

ARE MORMONS MOSLEMS?



Clearly, Moslems are not Mormons – there were Moslems a long time before there were Mormons. But Moslems do believe in plural marriage and Mormons (until they were coerced by raw force, Utah being occupied by the US Army) likewise believed that plural marriage was essential to their religion. Shi'a Islam has a religious tradition of [taqiyah](#) or lying in the service of religion and [Mormons](#) likewise have this religious tradition of lying in the service of religion. [Willard Mitt Romney](#), descendant of polygamists, has just conducted a Presidential campaign that was Olympic grade in its disregard of facts about taxes and deficit reduction and jobs. *Faute de mieux* we have all been accepting the idea that President Barak Hossein Obama almost lost the election because in that initial debate he had a problem persuading himself to cross swords with a mere salesperson, an opponent he considered beneath his dignity. However, the problem may have been more substantial – it may have been that President Obama and Governor Romney have entirely different philosophies as to what actually *is* this thingie "truth telling." It may be that former Governor Romney embraces another tradition's construction of what "truth telling" amounts to – a construction that is Shi'ite/Mormon, a construction according to which an assertion would be considered "true" if and only if it well served the persuasive purpose for which it had been intended. So have we in November 2012 -I ask with my tongue in my cheek- almost elected a covert Moslem as President of the United States of America? Hmmm.



JOSEPH SMITH

BRIGHAM YOUNG

1802



Fall: [Joseph Smith, Sr.](#), who would be the father of [Joseph Smith, Jr.](#), was beginning a business in the crystallization of [ginseng](#) (considered a remedy for the plague) and its exportation through the port of New-York to [China](#). His shipment would not succeed and by the late spring of the following year the family would have lost not only this venture but also its farm in Tunbridge, Vermont.

JOSEPH SMITH

BRIGHAM YOUNG

1804

 Mary Ann Angell was born in a house on Smith Street in the Fruit Hill neighborhood of [Providence, Rhode Island](#) east of Centerdale.

HISTORY ISN'T MADE OF WOULD. WHEN SOMEONE REVEALS, FOR INSTANCE, THAT IN 1834 THIS FAMILY WOULD REMOVE TO OHIO WHERE MARY ANN WOULD BECOME THE 1ST WIFE OF THIS DUDE:




(SHE WOULD BECOME KNOWN AS “[MOTHER YOUNG](#)” AND WOULD REMAIN HIS LOYAL SUPPORTER AND AIDE EVEN AFTER HE WOULD BEGIN TO TAKE MULTITUDES OF OTHER WOMEN ALSO AS “WIVES”), WHAT IS BEING CRAFTED IS NOT REALITY BUT PREDESTINARIANISM. THE RULE OF REALITY IS THAT THE FUTURE HASN'T EVER HAPPENED, YET.



JOSEPH SMITH

BRIGHAM YOUNG

1805

 December 23, Monday, 6PM: [Joseph Smith, Jr.](#) was born in Sharon, Vermont, 5th child of Lucy Mack and Joseph Smith, Sr. He would grow up to be a religious influence, like another newborn baby of that year, [Frederic Henry Hedge](#) of Cambridge, Massachusetts, but unlike Hedge would not be a seer on the model of Maimonides. He would be six feet tall and would work in the mode of Elijah or Moses, or perhaps Geller, and would marry at least 49 women.

Harold Bloom, in his 1992 treatise on the American Religion and on the emergence of the US as a post-Christian nation *THE AMERICAN RELIGION: THE EMERGENCE OF THE POST-CHRISTIAN NATION* (NY: Simon & Schuster), refers to [Waldo Emerson](#)'s sharing with Joseph in the creation of our unholy, fatuous faith in our American selves:

Ralph Waldo Emerson, visiting Mormon country in Salt Lake City in 1871, dismissed the Latter-day Saints as "an after-clap of Puritanism." Born just two years before the Mormon prophet Joseph Smith, Emerson survived his fellow New Englander by some thirty-eight years. As contemporaries, they possessed nothing in common, and scarcely could have been further apart in moral character, personality, social class, education, intellectual sophistication, indeed in intellect itself. Their largest difference is an immemorial one: between sage and prophet. Emerson, sage of Concord, remains our national oracle of cultural wisdom. Smith, prophet of Kirtland and Nauvoo, remains the religion-making founder of what began as a scandalous heresy and now is an eminently respectable established church, wealthy, vaguely Christian, and mostly right-wing Republican.

Had they met in their lifetimes, the Transcendental sage and the Mormon prophet could not have talked to one another. Smith's visions and prophecies were remarkably literal; the subtle Emerson, master of figurative language, knew that all visions are metaphors, and that all prophecies are rhetorical. And yet Emerson and Joseph Smith alike pioneered in creating the American Religion, the faith of and in the American self.

The [Mormon](#) prophet was just as influential as Emerson in the shaping of our new American Religion of self-



JOSEPH SMITH

BRIGHAM YOUNG

worship — although, Bloom suggests, in an entirely different manner.¹



The largest paradox concerning the American Religion is that it is truly a biblical religion, whereas Judaism and Christianity never were that, despite all their passionate protestations.... If there is already in place any authentic version of the American Religion then, as Tolstoy surmised, it must be Mormonism, whose future as yet may prove decisive for the nation, and for more than this nation alone.

Friend [Stephen Wanton Gould](#) wrote in his journal:

23 of 12 M 1805 2nd day [sic] / Since the last date I have experienced a want of exercion to raise the inward life to keep away the enemy, but it has sometimes seemed as if there was never more real Zeale in my heart against the Babylonish forms of religion, never more earnest breathings to the Lord for my own firm establishment on the everlasting foundation, & many times has all that was alive & quick within me been engaged in supplication that Sons may be brought from far, & daughters from the ends of the earth. to acknowledge ther Goodness, & Glory of our God. I am often concerned that the precious youth of my acquaintance may not follow after cunningly devised fables, by going to hear the false teachers of the present Age; many of whom it is often sealed on my spirit are up & down in this country who are raising sparks of their own kindling, and warming others by them which will do them no good, but rather tend to blend them to that pure inward principal which of its self well work for them, all that is necessary; without the help of Man.

RELIGIOUS SOCIETY OF FRIENDS


1. The worship-of-a-book of the Southern Baptists, Bloom comments, consists largely of attention to the writings by and about “Saint” Paul, whereas the worship-of-a-book of the [Mormons](#) consists largely of attention to “an American set of replacement Scriptures.” (Along the way he indites American psychoanalysis, as being a worship-of-a-book of the authorized edition of the works of Saint Sigmund.)



JOSEPH SMITH

BRIGHAM YOUNG

1811

 The family of 5-year-old [Joseph Smith, Jr.](#) relocated from Sharon, Vermont to Lebanon, New Hampshire.

The US consul to Lisbon, William Jarvis, was able to purchase 200 Merino rams out of the closely guarded Spanish royal flocks and ship them to Weathersfield, Vermont. This would increase the average weight of the fleece of a New England sheep from 6% of the sheep's live weight in 1812 to 21% in 1865:

Ratio, Fleece Weight to Live Weight

1812	6%
1844	15%
1865	21%



JOSEPH SMITH

BRIGHAM YOUNG

1813



Lewis Downing began the manufacture of coaches in [Concord, New Hampshire](#).

HISTORY OF CONCORD NH

7-year-old [Joseph Smith, Jr.](#) contracted [typhoid fever](#) and the infection settled in a leg, which required surgery. He would have a slight limp.

[Salma Hale](#) relocated from Walpole to [Keene, New Hampshire](#).

Republication of the initial volume of the [Reverend Jeremy Belknap](#), D.D.'s 3-volume THE HISTORY OF [NEW-HAMPSHIRE](#). COMPREHENDING THE EVENTS OF ONE COMPLETE CENTURY AND SEVENTY-FIVE YEARS FROM THE DISCOVERY OF THE RIVER PASCATAQUA TO THE YEAR ONE THOUSAND SEVEN HUNDRED AND NINETY (Boston: Bradford and Read). A copy of this would find its way into the personal library of [Henry Thoreau](#), and he would copy from it into his Indian Notebook #11.²

NEW-HAMPSHIRE, I

2. The original notebooks are held by the Pierpont Morgan Library in New York, as manuscripts #596 through #606. There are photocopies, made by Robert F. Sayre in the 1930s, in four boxes at the University of Iowa Libraries, accession number MsC 795. More recently, Bradley P. Dean, PhD and Paul Maher, Jr. have attempted to work over these materials.



JOSEPH SMITH

BRIGHAM YOUNG

A WEEK: Meanwhile, having passed the Horseshoe Interval in Tyngsborough, where the river makes a sudden bend to the northwest, — for our reflections have anticipated our progress somewhat, — we were advancing farther into the country and into the day, which last proved almost as golden as the preceding, though the slight bustle and activity of the Monday seemed to penetrate even to this scenery. Now and then we had to muster all our energy to get round a point, where the river broke rippling over rocks, and the maples trailed their branches in the stream, but there was generally a backwater or eddy on the side, of which we took advantage. The river was here about forty rods wide and fifteen feet deep. Occasionally one ran along the shore, examining the country, and visiting the nearest farm-houses, while the other followed the windings of the stream alone, to meet his companion at some distant point, and hear the report of his adventures; how the farmer praised the coolness of his well, and his wife offered the stranger a draught of milk, or the children quarrelled for the only transparency in the window that they might get sight of the man at the well. For though the country seemed so new, and no house was observed by us, shut in between the banks that sunny day, we did not have to travel far to find where men inhabited, like wild bees, and had sunk wells in the loose sand and loam of the Merrimack. There dwelt the subject of the Hebrew scriptures, and the Esprit des Lois, where a thin vaporous smoke curled up through the noon. All that is told of mankind, of the inhabitants of the Upper Nile, and the Sunderbunds, and Timbuctoo, and the Orinoko, was experience here. Every race and class of men was represented. According to Belknap, the historian of New Hampshire, who wrote sixty years ago, here too, perchance, dwelt "new lights," and free thinking men even then. "The people in general throughout the State," it is written, "are professors of the Christian religion in some form or other. There is, however, a sort of **wise men** who pretend to reject it; but they have not yet been able to substitute a better in its place."

PEOPLE OF
A WEEK

BELKNAP

JOSEPH SMITH

BRIGHAM YOUNG



A WEEK: Unlike the Concord, the Merrimack is not a dead but a living stream, though it has less life within its waters and on its banks. It has a swift current, and, in this part of its course, a clayey bottom, almost no weeds, and comparatively few fishes. We looked down into its yellow water with the more curiosity, who were accustomed to the Nile-like blackness of the former river. Shad and alewives are taken here in their season, but salmon, though at one time more numerous than shad, are now more rare. Bass, also, are taken occasionally; but locks and dams have proved more or less destructive to the fisheries. The shad make their appearance early in May, at the same time with the blossoms of the pyrus, one of the most conspicuous early flowers, which is for this reason called the shad-blossom. An insect called the shad-fly also appears at the same time, covering the houses and fences. We are told that "their greatest run is when the apple-trees are in full blossom. The old shad return in August; the young, three or four inches long, in September. These are very fond of flies." A rather picturesque and luxurious mode of fishing was formerly practised on the Connecticut, at Bellows Falls, where a large rock divides the stream. "On the steep sides of the island rock," says Belknap, "hang several arm-chairs, fastened to ladders, and secured by a counterpoise, in which fishermen sit to catch salmon and shad with dipping nets." The remains of Indian weirs, made of large stones, are still to be seen in the Winnipiseogee, one of the head-waters of this river. It cannot but affect our philosophy favorably to be reminded of these shoals of migratory fishes, of salmon, shad, alewives, marsh-bankers, and others, which penetrate up the innumerable rivers of our coast in the spring, even to the interior lakes, their scales gleaming in the sun; and again, of the fry which in still greater numbers wend their way downward to the sea. "And is it not pretty sport," wrote Captain John Smith, who was on this coast as early as 1614, "to pull up twopence, sixpence, and tweldepence, as fast as you can haul and veer a line?" - "And what sport doth yield a more pleasing content, and less hurt or charge, than angling with a hook, and crossing the sweet air from isle to isle, over the silent streams of a calm sea."

PEOPLE OF
A WEEK


BELKNAP

JOHN SMITH

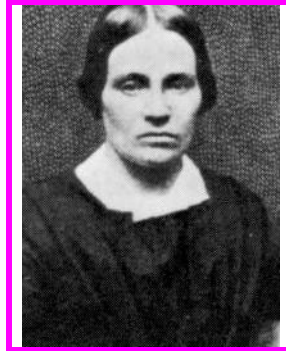
JOSEPH SMITH

BRIGHAM YOUNG

1816

 The family of 10-year-old [Joseph Smith, Jr.](#) relocated from Lebanon, New Hampshire to the vicinity of Palmyra east of Rochester, [New York](#).

Mary Ann Day (Brown) was born in Whitehall, [New York](#).






JOSEPH SMITH

BRIGHAM YOUNG

1820

 March 26, Sunday: On or about this [date](#), on a morning of beautiful clear weather during maple-sugaring, [Joseph Smith, Jr.](#) probably had his initial vision experience of the Father and the Son, or at least, he would later say he had:

I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 26th of 3rd M 1820 / Our Morning Meeting was very full & nearly silent. towards the close father Rodman expressed a few words very pertinent & truly on the subject of silence & true worship. -

In the Afternoon we were Silent & both to me were pretty good meetings. - Attended the funeral for Richard Barker, he was once a member of our Society.


RELIGIOUS SOCIETY OF FRIENDS



JOSEPH SMITH

BRIGHAM YOUNG

1822

 [Joseph Smith, Jr.](#) found a seer stone (a stone with a hole in it, of the proper size for peeking through) while digging a well for a neighbor in upstate [New York](#). He would employ this stone for a number of years in search for buried treasure. Later he would use it to translate the BOOK OF MORMON and to receive his early revelations.

Many [Narragansett](#) had in 1778 joined the “Brothertown Indians” on the Oneida reservation in upstate [New York](#). The Brothertown band at this point began to relocate with the Oneida and Stockbridge (Mahican) to northern Wisconsin. This move would be complete by 1834. During 1856, the Stockbridge and the Brothertown who wished to retain tribal ownership of their land would merge and relocate to a separate reservation west of Green Bay. The other Brothertown Indians would at that time accept citizenship and allotment, and many of their descendants still live on the east side of Lake Winnebago in Wisconsin.



JOSEPH SMITH

BRIGHAM YOUNG

1823



September 21, Sunday: [Joseph Smith, Jr.](#) reported that he had been visited by an angel who called himself “Moroni.” (The lad was hardly full-grown, and already, as we can see, he had begun to experiment with various tricks of [self-privileging](#).)

SELFPRIILEGING

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 21st of 9 M / Our Morning Meeting was large, but soon after it settled I felt unwell & considered it unsafe for me [there?] so I came out & came home. – In the afternoon went again & was comfortable in body & mind, indeed it has been a day of favour for which I desire to be thankful. – Took tea with my H & John at Father Rodmans. –

RELIGIOUS SOCIETY OF FRIENDS

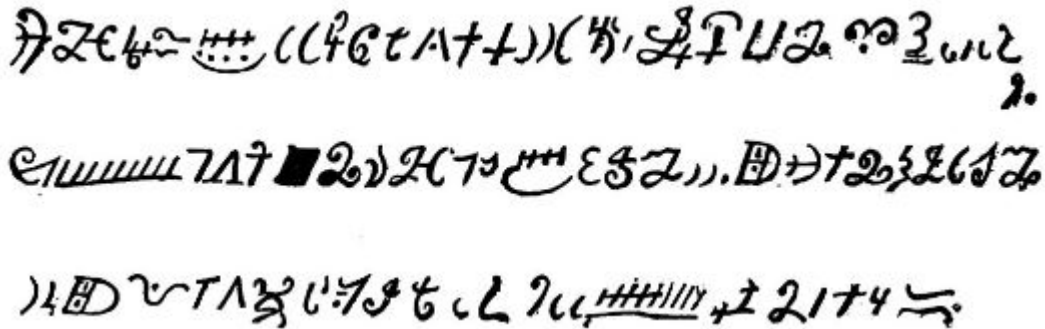
JOSEPH SMITH

BRIGHAM YOUNG

September 23, Tuesday: The Angel Moroni had visited [Joseph Smith, Jr.](#) a total of three times in his bedroom, explaining that Joseph was being called to translate the ancient record of God’s dealings with the former inhabitants of the Americas. This record was to be discovered inside a stone box underneath a rock, by digging in a hill a few miles from Smith’s home, now referred to as “Hill Cumorah.”³



Joseph was instructed to meet with the angel on the anniversaries of that day, until God should deem him prepared to provide this translation.



Getting the materials home from the hill proved to be a great problem. He would be accosted by two or three men who would attempt to seize the heavy object, and he would need to knock them down and run for it. It is not easy to run while carrying an object so heavy, even if you are an athletic lad, by this point six feet tall! Joseph would keep the [golden plates](#) he had unearthed in a wooden box that he would allow others to heft but not to peek into. The golden plates were bound together with three D-rings. When Joseph would finish his translation of the ancient Egyptian markings on the plates, he would explain, he put them back where he had found them — and don’t you know, to this day the buried treasure has not been re-discovered.⁴

3.This is a “drumlin” or long glacial hill with steep sides and a sloping end, formed in this region from north to south under an advancing continental ice sheet. Oliver Cowdery would describe it as of 1830:

The north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. ... It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top down its side.

4. Since the package containing the plates was estimated to “heft” at about fifty pounds, give or take ten, even if the sheets were not pure gold at today’s commodity prices they would fetch a pretty penny for the archaeologist who succeeds in finding them.



JOSEPH SMITH

BRIGHAM YOUNG



November 19, Wednesday: [Joseph Smith, Jr.](#)'s brother Alvin Smith died from bowel obstruction (the minister would suggest that Alvin was in Hell because he had not been baptized as a Christian).

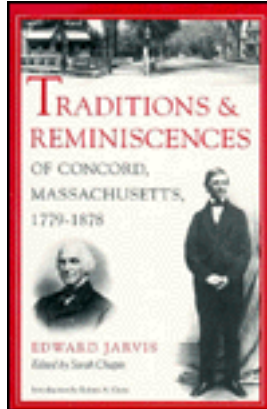


JOSEPH SMITH

BRIGHAM YOUNG

1824

→ Fall: [David Henry Thoreau](#), who had been attending Miss Phœbe Wheeler's dame school, at age 9 was taken by his parents to receive instruction at the [Concord](#) public [Town School](#) run by [Edward Jarvis](#).



There was a revival in the neighborhood of the home of the Smith family of Almyra, New York. This revival would continue into the spring of 1825, involving Methodists, Presbyterians, and Baptists, and [Joseph Smith, Jr.](#)'s mother, sister, and two brothers would become Presbyterians.


→ October 8, Friday: [Brigham Young](#) got married with Miriam Works.




JOSEPH SMITH

BRIGHAM YOUNG

1825

 A Vermont newspaper averred that some 500 seekers of buried treasure were at work digging various holes in the Green Mountains. (Between 1790 and 1850 New England was a-swarm with such folks, who most typically relied upon a divining rod or upon a peep-stone, a stone with a natural hole through it. During the 1820s [Joseph Smith, Jr.](#) had used some five such stones, one of them a green seer stone, about four inches long, which is still in existence. Later on Smith would aver that this “money digging” period of his life had been relatively unprofitable, grossing only on an average about \$14.⁰⁰ per month in “finds” (refer to Alan Taylor’s “The Early Republic’s Supernatural Economy: Treasure Seeking in the American Northeast, 1780-1830,” [American Quarterly](#) 38:6-33).

Josiah Stowell or Stoal took [Joseph Smith, Jr.](#) along with him to Harmony, Pennsylvania, on a quest for silver.

 October: [Waldo Emerson](#) began to teach 30 to 40 boys in a Classical School at Chelmsford, about 10 miles from [Concord](#), but the enrollment dropped to about 20. In addition to this, he would need to tutor private students.

During this month and the following one Josiah Stowell or Stoal employed Joseph Smith, Sr. and [Joseph Smith, Jr.](#) to help him dig for buried treasure near Harmony, Pennsylvania. While the son was boarding with Isaac Hale he met daughter Emma Hale (these youngsters would elope in 1827).



JOSEPH SMITH

BRIGHAM YOUNG

1826




March 20, Monday: Court records of Chenango County, State of New York (People vs Joseph Smith) indicate that [Joseph Smith, Jr.](#) was summoned before Judge Albert Neeley for “money digging,” and for using a “peep stone” to seek buried treasures.



JOSEPH SMITH

BRIGHAM YOUNG

1827

 January 18, Thursday: Mormonism founder [Joseph Smith, Jr.](#) eloped with Emma Hale and they got married in South Bainbridge (her father had opposed their union because Joseph had no visible means of support and was involved in the questionable activities of magic and treasure hunting).⁵ Joseph's employer in money digging, Josiah Stowell, would help the young couple move back to Manchester, New York.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 18th of 1st M / A Solid good meeting – In the last (Preparative) a person (J B) requested membership which was refered to a committee. –

RELIGIOUS SOCIETY OF FRIENDS

HISTORY'S NOT MADE OF WOULD. WHEN SOMEONE REVEALS, FOR INSTANCE, THAT SOMEONE WOULD HELP THIS YOUNG COUPLE MOVE BACK TO MANCHESTER, NEW YORK, S/HE DISCLOSES THAT WHAT IS BEING CRAFTED IS NOT REALITY BUT PREDESTINARIANISM, BECAUSE WHAT'S HAPPENING ON THIS DAY IS A WEDDING, NOT A MOVE. THE RULE OF REALITY IS THAT THE FUTURE HASN'T EVER HAPPENED, YET.

5. According to a [phrenological](#) chart published later by the Mormon Church, Joseph had the skull bump of "Amativeness-11, L[arge]. Extreme susceptibility; passionately fond of the company of the other sex."



