah in 1858, he worked at the *Deseret News* for two years and then began a four-year mission in England under Cannon’s presidency, during which he labored in the *Millennial Star* office and served as

president of the Bedfordshire Conference and pastor over the Sheffield, Leeds, and Hull conferences. After this mission, he assisted Cannon with the *Juvenile Instructor* and then filled a second mission to England, 1877–79, superintending the printing in the Liverpool office. But for most of his life he worked at the *News*, in a variety of capacities, as pressman, business and purchasing agent, advertising agent, foreman of the print shop, and superintendent of the printing departments. He died in Salt Lake City, January 11, 1904, known across the country as the “Mormon Newspaper Man.”<sup>4</sup>

**667** *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. Kjøbenhavn, 1852. Udgivet og forlagt af Erastus Snow. Trykt hos S. Trier.*

[i–vi][1]–318 pp. 15.5 cm.

The first Danish Doctrine and Covenants came off the press during the latter part of February 1852, just before Erastus Snow left the Scandinavian Mission on March 4. In his “Summary of the Danish Mission,” he reports that he published it in 800 copies, and the March 1, 1852, inventory accompanying the summary shows 767 copies in unbound sheets still in the mission office. The *Millennial Star* took note of *Pagtens Bog* in its issue of April 1. It remained in print for about two years, and on August 1, 1854, the *Skandinaviens Stjerne* announced the publication of a second edition.<sup>1</sup>

Peter O. Hansen translated some sections of the Doctrine and Covenants into Danish during the first months of the mission, and several sections were included in the Danish hymnals (items 565, 627, 668). After revising Hansen’s translation of the Book of Mormon (see item 574), Miss Matthiesen voluntarily translated part of the Doctrine and Covenants and sent her manuscript to Snow with a demand for payment—whereupon Snow terminated her services and seems to have joined forces with Hansen in completing the translation. They were undoubtedly assisted by other local people, including Johan Peter Lorentzen, who compiled the second hymnal and helped Hansen in the *Skandinaviens Stjerne* office. By December 1, 1851, the translation was complete and undergoing a final revision, and that month Snow reported that he expected to start printing it before the end of the year. During his trip to England six months earlier, he had received a donation of £200 from a wealthy Yorkshire farmer, Thomas Tenant, part of which was to be used in publishing the book.<sup>2</sup> It was printed by S. Trier, not F. E. Bording, probably because Snow wanted it finished before he left Denmark and Bording was occupied with other Mormon pieces (e.g., items 617, 668).

According to its title page, the 1852 *Pagtens Bog* was translated from the second British edition of the Doctrine and Covenants (item 442). It collates: title page, with the verso blank (pp. [i–ii]); a chronological index (pp. [iii–vi]); and 111 sections (pp. [1]–318); it does not contain the Lectures on Faith. Its bindings include green or brown cloth with gilt bands and gilt title on the backstrip, and blue endsheets; blue or brown wavy patterned cloth with gilt bands and gilt title on the

backstrip, and blue or green endsheets; and black striated leather with a blind-stamped ornamental border on the covers, gilt decorations and gilt title on the backstrip, and plaid coated endsheets. The Harvard copy, in brown wavy patterned cloth, was a gift from Brigham Young through Samuel W. Richards, June 13, 1854.

Flake-Draper 2922. MH, NjP, UPB, USIC.

**668** *En samling af hellige lovsange og hymner, til brug i Jesu Christi Kirke af Sidste Dages Hellige. Tredie udgave. Kjøbenhavn. Udgivet og forlagt af P. O. Hansen og medhjælper. Trykt hos F. E. Bording. 1852.*

125[3] pp. 10 cm.

The third Danish hymnal collates: title page, with the verso blank (pp. [1–2]); preface, dated at the end, Kjøbenhavn, 1852, and signed *E. Snow* (pp. [3–4]); sixty-six numbered hymn texts (pp. [5]–[113]); what is now D&C 20 (pp. 114–25); and an index (pp. [126]–[128]). The only located copy is bound in black striated cloth with gilt bands on the backstrip and *Endelige Sange* in gilt on the front cover.

Its preface is identical to that of the second edition (item 627) except that it is dated 1852 and signed by Erastus Snow. And its first forty-five hymns are the same as those in the second edition; indeed, pp. [5]–77 are a line-for-line reprint of these pages in the second edition. Among the twenty-one added songs are some by new converts—Johan A. Ahmanson’s “I Cristo er Lyset Oprundet” (no. 50), for example, and Hans F. Petersen’s three hymns, “Høs Os, Immanuel, Vi Dig Anraabe” (no. 47), “O Hører! I Slægter paa Jorden et Ord” (no. 48), and “Zion Naar paa Dig Jeg Tænker” (no. 49).<sup>1</sup> In the index, among some other errors, the last hymn, “Jesus en Frelser” (no. 66), is erroneously numbered 67 and listed on p. 114.

The hymnal’s title page acknowledges the assistance given the publisher, Peter O. Hansen, probably by Johan Peter Lorentzen and Frans Julius Hahn. Erastus Snow reported to Franklin D. Richards in March 1852 that the book was issued about the same time as the Danish Doctrine and Covenants, “the latter part of February.” In his “Summary of the Danish Mission,” he states that the first three Danish hymnals totaled 2,500 copies, so one might guess that the third hymnal was published in an edition of 1,000. The March 1, 1852, inventory accompanying this summary shows 700 unbound copies in the mission office and 62 bound copies, with 150 additional copies of pp. 114–25. Thirteen months later all of the books had been sold.<sup>2</sup>

Flake-Draper 1738. USIC.

**669** SNOW, Erastus. *En röst från landet Zion. Vittnesbörd af de lefvande och de döde.* [4 lines] *Samlat af Erastus Snow från Stora Saltsjö Staden i Nord Amerika. Köpenhamn 1852. Tryckt vid E. Snows bekostnad hos Sally B. Salomon.* [Wrapper title]

48 pp. 21.5 cm. Green title wrapper, ornamental border on front wrapper.

When Erastus Snow left Copenhagen to return to America on March 4, 1852, the Church in Denmark numbered six hundred, with a few members in Norway,

185-2  
3097

# EN RÖST

FRÅN

## LANDET ZION.

VITTNESBÖRD AF DE LEFVANDE OCH DE DÖDE.

MOTTO: SE HVAD KOMMA SKALL FÖRKUNNAR JAG FRÄM-  
FÖRE ÄT, OCH FÖRKUNNAR NYA TING: FÖR ÄN  
DET SKER, LÄTER JAG EDER DET HÖRA.

ES 42 9.

SAMLAT

AF

**ERASTUS SNOW**

FRÅN STORA SALTSJÖ STADEN I NORD AMERIKA.

KÖPENHAMN 1852.

TRYCKT VID E. SNOWS BEKOSTNAD

HOS SALLY B. SALOMON.

Sweden, and Iceland. Over seven hundred had been baptized in Scandinavia, and forty-five had left for Utah, including a group from Sweden.<sup>1</sup> Just before his departure, Snow published the first Mormon piece in Swedish, *En Röst från Landet Zion* (A Voice from the Land of Zion). He notes in his "Summary of the Danish Mission" that he issued the pamphlet in 1,000 copies "for general circulation," and the accompanying March 1, 1852, inventory shows 975 still in the mission office.<sup>2</sup> It would remain a popular missionary tract in the Scandinavian Mission, going through at least seven more editions before the end of the century. An earlier attempt to publish a Swedish tract had been made by John E. Forsgren, the first Mormon missionary in Sweden. During the course of his three-month mission there in the summer of 1850, he translated Orson Pratt's *Remarkable Visions* into Swedish but failed to find someone who would print it.<sup>3</sup>

In a letter to Franklin D. Richards of December 1851, Erastus Snow reports that he had "a Sweedish Professor engaged in the translation of Brother Lorenzo's 'Voice of Joseph,' with additions and improvements, for circulation in the Swedish language."<sup>4</sup> Indeed, *En Röst från Landet Zion* is a translation of Lorenzo Snow's *La Voix de Joseph* (item 558), with a few modifications.<sup>5</sup> Where *La Voix de Joseph* opens with a translation of the first eleven and a half pages of Orson Pratt's *Remarkable Visions* (item 393), *En Röst från Landet Zion* replaces the first six pages of Orson's tract with that part of the "History of Joseph Smith" in the Pearl of Great Price (item 599). Some text is added on p. 35 concerning the events in Nauvoo in September 1845, and a few lines are added on pp. 43–44 about the Mormon periodicals then in circulation. Following a preface signed by Erastus Snow and dated *Köpenhamn i Februari 1852* (pp. [1–2]), the text is divided into nine unnumbered chapters, the first seven with chapter summaries. The pamphlet was issued with a green title wrapper, the title within an ornamental border on the front, a table of contents on the inside front wrapper, four paragraphs of text on the inside of the back wrapper, and the outside back wrapper plain.<sup>6</sup> The wrapper states "Compiled by Erastus Snow." Who the "Sweedish Professor" was is not known.

Flake-Draper 8161. CtY, CU-B, MH, UPB, USIC.

**670** WANDELL, Charles Wesley. *History of the persecutions!! endured by the Church of Jesus Christ of Latter Day Saints, in America. Compiled from public documents, and drawn from authentic sources. By C. W. Wandell, minister of the gospel.* [4 lines] Sydney: Printed by Albert Mason, 147, Castlereagh Street South. [1852]

64 pp. 21.5 cm.

*History of the Persecutions!* is the fourth piece from the Australian mission, the second, most likely, composed by Charles W. Wandell himself (see items 630–31, 655). The circumstances surrounding its publication are described by Wandell in his letter of February 11, 1852:<sup>1</sup>

A book, entitled "*History of the Mormons*," written against us, has been and is being widely circulated among the people, prejudicing them against us, which left us no

alternative but to publish a true statement of the most prominent facts in the history of the church. I am, with bro. Murdock's approval, printing two thousand copies. It is entitled "*History of the persecutions endured by the Church of Jesus Christ of Latter Day Saints in America.*" It is about three weeks since the first sixteen pages were issued, and I began to circulate them among the people. On last Sabbath I offered the second sheet (from page 17 to 32) to a large and orderly congregation on the race course, who took nearly one hundred of them. There are two sheets yet to be printed, which will make it a work of sixty-four pages, (octavo.) Its effects upon the people can already been seen, and I have received testimony sufficient already to satisfy me that it will be an invaluable book in these colonies.

Wandell notes in the same letter that he had baptized twenty-six at that point, so most of the one hundred sheets he sold the preceding Sunday must have gone to people who were not Church members. John Murdock reported that the cost of printing *History of the Persecutions!* was £32, making a total of £56 spent on printing up to that time—part of which had not yet been paid when he left Australia in June.<sup>3</sup> The book "History of the Mormons," which prompted Wandell's pamphlet, has not been identified.

