

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>

Jabez Woodard, born in Hertfordshire, October 7, 1821, converted to Mormonism in August 1849 and joined Lorenzo Snow in Italy the following year. After returning from Malta in July 1852, he labored in Italy until the end of 1853 and in 1854 immigrated to Utah. Three years later he went back to Europe to preside over the Swiss, Italian, and German mission, and upon his return to Utah in 1861 he was called to settle in St. George. He died in Milton, Morgan County, Utah, March 2, 1870.<sup>5</sup>

**703** *Half-yearly report of the London conference of the Church of Jesus Christ of Latter-day Saints, held in the city of London, Saturday and Sunday, June 5th and 6th, 1852. Elder James Marsden, President. [Elder] Thomas C. Armstrong, Secretary. [Caption title] [On p. [8] at right margin:] Printed by J. B. Franklin, 17, Prince's Road, Norland Square, Notting Hill. [London, 1852?]*

7[1] pp. 21.5 cm.

Item 703 is the fifth of ten located London Conference reports, the first of four issued by James Marsden during his first term as conference president (see items 490, 635). It summarizes a meeting in the Eastern Lecture Hall, Whitechapel, on Saturday evening, June 5, 1852, and three on Sunday June 6. Tables on p. [3] and p. [8] give the statistics for thirty-five branches and the names, meeting places, presidents' names and presidents' addresses for these branches. The financial report on p. 4 shows that the London "General Book and Star Agency" owed the *Millennial Star* office £528 14s. 6½d., was owed about £114 by the Kent, Essex, Reading, Preston, Bradford, Cambridge, Western Glamorganshire, and South conferences, and the Calcutta branch, and had an inventory worth almost £200—demonstrating that the London "central depot" organized by Eli B. Kelsey in January 1851 had become a significant distributor of LDS books and pamphlets beyond the boundaries of the conference (see item 545).

James Marsden had a long career in the British Mission. Born in Derbyshire, October 26, 1827, he joined the Church in 1841 and was leading the Liverpool branch at age nineteen. In 1848 he was appointed to preside over the Bradford Conference, became president of the Edinburgh Conference in December 1850, and assumed the presidency of the London Conference about a year later. He was released from this position at the end of 1853 to immigrate to Utah but delayed his departure, and in January 1855 he succeeded his successor John Robinson as president of the London Conference, serving until released again to emigrate in December 1855. Still he remained in England, and from August 1856 to February 1857 he served as the president of the Liverpool Conference; that April the *Millennial Star* reported that he had been excommunicated for not gathering to Zion. By September 1860 he had come as far as Pennsylvania and was the presiding elder in Minersville, and during the next year or two he made the overland trek to Utah. For almost a quarter of a century he resided in the Salt Lake City Fifth Ward, until his death in May 1886.<sup>1</sup>

Flake-Draper 1939. MH, UPB, USIC.

704 YOUNG Brigham. *Notice to the emigrants!!! I take this method of notifying all persons, en route for California that the Indians on Mary's river, heretofore, have been very hostile, and committed many depredations upon the emigrants, by stealing cattle, horses, &c., and killing many of the travelers, and will most probably prove troublesome this season, [19 lines] Given under my hand at Great Salt Lake City, Utah Territory, the twelfth day of June, 1852. Brigham Young, Governor, And ex-officio Superintendent of Indian Affairs, Utah Territory [Salt Lake City, 1852]*

Broadside 42 × 29 cm.

In his message to the legislature of January 5, 1852, Brigham Young remarked that the Indians along the Humboldt River—called Mary's in the message and in item 704—had become violent of late, stealing animals and killing some of the California travelers, and the Seventh General Epistle, dated April 18, 1852, noted that the November mail from Sacramento had been lost and the carriers undoubtedly killed by the Indians on the Humboldt.<sup>1</sup> Jacob H. Holeman, the Indian agent for Utah Territory, reported these depredations, including the murders of the mail carriers, to the Commissioner of Indian Affairs in February, March, and April 1852 and suggested establishing an agency on the Humboldt River.<sup>2</sup> On May 12 he left for the Humboldt with a company of twenty-five men in an attempt to secure that part of the California trail in anticipation of a large number of overland travelers and then returned to Great Salt Lake City on August 22. One month later he reported that he had found the Indians along the route disposed to be friendly—although he had not made contact with the tribes living near the Humboldt—that the Paiutes on the Carson River claimed to have not disturbed the whites until the whites began killing them, and that since his departure for the Humboldt he had not heard of any further Indian depredations.<sup>3</sup> The following summer he made another trip to the Humboldt and Carson rivers, after which he reported that the Washaws there were “very troublesome” and undoubtedly had attacked the whites crossing the Sierra Nevada.<sup>4</sup>

Brigham Young's *Notice to the Emigrants!* reports that Holeman had gone to where the trouble had occurred in an attempt to pacify the Indians. It urges the emigrants to travel in large companies, to keep their arms and ammunition in good order, and to guard their stock at night. There is little danger, it concludes, until after passing Goose Creek mountains, as the Shoshone and Snake Indians had been friendly.

Holeman, the first Utah territorial Indian agent, arrived in Great Salt Lake City on August 9, 1851. He was fifty-four years old and a Virginian, living in Kentucky at the time of his appointment. Like the other “Gentile” appointees, he was not sympathetic with the Mormons, and his relationship with Brigham Young soon cooled. For most of his tenure, Young essentially ignored him, and within nine months of his arrival in Utah, he began to suggest to the Commissioner of Indian Affairs that he leave the agency. When he returned from his second trip to the Humboldt in September 1853, he learned that he had been replaced by Edward A. Bedell of Warsaw, Illinois, and on October 17 transferred the agency to him.<sup>5</sup>

Flake-Draper 9353a. USIC.

**705** *Minutes of a council of the priesthood, of Hull Conference of the Church of Jesus Christ of Latter-Day-Saints, held in the Wilberforce Rooms, St. John-street, Hull, June 12th, 13th, & 14th, 1852* [Caption title] [At foot of p. 10:] *From Oliver's Printing Offices, opposite the Town-Hall, 17, Lowgate, Hull. [1852]*  
10 pp. 20 cm.

Reported in this pamphlet are three meetings of the priesthood in the Hull Conference, on Saturday evening, June 12, 1852, Sunday morning, June 13, and Monday evening, June 14. Those attending are listed following the caption title, beginning with John Thomas Hardy, the conference president, and Augustine S. Green, the secretary. The principal issue seems to have been the financial condition of the conference, and all three sessions touch on some aspect of the conference's finances. At the Saturday meeting Hardy read a letter of June 11 from Appleton M. Harmon, pastor over the Newcastle-upon-Tyne, Hull, and Carlisle conferences, which is included in the report. Harmon notes in his diary that he received a copy of *Minutes of a Council* on July 6 and, after reading it through, discussed it with Hardy as they walked along the seashore, stopping once and bathing "whare there was a light Sea running which made it very pleasant."

Augustine S. Green, born in Norfolk County, January 25, 1825, and baptized into the Church in Hull on November 3, 1848, served as the Hull Conference secretary under four presidents over the period 1849–54. Beyond this nothing is known about him.<sup>2</sup>

Flake-Draper 1928. UPB, USIC.

**706** *Report of the Glasgow conference of the Church of Jesus Christ of Latter-day Saints, for the half-year ending 27th June, 1852, held in the Mechanics' Hall, Canning Street, Calton, Glasgow, June 27th, 1852. John Lyon, President. Patrick Lynch, Secretary. Dundee: Printed by J. Pellow, New Inn Entry. MDCCCLII.*  
4 pp. 21 cm.

The seventh of nine located Glasgow Conference reports (see items 404, 650), this piece includes a synopsis of four meetings—one on Saturday evening, June 26, and three on Sunday, June 27, 1852—followed by a table giving the statistics for thirty-one branches in the conference (p. [3]), with a financial report on the last page.<sup>1</sup> The book agent's account shows £130 17s. 1½d. owing the *Millennial Star* office, with the same amount in cash and books on hand and money due from the branches. John Lyon had succeeded Robert L. Campbell as president of the Glasgow Conference in January 1852 and would serve in this capacity until he left for America in February 1853 (see item 348).<sup>2</sup>

Flake-Draper 1926. MH, OCIWHI.

**707** *Programme of the Southampton Conference festival, to be held at the Yorke Rooms, Southsea, Portsmouth, on Monday, June 28th, 1852. Price one penny. [Southampton? 1852]*

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

This four-page folded sheet outlines the program of the festival held in conjunction with the Southampton Conference's June 1852 half-yearly meeting. A note *To the Saints* on the second page, signed by Richard Rostron, the conference president, explains that the hall sat 450 and tickets would be issued for the event—price, 1s. 3d. for adults, 1s. for children under fourteen years—the doors to be “opened at Half-past Two o’Clock, for the admission of those that have Tickets.” The next two pages give the program, including the “Visitors Expected”—Jacob Gates, the pastor over the conference, and T. B. H. Stenhouse, the presiding elder in Switzerland and former Southampton Conference president (see items 418, 481). The festival was to open with a procession almost as elaborate as the one in London a year earlier (see item 579), followed by scripture readings, prayers, choir numbers, songs, recitations, and twenty-three speeches, with two recesses.

Richard Rostron, born in Lancashire, December 17, 1826, joined the Church in Manchester in 1846, succeeded W. C. Dunbar as Southampton Conference president in January 1852, and served until the end of the year when he was released to go to Utah (see item 752). The following summer he made the trek to the Great Salt Lake Valley and settled in Sugar House. By 1861 he had moved to California and was still living there at the time of the 1870 census.<sup>1</sup>

Flake-Draper 1953b. MH, UPB.

**708** *Nottinghamshire Conference. Second quarterly report of the Church of Jesus Christ of Latter-Day-Saints, held in St. Ann's Street Chapel, Nottingham, on the twenty-ninth day of June, 1852. Henry Savage, President. John Wigley, Secretary. John Pymm, Assistant. 1852. [Nottingham?]*

8 pp. 21.5 cm. Ruled border on title page and pp. [3]–8.

Second of three located Nottinghamshire Conference reports (see item 685), this pamphlet summarizes three sessions held on Tuesday, June 29, 1852, and consists mainly of reports from the individual branches.<sup>1</sup> A table on p. [2] gives the statistics for sixteen branches, and John Wigley's “A Song of Zion,” in two 8-line verses, is on the last page.

Flake-Draper 1946. MH, UPB, USIC.

**709** PRATT, Parley Parker. *¡Proclamacion! extraordinaria, para los Americanos Espanoles. Por Parley P. Pratt, apostol de la Iglesia de Jesu Christo, de los Postiros [sic] Dias Santos. Read, preserve, and lend this book to your neighbor. Proclamation extraordinary! to the Spanish Americans by Parley P. Pratt, apostle of the Church of Jesus Christ of Later [sic] Day Saints. San Francisco: Monson, Haswell & Co., Printers, 1852. [Wrapper title] [At head of title:] Lees, preserva y prestié [sic] esta libro a su proxemo.*

[3]–18 pp. 21 cm. Green title wrapper, ornamental border on front wrapper; text in two columns.

Robert J. Kelton  
 Robert J. Kelton  
 Francisco

PROCLAMACION EXTRAORDINARIA !

PROCLAMATION EXTRAORDINARY !

PARLEY P. PRATT, Apostol de la Yglesia de Jesu Christo, de los Posterios dias Santos, y Presidente de una mision general de dicha Yglesia entre todas las naciones del Pacifico :  
 PARLEY P. PRATT: Apostle of the Church of Jesus Christ, of Latter Day Saints : and President of a general mission of said Church among all the nations of the Pacific :—

A los *Americanos Espanoles* de California, Mexico, America Central, Colombia, Bolivia, Peru, Chile, Buenos Ayres, y de otra parte :—Salud :  
 To the *Spanish Americans* of California, Mexico, Central America, Colombia, Bolivia, Peru, Chili, Buenos Ayres, and elsewhere. Greeting :—

Amigos y Hermanos !

*Friends and Brethren !*

Un ciudadano de los Estados Unidos, y Estrangero entre vosotros, que no conoce todavia a su Lengua con perfeccion. tiene el deseo de dar á vosotros algunas cosas de suma importancia, asi escribi.  
 A citizen of the United States, and a stranger among you, not yet perfected in your language, having a great desire to impart to you some things of the utmost importance, thus writes.

Una Nueva Revelacion Divina ha sido recibido en los Estados Unidos del Norte America por medio de la administracion de los Santo Angels del ciclo. Estos Angeles han revelado un Libro Antepasado, cuyo nombre es: "*Libro de Mormon*." Dicho Libro Contiene el *Evangelio en su plenitud*, y tambien muchas verdades historical y profético de suma importancia para el siglo presente. Este Libro está publicado en Yngles, y en varios lenguas Europeas, y ahora se va á traducir en el Lengua Español, y introducido entre vosotros.  
 A new revelation has been received, in the United States of North America, through the administration of Holy Angels from Heaven. These Angels have revealed an ancient Book, called the "*BOOK OF MORMON*"; which Book contains the *Gospel in its fulness*, and also many historical and prophetic truths of the utmost importance to the present age. This Book is published in English and in several other European languages, and is now about to be translated into Spanish and introduced among you.

Estos Angeles tambien comisionado y ordenado á nuevos Apostoles a enseña á todos los naciones arre-  
 These Angels have also commissioned and ordained new Apostles, to teach all the Nations Repentance

Robert J. Kelton  
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Parley Pratt's South American mission began on November 8, 1851, when he, his pregnant wife Phoebe, and Rufus C. Allen arrived at Valparaíso after an arduous sixty-four-day voyage from San Francisco (see items 630–31). Parley had anticipated this mission since the fall of 1849 when it was announced in the *Second General Epistle*, and in February 1851 Brigham Young had set him apart to “open the door and proclaim the Gospel in the Pacific Islands, in Lower California and in South America.” One might assume that he picked Chile for this effort because of his belief—expressed in his *Proclamation to the People of the Coasts and Islands of the Pacific* (item 630)—that the Book of Mormon people under Lehi had landed on the coast of that country. But Chile proved unreceptive to his message. His inability to speak the language, the dominance of the Catholic Church, and civil war combined to ensure that he would make no converts there, and after four frustrating months he and his companions set sail for San Francisco.<sup>1</sup>

Eleven weeks into their mission, the Pratts and Rufus Allen moved to Quillota, twenty-five miles northeast of Valparaíso, where they would live for about a month.<sup>2</sup> Parley apparently finished the English text of *Proclamacion! Extraordinaria* just before this move, as indicated by the last line on p. 18: *Written at Valparaíso, Chile, South America, January, A.D. 1852.*<sup>3</sup> The Spanish translation appears to be that of an English-speaking, beginning student of the language.<sup>4</sup> Parley had begun studying Spanish before he left Salt Lake City and continued it in San Francisco, on the voyage to Chile, and in Valparaíso and Quillota.<sup>5</sup> One might guess, therefore, that he translated the tract himself, perhaps with some help from the native Chileans.

Parley arrived back in San Francisco on May 21, 1852, and remained there until starting the return trip to Salt Lake City “about the last of July.” During this interval he published *Proclamacion! Extraordinaria*, made possible by donations from the Saints in San Francisco and San Jose.<sup>6</sup> Soon after it appeared, it caught the attention of the editor of the *San Francisco Daily Herald*, who reviewed it in the *Herald* of July 4 and speculated about Mormon polygamy, prompting Parley to respond with his broadside *Mormonism! Plurality of Wives!* (next item).

The textual part of *Proclamacion! Extraordinaria* is arranged in two columns, the English text on the right, the Spanish translation on the left, paginated [3]–18 with the title wrapper counted in the pagination. The tract opens with the declaration that a new revelation, the Book of Mormon, had been received in North America and Apostles had been commissioned to teach repentance and faith in Jesus to all the nations of the world. It discusses the Revelation of John and asserts that John’s “Babylon the Great, the mother of harlots and abominations” is the Catholic Church. It outlines the history of Mormonism, mentions the missionary effort in Europe, Scandinavia, the Sandwich Islands, and Australia, and then appeals to the Spanish Americans to institute the freedoms of thought, speech, and the press, eliminate the dominance of the Catholic Church, initiate a system of public education, and follow the teachings of Jesus. The green title wrapper is plain on the interior and has on the back, in English and Spanish, an expression of Parley’s hope to translate and publish the Book of Mormon in Spanish and an advertisement for “A Key to the Science of Universal Theology,” a work to consist of “perhaps 100 pages.”

Flake-Draper 6616. CSMH, CtY, UPB, USIC.

**710** PRATT, Parley Parker. "*Mormonism!*" "*Plurality of wives!*" *An especial chapter, for the especial edification of certain inquisitive news editors, etc.* [Signed and dated at end:] *San Francisco, Cal. July 13th, 1852. P. P. Pratt.* [San Francisco? 1852?]

Broadside 28 × 19 cm.

With *Mormonism! Plurality of Wives!*, Parley Pratt made his first foray into the polygamy war (see items 156–57, 223, 734). He issued the broadside in response to the review of *Proclamacion! Extraordinaria* in the *San Francisco Daily Herald* of July 4, 1852 (see the preceding item) and in it refers to a "certain Editor in this town, (San Francisco,)" who, in reviewing his tract, "enquires, with all the seeming anxiety of a penitent man at the anxious seat, as to his Excellency Gov. Young's family matters, and whether 'Mormonism' allows a man more wives than one!!!" That "certain Editor" was John Nugent, editor and proprietor of the *Herald*, who was well-known in the San Francisco area for his caustic editorial style.<sup>1</sup>

Parley continues that he knows Brigham Young's morality "is above all suspicion" and presumes that "the number of his family does not exceed the late estimates, which have been the rounds of the American Press." He expresses his amazement that some in "Christendom" would exclude the Old Testament patriarchs and "three quarters of the present generation of mankind" from the kingdom of God simply because "their family is so large!!!" and at the same time tolerate the degradation of women so prevalent around the world. And he concludes: "The law of God, from Zion, in the top of the mountains, . . . will provide the means for every female to answer the end of their creation . . . And thus adultery, and fornication, with all their attendant train of disease, despair, shame, sorrow and death will cease from our planet."

Parley's main themes here, although briefly touched upon, are those that would be employed in most of the future Mormon defenses of polygamy—its legitimate practice by the Old Testament patriarchs and many modern societies around the world, its capacity to reduce sexual immorality, and its effect on elevating the status of women (see item 734). But his was not the first—albeit implicit—Mormon acknowledgement of polygamy. Six and a half months earlier, Orson Hyde had inserted a similar response to another newspaper editor in the *Frontier Guardian*, commenting, "If the statements concerning Gov. Young's sixteen wives and fourteen young children be true, he walks or rides in broad daylight with them—is not ashamed of them, but honors & respects them."<sup>2</sup>

Flake-Draper 6610. CU-B, USIC.

