

## Addendum

This section collects material that should have been included in the first two volumes but came to light after their publications. Below are fifteen entries, nine for newly discovered works listed under new item numbers that place them in their proper chronological order, and six for pieces already included about which there is new information, listed under their original item numbers.

**33a** *Messenger, Extra*.—Kirtland, Jan. 1837. [At head of first column:] *Minutes of a meeting of the members of the “Kirtland Safety Society,” held on the 2d day of January, 1837.* [Kirtland, 1837]

Broadside 33 × 17.5 cm. Text in two columns.

This report of the January 2, 1837, meeting of the stockholders of the Kirtland Safety Society was printed from the setting of the report in the *Messenger and Advocate* for January 1837, and, as noted in the discussions of items 33 and 34, differs at a few points from the report of the meeting in item 34. It was discovered among some manuscripts at the Western Reserve Historical Society and brought to my attention in 2000 by Richard P. Morgan of the Morgan Library of Ohio Imprints, Willoughby, Ohio.

Flake-Draper 4657a. OCIWHi.

**95** *The Gospel Reflector, in which the doctrine of the Church of Jesus Christ of Latter-day Saints is set forth, . . . Edited by B. Winchester, presiding elder of the Church of Jesus Christ of Latter-day Saints, in Philadelphia.* [2 lines] Philadelphia: Brown, Bicking & Guilbert, Printers, No. 56 North Third Street. 1841.

[i–iv]316 pp. 23 cm.

In the discussion of the *Gospel Reflector*, it is remarked that the first number, at least, was issued in paper wrappers, but “no copy in wrappers has survived.” Between 2003 and 2009, John Hajicek acquired a full set of the twelve numbers in wrappers and a second partial set, which are presently in his possession. In 2011, Brent Ashworth obtained a third set that includes four numbers in wrappers, nos. 3, 5, and 9–10, which is now at the LDS Church. The wrappers generally follow the format of the wrappers for vol. 1 of the *Millennial Star*, and like those for *Star*, occur in a variety of colors. The first eight numbers were each issued in individual wrappers. Numbers 9 and 10 were issued together in a combined wrapper, as were numbers 11 and 12.

**161** SNOW, Erastus? *A sketch of the biography of Ex-Gen. J. C. Bennett, and his "awful disclosures,"* [Caption title] [Boston? 1842?]  
12 pp. 25 cm. Text in two columns.

*A Sketch of the Biography of Ex-Gen. J. C. Bennett* was called to my attention and identified as item 161 by the late Terence A. Tanner at the time he reviewed vol. 1 of this bibliography for the spring 1999 issue of the *ABAA Newsletter*. The only known copy was acquired by the William Reese Company and sold to the Yale University Beinecke Library about 1985. On p. 12 it states: "Dr. West, in one of his first lectures in Salem, told the story alluded too in the following certificate, and I contradicted him, whereupon I was challenged to prove to the contrary, and grossly insulted by some ten or twelve persons, (including several priests. Their attention is invited, therefore, to the following, signed by highly reputable citizens of Boston, and hundreds of others are ready to testify to the same." Then follows an affidavit signed by six men and dated at Boston, September 19, 1842. This is consistent with Erastus Snow's journal entry regarding item 161, making it reasonably clear that *A Sketch of the Biography of Ex-Gen. J. C. Bennett* is indeed that item. The bulk of the pamphlet consists of reports and affidavits concerning John C. Bennett taken from the *Wasp* of June 25, July 23, and August 4, 1842, the *Times and Seasons* of July 1 and August 1, 1842, the *Wasp Extra* of July 27, 1842, and *Affidavits and Certificates, Disproving the Statements and Affidavits Contained in John C. Bennett's Letters* (see items 156–57), with some additional newspaper excerpts. The last two pages contain newspaper excerpts and the affidavit referred to above about George Montgomery West—"D.D., Presbyterian, alias Episcopalian, alias Methodist, alias 'one of the Lord's volunteers,'" a "robust Englishman, about 50 years of age"—who had debated with George J. Adams in Boston and was then traveling and lecturing with Bennett.

Flake-Draper 8204a. CtY.

**215a** *Jeffersonian Democracy. | Protection of Person and Property. | For President, | Joseph Smith. | For Vice President, | Sidney Rigdon. | Electors for the State of Michigan, | Mephibosheth Sirrine, | William Van Every, | Samuel Graham, | Alvan Hood, | Seth Taft.* [N.p., 1844?]

Broadside 7 × 8.5 cm.

