

**853** [An act prescribing the manner of assessing and collecting territorial and county taxes. Salt Lake City, 1854?]

**854** [An act prescribing the manner of assessing and collecting territorial and county taxes—amended. Salt Lake City, 1854?]

At the afternoon joint session of the legislature on Thursday, December 29, 1853, Brigham Young reported a bill entitled “An Act Prescribing the Manner of Assessing and Collecting Territorial and County Taxes,” which was read, ordered printed in sixty copies, and made the order of the day for the joint session on Wednesday, January 4. On Thursday, the 5th, the bill was read twice—the second time with an amendment to the twenty-second section. The following morning, in joint session, it was read a third time by title and passed. On motion of L. E. Harrington, “500 copies of said bill were ordered to be printed in pamphlet form, and a copy published in the *Deseret News* for the benefit of the people.” Albert Carrington then moved that “the Chief Clerk of the House call on the U.S. Secretary for this Territory, and obtain at the earliest possible date, a sufficient number of printed copies . . . and forthwith forward two copies of said act to each Probate Judge in this Territory.”<sup>1</sup> The final version is reprinted in the *Deseret News* of January 12, 1854, in *Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1854), 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. 252–58. Neither item 853 nor item 854, however, is located.

**855** *Report of the Dundee conference of the Church of Jesus Christ of Latter-day Saints, held in the Royal Arms lecture-room, Lindsay Street, on Sabbath, 18th December, 1853. Andrew Ferguson, President. James Mair, Clerk. Dundee: Printed by J. Pellow, New Inn Entry 1854.*

8 pp. 21.5 cm.

Item 855, the third of three located Dundee Conference reports (see items 633a, 698), was issued about the time Andrew Ferguson left Dundee to preside over the Preston Conference (see items 695, 788, 794, 821).<sup>1</sup> It summarizes a meeting on Saturday evening, December 17, 1853, and three meetings on Sunday, December 18, which were addressed by Robert L. Campbell, the pastor in Scotland, and Daniel D. McArthur, Ferguson’s successor. A table on p. 7 gives the statistics for seven branches in the conference, and one on p. 8 gives the finances. The book agent’s account shows £51 5s. 6d. owed to the *Millennial Star*

office, and receivables, books, and cash on hand in the same amount. Ferguson helped prepare the conference report for the press on Tuesday, December 20, and took it to the printer on the 23rd, so it must have been finished soon after the first of the year.<sup>2</sup>

Flake-Draper 1913. UPB, USIC.

**856** *Half yearly report of the London conference of the Church of Jesus Christ of Latter-day Saints, held on Saturday, Dec. 31st, 1853, and Sunday, Jan. 1st, 1854. James Marsden, President. Thos. C. Armstrong, Seretary.* [Caption title] [London? 1854?]

[4] pp. 21.5 cm.

The eighth located London Conference report is the last of four published during James Marsden's first term as conference president (see items 490, 814, 897). It opens with brief summaries of four sessions, the first on Saturday evening, December 31, 1853, in the Meeting Room on Goswell Street, and three others on Sunday, January 1, in the Temperance Hall, Broadway, Westminster. A financial report on the second page shows that the London book agency owed the Liverpool office £584 1s. 10¼d. and had the same amount in inventory, cash on hand, and receivables from the London branches, ten other conferences, and the Calcutta branch. Two tables on pp. [3]–[4] give the names, meeting places, president's names, and president's addresses for thirty-four branches and the statistics for thirty-eight.

Flake-Draper 1940b. UPB.

**857** ROWAN, Matthew. [Handbill advertising five lectures in the Bath Saloon, Sheffield. Sheffield? 1854?]

Matthew Rowan had just assumed the presidency of the Sheffield Conference, when, on Tuesday, January 3, 1854, he drafted a bill for a course of lectures to be delivered in the Bath Saloon, Sheffield, and two days later he “got the bill ready for the press.” His topics: (1) “The Restoration of the Gospel”; (2) “The preaching of the Gospel to the Spirits in prison and baptism for the dead”; (3) “The Priesthood”; (4) “The Book of Mormon”; and (5) “Why do the Latter-day Saints gather?”<sup>1</sup> He does not indicate the dates of these lectures in his journal, nor does he suggest how successful the lectures were.

Born in Scotland on April 12, 1827, Rowan joined the Church there in 1844, became president of the Worcestershire Conference in January 1852, and succeeded William Glover as president of the Sheffield Conference two years later. In April 1855 he sailed for America and made the trek to Utah that summer, settling in South Cottonwood, where he taught school and served as a counselor in the bishopric. He died in South Cottonwood on January 8, 1866.<sup>2</sup>

**858** [An act containing provisions applicable to the laws of the Territory of Utah. Salt Lake City, 1854]

During the morning joint session, January 11, 1854, the legislature took up “An Act Containing Provisions Applicable to the Laws of the Territory of Utah” and read it the first time. “On motion of G. A. Smith, 100 copies were ordered to be printed for the use of the Assembly.” Two days later the joint session passed the bill with minor amendments.<sup>1</sup> It is included in *Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1854), p. 16, 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. 260–61.

**859** *Memorial to Congress, for calling a convention to form a state government.* [At end:] *W. Richards, President of the Council. J. M. Grant, Speaker of the House of Representatives. Approved January 14th, 1854. Brigham Young, Governor of Utah Territory.* [Salt Lake City, 1854]

Broadside 20 × 27.5 cm.

Item 859 is the first of seven memorials to Congress from the third territorial legislature, each printed as a separate—a set of which Brigham Young sent to John M. Bernhisel in Washington on January 31, 1854.<sup>1</sup> It was adopted by the Council on January 10, 1854, and accepted by the House of Representatives two days later.<sup>2</sup> It asks Congress to pass legislation authorizing a constitutional convention for Utah Territory, preparatory to an application for statehood. Both the first and second territorial legislatures had memorialized Congress for such a convention and, like the two earlier memorials, this one was ignored—prompting the fifth legislature to act on its own (see items 1034, 1072–74).<sup>3</sup> The memorial is reprinted in *Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1854), pp. 32, 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. 414–15.

USIC.

**860** *Memorial to Congress, to defray the expenses of the Indian wars, and the destruction and loss of property.* [At end:] *W. Richards, President of the Council. J. M. Grant, Speaker of the House of Representatives. Approved January 17th, 1854. Brigham Young, Governor of Utah Territory.* [Salt Lake City, 1854]

Broadside 19 × 27 cm.

The two earlier territorial legislatures had memorialized Congress for expenses incurred in dealing with Indian attacks, but the Walker War made this third attempt more urgent (see item 822).<sup>1</sup> It refers to the adjutant general’s “full

report” to the War Department of the expenditures and losses due to Indian depredations and asks for an appropriation sufficient to cover these costs. The House heard a version read on December 16, 1853, when it referred it to the Committee on Indian Affairs for revision, and on January 17, 1854, the Council and House adopted the revised memorial.<sup>2</sup> It is reprinted in *Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1854), pp. 33–34, 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. 416–17.

This memorial caught Congress’s attention. In August 1854, John M. Bernhisel reported that it had appropriated \$20,940.65 for “expenses incurred in suppressing Indian hostilities in the years 1850 and 1851,” \$10,000 for “general incidental expense of the Indian service” during the year ending June 30, 1854, and \$20,000 for the year ending June 30, 1855.<sup>3</sup>

USIC.

**861** *Memorial to Congress, for five thousand dollars for the University.* [At end:] W. Richards, *President of the Council. J. M. Grant, Speaker of the House of Representatives. Approved, January 17th, 1854. Brigham Young, Governor of Utah Territory.* [Salt Lake City, 1854]

Broadside 16.5 × 26.5 cm.

The second legislature had memorialized Congress for \$25,000 for the University of Deseret and had received no response, so on January 10, 1854, the Council accepted a memorial asking for \$40,000, and two days later the House concurred and sent the memorial to the governor. Brigham Young, however, returned it “not approved” to the Council on the 14th. That day the Council amended the request to \$5,000, and the joint session adopted the amended version on January 17.<sup>1</sup> Still, Congress did not appropriate the funds.<sup>2</sup> The memorial is reprinted in *Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1854), pp. 32–33, 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. 415–16.

USIC.

**862** *Memorial to Congress, in relation to the Pacific railway.* [At end:] W. Richards, *President of the Council. J. M. Grant, Speaker of the House of Representatives. Approved January 14th [sic], 1854. Brigham Young, Governor of Utah Territory.* [Salt Lake City, 1854]

Broadside 23 × 28 cm.

Mormon enthusiasm for a transcontinental railroad dates as early as March 3, 1852, when Brigham Young approved the first territorial legislature’s memorial

to Congress for a railroad from the Mississippi or Missouri rivers to the Pacific coast.<sup>1</sup> Undoubtedly prompted by the railroad surveys authorized by Congress in March 1853, the third legislature produced another such memorial, which Brigham Young rejected on January 4, 1854. That day the joint session referred it to the joint committee on petitions, and on January 19 it adopted a revised version. A public gathering in the Tabernacle on January 31 endorsed the memorial, and its text is printed in the *Deseret News* of February 2 as part of the *New's* report of this meeting.<sup>2</sup> It is reprinted in *Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1854), pp. 30–32, 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. 412–14, where in both places it is incorrectly dated January 14, 1854.

It proposes a route commencing at Council Bluffs, along the Platte to its south fork, up the south fork to Box Elder Pass, across the Bear and Weber rivers, down the Provo River into Utah Valley, then across the north end of Utah Lake to the Sierra Nevada. Congress, however, did not pass the Pacific Railroad Act until 1862, and ultimately, of course, the route went around the north end of the Great Salt Lake.<sup>3</sup>

USIC.

**863** *Memorial to Congress, to establish necessary mail routes in the Territory of Utah.* [At end:] W. Richards, President of the Council. J. M. Grant, Speaker of the House of Representatives. Approved, January 19th, 1854. Brigham Young, Governor of Utah Territory. [Salt Lake City, 1854]

Broadside 19.5 × 26.5 cm.

With the four-year federal contract for a monthly mail service from the East set to expire that summer, the Council adopted “Memorial to Congress, to establish necessary mail routes” on January 13, 1854, and the House concurred the next day.<sup>1</sup> The first territorial legislature had memorialized Congress for a weekly service from the Missouri River to Salt Lake City, and the second had asked Congress for a weekly service from the city to San Diego—in each instance without a response.<sup>2</sup> The new memorial requests a semimonthly mail to Salt Lake City from Council Bluffs or Independence, Missouri, and weekly mails from the city to many of the settlements in the territory. Instead, Congress let a four-year contract for a monthly service from Independence to Salt Lake City to William M. F. Magraw, who proved to be an incompetent contractor and an antagonist to the Mormons (see items 1049, 1084).<sup>3</sup> The memorial is reprinted in *Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1854), pp. 34–35.

USIC.

**864** *Memorial to Congress, for an appropriation for a state house.* [At end:] *W. Richards, President of the Council. J. M. Grant, Speaker of the House of Representatives. Approved, January 20th, 1854. Brigham Young, Governor of Utah Territory.* [Salt Lake City, 1854]

Broadside 16 × 27.5 cm.

At the time Utah Territory was created, Congress appropriated \$20,000 toward the construction of a state house, which was used to build the Council House in Salt Lake City (see items 661, 943, 1031). When the third territorial legislature convened, construction on the state house in Fillmore had begun, and about \$11,000 in local funds had been expended on the project.<sup>1</sup> On January 12, 1854, the House considered a memorial from the Council requesting additional funds, amended it the following day by “inserting ‘\$100,000’ instead of ‘\$30,000,’” and on the 14th laid it over for the joint session. Five days later the joint session accepted a compromise memorial that requested an appropriation of \$50,000 to complete the state house. Congress, however, was not moved to appropriate the funds.<sup>2</sup> The memorial is reprinted in *Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1854), pp. 35.

USIC.

**865** *Memorial to Congress, for an act authorizing treaties with the Indians.* [At end:] *W. Richards, President of the Council. J. M. Grant, Speaker of the House of Representatives. Approved, January 20th, 1854. Brigham Young, Governor of Utah Territory.* [Salt Lake City, 1854]

Broadside 20.5 × 27.5 cm.

As early as 1849, John Wilson, the first federal Indian agent in Utah, proposed immediate treaties with the local Indians extinguishing their titles to the lands adjacent to the Great Salt Lake. Two years later both Jacob H. Holeman, the first territorial Indian agent, and Brigham Young emphasized the necessity of such treaties to the Commissioner of Indian Affairs, and the first Utah territorial legislature memorialized Congress for an act authorizing the Superintendent of Indian Affairs to make treaties with and purchase lands from the various tribes. Of concern to the Mormons was their inability to obtain valid titles to their properties until the Indian titles were extinguished.<sup>1</sup> The Walker War further underscored the need for such treaties.

On January 7, 1854, the House adopted a memorial asking Congress to pass legislation authorizing the Superintendent of Indian Affairs—Brigham Young—to make treaties with and purchase lands from the various Utah tribes and appropriate sufficient funds for the purchases. Two days later the Council concurred.<sup>2</sup> Congress responded with an act authorizing the Secretary of the Interior to appropriate funds to be disbursed by the territorial Indian Agent—not the Superintendent



of Indian Affairs—“for the Utah Indians, either under treaty stipulations, or for general incidental expenses,” and Bernhisel reported that \$45,000 had been made available for these purposes.<sup>3</sup> Curiously, this memorial is not printed in either *Acts and Resolutions Passed at the Third Annual Session of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1854) or *Acts, Resolutions and Memorials, Passed at the Several Annual Sessions of the Legislative Assembly of the Territory of Utah* (Salt Lake City, 1855).

USIC.

**866** PRATT, Parley Parker. *Une voix d'avertissement. Et instruction a tous les peuples. Ou introduction a la foi et aux doctrines de l'Église de Jésus-Christ des Saints des Derniers-Jours. Par Parley P. Pratt.* [7 lines] *Traduit de la sixième édition Anglaise par L. A. Bertrand, et publié par A. L. Lamoreaux.* Jersey: Imprimé par G. Romeril, 9, Broad Street. 1853.

xxi[1]–180 pp. 13.5 cm.

Called to preside over the French Mission at the August 1852 special conference, Andrew L. Lamoreaux reached Liverpool on April 26, 1853, proceeded on to the Isle of Jersey two days later, and convened his first mission conference at St. Helier on May 1. Curtis E. Bolton had left France the preceding December, but his two counselors, Louis A. Bertrand and James H. Hart, remained in the mission, and Lamoreaux kept them in the mission presidency, Hart as the first counselor, Bertrand as the second (see items 500, 517, 576, 869–70).<sup>1</sup> William Taylor was called to Germany at the August 1852 special conference, arrived at Liverpool on February 8, 1853, returned to England from Germany on April 18, and was sustained as Lamoreaux's third counselor at the conference in St. Helier on July 23.<sup>2</sup> Because most of the Church members in the French Mission lived in the Channel Islands, Lamoreaux maintained his headquarters at St. Helier for the duration of his mission.<sup>3</sup>

Lamoreaux reported the July 23 conference to S. W. Richards, mentioning that the “translation of the *Voice of Warning* was nearly completed,” and on September 7, in a letter to the *Deseret News*, he noted that it was finished. Bertrand later claimed that he translated the book in forty days. Hart and Lamoreaux discussed Bertrand's introduction with Daniel Spencer on January 9, 1854, and the *Epistle to the Church of Jesus Christ of Latter-day Saints in France, and the Channel Islands*, completed on January 21, states that they had “translated and published the *Voice of Warning*—which we advise you to purchase and to circulate as extensively as possible.” One might infer that the book was finished in January 1854. Lamoreaux published it in 1,000 copies and seems to have personally underwritten some part of the printing costs. The *Millennial Star* began advertising the book in cloth in May at 1s. 6d. That November the Liverpool office acquired seventy copies—4 in sheep, 6 in cloth, 24 in “paper covers,” and 36 in sheets. Sixteen months after it came off the press, “many copies” remained unsold.<sup>4</sup>

As the title page indicates, Bertrand used the 1847 Edinburgh edition (item 326) for his translation. The French book collates: title page (p. [i]), with the verso blank; Lamoreaux's preface headed *Au Peuple Français*, signed by him at the end (pp. [iii]–iv); Bertrand's introduction, signed by him and dated *Jersey, le 20 Novembre 1853* (pp. [v]–xvi); Parley Pratt's preface to the 1839 edition (pp. [xvii]–xxi), with the verso of p. xxi blank; and the main text (pp. [1]–180).

Bertrand's contentious introduction may well have been a source of concern for Lamoreaux, Hart, and Spencer. In it he summarizes the book and then moves to an attack on the attackers of the Church, remarking, "Piglets would be equally competent to evaluate the value of the accumulated treasurers in the Louvre . . . as have been or will be certain writers in their essays to evaluate the work and the doctrine of 'Mormonism.'" He condemns both Catholics and Protestants for acting against the Mormons like the Scribes and Pharisees did against the Primitive Church and "utopists" and "French reformers" for portraying Jesus Christ as "only a man." "The goal," he declares, "the real goal, the unique goal of the Franch Revolution is to *de-Christianize* Europe." He concludes with his belief that the Book of Mormon is "one of the most irreproachable and most divine books" ever published, which, after careful consideration, he has accepted as "divine revelation."<sup>5</sup>

Bindings of *Une Voix d'Avertissement* include: plain brown cloth with yellow coated endsheets; gray cloth with a diagonally ribbed swirl pattern and yellow coated endsheets; green cloth with vertical wavy ribs and yellow coated endsheets; diagonally ribbed cloth with black and red horizontal stripes and yellow coated endsheets; maroon grained calf with a thin gilt ornamental border on the covers, gilt bands and gilt title on the backstrip, gilt edges, and yellow coated endsheets; black diced sheep with blind-stamped panels and gilt title between raised bands on the backstrip and plain endsheets. The LDS Church has Franklin D. Richards's copy with his autograph in pencil on the front free endsheet, bound in green sheep with an ornamental border in blind on the covers, gilt ornamental bands on the backstrip, gilt edges, and yellow coated endsheets. It also has Samuel W. Richards's copy in green sheep with a thin gilt ornamental border on the covers, Richards's name in gilt on the front cover, gilt ornamental bands on the backstrip, gilt edges, and yellow coated endsheets. The Brigham Young University Lee Library has a copy in green sheep with a thin gilt ornamental border on the covers, gilt ruled bands on the backstrip, gilt edges, yellow coated endsheets, and Brigham Young's name in gilt on the front cover. It has a second copy, in cloth, that appears to have been bound without Bertrand's introduction. One might wonder if this was a deliberate omission.

Andrew L. Lamoreaux, born in Ontario, Canada, on October 17, 1812, converted to Mormonism in Canada, campaigned for Joseph Smith in Indiana, and came to Utah in 1848. Released as mission president in December 1854, he sailed from Liverpool for Philadelphia on April 17, 1855, and reached St. Louis on June 2. There, eleven days later, he died of cholera.<sup>6</sup>

Flake-Draper 6692. CtY, MH, UPB, USIC, UU.



**867** JONES, David Bevan. *Annerchiad ar ymadawiad W. S. Phillips a J. Davis, ynghyd a lliaws o'r Saint, i dir Seion. Gan Dewi Elfed Jones, Llanelli.* [Caption title] [Proclamation on the departure of W. S. Phillips and J. Davis, together with a host of the Saints, to the land of Zion. By Dewi Elfed Jones, Llanelli.] [At foot of p. 4:] *John Thomas, Argraffydd, Llanelli.* [John Thomas, Printer, Llanelli, 1854?] 4 pp. 17 cm.

Flake-Draper 4484b. Dennis 74. MH.

**868** *List of persons who have received assistance from, or have accounts with the Perpetual Emigrating Fund.* [At end:] *By order of the Company. Thos. Bullock, Recorder. G. S. L. City, Jan. 25, 1854.* [Salt Lake City, 1854] Broadside 55 × 10.5 cm.

Issued a little more than a year after Edward Hunter's appeal to the bishops for assistance in collecting Perpetual Emigrating Fund debts, this broadside seems to be the first of a series of published lists of those indebted to the Fund (see items 439, 751, 998, 1080). Following the title, it prints the names of 269 men and women, alphabetically arranged in two columns. A note at the end by Thomas Bullock, *Recorder*, requests those indebted to the Fund to settle up before the last day of March and asks the bishops to notify any on the list in their respective wards "of this call upon them." The text of the broadside is printed in the *Deseret News* of February 2, 1854, with a slightly different title, nine additional names, and one name deleted. It is printed again in the *News* of February 16, exactly as in the broadside from the broadside setting.

CtY.

**869** LAMOREAUX, Andrew Losee, James Henry Hart, Louis Alphonse Bertrand, and William Taylor. *An epistle to the Church of Jesus Christ of Latter-day Saints in France, and the Channel Islands, from the presidency of the French Mission.* [Caption title] [Signed and dated at end:] *Andrew L. Lamoreaux, James H. Hart, Louis A. Bertrand, William Taylor. St. Helier's, Jersey, January 2nd, 1854.* [St. Helier? 1854?] 10 pp. 21.5 cm.

**870** LAMOREAUX, Andrew Losee, James Henry Hart, Louis Alphonse Bertrand, and William Taylor. *Epître du président de la Mission Française à l'Eglise des Saints des Derniers-Jours en France et dans les Iles de la Manche.* [Caption title] [Signed and dated at end:] *André L. Lamoreaux. Jacques H. Hart. Louis A. Bertrand. Guillaume Taylor. Saint-Hélér, Jersey, le 2 Janvier, 1854.* [St. Helier? 1854?] 11 pp. 23 cm.

At a council of the elders at St. Helier on January 13, 1854, Andrew L. Lamoreaux asked James H. Hart to draft an epistle to the Saints in the French Mission, and for the next eight days Hart worked on the piece, finishing it on January 21, when it was approved by the council (see item 866). On the 27th he “called” on the printer, and on February 4 the council resolved to sell the epistle for one and a half pence—suggesting that the two editions were out of press about that time.<sup>1</sup>

The epistle opens with the declaration that the signers have in their possession “the principles of Eternal truth” revealed by “Heavenly Messengers with the Ancient Gospel.” It asks the members to examine their spiritual lives and if there be “any root of bitterness” to “pluck it out, and cast it from you.” Summarizing the presidency’s movements from the time of their arrival in Jersey in April 1853, it reports that Thomas Liez had been called to preside in Le Havre and John Parson in Paris—which was “nearly dead” when they visited it in May. The epistle further reports that by the “generous assistance of S. W. Richards” they have paid the debt owing the printer Marc Ducloux (see items 517, 566, 576, 656, 712, 713, 747) and have published a French edition of the *Voice of Warning* (item 866). “We regret,” it continues, “that circumstances have prevented us continuing the publication of the *Etoile du Deseret*, whose place we are happy to say, has been measurably supplied by *The Reflector*, a publication ably edited and published by Elder T. B. H. Stenhouse at Geneva” (item 785). It urges the Saints to gather to Zion and reports on the prosperity in Utah. At the end it states that William Taylor is counseled to return home “in consequence of ill health” and Hart is appointed to visit the various conferences and “extend his labours into Belgium.”

