



# RICK GRUNDER — BOOKS

Box 500, Lafayette, New York 13084-0500 – (315) 263-4273

[www.rickgrunder.com](http://www.rickgrunder.com) (email: [grunderbooks@gmail.com](mailto:grunderbooks@gmail.com))



JUNE 2025

## *Mormon List Eighty-Eight*

Like *MORMON LISTS* 66-87, this catalog is issued as a digital file only, which allows more illustrations than a printed catalog. Browse like usual, or click on the linked item numbers below to go to pages containing these SUBJECTS. Enjoy!



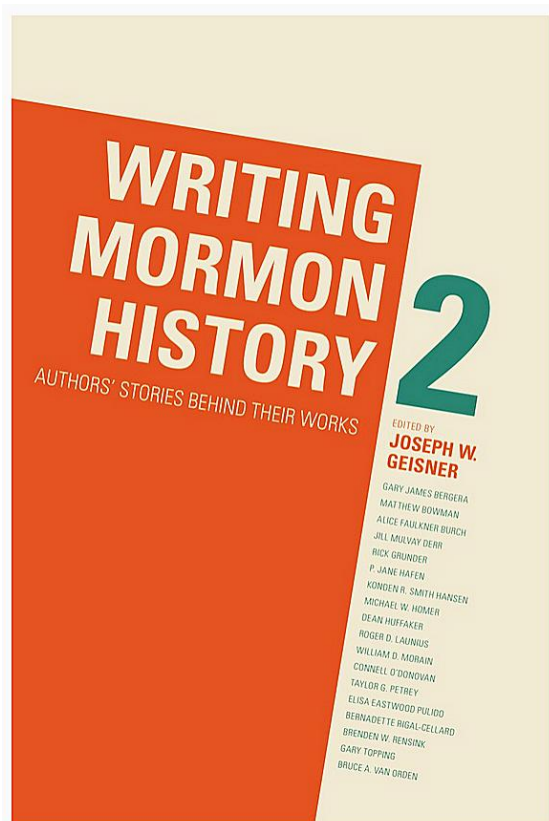
*The Nauvoo Temple stone "Bible" keepsake  
from the collections of, successively, Ida  
Blum, David C. Martin, Terry Tanner of  
Hamill & Barker, and Rick Grunder.*

See [item 8](#).

**FREE SHIPPING AND INSURANCE ON ALL ITEMS**

1814, 15  
 1820s, 13, 16, 17  
 1830s, 3, 10, 14, 21  
 ITEMS OVER \$1,000,  
 1, 8, 14, 16, 17, 18, 23  
 SIGNED or MANU-  
 SCRIPT ITEMS, 16, 17,  
 21  
 ARTIFACT, 8  
 NEWSPAPERS, 1, 3, 10,  
 11, 18, 19  
 PHOTOGRAPH, 23  
 Abraham, Book of,  
 18, 20  
 Adams, Charles  
 Francis, 20  
 Aldrich, Mark, 21  
 Baptism, 4, 13  
 Benson, Ezra Taft,  
 12  
 Campbell,  
 Alexander, 13  
 Chicago fire, 1  
 Ephrata, 4  
 Galland, Isaac, 6  
 Godhead, nature  
 of, 15, 19  
 Golden Plates, 19  
 Greeley, Horace, 17  
 Hancock County,  
 IL, 21  
 Hebrew study, 2, 3,  
 14  
 Infinite atonement,  
 15  
 Mining, 1  
 Mormon parallels,  
 4, 15  
 Nauvoo, 5, 6, 7, 8,  
 14, 18, 19, 20  
 Nevada, 1  
 Palmyra, 9, 10, 11  
 Politics, 12  
 Polygamy, 1, 2  
 Printing, 17  
 Rigdon, Sidney, 13  
 Robinson, Gain C.,  
 10  
 Smith, Ethan, 15,  
 16, 17  
 Smith, Joseph, Jr.,  
 14, 18, 19, 20  
 Smith, Lucy Mack,  
 20  
 Vermont, 16, 17  
 Warsaw, IL, 6  
 Wayne Sentinel, 10,  
 11  
 Williams, Wesley,  
 21  
 Women, 6

–AND FOR SOMETHING ENTIRELY DIFFERENT - with essays by nineteen people telling how they came to create works on Latter-day topics:



## WRITING MORMON HISTORY 2

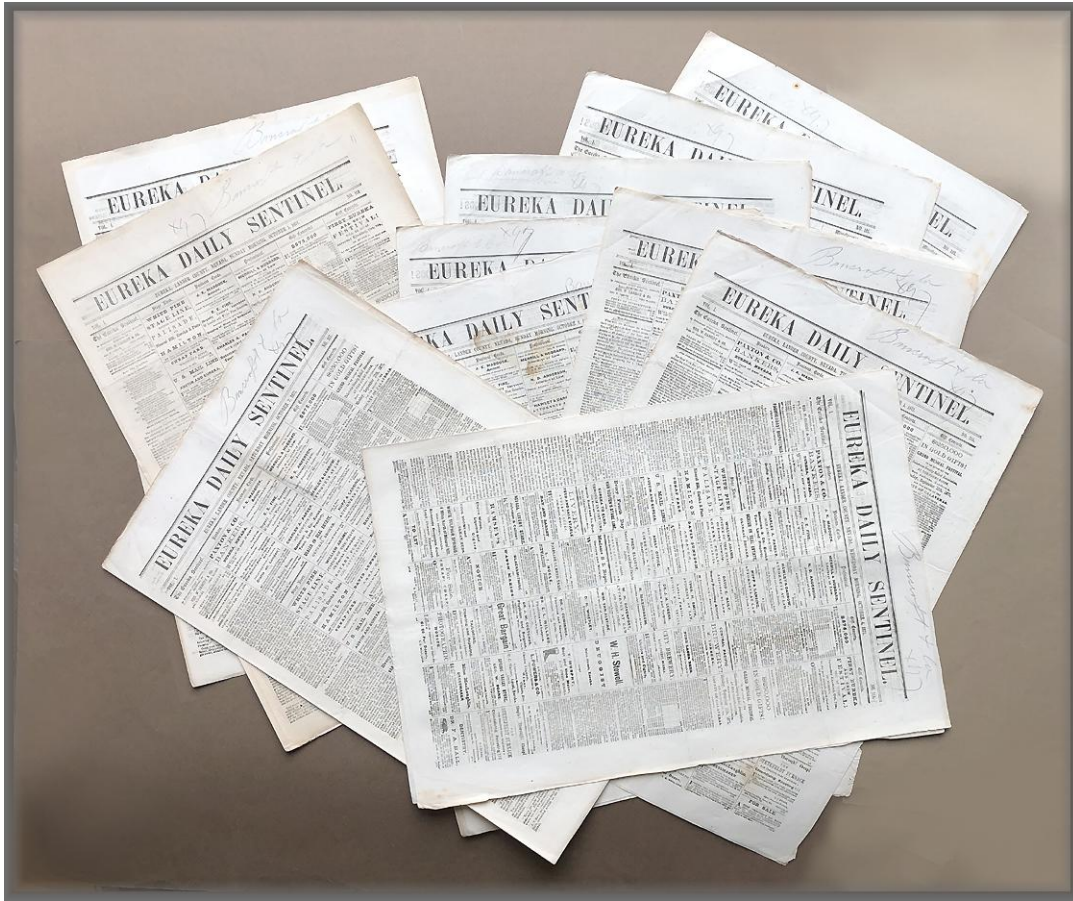
“Joseph Geisner has outdone himself with volume 2 of *Writing Mormon History*. He has managed, yet again, to bring together the best and the brightest of the Mormon history community and convinced them to pull back the curtain to offer readers rare glimpses into the stories behind the stories that they tell. This tantalizing collection includes essays from seasoned veterans as well as up-and-coming scholars who are already making their own mark on the field. Mormon studies enthusiasts will embrace this compilation and be left wanting more.” —W. Paul Reeve

Published by [Signature Books](#) and available at [Amazon](#). Includes my chapter, “The Spirit and the Bride: Writing *Mormon Parallels* and 116.”

*In Eureka we claim to be moral, law-abiding people, and yet more houses of ill-fame are supported here, than there are in all Utah.*

- 1 **EUREKA DAILY SENTINEL.** (newspaper; Eureka, Lander County, Nevada). ELEVEN NEARLY-CONSECUTIVE ISSUES from the first volume; Sunday morning, October 1, 1871 [I:112] – Saturday morning, October 14, 1871 [I:123].

Folio, [4] pages each. In generally nice, pleasing condition as shown. The paper is supple and not at all brittle. *the eleven issues: \$1,600*



**EXTREMELY RARE.** Checking OCLC carefully, I find one likely location (Nevada County Recorder's Office) and one or two other, unspecified possibilities (not clear whether those are paper originals or film/digital format). I purchased these from an older antiquarian friend in 2011, and he had owned them for many years before that. This is the first time I have described or offered them for sale. Read about the historic east-central Nevada lead mining town of Eureka [HERE](#).

**G**OOD WRITING with lots of local color, garnished with frequent humor. Mining, society, politics, regional & world news, and of course zillions of ads typical of Western mining town papers of the era. There is plenty of excellent **MORMON CONTENT** as well, much of it original . . .

The issue for October 4 offers a **lengthy, lead editorial** (page 2, col. 1; 12¾ column inches of small type) **ORIGINAL TO THIS NEWSPAPER**. I have checked many of its unique-sounding passages from start to finish, and not one of them turns up on Google. This is one of the best-written articles of this genre and period that I have seen in a long time. The proprietors of this paper were George W. Cassidy and Frederick Elliott, and I think they deserve a little recognition. (Of course the Mormons are sinful, they say, but the government has known that since the days of Nauvoo, and it will do no good to force an end to polygamy militarily. Besides, are not the citizens of Eureka just as wicked, in their own way? Let the Mormons alone, and the enlightenment of education will eventually cure the problem.)

Below are quotes from this rather startling piece. The writer says that people in the East view Mormon women as slaves, and their husbands as little more than slave masters who ought to be stopped by federal force. Yet these same Easterners idolize Native Americans and view any military action against them as wrong. But, says this editor,

The sight of one Indian massacre would cure the veriest maudlin philanthropist [sic] on the Indian theme; a better knowledge of Mormons [on the other hand], of the work they have performed, and are still doing, would, we opine, give a new idea of their peculiar life, and perhaps a better appreciation of that people. In Eureka we claim to be moral, law-abiding people, and yet more houses of ill-fame are supported here, than there are in all Utah.

.....

... it is hardly in good taste for us living in such glass houses to shy boulders at our neighbors. Those who declare the Mormons are clanish, exclusive and cold toward outsiders, ought to remember the days of Cromwell and our own Puritans.

.....

Against innumerable hardships and almost insurmountable obstacles, the Mormons penetrated a fearful wilderness and reared in the desert a prosperous State. The sin of concubinage was known to our authorities as well when the Mormons left Nauvoo as it is now. . . . Were congress to pass a special law that any body hereafter marrying more than one wife in Utah would be treated as a bigamist, it would be construed as meaning that those already with more than one wife would not be interfered with, and the law would be respected. The old race would soon die out, and their peculiar institution would be at an end. On the other hand, an attempt to abolish polygamy by force, while it may and doubtless will succeed, will only be obtained by a wasting war and a temporary ruin of business in Utah; for Brigham Young is a power there, and if he bids his followers fight, they will to a man. It seems to us a useless waste of life and treasure.

Free schools will change man's religious views; the bayonet never can.

## OTHER MORMON CONTENT:

OLIVE LOGAN says that in Europe the woman suffrage movement is generally classed with Mormonism, Oneida communism, and free-loveism; which shows that the people of Europe are good at classifying. [October 1 issue, page 3, column 2]

**"From Salt Lake, Utah"** (4¼ inches of tiny type) reports that Brigham Young was arrested, and allowed to spend the night at home under guard. Indictments may have been found for murders. No source cited. (October 3 issue, editorial section, page 2, column 2)

**"The News"** and **"FROM SALT LAKE, UTAH"** (total of about six column inches in two articles in the editorial section, page 2, cols. 1 and 2 of the October 5 issue) summarize news from Utah by the Eureka editor, with some restraint but clearly from his own stance. LDS Church authorities are threatening "retribution," he reports, against those pressing charges against them.

**Friday morning, October 6 issue:** Same as above on page 2, totaling about 7½ inches this time, but ALSO with a sobering **FRONT PAGE EDITORIAL NEWS REPORT** (page 1, col. 1; 5½ column inches of small type) titled **"War Predicted."** It quotes from a Sacramento paper's scathing editorial, and begins with the Eureka editor's own comment . . .

What will the Mormons do without their chief who is now under arrest? This is the question of the hour, and people of all shades of opinion are speculating as to the probable result. If Brigham is convicted will the Mormons surrender the institution of poylgamy [sic] without fight? The following from a correspondent of the Sacramento *Record* would seem to indicate that they have at least been preparing for a "last ditch" emergency.

The Mormons are again buying up arms. . . . What for? Do they mean fight? . . . squads of men nightly drill in the streets, emerging from Brigham Young's eagle gate and returning through the same. . . . the times are fraught with momentous events. . . . Brigham Young himself will be called from his seclusion . . . to stand in the prisoner's bar . . . The laws of our country will be vindicated, and the Mountain Meadow massacre, the butchery of the Morrisites, the murder of Brassfield [sic], Dr. Robinson and hosts of others, will be thoroughly ventilated, and Brigham Young, alike with the humblest citizen of Utah, will be called upon to answer for his share of overt acts or culpability in all those heinous affairs. Long delayed justice will be meted out.

**October 7 issue:** About 6½ column inches about the Mormons, in three separate articles on the editorial page (2). The longest portion is a separate article (**"Under Arrest,"** 3½ inches, column 3) reporting that Bill Hickman is now in custody at Camp Douglass and may be about to rat on the Mormons.

# The Eureka Sentinel.

TUESDAY, OCTOBER 10, 1871.

AGENTS.

W. E. GRIFFIN.....Palisade  
A. M. HORNE.....Austin  
T. STARR.....Hamilton

All of whom are authorized to receive advertisements and subscriptions for the SENTINEL, and receipt for the same.

The News.

By way of San Francisco we have a report of a terrible conflagration in Chicago; perhaps the most destructive fire that has ever occurred in the United States. Judging from the tenor of our advice it greatly exceeds all previous fires.

## PACIFIC COAST DISPATCHES

SPECIAL TO THE SENTINEL.

FROM SAN FRANCISCO.

### GREAT FIRE IN CHICAGO!

\$500,000,000 of Property Destroyed!

**8,000 LIVES LOST!**

**FIRE STILL RAGING!**

SAN FRANCISCO, October 9. — John Manning fell from a trapeze last night at the Bella Union, and was seriously injured.

The remains of a short, stout, plainly dressed man, with his skull broken and one eye knocked out, was found in the Bay at Hunter's Point.

Imp

Judge

strict Cou

cision w

many per

to titles t

the Cent

In many

priated h

railroad,

of the bil

This br

whether t

gally cla

pied by

pany hac

line of

Tuesday, October 10 issue, with much on the CHICAGO FIRE, still raging.

The editorial page also preserves a northern Utah regional article copied from the "Corinne Reporter" ("A SAINTLY GRUMBLER," 3¾ inches on page 2, col. 3) that blends humorous anti-Mormon editorial quips with a

minor liquor-selling incident that I won't pretend to have researched myself. But notice the writer's clever pun (using italics) on Brigham Young's constant championing of Utah Territorial probate courts (the only courts over which the Saints had control) to handle all sorts of cases . . .

—A disciple of the poltroon Prophet, conducting a mutual swindling institution in the county seat over the river, came to town this morning to have the United States Revenue Assessor abate some revenue tax levied upon him for vending Brigham's sophisticated damnation to thirsty Saints. His plea was, that he hadn't sold more than a quart of the "valley tan," and therefore the United States Government should listen to his prayer and mitigate the tax. The Assessor was feelingly moved by the piteous appeal of the Saint; he felt for him, but couldn't reach him. And now the query arises: Why could not this supplicating *re-probate judge* the quality of liquor consigned to him by Brigham before he sells two pints of it?—enough to poison a whole community of the faithful. The truth is, even Mormon stomachs cannot tolerate the liquid lightning of their Prophet . . .

Other issues include another article on the Chicago fire and a few minor additional Mormon/Utah news blurbs.

- 2 [FRENCH MISSION APOSTASY] L'ÉTOILE (Paris, France; monthly periodical of the LDS French Mission) for March 1958.

22½ cm. (approx. 8¾ X 5¾ inches). Paged 41-60, [1 (inside back wrapper continues text)] (complete issue) + inside double-leaf bifolium stapled at center paged 197-200, headed "Une Œuvre Merveilleuse (suite)." Original illustrated and printed wrappers. Medium wear or light creasing, and the wrappers very neatly separated along the back fold (could easily be rejoined and attached by a conservator).

\$65



William P. Tucker.

The “money shot” in this item is page 44, filled with a biographical introduction of **William P. TUCKER**, the new second counsellor to the mission president, an effective and charismatic missionary from California. Includes a small portrait (enlarged AT LEFT). The praise is effusive – and heartily ironic in light of what would shortly transpire. A few months later, Tucker and nine of his fellow & sister missionaries would be excommunicated on the day before the dedication of the London temple after undergoing extensive interviews and counsel in France and England by Hugh B. Brown, Joseph Fielding Smith, Thorpe B. Isaacsen and other leaders present.

If you have not heard of this surprising episode – considered by many as the worst missionary apostasy in LDS history – you can read about it [HERE](#) – and a great read it is! (*Dialogue* 21:3 [August 1988]).