**711** WANDELL, Charles Wesley. *Reply to Shall We Believe in Mormon? By C. W. Wandell, minister of the gospel.* [Caption title] [Dated at end:] *No. 66, Pitt-street, Sydney, July 4th, 1852.* [Sydney? 1852?]

24 pp. 22.5 cm.

*Reply to Shall We Believe in Mormon* is the fifth, and last, work published by Charles W. Wandell in Australia (see items 630–31, 655, 670). Dated July 4, 1852—



one month after he assumed the presidency of the mission when John Murdock left for America and nine months before his own departure—it was likely printed that July, before he began a five-month visit to Port Phillip about the middle of the month.<sup>1</sup> Typographically it resembles *Remarkable Visions* and *History of the Persecutions!* (items 631, 670), so it was probably printed by Albert Mason.

As its title indicates, Wandell composed it in response to an anti-Mormon tract entitled “Shall We Believe in Mormon?,” by an anonymous Protestant clergyman who signed himself “Discipulus” and who Wandell refers to as “Mr. C.”—no copy of which is located.<sup>2</sup> He remarks, however, that his reply was

a good pretext for publishing a controversial Tract, defensive and explanatory of the most important points of the doctrine of the Latter-day Saints: a tract that is greatly needed at the present time; for many in this city are inquiring into “this strange doctrine;” and until our books (which we have ordered from Liverpool) arrive, we have no way of supplying the demand, but this.<sup>3</sup>

The first twenty-one pages give detailed responses to the following four “objections” put forth by Discipulus: (1) the Book of Mormon, even if consistent with the New Testament, is superfluous; (2) the New Testament church did not fall into apostasy and baptism is not essential for salvation; (3) the Mormons do not have the power to work miracles; and (4) the Mormons are not the true messengers from God because the Bible is sufficient without additional sacred books. The last four pages contain Orson Pratt’s “Dialogue Between Tradition, Reason, and Scriptus,” first published in his *Prophetic Almanac for 1845* and reprinted in his brother’s *Dialogue Between Josh. Smith & the Devil* (items 229, 291–93). All five of the Australian Mormon publications are listed on the back page. The Pitt-street address at the end is undoubtedly that of the house Wandell and Murdock rented in Sydney, where they held Sunday meetings.<sup>4</sup>

The tract is known in two states: (1) with the third line of the caption title *Shall we believe in Mormon?* in gothic type, and (2) with this line in roman capital letters. The two states have different settings for pp. 1–8 and the same setting for pp. 9–24. State 2 seems to be the later, for it corrects two misspellings and three typographical errors and makes one textual improvement.<sup>5</sup> The only located copy of the first state is in private hands.

Flake-Draper 9549. CSmH, CtY, UPB, USIC, UU.

**712** TAYLOR, John. *Aux amis de la vérité religieuse. Récit abrégé du commencement, des progrès, de l'établissement, des persécutions, de la foi et de la doctrine de l'Église de Jésus-Christ des Saints-des-Derniers-Jours. Par John Taylor, elder, venant de la ville du Grand Lac Salé, État de Déséret. Haute-Californie. Paris, Imprimerie de Marc Ducloux et Compagnie, Rue Saint-Benoit, 7. 1852.*

16 pp. 21 cm.

This impression, the third, of John Taylor’s *Aux Amis de la Vérité Religieuse* was probably printed soon after July 11, 1852, when Curtis E. Bolton noted in his

diary that he had gone “to Bro. Hubert and brought home the plates to have 1000 ‘Aux [Amis] de la verite [Religieuse]’ struck off.” Under any circumstances it was out before November 15, when Bolton listed it among the tracts he had published that year.<sup>1</sup> It was printed from the stereotype plates of the first and second impressions (items 517, 566), with two corrections on the title page in addition to the change of date: *Saints des Derniers Jours* is changed to *Saints-des-Derniers-Jours*, and *Déséret* is changed to *Déséret*. The latter correction is particularly apparent since the second *é* is in larger type than the rest of the word.

Flake-Draper 8812. CtY. CU-B, UPB, USIC.

**713** TAYLOR, John. *De la nécessité | de | nouvelles révélations | prouvée par la Bible | par | John Taylor, | un des douze apôtres | de l'Église de Jésus-Christ des Saints-des-Derniers-Jours. | Paris | Rue de Tournon, 7 | 1852*

32 pp. 23 cm.

The text of *De la Nécessité de Nouvelles Révélations* (On the Necessity of New Revelations) was first published in seven consecutive installments in *Étoile du Déséret*, September 1851–March 1852. The pamphlet's setting is that of the *Étoile*, rearranged. It was probably struck off from stereotype plates inasmuch as the three other tracts published by Curtis E. Bolton in 1852–53 were stereotyped (see items 517, 566, 712, 747).<sup>1</sup> Like all of the located Paris tracts of this period, it was printed by Marc Ducloux and bears his colophon: *Paris.—Imp. de Marc Ducloux et Comp., rue Saint-Benoît, 7.—1852*. Since Bolton moved back to rue de Tournon, 7 about April 1, 1852, it was certainly published after that, probably about mid-July when the March 1852 number of the *Étoile* came out and he reprinted John Taylor's *Aux Amis de la Vérité Religieuse* (preceding item)—but before November 15, when he listed it among the tracts he had published in 1852. Since his three other 1852–53 tracts were each issued in editions of 1,000, one might guess that *De la Nécessité* was also.<sup>2</sup>

Organized in five chapters, *De la Nécessité* is patterned after the first two chapters of the *Voice of Warning*, which at one point it quotes directly.<sup>3</sup> Taylor begins the tract by urging his readers to seriously investigate a work before judging it and then mentions the Old and New Testament figures who had conversed with God or had visions or revelations. He argues in the second chapter that the revelations given to these men were for their times only and were not applicable to others, and contends in the third that their prophecies were specific and literal and literally fulfilled. In chapter 4 he analyzes other biblical prophecies and infers that God will raise up a kingdom that will never be destroyed, lift up an ensign or standard to the nations, and establish a new covenant with the House of Israel. And at the end of this chapter, he refers to his *Aux Amis de la Vérité Religieuse* and declares that an angel had restored the gospel to the earth and revelations and prophecy were again the heritage of the Saints. He concludes the tract by responding to some of the arguments used against the idea of continued revelation—that Revelation 22:18 prohibits further revelation, that the biblical record of the early church is sufficient for the present church, and that

gifts, signs, miracles, and prophecies were given to establish Christianity and are no longer needed.

Flake-Draper 8815. CtY, ICN, UPB, USIC.

**714** *Acts, resolutions, and memorials, passed by the first annual, and special sessions, of the legislative assembly, of the Territory of Utah, begun and held at Great Salt Lake City, on the 22nd day of September, A.D., 1851. Also the Constitution of the United States, and the act organizing the Territory of Utah. Published by authority of the legislative assembly. G. S. L. City, U. T. 1852. Brigham H. Young, Printer.*  
258 pp. 19 cm.

Item 714 is the first printed volume of Utah territorial laws (see items 610, 611–12, 653, 664). It collates: title page with the verso blank (pp. [1–2]); table of contents (pp. [3]–6); members of the Council and members of the House of Representatives (pp. 6–7); Willard Richards's certification (p. 8); Constitution of the United States and amendments (pp. [9]–27); "An Act to Establish a Territorial Government for Utah" (pp. 27–36); acts of the legislature (pp. 37–203); resolutions (pp. 204–16); memorials (pp. 216–34); index (pp. [235]–258); and errata (p. 258). The dates the acts were signed into law span the period October 4, 1851–March 6, 1852; the resolutions, September 24, 1851–March 6, 1852; and the memorials, September 29, 1851–March 6, 1852. None of these groups are in chronological order. The book was originally bound in half blue or black striated sheep with blue or gray marbled paper-covered boards. A number of copies exist with pp. 9–36 replaced by the 48-page pamphlet *Constitution of the United States of America . . . Also, "An Act to Establish a Territorial Government for Utah"* (item 659), which includes the same material; invariably these are sewn but unbound or in a modern binding.<sup>1</sup> One might guess that Brigham H. Young struck off fewer of the signatures making up pp. 9–36, knowing that he could use the pamphlet to assemble copies that were textually complete.

On February 28, 1852, the legislature in joint session ordered 2,000 copies of the laws, resolutions, and memorials to be printed and appointed Orson Pratt and James Brown to prepare them for the press, with the authorization to employ "the necessary clerks." Edwin D. Woolley replaced James Brown on March 1. Hosea Stout began to prepare the laws and compose the marginal notes on March 23 "in the place of the printing committee," finishing on April 26. Four days later he commenced reading the proof and compiling the index, and on July 3 the printing was completed. Stout notes in his diary for July 8 that he was having problems with the binder but reports that two of the books were bound on the 12th.<sup>2</sup> The *Deseret News* of September 4 announced that the officers of Great Salt Lake County could obtain copies by calling at Willard Richards's office, that the officers of the other counties who had not yet received them would get their copies when the county clerks submitted the returns of the county elections, and that the members and officers of the legislature would be issued copies as fast as the books were bound. Brigham Young reported in his message to the legislature of December 13, 1852, that lack of funds delayed the publication and distribution of the book.<sup>3</sup>

One other imprint is associated with item 714. Upon its publication, copies were sent to the various U.S. governors with a printed letter, signed by Willard Richards, which reads: *Territory of Utah, | Secretary's Office, | Great Salt Lake City, July 30, 1852. | To his Excellency, | Governor of [blank space] | Sir:— | I have this day forwarded to your address, one copy of the Acts of the first | Legislative Assembly of the Territory of Utah, the receipt of which you will please to | acknowledge. | Very respectfully, | Your obedient servant, | [blank space] | Secretary pro. tem., | Appointed by the Governor.* A copy of this letter addressed to the governor of Connecticut with “Augt” written over *July* is in the Brigham Young University Lee Library, and a copy addressed to Brigham Young is in his papers in the LDS Church Archives.

Flake-Draper 9384c. CSmH, CtY, CU-B, NjP, UHi, ULA, UPB, USIC, UU.

**715** DAVIS, John Silvanus. *Traethodau ar wyrthiau, yn cynnwys adolygiad ar ddarlithiau y Parch. J. Jones, Llangollen, a llyfryn y Parch. J. Davies, Llanelli, ar yr un pwnc. Mewn chwech o draethodau.* [4 lines] *Gan John Davis, Merthyr. Merthyr-Tydfil: Argraffwyd, cyhoeddwyd, ac ar werth gan J. Davis, heol John, Georgetown. 1852.* [Treatises on miracles, containing a review of the lectures of the Rev. J. Jones, Llangollen, and the pamphlet of the Rev. J. Davies, Llanelli, on the same subject. In six treatises. By John Davis, Merthyr. Merthyr Tydfil: Printed, published and for sale by J. Davis, John Street, Georgetown. 1852.]

[i–ii][1]–70 pp. 17 cm.

Flake-Draper 2722z. Dennis 67. CtY, UPB, USIC, WsB, WsN, WsS.

**716** *Programme. 24th of July celebration.* [Salt Lake City, 1852]  
Broadside 32.5 × 8.5 cm.

The fifth anniversary of the pioneers' entrance into the Valley occasioned another grand celebration in Great Salt Lake City, patterned after the ones in 1850 and 1851 (see items 591–92).<sup>1</sup> Item 716 outlines the events of that day. These began with the firing of three guns “at sun rise precisely” and music by the brass bands as they traversed the city on horseback. At 8 a.m. “precisely,” the procession assembled at the Old Tabernacle. This procession included “pioneers” carrying banners and “implements indicating the part they acted in exploring”; a group from the public works with a banner reading “Zion’s Workmen,” each trade carrying a symbol of the trade: clerks and printers with a banner inscribed “Blessed are they, whose names shall be found written in the Book of Life”; then the chancellor and regents of the University of Deseret with their banner; twenty-four “aged Fathers” with a banner “Heroes of ’76,” followed by twenty-four “aged Mothers” and the banner “Mothers in Israel,” carried not by the mothers but by two of the marshals. Dominico Ballo’s band came next, then twenty-four young men, twenty-four young women, twenty-four boys, and twenty-four girls—each group in uniform with a banner—then William Pitt’s brass band, followed by twenty-four “Warriors in uniform”—apparently some of the officers of the Nauvoo Legion. Coming last was the “Rear Guard”

composed of the bishops of the various wards with banners, led by the presiding bishop, Edward Hunter. The procession marched to Brigham Young's house, where he and his party took their position between the "Warriors" and "Rear Guard." At that point, the flag was unfurled on the liberty pole to a salute of twenty-four guns. Then the entire body proceeded on to the tabernacle. James Ferguson was the marshal of the day, Hiram B. Clawson his assistant. Edward P. Duzette was "Chief of Music," John Kay, the "Vocalist," Thomas Tanner, the cannoneer.

The services in the tabernacle included numbers by Pitt's and Ballo's bands; songs composed by Eliza R. Snow and James Bond and one sung by John Kay; orations and speeches by George A. Smith, Brigham Young, and Daniel H. Wells; toasts and sentiments; and solos on the bass drum by Edward P. Duzette. The *Deseret News* of August 7 and 21, 1852, reports the celebration—with part of the setting of item 716 used in the first installment. Hosea Stout, who marched in the procession with the university regents, summarized the day in his diary, noting that it "was 'suffocatingly' warm and cut short the performances, yet all enjoyed themselves well."<sup>2</sup>

Flake-Draper 6762c. USIC.

**717** *Notice to all persons that have occasion to pass in and out of the Big Field. You are required to shut the gate or put up the bars, and \$5.00 reward will be paid to any individual who will give information that will amount to proof against any person that leaves them open. L. D. Young, A. P. Rockwood, John Van Cott, George Allen, Committee. G. S. L. City, July 29th, 1852. [Salt Lake City, 1852]*

Broadside 19 x 20.5 cm.

The Big Field was a cooperative farming area, immediately south of Salt Lake City, irrigated by a canal that ran from Big Cottonwood Creek. Five and ten acre parcels were distributed by casting lots at the time of its organization in October 1848, when there were 863 applications for eleven thousand acres of land. About half that amount of land had actually been claimed by February 17, 1849, when the Council of Fifty discussed a fence for the field. At this meeting the committee reported that the fence would enclose "291 ten-acre lots, 460 five-acre lots, the Church farm of 800 acres, and 17 acres of fractional lots, the whole requiring 5240 rods of fencing, of which 3217 were recommended to be built of adobies, 663 of adobies or stone, and 1361 of ditch and posts and rails"—more than sixteen miles of fence.<sup>1</sup>

Prompted by the act of the territorial legislature of March 3, 1852, concerning joint enclosures, the proprietors of the Big Field met on March 25 and agreed to maintain the outside fence "from this time hence forth and forever," with the expense to be shared by the proprietors. Further, they appointed a committee consisting of Lorenzo D. Young, John Van Cott, Reuben Miller, A. P. Rockwood, and George Allen to supervise the maintenance, and charged them to order the north, east, and south sides of the fence repaired by April 20.<sup>2</sup>

Lorenzo D. Young, Brigham Young's brother, was born in New York in 1807, converted to Mormonism in 1832, and made the trek to Utah with the pioneer

company in 1847. From 1851 to 1878 he served as the bishop of the Salt Lake City Eighteenth Ward. He died in Salt Lake City, November 21, 1895.<sup>3</sup>

George Allen, born in Worcestershire, England, August 16, 1801, was baptized into the Church by Wilford Woodruff in 1840, immigrated to Nauvoo where he was chosen a member of the Nineteenth Quorum of Seventy, and had come to the Salt Lake Valley by May 1850. He was chairman of the Big Field committee in 1854 and was still living in Salt Lake City with his wife Ann at the time of the 1860 census, but of him subsequently nothing is known.<sup>4</sup>

USIC.

**718** *The book of doctrine and covenants, of the Church of Jesus Christ of Latter-day Saints; selected from the revelations of God. By Joseph Smith, president. Third European edition. Stereotyped. Liverpool: Published by S. W. Richards, 15, Wilton Street. London: Sold at the L. D. Saints' Book Depot, 35, Jewin Street; and by all booksellers. 1852.*

[i-iv][vii]-xxiii[1]-336 pp. 15 cm.

Like the Book of Mormon published three months earlier, the 1852 Doctrine and Covenants is an important edition inasmuch as its stereotype plates were used for the Church's subsequent impressions prior to the expanded Salt Lake City edition of 1876. Franklin D. Richards solicited bids from William Bowden in London and Richards James in Liverpool in December 1851 and contracted for its printing and stereotyping with Bowden after the first of the year. Samuel W. Richards, who reached Liverpool on December 29 and would succeed his brother as mission president on May 1, 1852, assumed the responsibility for seeing the book through the press. He and John Jaques, in Liverpool, read some of the proof during March, and on April 15 the *Millennial Star* reported that the book was in press. The *Star* announced that it was "ready" on July 10, and on August 14 it advertised the new edition, "stereotyped . . . at the following prices:—Morocco, extra, 6s.; Calf, gilt edges, 4s.; grained roan, 2s. 6d." Two years later Orson Pratt advertised it in Washington, D.C., in these bindings for \$2, \$1.50, and 95¢.<sup>1</sup>

The book was published in an edition of 5,000, with 50 additional "Superior copies from cor. plates," at a cost of £144 18s. for printing and stereotyping, plus £5 3s. 9d. for the superior ones. At the time of publication, 3,187 were bound in sheep at a cost of £79 13s. 6d.; 499 were bound in calf with gilt edges at £42 12s. 5½d.; 130 in morocco at £16 5s.; and the superior copies in morocco at £6 9s. 2½d. The rest, about 1,184 copies, were kept in sheets. The first orders were filled on July 30. An inventory in the financial records of June 30, 1854, shows 1,188 copies still "in sheets (at Fazak'ly's)," while the inventory two years later indicates that these had recently been bound: 1,059 in sheep, one in calf gilt, and 122 in morocco; in addition 59 "surplus copies" had also been bound in sheep.<sup>2</sup>

The 1852 edition was certainly set from the 1849 edition (item 442) and has the same collation and pagination, except for the absence of pp. [v-vi], which constitute an erratum leaf in the 1849 edition. It collates: a half title with the verso blank

THE  
B O O K  
OF  
DOCTRINE AND COVENANTS,  
OF THE  
Church of Jesus Christ of Latter-Day Saints;  
SELECTED FROM  
THE REVELATIONS OF GOD.  
BY JOSEPH SMITH, PRESIDENT.

Third European Edition.  
STEREOTYPED.