The date at the end is perplexing inasmuch as Hart’s journal states that Lamoreaux initiated the epistle on January 13 and Hart finished it on January 21. Perhaps *January 2nd* is a misprint of *January 21*. The French version is essentially a faithful translation of the English, apparently by an educated native speaker—undoubtedly L. A. Bertrand.<sup>2</sup>

James H. Hart was born in Huntingdonshire, England, June 21, 1825, baptized into the Church in 1847, and called to France in June 1851 (see items 469–70). That December he became Curtis E. Bolton’s second counselor when Bolton assumed the presidency of the French Mission. On February 10, 1854—despite the appointment to “extend his labors”—he left Jersey and sailed from Liverpool to America on April 4. For three years he remained in St. Louis, where he edited the *St. Louis Luminary* and presided for a time over the Church (see items 920–21). In 1857 he led a company of immigrants to Utah. Settling first in Ogden, he moved to Bear Lake in 1864, where he was probate judge, territorial legislator, and a counselor in the stake presidency. He died at Bear Lake on November 12, 1906.<sup>3</sup>

William Taylor, the younger brother of John Taylor, was born in Westmoreland, England, on September 2, 1823, came to Canada with his family in 1830, and was converted to Mormonism there by Parley Pratt in 1836. At Nauvoo he worked in the *Times and Seasons* shop, and in 1847 he came to Utah. He too left Jersey in February 1854 and that year led a company of immigrants to the Salt Lake Valley.

In 1862 he moved to Big Cottonwood and subsequently was ordained a patriarch. He died at his home in Big Cottonwood on May 13, 1910.<sup>4</sup>

*Item 869:* Flake-Draper 1978a. CtY, NjP, UPB, USIC, UU. *Item 870:* Flake-Draper 1979. ICN, USIC.

**871** [Circular for the ship John M. Wood. Liverpool, 1854]

The European Mission financial records list an invoice from the printer Richard James, dated February 13, 1854, for “Circulars ‘J M. Wood’” with a charge of 9s.<sup>1</sup> Comparing this with the other entries for ship circulars, one might infer that James struck off about 150 circulars for the *John M. Wood* similar to those for the *James Pennell* and *Horizon* (see items 430, 452, 561, 759, 775, 914, 984, 1027, 1058, 1078, 1130). The *John M. Wood* sailed from Liverpool on March 12, 1854, with 393 Latter-day Saints under the presidency of Robert L. Campbell and arrived at New Orleans on May 2.<sup>2</sup> On board were thirty-three cases of books bound for Utah (see items 876–78).

**872** [Poetry slips SWR. Liverpool, 1854]

Another February 1854 invoice from Richard James in the European Mission financial records is for “Poetry slips SWR,” with a charge of 1s. 6d.<sup>1</sup> The *Millennial Star* of February 18 includes a poem in fifty-six lines, signed *I.E.R.*, with the title *Lines Inscribed to President S. W. Richards, on the Death of His Mother, Who Departed this Life at Great Salt Lake City, U. T., N. A., Oct. 18, 1853*. One might guess, therefore, that “Poetry slips SWR” refers to a broadside containing the poem, struck off by James from the *Star* setting. If this was the case, the cost suggests it was printed in about twenty-five copies.

*I.E.R.* has at least eight other poems in the *Millennial Star*, but who he or she was is not known.<sup>2</sup> Wealthy Dewey Richards, the mother of Franklin D. and Samuel W. Richards, was born in Massachusetts on September 6, 1786, married Phineas Richards in 1818, moved with her family to Kirtland, Nauvoo, and Winter Quarters, and came to Utah in 1848.<sup>3</sup> The poem speaks of her sons George S. Richards, who was killed at Haun’s Mill, and Joseph W. Richards, who marched with the Mormon Battalion and died at Pueblo, Colorado.<sup>4</sup> Its first four lines: “A sound of grief comes o’er the Atlantic wave, / The voice of mourning by a mother’s grave, / And Oh! how sadly on the wanderer’s ear / Falls the last message from a parent’s bier!”

**873** PRATT, Belinda Marden. *Defence of polygamy, by a lady of Utah, in a letter to her sister in New Hampshire*. [Caption title] [Signed on p. 11:] *Belinda Marden Pratt*. [Salt Lake City? 1854?]

[i–ii][1]–11 pp. 19 cm.

DEFENCE  
OF  
POLY GAM Y,  
BY A LADY OF UTAH,  
IN A LETTER TO HER SISTER IN NEW HAMPSHIRE.

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GREAT SALT LAKE CITY, Jan. 12, 1854.

DEAR SISTER:

Your letter of Oct. 2nd was received on yesterday. My joy on its reception was more than I can express. I had waited so long for your answer to our last, that I had almost concluded my friends were offended, and would write to me no more. Judge then of my joy when I read the sentiments of friendship and of sisterly affection expressed in your letter.

We are all well here, and are prosperous and happy in our family circle. My children (four in number,) are healthy and cheerful, and fast expanding their physical and intellectual faculties. Health, peace, and prosperity have attended us all the day long.

It seems my dear sister, that we are no nearer together in our religious views than formerly.

Why is this? Are we not all bound to leave this world, with all we possess therein, and reap the reward of our doings *here* in a never ending hereafter?

If so, do we not desire to be undeceived, and to *know and to do the truth?*

Do we not all wish in our very hearts to be sincere with ourselves, and to be honest and frank with each other?

If so, you will bear with me patiently, while I give a few of my reasons for embracing, and holding sacred that particular point in the doctrine of the Church of the Saints, to which you, my dear sister, together with a large majority of Christendom so decidedly object.

**874** PRATT, Belinda Marden. *Defence of polygamy, by a lady of Utah, in a letter to her sister in New Hampshire*. [Caption title] [Signed on p. 9:] *Belinda Marden Pratt*. [N.p., n.d.]  
[i–ii][1]–9 pp. 23 cm.

**875** PRATT, Belinda Marden. *Defence of polygamy. By a lady of Utah, in a letter to her sister in New Hampshire*. [Caption title] [Signed on p. 7:] *Belinda Marden Pratt*. [Council Bluffs? 1854?]  
7 pp. 21 cm. Text in two columns.

Belinda Marden Pratt was born in New Hampshire on December 24, 1820, and at age nineteen married Benjamin Abbot Hilton. Subsequently she and her husband moved to Boston, where, in 1843, they joined the Church (see item 171). Not long after, Benjamin Hilton renounced his new religion, and in the summer of 1844 Belinda left him and moved to Nauvoo. That November she became the sixth wife of Parley Pratt. Fifteen months later, now with a six-week-old son, she crossed the Mississippi into Iowa and in 1847 made the trek to Utah. Parley's death in 1857 left her a widow with five children, and in 1858 she became the plural wife of Thomas Box but seems to have separated from him before she moved to Fillmore in 1870. There she served as the first stake Relief Society president of the Millard Stake. She died in Salt Lake City on February 19, 1894.<sup>1</sup>

*Defence of Polygamy* is the only piece by a woman among the first generation of defenses of the principle.<sup>2</sup> Its text is a letter dated at Great Salt Lake City, January 12, 1854, from Belinda to her sister Lydia Marden Kimball of Nashua, New Hampshire, written in reply to a letter from Lydia of October 2, 1853.<sup>3</sup> Belinda begins her letter with a discussion of the Old Testament patriarchs, argues that plural marriage has an elevating effect on society, and at the end talks about her own family and the affection that exists among Parley's eight living wives. In response to her sister's question "Why not a plurality of husbands?" she asserts that God has never sanctioned this and "no woman can serve two lords."

What sets her piece apart is her use of what she refers to as "nature's law." "A husband should remain apart from his wife at certain seasons, which, in the very constitution of the female are untimely," she writes, "or in other words, indulgence should not be merely for pleasure, or wanton desires, but mainly for the purpose of procreation." "During nature's process in the formation and growth of embryo man," she continues, "her heart should be pure, her thoughts and affections chaste, her mind calm, her passions without excitement." And further, "when nature is not in operation within her in these particulars . . . it has wisely provided relief at regular periods, in order that her system may be kept pure, and healthy, without exhausting the fountain of life." "Not so with man," she asserts. "He has no such draw back upon his strength." A plurality of wives "as practiced under the Patriarchal law of God," she concludes, allows a woman to "remain apart from her

husband” during those times when “natural law” dictates she should avoid intimate associations “and tends directly to the chastity of women, and to sound health and morals in the constitutions of their offspring.”<sup>4</sup>

In its paper and typography, item 873 appears to be a Salt Lake City imprint. The Brigham Young University copy is inscribed “F. D. Richards. Feby /54” in Richards’s handwriting on the half title, and since he was in Salt Lake City at that time, one might infer that item 873 was printed in Salt Lake City in January or February 1854.<sup>5</sup> It is known in two states: (1) with the last two lines *My kind love to your husband, and all enquiring friends. | Mrs. Lydia Kimball, Nashua, N.H.*, and (2) with the last two lines *Mrs. Lydia Kimball, Nashua, N.H. | P.S. My kind love to your husband, and all enquiring friends.*<sup>6</sup> State 2 corrects the misprints *flow* on p. 6, line 19, and *aud* on p. 10, line 4, and combines the last two sentences of the third paragraph, p. 9, into one sentence, so one might guess it is the later state. Both states have a half title bearing the single word *Polygamy*.

Item 874 also has a half title, but with the phrase *Polygamy exposed by a lady of Utah* between two wavy rules. Four months into his second California mission, Parley Pratt visited the Saints in Santa Clara in company with William McBride, and on Monday, November 13, 1854, Parley asked McBride to go with him to San Jose to arrange for the reprinting of *Defence of Polygamy* (see items 912, 1051). The next day, in San Jose, they contracted with a newspaper editor to print 1,000 copies for \$50, to be ready by Saturday, the 18th. Perhaps item 874 is this San Jose edition.<sup>7</sup>

As far as it is known, item 875 was issued without a half title. It is readily identified by the word *polygamy* in its caption title, which is in rounded three-dimensional type, 16 mm high, decorated with flowers. This type is identical with that of the phrase *The Mormon* in the second line of the prospectus of the *Mormon* (item 924), so one might infer that item 875 was printed by Lyman O. Littlefield at the shop of the *Council Bluffs Bugle* (see items 113, 261, 895, 909).

Item 874 is textually the same as the second state of item 873 except for a number of changes in punctuation and capitalization and ten minor textual changes including the correction of *16* to *17* in p. 2, line 27, and the deletion of *and queens* in p. 7, line 5. Item 875 appears to have been reprinted from the second state of item 873 and is textually the same, apart from many differences in punctuation and capitalization, one obvious misprint, and six trivial textual changes included the correction of *16* to *17*.

Belinda’s defense received a wide circulation. In addition to the three pamphlet editions, it was reprinted in the *Millennial Star* of July 29, 1854, *Zion’s Watchman* of November 15, 1854, Robert Skelton and James P. Meik’s *A Defence of Mormonism*, and, translated into French, in T. B. H. Stenhouse’s *Les Mormons et Leurs Ennemis* (items 816, 1038–39, 925). Excerpts were included in the *Star* for September 30, 1854, and October 31, 1857, John McCarthy’s *The (Madras) “Christian Instructor” versus Mormonism* (item 1082), and in Edward Tullidge’s *The Women of Mormondom* (New York, 1877), pp. 370–74.



But it was to those outside of Mormonism that the tract was directed, and in this respect it seems to have attracted some attention. Jules Remy, for example, used it to construct the “dialogue” reported in his *Journey to Great-Salt-Lake City*.<sup>7</sup> Richard Burton reprinted it in his *City of the Saints*, with the comment: “Most readers, feminine and monogamic, will remark that the lady shows little heart, or natural affection; the severe calm of her judgement and reasoning faculties and the soundness of her physiology cannot be doubted.”<sup>8</sup> And the *North American Review* of July 1862 remarked: “Mrs. Belinda Pratt’s ‘Defence of Polygamy’ is certainly an extraordinary ethical treatise, both in the subtilty of the argument, and the vigor of the diction.”<sup>9</sup>

*Item 873:* Flake-Draper 6441. CU-B, UPB, USIC, WHi. *Item 874:* Flake-Draper 6440. MH, USIC. *Item 875:* CtY.

**876** *The book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi.* [18 lines] Translated by Joseph Smith, Jun. Fourth European edition. Stereotyped. Liverpool: Published for Orson Pratt, by S. W. Richards, 15, Wilton Street. 1854.

xii[1]–563 pp. 15 cm.

**877** *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. Fourth European edition. Stereotyped. Liverpool: Published for Orson Pratt, by S. W. Richards, 15, Wlilton Street. 1854.

[i–iv][vii]–xxiii[1]–336 pp. 15 cm.

**878** *Sacred hymns and spiritual songs, for the Church of Jesus Christ of Latter-day Saints.* Tenth European edition. Liverpool: Published for Orson Pratt, by S. W. Richards, 15, Wilton Street. 1854.

vi[vii–viii][5]–379[1] pp. 11 cm.

Orson Pratt left Salt Lake City in September 1852 with instructions from Brigham Young “to publish in New York, ten thousand each of the Book of Mormon, Book of Covenants, and Hymn Book, intended expressly for the Valley,” and soon after he reached Washington that December he received a letter from Young urging him to “hasten the printing” of the books (see items 769–71). In January he obtained estimates from several printers and binders in New York. On May 29, 1853, he arrived in Liverpool (see item 829), and the following day he wrote to Young that printing costs were about the same in the two countries but binding costs were less in England, and he noted that he had borrowed \$3,000 in America toward the publication costs of the three books. Fifteen weeks later, after returning to Washington, he reported to Young that he had arranged to publish 10,000 of the hymnal and 3,000 each of the other two books in England and had

left the funds with Samuel W. Richards to pay the costs.<sup>1</sup> About the same time he directed Richards to increase the runs of the Book of Mormon and Doctrine and Covenants, and on October 13 Richards negotiated a revised contract with William Bowden to print 5,000 of each.<sup>2</sup> By the following March the three books were finished—the hymnal printed by Richard James in 10,000 copies at a cost of £125 and bound in sheep at a cost of £100; the Book of Mormon printed by Bowden in 4,999 copies at a cost of £158 6s. and bound in sheep for £124 19s. 6d.; and the Doctrine and Covenants printed by Bowden in 5,042 copies for £99 3s. and bound in sheep for £105 10d. Thomas Fazakerley’s shop undoubtedly did the binding. The entire editions of all three books were shipped to America in thirty-three cases on the *John M. Wood*—which cleared for New Orleans on March 10, 1854—except sixteen hymnals, which could not be fitted into the cases and were hand-carried by Robert L. Campbell.<sup>3</sup>

The “fourth European edition” of the Book of Mormon was printed from the corrected stereotype plates of the 1852 edition (item 688). It occurs in two states, distinguished as follows: in lines 4 and 5 from the bottom of p. 563, (1) with the second *I* in line 5 from the bottom over the *d* in *and*, and (2) with the second *I* in line 5 from the bottom over the *b* in *body*.<sup>4</sup> State 1 appears to bear no changes from the second state of the 1852 edition except for the reset title page and the elimination of the redundant line on p. 226. State 2 differs from state 1 in the last seven lines of p. 563, which have been reset. The setting of these lines is the same in the 1854 “fifth edition” (item 928). The book collates: half title with the verso blank (pp. [i–ii]); title page (p. [iii]), with *Entered at Stationers’ Hall* on the verso; testimonies of the three and eight witnesses (p. [v]), with the verso blank; *Contents* (pp. [vii]–xii); main text (pp. [1]–563), with the verso of p. 563 blank. Its bindings include: black or brown blind-stamped pebbled or diced sheep with a diagonal pattern of fleur-de-lis inside an ornamental border on the covers, bands in blind and title in gilt on the backstrip, and yellow coated endsheets. The Harvard copy was a gift from Brigham Young in 1864.

The “fourth European edition” of the Doctrine and Covenants was printed from the corrected stereotype plates of the 1852 edition (item 718), seemingly without further changes from the second state. It collates: a half title with the verso blank (pp. [i–ii]); title page (p. [iii]), with *Entered at Stationers’ Hall* on the verso; 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). Its bindings include: black diced sheep 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 or brown blind-stamped diced sheep with a diagonal pattern of fleur-de-lis inside an ornamental border on the covers, bands in blind and gilt title on the backstrip, and pink or yellow coated endsheets.

The 1854 hymnal is essentially a line-for-line reprint of the 1851 edition (item 604), but without the asterisks of that edition, and with many changes in punctuation and the elimination of many contractions (e.g., *ev'ry* to *every*).<sup>5</sup> It collates: title page (p. [i]), with the verso blank; preface to the first English edition (p. [iii]); preface to the ninth edition (pp. [iv]–vi); preface to the tenth edition, signed by Orson Pratt and dated January 1, 1854 (p. [vii]), with the verso of p. [vii] blank; the texts of 296 numbered hymns, a few with more than one part (pp. [5]–362); index to first lines (pp. [363]–374); index to subjects (pp. [375]–379), with *Liverpool: Printed by R. James, 39, South Castle Street* on the verso of p. 379. The Brigham Young University Lee Library has a variant copy printed on heavier, slicker paper. Its block of pages, not including endsheets, is 20 mm thick, while the block for a standard copy is 15 mm thick. It is bound in dark brown pebbled sheep with a blind-stamped arabesque inside a border constructed of pairs of double rules in blind on the covers, blind-stamped panels and gilt title between gilt-decorated raised bands on the backstrip, goffered edges, green coated endsheets with a diagonal array of gilt stars, and a clasp. Bindings for the standard copies include: black or brown embossed sheep with an arabesque surrounded by a vinelike figure with circular corner elements inside an ornamental border on the covers, blind-stamped panels and gilt title on the backstrip, and yellow coated endsheets; black or brown embossed sheep with a central figure involving a vertical array of circles and half circles inside a multiruled border on the covers, blind-stamped panels and gilt title on the backstrip, and yellow coated endsheets; brown blind-stamped sheep with a central oval surrounded by concentric circular strips and a border on the covers, blind-stamped panels and gilt title on the backstrip, and yellow coated endsheets; black or brown blind-stamped sheep with a rectangular figure with circular corners, triangles at the sides, and interior figures inside a multiruled border on the covers, blind-stamped panels and gilt title on the backstrip, and yellow coated endsheets; black blind-stamped sheep with a diamond-shaped figure inside an oval surrounded by a rectangular border on the covers, blind-stamped panels and gilt title on the backstrip. The Harvard copy was a gift from George A. Smith in 1864.

*Item 876:* Flake-Draper 602. CLU-C, CSMH, CtY, CU-B, MH, NjP, ULA, UPB, USIC, UU. *Item 877:* Flake-Draper 2867. CSMH, CtY, CU-B, NjP, NN, UPB, USIC, UU. *Item 878:* Flake-Draper 1768. CSMH, CtY, CU-B, MH, NcD, UPB, USIC, USID.

**879** HUNTINGTON, Dimick Baker. *A few words in the Utah and Sho-sho-ne dialects, alphabetically arranged: collected by D. B. Huntington. Second edition—revised and enlarged. Printed by W. Richards, G. S. L. City, U. T., 1854.*

36 pp. 15.5 cm.

Two editions of Dimick B. Huntington's Indian vocabulary are known, a "second edition" and a "third edition" but not a first. At dusk on November 15,

1853, Huntington, Willard Richards, W. W. Phelps, and “others” met in Richards’s office to “talk on Indian Language” and form “it in a book.” Two days later Huntington brought the first part of the proof of an “Indian Vocabulary” to Thomas Bullock, and over the next eight days he, Bullock, and Jonathan Grimshaw read the proof of various other parts. On December 1 the *Deseret News* noted that “a specimen of the Utah [i.e. Ute] and Shoshone Dialects, can be had at the post office, for fifty cents.”<sup>1</sup> This likely referred to the first edition—a conclusion supported by the following entry in Oliver Huntington’s journal: “In the fall of 1853 Dimick published a pamphlet of the Utah and Snake Languages.” The “second edition” was undoubtedly struck off before the death of Willard Richards on March 11, 1854. The “third edition” was published in 1872, with the title *Vocabulary of the Utah and Sho-sho-ne or Snake Dialects, with Indian Legends and Traditions*.

Item 879 colates: title page (p. [1]), with a copyright notice on the verso; *A Few Words in the Utah Dialect Alphabetically Arranged*, with English words or phrases alphabetically on the left and the corresponding Indian words on the right (pp. [3]–23); *Numbers* (pp. 24–25); *Arrangemfnt* [sic] *of Sentences in Utah* (p. 25); *A Few Words in the Sho-sho-ne or Snake Dialect*, with English words alphabetically on the left and the corresponding Indian words on the right (pp. [26]–36); and *Numbers* (p. 36). The copyright notice reads: *Entered according to an Act of Congress, on the 25th day of January, 1854, by D. B. Huntington, In the Clerk’s Office of the District Court of the United States, in and for the Territory of Utah*.

Huntington was born in New York on May 26, 1808, joined the Church in 1835, and served as a constable at Far West and Nauvoo. Accompanied by his wife and children, he marched with the Mormon Battalion and arrived in the Salt Lake Valley in 1847. Soon after coming to Utah, he learned the local Indian dialects and was sent to Provo in 1849 and Sanpete the following year as the principal negotiator with the Indians, and thereafter he continued to work as an interpreter for the government and the Church. For many years he was a patriarch in the Salt Lake Stake. He died in Salt Lake City on February 1, 1879.<sup>3</sup>

CtY, UU.

**880** JONES, Dan. *Traethawd yn egluro pwy Duw y Saint*. [Caption title] [Treatise clarifying who is the God of the Saints] [At foot of p. 24:] *Argraffwyd a chyhoeddwyd gan D. Jones, 14, Castle-Street, Merthyr*. [Printed and published by D. Jones, 14, Castle-Street, Merthyr] [1854]

24 pp. 17.5 cm.

Flake-Draper 4480. Dennis 75. CSMH, UPB, USIC, UU, WsN.

**881** *The Deseret Alphabet, of thirty-eight characters, is designed to represent the sounds heard in the English Language, as extensively as is deemed consistent,*

*Calcutta*

Flake 2780a (L113)  
1854?

P  
M288.8  
D4513  
1854?

