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committee appointed to compile and arrange the laws, presented a schedule of acts, resolutions and memorials, amended, repealed, obsolete, or superseded; and also those acts, resolutions and memorials, proposed to remain, and constitute the new book of laws.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).

#### **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.

The last of nine located Glasgow Conference reports (see items 404, 813), this report opens with two tables on p. [2] giving statistical and financial summaries for the last half of 1854, followed by a farewell address by Edward Martin, the conference president, who was about to assume the pastoral charge of the Newcastle-upon-Tyne, Hull, and Carlisle conferences. It includes a brief summary of a meeting on December 30 and more detailed minutes of two meetings on the 31st and one on the 1st. The book agent's account on the last page shows a mere £12 19s. 5½d. owing the *Millennial Star* office.

John G. Lynch, the new conference secretary, was the younger brother of Patrick Lynch, who baptized him into the Church in 1850 (see item 650). Born in County Roscommon, Ireland, May 24, 1833, John Lynch immigrated to Utah with his brother in 1855, settled in Salt Lake City, and was the clerk of the probate and county courts when he died on November 15, 1860.<sup>1</sup>

Flake-Draper 1927a. UPB, USIC.

**960** JONES, Dan. *Traddodir darlithiau gan Capt. Jones, yn neuadd y Saint, Heol Orange, Abertawy.* [Caption title] [Lectures to be delivered by Capt. Jones, in the Saint's hall, Orange Street, Swansea] [At foot of p. 4:] *Argraffwyd gan D. Jones, Abertawy.* [Printed by D. Jones, Swansea.] [1855]

4 pp. 17.5 cm.

Flake-Draper 4479. Dennis 86. CSmH, UPB, USIC, UU, WsN.

**961** Constitution and by-laws of the Typographical Association of Deseret: Organized January 13, 1855. G. S. L. City: Printed at the Office of the Deseret News. 1855.

6 pp. 16 cm. On blue paper.

The evolving Utah printer's guild reached a new level of formality with *Constitution and By-Laws of the Typographical Association of Deseret* (see items 666, 745, 776, 802). One year earlier, Arieh C. Brower and eight others had petitioned the territorial legislature to incorporate "a Typographical Fraternity," but the lateness of the session kept the legislature from acting on it. Now the printers moved to formalize the guild without benefit of legislative action. On Saturday evening, January 13, 1855, they met at the *Deseret News* shop, adopted a constitution, and elected officers: Phineas H. Young, president; James McKnight, first counselor; Brigham H. Young, second counselor; George Q. Cannon, clerk; John G. Chambers, assistant clerk; John B. Kelly, librarian. Albert Carrington and eleven others were chosen "Honorary Counselors."

Arranged in six articles following a preamble, the constitution names the guild the "Typographical Association of Deseret"; identifies three classes of members, "active," "corresponding," and "honorary"; restricts active members to "Professors of the Typographical Art, permanently residing in Great Salt Lake City, and of

## CONSTITUTION

AND

### BY-LAWS.

OF THE

## TYPOGRAPHICAL ASSOCIATION

OF

#### DESERET:

Organized January 13, 1855.

G. S. L. CITY: Printed at the Office of the Descret News, 1855. good standing in the Church of Jesus Christ of Latter Day Saints" and corresponding members to those living in other cities; assesses an admission fee of \$2.50 for active members and \$2.00 for corresponding members, and monthly dues of 25¢ for active members; provides that members guilty of "immoral conduct" may be expelled by a two-thirds vote of the members present after "a fair, and impartial trial"; lists the officers; and specifies monthly meetings on the first Wednesday and an "Anniversary Meeting" once a year. Sixteen names are printed at the end: Phineas H. Young, James McKnight, Brigham H. Young, Geo. Q. Cannon, John G. Chambers, John Davis, John B. Kelly, Joseph Bull, George Hales, William M. Cowley, Matthew Wilkie, Henry A. Ferguson, Horace K. Whitney, Jacob F. Hutchinson, William W. Phelps, and Almon W. Babbitt. One of the copies at the LDS Church omits Babbitt's name and adds the initial F to Wilkie's name. The other Church copy and the one at Yale include Babbitt's name, which, in both instances, appears to be partially effaced.

In spite of the official name, the *News* usually referred to the guild as the Desert Typographical Association when it reported the monthly meetings.<sup>3</sup> Only for a year did the 1855 constitution remain in force. At a meeting of the association on January 3, 1856, James McKnight, John S. Davis, and Benjamin Allen were appointed to revise the constitution, and at a "special meeting" on February 22 the association adopted a new one. Now in five articles, it changed the name of the association to the Deseret Typographical and Press Association, expanded the list of officers, eliminated the categories of corresponding and honorary members, dropped the requirement that active members be members of the LDS Church in good standing, eliminated the provision for expelling members guilty of "immoral conduct," dropped the admission fees, and changed the dues to 50¢ quarterly, except for "those on missions." The new officers were: Phineas H. Young, president; James McKnight, first counselor; John S. Davis, second counselor; John G. Chambers, clerk; William G. Mills, assistant clerk; George D. Watt, reporter; Wilford Woodruff, assistant reporter; John B. Kelly, librarian; Brigham H. Young, treasurer; George Hales, first attendant; Benjamin Allen, second attendant; and John M. Bollwinkel, third attendant. All members of the Typographical Association of Deseret were "retained" as members of the Deseret Typographical and Press Association, and "about thirty new names were presented for membership, which were unanimously received."<sup>4</sup>

Flake-Draper 9066b. CtY, USIC.

**962** JONES, Dan. *Yr arweinydd i Seion. Gan Capt. D. Jones.* [Caption title] [The guide to Zion. By Capt. D. Jones.] [Swansea, 1855] 16 pp. 17.5 cm.

Flake-Draper 4463. Dennis 87. CSmH, UPB, USIC, UU, WsCC, WsN.

**963** [Placard advertising preaching by Elder Lloyd on January 21, 1855. Southport? 1855?]

John S. Fullmer handed the pastoral duties in the Manchester, Liverpool, and Preston conferences to George D. Grant in January 1855, and that month he visited some of the local branches as he prepared to return to Utah (see item 978). On Saturday, January 20, he went to Southport and on Sunday attended the afternoon and evening meetings. "There was an appointment placarded for an old Elder by the name of Lloyd to preach," he writes in his journal.

The text was, "I[s] the book of Mormon a revelation from God." Elder Lloyd sent word that he was in a very careless way, and cared but little about coming to meeting, and that he declined to preach that night. So they the other Elders of course thought they must have me to preach; and I thought I would comply, especially as they expected something clever, as I "came from the same country where the book of Mormon was found."

When he got up to speak, Fullmer discovered that a copy of the Book of Mormon was not available, so he focused on the testimonies of the three and eight witnesses and, feeling that he "had sustained the position that the Book of Mormon was a Revelation from God, according to the announcement on the Bill," proceeded to speak about the events associated with the book, "viz.—that Joseph was a Prophet of God; that the Angel, according to John's Revelation had committed the Everlasting Gospel to him with the Holy Priesthood, at a time when it was not found in any nation, kingdom, tongue, or people."

**964** [Eagle ornament] *Judiciary party*. [Scales ornament] *Mr.* [broken underline] and ladies are respectfully invited to attend a complimentary party at the Union Hotel, on Tuesday, Jan. 23, at 4, p.m. Committee: W. I. Appleby, R. T. Burton, W. C. Staines. G. S. L. City, Jan. 22, 1855.

Broadside  $15.5 \times 10.5$  cm.

The only located copy of this invitation, addressed to Daniel H. Wells, is on white stiff paper with scalloped edges and rounded corners,  $15.5 \times 21$  cm, folded to make four pages, with print on only the first page. Hosea Stout attended the party and summarized it in his diary. About fifty men and "some 70 ladies" were present, including the territorial judges, the "practicing attorneys," E. J. Steptoe, the Twelve, "some few invited guests," and the First Presidency—except Brigham Young, who was ill. After Orson Hyde opened with prayer and Leonidas Shaver delivered a speech, dancing commenced and was "briskly kept up" until midnight, when supper was served. At 3:00 a.m. the party "broke up," all having "enjoyed themselves extreemly well."

William I. Appleby was the clerk of the territorial supreme court, Robert T. Burton the sheriff of Salt Lake County, William C. Staines the territorial librarian—and in about two years a partner with David Candland in the Globe Coffee and Dining Rooms (see items 945–46, 969, 972, 974–76, 1010). The Union Hotel was located on the northeast corner of Third West and Second North. David Wilkin opened it in February 1854. An ad for it in the *Deseret News* of August 3, 1854,

noted that "private parties wishing supper, can be accommodated in mass or separately." The building was converted into a school by Orson Pratt in 1860 and subsequently housed the Deseret University and the Deseret Hospital.<sup>2</sup>

USIC.

965 Annual festival. [Press vignette with radiating lines] The first anniversary of the Typographical Association of Deseret, will be held in the Social Hall, on Friday, Feb. 2, to commence at three o'clock p.m.,—to which you are respectfully invited. Committee of arrangements: P. H. Young, G. Hales, J. MacKnight [sic], J. Bull, B. H. Young, J. B. Kelly. Dinner at seven: refreshments at twelve—p.m. \$5 per couple---extra lady 50c. Carriages will be in attendance. Guests are requested to be in prompt readiness. G. S. L. City, Jan. 25, 1855.

Broadside  $18.5 \times 11.5$  cm. Printed in green and blue.

**966** Original songs, composed for the first annual festival of the Typographical Association of Deseret. February 2, 1855. [At head of left column:] The art of printing. By John Davis. [At head of right column:] The press. By Miss E. R. Snow. [Salt Lake City, 1855]

Broadside  $26 \times 16$  cm. Text in two columns, ornamental border, on yellow paper.

Two copies of the invitation are known, one in the Brigham Young papers at the LDS Church, the other in the Hiram B. Clawson papers at the University of Utah. Each is printed in green and blue on a sheet of white laid paper approximately  $18.5 \times 23$  cm, folded to make four pages with print only on the first page. The copy in the Brigham Young papers, addressed to him, has the line \$5 per couple--extra lady 50c replaced with Complimentary.

Phineas H. Young, James McKnight, Brigham H. Young, and John B. Kelly were officers in the newly formed Typographical Association of Deseret, and George Hales and Joseph Bull were members (see item 961). Although the printers had sponsored at least four earlier parties (see items 666, 745, 776, 802), this one was the first since the association's formal organization on January 13, 1855—hence the "first annual festival." Attended by the First Presidency, George A. Smith, and C. C. Rich, the party opened at 5:00 p.m. with the dance, and at 7:00 John G. Chambers delivered the principal address. Henry Maiben sang Eliza R. Snow's "The Press," and dinner was served at 7:30. Dancing continued after dinner until 11:00, when Maiben led the "Typographical corps" in singing John S. Davis's "The Art of Printing" and Chambers related some "humorous anecdotes." Maiben sang a "comic song" at about midnight, and at 2:00 a.m. C. C. Rich dismissed the party.

*Original Songs* contains Davis's and Snow's songs, with Davis's in the left column and Snow's in the right column. Davis's piece is in three 12-line verses

with a 4-line chorus, to be sung to the tune of "Teddy the Tyler." Its first four lines: "I've been a Printer pretty long, / And whether it be right or wrong, / I feel to-night to sing a song / About the Art of Printing." Eliza's is in four 12-line verses, to be sung to the tune of "The Sea." Its first four lines: "The Press—the Press—the Printing Press— / A noble Art the world to bless: / It wields the products of the pen— / The truths of God, and the crafts of men." The version of her song in the Deseret News's report of the festival is different at certain points from the version in the broadside. Davis's song is reprinted in the report from the broadside setting.

Phineas H. Young, brother of Brigham Young and father of Brigham H. Young, was born in Massachusetts on February 16, 1799, converted to Mormonism in 1832, worked in the Kirtland print shop, and came to Salt Lake Valley with the pioneer company in 1847. He served as the bishop of the Salt Lake City Second Ward from 1864 to 1871 and died in Salt Lake City on October 10, 1879.<sup>2</sup>

*Item 965:* Flake-Draper 9066a. USIC, UU. *Item 966:* Flake-Draper 9066c. USIC.

**967** HAVEN, Jesse. [On the first principles of the gospel, in Dutch. Cape Town, 1855]

**968** HAVEN, Jesse, William Holmes Walker, and Leonard Ishmael Smith. *A warning to all.* [Signed at end:] *Jesse Haven, William Walker, Leonard I. Smith, Elders in the Church of Jesus Christ of Latter-day Saints, and Especial Witnesses to the Cape of Good Hope.* [Cape Town, 1855?]

2 pp. 21 cm.

In a report to Brigham Young of November 1, 1854, Jesse Haven mentioned his Dutch edition of *A Warning to All* and commented that he would like to do "considerable printing" in Dutch but had not been able to "for want of means" (see item 907). He further noted that Thomas Weatherhead had translated "a small tract [he] wrote on the first principles of the Gospel," which he expected to get printed "in a few days." His summary of his mission makes it clear that this "small tract" was *On the First Principles of the Gospel* (item 826). But "a few days" stretched into two months, undoubtedly because of a "want of means," and not until December 27 did he take Weatherhead's translation to a printer in Cape Town. Fifteen days later he and Weatherhead corrected the proof, and on January 30 he picked up 1,000 copies. During the latter part of February, he and Richard Provis put the tract to heavy use during a nine-day visit to the Dutch-speaking inhabitants of Paarl and Malmesbury. Like his other Dutch pieces, no copy of this one is extant.

At the time he obtained the Dutch tract from the printer, Haven also ordered a second edition of 500 copies of his *A Warning to All*, and on February 8 he picked up the new edition (see item 830).<sup>5</sup> The two editions are distinguished by the word *Special* or *Especial* just preceding the word *Witnesses* at the end, and

the edition with *Especial* capitalizes two words, corrects six spelling or punctuation errors, and introduces a misprint, so one might guess it is the second. Following the format of the other edition, it is a single sheet with the page number 2 on the verso.

Item 968: Flake-Draper 3892b. USIC.

969 Life Guards assembly. [4 lines] [Eagle ornament] A military assembly of the Battalion of Life Guards will be held in the Social Hall, on Monday, Feb. 12, to commence at two o'clock, p.m.,—to which you are respectfully invited. Committee of arrangement: Maj. R. T. Burton, [eight names in two columns:] Capt. A. Cunningham, Lieut. B. Stringham, [ditto] J. M. Simmons, Serj. Geo. Nebeker, Capt. Lot Smith, Lieut. E. Hanks, [ditto] H. M. Johnson, Serj. H. S. Beatie. Dinner at Seven. Refreshments at Twelve—p.m. \$4 per couple—every additional lady \$1. G. S. L. City, Jan. 31, 1855.

Broadside 17 × 10.5 cm. Embossed vinelike border.

The Battalion of Life Guards was created by the first territorial legislature as "an independent battalion" of the Nauvoo Legion, "not attached to any brigade or division," "subject at all times to the call of the Governor and Lieutenant General," with the authority to "adopt such rules for the regulation of equipage, size of horses, uniform, or any rules for the benefit of the corps, that will not contravene any legislative enactment, and subject to the approval of the Lieutenant General." Unique to Salt Lake County, its purpose was to protect the principal city and the leaders of the LDS Church. Robert T. Burton was its commanding officer at the time item 969 was issued.<sup>1</sup>

Two copies of the invitation are located: one, at the Daughters of Utah Pioneers Museum, printed in black on cardstock with an embossed vinelike border and pointed scalloped edges; the other, in the Hiram B. Clawson papers at the University of Utah, printed in green on a sheet approximately  $17 \times 21$  cm. with scalloped edges and rounded corners, folded to make four pages with print and the embossed border on the first page.

A report of the party is in the *Deseret News* of February 22, 1855. "Invited guests" included the First Presidency, Daniel H. Wells, the lieutenant general, and Hiram B. Clawson, acting adjutant general. The Social Hall was decorated "expressly for the occasion" with circles of sabers, rifles, and flags. David Candland—who seems to have been everybody's chef of choice—prepared the dinner (see items 945–46, 972, 974–76, 1010, 1050), and H. C. Kimball, D. H. Wells, and J. M. Grant delivered "felicitous addresses."

Andrew Cunningham was born in West Virginia, on October 21, 1816, converted to Mormonism about the time the Saints moved to Nauvoo, and came to Salt Lake Valley in 1848. He served as acting bishop of the Salt Lake Fifteenth Ward while Nathaniel V. Jones was in India and then as bishop, 1859–68. He was a Salt Lake County deputy sheriff under Robert T. Burton and a member

of the Salt Lake City council. He died at his home in the Fifteenth Ward on March 2, 1868.<sup>3</sup>

Briant Stringham, born in New York, March 28, 1825, came to the Valley in 1847 with the original pioneer company, served on the Salt Lake City council and as probate judge of Cache County, and for fifteen years managed the tithing stock of the Church. He died in Salt Lake City on August 4, 1871.<sup>4</sup>

George Nebeker, born in Delaware on January 22, 1827, made the trek to Utah in 1847 and that December was baptized into the Church. Two years later he went to southern Utah with Parley Pratt's exploring company. He presided over the Sandwich Islands Mission, 1865–73, and for a number of years was a member of the Salt Lake Stake high council. He died in Salt Lake City on December 1, 1886.<sup>5</sup>

Lot Smith is famous for burning the Utah Expedition's supply trains. Born in New York on May 15, 1830, he marched to California with the Mormon Battalion and, upon coming to the Valley, settled in Farmington. He served in the British Mission, 1869–71, and in 1876 went to Arizona to colonize the Little Colorado, where he was appointed stake president in 1878. On June 21, 1892, he was killed by Indians near Tuba City; ten years later he was reinterred in Farmington.<sup>6</sup>

Ephraim K. Hanks is best known for his part in the rescue of the Martin and Willie handcart companies. Born on March 21, 1826, in Ohio, he went to sea at a young age, came to Nauvoo just before the exodus, joined the Mormon Battalion, and in 1848 settled in Mill Creek. He carried the mails for several years and was active in the Walker and Black Hawk wars. Eventually he made his home in Wayne County, where he served as a patriarch. He died in Wayne County on June 9, 1896.<sup>7</sup>

Henry M. Johnson, born in Indiana on July 12, 1821, moved with his mother to Jackson County, Missouri, in 1832 and was baptized into the Church the following year. He enlisted in the Mormon Battalion and reached the Salt Lake Valley in 1848. In 1856 he was called to Carson Valley but en route became sick and returned to Salt Lake City, where he died on March 20, 1857.8

USIC, USID.

**970** SNOW, Erastus. *En sannings-röst, till de uppriktiga af hjertat.* [1 line] *Om evangelii första grundsattser eller herrans väg till att frälsa menniskorna.* [Caption title] [Signed on p. 16:] *Erastus Snow.* [At foot of p. 16:] *Udgivet af J. Van Cott. Trykt hos F. E. Bording.* [Copenhagen, 1855?]

16 pp. 21.5 cm.

Item 970 seems to be the first Swedish edition of Erastus Snow's *En Sandheds-Røst* (see items 516, 768, 800, 902–6). John Van Cott reported to F. D. Richards on January 3, 1855, that they had baptized "over 140 since the 6th of April" in Sweden and had organized the Stockholm Conference. "As the printed word is a prominent means by which the truth can be circulated," he continued,

"I am now having the *Voice of Truth* translated into Swedish, and shall have 2000 copies printed expressly for Sweden, and I trust they will be productive of much good." That item 970 is indeed this edition is supported by the existence of two Swedish editions published by Hector C. Haight and two later issues by Van Cott, one dated 1860, and the other dated 1861 and labeled "4. Upplagan" (see items 1134, 1135).

Flake-Draper 8193a. USIC.

**971** JONES, Dan. *Llofruddiad Joseph a Hyrum Smith!* [Caption title] [Assassination of Joseph and Hyrum Smith!] [At foot of p. 16:] *Argraffwyd a chyhoeddwyd gan D. Jones, Abertawy.* [Printed and published by D. Jones, Swansea.] [1855]

16 pp. 17.5 cm.

Flake-Draper 4477. Dennis 88. CSmH, UPB, USIC, UU, WsN, WsS.

972 Complimentary party of the police of Great Salt Lake City, to the First Presidency, Mayor, City Council, and citizens of G. S. L. City: to be given at the Social Hall, on Friday, Feb. 9, 1855; to which yourself and ladies, are respectfully invited: two p.m. Committee of arrangements: Capt. L. W. Hardy, E. F. Sheets, Wm. Derr, Thomas Hall, Thos. McKenzie. Dinner at 6—supper at 11—p.m. [Hand pointing] Col. J. C. Little's carriages will call for you. G. S. L. City, Feb. 5, 1855.

Broadside  $16 \times 10$  cm. Embossed ornamental border.

Two copies of this invitation are located, in the Brigham Young papers at the LDS Church and Hiram B. Clawson papers at the University of Utah. Each is on a sheet approximately  $16 \times 20$  cm, folded to make four pages with an embossed ornamental border on each page and print on the first page. "Press of business" kept the editor of the *Deseret News* from attending the party "except for a short time," but he reported that David Candland served the "splendid supper" (see items 945–46, 969, 974–76, 1010, 1050), Brigham Young and Jedediah M. Grant delivered speeches, and all "participated in the dance, and the enjoyment of the occasion with unmixed gratification."