A single copy of this ticket is located, in the LDS Church History Library. It was brought to my attention in 2010 by Karen S. Bolzendahl and Christy L. Best, along with C. C. Rich's autobiographical sketch that mentions the ticket. Rich states that he organized a convention in Jackson, Michigan, on July 6, 1844, at which Joseph Smith and Sidney Rigdon were nominated as presidential and vice-presidential candidates and the five men listed in the ticket were nominated as electors. He then had 15,000 copies of the ticket printed before receiving the news of Joseph Smith's murder (see item 215). He probably had the tickets struck off soon

after the convention, but where he had them printed is unclear. One might note that the phrases “Jeffersonian democracy” and “protection of person and property” were part of the fifth resolution offered at the Nauvoo convention of May 17.<sup>1</sup>

**239a** *Apostolical religion restored.* [1 line] *What were the principles of Apostolical Religion? First—Faith in Jesus Christ. Second—Repentance, or an amendment of life, and a returning unto God. Third—Baptism by immersion for the remission of sins. Fourth—The laying on of hands by those sent of God in order to obtain spiritual gifts. It is evident there is a departure from these principles, and consequently a lack of spiritual blessings. This falling away was clearly foretold by the Apostles.—see 2 Thessalonians, chap. II; 2 Timothy, chap. IV; 2 Peter, chap. II: but was to be restored in the Latter Days, in order to prepare a people for the second coming of Christ—see Revelations, chap. XIV., verse 6. This prophecy has been fulfilled. The gospel is now preached in its fullness with its attendant blessings, and we earnestly invite all the sincere inquirers after truth, to attend (especially the ministers of the various denominations) at the sermons which will be preached at the Old Chapel, in New Court, Gosford Street, on Sunday, November 17, 1844, and every Sunday afterwards, at eleven o’clock in the forenoon; half-past two, afternoon; and six o’clock in the evening. [At foot:] J. Tomkinson, Printer, High-Street, Coventry. [1844]*

Broadside 28.5 × 22.5 cm.

This broadside is in the Thomas Day papers at the Brigham Young University Lee Library. Although it does not explicitly identify itself as an LDS handbill, its text and its association with Day suggest it is indeed a Mormon piece (see items 338, 422, 440, 458).

**267** *New-York Messenger.* New York, Boston, and Philadelphia: July 5, 1845–December 29, 1845.

1 v. (22 nos. in 160[4] pp.) 34 cm.

A bound file of the *New-York Messenger*, uncovered by John Hajicek in 1999 and now in the Brigham Young University Lee Library, includes a twenty-second number labeled vol. 2, no. 22, and dated December 29, 1845. This number is a three-column broadsheet and, apart from the change of date and issue number, is typographically identical to the twenty-first number, printed from the same setting.

**268** MEYNELL, James B. *A few incidents of travel in England connected with the immutable principles of truth, called the gospel of Jesus Christ.* By J. B. Meynell, missionary to the British Isles. Boston: Printed by John Gooch, Minot’s Building, Spring Lane, cor. Devonshire Street. 1845.

24 pp. 20.5 cm. Pink printed wrappers.

In May 1863, George J. Adams came across James B. Meynell and his wife, Louisa, in Sullivan, Maine, while Adams was proselytizing in behalf of his Church of the Messiah (see item 114). The following month he baptized them and ordained James Meynell an elder. Adams reported that James was “formerly of the Calvinistic Baptist Church, New York,” and “had long stood aloof” from the other churches. The 1860 and 1870 censuses show the Meynells in Sullivan, both born in England, his occupation listed as “Tailor.” He died in Sullivan on February 13, 1877, at age sixty-six years and ten months; she died in 1900 at age eighty-five. It appears they did not follow Adams to the Holy Land.<sup>2</sup>

**320a** *Hymn upon the death of Joseph and Hyrum Smith, prophet and patriarch.* [At head of first column] [In lower first column:] *A voice from the prophet.* [Near top of second column:] *Sectarian cudgel.* [N.p., 1846?]

Broadside 32.5 × 22 cm. In two columns, ornamental border.

I am indebted to Shane J. Chism for making me aware of this broadside.<sup>3</sup> Known in a single copy, at the LDS Church, it contains three hymns, the titles of which are given in the entry above. The first, in ten 5-line verses, was composed by Charles W. Wandell and was one of the ten new hymns in the 1847 hymnal (item 340). Its first two lines: “Weep, weep not for me, Zion, / Rejoice now, and sing ye aloud.” The second is W. W. Phelps’s “Come to Me,” first printed in an 1844 broadside (item 244) and included also in the 1847 hymnal. The third hymn appears to be in no other source. In fifteen numbered 4-line verses with a 4-line chorus, its fourteenth verse reads: “For marching order now has come, / And we will march together; / We march to Zion in the West, / And there we’ll reign for ever.” This tends to suggest that the hymn was composed—and the broadside struck off—before the settlement of Salt Lake City. Beyond this, when, where, or under what circumstances the piece was printed remains a mystery.