THE DESERET ALPHABET

## The Deseret Alphabet,

Of thirty-eight characters, is designed to represent the sounds heard in the English Language, as extensively as is deemed consistent, without entering too minutely into nice distinctions, which the ear does not readily catch, and whose omission causes no loss.

The former division into vowels, consonants, liquids, or diphthongs, is considered inconsistent and unnecessary;—hence, any or all of the characters may be used as vowels, consonants, liquids, or diphthongs, for each one has invariably its own certain sound.

It is not expected that this alphabet is perfect, but it is a decided improvement, and its use will greatly simplify our orthography, adapting it to the capacity of the youngest school children, making it extremely easy for them to acquire and retain it, and will greatly facilitate writing, printing, and reading the English Language. It will also tend much to train the ear in the nice discrimination of sounds, preparatory to bringing about a more uniform pronunciation.

*without entering too minutely into nice distinctions, which the ear does not readily catch, and whose omission causes no loss.* [First 6 lines] [Salt Lake City? 1854?]  
4 pp. 20 cm.

The Deseret Alphabet arose out of the reform movement evident at the time the University of Deseret was established (see items 462, 479, 480). On April 8, 1852, two years after the university was incorporated, Brigham Young addressed the general conference on the subject of language, commenting that he had “asked the Board of Regents to cast out from their system of education, the present orthography and written form of our language, that when my children are taught the graphic sign for A, it may always represent that individual sound only. . . . And when P is introduced into a word, let it not be silent as in *Phthisic*, or sound like F in *Physic*.”<sup>1</sup> Eighteen months later, the regents began a series of meetings that included George D. Watt and occasionally Brigham Young and Heber C. Kimball, and on January 19, 1854, the *Deseret News* announced:

The Board of Regents, in company with the Governor and heads of departments, have adopted a new Alphabet, consisting of 38 characters. The Board have held frequent sittings this winter with the sanguine hope of simplifying the English language, and especially its orthography. After many fruitless attempts to render the common alphabet of the day subservient to their purpose, they found it expedient to invent an entirely new and original set of characters. . . . In the new alphabet every letter has a fixed and unalterable sound; and every word is spelt with reference to given sounds.

Hosea Stout attended the meeting of the regents on March 24 and noted in his journal that “the subject was the new alphabet which was printed and presented to the Board to night.”<sup>2</sup>

W. W. Phelps included a facsimile of the Deseret Alphabet—now with forty characters—in his *Deseret Almanac for 1855*, published in October or November 1854 (item 927), and that December, in his message to the territorial legislature, Brigham Young recommended that the alphabet “be thoroughly and extensively taught in all the Schools.”<sup>3</sup> Throughout 1855 the Deseret Typographical Association promoted the alphabet, and on December 28 the territorial legislature appropriated \$2,500 to the Board of Regents for “procuring fonts of Deseret alphabet type, in paying for printing books with said type, and for other purposes.” The following February and March, Watt, Samuel W. Richards, and Wilford Woodruff produced children’s readers in manuscript to be printed in the alphabet. Ten months later Watt reported to the legislature that a facsimile of the Deseret Alphabet had been sent to the States in the spring for the purpose of getting punches and matrices made for casting the letters, but they could not be made in time to be forwarded by the fall immigration. This effort was renewed in the spring of 1857, apparently without success, however, because of the Utah War.<sup>4</sup>

On February 16, 1859, the *Deseret News* printed Matthew 5:1–15 in the alphabet with a list of the thirty-eight characters and their sounds, and over the next fifteen months it ran pieces in the alphabet almost every week—and then, after a



four-year hiatus, during a seven-month period in 1864. These were printed from a font made in Salt Lake City by John H. Rumel.<sup>5</sup> In 1868 the regents published two primers in the Deseret Alphabet in New York City from new type manufactured there, and the following year, in New York, they published the first part of the Book of Mormon and the full book.<sup>6</sup>

While Brigham Young was the alphabet's principal proponent, George D. Watt was its principal architect. Franklin D. Richards wrote that "the forms of some of the letters were originated by Mr. Watt, those of others were selected by him from some of the ancient alphabets found in the front part of Webster's unabridged dictionary as published about thirty years ago." Indeed, a half-dozen of the characters resemble Greek letters, another half-dozen, Ethiopic, and a few, Pittman shorthand symbols. The phonetic alphabet in Elias Longley's *Furst F[o]netic Redur* (Boston, 1852) has eight symbols in common with the Deseret Alphabet and possibly was a source for Watt.<sup>7</sup> The Deseret characters were devised without ascenders or descenders so the type would wear better, but this resulted in a monotonous set of letters that were difficult to read. George Q. Cannon, in an editorial in the *Juvenile Instructor*, identified the monotony and unfamiliarity of the letters as the main problems with the alphabet, and F. D. Richards noted that "the people generally did not take kindly to the new characters," and the alphabet "went out of use by a kind of tacit neglect, or by general distaste for it."<sup>8</sup>

Item 881 gives one of four versions of the Deseret Alphabet—the other three being those in the *Deseret Almanac for 1855*, the *Deseret News* for 1859–60 and 1864, and the four 1868–69 New York books.<sup>9</sup> On its first page following the first six lines it explains that "any or all of the characters may be used as vowels, consonants, liquids, or diphthongs, for each one has invariably its own certain sound," and it notes that "it is not expected that this alphabet is perfect, but it is a decided improvement, and its use will greatly simplify our orthography." Its second page lists the thirty-eight characters with their equivalent sounds; the third gives the spellings in the alphabet of thirty-seven "words of one syllable"—including *azure*; and the fourth has the spellings of twenty-five words with more than one syllable.

It seems likely that item 881 is the piece that Hosea Stout reported "was printed and presented to the Board" on March 24, 1854. Stout transcribed the characters and their corresponding sounds in his journal under that date, and his transcriptions coincide with the characters in item 881.<sup>10</sup> Thirty-six of the forty characters in the *Deseret Almanac for 1855* appear to be from the same type. What was undoubtedly the source of this type is suggested by the *Deseret News* of August 15, 1855, which mentions that "large letters of this Alphabet have been cut by two enterprising young lads in this office, which, together with an illustrative card, can be obtained at the Post Office." Whether this "illustrative card" was item 881 or something else is not known, nor is it known if it was different from the card advertised in the *News* of July 2, 1856: "Deseret Alphabet: (Latest Revision) Printed on

cards, can be procured at the News Office. Price—10c per card—3 for 25c—75c per dozen. W. M. Cowley.”<sup>11</sup>

Flake-Draper 2780c. CtY, UPB, USIC.

**882** BALLANTYNE, Richard. *Dialogue between A. and B. on polygamy, by Elder R. Ballantyne*. [Caption title] [At foot of p. 8:] *Madras, Hindostan—Printed at the Oriental Press*. [1854]

8 pp. 21.5 cm.

Polygamy had been a hurdle for Richard Ballantyne from the beginning of his mission in Madras, and it preoccupied him when he went to visit his two closest supporters, James Mills and John McCarthy, on Tuesday, February 21, 1854 (see items 818–19, 827–28, 887, 891, 1082). Their wives—who would be baptized on Sunday, March 5, one week after John McCarthy—“seemed to be much tried with the doctrine,” and Ballantyne found this “a delicate question and had to handle it accordingly.” Three days after the baptisms of Mrs. Mills and Mrs. McCarthy, he “prepared” a dialogue on polygamy “to be printed in Pamphlet form,” and on March 13 he was “busy copying” it. He knew, of course, of the defections in the Calcutta branch over polygamy and undoubtedly issued *Dialogue Between A and B on Polygamy* mainly for the benefit of the Mills and McCarthys and the others he had baptized. Published in 400 copies, it was likely out of press before the end of the month. Thomas Brown, who was not a Church member but had provided Ballantyne a room in his house, agreed to pay for the printing.<sup>1</sup>

Ballantyne clearly made use of Orson Pratt’s article “Christian Polygamy in the Sixteenth Century” in the *Seer* of December 1853.<sup>2</sup> Employing the familiar dialogue format (see, e.g., items 138, 229, 291–93, 409, 451, 696, 832–33), he begins by condemning the alliance between the military authority and the Anglican clergy and then repudiates the idea that the Latter-day Saints “teach that a man should have more than one wife.”<sup>3</sup> He includes the usual discussion of the Old Testament patriarchs and then moves to an idea touched upon in the *Millennial Star* of August 6, 1853, and treated in greater length in “Christian Polygamy in the Sixteenth Century.” Here he contends that the Protestant Reformers held that polygamy was not forbidden by the Scriptures, and to support this claim he reprints the 1539 letter from Martin Luther, Philipp Melanchthon, and others to Philip, Landgrave of Hesse.<sup>4</sup> He also adds an “Extract from the Minutes of the Presbytery of Ripley, met at Sardinia, April 13, 1843,” which comes to the same conclusion. Quoting Isaiah 4:1, he argues that polygamy is “for the purpose of posterity” and that the fulfillment of the prophecy in Isaiah will occur “but in Zion, or among a people upon whom that name is to be named.” On the last page he adds an *Appendix* titled “Milton on Polygamy” that contains John Milton’s argument that “polygamy is a true marriage”—apparently the first use of the poet’s views on the topic by a Mormon writer.<sup>5</sup>

Flake-Draper 265. CtY, CU-B, UPB, USIC, UU.

**883** *Acts and resolutions passed at the third annual session of the Legislative Assembly of the Territory of Utah; begun and held on the second Monday of December, A.D. 1853, at Great Salt Lake City, territory of Utah. Published by authority of the Legislative Assembly. Great Salt Lake City. Arieih C. Brower, Printer. 1854.*

iv[5]–39[1] pp. 18 cm.

**884** *Journals of the House of Representatives, Council, and joint sessions, of the third annual session, of the Legislative Assembly of the Territory of Utah. Held at Great Salt Lake City, 1853 and 1854. [Published by authority of the Legislative Assembly.] Great Salt Lake City, Printed by Arieih C. Brower. 1854.*

143 pp. 19 cm.

The third Utah territorial laws collates: title page (p. [i]), with the verso blank; members of the Legislative Assembly (pp. [iii]–iv); acts and resolutions (pp. [5]–29); memorials (pp. [30]–35), with the verso of p. 35 blank; index (pp. [37]–39); and index to titles (p. [40]). The acts and resolutions span the period December 27, 1853–January 21, 1854, the memorials, January 14–20, 1854. Although a resolution of January 20 directed “that a list of typographical errors in the Laws printed in 1853, be printed and bound with the Laws to be printed in 1854; and if necessary, a like list for the Laws of this session,” no such list appears in the published book.<sup>1</sup> Original bindings include half tan sheep with blue or greenish blue paper covered boards. The Bancroft Library has Franklin D. Richards’s copy bound in legal sheep with the laws of the two earlier sessions. Shepard Book Company of Salt Lake City reprinted item 883 in 1919 under the same title.

Item 884 reports the actions of the forty-day session, December 12, 1853–January 20, 1854. It collates: title page (p. [1]), with the verso blank; journal of the House of Representatives (pp. [3]–71), with the verso of p. 71 blank; journal of the Council (pp. [73]–110); and journal of the joint sessions (pp. [111]–143). Page 117 is misnumbered 107. The Bancroft Library has a copy in the original stiff, gray coated paper wrappers, and the Brigham Young University Lee Library has Franklin D. Richards’s copy, bound in legal sheep with the journals of several other sessions.

A resolution of January 16 stipulated that 1,000 copies of the “Laws, Resolutions, and Memorials, with marginal notes, index, and contents,” and 500 copies of the journals “be printed in book form, under the supervision of the Secretary of the Territory”—at that point Almon W. Babbitt.<sup>2</sup> This resolution further directed that the books be distributed as follows: one copy of each book to every governor of a US state or territory; fifty copies of each to the Utah governor; two copies of the laws and one copy of the journals to each member of the legislature and one of each to every officer of the legislature; one of each book to every “civil officer” of the territory; five copies of each to the Utah Library and library of the University of Deseret; and two copies of each to every public

library in the territory. The general appropriation bill of January 21, 1854, awarded \$7,480 to Arie C. Brower “for sundry printing, advertising, &c., and for printing the Laws and Journals for 1853–4.” These may have been bound over more than a year. The *Deseret News* bindery journal, under the date June 26, 1854, lists “600 Lawbooks bound” at a cost of \$48.00, and under September 27, 1855, “200 Journals for 1853–1854.”<sup>3</sup>

*Item 883:* Flake-Draper 9384b. CtY, CU-B, UPB, USIC, UU. *Item 884:* Flake-Draper 9385e. CU-B, UPB, USIC.

**885** *Bibelske henvisninger i overensstemmelse med de Sidste Dags* [sic] *Helliges lære*. [Caption title] [At foot of p. 4:] *Udgivet af J. Van Cott. Trykt hos F. E. Bording*. [Copenhagen, 1854?] [At end of last line of text, p. 4:] *Dan. 12, 14. 19. 20.*

4 pp. 21.5 cm.

**886** *Bibelske henvisninger i overensstemmelse med de Sidste Dags* [sic] *Helliges lære*. [Caption title] [At foot of p. 4:] *Udgivet af J. Van Cott. Trykt hos F. E. Bording*. [Copenhagen, 1855?] [At end of last line of text, p. 4:] *Dan. 12. 4.*

4 pp. 21 cm.

The 1854 *Bibelske Henvisninger* is the fifth in the sequence of Danish collections of Mormon proof texts (see items 546, 547, 572, 766). Its approximately five hundred biblical citations are arranged under twenty-three numbered headings, the second and fifth with several subheadings. It is different from George Parker Dykes’s 1851 broadsheet (item 572) but uses some of his categories. Who the compiler was is not known.<sup>1</sup> John Van Cott notes in his journal that on August 10 and 11, 1855, he “laboured on Bible Reference,” so he may have had a hand in producing it.<sup>2</sup>

Items 885 and 886 are different editions, distinguished by the last citations on the fourth page—*Dan. 12, 14. 19. 20* in item 885, and *Dan. 12. 4* in item 886. Otherwise, the two are textually the same except for a few trivial differences in the punctuation of the citations and slight modifications in line 18 of p. 1 and lines 11 and 3 from the bottom of p. 4. Since the concluding citation in the 1856 Hector C. Haight edition is *Dan. 12, 4*, one might guess that item 885 is the earlier (see item 1052).

The Scandinavian Mission printing account daybook has two entries in 1854 for *Bibelske Henvisninger*, one under March for 4,000 copies printed at a cost of 22 rigsdaler, the other under April for 2,000 copies at a cost of 11 rigsdaler. These probably represent two impressions from the same setting. The daybook has a single entry in 1855 for the references, showing 2,000 copies printed early in the year at a cost of 11 rigsdaler.<sup>3</sup>

*Item 885:* Flake-Draper 470. UPB, USIC. *Item 886:* UPB, USIC.

**887** *The Latter-day Saints' Millennial Star and Monthly Visitor*. Madras: April 1854–November 1854.

1 v. (7 nos. in 56 pp.) 21.5 cm.

Richard Ballantyne considered publishing a periodical in Madras as early as two months after he and Robert Skelton had arrived there, and on October 5, 1853, he wrote his benefactor Thomas D. Scott about providing funds for a “weekly paper” (see items 818–19, 823). “We are opposed both by Tracts and Newspapers,” he complained to Scott, “and have not means to publish a reply, or to nourish the people with the written word.”<sup>1</sup> But means were not forthcoming from Scott, and not until the following February—when he had two strong supporters in James Mills and John McCarthy—did he bring up the issue again (see items 827–28, 882, 1082).<sup>2</sup> On February 27, 1854, the day after McCarthy was baptized, Ballantyne consulted with him and Mills about a monthly paper, and on March 5, they decided to publish one. Mills and McCarthy, Ballantyne noted in his journal, “appeared willing to do all they Can” to help bear the expenses. Two days later he was “very busy” assembling the first number. His journal entry for March 14 suggests that McCarthy took the manuscript to a printer he knew, who declined to print it for fear of losing the patronage of the Protestant missionaries. So about March 30 Ballantyne sent it to S. Bowie of the Oriental Press, who agreed to print 300 copies of each issue for eight rupees per issue. The first number of the *Latter-day Saints' Millennial Star and Monthly Visitor* came off the press on April 6, the day the Madras members met in conference, and during the next eight days they distributed about 200 copies.<sup>3</sup>

Ballantyne began working on the second number on April 17, sent it to the press on April 20, and received copies on the 27th. On April 21 he wrote a letter for inclusion in the third number, and about the 22nd his capacity to pay the printer was greatly improved when he received word from Matthew McCune that he was sending him forty rupees (see items 739–40). When the third number came out is not known, but the fourth was out by July 8 when Ballantyne sent twenty copies to Nathaniel V. Jones in Calcutta. At that point, Ballantyne knew he was going home and, before sailing from Madras on July 25, he turned the leadership of the Church in Madras and the editorship of the *Monthly Visitor* over to Robert Skelton. Skelton published three more numbers, his third dated November 1854. On November 19 he received a letter from Jones asking him to put McCarthy in charge of Madras and come to Calcutta to preside over the mission, and on December 28 he sailed for Calcutta, so the seventh number of the *Monthly Visitor* was undoubtedly the last. Skelton mentions in his journal that Dr. Geils, a friend and supporter, helped with the printing costs. Ballantyne reported to F. D. Richards that each of the first four numbers was printed in 300 copies. What the runs of the last three were is not known.<sup>4</sup>

The seven numbers of the *Monthly Visitor* are labeled Vol. I, Nos. I–VII, the first four dated April–July 1854, the last three dated September–November 1854. Each is in eight pages, its text in double columns, the whole continuously

THE  
LATTER-DAY SAINTS'  
MILLENNIAL STAR  
AND  
*Monthly Visitor,*

Behold, the Bridegroom cometh ;  
Go ye out to meet Him.—Mat. 25—6.

No. I.—VOL. I.]

APRIL, 1854.

[PRICE 1 ANNA.]

**PROSPECTUS.**

A small Paper containing eight Octavo pages of closely printed matter, bearing the above title, will be published monthly in Madras; the object of which will be to set forth the principles of THE CHURCH of JESUS CHRIST of LATTER DAY SAINTS, and will contain the visions of JOSEPH SMITH, late Prophet, Seer, and Revelator to the said Church, and to the world; as also the doctrines he taught, and revelations which he received.

From time to time articles will be inserted containing an account of the rise and progress of this CHURCH, its present locality, population and circumstances; the first principles of the gospel of Jesus Christ, the judgments of GOD that speedily await the nations, unless they repent, the millennial reign, personal advent of Christ, fall of Babylon, signs of the times, setting up of the king-

dom of God on the earth, and the ushering in of a new dispensation.

Notice will also, occasionally, be taken of objections to the cause, and, as God shall give us grace, answered in the spirit of meekness and truth.

In short, whatever may be deemed of importance to the kingdom of God, the spread of truth, and the Salvation of men, will be inserted in its columns.

It will be printed on good and substantial paper, and will be exclusively devoted to the cause of God.

Subscriptions are earnestly solicited from the public. Terms monthly will be 1 anna per copy.

Any person interested in the welfare of their friends, and the kingdom, may have 20 copies monthly for one Rupee.

R. BALLANTYNE,  
*Elder in the Church of Jesus  
Christ of Latter Day Saints.*  
MADRAS,



paginated. *Price 1 Anna* is printed in the caption of each number. The first number has *Madras: Printed by S. Bowie at the Oriental Press, and edited and published by R. Ballantyne* at the foot of the last page. The other numbers have slight variations of this on the last page at the end of the right column—the fifth, sixth, and seventh with *R. Skelton* replacing *R. Ballantyne*.

Ballantyne begins the *Monthly Visitor* with a prospectus, followed by his piece “To Our Patrons and Friends” that outlines basic tenets, including the doctrine of the gathering. Next are his articles, “Joseph Smith, An Assassin” and “Our Religion,” which respond to the tracts *Is Mormonism True or Not?* (London: Religious Tract Society, 1850?) and *Mormonism* (London: Religious Tract Society, 1850?), the former alleging that Smith was complicit in the attempt on Lilburn W. Boggs’s life. These are followed by the first installment of his serial article “Divine Authority,” an extract from what is now D&C 20, and Parley Pratt’s hymn “Lo! The Gentile Chain is Broken.” The second number has his piece “The Book of Mormon” and the second installment of “Divine Authority.” Number 3 includes his article “What Is Essential to Salvation”; a letter from “A Christian” and Ballantyne’s reply defending the Mormon concept of the Trinity; the conclusion of “Divine Authority”; and what is now D&C 133. The fourth number reprints Parley Pratt’s *Letter to the Queen* (items 108, 119–20, 166, 202, 203), with a filler at the end, “This Generation” (“this generation is a lying generation”). Skelton’s fifth number opens with the first installment of his serial article “To the Inhabitants of Madras,” followed by the first part of Orson Pratt’s “Faith” in the *Seer* of January 1854. Number 6 has the second part of “To the Inhabitants of Madras” and the rest of “Faith.” The seventh number reprints the first installment of Orson’s three-part “Repentance” in the *Seer* of February 1854, followed by Skelton’s editorial comment on the article.

Born in Cumberland County, England, November 28, 1824, Robert Skelton came to America in 1848, converted to Mormonism in St. Louis the following spring, made the trek to Utah that year with the Ezra T. Benson company, and went to Tooele with Benson in December 1849. The last of the Utah missionaries to leave the subcontinent, he closed the mission and sailed from Calcutta on May 2, 1856, reaching his Tooele home in time to serve in the 1856–57 territorial legislature. He filled a term as mayor of Tooele and was a counselor in the Tooele Ward bishopric at the time of his death on February 1, 1895.<sup>5</sup>

Flake-Draper 4784. CtY[1-4], CU-B[1-4, 7], UPB[1-4], USIC[1-7], UU[1-4].

**888** JONES, Dan. *Dadl rhwng Bedyddiwr ac anffyddiwr*. [Caption title] [Debate between a Baptist and an atheist.] [At foot of p. 16:] *Argraffwyd a cyhoeddwyd gan D. Jones, 14, Castle-Street, Merthyr*. [Printed and published by D. Jones, 14, Castle-Street, Merthyr] [1854]

16 pp. 17.5 cm.

Flake-Draper 4467a. Dennis 76. USIC.

**889** JONES, Dan. *Anffyddiaeth sectyddiaeth!* [Caption title] [Atheism of sectarianism!] [At foot of p. 8:] *Argraffwyd a chyhoeddwyd gan D. Jones, 14, Castle-Street, Merthyr.* [Printed and published by D. Jones, 14, Castle-Street, Merthyr] [1854]  
8 pp. 19 cm.

Flake-Draper 4460. Dennis 77. UPB, USIC, WsN.