JOSEPH SMITH

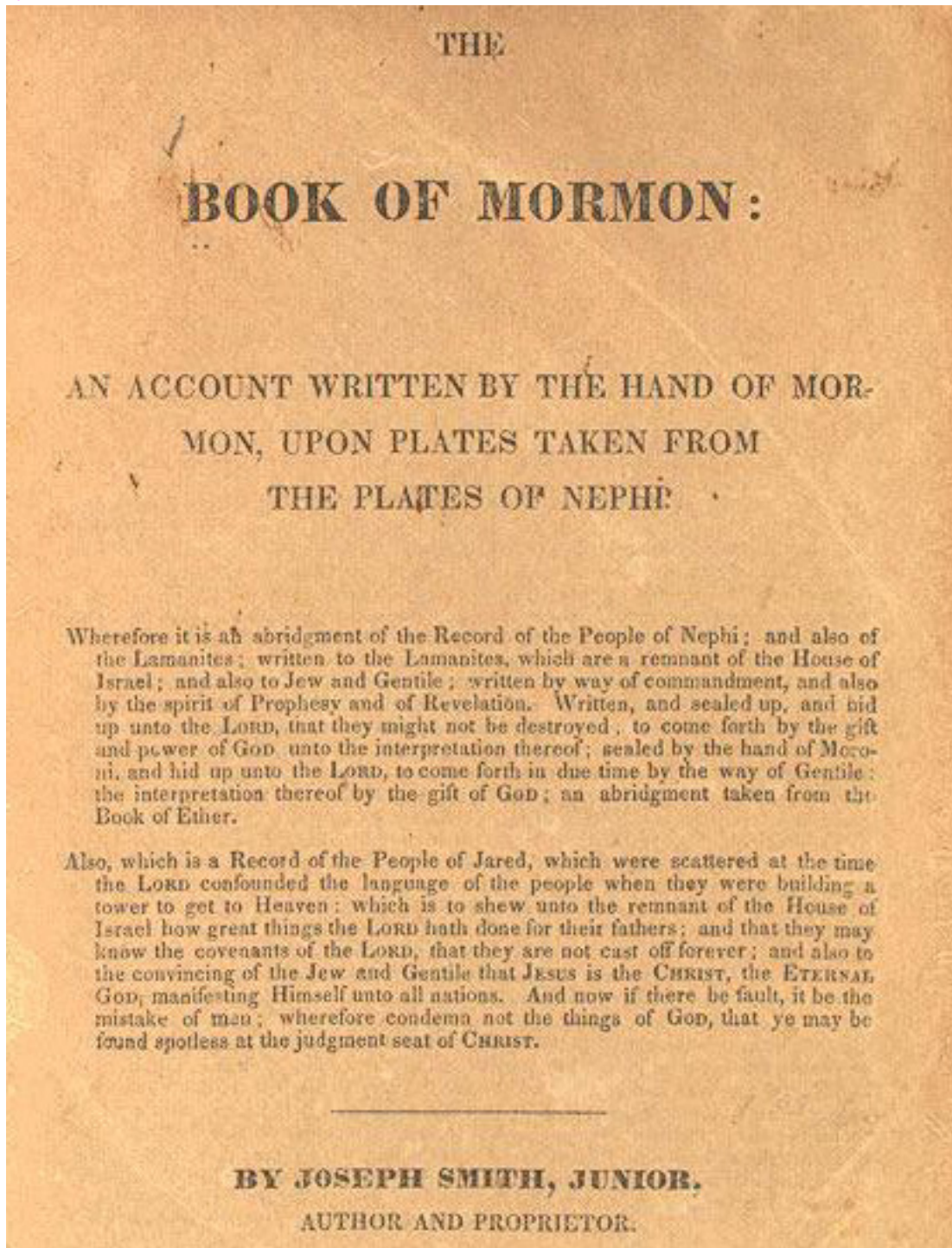
BRIGHAM YOUNG



September 22, Saturday: By this point [Joseph Smith, Jr.](#) at the age of 22 had achieved his full adult height, six feet, despite his difficulties with one leg.⁶ He announced that, by peeking through a hole in a stone, he had been able successfully to translate out of “Reformed Egyptian” some archaic inscriptions that he had made out on a set of [golden plates](#), unearthed with the help of the Angel Moroni at Hill Cumorah near Palmyra, plates that he kept in a wooden box he would allow others to heft but not to open.⁷ They turned out to be a record of the intercontinental migrations of two groups — the first group had come over from the Old World at the time of the Tower of Babel, the other about 600 BC. The descendants of these people had become the American Indians.

6. Big feet big boots, is that what they say?

7. Although some claim to have glimpsed them, they indicated that this had been only with their spiritual eyes.

[HDT](#)[WHAT?](#)[INDEX](#)**JOSEPH SMITH****BRIGHAM YOUNG**[MORMONISM](#)



JOSEPH SMITH

BRIGHAM YOUNG

Table of Altitudes



Yoda	2' 0 "
Lavinia Warren	2' 8 "
Tom Thumb, Jr.	3' 4 "
Lucy (Australopithecus Afarensis)	3' 8 "
Hervé Villechaize ("Fantasy Island")	3' 11"
Charles Proteus Steinmetz	4' 0 "
Mary Moody Emerson per FBS (1)	4' 3 "
Alexander Pope	4' 6 "
Benjamin Lay	4' 7 "
Dr. Ruth Westheimer	4' 7 "
Gary Coleman ("Arnold Jackson")	4' 8 "
Edith Piaf	4' 8 "
Queen Victoria with osteoporosis	4' 8 "
Linda Hunt	4' 9 "
Queen Victoria as adult	4' 10 "
Mother Teresa	4' 10 "
Margaret Mitchell	4' 10 "
length of newer military musket	4' 10"
Charlotte Brontë	4' 10-11"
Tammy Faye Bakker	4' 11"
Soviet gymnast Olga Korbut	4' 11"
jockey Willie Shoemaker	4' 11"
Henri de Toulouse-Lautrec	4' 11"
Joan of Arc	4' 11"
Bonnie Parker of "Bonnie & Clyde"	4' 11"
Harriet Beecher Stowe	4' 11"
Laura Ingalls Wilder	4' 11"
a rather tall adult Pygmy male	4' 11"
Gloria Swanson	4' 11"1/2
Clara Barton	5' 0 "
Isambard Kingdom Brunel	5' 0 "
Andrew Carnegie	5' 0 "
Thomas de Quincey	5' 0 "
Stephen A. Douglas	5' 0 "
Danny DeVito	5' 0 "
Immanuel Kant	5' 0 "
William Wilberforce	5' 0 "
Dollie Parton	5' 0 "
Mae West	5' 0 "
Pia Zadora	5' 0 "
Deng Xiaoping	5' 0 "



JOSEPH SMITH

BRIGHAM YOUNG

Dred Scott	5' 0" (±)
Captain William Bligh of HMS <i>Bounty</i>	5' 0" (±)
Harriet Tubman	5' 0" (±)
Mary Moody Emerson per FBS (2)	5' 0" (±)
John Brown of Providence, Rhode Island	5' 0" (+)
John Keats	5' 3/4"
Debbie Reynolds (Carrie Fisher's mother)	5' 1"
Princess Leia (Carrie Fisher)	5' 1"
Bette Midler	5' 1"
Dudley Moore	5' 2"
Paul Simon (of Simon & Garfunkel)	5' 2"
Honoré de Balzac	5' 2"
Sally Field	5' 2"
Jemmy Button	5' 2"
Margaret Mead	5' 2"
R. Buckminster "Bucky" Fuller	5' 2"
Yuri Gagarin the astronaut	5' 2"
William Walker	5' 2"
Horatio Alger, Jr.	5' 2"
length of older military musket	5' 2"
the artist formerly known as Prince	5' 2 1/2"
typical female of Thoreau's period	5' 2 1/2"
Francis of Assisi	5' 3"
Voltaire	5' 3"
Mohandas Gandhi	5' 3"
Sammy Davis, Jr.	5' 3"
Kahlil Gibran	5' 3"
Friend Daniel Ricketson	5' 3"
The Reverend Gilbert White	5' 3"
Nikita Khrushchev	5' 3"
Sammy Davis, Jr.	5' 3"
Truman Capote	5' 3"
Kim Jong Il (North Korea)	5' 3"
Stephen A. "Little Giant" Douglas	5' 4"
Francisco Franco	5' 4"
President James Madison	5' 4"
Iosef Vissarionovich Dzugashvili "Stalin"	5' 4"
Alan Ladd	5' 4"
Pablo Picasso	5' 4"
Truman Capote	5' 4"
Queen Elizabeth	5' 4"
Ludwig van Beethoven	5' 4"





JOSEPH SMITH

BRIGHAM YOUNG

Typical Homo Erectus	5' 4 "
typical Neanderthal adult male	5' 4 ¹ / ₂ "
Alan Ladd	5' 4 ¹ / ₂ "
comte de Buffon	5' 5 " (-)
Captain Nathaniel Gordon	5' 5 "
Charles Manson	5' 5 "
Audie Murphy	5' 5 "
Harry Houdini	5' 5 "
Hung Hsiu-ch'üan 洪秀全	5' 5 "
Marilyn Monroe	5' 5 ¹ / ₂ "
T.E. Lawrence "of Arabia"	5' 5 ¹ / ₂ "
average runaway male American slave	5' 5-6 "
Charles Dickens	5' 6? "
President Benjamin Harrison	5' 6 "
President Martin Van Buren	5' 6 "
James Smithson	5' 6 "
Louisa May Alcott	5' 6 "
Johann Wolfgang von Goethe	5' 6 ¹ / ₂ "
Napoleon Bonaparte	5' 6 ¹ / ₂ "
Emily Brontë	5' 6-7 "
Henry Wadsworth Longfellow	5' ? "
average height, seaman of 1812	5' 6.85 "
Oliver Reed Smoot, Jr.	5' 7 "
minimum height, British soldier	5' 7 "
President John Adams	5' 7 "
President John Quincy Adams	5' 7 "
President William McKinley	5' 7 "
"Charley" Parkhurst (a female)	5' 7 "
Ulysses S. Grant	5' 7 "
Henry Thoreau	5' 7 "
the average male of Thoreau's period	5' 7 ¹ / ₂ "
Edgar Allan Poe	5' 8 "
President Ulysses S. Grant	5' 8 "
President William H. Harrison	5' 8 "
President James Polk	5' 8 "
President Zachary Taylor	5' 8 "
average height, soldier of 1812	5' 8.35 "
President Rutherford B. Hayes	5' 8 ¹ / ₂ "
President Millard Fillmore	5' 9 "
President Harry S Truman	5' 9 "
President Jimmy Carter	5' 9 ¹ / ₂ "
Herman Melville	5' 9 ³ / ₄ "





JOSEPH SMITH

BRIGHAM YOUNG

Calvin Coolidge	5' 10"
Andrew Johnson	5' 10"
Theodore Roosevelt	5' 10"
Thomas Paine	5' 10"
Franklin Pierce	5' 10"
Abby May Alcott	5' 10"
Reverend Henry C. Wright	5' 10"
Nathaniel Hawthorne	5' 10 ^{1/2} "
Louis "Deerfoot" Bennett	5' 10 ^{1/2} "
Friend John Greenleaf Whittier	5' 10 ^{1/2} "
President Dwight D. Eisenhower	5' 10 ^{1/2} "
Mary Stuart, Queen of Scots	5' 11"
Sojourner Truth	5' 11"
President Grover Cleveland	5' 11"
President Herbert Hoover	5' 11"
President Woodrow Wilson	5' 11"
President Jefferson Davis	5' 11"
President Richard Milhous Nixon	5' 11 ^{1/2} "
Robert Voorhis the hermit of Rhode Island	< 6'
Frederick Douglass	6' (-)
Anthony Burns	6' 0"
Waldo Emerson	6' 0"
Joseph Smith, Jr.	6' 0"
David Walker	6' 0"
Sarah F. Wakefield	6' 0"
Thomas Wentworth Higginson	6' 0"
President James Buchanan	6' 0"
President Gerald R. Ford	6' 0"
President James Garfield	6' 0"
President Warren Harding	6' 0"
President John F. Kennedy	6' 0"
President James Monroe	6' 0"
President William H. Taft	6' 0"
President John Tyler	6' 0"
John Brown	6' 0 (+)"
President Andrew Jackson	6' 1"
Alfred Russel Wallace	6' 1"
President Ronald Reagan	6' 1"
Venture Smith	6' 1 ^{1/2} "
John Camel Heenan	6' 2"
Crispus Attucks	6' 2"
President Chester A. Arthur	6' 2"



JOSEPH SMITH

BRIGHAM YOUNG

President George Bush, Senior	6' 2"
President Franklin D. Roosevelt	6' 2"
President George Washington	6' 2"
Gabriel Prosser	6' 2"
Dangerfield Newby	6' 2"
Charles Augustus Lindbergh	6' 2"
President Bill Clinton	6' 2 ¹ / ₂ "
President Thomas Jefferson	6' 2 ¹ / ₂ "
President Lyndon B. Johnson	6' 3"
Oliver Wendell Holmes, Jr.	6' 3"
Richard "King Dick" Seaver	6' 3 ¹ / ₄ "
President Abraham Lincoln	6' 4"
Marion Morrison (AKA John Wayne)	6' 4"
Elisha Reynolds Potter, Senior	6' 4"
Thomas Cholmondeley	6' 4" (?)
William Buckley	6' 4-7"
Franklin Benjamin Sanborn	6' 5"
Peter the Great of Russia	6' 7"
William "Dwarf Billy" Burley	6' 7"
Giovanni Battista Belzoni	6' 7"
Thomas Jefferson (the statue)	7' 6"
Jefferson Davis (the statue)	7' 7"
Martin Van Buren Bates	7' 11 ¹ / ₂ "
M. Bihin, a Belgian exhibited in Boston in 1840	8'
Anna Haining Swan	8' 1"



November/December: [Joseph Smith, Jr.](#) and Emma Hale Smith went back to her father's farm in Harmony, Pennsylvania, concealing the wooden box containing the [golden plates](#) Joseph had received from an angel in their barrel of beans. Joseph would be peeking through his seer stone, preparing a translation.⁸

8. Note that Joseph did not use his seer stone to look directly at the plates. In the presence of the plates he would put the stone in the bottom of a hat and then place the hat over his face, peeking through the hole in the stone while it was in the darkness inside the hat. The translation was accomplished by means of the spiritual eye.

1828

February: Martin Harris of Palmyra, who would come to act as a scribe for [Joseph Smith, Jr.](#), took a document containing some of the characters copied from the [golden plates](#) Joseph had received from an angel to translate (kept in a wooden box Joseph would allow others to heft but not to open) to Columbia College in New-York and showed it to Friend Samuel Latham Mitchill, Professor of Natural History, Chemistry, and Agriculture and Charles Anthon, Adjunct Professor of Greek and Latin, to get their advice as to they were authentic. Professor Mitchill didn't know anything about ancient Egyptian writings, and when Professor Anthon heard the stuff about angels he contemptuously tore up the document.

April: Abraham Lincoln and Allen Gentry took a flatboat loaded with farm produce to New Orleans. During the trip they would need to fight off a robbery attack by 7 black men. At New Orleans the 19-year-old would observe a [slave auction](#) (racism is not easily dissuaded; southern exposure would do nothing to alter his conviction that black people were generally inferior to white people).

Martin Harris, remaining convinced despite expert advice that [Joseph Smith, Jr.](#) had not lied about his heavy wooden box containing the [golden plates](#) he had received from an angel to translate (a box Joseph would allow others to heft but not to look inside), became his scribe.

June: Martin Harris took 116 pages of manuscript he had prepared with [Joseph Smith, Jr.](#) to show his wife Lucy Harris in Palmyra, New York, to persuade her that these activities were legitimate (it seems that Lucy destroyed the pages, or concealed them).

June 15, Sunday: [Joseph Smith, Jr.](#)'s 1st child died shortly after birth, leaving Emma Hale Smith seriously ill. Sometime after this Joseph would journey to his parents' home to retrieve his 116-page manuscript from his scribe Martin Harris, only to be informed that the manuscript had gone missing.

Grand Duke Carl August of Saxe-Weimar-Eisenach died on his way back home from Berlin (he would be succeeded by Carl Friedrich).


Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 15th of 6 M 1828 / Rose early & filled up my tour of duty & buisness of various kinds & had a little time of rest before meeting. -
 Our Meetings were large as usual - In the morning Elizabeth Robson first appeard in Supplication & then A Braithwaite in Testimony - sound & in great gospel Authority -The Meeting was unusually quiet & solemn - In the Afternoon Elizabeth Robson in testimony & Anna in Supplication It was a remarkably still meeting for the Afternoon & Truth seemed to bear the victory - Our friends A Braithwaite & E Robson took tea with us - & in the eveng a large circle or room folks came in & the time passed in pleasant & inetersting conversation. -*




JOSEPH SMITH

BRIGHAM YOUNG

 Spring: [Ezra Ripley](#) preached in the Congregational Meetinghouse in [Washington DC](#) before President [John Quincy Adams](#), his cabinet, and many congressmen. Before the Reverend Ripley left for Washington a gentleman who had just been much entertained by his conversation was overheard to remark that “a man who could tell a story so well was company for kings and [John Quincy Adams](#).”

That spring and summer, in upstate New York, [Joseph Smith, Jr.](#) was signed up for a membership class in the Methodist Church.

 Fall: Kaspar Hauser began to produce some fragmentary indications of his life experiences prior to his appearance on the streets of Nüremberg on May 26th, 1828 — but nothing very helpful.

[Joseph Smith, Jr.](#) returned to his translation of the [golden plates](#) he had received from an angel, that he kept in a box he would allow others to heft but not to open, using his brother Samuel, his wife Emma, and her brother Reuben as scribes.

[Edward William Lane](#) returned to London with voluminous notes. Seeking out the publisher John Murray, he proposed to publish an manuscript description of what had remained of Ancient [Egypt](#), as DESCRIPTION OF EGYPT. The publisher was favorable, but then suggested that it would be better to expand one of the chapters into an entire book, MANNERS AND CUSTOMS OF THE MODERN EGYPTIANS (the entire DESCRIPTION OF EGYPT manuscript would not appear in print until 2000, by the American University in Cairo Press).

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT



HDT

WHAT?

INDEX

JOSEPH SMITH

BRIGHAM YOUNG

1829



The apeel of the Big Apple: It was in approximately this period that Isabella Van Wagenen ([Sojourner Truth](#))'s husband Thomas died and she left Ulster County, New York to go to work as a domestic servant in New-York.





JOSEPH SMITH

BRIGHAM YOUNG

During this year she began to have the mystical experiences which drew her toward her testimony. She would be in or near the Big Apple until June 1, 1843.⁹

At the Latourettes', Isabella [[Sojourner Truth](#)] and Peter were only two of several working-class black residents. Rare but not unique in his lack of racial prejudice, James Latourette was a Canal Street fur merchant, born in 1794. Like the Ulster County Dumonts, he was of French Huguenot descent, with Dutch Reformed connections. Though of comfortable means, the Latourettes did not let their wealth make them complacent; quite the opposite. The Latourettes were fervent Christians—so ardent that they had rejected the Methodist Church as degenerate—and held religious meetings in their house, as had dissident American Protestants since Anne Hutchinson and the Antinomians challenged Puritan leadership in the 1630s. These “free meetings,” so called because anyone could attend them and speak, were by the early 19th Century a long-standing American tradition. Free meetings usually assembled in homes, in Latourette's case in an especially designated “upper room,” a phrase that resonated with 18th-Century Methodism, English and American, and 17th-Century American Puritanism, as well as with the precedent of Jesus and the disciples. Meeting outside churches avoided the issues of denominational exclusion, pew rental, and a regularly ordained clergy, which seemed to perfectionists just so many signs of the corruption of conventional religion. The Latourettes, having left the regular Methodist Church because of its falling away from the ideals of John Wesley, Methodism's founder, were deeply religious but not at all orthodox. Replicating early Wesleyan practice, they gathered the faithful around them in a tight religious community. Speakers in meeting were encouraged through frequent interjections of “Hallelujah” and “Glory.” The Bible was their only text, in accordance with the precepts of Anne Hutchinson, John Wesley, and innumerable other evangelicals. This fellowship, soon dominated by James Latourette, came to be known as the “Holy Club,” perhaps in reference to a certain self-righteousness on the part of these ascetics. The name echoes the same mocking terminology applied to the earliest associates of John Wesley in Oxford in 1731. Gradually, Latourette's sect took on an identity—New York perfectionism—and came to influence a loosely knit group of other bands scattered up the western side of the Hudson River to Albany and across to the west toward Syracuse and Rochester. This became known as the “burnt over district,” so called for the spiritual heat generated by the religious fires that burned there in the early 19th Century. Perfectionism sought to eradicate the corruption of this world, just as John Wesley's Methodism was meant to purify the Anglican Church.

9. Painter, Nell Irvin. SOJOURNER TRUTH: A LIFE, A SYMBOL. NY: W.W. Norton, 1996, pages 40-41



JOSEPH SMITH

BRIGHAM YOUNG

The New York City hub of [Perfectionism](#) had originated in the Retrenchment Society, a prayer meeting among wealthy married women that Frances Folger had started in 1825 and to which Mrs. Latourette belonged. This free meeting welcomed women from the Presbyterian, Dutch Reformed, [Baptist](#), and Methodist churches on condition that they speak only when moved by the Holy Spirit. Harking back to the ways of the Apostles, Retrenchment Society women repudiated the luxury that would have made their bodies and their houses capitalist trophies. They also adopted an austere diet —no rich foods, tea, or coffee—fasted regularly, and visited the prisons and the poorest district of the city, Five Points, to pray with the prostitutes, criminals, diseased, and homeless people who had gained nothing from the city's booming economy. The New York Perfectionism that Isabella [[Sojourner Truth](#)], the Latourettes, Miss Grear, and Frances Folger and her associates shared was only one of a myriad of unorthodox "new light" New York religions like Mormonism and Millerism that were attracting adherents during the dramatic economic and demographic growth that accompanied the completion of the Erie Canal linking the Midwest, via the Great Lakes, to New York City. With a population of more than 200,000 in 1831, New York City (which did not then include Brooklyn, a major city in its own right) was far and away the largest metropolis in the United States.

In the early 1830s a group who would term themselves "Saints" would be emerging from the social upheaval in New York. These disciples of the revivalist preachers Erasmus Stone, Hiram Sheldon, and Jarvis Rider would assert that they had been made perfect and could no longer sin (thus their popular name "Perfectionists"). The payoff for this strange doctrine would be in what was termed "spiritual wifery," a concept similar in function to the Mormon one of eternal marriage wherein all arrangements for a life in heaven may be made on earth, spiritual friendships may be formed, and spiritual bonds contracted, which are valid for eternity — however briefly they are enacted here below (the one night stand, religiously sanctioned). One of these practitioners of spiritual wifery would be "[Matthias the Prophet](#)." This [Robert Matthews](#) was claiming that any marriage not made by himself was invalid, and that he had been sent here to establish a community of properties, what's yours is mine, and a community, not incidentally, of wives. For two days in November 1835 this prophet would meet in Ohio with [Joseph Smith](#), and within a couple of days of this meeting with this prophet, that prophet would perform his initial public marriage ceremony. This prophet, that prophet — what would emerge from all this fancy dick-work, not to put too fine a point on it, would be Mormon polygamy.

 April: Oliver Cowdery took over as [Joseph Smith, Jr.](#)'s scribe.


At a Methodist Episcopal conference in Utica, New York, William Apees asked to be granted a license to preach but his application was denied. He would, however, shortly be granted the desired ordination by the more "republican" Methodist denominations.






JOSEPH SMITH

BRIGHAM YOUNG

 May 15, Friday: As part of the restoration of God's Church on earth, John the Baptist appeared to [Joseph Smith, Jr.](#) and Oliver Cowdery to bestow upon their heads "Aaronic Priesthood" (Joseph would later claim that some time after receiving this Aaronic Priesthood, as a follow-on stage of this restoration of God's Church on earth, the Apostles Peter, James, and John appeared to Joseph and Oliver to bestow upon their heads in addition "Melchizedek Priesthood").

According to an almanac of the period, "Mr. O'Connell attempted to take his seat in the British House of Commons, under the provisions of the new law for the removal of Catholic disabilities; but without success, as he was elected previous to the passage of the law."

CHRONOLOGY OF EVENTS

 June 11, Thursday: [Joseph Smith, Jr.](#) secured copyright for his writing by providing the clerk in upstate New York with the book's title, which the clerk set down on the copyright document in full as THE BOOK OF MORMON; AN ACCOUNT WRITTEN BY THE HAND OF MORMON UPON PLATES TAKEN FROM THE PLATES OF NEPHI. WHEREFORE IT IS AN ABIDGEMENT [*sic*] OF THE RECORD OF THE PEOPLE OF NEPHI AND ALSO OF THE LAMANITES, WRITTEN TO THE LAMANITES, WHICH ARE A REMNANT OF THE HOUSE OF ISRAEL; AND ALSO TO JEW & GENTILE, WRITTEN BY WAY OF COMMANDMENT; AND ALSO BY THE SPIRIT OF PROPHECY & OF REVELATION WRITTEN & SEALED & HID UP UNTO THE LORD THAT THEY MIGHT NOT BE DESTROYED TO COME FORTH BY THE GIFT & POWER OF GOD UNTO THE INTERPRETATION THEREOF, SEALED UP BY THE HAND OF MORONI & HID UP UNTO THE LORD, TO COME FORTH IN DUE TIME BY THE WAY OF GENTILE, THE INTERPRETATION THEREOF BY THE GIFT OF GOD; AN ABRIDGEMENT TAKEN FROM THE BOOK OF ETHER. ALSO, WHICH IS A RECORD OF THE PEOPLE OF JARED, WHICH WERE SCATTERED AT THE TIME THE LORD CONFOUNDED THE LANGUAGE OF THE PEOPLE, WHEN THEY WERE BUILDING A TOWER TO GET TO HEAVEN; WHICH IS TO SHEW UNTO THE [illegible] OF THE HOUSE OF ISRAEL HOW GREAT THINGS THE LORD HATH DONE FOR THEIR FATHERS; & THAT THEY MAY KNOW THE COVENANTS OF THE LORD, THAT THEY ARE NOT CAST OFF FOREVER; AND ALSO TO THE CONVINCING OF THE JEW & GENTILE THAT JESUS IS THE CHRIST, THE ETERNAL GOD, MANIFESTING HIMSELF UNTO ALL NATIONS. AND, NOW IF THERE BE FAULT, IT BE THE MISTAKE OF MEN; WHEREFORE CONDEMN NOT THE THINGS OF GOD, THAT YE MAY BE FOUND SPOTLESS AT THE JUDGEMENT SEAT OF CHRIST. BY JOSEPH SMITH JUNIOR AUTHOR & PROPRIETOR. He relocated to Fayette, New York to complete his translation.