*History of the Persecutions!* is almost entirely made up from earlier sources, in most instances with an attribution. The text on pp. [5]–22 and pp. 27–31 is taken from Parley Pratt's *Late Persecution* (item 64); that on pp. 23–27 is from John P. Greene's *Facts* (items 55–56); the extract of the report of Joseph Smith's July 1843 hearing on pp. 31–47 appears in the *Times and Seasons* of July 1 and August 1, 1843 (see item 182); pp. 48–51 include most of Joseph Smith's appeal to the Green Mountain Boys (item 187); pp. 52–53 contain John Taylor's account of the assassination of Joseph and Hyrum Smith, from the 1844 Doctrine and Covenants (item 236); an extract from William M. Daniels's *A Correct Account of the Murder of Generals Joseph and Hyrum Smith* (item 261) is reprinted in pp. 53–56; and excerpts from Thomas L. Kane's *The Mormons* (Philadelphia, 1850) conclude the book. *History of the Persecutions!* is known in two states, the second typographically identical to the first except for the addition at the end of a seven-line paragraph concerning the building of the temple at Salt Lake City and gathering to Utah.

Flake-Draper 9547–48. CSmH, CtY, CU-B, ICN, MH, MoInRC, NN, UHi, UPB, USIC, UU.

**671** *Legislative Assembly ball* [beehive ornament between *ba* and *ll*]. [dotted underline] *and ladies are respectfully solicited to attend a social party, given by the members of the Legislative Assembly, at the Representatives' Hall, on Thursday, 4th inst. at 1 p.m. Managers: N. H. Felt, A. P. Rockwood, James Brown, David Evans, Aaron Johnson* [first 4 names in two columns]. *G. S. L. City, March 2, 1852.* [News Typ.

Broadside 7 × 9.5 cm. On slick card stock.

A single copy of this invitation—addressed to William H. Kimball—is located at the Daughters of Utah Pioneers Museum in Salt Lake City.<sup>1</sup> The event itself, held

two days before the first territorial legislature adjourned, is reported in the *Deseret News* of March 20, 1852. After prayer by Patriarch John Smith, chaplain of the Council, Brigham Young "led off in the dance," and at 7 p.m. supper "was served in untold variety and sumptuousness." Brigham Young delivered the after-supper speech and then dancing was resumed, with refreshments served at midnight and the party dismissed at 2 a.m. Hosea Stout notes in his diary that some 65 men and over 100 women attended, and it "was altogether the best party that has been in the Valley."<sup>2</sup>

The "managers" were all members of the House, except Aaron Johnson, who was a member of the Council, Felt and Rockwood from Great Salt Lake County, Brown from Weber, Evans and Johnson from Utah County (see item 658). Nathaniel H. Felt was born in Salem, Massachusetts, February 6, 1816, converted to Mormonism in 1843, and moved to Nauvoo in 1845 and then to St. Louis the year after, where he served as the presiding elder. In 1850 he came to Utah and was appointed traveling bishop in September 1851 (see item 744). Three years later he returned to the East Coast, assisting John Taylor in establishing the *Mormon*, filled a mission to Great Britain, 1865–67, and labored six months in New England, 1869–70. He died in Salt Lake City, January 27, 1887.<sup>3</sup>

Born in Massachusetts in 1805, Albert P. Rockwood joined the Church in 1837, served as a general in the Nauvoo Legion, and was chosen one of the First Council of Seventy in 1845. Coming to Utah with the pioneer company in 1847, he was a member of the territorial legislature from the time of its organization until his death on November 26, 1879, in Salt Lake City.<sup>4</sup>

James Brown, born in North Carolina in September 1801, joined the Church in Illinois in 1838, marched with the Mormon Battalion as captain of Company C, and lead the sick detachment from Santa Fe to Pueblo and then to the Great Salt Lake Valley, reaching the Valley on July 29, 1847. In January 1848 he settled on the Weber River at Fort Buenaventura after purchasing it from Miles Goodyear and founded Brownsville, renamed Ogden City. He served several terms in the territorial legislature and on the Ogden city council from 1855 until his death on September 30, 1863.<sup>5</sup>

David Evans, born in Maryland on October 27, 1804, became a Mormon in 1833, marched with Zion's Camp the following year and joined the First Quorum of Seventy when it was organized in 1835, witnessed the massacre at Haun's Mill, and served as the bishop of the Nauvoo Eleventh Ward. In September 1850 he reached the Salt Lake Valley and the following February moved to Lehi, where he was the bishop for twenty-eight years, the mayor for seven, and for many years a representative from Utah County. He died in Lehi, June 23, 1883.<sup>6</sup>

Aaron Johnson was born in Connecticut, June 22, 1806, joined the Mormons in 1836 and moved to Kirtland the following year and then to Far West and Nauvoo, where he was a member of the high council (see item 296). He came to Utah in 1850 and was one the founders of Springville, serving as the bishop there for twenty years and a territorial legislator for fifteen. He died in Springville, May 10, 1877.<sup>7</sup>

USID.

**672** *An act to provide for the further organization of the militia of the Territory of Utah; approved Feb. 5, 1852. G. S. L. City, U. T.; 1852. [At head of title:] [500 copies ordered to be printed.]*

24 pp. 17.5 cm.

**673** YOUNG, Brigham. *Proclamation*. [16 lines] *In testimony whereof, I have hereunto set my hand and caused the Seal of said Territory to be affixed, at Great Salt Lake City, in the Territory aforesaid, this twelfth day of March, in the year one thousand eight hundred and fifty-two. By the Governor, Brigham Young. W. Richards, Sec. pro tem., Appointed by the Governor. [Salt Lake City, 1852]*

Broadside 15 × 18 cm.

**674** *Head Quarters Nauvoo Legion, G. S. L. City, Utah Territory, April 12, 1852. General Orders No. 1. [First 4 lines] [Signed at end:] Daniel H. Wells, Lieut. Gen. Commanding. [Salt Lake City, 1852]*

Broadside 25 × 20 cm.

In his message to the legislature of January 5, 1852, Brigham Young noted that the laws regulating the territorial militia were very deficient and, referring to a report from Adjutant General James Ferguson, suggested some areas where they could be improved (see items 625, 653).<sup>1</sup> Responding to the governor's suggestions, the legislature passed an act redefining the organization of the militia on February 4, and the next day Brigham Young signed it into law. This act was undoubtedly drafted by the House Committee on Militia—Albert P. Rockwood, Hosea Stout, and Benjamin F. Johnson—and the Council Committee on Military Affairs—George A. Smith, John S. Fullmer, and Daniel H. Wells. Stout notes in his diary that on January 14 he met with the Committee on Militia, when it was decided to provide a law for the militia's reorganization, and met again one week later. Thirteen days after it was signed into law, the legislature ordered 500 copies "to be printed in pamphlet form for distribution," and by March 3 it was out of press, when the joint session ordered the edition to be given to Wells for distribution among the officers of the Legion.<sup>2</sup> It was reprinted in *Acts, Resolutions, and Memorials, Passed by the First Annual, and Special Sessions, of the Legislative Assembly, of the Territory of Utah* (Salt Lake City, 1852), pp. 143–60, and in *Acts, Resolutions and Memorials, Passed at the Several Annual Sessions of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1855), pp. 207–22. In seventy-nine sections, it laid out the organization and procedures of the territorial militia—still to be called the Nauvoo Legion but now with "divisions" instead of "cohorts." Further, the commanding officer was now to carry the rank of lieutenant general.

Mandated by this act, Brigham Young issued his proclamation of March 12, 1852, calling an election on March 27 among the commissioned officers in each military district to select the lieutenant general. This proclamation was reprinted in the *Deseret News* of March 20, from a different setting, and in *Journals of the House of Representatives, Council, and Joint Sessions of the First Annual and*



*Special Sessions of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1852), p. 167.<sup>3</sup>

Daniel H. Wells, who had been serving as the Legion's commanding officer with the rank of major general, was elected lieutenant general on March 27 (see item 625). Following his election, Wells issued *General Orders No. 1* announcing his staff appointments and scheduling district musters in Manti, Fillmore, and Parowan for May 1, 4, and 7, respectively. Among his appointments: James Ferguson, adjutant general; Lewis Robison, quartermaster general; Albert P. Rockwood, commissary general of subsistence; James W. Cummings, paymaster general; Hiram B. Clawson, one of three aides de camp; Orson Pratt and Albert Carrington, topographical engineers; Thomas Bullock, military secretary; Wilford Woodruff and Nathaniel H. Felt, chaplains; Edward P. Duzette, chief of music; and Lot Smith and Ephraim Hanks, color bearers general. The copy of *General Orders No. 1* at the LDS Church is on a sheet 25 × 40.3 cm., folded to make four pages, with text only on the first page. The orders were reprinted in the *Deseret News* of April 17, 1852, from a different setting. Four months later Wells issued *General Orders No. 2*, which scheduled district musters in the northern part of the territory (item 726).

Item 672: Flake-Draper 9384. MH, UPB, USIC. Item 673: Flake-Draper 9353b. USIC. Item 674: Flake-Draper 9679a. USIA, USIC.

**675** "*Mormonism*"! *Indictment for the murder of James Monroe, referred to in the report of the returned judges from the Territory of Utah.* [Caption title] [At foot of p. 8:] *Liverpool: Printed by R. James, 39, South Castle Street.* [1852]  
8 pp, 21.5 cm.

**676** [Large handbill advertising a lecture by Cyrus H. Wheelock on March 15, 1852, in reply to J. B. Lowe's lecture of March 8. *Liverpool?* 1852]

On November 13, 1851, Josiah B. Lowe, an Anglican cleric in Liverpool, delivered a lecture on Mormonism, which he published in the pamphlet "*Mormonism*," by the Rev. Josiah B. Lowe, M.A., Incumbent of St. Jude's, *Delivered at the Concert Hall, Liverpool, on Thursday Evening, November 13th, 1851* (Liverpool: W. T. Thompson, 1851?).<sup>1</sup> This lecture was mentioned by Glaud Rodger in the *Millennial Star* of February 15, 1852, and precipitated an exchange between Lowe and a Mormon elder William Collinson, during which Lowe sent Collinson a copy of the tract *Polygamy Revived in the West: Report of the Judges of Utah Territory to the President of the United States on the Conduct of the Mormonites* (Liverpool: Printed by T. Brakell, 1852).<sup>2</sup> Collinson responded with a letter to Lowe, published in a local newspaper on February 28, 1852, and reprinted in the *Star* of March 15, prompting Lowe to issue a letter to Collinson, printed in a small broadside, announcing that he would give a second lecture on Mormonism on Monday, March 8.<sup>3</sup>

Samuel W. Richards records in his diary that he went to Richard James's shop on Saturday, March 6, and arranged for the printing of a tract to be distributed at Lowe's March 8 lecture, and James agreed to have 1,000 copies ready for the event.

Two days later Samuel picked up six copies and sent one to his brother Franklin, one to J. W. Young, and one to a Rev. B. F. Prescott.<sup>3</sup> Without doubt this tract was "*Mormonism*"! *Indictment for the Murder of James Monroe*. The caption title indicates that it was issued in response to *Polygamy Revived in the West*, which the Richards brothers knew Lowe would use in his lecture.