Elijah F. Sheets was a member of the city council, and Leonard W. Hardy was the first Salt Lake City police captain.<sup>2</sup> Born in Massachusetts on December 31, 1805, Hardy was baptized into the Church in 1832, came to England in 1845, where he presided over the Preston Conference, and arrived in Utah in 1850. In 1856 he was called to be the bishop of the Salt Lake City Eleventh Ward, and that October he was chosen first counselor in the Presiding Bishopric, an office he held until his death in Salt Lake City, July 31, 1884.<sup>3</sup>

Thomas Hall, born in Liverpool on September 1, 1816, converted to Mormonism in 1840, immigrated to Nauvoo four years later, and crossed the plains to Utah in 1851. Settling first in Salt Lake City, he moved to Cache County at the

end of the decade and then in 1866 to St. George, where he died on June 8, 1894. His obituary notes that he served in the Salt Lake City police.<sup>4</sup>

William Derr was born in Philadelphia on October 28, 1813, was baptized by Benjamin Winchester in 1840, and made the trek to Utah about 1851. He was a comb maker in Pennsylvania and Utah, and in 1856–57 served as the foreman of the territorial House of Representatives. He died in Salt Lake City in October 1897.<sup>5</sup>

Thomas McKenzie was born in Ireland on September 29, 1813, joined the Church in 1843, and came that year to Nauvoo. In 1848 at Winter Quarters he was called on a mission to the states and for several years managed the Mormon immigration at New Orleans and St. Louis. He made the trek to Salt Lake City in 1852, settled there for about five years, and then moved to Utah County. In late 1859 and early 1860 he was prominently involved in a series of seventies' conferences in Utah County, and at that point he seems to disappear from the record.<sup>6</sup>

Flake-Draper 2467a. USIC, UU.

**973** Zion's workmen | pic-nic. | Mr. [broken underline] and ladies | are respectfully invited to attend a pic-nic party to be given in the | Social Hall, | on Tuesday evening, 13th instant, at 2 o'clock, p.m. | Managers: | D. H. Wells, T. O. Angel [sic], A. H. Raleigh, | D. Mackintosh, Jno. Sharp, Thos. Tanner, | Nathan Davies, Wm. F. Cahoon. | G. S. L. City, Feb. 5, 1855. \$1,50 per couple.

Broadside  $6.5 \times 9.5$  cm. On slick cardstock.

A single copy of this invitation is known, addressed to Brigham Young, in his papers at the LDS Church. A variant is also in his papers, printed largely from the same setting, also on cardstock of the same size, with the sixth line replaced by *on Wednesday evening, 14th instant, at 2 o'clock, p.m.*, the ninth and tenth lines replaced by *Miles Romney, B. T. Mitchell, Wm. Ward,* | *F. Kesler, A. N. Hill*, and the price blacked out. Apparently this was an earlier version that was discarded when the event was rescheduled. The *Deseret News* does not mention the party other than noting that theatrical performances were suspended because the Social Hall was "occupied by parties during most of the evenings for two or three weeks." Wilford Woodruff attended it and recorded that it "lasted till after midnight" and he "had a good time" (see item 642).

Daniel H. Wells was the superintendent of public works, Truman O. Angell the Church architect, John Sharp the supervisor of the temple stone quarry, Thomas Tanner the foreman of the public works blacksmith shop, and Nathan Davis the supervisor of the machine shop.<sup>2</sup> Sharp, born in Scotland on November 9, 1820, came to Utah in 1850 and was appointed bishop of the Salt Lake City Twentieth Ward in 1856. Ultimately one of Utah's wealthiest men, he was a subcontractor with Brigham Young on the Union Pacific railroad, a director of the Union Pacific, and a director of ZCMI and the Deseret National Bank. In 1885 he was indicted for unlawful cohabitation and, to avoid prison, pled guilty, paid a fine, and promised

to obey the law—for which he was condemned and required to resign as bishop. He retained his standing in the Church and community, however, and was praised at the time of his death in Salt Lake City, December 23, 1891.<sup>3</sup>

Thomas Tanner was born in Gloucestershire, England, on March 31, 1804, immigrated to America in 1831, joined the Church in New York in 1841, gathered to Nauvoo, and traveled to Utah with the pioneer company. In 1848 he brought his family to the Valley and settled in Salt Lake City. Seven years later, on August 2, 1855, he died in Salt Lake City, the result of a fall two days earlier.<sup>4</sup>

Nathan Davis was born in Ohio on October 2, 1814, and was baptized into the Church by his brother-in-law, Edwin D. Woolley, in 1850. Making the trek to Utah the following year, he served several terms on the Salt Lake City council and for fourteen years as the bishop of the Salt Lake City Seventeenth Ward. He died in Salt Lake City on December 29, 1894.<sup>5</sup>

William F. Cahoon, born in Ohio on November 7, 1813, was baptized in Kirtland by Parley P. Pratt in 1830, marched with Zion's Camp, and was chosen for the First Quorum of Seventy when it was organized the following year. A carpenter and joiner, he worked on the Kirtland and Nauvoo temples and came to Salt Lake Valley in 1849, where he continued to practice his trade. He died in Salt Lake City on April 6, 1893.<sup>6</sup>

Flake-Draper 10144a-b. USIC.

**974** [Bill of fare for the Mormon Battalion festival. Salt Lake City? 1855?]

975 Report of the first general festival of the renowned Mormon Battalion, which came off on Tuesday and Wednesday, Feb. 6 and 7, 1855, in the Social Hall, G. S. L. City, [reported by J. V. Long.] Price, fifty cents. For sale by T. S. Williams, at the Deseret Store, and the committees throughout the territory. Printed at the Deseret News Office. 1855.

39 pp. 19.5 cm. Green or yellow printed wrappers.

**976** Report of the first general festival of the renowned Mormon Battalion, which came off on Tuesday and Wednesday, Feb. 6 and 7, 1855, in the Social Hall, G. S. L. City, U. T. Reported by J. V. Long. St. Louis: Printed at the St. Louis Luminary Office. 1855.

36 pp. 20 cm. Salmon printed wrappers.

"Several members" of the Mormon Battalion met on January 10, 1855, in the upper room of J. M. Horner's store in Salt Lake City and resolved to put on a "Ball and Supper" on February 6 for all the members of the Battalion, their wives, and those children that accompanied the Battalion. Thomas S. Williams, Elisha Averett, and Dimick B. Huntington were chosen as the organizing committee. The *Deseret News* of January 18 and 25 ran a report of the meeting, and on the 25th the editor promoted the party and praised the Battalion.<sup>1</sup>

#### REPORT

OF THE

## FIRST GENERAL FESTIVAL

OF THE

## RENOWNED MORMON BATTALION,

Which came off on Tuesday and Wednesday, Feb. 6 and 7, 1855,

IN THE

SOCIAL HALL, G. S. L. CITY, U. T.

REPORTED BY J. V. LONG.

ST. LOUIS:

printed at the st. louis luminary office.  $1855\,.$ 

The response was such that the festival was extended over two days, February 6 and 7. Williams reported that 532 people were fed on the first night and "upwards of 450" on the second, at a total cost of over \$1,300.2 The upper and lower rooms of the Social Hall were elaborately decorated by David Candland, Salt Lake City's official party giver, who also served the dinners (see items 945–46, 969, 972, 1010, 1050).3 Williams was the master of ceremonies, and it is clear that he was the festival's guiding spirit.4 Each session opened about 2:00 p.m., the first ending at 2:00 a.m., the second at 5:00 a.m. Dinner was served at 6:00 p.m., supper at midnight. The First Presidency attended the first session, and each spoke along with several of the Battalion. Ballo's Band played at the first session, the Nauvoo Brass Band under the direction of James Smithies at the second.5

A printed "bill of fare" giving the menu for dinner and supper was placed at each plate (item 974). The text of this bill is reprinted in *Report of the First General Festival*, but no copy of the original is extant.<sup>6</sup>

John V. Long attended the sessions and recorded the events, toasts, and speeches in detail. His report comprises the bulk of *Report of the First General Festival*. An ad in the *Deseret News* of March 28 announced that the "general committee" was about to publish "a full report" of the festival in pamphlet form. "The speeches, toasts, and full description of the affair," this ad continues, "can be had next week at the Deseret Store, and the Post office in this city. Price 50c." Under the date April 9, the *Deseret News* bindery ledger has the entry "1000 Battalion Reports made up," with a charge of \$24.25.8 This edition was issued in green or yellow wrappers, the title page reprinted on the front within an ornamental border, the rest of the wrapper plain. Copies in each of the wrappers are at the LDS Church.

The notion that the US government persecuted the Saints by imposing the Mormon Battalion upon them received a novel twist in the speeches of Jedediah M. Grant and Brigham Young (see items 610, 985). Speaking first, Grant asserted that Thomas Hart Benton, senator from Missouri at the time of the Mexican War, advocated raising a force from Missouri and Illinois to annihilate the Mormons camped at the Missouri River, and only the enlistment of the Mormon Battalion saved the Saints from this fate. Brigham Young repeated this theme. *Report of the First General Festival* does not mention Jesse C. Little's role in the call of the Battalion (see item 306). At the end of his speech, Young referred to the news, received the night before, that Edward J. Steptoe had been appointed governor of Utah Territory. "When I shall be removed," he remarked, "I know not, and care not; but I know that no man can thwart the plans of the Almighty, for he will carry them out, and none can stay his hand" (see items 934, 985).

The St. Louis Luminary of September 22, 1855, noted that Report of the First General Festival, "a book of thirty-six pages," had been republished and was on sale at the Luminary office for 25¢. Why James H. Hart, the editor of the Luminary, reprinted the report—in Thomas Hart Benton's hometown—is unclear. Perhaps he did it to remind the eastern establishment of the Mormons'

participation in the Mexican War. The St. Louis edition differs from the Salt Lake edition at an interesting point. One of the toasts given during the second session was: "G. P. Dykes—We'll let him pass."<sup>10</sup> This is omitted in the St. Louis edition, undoubtedly because George Parker Dykes, the Battalion's unpopular adjutant, was Erastus Snow's companion in Denmark (see items 516, 546–48, 569–72). The St. Louis edition was issued in salmon wrappers with the title page reprinted within an ornamental border on the front. A copy with the front wrapper only is at Brigham Young University.

*Item 975:* Flake-Draper 5519a. CU-B, ICN, UPB, USIC. *Item 976:* Flake-Draper 5519b. MH, ICN, UPB.

977 *The Mormon*. New York: February 17, 1855–September 19, 1857.3 v. (135 nos. in 540 pp.) 66 cm.

John Taylor, his son George, Nathaniel H. Felt, Alexander Robbins, Jeter Clinton, Martin H. Peck, Angus M. Cannon, and Preston Thomas left Salt Lake City on September 4, 1854, bound for missions in the eastern United States. That October Taylor paused at Council Bluffs to publish a prospectus for the New York *Mormon*, and at the Bluffs he sent "two brethren"—probably Robbins and Peck—ahead "on the northern route" to take the initial steps in establishing the paper (see item 924). On December 1 he, his son, and Angus Cannon arrived in Brooklyn. Eleven weeks later he issued the first number of the *Mormon*.

Taylor published the newspaper at 102 Nassau Street, corner of Ann. He shared the premises with a printer and two other papers, the *New York Clipper* and the American Celt, and within two blocks of his office were more than two dozen printers and three dozen newspapers, including the New York Herald, the Sun, New-York Daily Times, and New York Tribune.2 "We commenced our publication here," Taylor wrote to Brigham Young that April, "not because we had means to do it, but because we were determined to fulfil our mission." By selling their teams, he reported, and "several" of them borrowing \$100 each, they collected enough to get the newspaper up and running. "Our board, printers bill, paper & the expenses of the office reach near \$100 per week. . . . We are doing as well as we can & shall continue to do so; but I find it one thing to publish a paper without purse & scrip & another thing to preach the gospel on those terms." In September he reported to Young that he had had to use "some seven or eight hundred dollars" deposited with him to keep the paper afloat and saw no way to reduce his expenses. The following month he wrote that he was "near \$1000 in arrears without a prospect of improvement" and was thinking of closing either the Mormon or the St. Louis Luminary since "one may be sustained, two cannot" (see item 921). By December 1, 1855, he had concluded to "suspend" the Luminary and absorb its subscribers, and that day the Mormon ran a notice to that effect. In the January 24, 1857, issue he announced his intention to publish the Mormon another year and asked the local leaders to "urge upon" the brethren over whom they preside "the necessity of subscribing

to sustain The Mormon in preference to any other paper." But it continued to pile up losses, and on February 24, Taylor reported to Brigham Young that he was about \$2,500 in debt. That May, Taylor appointed William I. Appleby—who had come to New York nine months earlier—the presiding elder and departed for Utah. Samuel W. Richards reached New York on September 10, en route to the British Mission. He reports "counselling" with Appleby and the other missionaries on "the general condition of the Saints in the eastern States," when they concluded to discontinue the paper. On September 19, the day the last number appeared, Richards wrote to Young from New York that the Saints there heartily approved of closing the *Mormon* and were relieved to be free of the financial burden of keeping it alive.

Throughout its run, the *Mormon* listed John Taylor as the editor. Initially he was assisted by his son George and Nathaniel H. Felt, and after two or three months by a Church member, Charles C. Dulin. Alexander Ott, a missionary from Utah, regularly contributed articles to the paper after coming to New York near the end of 1855. Alexander Robbins occasionally wrote for it and worked in the office during February 1856. T. B. H. Stenhouse had arrived from England by that April and was helping in the office in June—two months before Felt left for Utah. Seven weeks before John Taylor left for home, at a conference in New York on April 4–5, 1857, George Taylor was sustained as the presiding elder in the Eastern States, and he, Stenhouse, Ott, and Dulin were designated as a committee to edit and publish *The Mormon*. But upon receiving word from Brigham Young, Taylor released George to return to Utah and called William I. Appleby to preside in the East; Stenhouse and Dulin were assigned to assist with the *Mormon*. The paper added Appleby's and Stenhouse's names as assistant editors in its issues for May 30 and June 6, 1857, and thereafter listed Taylor as editor and Appleby as assistant editor.

Who printed the *Mormon* is unclear. John Taylor's reference to the "printers bill, paper & the expenses of the office" in his April 1855 letter suggests it was a local commercial shop. The fact that Samuel Booth—at 109 Nassau Street, a few doors from the *Mormon* office—printed the 1856 *Constitution of the State of Deseret* makes him a likely candidate (see item 1074).<sup>8</sup>

The *Mormon* ran for thirty-one months, each issue appearing on Saturday, with one apparent lapse on July 7, 1855. It is arranged in three volumes, vols. 1 and 2 each with fifty-two numbered issues (February 17, 1855–February 16, 1856, and February 23, 1856–February 14, 1857), and vol. 3 with thirty-one numbered issues (February 21–September 19, 1857). Each issue is in four 7-column pages, the page size approximately  $69 \times 52$  cm, with none of the pages numbered. The engraved masthead takes up the upper quarter of the first page. It consists of an eagle with outstretched wings surmounting a beehive, with a streamer bearing the title *The Mormon* in its beak; two American flags, the one on the right with *Truth Will Prevail* and *H. C. Kimball* on the stripes and *Utah* in the blue field, the one on the left with *Truth Intelligence Virtue and Faith United* and *J. Taylor* on the stripes; two scrolls on either side of the beehive, the one on the right bearing *Constitution of U S Given by Inspiration of God* attributed to Joseph Smith, the one on the left

with *Mormon Creed, Mind Your Own Business* attributed to Brigham Young; and above the eagle, an all-seeing eye with radiating rays underneath the sentence *And he said let there be light and there was light.* At the bottom right corner of the engraving are the lines "G. J. Taylor. Del, Utah"—suggesting that George Taylor was the designer of the masthead—and at the opposite corner is "Richardson-Cox, N.Y." Just below the engraving is the motto: "It is better to represent ourselves, than to be represented by others." An annual subscription cost \$2 "in advance," six months, \$1; single copies were 5¢ each.

In most respects, the *Mormon* resembles the other Mormon newspapers. It includes poetry, articles and national and international news from other papers, local news, sermons and pieces by various Church authorities, letters from missionaries in the field, news and letters from Utah, passenger lists of the Mormon emigrant ships, and advertisements. It reprints Brigham Young's 1854 and 1856 governor's messages; the petition to President Pierce of December, 30, 1854, from John F. Kinney, Edward J. Steptoe, and others for the reappointment of Brigham Young; Parley Pratt's Marriage and Morals in Utah and his Dialogue Between Joseph Smith and the Devil; and the minutes of the March 1856 constitutional convention and Constitution of the State of Deseret. Its last dozen issues have much on W. W. Drummond, the loss of the Mormon mail contract, and the Utah Expedition. Curiously, each number has John Taylor's "A Short Account of the Faith and Doctrines of the Church of Jesus Christ of Latter Day Saints," and "Aux Elders et au Saints, en Canada, en France, en Suisse, en Italie, et dans les Iles de la Manche" on the back page. What distinguishes the Mormon is its editorials. These treat a variety of subjects including polygamy, the Pacific railroad, slavery, Utah statehood, Brigham Young's reappointment as governor, the national press, and the failure of governments and religions. Many are vigorous responses to other newspapers' attacks on Young or the Church. Between December 15, 1855, and March 8, 1856, they include a suite of three serial articles—"Mormonism a Paradox," "Is Mormonism a Religious Paradox?" and "Is Mormonism a Philosophical Paradox? Or, Is Mormonism Philosophically True?" (see items 1098–1100, 1157).

Flake-Draper 5519. CtY, MH, ULA, UPB, USIC.

**978** FULLMER, John Solomon. Assassination of Joseph and Hyrum Smith, the prophet and patriarch of the Church of Jesus Christ of Latter-day Saints. Also a condensed history of the expulsion of the Saints from Nauvoo. By Elder John S. Fullmer, (of Utah, U.S.A.,) pastor of the Manchester, Liverpool, and Preston conferences. Liverpool: F. D. Richards, 15 Wilton Street. London: Latter-day Saints' Book Depôt, 35 Jewin Street, City. And all booksellers. 1855.

40 pp. 22.5 cm.

Born in Pennsylvania on July 21, 1807, John S. Fullmer converted to Mormonism in 1839, moved to Nauvoo soon after, and was one of the trustees

assigned to dispose of the Church's property after the exodus had begun (see items 296, 302, 318). Coming to Utah in 1848, he settled in Davis County and served in the first territorial legislature. At the August 1852 special conference, he was called to England, and in September he left with Orson Pratt's company, reaching Liverpool on January 24, 1853 (see items 734, 769–71). For twenty-three months he served as the pastor over the Manchester, Liverpool, and Preston conferences and then sailed on the *Siddons* on February 27, 1855, in charge of a company of emigrants. After his mission he settled in Utah County and for a number of years was a colonel in the Nauvoo Legion. He died in Springville on October 8, 1883.<sup>1</sup>

Fullmer went to Carthage on the morning of June 25, 1844, and, although not under arrest himself, contributed to the bail for those who had been arrested. He spent that night and the next in Carthage Jail and then left for Nauvoo on the 27th to assist Cyrus H. Wheelock in gathering witnesses for the June 29 trial—so he was away from Carthage when Joseph and Hyrum Smith were murdered.<sup>2</sup> That October he wrote a letter to the editor of the New York Herald recounting the events surrounding the murders, but thought it "too long and did not send it." He took this letter with him to England, and when George A. Smith—the Church historian—wrote for information about the murders, he drew on it when he responded to Smith on November 27, 1854. Smith's inquiry may have prompted him to publish his pamphlet, for in the introduction he expresses the hope that it "may contribute to form some interesting chapter in the future compilation of the history of the Saints by the Church Historian." He may also have viewed the pamphlet as a source of funds for the trip home. The *Millennial Star* office charged him £42 for printing and stitching plus a "commission" of £6—suggesting that he owned the edition. Richard James printed 8,000 copies at cost of £40. The Star advertised it at 5d. a copy on February 24, 1855—the day before Fullmer went aboard the Siddons.<sup>3</sup>

Following the introduction (p. [3]), Assassination of Joseph and Hyrum Smith breaks into two parts. The first (pp. [5]–16) consists of Fullmer's letter to James Gordon Bennett, dated at Nauvoo, October 30, 1844, in which he discusses the provisions of the Nauvoo Charter, the apostasy of the Laws, Fosters, and Higbees, the appearance of the Nauvoo Expositor, and the events culminating in the murder of the Smiths. He concludes the letter with Eliza R. Snow's poem "The Assassination of Gen'ls Joseph Smith and Hyrum Smith" (item 249). The second part, Expulsion of the Saints from Nauvoo (pp. [17]–40), describes the violence of September 1845 and events leading up to the armed defense of Nauvoo, in which Fullmer participated, and the surrender on September 16, 1846, which he helped negotiate. Here he quotes from J. B. Backenstos's second proclamation (item 276), reprints the circular of September 24, 1845 (item 280), and draws extensively from the Quincy Whig. Richard James's colophon is at the foot of p. 40: Printed by R. James, 39, South Castle Street, Liverpool.

Flake-Draper 3488. CSmH, CtY, CU-B, DLC, ICN, MiU-C, MH, MoInRC, NjP, TxDaDF, UPB, USIC, UU.

979 JAQUES, John. Exclusive salvation. By John Jaques, elder in the Church of Jesus Christ of Latter-day Saints. [Caption title] [At head of title, left:] [Thirteenth Thousand.] [At foot of p. 8:] Liverpool: Published by F. 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. [1855] 8 pp. 21 cm.

The *Millennial Star* of February 24, 1855, carried an ad for a second edition of *Exclusive Salvation*—"having been repeatedly called for." Richard James printed the second edition in 8,000 copies at a cost of £8, and John Jaques received a royalty equal to half the profits derived from its sale. Franklin D. Richards listed it in his June catalog of works at 1d. each.¹ Textually it is largely the same as the first edition (item 593), with many changes in punctuation and capitalization and an occasional added or modified word or phrase. An eight-line paragraph is added near the bottom of p. 7, which responds to the notion that "it does not signify what religion you follow provided the heart be right." This paragraph, not included in the first edition, is essentially the next-to-last paragraph in the original article in the *Star* of March 1, 1851. The notation "Thirteenth Thousand" at the head of the title is in error, since the first edition comprised at least eighteen thousand copies.

Flake-Draper 4348. CSmH, UPB, USIC.

980 FINDLAY, Allen McPherson. Prove all things; hold fast that which is good.—Paul. A course of twelve lectures will be delivered by Elder A. M. Findlay missionary of the Church of Jesus Christ of Latter-day Saints, in the bungalow on the west side of the European Regimental Patchery. To commence on Sunday evening March 4th 1855, and continue each successive Sunday, Wednesday and Friday evenings. [17 lines] All lovers of truth are respectfully invited to attend. Each lecture to commence at a quarter past six o'clock, p.m. [At foot:] Secunderabad, Advertiser Press. [1855]

Broadside  $20 \times 13.5$  cm.