I still remember Harold B. Lee reflecting sadly on this event ten years later when he spoke to us in Paris at the French Mission home, describing the 1958 transactions occurring “in anything but a spirit of love,” as he put it. If you read French and want to peruse this entire issue of the *Étoile* as a pdf, you can download it here: [http://www.lafeuilledolivier.com/Etoile/1958/195803\\_FR.pdf](http://www.lafeuilledolivier.com/Etoile/1958/195803_FR.pdf)

–or let me offer my translation of a couple paragraphs below, which I find, in hind-sight, to be chillingly (or amusingly?) haunting . . .

Brother Tucker possesses an extraordinary understanding of the principles of the Gospel. Through his devotion, his application to study, and his humble prayer, he has become a veritable well of knowledge regarding the gospel, as well as other subjects. His study of biblical texts in the original Hebrew has situated him to understand and discuss earlier dispensations of the gospel with authority and comprehension. He is much sought after by members, friends and missionaries of the Church for his clear and lucid explanations of the doctrine of Christ.

The new second counsellor’s testimony strengthens that of all people with whom he comes in contact. It is this fiery testimony, along with his other qualities, that will make Brother Tucker a leader well loved by all; a competent and inspired administrator of the French Mission.

Tucker's learning positioned him and his carefully-curated confederate elders and sisters to preach Adam-God and polygamy, and to deny that David O. McKay was a prophet. Several of the excommunicants ended up with the Church of the First Born in Mexico, and Tucker died only a few years later from acute appendicitis.

*Some of the men in middle age pursue Hebrew till 12 o'clock at night . . .*

- 3 [KIRTLAND TEMPLE] Front-page description of the temple in the *NEW ENGLAND ADVOCATE* (newspaper, Middletown, Connecticut) for Wednesday, May 11, 1836 [II:42; Whole No. 94].

Folio, [4] pages (complete issue). Loss of paper at upper inner corner margins, with loss of a little text, not affecting the Mormon article. Light foxing. **\$285**

**RARE:** I find only one other copy of this newspaper on OCLC, preserved at the Connecticut State Library. Searching further online, I find three other newspapers picking up the article of Mormon interest seen here, but all of them later than the *New England Advocate* now offered. The article fills 4½ inches of page 1, column 5, and offers something nice and unexpected toward the end. It reads in its entirety as follows . . .

*The Mormons.*—A gentlemen [sic] living in Loraine County, Ohio, writes that a more extraordinary sect has not sprung up since the days of Mahomet. In the town of Kirtland they have erected a stone temple at an expense of \$40,000. It is 60 by 80 feet broad, and 50 feet high. It has two rows of Gothic windows. The first floor is the place of worship, with four rows of pulpits at each end having three pulpits in a row. These twelve pulpits rise behind and above one another, and are designed, the uppermost row, for the bishop and his counsellors, the second for the priest and his counsellors, the third for the teachers, and the fourth or lowest for the deacons. Over the division between each of the rows of pulpits is a canvass, rolled up to the ceiling; and to be let down at pleasure, so as to conceal the dignitaries from the audience [sic]. They can be divided into four apartments [sic] at pleasure, to carry on the object of imposture. The second and attic stories are for a theological and literary seminary, which is expected to have the manual labor system attached to it. The Mormons are very eager to acquire an education. **Men[,] women, and children are studying Hebrew. Some of the men in middle age pursue Hebrew till 12 o'clock at night and attend to nothing else.** They pretend to have remarkable revelations, work miracles, heal the sick, &c. [emphasis added].

While this account contains some errors of detail, the concluding portion describing the enthusiasm for Hebrew lessons (taught by Joshua Seixas, in the School of the Prophets) is a stunning bit of background information - the essence

of which I believe is supported by other historical records. However, if women and children were studying Hebrew in Kirtland, I presume it was done at home, rather than at the Hebrew School in the temple.

I found this rare newspaper (actual copy) on June 20, 2006 and sold it soon afterward on my website for \$200. My friend who purchased it died a few years ago, and it now comes back to the table for a second serving.

- 4 [MELCHIZEDEK PRIESTHOOD; BAPTISM FOR THE DEAD] [Jacob GASS? and Johan Peter MILLER] *CHRONICON EPHRATENSE; A History of the Community of Seventh Day Baptists at Ephrata, Lancaster County, Penn'a, by "Lamech and Agrippa."* Translated from the Original German by J. Max Hark, D. D. Lancaster, Pa.: Published by S. H. Zahm & Co., 1889.

25 cm. (page height, with generous margins). xvi, 288 pp. Collated COMPLETE. Title printed in black and red. Typeset facsimile of first-edition title page with community seal, p. [xi]. Original cloth with printed paper labels on spine, as issued. A very good, tight, clean copy. **\$200**

**FIRST ENGLISH LANGUAGE EDITION** (originally published in German at Ephrata, Pennsylvania, 1786). *Mormon Parallels* 158; Howes G 76 (both editions) calling this the "Chief source for the history of this Pennsylvania cloister founded by Conrad Beissel." OCLC identifies the authors as "Brother Lamech," died 1763 (*i.e.*, Jacob Gass?) and Johann Peter Miller, 1709-96 ("Agrippa, . . . also known as Prior Jaebez"); translated by Joseph Maximillian Hark, 1849-1930.

Randall L. Ericson (Couper Librarian, Hamilton College) states that this work "... furnishes an abstract of the diary of the Brotherhood, but is primarily a biography of Beissel." He describes Hamilton's copy as 26 cm. (illustrated untrimmed; number 151 of a total presumed edition of 200 copies.<sup>1</sup> However, the actual limitation number is not provided, and the copy now offered here is No. 233 (the number hand-written, as always, on the back of the title page).

In *Religious Seekers and the Advent of Mormonism*, Dan Vogel writes that the "... early Mormon notion of priesthood seems congruent with that described in the Book of Mormon, which speaks of a high priesthood but mentions no need for angelic ordination. Alma's discourse on the priesthood of Melchizedek emphasizes foreordination rather than physical earthly ordination."<sup>2</sup>

---

<sup>1</sup> Randall L. Ericson, "Communal Societies Collection: New Acquisitions." *American Communal Societies Quarterly* 1:3 (July 2007), 139-40.

<sup>2</sup> Dan Vogel, *Religious Seekers and the Advent of Mormonism*. (Salt Lake City: Signature Books, 1988), 112.

The Whitmer family, early sponsors of the Book of Mormon, could have heard this concept before. Peter Whitmer was born in 1773 at Harrisburg, Pennsylvania, less than forty miles from the Ephrata Cloister in adjoining Lancaster County. The founder of Ephrata, Conrad Beissel, had died only five years before Peter Whitmer was born, and his music was widely known. Beissel compiled the first Pennsylvania German hymnal, printed by Benjamin Franklin in 1730. The Whitmers were Pennsylvania Germans, and after they moved to Seneca County, New York, their minister Diedrich Willers Sr. frequently preached in German.

David Whitmer wrote in 1887 that he did not approve of the idea of there being a Melchizedek priesthood in the Church of Christ,<sup>3</sup> but the idea certainly existed in the culture from which the Book of Mormon sprang. Vogel adds:

The concept of certain individuals being foreordained to the high priesthood is not unlike the beliefs of the Ephrata Commune, a group of German mystics who settled near Lancaster, Pennsylvania, in the 1720s. Their leader, Friedsam Gottrecht, was, as the tradition goes, "pre-ordained to be a priest after the order of Melchizedek."<sup>4</sup>

For this intriguing detail, Vogel cites the *Chronicon Ephratense* now at hand, which reads on page 3:

The Superintendent first saw the light of the world in the year 1690 at Eberbach, a village on the Neckar, . . . in the Palatinate, and bore the family name, John Conrad Beissel. His father carried on the trade of a baker, but was so given to drink that he sank all he owned down his throat, and then died, leaving behind a poor widow with a numerous family. This, his youngest son, was born two months after his death, and was therefore a true *opus post-humum*; by which orphan-birth the Spirit indicated his future lone condition, and that, as one pre-ordained to be a priest after the order of Melchizedek, he should derive little comfort from his natural kindred. [p. 3]

This early official account - here first translated into English - should be a valuable source for further Mormon background study. In *Early Mormonism and the Magic World View*, Michael Quinn summarized some of the similarities between the Ephrata beliefs and later Mormonism:

Mormon revelations used terms for the priesthood that also echoed the American environment of magic and religion. The "Vision" revelation of 1832 stated: "And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son"

---

<sup>3</sup> David Whitmer, *An Address to All Believers in Christ* . . . (Richmond, Missouri: David Whitmer, 1887), 62-67.

<sup>4</sup> Vogel, 126, n.65.

(D&C 76:57; also 107:9, 29, 71, 73, 76; 124:123). This description of a priesthood conferred in modern times by ordination departed from the Bible by linking this priesthood with Enoch, but this LDS revelation was reminiscent of earlier priesthood practices of Ephrata. This Pennsylvania commune combined mysticism with Rosicrucianism, alchemy, astrology, divining rods, and ceremonial magic. The nineteenth-century historian of Ephrata wrote that in August 1740 the leader of the commune "solemnly consecrated Brothers Onesimus (Israel Eckerling) Jaebez (Peter Miller) and *Enoch* (Conrad Weiser) to the priesthood, by the laying on of hands; after which they were admitted to the ancient *Order of Melchizedek* by having the degree conferred on them in ancient form." Just as LDS leaders sometimes had pseudonyms (like "the code name Enoch" for Joseph Smith) in the publication of revelations, Ephrata's leaders also had new names such as Enoch for Conrad Weiser.<sup>5</sup>

The following verse in the *Chronicon* appears in a footnote giving the lyrics of an Ephrata hymn, "Song of the Lilies," sung during a 1730s visit by convert George Adam Martin and others to an assembly of the Sisters. "An inward emotion here seized me;" wrote Martin, "my spirit felt the presence of a divine majesty; the veil was removed, in which all the nations are enveloped. I saw the pathway of the saints into the holy of holies . . . ," p. 255. The sisters began by singing a hymn, "The streets of Zion are desolate." The brethren then sang the "Song of the Lilies," the "simplicity" of which "astonished the Sisters." (p. 256) Verse seven is given as follows:

Melchizedek's altar, here also it stands,  
As master it guardeth this purest of bands;  
As oft as he thinks of them in his abode  
The manna of Paradise falls to their lot.  
The strength of the lilies, like secret-kept fire,  
Springs forth with new force in the virginal choir. [p. 257 n.]

#### "PRIESTHOOD":

At that time [late 1730s] there was among the Brethren at the Settlement one by the name of Elimelech, one of the Eckerlins, whom the stars had formed for a priest and redeemer of the bodily life, so that while other Brethren, spent their time in hard labor, he sought his own pastures and imposed his priesthood upon people. And though he was a great opponent of the Germantown Baptists, so that at [p. 123 ends] their meetings he often preached them all out of the room; he nevertheless finally left the convent, and removed to them, when Peter Becker received him on condition that he must suspend his priesthood. But he did not

---

<sup>5</sup> D. Michael Quinn, *Early Mormonism and the Magic World View; Revised and Enlarged*. (Salt Lake City: Signature Books, 1998), 222-23, emphasis added by Quinn in the quote above taken from Julius Friedrich Sachse, *The German Sectarians of Pennsylvania, 1708-1742*, 2 vols. (Philadelphia: By the author, 1899-1900), I:386. Quinn also cites other sources for Ephrata, see his p. 522, nn.365-67.

carry this out; but established a large congregation in South Carolina under their auspices . . .

After the Superintendent had ordained Brother Elimelech to be teacher at Amwell, he publicly consecrated him to this office by the laying on of hands . . . Among the Superintendent's printed Letters, the 54th was written to Elimelech at that time, and is full of priestly unction; . . . [p. 124 ends]

This letter he took with him to Amwell, where he showed it to everyone as his credentials which he had received from the Superintendent. His people indeed sought to sustain him in his office, but when they noticed that it was an imitated affair and not inborn, they lost courage . . . [pp. 123-25]

Now the Prior [Brother Onesimus] had three brothers after the flesh, who indeed were continually striving with him for the priesthood, but who nevertheless always stood up for him when he was attacked by others. [p. 133]

### **BAPTISM FOR THE DEAD:**

There is another circumstance that belongs here, though it happened in the year 1738. About that time the custom came into vogue to have one's self baptized for the dead, as it was supposed from the words of Paul that the first Christians did the same. Two Brethren first originated this at the Settlement, Elimelech and Timotheus, the first of whom had himself baptized for his deceased mother, and the other for his deceased father, although it was known that both their parents had been baptized in Germany. This custom was practiced for many years in the households, and has not yet wholly died out, there always being some who became substitutes and pledges for their parents, or other relatives, though these had in their life time received their divine calling, but had not attained unto the covenant of God. [p. 122]

In footnotes below this passage, the authors identify "Elimelech" as Emmanuel ECKERLIN, and "Timotheus" as Alexander MACK. (p. 122, nn. 2-3; Mack was a Baptist who joined the order, pp. 48-50, 118). Baptism for the dead, then, was going on a few miles from where young Peter Whitmer then lived. Quinn adds that . . .

. . . this practice . . . continued at Ephrata and among other German sectarians from the 1730s to the 1830s. The revelation of 1841 authorized the Latter-day Saints to "be baptized for those who are dead" (D&C 124:29). Just as the Christian occultists of Ephrata were baptized for both genders, Brigham Young observed: "When Joseph received the revelation that we have in our possession concerning the dead, the subject was opened to him, not in full but in part . . . Then women were baptized for men and men for women, &c."<sup>6</sup>

---

<sup>6</sup> Quinn, 224.

## Other Points of Interest

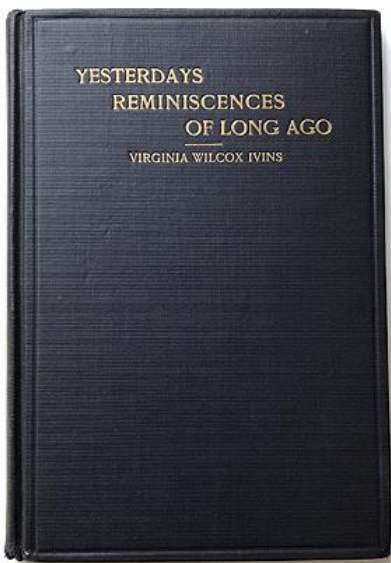
Practice of re-baptism, pp. 48, 51-52, 75; "Zion," "Zionitic Brotherhood," pp. 108, 120, *et passim*; property held in common, p. 121.

- 5 [NAUVOO] **BLUM, Ida.** *NAUVOO, AN AMERICAN HERITAGE.* Prepared and Published by Ida Blum (Mrs. Carl J. Blum), [Journal Printing Company, Carthage, Illinois], 1969. *postpaid: \$40*

11 X 8½ inches. [4]ff.; 1-71 pages, printed on glossy paper. Orig. light blue illustrated wrappers. Numerous black and white illustrations. Light fading around wrapper edges as usual, else a fine copy with no wear or stains.

Covering the full range of Nauvoo history including the Icarians and later post-Mormon citizens and their activities. Pictures include the original stone White house in which the Smiths and Sidney Rigdon lived, a number of early Mormon homes, and even the excavation area of Browning's gun shop. Regarding the author and her Nauvoo temple stone, see [item 8](#) below.

- 6 [NAUVOO] **IVINS, Virginia Wilcox** (1832-1924). *YESTERDAYS: Reminiscences of Long Ago.* Virginia Wilcox Ivins. Illustrations by William N. S. Ivins. No place or date given (but Keokuk, Iowa? 1908?).



20¼ cm., 107 pp. + frontis. Illus. of old Fort Edward (later Warsaw, Illinois). Original dark blue buckram gilt-lettered on front board. Attractive and nearly fine; 1927 ownership notes on inside front board (and signs of a removed bookplate). **\$165**

Flake 4297; Howes I-94, saying "Reminiscences of Keokuk {founded by her uncle}, of Ft. Edward, now Warsaw, Illinois {commanded by her father}, and to other river towns in that area."

**FIRST EDITION**, by the daughter of Maj. John R. Wilcox and NIECE OF ISAAC GALLAND. Flake 4297; Howes I-94 (saying Keokuk, 1908); Graff 2170 (also saying "[Keokuk, 1908]" and showing an expanded edition of 160 pp. (Graff 2171) "Rewrittten and with much additional material. Printed at Keokuk." - and bearing an imprint stating 1908 *copyright*).

THIS is a good one, and by no means common. Most institutions keep their scarce copies in Special Collections (Yale, at the Beinecke Library). I have used this very nice copy for a number of years. Read about "The Brave, Exciting Life of Virginia Ivins" in Raymond E. Garrison's *Goodbye My Keokuk Lady* (Hamilton, Illinois: The Hamilton Press, 1963), 49-53, including harrowing goldrush adventures in the West with the Galland family.

Chapter IV, **Nauvoo**, pp. 10-12, but with so much more! The details of her uncle Isaac Galland's pre-Illinois/Iowa life will surely surprise, if not astonish – including a stint as a Campbellite preacher. Ivins grew up in old Warsaw and then Keokuk (married in 1849). She preserves the kinds of unexpected anecdotes found only in rare local histories like this.

Below is a snippet from her youthful years, crossing the frozen Mississippi for all-night parties! Remember that Virginia is describing a culture in which people like Thomas C. Sharp and Mark Aldrich and their families originally flourished.

In the early days . . . Warsaw was much larger than Keokuk . . . , and usually was the goal of merry sleighing parties. The Warsaw House was a pleasant place at which to stop, and was always ready to receive us. As soon as the ice was strong enough someone would break the road, and from then on party after party followed in quick succession—far oftener than weekly. The Warsaw House had a long ball room on the second floor with large fire places at each end, and this was always at our disposal; and a fine supper, usually of game, would be prepared in short order. On these jolly sleigh-rides we never gave a thought to the fact that on the river but a few inches of ice lay between us and the end of all things earthly. Ours was the joyous and care-free spirit of youth, and we were always ready to go where we danced the night away, returning after daylight, tired, but oh, so happy. Many of these sturdy pioneers, brave men all of them, who found in Keokuk their permanent home are now dreamlessly asleep in the quiet of the Oakland Hills, but the blessed memory of their friendships remains; and the bright, cheery girls who accompanied them on sleigh rides and to dances, and walked with them to church—the sweetness and beauty of their lives is ever a cherished memory to those few of us who still tarry in the world.