*Polygamy Revived in the West* reprints the December 19, 1851, report of Lemuel G. Brandebury, Perry E. Brocchus, and Broughton D. Harris to President Fillmore (see items 610, 693). This report claims that James Monroe, of Utica, New York, had been murdered while traveling to Salt Lake City, that the murderer had not been arrested, and that many believed "the murder was counselled by the church."<sup>4</sup> "*Mormonism*"! *Indictment for the Murder of James Monroe* was intended to set the record straight. The basic facts—in spite of the Brandebury-Brocchus-Harris version—were not in dispute. Howard Egan had guided a company of gold miners to California and, upon returning to Utah in September 1851, learned that his wife Tamson had born a child by James Monroe. Monroe at that point was returning to Utah with some goods he was bringing from the States. Egan intercepted him near Bear River on September 20 and, after a brief conversation, shot and killed him. Indicted by a federal grand jury, Egan was tried in the federal court on October 17 and 18 before Zerubbabel Snow, a Mormon and the only territorial justice remaining in Utah. W. W. Phelps and George A. Smith spoke in his defense, and after deliberating fifteen minutes the jury acquitted him.<sup>5</sup>

In his defense Smith emphasized that "in this territory it is a principle of mountain common law, that no man can seduce the wife of another without endangering his own life." And further: "The principle, the only one, that beats and throbs through the heart of the entire inhabitants of this Territory, is simply this: The man who seduces his neighbour's wife must die, and her nearest relative must kill him!" At the end of his plea, Smith moved to a jurisdictional point, arguing that the murder took place within the bounds of Utah Territory and that federal law did not apply to the case.

Snow began his charge to the jury with a review of justifiable homicide and then declared: "The law does not permit a person to take the redress of grievances into his own hands. Though the deceased may have seduced the defendant's wife, as he now alleges, still he had no right to take the remedy into his own hands." Moving to the question of jurisdiction, Snow explained that the case was being tried in a federal court, which had no jurisdiction over crimes committed in a U.S. territory, except those places where the federal government had "sole and exclusive jurisdiction." Should the jury find that Monroe's murder occurred inside Utah Territory, he concluded, at a location where the federal government did not have sole and exclusive jurisdiction, the defendant was entitled to a verdict of not guilty.

"*Mormonism*"! *Indictment for the Murder of James Monroe* prints Smith's plea and Snow's charge to the jury, along with an editorial comment at the end that the reports should "prove a sufficient warning to all unchaste reprobates, that they are not wanted in our community"—all taken from the *Deseret News* of November 15, 1851. Its typesetting was used again in the first printing of the pamphlet *Latter-day*

*Saints in Utah* (item 679), and Smith's plea and Snow's charge were published a fourth time in the *Journal of Discourses*, 1:95–103.

Lowe, according to Samuel Richards's diary, delivered his lecture in the Music Hall on March 8, "with Rev. Dr. McNeile in the Chair, a very filthy thing."<sup>7</sup> Immediately after, Cyrus H. Wheelock announced that he would reply to Lowe's discourse the following Monday, and on March 9 large handbills announcing Wheelock's lecture were struck off and posted around the city.<sup>8</sup> Many of the Saints came in from the country to hear Wheelock speak, Samuel reports, while other people came to break up the meeting. After two hours, Franklin D. Richards closed the session "in a state of confusion" when his brother brought in three policeman to clear the hall, "which they did without harm to any one." Following the meeting several of the elders met to discuss the possibility of printing Wheelock's speech in a local newspaper.<sup>9</sup> Subsequently Lowe published his March 8 lecture in the tract *Mormonism Exposed; Being a Lecture on the Doctrines and Practices of "The Latter-day-Saints," Delivered in the Music Hall, Bold Street* (Liverpool: Published by Edward Howell, 1852).

Item 675: Flake-Draper 3122. CtY, UHi, UPB.

**677** PRATT, Parley Parker. *A voice of warning, and instruction to all people; or, an introduction to the faith and doctrine of the Church of Jesus Christ of Latter-day Saints*. By Parley P. Pratt. [5 lines] Seventh edition. Liverpool: Published by F. D. Richards, 15, Wilton Street. London: Sold at the Latter-day Saints' Book Depot, 35, Jewin St., and by all booksellers. 1852.

xiv[1]–166 pp. 14.5 cm.

The sixth edition of the *Voice of Warning* had been in print almost three and a half years when the *Millennial Star* of September 1, 1850, noted that the book was no longer available, and another fifteen months passed before the *Star* reported that a new edition was in press.<sup>1</sup> Samuel W. Richards, who had arrived for his second British mission on December 29, 1851, read some of the proof at the end of January 1852, and on March 1 the *Star* announced that the seventh edition would be ready in two weeks. For the next two years, copies in cloth, calf, and morocco were advertised in England at 1s. 6d., 2s. 6d., and 4s., respectively, and in America at 50¢, 80¢, and \$1.25.<sup>2</sup>

Franklin D. Richards published the seventh edition in 5,000 copies and paid Parley P. Pratt £50 for the rights to the edition and Richard James £60 for printing it. In spite of the announcement in the *Star*, the *Millennial Star* office began filling orders for the book on February 25, selling 607 copies that day. On May 1, 1852, when Franklin transferred the mission presidency to his brother, the office had 110 copies in cloth, 149 in calf, 79 in morocco, and 2,480 copies in unbound sheets.<sup>3</sup>

A reprint of the sixth or Edinburgh edition (item 326) excluding Thomas D. Brown's preface, the 1852 *Voice of Warning* collates: title page, with *Liverpool: Printed by R. James, 39, South Castle Street* on the verso (pp. [i–ii]); "Preface to the Second European Edition," signed by Parley P. Pratt and dated at Manchester,

December 4, 1846 (pp. [iii]–vi); “Preface to the First American Edition”—actually the preface to the 1839 edition (pp. [vii]–xiv); and the main text (pp. [1]–166). Its bindings include: brown or black grained morocco with a wide gilt and blind-stamped ornamental border with or without a gilt arabesque on the covers, gilt-decorated panels and gilt title on the backstrip, gilt edges, and green coated endsheets or purple endsheets with a diagonal pattern of gold stars; black diced calf with a blind-stamped ruled border on the covers, blind and gilt bands and gilt title on the backstrip, and pink endsheets; brown ribbed cloth with a wide blind-stamped ornamental or vine-like border on the covers, the backstrip plain with gilt title or with blind-stamped decorative bands and gilt title, maroon or blue coated endsheets. The Princeton copy was given by Brigham Young to Jules Remy during his visit to Salt Lake City in 1855.

Flake-Draper 6633. CSmH, NjP, UPB, USIC.

**678** [Small catalogue of publications. Liverpool? 1852]

No copy of a separate 1852 catalogue of publications is located, and all that is known about it comes from the European Mission financial records and two comments in the *Millennial Star*. In the fifth number, March 1, 1852, the *Star* noted: “We purpose issuing with No. 6, a New List of our Publications, to which our agents and readers are referred for the various prices of the same.” And in the eighth number it remarked: “In some of the small catalogues of our Publications two errors, in the prices, have occurred. The ‘Mormons Bog,’ is 4s. instead of 4s. 6d. The ‘Millennial Star,’ Vol. XIII, is 4s. 6d. instead of 4s.”<sup>1</sup> The financial records, under the date March 17, 1852, have the entry: “To 10000 Catalogues 8vo demy, both sides 2.15.0.”<sup>2</sup>

**679** *Latter-day Saints in Utah. Opinion of the Hon. Z. Snow, judge of the Supreme Court of the United States for the Territory of Utah, upon the official course of His Excellency Gov. Brigham Young. Plea of George A. Smith, Esq., and charge of the Hon. Judge Snow, upon the trial of Howard Egan before the United States District Court, on indictment for the murder of James Monroe. Verdict. A bill to establish a territorial government for Utah. The names of the territorial officers, etc., etc. Price threepence. Liverpool: F. D. Richards, 15, Wilton Street. London: T. C. Armstrong, 35, Jewin Street, City. And all booksellers. 1852.* [First word, last line, paragraph 4, p. iv:] are.

iv[5]–24 pp. 21.5 cm.

**680** *Latter-day Saints in Utah. Opinion of the Hon. Z. Snow, judge of the Supreme Court of the United States for the Territory of Utah, upon the official course of His Excellency Gov. Brigham Young. Plea of George A. Smith, Esq., and charge of the Hon. Judge Snow, upon the trial of Howard Egan before the United States District Court, on indictment for the murder of James Monroe. Verdict. A bill to establish a*

*territorial government for Utah. The names of the territorial officers, etc., etc. Price threepence. Liverpool: F. D. Richards, 15, Wilton Street. London: T. C. Armstrong, 35, Jewin Street, City. And all booksellers. 1852. [First word, last line, paragraph 4, p. iv:] first.*

iv[5]–24 pp. 21.5 cm.

Items 679 and 680 are expanded versions of “*Mormonism*”! *Indictment for the Murder of James Monroe*—undoubtedly prompted by the events surrounding J. B. Lowe’s March 8, 1852, anti-Mormon lecture (see items 675–76). The settings of items 679 and 680 are the same for pages ii–iii, 6–7, 18–19, and 22–23, and different for the other pages. Some obvious differences occur on the title pages: the line *And all booksellers*, for example, is 37 mm. long in item 679 and 27 mm. long in item 680. Since the pamphlet is made up of two twelve-page gatherings, it would appear that two-thirds of one of the forms for item 679 was used for item 680. One might guess that the decision to print more copies came as the type of the first printing was being distributed, and what was still up was used again for the second. The setting of the pamphlet “*Mormonism*”! *Indictment for the Murder of James Monroe*, rearranged, is the same as that of the corresponding text on pp. 13–19 of item 679, suggesting that item 679 is the earlier.

Following the title page—with *Liverpool: Printed by R. James, 39, South Castle Street* on the verso—and a preface (pp. [iii]–iv), the pamphlet opens with an exchange of correspondence between Willard Richards and Zerubbabel Snow, associate justice of Utah Territory, with Snow’s opinion that Brigham Young proceeded properly in taking the census and organizing the territorial legislature prior to the arrival of the territorial appointees—all reprinted from the *Deseret News* of November 29, 1851 (see items 596–97). Next are the plea of George A. Smith in defense of Howard Egan at Egan’s trial before Snow for the murder of James Monroe and Snow’s charge to the jury—printed in item 679 from the setting of item 675. These are followed by the text of the act organizing Utah Territory and the names of the territorial officers appointed by Millard Fillmore, September 28, 1850.

The preface, signed by Franklin D. Richards and dated March 12, 1852, opens with the declaration: “The following compilation may be considered a complete refutation of the charges contained in the Report of the returned Judges for Utah, against His Excellency Governor Brigham Young, and the citizens of that Territory”—a reference to the tract *Polygamy Revived in the West*, which Lowe had used in his lecture (see items 675–76). And in the next-to-last paragraph: “The Organic Act is also introduced, that all who wish may know the foundation upon which the organization and government of the Territory of Utah rests.”