Liverpool:  
PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

London:  
SOLD AT THE L. D. SAINTS' BOOK DEPOT,  
35, JEWIN STREET;  
AND BY ALL BOOKSELLERS.

1852.

(pp. [i–ii]); the title page, with *Entered at Stationers' Hall and W. Bowden, Printer, 5, Bedford Street, Bedford Row, London* on the verso (pp. [iii–iv]); index to the Lectures on Faith and chronological index (pp. [vii]–x); alphabetical index (pp. [xi]–xxiii), with the verso of p. xxiii blank; the Lectures on Faith (pp. [1]–64); and 111 sections numbered with roman numerals (pp. [65]–336). New to this edition are the section numbers added at the inside margins of the running heads.

It is known in two states: (1) with *morning that Hyrum* on p. 335, lines 11–12 from the bottom; and (2) with *morning, after Hyrum* on p. 335, lines 11–12 from the bottom. Changes in the text make it clear that state 2 is the later—undoubtedly comprising the fifty “Superior copies from cor. Plates.” A single copy of state 2 is known, at the LDS Church, printed on heavier paper and bound in brown morocco with an arabesque inside an ornamental border surrounded by a gilt and blind-stamped ruled border on the covers, gilt-decorated panels and gilt title between raised bands on the backstrip, gilt edges, and purple endsheets with diagonal gilt decorations.

State 1 incorporates at least sixty-five changes from the 1849 edition, none of real significance. These include: twenty additions or deletions of a single word, usually an article or preposition—three reversing changes in the 1849 edition<sup>3</sup>; eleven spelling changes, most made to conform with the British spelling<sup>4</sup>; eleven changes in capitalization<sup>5</sup>; two changes of one word to two, as *wisemen* to *wise men*<sup>6</sup>; twenty one-word changes—three reversing 1849 changes<sup>7</sup>; and the change of *ye shall* to *shall ye* in what is now 48:6. State 2 bears at least twenty-seven textual changes from state 1, all of which occur in the 1854 impression, five reversing changes in the first state.<sup>8</sup>

Bindings of state 1 include brown grained morocco with a wide gilt ornamental rectangular border within a blind-stamped ruled border on the covers, gilt-decorated panels and gilt title between raised bands on the backstrip, with or without a metal clasp, gilt edges, and blue or green endsheets; brown, black, or maroon diced sheep with a gilt or blind-stamped ornamental border around a diagonal pattern of fleur-de-lis on the covers, blind-stamped bands and gilt title on the backstrip, and pink, green, or yellow coated endsheets; black 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 pink coated endsheets; black grained blind-stamped sheep with an ornamental border and arabesque on the covers, blind-stamped bands and gilt title on the backstrip, maroon coated endsheets. The Brigham Young University Lee Library has Brigham Young's copy in a maroon fleur-de-lis sheep binding, bearing his autograph and marginalia.

Flake-Draper 2866. CSMH, CtY, CU-B, MH, NjP, UPB, USIC, UU.

**719** WHEELLOCK, Cyrus Hubbard, and Alexander Findlay McDonald. *Invitation. All persons are respectfully invited to attend the Latter-day Saints' meetings, to investigate their faith and doctrines, and to examine their publications.* [Caption title] [Signed on p. 4:] *C. H. Wheelock, Presiding Elder of the Manchester, Liverpool, and Preston District, of the Church of Jesus Christ, of Latter-day Saints. A. F. McDonald,*



*Presiding Elder of the Liverpool Conference. 107, Finch Street, Belle Vue, Liverpool.*  
[At foot of p. 4:] *Printed by J. Sadler, 16, Moorfields, Liverpool. [1852?]*

4 pp. 18.5 cm.

Cyrus H. Wheelock was appointed pastor over the Manchester, Liverpool, and Preston conferences early in 1852, and Alexander F. McDonald was assigned the presidency of the Liverpool Conference that May (see items 605, 615, 676). In February 1853 Wheelock handed the pastoral responsibilities to John S. Fullmer and sailed for America. McDonald continued to serve as the Liverpool Conference president until January 1854, when he was released to emigrate to Utah.<sup>1</sup>

Wheelock and McDonald's *Invitation* is a modification of the earlier tracts with a similar title (items 469–70, 615). It transposes the last two phrases of the title, retains three of the quotations following the caption title including “Hear both sides of a question before judging.—Solomon,” and adds two others, John 5:39 and Psalm 2:1. The Fourteen Articles of Faith on p. 2 are essentially the same as those in items 469, 470, and 615, but here, at the end, they are attributed to Joseph Smith. There are no biblical citations accompanying the individual articles, but a different, shorter list is collected on p. 3, which includes some editorializing on baptizing infants and sprinkling as a method of baptism. This is followed by a declaration to the “Reader,” signed at the end by Wheelock and McDonald, to “seek to know this marvellous work and wonder; be born of the water and the Spirit; and enter into the Gospel covenant.”

The tract concludes with a catalogue of works. This catalogue lists “The Millennial Star, Vol. 14, published weekly”—which began as a weekly on April 24, 1852—and the Book of Mormon in German—which the *Millennial Star* first advertised on July 3. But it does not include John Taylor's *Government of God* or Lorenzo Snow's *Voice of Joseph*, which were first advertised in the *Millennial Star* of August 14 and November 27, 1852, respectively. Moreover, the *Star* of August 14 makes note of McDonald's change of address in Liverpool: 107, Finch Lane, Belle Vue.<sup>2</sup> One might guess, therefore, that the tract was published in July or August 1852. It is known in two states, differing only in the presence or absence of the phrase *Old Ship Inn Yard, Moor Street, Ormskirk* on the first page following *Latter-day Saints' Meeting Room*.<sup>3</sup>

McDonald sent a few copies of *Invitation* to Hugh Findlay in India, and in the fall of 1854, Findlay distributed them at a British army camp in Belgaum, drawing an anonymous response “well enough understood to be the effusion of two staff captains.” This response, Findlay reported, included a full reprint of *Invitation*—“not even omitting the place and time of meeting, as had been filled in with pen.”<sup>4</sup>

A. F. McDonald (or Macdonald) was born in Ross County, Scotland, in September 1825, converted to Mormonism in 1847, and labored in Scotland as a local missionary until called to the presidency of the Liverpool Conference. In 1854 he came to Utah and settled in Springville, serving a term there as mayor, and then in 1871 moved to St. George, where again he was elected mayor. He went back to Great Britain as a missionary, 1877–79, and upon his return to Utah was chosen to

preside over the Saints in the Salt River Valley, Arizona, becoming president of the Maricopa Stake at the time of its organization in 1882. McDonald was a polygamist, and when he was indicted for unlawful cohabitation in 1884, he moved to Mexico and subsequently served in the presidency of the Mexican mission. He died in Chihuahua, March 21, 1903.<sup>5</sup>

Flake-Draper 1891e. UPB, USIC.

**720** *Utah Territory. Great Salt Lake County. August 2, 1852, election. Union ticket.*  
[Salt Lake City, 1852]

Broadside 20 × 17 cm. Text in two columns.

**721** *Utah Territory. Great Salt Lake County. Nov. 8, 1852, election. Union ticket.*  
[Salt Lake City, 1852]

Broadside 20 × 7 cm.

Since the act creating Utah Territory stipulated that councilors serve for two years and representatives for one, the August 1852 election ordinarily would have involved candidates for the territorial House of Representatives but not for the Council. However, because of the resignation of Edward Hunter and the extended absence of Alexander Williams, Brigham Young issued his proclamation of July 17, 1852, directing that a Council member be elected in each of Great Salt Lake and Utah counties.<sup>1</sup> Item 720 gives the “candidates” from Great Salt Lake County to be voted upon in the election, including Franklin D. Richards for councilor, and for representatives: Jedediah M. Grant, W. W. Phelps, A. P. Rockwood, Nathaniel H. Felt, Edwin D. Woolley, Wilford Woodruff, Hosea Stout, Daniel Spencer, John Brown, Nathaniel V. Jones, James W. Cummings, and Jonathan C. Wright. Further, it gives the candidates for the other county offices, including James Ferguson for sheriff and Thomas Bullock for county recorder.

After the August election, Orson Spencer and Orson Pratt, both from Great Salt Lake County, resigned from the Council, and Stout, Daniel Spencer, Brown, and Jones resigned from the House—all called on missions at the August 28–29 conference (see item 734). Three other legislators, from Davis and Juab counties, also resigned.<sup>2</sup> In consequence, Brigham Young issued a proclamation of September 18, 1852, calling a special election on November 8 in the three counties to fill these vacancies. Item 721 lists the candidates from Great Salt Lake County to be voted upon on November 8: Orson Hyde and Parley P. Pratt, councilors; Ezra T. Benson, Lorenzo Snow, Albert Carrington, and George B. Wallace, representatives. These men, the *Deseret News* of November 27 reported, would take the seats vacated by Orson Spencer, Orson Pratt, Stout, Daniel Spencer, Brown, and Jones.<sup>3</sup>

The only located copy of item 721 has the title given above and the names of the six candidates printed three times on the broadside from three different settings. Undoubtedly it was intended to cut the larger broadside into three pieces, making three small tickets, each approximately 7 × 7 cm., and each with the same text.

*Items 720 and 721: USIC.*

**722** [Handbill advertising preaching by Curtis E. Bolton on Friday, August 6, 1852, in Guernsey. St. Peter Port? 1852]

Curtis E. Bolton had been president of the French Mission for seven months when he left Paris on July 17, 1852, to tour the branches of the mission (see items 517, 576). The next morning he reached Le Havre and on Wednesday, the 21st, he left for St. Helier, where he participated in a conference and “picnic” on the 25th and 26th. On Monday, August 2, he made the two-hour trip from Jersey to Guernsey and was met by Thomas Liez, the presiding elder. “Elder Liez had hand bills struck up for me to preach Friday evening [August 6].” Bolton records in his diary. “The hall was full and again I bore a faithful and powerful testimony of Joseph and Brigham to a very attentive congregation.” The following day he returned to Jersey.<sup>1</sup>

Thomas Liez, born in St. Peter Port, Isle of Guernsey, September 28, 1829, was baptized into the Church in October 1851 by James H. Hart and ordained an elder three months later. In the latter part of the decade he served as pastor of the French Mission and then as president of the Preston Conference, and in May 1862 sailed with his family for America. At the time of the 1870 census he was living in the Salt Lake City Fifteenth Ward.<sup>2</sup>

**723** *Sixth report of the Bradford quarterly conference, of the Church of Jesus Christ, of Latter Day Saints, held at the Odd-Fellows' Hall, Thornton Road, Bradford, August 7th and 8th, 1852. Bradford: A. O'Leary, Printer, Queensgate & Hustlergate. [1852?]*

8 pp. 21.5 cm.

Item 723, the last of six located Bradford Conference reports (see items 563, 692), summarizes a meeting on Saturday evening, August 7, 1852, at the Saints' meeting room, Butterworth's Buildings, Sun Bridge, Bradford, and three on Sunday, August 8, in the Odd Fellows' Hall, Thornton Road. A song, “Speak Gently” in seven 4-line verses and a one-line chorus, all within an ornamental border, occupies p. [2], and the usual table of statistics for the nineteen branches is on p. 8.

In his speech on Sunday morning, Robert O. Menzies, the conference president, mentioned that the book agent's account appeared to be about £45 short. And a subsequent audit, reported on p. 7, revealed that John Taylor—who had served as book agent since March 1851—owed the account £47 6s. 6d. On September 13, 1852, Taylor was excommunicated.<sup>1</sup>

Flake-Draper 1910. UPB, US1C.

**724** ELLERBECK, Thomas Witton, and Martha Birch Hyder. *Cupid's regalia* [Ornament] [dotted underline] *and ladies are respectfully invited to attend a social party, upon the occasion of the happy union of Mr. Thos. W. Ellerbeck and Miss Martha B. Hyder, which will be held at the Representatives' Hall on Thursday, 19th inst., at 7 o'clock p.m. precisely. G. S. L. City, Aug. 12, 1852.*

Broadside 6.5 × 9.5 cm.

Thomas W. Ellerbeck was born in Lancashire, England, September 14, 1829, converted to Mormonism in 1849, and came to Utah two years later in Orson Pratt's company. Soon after he arrived in the Valley he began working as one of Brigham Young's clerks, a position he held for almost twenty years, much of that time as chief clerk. A man of great capacity, he managed Brigham Young's contracts with the Union Pacific Railroad, supervised the construction of the first water works and, in 1872, the first gas works in Salt Lake City, and was superintendent of the gas works until 1890. At the time of his death on April 2, 1895, he was director of the Salt Lake & Ogden Gas and Electric Light Company and a director of the Utah Commercial and Savings Bank.<sup>1</sup>

Martha B. Hyder, born in Cambridge, England, April 29, 1836, also came to Utah in 1851 in Orson Pratt's company, three years after joining the Church. She was married to Thomas Ellerbeck by Brigham Young on August 19, 1852, and eleven years later she died in Salt Lake City, June 11, 1863.<sup>2</sup>

Only a photocopy of their wedding party invitation is known, addressed to "Pres. B. Young," in the Wanda Clayton Thomas papers in the University of Utah Marriott Library.<sup>3</sup>

**725** TAYLOR, John. *The government of God. By John Taylor, one of the twelve apostles of the Church of Jesus Christ of Latter-day Saints.* [3 lines] *Liverpool: Published by S. W. Richards, 15, Wilton Street. London: Sold at the Latter-day Saints' Book Depot, 35, Jewin Street; and by all booksellers. MDCCCLII.*

viii[1]-118 pp. 21.5 cm. Printed stiff paper wrappers.

John Taylor seems to have composed much of the *Government of God* during his mission to France, 1850-51 (see items 500, 517). Under the date February 14, 1851, Curtis E. Bolton notes in his diary that "Bro. Taylor . . . has been writing a book the proceeds of which were to go to the support of the French Mission. I have been copying after him and Bro. [Philip] De La Mare after me." And the following month the *Millennial Star* ran a three-page excerpt from the fifth chapter.<sup>1</sup> Just before he sailed for America on March 6, 1852, Taylor handed the manuscript to James Linforth and charged him to see it through the press, and on April 1 the *Star* reported that the work was ready for publication. Three months later the *Star* advertised the book, noting that it was "being printed with a new and beautiful fount of type, and on excellent paper," and on August 14 it announced that it was "now ready," price with "stiff covers, 1s. 9d." Samuel W. Richards wrote to George A. Smith on September 3 that he had published the *Government of God* in an edition of 5,000, and the European Mission financial records indicate that the mission purchased 4,928 copies from John Taylor on December 15 for £308—1d. per copy less than the standard wholesale price.<sup>2</sup> In 1854 Orson Pratt advertised it in Washington, D.C., at 50¢ a copy. It was one of the "basic books" that Brigham Young directed George Q. Cannon to send to Salt Lake City, and in 1862 Cannon shipped 450 copies to Utah; sixteen years later the *Deseret News* office was still advertising it at 50¢.<sup>3</sup>

THE  
GOVERNMENT OF GOD.

BY  
JOHN TAYLOR,  
ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS.

---

"O LET THE NATIONS BE GLAD AND SING FOR JOY: FOR THOU SHALT  
JUDGE THE PEOPLE RIGHTEOUSLY, AND GOVERN THE NATIONS UPON  
EARTH."—*Psalms* lxxvii. 4.

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LIVERPOOL:  
PUBLISHED BY S. W. RICHARDS, 15, WILTON STREET.

LONDON:  
SOLD AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET;  
AND BY ALL BOOKSELLERS.

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MDCCCLII.

The *Government of God* collates: a half title (pp. [i–ii]); title page (p. [iii]), with *London: Printed by W. Bowden 5, Bedford Street, Holborn* at the bottom of the verso; *Contents* (pp. [v]–vi); preface, signed by James Linforth and dated at Liverpool, August 1852 (pp. [vii]–viii); and the main text, arranged in twelve chapters (pp. [1]–118). It was issued in cream, gray brown, or salmon colored stiff paper wrappers, the title page reprinted from a different setting within an ornamental border on the front and a catalogue of works within a ruled border on the back.

The book's opening two chapters compare the government of God with those of the world, the former characterized by "order and intelligence," the latter by "ferment and commotion" and "poverty, distress, misery, and confusion" (pp. 4, 8, 13).<sup>4</sup> The third asserts that God gave man moral agency, and man has taken it upon himself to rule without God, resulting in churches that have failed to bring about a better world and political regimes that have produced only contention and war. Chapter 4 argues that man is an eternal being composed of body and spirit—which existed before this life—that after death the spirit exists without the body but will be reunited with it in the Resurrection, that it requires both body and spirit to make a perfect man, and that God is the father of our spirits. These themes are continued in chapter five, which states that the objects of man's taking a body are "to obtain a higher exaltation than he would be capable of doing without a body," to "be exalted to a seat among the intelligences which surround the throne of God," and "to propagate our species" (pp. 33–34). Thus chastity and purity are of the greatest importance, yet the world is characterized by adultery, fornication, and abominations. At this point Parley Pratt's *Voice of Warning* is quoted in support of the concept that the earth will be man's eternal inheritance after the Resurrection. Chapters 6 and 7 repeat the ideas that man "acts as a moral agent, to improve upon the blessings which God puts within his power," and "it is the abuse of this moral agency, which has filled the world with misery and distress" (p. 50); that the world will be punished in the last days for man's transgressions; and that God has given laws but has not forced man to keep them.

The eighth chapter deals with the right to govern and concludes that there are no legitimate governments nor rulers on the earth since none have been legally appointed by God. Chapter 9 argues from the point of view of reason, justice, and scripture that eventually God's purposes will prevail on the earth, which will "be purified from that corruption under which it has groaned for ages, and become a fit place for redeemed men, angels, and God to dwell upon" (p. 82). Noting that "with God all things are temporal; all things are spiritual; and all things are eternal" (p. 85), the tenth chapter contends that the kingdom of God is a "substantial reality," a literal kingdom "on a literal earth . . . composed of literal men, women, and children . . . of resurrected bodies who shall actually come out of their graves, and live on the earth," with the Lord as their sovereign (p. 87). The eleventh chapter concludes that the kingdom of God must be revealed from heaven, that in so doing the Lord will lift up a standard to the nations and an angel will reveal the everlasting gospel, and there will be a literal Zion to which the Saints will gather while the Jews gather to Jerusalem. Further, when this gathering has taken place the Spirit of God

will be withdrawn from the nations and there will be war, pestilence, and famine, with the nations of the world arrayed against the people of God, and then the Lord will come and overthrow the enemies of God's people and take possession of His kingdom. Most of the ideas in this chapter are repeated in Taylor's French tract, *De la Nécessité de Nouvelles Révélations*, composed about the same time (item 713). A long quotation from the *Voice of Warning* makes up most of the last chapter, which speaks of the restoration of the earth to its original pristine state and its inheritance by "the faithful servants of God who have lived in every age."