Allen (or Allan) M. Findlay, born in Scotland on January 1, 1830, and baptized into the Church by his brother Hugh in 1844, was serving in the Hull Conference when Samuel W. Richards called him to Bombay in April 1853. On May 25 he sailed from Liverpool and arrived at Bombay on September 7 (see item 790). Hugh Findlay assigned him to Poona, and he labored there for fourteen months before going to Ahmadnagar, about seventy miles to the northeast. When the military authorities forbade him to preach in the cantonment, he moved on to Jalna and then to Secunderabad, just north of Hyderabad, arriving on February 12, 1855. In Secunderabad he obtained permission to preach in the cantonment, and on March 29 he reported that he had rented a "pretty large house" for public meetings and had "two hundred syllabuses printed, announcing a course of twelve lectures." His first two lectures, he continued, "were well attended," but

the attendance at the rest was irregular. When he wrote of his efforts to Truman Leonard in Hyderabad, Leonard decided to send him to Belgaum, and on May 14 he arrived there. Four months later he returned to Bombay, and on November 30, 1855, he sailed for Liverpool.<sup>1</sup>

The subjects of Findlay's twelve lectures, as listed in item 980, are: (1) "The extent of the Atonement of Christ; and Man's Agency"; (2) "What is the true Gospel of Salvation?"; (3) "The Apostacy, as predicted by the Prophets, has taken place"; (4) "The Restoration of the everlasting Gospel, in this age, by an Angel from Heaven"; (5) "The necessity of present Revelation from God"; (6) "The Resurrection of the dead"; (7) "The personal reign of Christ on the earth, for a Thousand Years"; (8) "The Book of Mormon—What is it? and what are the Scriptural Evidences in Its favour?"; (9) "The combined evidence of American Travellers and Antiquities in favour of the Book of Mormon"; (10) "The History of the Rise and Progress of the Church of Jesus Christ of Latter-day Saints"; (11) "The God of Modern Christians, not the God of Abraham and the Bible"; and (12) "The False Prophets and False Teachers, Who are they?"

Allen Findlay reached Liverpool on April 17, 1856, and sailed on the *Thornton* for New York seventeen days later. During this voyage he married Jessie Ireland, and with his new wife and his mother he crossed the plains with the Willie handcart company. Settling in Salt Lake City, he moved to Davis County and then in 1872 to Panaca, Nevada, where he was the justice of the peace and the postmaster. On February 11, 1891, near Panaca, he was killed in a wagon accident.<sup>2</sup>

Flake-Draper 3351. USIC.

**981** FINDLAY, Hugh. To the Marattas of Hindoostan. A treatise on the true and living God and his religion by H. Findlay, elder of the Church of Jesus Christ of Latter-day-Saints. [2 lines] Translated by Chintamon Bulall Josee. Bombay Printed at "Gunput Crushnajee's" Press. 1855. [8 lines in Marathi]

[i-ii][1]-16[1] pp. 21 cm. Ornamental border on title page, text in two columns.

Hugh Findlay served in India almost three years—in Bombay, Poona, and Belgaum—before sailing from Bombay for Hong Kong on March 16, 1855 (see item 790). Although he labored in the British cantonments and baptized mostly Europeans, throughout his mission he was driven by the desire to reach the millions who did not speak English, and in Poona and Belgaum he endeavored to learn the native language. On April 2, 1854, Nathaniel V. Jones reported that Findlay was going to Belgaum "where he designs publishing a treatise on the first principles of the gospel in the Marattee language; also the Book of Mormon if circumstances will permit." But not until the end of his mission did Findlay realize his dream. From Bombay, eleven days before he left India, he wrote that he had "just published in 'Mahrattee' a tract of sixteen pages, in small clear type, on the leading points of our holy religion, which are treated in a simple style, suited to

### TO THE HARATTAS OF HINDOOSTAN.

A TREATISE ON THE TRUE AND LIVING GOD AND HIS RELIGION
BY H. FINDLAY, ELDER OF THE CHURCH OF JESUS
CHRIST OF LATTER-DAY- SAINTS.

# "PROVE ALL THINGS AND HOLD FAST THAT WHICH IS GOOD" PAUL.

TRANSLATED BY CHINTAMON BULALL JOSEE.

#### BOMBAY

PRINTED AT "GUNPUT CRUSHNAJER'S" PRESS

1855.

## हिंदुस्तानांतील लोकाकरितां

खरा व जीवंत देव आणि त्याचा धर्म याविषयी पुस्तक एच. फिंड्ले लाटर्डे सेन्टस्चा येशू खिस्ताचे देवळाचा मुख्य याणे केलें

त्याचें

चितामण बल्लाळ जोशी याजकडून मराठी भाषांत्तर करवून मुंबईत गणपत कृष्णाजी यांचे छापखान्यांत छापिवले. इशवी सन १८५५ the peculiar system of reasoning by the natives of this country, and, as far as practicable, the truth is illustrated by the fragments of it still apparent in their traditions and practices." This tract, he added, was "meant as an abiding testimony in their own language, while the living voice may have ceased in their midst." Findlay had hoped to go to Belgaum with a "learned young native," who would continue to teach him Marathi and help translate his tracts and possibly the Book of Mormon, but this man seems to have backed out "at the last hour." One might guess that he engaged a native translator for *To the Marattas of Hindoostan*, whose name appears on the title page.

To the Marattas of Hindoostan is the second Mormon piece in a language of the subcontinent (see item 739). It has the first ten lines of its title page in English, with the title, without the two-line quotation, repeated in Marathi in the remaining eight lines; the rest of the text (pp. [1]–16[1]) is in Marathi, in double columns. A manuscript "correct coppy, in English" of the tract in Findlay's hand exists in the LDS Church History Library. Addressed to "My fellow pilgrims," it begins with an argument that there must be "one supreme lawgiver" and then makes five main points: (1) "The Creator and Governor of All things" must be an "organized personage, full of Intelligence," "in the simple form of man"; (2) "He has chosen in all ages to reveal Himself, and make manifest His purposes for the salvation of the children of men"; (3) His course is "unchanging," characterized by "strict justice," in whom "we can place the utmost confidence"; (4) Justice requires a supreme sacrifice for the sins of mankind, and Jesus Christ has made this sacrifice "by offering up his own Blood as a satisfactory atonement"; (5) "The principles of life and salvation revealed by God" are "Faith, Repentance, Baptism for the remission of Sins, and the laying on of Hands for the Holy Ghost, and seperating ourselves from wicked people, by gathering with the people of God." Its arguments involve analogy and allusions to local traditions, with only passing references to the "Christian Scriptures." Mormonism is not explicitly mentioned in the main text, but the final page contains an abbreviated version of the Articles of Faith. Two copies of the tract are known, one of them in private hands.

Flake-Draper 3355. USIC.

982 Testimonial presented to Elder Henry Clegg, president of the Rose Place Branch of the Church of Jesus Christ of Latter-day Saints, of the Liverpool Conference, previous to his departure for the valley of the Great Salt Lake. [At end:] Signed on behalf of the Liverpool Rose Place Branch, Daniel Caveen, Traveling Elder. John Mathews, Elder. Henry Hughes, Elder. Samuel Carlisle, Secretary. Liverpool, March 5th, 1855. [Liverpool? 1855?]

Broadside 33 × 21 cm. On gray paper, ornamental border.

Tributes were common in the British Mission for departing conference presidents, less so for branch officials (see items 511, 532, 536, 545, 641, 754, 772). This one is a loving and grateful testimonial to Henry Clegg, praying for his safe

arrival in the Salt Lake Valley. At the end is a poem in three 6-line stanzas, with the following first four lines: "As thou art called from us to part, / To go to Zion's mountain, / We all rejoice with grateful hearts, / For to us thou wast a fountain."

Henry Clegg was born in Lancashire, June 7, 1825, married Hannah Eastham about 1843, and converted to Mormonism in 1848. With Hannah and two young sons, he sailed on the *Juventa* on March 31, 1855, reaching Philadelphia on May 5. Twenty-three days later at Mormon Grove, Hannah died of cholera, and the next day their younger son died and was buried next to his mother. Sick himself, he and his surviving son joined Richard Ballantyne's company and reached the Valley that September. After settling in Springville, he moved to Heber City about 1872, where he served as a bishop from 1884 until his death on August 30, 1894.

Daniel Caveen, as the testimonial indicates, was a traveling elder. The other three signers were members of the Rose Place Branch. Born on the Isle of Man, October 11, 1819, Caveen was baptized into the Church in 1845, sailed on the *Juventa* with Clegg, crossed the plains with him in Richard Ballantyne's company, and was ordained a high priest in the Salt Lake City Sixth Ward in 1857.<sup>2</sup> What became of him thereafter is not known, nor are the ultimate histories of John Mathews and Henry Hughes. Mathews (or Matthews) was born in Dublin on December 7, 1810, baptized in June 1848, ordained an elder in 1851 by Glaud Rodger, and emigrated in 1863.<sup>3</sup> Hughes was born in Liverpool on August 19, 1815, baptized on April 20, 1842, and ordained an elder in 1852.<sup>4</sup> Samuel Carlisle was born in Liverpool on March 15, 1827, baptized on October 4, 1850, came to Utah in 1867, where he worked as a stonecutter, and died at the Salt Lake County Infirmary on May 24, 1905.<sup>5</sup>

Flake-Draper 1930b. USIC.

983 YOUNG, Brigham, Heber Chase Kimball, and Jedediah Morgan Grant. Circular. To the presidents, bishops, their counselors, and all the brethren in the various branches of the Church in the valleys of the mountains:— [Signed at end:] Brigham Young, Heber C. Kimball, Jedediah M. Grant. [Salt Lake City? 1855?] Broadside 32 × 20 cm. On blue paper.

Amasa Lyman and Charles C. Rich, with 437 colonists and 150 wagons, left Payson heading south on May 24, 1851, and by mid-June the company had collected at Sycamore Grove, a temporary camp near the south end of Cajon Pass. At a conference at Sycamore Grove on July 5–6, the colonists sustained the proposal to buy the Rancho del San Bernardino and agreed to buy "individual inheritances" from Lyman and Rich, who would purchase the ranch in their names and assume the financial responsibility for it. On September 22, the two apostles made the purchase, paying \$7,000 down against the price of \$77,500, and about the first of the month the colonists began moving onto the ranch. With help from the settlers, Lyman and Rich paid a second installment of \$18,000 about March 1, 1852, secured a two-year note for the balance, and received a

deed for the property. By the spring of 1855, the mortgage stood at \$35,000 and was due, with interest, on October 7, 1855. At this point the First Presidency intervened and on March 8, 1855, issued item 983, which outlined a plan to ease the burden on Lyman and Rich.<sup>2</sup>

The San Bernardino ranch had been purchased by Lyman and Rich, the circular states, at a cost of \$77,000, of which "some" \$52,000 had been paid, including interest, leaving a balance of \$38,000, which must be paid "the ensuing season, or they will lose the place, together with all they have paid." The Church authorities, it continues, propose to send sufficient cattle to California to sell in order to assist in the payment of this balance, and it asks the brethren to give as tithing or a loan whatever "money, cows, or oxen" they can spare. It asks the local leaders to determine what can be collected, forward that information immediately, and deliver the money or cattle by May 1. The Church herd, it adds, is kept by Brother Miles and Frank Weaver, on the west side of Jordan, in Utah County, near Lehi, on Dry Creek, where cattle coming from the south can be delivered. Cattle from the north can be delivered at Salt Lake City.

This effort seems to have been preempted by an unusually severe infestation of grasshoppers in Utah that spring that certainly diverted attention—and resources—from San Bernardino.<sup>3</sup> Without help from Utah, the San Bernardino colonists were forced to fall back on their own resources (see item 1014).

Flake-Draper 1657. UPB, USIC, USID.

#### **984** [Circular for the ship Juventa. Liverpool, 1855]

The European Mission financial records include an invoice from Richard James, dated March 9, 1855, for "Circulars—Juventa," with a charge of 13s. 6d. One might infer that James struck off about 250 circulars for the ship *Juventa*, similar to those for the *James Pennell* and *Horizon* (see items 430, 452, 561, 759, 775, 871, 914, 1027, 1058, 1078, 1130). The *Juventa* sailed from Liverpool on March 31, 1855, with 573 Saints under the presidency of William Glover and arrived at Philadelphia on May 5. In the company were Benjamin Brown, William Pitt, and James F. Bell (see items 259, 419–20, 527, 578, 588, 825).<sup>1</sup>

The financial records also list invoices from James for pieces identified only as "Circulars," dated February 6, February 8, February 12, March 12, March 13, and April 7, 1855, with charges of 9s., 3s. 6d., 1s., 4s., 2s., and 12s. 6d., respectively.<sup>2</sup> One might guess that these were circulars for other emigrant ships and perhaps additional ones for the *Juventa*. The *Siddons*, for example, sailed on February 27, the *Chimborazo* on April 17, the *Samuel Curling* on April 22, and the *William Stetson* on April 26.<sup>3</sup>

**985** SMITH, Joseph, and Brigham Young. Discourses delivered by Presidents Joseph Smith and Brigham Young, on the relation of the "Mormons" to the

government of the United States. G. S. L. City: Printed at the office of the Deseret News. 1855.

16 pp. 24.5 cm. Text in two columns, green printed wrappers.

February 1855 was an eventful month in the Salt Lake Valley. On Sunday the 4th, in "some of the strongest preaching ever delivered," Jedediah M. Grant and Heber C. Kimball warned the Gentiles against corrupting Mormon women and the women against associating "in an unholy manner" with the Gentiles causing "quite an excitement" among the Gentiles. The next evening the Eastern mail arrived, bringing the news that President Pierce had appointed Edward J. Steptoe governor of Utah Territory—causing "a good deal of excitement" among the Mormons (see item 934). On the 11th it was announced that Brigham Young would preach the following Sunday on his views of the US government and that "all strangers were invited to attend." "At an early hour" on the 18th the Tabernacle filled to overflowing, with Steptoe, John F. Kinney, and other federal officials in the audience. After singing and prayer, Thomas Bullock read Brigham Young's prepared speech, and then Brigham spoke extemporaneously, at greater length, in a manner "more pointed than his written." The Deseret News of March 1 ran Brigham's prepared and extemporaneous speeches along with Joseph Smith's address of June 30, 1843. By March 10 the Deseret News bindery had stitched 250 copies of Discourses Delivered by Presidents Joseph Smith and Brigham Young in wrappers, and on the 14th the *News* advertised the pamphlet "for sale at the Post Office "1

Discourses Delivered by Presidents Joseph Smith and Brigham Young includes Smith's address (pp. 3–6), Young's prepared speech (pp. 6–10), and his extemporaneous speech (pp. 10–16). It was printed from the Descret News setting with the columns separated by wavy rules instead of straight rules. The Yale copy survives in a green wrapper with the title page reprinted on the front within a border of double wavy rules and corner ornaments, the rest of the wrapper plain.

Joseph Smith gave his address in Nauvoo the day he arrived there in the custody of the sheriff of Jackson County, Missouri, and constable from Carthage, Illinois (see item 182). The printed text is a "brief synopsis" from Willard Richards's and Wilford Woodruff's reports. During September 1854, Thomas Bullock had worked on the account of Joseph Smith's arrest for the "History of Joseph Smith," and on February 20–22, 1855, he, George A. Smith, and Jonathan Grimshaw prepared Smith's address—which Brigham Young wanted to be included in the *News* "along side his sermon of last Sunday." In the address Smith defends the Nauvoo municipal court's authority to issue writs of habeas corpus, describes his arrest and treatment at the hands of the sheriff and constable, and, in words reminiscent of Sidney Rigdon's 1838 Fourth of July oration (item 49), proclaims that if Missouri "continues her warfare," he will "spill [his] heart's blood" in the Saints' defense.

#### DISCOURSES

DELIVERED BY

## PRESIDENTS JOSEPH SMITH

AND

## BRIGHAM YOUNG,

ON THE

### RELATION OF THE "MORMONS"

TO THE

GOVERNMENT OF THE UNITED STATES.

G. S. L. CITY:

PRINTED AT THE OFFICE OF THE DESERET NEWS

1855.

On several occasions John M. Bernhisel had taken Brigham Young to task for his speeches—often misreported in the eastern newspapers—that suggested the Mormons would not submit to the authority of the federal government.<sup>3</sup> In his two February 18 discourses, Brigham undoubtedly intended to respond to the eastern press, while calming the Saints over the possibility of a change of governor. At the beginning of his prepared speech, he asserts his view that the United States and its form of government were established by men inspired by the Almighty. In this land that guarantees religious freedom, he continues, God sent his angel to Joseph Smith, but "no sooner was this made known . . . than opposition began to rage," and whenever "popular fury" has been directed against the Latter-day Saints, "no power in the government has been found potent enough to afford protection" or "yield redress." He reviews the anti-Mormon violence in Missouri and Illinois and comments at length on the Mormon Battalion—branding it "another test of fidelity and patriotism" contrived by "our enemies" for "our destruction." Quoting the religion clauses of the First Amendment, he remarks that "if the people of the United States do not like our religious institutions, they are not compelled to mix in our society." "Cannot the people and Government perceive in us, as a people, industry, sobriety, order, and well regulated society," he concludes, "and do they not know that these are the unmistakable signs and fruits of virtue, truth, love of our country, and high regard for her institutions?"

Brigham was more outspoken when he took the rostrum himself. It is "those sweet, loving, blessed Christians, the priest in the pulpit, and the deacon under it," he proclaims, "who are at war with the Eternal Priesthood of God," and further, "there has not be a President, nor a Governor, in our day, but what has been controlled, more or less, by priests who deny revelation, believe not in visions, and receive not the ministration of angels." The Mormons love the Constitution, the federal government, and the laws of Congress, he asserts, and in time this will be proved, for "when the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for the Mormon Elders to save it from utter destruction; and they will step forth and do it." What he and the Saints are opposed to, he continues, are corrupt, licentious federal appointees who come into the territory and then run home and cry "Mormon rebellion" and "treasoners." "The Lord reigns and rules," he declares,

hence I conclude that I shall be Governor of Utah Territory, *just as long as He wants me to be. . . .* Then, brethren and sisters, be not worried about my being dismissed from office; for when the President appoints another man to be Governor of Utah Territory, you may acknowledge that the Lord has done it, for we should acknowledge his hand in all things.

The president and federal officers should treat the religion of the Latter-day Saints as they treat other religions, he adds, and whether it is true or false "is none of their business." Referring to Steptoe, he remarks:

And if the gallant gentleman who is now in our midst had received the commission of Governor of this Territory, as was reported, and had accepted it, I would have taken

off my hat and honored the appointment; and this people would have been just as passive and submissive to him as ever they could be to me. That I will warrant, and vouch for. If they wish to send a Governor here, and he is a gentleman, like the one I have referred to, every heart would say "Thank God, we have a *man* to stand at our head in a gubernatorial capacity; a man who has got a good heart, and is willing that we should enjoy the federal rights of the Constitution as well as himself."

As he concludes, he suggests it is unwise to persecute the Mormons, "for every time we were driven we have succeeded beyond our most sanguine anticipations. . . . Only persecute us and we will grow faster."

George D. Watt was the reporter of the extemporaneous speech and is so designated on p. 10 of the pamphlet. Young's speeches were reprinted in the *Mormon* of May 5 and May 12, 1855, his prepared speech in the *St. Louis Luminary* of May 26 and June 2. Smith's address is included in the "History of Joseph Smith," and it and both of Young's are in the second volume of the *Journal of Discourses*. Flake-Draper 7954. CtY, MH, MWA, NjP, RPB, UPB, USIC, UU.

**986** JONES, Dan. [Large handbill to defend the truth against the anti-Mormon lecturer A. B. Hepburn. Swansea? 1855]

Dennis H.

**987** Revelations. [Caption title] [Salt Lake City? 1855?] 10 pp. 22 cm.

The text of this pamphlet is in three sections. The first (pp. 1–3), headed *A Revelation Given at Kirtland*, is the revelation to Joseph Smith of February 24, 1834, concerning the formation of Zion's Camp (now D&C 103)—first printed in the 1844 Doctrine and Covenants as section 101. The second section (pp. 3–7), headed *Priesthood*, is a "brief synopsis" of "an explanation of the Priesthood, and many principles connected therewith" given by Joseph Smith in July 1839—printed in the *Deseret News* of April 27, 1854, as part of the "History of Joseph Smith." The third section (pp. 8–10), headed *Keys*, is in eight parts. The first part, beginning "O ye Twelve and all Saints," and the second, "A Final Key delivered by Joseph," are the last two paragraphs of Joseph Smith's address to the Twelve on July 2, 1839—also printed in the *News* of April 27, 1854, as part of the "History of Joseph Smith." These two parts warn the Twelve and the Saints in general about betraying the brethren and finding fault with the Church.<sup>2</sup>

The remaining six parts seem to have appeared in print for the first time in *Revelations*. The third part, "A Key by Joseph Smith, Dec. 1840," is an early version of D&C 129:4–8, and the fourth, "By Joseph, Jan. 5, 1841, at the organization of a school of instruction," is a description of the Apostle Paul.<sup>3</sup> The fifth part, "By Joseph, Jan. 5, 1841.—Answer to the question, Was the priesthood of Melchisedek taken away when Moses died?," asserts that the part of the priesthood allowing Moses to speak with God was taken when he died but that which brought the

ministering of angels remained. In addition, it declares that the elements are eternal and the earth was organized out of fragments of other planets. The sixth part, "Observation on the Sectarian God," proclaims: "That which is without body or parts is nothing" and "there is no other God in heaven but that God who has flesh and bones." Further, "spirits are eternal"; we came to earth to have a body and having one is "the great principle of happiness"; and "all beings who have bodies have power over those who have not." "Remarks by Joseph, May 16, 1841," the seventh part, repeats the idea that those who have "tabernacles" have power over those who do not and asserts "there is no forgiveness for murderers," who "will have to wait until the times of redemption." The last part, "By Joseph," says that before the formation of the earth, there was an "everlasting covenant" made between "God the first, the Creator; God the second, the Redeemer, and God the third, the witness or Testator."