Samuel W. Richards notes in his diary that on March 12 the title page and preface “was prepared” for *Latter-day Saints in Utah*—suggesting that he had a hand in compiling the pamphlet.<sup>1</sup> Twenty days later the *Millennial Star* announced that it had just been published, “Price, same as ‘New Jerusalem’”—3d. per copy.<sup>2</sup> The European Mission financial records show that the office began filling orders on March 20 and sold slightly more 11,100 during March and April. An inventory dated May 1, 1852, lists 3,816 copies remaining in the office, so one might infer

that the pamphlet was published in about 15,000 copies, undoubtedly the total for the two printings.<sup>3</sup> In America it was advertised at 10¢ each.<sup>4</sup>

Item 679: Flake-Draper 7226. CSMH, CtY, CU-B, MH, NN, UPB, USIC. Item 680: Flake-Draper 7226a. CSMH, CU-B, NjP, UPB, USIC.

**681** SNOW, Lorenzo. *The voice of Joseph by Lorenzo Snow elder of the Church of Jesus Christ of Latter Day Saints from the city of the Great Salt-Lake California. Abbreviated from the Italian edition.* [Valletta?] Malta; 1852.

21 pp. 22 cm.

**682** SNOW, Lorenzo. *Restauration de l'évangile ancien ou exposition des premiers principes de la doctrine de l'Eglise de Jésus-Christ des Saints des Derniers Jours par l'Elder Lorenzo Snow venant de la Cité du Grand Lac Salé Haute-Californie Etats-Unis d'Amerique.* [Caption title] [At foot of p. 8:] Malte, 1852.

8 pp. 20.5 cm.

**683** SNOW, Lorenzo. [The only way to be saved, in Italian. Malta, 1852]

**684** SNOW, Lorenzo. *Exposition des premiers principes de la doctrine de l'Eglise de Jésus-Christ des Saints-des-Derniers-Jours, par Lorenzo Snow, elder venant de la Cité du Grand Lac Salé, Haute-Californie, États-Unis d'Amérique. Traduite de l'anglais.* [7 lines] *Seconde édition, publiée par T.-B.-H. Stenhouse, a Genève.* 1852. [At foot of p. [2]:] Lausanne.—Imp. de Corbaz et Robellaz.

16 pp. 18.5 cm.

Lorenzo Snow left London on January 24, 1852, reaching Geneva about midnight on the 28th, and for the next twelve days he stayed with T. B. H. Stenhouse—at one point traveling with him to Lausanne—before leaving for Italy on February 9 (see items 558–59, 638, 690).<sup>1</sup> While visiting Stenhouse, he “made arrangements for printing in French another Edition of the ‘Voice of Joseph,’” and undoubtedly a second edition of the *Only Way to be Saved* in French as well.<sup>2</sup> Leaving Geneva, Snow made his way across the Alps to Turin to visit Jabez Woodard and Joseph Toronto and then sailed with Woodard for Malta on February 20, arriving six days later. For the next three months he remained on Malta and then left for Gibraltar on May 16.<sup>3</sup>

On March 11 Snow wrote to Hugh Findlay in Bombay: “I am now preparing the ‘Voice of Joseph’ for the English press, and shall set the printer to work in a few days. Shall issue several thousand copies, and shall send you, and Elder Willies, a parcel as soon as I hear from you.”<sup>4</sup> He reported to S. W. Richards on May 1 that he had published the *Voice of Joseph* and had begun circulating it, and had also published French and Italian editions of the *Only Way to be Saved*. One infers that items 681, 682, and 683 were printed in March or April. Snow further noted

# **THE VOICE OF JOSEPH**

BY

**LORENZO SNOW**

ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER  
DAY SAINTS

FROM THE CITY OF THE GREAT SALT-LAKE

CALIFORNIA.

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Abbreviated from the Italian Edition.

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MALTA;  
1852.

in this letter that he had developed a relationship with a local printer and hoped to establish a central book depot on Malta, like the London depot at 35, Jewin Street, which would supply books and pamphlets to the areas under his responsibility—Italy, Switzerland, Spain, and India.<sup>5</sup> Apart from publishing items 681–83, however, this plan was never implemented, undoubtedly because it proved easier and less expensive to publish the tracts locally.

The Malta *Voice of Joseph* appears to be a translation from the French *La Voix de Joseph* (item 558) back into English. Referring to the angel's instructions to Joseph Smith, for example, a footnote on p. 4 states: "Not having the English but only the French translation before us we may not give the language word for word but we give it as near as possible."<sup>6</sup> The English edition differs from the French in that much of the text of *Remarkable Visions* is eliminated and the summary of basic tenets at the end of the French tract is not included. Further, the English edition has two other footnotes, the first on p. 19 reporting that Congress had organized Utah Territory with Brigham Young governor but not mentioning a \$150,000 appropriation (see item 558), the second on p. 21 noting that the Book of Mormon had been published in French, Italian, and Danish, and was then being published in German, and that the Saints issued periodicals in Copenhagen, Paris, Hamburg, and Utah Territory.

No copy of item 683 is located. But in March 1855 the *Millennial Star* office received a group of books from James F. Bell which included 260 copies of a tract listed as "Restaurazion," the group "to be held subject to the order of Lorenzo Snow," and in December the office charged the Swiss and Italian Mission for a number of books along with "260 Italian Tracts (only way to be saved to be charged hereafter." Also, Samuel Francis reported in 1857 that he had "a good supply of the *Only way to be Saved*, in Italian, (the only work we have in that language, except the Book of Mormon)," which he distributed in Turin—occasionally to some of the Protestant congregations as they came out of their church services. Moreover, a work which Wilford Woodruff identified as "Restaurazione Dell' Antico Evangelio" was placed in the foundation of the Salt Lake Temple in August 1857 along with many other LDS books and artifacts and had disintegrated when these were recovered in 1993.<sup>7</sup>

Item 682 reprints the 1851 Turin edition (item 559), but with a change of title matching that of the German edition (item 638). Item 684 is a reprint of the Turin edition—omitting the phrase *qui est l'intelligence de Dieu* in the first line of p. 4 and the first two lines of the second paragraph of p. 15. It includes an ad for *Étoile du Déséret* and the French Book of Mormon at the end, which notes that the Book of Mormon had been published in English, French, German, Italian, Danish, and Welsh, so it would seem to have been printed after these books. Moreover, Stenhouse labeled it *Seconde édition* and copied the title and format of the Turin edition, suggesting that he published it before he had seen Snow's Malta edition. One might guess, therefore, that he published item 684 about May 1852.

*Item 681:* Flake-Draper 8253. CSMH, CtY, CU-B, UPB, USIC, UU. *Item 682:* Flake-Draper 8239c. USIC. *Item 683:* Flake-Draper 8241. *Item 684:* Flake-Draper 8239b. CtY, UPB.



**685** *Report of the first quarterly meeting of the Nottinghamshire Conference of the Church of Jesus Christ of Latter-day Saints, held in St. Ann's Chapel, St. Ann's Street, Nottingham, on the twenty-eighth day of March, 1852. Henry Savage, President. John Wigley, Secretary. John Pimm [sic], Assistant. [Caption title] [Nottingham? 1852?]*

3[1] pp. 21.5 cm.

Three reports from the Nottinghamshire Conference are extant, all issued during Henry Savage's presidency (see item 708). This first one summarizes three sessions held on March 28, 1852, with a table on p. [4] giving the statistics for fifteen branches in the conference.

Henry Savage, born in London, April 4, 1810, converted to Mormonism in 1844 and was presiding over the London Whitechapel branch when he was called in November 1851 to be president of the Nottinghamshire Conference—formed at that time out of the Sheffield Conference. Serving as conference president until January 1854, he sailed for America in March and made the trip to Utah that summer. For most of the rest of his life he lived in Payson, where he died on September 14, 1884.<sup>1</sup>

John Wigley, the conference secretary, was born in Nottingham, February 16, 1820, baptized into the Church in 1847, and served as the president of the Nottingham branch as well as the conference book agent. In 1855 he was cut off from the Church at his own request.<sup>2</sup>

John Pymm, the assistant secretary, was born in Armagh County, Ireland, September 13, 1815, joined the Church in Nottingham in 1850, and for a time presided over the conference's New Radford branch. In February 1856 he assumed the presidency of the Glasgow Conference, served until the end of the year, and immigrated to Utah in 1857. Settling first in Salt Lake City, he moved to St. George in 1861, where he was the county assessor and, for about thirty years, the postmaster. He died in St. George, March 12, 1901.<sup>3</sup>

Flake-Draper 1945e. MH, UPB, USIC.

**686** *Songs, for the sixth of April. [At head of left column:] In Deseret we're free. By W. W. Phelps. [At head of right column:] The Son of God will come. By E. R. S. [Salt Lake City, 1852]*

Broadside 20 × 16 cm. Text in two columns, ornamental border, on gray paper.

These two songs were sung by John Kay at the April 1852 general conference, held in what is now known as the "Old Tabernacle," which was dedicated during the first session of the conference. Phelps's song, composed for the occasion, was sung during the morning session on April 6, after Willard Richards offered the dedicatory prayer; Eliza R. Snow's was sung at the opening of the afternoon session, April 8.<sup>1</sup> Both are in four 8-line verses. The first two lines of Phelps's song: "An earthquake seems to shake the globe, / And distant thunder jars the sea." And the first two lines of Snow's: "An Angel from the upper heav'n / The 'everlasting

gospel' brought." Both were printed in the *Deseret News* of April 17, 1852, from the broadside setting.

The Old Tabernacle occupied the southwest corner of the Temple Block, where the Assembly Hall now stands. Truman O. Angell was the architect. Begun on May 21, 1851, it was 126 feet long and 64 feet wide, built of adobes and arched without any interior pillars, and sat about twenty-five hundred people. According to Hosea Stout, "the stand [was] on the west side in the centre with doors leading out of the building from the stand into a vestry," with the "ascending floor rising from the stand in each direction to accommodate every one in the house with a view of the Speaker." Wilford Woodruff recorded in his journal that its construction cost \$18,500 in tithing funds. At the time construction was begun, money was solicited by a circular—undoubtedly the May 20 "W. Richards Tabernacle Subscription List" entered in "Account of Job Printing done in the News Office," no copy of which is extant (see item 520). The Old Tabernacle was torn down in 1877 to make way for the Assembly Hall.<sup>2</sup>

Flake-Draper 8277a. USIC.

**687** *Programme of the Latter Day Saints' festival, to be held in the Temperance Hall, Paragon-Street, Hull. On Good Friday, April the 9th, 1852, President of the Conference. Elder J. T. Hardy. President of the Branch. Elder W. L. N. Allen. [Caption title] [At foot of p. 4:] From Oliver's Printing Establishment, 17, Lowgate, Hull. [1852]*

4 pp. 21 cm.

The festival in Hull on Good Friday, April 9, 1852, was held in conjunction with the quarterly conference there on Sunday the 11th, which was followed by a second "festival" on Monday evening (see item 643).<sup>1</sup> Item 687 outlines the Friday program consisting of addresses, recitations, anthems, and songs, with four breaks for refreshments—beef and ham sandwiches; tarts and cheese cakes; fruits; and dessert cakes. It prints the words to four songs: Parley Pratt's "Lo the Gentile Chain is Broken"; "Come All Ye Saints Assembled Here"—composed for the occasion; Appleton M. Harmon's "Lo! Good News from Zion Coming"; and John Taylor's "The Upper California." A line at the end advises: "During the Evening Airs on the Harp, Cornopeon, Etc. will be given by Efficient Performers." Tickets could be purchased from Mr. Bayes, Little Queen-street, or the printer, at one shilling each.