According to an almanac of the period, "Great victory obtained by the Russians under General Diebitsch, near the village of Kulawtocha, not far from Schumla, over the Turkish army commanded by the Grand Vizier. The Russians having succeeded in getting in the rear of the Turkish troops, not only defeated, but completely dissolved their army. The Turks are said to have lost 6000 killed, 1500 prisoners, 60 pieces of cannon, and large quantities of ammunition and baggage. Russian loss 1400 killed, and 600 wounded."

CHRONOLOGY OF EVENTS

JOSEPH SMITH

BRIGHAM YOUNG

1830

➡ Lewis Wernwag designed the first all-timber railroad bridge in the USA, to help the Baltimore & Ohio trains get over the Monocacy River. Also, in this year, Colonel Stephen H. Long of the US topographical services patented an “assisted truss” which the War Department seconded to the Baltimore & Ohio RR.

During the 1830s, the truss bridge designed and patented by Ithiel Town was becoming quite common. Many of the remaining rural bridges of New England which we commonly refer to as “covered bridges” are more correctly designated “Ithiel Town Trusses.”

In order to raise funds for the printing of his book, early in this year [Joseph Smith, Jr.](#) gave a revelation for several men to travel to Canada to sell the copyright (the revelation failed and would not be included in his 1833 printing of his revelations).

In the early 1830s, the track across the Appalachian Mountains known as the “National Road,” which had been open in 1818 only as far as Wheeling, was becoming traversable by wagons all the way to Columbus in Ohio Territory. During this year and the following one the newly formed [Mormons](#) would be moving from Fayette, New York to Kirtland, Ohio.




➡ March 26, Friday: The Grandin Print Shop in Palmyra, [New York](#) had printed 5,000 copies of THE BOOK OF [MORMON](#) (to cover the costs [Martin Harris](#) pledged his farm). Some advance copies of [Joseph Smith, Jr.](#)'s translation were put on sale at the bookstore in the Grandin Building.

➡ April: Because, to cover the printing costs of the BOOK OF MORMON at the Grandin Print Shop in Palmyra, New York, [Martin Harris](#) had pledged his farm, 151 acres of it went on the auction block.



JOSEPH SMITH

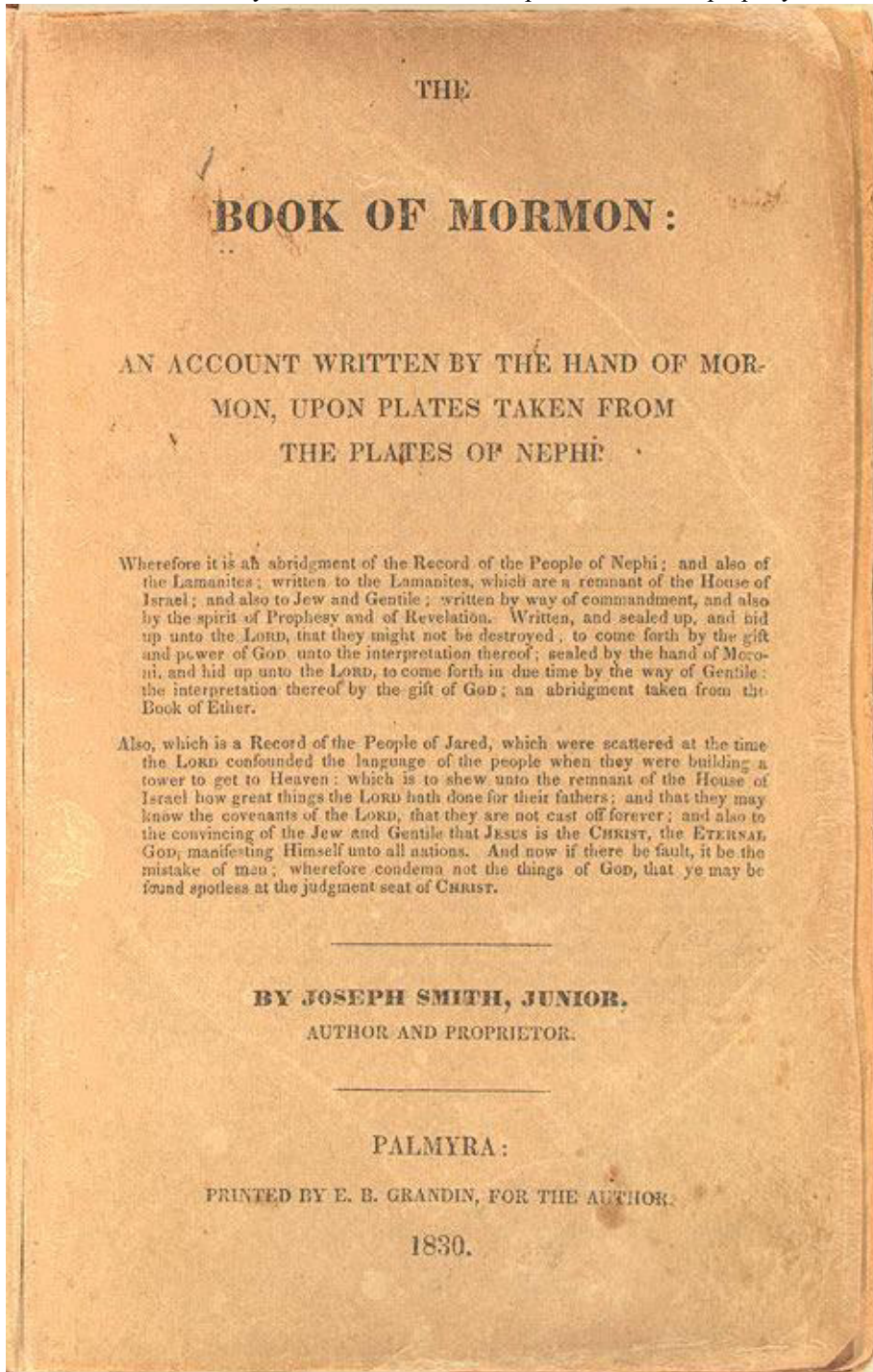
BRIGHAM YOUNG

 April 6, Tuesday: Joseph White, an 82-year-old man in Salem, Massachusetts, was murdered.

On this day the [Church Christ](#) (which is to say, the Mormon church; the church would change its name two more times) was organized in Fayette, near Lake Cayuga with a handful of people, as God's one true church on earth. Hyrum Smith, schoolteacher Oliver Cowdery, David and Peter Whitmer, and Samuel H. Smith comprised the founding committee. Back in Palmyra, [New York](#), on this fateful day, THE BOOK OF [MORMON](#) was being published; [Joseph Smith, Jr.](#) had been able to translate it, he said, by peeking through a hole in a stone, from mysterious inscriptions he could make out on the surface of a set of golden tablets, that he had

[HDT](#)[WHAT?](#)[INDEX](#)**JOSEPH SMITH****BRIGHAM YOUNG**

found buried, near Palmyra.¹⁰ –Did I mention this prime beachfront property in New Mexico?



[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

Speaking of New Mexico, on this day the government of Mejjico was enacting fateful legislation designed to prevent further intrusion of US settlers and their slaves into the northern regions of its nation, and to interfere with their freedom to traffic in these slaves. This act of insolent disregard for American freedom would, eventually, lead to their being invaded by an all-white US army –and the capture of their capital city –and the war loss of all of the northern regions of their nation.



WAR ON MEXICO

Grand Duke Ludwig I of Hesse died and was succeeded by his son, Ludwig II.

10. An interesting relationship has been discovered between the BOOK OF MORMON and the Translators' Preface to the KING JAMES BIBLE, a preface which had, of course, been created as of 1611. This relationship challenges the claim of Joseph Smith, Jr. –if that claim needs to be challenged rather than being in-your-face preposterous– that the writings in question had been produced in ancient times by Nephites rather than being created by him during 1830. The 1611 Translators' Preface has:

...**clouds of darkness** would so have **overshadowed** this Land, that men should have been in doubt which way they were to walk... the appearance of Your Majesty, as of the *Sun* in his strength, instantly **dispelled** those supposed and surmised mists...

There are in the BOOK OF MORMON phrases which it would seem could only have been taken from this 1611 Preface:

...the **cloud of darkness**, which had **overshadowed** them, did not disperse... (Helaman 5:31) ...the **cloud of darkness** having been **dispelled**... (Alma 19:6)

This expression “clouds of darkness” or “cloud of darkness” is not anywhere in the text. The word “overshadowed” appears in the NEW TESTAMENT but this cannot be the source as these ancient Nephites imagined by Smith would not have had access to it. The word “dispelled” is not anywhere in the King James Version and Smith did not employ it again in the BOOK OF MORMON. Also, the Translators' Preface of 1611 has it that the appearance of King James, like “the **Sun** in his strength, instantly **dispelled**” dark mists. The verse in Alma 19:6 was also written concerning a king, although his name is given as Lamoni rather than as James, and speaks of “the **light** which did light up his mind... yea, this **light** had infused such joy into his soul, the **cloud of darkness** having been **dispelled**...”

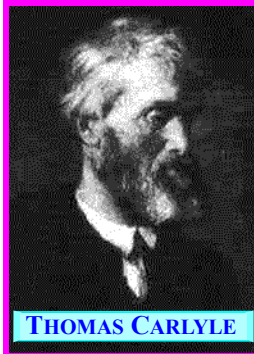
(A personal note: Although I am very much an advocate of religiosity as a force in our lives, I am in no manner a worshiper of origins and happen to consider the origins of all the “big religions” to be frankly ludicrous. I do not intend here, therefore, to portray the origin of Mormonism as in any manner uniquely ludicrous — I merely mean to portray it as at least as amusing as most.)

JOSEPH SMITH

BRIGHAM YOUNG

→ June: [Joseph Smith, Jr.](#) began a revision of the BIBLE (he would work on this into 1833; about half the revelations in the Mormon Church's "Doctrine and Covenants" would in some way be connected to this translation effort). While this entire effort has been published, only extracts from it now appear at the back of Mormon editions of the BIBLE.

[Thomas Carlyle](#) jotted down about [SARTOR RESARTUS](#) that "It will be one of the strangest volumes ever offered to the English world, whether **worth** anything is another question."



THOMAS CARLYLE

STUDY THIS STRANGENESS



JOSEPH SMITH

BRIGHAM YOUNG

 September 10, Friday: The Reverend Charles Grandison Finney began half a year of ministering in Rochester and other parts of western [New York](#).




[Robert Schumann](#) received a certificate of study from the University of Heidelberg.

Secretary of War John Eaton, and other officials meet with Choctaw chiefs and headmen to pressure them to sign over their territory and move across the Mississippi River.

The following is a snippet from Charles Haskell's REMINISCENCES OF NEW YORK BY AN OCTOGENARIAN:

John Henry Hobart, Bishop of New York, died at Auburn NY, and on the 16th occurred his funeral, a very solemn and impressive sight. The procession is said to have contained five thousand persons, and the streets were thronged through which it passed. The funeral service was performed in Trinity Church. Bishop Hobart was a great man and born ruler, and a very eminent citizen of New York. He at one time became engaged in a polemical discussion with Dr. Mason, who was termed the Goliath of Calvinism, and of Hobart's defence the lines of [Sir Walter Scott](#) in his "Lady of the Lake" were aptly quoted: "While less expert, though stronger far / The Gael maintain'd unequal war." The BOOK OF MORMON of [Joseph Smith](#), alleged by him to have been found, was first published in this year. It is claimed, however, that the book was written by a clergyman at Mormon Hill in 1819; being essentially a plagiarism of a romance, which was clandestinely taken or copied by a printer, and adopted as the BIBLE of the "Latter Day Saints," as Smith and his proselytes termed themselves.

[MORMONISM](#)

 November: [Sidney Rigdon](#) and other Campbellites joined [Mormonism](#).

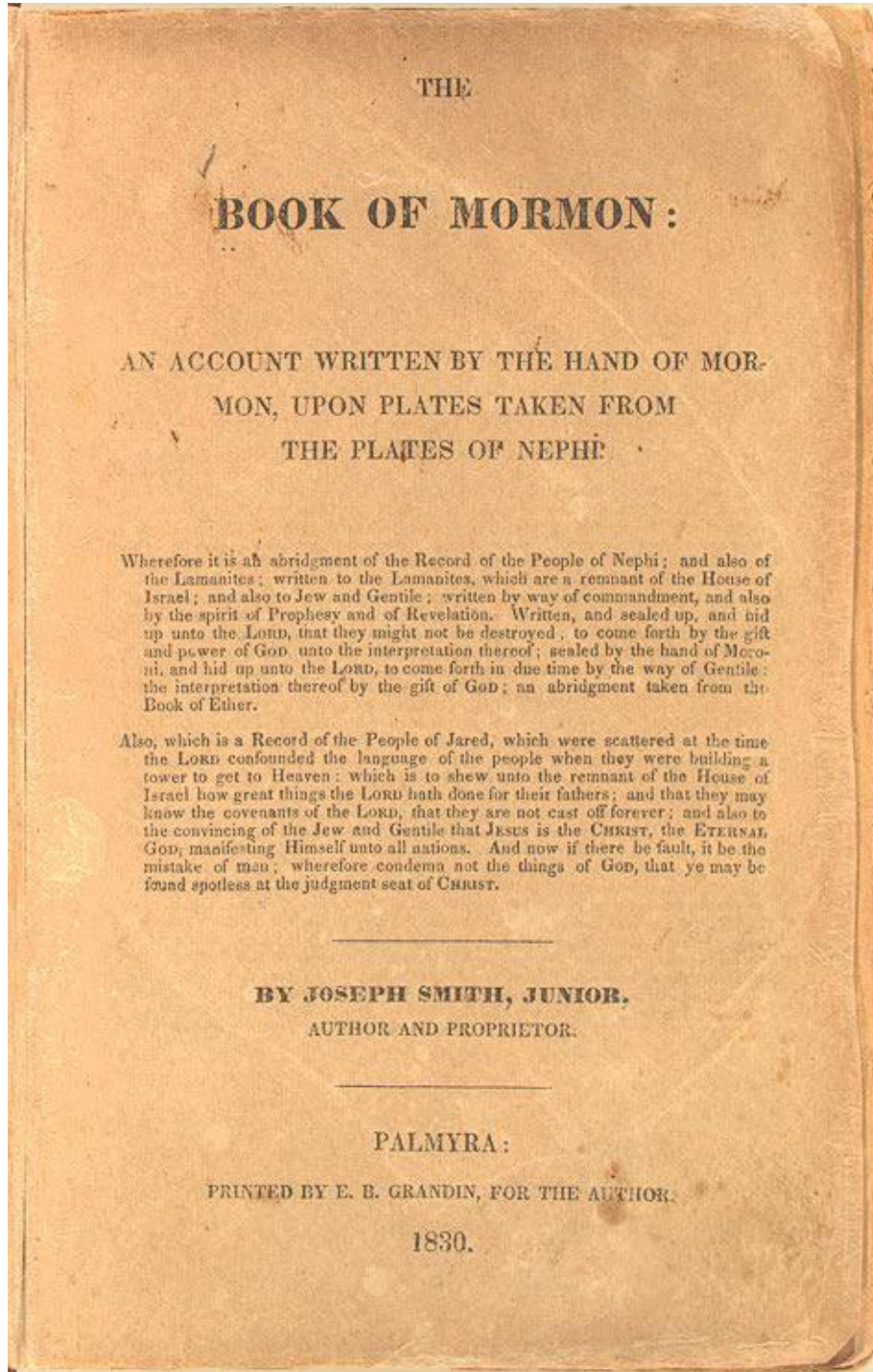
HDT

WHAT?

INDEX

JOSEPH SMITH

BRIGHAM YOUNG








JOSEPH SMITH

BRIGHAM YOUNG

1831

 February: The family of [Joseph Smith, Jr.](#) and the church congregation moved to Kirtland, Ohio (where [Sidney Rigdon](#) had been a pastor of the Campbellites).

 June: [Joseph Smith, Jr.](#) traveled to Jackson County, Missouri, where it was revealed to him that this was to be the site of the City of Zion and a temple. Mormons would be divided into two main groups, in Ohio and Missouri.

 August: The [Mormons](#) moved from Fayette, New York to Kirtland, Ohio.

1832

➡ We are all familiar with the fact that according to earlier [Mormon](#) faith, black skin originated as the “mark of Cain,” the curse of God upon the son of Adam and Eve who had murdered his brother. What we haven’t retained is that such a racist interpretation of tradition was not present in the earliest Mormon communities, before 1849. In this year Elijah Abel, a black American, joined the Church at Kirtland, Ohio.



➡ February 16, Thursday: On their way across the Atlantic Ocean to South America, the HMS *Beagle* and [Charles Darwin](#) arrived at the small equatorial group of islands known as St. Peter and St. Paul’s Rocks (0°56’N, 29°21’W).

[Joseph Smith, Jr.](#) recorded his revelation that there were 3 degrees of glory in heaven. In addition he began teaching that all humans are “begotten sons and daughters unto God.”

In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 16 of 2 M / Preparative Meeting most of the [Male Schoars](#) attended – Wm Almy as usual was much favoured in testimony. – I have often seen & been sensible of the efficacy of Religion, from inward experience, & the evidence that is a divine reality has of late been much renew’d & confirmed in my mind. –

RELIGIOUS SOCIETY OF FRIENDS


➡ March 24, Saturday: [Joseph Smith, Jr.](#) and [Sidney Rigdon](#) were beaten, tarred, and feathered by a group of men in Hiram, Ohio (supposedly, Joseph had seduced 16-year-old Nancy Marinda Hyde while staying with her family).

➡ Fall: [Joseph Smith, Jr.](#) wrote the earliest account of his initial vision, attributing it to his “sixteenth year” (which is to say, still 15 years of age). In it he only mentioned “the Lord” as appearing (omitting to mention that God the Father had appeared as well).



JOSEPH SMITH

BRIGHAM YOUNG


 September: [Joseph Smith, Jr.](#) had his revelation that God wanted “this generation” of Mormons to erect a temple in New Jerusalem (Independence, Missouri).





JOSEPH SMITH

BRIGHAM YOUNG

1833

-  April: An orphan, Fanny Alger, 16 years of age, came as a housemaid to the home of [Joseph Smith, Jr.](#) and Emma Hale Smith, his wife of six years. Fanny has been described by Benjamin Johnson as “a varry nice & Comly young woman” and would reside with the family until driven out pregnant in 1835.

-  July: [Joseph Smith, Jr.](#)'s revelations were published as the BOOK OF COMMANDMENTS, at Independence, Missouri (the press was destroyed before the printing could be completed but a number of copies were salvaged).

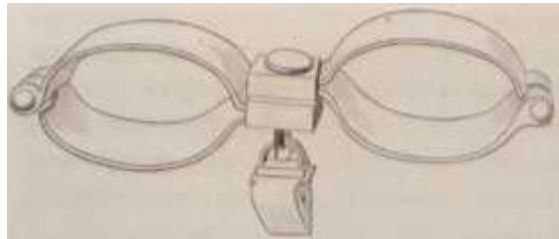
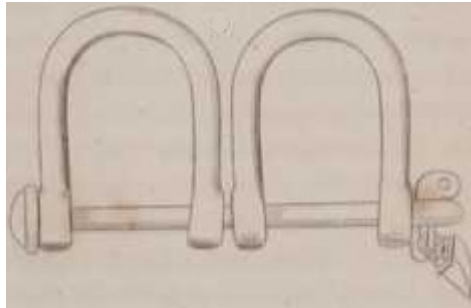
-  Fall: [Mormons](#) had been arriving in Jackson County, Missouri since 1831, and by this point their numbers approximated 1,200. When their leader [Joseph Smith](#) denounced [slavery](#), Missouri vigilantes began to drive the Mormons from their homes. In one encounter, a Mormon settler and two vigilantes were killed and, when this incident was ignored by the governor of the territory, the Mormons hired lawyers, among them the law firm of [Alexander William Doniphan](#) and David Rice Atchison.

1834

➡ The name of the [Church Christ](#) was changed, to The Church of the Latter Day Saints.

➡ February 10, Monday: [Brigham Young](#) “got married with” Mary Ann Angel.

Responders to a fire in the mansion of Madame Delphine LaLaurie at the corner of Royal Street and Governor Nicholls Street –quite an elite address– in New Orleans, Louisiana found that there was a 70-year-old [slave](#) woman chained in the kitchen. The slave had remained chained and at risk while Mrs. LaLaurie busied herself saving her furniture. The household’s slaves led their rescuers to a domestic [torture](#) chamber in the attic where 7 slaves were immobilized in spiked iron collars. One shackled man, still alive, had a stick protruding from a hole in his skull, the stick having been employed to stir his brains. Genitals had been severed. A woman’s mouth had been stuffed with animal excrement and then sewn shut. Heads and human organs were found in buckets.



The police remembered that in the previous year this mistress had chased a small girl with a whip until the slave fell from the roof, and had then attempted to cover up the murder by dumping the body down a well — the matter had been disposed of by a fine and a stipulation that the remainder of the slaves in the estate would be sold off, but Mme. LaLaurie had then arranged for her relatives and friends to take title to the slaves. When news of the torture chamber spread, a mob would assemble and Mme. LaLaurie and her husband would flee by boat, leaving their butler –who had participated in the torture– to face the wrath of the mob alone (it is believed that Mme LaLaurie died in Paris during December 1842).



JOSEPH SMITH


BRIGHAM YOUNG


The official truth which this discovery challenged was of course that slavery to the superior white race was the best situation for the inherently inferior black race, in restraining their innate savagery, and that white masters and mistresses were only occasionally and marginally less than benevolent (it was easier for Southerners to explain away rural cruelty as displayed in Frederick Douglass's tale about that uneducated marginal farmer, Mr. Covey) as they bore the burden of having to provide for their improvident charges.¹¹

So far as the legal system was concerned, sentiment alone could function in these United States of America as a check upon the cruelty of any master toward his or her servant, who must remain under any circumstance entirely defenseless:

The protections already afforded by several statutes, that all-powerful motive, the private interest of the owner, the benevolences towards each other, seated in the hearts of those who have been born and bred together, the frowns and deep execrations of the community upon the barbarian who is guilty of excessive and brutal cruelty to his unprotected slave, all combined, have produced a mildness of treatment and attention to the comforts of the unfortunate class of slaves, greatly mitigating the rigors of servitude and ameliorating the condition of the slaves.

READ THE FULL TEXT

 May: [Joseph Smith, Jr.](#) led a group of Mormons, called Zion's Camp, back to Missouri to attempt to reclaim their lands (this effort would be unsuccessful).

 Fall: E.D. Howe presented his initial anti-Mormon expose, MORMONISM UNVAILED, containing statements by [Joseph Smith, Jr.](#)'s New York neighbors about the family's having been involved with magic and with money digging.