The source for the second and third sections appears to be the manuscript "William Clayton's Private Book." Clayton's book is not available for comparison, but excerpts under the title "Extracts from Wm. Clayton's Private Book" are included in the journal of Leonard John Nuttall identified on the inside front cover as "L. John Nuttall his Book 1880." The second and third sections of *Revelations* are in Nuttall's journal, in the order they are printed in the pamphlet, but with the third section preceding the second. An earlier manuscript, "Willard Richards Pocket Companion, written in England," includes the first two sections and the first two parts of the third section, and perhaps was Clayton's source.

When or where *Revelations* was printed is not entirely clear. Why it was printed is a mystery. Its type matches that of the *Deseret News* before March 9, 1859, when the paper changed the typefaces of the numerals, and the decorative rule with three centered dots that separates the caption title and the first heading appears to be the same as the rule employed frequently by the *News* during the 1850s. The "History of Joseph Smith" for May 16, 1841, was printed in the *News* of March 28, 1855, and one might conjecture that about this time, when the "History" had been published without all of the excerpts from "William Clayton's Private Book," someone, perhaps one of the compilers of the "History," published the excerpts in pamphlet form—possibly just for private distribution. Why D&C 103 was included is unclear. A single copy of *Revelations* is located, in unstitched, untrimmed loose sheets—lending support to the notion that it was printed in a small edition for limited circulation.

Flake-Draper 7090c. USIC.

**988** PRATT, Parley Parker. En advarsels røst og underviisning for alle folk; eller en indledning til troen og lærdommene i Jesu Christi Kirke af Sidste Dages Hellige af Parley P. Pratt. [4 lines] Oversat fra 6te Edingburger udgave. Kjøbenhavn. Udgivet og forlagt af John Van Cott 1855. Trykt hos F. E. Bording.

xii[1]-161[1] pp. 16 cm.

The Skandinaviens Stjerne ran all but the last chapter of the Voice of Warning in installments from February 1852 to August 15, 1853—the Danish translation taken from the 1847 Edinburgh edition (item 326). Who was responsible for this translation is not known, but one might guess that Peter O. Hansen and Frans Julius Hahn had a hand in it. En Advarsels Røst employs this text, adding the last chapter. It collates: title page (p. [i]), with the verso blank; preface to the first Danish edition signed by John Van Cott and dated January 30, 1855 (pp. [iii]-iv); Parley Pratt's preface to the Edinburgh edition, dated December 4, 1846 (pp. [v]-vii); Parley's preface to the "first"—actually the 1839—edition (pp. viii-xii); and the main text (pp. [1]–161), with a table of contents on the verso of p. 161. The Brigham Young University copy and one of those at the LDS Church are bound in plain brown striated cloth with gilt bands and gilt title on the backstrip, and pink endsheets. The Church also has Franklin D. Richards's copy in black leather with a thin gilt ornamental border on the covers, F. D. Richards. | 1855 in gilt on the front cover, gilt bands and gilt title on the backstrip, flower-pattern endsheets, and gilt edges. Joseph A. Young's copy, in private hands, is bound similarly.

The *Skandinaviens Stjerne* of March 1, 1855, noted that the book was in progress and hopefully would be out soon, that in format and binding it would be the same as the Doctrine and Covenants. Van Cott went to the bindery on March 6 to see how it was progressing, so one might guess that copies were available that month. F. E. Bording printed it in an edition of 1,500 at a cost of 144 rigsdaler, and in less than three months it was out of print.<sup>1</sup>

Flake-Draper 6680. UPB, USIC.

**989** PRATT, Parley Parker. Key to the science of theology: designed as an introduction to the first principles of spiritual philosophy; religion; law and government; as delivered by the ancients, and as restored in this age, for the final development of universal peace, truth and knowledge. By Parley P. Pratt. [4 lines] Liverpool: F. D. Richards, 15, Wilton Street, London: L. D [sic] Saints' Book Depot, 35, Jewin St., City, and all booksellers. 1855.

[i–iv][vii]–xv[1]–173[2] pp. 18.5 cm. Double ruled border with corner decorations on the title page.

Parley Pratt began his great doctrinal work in San Francisco before leaving for Chile in September 1851 and, after returning to San Francisco, advertised it on the back wrapper of his *Proclamacion! Extraordinaria* (item 709). The *Deseret News* of January 8, 1853, and the *Millennial Star* of July 30 printed chapter 16, the next-to-last chapter, but not until a year later did the *Star* note that the book was in press. Finally, the *Star* of March 31, 1855, reported that *Key to Theology* was "now ready" and advertised copies in cloth at 2s., grained calf at 3s. 6d., and morocco at 5s. 6d.<sup>1</sup>

John Sadler, in Liverpool, printed the book from stereotype plates produced in London. Franklin D. Richards wrote to Parley in San Francisco on May 25, 1855



#### KEY



TO THE

### SCIENCE OF THEOLOGY:

DESIGNED AS

#### Au Introduction

TO THE FIRST PRINCIPLES OF SPIRITUAL PHILOSOPHY; RELIGION; LAW AND GOVERNMENT; AS DELIVERED BY THE ANCIENTS, AND AS RESTORED IN THIS AGE, FOR THE FINAL DEVELOPMENT OF UNIVERSAL PEACE, TRUTH AND KNOWLEDGE.

BY PARLEY P. PRATT.

O Truth divins! what treasures unrevealed, In thine exhaustless fountains are concealed! Words multiplied; how powerless to tell, The infinitude with which our bosoms swell.

\*\*Hiberpool: F. D. RICHARDS, 15, WILTON STREET,

Landan:

L.D SAINTS' BOOK DEPOT, 35, JEWIN ST., CITY, AND ALL BOOKSELLERS.



(see item 912), and, apologizing for the delay, explained that he had hoped to have it out the preceding fall but problems with the stereotype plates had extended the time in press.<sup>2</sup> Although Richards was the publisher, Parley owned the edition, and in a statement of August 29, 1855, Richards listed the costs: £152 11s. to Sadler for printing 5,000 copies, including stereotyping; £186 2s. to Thomas Fazakerley for binding 3,509 copies in cloth, 1,000 in calf, 524 in morocco, and 2 in morocco "extra"; 17s. 6d. for the copyright and copies deposited at the British Museum and Stationers' Hall; and a commission of £33 19s. to Richards for editing and publishing—a total of £373 9s. 6d. Sadler actually delivered 5,037 copies, all but two of which were bound at the time of publication.<sup>3</sup> In his letter of May 25, Richards reported that he was then having the plates corrected, had forwarded 500 copies of the book in cloth to Utah on April 21 and 100 copies to San Francisco on May 12, and was sending an additional 1,900 to San Francisco on the *Lahore*, expected to sail "in a day or two."<sup>4</sup>

Key to Theology collates: a half title with a "frontispiece" consisting of a poem in fourteen lines within an ornamental border on the verso (pp. [i–ii]); title page (p. [iii]) with Entered at Stationers' Hall and J. Sadler, Printer, I, Moorfields, Liverpool on the verso; table of contents (pp. [vii]–ix), with the verso of p. ix blank; preface (pp. [xi]–xv), with the verso of p. xv blank; main text (pp. [1]–173), with the verso of p. 173 blank; and Errata (p. [175]). The title page has a border of double rules with corner decorations.

Original bindings include: blue or brown blind-stamped cloth with a vinelike figure inside a ruled border, blind-stamped decorative backstrip with gilt title, and yellow coated endsheets; brown blind-stamped cloth with an open arabesque inside a ruled border with corner decorations, blind-stamped decorative backstrip with gilt title, and yellow coated endsheets; brown grained or pebbled sheep with a gilt arabesque inside a gilt and blind ornamental border, gilt decorative backstrip with gilt title, gilt edges, and blue coated endsheets with a diagonal array of gilt stars; black diced sheep or calf with blind-stamped panels and gilt title between raised bands on the backstrip, and yellow coated endsheets; black morocco with a gilt vinelike figure inside a gilt and blind ruled border on the covers, gilt decorated backstrip with gilt title, and gilt edges; black or brown morocco with a gilt vinelike figure inside a gilt double ruled border on the covers, gilt ornamental panels and gilt title between raised bands on the backstrip, gilt edges, and yellow or ivory coated endsheets with a diagonal array of gilt stars. Brigham Young University has what seems to be one of the two morocco "extra" copies, in brown morocco with a gilt arabesque inside a lattice of double rules in blind on the covers, panels in blind and gilt title between raised bands on the backstrip, goffered edges, and blue embossed coated endsheets. The LDS Church has a copy in black morocco bearing an autograph presentation from Brigham Young. The Harvard copy was a gift from Brigham Young in 1864.

Poetic, allusive, at times ambiguous, *Key to Theology* is more an expression of Parley's personal beliefs than a defense of Mormonism. Arranged in seventeen chapters, it opens with a definition of theology as "the science of communication

. . . between God, angels, spirits, and men," the science "by which worlds are organized," the "science of all other sciences," including all branches of human knowledge. The next three chapters outline what Parley sees as the decline of theology during various eras. Declaring that the "key to the science of Theology, is the key of divine revelation," the fifth chapter gives the familiar Mormon view of God as a corporeal, anthropomorphic being distinct from Jesus Christ, while the Holy Spirit is described as a "substance" composed of "individual particles" that is "widely diffused among the elements of space" and "under the control of the Great Eloheim"—the "great, positive, controlling element of all other elements." The next two chapters assert that the earth was organized out of existing matter, "individual, spiritual" bodies were begotten by the Heavenly Father "by the laws of procreation," those spirits who kept their "first estate" were permitted to obtain a "tabernacle of flesh," and in the hereafter their bodies will be reunited with their sprits and dwell in a material world. The eighth and ninth chapters state that certain individuals—Joseph Smith being one—were chosen in the premortal existence to promote God's purposes on earth, and then the ninth chapter summarizes the advent of the Book of Mormon and history of the Church up to the settlement of the Salt Lake Valley. Chapter ten outlines the steps a person must take to be a "proper candidate" for "divine" blessings—faith in Jesus, repentance from sin, baptism, and the gift of the Holy Spirit. Chapter eleven further develops Parley's view of the Holy Spirit as the "divine substance, fluid or essence" endowed with "all wisdom, all knowledge, all intelligence and power," the "immediate, active, or controlling agent" by which all the mandates of God are executed—a view similar to the one propounded in his brother's tract The Holy Spirit (item 1097). Angels and spirits, and dreams as a vehicle for divine revelation are the subjects of chapters twelve and thirteen. Chapter fourteen describes the "spirit world" as an "intermediate state" where the departed may be taught the gospel. To explain the final state of mankind, chapter fifteen reprints the full text of the "Vision" (D&C 76). The next-to-last chapter proposes that man in the hereafter "will find ample room for boundless increase and improvement, worlds without end" but stops short of Lorenzo Snow's couplet, and the last chapter declares that the object of marriage is procreation, that a plurality of wives enables "every virtuous female" to fulfill her destiny, and that obedience to sacred ordinances allows the "eternal union with the other sex" and the eternal "increase" of posterity.

*Key to Theology* went through eight printings during the nineteenth century, as well as editions in Dutch and German. The stereotype plates were used for the 1863 "second edition"—printed in 1,000 copies—but not for the subsequent issues.<sup>5</sup>

Flake-Draper 6585. CSmH, CtY, CU-B, DLC, MH, NjP, RPB, ULA, UPB, USIC, USID, UU.

**990** SNOW, Lorenzo. [Excerpt from the *Voice of Joseph*, in Dutch. Cape Town, 1855]

For his third Dutch tract, Jesse Haven turned to a proven piece, Lorenzo Snow's Voice of Joseph (see items 558, 681, 746, 907, 967). In a letter to Franklin D. Richards of April 16, 1855, he reported that he had "translated and printed in the Dutch language, 1000 copies from the 'Voice of Joseph,' to the paragraph on the 6th page, where it speaks of the organization of the Church . . . [and] ends as follows—'And although they were the feeble things of the earth, they became mighty by the Holy Spirit." Haven rode into Cape Town with Nicholas Paul on March 10, 1855, when he engaged a man to translate the excerpt for 12 shillings and contracted with a printer for 1,000 copies at cost of £3 8s. On the 31st he picked up the pamphlets.<sup>2</sup> Who the translator was is not known. The comma after "earth" in the quotation above suggests he used the Liverpool edition of the Voice of Joseph. "A few days" before he left South Africa, Haven visited a black Muslim priest, who spoke of the six great prophets, Adam, Noah, Abraham, Moses, Jesus Christ, and Muhammad. Haven told him about Joseph Smith and gave him a copy of his Dutch tract, "as he could not read English, nor converse much in that language."3

**991** *Ticket for the city council of the city of Provo. April, 1855.* [Salt Lake City? 1855?]

Broadside  $12.5 \times 9.5$  cm.

Provo City was incorporated by the legislature of the provisional state of Deseret in January 1851, and the act of incorporation was confirmed as a territorial statute by the territorial legislature the following September (see items 475, 613). This act provided for a mayor, four aldermen, and nine city councilors, each to hold office for two years, with elections to be held every two years on the first Monday in April, beginning in 1851. Item 991 gives the slate to be ratified at the "election" on April 2, 1855: for mayor, Benjamin K. Bullock; for aldermen, Aaron M. York (1st Ward), Lewis Zabriskie (2nd Ward), William P. Goddard (3rd Ward), and William A. Follett (4th Ward); for councilors, Anson P. Windsor, Elisha Jones, David E. Bunnell, Lewis C. Zabriskie, John Carter, Alfred Young, Orren Glazier, William F. Carter, and James Bird. It was undoubtedly printed in Salt Lake City, since, as far as it is known, there was no press in Utah County in 1855. The only located copy has in manuscript the number of votes each man received—the most, 254, for Follett; the least, 185, for York; for Bullock, 226. Bullock, Provo's third mayor, would serve the next three terms.<sup>2</sup>

USIC.

#### 992 WILLES, William. [Working Bee? Liverpool? 1855?]

William Willes remarks in his reminiscences that, upon his return to Liverpool from India, he had printed "many hundred copies" of his song "Working Bee" and "sold quite a number for a penny each" (see items 739–40, 791). He

further states that the song was "inserted" in the *Millennial Star*, the *Mormon*, the *St. Louis Luminary*, and the *Deseret News*. It appears in the *Luminary* of June 9, the *Mormon* of June 16, the *Star* of June 23, 1855, Robert W. Wolcott's *A Collection of Testimonies of the Truth* (item 1022), and Willes's *The Mountain Warbler* (Salt Lake City, 1872), pp. 22–23. It does not seem to be in the *Deseret News*, although the *News* of December 19, 1855, reports that Willes sang it at the missionaries' festival on November 29 (see item 1029).

Willes arrived in Liverpool from Singapore on March 1, 1855, and then sailed on the *Samuel Curling* on April 22, reaching New York on May 22.<sup>2</sup> One might guess that he published his song separately in Liverpool in March or April, and the versions in the *Luminary* and the *Mormon* were taken from the separate. The song is titled "Working Bee" in the *Luminary* and the *Mormon*, "The Working Bees" in the *Star* and Wolcott's pamphlet, and "The Working Bee" in *The Mountain Warbler*. The report of the missionaries' festival in the *News* refers to it as "The Hive of Deseret." In eight verses, to be sung to the tune "Rosa May," its first verse is: "O once I dwelt in Babylon, in darkness and in dread, / For I could see some thick dark clouds were hanging o'er my head, / But soon the 'Mormon' sun burst forth, dispers'd those clouds of jet, / And I became a working bee in the hive of Deseret."<sup>3</sup>

993 Be it known by these presents, that [broken underline] | [broken underline] | [broken underline] | of [broken underline], in the county of [broken underline], and | Territory of Utah, for and in consideration of the good will which [broken underline] have to the Church of Jesus | Christ of Latter Day Saints, give and convey unto Brigham Young, Trustee | in Trust for said Church, his successors in office, and assigns, all [dotted underline] claim to, and ownership of the fol- | lowing described property, to wit:— [First 8 lines] [Salt Lake City? 1855?]

Broadside  $32 \times 20.5$  cm. On blue paper.

994 Be it known by these presents, | That [broken underline] | [broken underline] | of [broken underline], in the county of [broken underline], and | Territory of Utah, for and in consideration of the good will which [broken underline] have to the Church of | Jesus Christ of Latter Day Saints, give and convey unto Brigham | Young, Trustee in Trust for said Church, his successors in office, and assigns, all [broken underline] claim to, and | ownership of the following described property, to wit:— [First 8 lines] [Salt Lake City? 1856?]

Broadside  $30.5 \times 19$  cm. On blue paper.

995 Be it known by these presents. | That [broken underline] | [broken underline] | of [broken underline], in the county of [broken underline], and | Territory of Utah, for and in consideration of the good will which [broken underline] have to the | Church of Jesus Christ of Latter Day Saints, give and convey unto | Brigham

Young, Trustee in Trust for said Church, his successors in office, and | assigns, all [broken underline] claim to, and ownership of the following described property to wit:— [First 8 lines] [Salt Lake City? 1857?]

Broadside  $32 \times 20$  cm. On blue paper.

996 Be it known by these presents: | That [broken underline] | [broken underline] | of [broken underline], in the county of [broken underline], and | Territory of Utah, for and in consideration of the good will which [broken underline] have to the | Church of Jesus Christ of Latter Day Saints, give and convey unto | Brigham Young, Trustee in Trust for said Church, his successors | in office, and assigns, all [broken underline] claim to, and ownership of the following described | property to wit:— [First 9 lines] [Salt Lake City? 1857?]

Broadside  $32 \times 20$  cm. On blue paper.

The consecration movement of the 1850s followed the pattern of the one in the early 1830s (see items 5–6), except that it involved only the initial step of the process. As in the 1830s, each head of family was asked to deed over to the Church all real and personal property—but in this instance to Brigham Young as Trustee in Trust rather than to the presiding bishop. Had the process been completed, the Church would have taken possession of the property and conveyed back to the head of family some, perhaps all, of the property as his personal stewardship. As far as it is known, however, no one actually gave up his property, and hence no one finished the process by receiving a stewardship. <sup>1</sup>

The movement was inaugurated at the April 1854 general conference, promoted in the Eleventh General Epistle issued immediately thereafter, and defended by Orson Pratt in the *Seer* and by him and Brigham Young at the Salt Lake Tabernacle pulpit.<sup>2</sup> Why it was initiated at this point is unclear, but a concern over the worldliness of the Saints, the task of building the Salt Lake Temple, and the growing debt to the Perpetual Emigrating Fund may have been factors (see items 796, 797–98, 868, 998, 1080). Also unclear is why it was not fully implemented. Lorenzo Snow, in an April 1857 discourse, remarked that they did not talk more about consecration "because brother Brigham does not care anything about it, only that he wishes the people to take a course to secure themselves against the power of the Evil One." Perhaps, at that point, Young was disappointed with the less than universal response on the part of the members. Arrington, Fox, and May estimate that no more than 40 percent of the approximately 7,000 heads of families in the territory submitted deeds for their property.<sup>3</sup>

Items 993, 994, 995, and 996 are slightly different versions of the consecration deed form—each printed from a different setting. After the lines given above, each has a large blank space for the consecrator's property to be written in by hand, then four or five lines of printed text by which he warrants that he is the lawful owner and will defend the transfer against any claims of his heirs,

followed by space for his signature and the signatures of witnesses. The last five lines of printed text provide for the certification of the transfer by a county officer. Item 994 is textually the same as item 993 except for the change in capitalization of that in line 2 and together in line 13 from the bottom, and the change of signers to signer in line 2 from the bottom. Item 995 is textually the same as item 993 except for the change of a comma to a period in line 1; the capitalization of that in line 2 and together in line 13 from the bottom; the change of signers to signer in line 3 from the bottom; the deletion of commas in line 8 and lines 1, 3, 4, 12, and 13 from the bottom; the change of a colon to a period in line 9 from the bottom; and the deletion of of in line 4 from the bottom. Item 996 is textually the same as item 993 except for the change of a comma to a colon in line 1; the capitalization of that in line 2 and together in line 14 from the bottom; the change of signers to signer in line 3 from the bottom; the deletion of commas in lines 2, 4, 13, and 14 from the bottom; the change of a colon to a period in line 9 from the bottom; and the deletion of of in line 4 from the bottom. All located copies are printed on blue paper, and all have the county recorder's manuscript notation on the back giving the entry of the deed in the county records.

It would seem that the forms were not printed until after January 18, 1855, when the territorial legislature enacted the statute prescribing the wording of the form.<sup>4</sup> The located copies of item 993 bear dates spanning the period April 1855–April 1864; those of item 994, July 1856–January 1865; those of item 995, January 1857–June 1865; and those of item 996, February 1857–January 1861. Of approximately 760 known copies of the four forms, all but about twenty-five are dated before June 1858. Of the located forms, 45 percent are item 993, 26 percent are item 994, 17 percent are item 995, and 12 percent are item 996.<sup>5</sup>

Item 993: UPB, USIC. Item 994: UPB, USIC, UU. Item 995: UPB, USIC. Item 996: USIC.

**997** JONES, Dan. [Handbill responding to the accusations of the Rev. C. Short. Swansea? 1855]

Dennis I.

998 Circular to presidents and bishops of the Church of Jesus Christ of Latter Day Saints, throughout the Territory of Utah:— [signed at the end of the left double column:] Brigham Young, President of the P. E. F. Company. [Salt Lake City? 1855?] Broadside 63 × 33.5 cm. Text in five and six columns.

This circular appears to be the second published list of debtors to the Perpetual Emigrating Fund (see items 439, 751, 868, 1080). A manuscript note on the back of the only located copy reads, "1855 Circular to President & Bishops," and this date and the number of persons it gives are consistent with the 1854 and 1856 lists. Those two were issued in February and April, respectively,

so one might guess that this one was issued during the first three or four months of the year. It begins with a letter from Brigham Young, in the first three-quarters of the left column, noting the total amount owing the Fund stands at "over fifty seven thousand dollars" and urging the bishops to collect the debts and those who owe them to pay so that others can gather with the Saints. Following this letter are about 600 names and the amounts they owe, listed alphabetically in six columns.