Flake-Draper 1929. USIC.

**688** *The book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi. [18 lines] Translated by Joseph Smith, Jun. Third European edition. Stereotyped. Liverpool: Published by F. D. Richards, 15, Wilton Street. London: Sold at the L. D. Saints' Book Depot, 35, Jewin Street; and by all booksellers. 1852.*

xiii[1]–563[1] pp. 15 cm.

THE  
BOOK OF MORMON:  
AN ACCOUNT WRITTEN BY  
THE HAND OF MORMON,

FROM

Plates taken from the Plates of Nephi.

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Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the House of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and of revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God:

An abridgment taken from the Book of Ether also; which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to shew unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men: wherefore condemn not the things of God, that ye may be found spouses at the judgment-seat of Christ.

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TRANSLATED BY JOSEPH SMITH, JUN.

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Third European Edition.

STEREOTYPED.

Liverpool:

PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

London:

SOLD AT THE L. D. SAINTS' BOOK DEPOT,

35, JEWIN STREET;

AND BY ALL BOOKSELLERS.

1852.

The 1852 Book of Mormon is a significant edition in that its stereotype plates were used for all of the Church's subsequent impressions before 1879. Franklin D. Richards contracted with the London printer William Bowden on May 29, 1851, to print 5,000 copies of the book, including the stereotyping. By August 24 he had corrected the proof for the fourth 36-page sheet, and by Christmas Day he had corrected the fourteenth sheet (pp. 469–504). Four days later his brother Samuel arrived in Liverpool, and soon after Franklin passed the proof reading duties to his brother, who appears to have completed the task at the end of March 1852.<sup>1</sup> The *Millennial Star* of March 1 reported that the *Voice of Warning* would be available with the next issue and the Book of Mormon “immediately after,” and on April 15 it announced that the Book of Mormon was ready. During the next two years it was advertised in England at 6s. 6d. for copies in morocco and 3s. for copies in sheep; Orson Pratt advertised it in Washington, D.C., at \$2 and \$1. On September 16, 1854, the *Star* noted that it was out of print.<sup>2</sup>

The European Mission financial records indicate that the book was initially printed in an edition of 5,000 at a cost of £226 11s., including the stereotyping. Twenty-five additional copies were printed soon after “from the corrected plates” for £6 16s. At the time of publication, 1,794 were bound in sheep and 100 were bound in morocco, at a cost of £52 6s. 6d. and £15, respectively. The remaining 3,106 copies were kept in sheets. All but 77 of these had been bound when Franklin D. Richards succeeded Samuel as mission president on June 30, 1854.<sup>3</sup>

Set from the 1849 edition (item 415), the 1852 Book of Mormon collates: a half title (pp. [i–ii]); the title page (p. [iii]), with *Entered at Stationers' Hall* between rules on the verso; the testimonies of the three and eight witnesses (p. [v]), with the verso blank; *Contents* (pp. [vii]–xii); the main text (pp. [1]–563), with *London: Printed by William Bowden, 16, Princes Street, Red Lion Square* on the verso of p. 563. Two new features appear in this edition: the paragraphs are numbered, and chapter numbers are indicated at the inside margins of the running heads.

The book occurs in two states—distinguished by the presence or absence of the name *MORONI* at the end of the eighteen lines of text on the title page. The state with *MORONI* does not have the colophon on the verso of p. 563, there are no rules on p. [iv] and no vertical rule between the names of the eight witnesses on p. [v], and *HALAMEN* in the running head on p. 393 has been corrected to *HELAMAN*—all features of the 1854 “fourth European edition.” Since it has survived in only a few copies, the state with *MORONI* on the title page is undoubtedly the second state, printed in twenty-five additional copies “from the corrected plates.”<sup>4</sup>

Many misprints occur in the running heads of the two states—including *SECOND BOOK OF NBPHI* (p. 96), *BOOK OF ALM.A* (p. 305), and *BOOK OP MORONI* (p. 553)—and there are misprints in the texts as well.<sup>5</sup> The Richards brothers made a number of textual changes in the first state.<sup>6</sup> And Samuel W. Richards made alterations in the stereotype plates, which appear as changes in the second state—some of which reverse changes in the first state. Most, but not all, of these second state changes appear to have been made to render the text consistent with the 1840 Nauvoo edition. Yet, surprisingly, some of the more significant

changes in the 1840 edition, including those in 1 Nephi 20:1 and 2 Nephi 30:6, were not incorporated in either state of the 1852 edition (see items 83, 415).<sup>7</sup> Samuel W. Richards, in a letter to George A. Smith, remarks that while correcting the stereotype plates he examined “both the English and American editions,” and the nature of the changes indicates that he employed the 1840 Nauvoo edition and the 1841 first British edition (items 83, 98).<sup>8</sup>

Original bindings include: black or brown blind-stamped sheep with a floral pattern surrounding a diamond-shaped figure on the covers—with or without an arabesque inside the figure—ruled bands and gilt title on the backstrip, and green endsheets; black blind-stamped sheep with an arabesque and ornamental border on the covers, blind-stamped bands and gilt title on backstrip, and green endsheets; brown diced sheep with a blind-stamped ornamental border around a diagonal pattern of fleur-de-lis on the covers, yellow endsheets; brown grained morocco with a wide gilt ornamental rectangular border within a blind-stamped ruled border on the covers, with or without a blind-stamped arabesque, gilt ornamental panels and gilt title between raised bands on the backstrip, gilt edges, and green coated endsheets. The Brigham Young University Lee Library has James Ferguson’s copy, bound in black diced sheep with a gilt ruled border on the covers, diced panels and gilt title between raised bands on the backstrip, gilt edges, and blue-green coated endsheets. The LDS Church has a copy of the second state which, according to a note in the book, Robert L. Campbell read with Orson Pratt “to compare it with the translation made by Elder Pratt into the Deseret character. The alterations made in pencil on this copy are to make this edition read the same as the first edition, where it is evidently a mistake.” The Harvard copy, which is rebound, was a gift from Brigham Young in 1853.

Flake-Draper 601. CLU-C, CSMH, CtY, CU-B, DLC, MH, MiU-C, NjP, NN, UHi, UPB, USIC, UU.

**689** *Llyfr Mormon; sef, hanes wedi ei ysgrifenu gan law Mormon, ar lafnau a gymmerwyd o lafnau Nephi.* [18 lines] *A gyfieithwyd i'r Saesneg gan Joseph Smith, Ieu.; ac a gyfieithwyd o'r ail argraffiad Saesneg Ewropaid gan John Davis. Merthyr-Tydfil: Cyhoeddwyd ac ar werth gan J. Davis, Georgetown; ar werth hefyd gan y Saint yn gyffredinol, a llawer o lyfrwerthwyr, trwy y Deau a'r Gogledd. 1852.* [The book of Mormon; a history written by the hand of Mormon, on plates taken from the plates of Nephi. Translated in English by Joseph Smith, Jr.; and translated from the second European English edition by John Davis. Merthyr Tydfil: Published and for sale by J. Davis, Georgetown; and for sale also by the Saints generally, and many booksellers throughout the South and the North. 1852.]

xii[1]–483[1] pp. 17 cm.

Flake-Draper 747. Dennis 65. CSMH, CtY, MH, NjP, UPB, USIC, UU, WsB, WsN.

**690** *Il libro di Mormon: ragguaglio scritto per mano di Mormon, sopra tavole prese fra le tavole di Nefi.* [19 lines] Tradotto in lingua Inglese da Giuseppe Smith il Giovane, tradotto e pubblicato, dall' Inglese in lingua Italiana, d' ordine &c., di Lorenzo Snow. Londra. Stamperia di Guglielmo Bowden, No. 5, Bedford Street, Bedford Row. 1852.

viii[1]–580 pp. 15 cm.

Lorenzo Snow arrived in England from Italy during the second week of March 1851, frustrated by his attempts to publish his tracts in Italy but determined to bring the Book of Mormon to the Italian people in their own language, and for most of the next ten months he remained in London, overseeing its publication (see items 558–59, 638).<sup>1</sup> Who translated the book into Italian is not known; the European Mission financial records indicate that it was someone Snow hired for the task.<sup>2</sup> The London printer William Bowden seems to have begun to set the type in September or October 1851, for Franklin D. Richards reported in the *Millennial Star* of November 1 that he had seen “several sheets” when he was in London a few days earlier. One month later Snow noted in the *Star* that the translation was “about completed,” that parts of it were in the hands of the printer, and the book would be finished in about two months. By the time he left England on January 24, 1852, the translation had been finished and four hundred pages had been struck off—a set of which he took with him to the Continent. The finished sheets reached Liverpool by April 13, and the following day Franklin D. Richards contracted with Thomas Fazakerley for binding some of them. The *Millennial Star* office sold fifty copies to Lorenzo Snow on April 16 and another fifty copies the next day to the Eastern Glamorganshire Conference—which apparently contributed them to the Italian Mission. On May 1, the *Star* announced that *Il Libro di Mormon* was in print.<sup>3</sup> The Brigham Young University Lee Library, University of Utah Marriott Library, LDS Church Library, and the Daughters of Utah Pioneers Museum have presentation copies dated April 24, 1852, indicating that bound books were available that month.<sup>4</sup>

Snow published *Il Libro di Mormon* in an edition of 1,000 and sold the entire unbound run to the British Mission for £89—the cost of printing it. In addition, the *Millennial Star* office paid £60 for the translation and 15s. 6d. in freight charges from London. At the time it acquired the run, the office had 167 copies bound in sheep at a cost of £4 7s. 5d. and twenty-five copies bound in morocco at a cost of £3 15s.—eighteen of these for the First Presidency, the Twelve, the Recorder’s Office, the University of Deseret, and Eli B. Kelsey. The rest, 808 copies, were kept in sheets. On May 1, 1852, when the foregoing accounting was entered into the European Mission financial records, the office listed 67 copies in sheep and seven in morocco on hand, reflecting the fifty copies that had been sold back to Snow, the fifty sold to the Eastern Glamorganshire Conference, and the eighteen morocco copies mentioned above. Books in sheep were advertised in England at a retail price of 4s. 6d. each and in America at \$1.50; books in morocco were advertised at 6s. 6d. Nine years after *Il Libro di Mormon* came off the press, the mission office still had 808 copies in sheets, four copies in morocco, and eleven in sheep. These fifteen bound books were sent to Salt Lake City in 1862.<sup>5</sup>

IL  
**LIBRO DI MORMON:**

RAGGUAGLIO SCRITTO

PER MANO DI  
**MORMON,**

SOPRA

Tabole prese fra le tabole di Relfi.

Che pertanto questo è un compendio del ricordo sulla gente di Nefi, ed eziandio dei Lamaniti; scritto agli Lamaniti, i quali formano un rimasuglio del Casato d'Israel; ed anche per li Ebrei e pei Gentili: scritto per via di comandamento, ed anche col spirito di profezia e di rivelazione. Scritto e posto sotto sigillo, e celato pel Signore, acciòchè non fosse destrutto; onde venghi riprodotto per dono e potere di Dio secondo la propria adeguata interpretazione; collocato sotto suggello per mano di Moroni, e nascosto pel Signore, onde apparire nel tempo debito, propizio, per via del Gentile; la sua interpretazione verrà fatta per dono d'Iddio.