[Ivins, 51]

- 7    **[NAUVOO TEMPLE]**    **Virginia S. HARRINGTON, and J. C. HARRINGTON.** *REDISCOVERY OF THE NAUVOO TEMPLE. Report on the Archaeological Excavations.* Salt Lake City: Nauvoo Restoration, Incorporated, 1971.

11 X 8½ inches. [8]ff.; 54 pp. + 3 large fold-out diagrams. Numerous illustrations. Orig. illustrated glossy cardstock wrappers. In fine, clean condition without markings or wear. *postpaid: \$40*

An admirable record, including pictures of various stone and other artifacts, and with a large detailed fold-out diagram of the basement floor plan. Numerous illustrations. A useful reference source that I have used to identify Nauvoo temple brick or stone fragments.

#### NAUVOO TEMPLE STONE BIBLE

- 8 [NAUVOO TEMPLE – artifact] A paper-weight-size original REMNANT OF NAUVOO TEMPLE STONE carved in the shape of a small Bible polished and incised, probably a century or so ago. From four consecutive Nauvoo historians' collections, including my own. **\$2,000**



IN 1984, I drove to the State Bank of Nauvoo to examine and then purchase a collection of Nauvoo and Mormon material that had once belonged to David C. Martin. Among those items was the following curious artifact which I described in my *Mormon List Five* (September 1984) as follows:

NAUVOO TEMPLE. Stone Fragment, later cut and polished in the shape of a small book with two blank panels on the spine, the front "cover" engraved BIBLE in solid block letters, the back "cover" engraved *Temple Relic* in italic letters. 83 X 56 X 38 mm. (approx. 3¼ X 2¼ X 1⅜ inches). Of white limestone somewhat darkened, with a few minor chips. Appropriate size and appearance to be used as a paperweight. With signed

statement of provenance certifying that the previous owner was given the artifact by Ida Blum from her collection in Nauvoo.

The item was purchased by Terry Tanner of HAMILL & BARKER, a grand old antiquarian bookselling firm located in the penthouse of the Wrigley building in

downtown Chicago. Terry purchased this as part of his important personal collection of Nauvoo material, and I believe he kept it on his desk.

In 2002, Terry told me that the time had come to sell his collection, and he sent the item back to me with a note to pay him whatever I thought fair. Only afterward did I learn that Terry was then dying of stomach cancer. Unfortunately, Terry was not able to find or send the provenance statement back to me (signed in 1984 by David C. Martin). I corresponded with parties who received Terry's remaining papers, but to no avail.

**Ida (Mrs. Carl J.) BLUM**, 1889-1980, was a noted local Nauvoo historian and author of interesting works on Nauvoo (see item 5 in this catalog). She was a daughter of Robert Kuhn (1853-1936), life-long Nauvoo resident, **UNDERTAKER** and cabinet maker. It therefore makes sense that they knew monument makers with skills and tools to create the present artifact now offered here for sale. It has sat in my office for many years, and may even be spotted in the background of occasional photographs of other items in my catalogs. I have not seen or heard of another example. However, I learned in 2009 that a small wooden Nauvoo Temple "Bible" exists, carved from a piece of the temple altar.


- 9     **[PALMYRA, NEW YORK] BEAN, Willard.** *A. B. C. HISTORY OF PALMYRA AND THE BEGINNING OF "MORMONISM"* by Willard Bean, Palmyra, N. Y. Palmyra: Published by Palmyra Courier Co., Inc., 1938.

23 cm. 94 pp. Collated COMPLETE. One illustration. Original tan printed wrappers backed in black cloth (as issued). Modest wear and light soil. **\$85**

Not frequently seen; I have long kept a copy in my reference collection. Didactic pro-Mormon, pedestrian history, but the sort of folksy compilation that threatens to contain local tidbits of information hidden in its pages which may not be available elsewhere. "The majority of the quotations are from non-Mormon sources." p. 94. Listed as a source in Milton V. Backman's bibliography for *Joseph Smith's First Vision* (SLC, 1980), p. 218.

- 10 [PALMYRA, NEW YORK] *THE WAYNE SENTINEL* . . . by T. R. Strong. Palmyra, New York, Wednesday, March 27, 1833 [10:28; whole no. 496].

**STORAGE, FORWARDING,  
AND COMMISSION BUSINESS.**



**FIELD & ROBINSON.**  
SUCCESSORS to P. Grandin, Esq. and  
agent for all the  
**CANAL LINES,**  
having rented the large and convenient  
Ware House on "Rogers Basin," adjoining  
the Collector's Office, respectfully acquaint  
their friends and the public generally, that  
they will attend to the transaction of the a-  
bove business on the most moderate and  
accommodating terms.  
Palmyra, Jan. 20, 1832. 437c  
N. B. Cash, and the highest price, will  
be paid for Wheat, Rye, Corn, Oats, Barley,  
White Beans, Grass-Seed, Flax-Seed,  
Dried Apples, Peaches, Bees-Wax, Pork,  
Lard, Pot and Pearl Ashes.  
Liberal advances made on produce  
intended for any of the Eastern, Southern,  
Western or Northern Markets. They are  
also prepared to contract for the transpor-  
tation to any part of the United States or  
the Canadas. F. & R.

Folio, 4 pp. (complete issue). *RAGGED AND WORN*; separated across most of the horizontal fold (both leaves). Much of the masthead remains, but with loss to "WAYNE" and just a little loss to "THE." Stabilized and partially repaired using archival paste and japanese tissue. Medium textual loss, though not extreme. Staining is only moderate. *condition noted: \$225*

The sample ad AT LEFT appears on the back page, showing an Erie Canal boat with horses pulling it along the towpath, and mentioning P[hilip]. GRANDIN (brother of Egbert B. Grandin). Of particular note in this newspaper issue is a lengthy petition to divide WAYNE COUNTY, signed in type by several citizens including LUTHER TUCKER

and POMEROY TUCKER, followed by a response and a letter in type from Pomeroy Tucker. In that letter, Pomeroy refers to what must be Luther Tucker as "my brother who resides at Walworth." On page 1, column 2 is the following legal ad relating to **THE DOCTOR WHO ATTENDED ALVIN SMITH UNSUCCESSFULLY IN 1823**. He has recently died . . .

"NOTICE. The notes and accounts of the late Gain Robinson and also of the late firm of Gain and Caius C. Robinson have been left with the subscriber for collection.—Unless settled immediately no indulgence will be shown in enforcing payment. Geo. E. Pomeroy, Palmyra, March 13, 1833."

*Published by the the late Egbert Grandin's brother-in-law who set the title page  
of the Book of Mormon in 1829 in the presence of Joseph Smith and others*

- 11 [PALMYRA, NEW YORK] *THE WAYNE SENTINEL* . . . published every Wednesday, at Palmyra, N.Y. By P[omeroy]. Tucker. Palmyra, New York. TWENTY-THREE SCATTERED ISSUES between October 22, 1845 and November 12, 1846.

Folio, [4] pp. each, except where otherwise noted below. The condition is generally poor. *the 23 worn issues, postpaid: \$275*

By the time these issues were printed, Egbert Grandin had long-since turned to other pursuits – and had in fact just died six months earlier, on April 16, 1845. His long-time partner and brother-in-law **Pomeroy TUCKER** (who had helped in the printing of the Book of Mormon) was the publisher of these issues (and of the well-known first-hand account, *Origin, Rise, and Progress of Mormonism*. . . . [New York: D. Appleton and Company, 1867]). I have owned this little hoard for many years, after driving home with it and more exciting material, very late one night from Rochester, New York, hitting a poor little fox that jumped onto the road at the last second.

I went through each issue at one point, noticing only the single Mormon-related blurbs in the badly-worn issue for August 26, 1846.\*

As we say in the trade, in situations of condition like this, “It is what it is.” But perhaps some institution or curious researcher may want to have these to preserve or study further.

#### **INVENTORY:**

**1845:** Oct. 22 [Vol. 23: No. 4, incomplete, with lower portions of both leaves gone]; Nov. 5 [23:6]; Dec. 3 [23:10]; Dec. 31 [23:14]

**1846:** Jan. 7 [23:15]; Feb. 18 [23:21 very worn]; March 11 [23:24 very worn]; March 18 [23:25 very worn]; April 1 [23:27]; May 27 [23:35]; June 3 [23:36]; June 10 [23:37]; June 17 [23:38 very worn & stained]; June 24 [23:39 very worn]; July 15 [23:42 very worn]; July 29 [23:44 very worn];

\*August 26 [23:48 extremely worn and incomplete; page 2, column 3 has two short, uncredited blurbs, one on anti- attacks on Nauvoo and another reporting that an additional thousand Mormons have shown up at Ft. Leavenworth seeking to enlist in the Mexican War]

Sept. 2 [23:49 very worn]; Sept. 9 [23:50 very worn]; Sept. 16 [23:51 extremely worn and incomplete]; Oct. 8 [“XXIII” but 24:2 incomplete, bottom half of both leaves missing]; Oct. 29 [“XXIII” but 24: 5 very worn]; Nov. 12 [“XXIII” but 24:7]

- 12 [POLITICS] *EZRA TAFT BENSON'S F.B.I. FILE*. Salt Lake City: The Smith-Pettit Foundation, 2008.

11 X 8½ inches. [4]ff.; 257 pp. Plain black buckram with gilt-titled spine. In fine condition as new, without any markings or wear. **\$160**

One of only 100 copies printed. Photocopies of actual files and correspondence, with some redactions, obtained by the Smith-Pettit Foundation under the Freedom of Information Act in June 2008.

Beginning in 1944, Benson worked very hard to cultivate a warm rapport with FBI Director J. Edgar Hoover. His letters to Hoover bordered on the obsequious, and continued in the 1960s from Germany during the apostle's mission presidency calling (which strategically distanced him from Salt Lake City). ("Beginning January 1st I will be in Frankfurt for several months and possibly years, supervising our work in Europe.")

The principal content of the letters between the two men related primarily to agricultural matters in the 1950s, and pro-John Birch Society urgings by Benson in the 1960s. Through it all, as these files show, Hoover was careful to get full reviews from his staff about Benson before replying.

- From an FBI in-office memorandum by A. H. Belmont to D. M. Ladd on November 20, 1953:

While Mr. Roach was discussing other matters with Under Secretary of State Smith this afternoon (11-20-53), Smith commented in passing that the President is a little "teed-off" with Secretary of Agriculture Benson, the reason for this being, according to Smith, that Benson has not been successful in quieting the farmers, cattlemen, dairymen, and Capitol Hill; further, that the Department of State has just received a protest from the Canadian Government that Benson announced that henceforth the Canadians must cut down on their exportation of oats to the United States. Concerning this protest the Canadians had advised, "We will discontinue our export of oats completely but must ask that the Americans discontinue their export to Canada of all fruits and vegetables."

According to Smith, things are getting more confused all the time. . . . Smith commented that it looks like Benson will be the "fall guy." [p. 100]

- And from another such memorandum on September 18, 1961 from C. D. DeLoach to "Mr. Mohr" after talking "with former Secretary Benson at 4:40 p.m. this afternoon." . . .

Mr. Benson indicated that the Director [Hoover] knew better than anyone else the need for promoting better Government. He stated that there was a resurgence of anticommunism in the Salt Lake City area and that an organization called the "All American Society" had been formed for the purpose of fighting communism. . . . There is to be a large meeting of the "All American Society" on

9-28 in Salt Lake City. Mr. Benson indicated this organization had requested him to intercede with the Director relative to issuing a speech invitation for 9-28-61 before this group.

Mr. Benson also indicated that the world-wide conference of the Mormon Church will be held the following night, 9-29, in Salt Lake City. He stated that the head of the Mormon Church would like very much to introduce Mr. Hoover to the congregation in the event he could accept the invitation of the "All American Society."

DeLoach then states that he told Benson that although Hoover "would be extremely grateful for these kind invitations, . . . the Director already has a number of long-standing commitments for the latter part of this month which would prevent an acceptance." (p. 155)

- And finally, from a lengthy letter signed from Benson to Hoover reproduced on pp. 193-95, marked "Personal – Confidential," promoting wider dissemination of Bircher Robert H. W. Welch's diatribe, *The Politician* . . .

In my study of the conspiracy which I am sure is weak compared with your own, the consequences of Mr. Eisenhower's actions in dealing with the Communists have been tragic.

.....

How can a man who seems to be so strong for Christian principles and basic American concepts be so effectively used as a tool to serve the communist conspiracy? [p. 194, the latter portion transcribed by Benson from his own notes made in his copy of *The Politician* on March 25, 1963]

.....

. . . I know how very busy you must be, but I do hope you have the opportunity to read through this latest edition of the POLITICIAN, which I send you with my sincere compliments.

I realize that only in the next life will we fully appreciate all you have done to preserve freedom in this country. I am most grateful for your exposure of the communist conspiracy and for the wonderful organization you have established in the F.B.I. I pray that your courage will continue and that your hand will be blessed and prospered in all that you do to preserve our Constitutional Republic.

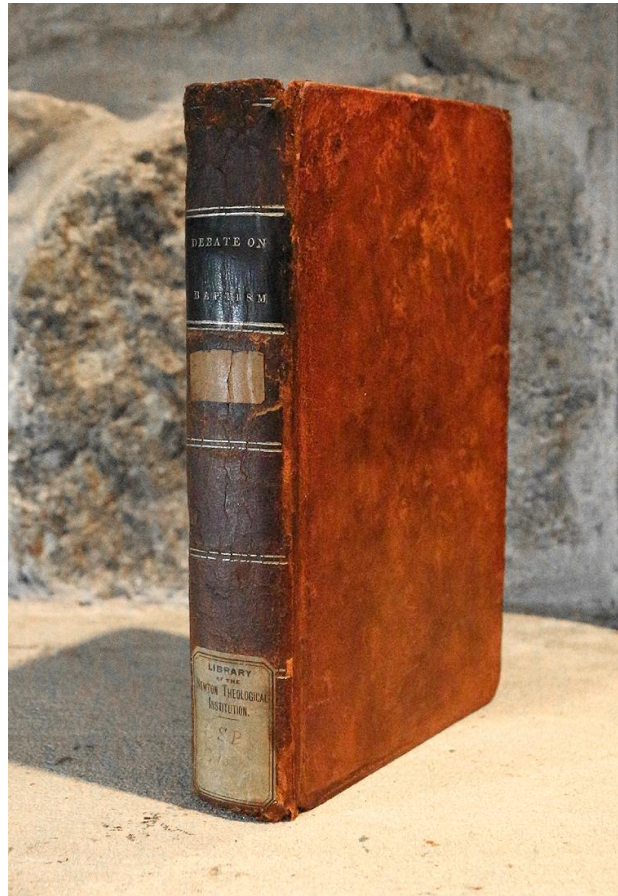
You have my faith and prayers, confidence and gratitude, which are I am sure joined with those of thousands of Americans. [p. 195]

- 13 [RIGDON, Sidney]. Alexander CAMPBELL. A DEBATE ON CHRISTIAN BAPTISM, *Between the Rev. W. L. Maccalla, A Presbyterian Teacher, and Alexander Campbell, held at Washington, Ky. Commencing on the 15th and Terminating on the 21st Oct. 1823, in the Presence of a Very Numerous and Respectable Congregation. . . .*

Buffaloe [Virginia]: Published by Campbell & Sala, 1824.

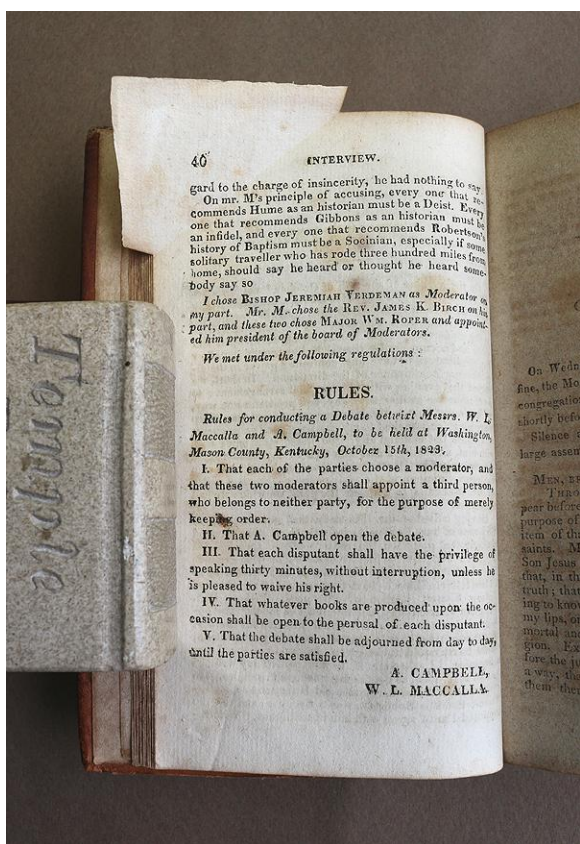
17½ cm. 420 pages, collated COMPLETE (pp. [xiii-iv] blank, as issued); page 143 mis-numbered by the typesetter, "341."

No loss of text or paper; all blank endleaves present. No writing on the pages except for a very old inventory number "8722" penned in ink in a blank area above the copyright notice on verso of title. There is a long clean tear (without loss) into the text of the leaf containing pp. 405-406. \$375



Original calf. Wear to extremities, but very strong (except for the head of the spine which I have strengthened with archival tissue and more or less reconstituted from the fragments). The spine is dryer and more darkened than the boards, but it is not breaking, and the joints are holding well (though flaking along their surfaces). See note further below about the paper spine labels, which in this instance add something to the book.