The debt was an ongoing source of concern for the Church authorities. Brigham Young, Orson Pratt, Orson Hyde, and Jedediah M. Grant all spoke about it at the October 1854 general conference, and the *Deseret News* of November 2 ran a notice to the bishops to "search out" those indebted to the Fund, "learn their circumstances, and as fast as may be consistent, turn those dues into available means." Both the Eleventh and Twelfth General Epistles spoke of the debt—the latter, issued in April 1855, also stating that it stood at "about fifty-seven thousand dollars."

Flake-Draper 2089. USIC.

999 Acts, resolutions and memorials, passed at the several annual sessions of the Legislative Assembly of the territory of Utah. To which is prefixed: the Declaration of Independence, the Articles of Confederation, the ordinance of 1787, the Constitution of the United States, and amendments thereto, the naturalization laws, the constitution of the provisional state of Deseret, the Deseret laws, and the organic act of Utah. Published by virtue of an act approved Jan. 19, 1855. Great Salt Lake City: Joseph Cain, Public Printer. 1855.

460 pp. 19.5 cm.

Item 999 is the first compiled Utah territorial laws. It collates: title page (p. [1]), with the verso blank; Declaration of Independence (pp. [3]–6); Articles of Confederation (pp. 7–15); the ordinance of 1787 (pp. 15–22); Constitution of the United States and amendments (pp. 22-38); the Federal Naturalization Act (pp. 39-43); Constitution of the State of Deseret (pp. [44]-56); Deseret ordinances (pp. [57]-109), with the verso of p. 109 blank; "An Act to Establish a Territorial Government for Utah" (pp. [111]–119); Utah territorial laws passed during the first four legislative sessions in ninety-seven "chapters" numbered ixxxii, xxxiv-xcviii (pp. [120]-299); incorporations passed during these sessions in thirteen chapters numbered with roman numerals (pp. [300]–387); twentyeight resolutions (pp. [388]–400); twenty-three memorials (pp. [401]–423), with the verso of p. 423 blank; indexes (pp. [425]–455), with the verso of p. 455 blank; and an addendum (pp. [457]–460) giving Chapter xxxiii, "An Act— Regulating the Mode of Procedure in Criminal Cases," January 21, 1853, which was inadvertently omitted from the main group of territorial laws. One of the copies in the Brigham Young University Lee Library is bound in half tan sheep with gray paper covered boards and a red leather label on the backstrip, a pink

#### ACTS,

### RESOLUTIONS AND MEMORIALS,

PASSED AT THE SEVERAL

### ANNUAL SESSIONS

OF THE

### LEGISLATIVE ASSEMBLY

OF THE

#### TERRITORY OF UTAH.

TO WHICH IS PREFIXED:

THE DECLARATION OF INDEPENDENCE, THE ARTICLES OF THE CONFEDERATION, THE ORDINANCE OF 1787, THE CONSTITUTION OF THE UNITED STATES, AND AMENDMENTS THERE FO, THE NATURALIZATION LAWS, THE CONSTITUTION OF THE PROVISIONAL STATE OF DESEREF, THE DESERET LAWS, AND THE ORGANIC ACT OF UTAH.

PUBLISHED BY VIRTUE OF AN ACT APPROVED JAN. 19, 1855.

GREAT SALT LAKE CITY: JOSEPH CAIN, PUBLIC PRINTER: 1855. "President's Office" bookplate on the front pastedown. This copy has a slip of paper approximately ½ × 12 cm, containing the index entry for Chapter xcviii, pasted on p. 435. A second copy—George A. Smith's bearing his extensive pencil notes for the 1860 revision—is in half tan sheep with orangish tan paper covered boards. The LDS Church has a copy in black or dark gray full cloth with a paper label on the backstrip, inscribed "President Brigham Young Book" on the front free endsheet, and the Bancroft Library has Franklin D. Richards's copy bound in legal sheep with the laws of subsequent sessions. Other original bindings include three-quarter tan sheep with gray marbled paper covered boards; half tan sheep with tan or blue paper covered boards, with or without a black leather label on the backstrip; and full legal sheep. The Harvard copy was a gift from Brigham Young in 1864.

The third territorial legislature considered publishing a compiled laws but decided against it. On January 8, 1855, during a joint session of the fourth legislature, George A. Smith presented a schedule of those acts, resolutions, and memorials considered to be obsolete, and a list of those proposed for the first compiled laws (see item 957). The legislature discussed these two lists four days later, and on January 17 it passed the act, signed into law on the 19th, that ordered a compiled laws to be printed and identified the legislative actions to be included in the book. Evan M. Greene was designated to publish the compilation together with the actions of the fourth legislature and to "call to his assistance such clerks as shall be necessary to aid him therein." This act further stipulated that 5,000 copies be printed, "with full and complete marginal notes, index and contents, including the Declaration of Independence and Articles of Confederation, the Constitution of the United States and amendments thereto, the Constitution of the Provisional State of Deseret, the Organic Act, with the list of memorials attached, and their indexes." In addition, it directed that the book be distributed as follows: one copy to each governor of a US state or territory; twenty-five copies to the Utah governor; two to each member of the legislature and one to each officer of the legislature; two copies to each supreme court judge and probate court judge and one to each of their clerks; one to various civil, municipal, and military officers of the territory; five copies to the Utah Library and five to the library of the University of Deseret; and two copies to each public library in the territory.<sup>2</sup> A summary of the printing done for the territory by the *Deseret News*, under the date April 27, 1855, indicates that, in spite of the act, the book was printed in an edition of 3,000 at a total cost of \$9,021, including \$3,000 for binding. The *Deseret News* bindery ledger, over the period July 1856-March 1857, has eleven entries for "Revised Laws bound," each with a cost of \$57 or \$58 per hundred, for a total of 1,275 books. In addition, it has five other entries between November 1855 and January 30, 1858, for "Law books" or "Laws," with costs \$56-\$58 per hundred, that total 1,172 books and probably refer to item 999.3

Flake-Draper 9384d. CtY, CU-B, MH, NjP, UPB, USIC, UU.

**1000** Journal of the Legislative Assembly of the Territory of Utah, for the fourth annual session: convened at Great Salt Lake City, 1854–5. Published by authority: Joseph Cain, Public Printer. Great Salt Lake City: 1855.

143 pp. 18.5 cm.

Item 1000 reports the forty-day session of the fourth Utah territorial legislature, December 11, 1854–January 19, 1855. It collates: title page, with *Three* thousand copies ordered printed on the verso (pp. [1–2]); names of members and officers of the Legislative Council (pp. [3]); standing committees in the Council (p. 4); journal of the Council (pp. [5]–31), with p. [32] blank; names and officers of the House of Representatives (pp. [33]); standing committees in the House of Representatives (p. [34]); journal of the House (pp. [35]–88); *Rules Adopted* for Conducting Business in the House of Representatives of the Territory of Utah (pp. [89]–91), with p. [92] blank; and journal of the joint sessions (pp. [93]–143). The governor's message is contained in pp. [93]–103. The Brigham Young University Lee Library has Franklin D. Richards's copy, bound in full legal sheep with the journals of several other sessions. The Yale copy is in the original plain dark green wrapper.

An act of January 19, 1855, stipulated that 3,000 copies of the journals be published "in book form" and distributed as follows: one copy to each governor of a US state or territory, twenty-five copies to the Utah governor, one to each member and officer of the legislature, two copies to each supreme court judge and probate court judge and one to each of their clerks, one to each civil and municipal officer of the territory, five copies to the Utah Library and five to the library of the University of Deseret, and two copies to each public library in the territory.<sup>1</sup> Nevertheless, the summary of the printing done for the territory by the *Deseret* News, under the date April 27, 1855, indicates that the book was printed in 1,500 copies at a total cost of \$2,188.12½, including \$1,500 for binding. When they were bound is unclear from the Deseret News bindery ledger—which has six entries for "Journals" between September 27, 1855, and January 22, 1857, with unit costs ranging from 5¢ to 25¢ for "full bound Sheep." Daily minutes were issued for this legislative session (see item 937), which certainly made the task of compiling the journals easier. This seems to be reflected in the general appropriations bill of January 17, 1856, which awarded \$36 each to Leo Hawkins and Thomas Bullock for "preparing the laws and journals for publication."<sup>3</sup>

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

1001 JONES, Dan. *Ai Duw a ddanfonodd Joseph Smith?* [Caption title] [Was it God who sent Joseph Smith?] [At foot of p. 16:] *Argraffwyd a chyhoeddwyd gan D. Jones. Abertawy.* [Printed and published by D. Jones. Swansea.] [1855] 16 pp. 18 cm.

Flake-Draper 4457a. Dennis 89. MH, UPB, USIC, WsN, WsS.

**1002** JONES, Dan. *Ai dwyfol oedd cenadwri Joseph Smith?* [Caption title] [Was Joseph Smith's message divine?] [At foot of p. 16:] *Argraffwyd a chyhoeddwyd gan D. Jones, Abertawy.* [Printed and published by D. Jones, Swansea.] [1855] 16 pp. 18 cm.

Flake-Draper 4457b. Dennis 89. MH, UPB, USIC, WsN.

**1003** JONES, Dan. *Anmhoblogrwydd "Mormoniaeth?"* [Caption title] [Unpopularity of "Mormonism"?] [At foot of p. 12:] *Argraffwyd a chyhoeddwyd gan D. Jones, Abertawy.* [Printed and published by D. Jones, Swansea.] [1855?] 12 pp. 17.5 cm.

Flake-Draper 4461. Dennis 90. CSmH, UPB, USIC, UU, WsN.

**1004** JONES, Dan. *Y "lleidr ar y groes."* [Caption title] [The "thief on the cross."] [At foot of p. 4:] *Argraffwyd a chyhoeddwyd gan D. Jones, Abertawy.* [Printed and published by D. Jones, Swansea.] [1855?] 4 pp. 17.5 cm.

Flake-Draper 4476. Dennis 91. CSmH, UPB, USIC, UU, WsCC, WsN.

**1005** *Der Darsteller der Heiligen der letzten Tage*. Geneva: May 1855–February 1861.

4 v. (44 nos. in 690 pp.) 24 cm.

Daniel Tyler was called to England at the April 1853 general conference, reached Liverpool on November 4, and succeeded Benjamin Brown as pastor of the London, Reading, Kent, and Essex conferences at the first of the year. Six months later Franklin D. Richards assigned him the presidency of the Swiss and Italian Missions, and on August 20, 1854, he arrived in Geneva with an English elder, John Chislett (see items 558–59, 785, 925). During the next six weeks, Tyler toured the mission. The branches in Vaud and Neuchâtel, he found, were "very poor," but the branch at Zurich impressed him. The "general spirit of inquiry" and "spirit of emigration" he saw there undoubtedly influenced his decision to publish a periodical directed to the German-speaking populace. On May 16, 1855, he issued the first number of *Der Darstellar* (The Representative), and on November 2 he took delivery of the sixth number. He and Chislett chose the contents for the magazine, and a Mr. Grossman translated them into German. What the print runs of the early numbers were is not known, but the first number of the second volume appears to have been printed in 500 copies.

John L. Smith arrived in Geneva on September 12, 1855, to relieve Tyler, who had been suffering from ill health. The seventh number of the *Darsteller*,

# Der Darsteller

ber

### Beiligen der letten Zage.

Die Bahrheit wird ftete burchbringen.

Nº 1.

Mai 1855.

1. Band.

Der vorzüglichste Zweck welchen wir bei Herausgabe dieser Monatschrift haben, ift: die Heiligen der letten Tage in den Grundsätzen und Lehren des ewigen Evangeliums, so wie in der Geschichte der Entwicklung dieser Grundssätze in unseren Tagen zu unterrichten. Um diesen Zweck zu erreichen werden wir nicht viele selbst versatze Artikel einrücken, sondern unsere Zuslucht nehmen zu den periodischen Zeitschriften welche die Kirche in England, Amerika, Australien, Brittisch Indien, u. s. w. herausgibt. Ferner zu der Geschichte des Bropheten Joseph Smith's, sowie zu einer Menge anderer urfundlicher und musterhafter Werke welche seit dem Ursprunge der Kirche, im Jahre 1830, von Zeit zu Zeit das Licht erblickt haben.

Aber, mährend wir die Heiligen unterrichten, werden wir und bemühen auch Artifel erscheinen zu lassen welche, durch ihre biblische Natur und ihre Logif geeignet sind die öffentliche Meinung in Bezug auf uns, unsere Lehren und unsere Absichten aufzuklären und zu enttäuschen.

Wir werden auch fund geben die Fortschritte bes "Werkes der letzten Tage" am großen Salzse und in den übrigen Theilen Amerika's, auf den Sandwichs und Gesellschafts Inseln, auf dem Borgebirge der guten Hoffnung, in Australien, Hindostan, Deutschland, Skandinavien, Malta, Gibraltar, Italien, der Schweiz u. s. w.

"Der Darfteller" wird hauptfächlich theologisch sein, da unser Beruf barin besteht bas Evangelium zu predigen, und nicht barin uns in politische Angelegenheiten zu mischen.

Indem wir den Segen des Allmächtigen auf unsere Bemühungen herabflehen, übergeben wir diese kleine Monatschrift dem Bublikum, betend daß sein göttliches Licht alle Iene erleuchten möge welche selbe lesen.

Der Berausgeber.

the last one listing Tyler as editor, came from the press on December 17, twenty days after he left for England. Smith issued twenty-one more numbers (vol. 1, no. 8–vol. 3, no. 4) between January 19, 1856, and September 16, 1857. On September 20, 1857, he set Jabez Woodard apart as the president of the mission and departed for England nine days later. Woodard published an additional sixteen numbers (vol. 3, no. 5–vol. 4, no. 8) between October 1857 and February 1861. Smith returned to Switzerland to preside a second time over the mission in January 1861, and on February 11 he reported that vol. 4, no. 8 was in press and Woodard was "thinking soon of issuing a double number, thus closing the volume." As it turned out, vol. 4, no. 8 closed the volume and the magazine, and that June Smith noted, "The 'Darsteller' has died out a natural death for want of care resulting from fear and lack of liberty." Fourteen months later he reported that he had "collected" the German works, "and they are being bought by the Saints since the reduction in price, and many that have never read the *Darsteller* are reading them and having them bound for preservation." 5

John Chislett assisted with the magazine until he left Geneva on March 10, 1856. Samuel Francis helped during February 15–April 11, 1856, and again from February 15, 1857, until he left the continent on April 17, 1858—at times bearing the full burden of the paper while Woodard traveled in the mission. Grossman did the translating until January 1857, when he moved from Geneva, and at that point Smith engaged a Mr. Krauss for the task. Woodard also used a Mr. Tobler, who lived near Zurich.<sup>6</sup>

C. L. Sabot at Rive, 10, Geneva, printed the first thirty-four numbers. Woodard seems to have had vol. 3, no. 11 printed in Bern; where vol. 3, no. 12 was printed is not known. The first three numbers of vol. 4 were printed in Zurich by C. L. Heer, the next four in Zurich by J. H. Tellman, and the last by J. Vogel in Glarus. Except for vol. 3, nos. 11–12, the printer's name and location is printed at the foot of the last page of each number. The editor's name is given on each number's last page—in every instance with the Geneva address, *rue du Cendrier*, 108.

A complete run of the *Darsteller* consists of forty-four numbers in four volumes, the first three volumes each in twelve numbers, the fourth in eight. The numbers of vol. 1 are dated May–July 1855 and September 1855–May 1856. Those of vol. 2: June 1856–May 1857. And those of vol. 3: June 1857–March 1858 and August–September 1858. Volume 3, no. 8 is misdated January 1857. The dates of vol. 4 are November–December 1859, June–July 1860, September–October 1860, and January–February 1861. A note at the ends of vol. 1, nos. 1–2, 4–7, states that the magazine appears on the 1st of each month—price of each number, "20 Cent." The *1st* is changed to *15th* in vol. 1, no. 8–vol. 3, no. 10, and subsequent to vol. 3, no. 10 (March 1858), the note is dropped. Each number is in 16 pages, except vol. 1, no. 12 and vol. 2, no. 12, which are in 12 pages, and vol. 3, no. 12, which is in 10 pages. Each of the first three volumes is continuously paginated. In vol. 4, the first three numbers are individually paginated, while the last five are continuously paginated [49]–128. The first three volumes each have a title page, forward, and

table of contents—comprising four pages in vols. 1 and 2 and six pages in vol. 3—issued, without doubt, with the twelfth numbers of the volumes.

Following the model of its French predecessor, Le Réflecteur, the Darsteller took much of the contents from earlier works and other periodicals, especially the Millennial Star. The first volume, for example, contains Orson Pratt's Divine Authority in five installments; excerpts from the "History of Joseph Smith"; the German translation, in four installments, of John Taylor's Aux Amis de la Vérité Religieuse from Zions Panier; the petition of December 30, 1854, from Edward J. Steptoe, John F. Kinney, and others to President Pierce supporting Brigham Young's reappointment as governor of Utah (items 941–43 n. 1); the Twelfth and Thirteenth General Epistles, each in two installments; George A. Smith's "brief history" of the Church up to 1855, in four installments, from the Deseret News of September 5, 1855; and a number of short pieces form the Star. Five of the issues have songs or poems at the end, three by Karl G. Maeser.<sup>7</sup> The second volume includes: Brigham Young's discourse of January 27, 1856, in two installments, from the News of February 6, 1856; Marriage and Morals in Utah in three installments; John Jaques's two-part Salvation: A Dialogue in seven installments; Orson Pratt's epistle upon assuming the presidency of the European Mission, in two installments, from the Star of August 23, 1856; Brigham Young's letter of October 30, 1856, to the Saints in Europe, from the Star of February 14; a report of the death of Jedediah M. Grant, probably from the *Star* of March 21; John Taylor's "Sur l'Organisation de l'Eglise," in two installments, taken from the Étoile du Déséret of January 1851; short articles from the Star; a number of letters, most reprinted from the Star; and in the last four numbers, excerpts from the "History of Joseph Smith." Karl G. Maeser had seven of his poems in this volume and an essay, "Paganism, Judaism, Christian Sites and the Kingdom of God," in the fifth number.

Volume 3 continues the excerpts from the "History of Joseph Smith" and includes excerpts, in two installments, from the Fourteenth General Epistle; the report of the murder of Parley Pratt from the *Star* of July 4, 1857; excerpts from Orson Pratt's *Water Baptism* and *True Repentance* and two from Parley Pratt's *Key to Theology*; and Orson Pratt's valedictory and Samuel W. Richards's introductory at the change of European Mission presidency, from the *Star* of October 31. In the January 1858 number, Woodard urged the Saints to buy the Church works and reminded them and his booksellers that they needed to pay for those they ordered. Volume 4 has a number of pieces dealing with the emigration of the Swiss Saints. Opening with a hymn by Karl G. Maeser, it also includes two more installments from Orson Pratt's *True Repentance*, long excerpts in two installments from Lucy Smith's *Biographical Sketches*, and in the last number, Jabez Woodard's "parting words" to the Saints in Switzerland, Italy, and Germany.

Daniel Tyler was born in New York on November 23, 1816, joined the Church in 1833, served as a sergeant in Company C of the Mormon Battalion, and came to the Salt Lake Valley with his family in 1848. He returned to the Valley from his mission

in 1856 and six years later went to Washington County to teach school. In 1865 he moved to Beaver and in 1881 published his famous book, *A Concise History of the Mormon Battalion in the Mexican War*. He died in Beaver on November 7, 1906.<sup>8</sup>

John L. Smith, the brother of George A. Smith, was born in New York on November 17, 1828, and came to Utah in 1847. At the April 1855 general conference he was called to Europe, and on August 14 he arrived at Liverpool, two days before he was appointed Daniel Tyler's successor. In 1858 he returned to Utah and then left two years later to preside a second time over the Swiss and Italian Mission. He and Tyler were both ordained patriarchs in 1873. He died in St. George on February 21, 1898.9

Flake-Draper 2665. UPB, USIC.

**1006** [Handbill headed "A Voice from Heaven." Birmingham? 1855?]

What is known about this unlocated handbill comes from a letter from Edmund Ellsworth to Franklin D. Richards, written at Birmingham, May 22 and 24, 1855: "I think we are going to have plenty to do here in this part, for our posting up bills headed 'A Voice from Heaven,' has made the devil mad. Parsons have commenced lecturing against us; we had a chance to reply to one last night. . . . We have lectures advertized in various places, which are generally well attended."

Ellsworth was the pastor over the Birmingham, Warwickshire, and Herefordshire conferences when he wrote to Richards. Born in New York on July 1, 1819, he joined the Church in 1841, campaigned for Joseph Smith in New York, traveled with the pioneer company to the upper crossing of the Platte, where he paused to operate the ferry, and reached the Salt Lake Valley that October. At the April 1854 general conference, he was called to England and was appointed pastor at the end of the year. In March 1856 he sailed for America on the *Enoch Train* and led the first handcart company to the Valley that summer. He served as a Salt Lake City alderman before moving to Weber County in 1866 and in 1880 settled in Arizona, where he spent two months in the penitentiary for polygamy. He died in Show Low, Arizona, on December 29, 1893.<sup>2</sup>

**1007** PRATT, Orson. Det celestiale ægteskab eller den af Gud aabenbarede ægteskabsorden for tid og al evighed, og det Nye Jerusalem. Tvende afhandlinger af Orson Pratt, een af de tolv apostler i Jesu Christi Kirke af Sidste Dages Hellige. Første danske udgave. Kjøbenhavn. Udgivet og forlagt af John Van Cott 1855. Trykt hos F. E. Bording.

228[1]-60 pp. 16 cm.