**890** *Eine göttliche Offenbarung und Belehrung über den Ehestand. Aus dem Englischen übersetzt von Dan. Carn. Hamburg, 1854.* [Wrapper title]  
8[1]–32 pp. 23.5 cm. Tan title wrapper, ruled border with corner decorations on front wrapper.

*Eine Göttliche Offenbarung und Belehrung über den Ehestand* (A Revelation from God and Instruction on Marriage) consists of two pieces, separately paginated, bound together with a common title wrapper. The first, paginated [1]–8, with the caption *Eine Offenbarung welche Joseph Smith, am 12ten July 1843 zu Navuvoo hatte. (Aus einem Extrablatt der Deseret News, vom 14ten September 1852.)*, is a German translation of the revelation to Joseph Smith of July 12, 1843 (D&C 132), taken from the *Deseret News* extra of September 14, 1852 (item 734). The second is a German translation of Orson Spencer's *Patriarchal Order, or Plurality of Wives!* (item 783). Paginated [1]–32, it has the following caption: *Patriarchalische Ordnung, oder: Vielweiberei! Von dem Aeltesten Orson Spencer, Kanzler an der Universität zu Deseret, Utah Territory in den Vereinigten Staaten Nordamerika's, und Präsident der preußischen Mission der Kirche Jesu Christi der Heiligen der letzten Tage.* Following the format of the English edition, it is dated at the end, *Liverpool in England, den 13. Januar 1853.* The only known textually complete copy of *Eine Göttliche Offenbarung* has the tan front title wrapper but not the back wrapper.

Daniel Garn translated both the revelation of January 12, 1843, and *Patriarchal Order* into German before he left Germany in December 1853 (see item 787). George C. Riser, Garn's successor as president of the German Mission, published *Eine Göttliche Offenbarung* between February 5, 1854, when he returned to Hamburg, and April 29, when he reported to S. W. Richards that he had published it and had sent seven copies to his friends and relatives in Württemberg.<sup>1</sup> The European Mission financial records indicate that in October 1854 the *Millennial Star* office received 62 copies in "stiff covers" and 700 in "sheets."<sup>2</sup> What fraction of the edition this was is not known, but one might guess it was a significant part. Seven years after it appeared, John L. Smith, then president of the Swiss, Italian, and German Mission, questioned the wisdom of issuing *Eine Göttliche Offenbarung*. "My candid opinion," he wrote George A. Smith, is "that such publications were thrown out at a time and season when, if milk had been given and the first principles of the Gospel taught, the results would have been very different."<sup>3</sup>

George C. Riser, born in Württemberg on July 16, 1818, immigrated to Ohio with his family in 1831, converted to Mormonism in 1842, and campaigned for Joseph Smith in Ohio two years later. In 1847 he came to Utah and that fall opened the first shoemaking shop in Salt Lake City. Called to Germany at the August 1852 special conference, he arrived in Hamburg on January 22, 1853, succeeded Daniel Garn a year later, departed Germany in September 1854 after spending twenty-three days in jail, and sailed for America with a small company of German Saints in February 1855. For more than twenty years he served as first counselor to Bishop Frederick Kesler in the Salt Lake Sixteenth Ward. He died in Salt Lake City on January 24, 1892.<sup>4</sup>

Flake-Draper 1354a. USIC.

**891** [Handbill inviting the public to two courses of twelve lectures in Madras and Vepery. Madras? 1854?]

May 1854 opened with a new set of challenges for Richard Ballantyne and Robert Skelton (see item 887). Thomas Brown, one of their principal supporters, was troubled over the behavior of Robert Owens—who had finally come to Madras on January 2.<sup>1</sup> Samuel Pascal, their first convert in Madras, was disaffected, and what had been a degree of interest in the Latter-day Saints had given way to indifference.<sup>2</sup> In mid-May, in order to awaken “an interest in the hearts of the people,” Ballantyne had 300 handbills struck off inviting the public to two courses of lectures, twelve lectures at the house of an acquaintance in Madras, and twelve at John McCarthy and James Mills’s house in Vepery.<sup>3</sup> The opening meetings at both places had audiences of about twelve persons, while the second in Madras drew only one stranger, and in Vepery two or three. At the same time, Ballantyne became very sick, leaving Skelton to cover the speaking assignments.<sup>4</sup>

**892** JONES, Dan. *Y farw yn fyw, neu yr hen grefydd newydd; sef, traethawd yn dangos adferiad teyrnas Dduw. Gan Capt. D. Jones.* [5 lines] *Ail argraffiad, gydag ychwanegiad. Merthyr-Tydfil: Argraffwyd ac ar werth gan D. Jones, Castle-Street. 1854.* [The dead alive, or the old religion anew; treatise showing the restoration of the kingdom of God. By Capt. D. Jones. Second edition, with additions. Merthyr Tydfil: Printed and for sale by D. Jones, Castle-Street. 1854.]

48 pp. 17.5 cm.

Flake-Draper 4470. Dennis 78. CSmH, UPB, USIC, UU, WsN, WsSW.

**893** JOHNSON, Benjamin Franklin. *Why the “Latter Day Saints” marry a plurality of wives. A glance at scripture and reason, in answer to an attack through the Polynesian, upon the Saints for polygamy. By Benjamin F. Johnson. Reader, the world is full of falsehood, and our cause has many enemies, read, therefore,*

*if you would not be deceived.—After reading please lend it to your neighbor. San Francisco: Printed at the Excelsior Printing Office, 151 Clay Street, 3rd door below Montgomery. 1854.*

23 pp. 22.5 cm. Yellow or greenish gray printed wrappers.

Benjamin F. Johnson, the brother of Joel H. and Joseph E. Johnson (see items 40–43, 104, 402 n. 10), was born in New York on July 28, 1818, joined the Mormons in 1835, and was the youngest member of the Council of Fifty when it was established in 1844. Coming to Salt Lake City in 1848, he served in the first territorial legislature and in 1851 moved to Santaquin. At the August 1852 special conference, he, Nathan Tanner, and seven others were called to the Sandwich Islands Mission, and in October he left with the other Hawaiian missionaries and those bound for India, Siam, Hong Kong, and Australia, reaching Honolulu on February 17, 1853. His labors in Honolulu extended to January 16, 1855—the last six months as first counselor to mission president Philip B. Lewis (see item 1051). Later that year he was elected to his second of more than a dozen terms in the Utah legislature, and in 1877 he was called to be the bishop of the Spring Lake Ward. In 1882 he moved to Arizona and the following year was ordained a patriarch. He died in Mesa on November 18, 1905.<sup>1</sup>

On April 1, 1854, the Honolulu *Polynesian* ran a letter to the editor, signed “One who reads Mormon Books,” which opens with a quotation from the eleventh number of the *Seer*—attributed to Brigham Young—and argues against the “scriptural” nature of polygamy, while suggesting that Young was an “adulterer, a polygamist, seducer of other men’s wives.”<sup>2</sup> Johnson—a polygamist himself, whose sisters Delcena and Almera had been plural wives of Joseph Smith—was incensed, and he begged Philip B. Lewis and George Q. Cannon to write a response. When they declined, he shouldered the task himself, and for two days and nights he searched his Bible and wrote. Lewis and Cannon were pleased with his piece, and the next day—in time for its inclusion in the April 8 issue—he spoke with the editor of the *Polynesian* about printing it and was refused. The *Argus* too declined to print it, but when some local people heard it read, they contributed funds for a pamphlet edition, and by April 23 Nathan Tanner had taken the manuscript and the money to San Francisco. On July 5 Johnson received 400 copies of *Why the “Latter Day Saints” Marry a Plurality of Wives* and “at once sent copies to the King and to each member of his cabinet; his Privy Council, . . . and to every prominent officer in the government.”<sup>3</sup>

Addressing his response to the “Editor of the Polynesian,” Johnson begins by chastising “Mormon Book Reader” for erroneously attributing the quotation from the *Seer* to Brigham Young and refers him to the books by Stansbury, Gunnison, and Kane for assessments of the character of the Latter-day Saints.<sup>4</sup> He argues at length that the Old and New Testaments sanction plural marriage, at one point contending that Mary, Martha, and Mary Magdalene were Jesus’ wives (p. 13). “Reason and analogy,” he continues, “would teach us that there must be a mother

*Mormon Pamphlet.*

Why the "LATTER DAY SAINTS" Marry a Plurality of Wives.

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A GLANCE AT  
SCRIPTURE AND REASON,

IN ANSWER TO

AN ATTACK THROUGH THE POLYNESIAN,

UPON

THE SAINTS FOR POLYGAMY.

---

BY BENJAMIN F. JOHNSON.

---

Reader, the world is full of Falsehood, and our cause has many enemies, Read, therefore,  
if you would not be DECEIVED.---After reading please lend it to your Neighbor.

---

SAN FRANCISCO :  
PRINTED AT THE EXCELSIOR PRINTING OFFICE,  
151 Clay Street, 3rd door below Montgomery.

1854.

also, as well as a father in heaven,” where there must be “an endless and eternal increase.” To Mormon Book Reader’s suggestion that a husband cannot adequately love multiple wives, Johnson remarks that men are commanded to love all of their neighbors as themselves, and parents certainly love the oldest child no less than the youngest. He concludes with the familiar argument that polygamy eliminates the exploitation and degradation of women.

The pamphlet was issued in a greenish gray or yellow wrapper, the title page reprinted on the front within a border consisting of multiple rules, with the rest of the wrapper plain. Copies with the wrappers are at the LDS Church and Brigham Young University.

Flake-Draper 4430. CSMH, CtY, CU-B, UPB, USIC, UU.

**894** SNOW, Lorenzo. [2 lines] *The only way to be saved*. [1 line] *An explanation of the first principles of the doctrine of the Church of Jesus Christ of Latter-day Saints*. By Lorenzo Snow, missionary from America, and president of the Italian, Swiss, and East India missions. London: Printed by W. Bowden, 5 Bedford Street, Holborn. 1854.

8 pp. 21 cm.

This impression of the *Only Way to Be Saved* was struck off by William Bowden from the stereotype plates of the 1851 edition with a partially reset title page, undoubtedly upon Samuel W. Richards’s order (see item 639). Under the date June 8, 1854, the European Mission financial records credit Lorenzo Snow £16 13s. 4d. for “10000 Only Way &c” and Bowden £8 15s. for printing 10,000 copies “from Stereo. plates.”<sup>1</sup>

Flake-Draper 8216. CtY, UPB, USIC, UU.

**895** LITTLEFIELD, Lyman Omer. *Council Bluffs City, Pottawatomie [sic] co., Iowa, Sunday evening, June 18, 1854*. Mrs. Fanny Murry [sic]— [First 3 lines] [Signed at end:] *Lyman Omer Littlefield*. [Council Bluffs? 1854?]

Broadside 27.5 × 12.5 cm.

With this broadside, Lyman O. Littlefield responds to a letter from Fanny Murray of April 28, which, he says, he has read “over and over” to several of her old friends in Council Bluffs. He has not written, he claims, because he has been ill—“twice, within two years, has my frail body tottered by the brink of the grave.” “No valley for us this season,” he continues. “One more year in Babylon! . . . May the day soon come when we can meet you and our friends, in their new mountain homes.” No such meeting took place, however, since he arrived in Utah after Fanny’s death. At the time he wrote this piece, he was the printer for Joseph E. Johnson’s *Council Bluffs Bugle*, so he undoubtedly printed the broadside himself on the *Bugle* press (see items 113, 402 n. 10, 909).<sup>1</sup>



Fanny Murray, Brigham Young's older sister and widow of Roswell Murray, was born in Massachusetts on November 8, 1787, and baptized into the Church in 1832. She became a plural wife of Joseph Smith on November 2, 1843. Leaving Nauvoo with the exodus, she lived for about four years in Council Bluffs and then made the trek to Utah in 1850. She died in Salt Lake City on June 11, 1859.<sup>2</sup>

Flake-Draper 4959a. USIC.

**896** *Deseret News,—Extra. June 19, 1854.* [At head of first column:] *List of persons shipped at Liverpool England, from January 1854 to March 21st, by Samuel W. Richards, Agent.* [Salt Lake City, 1854]

Broadside 56 × 30.5 cm. Text in four columns.

The first three columns of this extra list the heads of families and the numbers of family members emigrating from the British Mission during the period indicated—together with a few from Italy and Switzerland—arranged by ship (see item 727). The bottom of the third column and the fourth column give the heads of families and numbers of family members emigrating from the Scandinavian Mission, arranged by country. The first group totals 1,384, the second 678. A filler, “Mortality among the Moquis Indians,” is at the bottom of the fourth column. This extra came out three days before the first regular issue of the *Deseret News* printed on homemade paper, and it too is on homemade paper (see item 494).

Flake-Draper 2804b. USIC.

**897** *Minutes of the London conference of the Church of Jesus Christ of Latter-day Saints, held in the Eastern Lecture Hall on the evening of the 24th, and in the Linwood Gallery, Leicester Square, on the 25th, of June 1854. John Robinson, President. Edmund C. Brand, Secretary.* [Caption title] [At bottom right of table, p. [4]:] [*Brand, Printer, 35, Jewin-st., City, London.* [1854?]]

[4] pp. 21 cm.

John Robinson issued a single report during his term as president of the London Conference, the ninth of ten located reports from the conference (see items 490, 856, 1046). Brief minutes of one meeting on Saturday, June 24, 1854—although it is labeled “the 25th”—and mention of three on Sunday, June 25, occupy the first page and part of the second, with the financial reports on the rest of the second page. The Book Agency report shows £611 5s. 11d. owing the Liverpool office, with about £310 owed by the branches, other conferences, and three elders, and about £301 in stock and cash on hand. Tables on pp. [3–4] give the statistics for thirty-five branches and the name, meeting place, president's name, and president's address for thirty-seven branches. Edmund C. Brand was sustained as conference secretary and general book agent at the Saturday meeting, replacing Thomas C. Armstrong, who had left for America (see items

545, 620). The colophon *Brand, Printer; 35, Jewin-st., City, London* undoubtedly refers to E. C. Brand as the publisher, not printer, inasmuch as 35, Jewin Street was the address of the London book depot as well as William Cook's and T. C. Armstrong's residence.<sup>1</sup>

Robinson succeeded James Marsden as president of the London Conference in January 1854; one year later Marsden succeeded Robinson when he was released to immigrate to Utah (see items 350, 703).<sup>2</sup> E. C. Brand was born in Middlesex, February 22, 1822, ran away to sea at age fourteen, and joined the Church in London in 1852. In November 1854 he sailed for America, making the trek to Utah the following year. For five years he lived in Utah and then left for California, where he united with the RLDS Church in 1863. He returned to Utah in 1869 and for two years promoted the Reorganization there among his former associates. In 1875 he was called to the presidency of the seventy in the RLDS Church, becoming senior president in 1885. He died in Clay County, Kansas, on October 12, 1890.<sup>3</sup>

Flake-Draper 1941. MH.

**898** JAQUES, John. *Catechism for children, exhibiting the prominent doctrines of the Church of Jesus Christ of Latter-day Saints. By Elder John Jaques.* [8 lines] *Liverpool: Published by F. D. Richards, 15, Wilton Street. London: For sale at the L. D. S. Book Depot, 35.,[sic] Jewin-st., City. And by all booksellers. 1854.* iv[5]–84 pp. 16 cm.

John Jaques announced his intention to publish a children's catechism in the *Millennial Star* of November 19, 1853—perhaps inspired by his marriage to Zilpah Loader nineteen days earlier (see items 593, 633, 832–33).<sup>1</sup> Beginning in that number, he published fourteen chapters in ten installments until February 25, 1854, when this serial publication stopped, apparently because he had decided to issue the catechism in book form. On June 1 Samuel W. Richards contracted with John Sadler to print it in 5,000 copies, and two days later the *Star* noted that the book was in press and would “shortly be ready for sale.” By June 13—two and a half weeks before his brother Franklin succeeded him as British Mission president—Samuel was reading the proof, and on July 1 the *Star* announced that *Catechism for Children* was “just published.” Sadler actually delivered only 4,885 copies, at a cost of £59 14s. 9d. Thomas Fazakerley bound 1,020 in cloth, 3,861 in wrappers, and 4 in morocco, at a total cost of £20 15s. 6d. That November the *Star* advertised the book in cloth at 10d. and in wrappers at 6d.; a month later it was out of print except for “a few copies” in cloth. A second edition was published the following October (item 1023), and before the end of the century the book went through seven more editions in English and at least ten in Danish, Dutch, German, Hawaiian, and Swedish.<sup>2</sup>

*Catechism for Children* is the second Mormon children's book, the third Mormon children's catechism, and the first such work issued in hardback (see

# CATECHISM FOR CHILDREN,

EXHIBITING THE

PROMINENT DOCTRINES

OF THE

*Church of Jesus Christ of Latter-day Saints.*

BY ELDER JOHN JAQUES.

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"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord." Doc. and Cov. xxii. 4.

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LIVERPOOL:

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

LONDON:

FOR SALE AT THE L. D. S. BOOK DEPOT, 35, JEWIN-ST., CITY.

AND BY ALL BOOKSELLERS.

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1854.

items 618–19). Its importance, however, goes beyond this bibliographic footnote. By identifying and defending the Church’s basic tenets for young members, this widely circulated book played a significant role in the standardization of Mormon doctrine (see items 347, 551–53, 989, 1097, 1125). It collates: title page (p. [i]) with *J. Sadler, Printer, Moorfields, Liverpool* on the verso; *Contents* (pp. [iii]–iv); and the main text (pp. [5]–84), with errata at the end and *J. Sadler, Printer, 1, Moorfields, Liverpool* at the foot of p. 84. The main text consists of a series of questions and answers arranged in eighteen chapters: (i) “Name—Birth—Blessing—Baptism—Confirmation—Duty to God, Parents, and Mankind”; (ii) “On the Knowledge of God”; (iii) “Revelations of God to Man”; (iv) “Plurality of Gods”; (v) “Person, Character, and Attributes of God”; (vi) “Relation of Men to God—Pre-existence of Spirits—Education, Development, and Perfection of Intelligent Beings”; (vii) “Council in Heaven—Rebellion of Lucifer—Creation or Organization of the Earth”; (viii) “The Fall”; (ix) “Redemption from the Fall”; (x) “Faith—Repentance”; (xi) “Baptism”; (xii) “The Holy Spirit”; (xiii) “The Sacrament of the Lord’s Supper”; (xiv) “The Church of Christ”; (xv) “The Ten Commandments”; (xvi) “Word of Wisdom”; (xvii) “Priesthood—Organization of the Church”; (xviii) “Dispensation of the Fulness of Times.” Accompanying most of the answers are proof texts and in many instances passages from the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.

The book was originally bound in blue or brown cloth with a blind-stamped ornamental border on the covers, the title in gilt on the front cover, and gilt edges; black pebbled morocco with a gilt vinelike figure surrounding an arabesque inside a ruled border in blind on the covers, gilt panels and gilt title on the backstrip, gilt edges, and blue coated endsheets with a diagonal array of gilt stars. The LDS Church has a copy in green stiff paper wrappers, the title page—without the period after 35 and with *Price sixpence* at the bottom—reprinted from a different setting on the front within a ruled border with corner decorations, and a catalogue of works within a different border on the back. The Brigham Young University Lee Library has the copy owned by Lucy Emily Woodruff, granddaughter of Wilford Woodruff and wife of President George Albert Smith, bearing Wilford Woodruff’s name in his hand on the front pastedown.

Flake-Draper 4323. MH, UPB, USIC, USID, UU.

**899** BALLANTYNE, Richard. *Tracts, &c.* | *published* | *by* | *Richard Ballantyne, | elder in the Church of Jesus Christ | of* | *Latter-day Saints; | consisting of:* | *1st A Proclamation of the Gospel.* | *2nd The Only Way to Be Saved.* | *3rd A Reply to the Rev. J. Richards.* | *4th A Second Reply to do.* | *5th Millennial Star for April 1854.* | *6th Do. do. For May ”* | *7th Do. do. For June ”* | *8th Do. do. For July ”* | *9th A Dialogue on Polygamy.* | *Price one rupee.* | *Madras, Hindostan, 1853–1854.* [Madras, 1854]

9 parts. 21.5 cm.

On May 28, 1854, Richard Ballantyne and Robert Skelton wrote to Nathaniel V. Jones in Calcutta, apprising him of the conditions in Madras and the extent of Ballantyne's ill health, and on June 26 they received a reply releasing them "to go home" (see item 890). During the next four weeks, Ballantyne prepared to leave India. In his journal for Monday, July 10, he records: "I am now getting 106 volumes of the Series of Tracts which I have published here, bound, with intent to sell them to help me home."<sup>1</sup> The resulting piece, *Tracts, &c. Published by Richard Ballantyne*, contains, in order, Ballantyne's Madras editions of *Proclamation of the Gospel* and the *Only Way to Be Saved* (items 818–19), his two replies to the Rev. J. Richards (items 827–28), the first four numbers of the *Millennial Star and Monthly Visitor* (item 887), and his *Dialogue Between A and B on Polygamy* (item 882). These are bound in a wrapper of plain white paper with the title given above on the front, the rest of the wrapper plain.

How many of his "volumes" Ballantyne sold is not known. Nevertheless he still had to hunt for free passage, which the captain of the brig *Royal Thistle* granted him on the condition that he furnish his own provisions. On July 25, one year to the day after he went ashore at Madras, he sailed for London. In a letter to F. D. Richards of December 13, 1854, he reported that he and Skelton had baptized twelve persons during the year he was in Madras.<sup>2</sup>

CtY, CU-B, UPB, USIC.

**900** JONES, Dan. *Annerchiad at offeiraid, parchedigion, pregethwyr, a holl athrawon crefydd yn Nghymru. Ail argraffiad.* [Yr wythfed fl. [Caption title] [Proclamation to priests, reverends, preachers, and all teachers of religion in Wales. Second edition.] [Eighth thousand.] [At foot of p. 16:] D. Jones, Argraffydd, Merthyr. [D. Jones, Printer, Merthyr.] [1854]

16 pp. 17.5 cm.

Flake-Draper 4462. Dennis 79. CSmH, UPB, USIC, UU, WsN, WsSW.

**901** *Programme. Grand juvenile procession. Monday, July 24th, 1854. Being the seventh anniversary of the pioneers into the valley of the Great Salt Lake.* [Salt Lake City, 1854]

Broadside 32 × 20.5 cm. Text in two columns, on blue paper.