Evi eziandio un compendio tolto via dal Libro di Ether; il quale è un ricordo sulla gente di Jared; la quale venne dispersa all'epoca in cui il Sommo Signore confuse le favelle delle genti mentre che queste stavansene erigendo una torre onde recarsi su nel Cielo; il quale compendio farà noto al rimanente della Casa d'Israel quante eccelsi cose il Sommo Signore ha fatte pei padri loro; ed acciòche essi conoscano li accordi del Signore Supremo, che essi non stannosene rigettati per sempre; e pure onde pienamente convincere tanto il Giudeo quanto il Gentile che GESU' è il CRISTO, il PADRE ETERNO, manifestando, palesandosi ad ogni nazione. Ora poscia se sono errori quà entro, essi sono errori dei mortali; epperanto non voler voi condannare le cose di Dio, onde voi venghiate considerati immacolati a presenza del seggio di giustizia del CRISTO.

~~~~~  
TRADOTTO IN LINGUA INGLESE DA  
**GIUSEPPE SMITH IL GIOVANE,**

~~~~~  
TRADOTTO E PUBBLICATO, DALL' INGLESE IN LINGUA ITALIANA,  
D' ORDINE &c., DI .

**LORENZO SNOW.**

**Londra.**

**STAMPERIA DI GUGLIELMO BOWDEN,**

NO. 5, BEDFORD STREET, BEDFORD ROW.

1852.

*Il Libro di Mormon* collates: title page (p. [i]), with the testimonies of the three and eight witnesses on the verso (p. [ii]); index (pp. [iii]–viii); and the main text (pp. [1]–580). Its bindings include dark blue morocco with a gilt rectangular ornamental panel inside a gilt or blind-stamped ruled border on the covers, gilt-decorated panels and gilt title between raised bands on the backstrip, gilt edges, and green coated endsheets; and green, black, or brown blind-stamped sheep with a diamond-shaped arabesque surrounded by a floral background and ornamental border on the covers, blind-stamped bands and gilt title on the backstrip, and green endsheets. The Harvard copy—a gift from Brigham Young in 1864—is bound in black sheep with a gilt rectangular-like arabesque within a blind-stamped ruled border on the covers, gilt-decorated panels and gilt title between raised bands on the backstrip, gilt edges, and green coated endsheets.

During the twentieth century, additional copies of the book were assembled from the unbound sheets, apparently after some of the sheets had been lost or damaged. These occur in two states: (1) with pp. 397–432 (signatures 2M, 2N, 2O) in photomechanical reprint on slicker, twentieth-century paper, and (2) with pp. [i]–viii as well as pp. 397–432 in photomechanical reprint. These are bound in black, dark blue, or medium blue pebbled cloth, plain except for the title in gilt on the backstrip.<sup>6</sup> The Brigham Young University Lee Library has a set of the unbound sheets, lacking signatures 2M, 2N, and 2O.

Flake-Draper 731. CSmH, CtY, DLC, MH, NN, UPB, USIC, USID, UU.

**691** *Great Salt Lake City, May 1st, 1852. To Millard Fillmore, President of the United States of North America: The undersigned, citizens of the Territory of Utah, do most respectfully submit the following petition to the Honorable Chief Magistrate of the United States:* [First 4 lines] [Salt Lake City, 1852]

Broadside 22.5 × 20.5 cm. On blue lined paper.

Comprising twenty lines of text followed by three blank columns created with two vertical rules, this piece asks Millard Fillmore to appoint Willard Richards territorial secretary, Heber C. Kimball chief justice, and Orson Hyde associate justice, to replace B. D. Harris, Lemuel G. Brandebury, and Perry E. Broccus, who had abandoned these positions the preceding September (see items 610, 661, 693). It was initiated by Willard Richards in response to a suggestion by John M. Bernhisel, Utah's delegate to Congress, who at that moment was preoccupied with lobbying Fillmore over the new territorial officers.

On Friday afternoon, April 30, 1852, the eastern mail arrived in Salt Lake City, bringing four letters from Bernhisel, which discussed Fillmore's deliberations over the new appointments and suggested the Utah citizens petition the president in support of the nomination of Richards, Kimball, and Hyde. Brigham Young, Heber C. Kimball, several of the Twelve, and others, were on "a six weeks journey to the rim of the basin," so the burden of dealing with these issues fell on Willard Richards. That day he wrote a long letter to Bernhisel, indicating that "the citizens of Utah will speak so as to be heard by next mail." The following day, May 1, he



wrote to Brigham Young and included copies of a petition to Fillmore for Young's "acceptance or rejection," remarking that he had "type ready for more, should you direct them to be circulated universally."<sup>1</sup> On May 25 the local bishops began returning the signed copies of the petition to Thomas Bullock, and on the 30th and 31st he cut and pasted them together, "making about 33 feet long of three columns and containing 3,488 signatures"—in time for the eastern mail which left the city on the morning of June 1.<sup>2</sup> But the petition was probably too late to affect Fillmore's decision, nor was Bernhisel successful in his lobbying effort. The president had nominated Benjamin G. Ferris for territorial secretary that May, and in August he nominated Lazarus H. Read for chief justice and Leonidas Shaver for associate justice, all non-Mormons.<sup>3</sup>

The only located copy of item 691 is in the Brigham Young papers in the LDS Church Archives. Below the text, in Bullock's hand, is a column of eight numbers adding up to "3448 Signatures," followed by "if 6 is average family 20,688 persons in Territory."<sup>4</sup> Since the fifth line of printed text begins, "Believing that the unanimous voice and request of the permanent male citizens of this Territory . . . will receive due consideration," one might infer that virtually all of the male heads of families in Utah Territory signed the petition.

Flake-Draper 8961b. USIC.

**692** *Fifth report of the Bradford quarterly conference, of the Church of Jesus Christ, of Latter Day Saints, held at the meeting room, Sun Bridge, Bradford. May 8th and 9th, 1852. Bradford: A. O'Leary, Printer, Queensgate & Hustlergate. [1852?]*

10 pp. 21.5 cm.

Item 692, the fifth of six located Bradford Conference reports (see items 563, 660), summarizes one meeting on Saturday evening, May 8, 1852, and three on Sunday, May 9. The text of the report states that the Saturday meeting was held "in the Latter Day Saints' Room, in the South Market, Meadow Lane, Leeds." The Sunday meetings were undoubtedly held there as well—in spite of the statement on the title page—consistent with the resolution at the June 1851 conference that the quarterly meetings be held alternately in Bradford and Leeds (see item 581). The song "Nay, Speak No Ill, a Kindly Word," in three 8-line verses within an ornamental border, occupies p. [2], and a table with the statistics and finances for nineteen branches is on p. [3]. The book agent's account on p. 10 shows £105 13s. 6½d. owing the Liverpool office.

Flake-Draper 1909. UPB, USIC.

**693** GRANT, Jedediah Morgan. *Three letters to the New York Herald, from J. M. Grant, of Utah.* [Caption title] [New York? 1852]

64 pp. 23 cm. Tannish gray printed wrappers.

Jedediah M. Grant had been a member of the First Council of Seventy for almost seven years and mayor of Great Salt Lake City for about eight months when

he left Salt Lake City for Kanesville on September 24, 1851, to assist Ezra T. Benson with the Mormon immigration. But the nature of this mission changed on October 1, three days after the federal territorial appointees—judges Lemuel G. Brandebury and Perry E. Brocchus, secretary Broughton D. Harris, and sub-Indian agent Henry R. Day—departed Salt Lake City for the East (see item 610). Now he was assigned to go to Washington “without delay” and help John M. Bernhisel defuse the sensational reports the Church leaders knew would be forthcoming from the “runaway” appointees.<sup>1</sup>

Grant reached Washington on December 8, two days after Brandebury and Harris.<sup>2</sup> Early statements from the appointees had been appearing in the eastern newspapers since the first week of November (see item 661), and on December 19 Brandebury, Brocchus, and Harris submitted their formal report to President Fillmore. This report dwelled mainly on what they perceived to be examples of disloyalty and disrespect toward the federal government—and themselves—and irregularities in establishing the territorial government; its comments on Mormon polygamy were confined to essentially one paragraph. But it was polygamy, Grant made clear in his correspondence, that most concerned the Congress and the Fillmore administration.<sup>3</sup>

Jedediah Grant was eager to respond, but the cautious Bernhisel restrained him from making any public expression for two months.<sup>4</sup> Then in February he and Thomas L. Kane struck upon a plan to write a series of letters to the *New York Herald* refuting the Brandebury-Brocchus-Harris allegations. The first of the letters appeared in the *Herald* of March 9, 1852, together with an editorial comment by the editor, James Gordon Bennett. When Bennett declined to print the second letter in its entirety, Grant and Kane concluded to publish the series in pamphlet form, and writing Kane from New York on May 11, Grant reported that the pamphlet would be printed that day and bound the next, and he promised to “see the job finished entire.” Two days later he wrote Brigham Young that *Three Letters to the New York Herald* was “completed and ready for circulation.” Franklin D. Richards picked up a copy in Jersey City on May 20.<sup>5</sup> Grant’s correspondence makes it clear that the pamphlet was printed in New York.

The first fifty pages of *Three Letters to the New York Herald* contain the letters, identified as *Letter I, II, and III*. Each is addressed to James Gordon Bennett and signed only by Grant. The first is undated in the pamphlet—although it is dated March 4, 1852, in the *Herald*; the second is dated at the beginning, April 8, 1852; and the third is dated at the end, New York, April 25, 1852.<sup>6</sup> Those pages containing the letters have a quotation at the top and at the bottom, about two-thirds of which came from the Bible. At the end of the letters is *Renvoy*, signed with Grant’s initials and dated May 2, 1852, explaining that he “needed a Coarse Voice, indeed, to be heard of the prejudiced multitude.” The remaining fourteen pages comprise a four-part appendix. The first part is a letter from Grant to Millard Fillmore transmitting a copy of the pamphlet, dated at New York, May 1, 1852. The second is an extract of Perry E. Brocchus’s letter of September 20, 1851, from *Utah: Message from the President of the United States, Transmitting Information in Reference to the Condition of Affairs in the Territory of Utah* (32d Cong., 1st sess., House Ex. Doc. 25),

# THREE LETTERS

TO THE

## NEW YORK HERALD,

FROM J. M. GRANT, OF UTAH.

### LETTER I.

[FROM THE HERALD OF MARCH 9, 1852.]

Letter from the Mayor of Great Salt Lake City.

Mormonism by a Mormon—Polygamy—Murder—Jackson in Heaven—Taylor in Limbo—  
Stiff Necks and Superstition—Astounding Developments, &c.

JAMES GORDON BENNETT, Esq.