On the upper fore-corner of the leaf comprising pp. [39]-40 occurs an interesting large *témoin* or untrimmed corner which got folded inward during the binding process (but was fully printed first), showing the size of the paper before it was trimmed by the binder in the 1820s (see [ILLUSTRATION](#), further below). This is in no sense a defect (for collectors). "If you spot a strange 'tag' of paper folded inward from the fore-edge corner, it is a 'témoin' (Fr. 'witness,' also called 'fugitive corner' in bibliographic literature) because it's a remnant of the original, larger page that the bookbinder's plough missed. Do not remove these and always note their location, and when measuring the page height and width, use

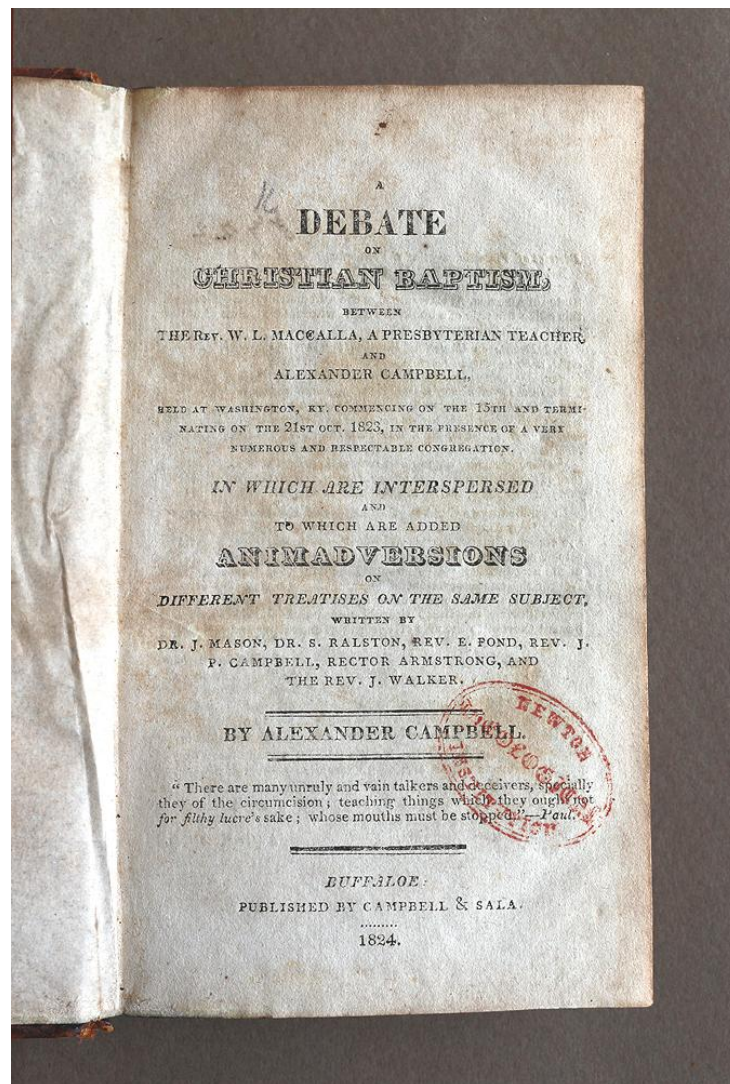


the témoin's dimensions to infer the size of the pre-plough page." See "[An Introduction to Descriptive Bibliography](#)" created by Goucher College (Baltimore) faculty for "An Introduction to Descriptive Bibliography Methods and Copy-Specific Archival Description of Printed Books, 1450-1900 (MARC ed., Rev. 10/14/11)."

FIRST EDITION. American Imprints 15630; *Mormon Parallels* 82. OCLC also shows an edition at London (Simpkin and Marshall, 1842; 362 pp.), "to which is added an essay on the Christian religion," and which was reprinted at Kansas City, Missouri, by Old Paths Book Club in 1948.

**PRE-MORMON CONTRIBUTION BY SIDNEY RIGDON** while he was in high favor with Alexander Campbell. Important debate in which **Campbell argued against infant baptism in 1823**, the text verified for this publication from notes taken at the scene by Sidney Rigdon. According to Campbell historians Winfred Ernest Garrison & Alfred T. DeGroot,

This was the only time Mr. Campbell ever issued a challenge to a debate. Rev. W. L. Maccalla, a Presbyterian minister of Augusta, Kentucky, responded. After a somewhat acrimonious correspondence in regard to terms and conditions, the debate was held at Washington, Mason County, Kentucky, in October, 1823. **Mr. Campbell rode from his home to the scene of the encounter, nearly 300 miles, on horseback, accompanied by Sidney Rigdon, who had by this time become minister of a Baptist church in Pittsburgh.** Rigdon served as reporter for the subsequent publication of the debate. This was the first of Mr. Campbell's many visits to Kentucky. [Garrison and DeGroot, *The Disciples of Christ, a History . . .* (St. Louis: The Bethany Press, 1948; Revised 1958), 171-72 (emphasis added)]



*A distinguished copy, displaying the early red oval stamp of the influential NEWTON THEOLOGICAL INSTITUTION*

WHEN ALEXANDER CAMPBELL had the debate printed in book form, he gave the proof sheets to **SIDNEY RIGDON** for his approval. Rigdon certified the text with his signature shortly after the book was entered for copyright. Campbell explained in his preface that . . .

The notes taken of this discussion were unusually voluminous. Besides those taken down by myself which were very copious, I was favored with those taken by Bishop Sidney Rigdon of Pittsburgh, Dr. A. D. Keith of Augusta, and Dr. Augustus Davis of Washington, Kentucky. [p. vii]

Had we been as contiguous to all those who took notes as we are to mr. [sic] Rigdon we should have handed them the sheets when printed, as we have done to him. On perusing the argument on the subject of baptism, on the action, and on the evils resulting from infant sprinkling, he was pleased to furnish us with the following recommendation.

Campbell, as though we had named them in our prospectus.

Had we been as contiguous to all those who took notes as we are to Mr. Rigdon we should have handed them the sheets when printed, as we have done to him. On perusing the argument on the subject of baptism, on the action, and on the evils resulting from infant sprinkling, he was pleased to furnish us with the following recommendation.

To all whom it may concern: This is to certify that having been present at the Debate in Kentucky, in October last, between Messrs. A. Campbell and W. L. Maccalla, and that being engaged in taking notes of that discussion, which I handed over to A. Campbell, and having read over that discussion on the subject and action of Christian baptism, now presented to the public in the following pages, I can recommend the same as a fair and full exhibition of both sides of the controversy, of the arguments and topics of illustration, used by the aforesaid gentlemen.

May, 4, 1824.

SIDNEY RIGDON.

With regard to the length of the speeches on both sides, it is necessary to inform those who did not hear the Debate, that I pronounced more words in a given

To all whom it may concern: This is to certify that having been present at the Debate in Kentucky, in October last, between Messrs. A. Campbell and W. L. Maccalla, and that being engaged in taking notes of that discussion, which I handed over to A. Campbell, and having read over that discussion [sic] on the subject and action of Christian baptism, now presented to the public in the following pages, I can recommend the same as a fair and full exhibition of both sides of the controversy, of the arguments and topics of illustration, used by the aforesaid gentlemen.

May, 4, 1824.

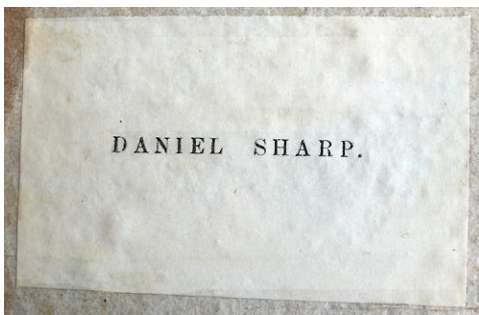
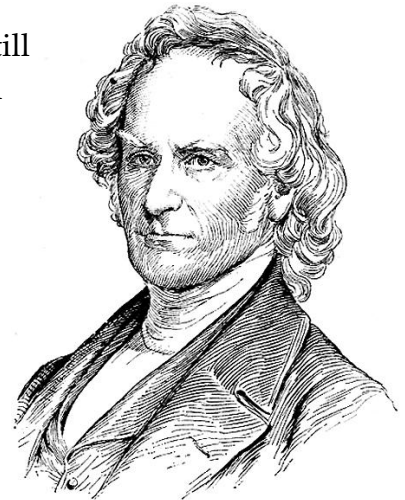
SIDNEY RIGDON.

[p. ix]

[description continues . . .



**THIS IS A DISTINGUISHED COPY OF THIS RARE BOOK**, still bearing old paper labels on its spine (both printed and manuscript) of the LIBRARY OF THE NEWTON THEOLOGICAL INSTITUTION (later Andover-Newton Theological School) and with the early printed **BOOKPLATE** of its prominent, long-time board president **DANIEL SHARP** (1783-1853; D.D., Brown & Harvard: pictured AT RIGHT, from *Appletons'*) on the inside front cover. On the first free endpaper appears the ownership signature of 1820s South Boston Baptist missionary, Reverend **GEORGE EVANS**.



A previous copy I had of this title for sale was in January 1992 (*Mormon List* 39, item 8; "foxed and worn, but complete; joints breaking," @ \$285), with only one other example before that, an incomplete copy in 1987.

This valuable source of history and doctrine demonstrates the close affinity which Sidney Rigdon enjoyed with the Campbellite movement several years prior to his conversion to Mormonism, a transition which Alexander Campbell resented and

never forgave. Rigdon's rejection of "infant sprinkling" baptism would have helped predispose him to accept the Book of Mormon later on; see Moroni 8.

WHILE collating these pages, I noticed with amusement that when a point of the arguments was emphasized typographically in the text, it was generally on Campbell's side. He would frequently place some of his own words in ALL-CAPS, but not the arguments by Rev. Maccalla. Here are two examples of Campbell's rhetoric, noticed at random . . .

The sense of every passage of scripture is **ONE**, not two, three, or manifold. How many thousands of volumes of sermons ,and interpretations of scripture would it send to the flames, or to the moths, if it were duly recognized and acted upon! There is but **ONE** meaning in every passage of scripture, and that one meaning must be always found from its context. This golden rule of interpretation, recognized and acted upon, and controversy about the meaning of scripture, becomes fair and easily managed.— [p.57]

We have observed that if there be but two promises made to Abraham, one respecting his natural seed, and one concerning his spiritual seed, it is all that is necessary to overthrow the Paidobaptist hypothesis. Now this is admitted without controversy. His spiritual seed are all those who have obtained the same blessing of being justified by faith as Abraham was. He is therefore the father of all them that believe, though they be not of his natural seed. Now he was constituted their father by a gracious appointment on account of his faith; and **ONE PERSON** called his *seed*, to be descended from him, is promised to be the *One Seed* in whom all the families of the earth should be blessed. "If ye be Christ's (*brethren* or people) then," says the Apostle, "ye are Abraham's seed."—Believers in Christ are the **ONLY SONS** of Abraham in this sense. His natural descendants are his sons in the common sense of all mankind. This is plain matter of fact argument; and it is all that is necessary to demolish the visionary fabric of my opponent. [p. 185]

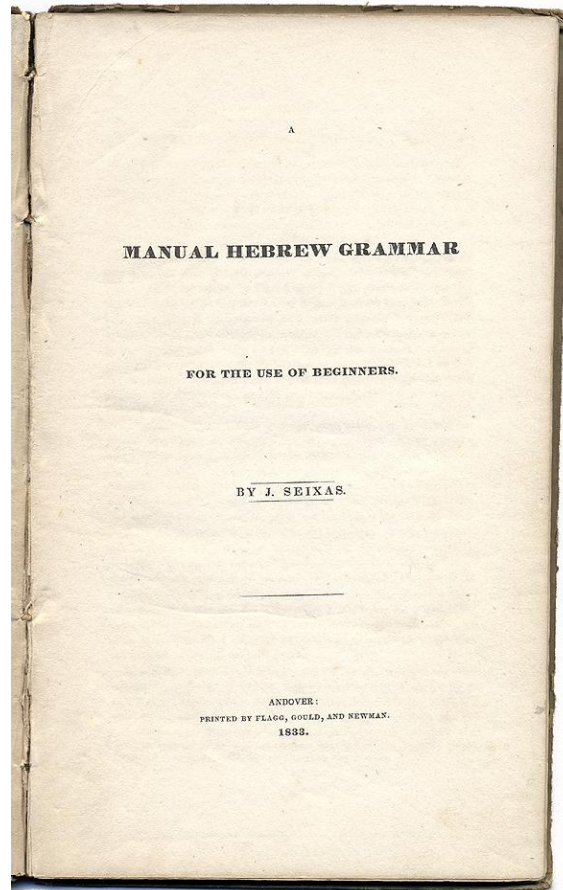
“that laughter loving man”

- 14 **SEIXAS, J[oshua].** *A MANUAL HEBREW GRAMMAR For the Use of Beginners.* By J. Seixas. Andover [Massachusetts]: Printed by Flagg, Gould, and Newman, 1833.

23 cm. iv, [5]-54 pp. Preface, pp. [iii]-iv. Index, pp. [53]-54. Collated COMPLETE. *the two editions: \$5,000*

Original cloth-backed boards; printed blue paper label on front board, as issued. Medium staining and light wear to boards as shown further below, but **a very decent, solid copy.** Quite pleasing internally,<sup>7</sup> as suggested by the title page shown AT RIGHT. A few early students' marks appear on some pages, but they are either in pencil or written small in discreet ink that should not offend. All original endpapers and flyleaves present (and there are many).

**FIRST EDITION.** American Imprints 21148; *Mormon Parallels* 374. A textbook edition used by its author to teach Hebrew personally to Joseph Smith and other leading Mormon men in the Kirtland Temple, 1836. This first edition was essentially a teacher's handout. For discussion of the expanded and even more influential second edition of this grammar, see below.



<sup>7</sup> When I purchased this (my own personal) copy from a friend on August 11, 2005, I was disgusted to see that some modern-era student had highlighted passages throughout in *bright yellow marker ink*. Scarcely hoping for much, I sent it to my longtime bookbinder friend Fred Jordan in Ontario County, New York. Over the years, Fred had repaired any number of 1830 Books of Mormon and other early rarities for me. He took this Seixas grammar completely apart, washed and pressed every leaf, re-sewed it and put it back in the original binding. The results were above my highest expectation – or to use a nineteenth-century expression, I was “happily disappointed” by the surprising results. I provide this information merely to be honest. I don’t think many people would guess that this book had been washed and reassembled.

[**second edition**] J[oshua]. SEIXAS. *A MANUAL HEBREW GRAMMAR For the Use of Beginners. By J. Seixas. Second edition enlarged and improved.* Andover: Printed by Gould and Newman, 1834.

22 cm. 119 pp. Collated COMPLETE. My personal copy, purchased November 2, 1984. Original cloth-backed boards; printed yellow paper label on front board, as issued. Somewhat more staining and spine wear than in the first edition above, with front board shaken but holding. Internally clean and very good. Title page nice, and all original flyleaves present.

**SECOND EDITION.** AI 26723; *Mormon Parallels* 375. Rather a distinguished copy, bearing the discreet and inoffensive old oval blindstamp, in a blank area of the title page, of the AMERICAN ANTIQUARIAN SOCIETY in Worcester, Massachusetts.

"Attended with the morning class and translated," noted Joseph Smith on February 19, 1836.

. . . I conversed with Mr. Seixas on the subject of religion, at my house this afternoon. He listened with attention, and appeared interested with my remarks. And I believe the Lord is striving with him, by His Holy Spirit, and that he will eventually embrace the new and everlasting covenant, for **he is a chosen vessel unto the Lord to do His people good**; but I forbear lest I get to prophesying upon his head.<sup>8</sup>

"Spent the day in studying as usual," continued Smith at the end of February 1836. ". . . This afternoon Professor Seixas returned from Hudson and brought a few more Hebrew Bibles and one grammar of his second edition." (HC 2:401, Monday, February 29, 1836). For other grammars used by Seixas' Mormon students, see *Mormon Parallels* 424 (Moses Stuart 1835 Hebrew grammar).

**W**ELL INTO THE SECOND HALF OF THE NINETEENTH CENTURY, a number of Latter-day Saints continued to note proudly, in their journals and diaries, their brief course of study under "Prof." Joshua Seixas at Kirtland, Ohio in early 1836. The man made quite an impression, and he came from one of the most important Jewish families of America. I believe that this instructor's exuberant personality and dedicated style of teaching became significant factors in the influence of the Hebrew language upon early Latter-day Saints. It can even be argued that his influence on young Lorenzo Snow at Oberlin College was a

---

<sup>8</sup> *History of the Church* 2:397 (emphasis added).

significant factor in Snow “following” Seixas to Kirtland where Snow joined the LDS Church and eventually became its fifth president.

For a superb introduction by an eminent Jewish scholar friend of the LDS community, analyzing Mormon intellectual efforts at Kirtland and the possible influences of Seixas and this grammar edition on Joseph Smith, see Louis C. Zucker, "Joseph Smith as a Student of Hebrew," *Dialogue: A Journal of Mormon Thought* 3:2 (Summer 1968), pp. 41-55. Michael T. Walton brings Dr. Zucker's technical linguistic observations solidly home in "Professor Seixas, the Hebrew Bible, and the Book of Abraham," *Sunstone: Mormon Experience, Scholarship, Issues & Art* 6:2 [March-April 1981], pp. 41-44. Seixas' 1834 grammar was issued in a facsimile reprint edition with a preface by Walton, and with the Zucker article reprinted, 1981, by the Sunstone Foundation in Salt Lake City using the copy preserved at the University of Utah Library.

SEIXAS (pronounced “SAY-shus”) used both the first and second editions of his grammar to teach Hebrew in the School of the Prophets at the first Mormon Temple in Kirtland, Ohio in January-March 1836. To be precise, these courses were part of what the Saints termed the "Hebrew School," a subdivision or offshoot of their School for the Elders, which had evolved from the original 1833 School of the Prophets. These early Mormon examples of American adult education institutions developed rapidly, and were housed in the printing shop building, the temple and elsewhere in Kirtland. The official *History of the Church* uniformly employs the "Hebrew School" designation for the Hebrew classes, but various accounts by students high and low in the Church have mixed terms liberally with the more encompassing and ever-beloved, colorful Prophetic school name.