The seventh anniversary of the pioneers' arrival in the Great Salt Lake Valley was celebrated as usual, but with a focus on young people (see items 591–92, 716). The celebration began at sunrise with the firing of cannon and ringing of bells, and at 7:30 a.m. the grand procession formed, consisting of more than four hundred boys and girls in groups of various sizes and in various costumes, with banners and other objects, accompanied by Ballo's, Martial, and Nauvoo Brass bands. At 8:30 a.m. this procession, under the direction of Jesse C. Little, paraded to

Brigham Young's house, "received" Young and his party, and proceeded on to the Old Tabernacle. There a juvenile choir, the "regular Choir," and the three bands provided the music, the young men and women presented "addresses," and Daniel H. Wells, George A. Smith, and Brigham Young delivered speeches.<sup>1</sup> Hosea Stout noted that "the day was extreemly hot & thousands there could not get into the Tabernacle." Wilford Woodruff wrote that it "was considered the greatest display ever got up by this people."<sup>2</sup> Item 901 gives a brief outline of the day's events followed by a detailed "Order of Procession." Most of its text is reprinted from the broadside setting in the *Deseret News* of July 27 as part of the report of the celebration.

Flake-Draper 6762a. USIC, USID.

**902** 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 at end of text:] *E. Snow*. [At foot of p. 16:] *5te Oplag.—Udgivet af J. Van Cott. Trykt hos F. E. Bording*. [Copenhagen, 1854?]

16 pp. 21.5 cm.

**903** 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 at end of text:] *E. Snow*. [At foot of p. 16:] *6te Oplag.—Udgivet af J. Van Cott. Trykt hos F. E. Bording*. [Copenhagen, 1854?]

16 pp. 21.5 cm.

**904** 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 at end of text:] *E. Snow*. [At foot of p. 16:] *7de Oplag.—Udgivet af J. Van Cott. Trykt hos F. E. Bording*. [Copenhagen, 1855?]

16 pp. 21 cm.

**905** 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 at end of text:] *E. Snow*. [At foot of p. 16:] *8de Oplag.—Udgivet af J. Van Cott. Trykt hos F. E. Bording*. [Copenhagen, 1855?]

16 pp. 21.5 cm.

**906** 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 at end of text:] *E. Snow*. [At foot of p. 16:] *9de Oplag.—Udgivet af J. Van Cott. Trykt hos F. E. Bording*. [Copenhagen, 1855?]

16 pp. 21.5 cm.



John Van Cott was about eleven months into his first term as president of the Scandinavian Mission when the *Skandinaviens Stjerne* of August 1, 1854, announced: “We hope shortly to have a new edition of Pagtens Bog. . . . We have also an edition of ‘Sandhed’s-Røst.’”<sup>1</sup> Van Cott’s “5te Oplag” is largely a line-for-line reprint of Willard Snow’s “4de Oplag” (item 800). The “5te Oplag” and “6te Oplag” have the same settings for pp. 2, 4, 7, 13–16, and different settings of the other pages, so the “6te Oplag” was likely struck off not long after the “5te Oplag.” The Scandinavian Mission printing account daybook has one entry for *En Sandheds-Røst* in 1854, showing 4,500 copies printed at a cost of 72 rigsdaler—undoubtedly the total for the fifth and sixth “oplags.”<sup>2</sup>

The “7de Oplag” is a different edition from the “6de Oplag,” and the “7de” and “8de” are themselves different editions. The main text of the “9de Oplag,” however, was printed from the setting of the “8de Oplag.” Precisely when Van Cott issued the seventh, eighth, and ninth “oplags” is not known. Since the “13de Oplag” was published by Hector C. Haight (item 1166), it is clear that Van Cott issued the three pieces during his first term as Scandinavian Mission president, probably during his second year. Whether the fifth through ninth “oplags” were the extent of his printings during his first term also is not known, since no copy of the tenth, eleventh, or twelfth is located. The Scandinavian Mission printing account daybook has one entry for *En Sandheds-Røst* in 1855, showing 12,000 copies printed “during the year” at a cost of 195 rigsdaler—which may include 2,000 copies of the 1855 Swedish edition (item 970).<sup>3</sup>

*Item 902:* Flake-Draper 8174. NjP, UPB, USIC, UU. *Item 903:* Flake-Draper 8175. CU-B. *Item 904:* Flake-Draper 8176. USIC. *Item 905:* Flake-Draper 8177. UPB, USIC. *Item 906:* Flake-Draper 8177a. USIC.

## 907 HAVEN, Jesse. [A Warning to All, in Dutch. Cape Town, 1854]

Jesse Haven seems to have taken the first steps in reaching the Dutch-speaking population at the Cape when he took an “English and Dutch dictionary” to Thomas Weatherhead on May 30, 1854, and wrote William Walker three days later to raise funds “towards doing some printing in Dutch.”<sup>1</sup> On July 14 he noted in his journal that Weatherhead had been translating “a small tract into the Dutch,” and that day he went to the house of a Mr. Waldeck to have Weatherhead’s translation checked but found him out of town. Ten days later he took the translation of *A Warning to All* to the printer and ordered 1,000 copies (see item 830). He picked up the proof on July 29, returned it on the 31st, and obtained the finished copies on August 3. Leonard I. Smith had sent him £5 on June 17, and his ability to pay the printer was improved on August 7, when Walker sent another £5. On Sunday, August 13, he organized a campaign to distribute the tracts, sending seven men into Cape Town and two into Wynberg.<sup>2</sup> Like his two other Dutch pieces, no copy of item 907 is extant (see items 967, 990).

Thomas Weatherhead had been a Church member for almost a year when he translated *A Warning to All*. Born near Cape Town on September 29, 1827,

he was baptized into the Church and ordained a teacher on July 24, 1853, seven days before the baptism of his wife, Sarah. In 1861 he and Sarah left South Africa for Utah. That August she died on the trail, and two months later their two-year-old son Brigham died in Salt Lake City and was buried next to his mother in the Salt Lake City Cemetery. The following June, Thomas Weatherhead attended the Endowment House. No record of him after that is known, and one might guess he returned to South Africa.<sup>3</sup>

**908** *Regular ticket, for G. S. L. County.* [Salt Lake City? 1854?]  
Broadside 20 × 8 cm.

Similar to those issued for the three previous territorial elections, this ticket lists the Salt Lake County “candidates” for public office selected by the Church authorities to be voted upon in the upcoming “election” on Monday, August 7, 1854 (see items 597, 720–21, 817). Since the term for a councilor was two years, an even-year election ordinarily would not have involved members of the Legislative Council, but the death of Willard Richards and the absences of Parley Pratt and John Taylor, who were away on missions, left three Salt Lake County vacancies in the Council (see items 912, 924). The ticket lists: for councilors, Albert Carrington, Orson Pratt, and Wilford Woodruff; for representatives, J. M. Grant, S. W. Richards, A. P. Rockwood, Joseph Young, H. S. Eldredge, Lorenzo Snow, Edwin D. Woolley, Hosea Stout, James W. Cummings, W. W. Phelps, and John L. Smith. Among the other officers: for sheriff, Robert T. Burton; for “pound keeper,” Asa Calkin; for “fence viewers,” Claudius V. Spencer and Jacob Gates. This slate—without Joseph Young—is printed in the *Deseret News* of August 3, 1854. The *News* of August 10 notes that Young’s name was inadvertently omitted the week earlier, and it gives the results of the “election,” as in the ticket—with Young’s name included.<sup>1</sup> Hosea Stout reports that A. P. Rockwood “did not seem to ‘take’ well,” and “Stephen [H. Hales] was run against him & got 83 votes otherwise the Election went off calm as usual.”<sup>2</sup>

The LDS Church has what appears to be an early version of item 908. This has the text of the ticket printed twice side by side from different settings on a sheet of light blue paper 20 × 16 cm. Both tickets on the sheet omit the names of the justices of the peace, constables, pound keeper, and fence viewers—all of which are given in item 908. The setting of the only located copy of item 908 is the left setting on the sheet (see items 720–21).

CtY.

**909** LITTLEFIELD, Lyman Omer. *Council Bluffs City, Pottawatamie* [sic] *county, Iowa, Sunday evening, August 13, 1854. To the Sixth Quorum of Seventies of the Church of Jesus Christ of Latter Day Saints—* [First 3 lines] [Signed at end:] *Lyman O. Littlefield.* [Council Bluffs? 1854?]

Broadside 41.5 × 26 cm.

Lyman O. Littlefield had been—and at the time he wrote this piece assumed he still was—one of the presidents of the Sixth Quorum of Seventies. In this epistle to the quorum he refers to his march with Zion’s Camp and his fifty-one-day voyage following his 1847–48 English mission and defends his Democratic political leanings, declaring that his politics “have been no detriment to Utah” and that he has “kept the faith.” “With the fixed determination and a constant struggle to meet my friends in Utah,” he continues, “I am here still. When God wills it you shall see my face in the vallies of the mountains.” If he was a bit defensive, it undoubtedly stemmed from his remaining in Iowa after the Saints had been directed to move to Utah and his working at Almon W. Babbitt’s *Western Bugle*, a Democratic newspaper some may have viewed as anti-Mormon.<sup>1</sup> At the time he composed item 909 he was the printer for Joseph E. Johnson’s *Council Bluffs Bugle*, so he undoubtedly printed it himself on the *Bugle* press.<sup>2</sup> More than five years would pass before he would see “the vallies of the mountains” (see items 113, 402 n. 10, 895).

Flake-Draper 4961. USIC.

**910** *Lærdommens og pagtens bog for Jesu Christi Kirke af Sidste Dages Hellige. Samlet udaf Guds aabenbaringer af Joseph Smith, Præsident. Oversat fra anden engelske udgave. Andet oplag. Kjøbenhavn 1854. Udgivet og forlagt af J Van Cott. Trykt hos F. E. Bording.*

[i–vi][1]–318[1] pp. 16 cm.

The second Danish edition of the Doctrine and Covenants was reprinted from the first edition (item 667) and collates the same except for the addition of a page of errata at the end: title page (p. [i]), with the verso blank; chronological index (pp. [iii–vi]); 111 sections (pp. [1]–318); and errata (p. [319]). Its bindings include black leather with a double ruled gilt border on the covers, gilt decorations and gilt title on the backstrip, gilt edges, and white endsheets; and black or brown striated or smooth cloth with gilt bands and gilt title on the backstrip, plain or brown endsheets.

The *Skandinaviens Stjerne* of August 1, 1854, noted that it hoped “shortly” to have the book out and “will thus be able to satisfy as many who want to submit orders.” Peter O. Hansen—who left Copenhagen on November 24—suggests in his autobiography that he and Carl Widerborg saw the book through the press.<sup>1</sup> F. E. Bording printed it in an edition of 800—the same as the first edition—at a cost of 175 rigdaler.<sup>2</sup> A third edition was issued less than two years later (item 1091).

Flake-Draper 2923. UPB, USIC.

**911** DUNBAR, William Cameron. [Handbill advertising preaching in Taunton. [Taunton? 1854]

Called to England at the April 1854 general conference, William C. Dunbar arrived in Liverpool on July 5, 1854, and was assigned to labor in Somersetshire. On August 16, without “purse or scrip,” he came to Taunton, about thirty-five

miles southwest of Bristol. Here he engaged “a small room, capable of holding 100 persons,” bought forms and candles, and “got 200 bills printed and put up, cost 8s. 6d.” At first, only a few came to hear him preach, but by September 26 his room was “too small, and no larger one to be got.” Three months later, he succeeded A. L. Lamoreaux as president of the French Mission (see items 641, 866).<sup>1</sup>

**912** PRATT, Parley Parker. *Repent! ye people of California: for, know assuredly, the kingdom of God, has come nigh unto you.* [San Francisco? 1854]

Broadside 17.5 × 11.5 cm. On blue paper.

Parley Pratt received the call to his second California mission at the April 1854 conference, and with financial assistance from some friends, he left Salt Lake City on May 5 and reached San Francisco on July 2. On December 18 he wrote that they were “baptizing a few, from time to time,” but “polygamy meets us everywhere.” At the end of the year, he reported, there were five branches in the region with 120 members, “mostly in good standing.” Twelve days shy of a year after arriving in San Francisco, he left for Utah, reaching Salt Lake City on August 18, 1855.<sup>1</sup>

The San Francisco *California Chronicle* of September 2, 1854, took notice of Parley—whom it identified as “Mr. Peter Parley Pratt, of Salt Lake notoriety”—and reprinted a letter of his of September 1 to John S. Hittell, an associate editor of the paper.<sup>2</sup> The *Chronicle* describes this letter as “written on the blank leaf of a printed Latter-Day Saint’s circular,” and along with the letter it reprints *Repent! Ye People of California*.<sup>3</sup> It seems clear, therefore, that Parley published his circular no later than September 1, consistent with the date August 23, 1854, in manuscript on the only known copy. Parley continued to go to the *Chronicle* to publicize his views, and the *Chronicle* obliged, running a number of his pieces, usually with a dash of ridicule.<sup>4</sup> On May 22 it noted that he was about to leave San Francisco and again reprinted *Repent! Ye People of California*, omitting the third, fourth, and fifth paragraphs.<sup>5</sup>

The only located copy of *Repent! Ye People of California* is printed on a single sheet of blue paper, 17.6 × 22.6 cm, folded to make four pages with print on only the first page. The circular opens with the notice that “Mr. Pratt, Missionary from Salt Lake, will impart instruction on the fulness of the Gospel to individuals, families or congregations, who may desire it.” “Having authority of Jesus Christ,” it continues, he will also baptize by immersion, administer the gift of the Holy Spirit, and lay hands on the sick and afflicted. He will hold public meetings, it concludes, on Sundays “at the usual hours” and on Thursdays at 2 p.m. at his residence, where he has books for sale, “Broadway, above Powell Street, two doors east of the new brick Synagogue, San Francisco.” *Repent! Ye People of California* is reprinted in Parley’s autobiography, omitting the third and sixth paragraphs.<sup>6</sup>

Flake-Draper 6620. USIC.

**913** RICHARDS, Franklin Dewey. *15, Wilton Street, Liverpool, September 14, 1854. Elder [ruled underline] Dear Brother, [25 lines] Your Fellow Servant, F. D. Richards. [Liverpool? 1854?]*

Broadside 20 × 12.5 cm.

**914** [Circular for the ship Clara Wheeler. Liverpool, 1854]

A single copy of item 913 is located, in the Thomas E. Jeremy papers in the LDS Church History Library. This copy is a sheet approximately 20 × 25 cm, folded to make four pages with print only on the first page. Its text is a “circular” letter from Franklin D. Richards stating his intention to “send out a ship-load of Saints to America in the latter part of October or early in November, provided the requisite number are made up by that time.” Although he is unable to specify the fare, he expects it to be “not far from £4, for adults,” and he requests the local leaders to send him the names, occupations, addresses, country of birth, and deposits of £1 each for those who might wish to book passage. “Neither those who have means to go through to G. S. L. Valley, nor P. E. Fund Emigrants, are to go in this vessel,” he continues, “but such as have only money to pay their passage to the United States.” When he has received sufficient names, he concludes, he will issue “Letters of Notification” providing the details of the passage.

Richards drafted item 913 on September 12, 1854, and sent it to the printer two days later.<sup>1</sup> He issued it in response to two paragraphs in the First Presidency’s Eleventh General Epistle that recommended the European Saints come to the United States and “tarry until the way shall be open for them to come to the Valleys of the Mountains.” “It is presumed,” the Epistle remarked, “that in a few years a railroad will be completed from the Missouri to this country; in the meantime the Saints coming from the old country, will find their interest very much consulted by crossing the ocean and locating at the gathering places, where labour can readily be obtained with fair compensation”—a remark undoubtedly prompted by the Pacific railroad surveys authorized by Congress in March 1853 (see item 862).<sup>2</sup>

Item 913 seems to have drawn the “requisite number” of applicants. In October or early November, Richard James struck off 200 “circulars” for the ship *Clara Wheeler* at a cost of 10s. 6d. (see items 430, 452, 561, 759, 775, 871, 984, 1027, 1058, 1078, 1130). The ship sailed from Liverpool on November 27 with about 420 Saints led by Henry E. Phelps and arrived at New Orleans on January 11.<sup>3</sup>

*Item 913: Flake-Draper 7225a. USIC.*

**915** JONES, Dan. *Amddiffyniad y Saint; sef, gwrth-broffion o gam-gyhuddiadau maleis-ddrwg dyn o’r enw Rees Davies, o New Orleans, yn erbyn y Saint.* [Caption title] [Defense of the Saints; refutations of the false and malicious accusations of a man by the name of Rees Davies, from New Orleans, against the Saints.] [At foot of p. 12:] *Argraffwyd gan D. Jones, Abertawy.* [Printed by D. Jones, Swansea.] [1854] 12 pp. 17.5 cm.

Flake-Draper 4457c. Dennis 80. CSmH, UPB, USIC, UU.

**916** JONES, Dan. *Gwahoddiad!* [Caption title] [Invitation!] [At foot of p. 2:] *Argraffwyd gan D. Jones, Abertawy.* [Printed by D. Jones, Swansea.] [1854]  
2 pp. 17.5 cm.

Flake-Draper 4473. Dennis 81. CSmH, UPB, USIC, UU, WsN.

**917** JAKUES, John. *Salvation: a dialogue between Elder Brownson and Mr. Whitby. By John Jaques, elder in the Church of Jesus Christ of Latter-day Saints.* [Caption title] [At head of title left:] [*Second five thousand.*] [At head of title right:] [*No. 1.*] [At foot of p. 8:] *Liverpool: Published by Franklin D. Richards, 15, Wilton Street. London: For sale at the L. D. Saints' Book Depôt, 35 Jewin Street, City. And all booksellers. Printed by R. James, 39, South Castle Street, Liverpool.* [1854]  
8 pp. 21 cm.

**918** JAKUES, John. *Salvation: a dialogue between Elder Brownson and Mr. Whitby. By John Jaques.* [sic] *elder in the Church of Jesus Christ of Latter-day Saints.* [Caption title] [At head of title left:] [*Second five thousand.*] [At head of title right:] [*No. 2.*] [At foot of p. 8:] *Liverpool: Published by Franklin D. Richards, 15, Wilton Street. London: For sale at the L. D. Saints' Book Depôt, 35, Jewin Street, City. And all booksellers. Printed by R. James, 39, South Castle Street, Liverpool.* [1854]  
8 pp. 21 cm.

John Jaques's *Salvation* in two parts was announced as "reprinted" in the *Millennial Star* of October 7, 1854—nine days after the date of Richard James's invoice for printing 5,000 of each part. James charged £10 5s. for the two parts, and Jaques was paid a royalty equal to half the profit from the sale of the edition. That November the *Star* advertised the two parts at 1d. each.<sup>1</sup> The main text of the second edition is largely a line-for-line reprint of the first (items 832–33), with a few minor textual improvements. The catalogue of works at the end of part 1 is expanded to include the standard works in languages other than English and the *Deseret News*, *Udgorn Seion*, *Le Réflexeur*, and *Route from Liverpool to Great Salt Lake Valley* in the list of periodicals. The countries in which Mormon missionaries were laboring and the periodicals in circulation are updated in part 2, p. 5.

*Item 917:* Flake-Draper 4351. CSmH, UPB, USIC. *Item 918:* Flake-Draper 4354. CSmH, UPB, USIC.

**919** SPENCER, Orson. *Den patriarkalske orden eller fleerkoneri, af Ældste Orson Spencer, kansler veb Universitetet i Utah Territorium i de Forenede Stater i*



*Amerika, og præsident over den Preussiske Mission af Jesu Christi Kirke af Sidste-Dages-Hellige.* [Caption title] [Signed and dated at end:] *Orson Spencer. Liverpool i England den 13de Januar 1853.* [At foot of p. 18:] *Kjøbenhavn. Udgivet af J. Van Cott i October 1854. Trykt hos F. E. Bording.*

18 pp. 21.5 cm.

As indicated by the colophon, John Van Cott published the first Danish edition of Orson Spencer's *Patriarchal Order* in October 1854, and the *Skandinaviens Stjerne* of October 15 noted that it would be available in a few days and solicited orders (see item 783). F. E. Bording printed it in 2,000 copies.<sup>1</sup> Who the translator was is not known. Hector C. Haight published a second edition in May 1856 (item 1081).

Flake-Draper 8334. CU-B, UPB, USIC.

**920** SNOW, Erastus. *Prospectus of the St. Louis Luminary.* [At end of text, left:] *October 12, 1854.* [At end of text, right:] *Erastus Snow.* [St. Louis? 1854?]

Broadside 22.5 × 19.5 cm. On blue paper.

**921** *St. Louis Luminary.* St. Louis: November 22, 1954–December 15, 1855.

1 v. (52 nos. in 208 pp.) 60 cm.

Called at the April 1854 general conference to St. Louis and Cincinnati, Erastus Snow and Orson Spencer arrived in St. Louis on August 28, and by September 12 Spencer had gone on to Cincinnati. James H. Hart sailed from Liverpool on April 4 and reached St. Louis near the end of June (see items 869–70).<sup>1</sup> On October 1 the Mormons began meeting in the “Large brick church” on the corner of Fourth Street and Washington Avenue, and on November 4 Snow convened a conference there, in which Milo Andrus was assigned to preside over the St. Louis Stake and Hart was chosen the senior member of the high council.<sup>2</sup> At that point, St. Louis was a major way station for the European Mormon emigrants, who sailed from Liverpool to New Orleans, went up the Mississippi to St. Louis, and from St. Louis to a staging area on the Mississippi or Missouri River.<sup>3</sup>

It seems clear that Erastus Snow came to St. Louis with the intention of establishing a newspaper, pursuant to instructions from Brigham Young. At a council of the elders in St. Louis on September 5, he presented this idea and received the council's vote to sustain the undertaking.<sup>4</sup> Soon after, he obtained a press, type, and equipment from the St. Louis firm A. P. Ladew & Co. and engaged a Mr. Drake—“of Connecticut,” whose “friends are in the Church and himself a believer”—as the foreman of his print shop, which he set up in the basement of the brick church.<sup>5</sup>

On October 12 Snow issued item 920. It announced that the paper would be a weekly commencing “about the middle of November,” devoted to “General Intelligence and News of the Day,” especially “the history and movements of the

Latter Day Saints,” and containing “much needful instruction to Emigrants—particularly those fitting out for Utah.” Subscriptions were \$2 per year “invariably in advance,” 60¢ per quarter; single copies were 5¢ each. Following the printed text, it has three columns for recording subscribers, created by horizontal and vertical rules, headed *Name*, *Residence*, and *Amount Paid*. Whether it was printed at the *Luminary* shop is not clear, but a few typographical characteristics—the numeral 2, for example, and the printer’s symbol of a pointing hand—suggest it was not. Its text is reprinted in the *Deseret News* of January 11, 18, and 25, 1855.<sup>6</sup>

Each issue of the *Luminary* lists Erastus Snow as editor and publisher, but in January 1855 he appointed James H. Hart to edit “and take charge” of the paper. Prior to his departure for Utah on August 3, Snow asked Orson Spencer to come to St. Louis and edit the *Luminary*. Spencer reached St. Louis on July 7, left two weeks later “on a mission to the Cherokee Nation,” returned to St. Louis on September 17 seriously ill with typhoid fever, and died on October 15.<sup>7</sup> So, except for a month or two, Hart bore the full burden of the newspaper throughout its life.