Flake-Draper 8838. CSMH, CtY, CU-B, DLC, ICN, MH, MoInRC, NjP, NN, UPB, USIC, UU.

**726** *Head Quarters, Nauvoo Legion, Adjutant General's Office, Great Salt Lake City, Aug. 25, 1852. General Orders, No. 2. [First 5 lines] [At end:] By order of Lieutenant General D. H. Wells. James Ferguson, Adjutant General. [Salt Lake City, 1852]*

Broadside 23 × 19 cm.

Following his election as lieutenant general and commanding officer of the Nauvoo Legion on March 27, 1852, Daniel H. Wells issued *General Orders No. 1*, which announced his staff appointments and scheduled district musters in the southern part of the territory (see items 672–74). *General Orders No. 2* scheduled similar musters in the northern military districts—specifically, for the Cottonwood district, at Bishop A. O. Smoot's house, September 6; for the Utah district, at Provo City, September 8; for Juab, at Nephi City, on September 10; Davis, at Farmington, September 14; Weber, at Ogden City, September 16; Great Salt Lake, at Great Salt Lake City, September 18; and Tooele, at Judge Lee's, September 21. It directed that vacancies in the officers' corps be filled at these musters. And it ordered Col. Peter Conover to issue orders for the enrollment of a company of infantry in Spanish Fork, the quartermaster general, Lewis Robison, to ready the ordnance for the inspections, and the chief of music, Edward P. Duzette, to "give the necessary directions for the muster of all the music in Great Salt Lake Military District, on the day of muster of that District."

USIA.

**727** *Deseret News—Extra. List of Mormon emigrants of 1852, [At head of first column:] The following is a list of the heads of families, with the number of persons in each family, of the emigration of 1852, as far as returns have been received. [Salt Lake City, 1852]*

Broadside 48.5 × 28 cm. Text in three columns.

This extra gives the rosters of sixteen of the companies comprising the Mormon immigration for 1852—the year most of the Saints still living in the Missouri Valley camps made the overland trek to Utah.<sup>1</sup> It lists the heads of families and numbers of family members in each company for all but the seventh, eighth, tenth, thirteenth,

eighteenth, and A. O. Smoot's Perpetual Emigrating Fund company. A note at the end explains that bad writing and imperfect reports reduced the accuracy of the list and asks those who had not submitted their reports to do so to Willard Richards.

The extra was an advance report issued late in August or early in September 1852, before most of the immigrants had actually arrived in Salt Lake City.<sup>2</sup> The *Deseret News* of August 21 prints a list of the A. O. Smoot company, which reached the Valley on September 3, and the *News* of September 4 remarks: "Our Extra containing the names of emigrants now coming, are unavoidably omitted in this paper." But two weeks later the *News* reprinted the text of item 727, using the broadside setting, adding the rosters of the seventh and eighteenth companies as well as a brief mention of three other independent groups.<sup>3</sup>

Flake-Draper 2804a. USIC.

**728** *The quarterly report of the Edinburgh conference of the Church of Jesus Christ of Latter-day Saints, held in Whitefield Chapel, Carrubber's Close, High Street, Edinburgh, September 5, 1852. T. W. Brewerton, President. James Jack, Clerk. F. C. Robinson, Reporter.* [Caption title] [Edinburgh? 1852?]

7[1] pp. 21 cm.

The last of three located reports from the Edinburgh Conference (see items 491, 537), this report seems to be the only one issued under T. W. Brewerton's presidency. It gives the minutes of a meeting on Saturday evening, September 4, 1852, and three meetings on Sunday, September 5, including the addresses of Robert L. Campbell, the pastor over Scotland, and Samuel W. Richards, the British Mission president. A financial report on p. 7 shows that the conference owed the mission office £73 14s. 2½d., and two tables on p. [8] give statistical and financial summaries for twenty branches in the conference.

Thomas William Brewerton was presiding over the Nottingham branch when he was called to the presidency of the Edinburgh Conference in January 1852. Born in Nottinghamshire, February 22, 1825, and baptized into the Church in 1844, he served as conference president for two years and then was released to immigrate to Utah. Crossing the plains in 1854, he settled first in Salt Lake City and then in Willard, where he died on April 22, 1898. He was a justice of the peace for twelve years, a delegate to the 1882 constitutional convention, a Box Elder county commissioner, and for twelve years the Willard postmaster.<sup>1</sup>

James Jack, the conference clerk, was born in Scotland in November 1829 and joined the Church in 1851. Two years later he came to Utah and settled in Salt Lake City, where he died on March 27, 1911. Active in a number of business enterprises, he was territorial treasurer for twenty years and for fifty-three years, under five presidents, the chief clerk and treasurer for the First Presidency.<sup>2</sup>

At the time of this report, F. C. Robinson, the reporter, presided over the Bathgate, Bo'ness, and Falkirk branches. A year later he contributed a poem to a Glasgow Conference report. Beyond this, nothing has been determined about him.<sup>3</sup>

Flake-Draper 1917. MH, OCIWHI, UPB, USIC.



**729** SMITH, Job. *An address to the presidents of branches, officers, and saints generally, of the Bedfordshire Conference of the Church of Jesus Christ of Latter-day Saints.* By Elder Job Smith. [Caption title] [Signed and dated at end:] *Job Smith, President of the Bedfordshire Conference. Bedford, September 7th, 1852.* [At foot of p. 8:] *County Press; Lea, Printer, Binder, &c., Gold Street, Northampton.* [1852]  
8 pp. 20.5 cm.

Job Smith had been president of the Bedfordshire Conference for about eight months when he issued *An Address to the Presidents* to prepare the members of the conference for the upcoming quarterly meetings in October (see item 652). He says little about it in his autobiography beyond that he wrote it during the week of August 30 and “obtained approbation from President [Samuel W.] Richards to print and distribute it.”<sup>1</sup> He opens the address by urging the Saints to devote themselves single-mindedly to the work of the Church and then moves to more mundane matters. Referring to “the book-debt, or embezzlement” and “our misfortunes relative to a general agent,” he asks the branches to quickly pay their share of the debt and reminds the subagents in the branches to keep their accounts current with the conference book agent. The branches are expected to keep accurate records, he continues, and promptly send in their reports. He announces that the next meetings of the conference will be held October 9–10 at the Odd Fellows Hall, Mill Street, Bedford, urges the members to pay into the conference, temple, and Perpetual Emigrating funds, and closes with an appeal to “gather! gather!!” to Zion.

Smith’s allusion to “the book-debt, or embezzlement” refers to the case of Henry Smith, a native of Bedford, who had served as the conference book agent since joining the Church in February 1849. On Sunday, March 28, 1852, John V. Long, president of the Cambridgeshire Conference, came to Bedford to participate in the Bedfordshire Conference meetings, and that morning he and Job Smith examined the book agent’s account and found it £43 10s. short. Later that day the case was reported to the conference, and Henry Smith was excommunicated.<sup>2</sup> But this was not the end of Job Smith’s travail with the book agency. In January 1853 Joseph Chapman became the conference book agent, and that July the *Millennial Star* reported that he had been excommunicated “for absconding with money belonging to the Conference.”<sup>3</sup>

Flake-Draper 7924. UPB, USIC.

**730** DAVIS, John Silvanus. *Sylwadau ar yr hyn sydd o ran, a’r hyn sydd berffaith.* Gan John Davis, Merthyr. [Caption title] [Observations on that which is in part, and that which is perfect.] [At foot of p. 12:] *Argraffwyd, cyhoeddwyd ac ar werth gan J. Davis, Merthyr-Tydfil.* [Printed, published and for sale by J. Davis, Merthyr Tydfil.] [1852?] [At head of title, right:] [*Pris 1g.* [Price 1d.]  
12 pp. 17 cm.

Flake-Draper 2722x. Dennis 68. USIC, WsN.

**731** *Y perl o fawr bris; sef detholiad dewisol allan o ddadguddiadau, cyfieithadau, ac hanesion y diweddar Joseph Smith, prif brophwyd, gweledydd, a dadguddiwr i Eglwys Iesu Grist o Saint y Dyddiau Diweddaf. A gyfieithwyd o'r Saesneg gan John Davis. Merthyr-Tydfil: Cyhoeddwyd, argraffwyd, ac ar werth gan John Davis, heol John, Georgetown. 1852.* [The pearl of great price; a choice selection from the revelations, translations, and narrations of the late Joseph Smith, first prophet, seer, and revelator to the Church of Jesus Christ of Latter-day Saints. Translated from the English by John Davis. Merthyr Tydfil: Published, printed, and for sale by John Davis, John Street, Georgetown. 1852.]

vi[1]–76 pp. Facsim. (3 fold.) 17 cm. Yellow printed wrappers.

Flake-Draper 6204. Dennis 69. UPB, USIC, WsB, WsCC, WsCS, WsN, WsSW.

**732** *Clough not tough.* [Signed at end:] *James Sewell, William Newby, Thomas Cook, Robert Gillies, Thomas Pace.* [At foot below rule:] *From the Office of J. Procter, High Street, Hartlepool, and Victoria Terrace, West Hartlepool.* [1852]

Broadside 28.5 × 22.5 cm.

**733** *A public discussion will be held in the Town Hall, Hartlepool, between Mr. Thos. Clough, Baptist minister, and Mr. W. McGhie, elder of the Church of Jesus Christ, of Latter Day Saints, on Wednesday, Thursday, and Friday, October 20, 21, & 22, and on Tuesday, Wednesday, and Thursday, October 26, 27, & 28.* [12 lines] *The chairs will be taken precisely at half-past seven each night. Admission, 2d. each: reserved seats, 6d.* [At foot below rule:] *From the Office of J. Procter, High Street, Hartlepool, and Victoria Terrace, West Hartlepool.* [1852]

Broadside 28.5 × 22.5 cm.

Items 732 and 733 deal with a pair of debates in the summer and fall of 1852 between William McGhie, the president of the Newcastle-upon-Tyne Conference (see item 544), and Thomas Clough, identified in item 733 as a Baptist minister.<sup>1</sup> Clough, according to item 732, challenged “any Mormon to Discussion upon any principle of their faith,” and McGhie accepted the challenge and sent him fifteen possible topics—“the Scripture to be the Standard of Appeal.” The resulting debate extended over four nights in Wingate, and then the committees met to arrange a continuation of the discussion in Haswell.<sup>2</sup> As the topic for the Haswell debate, Clough’s committee proposed “Is the Book of Mormon of Divine Authenticity?” with “the Disputants to be permitted the advancement of any evidence, pro or con derived from Holy Writ, collateral circumstances, or authenticated facts.” The Mormons understood this to mean that Clough “would no longer be guided by the Bible, and reason, but would have in their stead libellous and scandalous tales, such as are in circulation in Newspapers and Pamphlets,” and insisted on “the Bible and reason as the standard of appeal.” At this point the arrangements collapsed, and McGhie’s committee issued item 732 to explain their side of the dispute.<sup>3</sup> Clough’s

Haswell committee promptly issued a broadside in response, titled *Read and Judge: Mormons* and dated September 9, 1852, which explained that the proposed debate in Haswell “was not considered as a resumption of the Wingate Discussion,” that the Wingate and Haswell committees representing Clough were independent, and that the Mormons had not satisfactorily defined “reason” in the standard.<sup>4</sup> Clough himself published a handbill advertising two anti-Mormon lectures in Hartlepool on successive Monday nights, September 20 and 27.<sup>5</sup>

Apparently some level of agreement was reached soon after, for the following month item 733 was published, advertising a debate in six sessions in Hartlepool, October 20–28. The six topics, as listed in item 733, were: (1) “That Baptism is essential to Salvation,” (2) “That immediate Revelation from God, through living Apostles and Prophets, is absolutely necessary for the guidance of the Church, and just as necessary in this age as any other,” (3) “That the Scriptures is not a sufficient rule to guide and direct the Church in Religious Matters,” (4) “That no Church can be the Church of Christ who are destitute of the Ancient Gifts and Powers of the Holy Ghost,” (5) “That no man has a right to officiate in the Church of Christ without being called and endowed with proper authority,” and (6) “That the Book of Mormon is of Authenticity.”

The only known copies of items 732 and 733, as well as the broadside *Read and Judge: Mormons* and the handbill advertising Clough’s two September lectures, are in the Hartlepool Historical Quay, Hartlepool, England.<sup>6</sup>

*Item 732: Flake-Draper 2436a. Item 733: Flake-Draper 6779b.*

**734** *Deseret News*,—Extra. Great Salt Lake City, U. T., September 14, 1852. [Caption title] [At head of first column:] *Minutes of conference. A special conference of the elders of the Church of Jesus Christ of Latter-Day-Saints, assembled in the Tabernacle, Great Salt Lake City, August 28th, 1852, 10 o'clock, a.m., pursuant to public notice.* [Salt Lake City, 1852]

48 pp. 22 cm. Text in two columns.

The *Deseret News* extra of September 14, 1852, is a signal book—the Mormons’ first official acknowledgement of the practice of plural marriage; the first printing of Joseph Smith’s revelation of July 12, 1843 (D&C 132), which, under certain circumstances, sanctions a plurality of wives (see item 223); and the prototype for a half-century of Mormon defenses of the practice.

By the summer of 1852, Mormon polygamy was no longer a secret. Too many people had passed through Utah and had described what they had seen. The overland travelers William Kelly and Nelson Slater, for example, wrote about the practice in their 1851 narratives, as did Howard Stansbury and John W. Gunnison in their 1852 books, while the Utah territorial appointees Lemuel G. Brandebury, Perry E. Broccus, and Broughton D. Harris made a point of polygamy in their well-publicized December 1851 report to President Fillmore (see items 610, 675–76, 693).<sup>7</sup> And the Mormons had begun to respond. Orson Hyde, for instance, prompted by a piece in the Missouri *Savannah Sentinel*, wrote in the *Frontier Guardian* of December 26, 1851: “If the statements concerning Gov. Young’s sixteen

# DESERET NEWS,--EXTRA.

GREAT SALT LAKE CITY, U. T., SEPTEMBER 14, 1852.

## MINUTES OF CONFERENCE.

*A Special Conference of the Elders of the Church of Jesus Christ of Latter-Day-Saints, assembled in the Tabernacle, Great Salt Lake City, August 28th, 1852, 10 o'clock, a. m., pursuant to public notice.*

Present, the First Presidency, Brigham Young, Heber C. Kimball, Willard Richards.

Presiding Patriarch, John Smith.

Of the Twelve Apostles, Orson Pratt, John Taylor, Wilford Woodruff, Geo. A. Smith, Ezra T. Benson, Erastus Snow, and Franklin D. Richards.

Of the First Presidents of the Seventies, Joseph Young, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant.

Presidency of High Priests quorum, John Young, Reynolds Cahoon, Geo. B. Wallace.

Presiding Bishop, Edward Hunter, and about two thousand elders.

Clerk of Conference, Thomas Bullock.

Reporter, G. D. Watt.

Called to order by Pres. Kimball.

The choir sang a Hymn. Prayer by elder Geo. A. Smith. Singing.

President Kimball presented the business of the conference in the following speech:

We have come together to day, according to previous appointment, to hold a special conference to transact business, a month earlier than usual, inasmuch as there are elders to be selected to go to the nations of the earth, and they want an earlier start than formerly. There will probably be elders chosen to go to the four quarters of the globe to transact business, preach the Gospel, &c.

I recollect reading in one of the revelations in the Book of Doctrine and Covenants, where the Lord says, "If a man, inasmuch as he is an elder, has a desire in his heart to preach the Gospel, he it is that is called to preach the Gospel." On the other hand, the Scriptures or some of the other Revelations of God, say, that many are called, but few are chosen; when a man has that desire in his heart he is called, but perhaps not a great many will be chosen to go forth and preach the Gospel.

I suppose you are all aware, by the information that we have received from our brethren the Apostles, who have lately returned from foreign missions, that the work of God has commenced in many nations of Europe, and upon the islands of the sea; still there are many nations where the Gospel door has not yet been opened in a direct way, though the foundation has been laid for the introduction of the Gospel among them, and indirectly the door has been opened to all nations, that is, it has been opened into the main room, still there are a great many adjacent rooms, leading from that, that have yet to be opened with the smaller keys.

I want to say one thing before we proceed to the business of calling and setting apart those who have to go from this place to the nations, this season; we have made a selection of a considerable number of elders to leave home and go abroad; this may be repugnant to the feelings of some; they may think it is a hazardous undertaking, but at the same time, to go now is nothing to compare with going out to preach the Gospel fifteen years ago, when they had to go not only without purse or scrip, but without any knowledge that there was a friend to take them by the hand when they arrived at their destination; now they cannot go to any part of the world, scarcely, but they will find themselves among the saints.

It is a pleasure to preach the truth, I will say, to those who love to do the will of the Father, as it was with Jesus Christ; for says he, Father, not my will but thine be done; I wish to know nothing but thy will, and that I will do until I spend my life. Did he not do this? He did. You require that same spirit and determination to carry out the same purpose; and I beg and beseech of you, brethren, you that shall be chosen, when you are elected, to go, if you don't live until you get to the United States; for when men are called and set apart to the ministry, to go to the nations of the earth, if they refuse to go it is death to them, that is, to their characters as faithful elders in Israel; they go down, and not up, backward and not forward. I merely speak of this from my own experience, for I have had one in this church of upwards of twenty years. I was raised up as it were with the prophet; I lived with him to the day of his death. As to our present prophets and elders, bro. Brigham Young I have lived with, with him I have traveled, and with him I have suffered. I have eat and slept with him, and been by his side almost my whole life. I could say with propriety, and I can say it with truth, that Joseph Smith was a Prophet of God, a Seer, a Revelator, an Apostle of Jesus, and was ordained directly under the hands of Peter, James, and John; and he died a Prophet, and Hyrum died a Patriarch of Jesus, a father in Israel.

Brother Brigham Young is the successor of Joseph Smith, and a better man never lived upon the earth, nor ever sought the interest of this people more fervently from morning until night, and vice versa, than he has done. Did he not travel in the days of Joseph? He did, from the time he came into the church until the death of Joseph, and so did I. Did we ever hesitate for one moment? No, not for a moment.