Celestiale Ægteskab...og det Nye Jerusalem (Celestial Marriage... and the New Jerusalem) collects Danish translations of three of Orson Pratt "treatises," his seminal discourse at the special conference on August 29, 1852, his serial article "Celestial Marriage" published in the first twelve numbers of the Seer, and his

New Jerusalem (see items 734, 769–70, 436–38). It collates: title page (p. [1]), with the verso blank; preface, signed by John Van Cott and dated April 4, 1855 (pp. [3–4]); title page to *Celestiale Ægteskab*, with the verso blank (pp. [5–6]); the August 29, 1852, discourse (pp. [7]–30); "Celestial Marriage" (pp. [31]–227); a poem, Slutning (pp. 227-28); title page to Nye Jerusalem, with the verso blank (pp. [1–2]); and the text of *Nye Jerusalem* (pp. [3]–60). Original bindings include: plain gray, black, or brown striated or smooth cloth with gilt bands and gilt title on the backstrip, and pink, green, blue, or yellow endsheets; and half brown leather with brown cloth covered boards, gilt bands and title on the backstrip. The LDS Church has Franklin D. Richards's copy in striated black leather with a thin ornamental gilt border on the covers, gilt bands and gilt title on the backstrip, gilt edges, flower pattern endsheets, and F. D. Richards. | 1855 in gilt on the front cover. The Scandinavian Mission printing account daybook indicates that F. E. Bording printed 1,500 copies at a cost of 240 rigsdaler, before June 1855—consistent with the date of John Van Cott's preface. Who the translator was is not known. Jesse N. Smith published an undated second edition no earlier than 1862, when he began the first of two terms as president of the Scandinavian Mission.

Flake-Draper 6447. CSmH, CtY, CU-B, UPB, USIC, UU.

#### **1008** CLAYTON, William. [Resurrection Day. Port Elizabeth, 1855]

Jesse Haven went aboard the brig *Prairie* at Cape Town on May 2, 1855, and landed two weeks later at Port Elizabeth, where he was met by Leonard I. Smith and several of the local Church members (see items 807–8). On May 30, in Port Elizabeth, he contracted for the printing of 500 copies of William Clayton's song "Resurrection Day," and five days later he sent eighteen copies to Richard Provis in Mowbray.¹ What the format of this printed piece was is not known. William Walker had written out three copies of it on March 30, 1854, "as several had wished [him] to do," and had arranged to have it printed that July, but whether it was actually put in print at that point is not known.²

The song was printed in the *Deseret News* of January 24, 1852, and *Millennial Star* of January 22, 1853. It was added to the hymnal in 1856 and maintained in it until 1985. In six 8-line verses, to be sung to the tune "The Field of Monterey," its first verse is: "When first the glorious light of truth / Burst forth in this last age, / How few there were with heart and soul / T'obey it, did engage; / Yet of those few how many, / Have passed from earth away, / And in their graves are sleeping, / Till the Resurrection Day."<sup>3</sup>

**1009** [St. Louis Luminary—Extra. Saturday morning, June 16, 1855. St. Louis, 1855]

This unlocated extra was reprinted in the *Mormon* of June 23, 1855, with the heading *Saint Louis Luminary—Extra*. *Saturday morning, June 16, 1855*,

and the subheading *Visit of the Editor to the Camps at Atchison. Health of the Emigrants—Organization of Companies—Starting upon the Plains—Salt Lake Mails—Indian Depredations.* What is identified as the text of the extra in the *Mormon* is printed in the regular number of the *St. Louis Luminary* of June 23, under the subheading given in the preceding sentence. Apparently Erastus Snow returned to St. Louis after the June 16 issue of the *Luminary* had been set, and the shop hurried his report into print as an extra and then saved the setting for the next regular issue.

Snow opens his report with the comment that he had "just returned from a three weeks' tour in the upper country, and too late to furnish our readers this week with more than a bird's-eye glance at the position of affairs on the frontiers, and the events of our tour." Noting that he reached Atchison, Kansas, on May 29 and remained there until June 10, he describes the main staging area at Mormon Grove—"four miles west" of Atchison, "which presented the appearance of a city of tents and wagons beautifully arranged in the open woodland, and covering several undulations." He states that he organized four overland trains "of about fifty wagons each" and identifies the captains and makeup of the companies. He remarks that the general health of the camp was good, although several had died, including James F. Bell and his wife (see items 419–20), and those who remained at the camp were "busily engaged plowing and planting." "Dragoons have started from Fort Leavenworth," he concludes, "to patrol the line, and keep Indians off the road."

**1010** Independence party. [Eagle ornament] A social pic-nic party will be given in the Social Hall, on the evening of the Fourth of July, commencing at five o'clock: To which yourself and ladies are respectfully invited. Managing committee: Frederick Kesler, Henry Maiben, David Candland, Geo. Dockstader. Tickets \$1,50 per couple---each extra lady 25 cents. G. S. L. City, June 28, 1855.

Broadside  $18 \times 11.5$  cm. Printed in gold.

Two copies of this invitation are known, one in the Brigham Young papers at the LDS Church, the other in the Hiram B. Clawson papers at the University of Utah. Each is printed in gold on a sheet of white laid paper folded to make four pages with print only on the first page—the taller Church copy on a sheet  $18 \times 22.7$  cm.

Little is known about this Fourth of July party beyond that it came at the end of a long day of celebrating that began at 4:30 a.m. (see the next item). Once again David Candland was pressed into service for his culinary skills (see items 945–46, 969, 972, 974–76, 1050). George Dockstader, born in New York on December 21, 1806, seems to have come to Utah about 1851. From October 1852 to April 1856 he was sustained in the general conferences as a counselor in the presidency of the Priests Quorum. In November 1854 he advertised a dancing school in Salt Lake City and seven months later opened a men's clothing and tailoring shop.

About 1876 he joined the United Order in Kingston, Piute County, where again he worked as a tailor. He died at Cedar Fort, Utah County, on August 12, 1886. Flake-Draper 4237b. USIC, UU.

**1011** Programme for the celebration of the 4th of July, in Great Salt Lake City, 1855. [60 lines] H. S. Eldredge, S. W. Richards, H. B. Clawson, L. W. Hardy, J. C. Little, Committee of Arrangements. [Salt Lake City 1855]

Broadside  $41 \times 14$  cm.

*Programme for the Celebration* outlines the events planned for July 4, 1855. Patterned after those of the preceding years, this celebration began at 4:30 a.m. with the firing of cannon, ringing of bells, and music by Ballo's, Nauvoo Brass, and Martial bands—stationed at the Governor's mansion, J. M. Grant's house, and the Council House, respectively. At 10 a.m. the Battalion of Life Guards, Ballo's Band, Capt. Leonard W. Hardy's Rifle Company, and Captain Hess's Mounted Rifles, all under the command of Jesse C. Little, escorted Brigham Young and his party to the parade ground, where they reviewed the Nauvoo Legion. The main program began that afternoon at 2:30 p.m. in the new Bowery, just north of the Old Tabernacle, and included music by Ballo's, Nauvoo Brass, and Orchestral bands; a bass drum solo by Edward P. Duzette with a violin accompaniment; speeches by George A. Smith, John F. Kinney, Garland Hurt, and Almon W. Babbitt; toasts; and an "Ode to Freedom" by Bernard Snow. All of this is reported in detail in the Deseret News of July 18. Hosea Stout commented that it was "a great day in Utah" that lasted until near sunset, "when we all went home free & happy and glad that the fourth was over."2

Some slight differences occur between the report in the *News* and *Programme* for the Celebration. Samuel W. Richards, one of the committee of arrangements, notes in his diary that "the Programme for the 4th was read twice" on Sunday, July 1, and "instructions were given to the Bishops for the occasion"—suggesting that *Programme for the Celebration* had been struck off by the 1st.<sup>3</sup>

Flake-Draper 6763. USIC, UPB.

#### **1012** [Deseret News Extra. July 1? 1855. Salt Lake City, 1855]

What is known about this unlocated extra comes mainly from the references to it in the *St. Louis Luminary* of September 1, 1855, and the *Mormon* of September 8, which drew from it to report the death of Leonidas Shaver, associate justice of Utah Territory. Shaver, a Virginian, was nominated by Millard Fillmore on August 13, 1852, to fill the unfinished term of Perry E. Brocchus, and on October 26 he arrived in Salt Lake City (see items 610, 661, 693). On June 29, 1855, he was found dead in his room, and a mayor's inquest that afternoon concluded he had died "from disease in the ear and head." He was about twenty-nine years old when he died. Orson Pratt commented at his funeral that his course had

been "an exemplary one to all mankind," and the editor of the *News* noted that he had won "the warm friendship and ardent esteem" of the people of Utah. The *Deseret News* of July 4 has full reports of the mayor's inquest on the 29th and the funeral the next day—including Chief Justice John F. Kinney's eulogy, Orson Pratt's sermon, and George A. Smith's prayer at the grave. The *Luminary* reprints all of this, and the *Mormon* prints excerpts and a summary, so the extra undoubtedly contained what was printed in the *News* of July 4. George A. Smith "assisted" Albert Carrington with the extra on Sunday, July 1, so it seems probable that it was issued that day.<sup>2</sup>

The "ardent esteem" of the people of Utah notwithstanding, the untimely nature of Shaver's death gave rise to a string of baseless allegations. W. W. Drummond, Shaver's judicial successor, charged in his 1857 letter of resignation that Shaver was poisoned by order of the Church leaders, and this was subsequently repeated, in various forms, by other anti-Mormon writers. T. B. H. Stenhouse mentions the allegation in his *Rocky Mountain Saints* and notes that he had "never seen any ground for such a suspicion."

**1013** Book of one thousand marks and brands, alphabetically arranged. [Caption title] [Salt Lake City, 1855] 38[1] pp. 25 cm.

By August 24, 1854, William Clayton had published nine sheets containing the first nine hundred recorded marks and brands (see item 464). On January 12, 1855, he proposed to the territorial legislature that he publish "an alphabetical list of all the recorded marks and brands, which now number upwards of one thousand, on the following terms:—To commence publication as soon as four hundred subscribers have paid one dollar each, for which dollar I will furnish each subscriber with the full set of one thousand marks and brands, printed alphabetically, and bound together in envelope paper covers." That day the legislature approved the proposal. Clayton ran an ad in the Deseret News of February 8, 1855, that repeated his proposal, and an editorial in the News of February 22, endorsed by Brigham Young, invited the bishops to solicit orders for the book. The News of April 18 carried Clayton's notice that the list would go to press on May 14, fees were due by May 12, and the price was \$1.00 before May 12 and \$1.25 after, and it added, "There is room for about 4 more brands in said book." During the latter part of June the Deseret News bindery was "making up books of Marks and Brands," and on June 27 the News began advertising the book, ready "without fail" on July 1 at the Post Office and Deseret Store for \$1.00.2 Whether it was profitable for Clayton is unclear. A legislative resolution or January 14, 1857, directed the Auditor of Public Accounts to "settle" with Clayton and appropriated \$150 "to pay the same."<sup>3</sup>

Book of One Thousand Marks and Brands essentially follows the format of the earlier brand book (item 464). The caption title appears only on the first page,

but the running head *Marks and Brands* is on each of pp. 2–36. The entries are arranged in seven columns—rather than ten—headed: *Brand*, *Length of Brand*, *Breadth of Brand*, *Place of Brand*, *Date of Record*, *Owner's Name*, and *Owner's Residence*. The first entry is for William I. Appleby: A, 3, 3, Left hip, Jan. 30, 1850, W. I. Appleby, G. S. L. City, 14 ward. William Clayton's notice on p. [39], dated May 15, 1855, describes the arrangement of the book: brands made up of letters from the English alphabet are listed alphabetically by brand on pp. [1]–32; brands made up of numbers are listed in numerical order on pp. 32–34; brands consisting of symbols are given on pp. 34–36; brands involving letters in the Deseret alphabet are on p. 36; and ear marks for sheep, calves, etc., are on pp. [37]–38. The book includes the entries of the earlier brand book, with a few changes, and it appears they were taken from Clayton's manuscript record, not the earlier printed sheets. The LDS Church has two copies in plain yellow wrappers, and a third bound with additional matter printed from time to time between 1858 and 1867.

USIC.

**1014** LYMAN, Amasa Mason, and Charles Coulson Rich. *Circular*. [Signed at end:] *Amasa Lyman. Charles C. Rich.* [Los Angeles? 1855?]

Broadside  $27.5 \times 20$  cm. Text in two columns. On blue paper.

With the \$35,000 mortgage on the San Bernardino ranch due in about four months and no assistance from Utah on the horizon, Amasa Lyman and C. C. Rich turned to the San Bernardino colonists for help (see item 983). On June 23, 1855, they convened a three-day conference at which about eighty elders volunteered to go throughout California and solicit funds toward the debt. Item 1014 was struck off for this campaign. Lyman composed it on June 27, and the next day Richard R. Hopkins took it to Los Angeles for printing. The text of the circular is printed from the broadside setting in the Los Angeles *Southern Californian* of July 4, 1855, where it is dated *July 1, 1855*, so the circular was struck off by the *Southern Californian* shop about the first of July.

It states that there is a mortgage on the San Bernardino ranch in the amount of \$35,000, due on October 7, 1855, and asks "the Saints, and those friendly to the Cause" for help in meeting this obligation. It further invites "all who may desire a home where society is at Peace, and where the virtues that render life prolific of happiness are cultivated, to come and assist us in so important an object."

How successful this campaign was is unclear, but some funds were undoubtedly collected, allowing Lyman and Rich to make a partial payment. Real relief came that December when Mormon Battalion member Ebenezer Hanks, having sold his properties in northern California, came to San Bernardino and paid \$25,833 on the mortgage for a one-third interest in the ranch.<sup>3</sup>

Flake-Draper 5050a. USIC.

### **1015** [Latter-day Saints' belief? Karachi? 1855?] Broadside?

Truman Leonard returned to Calcutta after Samuel A. Woolley, his companion in Chinsura, was assigned to travel with William Fotheringham, and on December 29, 1853, he and Amos Milton Musser sailed from Calcutta to Bombay, and then to Karachi, arriving on February 26, 1854 (see items 818–19, 836–37). During their first week in Karachi, they met William S. Smith, a fellow Mason with Leonard and an affluent druggist, who befriended them and seemed interested in their doctrines. That April he invited them to his home in Kotri, across the Indus River from Hyderabad, and on August 29, Leonard came to Kotri.<sup>2</sup> Ten and a half weeks later, "at the special request of Mr. Smith," he finished "a small book of 24 pages" of biblical references, and over the next four weeks he reworked his piece. Smith owned a printing press—and a limited supply of type—and during December Leonard and a Mr. Mendes experimented with putting the biblical references in print. But at this point Smith's enthusiasm for Mormonism was beginning to wane, and he requested Leonard to eliminate Mendes's name from the piece so it would not be apparent it was printed at his establishment. On the 12th Leonard reprinted the title page with "the name of the place it was printed ambiguous." The combination of insufficient type and Smith's declining interest kept more of the references from being printed, and the only printed part that has survived is the title page.<sup>3</sup> Bearing a wavy ruled border with corner decorations, it reads: A | Voice in India, | OR | EVIDENCES IN FAVOR OF THE BIBLE, Book of MOR- | MON, Restoration of the PRIESTHOOD; and FAITH of the | True Believers in CHRIST, | Togehther [sic] with | SCRIPTURAL References to prove the USHERING in of the | Dispensation of the fulness of Times; and LATTER DAY Glory | By | TRUMAN LEONARD, | An Elder in the Church of JESUS CHRIST of Latter Day SAINTS. | [2 lines] [ornament] [3 lines] | Printed by [word illegible] & Co., Scinde. | 1854. | Price, 4 Annas, or 12 Rupees, per hundred.4

Leonard returned to Karachi on June 5, 1855, after nine fruitless months in Korti and Hyderabad. Twenty-five days later he and Musser arranged for the printing of 200 handbills, "as the people need continual stiring up," and on July 2 Leonard picked up some copies. On the 4th he handed out some of the bills "on which was printed the Latter day Saints Belief," and on the 7th he and Musser paid Mr. Robinson, the printer. Six months earlier in Hyderabad, Leonard had "filled out" some handbills "entitled the Latter-day Saints belief printed in England" and had circulated them to advertise his meetings. And eight days after he returned to Karachi he had "filled out for circulation a few of the Latter day Saints belief with the following appendage Reader,—your candid investigation of the above principles is courteously invited by attending preaching at our Room nearly opposite the New School House Bunder Road; on Sunday and Wednesday evening at early candle light. T. Leonard Amos M. Musser." One

might guess that Leonard and Musser came to Karachi with a number of copies of a broadside entitled *Latter-day Saints' Belief* similar to items 644–47, and Mr. Robinson reprinted this broadside—now with an advertisement for their meetings printed in the piece.

Truman Leonard was born in New York on September 17, 1820, joined the Mormons in 1843, came to Utah in 1850, and settled in Farmington, Davis County. On November 25, 1855, after thirty-one months in India, he sailed from Bombay to England and the following year made the overland trek to Utah with the second handcart company. For the next thirty years, he farmed in Farmington, interrupted twice by missions in the United States, and then moved to Canada to escape the polygamy raids. He died in Farmington on November 20, 1897.<sup>7</sup>

**1016** Catalogue of works published by the Church of Jesus Christ of Latterday Saints, and for sale by F. D. Richards, at their General Repository, and "Millennial Star" Office, 36, Islington, Liverpool. [Caption title] [At head of title, above border:] June, 1855. [At foot of p. 4:] Printed by J. Sadler, 1, Moorfields, Liverpool. [1855]

4 pp. 22.5 cm. Ruled border with corner ornaments on p. [1], ruled border on pp. 2–4.

The *Millennial Star* office issued three catalogues of publications in July 1855 and advertised them in the *Star* of July 21:

New Catalogue of Publications.—We have just issued a new Catalogue of Church Publications, to which we would call the attention of Pastors, Presidents, and Book Agents. The copies with "wholesale prices" annexed, are designed for the especial use of Pastors and Presidents of Conferences, and General Book Agents, and of course are not for distribution among the Saints or the Public. The large placard copies should be affixed in conspicuous places in the meeting rooms of the Saints, that the Saints and the world may learn the names and prices of the various works we have on sale. The ordinary small copies are intended for judicious distribution among new members, and strangers, especially those who are inquiring after the truth.

Of the three, only item 1016 has survived, the "ordinary small" catalogue with retail prices. It lists, on its first page: the standard works, hymnal, Lucy Smith's Biographical Sketches, John Lyon's Harp of Zion, John Taylor's Government of God, Latter-day Saints in Utah, Erastus Snow's One Year in Scandinavia, William Gibson's Report of Three Nights' Public Discussion, John S. Fullmer's Assassination of Joseph and Hyrum Smith, and Benjamin Brown's Testimonies for the Truth, the bound books in a range of bindings. Next are works by Parley P. Pratt, followed by works by Orson Pratt—which are continued on p. 2—then works by Lorenzo Snow, Orson Spencer, and John Jaques. These groups are followed by "Periodicals," works in French—continued on p. 3—and works in German, Italian, Danish, and Welsh. The back page has various "portraits" for sale, followed by ads

for the *Millennial Star* and *Journal of Discourses*. A list of the book agents "in the principal towns" is at the end. The 1853 catalogue (item 812) was printed in 10,000 copies, so one might guess item 1016 was issued in this number as well. Copies were sent gratis to the conference book agents.<sup>1</sup>

Flake-Draper 1332. USIC.

**1017** [Placard advertising the half-yearly conference in the Odd Fellows' Hall, Temple Street, Birmingham, on Sunday, July 22, 1855. Birmingham? 1855?]

The only reference to this unlocated "placard" occurs in a report by "An Observer" reprinted in the *Mormon* of October 13, 1855, from the "Birmingham (England) Journal." Prompted by "placards posted on the walls throughout Birmingham, announcing the 'Half-Yearly Conference' of this peculiar sect, to be held in the Odd Fellows' Hall, Temple street, on the 22d inst.," An Observer attended the meetings and noted that Franklin D. Richards, Joseph A. Young, William H. Kimball, and James A. Little participated in the Sunday services, William C. Dunbar sang at the Monday tea meeting, Cyrus H. Wheelock lectured on Tuesday, and James Ferguson spoke on Wednesday. Since Sunday fell on the 22nd only in April and July during 1855, and Richards, Young, Kimball, Dunbar, and Wheelock attended the London conference together on July 8, it seems likely that the conference An Observer attended was in July.<sup>1</sup>

1018 Truth will prevail. The Latter-day Saints will hold two meetings on Chester Green, Derby, on Sunday, Aug. 12th, 1855, commencing at half-past 10 a.m., and 6 o'clock p.m., (weather permitting,) otherwise at their meeting room, top of Park Street, when the following elders will be present;—Israel Evans, (from Great Salt Lake City, Utah,) C. R. Savage (lately returned from a mission to Switzerland,) who, with other elders expected will address the meeting upon their faith and doctrines. [4 lines] [Derby? 1855?]

Broadside  $25 \times 18$  cm.

Israel Evans, born in Ohio on October 2, 1828, was at Haun's Mill at the time of the massacre, marched to California with the Mormon Battalion, and was working at Sutter's mill when gold was discovered. Coming to the Salt Lake Valley in 1848, he moved to Lehi two years later and was called to England at the April 1853 general conference. The following January he arrived in Liverpool, succeeded William Pitt as president of the Derbyshire Conference in January 1855, and became Daniel Daniels's counselor in the presidency of the Church in Wales in March 1856. Twelve months later he sailed for Boston and that year led the sixth handcart company to the Valley. For the rest of his life, he lived in Lehi, serving on the city council and filling a term as mayor. He died in Lehi on May 30, 1896.

Charles R. Savage was born in Southampton on August 16, 1832, joined the Church in 1848, and went to Switzerland as a missionary in 1853. By August 1855 he had returned to England and was residing in Derby with Israel Evans. Four months later he sailed on the *John J. Boyd*, reaching New York in February 1856. For about two years he worked for the New York printer Samuel Booth (see items 977, 1074), and in 1860 he came to Salt Lake City. Soon after arriving in the Valley, he established a photographic studio in partnership with Marsena Cannon, and in 1862 he went into business with the artist George M. Ottinger—his photographs of the 1869 Golden Spike ceremony bringing him national attention. He served on the Salt Lake Stake high council and for many years sang in the Tabernacle Choir. He died in Salt Lake City on February 4, 1909.<sup>2</sup>

Evans records in his diary that on August 12, 1855, they held two meetings on Chester Green "in the open air" but were "anoyed both times by the rabble who would not hear, themselves nor let any one if they could prevent it." The only known copy of item 1018 is pasted in a scrapbook of Savage's, now in the possession of a descendant.<sup>3</sup>

**1019** City charter and ordinances, resolutions and reports, of the city council of Great Salt Lake City, Territory of Utah; commencing from its incorporation, January 11, 1851. Published by order of the city council. G.S.L. City: Printed at the Deseret News Office. 1855.