The first number of the *Luminary* appeared on Wednesday, November 22, 1854, the second on Saturday, December 2. Thereafter the next forty-seven numbers issued every Saturday without a lapse (December 9, 1854–October 27, 1855). The fiftieth number appeared on Saturday, November 10, 1855, and carried an editorial note that, at Erastus Snow’s suggestion, the paper would be issued at “longer intervals,” with the first number of vol. 2 appearing on January 1, 1856. Accordingly, the fifty-first number came out on November 24, and the fifty-second on December 15. At the time Snow departed for Utah, the circulation was “about 1500,” and the paper came “pretty near sustaining itself.”<sup>8</sup>

The last number of the *Luminary* ran John Taylor’s note “To the Subscribers of the Luminary,” reprinted from the *Mormon*, stating that, owing to Snow’s trip to Utah and Spencer’s death, the *Luminary* would be suspended until Snow returned or a new “editorial corps” was appointed “from the valley” (see item 977).<sup>9</sup> Snow certainly intended to continue the paper when he left Salt Lake City on April 22, 1856, to return to St. Louis.<sup>10</sup> But at that point, St. Louis was no longer a way station for the European immigrants, who now went to Boston, New York, or Philadelphia, and then by rail to a staging area at Iowa City. And the *Mormon* had absorbed the *Luminary*’s subscribers and was serving Mormon interests in the States. So when Brigham Young wrote to Snow on October 31 that he was “at liberty” to restart the *Luminary* if he wished but Young considered the *Mormon* “a good paper and perhaps [would] do as well as to have two papers,” it was clear the *Luminary* had come to an end.<sup>11</sup>

Each issue is in four 5-column pages, the page size approximately 60 × 42 cm. A complete file consists of fifty-two numbers in one volume, the issues numbered with roman numerals, the whole continuously paginated. Numbers XXXIV and XXXVII are both erroneously labeled XXXVI. In most respects it resembles the other Mormon newspapers. It ran local news, poetry, fiction, articles and

national news from other papers, legal notices and local advertisements, sermons and articles by various Church authorities, letters from missionaries, and editorials on subjects of interest to the Saints. And it drew heavily from the *Millennial Star* and *Deseret News*. Erastus Snow's concern with the immigration is reflected in the number of pieces about it in the paper.<sup>12</sup> On December 2, 1854, the *Luminary* reprinted an excerpt from a letter of Brigham Young to Franklin D. Richards directing European emigrants to sail no longer to New Orleans but to Philadelphia, Boston, or New York; they were then to go to "Cincinnati, St. Louis, and the point of outfit for Utah." It noted on February 17, 1855, that the staging area would be at "a point on the Missouri River, hereafter to be determined," and six weeks later it announced that it had been established near Atchison, Kansas—a place subsequently known as Mormon Grove (see item 1009).<sup>13</sup>

*Item 920: Flake-Draper 7473a. USIC. Item 921: Flake-Draper 7473. UPB, USIC, UU.*

**922** JONES, Dan. "*Peidiwch a'u gwrandd,*" [Caption title] ["Do not listen to them,"] [At foot of p. 8:] *Cyhoeddwyd ac argraffwyd gan D. Jones, Abertawy.* [Published and printed by D. Jones, Swansea.] [1854]  
8 pp. 17.5 cm.

Flake-Draper 4478b. Dennis 82. CSMH, UPB, USIC, UU, WsCC, WsN.

**923** JONES, Dan. *Pa beth yw "Mormoniaeth?"* [Caption title] [What is "Mormonism"?] [At foot of p. 4:] *Argraffwyd a chyhoeddwyd gan D. Jones, Abertawy.* [Printed and published by D. Jones, Swansea.] [1854]  
4 pp. 17.5 cm.

Flake-Draper 4478a. Dennis 83. CSMH, UPB, USIC, UU, WsCC, WsN.

**924** TAYLOR, John. *Prospectus. The Mormon.* [Signed in the text:] *John Taylor.* [Council Bluffs? 1854?]  
Broadside 25 × 20 cm. On blue wove paper.

At the June 1854 conference in Salt Lake City, John Taylor was called to a mission in New York, together with Nathaniel H. Felt, Alexander Robbins, Jeter Clinton, Martin H. Peck, and Abel Lamb. On September 4 he, his son George, Felt, Robbins, Clinton, Peck, Angus M. Cannon, and Preston Thomas departed Salt Lake City, and on October 17 they reached Old Fort Kearny, about fifty miles down the Missouri River from Council Bluffs. At the end of October, Taylor, Felt, Clinton, and Thomas left Council Bluffs and arrived at St. Louis on November 12. Three days later, Taylor wrote F. D. Richards that he had sent "two brethren"—probably Robbins and Peck—"on the northern route, from Council Bluffs, for the

double purpose of establishing our paper” and investigating the emigration, and on December 1 he, his son, and Angus Cannon reached Brooklyn.<sup>1</sup>

Preston Thomas stopped at a friend’s before coming to Council Bluffs, and, according to his journal, when he arrived at the Bluffs, “Brother Taylor was having the prospectus of his newspaper printed which he intends publishing in New York.” Taylor reported to Brigham Young on October 25 that he had “issued” a prospectus for the *Mormon* and had sent him a copy. Lyman O. Littlefield wrote Erastus Snow on November 11 from Council Bluffs that “Elder John Taylor had, while here, prospectuses printed for the ‘Mormon’ to be soon issued weekly, at the city of New York.” And Taylor sent a copy of the prospectus to Richards with his letter of November 15. It seems clear, therefore, that Taylor had the prospectus for the *Mormon* printed in Council Bluffs within a few days of October 25—undoubtedly by Littlefield at the *Council Bluffs Bugle* (see items 895, 909).<sup>2</sup>

The prospectus announces that John Taylor will edit and publish a weekly paper in New York City named the *Mormon* that will promote the “cause and interests” of the Church and will also treat “upon all subjects which the Editor may deem interesting, instructive, or edifying to his readers; among which will be science, literature, and the general news of the day”—price of an annual subscription, \$2 “in advance” (see item 977). Its second line, *The Mormon*, is in rounded three-dimensional type, 16 mm high, decorated with flowers. The prospectus is reprinted in the *St. Louis Luminary* of December 2, 1854, the *Deseret News* of December 7, the *Millennial Star* of December 23, and in most of the first forty issues of the *Mormon*.

Flake-Draper 8843a. USIC.

**925** STENHOUSE, Thomas Brown Holmes. *Les Mormons (Saints des Derniers-Jours) et leurs ennemis. Réponse a divers ouvrages publiés contre le Mormonisme par MM. Guers, Favez, A. Pichot, Comte de Gasparin, etc. Par T.-B.-H. Stenhouse, président des missions suisse et italienne de l’Eglise de Jésus-Christ des Saints des Derniers-jours.* [4 lines] Lausanne. Imprimerie Larpin et Coendoz. 1854.

[iv][i]–vii[1]–207 pp. 18.5 cm. Gray printed wrappers.

T. B. H. Stenhouse had presided over the missionary work in Switzerland for almost four years when he was succeeded by Daniel Tyler at the conference in Geneva on October 1–3, 1854 (see items 558–59). On the second day of this conference, he submitted “his reply, in the French language, to the Anti-Mormon writers on the Continent” for the consideration of the conference, which “unanimously voted for its publication, and expressed their joy at having such a weapon for the defence and spread of truth.” One might guess that *Les Mormons et Leurs Ennemis* was published soon after. The size of the edition is not known. In spite of the conference’s “joy” in having the book, it does not seem to have been aggressively circulated. In 1862 John L. Smith reported that “there is a mass of French works laying in Geneva, printed by brother T. B. H.

# LES MORMONS

(SAINTS DES DERNIERS-JOURS)

ET LEURS ENNEMIS.

## RÉPONSE

A DIVERS OUVRAGES PUBLIÉS CONTRE LE MORMONISME PAR  
MM. GUERS, FAVEZ, A. PICHOT, COMTE DE GASPARIN, ETC.

PAR

**T.-B.-H. STENHOUSE,**

Président des missions suisse et italienne de l'Eglise de Jésus-Christ des  
Saints des Derniers-jours.

« Ne retiens point ta parole au  
» temps du salut, et ne cache point  
» ta sagesse lorsqu'elle doit être  
» connue. » (*Ecclesiastique*, IV, 27.)

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**LAUSANNE.**

IMPRIMERIE LARPIN ET COENDOZ.

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1854.

Stenhouse, of which the tenth part has never been disposed of, and I do not believe, for nearly two years that I have been here, that one-half dozen of the same have been called for.”<sup>1</sup>

*Les Mormons et Leurs Ennemis* collates: half title (pp. [i–ii]); title page (p. [iii]), with the verso blank; introduction (pp. [iv]–vii), with the verso of p. vii blank; main text (pp. [1]–202); and table of contents (pp. [203]–207). It was issued in gray wrappers with the title page reprinted from a different setting on the front within a ruled border with corner decorations and a catalogue of Church publications—seven in French and five in German—within a different border on the back. Copies in the wrappers are at Harvard and Brigham Young University.

Stenhouse wrote *Les Mormons* in response to Emile Guers’s *L’Irvingisme et le Mormonisme Jugés par la Parole de Dieu* (Geneva, 1853); Louis Favez’s *Fragments sur les Mormons. 1. Joseph Smith et les Mormons, ou Examen de Leurs Prétentions Relativement a Leur Bible, a Leur Prophète et a Leur Église* (Lausanne, 1854); Amédée Pichot’s *Les Mormons* (Paris, 1854); and Agénor de Gasparin’s six-part article “Les Mormons” in *Archives du Christianisme au Dix-Neuvième Siècle* for 1852 and 1853.<sup>2</sup> Arranged in twelve chapters and a conclusion, it opens with a discussion of the witnesses to the Book of Mormon, reprints the testimonies of the three and eight witnesses, and responds to Favez’s charge that the testimonies were “positive evidence of fraud.” Its next chapter defends the character of Joseph Smith and includes a letter about John C. Bennett from John S. Fullmer to Stenhouse of June 19, 1854, and the affidavits involving Bennett of May 19 and June 17, 1842 (see items 156–57). The third chapter defends the Book of Mormon, mentioning the discovery of the Kinderhook Plates (see items 180–81) and drawing on John Lloyd Stephens’s *Incidents of Travel in Central America, Chiapas, and Yucatan*; Calvin Colton’s *Tour of the American Lakes, and Among the Indians of the North-West Territory, in 1830*; Mordecai M. Noah’s *Discourse on the Evidence of the American Indians Being Descendants of the Lost Tribes of Israel*; and Samuel Parker’s *A Journey Beyond the Rocky Mountains in 1835, 1836, and 1837*. Addressing the Spaulding-Rigdon theory, Chapter IV opens by condemning the use of Frederick Marryat’s novel *Narrative of the Travels and Adventures of Monsieur Violet* for information about the Mormons, discusses Matilda Davison’s letter and quotes John Haven’s letter reporting his son Jesse’s interview with her, and argues that Sidney Rigdon had no role in producing the Book of Mormon (see items 77, 80, 169). Next, in a short chapter, the book replies to some of Favez’s criticisms of the Book of Mormon text, and in the sixth chapter it responds to Guers’s skepticism about Orson Pratt’s list of miraculous healings in vol. 11 of the *Millennial Star*.

The seventh chapter addresses De Gasparin’s articles and attacks, for example, his use of the Spaulding story, his account of the Mormon problems in Missouri, his ridicule of “reformed Egyptian,” and his treatment of Mormon miracles, while chastising him for not using Mormon sources. Chapter VIII deals with polygamy, reprinting Belinda Marden Pratt’s *Defence of Polygamy by a Lady*



of *Utah* (items 873–75) and mentioning John Milton’s views on the topic and the 1539 letter from Martin Luther, Philipp Melancthon, and others to Philip, Landgrave of Hesse (see item 882). Chapter IX responds to the Brandebury-Brocchus-Harris report (see items 610, 661, 675–76, 693) and includes the letter of Lazarus H. Read from the *Millennial Star* of October 1, 1853, and an excerpt from Howard Stansbury’s report of his exploration of the Salt Lake Valley, taken from the *Bibliothèque Universelle de Genève*. The tenth chapter replies to the charge that the Church leaders abused and exploited Mormon immigrants en route to the Valley, and it prints a long letter, dated at Springville, Utah, September 30, 1852, from a Swiss immigrant, “foreign to our Church,” identified only as Jean M. Chapter XI treats the early persecution of the Saints—“because we want to establish that the works of Messrs. Guers, Favez and others are only the tail of the persecution”—printing accounts of the Missouri violence from Henry Caswall’s *The Prophet of the Nineteenth Century* and Pichot’s book. The last chapter defends the character of the Mormons in Utah and includes excerpts from John W. Gunnison’s *The Mormons, or, Latter-day Saints, in the Valley of the Great Salt Lake* taken from *Bibliothèque Universelle de Genève*, Stansbury’s report from *Le Moniteur Universel*, and Thomas L. Kane’s *The Mormons*. Along the way, Stenhouse employs other anti-Mormon books, including R. Clarke’s *Mormonism Unmasked: or, the Latter-day Saints in a Fix*; J. H. Gray’s *Principles and Practices of Mormons*; Henry Caswall’s *The City of the Mormons; or, Three Days at Nauvoo, in 1842*; J. B. Turner’s *Mormonism in All Ages*; and Alexander Campbell’s *Mormonism Weighed in the Balances and Found Wanting*.

Both Guers and Favez responded to Stenhouse—Guers with his *Le Mormonisme Polygame: Réponse a la Brochure de M. Stenhouse Intitulée Le Mormons et Leurs Ennemis* (Geneva, 1855), and Favez with his *Fragments sur les Mormons. II. Le Mormonisme Jugé d’Après ses Doctrines. Exposé Succinct des Notions Mormonnes, et de Leur Valeur Relativement a la Sainte Éxcriture* (Lausanne, 1856).

Flake-Draper 8403. CSmH, CtY, CU-B, MH, MWA, UPB, USIC, WHi.

**926** *The inhabitants of Hartlepool and surrounding neighbourhood are respectfully informed, that a course of six lectures will be delivered, in Mr. Bell’s school room, Darlington Street, by the following elders of the Church of Jesus Christ, of Latter-day Saints, Lecture 1st, November 5th, by Elder Littlefair, subject.—divine authenticity of the Book of Mormon. Lecture 2nd, November 12th, by Elder Wm. Nicholl, subject.—apostacy and restoration of the Church of Christ on the last day. Lecture 3rd, November 19th, by Elder M. Fletcher, subject.—divine authority, or was Joseph Smith sent of God. Lecture 4th, November 26th, by Elder T. Smith, subject.—necessity of a living priesthood. Lecture 5th, December 3rd, by Elder J. McGregor, subject.—divine authenticity of the Bible. Lecture 6th, December 10th, by Elder J. Dalling, subject.—plan of salvation. Lectures to commence each evening at six o’clock. [At foot below rule:] From the office of J. Procter, High Street, Hartlepool,*

*and Victoria Terrace, West Hartlepool. [1854?] [At head of title:] "Fear God, and give glory to him; for the hour of his judgment is come."—Revelation, xiv. 7.*

Broadside 37.5 × 25.5 cm.

The only known copy of this piece—in the Hartlepool Historical Quay, Hartlepool, England—has “1854” in manuscript near the top left. This date is consistent with the times the speakers are known to have been in England and places each of the lectures on Sunday. Who William Nicholl and T. Smith were is not known. “Elder Littlefair” is undoubtedly William Littlefair, who was baptized in 1850 and was president of the Stockton-on-Tees branch up to the time of his death on September 30, 1877, at age fifty-eight.<sup>1</sup> “M. Fletcher” is likely Mark Fletcher, who was born in Scotland on August 19, 1826, baptized in 1847 in the Sheffield Conference, sailed on the *Charles Buck* for New Orleans on January 17, 1855, and came that year to Utah. Settling first in Salt Lake City, he moved to Logan in 1865, where he died on February 20, 1904.<sup>2</sup> “J. McGregor” is possibly James McGregor, who, according to the *Millennial Star*, was a missionary living in Carlisle in January 1855. Born in Scotland on June 3, 1822, he was baptized in the Sheffield Conference on December 18, 1849, ordained an elder on May 12, 1851, and subsequently cut off from the Church.<sup>3</sup> John Dalling was a Utah missionary who served as a traveling elder. Born in Devonshire, he converted to Mormonism in 1848 and had come to Utah by 1851. At the April 1852 general conference in Salt Lake City, he was called to a mission in England, and on September 12 he arrived in Liverpool. He sailed for home on the *Siddons* on February 27, 1855, and that November married Ann Loader in Salt Lake City. Twenty-eight months later he died in Springville.<sup>4</sup>

Flake-Draper 4253a.

**927** PHELPS, William Wines. *Deseret almanac, for the year 1855; being the third after leap year, and after the sixth of April, the twenty fifth year of the Church of Jesus Christ of Latter Day Saints: and the fifth of the last half century of this dispensation. Calculated for the latitude and meridian of Great Salt Lake City: containing also, miscellaneous events, facts, scientific tables, etcetera. By William W. Phelps. Arieah C. Brower, Printer. Great Salt Lake City: 1855 [1854?].* [At head of title, right:] No. 5.

32 pp. 19.5 cm.

Although W. W. Phelps seems to have been prospering with his fifth *Deseret Almanac*, it would be his last until 1858 (see items 550, 657, 761, 840).<sup>1</sup> Patterned after his earlier ones, *Deseret Almanac for 1855* is distinguished by its 102 ads that make it Salt Lake City’s first business directory. It has the usual names and signs of the planets, signs of the zodiac, times of the seasons and abbreviations (p. [2]); the times that year of two eclipses of the sun and two of the moon (p. [3]); the moon’s place in the zodiac (p. [4]); and the monthly calendars on the successive

odd-numbered pages beginning with p. [5]. These calendars give the phases of the moon, the rising and setting of the sun, southing and setting of the moon, some dates of Mormon interest, and a few world dates, but eliminate the aphorisms and bits of advice that filled the earlier calendars. Among the other items: the names of the Church authorities (p. 6); the Utah territorial officers (p. 8); members of the territorial legislature and regents of the University of Deseret (p. 10); officers of the Nauvoo Legion (p. 12); members of the Thirty-third Congress (pp. 14, 16, 18); county officers in Utah Territory (p. 18); the presidents and vice presidents of the United States (p. 22); and the characters of the Deseret Alphabet (p. 26). Below each calendar are two or three advertisements for local businesses, and the last five pages contain seventy-four more such ads, the last for Phelps himself, "Notary Public—'Lawyer in Israel,' and Astronomer." Unlike the preceding three almanacs, this one eliminates the initials *K. J.*—for "King's Jester"—after his name on the title page.

In spite of the publication date on the title page, the almanac was probably printed in 1854. The *Deseret News* of October 12, 1854, noted that it would be out "in about two or three weeks," and on December 12 the territorial legislative Council requested a copy for each member and each officer.<sup>2</sup>

Flake 6348. CtY, UPB, USIC.

**928** *The book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi.* [18 lines] *Translated by Joseph Smith, Jun. Fifth European edition. Stereotyped. Liverpool: Published by F. D. Richards, 15, Wilton Street, London: Sold at the L. D. Saints' Book Depot, 35, Jewin Street, and by all booksellers. 1854.*

xii[1]–563 pp. 15 cm.

When Franklin D. Richards succeeded his brother Samuel as British Mission president on June 30, 1854, the Liverpool office had 540 copies of the 1852 Book of Mormon in its inventory—463 bound copies and 77 in sheets "at Fazakerley's"—the entire "fourth European edition" having been shipped to Utah that March (see item 876). Two and a half months later, the *Millennial Star* noted that the book was out of print, but another edition would "shortly be ready," and on November 11 the *Star* ran a "List of Works" that advertised the Book of Mormon in morocco at 6s. 6d. and in sheep at 3s. F. D. Richards contracted with William Bowden to print the "fifth European edition" in 3,000 copies for £100, but Bowden delivered only 2,975, agreeing to make up the deficiency with "the next edition he prints." All but 250 copies were bound at the time of publication, 2,475 in sheep, 150 in calf, and 100 in morocco—undoubtedly by Thomas Fazakerley.<sup>1</sup>

The "fifth European edition" was printed from the corrected stereotype plates of the 1852 edition and appears to bear no further changes from the second state of the "fourth European edition" other than the reset title page (see items 688, 876–78). The book collates: half title with the verso blank (pp. [i–ii]); title page

(p. [iii]), with *Entered at Stationers Hall* on the verso; testimonies of the three and eight witnesses (p. [v]), with the verso blank; *Contents* (pp. [vii]–xii); main text (pp. [1]–563), with the verso of p. 563 blank.<sup>2</sup> Some copies appear to have been bound without the half title.

Its original bindings include: black diced sheep with a gilt ruled border on the covers, diced backstrip with ruled bands and gilt title; black or brown diced sheep with a rectangular panel surrounded by a vinelike figure in blind inside a gilt ruled border on the covers, diced panels and gilt title between raised bands on the backstrip, gilt edges, and red and white or pink and white patterned endsheets; black or brown sheep with an arabesque inside a ruled border with corner decorations in blind on the covers, blind ornaments and gilt title between bands in blind on the backstrip, and green endsheets; black or brown blind-stamped sheep with a diagonal array of fleur-de-lis within a ruled and ornamental border on the covers, bands in blind and title in gilt on the backstrip, and yellow coated endsheets; black blind-stamped sheep with vinelike figures at the top and bottom inside a multiruled border on the covers, bands in blind and title in gilt on the backstrip, green endsheets; and black grained morocco with a gilt rectangular panel surrounded by a gilt vinelike figure inside a ruled border in blind on the covers, gilt panels and gilt title between raised bands on the backstrip, gilt edges, and patterned coated endsheets.

Flake-Draper 603. CSmH, MH, MoInRC, NjP, UPB, USIC, UU.