Jesus sought to do the will of his Father in Heaven; so it was our duty to do the will of Joseph; and now it is the duty of us all to do the will of Brother Brigham, for he reveals to us the will of God, which is his will. We will do his will as an elder, as a Prophet, as an Apostle of Jesus Christ, holding the same keys that Peter of old held, the same that Joseph

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wives and fourteen young children be true, he walks or rides in broad daylight with them—is not ashamed of them.”<sup>2</sup> Jedediah M. Grant commented in his May 1852 *Three Letters to the New York Herald*: “As to this charge of Polygamy again: Suppose I should admit it at once; whose business is it? Does the Constitution forbid it?”<sup>3</sup> Parley Pratt defended the practice two months later in his *Mormonism! Plurality of Wives!* while remarking, “we presume the number of his [Brigham Young’s] family does not exceed the late estimates, which have been the rounds of the American press,” and about the same time the *New York Herald* ran a letter from W. W. Phelps which noted that the Bible allowed the patriarchs “a plurality of wives” and declared it was “just as virtuous, just as holy, and just as wise for the Mormons to obey the scriptures now, as in the days of Moses or Jesus.”<sup>4</sup>

On August 28 and 29, 1852, the Church leaders convened a special conference in Salt Lake City to call a new set of missionaries and to put the practice of plural marriage in the public record. Orson Pratt, who ten years earlier had become disaffected for a time over the issue of polygamy (see items 156–57), delivered the principal discourse in its defense, and Thomas Bullock read the revelation of July 12, 1843, to the congregation.<sup>5</sup> A report of the conference, including the text of the revelation, was hastened into print as a *Deseret News* extra—in pamphlet form because of its length—and advertised in the *Deseret News* of September 18 and October 2 at 50¢ a copy.<sup>6</sup> It was reprinted in St. Louis (next item) and as a supplement to the fifteenth volume of the *Millennial Star*.

The pamphlet comprises the minutes of the morning and afternoon sessions on Saturday, August 28, and the morning and afternoon sessions on August 29 (pp. [1]–27); a discourse of Brigham Young of August 8, 1852 (pp. 27–38); a second discourse by Brigham Young of August 15, 1852 (pp. 38–47); and “Arrival from England, by the ‘Perpetual Emigrating Fund’”—a report of the arrival of A. O. Smoot’s company of immigrants (pp. 47–48) (see item 727). The first fourteen pages, containing the minutes of the meetings on August 28, and that part of the last two pages containing “Arrival from England” are reprinted in the *Deseret News* of September 18, from the pamphlet setting—except for a slight rearranging of the list of missionaries on p. 10. Brigham Young’s August 8 sermon is in the *News* of October 2, again with the pamphlet setting. Orson Pratt’s discourse on plural marriage (pp. 14–22), the text of the revelation (pp. 25–27), and Brigham Young’s August 15 sermon were not printed in the *Deseret News*, but Orson’s discourse was subsequently reprinted in the first volume of the *Journal of Discourses*, and Young’s August 15 sermon and three other talks by him, together with speeches of Heber C. Kimball, George A. Smith, John Taylor, Ezra T. Benson, and Orson Pratt, all delivered at the August 28–29 conference, were included in the sixth volume of the *Journal of Discourses*, in each instance with George D. Watt identified as the reporter.<sup>7</sup> The list of missionaries on p. 10 gives the names of 107 men, grouped under the locations where they were called to serve—England, Ireland, Wales, France, Germany, Prussia, Norway, Denmark, Gibraltar, India, Siam, China, South Africa, Nova Scotia and British Provinces, the West Indies, British Guiana, Texas, New Orleans, St. Louis, Iowa, Washington, D.C., Australia, and the Hawaiian Islands.

Orson Pratt's discourse on polygamy, delivered Sunday morning, August 29, is the seminal defense of the practice. Opening with the declaration that plural marriage was not intended for the gratification of carnal lusts, he argues that it is a part of the Mormon religion and hence protected by the U.S. Constitution. To explain its purposes, he discusses the preexistence of spirits and states that the eternal ordinance of marriage exists to bring these spirits into the mortal world. Abraham, Isaac, and Jacob, he continues, were polygamists so that God's covenant with Abraham could be fulfilled. Noting that most of the world's inhabitants live in societies that sanction a plurality of wives, he asserts that its practice reduces sexual immorality and eliminates the degradation of women. The Latter-day Saints practice plural marriage, he claims, for two other reasons: to inherit the blessings of Abraham, Isaac, and Jacob, and to bring noble spirits to earth in righteous families. At the conclusion of his discourse he cites the revelation of July 12, 1843, that, at any given time, only one person on the earth—the head of the Church—holds the authority to perform plural marriages. Orson's main points here include those touched upon by his brother in *Mormonism! Plurality of Wives!* (item 710), suggesting that at that moment the theory behind Mormon polygamy had been well developed.<sup>8</sup> He would expand on these points at great length in his periodical the *Seer*, inaugurated for that purpose in Washington, D.C., four months later.

Flake-Draper 1401. CSmH, CtY, ICN, NjP, UHi, UPB, USIC, UU.

**735** *Deseret News—Extra. Great Salt Lake City, U. T., September 14, 1852.* [Caption title] [At head of first column:] *A special conference of the elders of the Church of Jesus Christ of Latter-Day-Saints, asssembled [sic] in the Tabernacle, Great Salt Lake Citg [sic], August 28th, 1852, 10 o'clock. A.M. pursuant to public notice.* [St. Louis, 1853?]

48 pp. 22 cm. Text in two columns. Printed wrappers.

The identification of this edition is established by the following line at the bottom of the front wrapper: *Reprinted for H. S. Eldredge, St. Louis, Mo.* Horace S. Eldredge was called to preside over the Church in St. Louis at the August 28–29, 1852, special conference and left for Missouri on September 15, reaching St. Louis on November 19. He reports in his journal that he “engaged the *Deseret News Extra* reprinted at the Val[le]y Farmer Office” on December 16 and picked up some of the pamphlets at the print shop six weeks later.<sup>1</sup>

In addition to a peach or tan printed wrapper, this second edition obviously differs from the first (the preceding item) at two points: the title at the head of the first column omits the first line *Minutes of conference*, and the ad for the *Deseret News* at the end of the first edition is absent from the text of the second. The front wrapper has the following title within a ruled border: *Deseret News, extra, containing a revelation on celestial marriage, a remarkable vision, two discourses, delivered by President Brigham Young, one discourse by Elder Orson Pratt; remarks by Elders H. C. Kimball, John Taylor, and others.—Also—Minutes of a conference of the elders of the Church of Jesus Christ of Latter Day Saints—held in Great Salt Lake*

*City, Utah Territory, August 28th, 1852, &c., [sic] &c, Reprinted for H. S. Eldredge, St. Louis, Mo.* The back wrapper has Parley P. Pratt's song "O Come, Come Away!" in the left column and William Clayton's song "When First the Glorious Light of Truth" in the right, with the ad for the *Deseret News* at the bottom, followed by the pamphlet's price—"25 Cents." The interior of the wrapper is plain.<sup>2</sup> The "remarkable vision" referred to on the front wrapper is the one shared by Joseph Smith and Sidney Rigdon, February 16, 1832 (now D&C 76), which is included in full in Brigham Young's discourse of August 8, 1852.

Born in New York, February 6, 1816, Horace S. Eldredge joined the Church in 1836, lived with the Saints in Far West, Nauvoo, and Winter Quarters, and made the trek to Utah in 1848. The following year, when the Nauvoo Legion was reorganized in Utah, he was commissioned brigadier general commanding the infantry brigade (see item 625). Upon his return from St. Louis in 1854, he was elected to the territorial legislature and at the October general conference sustained as a member of the First Council of Seventy. One of Utah's leading businessmen, he helped found ZCMI and later served as its superintendent. He died in Salt Lake City, September 6, 1888.<sup>3</sup>

Flake-Draper 1402. CSMH, CtY, CU-B, MH, NN, UPB, USIC, USID, UU.

**736** SPENCER, Orson. *Letters exhibiting the most prominent doctrines of the Church of Jesus Christ of Latter-day Saints. By Elder Orson Spencer, A.B., chancellor of the University of Deseret; and late president of the Church in Europe. In reply to the Rev. William Crowel [sic], A.M., Boston, Massachusetts, U.S.A. [1 line] Fourth edition. Liverpool: Published by S. W. Richards, 15, Wilton Street. London: Sold at the L. D. Saints' Book Depot, 35, Jewin Street; and by all booksellers. 1852.* viii[1]–244 pp. 14 cm.

Spencer's *Letters*, in hardback, had been out of print for two years when Samuel W. Richards issued a new edition in September 1852 (see item 347). On September 3 he wrote to George A. Smith that he had just republished the book in 5,000 copies, and the *Millennial Star* of September 11 reported that the new Spencer's *Letters* was then for sale, "Binding and Prices, same as the 'Voice of Warning'"—cloth, 1s. 6d.; calf, 2s. 6d.; and morocco, 4s. The European Mission financial records indicate that William Bowden charged £50 for printing it and that the *Millennial Star* office began filling orders for it on September 24. In America Orson Pratt advertised it in cloth, calf, and morocco at 50¢, 80¢, and \$1.25. When George Q. Cannon sent much of the British Mission's inventory to Utah in 1862, he included 300 copies of the book in cloth, identified as "Property of S. W. Richards."<sup>1</sup>

Largely a line-for-line reprint of the 1848 edition (item 347), the 1852 Spencer's *Letters* collates: title page, with *London: Printed by W. Bowden, 5, Bedford Street, Holborn* on the verso (pp. [i–ii]); table of contents (pp. [iii]–iv); *Preface to the Third Edition*, signed by Orson Spencer and dated January 1, 1848 (pp. [v]–viii). Then the main text: *Letter from the Rev. William Crowel [sic], A.M. to Orson Spencer, A.B.* (pp. [1]–4); *Letters in Reply by Orson Spencer, A.B.* (pp. [5]–223); *Farewell Address* (pp. 224–31); *Night of Martyrdom* (pp. 232–238); *Death of the*

*Author's Wife* (pp. 238–42); and *Lines, Suggested on reading the Author's first Letter in the Series. By Miss E. R. Snow* (pp. 242–44). Page iv is misnumbered vi. And S. W. Richards changed the spelling of Crowell's name back to that of the pamphlet editions (items 334–35), even though Spencer had corrected it in the 1848 edition.

The book's bindings include: black morocco with a wide gilt and blind ornamental border on the covers, gilt-decorated panels and gilt title between raised bands on the backstrip, gilt edges, and green coated endsheets; black diced calf with gilt bands and gilt title on the backstrip, and plain or pink coated endsheets; maroon sheep with a wide gilt ornamental border and arabesque on the covers, ornamental gilt panels and gilt title between raised bands on the backstrip, and gilt edges; and red, brown, blue, purple, or gray blind-stamped cloth with an arabesque within a ruled border on the covers, blind-stamped decorated panels and gilt title on the backstrip, and yellow coated endsheets. In addition to the copies in hardback, it was also issued in brown stiff paper wrappers with *Letters | exhibiting the most | prominent doctrines | of the | Latter Day Saints. | 1852* within an ornamental border on the front, the rest of the wrapper plain.<sup>2</sup>

Flake-Draper 8327. CSMH, CtY, MoInRC, NjP, UHi, UPB, USIC, UU.

**737** [Placard announcing meetings of the Newcastle-upon-Tyne, Hull, and Carlisle conferences in Sunderland on October 3, 1852. Sunderland? 1852]

Appleton M. Harmon returned to Hull on Saturday evening, September 25, 1852, after visiting some of the branches under his charge, and there received a letter informing him that the Saints in Sunderland "had taken the Lyceum for our Conference on the 3rd of next month. Also a Printed placard, announcing the same."<sup>1</sup> Five days later he and John T. Hardy, president of the Hull Conference, went to Sunderland, and on October 2 they were joined by Samuel W. Richards, the mission president, John Carmichael, former president of the Carlisle Conference, and Thomas Margetts, who was en route to his mission in Italy (see items 490, 607–9, 643). On Sunday, the 3rd, Harmon presided over three sessions at the Lyceum, Lambton Street. At the evening session, he reports, "the Lyceum was well filled estimated at 400 Saints and 1,400 strangers, making 1,800 in all who listened attentively while Elder S. W. Richards addressed them on the Subject of Our Most Holy Religion and testified that Joseph Smith was a Prophet of God."<sup>2</sup>

**738** *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. Held at Great Salt Lake City, 1851 and 1852. Published by authority of the legislative assembly. G. S. L. City, 1852. Brigham H. Young, Printer.*

173[2] pp. 19.5 cm.

When the legislature appointed Orson Pratt and Edwin D. Woolley on February 28 and March 1, 1852, to prepare the laws for the press (see item 714), it also



gave them the task of preparing the journals, assisted by “the necessary clerks,” and on March 2 the joint session ordered 500 copies “to be printed in pamphlet form.” Hosea Stout began “preparing the Journals . . . for the press” on May 3, and on the 19th the clerks completed their work on them. Stout read the proof during July and August and was still reading it on September 29—three weeks before he departed for his mission to China.<sup>2</sup> One might guess the journals were finished in October.

Item 738 reports the actions of the first territorial legislature during the two sittings of the regular session, September 22–October 1, 1851, and January 5–February 18, 1852, and the special session, February 19–March 6, 1852 (see item 664). It collates: title page, with the verso blank (pp. [1–2]); journal of the House of Representatives (pp. [3]–43), with p. [44] blank; journal of the Council (pp. [45]–97), with p. [98] blank; journal of the joint sessions (pp. [99]–158); proclamations of the governor (pp. [159]–167), with p. [168] blank; auditor’s report of January 2, 1852 (pp. [169]–173); Brigham Young’s order of March 28, 1851, for a territorial census (p. [174]); and the census returns by county and the apportionment of territorial legislators (p. [175]). The Huntington Library has Willard Richards’s copy, in the original plain yellow stiff paper wrappers, and the Brigham Young University Lee Library has Franklin D. Richards’s copy, bound in legal sheep together with the journals of several subsequent sessions.

Flake-Draper 9385c. CtY, CSMH, CU-B, NN, UPB, USIC.

**739** SNOW, Lorenzo. [The only way to be saved, in Bengali.] [At foot of p. 30:] *Printed by N. Robertson and Co., at the Columbian Press, No. 65, Cossitollah. [Calcutta, 1852]*

30 pp. 19.5 cm.

**740** WILLES, William. *What is Mormonism? Compiled from the writings of Elders, Parley P. Pratt, Orson Pratt, John Taylor, Orson Spencer, Samuel Brannan, and others of the Church of Jesus Christ of Latter-day Saints; by William Willes, presiding elder of the Calcutta branch, East Indies. Calcutta: Printed by N. Robertson and Co., at the Columbian Press, No. 65, Cossitollah. Price one anna. [At end:] Calcutta, 2, Jaun Bazar [sic] Street, 18th October 1852. [Calcutta, 1852]*

10 pp. 21 cm.

The East India Mission began with a letter in the *Millennial Star* of August 15, 1849, from Thomas Metcalf, a British soldier in India who had learned of Mormonism from Orson Pratt’s tracts and had written for more information. Four months after this letter appeared, George Barber and Benjamin Richey, two sailors newly baptized into the Church, landed in Calcutta and happened to come in contact with a Christian group that included Maurice White, James Patrick Meik, his wife Mary Ann, and William A. Sheppard—with whom they left some tracts and copies of the Book of Mormon, *Voice of Warning*, and Spencer’s *Letters*. Soon after, Sheppard sent

*Contributed by Mr. W. H. K.*

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যে ব্যক্তি কোন বিষয় শুনিবার পূর্বে তাহার  
বিচার করে সে জ্ঞানী নহে।

পরিভ্রাণের কেবল মাত্র পথ।

অথবা

আদি ধর্মপুস্তক উদ্ধার।

অর্থাৎ

ইদানিন্তন মহাত্মাদের পুত্র যিশু খ্রীষ্টের আদি  
মতের বিশেষঃ ব্যাখ্যা

আমেরিকান পাদরি এবং ইটালিএন ও সুইস্ এবং  
ভারতবর্ষীয় খ্রীষ্টীয় মণ্ডলী সকলের অধ্যক্ষ  
শ্রীলারেঞ্জো সাহেব কৃত ইংরাজি পুস্তক  
হইতে বঙ্গভাষায় অনূবাদিত হইল।

কোন পথ ভ্রমণকারী মুর্থ হইলেও তাহার কুপথে  
যাইবার আবশ্যক নাই।

ধর্ম ঘোষক { উইলেম উইল্ল ও  
জোসেপ্ রিচার্ড।  
আই. পি. মিক্—সম্পাদক  
কলিকাতাস্থ মণ্ডলী।

কলিকাতা

কলম্বিয়ান যন্ত্রে মুদ্রাঙ্কিত হইল।

ইং ১৮৫২ সাল।

*"Only Way to be Saved"  
by Lorenzo Snow, in the  
Bengalee language.*

a series of questions to Orson Spencer with a request for as many Latter-day Saint works as he could supply. Upon their return to England, Barber and Richey discussed the Calcutta group with Franklin D. Richards, who sent the additional literature on to Sheppard. Near the end of 1850, George B. Wallace appointed Joseph Richards—a new convert and a sailor about to depart for Calcutta—to be a missionary to India. Arriving in Calcutta in June 1851, Richards met with the Calcutta group and on the 22nd baptized Maurice White, J. P. Meik, Mary Ann Meik, and Matthew McCune at Meik's residence a few miles outside Calcutta. A week later he organized a branch of the Church with White as the presiding elder and then left Calcutta to return to England.<sup>1</sup>

While Joseph Richards was on this journey, Lorenzo Snow, perhaps inspired by the Fourth General Epistle, concluded to make India a part of the area of his missionary responsibility.<sup>2</sup> Snow had arrived in Liverpool from Italy during the second week of March 1851 and would spend most of the next ten months in London arranging for the publication of the Book of Mormon in Italian. Undoubtedly he learned of the Calcutta group and Richards's mission soon after reaching England.<sup>3</sup> That spring he called William Willes, a Londoner and convert of two and a half years, to Calcutta, and on September 1, the day before Willes sailed for India, he called Hugh Findlay, the president of the Hull Conference, to Bombay (see item 355). Four months later he sent Joseph Richards back to Calcutta to assist Willes.<sup>4</sup>

William Willes stepped ashore at Calcutta on December 25, 1851, and immediately began to circulate the tracts he had brought with him and give lectures in the hall J. P. Meik was constructing on his leased property at 2½ Jaun Bazaar Street. He also took steps to bring the Mormon message to those with whom he could not converse. On March 24, 1852, he reported that Lorenzo Snow's *Only Way to be Saved* was being translated into Bengali and Hindustani by a new convert, Brigham Prankisto, "formerly a Brahmin, and subsequently a Catechist of the Church of England, who writes and speaks the Bengalee, Hindoostanee, Persian, and English tongues fluently, and who has, by consent of all here, been ordained to the office of a Priest." Seven weeks later he wrote that the translations were finished and would soon be printed. With his supply of tracts exhausted, Willes turned to a piece of his own creation, and by September 4 his *What Is Mormonism?* and the *Only Way to be Saved* in Bengali were at the printer's. The following month he reported to Lorenzo Snow that 500 copies of the Bengali *Only Way to be Saved* were out of press and 1,000 copies of *What Is Mormonism?* would be out in a few days—the printing costs underwritten by the local branch members. Also in this October letter he suggested that Church works be printed locally, since it cost less and took less time than shipping them from England. In a November 2 letter to the British Mission president Willes noted that *What Is Mormonism?* had just been published.<sup>5</sup>

Joseph Richards joined William Willes in Calcutta on July 20, 1852, and on November 10 they began an extraordinary missionary journey that would take them to Agra, seven hundred miles northwest of Calcutta. There, in February 1853, Richards would publish an expanded edition of Willes's tract.<sup>6</sup>

The Bengali *Only Way to be Saved* (illustrated on the preceding page) is entirely in that language, except the colophon, which is in English. William Willes's and

Joseph Richards's names are on the title page as Latter-day Saint missionaries, as well as the surname of the translator. *What Is Mormonism?* is almost entirely a scissors-and-paste production. It opens with Parley Pratt and Samuel Brannan's "What Is 'Mormonism'?"—with the first sentence deleted—initially published in the *Prophet* of April 5, 1845, and reprinted in the *Millennial Star* of June 15, 1845 (see items 460–61). Next is John Taylor's "The Organization of the Church," taken from the *Star* of November 15, 1851, which reprints, in English, Taylor's article in *Étoile du Déseret* of May 1851. This is followed by a piece entitled "Who Was Joseph Smith? From the pen of Orson Pratt," which begins with a modification of the opening lines of Orson's *Remarkable Visions* (items 393–94), followed by a one-page excerpt from the "History of Joseph Smith"—likely from the Pearl of Great Price. Excerpts from the fourteenth letter and "Night of Martyrdom" in Spencer's *Letters* (item 347) come next, and then a brief comment on the Book of Mormon; the testimony of the three witnesses; an inaccurate statement about the subsequent lives of the three witnesses; and a comment on the Doctrine and Covenants which includes modified versions of the ninth, eleventh, twelfth, and thirteenth Articles of Faith.