Seixas was a good friend and valued Hebrew editor to America's greatest exegetical scholar of the day, Moses Stuart (see MP 423-25: [Stuart's 1831 and 1835 Hebrew grammars](#), and his [1832 Hebrew chrestomathy](#)). He was also an experienced instructor of then-exotic languages, suggested by the following comments which appear at the end of his Preface:

The time required in a course of Hebrew instruction as given by me, is six weeks, one lesson of about an hour being given each day.

Since publishing the first edition of this Grammar, I have published a Chaldee Manual of twenty pages, which I deem sufficiently copious for a beginner who is already acquainted with Hebrew. I have also in manuscript, Syriac and Arabic Manuals, which I hope to have printed when there is a sufficient demand for them. [p. iv]

"The additions" to the present second, enlarged version of the Hebrew grammar, Seixas explains,

are designed to facilitate the acquisition of Hebrew, and make assistance from the living teacher less indispensable. The lessons and rules, though comparatively few and brief, are, I believe, sufficient to give an easy and rapid insight into the general formation of the language. Some years' experience as a teacher, and the favorable opinions of those whom I have had the pleasure of teaching, convince me that with proper attention to the following rules, and with the aids of oral instruction as given to my classes, any one desirous to become acquainted with this language may be enabled in a short time and with little trouble, to read with much pleasure and satisfaction. [p. (iii)].

Seixas goes on to say that his arrangement and simple lessons, if unconventional, have cost him years of labor to develop, and that these seem to work best for his pupils, p. iii. "You recollect how Seixas used to drill us," wrote Oberlin president James H. Fairchild to a friend years later, " – that laughter loving man . . ." <sup>9</sup> For extensive longer descriptions of these two editions, see my *Mormon Parallels* entries cited above. For discussion of Seixas' personality, teaching style and other interesting details, see my 2015 article, "[A Teacher for the Temple.](#)"

TO MORE PRIVILEGED SCHOLARS of Joseph's day, and to subsequent generations, the mystery of languages was a riddle of tools to be harnessed. To a prophet who could only rely upon the spirit, however, the enlightening sessions with "Prof. Seixas" had been much about getting the diploma - earning worldly credentials mid-way through an ongoing, independent course of revelation. It was absurd to dream that one could learn enough Hebrew in seven weeks to make any difference in analyzing esoteric ancient texts. But for one who translated things which he seldom saw - and which he never could read - those daily classes at the west end of Kirtland Temple's upper floor must have felt like thrilling secular handshakes in the midst of a continuing friendship with God.

"After the building was finished," recalled Kirtland pioneer Christopher Crary, they (the Mormons) started a school, principally, I believe, if not exclusively, for teaching the Hebrew language. They procured several mummies from Egypt, and Smith, by revelation or interpretation, found some of them to be very distinguished characters and cotemporaries of either Abraham, Joseph, or Moses. They were not very pleasing objects to look upon—dried skeletons, and as black as coal tar. . . . They employed a Hebrew teacher, a Jew by the name of Saixas [sic]. He was a man of much ability and I presume an excellent teacher of Hebrew. The Rev. Mr. Coe wishing to visit Connecticut for several weeks engaged Mr. Saixas to lecture at the Congregational church every Sabbath during

---

<sup>9</sup> Quoted in Robert Samuel Fletcher, *A History of Oberlin College From Its Foundation Through the Civil War*. Vol. I. (Oberlin, Ohio: Oberlin College, 1943), 370, citing "J. H. Fairchild to Mary Kellogg, June 2, 1840 (Fairchild MSS)," and "*Grandfather's Story, An Autobiography of James Harris Fairchild* (Oberlin-[c 1906]), 20-21."

his absence. He stipulated that he should not be asked to pray or take any part in the meeting except to read his lectures. I think I never heard more eloquent and touching language used than in his lectures on Joseph and Moses in Egypt.<sup>10</sup>

Professor Philip L. Barlow observes that certain significant differences exist between the creation narratives in 1) Joseph Smith's 1830 Book of Moses and related Genesis revision in the "Inspired Version," compared to 2) the creation narrative in the post-Kirtland chapters 4-5 of his Book of Abraham.<sup>11</sup> These differences apparently depend directly and indirectly upon translations and usages chosen by Joshua Seixas in this 1834 edition of his grammar. According to Michael T. Walton, "The creation story in the Book of Abraham seems to have roots in the Hebrew Bible and in Seixas' *Grammar* as well as in Joseph's creative or prophetic gifts . . ."<sup>12</sup>

Dr. Walton points out that in the course of translation in Seixas' classes, ". . . Joseph and his friends in the School of the Prophets studied the creation story and other sections of Genesis, including the accounts of Abraham, intensively in Hebrew."<sup>13</sup> Joseph's subsequent creation narrative (Abraham chapters 4-5) differed from his pre-Seixas/Hebrew-study narratives in a number of ways. Three examples: 1) By employing a distinctive Hebrew causative (Hiphil) verb form, 2) By supplying the term, "expanse" in place of "firmament," and 3) In emphasizing a plurality of Gods, based upon the singular case but plural *form* of *Elohim* designated in Seixas' 1834 grammar, p. 85 (but which Seixas would have considered absolutely singular, explaining its plural form as one of *majesty* rather than of *person*, like the plural "we" used by royalty).<sup>14</sup>

**Dr. Zucker also points to the term, "Nauvoo"** (in Hebrew, on page 28 of the 1833 grammar (illustrated BELOW), and in Hebrew on page 111 of the 1834 grammar). He more or less justifies Joseph's use of that name for his city.<sup>15</sup> There are quite a number of other points of possible Seixas Hebrew influence upon Joseph, some of them rather technical. Scholars of the Book of Abraham, concluded Michael Walton,

would do well to turn for a moment from the examination of Egyptology and Abrahamic legends to look closely at Joseph's study of Hebrew in the School of

---

<sup>10</sup> Christopher G. Crary, *Pioneer and Personal Reminiscences* (Marshalltown, Iowa: Marshall printing company, 1898), 33.

<sup>11</sup> Philip L. Barlow, *Mormons and the Bible: The Place of the Latter-day Saints in American Religion*. (New York and Oxford: Oxford University Press, 1991), 69-70.

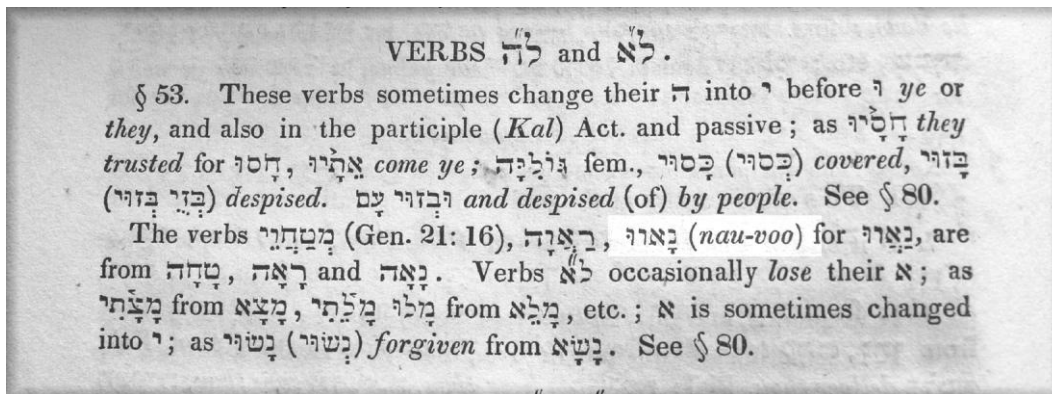
<sup>12</sup> Michael T. Walton, "Professor Seixas, the Hebrew Bible, and the Book of Abraham." *Sunstone: Mormon Experience, Scholarship, Issues & Art* 6:2; whole issue no. 26 (March/April 1981), 43.

<sup>13</sup> Walton, 41

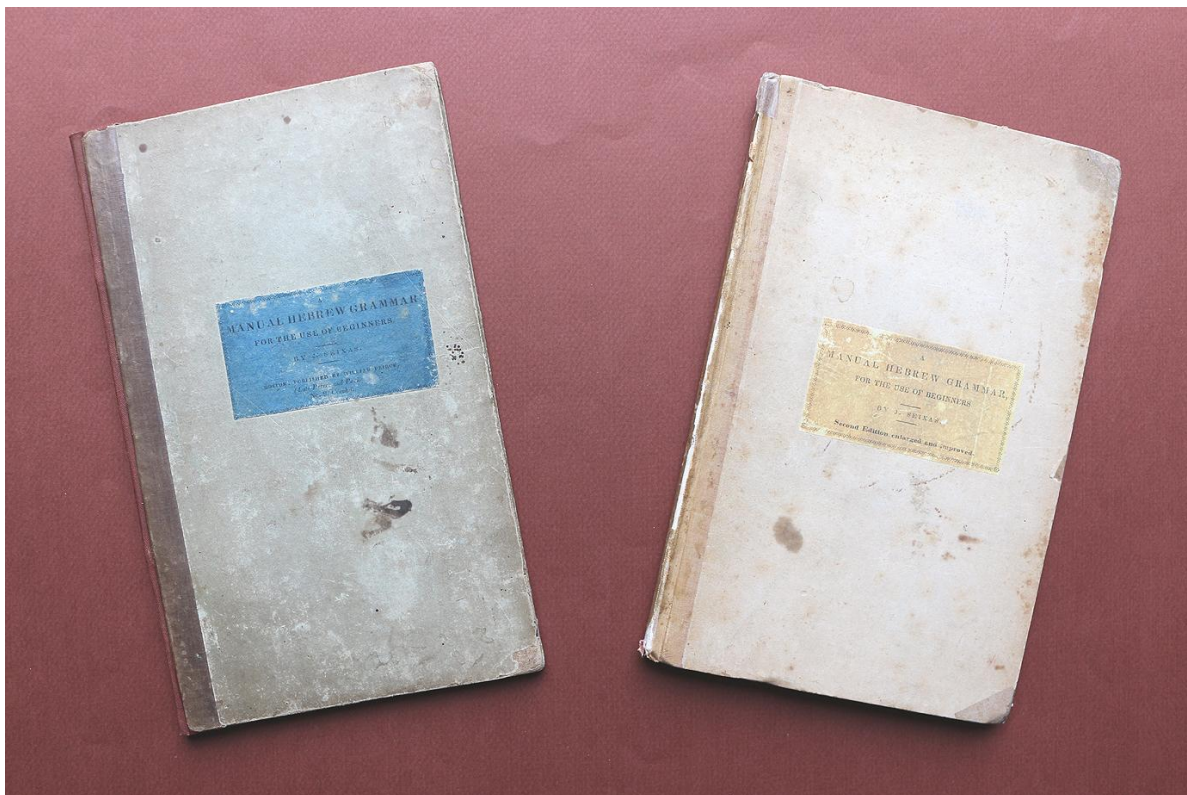
<sup>14</sup> Walton, 42.

<sup>15</sup> Louis C. Zucker, "Joseph Smith as a Student of Hebrew," *Dialogue: A Journal of Mormon Thought* 3:2 (Summer 1968), 48.

the Prophets during the fall, winter, and spring of 1835-1836. There lies, perhaps, one of the principal keys to the Book of Abraham and hence to Joseph's theological development.<sup>16</sup>

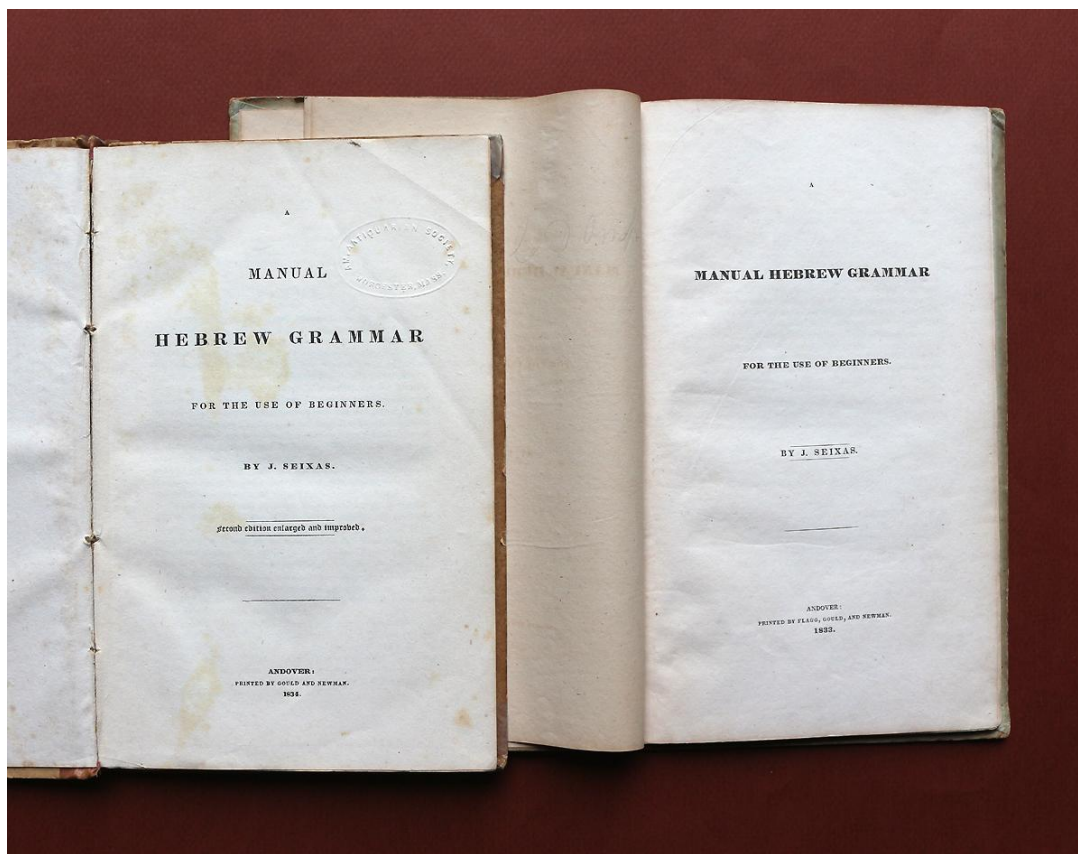


"NAU-VOO" ON PAGE 28 OF THE 1833 GRAMMAR



FRONT COVERS OF THE 1833 GRAMMAR (LEFT) AND 1834 GRAMMAR (RIGHT).

<sup>16</sup> Walton, 43.



TITLE PAGES OF THE 1834 GRAMMAR (left) AND 1833 GRAMMAR (right).

AT RIGHT, ABOVE: The spines of the 1833 (at left) and 1834 (right) grammars.

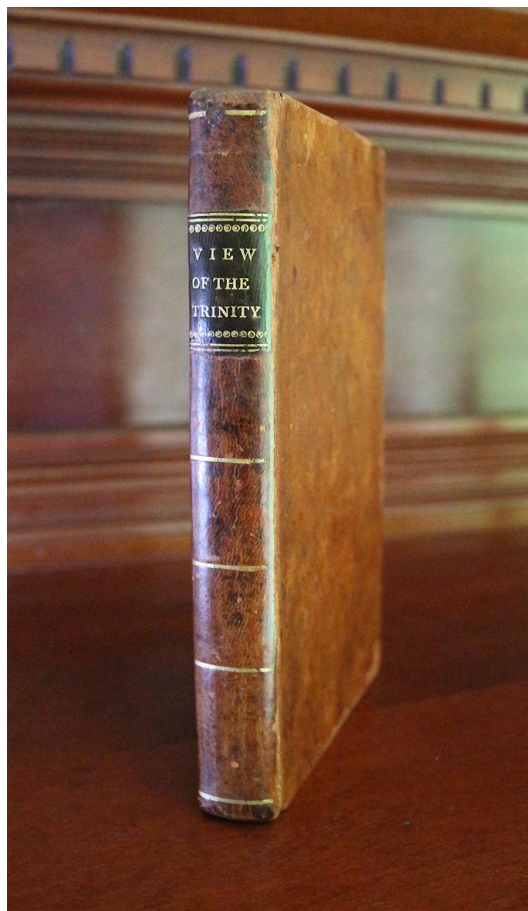
These are high-resolution images that can be considerably enlarged on the screen for closer viewing.

[catalog continues . . .