11. Because this torture chamber was discovered in 1834, I will proceed to attribute the following incident to 1834 also, even though we cannot sure that it happened during this specific calendar year. This did happen in [Baltimore](#) at some time within this span of years in which the torture was going on in New Orleans: Frederick Douglass's crippled cousin Henny had fallen into a fire and burned her hands so badly that she could not open them. Mrs. Auld complained to Mr. Auld, who tied Henny up and whipped her while reciting the Good News from LUKE 12:47 from memory:


"That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."





JOSEPH SMITH


BRIGHAM YOUNG


1835


-  At some point [Joseph Smith, Jr.](#)'s wife Emma Hale Smith had observed, through a crack in a barn door, “him and Fanny in the barn together alone” upon stored hay. Her husband “confessed humbly, and begged forgiveness” for his sexual relationship with the housemaid Emma Hale. This would be referred to by Oliver Cowdery as “a dirty, nasty, filthy affair.” When it became impossible any longer for Fanny to conceal her condition of pregnancy, Mrs. Smith would drive her away and she would reside for a time with the Webb home and with relatives in nearby Mayfield.

-  February: The [Church of the Latter Day Saints](#) organized its Council of Twelve Apostles, and their Quorum of Seventy.

-  Summer: An Englishman name of Chandler was touring the US with an exhibit of [Egyptian](#) dead people and associated mummification paraphernalia. [Joseph Smith](#) bought some of this stuff off him and would use it as the basis for his imaginative publication THE PEARL OF GREAT PRICE — claiming that the materials constituted a record begun by Abraham and completed by Joseph in Egypt.

-  July: The Church of the Latter Day Saints purchased some available Egyptian mummies and papyri. [Joseph Smith, Jr.](#) began his translating of these papyri which would eventually be published as BOOK OF ABRAHAM, part of PEARL OF GREAT PRICE. He composed an Egyptian alphabet and grammar. About this time he had an affair with an orphan maid in his home, Fanny Alger, that would later be explained as a before-plural-marriage plural marriage (Oliver Cowdery would refer to this in 1838 as a “dirty, nasty, filthy affair”).

-  September: A new edition of [Joseph Smith, Jr.](#)'s revelations was published under the title DOCTRINE AND COVENANTS. The revelations as printed in this edition differed substantially from those that had appeared in the 1833 printing. Section 101:4 denied the practice of polygamy (this section would be maintained in every edition until 1876, which would instead contain a section 132 commanding polygamy). Also included in the edition of this year were the LECTURES ON FAITH which would years later be deleted, in the 1921 edition.

-  November: The prophet [Matthias](#) appeared in Kirtland, [Ohio](#), on the bank of the Chagrin River near what is now Cleveland, and asked to speak to the [Mormon](#) Prophet. [Joseph Smith](#) kept him around the temple for a few days, getting him to run all his tapes and display his repertoire of trickinesses, and then informed him that his God was the Devil — and sent him on his way.

Agents of the church retained Professor James (Joshua) Seixas, author of 1834's MANUAL. HEBREW GRAMMAR FOR THE USE OF BEGINNERS, BY J. SEIXAS, 2D ED. ENLARGED AND IMPROVED, to teach Hebrew to a class of the Mormon elders (the language professor would not arrive until January 26, 1836 and in the meantime there would be language instruction by Daniel Levy Madura Peixotto, M.D.).

JOSEPH SMITH

BRIGHAM YOUNG

1836

➡ Elijah Abel, a black American, became an Elder in the [Mormon](#) priesthood, and was then ordained to the highest priesthood office of “Seventy.” He would serve as a minister of the Gospel in upstate New York and [Canada](#) for the remainder of the 1830s, surviving even a charge that he had murdered a mother and her five children, up to the point at which he began to be suspected of having contrary ideas about the group’s doctrine.

[Thomas Chandler Haliburton](#)’s THE CLOCKMAKER. This had originated as a series of popular and humorous articles in the [Novascotian](#), a newspaper of Halifax, Nova Scotia, and had to do with the adventures of one Sam Slick.

[Andrew Stuart](#) was elected again in a by-election, and would serve until the suspension of the constitution following the Lower [Canada](#) Rebellion.

➡ March 27, Palm Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 3 M / Our Meetings were silent, but solid good seasons. Father yet confined with a very havy cold & lame back –

RELIGIOUS SOCIETY OF FRIENDS

In Kirtland, Ohio, the 1st [Mormon](#) temple began to be dedicated (this would be a drawn-out process).



At Fort Defiance (Presidio La Bahia) in the town of Goliad, General Jose de Urrea, acting reluctantly under repeated direct orders of President of [Mexico](#) Antonio Lopez de Santa Anna, who considered these foreigners to have the same legal standing as [pirates](#), had 303 [Texian](#) prisoners of war marched out in three columns in three different directions, and then gunned down. Of the 40 who had been unable to walk, 39 were killed inside the fort. The commanding officer, Colonel James W. Fannin, was the last to be executed, and asked the firing squad to shoot him in the heart rather than in the face — so of course they shot him in the face. Of the 303 men in the three columns, 28 were able to feign death and escape.¹²

Now I tell what I know in Texas in my early youth,
 (I tell not the fall of Alamo,
 Not one escaped to tell the fall of Alamo,

12. Some 100 others were also executed (by the way, at this point [Halley’s Comet](#) was finally fading from being visible to the naked eye).

SKY EVENT



JOSEPH SMITH

BRIGHAM YOUNG

The hundred and fifty are dumb yet at Alamo,)
'Tis the tale of the murder in cold blood of four hundred and twelve young men.

Retreating they had form'd in a hollow square with their baggage for breastworks,
Nine hundred lives out of the surrounding enemy's, nine times their number, was the price they took in
advance,
Their colonel was wounded and their ammunition gone,
They treated for an honorable capitulation, receiv'd writing and seal, gave up their arms and march'd back
prisoners of war.

They were the glory of the race of rangers,
Matchless with horse, rifle, song, supper, courtship,
Large, turbulent, generous, handsome, proud, and affectionate,
Bearded, sunburnt, drest in the free costume of hunters,
Not a single one over thirty years of age.

The second First-day morning they were brought out in squads and massacred, it was beautiful early
summer,
The work commenced about five o'clock and was over by eight.

None obey'd the command to kneel,
Some made a mad and helpless rush, some stood stark and straight,
A few fell at once, shot in the temple or heart, the living and dead lay together,
The maim'd and mangled dug in the dirt, the new-comers saw them there,
Some half-kill'd attempted to crawl away,
These were despatch'd with bayonets or batter'd with the blunts of muskets.
A youth not seventeen years old seiz'd his assassin till two more came to release him,
The three were all torn and cover'd with the boy's blood.

At eleven o'clock began the burning of the bodies;
That is the tale of the murder of the four hundred and twelve young men.

— Walt Whitman, SONG OF MYSELF, 34

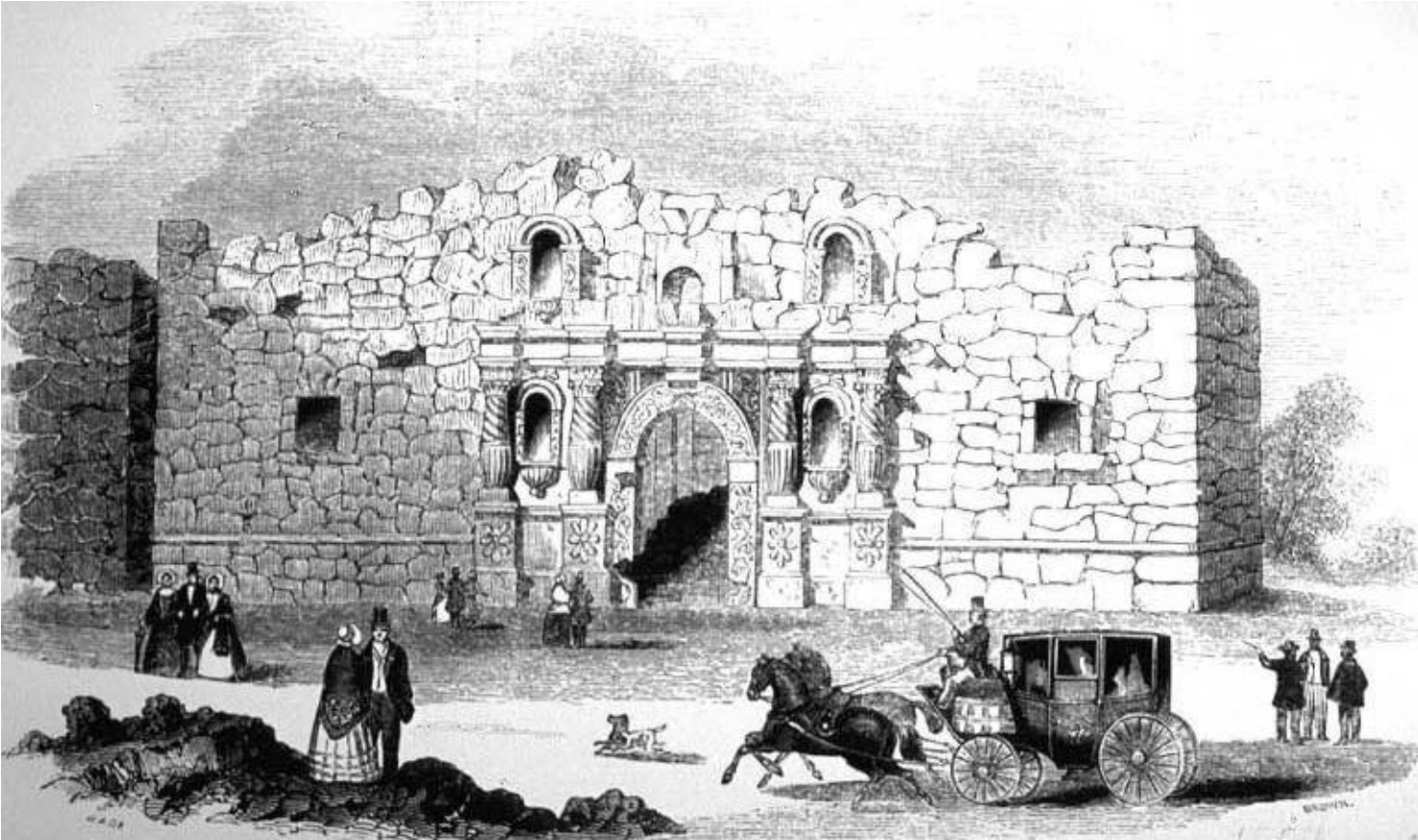
HDT

WHAT?

INDEX

JOSEPH SMITH

BRIGHAM YOUNG





JOSEPH SMITH

BRIGHAM YOUNG



April 3, Easter Sunday morning: Frederick Douglass was thrown into jail in Easton, the county seat, in [Maryland](#), charged with complicity in a plan to escape from the labor gang of William Freeland.¹³ Douglass had used his laboriously acquired knowledge of language to compose passes or “protections” for himself and a number of other field laborers. Here Douglass later reconstructs the substance of what he had written in these “protections,” despite the fact that upon the failure of the escape plan all copies of the “protections” had been destroyed by the slaves:



*"This is to certify that I, the undersigned, have given the bearer, my servant, full liberty to go to Baltimore, and spend the Easter holidays.
Written with mine own hand, &c., 1835.*

"WILLIAM HAMILTON,

"Near St. Michael's, in Talbot county, Maryland."

Quite possibly, one of the members of the group plotting this escape has informed on the others.

At the climax of the dedication of the temple of the [Mormons](#) in Kirtland, Ohio on this Easter Sunday, people were channeling not only Christ Jesus, but also Moses, and Elijah.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th M 3rd (1st day) 1836 / Meetings both silent & solid -While I fully believe a sound & living Gospel Ministry is a great blessing to a Meeting I am also as fully in the belief that it is not absolutely necessary to Make a good Meeting, for I have no doubt that many at our Meetings today were sensibly edified in Silent Waiting - While I was sensible that my own spirit could not impart much religious weight I was confirmed it was a season of refreshment to others. -

After Meeting in the Afternoon with Brother Isaac attended the funeral of Patience Lina a woman of colour who was the daughter of old Betty Dyre who with her Mother, who was known in the family as Mother Moll were the family Servants of my Great Grandfather Samuel Clarke of Connanicut, & we felt it due to Patience to pay her so much respectful remembrance as to attend her funeral - I well remember (from my childhood to the day of her death & attended her funeral) Betty Dyre & her Husband James Dyre - I have heard my Mother say James was the favorite servant of Sam Dyre & that when James & Betty were married - Grandfather Clarke made a wedding for them at his House & Saml Dyre attended it & them [then] Saml Dyre made another at his house which Grandfather Clarke came over to Saml Dyres & attended also - this was an uncommon occurrence in those days.

RELIGIOUS SOCIETY OF FRIENDS

13. Later, in his autobiography, Douglass would play on words in the Thoreauvian style:


Frederick Douglass's NARRATIVE

But, by this time, I began to want to live **upon free land** as well as **with Freeland**; and I was no longer content, therefore, to live with him or any other slaveholder.



JOSEPH SMITH

BRIGHAM YOUNG

 July: Founding father of the Mormons [Joseph Smith](#) went back east to search for buried treasure in the vicinity of Salem, Massachusetts (without finding anything).

 November: [Joseph Smith](#) attempted to establish a Kirtland Safety Society Bank — but when he couldn't obtain a charter the bank would fail and many Mormons would begin to agitate against him.



JOSEPH SMITH

BRIGHAM YOUNG

1837




A new edition of the [BOOK OF MORMON](#) was published with thousands of corrections in spelling and grammar. While most such changes did not affect the meaning of the text, there were some that did.



JOSEPH SMITH

BRIGHAM YOUNG

 November 11, Saturday: [Henry Thoreau](#) indicated a familiarity with the contents of at least pages 2-3 and 6-9 of [Lemuel Shattuck](#)'s [A HISTORY OF THE TOWN OF CONCORD:....](#), which had appeared in October 1835.

At some point between this day and the 14th, [Henry](#) wrote his older brother [John Thoreau, Jr.](#), who was teaching in [Taunton](#).

*Brother, it is many suns that I have not seen
the print of thy moccasins by our council fire,
the Great Spirit has blown more leaves from the trees
and many clouds from the land of snows have visited
our lodge – the earth has become hard like a frozen
buffalo skin, so that the trampling of many herds
is like the Great Spirit's thunder – the grass on
the great fields is like the old man of eight [sic?]
winters – and the small song-sparrow prepares for
his flight to the land whence summer comes.*

In Salem, the [Hawthornes](#) paid a visit to the Peabody sisters.

[NATHANIEL HAWTHORNE](#)

[ELIZABETH PALMER PEABODY](#)

[SOPHIA AMELIA PEABODY](#)

[MARY TYLER PEABODY](#)

[Thomas Green Fessenden](#) died in Boston.

[Mormon](#) missionaries had been sent from America to England and had begun preaching the apocalyptic end of the world as we know it, in Preston in Lancashire. This day saw the carpenter Miles Romney and his wife Elizabeth Gaskell Romney, previously adherents of the Church of England, being baptized there in the Ribble River (in 1841 this Romney family would emigrate to Nauvoo, Illinois and Miles would become an architect for a Mormon Church in Utah; Miles Park Romney, one of their sons, would when US anti-polygamy laws began to be seriously enforced flee from Utah to Mexico in 1885 with his 4 wives and 30 children).

JOSEPH SMITH

BRIGHAM YOUNG

Miles Romney
 b. England, 13 July 1806
 d. Utah, US, 3 May 1877

Elizabeth Gaskell
 b. England, 8 January 1806
 d. Utah, US, 11 October 1884



Miles and Elizabeth Romney

Miles Park Romney
 b. Illinois, US, 18 August 1843
 d. Chihuahua, Mexico, 26 February 1904

Hannah Hood Hill
 b. Canada, 9 July 1842
 d. Mexico, 29 December 1928

Gaskell Romney
 b. Utah, US, 22 September 1871
 d. Utah, US, 7 March 1955

Anna Amelia Pratt
 b. Utah, US, 6 May 1876
 d. Utah, US, 4 February 1926

George Wilcken Romney
 b. Chihuahua, Mexico, 8 July 1907
 d. Michigan, US, 26 July 1995

Lenore LaFount
 b. Utah, US, 9 November 1908
 d. Michigan, US, 7 July 1998



Willard Mitt Romney
 b. Michigan, US, 12 March 1947

Ann Lois Davies
 b. Michigan, US, 16 April 1949

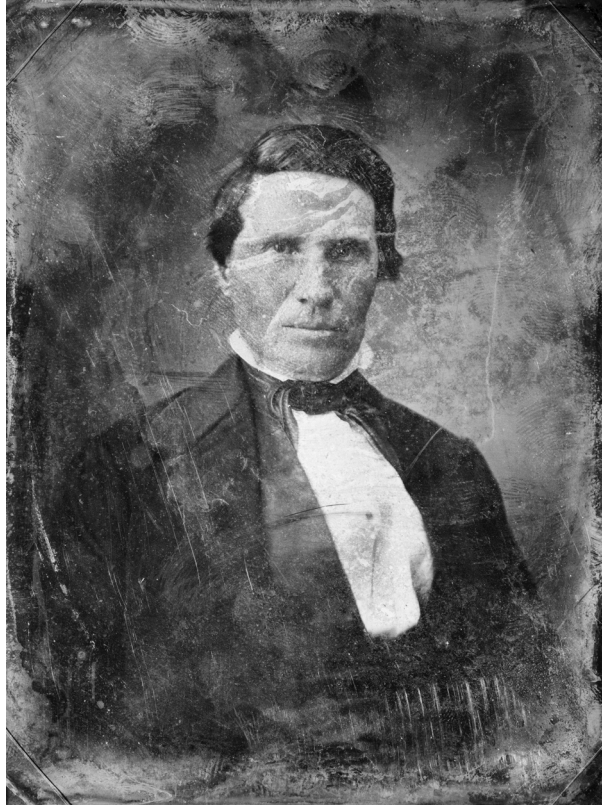
December: There was growing dissent among [Mormons](#) over financial matters. [Martin Harris](#), who had been one of the Three Witnesses who had testified to having seen (if not with his two natural eyes, at least with his spiritual vision) the golden-seeming plates from which [Joseph Smith, Jr.](#) had with the help of his seer-stone “translated” the BOOK OF MORMON and to have held these heavy plates on his lap –and who had underwritten the initial printing of Joseph’s “translation” at the loss of his farm– was excommunicated because in disputes over church leadership he had repeatedly sided with opponents of the prophet (he would nevertheless continue to assert that the plates had been actual physical objects that he had held on his lap and “seen”).

JOSEPH SMITH

BRIGHAM YOUNG

1838


➡ By this point [Alexander William Doniphan](#) was serving as a brigadier general in the Missouri state militia. Leading a force of state troops, he arrested [Joseph Smith](#) and other [Mormon](#) leaders and ordered them to leave Missouri. However, when he received orders to execute Smith, he ignored them, and prevented vigilantes from harming Mormon leaders.






JOSEPH SMITH

BRIGHAM YOUNG


 In a letter from James Caleb Jackson to Gerrit Smith: ““*Come out from among them and be ye separate and touch not the unclean thing and I will receive you.*’ Jesus Christ—” Clearly, these Come-Outers were purists.¹⁴

COME-OUTISM

What the “Come-Outers” believed was that slavery was a much more ubiquitous situation than had been recognized. Any social institution which frustrated the human aspiration for spontaneity or impeded the directness of the governance of God over the human individual amounted to slavery. Perhaps the ultimate example of come-outism was the Church of Jesus Christ of Latter-day Saints: Joseph Smith and his people moved from Kirtland, Ohio to Far West, Missouri. During this year and the next there would be a de-facto state of war in existence between the Mormons of Far West, Missouri and the other peoples of Missouri. However, by far the greatest concentration of Come-Outers who considered themselves as Come-Outers (200-300 persons) was on Cape Cod.¹⁵


 January: Joseph Smith, Jr. fled Kirtland, Ohio, going to Far West, Missouri to find shelter both from the wrath of the law and from disgruntled Mormons.

 April: Oliver Cowdery was excommunicated and David Whitmer withdrew his membership. The name of the church was changed from The Church of the Latter Day Saints to The Church of Jesus Christ of Latter-day Saints.

 April 27, Friday: This day was chiefly spent in writing a history of this Church from the earliest period of its existence up to this date by Presidents Joseph Smith, Jr. & Sidney Rigdon (myself [George W. Robinson] also engaged in keeping this record).

In an article in the Neue Zeitschrift fur Musik, Joseph Fischhof, writing anonymously, compared Clara Wieck favorably with the piano luminaries Sigismund Thalberg, Franz Liszt, and Adolf von Henselt.

A fire broke out in Charleston, South Carolina that would consume a significant part of the city.

 June: Joseph Smith, Jr., long term husband of Emma Hale Smith, “got married with” Lucinda Pendleton Morgan.



14. Righteousness is a precious and limited commodity, and the way one obtains it is by taking it away from someone else. Much of the antebellum abolitionist/proslavery struggle among America’s whites was a struggle not over the quality of the lives of American black people (although that was a token in the game) but over the possession of righteousness. Northern whites sought to take possession of righteousness by denying it to Southern whites, who were painted with the pitch-pot of unrighteousness. Meanwhile, Southern whites sought to take possession of righteousness by denying it to Northern whites, who were painted with the pitch-pot of unrighteousness. Southern white painted Northern whites with the pitch-pot of unrighteousness by associating them with blackness, calling them “nigger lovers,” and “amalgamationists.” Northern whites painted Southern whites with the pitch-pot of unrighteousness by associating them with blackness, pointing out the sheer size of the Southern population of mulatto Americans, which was the result of countless semi-secret acts of amalgamation between the white slavemaster males and their female captives (such as, for one example, Sally Hemings). Equally, on both sides, in this struggle to seize the moral high ground, one’s religiosity became *defined* by one’s politics. In the north it would be considered by many white Americans to be impossible for one to be considered “religious,” unless one was against human slavery — an extreme manifestation of this was the “Come-Outers” centering on Cape Cod. Meanwhile, in the south, it would be considered by many white Americans to be impossible for one to be considered “religious,” unless one believed strongly enough in the righteousness of keeping the animal impulses under decent control by use of the tool of human enslavement.

15. These 200-300 Cape Cod Come-Outers were particularly under the influence of Jakob Böhme and Friend George Fox.



JOSEPH SMITH

BRIGHAM YOUNG

→ June 17, Sunday: Representative [John Quincy Adams](#) of Massachusetts continued his speech before the US House of Representatives on the expansive topic of [Texas](#) for a 3d day.



[Sidney Rigdon](#) preached his famous “[Salt Sermon](#),” directed at those who had opposed [Joseph Smith, Jr.](#) Two days later, eighty Mormons would sign a statement (the [Danite Manifesto](#)) warning the dissenters to “depart, or a more fatal calamity shall befall you.” The Mormons formed the “[Danites](#).” Dissenters Whitmer, Cowdery, and others would depart from Far West, Missouri.

Chaplain in Ordinary to Her Majesty Walter Farquhar Hook, D.D. preached a sermon “[Hear the Church](#)” in the Chapel Royal of St. James’ Palace.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17th of 6th M 1838 / Our Meetings were both favoured seasons – Our friend Moses Beede was with us & in both Meetings favoured in testimony much to the satisfaction & comfort of the Audience. –

RELIGIOUS SOCIETY OF FRIENDS



→ Our national birthday, the 4th of July, Wednesday: This was [Nathaniel Hawthorne](#)’s 34th birthday.

The Reverend [Frederic Henry Hedge](#)’s AN ORATION, PRONOUNCED BEFORE THE CITIZENS OF BANGOR: ON THE FOURTH OF JULY, 1838. THE SIXTY-SECOND ANNIVERSARY OF AMERICAN INDEPENDENCE (Published at the request of the city government; Bangor: Samuel S. Smith, printer).