**929** PRATT, Parley Parker. *A voice of warning, and instruction to all people or, an introduction to the faith and doctrine of the Church of Jesus Christ of Latter-day Saints*, by Parley P. Pratt. [4 lines] *Eighth edition*. Liverpool: Published by F. D. Richards, 15, Wilton Street. London: Sold at the L. D. Saints' Book Depot, 35, Jewin-St. City, and by all booksellers. 1854.

xvi[1]–199 pp. 14 cm.

The 1854 *Voice of Warning* is the last edition in English published during Parley Pratt's lifetime and the last by the LDS Church until 1866. Issued about thirty-two months after the seventh edition (item 677), it was first advertised as "now ready for sale" in the *Millennial Star* of November 11, 1854, with the following comments: "The present edition has been completely revised and corrected. It is also printed on better paper, and in a bolder type, than the last edition, requiring the addition of another sheet of thirty-six pages, which will render the work still more valuable. The prices will remain the same—cloth embossed, 1s. 6d.; calf grained, 2s. 6d.; morocco extra, gilt edges, 4s."<sup>1</sup>

Franklin D. Richards was the publisher, but Parley Pratt actually owned the edition.<sup>2</sup> In an accounting with Parley, Richards listed the publication costs: £73 16s. to John Sadler for printing 5,000 copies; £128 3s. to Thomas Fazakerley for binding 3,419 copies in cloth, 936 in calf, 75 in calf gilt, and 500 in morocco; and a commission of £20 4s. to Richards for editing and publishing—a total of £222 3s. While the contract was for 5,000 copies, Sadler actually delivered only 4,930,

**A Voice of Warning,**  
**AND**  
**INSTRUCTION TO ALL PEOPLE**  
**OR, AN INTRODUCTION TO**  
**THE FAITH AND DOCTRINE**  
**OF THE**  
**Church of Jesus Christ of Latter-Day Saints,**  
**BY PARLEY P. PRATT.**

"Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah xlii. 9.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."—Isaiah xli. 21.

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EIGHTH EDITION.

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**Liverpool:**

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

**London:**

SOLD AT THE L. D. SAINTS' BOOK DEPOT, 35, JEWIN-ST. CITY,  
AND BY ALL BOOKSELLERS.

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1854.

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all of which were bound at the time of publication. This edition did not sell as well as the earlier ones, and in 1862 George Q. Cannon sent 2,510 copies to Utah—353 in morocco, 529 in calf, and 1,628 in cloth.<sup>3</sup>

Undoubtedly reprinted from the seventh edition, the eighth edition adds a new feature, a table of contents. It collates: title page (p. [i]), with *Entered at Stationers' Hall* and *Printed by J. Sadler, 1, Moorfields, Liverpool* on the verso; *Contents* (pp. [iii–iv]); *Preface to the Second European Edition*, signed by Parley P. Pratt and dated at Manchester, December 4, 1846 (pp. [v]–viii); *Preface to the First American Edition*—actually the preface to the 1839 edition (pp. [ix]–xvi); and main text (pp. [1]–199). Although the ad in the *Star* states that it had “been completely revised and corrected,” the corrections seem to be little more than changes in punctuation and capitalization, grammatical improvements, and a few minor improvements in sentence structure.<sup>4</sup>

Original bindings include: black or brown morocco with a gilt vinelike figure inside a gilt and blind ruled border on the covers, gilt ornamental panels and gilt title between raised bands on the backstrip, gilt edges, and yellow, green, blue, purple, or ivory coated endsheets with a diagonal array of gilt stars; black or brown diced calf with a double ruled border in blind on the covers, blind-stamped panels and gilt title between raised bands on the backstrip, gilt edges, and yellow coated endsheets; black or green sheep with a gilt vinelike figure inside a gilt and blind ruled border on the covers, gilt ornamental panels and gilt title on the backstrip, with or without raised bands, gilt edges, and light green coated endsheets with a diagonal array of gilt stars; and purple ribbed cloth with a wide blind-stamped vinelike border on the covers, blind-stamped panels and gilt title on the backstrip, and yellow coated endsheets.

Flake-Draper 6634. CSmH, CtY, DLC, ICN, MoInRC, NjP, NN, UPB, USIC, USID, UU.

**930** BERTRAND, Louis Alphonse. *Les prairies. Chanson nouvelle. Air: De la Barcarole de la Muette de Portici*. [At end:] *L. A. Bertrand. Jersey, 12 Novembre, 1854*. [St. Helier? 1854?]

Broadside 18.5 × 11.5 cm.

Printed in this broadside is “The Prairies,” a “new song,” with nine 4-line verses and a four-line chorus, which paints an idealized picture of the trek across the plains.<sup>1</sup> Its first verse: “Amis, la matinée est belle; / Alerte! au camp rassemble-blons-nous. / Chantons une chanson nouvelle, / Pour égayer ce rendez-vous.” It is the sixth known song by Louis A. Bertrand—following the five he contributed to the *Étoile du Déséret* (see items 576, 1158). Undoubtedly he was moved to compose it by his impending journey to Zion. He had remained in the Channel Islands with Andrew L. Lamoreaux after James H. Hart and William Taylor, the other two members of the French Mission presidency, left the mission in February (see items 866, 869–70), and on December 2, 1854, the *Millennial Star* announced that he



and Lamoreaux were released to emigrate. On April 17, 1855, they sailed on the *Chimborazo* for Philadelphia. Bertrand made the overland trek to Utah that year; Lamoreaux died of cholera in St. Louis.<sup>2</sup>

Flake-Draper 448a. UPB, USIC.

**931** *Le | livre de Mormon | récit écrit de | la main de Mormon | sur | des plaques prises des plaques de Néphi* [17 lines] *Traduit en Anglais par Joseph Smith, Junior | Traduit de l'Anglais par John Taylor | et Curtis E. Bolton | Édition stéréotype | Publiée par | John Taylor | Paris | Rue de Tournon, 7. | 1852* [Paris? 1854?] xv[1]–519 pp. 16.5 cm.

Printed from the stereotype plates of the first impression (item 656), the second impression of the French Book of Mormon is distinguished from the first by *Rue de Tournon, 7* on the title page in place of *Rue de Paradis-Poissonnière, 37*.<sup>1</sup> It collates: half title with *Paris*.—*Imprimerie de Marc Ducloux et Compagnie rue Saint-Benoît, 7* on the verso (pp. [i–ii]); title page (p. [iii]), with the verso blank; testimonies of the three and eight witnesses (p. [v]), with the verso blank; table of contents (pp. [vii]–xv), with the verso of p. xv blank; and main text (pp. [1]–519), with the verso of p. 519 blank. It was issued in a light brown wrapper with the following wrapper title within an ornamental border similar to that of the first impression: *Le | Livre de Mormon | Histoire Sacrée | des | Peuples Aborigènes | de l'Amérique | Publié | par John Taylor. | Deuxième édition. | Paris | Rue de Tournon, 7. | 1852*. The back wrapper has within the same border: *En vente: | l'Étoile du Déseret, | Organe de l'Église de Jesus-Christ des Saints-des-derniers-jours*; and printed on the backstrip is: *Le | Livre de Mormon | Histoire Sacrée | des | Peuples Aborigènes | de | l'Amérique | 1852*. Copies with complete wrappers are at the LDS Church and Brigham Young University.

It seems clear that Andrew L. Lamoreaux arranged for the second impression and had it out of press by mid-November 1854, the month before he was released as president of the French Mission. The size of the impression appears to be about 500 copies.<sup>2</sup> Marc Ducloux's imprint on the verso of the half title suggests he printed it (see items 517, 566, 576, 656, 712, 713, 747, 786). Lending support to this conclusion is the fact that Lamoreaux shipped two boxes of books and the stereotype plates at the end of the year to Liverpool from Le Havre, while his headquarters were at St. Helier (see item 866). *Le Livre de Mormon*, apparently in sheep, was advertised in England at 3s. 6d. each. George Q. Cannon sent 390 copies in wrappers to Salt Lake City in 1862, and thereafter the book was advertised in Utah at \$1.<sup>3</sup>

Flake-Draper 715. CSMH, MH, MiU-C, UPB, USIC, UU.

**932** JONES, Dan. *Tystioliaethau diwrthbrawf nad o'r "Spaulding Romance" y gwnaed Llyfr Mormon!!!* [Caption title] [Irrefutable proofs that the Book of Mormon was not obtained from the "Spaulding Romance."] [At foot of p. 24:]

*Cyhoeddwyd ac argraffwyd gan D. Jones, Abertawy.* [Published and printed by D. Jones, Swansea.] [1854]  
24 pp. 17.5 cm.

Flake-Draper 4482. Dennis 84. CSMH, UPB, USIC, UU, WsCC, WsN.

**933** JONES, Dan. *Beth yw “gras cadwedigol?”* [Caption title] [What is “saving grace”?] [At foot of p. 8:] *Cyhoeddwyd ac argraffwyd gan D. Jones, Abertawy.* [Published and printed by D. Jones, Swansea.] [1854]  
8 pp. 17.5 cm.

Flake-Draper 4465. Dennis 85. CSMH, UPB, USIC, UU, WsCC, WsN, WsS.

**934** YOUNG, Brigham. *Governor’s message to the Legislative Assembly of the Territory of Utah: delivered December eleventh, A. D. eighteen hundred and fifty four.* [Caption title] [At end:] *Brigham Young. Executive Department, U.T., Great Salt Lake City, Dec. 11, 1854.* [At foot of p. 7:] *5000 copies: published by authority. Joseph Cain, Public Printer.* [Salt Lake City, 1854]  
7 pp. 20.5 cm.

The fourth annual session of the Utah territorial legislature opened on Monday, December 11, 1854, in the Council House in Salt Lake City, and that afternoon the two houses met with the governor in joint session to receive his message, which was read by William Clayton, secretary of the Council. Also present were Brevet Lt. Col. Edward J. Steptoe and the three justices of the territorial supreme court. When Clayton had finished, the joint session ordered 5,000 copies of the message and its publication in the *Deseret News*. Thomas Bullock and Robert L. Campbell checked a proof of the message the following day. The *News* printed 5,000 in pamphlet form at cost of \$139.75, and the bindery charged \$6.00 for “folding and cutting” them along with the rules of the House and names of the legislators (see items 935, 936).<sup>1</sup> The message was reprinted in the *News* of December 14 from the pamphlet setting and in the *Mormon* of March 17, 1855, *St. Louis Luminary* of March 24, *Millennial Star* of April 28, and *Journal of the Legislative Assembly of the Territory of Utah, for the Fourth Annual Session* (Salt Lake City, 1855), pp. 93–103. After sitting for the full forty days, the legislature adjourned on January 19, 1855, “to meet in the State House, in Fillmore city, on the second Monday in December next” (see item 1031).<sup>2</sup>

A complex of issues formed the backdrop of this session. Paramount was the reappointment of Brigham Young, whose term as governor had formally expired in September.<sup>3</sup> John F. Kinney, the new chief justice, and George P. Stiles, a new associate justice, had arrived in Salt Lake City on August 22.<sup>4</sup> And Col. Steptoe, with about 175 soldiers, 150 civilians, and some 750 horses and mules, had reached

the city on August 31, carrying orders to examine the feasibility of a road from Salt Lake City to California and to investigate the murder of John W. Gunnison and his party the year before (see item 822).<sup>5</sup>

Franklin Pierce had believed Brigham Young's term ended in 1855, and John M. Bernhisel delayed setting him straight until early August 1854, when he had several interviews with the president and wrote him in support of Young's reappointment. Hearing nothing, Bernhisel met with Pierce on November 17 and learned that he would not make a decision until after Congress convened in December.<sup>6</sup> Two days after William Clayton read Brigham Young's message to the legislature, Pierce nominated Edward J. Steptoe to succeed Young, the Senate confirmed the nomination on December 21, and on January 6 Pierce wrote to Steptoe offering him the governorship. Word of the appointment reached Salt Lake City on February 5, 1855 (see item 985).<sup>7</sup> But Steptoe appears to have valued his military career over the governorship, and at some point he declined the appointment—apparently after he departed Salt Lake City on April 5, 1855.<sup>8</sup> Pierce took no further action with regard to the position, and because the Utah organic act stipulated that the governor “shall hold his office for four years, and until his successor shall be appointed and qualified,” Brigham Young continued to hold office, without reappointment, until he was succeeded by Alfred Cumming in 1858 (see items 1163–64).<sup>9</sup>

Brigham Young's 1854 message was printed in a much larger edition than his others, undoubtedly because it was to be used in the campaign for his reappointment. He begins with a report that Congress had appropriated funds for building a road through the Southern Settlements, making treaties with the Indians, and defraying the expenses in suppressing Indian hostilities, adding that these were the “first appropriations of the kind” for the territory (see items 859–65). He notes that the Fillmore State House is expected to be ready to accommodate the legislature at the next session (see item 1031). “Peace with the Indians has been preserved during the year,” he states, except for “detached parties” of Utes, in one instance resulting in the murders of William and Warren Weeks and the execution of the perpetrators.<sup>10</sup> Maintaining the peace “has required the greatest forbearance and patience,” he continues. “I have uniformly pursued a friendly course of policy towards them, feeling convinced, that independent of the question of exercising humanity towards so degraded and ignorant a race of people, it was manifestly more economical, and less expensive, to feed and clothe, than to fight them.” He reports that good school houses have been erected in “almost all the Wards and Districts,” and he recommends that the Deseret Alphabet “be thoroughly and extensively taught in all the Schools.” He calls the legislators' attention to the importance of “Home Manufactures,” includes a brief financial statement for the territory, and notes that the Perpetual Emigrating Fund has assisted “thousands of poor” to find homes “in the Valleys of the Mountains.” Referring to Steptoe's troops, he remarks: “From the courteous and gentlemanly bearing of the officers, and the control which they appear to exercise over their men, I feel gratified in the

belief, that if their services were wanting in protecting the settlements from Indian aggression, or otherwise, it would be cheerfully extended.”<sup>11</sup>

Flake-Draper 9350. CtY, UPB, USIC, UU.

**935** *Names of members of the Legislative Council of the Territory of Utah.* [First 5 lines] [At foot of p. 4:] 100 copies: published by authority. Joseph Cain, Public Printer. [Salt Lake City, 1854]

4 pp. 20 cm.

**936** *Rules for conducting business in the House of Representatives of the Territory of Utah.* [Caption title] [At foot of p. 4:] 100 copies: published by authority. Joseph Cain, Public Printer. [Salt Lake City, 1854]

4 pp. 20 cm.

On December 11, 1854, the Council resolved that “100 copies of the names of the members and officers, and standing committees of each House . . . be printed for the benefit of the members.” That afternoon, in response to the Council’s resolution, the House ordered “100 copies of the rules of this House, with the names of the members and officers,” and it confirmed the appointment of Joseph Cain as public printer. The *Deseret News* charged the Territory \$17.87½ for 100 copies of *Names of Members* and \$12.87½ for the same number of *Rules for Conducting Business*.<sup>1</sup> Curiously, *Rules for Conducting Business* and the 1854 auditor’s report (item 938) are today common pieces while *Names of Members*—printed in the same number of copies—is known in a single copy.

*Names of Members* lists the Council on the first page—Heber C. Kimball, Orson Pratt, Daniel H. Wells, Wilford Woodruff, and Albert Carrington from Great Salt Lake County; Leonard E. Harrington and Aaron Johnson from Utah County; Isaac Morley from San Pete; John A. Ray from Millard; George A. Smith from Iron; Lorin Farr and Erastus Bingham from Weber; and Thomas S. Smith from Davis—together with the offices of the Council. The second page contains the standing committees of the Council, the third the members and officers of the House of Representatives, and the fourth the standing committees in the House.

*Rules for Conducting Business* contains only the rules of the House, and these are essentially the same as those for the two previous legislative sessions (items 756, 844). An addition occurs in rule xvii that requires the minutes to be read every evening instead of the following morning.<sup>2</sup>

*Item 935:* CtY. *Item 936:* CSmH, CtY, CU-B, NjP, ULA, UPB, USIC, UU.

**937** [Daily minutes of the legislative assembly. Salt Lake City, 1854?–.]

Nine days into the third session of the legislature, in the afternoon of December 21, 1853, W. W. Phelps introduced a resolution in the House of

Representatives that “the Journals of each House be published daily, and a synopsis of proceedings and speeches be also published in the *Deseret News*, and that 40 consecutive numbers of each, be furnished each member and officer of said Assembly for its use.” The following morning, the House adopted the resolution and sent it to the Council, and that afternoon, the Council referred it to the committee on printing.<sup>1</sup> But whether the legislature actually issued daily minutes for this session is not known.

On the opening day of the fourth session, December 11, 1854, the Council and House adopted a resolution that “daily minutes of each House, be printed for the benefit of the members and officers,” and it seems clear that this resolution was implemented during the session. The Council, for example, on December 19 instructed the committee on printing to “confer with the public printer in regard to some errors in the minutes of yesterday,” and on the 26th the joint sessions ordered the auditor’s report “printed with the minutes of the day.”<sup>2</sup> Moreover, a summary of the *Deseret News* office’s printing for the 1854–55 legislative session, under the date January 19, 1855, has the entry: “To printing 100 copies of the Daily Minutes of Legislative Assembly . . . \$464.50.”<sup>3</sup> No example of the daily minutes for this session, however, is located.

It is also clear that daily minutes were printed for the subsequent sessions. On December 11, 1855, the joint session ordered “100 copies of the daily Journal of the two Houses be printed for the use of the members and officers,” and a copy of the minutes of the joint session for that day is preserved in the Brigham Young Papers.<sup>4</sup> This piece is a broadside, 27.7 × 14.2 cm, headed *Minutes of the Legislative Assembly of the Territory of Utah. Joint session, Tuesday, Dec. 11, 1855, 2 P.M.* Again, on December 18, 1856, the legislature ordered “100 copies of the daily minutes” of the Council, House, and joint sessions for the 1856–57 session.<sup>5</sup> The daily minutes for the 1858–59 session—cut up and bound with the journals of the previous sessions—are preserved in Franklin D. Richards’s set in the Brigham Young University Lee Library. The Lee Library also has loose sets for the 1858–59 and 1861–62 sessions and single examples for 1866, 1868, 1870, and 1874.

**938** CALKIN, Asa. *General report of the auditor of public accounts for the Territory of Utah: presented to the Legislative Assembly December 18, 1854. Joseph Cain, Public Printer. Great Salt Lake City: 1854.* [Signed at end:] A. Calkin, Auditor, &c. [At foot of p. 8:] 100 copies: published by authority. Joseph Cain, Public Printer.

8 pp. 20 cm.

This is the third, and last, auditor’s report from Asa Calkin, who would leave Salt Lake City for the British Mission on September 11, 1855 (see items 760, 845).<sup>1</sup> In this report, he lists the property tax due from ten counties—Weber, Davis, Great Salt Lake, Tooele, Utah, Millard, Juab, San Pete, Iron, and Green River—totaling

\$7,853.48. He includes the delinquent amount carried over from the last report, \$16,206.17; the amount collected for 1854, \$4,631.82; and the amounts of back taxes collected, \$243.64 and \$123.12—leaving “a total delinquency at this date of \$19,061.07.” Without doubt, he remarks, a “large share” of the delinquent taxes have been collected but not properly reported by the county collectors, only Weber, Davis, Millard, and Iron “having made such settlement.” Further, he lists the disbursements including \$462.80 for the territorial library, \$150 for the brand recorder, and \$200 for the auditor’s salary, and comments on some of the projects. At the end he notes that there was “a culpable neglect on the part of the various Officers of the Territory to forward their several Reports to this Office at the times required by the law, and my utter inability to do justice to those subjects which the law requires the Auditor to present in his Annual Report to your Honorable Body.”

The report was read to the Council on December 18, 1854, accepted, and ordered printed in 100 copies. It was read again in the joint session eight days later and ordered printed “with the minutes of the day.” It is included in *Journal of the Legislative Assembly of the Territory of Utah, for the Fourth Annual Session* (Salt Lake City, 1855), pp. 109–12. The *Deseret News* charged the Territory \$31.12½ for printing 100 copies in pamphlet form, and the bindery charged 50¢ for folding and cutting them.<sup>2</sup>

CSmH, CtY, CU-B, NjP, ULA, UPB, USIC, UU.

**939** [An act for the construction, repairs, and preservation of fortifications in the Territory of Utah. Salt Lake City, 1854]

**940** [An act concerning fortification. Salt Lake City, 1855]

In the afternoon session of the House, December 19, 1854, Ezra T. Benson, chairman of the committee on Indians affairs, reported H.F. 6, “An Act for the Construction, Repairs, and Preservation of Fortifications in the Territory of Utah,” which was read and received, and fifty copies ordered printed “with open lines.” That day, the *Deseret News* shop printed 50 copies at a cost of \$19.37½. On January 5, 1855, in the Council, George A. Smith, on behalf of the joint committee on judiciary, reported J.S.F. 5, “An Act Concerning Fortification,” which was received and 50 copies ordered printed “forthwith,” and that day the *News* printed 50 copies at a cost of \$21.87½. The next morning, in joint session, Smith reported J.S.F. 5 as a substitute for H.F. 6, which was received and passed with a few amendments.<sup>1</sup> The final version is 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. 269–71.

**941** *Memorial of the Legislative Assembly of Utah Territory to His Excellency Franklin Pierce, President of the United States of America:* [At end:] *Unanimously*



*adopted December 21, 1854. Heber C. Kimball, President of the Council. William Clayton, Secretary. Jedediah M. Grant, Speaker of the House of Representatives. Thomas Bullock, Chief Clerk. [Salt Lake City, 1854?]*

Broadside 27.5 × 20.5 cm.

**942** [Memorial of the Legislative Assembly of the Territory of Utah to the Honorable the Senate of the United States, for their advice and consent for the re-appointment of His Excellency Brigham Young, governor and superintendent of Indian affairs. Salt Lake City, 1854?]

Broadside?

**943** [Report to the President, Senate, and people of the United States of America, from the Legislative Assembly of Utah Territory. Salt Lake City, 1854?]

Broadside?

These three pieces—only the first of which is located—were part of the effort to secure the reappointment of Brigham Young as governor of Utah (see item 934). Ironically, each was adopted by the territorial legislature on the same day the US Senate confirmed the nomination of Edward J. Steptoe for the position.<sup>1</sup> The first asks President Pierce to reappoint Young as territorial governor and superintendent of Indian affairs. The second asks the Senate to confirm the nomination. These two memorials are reprinted 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. 419–21.