Three months into his mission, Willes reported that the Calcutta branch numbered twelve European and twenty native members, and on May 15, 1852, he wrote that it had grown to nineteen Europeans and 170 natives.<sup>7</sup> But his next three reports did not mention the size of the branch, and when he and Richards wrote in February 1853 during their missionary journey, they included only a summary of their trip and a long discussion of the difficulty in retaining the native members.<sup>8</sup> Consequently when the second group of India missionaries arrived in Calcutta on April 26, 1853, they were surprised to find the branch with only eight members—the congregation reduced by apostasy over the issue of polygamy and the defection of virtually all of the native converts.<sup>9</sup>

William Willes returned to England in 1855 and immigrated that year to Utah, where he worked as a schoolteacher and served as a regent of the University of Deseret and as territorial superintendent of common schools. He went back to England as a missionary in 1862 and to India in 1884. For most of the last twelve years of his life he traveled about Utah and Idaho with George Goddard, singing and preaching in behalf of the Deseret Sunday School. In 1872 he published a collection of songs, *The Mountain Warbler*, which includes some of his own compositions. Two of his hymns, "Come Along, Come Along," and "Thanks for the Sabbath School," are still in the LDS hymnal. He died in Salt Lake City, November 2, 1890, at age seventy-six.<sup>10</sup>

Much less is known about Joseph Richards. A sailor, he was baptized into the Church in London on December 9, 1850, at age forty-four, and following his Indian mission sailed on the *City of Manchester* from Liverpool to Philadelphia, March 22, 1854, but apparently did not come to Utah. In 1884, William Willes noted that he was living as "a pensioner in the Sailors' Snug Harbor," Staten Island, New York, where he had been for several years.<sup>11</sup>

*Item 739:* Flake-Draper 8231. CtY, USIC. *Item 740:* Flake-Draper 9867. CtY, UPB, USIC.

741 *Catalogue of the Utah territorial library. October, 1852. Great Salt Lake City, Brigham H. Young Printer. 1852.*

62[1] pp. 18.5 cm.

*Catalogue of the Utah Territorial Library* consists of approximately 1,900 entries (pp. [3]–62), arranged under thirty-eight headings—which make up the index on p. [63]. Among these headings are: “Theology, Ecclesiastical History and Law”; “Law, Government, . . . Public Journals and Documents”; “Medicine, Surgery, Anatomy and Physiology”; “Ethics, Logic, Rhetoric, and Criticism”; “Mathematics”; “Astronomy, Navigation and Surveying”; “Chemistry, Meteorology, Electricity, &c.”; “Natural History”; “Mineralogy and Geology”; “Botany”; “Agriculture and Gardening”; “Architecture and Engineering”; “Drawing, Painting, Engraving, Sculpture and Music”; “American History”; “European History”; “Asiatic and African History”; “Voyages and Travel”; “Biography”; “Poetry and Drama”; “Novels, Tales, Games and Sports”; and “Periodicals and Newspapers.” And a few examples of the books: Thomas à Kempis’s *Imitation of Christ*; the Koran; John Bunyan’s *Pilgrim’s Progress*; Jonathan Edwards’s *Religious Affections*; *The Federalist*; Isaac Newton’s *Principia*; Audubon’s octavo *Birds of America* and his *Quadrupeds of North America*; Francis Parkman’s *California and Oregon Trail*; John L. Stephens’s *Incidents of Travel in Central America, Chiapas, and Yucatan*; the works of Homer, Virgil, Plato, Milton, and Shakespeare; the plays of Aeschylus, Euripides, and Sophocles; Cervantes’s *Don Quixote*; and files of the *Congressional Globe*, *New York Herald*, *New York Tribune*, and *Nile’s National Register*.

The catalogue is known in two variants. The Yale and LDS Church copies have commas after *Young* and *Printer* in the next-to-last line on the title page, while the Harvard, Brigham Young University, and University of Utah copies have no punctuation mark after *Young* and a period after *Printer*. The Harvard copy also bears a number of pencil corrections for an 1855 edition—which was not printed.<sup>1</sup>

William C. Staines compiled the catalogue, possibly with the assistance of Thomas Bullock.<sup>2</sup> Staines’s statement on the second page explains that most of the names of the donors of the books and maps were not given in the catalogue, “owing to circumstances over which [he] had no control,” but that he had sent to John M. Bernhisel for them and would include them in the next catalogue. Most of the mounted maps, he continues, were the gift of George N. Briggs, of New York—who had helped Bernhisel assemble the library (see items 528–29).

When the first Utah territorial legislature convened on September 22, 1851, most of the books for the library had reached Salt Lake City, and eight days later the legislative assembly in a joint resolution directed the committee on the library to find a suitable location, created the position of librarian, and authorized the governor to make the appointment. At a meeting of the regents of the University of Deseret in the governor’s office on October 6, William C. Staines was appointed to this position, and on the 14th he began to uncrate the books. Staines reported in the *Deseret News* of February 21, 1852, that he had unpacked all the books and shelved them in the northeast room of the Council House but had not yet completed the catalogue, and he reminded the legislature that it had not provided for the library’s management. On

*Very Rare 500*  
CATALOGUE

OF THE

UTAH TERRITORIAL LIBRARY.

OCTOBER, 1852.

GREAT SALT LAKE CITY,

BRIGHAM H. YOUNG Printer.

1852.

March 6 the legislature enacted a bill which outlined the librarian's responsibilities and stipulated that he be elected for a term of two years by a joint vote of the legislative assembly, with an annual salary of \$400 plus \$200 for expenses. It further directed that he "cause to be printed at as early a date as practicable, a full and accurate catalogue of all books, maps, globes, charts, papers, apparatus and valuable specimens in any way belonging to said Library." Ten months later the legislature appropriated \$181.60 to Staines "to meet certain expenses of the Library, in arranging catalogue," \$129 to Brigham H. Young for printing it, and \$11.10 to Ezra Foss for folding and stitching it.<sup>3</sup>

William Carter Staines, a person of great capacity and broad interests, was an ideal choice for librarian, a position he held for many years. Although humpbacked as the result of a childhood injury, he was "a man of winning and beautiful countenance." Born in Northamptonshire, England, September 26, 1818, he converted to Mormonism in 1841, came to Nauvoo two years later, and made the overland trek to Utah in 1847. He was elected to the Salt Lake City council in 1859 and then returned to England as a missionary, 1859-63. At the conclusion of this mission, he was called to be the Church emigration agent, a position he held for most of the remaining eighteen years of his life. He died in Salt Lake City, August 3, 1881.<sup>4</sup>

CtY, MH, UPB, USIC, UU.

**742** SMITH, Job. [Handbill announcing a course of lectures, on consecutive Sundays, comparing Mormonism with modern Christianity. Bedford? 1852]

Nothing is known about this unlocated handbill beyond the following comment in Job Smith's autobiography (see items 652, 729):

After posting handbills in Bedford announcing a course of lectures to be delivered on Sundays consecutively on Mormonism compared with modern Christianity, delivered the first lecture in a large hall in Mill St. to a large and attentive congregation on October 24th [1852].

How long this course was or who delivered the subsequent lectures is not known. Smith's autobiography indicates only that he was in Birmingham on October 31 attending a meeting of the Bedfordshire, Sheffield, Leicestershire, and Birmingham conferences.<sup>1</sup>

**743** *The Latter-day Saints' Millennial Star*. [2 lines] Vol. XIV. Supplement, 1852. Price 8d. *History of Joseph Smith*. [Caption title] [At foot of p. 88:] *Liverpool: S. W. Richards, 15, Wilton Street. Printed for the publisher by R. James, 39, South Castle Street, Liverpool.* [1852]

88 pp. 21.5 cm. Text in two columns.

Joseph Smith began to dictate what is now known as his personal "History" in 1839 and worked on it intermittently for the rest of his life. After his death, Willard Richards, George A. Smith, Wilford Woodruff, and others continued to

compile it from his daily journals and a variety of other documents. Between March 15, 1842, and February 15, 1846, the *Times and Seasons* published "History of Joseph Smith" in installments up to August 1834, and between June 1842 and May 1845 (vol. 3, no. 2 to vol. 5, no. 12) the *Millennial Star* reprinted it from the *Times and Seasons*, up to November 1831. No further installments appeared until November 1851, when the *Deseret News* resumed the serial publication in its issue of November 15, beginning where the *Times and Seasons* had left off. The *Star* also returned to reprinting the history in its issue of April 15, 1852 (vol. 14, no. 8), picking it up from the last installment in vol. 5.<sup>1</sup>

Since the early volumes of the *Star* had a small circulation, few of the British Saints had access to the initial installments of "History of Joseph Smith" when its publication was resumed in 1852. To fill this gap, Samuel W. Richards issued item 743, which contains that part of the history in vols. 3–5 of the *Millennial Star*. He announced his intention to publish it in the *Star* of September 25, 1852, and reported five weeks later that item 743 was ready, urging those who wanted it "to order it at once" as only a limited number had been printed.<sup>2</sup> The European Mission financial records indicate that Richard James charged the mission £85 10s. for printing 7,000 copies. Beginning on October 28, 1852, the mission office sent out slightly more than 5,900 copies and had 513 left in its inventory on June 30, 1854, when Franklin D. Richards succeeded Samuel as mission president.<sup>3</sup>

Item 743 is known in two states: (1) with *establish* as the first word in line 35, p. 2, column 1; and (2) with *to* as the first word in line 35, p. 2, column 1. The two states have the same setting for pp. 33–50, 53–80, and different settings for the other pages; for the most part they are line-for-line the same. A number of insignificant improvements in spelling, capitalization, and punctuation suggest that state 2 is the later.<sup>4</sup> One finds the supplement routinely bound with the fourteenth volume of the *Millennial Star*.

Flake-Draper 7967. CSmH, CtY, MH, NjP, UPB, USIC, UU.

**744** HUNTER, Edward. *Circular*. [Ornament] *To Bishop* [blank space] [Signed at bottom of recto:] *Edward Hunter, Presiding Bishop*. [Postscript on verso, signed:] *Brigham Young*. [Salt Lake City? 1852?]

Broadsheet 25 × 20 cm.

Edward Hunter was sustained as the presiding bishop at the April 1851 general conference, succeeding Newel K. Whitney, who had died the preceding September, and one year later he was ordained to the office. For five years he served with the assistance of Brigham Young and Heber C. Kimball, until 1856, when Leonard W. Hardy and Jesse C. Little were called to be his counselors. Born in Pennsylvania, June 22, 1793, Hunter was a prosperous farmer and merchant at the time of his baptism into the Church by Orson Hyde in 1840. In Nauvoo he was a city councilman and bishop of the Fifth Ward, and on February 22, 1849, seventeen months after making the trek to Utah, he was appointed the bishop of the Salt Lake City Thirteenth Ward. He served as presiding bishop for thirty-two years, until his death in Salt Lake City on October 16, 1883.<sup>1</sup>



Bishop Hunter's principal responsibility was collecting the tithing. First enunciated in the revelation of July 8, 1838 (D&C 119), the law of the tithe was brought into sharper focus at a two-day meeting of all the seventies in the Salt Lake Valley, January 18–19, 1851, when Brigham Young announced that the Saints were now to prepare to build the temple. He further instructed each of the quorums of seventies to put their members under covenant to pay their tithes, with the understanding that "they who would not do it should be Cut off from the Church." This mandate was extended to the body of the Church at the September 1851 general conference, and the Sixth General Epistle, issued soon after, directed "each Saint [to] make a consecration of one-tenth of his property, and one-tenth of his interest or income ever after, and that all who will not thus tithe themselves be cut off from the Church."<sup>2</sup> To assist Hunter in gathering the tithes, Nathaniel H. Felt and John Banks were called as traveling bishops at the September conference, and Alfred Cordon was added to this corps a month later (see items 97, 355, 400, 671).<sup>3</sup>

After a year's experience in collecting tithes, Hunter moved to decentralize the process, and in October 1852 he issued item 744 to the local bishops, laying out the new procedure.<sup>4</sup> The principal change is expressed in the second paragraph: "Hereafter, all the settlements of Tithing with those living in your branch or ward, will be made at your office." *Circular* goes on to instruct the bishops how to keep an accurate record, notes that they will be governed in their assessment of labor tithing by their "own judgement," and suggests a series of questions to ask in determining a member's obligation. It emphasizes the necessity of correctly entering the member's name and indicates that "the necessary forms of Book-keeping, settlements, reports, &c., &c." will accompany the circular. "We wish the Bishops," it remarks, "in no wise to countenance nor receive old worn out oxen, kicking cows, scabby sheep, etc., etc., whilst the young, the gentle, and the healthy are left behind," and it advises that the "Traveling Bishops as they pass through your Ward, will be expected to inspect your Books, and audit all the accounts of your Ward, and assist in continuing a uniformity of system, and valuation of property."

A postscript on the verso, signed by Brigham Young, states: "The Law of Tithing requires one tenth of all a man possesses, and afterwards a tenth of all time and increase, and that to be paid in kind, and of the best quality." It explains that an individual who neglects to pay a tenth of his butter, eggs, wool, etc., but pays their value in other commodities has not fulfilled the law of tithing, since a full range of commodities was needed for those employed on the public works. "I wish it to be distinctly understood that there is no compulsory or arbitrary power to be exercised over the brethren, in order to coerce the payment of tithing," it asserts—softening the position of the Sixth General Epistle.

Flake-Draper 2098. USC.

**745** *While we print,—we preach.* [Beehive vignette] *The printers will be happy to have the company of [dotted underline] and ladies, at a social pic-nic party, to be held at the Fourteenth Ward school house, on Monday, the 8th inst., at 6 p.m. precisely. Free. G. Hales, Manager.* [Salt Lake City, 1852?]

Broadside 5.5 × 9 cm. On slick cardstock.

Item 745 seems to be an invitation for the second party in the Valley sponsored by Salt Lake City's printers (see item 666). The only located copy is addressed to "Prest W. Richards" and hence was issued before his death on March 11, 1854. Between the "first Typographic Feast" on February 24, 1852, and Richards's death, Monday fell on the 8th just three times: March and November 1852, and August 1853. Since it is unlikely that the printers would sponsor a second party thirteen days after the first, and the "Journal History" notes that there was "a dance in the evening" of November 8, one might guess that item 745 was issued for a "pic-nic party" on November 8, 1852.

George Hales, the "manager," came to Salt Lake City in 1850 and commenced working as a pressman for the *Deseret News* about the time the paper was begun. Born in Kent, England, October 30, 1822, he joined the Church in 1840 and immigrated to Nauvoo during the early part of the decade, where he was a printer and a member of the brass band. He worked at the *News* for about ten years, served two terms as the territorial public printer, 1852–53 and 1855–56, and was the foreman of the shop of the Gentile newspaper *Valley Tan* at the end of the decade. Moving to southern Utah, he was one of the proprietors of the *Beaver Southern Utonian* in the 1880s and the publisher of the *Richfield Advocate*; during 1886–87 he served six months in the penitentiary for polygamy. He died at Beaver, September 8, 1907.<sup>1</sup>

USIC.

**746** SNOW, Lorenzo. *The voice of Joseph, a brief account of the rise, progress, & persecutions of the Church of Jesus Christ of Latter-day Saints; with their present position and prospects in Utah Territory, together with "American Exiles' Memorial to Congress."* By Lorenzo Snow, one of the twelve apostles. Abbreviated from the Italian edition. Liverpool: Published by S. W. Richards, 15, Wilton Street; London: Sold at the Latter-day Saints' Book Depot, 35, Jewin Street; and by all booksellers. 1852.

19 pp. 21.5 cm.