TO THE CITIZENS OF BANGOR

The balloon of the intrepid master Boston goldbeater and aeronaut Louis Lauriat graced the skies above historic Salem, Massachusetts, and a good time was had by all. However, as usual, because of the promise to liberate the slaves of the British West Indies beginning August 1st of this year, black American communities and those concerned for them continued to pointedly ignore the national birthday in favor of that August eventuality.

In [Providence](#) (*Moshasuck*), [Rhode Island](#), a procession included 29 veterans of the revolution.

The White House was closed to the public because “the President has lately lost, by death, a near relative.”

In Charlottesville, Virginia, the [Declaration of Independence](#) was read from an “original draft, in the



JOSEPH SMITH

BRIGHAM YOUNG

handwriting of Mr. Jefferson.”

THOMAS JEFFERSON

At Fort Madison, Iowa, headman Black Hawk delivered a 4th-of-July address.

CELEBRATING OUR B-DAY

At the US House of Representatives, Representative [John Quincy Adams](#) of Massachusetts continued his speech on the expansive topic of [Texas](#) for a 20th day.



[Sidney Rigdon](#) preached another sermon to the [Mormons](#) of a similar nature to his “[Salt Sermon](#),” stating “And that mob that comes on us to disturb us; it shall be between us and them a war of extermination; for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 4th of 7th M 1838 / This has been a day of much stir in Town as it always is - My mind & feelings however has been preserved in the quiet - This morning our Friend Joseph Bowne came to town from [Portsmouth](#) where he had an appointed a Meeting yesterday - finding it not a Suitable day to appoint a Meeting here he concluded to spent the day at D Buffums in resting & writing home to his friends - to be at our Meeting tomorrow & the appointment has been forwarded accordingly. -

RELIGIOUS SOCIETY OF FRIENDS



August: [Danite](#) skirmished with anti-Mormons who were attempting to prevent Mormons from voting at Gallatin. In four counties of Missouri, what was essentially a small civil war broke out.

MORMONISM



October 25, Thursday: Alexandre-Cesar-Leopold Bizet was born in Paris, first (and, it would turn out, only) child of Adolphe Armand Bizet, singing teacher, and Aimee Marie Louise Leopoldine Josephine Delsarte, amateur pianist and daughter of an inventor. This child would be baptized as “Georges” on March 16th, 1840 — but such a name does not appear on this birth certificate.


The Apostle [David W. Patten](#) was killed while leading [Danites](#) against the Missouri militia in the “Battle of Crooked River.” The Apostle [Parley P. Pratt](#) killed a militiaman and wounded another who, lying unconscious, was mutilated by the Danites.

MORMONISM



JOSEPH SMITH


BRIGHAM YOUNG

 October 27, Saturday: [Jones Very](#)'s autobiographical sonnet "The New Birth" was published in that day's Salem [Observer](#). It must have been perused with great interest by all the persons who had been involved in or who had heard about the recent difficulties at the Harvard Divinity School. Read between the lines, folks! What had happened to produce these startling events in Salem and Boston, Very said in effect, was that shortly before, at Harvard University, he had taken off his human crown of pride and laid it in the dust. This startling behavior which he had exhibited was what they should have expected of a person who had become capable of abandoning the false pride which keeps society on these stupid rails upon which it runs:


'Tis a new life — thoughts move not as they did
With slow uncertain steps across my mind;
In thronging haste fast pressing on they bid
The portals open to the viewless wind,
That comes not save when in the dust is laid
The crown of pride that gilds each mortal brow,
And from before man's vision melting fade
The heavens and earth; their walls are falling now—
Fast crowding on, each thought asks utterance strong;
Storm-lifted waves swift rushing to the shore,
On from the sea they send their shouts along,
Back through the cave-worn rocks their thunders roar;
And I, a child of God by Christ made free,
Start from death's slumbers to Eternity.

Missouri governor Lilburn Boggs issued an "extermination" order against the [Mormons](#).

[Frédéric François Chopin](#) departed from Paris, to meet George Sand in Perpignan. Their ultimate destination would be Mallorca.

 October 30, Tuesday: At [Haun's Mill, Missouri](#) 17 [Mormons](#) were massacred by a non-Mormon militia under Sheriff William Jennings of Caldwell County (this militia unit seems unlikely to have been aware of Governor Boggs's "extermination" order of October 27th).

George Sand, with her two kiddies, arrived in Perpignan.

 October 31, Wednesday: [Joseph Smith, Jr.](#) surrendered to the Missouri militia at Far West. He would spend months in Liberty Jail awaiting trial.


[Frédéric François Chopin](#) arrived in Perpignan (George Sand had arrived on the previous day). They would board ship for Barcelona.



JOSEPH SMITH


BRIGHAM YOUNG

1839

 April: [Joseph Smith, Jr.](#) escaped while being transferred to another county in Missouri, and fled to Illinois. Settlement began of what was to become Nauvoo, Illinois.

The [Cherokee](#) from the East built houses in the Oklahoma Territory, cleared land, planted, and began to rebuild their nation.

[TRAIL OF TEARS](#)

 July 22, Monday: [George Heriot](#) died in London at the age of approximately 80, of what was at the time said to be “decay of nature” (this presumably meant “extreme old age”). He had never married.

The [Mormons](#) had been driven out of Far West, Missouri and founded Nauvoo, Illinois. This instantly became the largest city (population 10,000) in what was to become the state of Illinois. There, however, they were dying and dying and dying of malaria. On this “day of God’s power” President [Joseph Smith](#) rose from his bed of sickness “and the power of God rested upon him. He commenced in his own house and door-yard, commanding the sick, in the name of Jesus Christ, to arise and be made whole, and they were healed according to his word. He then continued to travel from house to house from tent to tent upon the bank of the river, healing the sick as he went until he arrived at the upper stone house, where he crossed the river in a boat, accompanied by several of the Quorum of the Twelve, and landed in Montrose. He walked into the cabin where I [Brigham Young] was lying sick, and commanded me, in the name of Jesus Christ, to arise and be made whole. I arose and was healed, and followed him and the brethren of the Twelve into the house of Elijah Fordham, who was supposed to be dying, by his family and friends. Joseph stepped to his bedside, took him by the hand and commanded him, in the name of Jesus Christ, to arise and be made whole. His voice was as the voice of God. Brother Fordham instantly leaped from his bed, called for his clothing and followed us up the street. We then went into the house of Joseph B. Noble, who also lay very sick, and he was healed in the same manner; and when, by the power of God granted unto him, Joseph had healed all the sick, he recrossed the river and returned to his home. This was a day never to be forgotten. During my further stay in Montrose I attended meetings and administered to the sick when I was well myself.

The USS *Shark* put to sea from Hampton Roads for duty with the Pacific Squadron of the US Navy. On her way around the Horn to Callao, Peru she would be the initial United States man-of-war to accomplish a passage through the Straits of Magellan from east to west.



JOSEPH SMITH

BRIGHAM YOUNG

1840

At this point there were about 17,000 [Mormons](#). The Governor of [Illinois](#) signed a charter for the municipality of Nauvoo, providing it with extensive legal rights.

When Nauvoo Bishop Edward Partridge died during this year, his daughters [Eliza](#) and [Emily](#) “hired out” as maids to the family of [Joseph Smith, Jr.](#) (without the knowledge of Joseph’s wife of many years Emma Hale Smith, eventually they would be made two of his plural wives).

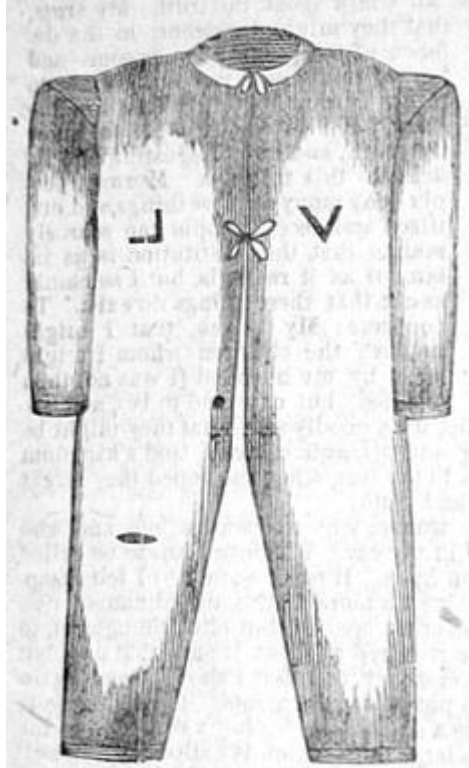
July: Indications are that during this month [Joseph Smith, Jr.](#) “got married with” Clarissa Reed Hancock (she would on April 19, 1841 give birth to John Reed Hancock).

JOSEPH SMITH

BRIGHAM YOUNG

1841

January: [Joseph Smith](#) proclaimed the doctrine of “baptism for the dead.”



1882 drawing of Joseph Smith's original Mormon garments.

JOSEPH SMITH

BRIGHAM YOUNG

The industry was born which now exists as the “Mountain of Names”: the records vault of the Genealogical Society of Utah, 22 miles south of Salt Lake City in the bowels of Granite Mountain, with elaborate research facilities available by way of the Internet:

December 6: As part of a genealogical obsession characteristic of [Mormons](#) (members of the Church of Jesus Christ of the Latter-Day Saints) dating to 1841 –that obsession being to force famous dead white people to have been saved and sent to Heaven to fulfil the fantasies of their putative Mormon descendants– [Henry David Thoreau](#) was on this day sealed by baptism (the “reasoning” process evidently being that unless such a ceremony were at least retroactively accomplished, he couldn’t be in Heaven to await any Mormons who happened to be his descendants, for them to be reunited there with him).

May 2: As part of a genealogical obsession characteristic of [Mormons](#) (members of the Church of Jesus Christ of the Latter-Day Saints) dating to 1841 –that obsession being to force famous dead white people to have been saved and sent to Heaven to fulfil the fantasies of their putative Mormon descendants– [Henry David Thoreau](#) was on this day sealed to his parents John Thoreau and Cynthia Thoreau (the “reasoning” process evidently being that unless such a ceremony were at least retroactively accomplished, Henry’s parents couldn’t be in Heaven to await with him any Mormons who happened to be descendants of the Thoreau family of Concord, to be reunited with them).

March 8: As part of a genealogical obsession characteristic of [Mormons](#) (members of the Church of Jesus Christ of the Latter-Day Saints) dating to 1841 –that obsession being to force famous dead white people to have been saved and sent to Heaven to fulfil the fantasies of their putative Mormon descendants– [Henry David Thoreau](#) was on this day sealed as having had a wife, unhelpfully designated as “Mrs. Henry David Thoreau” (the “reasoning” process evidently being that unless during his natural life he had had a wife, he couldn’t have had any legitimate descendants, and if he hadn’t had any legitimate descendants, none of these could have been Mormons to go to Heaven and be reunited there with him).

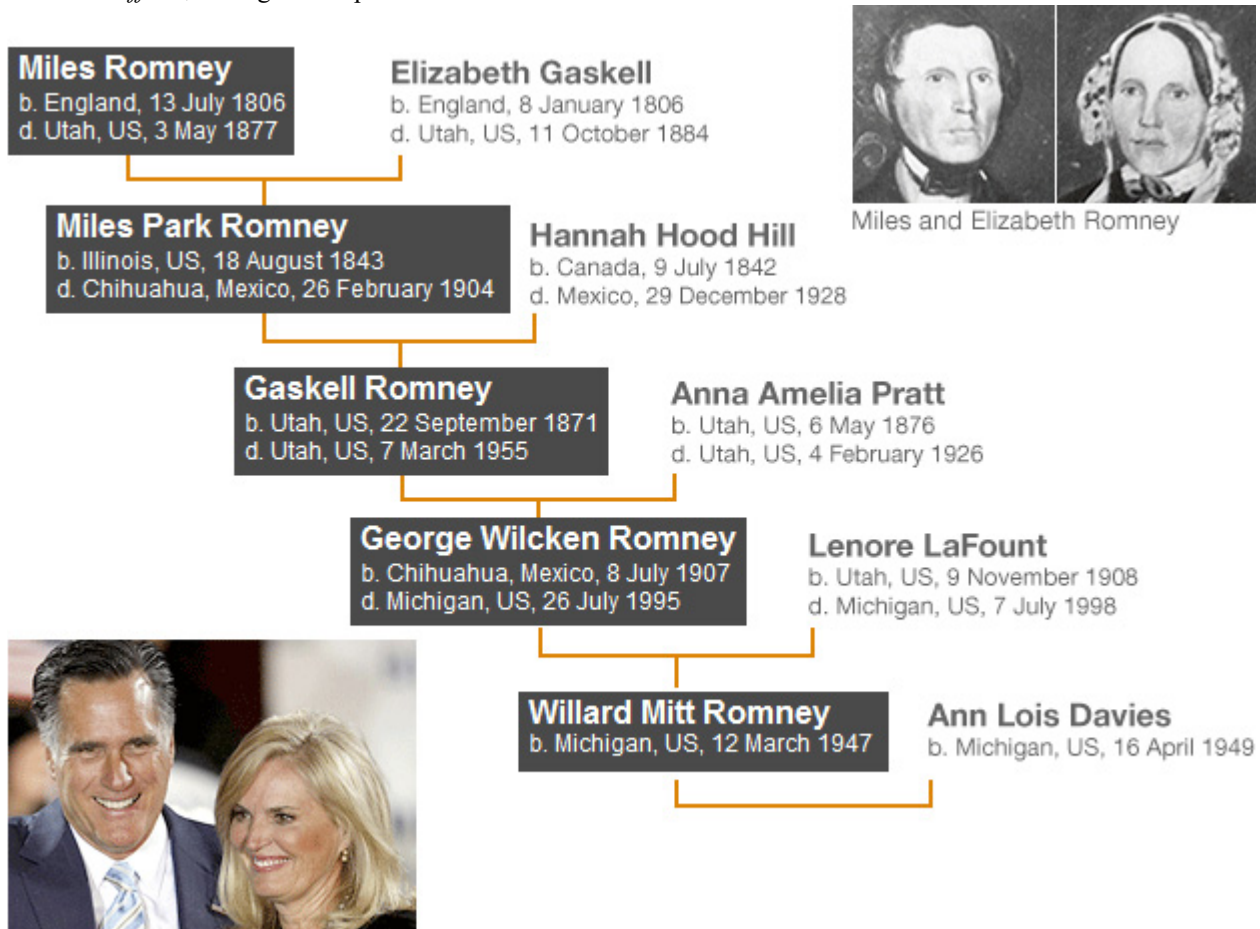


February: [Joseph Smith, Jr.](#) initiated the Nauvoo Legion, which would become the largest militia in the U.S.A.

JOSEPH SMITH

BRIGHAM YOUNG

February 6, Saturday: In Liverpool, England, the emigrating Romney family of English Mormons met [Brigham Young](#), and Miles Romney was selected as counsellor to the president of the Mormon contingent aboard the *Sheffield*, sailing for the port of New Orleans.



April: [Joseph Smith, Jr.](#) was secretly sealed to Louisa Beaman, usually listed as his initial plural wife. Over the following 3 years he would in secret “get married with” at least 33 additional women. John C. Bennett joined Mormonism, and was appointed an Assistant President of the Church, and mayor of Nauvoo. In the coming months various charges of immorality would be raised against him, and his defense would be that he was adhering to the teachings of [Smith](#) in regard to polygamy.

April 5, Monday: [Joseph Smith, Jr.](#), husband of Emma Hale Smith, possibly “married” with the pregnant Clarissa Reed Hancock, became “married” also with Louisa Beaman.

[Henry Thoreau](#) wrote in his journal:



April 5th, 1841: This long series of desultory mornings does not tarnish the brightness of the prospective days. Surely faith is not dead. Wood — water — earth — air — are essentially what they were — only society has degenerated— This lament for a golden age is only a lament for golden men.

I only ask a clean seat. I will build my lodge on the southern slope of some hill, and take there the life the gods send me— Will it not be employment enough to accept all that is yielded me between sun & sun?— Even the fox digs his own burrow— If my jacket and trowsers — my boots and shoes are fit to worship God in — they will do. Won't they, Deacon Spaulding?

JOSEPH SMITH

BRIGHAM YOUNG

WALDEN: Wherever I sat, there I might live, and the landscape radiated from me accordingly. What is a house but a *sedes*, a seat? -better if a country seat.

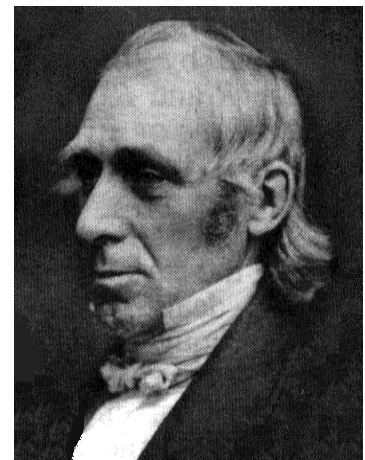
June: [Joseph Smith, Jr.](#), husband of Emma Hale Smith, possibly “married” also with Clarissa Reed Hancock and Louisa Beaman, became “married” with Mary Elizabeth Rollins (according to her claim).

On some Thursday afternoon in this month [Henry Thoreau](#) received a note from [Waldo Emerson](#):

*My dear Henry
We have here G. P. Bradford, R. Bartlett, Lippitt C S
Wheeler & Mr Alcott. Will you not come down & spend an
hour?
Yours,
R.W.E.
Thursday. P.*



Stearns Wheeler



Bronson Alcott

- GEORGE PARTRIDGE BRADFORD
- ROBERT BARTLETT
- GEORGE WARREN LIPPITT
- CHARLES STEARNS WHEELER

October 27, Wednesday: [Joseph Smith, Jr.](#) became secretly “married” with Zina Diantha Huntington Jacobs. Elder Dimick B. Huntington officiated at the sealing.



JOSEPH SMITH

BRIGHAM YOUNG

December 11, Saturday: At Smith's Store in Nauvoo, Illinois, [Joseph Smith, Jr.](#) "got married with" Prescendia Lathrop Huntington.

Having spent five years in the Berlin "metropolis of intellectuals," Karl Marx had returned to Bonn with the intent to habitate there. At that time, Frederick William IV having declared his admiration for the concept of a "loyal opposition," the vogue notion in Prussia was "New Era" and various political personages were attempting to organize such. When the Rheinische Zeitung was founded at Cologne, for instance, Marx used it to publish a series of articles critical of the deliberations of the Rhine Province Assembly. However, on this day Friedrich Engels was doing nothing more than apolitically and innocently enjoying the Alps:

Gradually the gorge widens, however, the rushing cataracts become rarer, the bed of the Rhine, which often had to push its way through defiles measured only in inches, expands, the steep walls become more sloping and recede farther back, a green valley opens and Andeer, a little village known to the people of Graubünden and the Veltlin valley as a spa, lies in the centre of this first terrace of the Splilgen. The vegetation here is much more sparse, which is all the more striking as neither leaves nor grass were to be seen from Thusis until here and only fir-trees were able to cling to the steep cliffs. But even so it was comforting to the eye to see a valley green with meadows, a bushy slope, after all the gloomy, grey-brown granite walls. Directly after Andeer we ascended a steep slope up which the road snaked in a thousand convolutions. I left these to the coach and scrambled up the scree, through bushes and densely tangled creepers, to the point where the road turned towards the other side of the mountain. There the green valley lay deep below me, threaded by the Rhine, whose thunder again came echoing across to me. One more glance down in greeting and then onward. The road led me between sloping rocks, high as the sky, into a hollow, again into the most forsaken loneliness in the world. I leant against the parapet and looked down into the Rhine, which formed a pool under dark-leaved trees. The still, green surface over which the boughs bent hiding secret little corners everywhere with their foliage, the mossy walls of rock, the sunbeams which penetrated here and there – all held a peculiar magic. The murmur of the quietened river sounded almost intelligible, like the talking of those beautiful swan maidens who come flying over the mountains from afar to strip off their swan's plumage in a secluded secret spot and bathe in the snow-cold wave under the green branches. In between the thunder of the cataracts rang out like the angry voice of the river spirit berating them for their lack of circumspection, for they know they must follow the man who robs them of their swan's plumage and a whole stage-coach full of maiden-oglers is already arriving, and in an case it is not becoming for females to bathe near the open highway, even if they are romantic swan maidens. But the beautiful nymphs laugh at the anxious old man for they know, of course, that no one sees them except he to whom the dreaming life of nature has been revealed, and that he will do them no harm.

Every moment it was becoming cooler between the mountains; about noon, after some climbing, I found the first snow, and suddenly, heated as I was from rapid climbing and running in the burning sun, I felt a marked chill in the air. This was the temperature of the second terrace in this pass on which the village of Splügen is situated, the last place where German is spoken, between high mountains against whose green walls the dark-brown

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

chalets stand out. The midday meal was taken in a house which was arranged completely in Italian style and had only stone floors and thick stone walls even in the upper storeys; then the journey was continued up an almost vertical rock face. In a wooded gorge among the last trees which I saw on this side of the Alps, lay an avalanche, a broad river of snow which had rolled down from the steeper walls. It was not long before desolate gorges began where the mountain torrents thunder under a firm, vaulted cover of snow and the naked rocks are barely covered with patches of moss. The snow lay thicker and spread further. Right at the top a path had been cut out for the road on either side of which the snow was three or even four times as high as a man. I dug steps into the snow wall with my heels and clambered up. A broad, snow-white valley lay before me in the middle of which rose a grey roof, the Austrian customs-house, the first building on the Italian side of the Alps. The inspection of our luggage at this house, during which I successfully concealed my *Varinas* [tobacco] from the eyes of the frontier guards, gave me leisure to look around a little. On all sides bare, grey layers of rock, their summits covered with snow, a valley in which not a blade of grass was to be seen for snow, much less a bush or a tree, in short, a dreadful, forsaken desert above which Italian and German winds meet and continually drive grey clouds towards each other, a solitude more terrible than the Sahara and more prosaic than the Lüneburger Heide, a region where it snows for nine months and rains for three months year in, year out – that was my first sight of Italy. But then we descended rapidly, the snow disappeared, and where the white winter cover had barely melted yesterday, yellow and blue crocuses were already coming up today, the grass began to grow green, bushes appeared again, then trees with white waterfalls tumbling down between them, and the foaming Liro flowed far below in a valley full of violet shadows, gleaming snowy white through dark chestnut avenues; the air grew warmer and warmer although the sun was already sinking behind the mountains, and in Campo Dolcino we were already among real Italians, if not in real Italy. The inhabitants of the little village crowded around our coach and chattered in their rough nasal Lombardic dialect about the horses, the vehicle and the travellers; all true Italian faces, their vigorous expression heightened by thick black hair and beard. We went on quickly, down the Liro, between meadows and woods, through innumerable huge granite blocks hurled down from the Alpine peaks who knows when, whose sharp black jags and edges looked strange against the light-green background of the meadows. A row of beautiful villages, leaning against the rocks, with their slender, snow-white church towers in particular S. Maria di Galivaggio, pass before our eyes; at last the valley opens up and in a bend rises the tower of Chiavenna or in German Kliwen, one of the chief towns in the Veltlin valley. Chiavenna is a completely Italian town with tall houses and narrow streets where one hears passionate Lombardic outbursts everywhere: *fiocul d'ona putana, porco della Madonna*, etc. While an Italian supper and Veltliner wine claimed our attention here, the sun was sinking behind the Alps of Rhäticon; an Austrian coach with an Italian *condottiere* and an escorting carabinieri picked us up and we set off for Lake Como. The moon stood full and clear in the dark-blue sky where here and there a star began to shine. The sunset flamed high, gilding the



JOSEPH SMITH

BRIGHAM YOUNG

mountain peaks, and a magnificent southern night drew on. So I continued through the green vineyard country, the vines climbing over arbours and into the tops of mulberry trees; the warm air of Italy breathed upon me ever more mildly, the magic of a land never known but long dreamed of sent a sweet thrill through me, and beholding in spirit the glories my eye was to see, I fell blissfully asleep.