SIR:—I will thank you to print, as soon as you can, the substance of this letter. Considered only as news, it ought to be worth your while. There is a great curiosity everywhere to hear about the Mormons, and eagerness to know all the evil that can be spoken of them. Announce you that I am a Mormon Elder, just arrived from Utah—Mayor, in fact, of Salt Lake City, where my wife and family are still living—a preacher, brigadier of horse, and President of the Quorum of Seventies, and the like; and not one subscriber that waded over shoe-tops through the slime of details you gave of the play-actor's divorce trial lately, will not be greedy to read all I have to say, about the filthier accusations that have been brought against me, and my friends and brethren. This is what I have to count upon, thank Falsehood. And, if you will publish my letter entire, I will ask for no editorial help from you. I am no Writer; but, with the help

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The Backslider in heart shall be filled with his own ways.

pp. 5–6, or *Appendix to the Congressional Globe*, vol. 25, pp. 85–86. The third is an account of the murder of Joseph Smith. And the fourth is a series of documents pertaining to the anti-Mormon violence in Missouri: Joseph Young's—not David Lewis's—account of the Haun's Mill Massacre, followed by Lewis's account, probably from *An Appeal to the American People* (items 66, 79); then the testimony of Hyrum Smith, Sidney Rigdon, and Parley P. Pratt, followed by an excerpt of General John B. Clark's speech of November 6, 1838, all from the *Times and Seasons* of July 1 and 15, and August 1, 1843 (see item 182).

The pamphlet was issued in tannish gray wrappers, the front wrapper having the following text within a ruled border: at the top, *The truth for the Mormons*; in the middle, *Good Reader, this Pamphlet is long; but our Friends are Few and the Charges against us Many. Remember, too, that it is only by freely speaking we can repel the Accusation of holding back part of the Truth*; and at the bottom, *Read it through*. The back wrapper has *The truth for the Mormons* at the top and *Read it through* at the bottom, all within a double ruled border.

Grant's first letter is essentially a tongue-in-cheek recounting of the appointees' experiences in Utah. An excerpt:

It is an error, the prevalent opinion that we all cleanse the nasal orifice with the big toe, and make tea with holy water. We have among us women who play on the piano and mix French with their talk, and men who like tight boots, and who think more of the grammar than the meaning of what they are saying; and who would ask nothing better than to be fed by other people for squaring circles and writing dead languages all their lives—albeit we would not give one good gunsmith's apprentice for the whole of them.

Brandebury is portrayed as a benign incompetent, whose principal offense was failing to bathe. Brocchus, on the other hand, is painted as a vindictive opportunist, who fostered the contention with the Mormons.

Prompted by James Gordon Bennett's comment that "the pith of the charges" were not answered in the first letter, Grant begins his second with a point-by-point denial of the allegations outlined in the third paragraph of the Brandebury-Brocchus-Harris report.<sup>7</sup> He defends the character of Brigham Young, asking if he is "to be outlawed because he holds unpopular opinions of Zachary Taylor," and justifies the tone of Daniel H. Wells's oration because of the anti-Mormon violence in Missouri and Illinois (see item 610). In his third letter, Grant expresses the view that the appointees were men who were "not conscience driven," who came to the territory for "Money or Political Honors" and then left when they realized such rewards would not come to them in Utah. The Brandebury-Brocchus-Harris report mentions the murders of John M. Vaughan and James M. Monroe (see items 675–76, 679–80), and Grant summarizes the facts in these cases and argues that the killings were justified because Vaughan and Monroe had seduced their killers' wives. He deals with polygamy in one paragraph by denying that Brigham Young rode "with his score of wives, and a sucking baby a-piece, airing in one omnibus" and then declaring: "But, as to this charge of Polygamy again: Suppose I should admit it at once; whose business is it? Does the Constitution forbid it? Is there any thing in the Act for the Government of the Territory, forbidding it?"

Precisely who composed the letters is not clear. T. B. H. Stenhouse, in his *Rocky Mountain Saints*, asserts, without elucidation, that they were written by Thomas L. Kane and George M. Dallas, vice-president to James K. Polk.<sup>8</sup> B. H. Roberts, in his *Comprehensive History*, states that “the internal evidence is overwhelmingly against [Grant’s] authorship.”<sup>9</sup> Grant himself commented in a letter to Brigham Young of April 15, 1852, that Kane was “long winded with the quill, and I give him inspiration, but his stile is long and peculiar to himself.” And in his letter to Young of May 13, he remarked: “You will see on reading [the letters], that our friend, Col Kane has had hold of them in earnest &c.”<sup>10</sup> Brigham Young summarized this May 13 letter in his “Manuscript History,” noting that the letters “were principally indebted to the versatile pen of our friend, Col. Thos. L. Kane.”<sup>11</sup> On the other hand, Gene A. Sessions argues in his biography of Grant that his writing style is consistent with that of the first letter, and he concludes: “There can be little question that Kane had a heavy hand in the production of the letters, but it is also likely that [Grant] collaborated word by word in their writing, and that Grant had far greater intellectual abilities and discipline than the myth has ever allowed him.”<sup>12</sup>

To what extent Grant’s pamphlet affected the actions of the federal government is difficult to assess. Bernhisel reported to Kane that it “created quite a sensation” in Washington and that Senator Hamlin, of Maine, remarked that “it had confirmed him in what he believed before, that the returned officers were d—d scoundrels.” But before *Three Letters to the New York Herald* appeared, the Fillmore administration had concluded to retain Brigham Young as territorial governor and Fillmore had nominated Orson Hyde as a supreme court justice and Benjamin G. Ferris, a non-Mormon, as territorial secretary.<sup>13</sup> Undoubtedly, like Senator Hamlin, the administration quickly lost confidence in the appointees, who had abandoned their offices over what amounted to little more than some name-calling.

Flake-Draper 3684. CtY, CU-B, DLC, ICN, MH, MoInRC, NN, ULA, UPB, USI, USIC, UU.

**694** *Das Buch Mormon. Ein Bericht geschrieben von der Hand Mormon's auf Tafeln Nephi's Tafeln entnommen.* [20 lines] *In das Englische übersetzt von Joseph Smith junior. Aus dem Englischen von John Taylor und G. Parker Dykes. Stereotyp-Ausgabe herausgegeben von John Taylor. Hamburg. Gedruckt bei F. H. Nestler und Melle. 1852.*

xi[xii–xiii][1]–519 cm. 19 cm.

George Parker Dykes probably took a few tentative steps in translating the Book of Mormon into German before John Taylor and George Viett joined him in Hamburg on October 29, 1851 (see item 632), but the bulk of the translation was certainly accomplished after Dyles and Viett began their collaboration. George Viett had become acquainted with John Taylor in Boulogne in June 1850 (see item 500) and subsequently approached him about translating the Book of Mormon. In July 1851 Taylor engaged him to do some translating on a trial basis and that September, when he and Franklin D. Richards visited Boulogne and learned that Viett

Das  
**Buch Mormon.**  
Ein Bericht  
geschrieben von  
**Der Hand Mormon's**  
auf Tafeln  
**Nephi's Tafeln entnommen.**

Dieses Buch ist ein abgekürzter Bericht der Urkunden des Volkes Nephi und auch der Lamaniten an die Lamaniten, welche ein übriggebliebener Theil vom Hause Israel sind, geschrieben, und auch an die Juden und Heiden. — Geschrieben auf Befehl und durch den Geist der Weissagung und Offenbarung. — Geschrieben und versiegelt, und für den Herrn aufbewahrt, damit diese Urkunden nicht verloren gehen, sondern durch die Gabe und Macht Gottes an's Licht kommen sollten, um verdolmetscht zu werden; von Mormon's Hand versiegelt und für den Herrn aufbewahrt, um durch die Heiden zur rechten Zeit hervorzukommen, die Uebersetzung derselben aber durch die Gabe Gottes.

Auch ein kurzer Bericht aus dem Buche Ether genommen, welches eine Urkunde des Volkes Jared ist, das zerstreut wurde zur Zeit, da der Herr die Sprachen der Völker verwirrte, als sie einen Thurm bauten, um gen Himmel zu steigen; diese Urkunden sind bestimmt, um dem übriggebliebenen Theile des Hauses Israel zu zeigen, welche große Dinge der Herr für ihre Väter gethan hat, damit sie die Bündnisse des Herrn erkennen mögen, daß sie nicht auf ewig verstoßen sind — und auch, um die Juden und Heiden zu überzeugen, daß Jesus der Christ ist, der Ewige Gott, der sich allen Völkern offenbaret.

Sollten nun Fehler hierin vorkommen, rühren sie von Menschen her. Dader verdammet nicht die Werke Gottes, auf daß ihr ohne Makel vor dem Richtersuhle Christi befunden werdet.

In das Englische übersezt von Joseph Smith junior.

Aus dem Englischen von John Taylor und G. Parker Dufes.

Stereotyp-Ausgabe

herausgegeben von

**John Taylor.**

**Hamburg.**

Gedruckt bei F. H. Nestler und Nette.

1852.

had finished forty pages, contracted with him to complete the translation and read the proof for 1s. 6d. per page—almost £40 for the whole book. Dykes notes in his journal that he and Vielt had “partially revised 68 pages of the German translation” by December 15, when Taylor left Hamburg. On April 10, 1852, they completed the translation, and six days later they finished “the second revision.”<sup>1</sup>

Taylor later remarked in his Salt Lake City discourse of August 22, 1852, that he had “some of the best professors in the city of Hamburg” look over a part of the translation, and “some few alternations were necessary, but not many.” Nine years later, however, John L. Smith, the president of the Swiss, Italian, and German Mission, complained to George A. Smith that “we find many faults, although it can be understood; still I hardly think the present translation always conveys the intention of the original.”<sup>2</sup>

Philip De La Mare, it is reported, contributed funds toward the printing of the German Book of Mormon as well as the French.<sup>3</sup> Nestler and Melle undoubtedly began stereotyping it before the revisions were completed, but subsequent to Taylor’s departure, as Dykes’s journal suggests:

after I learned a little better German & the two first sheets was struck off, I saw that it differed very materially from the original text so I had it altered & struck off anew. During these times I did not give myself much time for sleep as I was the only one to take charge of all these things & see that no error come into these translations. I generally slept from 4½ to 5 hours in 24.<sup>4</sup>

Dykes remained in Hamburg until the book was finished and then departed on May 25—suggesting that *Das Buch Mormon* came off the press that month. The *Millennial Star* office purchased forty copies from him on June 15, and the *Star* of July 3 noted that the office had just received the books and offered them for sale at the same retail price as *Le Livre de Mormon*—3s. 6d. each for copies in wrappers. Four months later the Liverpool office bought seventy-five more from Daniel Garn (or Carn), the new presiding elder in Germany, an additional fifty from him in May 1853, and 119 copies in October 1854. Orson Pratt advertised the book in America at \$1.25.<sup>5</sup>

*Das Buch Mormon* collates: title page, with the verso blank (pp. [i–ii]); testimony of the three and eight witnesses (p. [iii]); list of books in the Book of Mormon (p. [iv]); index (pp. [v]–xi), with the verso of p. xi blank; *Anmerkung der Herausgeber* (p. [xiii]); and the main text (pp. [1]–519). The main text begins on the verso of p. [xiii], and thereafter the odd numbered pages fall on the versos of the leaves. The book was originally issued in a light tannish gray wrapper having on the front within an ornamental border a vignette of a winged angel carrying a book labeled *Evangelium* and blowing a trumpet, with the following text below it: *Das Buch Mormon. Und ich sah einen Engel fliegen, mitten durch den Himmel, der hatte ein ewiges Evangelium, zu verkündigen denen, die auf Erden sitzen und wohnen, und allen Heiden, und Geschlechtern, und Sprachen, und Völkern. Offenb. Joh. C. 14. V. 6.* The back wrapper has within the same border: *Buch u. Steindruckerei v. Nestler u. Melle in Hamburg.* The Harvard copy, given to the library by Brigham Young in 1854, is bound with both the front and back wrapper.