After twenty-six months in Europe, Lorenzo Snow sailed for the United States on June 12, 1852, but his influence in the foreign missions lived on through his widely circulated pamphlets.<sup>1</sup> Four months after his departure, S. W. Richards reprinted his *Only Way to be Saved* (see item 639), and the following month Richards announced in the *Millennial Star* of November 27 that he had just republished the *Voice of Joseph*, "in new, clear type, on superfine paper . . . for extensive circulation among honest inquirers after truth, being peculiarly calculated to impart a general idea of the foundation, history, and persecutions of the work of the last days. . . . Price, retail, same as the 'New Jerusalem'"—3d. each. This November 1852 edition was printed by William Bowden and bears his colophon, *London: Printed by W. Bowden, Bedford Street, Holborn*. The European Mission financial records indicate that it comprised 5,000 copies—400 of which were immediately shipped to Orson Pratt in America, where they were advertised at 10¢ a copy. The following July, the *Millennial Star* office had 3,000 more struck off from stereotype plates at a cost of £6 6s. and paid Lorenzo Snow a royalty of £18 1s. for the impression.<sup>2</sup>

The Liverpool *Voice of Joseph* is a reprint of the Malta edition (item 681) with some trivial textual changes and improvements in punctuation, as well as a few significant modifications: the speech of the angel to Joseph Smith in 1823, which Snow acknowledges in the Malta edition had been reproduced from the French version, is replaced in the Liverpool edition with that given in Orson Pratt's *Remarkable Visions* (items 393–94); the date *December 23, 1847*, is added to identify the excerpts from the *General Epistle from the Council of the Twelve Apostles* (items 346, 352); citations are added to the biblical quotations; a footnote is included on p. 19 that the *Frontier Guardian* is no longer an organ of the Church, as the Mormons had moved from Iowa to Utah; and the last footnote is modified to include the Welsh and German among those editions of the Book of Mormon that had been published. The “American Exiles’ Memorial to Congress” is the memorial of December 21, 1843, first printed in the *Prophetic Almanac for 1845* (item 229) and reprinted in Orson Pratt's *New Jerusalem* (items 436–38).

Flake-Draper 8253a. CSMH, CtY, CU-B, ICN, MH, MoInRC, NjP, NN, UHi, ULA, UPB, USIC, UU.

**747** BERTRAND, Louis Alphonse. *Autorité divine ou réponse a cette question: Joseph Smith était-il envoyé de Dieu? Suivie du credo de l'Église de Jésus-Christ des Saints-des-Derniers-Jours, par l'Elder L. A. Bertrand, président de la Conférence de Paris.* [Caption title] [At foot of page 32:] Paris.—Imprimerie de Marc Ducloux et Comp., Rue Saint-Benoit, 7.—1852.

32 pp. 23.5 cm.

*Autorité Divine* consists of two more or less independent parts. The first (pp. [1]–26) is a translation of Orson Pratt's *Divine Authority* (items 367–70) beginning with the last paragraph of p. 2, preceded by Louis A. Bertrand's one-and-a-half-page introduction. This entire part is printed in *Étoile du Déséret* under the title “La Voix de Joseph” by “Alphonse Dupont”—a pseudonym for Bertrand—in seven installments between June 1851 and February 1852, with the same setting as the pamphlet (see item 576). The second part (pp. [27]–32) is a series of statements summarizing the basic doctrines of the Church, similar in style to the Articles of Faith, under the heading *Credo de l'Église de Jésus-Christ des Saints-des-Derniers-Jours*, undoubtedly composed by Bertrand. This text is also printed in the twelfth number of *Étoile du Déséret*, from the same setting, more heavily leaded.

Curtis E. Bolton spoke with Bertrand about his translation of *Divine Authority* on November 14, 1852. Bolton wanted to buy the publishing rights to the translation but was unwilling to pay the 200 francs Bertrand was asking—“for about 4 days work,” he complained to his diary. However, the following evening, Bolton reports,

after much persuasion I paid him 50 francs for the Divine Authority, it is now church property. I went immediately to Mr. Ducloux and ordered it stereotyped. As also the article on Baptism and ordered 1000 of each struck off. I rejoice at this acquisition for it was much wanted by the Church and Elder Bertrand had no means to publish it,

and I had none to lend him. This makes 5 pamphlets I have issued this year past, 1. Aux A[mis], 2. Etoile 3. [Nouvelles] Revelations 4. Baptism 5. Autorite Divine; and that without any aid from other churches in money.<sup>1</sup>

One might guess that *Autorité Divine* was printed soon after Bolton reached the agreement with Bertrand.

An 1852 pamphlet on baptism has not been found. Bolton's diary entry quoted above suggests that he engaged Marc Ducloux to reprint John Taylor's three-part article "Sur le baptême" in *Étoile du Déseret* for November 1851–January 1852. An 1853 pamphlet reprint of this article does exist, however, entitled *Traité sur le Baptême par John Taylor*, printed from the *Étoile* setting by Ducloux, and bearing *Publié par C. E. Bolton Rue de Tournon, 7* on the title page. This is likely the tract on baptism Bolton contracted for, struck off by Ducloux after the first of the year, after Bolton had left Paris.<sup>2</sup>

Flake-Draper 446. CU-B, ICN, UPB, USIC.

**748** MAIBEN, Henry. *An invitation*. [Signed and dated at end:] *Henry Maiben, Brighton, Nov. 18, 1852*. [Brighton? 1852?]

Broadside 22.5 × 13.5 cm. Ruled border with square corner elements.

Henry Maiben's *Invitation* includes a poem in ten 5-line verses which solicits assistance from the local Saints for Jacob Gates, who had served as the pastor of the London, Reading, Essex, and Kent conferences and was about to return to America. Its first verse: "Come, Brothers all, and Sisters too, / Come lend a helping hand / To one (to whom our aid is due) / About to leave this land, / And once again return unto his home." Preceding the poem is a four-line quotation from Matthew 25:40.

Gates had become friends with Maiben and his parents and had stayed with them during a visit to Brighton that September.<sup>1</sup> A Church member since 1833, he had lived with the Saints in Missouri and Illinois, and had made the trek to Utah in 1847. Arriving in England in April 1850, he assumed the presidency of the Leicestershire and Derbyshire conferences at the end of the year and became pastor over the London, Reading, Kent, and Essex conferences in May 1852. Eight months later he sailed for America and that summer led a company of immigrants across the plains. During a second mission to England, 1859–61, he was called into the First Council of Seventy and sustained at the October 1862 general conference. He died at his home in Provo, April 14, 1892, at age eighty-one.<sup>2</sup>

Born in Brighton, July 6, 1819, Henry Maiben converted to Mormonism in 1851 and served as secretary of the Kent Conference before sailing for America in February 1853. That summer he traveled to Utah in Gates's company and settled in Salt Lake City, where he conducted a dancing school and established himself as an actor and entertainer. In 1868 Brigham Young called him to Provo, where he organized a dramatic company and opened an entertainment hall. He returned to Salt Lake City in 1881 and died there two years later, October 8, 1883.<sup>3</sup>

Flake-Draper 5245. MH, USIC.

**749** DAVIS, John Silvanus. *Casgliad o hymnau, caniadau, ac odlau ysbrydol at wasanaeth Saint y Dyddiau Diweddaf, yn Nghymru. Merthyr-Tydfil: Cyhoeddwyd ac ar werth gan J. Davis, yn Georgetown. 1852.* [Collection of hymns, songs, and spiritual verses for the use of the Latter-day Saints, in Wales. Merthyr Tydfil: Published and for sale by J. Davis, in Georgetown. 1852.]  
xxxii[5]–355[1] pp. 10.5 cm.

Flake-Draper 1873. Dennis 70. NjP, UPB, USIC, WsN.

**750** *Pic-nic.* [Ornament] *Mr. [dotted underline] and ladies, are respectfully invited to attend a social party, at the Dockstader Hall, on the 9th inst., at 3 o'clock p.m. Managers. [4 names in two columns:] J. C. Little, A. Robbins, J. W. Cummings, H. B. Clawson. G. S. L. City, Dec. 5, 1852. P.S. Dancing to commence at 4 o'clock, precisely.*

Broadside 15.5 × 10 cm. Printed in gold.

The only located copy of this invitation, addressed to Brigham Young, is on a sheet 15.4 × 19.6 cm., folded to make four pages, with print only on the first page. At the head of the invitation, handwritten in red, blue, and gold ink, is “Invited Guests.” What the occasion for the party was is not known, nor is the nature or location of the Dockstader Hall. But that December it seems to have been the spot for parties. Lorenzo Brown, for example, went there for a “PicNic” on the 16th and a “Ball” on the 24th (see item 755).<sup>1</sup> Brigham Young, however, probably did not attend the one on December 9, for on the 8th it snowed all day, and he “got another cold which made him worse”; the snow was “nearly knee deep” on the 9th; and he continued “very sick” on the 10th.<sup>2</sup>

Alexander Robbins was born in Massachusetts, January 19, 1818, joined the Church in 1846, and presided over the St. Louis Conference prior to his departure for Utah in 1851. Two years later he was sent to help establish the settlement at Fort Supply, and in 1854 he accompanied John Taylor to New York. But this New York mission dampened Robbins’s devotion to Mormonism, and eight months after he returned to Salt Lake City, at the April 1857 general conference, Brigham Young publicly criticized him, asserting that “he came home disbelieving in God, heaven, hell, angels, and religion.” Of his life subsequently nothing is known.<sup>3</sup>

Hiram B. Clawson, on the other hand, was one of Utah’s most prominent men. Born in Utica, New York, November 7, 1826, he moved to Nauvoo with his family in 1841 and made the trek to the Salt Lake Valley seven years later. In Utah his career spanned virtually every aspect of community life: he was the administrator of Brigham Young’s private business affairs for nine years, the first manager of the Salt Lake Theatre as well as a performer, Salt Lake City treasurer, adjutant general of the Nauvoo Legion, twice the superintendent of ZCMI, and for more than twenty years the bishop of the Salt Lake City Twelfth Ward. During 1885–86 he served five months in the penitentiary for unlawful cohabitation. He died in Salt Lake City, March 29, 1912.<sup>4</sup>

Flake-Draper 6376b. USIC.

**751** HUNTER, Edward. *Circular. General tithing office. Great Salt Lake City, Dec. 12, 1852. Bishop* [blank space] [Signed at end:] *E. Hunter, Pres. Bishop.* [Salt Lake City? 1852?]

Broadside 25 × 18 cm.

This circular is known only through a microfilm in the LDS Church Archives of a copy addressed to Erastus Bingham, who was a bishop in Weber County at the time the piece was published.<sup>1</sup> Edward Hunter issued it “by order of President B. Young,” requesting each bishop

to procure the names of all the brethren residing in your Ward, or within your jurisdiction, and send a list of the same to this office . . . in order that we may know where the persons reside, who are indebted on the Books in this Office, that we may make out their respective accounts, and send them to the Bishop in whose Ward they reside, that the Bishop may call upon them, and take measures for collecting the same.

He continues that there are “thousands of dollars” owing for assistance given to people, particularly for the 1852 emigration, “and we wish the brethren to pay us if they are able, as we are in need of all the means we can command, to carry on the Public Works, and in building up the Kingdom of God on the earth.”

The issue of indebtedness to the Perpetual Emigrating Fund would persist for many years (see item 439), and on several occasions lists were published of those still owing for the financial help they received in immigrating to Utah—for example, the broadside *Circular to Presidents and Bishops of the Church of Jesus Christ of Latter-day Saints, Throughout the Territory of Utah* (Salt Lake City, 1855) and the book *Names of Persons and Sureties Indebted to the Perpetual Emigrating Fund Company from 1850 to 1877 Inclusive* (Salt Lake City, 1877), which lists some 18,000 individuals. In 1880, the Church’s fiftieth anniversary, President John Taylor declared a “Year of Jubilee,” and bishops were instructed to forgive part or all of the debt to the Fund for those poor families deemed worthy—at which time half of the total debt was cancelled, about \$802,000.<sup>2</sup>

**752** *Programme of the Southampton Conference festival, to be held at the Yorke Rooms, Southsea, Portsmouth, on Monday, December 13th, 1852. Price one penny.* [Southampton? 1852]

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

Held in conjunction with the conference’s half-yearly meeting, the December 1852 Southampton festival took place two days after the *Millennial Star* announced that George Bramwell would succeed Richard Rostron as conference president and six weeks before Rostron sailed for America (see item 707).<sup>1</sup> His note *To the Saints* on the second page of the program alludes to his departure and assures his parishioners that this festival “shall not be a whit behind, but rather an improvement, on the past.” Tickets are the same price as those for the festival six months earlier: 1s. 3d. each, children under fourteen years old, 1s. The last two pages outline

the program, which is largely a copy of the one in June (see item 707), except that the number of speeches is cut from twenty-three to nineteen.

Flake-Draper 1954a. MH, UPB.

**753** YOUNG, Brigham. *Annual message of Governor Brigham Young, presented to the legislature of Utah, December 13, 1852.* [Caption title] [At end:] *Brigham Young. G. S. L. City, December 13th, 1852.* [Salt Lake City, 1852]

10 pp. 19 cm.

The second annual session of the Utah territorial legislature opened on Monday, December 13, 1852, and that afternoon Thomas Bullock read Brigham Young's message to the joint session, which ordered that 200 copies "be printed in pamphlet form, for the use of the Legislature, and that it also be published in the *Deseret News*, for the benefit of the people." Later that day the House appointed A. P. Rockwood, Albert Carrington, and Edson Whipple to oversee the printing of the message, and the following afternoon copies were distributed to the legislators.<sup>1</sup> The message was reprinted in the *Deseret News* of December 25 from the pamphlet setting, and in *Journals of the House of Representatives, Council and Joint Sessions of the Second Annual and Adjourned Sessions of the Legislative Assembly, of the Territory of Utah* (Salt Lake City, 1853), pp. 124–34. The pamphlet itself occurs in two states, differing only in the presence or absence of the following two lines at the end: *200 copies: printed by authority. | George Hales, Public Printer.*<sup>2</sup>

Young opens his message by observing that it should be "the aim of the law-making department, to study simplicity in their enactments" and remarks that lack of funds delayed the publication of the laws enacted by the preceding legislature.<sup>3</sup> He notes that a bridge had been completed across the Sevier River and recommends bridges for the Green and the Bear. At several points in his message, in various contexts, he urges the legislature to support local manufacturing. The public buildings in Fillmore progress slowly, he reports, but while the Council House in Great Salt Lake City accommodates the public officers, it is important to move the seat of government to Fillmore because of its central location. He asserts that certain laws are still inadequate, particularly those dealing with elections and with assessing property and collecting taxes. Referring to the Compromise of 1850, he comments that "not until the subject of servitude and the relation existing between Master and Servant shall be understood and acted upon . . . may we expect quiet in our Nation's councils." And he laments that while Congress "has lavished her millions upon California . . . and her hundreds of thousands upon the other Territories; Utah is left without a solitary appropriation."

Flake-Draper 9345a. UPB, USIC, UU.

**754** LYON, John. *To Cyrus H. Wheelock, pastor of the Manchester, Liverpool, and Preston conferences. December 18th, 1852.* [At bottom left:] 4, Gibson-street,

Glasgow. [At bottom right:] *John Lyon*. [At head, inside border:] *J. Midgley*. [Manchester? 1852?]

Broadside 26 × 20.5 cm. Text in two columns, ornamental border.

John Lyon's *To Cyrus H. Wheelock* is an affectionate statement of appreciation for Wheelock's service in the British Mission as well as a subtle solicitation of funds for his return to Utah. In three stanzas of varying length, rhyming in couplets, its first four lines are: "Once more, my generous old respected friend, / These lines, in honour of thy name, I send / To all the Saints, who would commemorate / The love and labour of the good and great."

Although the poem was composed by John Lyon, the name *J. Midgley* inserted in the border at the top suggests that the broadside itself was published by Jonathan Midgley, who was president of the Manchester Conference at the time this piece was issued (see item 563). Indeed, it is conceivable that Midgley commissioned the poem, which may explain why it was not included in Lyon's *Harp of Zion*. Midgley had succeeded Wheelock as president of the Manchester Conference in May 1852 after Wheelock had been appointed the pastor over the Manchester, Liverpool, and Preston conferences (see items 605, 615, 676, 719). Lyon, at this point, was presiding over the Glasgow Conference (see items 348, 650, 706). All three would sail for America on different ships in February 1853.<sup>1</sup>

Flake-Draper 5068a. USIC.

**755** *Christmas-eve pic-nic. Mr. [dotted underline] and ladies, are respectfully invited to attend a social party, at the Dockstader Hall, on Friday, 24th inst. at 3 o'clock p.m. Dancing to commence at 4 o'clock precisely. Managers, [in 2 columns:] P. C. Merrill [sic], A [sic] Brim, H. S. Beattie, S. A. Kinsey. Tickets, \$1.50. G. S. L. City, Dec. 19, 1852.*

Broadside 18 × 11 cm.

The only known copy of this invitation, addressed to Hiram B. Clawson, is in the Daughters of Utah Pioneers Museum in Salt Lake City. It is on a folded sheet, 18 × 22.2 cm., making four pages, with type only on the first page. The party it announced was at least the third one held in the Dockstader Hall that December (see item 750). Lorenzo D. Brown attended it and reported that he "got home at 4" in the morning.<sup>1</sup> It seems to have been a private affair, perhaps sponsored by the proprietors of Dockstader Hall, for no particular relationship is apparent among the "managers."

Philemon C. Merrill, born in New York, November 12, 1820, was baptized into the Church in Illinois in 1839 and was a lieutenant in Company B of the Mormon Battalion, succeeding G. P. Dykes as battalion adjutant. After his discharge, he went to the Great Salt Lake Valley and then to Winter Quarters, returning to the Valley in 1849. He served as a missionary in England, 1853–56, and later was one of the first settlers in Morgan County. In 1872 he was called to Soda Springs, Idaho, where he presided over the Church there, and a few years later to Arizona,



where he was ordained a patriarch in the St. Joseph Stake. He died in Thatcher, September 15, 1904.<sup>2</sup>

Alexander Brim was born in New York, May 15, 1801, converted to Mormonism in 1837, and lived with the Saints in Ohio, Illinois, and Iowa. In 1852 he came to Utah and settled in the Salt Lake City First Ward. He was one of the early tanners in the Valley. He died in Salt Lake City on Christmas Day, 1872.<sup>3</sup>

Hampden S. Beatie was born in Virginia, December 31, 1826, and came into the Valley in 1849. A lieutenant-colonel in the territorial militia, he served as the Salt Lake County coroner and as a member of the Salt Lake Stake high council. He died in Salt Lake City, September 11, 1887.<sup>4</sup>

Stephen A. Kinsey, also a native of New York, born on September 29, 1828, was living in Salt Lake City at the time of the 1850 census and was associated with "the firm of Reese and company" in 1854. Beyond this, nothing is known about him.<sup>5</sup>

USID.

**756** *Names of members of the Legislative Council of Utah.* [First 3 lines] [At foot of p. 7:] 100 copies: printed by authority. George Hales, Public Printer. [Salt Lake City, 1852?]

7 pp. 18 cm.