JOSEPH SMITH

BRIGHAM YOUNG

1842

The Reverend Elijah Abel, a high [Mormon](#) elder in trouble because of a conflict over doctrine, moved to Cincinnati, but was there restricted to preaching “to the coloured population.”

[Joseph Smith, Jr.](#) published his BOOK OF ABRAHAM in the newspaper [Times and Seasons](#). Also, an account of his 1820 vision was for the first time published. During this year and the following two years he, John Taylor, and other Mormon male elders would be printing denials of polygamy in their newspaper even while they practiced it.

Professor Jonathan Baldwin Turner, in his MORMONISM IN ALL AGES: OR THE RISE, PROGRESS, AND CAUSES OF MORMONISM; WITH THE BIOGRAPHY OF ITS AUTHOR AND FOUNDER, JOSEPH SMITH, JUNIOR, on its pages 94-95, considers that Smith is to be subsumed into the same category (religious prestidigitator) with [Richard Brothers](#) and [Joanna Southcott](#):

In 1792, Joanna Southcote, a servant maid of Exeter, England, assumed the character of a prophetess, and pretended that she was the woman of the wilderness, and could give the seal of eternal life to her followers. Like Smith & Co., she uttered dreadful prophetic denunciations upon her opposers and the unbelieving nations, and predicted the speedy approach of her millennium. Of course her thousands of followers found all her predictions fulfilled. In the last year of her life she secluded herself from the world, and especially from the society of the other sex, and gave out that she was with child of the Holy Ghost, and that she should give birth to the Shiloh promised to Jacob before the end of the harvest, which would be the second coming of Christ. Harvest, however, came and went, but no Shiloh appeared. She died on the 27th of the following December. Her disciples refused to bury her. They waited four days for her resurrection and the birth of the Shiloh, until she began to rot. They then consented, with much reluctance, to a post-mortem examination, which fully refuted their belief. Her disciples then, with still greater reluctance, buried her body, but not their faith either in her or the promised Shiloh. On the contrary, they continue to flatter themselves that she will yet, in some way, reappear, and that with her will come their long expected Shiloh, and their Mormon gathering and millennium of Mormon glory.

In the same year, 1792, Richard Brothers published a book of prophecies and visions, and an account of his daily intercourse with God in London. Among his followers was a member of the British parliament, a profound scholar, and one of the most learned men of his time. He made a speech in the house of Commons declaring his full belief in one of the greatest absurdities ever presented to the British populace.

MORMONISM

MILLENNIALISM



JOSEPH SMITH

BRIGHAM YOUNG

January 6, Thursday: [Joseph Smith, Jr.](#) “got married with” Agnes Moulton Coolbrith, widow of his brother Don Carlos Smith.

[Clarence Rivers King](#) was born in [Newport, Rhode Island](#) to James Rivers King, a [China](#) trader, and Florence Little King. This socially prominent family traced its ancestry accurately or inaccurately to 3 of the signers of the Magna Carta, but Clarence would eventually come to lead a double life, at most times and places acknowledging himself as a white man but –upon his marriage to a young black woman from Georgia, [Ada Copeland](#), and the production of five children of mixed race– while with his family presenting himself as a light-skinned Pullman porter named “James Todd” — revealing his family origins and true name, even to his wife, only on his deathbed. Mrs. Todd, or Mrs. King, born just at the end of the Civil War, would at the point of her death on April 14, 1964 be able to lay claim not only to having been the wife of a white man who had pretended to be a black man, but also to being one of the last of the former American slaves.¹⁶

Outbreaks had been continuous throughout [Afghanistan](#), and the British had begun to discuss terms for their withdrawal with Dust Mohammad’s son Akbar Khan, but then the British political agent, Sir William Hay Macnaghten, had been killed during a parlay. On this day some 4,500 British and [Indian](#) troops, with 12,000 camp followers, attempted a march out of Kabul, only to be swarmed by bands of Afghans. Left without their protection, Shah Shoja was immediately killed. (This may have generated the newspaper headline mentioned in Melville’s *MOBY-DICK; OR, THE WHALE*.)

16. Refer to Martha A. Sandweiss’s 2009 [Passing Strange: A Gilded Age Tale of Love and Deception Across the Color Line](#) (Penguin Press).



JOSEPH SMITH

BRIGHAM YOUNG

MOBY-DICK: Finally, I always go to sea as a sailor, because of the wholesome exercise and pure air of the fore-castle deck. For as in this world, head winds are far more prevalent than winds from astern (that is, if you never violate the Pythagorean maxim), so for the most part the Commodore on the quarter-deck gets his atmosphere at second hand from the sailors on the fore-castle. He thinks he breathes it first; but not so. In much the same way do the commonalty lead their leaders in many other things, at the same time that the leaders little suspect it. But wherefore it was that after having repeatedly smelt the sea as a merchant sailor, I should now take it into my head to go on a whaling voyage; this the invisible police officer of the Fates, who has the constant surveillance of me, and secretly dogs me, and influences me in some unaccountable way – he can better answer than any one else. And, doubtless, my going on this whaling voyage, formed part of the grand programme of Providence that was drawn up a long time ago. It came in as a sort of brief interlude and solo between more extensive performances. I take it that this part of the bill must have run something like this:

“Grand Contested Election for the Presidency of the United States”

“Whaling Voyage by one Ishmael”

“BLOODY BATTLE IN AFGHANISTAN”

Though I cannot tell why it was exactly that those stage managers, the Fates, put me down for this shabby part of a whaling voyage, when others were set down for magnificent parts in high tragedies, and short and easy parts in genteel comedies, and jolly parts in farces – though I cannot tell why this was exactly; yet, now that I recall all the circumstances, I think I can see a little into the springs and motives which being cunningly presented to me under various disguises, induced me to set about [Page 6] performing the part I did, besides cajoling me into the delusion that it was a choice resulting from my own unbiased freewill and discriminating judgment.

January 17, Monday: The 1st [Orestes Augustus Brownson](#) lecture in the series of four sponsored by the brothers of [Isaac Hecker](#) on the topic “Civilization and Human Progress,” in [New-York](#).

[Joseph Smith, Jr.](#) “got married with” Mary Elizabeth Rollins.

February: [Brigham Young](#) “sealed” [Joseph Smith, Jr.](#) with Mary Elizabeth Rollins while Mary was 8 months pregnant with Joseph’s child (this “sealing” was secret; Mary would continue to reside with her husband Adam Lightner and when she would give birth, Joseph’s infant would be named George Algernon Lightner).

JOSEPH SMITH

BRIGHAM YOUNG

February 8, Tuesday: [Joseph Smith, Jr.](#) “got married with” Sylvia Sessions (later in this year Joseph would “get married with” Desdemona Wadsworth Fullmer as well).


On this day and the following one [Frederick Douglass](#) would speak before the Essex County Anti-Slavery Society in the Methodist meetinghouse of Andover, Massachusetts.



JOSEPH SMITH

BRIGHAM YOUNG

March 1, Tuesday: The US Supreme Court ruled in *Prigg v. Pennsylvania* that the owner of a fugitive slave may recover him under the Fugitive Slave Act of 1793. A fugitive mother and her children were remanded to their owner. The court was overturning an 1826 Pennsylvania law that had made kidnapping a slave a felony in that state, by pointing out that an owner cannot be stopped from recovering a slave — but along the way, also, it mentioned that state authorities really were not under obligation to come to the assistance of a slaveholder. The [Mormon](#) prophet [Joseph Smith](#) wrote to a Chicago newspaperman, John Wentworth, describing the revelation he had received in New England in the spring of 1820:



I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.... We believe the BIBLE to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

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

March 9, Wednesday: [Waldo Emerson](#) lectured in New-York. This was the 4th lecture of the series: "[THE TRANSCENDENTALIST](#)".

[Joseph Smith, Jr.](#) "got married with" Patty Bartlett Sessions.

March 15, Tuesday: [Joseph Smith, Jr.](#) became a Freemason.

Ancient, Free and Accepted Masons



JOSEPH SMITH

BRIGHAM YOUNG

March 20, Sunday: In the grove on the west side of the Mormon temple at Nauvoo, Illinois, [Joseph Smith, Jr.](#) discoursed upon baptism in the presence of the corpse of a boy who had been “freed a little sooner from this miserable, wicked world” and announced that at 2PM in the river near his house he would be attending to the ordinance of baptism.

CONSIDER THE SERMON



March 20. Sunday: My friend is cold and reserved because his love for me is waxing and not waning. These are the early processes; the particles are just beginning to shoot in crystals. If the mountains came to me, I should no longer go to the mountains. So soon as that consummation takes place which I wish, it will be past. Shall I not have a friend in reserve? Heaven is to come. I hope this is not it.

Words should pass between friends as the lightning passes from cloud to cloud. I don't know how much I assist in the economy of nature when I declare a fact. Is it not an important part in the history of the flower that I tell my friend where I found it? We do [not] wish friends to feed and clothe our bodies, — neighbors are kind enough for that, — but to do the like offices to ourselves. We wish to spread and publish ourselves, as the sun spreads its rays; and we toss the new thought to the friend, and thus it is dispersed. Friends are those twain who feel their interests to be one. Each knows that the other might as well have said what he said. All beauty, all music, all delight springs from apparent dualism but real unity. My friend is my real brother. I see his nature groping yonder like my own. Does there go one whom I know? then I go there.

The field where friends have met is consecrated forever. Man seeks friendship out of the desire to realize a home here. As the Indian thinks he receives into himself the courage and strength of his conquered enemy, so we add to ourselves all the character and heart of our friends. He is my creation. I can do what I will with him. There is no possibility of being thwarted; the friend is like wax in the rays that fall from our own hearts.

The friend does not take my word for anything, but he takes me. He trusts me as I trust myself. We only need be as true to others as we are to ourselves, that there may be ground enough for friendship. In the beginnings of friendship, — for it does not grow, — we realize such love and justice as are attributed to God.

Very few are they from whom we derive any information. The most only announce and tell tales, but the friend *in-forms*.

What is all nature and human life at this moment, what the scenery and vicinity of a human soul, but the song of an early sparrow from yonder fences, and the cackling hens in the barn? So for one while my destiny loiters within ear-shot of these sounds. The great busy Dame Nature is concerned to know how many eggs her hens lay. The Soul, the proprietor of the world, has an interest in the stacking of hay, the foddering of cattle, and the draining of peat meadows. Away in Scythia, away in India, they make butter and cheese for its larder. I wish that in some page of the Testament there were something like [Charlemagne's](#) egg account. Was not Christ interested in the setting hens of Palestine?

Nature is very ample and roomy. She has left us plenty of space to move in. As far as I can see from this window, how little life in the landscape! The few birds that flit past do not crowd; they do not fill the valley. The traveller on the highway has no fellow-traveller for miles before or behind him. Nature was generous and not niggardly, certainly.

How simple is the natural connection of events. We complain greatly of the want of flow and sequence in books, but if the journalist only move himself from Boston to New York, and speak as before, there is link enough. And so there would be, if he were as careless of connection and order when he stayed at home, and let the incessant progress which his life makes be the apology for abruptness. Do I not travel as far away from my old resorts, though I stay here at home, as though I were on board the steamboat? Is not my life riveted together? Has not it sequence? Do not my breathings follow each other naturally?

April: [Joseph Smith, Jr.](#) “got married with” Nancy Marinda Hyde (during April 1832 he had been tarred and feathered for supposedly seducing her at age 16 while staying with her family).

JOSEPH SMITH

BRIGHAM YOUNG

April 10, Sunday: [Frederick Douglass](#) spoke in Bellingham, Massachusetts.



When [Joseph Smith, Jr.](#) put his moves on Nancy Rigdon, she repulsed him.

[Waldo Emerson](#) assigned [Henry Thoreau](#) to review, for THE DIAL, a series of scientific surveys he had picked up in New-York, of the fauna and flora of Massachusetts — a series that happened to consider these life forms primarily as “resources,” for their exploitability. It would be up to Henry to supply a soul-corrective, a rebuke to the spread-poison-and-kill-em-all [Entomology](#) with which we are so familiar:



“Entomology extends the limits of being in a new direction, so that I walk in nature with a sense of greater space and freedom. It suggests besides, that the universe is not rough-hewn, but perfect in its details. Nature will bear the closest inspection; she invites us to lay our eye level with the smallest leaf, and take an insect view of its plain. She has no interstices; every part is full of life. I explore, too, with pleasure, the sources of the myriad sounds which crowd the summer noon, and which seem the very grain and stuff of which eternity is made. Who does not remember the shrill roll-call of the harvest fly? There were ears for these sounds in Greece long ago, as Anacreon’s ode will show”



ANACREON

– [Henry David Thoreau](#)
 “Natural History of Massachusetts”
 July 1842 issue of [The Dial](#)¹⁷

17. Franklin Benjamin Sanborn reported that “one of Harvard College’s natural historians” (we may presume this to have been Dr. Thaddeus William Harris, Thoreau’s teacher in natural science in his senior year) had remarked to Bronson Alcott that “if Emerson had not spoiled him, Thoreau would have made a good entomologist.”



JOSEPH SMITH

BRIGHAM YOUNG

April 11, Monday: [Frederick Douglass](#) spoke in Franklin, Massachusetts.

[Joseph Smith, Jr.](#) wrote Nancy Rigdon in an attempt to explain his randy conduct of the previous day. Ethics of course depends on the situation and the terrain and upon who is doing what to whom, and in fact God had personally inspired him to put his moves on her. Don't fight it, it's bigger than both of us: "That which is wrong under one circumstance, may be, and often is, right under another. ... Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. ...even things which might be considered abominable to all who understand the order of heaven only in part, but which in reality were right because God gave and sanctioned by special revelation."

May: [Joseph Smith, Jr.](#) "got married with" Elizabeth Davis.

May 4, Wednesday: [Frederick Douglass](#) spoke in Charlton, Massachusetts.

[Joseph Smith, Jr.](#) introduced the "temple endowment," privately initiating James Adams, Heber C. Kimball, William Law, William Marks, George Miller, Willard Richards, Hyrum Smith, Newel K. Whitney, and [Brigham Young](#) into the "ancient order of things." (women would not be included until September 1843). Willard Richards would describe the day thus:

4 Wednesday, May 4. - I spent the day in the upper part of [Joseph's Red Brick] Store (IE.) in the private office [of the Prophet Joseph Smith] (so called, because in that room [he] keeps [his] sacred writings, translate[s] ancient records, and receive[s] revelations) and [also] in [the] general business office, or Lodge room (IE) where the Masonic fraternity met occasionally for want of a better place), in council with Gen James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, & Geo. Miller, ... Wm Marks, Wm Law & Pr[i]ests Brigham Young Heber C. Kimball. [With these brethren, I was] instruct[ed] by the Prophet Joseph Smith] in the principles and order of the priesthood, [and from him received my] washings & anointings, & endowments, and the communications of keys, pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedec Priesthood, setting forth the order pertaining to the Ancient of days & all those plans & principles by which any one is enabled to secure the fulness of those blessings which has been prepared for the church of the firstborn, and come up into and abide in the presence of God the Eloheim in the eternal worlds. [Joseph Smith] in this council instituted the Ancient order of things for the first time in these last days. And the communications I [received in] this Council were of things spiritual, and [are] to be received only by the spiritual minded: and there was nothing made known to [us by the Prophet] but [what] will be made known to all Saints, of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints: therefore let the Saints be diligent in building the temple and all houses which they have been or shall hereafter be commanded of god to build, and wait their time with patience, in all meekness and faith, & perserverance unto the end. knowing assuredly that all these things referred to in this council are always governed by the principles of Revelation.

JOSEPH SMITH

BRIGHAM YOUNG

May 6, Friday: [Frederick Douglass](#) spoke in Southbridge, Massachusetts.



George G. Pratt was born to Lucy Jenkins Alley Pratt and the [Reverend Enoch Pratt](#).

An attempt was made on the life of [Lilburn W. Boggs](#), the man who had while governor of Missouri issued [Executive Order 44](#) for the extermination of the [Mormons](#). Fired upon through a window while reading the newspaper in his study, he sustained two large buckshot balls to the skull, one to the neck, and one to the throat (which he swallowed). Orrin Porter Rockwell, former [Danite](#) and later a member of the Council of Fifty, was suspected.

Having arranged for his brother Junius Alcott to stay at Dove Cottage with [Abba Alcott](#) and their daughters in his absence, [Bronson Alcott](#) left [Concord](#) at noon, bound for Boston Harbor to embark there for England aboard the *Rosalind*.

THE ALCOTT FAMILY



May 19, Thursday: [Joseph Smith, Jr.](#) became the Mayor of Nauvoo.



JOSEPH SMITH

BRIGHAM YOUNG

June 14, Tuesday: [Brigham Young](#) “got married with” a divorced Mormon, Lucy Ann “Luca” Decker Seeley, as his initial plural wife, in a ceremony officiated over in Nauvoo, Illinois by [Joseph Smith, Jr.](#)

Summer: John C. Bennett published THE HISTORY OF THE SAINTS, an exposé of [Mormon](#) polygamy, and was excommunicated for having broadcast such ridiculous defamatory untruths.

June 14, Tuesday: [Brigham Young](#) “got married with” a divorced Mormon, Lucy Ann “Luca” Decker Seeley, as his initial plural wife, in a ceremony officiated over in Nauvoo, Illinois by [Joseph Smith, Jr.](#)

June 29, Wednesday: [Joseph Smith, Jr.](#) “got married with” Eliza R. Snow in a ceremony officiated over in Nauvoo, Illinois by [Brigham Young](#).

July 2, Saturday: The Mormon newspaper [The Wasp](#) published a [phrenological](#) chart of its leader [Joseph Smith, Jr.](#), pointing out his skull bump of “Amativeness-11, L[arge]. Extreme susceptibility; passionately fond of the company of the other sex.”

July 15, Friday: In Nauvoo, Illinois, a suicide note left by Orson Pratt was discovered and there was a frantic search. When he was found still alive he explained his despondence: according to his wife Sarah Pratt the maximum leader of their religion, the prophet [Joseph Smith, Jr.](#), had made a move to get in her pants.

July 22, Friday: In Nauvoo, Illinois, the news that the prophet [Joseph Smith, Jr.](#) had attempted to seduce Mrs. Sarah Pratt created outrage, absolute outrage — a public resolution was offered in defense of the founder’s virtue (Mr. Pratt voted against this resolution).

While on his way back home on July 22d, after parting from his walking companion, [Henry Thoreau](#) passed the sites on the Nashua and the North Nashua streams of Lancaster (now part of Leominster State Forest) at which the events of the captivity of [Mistress Mary Rowlandson](#) had occurred.

Near Harvard, the finest “prospect” is from Prospect Hill Road, also the site of Fruitlands Museums, a National Historic Landmark. In 1843 Bronson Alcott founded a utopian community here, but it failed after a few months. Today the Fruitlands site has several collections devoted to early America: paintings, Indian artifacts (and Thoreau’s arrowheads), Shaker furnishings, the history of Transcendentalism. Ending their day’s hike at Harvard, Thoreau and Fuller had walked thirty-one miles. They may have stayed at the Shaker community near Harvard, where guests were lodged free.

On the following day, Thoreau probably stopped for lunch in Acton, the midpoint of his fourteen-mile walk to Concord. Although the journey ended with him going his solitary way, echoing his early reference to Wachusett, the closing images were of hospitality. The traveler returned to his lowlands, even as the sun climbed toward the heights he had briefly shared.



JOSEPH SMITH

BRIGHAM YOUNG

July 27, Wednesday: [Joseph Smith, Jr.](#) achieved at Nauvoo, Illinois, prior to his “sealing” with 17-year-old Sarah Ann Whitney, an insight into the nature of holy matrimony—that immortality and eternal life and the glorification of Jesus Christ **require** plural marriage—that it’s not just a good idea it’s the law (her father Newel K. Whitney officiated at the ceremony).

August: [Joseph Smith, Jr.](#) “got married with” Martha McBride and with Ruth Vose Sayers as well.

[Margaret Fuller](#) suggested to [Nathaniel Hawthorne](#) and Mrs. [Sophia Peabody Hawthorne](#) that her sister [Mrs. Ellen Fuller Channing](#) and husband [Mr. Ellery Channing II](#) be allowed to board at the Old Manse in [Concord](#)— but by letter this proposition was declined. However, [Henry Thoreau](#) was able to secure for the newlyweds the little red farmhouse next to [Waldo Emerson](#)’s garden, on the Cambridge Turnpike, at a rent of \$55.⁰⁰ (\$5.⁰⁰ more per year than the rental cost of The Manse because its antique rooms were undesirably tiny, and because it was so costly to heat during the winter). Margaret and Ellery stayed with the Emersons for several weeks and when they departed [Emerson](#) was the editor of [THE DIAL](#).

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

August 8, Monday: [Pierre Jean Édouard Desor](#) was among those in a guided party, on the 1st-ever ascent of Lauteraarhorn.



On this day and the following one, [Frederick Douglass](#) spoke before the Bristol County Anti-Slavery Society in [New Bedford](#).

On the day that [Joseph Smith, Jr.](#) was arrested as a suspected accomplice in the attempted murder of Lilburn W. Boggs, former governor of Missouri, by Orrin Porter Rockwell, former [Danite](#) and later a member of the [Mormon](#) Council of Fifty, the founder achieved his insight into secret sacred underwear that had had “oil poured on them, and then a mark or hole cut in the breasts of their shirts ... to keep the Destroying Angel from them and their families” (when released from that arrest by the Nauvoo Municipal Court, Smith would travel into Iowa and go into hiding).

Secretary of State [Daniel Webster](#) wrote eloquently to Lord Ashburton:

Mr. Webster to Lord Ashburton.

Department of State, Washington, August 8, 1842.

My Lord,—We have had several conversations on the subject of impressment, but I do not understand that your Lordship has instructions from your government to negotiate upon it, nor does



JOSEPH SMITH

BRIGHAM YOUNG

the government of the United States see any utility in opening such negotiation, unless the British government is prepared to renounce the practice in all future wars.

No cause has produced to so great an extent, and for so long a period, disturbing and irritating influences on the political relations of the United States and England, as the impressment of seamen by British cruisers from American merchant-vessels. From the commencement of the French Revolution to the breaking out of the war between the two countries in 1812, hardly a year elapsed without loud complaint and earnest remonstrance. A deep feeling of opposition to the right claimed, and to the practice exercised under it, and not unfrequently exercised without the least regard to what justice and humanity would have dictated, even if the right itself had been admitted, took possession of the public mind of America, and this feeling, it is well known, co-operated most powerfully with other causes to produce the state of hostilities which ensued.

At different periods, both before and since the war, negotiations have taken place between the two governments, with the hope of finding some means of quieting these complaints. At some times, the effectual abolition of the practice has been requested and treated of; at other times, its temporary suspension; and at other times, again, the limitation of its exercise, and some security against its enormous abuses.

A common destiny has attended these efforts; they have all failed. The question stands at this moment where it stood fifty years ago. The nearest approach to a settlement was a convention proposed in 1803, and which had come to the point of signature, when it was broken off in consequence of the British government insisting that the **narrow seas** should be expressly excepted out of the sphere over which the contemplated stipulation against impressment should extend. The American Minister, Mr. King, regarded this exception as quite inadmissible, and chose rather to abandon the negotiation than to acquiesce in the doctrine which it proposed to establish.

England asserts the right of impressing British subjects, in time of war, out of neutral merchant-vessels, and of deciding by her visiting officers who, among the crews of such merchant-vessels, are British subjects. She asserts this as a legal exercise of the prerogative of the crown; which prerogative is alleged to be founded on the English law of the perpetual and indissoluble allegiance of the subject, and his obligation under all circumstances, and for his whole life, to render military service to the crown whenever required.