“ . . . if *one* God can be derived, why not *many*?  
many Mighty Gods, and Everlasting Fathers!” (postulated as blasphemous)

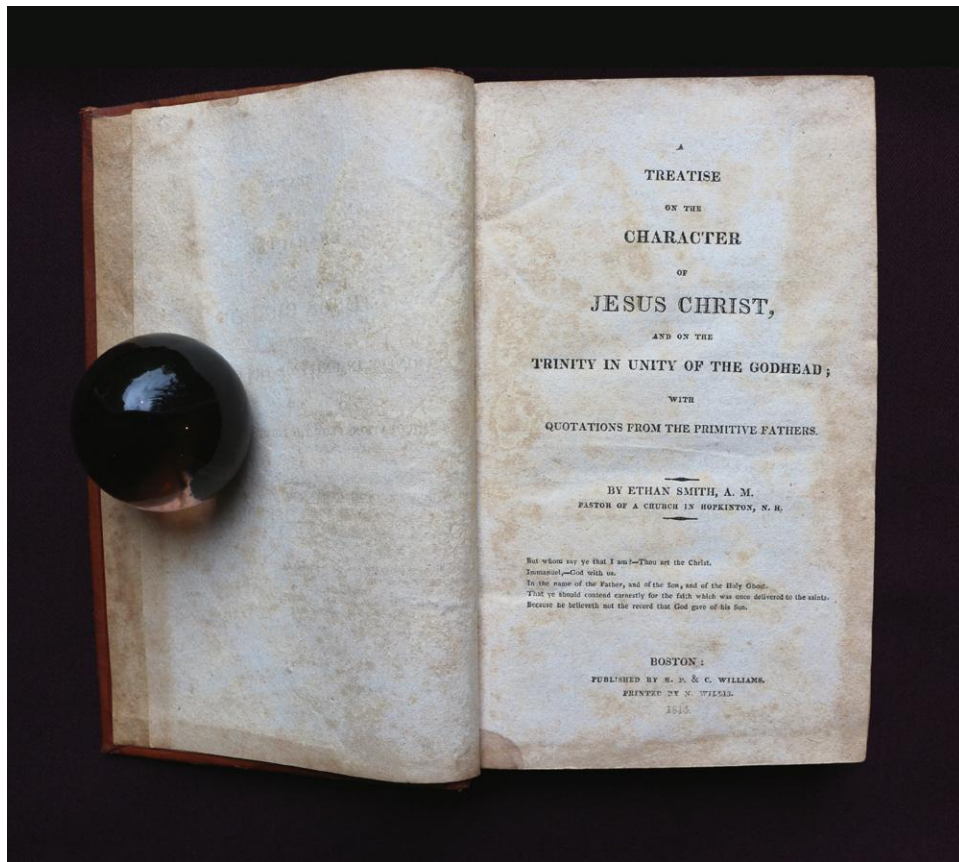
- 15 **SMITH, Ethan.** *A TREATISE ON THE CHARACTER OF JESUS CHRIST AND ON THE TRINITY IN UNITY OF THE GODHEAD; With Quotations from the Primitive Fathers.* By Ethan Smith, A.M. Pastor of a Church in Hopkinton, N.H. But whom say ye that I am?—Thou art the Christ. Immanuel,—God with us. In the name of the Father, and of the Son, and of the Holy Ghost. That ye should contend earnestly for the faith which was once delivered to the saints. Because he believeth not the record that God gave of his Son. Boston: Published by R. P. & C. Williams. Printed by N. Willis, 1814.

17 cm. [3]ff.; [ix]-xii, [13]-235, [1 (ads)] pp. (as issued), collated COMPLETE. Orig. full leather with gilt-lettered label & single gold fillet ornamentation on spine. A very good, tight copy; moderate wear and somewhat uneven toning to the first few leaves (but attractive enough). The date on the title page is quite faded, but this is certainly an 1814 first edition. (The second edition would be published by Smith & Shute in Poultney, Vermont, 1824, its title beginning: *View of the Trinity. A Treatise on the Character of Jesus Christ . . .*).



**\$450**

**FIRST EDITION.** American Imprints 32793; *Mormon Parallels* 397. Influential Trinitarian defense written to counteract Unitarian beliefs that the Father and Son are two distinctly separate beings. While Smith’s *View of the Hebrews* (1823 and 1825) is noted for its Hebrew origins of Native Americans, I would say that the present treatise on the trinity (1814 and 1824) was a work of much more interest *theologically* to the Book of Mormon and/or eventual Mormon beliefs. It contains various concepts of ironic interest to Book of Mormon doctrines and concerns, and/or eventual Mormon beliefs. These include, perhaps most shockingly (and often unnoticed by Latter-day scholars), the need for an “**INFINITE ATONEMENT**” (a term popularized by Ethan Smith in 1814 and 1824, and used *with similar meaning and intention in the original Book of Mormon*, dictated in 1829 to Oliver Cowdery, whose family had been in Ethan Smith’s congregation in Vermont).



Nothing *SHORT OF AN INFINITE ATONEMENT*  
can answer for infinite sin . . .

I say unto you Nay. But the law requireth the life of him who hath murdered; therefore there can nothing, which is short of an Infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice: and then shall there be, or it is expedient

the way for the proper bestowment of pardon and salvation. But could any thing be equal to this redemption from hell, and title to heaven, short of an *infinite* atonement, and an *infinite* righteousness? A foundation short of this must have been infinitely insuf

Joseph SMITH, 1830  
Book of Mormon, 319  
(now Alma 34:12)

Ethan SMITH, 1814  
*Treatise . . . on the Trinity*, 89

(also reprinted at Poultney, Vermont, 1824)

A slide from my PowerPoint presentation at the John Whitmer Historical Association conference at Fairport, New York, September 28, 2019. For explanation and analysis, see

the final version of my paper [HERE](#), pages 12-16 (or see my *Mormon Parallels*, pp. 1931-44). At the time these books were printed, both Ethan Smith and Joseph Smith were using "infinite atonement" in reference to a Son who had always been infinitely co-existent/co-eternal with the Father in the heavens (a "person" but not a separate personage of the Godhead) and never separately created (or "derived") from the Father. See the Book of Mormon's title page and Alma 11:39 as examples pointedly equating the Father and the Son as one God, a single "Eternal Father."

With hearty recommendations by Nathanael Emmons, Edward Dorr Griffin and Jedidiah Morse (second leaf), this work became a standard text which was recommended, in turn, to students at Andover Theological Seminary. Ethan Smith displays himself here as a rigid, humorless Trinitarian of the most inflexible sort, characterizing any departure from his Calvinist views as "the cavils of wicked men . . .," p. 233. His arguments and developments nonetheless include ironic parallels and warnings to the later Mormon doctrine of the plurality of Gods.

According to Ethan's son, Dr. Lyndon Arnold Smith, this book was "designed as an answer to Noah Worcester's *Bible News* . . ." (see *Mormon Parallels* entry 482 for detailed explanation.).

## DISTRUST OF UNIVERSALISM

Ethan Smith argued that an incorrect understanding of Christ leads to an assumption that sinners will not be punished forever. He does not name the Universalists outright (any more than does the Book of Mormon), but he holds in common with that Book - and also with certain other Trinitarians of his day - the tendency to regard people who believe in finite punishment as automatically denying Christ. See Jacob 7:18, in which the anti-Christ Sherem, finally confessing his errors, ". . . spake of hell, and of eternity, and of eternal punishment."

## INFINITE ATONEMENT

As a Trinitarian, Ethan Smith explains that Christ cannot be *derived*, or created after God, but is rather a co-existent part of the three-in-one God. Only thus, argues Smith, could Christ perform an *infinite* Atonement to overcome the infinite consequences of sin:

### ETHAN SMITH

1814 (and 1824)

. . . the *Person of Christ* . . . presented himself to Moses, as the *infinite*, eternal God. [p. 74, inferring these adjectives from the Old Testament texts]

### BOOK OF MORMON

dictated 1829

. . . that great and last sacrifice will be the Son of God, yea, infinite and eternal. [Alma 34:14]

Was not an infinite atonement necessary . . . to take away the sin of the world? . . . an atonement made by Christ, adequate to the eternal torments of guilty man? [p. 88]

. . . could any thing be equal to this redemption from hell, and title to heaven, short of an *infinite* atonement, and an *infinite* righteousness? [p. 89]

All the torments of the miserable in hell cannot, in any conceivable time, atone for their sins. The certainty of this appears from the *fact*, that the damned must suffer *forever*. [p. 89]

Christ's atonement and righteousness [sic] then, must be *infinite*. [p. 91]

For it is expedient that there should be . . . an infinite and eternal sacrifice.

[Alma 34:10]

My soul was racked with eternal torment . . . I rejected my Redeemer . . . he is God . . . [Mosiah 27:29-31]

. . . there can be nothing which is short of an infinite atonement which will suffice for the sins of the world. [Alma 34:12]

. . . this is the whole meaning of the law, every whit pointing to that great and last sacrifice . . . the Son of God, yea, infinite and eternal. [Alma 34:14 (above)]

Wherefore, it must needs be an infinite atonement—save it should be an infinite atonement . . . the first judgment which came upon man [physical death] must needs have remained to an endless duration. [2 Nephi 9:7]

For the atonement satisfieth the demands of his justice . . . that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment . . . [2 Nephi 9:26]

## PLURALITY OF GODS

Arguing against the idea of Christ being a literal offspring Son of God (but instead, an infinitely eternal person of the Trinity), Ethan Smith asks,

Are we taught it from *analogy*?—that because many creatures do propagate their species; and communicate their own specific natures; therefore the infinite God must be supposed to have a power in like manner to propagate *his* species? Bold deduction! equal to saying, that because God has given to many creatures a power to *multiply*; therefore *he himself* may be *multiplied*! Because many creatures possess divisibility; therefore *God* has divisibility! New *creatures* may be brought into existence; therefore new *Gods* may be brought into existence! This reasoning appears to me but little short of blasphemy. It is a *reversion back to paganism*. [pp. 62-63]

Smith is responding here to Noah Worcester, who had asked four years earlier: If God has endowed "the various tribes of creatures with a power of *procreation*, by which they produce offspring in their own likeness[, w]hy is it not as possible that God should possess the power of producing a Son in his own likeness, or with his own nature . . . ?" That was the grand key by which Worcester could view Christ as *created* and *derived*, yet entirely *divine* (MP 482, Noah Worcester, *Bible News*, Part II; p. 35). Alarmed and indignant at Worcester's frankly disarming theological breakthrough, Smith would react four years later with the most extended hyperbole in order to defend his own preferred, Trinitarian Godhead:

. . . if *one* God can be derived, why not *many*? many Mighty Gods, and Everlasting Fathers! many first Causes and last Ends of all things! . . . Who knows . . . how great a family of such Gods, even *male* and *female*, may yet exist? Surely, upon this principle, nothing forbids but the number should become *vast*! . . . But the Bible demands the belief of *nothing of this kind*, relative to our heavenly Father. And more happy would it have been, for Christian people in these parts, had their *feelings* been spared, and not excited by that which has occasioned the necessity of the remarks made in this section. [pp. 65, 67]

Even if Ethan Smith actually imagined that Unitarians might come to believe in extensively plural deities, his language would remain remarkable in such a context. The imagery seems curious for conservative, early nineteenth-century American polemic. Yet that doctrine, portended there, would eventually become central to Mormon theology.

### CHRIST IS JEHOVAH

- ". . . Christ is the *very* Jehovah, who created all things . . .," p. 69.
- "Jesus Christ then, is the '*Jehovah of hosts himself*.' Christ is the Lord God of the holy prophets." (pp. 84-85; this, because Christ and God the Father are both part of the Triune God).

### THE CONDESCENSION OF GOD

[Ethan Smith, p. 129:] Christ in his infinite Divinity was said to have come *down from heaven*. . . . There is a special, though mysterious sense, in which the Deity of Christ *condescended* to unite with humanity . . .

[compare to 1 Nephi 11:16-17; 26-27:] And [the angel] said unto me: Knowest thou the condescension of God? And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. . . . And the Angel said unto me again: Look and behold the condescension of God! And I looked and beheld the Redeemer of the world . . .

[Ethan Smith, pp. 233-34:] How *great* is the Saviour of the world! . . . How astonishing is the grace of heaven, the condescension of the high and lofty One! That such a Person should be sent, should come, on such an errand, be manifested in the flesh, and treated as Jesus was, is an *infinite wonder*! And it will be esteemed thus, in *eternal ages*!

How great then, are the obligations lying on man, to embrace, and follow Christ! Obligations of duty, gratitude, interest, and of every consideration, unite to enforce this duty, with indescribable weight. Words are infinitely inadequate to this subject.

[compare to 2 Nephi 4:26-27; 30:] And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them. O then, . . . if the Lord in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep . . . And why should I yield to sin . . . Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever . . . [See also 2 Nephi 9:53 and Jacob 4:7]

#### ADDITIONAL POINTS OF INTEREST

- According to Smith, Melchizedek was not literally "Without father, without mother, without descent; having neither beginning of days, nor end of time." (compare to Hebrews 7:3). Instead, quite simply, ". . . we are furnished with no such register, with respect to Melchizedek . . .," p. 71.
- ". . . his [Christ's] Person was the son of man; and yet the everlasting Father . . . he was born of the virgin, and God was his Father; and yet he is '*without* Father, without mother, and without descent . . .,'" p. 155. Compare this to the original reading of 1 Nephi 11:20-21, "And I looked and beheld the virgin again, bearing a chi[l]d in her arms. And the angel said unto me, behold the Lamb of God, yea, even the Eternal Father!" (1830 Book of Mormon, p. 25)
- "Angels possess the perfect natural and moral image of God. The spirits of the just made perfect do the same." (p. 60; compare to D&C 129:1, 3)

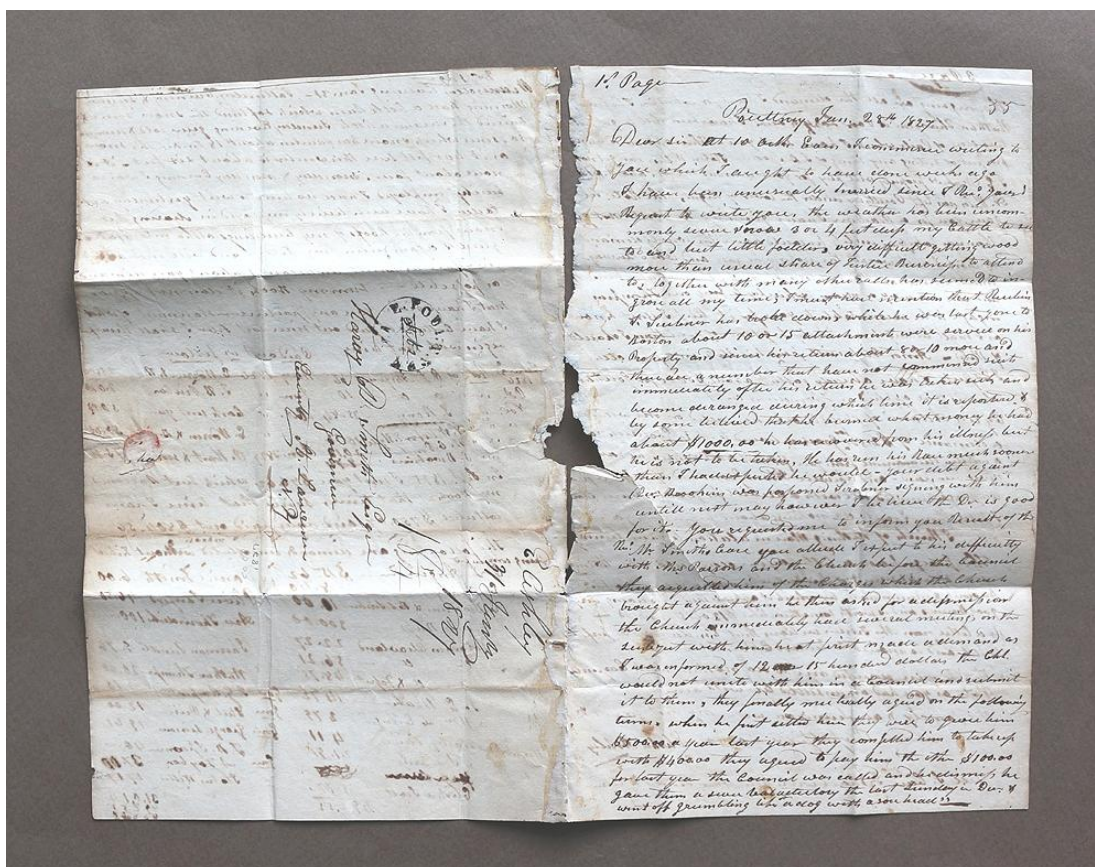
Ethan Smith (like many later, Mormon writers) explains ancient pagan precursors to Christian doctrines as mere aberrations of truths supposedly revealed originally to earlier, ancient prophet-patriarchs, pp. 208-9 (lengthy note). Like Joseph Smith (and later, James E. Talmage), Smith places great confidence in John Mosheim's *Ecclesiastical History*, and quotes from it a number of times. Joseph Smith donated his own copy of that popular reference work to the Nauvoo Library ("Mosheims Church History, 1 Vol" - noted in the manuscript list of books donated by Joseph Smith to the Nauvoo Library and Literary Institute, January 31, 1844, Godfrey 1974, 387, 388).

*Ethan Smith leaves Poultney  
– grumbling like a dog with a sore head*

16 [SMITH, Ethan] ASHLEY, Elisha. AUTOGRAPH LETTER SIGNED to Harvey D. SMITH (in Gouverneur, St. Lawrence County, New York). Poultney, Vermont, 28 and 31 January 1827.

32 X 20 cm. 3 pages on 2 leaves, with address panel on verso of the second leaf postmarked February 2 from E[ast] Poultney. Very good; one clean tear through some text (but without loss of text). \$2,750

REMARKABLE FIRST-HAND ACCOUNT of Ethan Smith angrily leaving his pastorate at Poultney, Vermont, where Smith's son had printed *View of the Hebrews* (1823 and 1825), the 1824 edition of *View of the Trinity*, and two of Smith's sermons. In a substantial paragraph on the first page, Ashley describes the "Result of the Rev<sup>d</sup> Mr. Smiths' case You allude I expect to his difficulty with Mrs. Parsons and the Church . . ." Smith was acquitted of certain charges but he then resigned and obtained a smaller settlement than he had requested (discussed here in some specific detail). ". . . the council was called and he dismiss he gave them a [severe] valadictory the last Sunday in Dec<sup>r</sup> & went off grumbling like 'a dog with a sore head' —"



Written only one month after the event had occurred, this becomes a most interesting primary source. Strange to think that it has now been nearly forty years since I first acquired this letter. **I have never found anything else like it, before or since, regarding Ethan Smith.** The paragraph in question reads in its entirety as follows:

You requested me to inform you Result of the Rev<sup>d</sup> Mr. Smith's case you allude I expect to his difficulty with Mrs Parsons and the church before the council they acquitted him of the charges which the church brought against him he then asked for a dismission the church immediately had several meetings on the subject with him he at first made a demand as I was informed of 12 ~~xxx~~ 15 hundred dollars the chh. would not unite with him in a council and submit it to them, they finally mutually agreed on the following terms. when he first settl[ie]d here they were to givee [sic] him \$500.00 a year last year they compelled him to take up with \$400.00 they agreed to pay him the other \$100.00 for last year the council was called and he dismiss [sic] he gave them a sever[e] valadictory the last Sunday in Dec<sup>r</sup> & went off grumbling like a "a dog with a sore head" —



ELISHA ASHLEY was for many years a prominent citizen in Poultney. He here reports on local gossip and business, and presents a listing of accounts of some thirty-five local citizens, including Amos BLISS, who owes \$300.