The third piece, a report “concerning the \$20,000 appropriated in section 12 of the Organic Act,” explains that the \$20,000 appropriated by Congress for the “erection of suitable public buildings at the seat of government” had been used in the construction of the Council House in Salt Lake City, and \$26,777.53 in local funds had been spent in the construction of the State House in Fillmore—contrary to earlier allegations that Brigham Young had squandered the \$20,000 (see items 661, 1031). Titled “Report to the President, Senate, and People of the United States of America, from the Legislative Assembly of Utah Territory,” it is dated December 21, 1854, and signed by Heber C. Kimball, President of the Council; Jedediah M. Grant, Speaker of the House; William Clayton, Secretary; and Thomas Bullock, Chief Clerk. It is reprinted in the *St. Louis Luminary* of April 7, 1855, the *Mormon* of April 21, 1855, 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. 422–23.<sup>2</sup>

During the legislature’s afternoon joint session on December 20, 1854, Albert Carrington, Hosea Stout, Samuel W. Richards, John L. Smith, and W. W. Phelps were appointed to draft memorials to Pierce and the US Senate, and the next morning Carrington presented the two memorials to the joint session, which adopted

them and ordered each printed in 300 copies. Also that morning the report was presented and adopted, and 300 copies of it ordered printed. The *Deseret News* charged \$15.25 each for printing the three pieces, so one might infer that items 942 and 943 were also broadsides about the same size as item 941. By January 2, Brigham Young had sent 100 of each to John M. Bernhisel in Washington and 50 of each to John Taylor in New York, Orson Spencer in Cincinnati, and Erastus Snow in St. Louis.<sup>3</sup>

*Item 940: USIC.*

**944** [An act in relation to common schools. Salt Lake City, 1854]

During the morning joint session on December 26, 1854, Orson Pratt, from the joint committee on education, reported “An Act in Relation to Common Schools,” which was received and fifty copies ordered printed. That day the *Deseret News* shop struck off 50 copies at a cost of \$21.87½. Two days later the bill was taken up in the joint session and finally passed, “with some amendments and long and tedious debates.”<sup>1</sup> The final version is 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. 287–89.

**945** *New year’s festival* [eagle ornament surrounded by stars] *will be given at the Social Hall by the governor and Legislative Assembly, in compliment to Judge Kinney—his associates—other United States officers of the territory—and Lt. Col. Steptoe of the U. S. Army—with the officers in his command—on Monday, January 1, 1855. Two p.m. H. C. Kimball, Lorenzo Snow, J. M. Grant, H. S. Eldredge, Saml. W. Richards: committee. Supper at 8. G. S. L. City, Dec. 27, 1854.*

Broadside 17 × 10.5 cm. Printed in blue and gold, embossed vinelike border.

**946** [Cannon with flags ornament] *New Year’s festival. January 1, 1855 Bill of fare. [29 lines] Dinner; at 8 o’clock, p.m. Supper at 12 p.m. Great Salt Lake City, Jan. 1, 1855. [Beehive ornament]*

Broadside 26 × 9 cm. Ornamental border, on blue paper.

Three copies of item 945 are known, one in the Brigham Young papers, a second pasted into the “Printing Sample Book” in the LDS Church History Library, and a third in the Hiram B. Clawson papers at the University of Utah. Each of these is on a sheet approximately 17 × 21.4 cm. folded to make four pages, with rounded corners, scalloped edges, and an embossed vinelike border and blue and gold print on the first page.

Brigham Young and the territorial legislature sponsored this New Year’s party to honor the federal appointees and Edward J. Steptoe and his officers (see

item 934). David Candland—although not mentioned on the invitation—bore the responsibility for putting it on.<sup>1</sup> The main floor of the Social Hall was used for dancing, with the basement—“beautifully studded with fir boughs, flags, banners, emblems, mottoes, and paintings”—reserved for dining. Heber C. Kimball opened the festivities at 3:00 p.m., cautioning that there would be a “total abstinence of all spirituous liquors,” and then, after prayer by J. M. Grant, organized the dance. Brigham Young, kept home by ill health, sent his regrets. At 4:00 p.m. Steptoe, Chief Justice John F. Kinney, and other officials were introduced, and at various times throughout the evening other dignitaries were introduced to the assembly. At a quarter past eight, dinner was announced. After dinner, Henry Maiben sang three songs, Orson Hyde delivered a speech, and Kinney spoke a few words. Dancing continued until 12:30 a.m., then supper, and at 1:15 a.m. Kimball called the house to order, Mainben sang “the Merry Mormons,” and Orson Hyde offered the benediction. Wilford Woodruff and Hosea Stout agreed that it was “the most splendid party ever got up in these mountains.”<sup>2</sup>

A copy of item 946 “was laid below each plate on the table.”<sup>3</sup> It lists four categories of food, arranged in three courses: four “Soups”; fifteen “Meats,” including “Roast Bear” and “Hares,” and six “Vegetables”; and “Pastry,” which included nineteen different deserts. It is reprinted in the *Deseret News* of January 11, 1855, from the broadside setting but without the ornaments. A single copy is known, pasted into the “Printing Sample Book.”

*Item 945:* Flake-Draper 5795d. USIC, UU. *Item 946:* USIC.

**947** *A general report (statistical and financial) of the Sheffield Conference of the Church of Jesus Christ of Latter-day Saints, for the year, 1854.* [Caption title] [Signed at end:] *Edward Bunker, Pastor. Matthew Rowan, President. John Memmott, Secretary.* [At foot of p. [13]:] *Edward Taylor, Printer, Orchard Street, Sheffield.* [1854?]

9[4] pp. 21.5 cm.

The last of five located Sheffield Conference reports (items 444, 488, 532, 582), this report was issued at the end of Matthew Rowan’s term as conference president (see item 857) and Edward Bunker’s term as pastor over the Sheffield, Lincolnshire, and Bradford conferences. It differs from the earlier reports in that it gives brief summaries of five meetings in Sheffield involving the leaders of the branches and conference officers—the first in the Bath Saloon, Victoria St., on January 22, 1854; the next three in the Devonshire Lane School Room on March 25–26, June 24–25, and September 23–24; and the last in the Devonshire Lane School Room and the Hall of Science, Rockingham Street, on December 23–24. Two tables on pp. [10–11] give the statistics for twenty-three branches in the conference. The book agent’s account on p. [13] shows the conference owing the *Millennial Star* office £56 6s. 3d., with books, cash on hand, and money due from the branches totaling the same amount.

Born in Maine on August 1, 1822, Edward Bunker converted to Mormonism in 1845, marched to California with the Mormon Battalion, passed through the Salt Lake Valley in 1847 en route to Winter Quarters, and came to Utah in 1850. Two years later he was called to the British Mission, where he served as president of the South Conference, pastor of the Sheffield, Lincolnshire, and Bradford conferences, and pastor in Scotland. In February 1856, he sailed for America with a company of emigrants and that summer led the third handcart company across the plains. Not long after returning home, he was chosen as bishop of the Ogden Second Ward, and in 1861 he was sent south, where he served as the bishop in Santa Clara and Bunkerville, Nevada. He died in Sonora, Mexico, on November 17, 1901.<sup>1</sup>

John Memmott, the conference secretary, was born in Yorkshire, February 2, 1823, was baptized into the Church in 1848, and served for several years as the book agent in the Sheffield Conference. In 1855 he emigrated to Utah and six years later settled in Scipio, Millard County, where he died on October 29, 1866.<sup>2</sup>

Flake-Draper 1952b. UPB.

**948** *Indbydelse til Guds Rige*. [Caption title] [Winged face ornament] [At foot of p. 4:] *Redigeret og udgivet af J. Van Cott. Trykt hos F. E. Bording*. [Copenhagen, 1854?]

4 pp. 21 cm.

**949** *Indbydelse til Guds Rige*. [Caption title] [At foot of p. 4:] *Redigeret og udgivet af J. Van Cott. Trykt hos F. E. Bording*. [First word, line 8 from the bottom, p. 1:] *Hør*. [Copenhagen, 1854?]

4 pp. 21 cm.

**950** *Indbydelse til Guds Rige*. [Caption title] [At foot of p. 4:] *Redigeret og udgivet af J. Van Cott. Trykt hos F. E. Bording*. [First word, line 8 from the bottom, p. 1:] *uden*. [Copenhagen, 1855?]

4 pp. 20.5 cm.

**951** *Indbydelse til Guds Rige*. [Caption title] [At foot of p. 4:] *Redigeret og udgivet af J. Van Cott. Trykt hos F. E. Bording*. [First word, line 8 from the bottom, p. 1:] 2. [Copenhagen, 1855?]

4 pp. 20.5 cm.

These are different editions of item 765. Textually they are essentially the same, and they are essentially the same as item 765 except for the last paragraph, which has been rewritten and expanded. Item 948 is the only edition that has an ornament between the caption title and main text. This ornament, 3 × 18 mm, consists of a round face centered in a pair of wings. Items 948 and 949 are largely line-for-line the same. Both cite the serial translation of Parley Pratt's *Voice of Warning*

in the *Skandinaviens Stjerne* at the bottom of p. 3, and both have no biblical references at the end of the main text on p. 4. On the other hand, item 948 begins the third from the last sentence on p. 4 with the word *Annam*, while item 949 begins this sentence with *Annammer*—the word employed in items 951 and the Hector C. Haight edition (item 1053). Item 950 omits this sentence—probably a misprint. Items 950 and 951 cite the Danish *Voice of Warning* at the bottom of p. 3, instead of the *Stjerne*. And, in the sentence following the citation, items 948, 949, and 950 employ the phrase *vil jeg sige Dig*, while item 951 and the Haight edition have *vil jeg fortælle Dig*. At the end of the main text, item 950 has the biblical references *Marc. 16, 16–18. Ap. G. 2, 36–47*, and item 951 and the Haight edition have *Matth. 28, 18–20; Marc. 16, 15–18; Ap. G. 2, 38–47*. It appears, therefore, that items 948–51 were printed in the order they are listed.

The Danish *Voice of Warning* (item 988) was first published about March 1855, so it seems probable that items 948 and 949 were printed before March 1855 and items 950 and 951 were printed after. The Scandinavian Mission printing account daybook has no entry for *Indbydelse til Guds Rige* in 1854 and only one in 1855, under February: “Inbydelse till Guds rike during the year 12000,” with a total printing cost of 66 rigsdaler.<sup>1</sup> One might guess that this entry includes both 1854 and 1855 editions.

The LDS Church has another edition, with the same caption title and at the end: *Redigeret og udgivet af J. Van Cott | Trykt hos F. E. Bording*. It is distinguished from items 948–51 by the word *Onde* as the first word, line 8 from the bottom, p. 1. It employs the word *Annammer* on p. 4, cites the Danish *Voice of Warning* on p. 3, uses the phrase *vil jeg fortælle Dig*, and has the references *Matth. 28, 18–20; Marc. 16, 15–18; Ap. G. 2, 38–47* at the end. It also differs from items 948–51 and the Haight edition at some points in the text. In lines 16–17, p. 1, for example, it has the phrase *retfærdig for Menneskene*, while items 948–51 and the Haight edition have *retskaffen for Menneskene*; and in line 28, p. 1, it has *som har fagt*, while the others have *der har fagt*. Most likely, therefore, this edition was issued by John Van Cott during his second term as mission president, 1860–62.

*Items 948–51: Flake-Draper 4221c–f. USIC.*

**952** ROBB, William? *Methodism | priestcraft exposed: | or, | who is the devil in the | pulpit?* | [1 line] | *By W. R. | Sydney: Published by the author. [1854?]*  
20 pp. 21.5 cm.

“W. R.” is undoubtedly William Robb, who was born in Scotland, on January 15, 1815, came to Sydney, Australia, with his wife and infant son about 1838, established a mercantile business, and was baptized into the Church by C. W. Wandell on Christmas Day 1851 (see items 630–31, 655, 815–16). Not long before he left Australia, he seems to have taken an unauthorized plural wife, and with his two wives and children he sailed on the *Lucas* in June 1857 with Absalom P. Dowdle and a company of Australian Saints. That December he settled

in Paragonah, Iron County, Utah. In 1862 he moved to Harrisburg, Washington County, and after the death of his second wife in 1873, he returned to Paragonah, where he died on September 26, 1897.<sup>1</sup>

Exactly when *Methodism Priestcraft Exposed* was published is not known, but the citations to the Sydney Presbyterian newspaper *Christian Herald* suggest it was late in 1854. The tract opens with references to various anti-Mormon assaults and then attacks certain Methodist teachings and contrasts them with the Mormon positions, quoting extensively from William Enfield's *The History of Philosophy*. It refers to three sermons by "the Rev. Dr. F., Pitt-street," in the *Christian Herald* of July 29, August 13, and August 26, 1854, which seem to contradict each other—the first opposing the Mormon concept of an anthropomorphic God. It defends the character of Joseph Smith, condemns the use of Frederick Marryat's novel *Narrative of the Travels and Adventures of Monsieur Violet* for information about the Mormons, and reprints a summary of William M. Daniels's account of Smith's murder from Charles Mackay's *The Mormons: or Latter-day Saints* (see item 261).<sup>2</sup> Using the familiar arguments, it defends the doctrine of plural marriage and, referring to the marriage at Cana, remarks: "It would not shock our nerves if the marriage of Canaa be fulfilled, and (Christ) should have Mary, Martha, and the other Mary, whom Jesus loved, then he might see his seed when the work of the Lord was prospering in his hand." It inserts a 44-line poem on p. 14, followed by a response to a letter in the *Christian Herald* of April 30, 1854. The tract closes with an appendix that includes an excerpt from John Haven's letter reporting his son Jesse's interview with Matilda Davison (see items 77, 80, 169), some affidavits and statements about John C. Bennett (see items 156–57), an excerpt from the speech of O. H. Browning (see item 585), and quotations from Henry Caswall's *The Prophet of the Nineteenth Century* and Truman Smith's *Speech of Mr. Smith . . . Delivered in the Senate of the United States, July 8, 1850* (see items 514–15, 578, 585).

Flake-Draper locates a single copy of *Methodism Priestcraft Exposed*, at the Salt Lake Public Library. But the Salt Lake Public copy went missing sometime between 1995 and 2002, and at present the only known copy is in private hands.<sup>3</sup>

Flake-Draper 5368a.

**953** ROUTLEDGE, John. *A companion for the Bible, or important scripture references, to prove a few of the first and leading principles of the Church of Jesus Christ of Latter Day Saints, to be true. By Elder John Routledge. 1854.*

24 pp. 12.5 cm.

At the time of the 1851 British census, John Routledge (or Rutledge), a native of Durham County, was a coal miner living in Shincliffe, Durham, with his wife, Elizabeth, and four children. Four years later, on April 22, 1855, he, Elizabeth, and five children, sailed from Liverpool with a company of Mormon emigrants and upon arriving in America, settled in Madison County, Illinois, where his brother—also a coal miner—had located a year earlier. For the rest of his life, John



Routledge lived in Madison County, until his death in North Alton on August 25, 1894, at age seventy-one.<sup>1</sup>

Routledge asserts in the introduction (pp. [3]–6) that he published his book “owing to the present opposition and false statements of wicked and evil designing men,” and he has three footnotes referring to hymns in “John Wesley’s Hymn Book” and “John Wesley’s 94 Sermons.” One might guess that he had left the Methodists to join the Mormons, and, about the time he composed his book, he was being pursued by his former congregation.

Following the introduction, the first section (pp. [7]–17), headed *Scripture References*, has several hundred biblical proof texts arranged under twenty-two headings. Eight of these topics—“On the Gospel,” “Antiquity of the Gospel,” “Apostacy of the Jews,” “Apostacy from the Primitive Church,” “Restoration of the Church and Kingdom of Christ in the last days,” “Book of Mormon,” “The Melchizedeck Priesthood,” and “The God of Israel,”—with essentially all of their citations, are from the 1842 or 1848 edition of Lorenzo D. Barnes’s *Very Important References* (items 152, 397). The citations in two others—“On Baptism” and “Laying on of hands for the gift of the Holy Ghost”—seem to have come, in part, from the broadside *Latter-day Saints’ Faith* (item 648). The sources are unclear for the remaining twelve topics—“On Faith,” “Baptism for the Remission of Sins,” “Baptism by Immersion,” “Laying on of hands for the Healing of the Sick,” “The gift of the Holy Spirit and power of Godliness,” “The Gentiles will be cut off,” “A work later than the days of the Apostles,” “Man the Image of God,” “Necessity of the Gospel being revealed in the last days,” “The literal Resurrection of the Body,” “Christ’s second coming to his kingdom in power and great glory,” and “Christ’s Millennial Reign on the Earth.” Next are “Books quoted in the Old and New Testament and not to be found in the Bible” (p. 18) and “Chronology of Time” (p. [19]), both from Barnes’s *References*—the latter with “Since Christ” adjusted to 1854. These are followed by James H. Flanigan’s Fourteen Articles of Faith (pp. [20]–21) (see items 405, 431, 469–70, 471, 615, 644–47, 648, 815–16); the hymn “Jesus Mighty King in Zion,” which had been in the Mormon hymnal since 1835 (p. [22]); and a “Catalogue of Works . . . for sale at their General Repository and Millennial Star Office . . . and at William Cook’s, 35, Jewin-Street, City, London” (pp. [23]–24). Cook’s name here is perplexing since T. C. Armstrong replaced him as book agent in October 1851 (see items 545, 620), yet the catalogue includes the *Seer*, Lucy Smith’s *Biographical Sketches*, John Lyon’s *Harp of Zion*, and the *Journal of Discourses*. Unusual for a Mormon book is the winged angel blowing two trumpets on the last page. Where the book was published is not known.

Flake-Draper 7435. USIC.

**954** SLOAN, Edward Lennox. *The bard’s offering: a collection of miscellaneous poems.* By Edward L. Sloan. Belfast: J. Reed, Victoria Street; G. Phillips and Son, Bridge Street. 1854.

[i–ii][i]–[iv][1]–118[2] pp. 18.5 cm. Double ruled border on each printed page.

Edward L. Sloan was born in Down County, Ireland, on November 9, 1830, joined the Church in 1853, and served as the president of the Belfast, Sheffield, and Liverpool conferences and as an assistant editor of the *Millennial Star* before immigrating to Utah in 1863. He was an assistant editor at the *Deseret News* and *Salt Lake Daily Telegraph* and in 1866 began the *Evening Curtain*, a combination newspaper and program for the Salt Lake Theater. In 1870 he and William C. Dunbar founded the *Salt Lake Daily Herald*, which he edited until his death on August 2, 1874. He published the 1869 *Salt Lake City Directory and Business Guide* and the 1874 *Gazeteer of Utah and Salt Lake City Directory*. His song “For the Strength of the Hills” is still in the hymnal.<sup>1</sup>

Sloan’s book of poems, although strictly not a Mormon work, is included here because of his subsequent publishing activities. It collates: title page (p. [i]), with the verso blank; preface (pp. [i]–ii); dedication page (p. [iii]), with the verso blank; forty poems (pp. [1]–114); notes (pp. 115–18); and contents and errata (pp. [119–20]), with *James Reed, Printer, Victoria Street, Belfast* at the foot of p. [120]. The only known copy is bound in black textured cloth with a ruled and ornamental border in blind on the covers, the title in gilt on the front cover, and yellow coated endsheets. The poems cover a variety of topics, and a number of them treat religious themes, but none explicitly mention Mormonism or the Latter-day Saints. The dedication on the third leaf is to William Sharman Crawford, a prominent Irish politician.<sup>2</sup> Sloan published a few poems in the *Millennial Star*, one of which, “Religion,” in the *Star* of November 6, 1858, was taken from his book.<sup>3</sup>

Flake-Draper 7755. USIC.

**955** SNOW, Lorenzo. [2 lines] *The only way to be saved*. [1 line] *An explanation of the first principles of the doctrine of the Church of Jesus Christ of Latter-day Saints*. By Lorenzo Snow, missionary from America, and president of the Italian, Swiss, and East India missions. Sydney: Re-published by A. Farnham. 1854.

[i–ii][1]–8[2] pp. 21.5 cm.

This pamphlet collates: title page (p. [i]), with the verso blank; main text (pp. [1]–8); p. [9] blank; and *The Latter Day Saints’ Belief* (p. [10]). The last leaf is conjugate with the title leaf and hence is intrinsic to the pamphlet. *The Latter Day Saints’ Belief* is textually identical to the Hull broadside of the same title (item 647), except for a few improvements in punctuation and the lines *our Room, every Sunday Morning at 11 o’clock, Afternoon at 3, and in the Evening at 7 o’clock,—King-street East, Sydney* added in the blank space at the end. The main text is a reprint of the second or later state of the 1851 London edition of the *Only Way to Be Saved* (item 639). Precisely when Augustus Farnham published the pamphlet is unclear (see items 815–16).

Like *Methodism Priestcraft Exposed* (item 952), Flake-Draper locates a single copy of item 955, at the Salt Lake Public Library. But the Salt Lake Public

Library copy, which was bound with *Methodism Priestcraft Exposed*, disappeared sometime between 1995 and 2002, and at this point the only located copy of item 955 is in private hands.<sup>1</sup>

Flake-Draper 8217.

**956** [An act in relation to search warrants. Salt Lake City, 1855]

During the afternoon session of the House of Representatives on January 3, 1855, Lorenzo Snow, chairman of the committee on judiciary, reported back “An Act in Relation to Search Warrants,” which was read and received, and 50 copies ordered printed “for the use of both Houses.” That day, the *Deseret News* printed 50 copies at a cost of \$13.75. Five days later, in the joint session, E. T. Benson moved that the bill “not pass its first reading, and that no further legislation be had on the subject this session,” which carried by one vote.<sup>1</sup>

**957** [Report of the Committee on the Compiled Laws. Salt Lake City, 1855]

At the afternoon joint session on January 8, 1855, George A. Smith, “the committee appointed to compile and arrange the laws, presented a schedule of acts, resolutions and memorials, amended, repealed, obsolete, or superseded; and also those acts, resolutions and memorials, proposed to remain, and constitute the new book of laws. On motion of Mr. Dame, the report was received, and 50 copies ordered to be printed.” The *Deseret News* printed the report in 50 copies, at a cost of \$156.75 (see item 999).<sup>1</sup>

**958** [An act in relation to the penitentiary. Salt Lake City, 1855]

On January 11, 1855, during the morning joint session, J. W. Cummings, chairman of the committee on the penitentiary, reported “An Act in Relation to the Penitentiary,” which was received, ordered printed in 50 copies, and laid over to January 15. The *News* printed the 50 copies and charged the territory \$21.87½. The joint session passed the act on the 15th with several amendments, and the final version appears 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. 272–73.<sup>1</sup>

**959** *Report of the Glasgow conference of the Church of Jesus Christ of Latter-day Saints, held in the Mechanics' Institution Hall, Canning Street, Calton, Glasgow, 31st December, 1854, and 1st January, 1855. Edward Martin, President. John G. Lynch, Secretary. Glasgow.—MDCCCLV.*

8 pp. 21.5 cm.