This statement, made in the words of eminent British jurists, shows at once that the English claim is far broader than the basis or platform on which it is raised. The law relied on is English law; the obligations insisted on are obligations existing between the crown of England and its subjects. This law and these obligations, it is admitted, may be such as England may choose they shall be. But then they must be confined to the parties. Impressment of seamen out of and beyond English territory, and from on board the ships of other nations, is an interference with the rights of other nations; is further, therefore, than English prerogative can legally extend; and is nothing but an attempt to enforce the peculiar law of England beyond the dominions and jurisdiction of the crown. The claim asserts an extra-territorial authority for the law of British



JOSEPH SMITH

BRIGHAM YOUNG

prerogative, and assumes to exercise this extra-territorial authority, to the manifest injury and annoyance of the citizens and subjects of other states, on board their own vessels, on the high seas.

Every merchant-vessel on the seas is rightfully considered as part of the territory of the country to which it belongs. The entry, therefore, into such vessel, being neutral, by a belligerent, is an act of force, and is, **prima facie**, a wrong, a trespass, which can be justified only when done for some purpose allowed to form a sufficient justification by the law of nations. But a British cruiser enters an American merchant-vessel in order to take therefrom supposed British subjects; offering no justification, therefore, under the law of nations, but claiming the right under the law of England respecting the king's prerogative. This cannot be defended. English soil, English territory, English jurisdiction, is the appropriate sphere for the operation of English law. The ocean is the sphere of the law of nations; and any merchant-vessel on the seas is by that law under the protection of the laws of her own nation, and may claim immunity, unless in cases in which that law allows her to be entered or visited.

If this notion of perpetual allegiance, and the consequent power of the prerogative, was the law of the world; if it formed part of the conventional code of nations, and was usually practised, like the right of visiting neutral ships, for the purpose of discovering and seizing enemy's property, then impressment might be defended as a common right, and there would be no remedy for the evil till the national code should be altered. But this is by no means the case. There is no such principle incorporated into the code of nations. The doctrine stands only as English law, not as a national law; and English law cannot be of force beyond English dominion. Whatever duties or relations that law creates between the sovereign and his subjects can be enforced and maintained only within the realm, or proper possessions or territory of the sovereign. There may be quite as just a prerogative right to the property of subjects as to their personal services, in an exigency of the state; but no government thinks of controlling by its own laws property of its subjects situated abroad; much less does any government think of entering the territory of another power for the purpose of seizing such property and applying it to its own uses. As laws, the prerogatives of the crown of England have no obligation on persons or property domiciled or situated abroad.

"When, therefore," says an authority not unknown or unregarded on either side of the Atlantic, "we speak of the right of a state to bind its own native subjects everywhere, we speak only of its own claim and exercise of sovereignty over them when they return within its own territorial jurisdiction, and not of its right to compel or require obedience to such laws, on the part of other nations, within their own territorial sovereignty. On the contrary, every nation has an exclusive right to regulate persons and things within its own territory, according to its sovereign will and public polity."

The good sense of these principles, their remarkable pertinency to the subject now under consideration, and the extraordinary consequences resulting from the British doctrine, are signally manifested by that which we see taking place every day. England acknowledges herself overburdened with population of the poorer



JOSEPH SMITH

BRIGHAM YOUNG

classes. Every instance of the emigration of persons of those classes is regarded by her as a benefit. England, therefore, encourages emigration; means are notoriously supplied to emigrants, to assist their conveyance, from public funds; and the New World, and most especially these United States, receive the many thousands of her subjects thus ejected from the bosom of their native land by the necessities of their condition. They come away from poverty and distress in over-crowded cities, to seek employment, comfort, and new homes in a country of free institutions, possessed by a kindred race, speaking their own language, and having laws and usages in many respects like those to which they have been accustomed; and a country which, upon the whole, is found to possess more attractions for persons of their character and condition than any other on the face of the globe. It is stated that, in the quarter of the year ending with June last, more than twenty-six thousand emigrants left the single port of Liverpool for the United States, being four or five times as many as left the same port within the same period for the British colonies and all other parts of the world. Of these crowds of emigrants, many arrive in our cities in circumstances of great destitution, and the charities of the country, both public and private, are severely taxed to relieve their immediate wants. In time they mingle with the new community in which they find themselves, and seek means of living. Some find employment in the cities, others go to the frontiers, to cultivate lands reclaimed from the forest; and a greater or less number of the residue, becoming in time naturalized citizens, enter into the merchant service under the flag of their adopted country.

Now, my Lord, if war should break out between England and a European power, can any thing be more unjust, any thing more irreconcilable to the general sentiments of mankind, than that England should seek out these persons, thus encouraged by her and compelled by their own condition to leave their native homes, tear them away from their new employments, their new political relations, and their domestic connections, and force them to undergo the dangers and hardships of military service for a country which has thus ceased to be their own country? Certainly, certainly, my Lord, there can be but one answer to this question. Is it not far more reasonable that England should either prevent such emigration of her subjects, or that, if she encourage and promote it, she should leave them, not to the embroilment of a double and contradictory allegiance, but to their own voluntary choice, to form such relations, political or social, as they see fit, in the country where they are to find their bread, and to the laws and institutions of which they are to look for defence and protection?

A question of such serious importance ought now to be put at rest. If the United States give shelter and protection to those whom the policy of England annually casts upon their shores,—if, by the benign influences of their government and institutions, and by the happy condition of the country, those emigrants become raised from poverty to comfort, finding it easy even to become landholders, and being allowed to partake in the enjoyment of all civil rights,—if all this may be done, (and all this is done, under the countenance and encouragement of England herself,) is it not high time that, yielding that which had its origin in feudal ideas as inconsistent with the present state



JOSEPH SMITH

BRIGHAM YOUNG

of society, and especially with the intercourse and relations subsisting between the Old World and the New, England should at length formally disclaim all right to the services of such persons, and renounce all control over their conduct?

But impressment is subject to objections of a much wider range. If it could be justified in its application to those who are declared to be its only objects, it still remains true that, in its exercise, it touches the political rights of other governments, and endangers the security of their own native subjects and citizens. The sovereignty of the state is concerned in maintaining its exclusive jurisdiction and possession over its merchant-ships on the seas, except so far as the law of nations justifies intrusion upon that possession for special purposes; and all experience has shown, that no member of a crew, wherever born, is safe against impressment when a ship is visited.

The evils and injuries resulting from the actual practice can hardly be overstated, and have ever proved themselves to be such as should lead to its relinquishment, even if it were founded in any defensible principle. The difficulty of discriminating between English subjects and American citizens has always been found to be great, even when an honest purpose of discrimination has existed. But the lieutenant of a man-of-war, having necessity for men, is apt to be a summary judge, and his decisions will be quite as significant of his own wants and his own power as of the truth and justice of the case. An extract from a letter of Mr. King, of the 13th of April, 1797, to the American Secretary of State, shows something of the enormous extent of these wrongful seizures.

"Instead of a few, and these in many instances equivocal cases, I have," says he, "since the month of July past, made application for the discharge from British men-of-war of two hundred and seventy-one seamen, who, stating themselves to be Americans, have claimed my interference. Of this number, eighty-six have been ordered by the Admiralty to be discharged, thirty-seven more have been detained as British subjects or as American volunteers, or for want of proof that they are Americans, and to my applications for the discharge of the remaining one hundred and forty-eight I have received no answer; the ships on board of which these seamen were detained having, in many instances, sailed before an examination was made in consequence of my application.

"It is certain that some of those who have applied to me are not American citizens, but the exceptions are, in my opinion, few, and the evidence, exclusive of certificates, has been such as, in most cases, to satisfy me that the applicants were real Americans, who have been forced into the British service, and who, with singular constancy, have generally persevered in refusing pay or bounty, though in some instances they have been in service more than two years."

But the injuries of impressment are by no means confined to its immediate subjects, or the individuals on whom it is practised. Vessels suffer from the weakening of their crews, and voyages are often delayed, and not unfrequently broken up, by subtraction from the number of necessary hands by impressment. And what is of still greater and more general moment, the fear of impressment has been found to create great difficulty in obtaining sailors for the American merchant service in times of



JOSEPH SMITH

BRIGHAM YOUNG

European war. Seafaring men, otherwise inclined to enter into that service, are, as experience has shown, deterred by the fear of finding themselves ere long in compulsory military service in British ships of war. Many instances have occurred, fully established by proof, in which raw seamen, natives of the United States, fresh from the fields of agriculture, entering for the first time on shipboard, have been impressed before they made the land, placed on the decks of British men-of-war, and compelled to serve for years before they could obtain their release, or revisit their country and their homes. Such instances become known, and their effect in discouraging young men from engaging in the merchant service of their country can neither be doubted nor wondered at. More than all, my Lord, the practice of impressment, whenever it has existed, has produced, not conciliation and good feeling, but resentment, exasperation, and animosity between the two great commercial countries of the world.

In the calm and quiet which have succeeded the late war, a condition so favorable for dispassionate consideration, England herself has evidently seen the harshness of impressment, even when exercised on seamen in her own merchant service, and she has adopted measures calculated, if not to renounce the power or to abolish the practice, yet at least to supersede its necessity by other means of manning the royal navy more compatible with justice and the rights of individuals, and far more conformable to the spirit and sentiments of the age.

Under these circumstances, the government of the United States has used the occasion of your Lordship's pacific mission to review this whole subject, and to bring it to your notice and that of your government. It has reflected on the past, pondered the condition of the present, and endeavored to anticipate, so far as might be in its power, the probable future; and I am now to communicate to your Lordship the result of these deliberations.

The American government, then, is prepared to say that the practice of impressing seamen from American vessels cannot hereafter be allowed to take place. That practice is founded on principles which it does not recognize, and is invariably attended by consequences so unjust, so injurious, and of such formidable magnitude, as cannot be submitted to.

In the early disputes between the two governments on this so long contested topic, the distinguished person to whose hands were first intrusted the seals of this department [Mr. Jefferson] declared, that "the simplest rule will be, that the vessel being American shall be evidence that the seamen on board are such."

Fifty years' experience, the utter failure of many negotiations, and a careful reconsideration, now had, of the whole subject, at a moment when the passions are laid, and no present interest or emergency exists to bias the judgment, have fully convinced this government that this is not only the simplest and best, but the only rule, which can be adopted and observed, consistently with the rights and honor of the United States and the security of their citizens. That rule announces, therefore, what will hereafter be the principle maintained by their government. In every regularly documented American merchant-vessel the crew who navigate it will find their protection in the flag which is over them.

JOSEPH SMITH

BRIGHAM YOUNG

This announcement is not made, my Lord, to revive useless recollections of the past, nor to stir the embers from fires which have been, in a great degree, smothered by many years of peace. Far otherwise. Its purpose is to extinguish those fires effectually, before new incidents arise to fan them into flame. The communication is in the spirit of peace, and for the sake of peace, and springs from a deep and conscientious conviction that high interests of both nations require this so long contested and controverted subject now to be finally put to rest. I persuade myself that you will do justice to this frank and sincere avowal of motives, and that you will communicate your sentiments in this respect to your government. This letter closes, my Lord, on my part, our official correspondence; and I gladly use the occasion to offer you the assurance of my high and sincere regard.
DANIEL WEBSTER.
LORD ASHBURTON, &c., &c., &c.



Monday Aug. 8th 1842.

[Gray](#) was not a poet only a lover of poetry. He cultivated poetry but the plant did not thrive. He did no doubt possess a natural vein of poetry, but this was not so rich or deep but that it was all expended upon the imagery and ornament. Enough to smooth the sound but not to guild the sense. In the Churchyard the muse was a little more prevalent with him and it will always be popular, though the machinery is bare, because it retains the atmosphere and tone of poetry. How grand are mountains — by their elevation they are placed at an infinite distance. In the morning you see the distinct form of every tree and creep happily along the dank roads like some new creation of her exuberance. The morning hour is as private as the evening— Not such privacy as the day leaves but such as the day has not prophaned.

August 23, Tuesday: The [Wasp](#), chosen gazette of the [Mormons](#), reported a raging battle between Mormons and anti-Mormons that had purportedly taken place at Nauvoo City, Illinois, during which “thirty or forty were killed or wounded”:

Great News from the Mormons: Battle No. One!!



Tuesday 23d 1842

We were soon after reminded how every man has his use — and what what one remembers another forgets — what one knows another has not thought of The man in the field could not tell us the name of the brook only that it was *the* brook — but the young man going to his work knew that it was Great Brook— Neither the farmer nor the farmer’s clock could tell us the hour but the barefoot boy knew how near it was to schooltime. In some remote village two shall grow up together helpful and sufficient to each other, and yet with information as various as if they were natives of different hemispheres. They shall not even suspect each others reserved knowledge till the stranger comes by. Truly men do not have to travel to seek knowledge — for if they stay at home — she will travel to find them. Of as much learning as a man was born to be patron — so much shall find him out

{Thirty pages missing}

In some withdrawn untraversed mead
Let me sigh upon a reed
In my place I still will stand
A pattern unto the firm land
Until revolving spheres come round



JOSEPH SMITH

BRIGHAM YOUNG

To embrace my stable ground.

Gower writes like a man of common sense and good parts who has undertaken with steady rather than high purpose to do narrative with rhyme.

With little or no invention — merely following in the track of the old fablers — he employs his leisure and his pen-craft to entertain his readers, and speak a good word for the right side.

He has no fire or rather no blaze in him though occasionally some brands end peeps out from the ashes especially in time of darkness you approach the heap — and if you extend your hands over him you experience a slight warm — more than else where— And even in fair weather you may see a slight smoke go

He narrates what Chaucer sometimes sings. With a fair understanding of the original he tells his story — and sometimes it gains a little in directness and point — or perhaps I should say in blunt plainness, in his hands.

The poet is partaker of a repose which is akin to the central law of the universe— No excitement is the mode in which he acts— He is perfectly poised, and rests as it were on the axis of the universe. He cannot but be wise and holy and brave.

There is a great significance in the fact — that we can never permit the man to cease to be a child. We say he must at any rate be a grown child.

There is a littleness in him who is made aware of antagonism. The opposition I feel reproaches me.

{Eight pages missing}

He writes to impatient readers who wish to learn the facts

He might have been a teamster and written his rhymes on his wagon seat, he speaks with bar-room bluntness.

Oh ye proud days of Europes middle age
Transfer your pomp to this my humble page
The moon hung low in Province vales
Twas night upon the midland sea
Sweet France was wooed by Afric gales
And paid her — in her minstrelsy.
Along the Rhone there moves a band
Their banner floating to the breeze
Of mail-clad men with iron hand
And steel on breast and knees.
The herdsman following his droves
Far in the night alone
Read faintly through the olive groves
T'was Godfrey of Boulogne.

The mist still slumbered on the heights
The glaciers rested in the shade
The stars withdrew with faded lights
The moon went down the glade
Proud Jura saw the day from far
And whispered it to Europes plain.
She heard the din of coming war
But told it not again.
The goat herd seated on the rocks
Dreaming of peace of battles none
Was wakend by his startled flocks
T'was Godfrey of Boulogne.

Night Hung upon the Danube's stream
Deep midnight on the vales
Along the shore no beacons gleam
No sound is on the gales
The Turkish Lord has banished care
The Harem sleep a sleep profound
Save one fair Georgian sitting there
As if she heard a waking sound
The lightning flashed a transient gleam
A glancing banner shone
A host swept swiftly down the stream
Twas Godfrey of Boulogne

Twas noon upon Byzantium
On street and tower and sea



JOSEPH SMITH

BRIGHAM YOUNG

On Europes edge a warlike hum

{Thirty pages missing}

Silently we unlatch the door — letting the drift fall in— And step forth like knights encased in steel — to sport with the cutting air. Still through the drifts I see the farmers early candle — like a paled star — emitting a lonely beam from the cottage windows — as one by one the sluggish smokes begin to ascend from the chimneys of the farm houses from midst the trees from midst the snows — from midst the town— Thus from each domestic altar does incense go up each morning to heaven. Anon the stars lose some of their sparkle and a deep blue mist skirts the eastern horizon— A lurid and brazen light foretels the approaching day. You hear the sound of woodchopping at the farmer's door — the baying of the house dog and the distant clarion of cocks. The frosty air seems to convey only and with new distinctness the finer particles of sound to our ears. It comes clear and round like a bell. as if there were fewer impediments than in the green atmosphere of summer to make it faint and ragged. And besides all nature is tight-drawn and sonorous like seasoned wood. Sounds now come to our ears from a greater distance in the horizon than in the summer— For then nature is never silent — and the chirp of crickets is incessant but now the farthest and faintest sound takes possession of the vacuum.

Even the barking of dogs and lowing of kine is melodious. The jingling the ice on the trees is sweet and liquid.— I have heard a sweeter music in some lone dale where flowed a rill released by the noonday sun from its frosty fetters — while the icicles were melting upon the apple trees, and the ever present chic-a-dee — and nuthatch flitted about.

Now melts the snow
In this warm sun
The meadows flow
The streamlets run.

The chic a dee
Lisps in the tree
The winter bee
not fearing frost
The nuthatch creeps
The marmot sleeps

The flag out peeps
The rabbit leaps
Beside the brook
The mouse out-creeps

The apples thaw
The ravens caw
The squirrels know
The frozen fruit

To their retreat
I track the feet
Of mice that eat
The apples root.

The spring is born
The wild bees bum
The insects hum
And trees drop gum
And winter's gone
And summer's come

The ferret weeps
The marmot sleeps
The owlet keeps
In his snug nook

The small nuthatch
The bark doth scratch
Some worm to catch
At any cost.

I melt I flow
And fuming run
Like melted snow



JOSEPH SMITH

BRIGHAM YOUNG

In this warm sun.

The willows droop
The alders stoop
The pheasants group
Beneath the snow

August 29, Monday: In Berlin, incidental music to Schmidt's play *Uranias Festmorgen* by Albert Lortzing was performed for the initial time. This work celebrated the 50th anniversary of the Urania amateur theatrical company of which Lortzing's parents had been founding members.

[Joseph Smith, Jr.](#) returned to Nauvoo, Illinois from his hideout in Iowa and sent out 300 Mormon elders to travel nationwide, distributing a broadside (that's a newspaper consisting of four pages, made from a sheet of folded paper) full of affidavits and certificates, and giving their own personal word that their leader was not practicing polygamy.

The agreement of January 20, 1841 having been repudiated by both sides but the 1st Opium War having been fought to a conclusion, with the British having occupied Chou-shan Island, Ningpo, Chapu, and Wusung and sailed up the Yangtze to Nanking, Sir Henry Pottinger (as emissary of Lord Palmerston) and Commissioner Qiying, a Manchu mandarin of the Dynasty of Purity (*Ch'ing* 清) of the Central Kingdom signed the 1st of the "Unequal Treaties" between [China](#) and the Western colonialists, by which the city of Nanking was forced to capitulate and its indemnity was set at \$21,000,000 (65 tons of silver to be delivered by ship to Portsmouth, England during this year and carted directly to the Royal Mint) in compensation for the opium supplies which Chinese authorities had torched. Victoria Island was again ceded in perpetuity to the British:¹⁸

The island of [Hong Kong](#) shall be possessed in perpetuity by Her Majesty Queen Victoria and her successors, and shall be ruled as they see fit.

According to the political principal known as "lose a few, win a few," this treaty was signed in the captain's cabin of the warship *HMS Cornwallis* (named of course in honor of that English general whose incompetence had caused their loss of the North American continent), while that ship was moored in the Yangtze River off Nanking.

Secretary of State [Daniel Webster](#) wrote to the ambassador to France, [Lewis Cass](#):

Mr. Webster to General Cass.

Department of State, Washington, August 29, 1842.

Sir,— You will see by the enclosed the result of the negotiations lately had in this city between this department and Lord Ashburton. The treaty has been ratified by the President and Senate.

In communicating to you this treaty, I am directed by the President to draw your particular attention to those articles which relate to the suppression of the African slave-trade.

After full and anxious consideration of this very delicate subject, the government of the United States has come to the conclusion which you will see expressed in the President's message to the Senate accompanying the treaty.

18. We are referring here to Victoria island, the land mass itself, not to [Hong Kong](#). Hong Kong is not something which was created as of 1842 by an agreement between England and [China](#). It is something that would be created later by English people whose energies were liberated from the control of England by great distance and by the presence of Chinese people, and by Chinese people whose energies were liberated from the control of China by the presence of English people.





JOSEPH SMITH

BRIGHAM YOUNG

Without intending or desiring to influence the policy of other governments on this important subject, this government has reflected on what was due to its own character and position, as the leading maritime power on the American continent, left free to make choice of such means for the fulfilment of its duties as it should deem best suited to its dignity. The result of its reflections has been, that it does not concur in measures which, for whatever benevolent purpose they may be adopted, or with whatever care and moderation they may be exercised, have yet a tendency to place the police of the seas in the hands of a single power. It chooses rather to follow its own laws with its own sanction, and to carry them into execution by its own authority. Disposed to act in the spirit of the most cordial concurrence with other nations for the suppression of the African slave-trade, that great reproach of our times, it deems it to be right, nevertheless, that this action, though concurrent, should be independent, and it believes that from this independence it will derive a greater degree of efficiency.

You will perceive, however, that, in the opinion of this government, cruising against slave-dealers on the coast of Africa is not all which is necessary to be done in order to put an end to the traffic. There are markets for slaves, or the unhappy natives of Africa would not be seized, chained, and carried over the ocean into slavery. These markets ought to be shut. And, in the treaty now communicated to you, the high contracting parties have stipulated "that they will unite, in all becoming representations and remonstrances, with any and all powers within whose dominions such markets are allowed to exist; and that they will urge upon all such powers the propriety and duty of closing such markets effectually, at once and for ever." You are furnished, then, with the American policy in regard to this interesting subject. First, independent but cordially concurrent efforts of maritime states to suppress, as far as possible, the trade on the coast, by means of competent and well-appointed squadrons, to watch the shores and scour the neighboring seas. Secondly, concurrent, becoming remonstrance with all governments who tolerate within their territories markets for the purchase of African negroes. There is much reason to believe that, if other states, professing equal hostility to this nefarious traffic, would give their own powerful concurrence and co-operation to these remonstrances, the general effect would be satisfactory, and that the cupidity and crimes of individuals would at length cease to find both their temptation and their reward in the bosom of Christian states, and in the permission of Christian governments.

It will still remain for each government to revise, execute, and make more effectual its own municipal laws against its subjects or citizens who shall be concerned in, or in any way give aid or countenance to others concerned in this traffic.

You are at liberty to make the contents of this despatch known to the French government.

I have, &c.

DANIEL WEBSTER.

LEWIS CASS, ESQ., &c., &c., &c.



JOSEPH SMITH

BRIGHAM YOUNG

September 1, Thursday: [Joseph Smith, Jr.](#) published, in the Times and Seasons of which he was editor, that “Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband....”