Harvey SMITH moved to Gouverneur, New York in 1824, where he was also a leading citizen.

FOR ALL OF ETHAN SMITH'S DOUBTLESS POSITIVE CHARACTER TRAITS, I sense a counterpoint of at least occasional intransigent irritability. There are hints in his sermons of difficulty with parishioners over personal or doctrinal matters. For one so educated, too, and self-disciplined, he seems to have relocated more frequently than I would have expected. According to Rev. Edward H. Greeley, for example, Smith's first pastorate (at Haverhill, New Hampshire, 1792-99) began well enough, but then deteriorated . . .

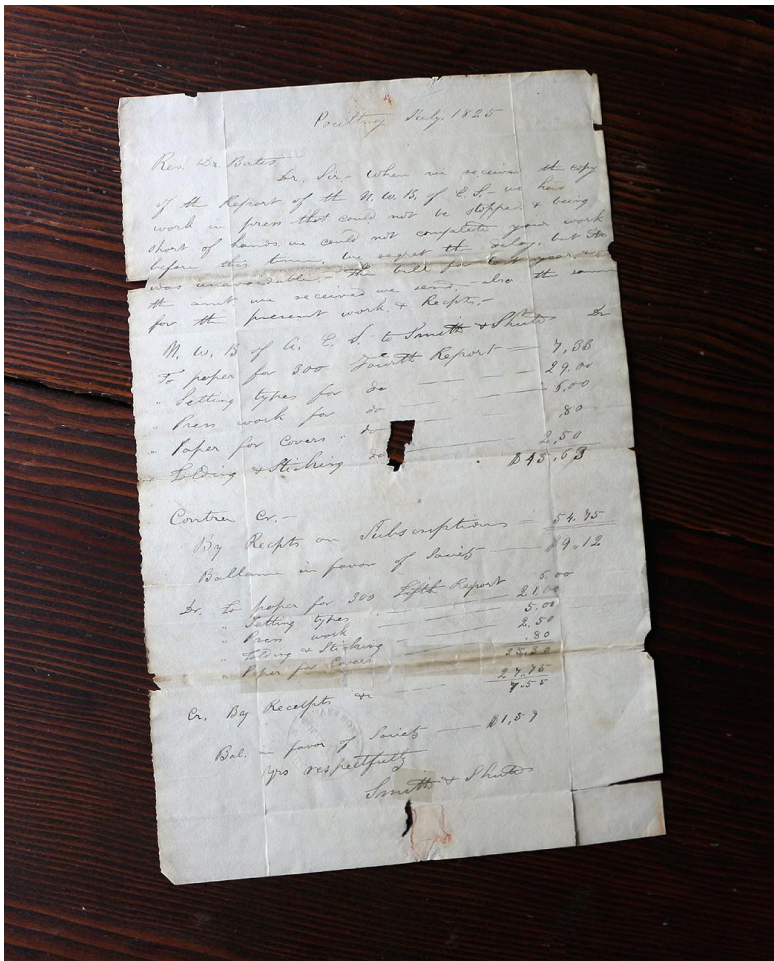
There arose a protracted controversy with the church at Newbury, and there were besides several unpleasant cases of discipline by which the cause of religion suffered, and for a long period very few were added to the church. It may be worthy of note as an indication of the spirit of the times, that five members were excommunicated for deserting the church and joining the Baptists. Want of adequate support is the cause alleged for the dismissal of Mr. Smith. [article on Haverhill churches, in Robert F. Lawrence, *The New Hampshire Churches; Comprising Histories of the Congregational and Presbyterian Churches in the State, with Notices of Other Denominations: Also Containing Many Interesting Incidents Connected with the First settlement of Towns. . . .* (Claremont, New Hampshire: Published for the Author. Office of the Claremont Power-Press, N. W. Goddard, Printer, 1856), 544]

[catalog continues . . .

*we had work in press that could not be stopped . . .*

- 17 [SMITH, Ethan – View of the Hebrews] SMITH & SHUTE (firm, Poultney, Vermont). MANUSCRIPT PRINTERS' BILL with comments, to Rev. Dr. [Joshua] Bates (in Middlebury, Vermont). Poultney, Vermont. July 18, 1825.

32½ X 20½ cm. One page on one leaf, with postmarked address portion on verso. Very good but for a couple of repairs with some form of non-glossy clear tape (hardly noticeable, though one piece is directly over the signature name "Smith"). There is a small hole in the middle of the letter caused by careless sealing (and necessary opening) in 1825, but with no loss of text. \$1,650



From the son of Ethan Smith to the interesting [president of MIDDLEBURY COLLEGE](#), a somewhat sophisticated if [often struggling](#) center of classical education in Vermont.

Approximately 150 words and figures, providing a detailed report of the cost of printing two pamphlets, the fourth and fifth reports of the "N.W.B. of A.E.S." (i.e., *Report to the Directors of the North-Western Branch of the American Education Society*; see OCLC Accession No. 12884861).

Itemizing typesetting (\$29 and \$21), cover stock (80¢), "folding & sticking," and other operations.

"When we received the copy of the Report," write Smith & Shute, ". . . we had work in press that could not be stopped . . . We regret the delay, but it was unavoidable . . ."

Indeed, the momentous second edition of the elder Smith's *View of the Hebrews* had been copyrighted only three months earlier, and had undoubtedly set the printers behind schedule, working "short of hands," as stated here, and with a

newspaper (the *Northern Spectator*) to produce as well. OCLC shows no other work by Smith & Shute in 1825 beyond the items mentioned above.

THIS LETTER is interesting not only for its close association with the production of the most famous Mormon parallel work (other than the Bible), but for insights into the *history of small-town publishing costs and procedures of that region*. The following spring after this bill was written, **an unkempt young man** would appear at this very printing office to apply as an apprentice to Amos Bliss, successor to Sanford Smith. “With an expression in his countenance, such as that of a tender-hearted dry-goods merchant might be supposed to assume if a hod-carrier should apply for a place in the lace department, he said, ‘Well, my boy – but, you know, it takes considerable learning to be a printer. Have you been to school much?’

‘No,’ said the boy, ‘I haven’t had much chance at school, I’ve read some.’

‘What have you read’ asked Mr. Bliss.

‘Well, I’ve read some history, and some travels, and a little of most everything.’

‘Where do you live?’

‘At Westhaven.’

‘How did you come over?’

‘I came on foot.’

‘What’s your name?’

‘Horace Greeley,’ . . .”<sup>17</sup>

The original house in which these striking events occurred, and *View of the Hebrews* was printed – and where this invoice was surely written - **still stands today** in East Poultney.

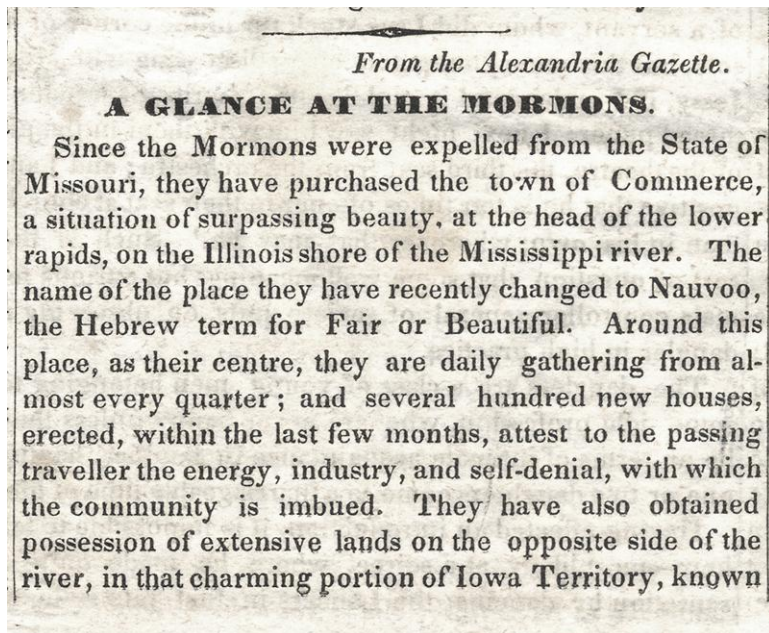
---

<sup>17</sup> James Parton, *Life of Horace Greeley*, various editions.

of them, but I will show you how I interpret certain parts. *There*, said he, pointing to a particular character, that is the signature of the patriarch Abraham.

It is indeed a most interesting autograph, I replied, and doubtless the only one extant. What an ornament

- 18 [SMITH, Joseph – interview, 1840] "*From the Alexandria Gazette. A GLANCE AT THE MORMONS.*" IMPORTANT LENGTHY ARTICLE IN: **SUPPLEMENT TO THE COURANT**. *Published Every Other Week for the Subscribers to the Connecticut Courant*. Hartford, Saturday, August 29, 1840 [VI:18].



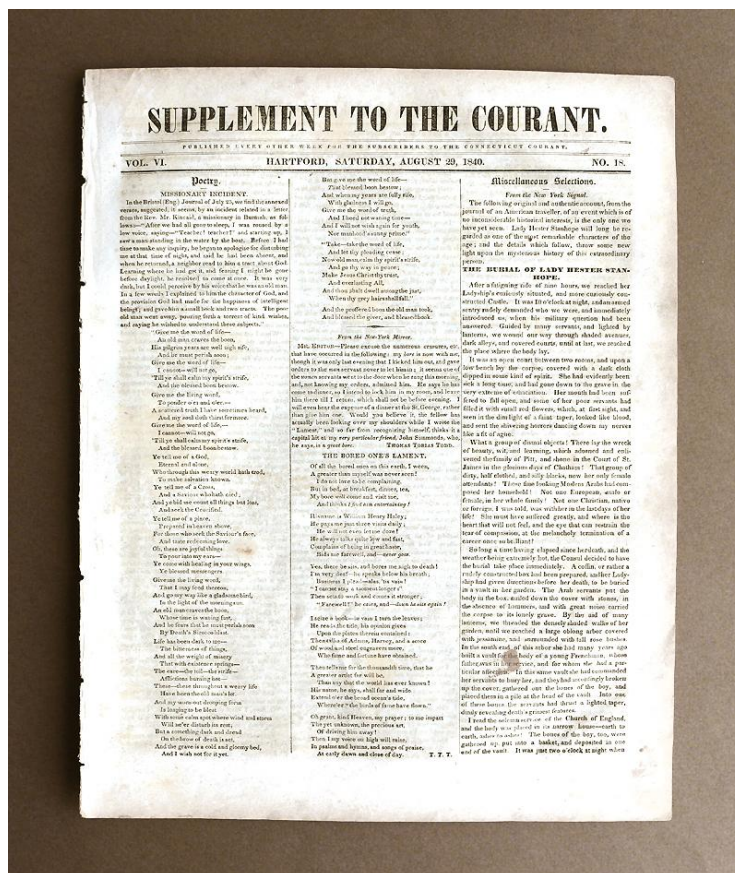
29½ cm. (approx. 11¾ X 9¼ inches). Paged [137]-144 (eight pages, complete issue). Disbound from a volume. Scattered foxing or small spots of medium staining, else very good. **\$1,250**

TWENTY YEARS AGO, I had another example of this newspaper in somewhat brighter, cleaner condition which I sold immediately for \$1,850. Its value to historians arises from an anonymous writer's lengthy personal interview

with Joseph Smith in late April 1840. It occupies some twenty-eight column inches on pages 139-40, the equivalent of nearly a full quarto page of small type. It may have been written by a Virginia resident or friend/correspondent of the *Alexandria Gazette*, across the Potomac River from Washington, DC, from which newspaper the article was printed here (then reprinted two months later in Illinois itself, in the *Quincy Whig*).

As with similar articles on early Mormonism, this report was picked up by several newspapers of the era. The [Joseph Smith Papers](#) website mentions the *Alexandria Gazette* of July 11, 1840. I presume all examples and copies are rare and in high demand. This appearance in the *Supplement to the Courant* is the only format I have seen or handled.

This text has been quoted by Marvin HILL, Sidney B. SPERRY, Milton R. HUNTER, James R. CLARK, Jay M. TODD and likely other Mormon historians, but from the later *Quincy Whig* newspaper of Oct. 17, 1840. Elder Hunter called selections from this text "excellent extracts," and viewed them as valuable non-Mormon support of early Mormon witnesses, combining evidence ". . . to prove beyond a shadow of a doubt in any court of the land the validity of the story of the origin of the Book of Abraham." –



*Pearl of Great Price Commentary . . .*, (Salt Lake City: Bookcraft, 1951), pp. 15, 17. Until the late 1960s, LDS writers relished the famous account by distinguished young Josiah Quincy, who with his even more famous friend Charles Francis Adams (see item 20 in this catalog), visited Joseph Smith in 1844. Each interviewer described the mummies and papyrus of the Book of Abraham, separately remembering Joseph declaring that the hieroglyphs included actual handwriting of that ancient patriarch.

THEN things changed. After the re-discovery and analysis of the Joseph Smith papyri in the late 1960s, it became clear that these artifacts were produced many centuries after any Abraham could have written them in person. Now, according to Stan Larson, . . .

By ignoring all contemporary evidence of those who were shown the papyri by Joseph Smith, Hugh Nibley, "A New Look at the Pearl of Great Price," *The Improvement Era* 71 (February 1968): 20, can assert that "Joseph Smith never claimed that they [the Facsimiles] were autographic manuscripts or that they dated from the time of Abraham." [*Quest for the Gold Plates*; Thomas Stuart Ferguson's *Archaeological Search for the Book of Mormon*. (Salt Lake City: Freethinker Press in association with Smith Research Associates, 1996), 123, n. 38]

In other words, because the papyri were written around the time of Christ, it is no longer faith-promoting to quote Joseph Smith's interviewers who remem-

bered him exhibiting these manuscripts as coming from the actual, physical hand of Abraham himself.

*ENTER THE EARLIER, 1840 ACCOUNT NOW OFFERED HERE*, which most Latter-day Saints have never read. It is highly specific and pointed in what it says about the actual handwriting of Abraham. And remember that in 1840 when this newspaper was printed, such details had no bearing on pro- or anti-Mormon argumentation. To provide complete context, I'll scan the entire portion of the article which relates to the papyrus . . .

HERE, THEN, IS NEARLY CONCLUSIVE EVIDENCE THAT JOSEPH SMITH TAUGHT THAT THE PAPYRUS OF THE BOOK OF ABRAHAM CONTAINED ABRAHAM'S ACTUAL SIGNATURE. The anonymous interviewer could not have known in 1840 that 1) two reputable interviewers would record Smith saying essentially the same thing four years later, or that 2) this would become an important matter of controversy a century and a quarter into the future. To suggest that these interviewers would have fabricated this detail stretches credulity and logic beyond all evidence surrounding the situation and the men concerned.

**REFORMED EGYPTIAN:** The implication in the narrative at right seems to be that Joseph Smith conceived of the papyrus as containing Hebrew text: Abraham writing Hebrew with Egyptian characters, much like the "Reformed Egyptian" description of the golden plates of the Book of Mormon. For more

After he had shown us the fine grounds around his dwelling, he conducted us, at our request, to an upper room, where he drew aside the curtains of a case, and showed us several Egyptian mummies, which we were told that the church had purchased, at his suggestion, some time before, for a large sum of money.

The embalmed body that stands near the centre of the case, said he, is one of the Pharaohs, who sat upon the throne of Egypt; and the female figure by its side, was probably one of his daughters.

It may have been the princess Thermutis, I replied, the same that rescued Moses from the waters of the Nile.

It is not improbable, answered the prophet; but my time has not yet allowed me fully to examine and decide that point. Do you understand the Hebrew language, said he, raising his hand to the top of the case, and taking down a small Hebrew Grammar of Rabbi Sexias.

That language has not altogether escaped my attention, was the reply.

He then walked to a secretary, on the opposite side of the room, and drew out several frames covered with glass, under which were numerous fragments of Egyptian papyrus, on which, as usual, a great variety of hieroglyphical characters had been imprinted.

These ancient records, said he, throw great light upon the subject of Christianity. They have been unrolled and preserved with great labor and care. My time has hitherto been too much taken up to translate the whole of them, but I will show you how I interpret certain parts. There, said he, pointing to a particular character, that is the signature of the patriarch Abraham.

It is indeed a most interesting autograph, I replied, and doubtless the only one extant. What an ornament it would be to have these ancient manuscripts handsomely set, in appropriate frames, and hung up around the walls of the temple which you are about to erect in this place.

Yes, replied the prophet, and the translation hung up with them.