A single copy of this piece is located, bound between pp. 2 and 3 of the Franklin D. Richards copy of *Journals of the House of Representatives, Council and Joint Sessions of the Second Annual and Adjourned Sessions of the Legislative Assembly, of the Territory of Utah* (Salt Lake City, 1853), in the Brigham Young University Lee Library. Its first two pages list the members of the Council for the second annual legislative session—Great Salt Lake County: Willard Richards, Heber C. Kimball, Daniel H. Wells, Orson Hyde, Parley P. Pratt, and Franklin D. Richards; Iron County: George A. Smith; Sanpete County: Isaac Morley; Utah County: Aaron Johnson and Asahel Perry; Weber County: Lorin Farr and Charles R. Dana; Davis County: Thomas S. Smith—the officers of the Council, and its standing committees. The members, officers, and standing committees of the House are given on pp. 3–5, and *Rules for Conducting Business in the House of Representatives of the Territory of Utah* occupies pp. 5–7.

On December 14, 1852, the House voted to adopt the rules of the preceding session until new ones could be drawn up, and Lorenzo Snow, George Brimhall, and Henry W. Miller were appointed to draft the new rules. Also that day in the House, A. P. Rockwood moved that committees be appointed in the House and Council to draft rules for joint sessions, and the Council resolved, with the House concurring, "that 100 copies of the names of all the members of the Legislative Assembly; also the names of the officers of both Houses, and the names of the standing committees, and rules of each House, be printed for the use of the Assembly." The following day the House agreed that "the rules of last session, with the amendments suggested by the committee, be adopted." But the House and Council committees to draft rules for joint sessions could not reach common ground, and on December 16 Wilford Woodruff reported that the Council committee had been disbanded and requested

that the House committee be likewise.<sup>1</sup> One might guess that item 756 was printed soon after. Why it was issued without the rules of the Council is not clear, but the version issued for the third legislature followed the same format. The members, officers, and standing committees of the Council and House are printed in the *Deseret News* of December 25, 1852, from a different setting but with the same text as item 756, except for the addition of an assistant sergeant at arms in the House and the elimination of an erroneous House Committee on Education. This appears to be a corrected version of item 756, suggesting that item 756 had been struck off earlier.

Flake-Draper 9395b. UPB.

**757** [An act regulating the mode of procedure in civil cases in the courts of the Territory of Utah. Salt Lake City, 1852]

**758** [An act regulating elections. Salt Lake City, 1852]

Neither of these two items is located; what is known of them comes from the journals of the second territorial legislature. On December 20, 1852, the secretary of the Council appeared in the House and reported that the two acts listed above, as prepared by the Code Commission, had been handed by the governor to the Council, which had ordered fifty copies printed of each. The clerk then read the bills, and the House accepted the report and ordered sixty copies of each “to be printed with open lines and each line of each section numbered, for the use of the House.” Three days later Daniel H. Wells reported to the Council that the first act had been printed, and the following day that the second had been put in print.<sup>1</sup> The final versions are in *Acts and Resolutions, Passed at the Second Annual Session of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1853), pp. 6–12, 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. 132–36, 232–34.

**759** [Circular for the ship *Ellen Maria*. Liverpool, 1852]

In the European Mission financial records, the following entry occurs among a list of payments to Richard James: “By Invoice of 28th [December 1852] (Circulars *Ellen Maria*) 0.7.0.” This is followed by two other similar entries dated the 29th and 30th, each with a charge of 0.2.6. One might infer that James struck off some circulars for the ship *Ellen Maria* similar to the one Orson Pratt issued for the *James Pennell* in 1849 (see items 430, 452, 561).<sup>1</sup> The *Ellen Maria* sailed from Liverpool on January 17, 1853, with 332 Latter-day Saints under the presidency of Moses Clawson and landed at New Orleans on March 6—its third voyage with a company of Mormon emigrants.<sup>2</sup>

**760** CALKIN, Asa. *Auditor's report, of public accounts. Auditor's Office, Utah Territory, G. S. L. City, Dec. 20th, 1852. To the Honorable the Council and House of*

*Representatives of Utah Territory in legislature assembled.* [First 7 lines] [Signed at end:] A. Calkins [sic], Auditor of Public Accounts. [Salt Lake City, 1852]

4 pp. 18 cm.

Asa Calkin's December 1852 auditor's report is the first such report issued entirely under territorial auspices (see item 654). It was read in the House on December 21, when sixty copies were ordered, and in the Council the next day, with fifty copies ordered, and by the 30th it was in print.<sup>1</sup> The only located copy is bound between pp. 134 and 135 of the Franklin D. Richards copy of *Journals of the House of Representatives, Council and Joint Sessions of the Second Annual and Adjourned Sessions of the Legislative Assembly, of the Territory of Utah* (Salt Lake City, 1853), at Brigham Young University. It is reprinted in the *Deseret News* of January 8, 1853.

The report gives the assessed valuation of the six counties, Great Salt Lake, Davis, Tooele, Juab, Iron, and Sanpete, totaling \$932,586; the total property tax due, \$9,325.86; and the amount collected "in cash and otherwise," \$4,549.75—with the comment that the "delinquency is owing in a great measure to the small amount of money in circulation among the people." One might note that the property tax was 2 percent of the assessed valuation in 1851 (see item 654) and 1 percent in 1852. The report details how the funds were dispersed—for example, \$130.35 and \$122 to Willard Richards for public printing and \$400 to William C. Staines in salary as territorial librarian.

Born in New York, July 5, 1809, Asa Calkin converted to Mormonism in 1848, came to Utah two years later, and served as territorial auditor until he was called on a mission to England in 1855. For four and a half years he labored in the British Mission, the last two years as president and the editor of the *Millennial Star*. In 1861 he was called to settle in St. George, where he died in 1873.<sup>2</sup>

UPB.

**761** PHELPS, William Wines. *Deseret almanac, for the year of our Lord 1853: being the first after leap year, and after the sixth of April, the twenty-fourth year of the Church of Jesus Christ of Latter Day Saints; and the third 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. 3.

32 pp. 20 cm.

Unlike Phelps's earlier two almanacs (items 550, 657), his *Deseret Almanac for 1853* seems to have been finished before the beginning of the year. The *Deseret News* of November 27, 1852, noted that it would "be out of press in a few days," and the *News* of January 8, 1853, announced that it was out and for sale at the Tithing Office and Edwin D. Woolley's store and that the Tithing Office had forwarded copies to agents throughout the territory and was requesting a "speedy sale and quick returns in Butter, Eggs, and Cash"—price 25¢ each.<sup>1</sup>

Patterned after the 1852 almanac, *Deseret Almanac for 1853* includes on p. [2] the times of the two eclipses of the sun and one of the moon that year; p. [3], headed *Remarks—to the Reader*, has signs of the zodiac, names and symbols of the planets, days of note, and some mottoes and aphorisms; and p. [4] gives, among other items, *Abbreviations*—including *K. J.* for King's Jester. Like the preceding almanac, the monthly calendars are on the next twelve odd-numbered pages, beginning with p. [5], and give the phases of the moon, conjunctions of the planets, rising and setting of the sun, southing and rising of the moon, a few world dates and some of Mormon interest, aphorisms, and bits of advice. Below each monthly calendar is a numbered poem headed "Mormonism is Truth." Among the other entries are: the names and locations of "Missionaries Sent September 1852, &c." (p. 6); a description, including the boundary, of Utah Territory (p. 16); the officers of the Nauvoo Legion (p. 18); governors and capitals of the states and territories (p. 24); and the officers and members of the legislature of Utah Territory (pp. 31–32). The final line at the bottom of p. 32 advises: "Last year's Almanac contains valuable Tables. Buy it; half price."

Flake-Draper 6346. CtY, UPB, USIC.

**762** *Forklaring af Johannes Åbenbaringer. Udgivet af Alexander Weyhe. København, 1852. Explanation of the revelations of John. Edited by Alexander Weyhe. Copenhagen, 1852.* [Caption title] [At foot of p. 8:] *Trykt hos H. G. Brill.* [Copenhagen? 1852?]

8 pp. 19 cm. Text in two columns.

This curious pamphlet prints what is now section 77 of the Doctrine and Covenants. Following the caption title—which is in Danish, repeated in English—the main text is given in Danish in the left column and in English in the right column. The last two pages contain a hymn in four 8-line verses, only in English, headed *Appendix*, which has the following lines in the third verse: "To kingless France, and popeles Rome, / The Gospel's truths shall be made known; / Along the coast of Norway-Swede, / Shall swiftly fly with rein-deer speed."

The text of D&C 77 was first published in the *Times and Seasons* of August 1, 1844, as part of the serial "History of Joseph Smith," reprinted in the 1851 *Pearl of Great Price*, and reprinted again as part of the "History of Joseph Smith" in the *Millennial Star* of April 24, 1852; it was added to the Doctrine and Covenants in 1876. One might guess that its appearance in the *Star* prompted the Danish translation, since the English version in the pamphlet, p. 2, paragraph 4, follows the text in the *Star*, which is slightly different in the *Times and Seasons* and *Pearl of Great Price*. Apart from a number of changes in punctuation and capitalization, the English text in the tract differs from that in the *Times and Seasons*, *Pearl of Great Price*, and the *Star* at nine points, the most significant differences occurring in p. 3, paragraph 3—where *paradise of God* is replaced by *bosom of Abraham*—and in p. 7, paragraph 3—where *city of Jerusalem* is replaced by *temple at Jerusalem*. Who made these changes or why they were made is not known. Alexander Weihe (or Weyhe), the editor and translator, assisted in the Scandinavian Mission office and was

the translator of at least two other pieces, Orson Pratt's *Divine Authority* (item 662) and the last four numbers of Orson's *Divine Authenticity of the Book of Mormon*.<sup>1</sup> USIC.

**763** HAHN, Frans Julius. *Et par ord om Mormonerne eller en advarsel mod falske propheter* [Caption title] [On verso of p. 15:] *Kjøbenhavn, 1852. Udgivet og forlagt af F. J. Hahn. Trykt hos F. E. Bording*  
15[1] pp. 20.5 cm.

**764** HAHN, Frans Julius. *Et par ord om Mormonerne eller en advarsel mod falske propheter. (Andet oplag.)* [Caption title] [Signed at end of text:] *F. J. Hahn.* [At foot of p. 16:] *Kjøbenhavn 1852. Trykt hos F. E. Bording.*  
16 pp. 21.5 cm.

F. J. Hahn, an eighteen-year-old native of Copenhagen and a convert of eleven months, was ordained a priest in August 1852 and appointed to assist Peter O. Hansen in the Scandinavian Mission office, and during the following year he translated several tracts into Danish and helped reprint some others, before drawing away from the Church in the fall of 1853.<sup>1</sup> Two editions of his *Et Par Ord om Mormonerne eller en Advarsel Mod Falske Propheter* (A Few Words about Mormons or a Warning Against False Prophets) are known, both apparently published in 1852.

The second edition is textually the same as the first except for the addition of five biblical citations, three short textual clarifications, and ten, twenty-seven, and four lines, respectively, in pages 4–5 and 12–13. Moreover, the second edition has a catalogue of publications at the end, listing, with prices, *Mormons Bog*, *Pagtens Bog*, the hymnal, *En Sandheds Røst*, *Mærkværdige Syner*, *Guddommelig Fuldmagt*, *Troes-Artikler*, and *Et Par Ord om Mormonerne* (items 574, 667, 668, 769, 768, 767, 570, 764).

Hahn's tract opens with a reference to certain attacks on the Mormons and, asserting that Joseph Smith should be judged by his works, uses the familiar Mormon proof texts to demonstrate that the Bible predicts the restoration of the gospel and the appearance of the Book of Mormon.<sup>2</sup> Following this is a lengthy discussion of the apostasy. The tract then moves to a treatment of repentance and baptism, arguing that repentance from sin and baptism by someone with the proper authority are requisite for salvation, that the proper mode of baptism is by immersion, and that it is improper to baptize infants. It briefly outlines the Church's establishment in Denmark and refers the reader to the *Skandinaviens Stjerne* for further information. At the end it refutes the charge that Joseph Smith practiced polygamy, quoting the Doctrine and Covenants and Jacob 2:23–29.

*Et Par Ord om Mormonerne* could not have remained in circulation for very long, since it would have been an embarrassment after January 1853, when the *Millennial Star* reprinted the *Deseret News* extra that acknowledged the Mormon

practice of polygamy (item 734).<sup>1</sup> One might be tempted to conjecture that polygamy was a factor in Hahn's disaffection later that year.

Item 763: Flake-Draper 3778d. UPB. Item 764: Flake-Draper 3778e. USIC.

**765** HANSEN, Hans? *Indbydelse til Guds Rige*. [Caption title] [At foot of p. 4:] *Udgivet af Hans Hansen i Ishøj. Trykt hos F. E. Bording*. [Copenhagen, 1852?] 4 pp. 21 cm.

*Indbydelse til Guds Rige* (Invitation to God's Kingdom) was a local Danish production, apparently composed by Hans Hansen of Ishøj, as the colophon suggests.<sup>1</sup> Written in the form of a first person appeal, it opens with the question, "Do you think seriously about what Jesus said when he asks you to seek first God's Kingdom and His righteousness," and then invites the reader to take the steps to enter the kingdom—which include belief in God, repentance from sin, baptism for the remission of sin, and the gift of the Holy Ghost. "The way to God's Kingdom is strait," it continues, and those who enter it "become richly rewarded." Infants, it asserts, were not baptized in the primitive church, and it refers the reader to Erastus Snow's *En Sandheds-Røst* (items 516, 768) for a discussion of the proper mode of baptism. It remarks that a "young person in North America" was appointed by angels to establish the kingdom on the earth in the latter days and directs the reader to Orson Pratt's *Remarkable Visions*—which it attributes to Erastus Snow—for more details (items 602, 767). And it cites the *Skandinaviens Stjerne* for October 15 and November 15, 1852, where the characteristics of the kingdom of God are outlined in the serial translation of Parley Pratt's *Voice of Warning*.

Hans Hansen of Ishøj was born on July 15, 1811, in Ishøj, a village about eleven miles southwest of Copenhagen. He was baptized there in 1851 and called to be the presiding elder when a branch of the Church was organized in Ishøj about a year later. One might guess that he published *Indbydelse til Guds Rige* about the time of this call. On April 25, 1857, he sailed from Liverpool for Philadelphia on the *Westmoreland* with a company of Mormon emigrants, but what became of him after that is not known.<sup>2</sup>

Flake-Draper 4221b. USIC.

**766** PRATT, Orson. *Guddommelig fuldmagt, eller det spørgsmaal: var Joseph Smith sendt af Gud? af Orson Pratt*. [Caption title] [At foot of p. 24:] *Udgivet og forlagt af W. Snow. Trykt hos F. E. Bording*. [Copenhagen, 1852?] 24 pp. 21 cm.

Item 766 appears to be the second edition of Orson Pratt's *Divine Authority* in Danish (see item 662). In addition to the change of title, it bears some textual changes and employs different diacritics, and Alexander Weihe is no longer identified as the translator. Further, the last page contains five numbered topics dealing with the fall of Adam, the atonement of Christ, and the establishment of the priesthood, with

biblical references, headed *Bibelske Henviisninger angaaende nogle af de Sidste-Dags-Helliges Lærdomme* and signed at the end, *F. J. Hahn*. The text of *Divine Authority* itself is erroneously dated at the end, *Liverpool den 30te September 1840*.

Willard Snow's name in the colophon indicates that the tract was published before his death on August 21, 1853, and probably after he took the mission president's responsibilities from John E. Forsgren late in 1852 (see items 616–17).<sup>1</sup> The second edition of F. J. Hahn's *Et Par Ord om Mormonerne* (item 764) has a catalogue of works at the end which lists "Guddommelig Fuldmagt"—as opposed to "Guddommelig Myndighed," the title of the first edition—and *Et Par Ord om Mormonerne* and item 766 have similar formats. One might guess, therefore, that both tracts were printed near the end of 1852. Peter O. Hansen mentions in his autobiography that Hahn "was a great help" in reprinting some of the pamphlets, so he was probably responsible for the new edition. It undoubtedly comprised a relatively large number of copies, since the next located edition was published by Hector C. Haight no earlier than 1856.<sup>2</sup>

Flake-Draper 6461. USIC.

**767** PRATT, Orson. *Mærkværdige syner. Af Magister Orson Pratt, een af de tolv apostle af Jesu Christi Kirke af Sidste Dages Hellige*. [Caption title] [At foot of p. 16:] *Trykt hos F. E. Bording*. [Copenhagen, 1852?]

16 pp. 21 cm. Text in two columns.

This seems to be the second edition of *Mærkværdige Syner*. It is textually the same as the first edition (item 602), but unlike the first, it does not have the address and date of publication on the last page, nor does it have a colophon containing the publisher's name like the later editions. Peter O. Hansen remarks in his autobiography that some of the earlier pamphlets were reprinted at the end of 1852 or early in 1853, so one might guess that item 767 was printed about the same time as item 766. And like item 766, it would not be republished again before 1856.<sup>1</sup>

Flake-Draper 6519a. USIC.

**768** SNOW, Erastus. *En sandheds-røst. Til de oprigtige af hjertet*. [1 line] *Om evangeliets første principer eller herrens vei til at frelse menneskene* [Caption title] [Signed on p. 16:] *E. Snow*. [At foot of p. 16:] *Trykt hos F. E. Bording*. [Copenhagen, 1852?]

16 pp. 21.5 cm.

Item 768 is typographically similar to the other Mormon pamphlets that F. E. Bording printed in 1851–52 but otherwise bears no indication of when or by whom it was published. In April 1853 Willard Snow reported that he had just issued a fourth edition of *En Sandheds-Røst* in five thousand copies.<sup>1</sup> This has *4de Oplag*.—*Udgivet af W. Snow* at the foot of the last page, and all located nineteenth-century editions subsequent to the fourth list the publisher in the colophon. It would seem,

therefore, that the third edition was printed no later than 1852 and that item 768 is either the second or third edition. No other printing of the tract is known that could be either of these two editions. It is conceivable, of course, that Willard Snow was mistaken about the number of editions preceding his “4de Oplag” and it was actually the third, or that two impressions of item 768 were struck off from the same setting which he counted as different editions.

Item 768 is a significant modification of the 1850 edition (item 516). The account of Joseph Smith’s early history that opens the 1850 edition is eliminated, as are the sections “On Public Officers,” “On Divinity,” and “Postscript.” The “Articles of Faith” and “On Marriage” are moved to the end (pp. 14–16), so item 768 opens with the topic “The Fall and the Atonement” (pp. 1–5), followed by “Faith” (pp. 5–7), “Repentance?” (p. 7), “Baptism” (pp. 7–11), “On the Sprinkling of Children” (pp. 11–12), and “Priesthood” (pp. 12–13). The seven “Articles of Faith” of the 1850 edition are replaced with the full sixteen articles from George Parker Dykes’s Copenhagen edition of *Troes-Artikler* (item 570)—but with Erastus Snow’s name in place of Dykes’s.

Flake-Draper 8170. UPB, USIC.