**345** *A collection of sacred hymns, for the use of all saints. Selected by a committee in a branch of the Church of Jesus Christ, of Latter Day Saints. Austin: Printed at the New Era Office. 1847.*

94[i]–ii pp. 13 cm.

The first edition of Chad J. Flake’s *A Mormon Bibliography* identifies a single copy of the 1847 Lyman Wight Hymnal, at Graceland University. At the time vol. 1 of this bibliography was published, the Graceland copy had disappeared and no other copy was known. In 2011, Shane J. Chism pointed out to me that the Graceland copy had resurfaced and had been returned to Graceland University. This book is in an undecorated homemade binding of what appears to have originally been black velvet and bears the following inscription on a front free endsheet: “To Don from Grandma Ballantyne.”

**441a** WYLLIE, E. *The old sectarian a long time ago. Tune.*—"The Days we went a Gipsying." [Signed and dated at end:] E. Wyllie. Glasgow, October, 1849. [Glasgow? 1849?]

Broadside 20 × 12.5 cm. Ruled border, on light gray paper.

This broadside contains a song in seven 4-line verses that celebrates the gathering to Zion. Its last verse: "O! greatly we are privileged to live upon the land / Where Joseph and Hyrum and Brigham yet shall stand, / And receive the promised blessings that long we've had in view, / For leaving the Old Sectarrians a long time ago." The only known copy was brought to my attention by Brent Ashworth in 2006 and is now in the Brigham Young University Lee Library.

E. Wyllie is without doubt Elizabeth Wyllie, who was born in Londonderry, Ireland, on February 27, 1827, and was baptized into the Church in Glasgow by Robert Gillies in 1844 (see items 607–9, 732). In 1851 she married James Steele, and five years later she sailed with him and their two children on the *Horizon* and made the trek to Utah with the Martin handcart company. During this journey James died near Bitter Creek. The following year, she married David Wood and settled in American Fork, where she died on April 18, 1901.<sup>4</sup>

**542a** PRATT, Parley Parker. *Lines composed by Parley P. Pratt, and sung at the celebration, of the 24th of July, 1849, being the anniversary of the arrival of Presidents Young and Kimball, with the pioneers in the Valley of the Great Salt Lake, when two tables were spread a mile and half in length, and 7000 persons sat down to the feast. The Liberty Pole was raised 104 feet in the air, and the Banner floats 65 feet. After being mobbed and driven (by the so-called christian community) from the City of Nauvoo, in 1846, and travelling some sixteen hundred miles through the wilderness of North America.* [First 10 lines] [At foot, below border:] Philip Otty, Printer, Orford-Hill. [Norwich, 1850?]

Broadside 19 × 13.5 cm. Gold print on dark blue coated paper, ornamental border at top and bottom.

This too was called to my attention by Shane J. Chism. Following the ten lines given above, it contains two songs by Parley Pratt in two columns, the one in the left column headed *Now is the Day of Israel*, and the one in the right column headed *The Mountain Standard*. The former, in five 6-line verses, has as its first verse: "Hark ye mortals. *Hist!* be still, / Voices from Cumorah's hill / Break the silence of the tomb, / Penetrate the dreadful gloom. / Gently whisper—'all is well,' / Now is the day of Israel." And the latter, in seven 4-line verses, has for its first verse: "Lo the Gentile chain is broken; / Freedom's banner waves on high, / List ye nations! by this token, / Know that your Redemption's nigh." "Hark Ye Mortals" was printed in the *Millennial Star* of January 15, 1847. "Lo the Gentile Chain is Broken" was printed in the *Frontier Guardian* of September 19, 1849, as part of the report of the Fourth of July celebration in Great Salt Lake City, and reprinted

in the *Star* of December 1. It was further reprinted in the programs of at least five conference festivals during 1851–52, including the program of the 1851 Norwich Conference festival—which was also printed by Philip Otty (see items 332, 579, 587, 595, 643, 687). Both songs were added to the 1851 hymnal (item 604). One might guess, therefore, that item 542a was printed in 1850. It survives in a single copy, at the LDS Church. This copy has part of the ornamental border trimmed off at the top and perhaps originally had this border on all four sides.