48 pp. 19.5 cm.

City Charter and Ordinances collates: title page (p. [1]), with the verso blank; names of the city officials as of January 1855 (p. 3); city officers (p. 4); committees of the city council (pp. 5); city charter, passed by the legislature of Deseret, January 9, 1851 (pp. [6]–13); act of the territorial legislature, June 4, 1853, "In Relation to the Assessment, Collection and Expenditure of a Tax for Road and Other Purposes Within Incorporated Cities" (pp. 13-14); forty ordinances and six resolutions of the city council, not strictly in chronological order (pp. 14–45); and the city auditor's report, signed by Robert Campbell (see items 777-79) and dated January 5, 1855 (pp. 46–48). The city officials named on p. 3 are: mayor, J. M. Grant; aldermen, Jesse P. Harmon, A. O. Smoot, Abraham Hoagland, A. H. Raleigh, and William Snow; councilors, Zera Pulsipher, William G. Perkins, Lewis Robison, Harrison Burgess, Joseph Horne, Seth Taft, Elijah F. Sheets, Briant Stringham, and Samuel W. Richards; recorder, Robert Campbell; treasurer, Hiram B. Clawson; and marshal, Jesse C. Little. The first, and earliest, city ordinance is "An Ordinance, Dividing the City into Wards," January 30, 1851; the last, and latest, is "An Ordinance, Regulating Merchant's Stores, Hawkers, Pedlars [sic], Brokers, and Other Establishments," May 4, 1855. This last ordinance is dated two months after the city election which kept all the city officials in office, so why the list on p. 3 is dated January, 1855 when the book was printed after the March election is a mystery.1

Under the date August 12, 1855, the *Deseret News* bindery ledger has the entry "150 City Laws bound Folding City Laws &c," with a charge of \$32.00. $^2$  The book was originally bound in half dark blue or black cloth with blue paper covered boards. A printed errata slip approximately  $4.8 \times 10.5$  cm with four lines of errata is pasted on the recto of the back free endsheet.

Flake-Draper 7503a. UPB, USIC.

**1020** SNOW, Lorenzo. [1 line] The only way to be saved: an explanation of the first principles of the doctrine of the Church of Jesus Christ of Latter-day Saints. By Lorenzo Snow, one of the twelve apostles. [1 line] Liverpool: F. D. Richards, 36, Islington. London: Latter-day Saints' Book Depot, 35, Jewin Street, City, and all booksellers. 1855.

8 pp. 21 cm.

This impression was struck off from the stereotype plates of the 1851 edition with a reset title page by the London printer William Bowden, whose colophon appears at the foot of the last page: *W. Bowden, Steam Printer, 5, Bedford Street, Bedford Row, Holborn* (see items 639, 894). Under the date August 15, 1855, the European Mission financial records credit Lorenzo Snow £16 13s. 4d. for "10,000 Only Way to be saved" and list the costs of producing the tract: £7 17s. 6d. to Bowden for printing 10,000 copies; 5s. to Thomas Fazakerley for folding the pamphlet; 2s. for carriage of the plates to London; and 4s. 6d. for carriage of the tracts from London.<sup>1</sup>

Flake-Draper 8218. CSmH, CtY, ICN, UPB, USIC.

**1021** WOLCOTT, Robert Winter, and William Budge. [Handbill advertising twelve lectures in Luton and Northampton. Luton? 1955?]

Robert W. Wolcott, born in New York on August 16, 1829, was a minister in the Methodist Episcopal Church and chaplain of a company en route to California, when he paused in Utah and was baptized into the Church by Orson Pratt in August 1852. Twenty months later he was sent to England as a missionary, and on July 16, 1854, he arrived in Liverpool. For six months he labored in Cambridgeshire and then in January 1855 assumed the presidency of the Bedfordshire Conference, serving until he was appointed pastor of the Bedfordshire, Cambridgeshire, and Norwich conferences in February 1856 (see the next item). That month he contracted smallpox and died on the 27th. <sup>1</sup>

Wolcott reported to Franklin D. Richards on September 10, 1855, that he and William Budge had "bills up" in Luton and Northampton "announcing a course of twelve lectures, to be delivered by Elder Budge and myself." Budge, he noted, had delivered two in Northampton, and he had delivered three in Luton—with "good attendance in each place." Whether they used different bills for the two towns or a single bill is not known.

**1022** WOLCOTT, Robert Winter. A collection of testimonies of the truth by R. W. Wolcott, president of the Bedfordshire Conference. Luton: September the 18th, A.D., 1855.

16 pp. 18 cm.

Robert Wolcott was induced to publish his *A Collection of Testimonies* by a letter from Henry Palmer in the supplement to the *Luton Times* of September 8, 1855. Wolcott was delivering a series of twelve lectures in Luton at the time, and his efforts there drew the inevitable anti-Mormon responses (see the preceding item). Reprinted in full in John Bowes's *Truth Promoter* of March 1 and March 15, 1855, and excerpted at the end of the second edition of Bowes's *Mormonism Exposed*, Palmer's letter speaks of his joining the Mormons, sailing on the *Ellen Maria* in January 1853, crossing the plains that summer, and leaving Salt Lake City the following April to return to England—with an emphasis on the difficulties of the trip, the economic hardships in Utah, the evils of polygamy, and the avarice and harshness of the Church leaders.<sup>2</sup>

The heart of A Collection of Testimonies is a series of excerpts from thirteen letters by visitors or immigrants to Utah that paint a different picture. The longest is from an anonymous letter in the Chicago Tribune; three others are from letters of Richard Rostron (see items 707, 752), Hannah Tapfield King, and John V. Long (see items 582, 1048).<sup>3</sup> A note at the end of Wolcott's preface (p. 2) states, "The original letters from which the following extracts have been made, can be read by any respectable gentleman or lady, by calling on Mr. J. M. Brown, of Cambridge, 3, Chesterton Lane, and Mr. J. Flitton, Cumberland Street, Luton." Preceding the excerpts is Emily Hill's poem "Inscribed to the Honest in Heart" with the first two lines: "Oh, ye, who're bound by oppression's might, / Oh ye, who struggle for truth and light." And following the excerpts is a poem from the Mormon of May 5, 1855—with the first two lines: "They call me a Mormon; well, what if I am? / I'm a freeman by birth, and have right to the name." After this poem are an excerpt from the editorial in the *Mormon* of March 31, 1855; an excerpt from Chief Justice John F. Kinney's remarks on January 19, 1855, in the Desert News of February 8; and an excerpt from an anonymous "Gentile" letter. These are followed by James H. Flanigan's Fourteen Articles of Faith (see items 405, 431, 469-70, 471, 615, 644-47, 648, 816, 953). The concluding piece is William Willes's song "The Working Bees" (see item 992).

Flake-Draper 9971. MH.

1023 JAQUES, John. Catechism for children, exhibiting the prominent doctrines of the Church of Jesus Christ of Latter-day Saints. By Elder John Jaques. [7 lines] Tenth thousand. Liverpool: Published by F. D. Richards, 36, Islington. London: For sale at the L. D. S. Book Depot, 35, Jewin -St., City. And by all booksellers. 1855. iv[5]–84 pp. 16 cm.

The second edition of John Jaques's *Catechism for Children* was advertised as "now reprinted" in the *Millennial Star* of October 20, 1855, at the same prices as for the first—6d. each for copies in wrappers and 10d. for those in cloth. Perhaps because John Sadler had shorted the first edition (item 898), Franklin D. Richards turned to William Bowden for the second, who charged £40 10s. for printing the book and the wrapper. Thomas Fazakerley bound 4,011 copies in wrappers and 1,000 in cloth at a total cost of £20 8s. 4d. But the second edition did not sell out like the first, and in 1862 George Q. Cannon included 2,000 copies—1,600 in wrappers and 400 in cloth—when he shipped the British Mission's inventory of basic books to Utah.<sup>1</sup>

The second edition collates the same as the first: title page (p. [i]), with London: Printed by W. Bowden, 5, Bedford Street, Bedford Row on the verso; Contents (pp. [iii]—iv); and main text (pp. [5]—84). It is largely a line-for-line reprint of the first edition, with a few inconsequential changes and the corrections listed in the first edition's errata incorporated in the text.<sup>2</sup> The LDS Church has a copy in a brown blind-stamped cloth binding similar to that of the 1854 edition but with blue coated endsheets. Copies are also extant in yellow or green stiff paper wrappers, the title page reprinted on the front within a ruled border with corner decorations and Price 6d. added at the bottom, a catalogue of works on the back. The Brigham Young University Lee Library has a copy bearing corrections in pencil for the 1870 edition.

Flake-Draper 4324. UPB, USIC.

**1024** WALKER, William Holmes. *To the intelligent public*. [Signed at end:] *William Walker Elder in the Church of Jesus Christ of Latter Day Saints*. [Port Elizabeth, 1855]

Broadside  $32.5 \times 19.5$  cm. Text in two columns.

1025 WALKER, William Holmes. *To the intelligent public*. [Caption title] [Signed at end:] *William Walker, Elder in the Church of Jesus Christ of Latter Day Saints*. [At foot of p. 7:] *Printed at the "Telegraph" Office, Port Elizabeth*. [1855] 7 pp. 21.5 cm. Text in two columns.

William Walker, in company with a new convert John Wesley, left Cape Town on November 21, 1853, and arrived at Grahamstown on December 27 (see items 807–8). Five days later he came to Fort Beaufort, thirty-five miles to the north, which would prove to be his most fruitful area. By mid-August 1855 he had raised up two branches there with a total of thirty members. That October, a new convert Charles Roper, an affluent sheep farmer, and two other local members, Thomas Parker and John Stock, purchased the brig *Unity* for the purpose of transporting the Saints from South Africa, and on November 28, Walker, Leonard I. Smith, Roper, Parker, eight other adults, and five children sailed on the *Unity* from

TO THE

## INTELLIGENT PUBLIC.

"Truth, though once buried, shall again be brought to light."

Having in my last refuted many of the false reports had in circulation against the Latter Day Saints and their Doctrines; (unless the public choose to believe in denunciations made without proof; I have refuted all,) having cleared away great heaps of rubbish; also, feeling confident that there are many sincere, honest, and intelligent persons who desire truth, and are enquiring after the same; and being desirous of putting them in possession of that priceless pearl, I will endeavor to do so, inasmuch, as God shall assist tendom, that have been rendered popular by custom, and sacred by age; we are fully aware, that it would, "by many," be considered

art thou, Simon Bar-Jona, for flesh and blood hath not REVEALED it unto thee, but my Father which is in Heaven," (18th ver.) "and I say also unto thee, that thou art Peter, and upon THIS ROCK I will build my Church, and the gates of hell shall not prevail against it." Now, every one that can understand the English language, can at once perceive, that Jesus was addressing himself directly to Peter, of or about something under the representation of the Rock. Christ was not speaking of himself, nor of Peter, nor me in the undertaking. Should we about him. He did not say to Peter, call in question any of the doctrines, or practices, entertained by Chris-neither did Jesus say to Peter, upon myself will I build my Church, but " upon тпіз Rock," &c.

The great question then is, what was Jesus speaking to Peter of, or

Port Elizabeth, reaching London on January 29, 1856. Twenty days later Walker and Smith sailed on the *Caravan* and arrived at New York on March 27. Smith reached the Salt Lake Valley on May 31. Walker paused for a time at Council Bluffs and then came into the Valley on August 20, 1857.<sup>2</sup>

In anticipation of their departure from Africa, Walker and Smith convened a conference in Port Elizabeth on October 25, 1855, and called John Stock to be the presiding elder in the region. Five days earlier, an article had appeared in the *Port Elizabeth Mercury* referring to the Book of Mormon as a "fanciful novel" that authorized "any man to have a plurality of wives," and the day after the conference Walker composed a reply. When the editor of the *Mercury* would not print it, Walker submitted it to the *Port Elizabeth Telegraph*, which ran it in the paper and struck off 500 copies "in the form of a circular"—item 1024. Reprinted in the *Millennial Star* of March 15, 1856, it opens by quoting the piece in the *Mercury* and remarks that it is "quite evident" that the author, "like thousands of others, has not the least desire to state the truth with regard to the Latter Day Saints." The central point is made with seven "Rules," each a variation on the theme that one should not assume a denunciation of Mormonism is true simply because "the Rev. Mr.—" says it is and he "is a learned man."

With more to say, Walker began a letter on November 17 that "was designed to follow the circular already published." But the editor of the *Telegraph* declined to run it in the paper, undoubtedly because of its length, so Walker arranged to have it published in pamphlet form, in an edition of 500, to be finished three days before he sailed. On the 20th he obtained a proof and found many errors, but the preparations for his departure delayed his returning the proof, and not until November 27—the day before he sailed on the *Unity*—did he receive a second proof. This too contained errors, and Walker went to the office and insisted it be made right before the pamphlet was struck off. The editor agreed to make the corrections and deliver twenty-five copies of the finished piece to Walker aboard ship before he sailed.<sup>4</sup>

The pamphlet *To the Intelligent Public* takes its text from Matthew 16:13–18 and argues that the "rock" of verse 18 is not Peter or Jesus Christ but the "Rock of Revelation." Further, it contends, divine revelation is the foundation of the church and must continue in it "till we all come in the unity of the faith." Contrary to Walker's instructions, the pamphlet is imperfectly printed. Its text is not continuous but jumps between the columns—prompting him to comment in his journal: "I will leave those who may see the work whether the condition in which they were sent was awkwardness or wilfulness."<sup>5</sup>

Item 1024: Flake-Draper 9536d. UPB, USIC. Item 1025: Flake-Draper 9536c. USIC.

**1026** MILLS, William Gill. A song of gratitude, to be sung on the arrival of the Perpetual Emigrating Saints in Great Salt Lake City, in Capt. M. Andrus' Division,

which left Mormon Grove, Aug. 1, 1855. By W. G. Mills. Inscribed to Capt. Milo Andrus. [Salt Lake City, 1855?]

Broadside  $21.5 \times 13.5$  cm. Text in two columns, ornamental border.

Born in Ireland on December 18, 1822, William G. Mills joined the Church in 1841, served as the president of the Land's End and Reading conferences, and left for Utah in 1855, crossing the plains that year with the Milo Andrus company. Settling in Salt Lake City, he participated in community affairs and performed his songs at various public events (see items 961, 1054–55, 1094). He returned to England as a missionary in 1861 and was excommunicated there in 1863. He died in Salt Lake City, May 24, 1895. Many of his poems and songs are in the *Millennial Star* and *Deseret News*, and his hymn "Arise, O Glorious Zion" is still in the LDS hymnal.

Mills's *Song of Gratitude* celebrates his safe arrival in the Salt Lake Valley on October 24, 1855.<sup>3</sup> It has four 8-line verses headed, respectively, *First Company*, *Second Company*, *Third Company*, and *Fourth Company*, each with an eight-line chorus. Its first four lines are, "Come Zion's sons and daughters, / Who seek this blest abode, / That over plains and waters / Have come to serve our God." The song is reprinted in the *Deseret News* of November 7, 1855, from the broadside setting, making it clear that item 1026 was printed at the *News* not long after Mills reached the Valley. The only located copy is pasted in the "Printing Sample Book" in the LDS Church History Library.

Flake-Draper 5414c. USIC.

#### 1027 [Ship circulars. Liverpool, 1855]

The European Mission financial records indicate that Richard James struck off a piece identified as "Circulars—'Emerald Isle" at a cost of 10s. 6d., the invoice dated November 20, 1855. This circular was undoubtedly similar to those for the *James Pennell* and *Horizon*, and its cost suggests that it was printed in about 200 copies (see items 430, 452, 561, 759, 775, 871, 914, 984, 1058, 1078, 1130). The *Emerald Isle* sailed from Liverpool on November 30, 1855, with a company of 350 led by Philemon C. Merrill and arrived at New York on December 29. T. B. H. Stenhouse was an officer of the company.<sup>2</sup>

The financial records list another invoice from James, dated November 14, for a piece identified simply as "Notifications," printed at a cost of 10s.<sup>3</sup> One might guess that this was a circular for the ship *John J. Boyd*, which sailed from Liverpool on December 12 and reached New York on February 15, 1856.<sup>4</sup>

**1028** HAVEN, Jesse. [On the first principles of the gospel. A letter by Elder Jesse Haven, one of the presidents of the Seventies of the Church of Jesus Christ of Latterday Saints, and president of the mission at the Cape of Good Hope; written to his brother, Rev. John Haven, pastor of the Congregational Church in the town of Charlton, Worcester County, state of Massachusetts, United States of America. Cape Town, 1855]

Jesse Haven returned from his five-month visit to Port Elizabeth and Fort Beaufort on October 15, 1855 (see item 1008). Two months earlier, at a conference in Port Elizabeth, he had appointed William Walker to succeed him as mission president upon his departure from Africa—although, as it would turn out, Walker's departure would precede his (see items 1024–25, 1030). On October 18 he walked to Cape Town and engaged the printing of a second English edition of his *On the First Principles of the Gospel*—undoubtedly with the intent of leaving Walker and the local leaders a supply of tracts. By the 29th the printer had finished it, but Haven found the piece filled with errors, and on November 2 he refused to accept it. The printer agreed to make the corrections and strike off the edition again, and Haven agreed to pay him an additional one pound. Three days later he checked on the tract and on November 13 picked up 1,000 copies.<sup>1</sup>

The only located copies of *On the First Principles of the Gospel* are from the edition printed by Van de Sandt de Villiers & Tier (item 826). W. Foelscher printed at least three of Haven's other tracts—two containing printer's errors (see items 807–8, 1030)—and in the summary of his mission Haven remarks that he had found only one printer in Cape Town who expressed a willingness to print for him, and "he was a great blunderer." One might guess, therefore, that Foelscher printed the second edition of *On the First Principles of the Gospel*, and Van de Sandt de Villiers & Tier the first.

**1029** *Missionaries*' festival: given by the First Presidency. Mr. [broken underline] are respectfully invited to attend a free party at the Social Hall, on Thursday, the 29th inst., at 2 o'clock, p.m. Brigham Young, Heber C. Kimball, Jedediah M. Grant. G. S. L. City, Nov. 16, 1855. Supper at 7.

Broadside  $15.5 \times 10$  cm. Embossed ornamental border.

Three copies of this invitation are extant: one at the Daughters of Utah Pioneers Museum addressed to "Thomas Jeremy & Lady," two others, unaddressed, at the LDS Church. Each is on a sheet approximately  $15.5 \times 20.2$  cm, folded to make four pages, with print on the first page and an embossed ornamental border and rounded corners.

"Between fifty and sixty" returned missionaries and their wives attended the party, sponsored by the First Presidency to honor their service—the "first party of the sort that has ever been given." Called to order at 5:00 p.m., the group danced, enjoyed songs by William Willes—including "The Hive of Deseret" (see item 992)—took supper at 7:00 p.m. and refreshments at 11:00 p.m., and heard speeches by Jedediah M. Grant, Parley P. Pratt, George A. Smith, Ezra T. Benson, Orson Pratt, and Seth M. Blair. Brigham Young and Heber C. Kimball were unwell and did not attend. W. C. Staines organized the supper.

Flake-Draper 5425a. USIC, USID.

1030 HAVEN, Jesse. An epistle of Elder J. Haven, president of the Cape of Good Hope Mission; to the Saints in the Cape of Good Hope, greeting. [Caption title] [Signed and dated at end:] J. Haven. Mowbray, Nov. 29, 1855. [At foot of p. 3:] W. Foelscher, Printer, 4, Church-street, Cape Town. [1855] 3 pp. 19 cm.

Ten days after he picked up the second edition of *On the First Principles of the Gospel* (item 1028), Jesse Haven began a farewell "epistle" to the Saints in South Africa, worked on it for the next three days, and finished it on November 26, 1855, when he transcribed it in his journal. The next day he walked to Cape Town and engaged W. Foelscher to print it, and on the 29th he corrected the proof. *An Epistle of Elder J. Haven* was out of press by December 4, when he sent a copy to Franklin D. Richards. What the size of the edition was is not known, but it was probably small since the piece was intended mainly for the Church members in the mission—at that point 121 "in good standing."

In his epistle Haven expresses his gratitude to those both in the Church and "not exactly connected" with it who had helped and supported him during his mission. He urges the Saints to follow the counsel of the Church leaders, "make all diligent exertion to gather with the people of God," and contribute "from time to time to the Perpetual Emigrating Fund." "Uphold, sustain, and defend" the First Presidency and the Twelve, he counsels, and "never be afraid nor ashamed, boldly to declare that Joseph Smith was a Prophet of the Great I Am, and that Brigham Young is his legal successor."

Haven went aboard the schooner *Cleopatra* at Cape Town on December 12 and disembarked at London on February 14, 1856. As on officer of the company, he sailed on the *Horizon* from Liverpool on May 25 and later that year led the small wagon train that traveled to Utah with the Martin handcart company (see item 1078). On December 15, four years and three months after he left his Utah home, he reached Salt Lake City.<sup>3</sup>

Flake-Draper 3891a. UPB.

**1031** YOUNG, Brigham. Governor's message to the Legislative Assembly of the Territory of Utah: delivered in the capitol, Fillmore City, Millard County, December eleventh, A.D. eighteen hundred and fifty five. [Caption title] [At end:] Brigham Young. Executive Department, U. T. Fillmore City, Dec. 11, 1855. [Fillmore? 1855?]

8 pp. 20.5 cm.

The fifth Utah territorial legislature was the first to convene in Fillmore and the last to meet there for the full forty days (see item 1111). The first legislature designated Fillmore as the territorial capital on October 4, 1851, and twenty-four days later a party led by Brigham Young selected the site for the city. Truman O.