*Anmerkung der Herausgeber*, a six-line statement on p. [xiii], explains that the German text was printed with the odd numbered pages on the left so that the German Book of Mormon could be combined with the French. Indeed, the paragraphs of the German text are numbered the same as the French text, and the German book is arranged so that each page contains virtually the same text as the corresponding page in the French book. It is clear, therefore, that the German Book of Mormon was set with the printed French book in view—perhaps in proof.<sup>6</sup> The LDS Church has two copies of an interleaved French-German Book of Mormon, one originally owned John Taylor—made up from the second printing of the French and the first printing of the German—the other owned by his son George John Taylor—made up from the first printing of the French and first printing of the German. Both of these are constructed so that, at each point, the page of the French text faces the same page of the German. Assembling such a book necessitated laboriously cutting apart one set of the sheets, and the resulting book was thick and awkward to use, so one might guess that only a few copies were produced.

The stereotype plates, which had been sent to the *Millennial Star* office in 1854, were used for three subsequent impressions, the third and fourth identified as later printings on the title pages. The second impression, struck off in 1862 by the *Millennial Star* print shop in 250 copies, is distinguished from the first as follows: the angel on the front wrapper does not have wings; on the title page, there is no period after *Das Buch Mormon* and no period after 1852; pp. [iv]–[xiii] have been reset, and the index occupies pp. [v]–xii, rather than pp. [v]–xi.<sup>7</sup>

Flake-Draper 718. CSMH, MH, UPB. USI, USIC, UU.

**695** FERGUSON, Andrew. [Placard advertising six lectures on the first principles of the gospel in Aberdeen, Scotland. Aberdeen? 1852]

Born in Rutherglen, about a mile southeast of Glasgow, on September 6, 1818, Andrew Ferguson converted to Mormonism in 1844 and led the Rutherglen and Aberdeen branches before becoming the president of the Dundee Conference in January 1853. One year later he left Dundee to preside over the Preston Conference and in 1855 immigrated to Utah. Settling in Spanish Fork, he served there as an alderman, city attorney, and justice of the peace; in 1879–80 he returned to England as a missionary and presided once again over the Dundee Conference. He died in Spanish Fork, February 19, 1888.<sup>1</sup>

On April 6, 1852, Ferguson arrived in Aberdeen, where he would labor for almost five months and make just three converts. “It was Hell,” Robert L. Campbell, the pastor over Scotland, had told him, but he “was to make heaven of it.” In the latter part of May he rented a new meeting hall, “play carded the city,” and delivered a course of six lectures on the first principles of the gospel, “some of which was well attended.”<sup>2</sup> At this time he also canvassed the city, “Handing them cards I had that was Printed informing the[m] of all our Book[s] & the Prices of the same, with a smal sheet containing a briff skich of our doctrines.”<sup>3</sup> Whether these were pieces he had printed or ones already in circulation is not known (see, e.g., items 469–70, 644, 678).



**696** DAVIS, John Silvanus. *A dialogue between the reverend and the boy. A translation.* [Signed and dated on recto:] *May 28, 1852. J. Davis.* [At foot of verso:] *Printed by John Davis, Georgetown, Merthyr-Tydfil.* [1852]

Broadsheet 17 × 11 cm.

Flake-Draper 2722ze. Dennis 66. UPB, USIC, WsN.

**697** *Programme of a grand soiree and festival, to be held in the Baths Lecture Hall, Nelson Street, Woolwich, on Whit-Monday, May 31st, 1852. Printed by M. Cherry, 40, Beresford Street, Woolwich.* [At foot below border:] *Price one penny.* [London, 1852]  
4 pp. 21 cm. Ornamental border on title page.

This folded sheet outlines the program of a London Conference festival on Whit-Monday, May 31, 1852—five days before the conference's half-yearly meetings in the Eastern Lecture Hall, Whitechapel (see item 703).<sup>1</sup> It lists a sequence of speeches, congregational songs, choir numbers, scripture readings, and prayers—with two breaks for refreshments—opened by two processions similar to those that opened the London festival a year earlier (see item 579). Preceding the outline of the program is a note *To the Saints* by Thomas Fisher, president of the Woolwich branch, that the hall sat seven hundred people and only that number of tickets would be issued—price 1s. for adults, 9d. for children under twelve. The doors were to open at 2:30 p.m. for those who held tickets.

Thomas Frederick Fisher presided over the Woolwich branch for more than two years, 1851–54. A shipbuilder for the British government, he was born in Wales, February 18, 1811, baptized into the Church in 1841, immigrated to Utah thirteen years later, and settled in Bountiful, where he served as the justice of the peace. He died in Bountiful, January 3, 1887.<sup>2</sup>

Flake-Draper 1897. UPB, USIC.

**698** *Report of the Dundee conference, from November 30, 1851, to May 30, 1852, held in Watt Institution Hall. James M'Naughtan, President. James Mair, Secretary.* [Caption title] [Dundee? 1852?]

8 pp. 21 cm.

Two reports are located from the Dundee Conference—which was created out of the Edinburgh Conference in December 1850.<sup>1</sup> The first, issued under the presidency of James McNaughtan, summarizes a meeting on Saturday evening, May 29, 1852, and three meetings on Sunday, May 30, which were attended by Robert L. Campbell, the pastor in Scotland. Mentioned briefly at the end is an “excellent Soiree” held in the Watt Institution Hall on Monday evening, May 31, where “many choice songs, recitations, anecdotes, and addresses were given.” A table on the last page gives the statistics and finances for seven branches in the conference and shows that the conference owed the *Millennial Star* office £41 14s. 5½d.

James McNaughtan, born in Stirling County, Scotland, in January 1820, joined the Church in 1842, labored as a local missionary in England and Scotland, and assumed the presidency of the Hull Conference in February 1849. Eighteen months later he was sent to preside in the Channel Islands and in August 1851 was appointed president of the Dundee Conference, where he served until released to gather to Utah in January 1853. Settling first in Utah County, he subsequently moved to Wasatch County, where he was the county clerk. He died in Heber City, May 22, 1876.<sup>2</sup>

Nothing is known about James Mair beyond that he married Mary McKay on November 30, 1850, served for several years as a local missionary and the Dundee Conference secretary, and then in 1861, at the age of twenty-nine, sailed for America with his wife and four children.<sup>3</sup>

Flake-Draper 1912. OCIWHi, UPB, USIC.

**699** [Deseret News Extra. June 1, 1852. Salt Lake City, 1852]

No copy of this extra is located. One knows of it because the regular issue of the *Deseret News* for June 12 reprints what appears to be some part of it under the heading *From Our Extra of June 1, 1852*—including the following explanation:

The arrival of the eastern mail, on Saturday [May 29], after the News had passed the press, enables us to give a brief Extra, which will be read with interest by our home subscribers. We understand the carrier had to swim every river and creek between this and Laramie; that many ravines, usually dry, were nearly impassable; and that the mail coach and wheel mules were lost at Ham's Fork, where the mail lay under water from 1 to 7 p.m.; the lead horses were saved by being cut loose. Mr. Decker was in the ice water with the mail all the time, and then, exhausted, had no resource but to wrap himself in robes and blankets, wet as water could make them, till morning, when he found himself in a free perspiration, fully relieved from a fever he had been laboring under most of the time since he left the city. . . . Every letter and paper was perfectly saturated; but we have not seen the first document that could not be read, though it cost no trifling labor for the department here to prepare the mail for deliver, which was necessarily delayed till Sunday.

Below this, headed *To the Saints. Latest news—Washington—Congress, &c.*, in two and a third columns, is a report of the news from the capital, with much editorializing, beginning with: "So far as we have read, we discover very little business of importance that has been closed, during the present session of congress; and in every thing that has been done, or proposed to be done, there seems to be an eye, from some quarter, canvassing for the next Presidential election." This report goes on to remark that the "President seemed disposed, alike, to do justice to us and the government," discusses the opposition in Washington to moving the territorial capital to Fillmore, comments on the responses to the Brandebury-Brocchus-Harris report (see items 610, 661), mentions the problems with the Indians on the overland trail (see item 704), and notes that Jedediah M. Grant is publishing a series

of letters in the *New York Herald*, the first of which had already appeared (item 693). Following the report are some brief news items, which may or may not have been included in the extra.

**700** OBRAY, Thomas, and Jabez Woodard? [Placard advertising preaching in Valletta, Malta. Valletta, 1852]

**701** OBRAY, Thomas, and Jabez Woodard? [Address card announcing the mission of Jabez Woodard and Thomas O Bray. Valletta, 1852].

**702** OBRAY, Thomas, and Jabez Woodard? [Small pamphlet of references entitled "How to Judge the Doctrines of the Latter-day Saints." Valletta, 1852]

Soon after Lorenzo Snow and Jabez Woodard arrived in Malta (see items 681–84), Snow sent for Thomas O Bray—whom he had called to the island in the fall of 1851—"to come immediately, and bring a good supply of pamphlets and books."<sup>1</sup> On May 16, 1852, Snow sailed for Gibraltar, leaving the island in Woodard's charge. O Bray reached Malta on May 30 and met Woodard that morning.

The following day they visited several persons to whom they preached the gospel and bore their testimony. Among these were . . . Mr. Franz a printer in the town. . . . Mr. Franz also paid attention to the work for a time and bought a number of our publications; but in course of time his interest . . . subsided into indifference and apathy. This man was employed to print some posters and address cards announcing the mission of our brethren their place and time of preachings together with a few of the leading or fundamental principles. Also a small pamphlet of references entitled "How to Judge the Doctrines of the Latter-day Saints". The effect of the publication of these posters cards and placards was to fill our room almost to suffocation with people of various nations chiefly English Maltese and Italian, the English were mostly soldiers of various regiments then stationed on the island.<sup>2</sup>

On June 6 they baptized a British soldier and his wife, and on the 28th they organized a branch in Valletta; the following day Woodard left Malta to return to Italy. During the next fourteen weeks O Bray built the Valletta branch to twenty-six members.<sup>3</sup>

Thomas O Bray was born in Pembrokeshire, South Wales, baptized into the Church in 1844, and was presiding over the branch in Sheerness, Kent, when Lorenzo Snow called him to lead the mission in Malta. His labors there extended to October 1853, when he left the mission in the hands of James F. Bell, and the following March he sailed for America. Settling first in Wellsville, Cache County, Utah, he moved to Paradise about 1865, where he died on October 21, 1899. During 1881–82 he returned to England as a missionary; in 1888–89 he served four months in the Utah penitentiary for polygamy.<sup>4</sup>