**561a** *Circular. Frontier Guardian, from the beginning of Vol. III, reduced to one dollar a year, always in advance. No subscription received for a less term than one year, and no paper continued after the term expires for which payment has been made, unless renewed by a remittance. All letters, post-paid, will receive attention. Mr. [broken underline] Sir: The balance due this office from you at the expiration of Volume II., was \$ [blank space] cents. This balance we need, to aid us in prosecuting the business committed to our charge, and hope it may suit your early convenience to remit the same to us. Should your account embrace fractional parts of a dollar, you can make it even money, so as to render it mailable. To this you can add an extra dollar, which will secure you the Guardian one year longer, and we will forward you the paper at the rate of one dollar a year 'till this money is exhausted. The great reduction in the price of our labor in this Frontier Country, makes it absolutely necessary for us to collect arrearages as far as possible, and to require payment in advance for future services. I have the honor to be, most respectfully, your obedient servant, Orson Hyde. Kanessville, February, 12th, 1851. [Kanessville, 1851]*

Broadside 12.5 × 18.5 cm. On blue paper.

Orson Hyde issued this circular to solicit new subscribers for the third volume of the *Frontier Guardian* and to collect from those who still owed on their earlier subscriptions (see item 402). Dated five days after the first number of vol. 3 appeared, it announced a change that was rare for a Mormon newspaper—a reduction in price. The only located copy is addressed in manuscript to “George Lamb Elm Grove P.O. Platte Township Clay Co.” and shows a balance due of \$1.70. The Brigham Young University Lee Library acquired it in 2006 from Gerald W. Clark of Salt Lake City.

**633a** *Report of the Dundee conference, (from 8th June, to 30th Nov, 1851,) held in Watt Institution Hall, James M'Naughtan, President. James Mair, Secretary [Dundee? 1851?]*

8 pp. 21.5 cm.

This report, the first of three now located from the Dundee Conference, was turned up by Sam Weller's Zion Bookstore in 2009 and is now at Brigham Young University (see items 698, 855). Issued about a year after the Dundee Conference

was formed out of the Edinburgh Conference, it gives a full summary of the morning meeting on Sunday, November 30, 1851, and brief summaries of the afternoon and evening meetings that day, followed by a reference to “a Social Meeting” in the Watt Institution Hall on December 7. The addresses of the conference president, secretary, treasurer, book agent and branch presidents—with some differences from the table on the last page—are listed on p. 7, with the hymn “Nay, Speak No Ill, a Kindly Word” at the bottom of the page. The table on p. 8 gives the statistics and finances for seven branches, and the book agent’s account below the table shows £34 10s. 10½d. owing the *Millennial Star* office.

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

Broadside 18.5 × 23 cm. In two columns.

A variant copy of this title was called to my attention by Brent Ashworth in 2006. This variant is printed on off-white silk, 20.5 × 26 cm., and is typographically identical to the LDS Church’s copy on paper, except for the following differences: a change of type in the last line of the left column; the change of *STEPHENSON* to *STEVENSON* in the sixth line of the right column; the change of *&c. &c.* to *Etc. Etc.* in the seventh line of the right column; ‘*Come all ye sons of God*’ corrected to “*Come all ye sons of God*” in the eighth line; parentheses added around *original* in the eleventh line; the addition of *A. GALLOWAY* as the speaker of the address in the thirteenth line; *knot* changed to *Not* in the fourteenth line; the deletion of *Mr.* in front of the dash in line twenty-two of the right column; quotation marks added after *like* in the thirteenth line from the bottom of the right column; *Esq.* added after *Richards* in the eleventh line from the bottom; *S. ENDERLEY* changed to *E. J. ENDERBY* in the tenth line from the bottom; the addition of *K* in *DEWICK* in the seventh line from the bottom of the right column; and the change of the colophon to *Oliver, Printer and Bookbinder, 17, Lowgate, Hull*. These differences suggest that the copy on silk is the later variant. It is now in the Brigham Young University Lee Library.

**644a** *The Latter-day Saints’ belief.* [44 lines] *Reader, is there any principle in the above that is dangerous to the peace and happiness of society? If not, why cast our names out with reproach, for the Son of man’s sake? Luke vi. 23.* [Hand pointing] *Preaching in Whitefield Chapel, Carrubber’s Close, every Sunday, at eleven, two, and six o’clock; and on Wednesdays at eight, P.M., for prayer, &c. Book of Mormon, 3s.; Doctrine and Covenants, 2s. 6d.; Millennial Star fortnightly, 1d., &c., to be had at our Meetings, and of our agent, Mr. G. P. Waugh, 50 Pleasance, Edinburgh.* [Edinburgh? 1851?]

Broadside 21 × 13.5 cm.

Item 644a was shown to me by John Hajicek in 2011 and is now at the LDS Church. It appears to have been printed from the setting of item 644 with some textual improvements, so it was undoubtedly struck off about the same as item 644. George Peden Waugh served as the book agent for the Edinburgh Conference from 1848 to 1852 (see items 403, 491, 537).<sup>5</sup>