Angell designed an imposing State House with four wings, and by December 1855 the south wing was finished enough to accommodate the fifth legislative session.<sup>1</sup>

Brigham Young and most of the legislators arrived in Fillmore on Friday, December 7, 1855. The following Monday, the legislature opened in the south wing, and the next afternoon the two houses met in joint session with Young to receive his message. In attendance were Almon W. Babbitt, territorial secretary, and the judges of the supreme court.<sup>2</sup> Thomas Bullock read the message to the gathering, and when he had finished the joint session ordered 1,000 copies "printed for the benefit of the Legislative Assembly." The message was reprinted in the *Deseret News* of December 19, 1855, the *Western Standard* of February 23, 1856, and *Millennial Star* of April 26, 1856. On January 18, the fortieth day of the session, at 5:00 a.m., the legislature met and adjourned, and "within an hour after, as reported, the population of Fillmore city began to decrease."<sup>3</sup>

The setting of item 1031 is different from the setting of the message in the *News*, lending support to the notion that item 1031 was printed in Fillmore. It is clear that the 3-page *Acts Passed by the Legislative Assembly* (item 1034) was printed there, so without doubt one of the *News*'s presses—probably the Ramage—was taken to Fillmore to print the pieces needed by the legislators, including the message, names of the members, and the daily minutes (see items 937, 1033, 1045).

Item 1031 exists in two states. One of the two copies at the LDS Church has the dates in the caption title and at the end as given in the entry above. The other—the first state—has *tenth* in place of *eleventh* in the caption title and *Dec. 10* in place of *Dec. 11* at the end. Both of these dates have been changed in manuscript to December 11. The first half of the third paragraph in p. 2 is reset in the second state but is textually the same, and four minor changes in manuscript in pp. 3–5 of the first state are printed in the second.

Brigham Young begins his message by noting that the cost of the State House at that point was about \$12,000 in excess of the appropriation.4 "Laws should be plain, easy to be understood, and few in number," he asserts. "We have a very good volume of laws, and I would recommend . . . that we do not disturb them" (see item 843). Referring to Congress's power to annul territorial statutes and appoint officials, he advises the legislature to begin the process of applying again for statehood by taking a census and calling a constitutional convention (see items 1034, 1072–74). He includes a brief financial report and remarks that he does "not presume that it will be necessary to increase the assessment of last year," even though the territory is "running a trifle in debt." Observing that the legislature has done "but little" to aid education, he asks: "Should not this subject be taken under advisement by this Legislature, and some well organized system be adopted, which will confer the blessings of at least a common education upon every child?" He refers to "an occasional outbreak" of Indian hostilities and asks the legislature to use its influence "to preserve the policy of feeding and clothing the natives, of giving them employment, teaching them to obtain a living by their labor, and exercising patience, perseverance and forbearance towards them, as

well as care and watchfulness." He makes a passing reference to "home manufactures," noting that "some very good iron has been made at the works in Iron county." At the end he takes note of the "chicanery, political jarrings, strife for place and power, disregard for law and order, jealousies and sectional divisions" in the country, and remarks: "What remains? Naught, naught but to apply the torch, and witness the terrible conflagration."

Flake-Draper 9351-51a. USIC.

**1032** Merry Christmas. [Harp with horns and laurels ornament] A Christmas party will be held on Tuesday, 25th inst., in the Social Hall, which you are respectfully invited to attend. Dancing to commence at 2 o'clock, p.m. Supper at 7. Refreshments at 11. Committee: R. T. Burton, H. B. Clawson, H. S. Beatie, Jos. M. Simmons, H. C. Pender. \$5,00 per Couple----Every additional Lady \$1,00. Great Salt Lake City, Dec. 12, 1855.

Broadside 18 × 11.5 cm. Printed in green ink.

The only known copy of this invitation is on a sheet—probably stationery—with scalloped edges and rounded corners, approximately  $18 \times 23$  cm, folded to make four pages, having print only on the first page with a multicolored, embossed bird on a branch at the upper left corner.<sup>1</sup>

The *News* of December 26, 1855, mentioned the party only briefly. Commenting that Christmas "passed with unusual quietness"—undoubtedly because the legislature was in session in Fillmore—Elias Smith, the temporary editor, noted that "many went forth in the dance, and enjoyed themselves in that almost universally admired recreation," but the "press of business" would have kept him from attending, had he "been disposed" to go.<sup>2</sup>

Hopkins C. Pender—the "pioneer 'fiddler' of Utah, who in his younger days delighted to help furnish music in the old Social Hall"—was born in Tennessee on October 7, 1824, converted to Mormonism in 1847, and came to Salt Lake City about 1850. Later in the decade he moved to Davis County, and during 1869–71 he served a mission in the Eastern States. He died in Salt Lake City on July 2, 1910.<sup>3</sup>

USID.

**1033** *Names of members of the House of Representatives of the Territory of Utah.* [First 5 lines] [Fillmore? 1855?]

[4] pp. 16 cm.

This piece either has unnumbered pages or the page numbers of the only surviving copy have been trimmed off, so it is not clear how it was intended to be arranged, but the large type of the line *House of Representatives* tends to suggest that it heads the "first" page. This page lists the names of the members and officers of the House of Representatives, and the "second" the standing

committees of the House. The "third" page has three lines at the top: *Names of members, officers, and standing committees, of the Legislative Council, of the session 1855–56*, followed by the names of the members of the Council—Heber C. Kimball, Albert Carrington, Daniel H. Wells, Orson Pratt, and Wilford Woodruff from Great Salt Lake County; John Stoker from Davis; Lorin Farr and Lorenzo Snow from Weber; Leonard E. Harrington and Benjamin F. Johnson from Utah and Juab; Isaac Morley from San Pete; John A. Ray from Millard; and George A. Smith from Iron—and the officers of the Council, including Parley P. Pratt as chaplain. The "fourth" page gives the standing committees of the Council.

Hosea Stout records in his journal that on December 11, 1855, during the afternoon session of the House of Representatives, the "Rules of the former House [were] recieved and 100 copies ordered to be printed," and George Hales was unanimously elected Public Printer. The next morning, he reports, the House received a message from the Council "that they had voted to have 100 copies of the names of the members, officers and standing Committees of both Houses printed for the benefit of both Houses." Since a press was in operation in Fillmore, it seems clear that item 1033 was struck off there (see next item). Whether the rules were actually printed is not known (see items 756, 844, 936).

CtY.

**1034** Acts passed by the Legislative Assembly of the Territory of Utah, at the session begun and held at Fillmore City, December 10, 1855. [Caption title] [At foot of p. 3:] 500 copies ordered to be printed by the Legislative Assembly. George Hales, Public Printer. [Fillmore? 1855?]

3 pp. 19.5 cm.

Printed in this piece are two acts, both approved on December 17, 1855. The first provides for an election of delegates on February 16, 1856, and a convention of these delegates to open in the Council House in Salt Lake City on March 17, 1856, in order to draft a constitution and petition Congress for statehood. The second provides for a census of the territory to be completed by March 3, 1856.

Each of the first three territorial legislatures had unsuccessfully memorialized Congress for legislation authorizing a constitutional convention (see item 859), moving Brigham Young, in his message of December 11, to urge the fifth legislature to begin the statehood process itself by taking a census and calling a convention. That day the legislature formed a joint committee to consider his recommendation—George A. Smith, Daniel H. Wells, and Albert Carrington from the Council, and W. W. Phelps, Edwin D. Woolley, Hosea Stout, Samuel W. Richards, Jesse C. Little, and William Snow from the House. Stout drafted the census bill on December 14, and the committee worked on the convention bill the following day. On the 17th the joint session passed the two bills without

amendment, and Stout "moved that 500 copies each of said acts be printed for the use of the two Houses and for distribution as soon as the same should become law." Four days later the joint session elected Leonard W. Hardy territorial census agent.<sup>1</sup>

Albert Carrington wrote Elias Smith from Fillmore on December 23 and, reporting the passage of the two acts, commented that they "were ordered to be printed in the Deseret News, and 500 copies have been struck off, by the Public Printer in this city, for the use of the Assembly and for distribution. I forwarded you a copy for the 'News' by Mr. Edmund Pugh, but for the sake of certainty shall send another by this mail." It is clear, therefore, that item 1034 was printed in Fillmore less than a week after the acts were passed. Both acts are reprinted in the Deseret News of January 2, 1856, and in Resolutions, Acts and Memorials Passed at the Fifth Annual Session of the Legislative Assembly of the Territory of Utah (Salt Lake City, 1856), 9–12. The only located copies of item 1034 are in the Brigham Young papers in the LDS Church History Library.

USIC.

1035 Happy New Year. Mr [broken underline] yourself and ladies are respectfully invited to attend a social party, to be given in Social Hall, on Tuesday evening, Jan. 1, 1856===dancing to commence at 2 o'clock, p.m. Terms [6 dots] \$1 50 p<sup>r</sup> couple===each extra lady 50 cents. L. W. Hardy, William Hyde, Charles H. Bassett, } Managers. [Hand pointing] Music from the Deseret Quadrille Band. G. S. L. City Dec. 25, '55.

Broadside  $15.5 \times 10$  cm. Embossed vinelike border.

A single copy of this invitation is extant, in the Hiram B. Clawson papers at the University of Utah. On a sheet  $15.3 \times 19.8$  cm, it is folded to make four pages with an embossed vinelike border on each page and print on the first page. Little is known about the party itself, since most of the leading men were in Fillmore with the territorial legislature.

William Hyde was one of the second group of Australian missionaries (see items 815–16). Born in New York on September 11, 1818, he joined the Church in 1834, marched to California with the Mormon Battalion, and came with his family to Utah in 1849. After his Australian mission, he settled in Salt Lake City and then in Lehi and in 1860 moved to the Cache Valley, establishing Hyde Park. He served as the bishop at Hyde Park, probate judge of Cache County, and brigadier general in the Cache Military District. He died at Hyde Park on March 2, 1874.

Charles H. Bassett, born in New York on March 14, 1828, was baptized by William Hyde in 1844 and came to Utah in 1852. He was one of Salt Lake City's pioneer merchants, and in 1855 he served a mission to Ohio. Arrested for unlawful cohabitation in 1887, he paid a fine and "promised to live with his legal wife," thereby escaping prison. He died in Salt Lake City on February 26, 1907.<sup>2</sup>

UU.

**1036** CANNON, George Quayle. He olelo hoolaha I na Hoahanau o ka Ekalesai o Iesu Kristo o ka poe Hoano o na La Hope nei, ma ko Hawaii pae aina; a i na kanaka a pau i aloha i ka oiaio. [Caption title] [At end:] Geogi Q. Pukuniahi. San Francisco, Deke. 27, 1855 [San Francisco, 1855?]

8 pp. 23.5 cm.

George Q. Cannon issued *He Olelo Hoolaha* as an advance piece for the Hawaiian Book of Mormon (item 1051). He reported to Brigham Young on January 26, 1856, that he had "written in Hawaiian an epitome of the history of the discovery of the plates, their contents, and the applicability of the Book to them as a people" to "prepare them to comprehend and rightly estimate the Book when they obtain it." He added that he had published 1,500 copies and had sent them to the missionaries in the Islands. His shop undoubtedly printed the tract near the close of the year, when it had stopped work on the Book of Mormon while it waited for a font of small type from New York. John R. Young wrote from Hawaii on March 15 that the tract was "being circulated among the Natives, and the Saints appear to be delighted with it." Cannon advertised it at 10¢ each in the first issue of the *Western Standard*, so he likely kept a few copies in San Francisco.

Written in the form of a letter, *He Olelo Hoolaha* opens with a reference to the first Mormon missionaries in the Islands and then tells of Joseph Smith, his first vision, the publication of the Book of Mormon, and the establishment of the Church.<sup>4</sup> It gives a summary of the book and mentions that the printing of it in Hawaiian had been completed and "it will not be long until you all will receive this Book." "The price of the Book is low," it states, and "it was not printed to make a profit but rather to fulfill the word of God to leave His word with all of you in your own tongue." The Island people are "descendants of the Israelites," it declares, and are truly blessed because they are the first dark-skinned people to have the Book of Mormon in their language. It concludes with the injunction to repent and abandon sinful ways and read the Book of Mormon, "praying to God to reveal unto you the things that are written, so that you may become a knowledgeable and enlightened people."

Flake-Draper 1152. UPB, USIC.

1037 CLAWSON, Hiram Bradley. Great Salt Lake City, Decr 28th, 1855. Bishop [blank space] Dear Sir:—It would be for the best interest of those concerned, if you would in your ward meeting instruct the brethren having Land Warrants due them to keep them and not take any steps in regard to selling them until they hear further in regard to the matter. H. B. Clawson, Brevet Adj't General. [Salt Lake City? 1855?]

Broadside  $16.5 \times 20$  cm. On blue paper.

Hiram B. Clawson was brevet adjutant general of the Nauvoo Legion during the time of James Ferguson's mission in England, 1854-56, and succeeded Ferguson as adjutant general in 1861 (see items 625, 750). The concern he addressed in this circular undoubtedly involved the federal bounty lands given to veterans of military service. In an act of February 11, 1847, as an incentive for volunteers, Congress provided that "each non-commissioned officer, musician, or private," who served for at least a year during the Mexican War and was honorably discharged, was entitled to receive a land warrant from the War Department for 160 acres of land, which the warrantee could use to obtain land anywhere on the public domain. Since public land sold for \$1.25 per acre, such a warrant had a face value of \$200.1 This act, of course, applied to the members of the Mormon Battalion. And not long after the Battalion members returned to the Salt Lake Valley, offers to buy their warrants began to be made by some of the local merchants, who would purchase them at a discount, usually with goods, and then sell them to land speculators in the East.<sup>2</sup> Congress expanded the 1847 bounty land provision in an act of March 3, 1855, to include "surviving commissioned and non-commissioned officers, musicians, and privates" who served in territorial militias and were paid for their service by the federal government. This now applied to certain members of the Nauvoo Legion, including those who participated in the Indian campaigns.<sup>3</sup>

The 1855 act prompted a letter of March 5 from Loren P. Waldo, Commissioner of Pensions, detailing the process for applying for the warrants. Waldo's letter is printed in the *Deseret News* of May 23, 1855, along with an editorial that urged those who were eligible for the warrants to apply in the proper way and save unnecessary expenses. Clawson's circular was followed by a statement from the First Presidency in the *News* of January 9, 1856, that urged those entitled to the land warrants to apply in a manner that would incur the least expense—avoiding "lawyers and speculators"—and then "keep them, until the lands in the valleys of Utah are surveyed and brought into market, then you can secure your firesides and other improvements to yourselves and friends." "Hundreds who were in the Battalion," this statement continues, "have sorely regretted the manner in which they suffered themselves to be fooled out of their warrants, back pay, mileage, &c."<sup>4</sup>

Flake-Draper 2404b. USIC.

**1038** SKELTON, Robert, and James Patrick Meik. A defence of Mormonism, in a letter to the editor of the Hurkaru; being a refutation of the slanderous accusations which appeared in the above newspaper under the anonymous signature of A Visitor of Nauvoo, grounded on a review by the editor of a novel "Female Life Among the Mormons." By Robert Skelton and J. P. Meik, elders of the Church of Jesus Christ, of Latter-day Saints. Calcutta: 1855. Price:—4 Annas.

[i-iv][1]-39 pp. 21 cm. Pages [1]-39 in two columns.



IN A LETTER

TO THE EDITOR OF THE HURKARU:

BEING A REFUTATION OF THE SLANDEROUS ACCUSATIONS WHICH APPEARED IN THE ABOVE NEWSPAPER UNDER THE ANONYMOUS SIGNATURE

#### A VISITOR OF NAUVOO,

Grounded on a review by the Editor of a Novel

"FEMALE LIFE AMONG THE MORMONS."

### ROBERT SKELTON AND J. P. MEIK,

Elders of the Church of Jesus Christ,

OF

Latter-day Saints.

CALCUTTA:

1855.

Price :- 4 Annas.

1039 SKELTON, Robert, and James Patrick Meik. A defence of Mormonism, in a letter to the editor of the Hurkaru; being a refutation of the slanderous accusations which appeared in the above newspaper under the anonymous signature of A Visitor of Nauvoo, grounded on a review by the editor of a novel. [sic] "Female Life Among the Mormons." By Robert Skelton and J. P. Meik, elders of the Church of Jesus Christ, of Latter-day Saints. Calcutta: Printed by N. Robertson & Co., at the Columbian Press, No. 65-1, Cossitollah. 1855. [Wrapper title]

[i–ii][1]–40 pp. 21 cm. Blue title wrapper, wavy rule border with corner decorations on front wrapper. Pages [1]–39 in two columns.

Robert Skelton had labored alone in Madras for almost four months when he received a letter from Nathaniel V. Jones on November 19, 1854, asking him to come to Calcutta and assume the leadership of the India Mission (see items 818–19, 887, 899). Leaving John McCarthy in charge of Madras, he sailed for Calcutta on December 28 and disembarked there twenty days later (see item 1082). On March 5, 1855, Jones departed the mission. At this time James P. Meik's principal business was in Cuttack, about two hundred miles southwest of Calcutta, and on May 1, 1855, he moved his family to Cuttack. Skelton joined the Meiks there about seven weeks later, and on November 6, Meik returned to Calcutta, while Skelton remained in Cuttack with Meik's family.

In its issues of October 26, November 1, and November 3, 1855, the Calcutta *Bengal Hurkaru and the India Gazette* ran letters from "A Visitor of Nauvoo," who excoriated the Mormons as he responded to a review of the anti-Mormon novel *Female Life Among the Mormons* that had appeared in the *Hurkaru* of October 23.<sup>3</sup> That November Skelton drafted a reply and sent it to Meik, who submitted it to the *Hurkaru*. When the editor returned it because it was too long for the paper, Meik arranged to have it printed in pamphlet form by N. Robertson, who had printed William Willes's tracts three years earlier (items 739–40).<sup>4</sup>

Items 1038 and 1039 are different states of the same edition. Item 1038 collates: title page (p. [i]), with the verso blank; preface (p. [iii]), with the verso blank; and the main text (pp. [1]–39). Item 1039 has a blue title wrapper but no title page. Following the wrapper, it collates: preface (p. [i]), with the verso blank; and the main text (pp. [1]–40). The main text of item 1039 is typographically identical to that of item 1038 except for the addition at the end of an extract of a letter by Gilbert Clements and a poem by Emily Hill. The prefaces are different, and these differences indicate that item 1039 is the later state.

Skelton's reply (pp. [1]–18), signed by both Skelton and Meik, is addressed to the editor of the *Hurkaru* and dated at Calcutta, December 1855. Since both the reviewer and A Visitor of Nauvoo acknowledged that *Female Life Among the Mormons* was fiction, it deals quickly with the novel, branding it an "evident fabrication" and "altogether too gross and overdone, and far too improbable to have weight." The Mormon Church, it remarks, is calumniated and persecuted because it "alone professes . . . to be founded on immediate revelation." Polygamy is the

central issue in A Visitor of Nauvoo's letters, and Skelton's defense of the practice uses an excerpt from the first number of the *Mormon*; a lengthy—and typical—discussion of Abraham, Jacob, and David; John Milton's views on the topic; and the fourth chapter of Isaiah to argue that polygamy elevates the status of women and reduces sexual immorality. At the end it comments on those that "divine for money and preach for hire."

Following Skelton's reply is an appendix (pp. [19]–39 in item 1038 and pp. [19]–40 in item 1039) containing a letter of Lazarus H. Read from the *Millennial Star* of October 1, 1853; a long excerpt from the *Mormon* of August 18, 1855, that includes J. F. Kinney and E. J. Steptoe's petition of December 30, 1854, and excerpts from two of Kinney's speeches (see items 941–43 n. 1); Martin Luther and Philip Melanchthon's 1539 letter to Philip, Landgrave of Hesse, from the twelfth number of the *Seer* (see item 882); Belinda Marden Pratt's *Defence of Polygamy, by a Lady of Utah* from the *Star* of July 29, 1854 (see items 873–75); "Milton on Polygamy," from the *Star* of May 27 and June 3, 1854 (see item 882); and, in item 1039 only, an excerpt from a letter of Gilbert Clements followed by Emily Hill's poem "Where Shall We Seek Salvation?" from the *Star* of September 22, 1855.

Both prefaces are signed by Skelton and Meik and undoubtedly were written by Meik after he had submitted the reply to the *Hurkaru*. The preface of item 1039 asserts: "As our opponent withheld his name we would respectfully inform the public that it was the \_\_\_\_\_." And in both located copies "Rev. C. H. A. Dall" is handwritten in ink above the rule.<sup>5</sup> One might guess that Meik's discovery that Dall was A Visitor of Nauvoo prompted him to revise the preface.

Skelton returned to Calcutta on March 4, 1856. With Meik called to preside over the mission and John McCarthy and James Mills leading the branch in Madras, he sailed for Hong Kong on May 5, came to San Francisco on August 20, and reached Salt Lake City on November 18 (see item 1096). When he wrote to F. D. Richards on May 4, 1856, he reported that there were "about twelve" members in Calcutta, nine in the Bengal presidency, twenty in Bombay, and eight in Rangoon, and with the upcoming baptism of Dr. Geils and his family, the branch at Madras would number twelve.

Of Scottish ancestry, James Patrick Meik was born near Benares, India, on December 9, 1807. He and his wife Mary Ann were baptized by Joseph Richards in June 1851, and for the next eighteen years he was the mainstay of the Church in India (see items 739–40, 818–19). Mary Ann died in 1858, and eleven years later Meik came Utah, where he supported himself as a homeopathic physician. He died in Salt Lake City on September 6, 1876. Orson Pratt, Skelton, A. Milton Musser, and Samuel A. Woolley spoke at his funeral, and in his journal Skelton remarked, "I have never at any period of my life formed an acquaintance with a better man nor stricter in his religious views than him."

*Item 1038:* Flake-Draper 7748. USIC. *Item 1039:* Flake-Draper 7748a. UPB, USIC.

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

4 pp. 18 cm.

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

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

4 pp. 18 cm.

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

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

12 pp. 18 cm.

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

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

12 pp. 18 cm.

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

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

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