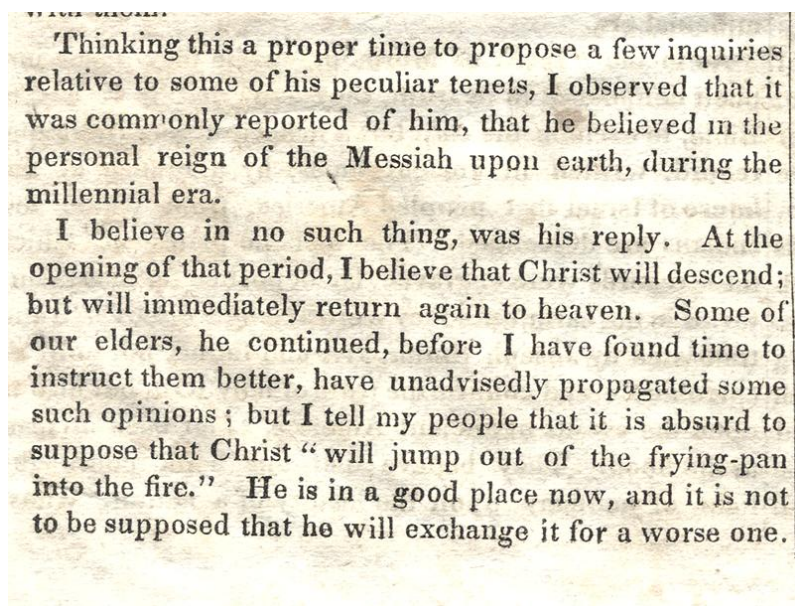
detailed discussion of this point, see my article, "A TEACHER FOR THE TEMPLE: The Infectious Exuberance of Joshua Seixas," pages 12-15, at: [09630705-d10a-4916-94e1-927ced7e9b75.usrfiles.com/ugd/096307\\_704b4e71ba3a47bfae55210278ebb864.pdf](https://09630705-d10a-4916-94e1-927ced7e9b75.usrfiles.com/ugd/096307_704b4e71ba3a47bfae55210278ebb864.pdf)

**THERE IS MORE.** Did you memorize the **ARTICLES OF FAITH** when you were a child? If so, you can probably still recite the following words which Joseph Smith wrote to John Wentworth in 1842:

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this [the American] continent. **That Christ will reign personally upon the earth**, and that the earth will be renewed and receive its paradisaic[al] glory.

[*Times and Seasons* 3:9 (March 1, 1842), p. 710 (emphasis added)]

Now, in the rare record at hand, we find a different doctrine declared by the same prophet only twenty-six months earlier . . .



Thinking this a proper time to propose a few inquiries relative to some of his peculiar tenets, I observed that it was commonly reported of him, that he believed in the personal reign of the Messiah upon earth, during the millennial era.

I believe in no such thing, was his reply. At the opening of that period, I believe that Christ will descend; but will immediately return again to heaven. Some of our elders, he continued, before I have found time to instruct them better, have unadvisedly propagated some such opinions; but I tell my people that it is absurd to suppose that Christ "will jump out of the frying-pan into the fire." He is in a good place now, and it is not to be supposed that he will exchange it for a worse one.

Renowned Mormon historian Marvin Hill accepted this as an accurate report of Joseph's words. He quoted it with a prefatory explanation:

This kingdom was clearly a millennial one; there is no indication here that Joseph Smith expected the Saints to rule before that time. (Such may have been anticipated, however, for one Mormon suggested in 1834 that "previous to the Millennium there must be great changes take place in the world, both political and religious . . . to prepare the way for the Son of Man.") By 1840 the prophet had come to the view that the task of administering the millennial kingdom was to be left mostly to the Saints. The editor of the *Quincy Whig* quoted the prophet in answer to his question whether Mormons believed in Christ's personal reign on earth during the Millennium: "I believe that Christ will descend, but will

immediately return to heaven. Some of our elders, before I found time to instruct them better, have unadvisedly propagated some such opinion; but I tell my people it is absurd."

Thus the Saints believed from early on that they would be responsible to govern, and it made little practical difference to them whether the kingdom was the church or a distinct political organization. [*Quest for Refuge: The Mormon Flight from American Pluralism* (Salt Lake City: Signature Books, 1989), pp. xvii-xviii. Hill's reference to the editor of the *Quincy Whig* arose from taking the citation from a modern secondary work, which in turn quoted from the *Quincy Whig*, which, as I mention above, in turn took this story from the *Alexandria Gazette*, as did this *Supplement to the Courant* two months earlier.]

For all its sophistication, I believe that Dr. Hill's interpretation shows why we need to preserve and consult original source material like the rare newspaper offered here. The future owner will find additional topics of interest in these columns. Here is one final taste, recording Joseph Smith's attitude toward Martin Van Buren very shortly after their famous conversation in Washington, D.C. . . .

Before he had heard the story of our wrongs, said the indignant Prophet, Mr. Van Buren gave us to understand that he could do nothing for the redress of our grievances, lest it should interfere with his political prospects in Missouri. *He is not as fit, said he, as my dog, for the chair of state*; for my dog will make an effort to protect his abused and insulted master, while the present chief magistrate will not so much as lift his finger to relieve an oppressed and persecuted community of freemen, whose glory it has been that they were citizens of the United States.

You hold in your hands, I observed, a large amount of political power, and your society must exert a tremendous influence, for weal or woe, in the coming elections.

Yes, said he, I know it; and our influence, as far as it goes, we intend to use. There are probably not far short of a hundred thousand souls in our society, and the votes to which we are entitled throughout the Union must doubtless be extensively lost to Mr. Van Buren.

Not being myself disposed in any way to intermeddle in party politics, I made no definite reply; but, immediately taking leave, we returned to Montrose, abundantly satisfied that the society over which he presides has assumed a moral and political importance which is but very imperfectly understood. Associated on the religious principle, under a prophet and leader whose name

*He said, 'Those plates . . . were exhibited to a few at first,  
for the sake of obtaining their testimony — no others have ever seen them,  
and they will never be exhibited again.'*

- 19 [SMITH, Joseph – interview, 1842] “A Visit to Joe Smith.” FRONT-PAGE ARTICLE in the *NEW-YORK WEEKLY TRIBUNE*. By Greeley & McElrath. For Saturday, August 13, 1842 [I:48].

Folio, [8] pp. (complete issue). Moderate staining or edge discoloration, else very good. \$350

Page 1, col. 2; 7 column inches of small type. Taken from the Lowell (Massachusetts) *Courier*, this anonymous account is introduced as an “extract from a letter received, a few days ago, from a clergyman now in Illinois.” Most descriptions of Nauvoo are interesting, certainly, but what sets this one apart is a statement by Joseph Smith to the writer about **Smith’s concept of the Godhead** . . .

I told him I had heard some pretty bad stories about him and the Mormons, and had come to see if they were true. ‘Well, you have come to the right place,’ he replied. ‘Are you not a clergyman?’ he says. ‘Yes, a Unitarian clergyman.’ ‘Well, I should like to sit down and have a long talk with you.’ ‘So should I with you, Mr. Smith.’ ‘What is the fundamental doctrine of your faith?’ ‘The unity of God—one God in one person.’ ‘We don’t agree with you. We believe in three Gods.—There are three personages in Heaven—all equal in power and glory, but they are not one God.’ I suppose, from what I heard, that Smith makes it a point not to agree with any one in regard to his religious opinions, and adapts himself to the person with whom he happens to be talking for the time being.

The writer describes the interview as actually quite short, but “very pleasant,” and the Prophet, “quite communicative.” When asked about “the *gold plates* which he professes to have dug up and translated into the Book of Mormon,” Smith “showed me some specimens of hieroglyphics, such as he says were on the plates.”

Though admiring Nauvoo’s situation and noting the dimensions of the imposing temple to be built, the writer closes on a more negative note:

As I came out of his house, I saw two cannon mounted in the yard of this Prophet. Can this be a prophet of God, thought I, who must have cannon for his guard, and must convert all his followers into soldiers, and excite in them a warlike spirit? It is certainly strange that this man, of ordinary ability, should exert such an influence as he does, and that converts are flocking into the miscalled Zion by hundreds. But so it is. . . .

- 20 [SMITH, Joseph – interview, 1844] Charles Francis ADAMS. CHARLES FRANCIS ADAMS VISITS THE MORMONS IN 1844[.] By Henry Adams. Boston, Massachusetts, 1952. [From the *Proceedings of the Massachusetts Historical Society*, Volume 68, 1944-1947].

36 pp. Orig. printed gray wrappers. Very good.

\$125

Handy off-print pamphlet of the article publishing Adams' travel notes from the trip in question. This is one of the three primary sources of which I am aware for Joseph Smith saying that the Book of Abraham papyri were actually in the very hand of Abraham the biblical patriarch. This is the only copy of this pamphlet I have seen or owned.

Charles Francis ADAMS (son of former President John Quincy Adams) and Josiah Quincy made this important trip together. Decades later, Quincy would turn to Adams' diary for his own, more famous work, *Figures of the Past*. Despite the title of this off-print, Henry Adams (son of Charles, and listed as author), actually died before the article could be published. The text is mostly Charles Francis Adams' text, but with a number of useful footnotes throughout, presumably by Henry Adams. **The actual Nauvoo content is confined to pages 20-23**, but it is precise and valuable. According to this travel diary, the visit to Nauvoo occurred on May 15, 1844 (perhaps interestingly, the fifteenth anniversary of Smith's stated date for the appearance of John the Baptist to Smith and Cowdery in Harmony, Pennsylvania).

The colorful content is well worth reading. The selections below begin with an examination of the Book of Abraham papyrus . . .

"This," said he, "was written by the hand of Abraham and means so and so. If anyone denies it, let him prove the contrary. I say it." Of course, we were too polite to prove the negative, against a man fortified by revelation.

His mother looked on with attention and aided in the explanation whenever the prophet hesitated, from which I inferred that she was usually made the exponent of the writing to strangers. At the close, he notified us that for this instruction, his mother was in the habit of receiving a quarter of a dollar a piece from them, which sum we paid forthwith. Then came another long conversation, in which a brother of his and some other persons joined, detailing the severe and shocking persecution which they suffered at the time of their cruel expulsion from Missouri four years ago. This is one of the most disgraceful chapters in the dark history of slavery in the United States, and shows that the spirit of intolerance, religious and political, can find a shelter even in the fairest professions of liberty. [p. 21]

.....

There is a mixture of shrewdness and extravagant self-conceit, of knowledge and ignorance, of wisdom and folly in this whole system of this man that I am somewhat at a loss to find definitions for it. Yet it is undoubted that he has gained followers at home and abroad . . . His theological system is very nearly Christian Unitarianism . . . On the whole I was glad I had been. Such a man is a study not for himself, but as serving to show what turns the human mind will sometimes take. [p. 22 ends] And hereafter if I should live, I may compare the results of this delusion with the condition in which I saw it and its mountebank apostle. [pp. 22-23]

- 21 [SMITH, Joseph – martyrdom] Wesley WILLIAMS. AUTOGRAPH DOCUMENT SIGNED as Clerk of the County Commissioners Court, Hancock County, Illinois. "Do hereby certify that Mark Aldrich is duly elected to the office of County Commissioner and has this day taken the oaths required by law as such this 28th October 1833"

Quarter sheet (4 X 8 inches), verso blank. In very good condition; fold creases remain strong. A carefully written certificate. \$900

A nice early Hancock County piece between two famous figures whose names would become associated with the shootings at Carthage eleven years later:

Wesley WILLIAMS would command the "Riflemen" group of Carthage militia (as opposed to the Carthage Greys) at the murder of Joseph & Hyrum Smith, and was a witness at the trial against those indicted. –Dallin Oaks and Marvin

Hill, *Carthage Conspiracy: The Trial of the Accused Assassins of Joseph Smith* (Urbana and Chicago: University of Illinois Press, 1975), 121.

Mark ALDRICH (from whose papers in my collection this document comes) was the senior defendant tried in 1845 for the murders of Joseph and Hyrum Smith. –Oaks and Hill, 155-57 *et passim*.

– back when manuals were manuals . . .

- 22 **SMITH, Joseph Fielding. CHURCH HISTORY AND MODERN REVELATION.** *Being a Course of Study for the Melchizedek Priesthood Quorums, For the year 1947 [-1950].* [Salt Lake City:] Published by the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, [c. 1946-1949 by George Albert Smith].

22 cm. Four vols. of approx. 200 pages each. Original colored printed wrappers. A solid reading/study set with some markings and medium wear –plus an unsightly tear-out from the bottom front wrapper & blank flyleaf of the first volume (but no loss of text). *the four softbound volumes, condition noted; postpaid: \$40*

ALL FOUR VOLUMES (Series 1-4, for the years 1947-1950). “We feel that there is a crying need for the study of our own Church History,” wrote George F. Richards (Pres. of the Council of Twelve), “and for a better understanding of the revelations and commandments which have been given in this Dispensation for our temporal and eternal welfare. We are living in momentous times. . . .” (preface to the first, 1947 manual).

[catalog continues . . .

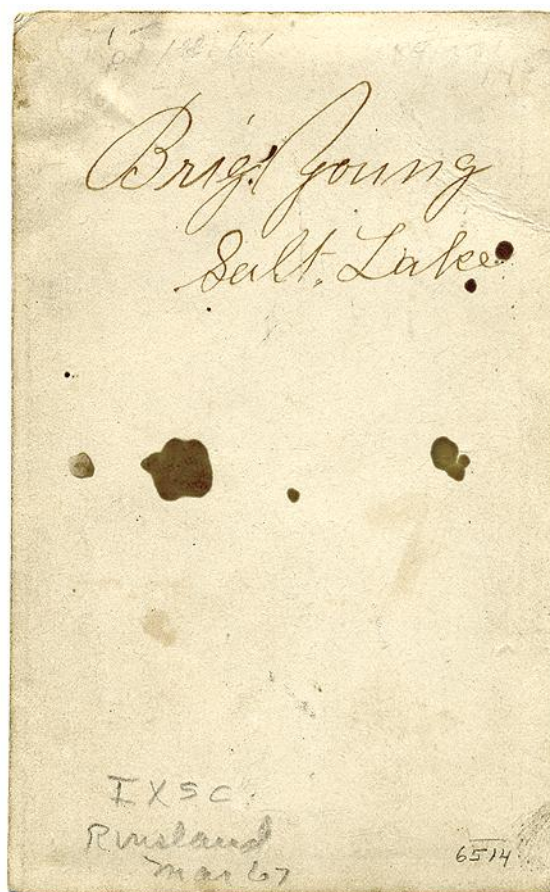


*detail, enlarged and digitally cleaned*

- 23 [YOUNG, BRIGHAM MORRIS (1854-1931, only child of Brigham and Margaret Pierce Young)] Full-length **presumed portrait** as a young man (albumen CARTE-DE-VISITE PHOTOGRAPH). No photographer's imprint (but Salt Lake City? ca. 1869-70?).

10 X 6¼ cm. (approx. 4 X 2½ inches). Verso blank but for a very old manuscript ink note in an unidentified hand: "Brig.' Young Salt Lake" plus later owners' marks in light pencil, including my own code reminding me that I purchased this CDV from a local paper dealer friend on April 21, 1994. Another dealer's mark indicates that someone acquired this same piece earlier from a March 1967 Americana Mail Auction held by George M. Rinsland of Allentown, Pennsylvania. In a mid-1900s envelope bearing similar marks & notations. **\$1,200**

Some medium wear to upper corners. In addition, there are several deposits of apparent paper fragments across the image, including one "blob" (technical term) on the subject's upper forehead. I think these could be removed by a professional conservator. In the DETAIL IMAGE shown above, I have "cleaned up" such imperfections to show how this photograph could be used to illustrate a book or article.



The original inscription looks sober enough, and of course no one of that era would imagine for a moment that this fashionable new CDV-format picture of a teenager could be the widely-illustrated leader of the Mormons who was then still living, but in his old age. In addition, we must remember that an image of this sort would have been photographically printed and mounted in a very small number of copies for family and friends only. I have examined handwriting examples of Brigham Morris Young and Margaret Pierce Young, and find no resemblance to this inscription. However, inasmuch as the location is given as "Salt Lake" rather than "Salt Lake City," I infer that this inscription was written by a local (or at least, Mormon) individual rather than an uninformed party elsewhere.

**I**N SUMMARY, I can think of no reason to suspect mis-identification of the subject on the verso. The 1967 purchaser of this item appears to have paid three dollars for it, and I paid little more than that in the 1990s (because anyone involved realized that this could not be "the real" Brigham Young).

A logical direction, instead, is to look for some other "Brigham Young" of Salt Lake City who would be the age of this subject during the era of CDV photographs. The best candidate I could find more than twenty years ago was

BRIGHAM MORRIS YOUNG, remembered particularly for organizing the first MIA groups of the Church under the direction of his father. With more information now available online, I think this identification becomes fairly solid. Brigham Young had four namesake sons, the first three by his second, third and fourth wives:

**Brigham Young Jr.** (1836-1903)

**Brigham Heber Young** (1845-1928)

**Oscar Brigham Young** (1846-1910)

None of these men resembled either BRIGHAM MORRIS YOUNG or the photograph here at hand, as will be seen readily by clicking their respective links, above. (In addition, Brigham Young Jr. was too old to be a teenager like the subject here, during the era of CDV photography which did not come into general use until the end of the 1850s.)

A number of publications and websites reproduce a singularly unflattering image of **Brigham Morris Young** in a wig and dress in which he performed at Church functions from time to time during his adult life - with a reportedly convincing falsetto voice - as "**MADAM PATTIRINI**." That picture, together with a mature portrait of the man, can be seen at the following web page:

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=50035308>

## UPDATE:

Careful readers of my catalogs may remember the above description from my *Mormon List* 78, item 20, offered in January 2017. But on the evening of April 19, 2025, I was examining an online image of my own grandparents' marriage certificate (signed by officiator and apostle Anthon H. Lund in 1911). And there, as one of the two witnesses to that ordinance, appears the signature of "B. Morris Young." That amusing discovery inspired me to go back to the Church History Library website to search for earlier photographs of Morris than I had been able to find eight years ago.

Sure enough, it turns out that Morris' wife Celestia's photograph album preserves images of Morris as a boy around eleven years of age or so, and again around age twenty-one when they were married. I believe these images compare quite favorably to the one I found here in New York State thirty-one years ago, particularly when considered in the context of my research described above. You can see these images to compare for yourself at:

<https://catalog.churchofjesuschrist.org/assets/0a0db86f-b649-4377-ba03-cfa1a45ed6fc/0/2?lang=eng>

(Log in to view, and then scroll to pages 3 and 5.) I have a composite comparison image I made for my own research, which I will be happy to share with a potential new owner of this photograph.