JOSEPH SMITH**BRIGHAM YOUNG**

[Nathaniel Hawthorne](#) confided in his notebook about [Henry Thoreau](#):

AMERICAN NOTEBOOKS: Mr. Thorow [sic] dined with us yesterday. He is a singular character—a young man with much of wild original nature still remaining in him; and so far as he is sophisticated, it is in a way and method of his own. He is as ugly as sin, long-nosed, queer-mouthed, and with uncouth and somewhat rustic, although courteous manners, corresponding very well with such an exterior. But his ugliness is of an honest and agreeable fashion, and becomes him much better than beauty. He was educated, I believe, at and formerly kept school in this town; but for two or three years back, he has repudiated all regular modes of getting a living, and seems inclined to lead a sort of Indian life among civilized men—an Indian life, I mean, as respects the absence of any systematic effort for a livelihood. He has been for sometime an inmate of Mr. Emerson's family; and, in requital, he labors in the garden, and performs such other offices as may suit him—being entertained by Mr. Emerson for the sake of what true manhood there is in him. Mr. Throw is a keen and delicate observer of nature—a genuine observer, which, I suspect, is almost as rare a character as even an original poet; and Nature, in return for his love, seems to adopt him as her especial child, and shows him secrets which few others are allowed to witness. He is familiar with beast, fish, fowl, and reptile, and has strange stories to tell of adventures, and friendly passages with these lower brethren of mortality. Herb and flower, likewise, wherever they grow, whether in garden, or wild wood, are his familiar friends. He is also on intimate terms with the clouds, and can tell the portents of storms. It is a characteristic trait, that he has a great regard for the memory of the Indian tribes, whose wild life would have suited him so well; and strange to say, he seldom walks over a ploughed field without picking up an arrow-point, a spear-head, or other relic of the red men—as if their spirits willed him to be the inheritor of their simple wealth. With all this he has more than a tincture of literature—a deep and true taste for poetry, especially the elder poets, although more exclusive than is desirable, like all other Transcendentalists, so far as I am acquainted with them. He is a good writer—at least, he has written one good article, a rambling disquisition on Natural History in the last Dial,—which, he says, was chiefly made up from journals of his own observations. Methinks this article gives a very fair image of his mind and character—so true, minute, and literal in observation, yet giving the spirit as well as letter of what he sees, even as a lake reflects its wooded banks, showing every leaf, yet giving the wild beauty of the whole scene;—then there are passages in the article of cloudy and dreamy metaphysics, partly affected, and partly the natural exhalations of his intellect;—and also passages where his thoughts seem to measure and attune themselves into spontaneous verse, as they rightfully may, since there is real poetry in him. There is a basis of good sense and moral truth, too, throughout the article, which also is a reflection of his character; for he is not unwise to think and feel, however imperfect in his own mode of action. On the whole, I find him a healthy and wholesome man to know.

[HDT](#)[WHAT?](#)[INDEX](#)**JOSEPH SMITH****BRIGHAM YOUNG**

After dinner (at which we cut the first water-melon and musk melon that our garden has ripened) Mr. Thorow and I walked up the bank of the river; and, at a certain point, he shouted for his boat. Forthwith, a young man paddled it across the river, and Mr. Thorow and I voyaged further up the stream, which soon became more beautiful than any picture, with its dark and quiet sheet of water, half shaded, half sunny, between high and wooded banks. The late rains have swollen the stream so much, that many trees are standing up to their knees, as it were, in the water; and boughs, which lately swung high in air, now dip and drink deep of the passing wave. As to the poor cardinals, which glowed upon the bank, a few days since, I could see only a few of their scarlet caps, peeping above the water. Mr. Thorow managed the boat so perfectly, either with two paddles or with one, that it seemed instinct with his own will, and to require no physical effort to guide it. He said that, when some Indians visited Concord a few years since, he found that he had acquired, without a teacher, their precise method of propelling and steering a canoe. Nevertheless, being in want of money the poor fellow was desirous of selling the boat, of which he is so fit a pilot, and which was built by his own hands; so I agreed to give him his price (only seven dollars) and accordingly became possessor of the Musketaquid. I wish I could acquire the aquatic skill of its original owner at as a reasonable a rate.



JOSEPH SMITH

BRIGHAM YOUNG

Some of this has been rendered into poetry by Robert Peters:


Mr Thorow (sic)

He is as ugly as sin,
long-nosed, queer-mouthed, and with
uncouth and somewhat rustic, although
courteous manners. His ugliness, of
an honest and agreeable fashion,
becomes him much better than beauty.

He has repudiated all regular modes of
getting a living, and seems inclined
to lead a sort of Indian life among
civilized men — an Indian life, I mean,
as respects the absence of any systematic
effort for a livelihood.

He is familiar with beast, fish, fowl
and reptile, and has strange stories
of adventures and friendly passages
with these lower brethren of mortality.
Herb and flower, likewise, wherever
they grow are his friends.
He is also on intimate terms with the
clouds.
With all this he has more than a tincture
of literature.

On the whole I find Mr Thorow a
healthy and wholesome man to know.

 Robert Peters. [HAWTHORNE](#): POEMS ADAPTED FROM THE AMERICAN NOTEBOOKS.
Fairfax CA: Poet-Skin / Red Hill Press, 1977

[Nathaniel Hawthorne](#) had read [Henry Thoreau](#)'s



rambling disquisition on Natural History in the last
Dial

and considered that



He is a good writer — at least, he has written one good
article.

October 1, Saturday: [Joseph Smith, Jr.](#) published, in the [Times and Seasons](#) of which he was editor, affidavits signed by 12 Mormon men and 19 Mormon women that “we know of no other rule or system of marriage than the one published in the Book of Doctrine and Covenants.”

A proclamation by Lord Ellenborough:

Secret Department, Simla,
Oct. 1, 1842.

The Government of [India](#) directed its army to pass the Indus, in
order to expel from [Affghanistan](#) a chief believed to be hostile



JOSEPH SMITH

BRIGHAM YOUNG

to British interests, and to replace upon his throne a sovereign represented to be friendly to those interests, and popular with his former subjects.

The chief believed to be hostile became a prisoner, and the sovereign represented to be popular was replaced upon his throne; but after events which brought into question his fidelity to the Government by which he was restored, he lost, by the hands of an assassin, the throne he had only held amidst insurrections, and his death was preceded and followed by still existing anarchy.

Disasters, unparalleled in their extent, unless by the errors in which they originated, and by the treachery by which they were completed, have in one short campaign been avenged upon every scene of past misfortune; and repeated victories in the field, and the capture of the cities and citadels of Ghazni and Cabul, have again attached the opinion of invincibility to the British arms.

The British army in possession of Affghanistan will now be withdrawn to the Sutlej.

The Governor-General will leave it to the Affghans themselves to create a government amidst the anarchy which is the consequence of their crimes.

To force a sovereign upon a reluctant people, would be as inconsistent with the policy, as it is with the principles, of the British Government, tending to place the arms and resources of that people at the disposal of the first invader, and to impose the burden of supporting a sovereign without the prospect of benefit from his alliance.

The Governor-General will willingly recognize any government approved by the Affghans themselves, which shall appear desirous and capable of maintaining friendly relations with neighbouring states.

Content with the limits nature appears to have assigned to its empire, the Government of India will devote all its efforts to the establishment and maintenance of general peace, to the protection of the sovereigns and chiefs its allies, and to the prosperity and happiness of its own faithful subjects.

The rivers of the Punjab and the Indus, and the mountainous passes and the barbarous tribes of Affghanistan, will be placed between the British army and an enemy from the west, if indeed such an enemy there can be, and no longer between the army and its supplies.

The enormous expenditure required for the support of a large force in a false military position, at a distance from its own frontier and its resources, will no longer arrest every measure for the improvement of the country and of the people.

"The combined army of England and of India, superior in equipment, in discipline, in valour, and in the officers by whom it is commanded, to any force which can be opposed to it in Asia, will stand in unassailable strength upon its own soil, and for ever, under the blessing of Providence, preserve the glorious empire it has won, in security and in honour.

The Governor-General cannot fear the misconstruction of his motives in thus frankly announcing to surrounding states the pacific and conservative policy of his Government.

Affghanistan and China have seen at once the forces at his disposal, and the effect with which they can be applied.

Sincerely attached to peace for the sake of the benefits it



JOSEPH SMITH

BRIGHAM YOUNG

confers upon the people, the Governor-General is resolved that peace shall be observed, and will put forth the whole power of the British Government to coerce the state by which it shall be infringed.

nic Times

??? ~ News Quiz ~ ???

In 1842, 16,500 British troops and civilians left Kabul after a disastrous occupation. How many of them arrived safely in Jalalabad two weeks later?

- A) 16,500
- B) 1,650
- C) 1

Hint: his name was William Bryden.

October 15, Saturday: [Joseph Smith, Jr.](#) published, in the Times and Seasons of which he was editor, that it had been revealed to him in 1830 "I command thee, that thou shalt not covet thy neighbor's wife."



JOSEPH SMITH

BRIGHAM YOUNG

1843

J.I. Case introduced grain farmers to the 1st threshing machine.

During this year as in the previous year and the following year [Joseph Smith, Jr.](#), John Taylor, and other members of the Mormon Church would be printing denials of polygamy in their newspaper even while they were practicing it.

Toward preventing working class uprisings, English academics began to advocate public education. The idea was to literally beat a proper respect for law and order into working class youth, who, without it, would amuse themselves by destroying property and having sex as early as fourteen years of age, as well as by swearing, drinking, fighting, smoking, and singing hybrid Negro songs (blackface minstrel shows having been popular in Britain since the mid-1830s).

February 21, Tuesday: [Joseph Smith, Jr.](#) called together those who were working to construct the Temple in Nauvoo, Illinois and ordered them to cease gossiping about polygamy, reminding them of the popular saying “There cannot be so much smoke without some fire.”

March 4, Saturday: [Joseph Smith, Jr.](#) “got married with” his family’s 19-year-old maidservant [Emily Dow Partridge](#).

Commander Close of the *Ellenborough* saw the nucleus of the [comet](#) as equal to a star of magnitude 2-3. He would add that its “tail had a darkish line from its nucleus through the centre to the end; it was occasionally brilliant enough to throw a strong light on the sea. The tail was observed to have considerable curvature.” King observed the nucleus with a refractor and described it as a “reddish stellar spot” with well-defined edges and about 1' in diameter. The comet was 8° above the horizon. H.A. Cooper in Pernambuco, Brazil described the comet “as particularly small, without any nebulosity, but of extreme brightness, of a golden hue, and a line of the same bright color may be distinctly traced, running directly from it into the tail, for 4° or 5°; the tail is perhaps 30° in length, and is of a brilliant silver color, perfectly opaque, but becoming less and less dense until it is lost in space.”





JOSEPH SMITH

BRIGHAM YOUNG

March 5, Sunday: On this night, [Emily Dow Partridge Smith](#) would later affidavit, she “roomed” with her new husband [Joseph Smith, Jr.](#) and they had “carnal intercourse.”¹⁹

Piazzi Smyth of the Royal Observatory at the Cape of Good Hope, South Africa reported that since March 3rd “the appearance of the [comet](#) was considerably changed; the angle of the north streamer with the direction of the tail had been diminishing, and was now south; it had also diminished in brightness. The total length was about 35×. All the rays proceeding from the head were now of uniform brightness, excepting one bright streak, which could be traced along the tail.”



March 8, Wednesday: [Joseph Smith, Jr.](#) secretly “got married with” his family’s maidservant [Eliza M. Partridge](#).

April: [Joseph Smith, Jr.](#) “got married with” Flora Ann Woodworth. He prophesied “There are those of the rising generation who shall not taste death till Christ comes.... I prophesy in the name of the Lord God, and let it be written — the Son of Man will not come in the clouds of heaven till I am eight-five years old.”

19. Commonly considered the best kind.

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

April 2, Sunday: [Joseph Smith, Jr.](#) was at the home of Benjamin Johnson and spent the night in the bed of his sister Almera Woodward Johnson, and asked Benjamin if he might also have his youngest sister, Esther M. Johnson (the record does not indicate whether his request was fulfilled).

[Frederick Douglass](#) lectured for the [Rhode Island](#) Anti-Slavery Society in [Providence](#) on the topic "The Progress of the Cause."



Early in this month [Charles Stearns Wheeler](#) and a friend named Health left Göttingen. They would visit Weimar and Jena, and pass on to Leipzig.

An observer reported that the [comet](#) had become very faint and that the nucleus was no longer being observed.

SKY EVENT



From Concord, [Henry Thoreau](#) did his duty by offering some golden reflections to the young [Richard F. Fuller](#) at [Harvard College](#).

What I was learning in college was chiefly, I think, to express myself, and I see now, that as the old orator prescribed, 1st, action; 2^d, action; 3^d, action; my teachers should have prescribed to me, 1st, sincerity; 2^d, sincerity; 3^d, sincerity. The old mythology is incomplete without a god or goddess of sincerity, on whose altars we might offer up all the products of our farms, our workshops, and our studies. It should be our Lar when we sit on the hearth, and our Tutelar Genius when we walk abroad. This is the only panacea. I mean sincerity in our dealings with ourselves mainly; any other is comparatively easy. But I must stop before I get to 17thly. I believe I have but one text and one sermon.

JOSEPH SMITH

BRIGHAM YOUNG

Concord April 2nd 1843

Dear Richard,
 I was glad to receive a letter from you, so bright and cheery. You speak of not having made any conquests with your own spear or quill as yet, but if you are tempering your spear-head during these days, and fitting a straight and tough shaft thereto, will not that suffice? We are more pleased to consider the hero in the forest cutting cornel or ash for his spear, than marching in triumph with his trophies. The present hour is always wealthiest when it is poorer than the future ones, as that is the pleasantest site which affords the pleasantest prospects. What you say about your studies furnishing you with a "mimic idiom" only, reminds me that we shall all do well if we learn so much as to talk — to speak truth. The only fruit which even much living yields seems to be often only some trivial success — the ability to do some slight thing better. We make conquest only of husks and shells for the most part — at least apparently — but sometimes there are cinnamon and spice, you know. Even the grown hunter you speak of slays a thousand buffaloes and brings off only their hides and tongues. What immense sacrifices — what hecatombs and holocausts the gods exact for very slight favors! How much sincere life before we can even utter one sincere word — What I was learning in College was chiefly, I think, to express myself, and I see now that as the old orator prescribed 1st action, 2nd action, 3^d action, my teachers should have prescribed to me 1st sincerity 2nd sincerity, 3^d sincerity. The old mythology is incomplete without a god or goddess of sincerity, on



JOSEPH SMITH

BRIGHAM YOUNG

Page 2

*whose altars we might offer up all the products of our farms, our workshops, and our studies. It should be our Lar when we sit on the hearth, and our Tutelar Genius when we walk abroad. This is the only panacea. I mean sincerity in our dealings with ourselves mainly — any other is comparatively easy — but I will stop before I get to 17^{thly} — I believe I have but one text and one sermon. Your rural adventures beyond the W. Cambridge hills, have probably lost nothing by distances of time or space — I used to hear only the sigh of the wind in the woods of ~~Concord~~ Concord, when I was striving to give my attention to a page of Calculus. — But depend upon it you will love your native hills the better for being separated from them. I expect to leave Concord, which is my Rome — and its people, who are my Romans, in May, and go to N. York to be a tutor in Mr William Emerson's family. — So I will bid you good bye till I see you or hear from you again.
Yr friend H.D. Thoreau*

P.S. Will you take the trouble to carry the inclosed letter to Richardson for me — and the vol. which Bartlett (Robert) took from the library for me — either to Samuel Longfellow, who I believe attends to his concerns, or to the librarian?

April 3, Monday: [Joseph Smith, Jr.](#) “got married with” Almera Woodward Johnson.

An observer in New Haven, Connecticut was the last to be able to detect in the heavens the Great [Comet](#) of 1843 with the naked eye, noting it as “barely discernible.”



JOSEPH SMITH

BRIGHAM YOUNG

April 6, Thursday: [Joseph Smith, Jr.](#) called a special conference at Nauvoo, Illinois challenging those of the Mormon faith either to accuse him of sin directly — or shut up.

An attempt was made to view the retreating [Great Comet of 1843](#) with an equatorially-mounted, 7.5-foot focal length refractor, but nothing could be made out.



April 12, Wednesday: [Joseph Smith, Jr.](#) “got married with” Olive Grey Frost.

On this day and the following one, [Frederick Douglass](#) lectured for the [Rhode Island](#) Anti-Slavery Society in [East Greenwich](#).



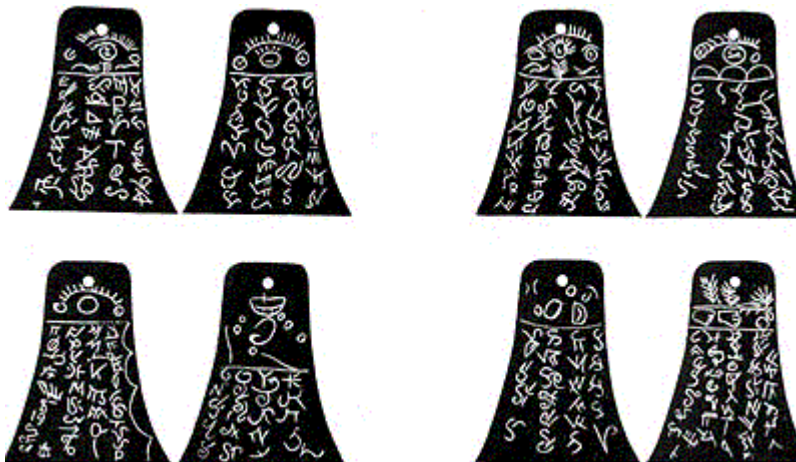
April 16, Easter Sunday: Robert Wiley dug ten feet into an ancient Indian mound near the village of Kinderhook, Illinois.

JOSEPH SMITH

BRIGHAM YOUNG

April 23, Sunday: At the Miller Tabernacle on Howard Street in [Boston](#), a large number of believers awaited the end of the world. Within a few year, this building would be sold to and repurposed by another organization.

Robert Wiley of [Kinderhook, Illinois](#) summoned a group of 10 or 12 companions to help him dig further into an ancient Indian mound near the village. Not much farther than Wiley had dug on the 16th, the work crew came upon “six plates of brass of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps.”

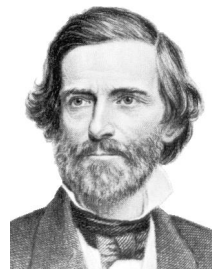


The plates had been recently fabricated in a local blacksmith shop and then the inscriptions had been created with nitric acid, by Wilbur Fulgate, Bridge Whitten (the blacksmith), and Robert Wiley. They had been covered with rust to make them appear ancient and had been placed in the mound on April 16th to be thus “found.” Their intent, Fulgate would confess in 1879, had been to test the claims being made by [Joseph Smith, Jr.](#)

Redheaded 21-year-old Julia Ward gave up a life of rich independence to marry a somewhat older but exceedingly dashing Boston reformer, “Chev” Howe. Her trustees drew up a marriage contract by which supposedly she would be able to retain control of her fortune. As she would put the matter in the following year, this turned out to be her “Darkest Moment”:



Hope died as I was led
 Unto my marriage bed;
 Nay, do not weep, 'twas I
 Not thou, that slew my happiest destiny.



JULIA WARD HOWE SAMUEL GRIDLEY HOWE

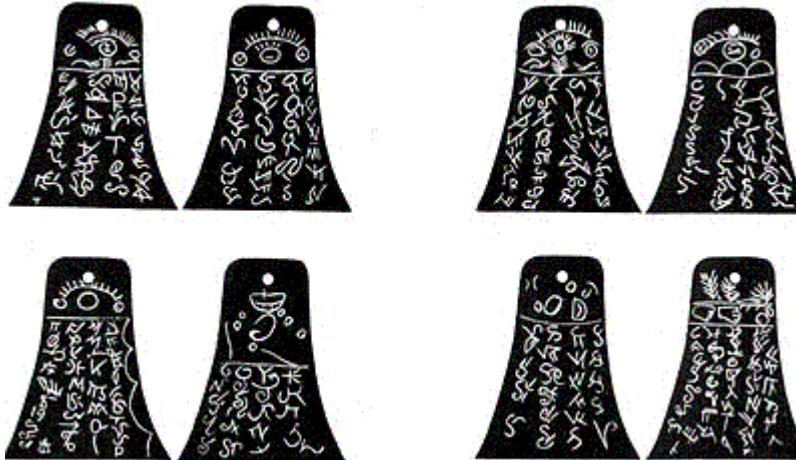
As long-term director of the [Perkins Institute for the Blind](#), Dr. Howe would house his family in a small house on campus. It would be there that the couple would have six children (four of whom would survive to adulthood and become professionals well known in their fields). This wife’s diary alleges convincingly that “Chev” would turn out to be utterly controlling, and resentful of her accomplishments. At times he would mismanage the considerable funds left to her by her father, funds that supposedly had been reserved to her by

JOSEPH SMITH

BRIGHAM YOUNG

her marriage contract but for which he had managed to obtain a signed Power of Attorney document (which he would then interpret to represent a grant of veto power over any spending). Several times they would face the prospect of divorce. Much later the wife would discover that the husband had been unfaithful to her during a considerable portion of their marriage. She stayed in the marriage in part because of repeated threats that if she sought a divorce he could make full use of the legal standards and common practices of the time, to keep her away from her children. Her focus would thus be driven away from the marriage into the learning for instance of several languages. Going beyond merely working with her husband on his brief venture at publishing an abolitionist paper, the Commonwealth,²⁰ she would begin, despite his opposition, to become involved in public life, and in publishing her own materials. When she would take two of their children to Rome, “Chev” would stay behind in Boston — although we can trust that the husband’s sex life did not suffer from this separation.

May: During this month [Joseph Smith, Jr.](#) allegedly got Mrs. Sylvia Sessions pregnant (she would give birth to Josephine L. Fisher on February 8, 1844 and would at some point tell Josephine that she was the daughter of the Prophet himself). Smith “translated” a portion of the [Kinderhook Plates](#), which would later be confessed to have been a forgery created by a local group of non-Mormons –Wilbur Fulgate, Bridge Whitten, and Robert Wiley– to expose Mormon methods of fraud.



Although the “discoverers” of these plates in the mound near Kinderhook, Illinois had made no mention of their having been found in conjunction with any human skeleton, by this point the account had grown into their having been found upon the breast of the skeleton of a man 9 feet tall. Smith did not “translate” these plates in the manner in which he had “translated” the plates which had been the basis for the BOOK OF MORMON — this time he made no use of his seer stone or direct revelation. Instead he accessed a HEBREW BIBLE AND LEXICON from his library. He deciphered enough, according to his office clerk, to discover that the plates contained the history of this 9-foot-tall individual who had been buried in this ancient mound in Kinderhook, Illinois, and that this person claimed to have been a descendant of Ham through the loins of Pharaoh, king of Egypt.

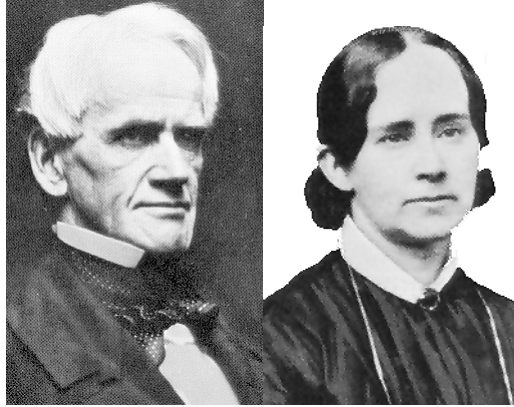
20. The Howes were your usual sort, racist abolitionists. They were opposed to the institution of human chattel slavery because they didn’t suppose that black people belonged here in America, and supposed that it was this peculiar institution that gave these unwelcome people a chance to exist and to be a problem. It never occurred to either of these abolitionists, for instance, that there were blind black children as well as blind white children, and that they should be admitting these blind black children to the Perkins institution for blind children and caring for them, rather than ignoring them.



JOSEPH SMITH

BRIGHAM YOUNG

May 1, Monday: [Horace Mann, Sr.](#) and [Mary Tyler Peabody](#) were wed (he for the 2d time), at 11:30AM, and at 12:30PM their ship sailed (they were accompanied by Mr. and Mrs. [Samuel Gridley Howe](#) and [Julia Ward Howe](#)) so that they would be able to make an examination of the educational institutions of England, Scotland, Hamburg, Magdeburg, Berlin, Potsdam, Leipzig, Saxon Switzerland, Frankfurt, Heidelberg, Baden-Baden, Utrecht, Leyden, Haarlem, Amsterdam, Paris, England again, and Ireland.



Oh, the grand seriousness of it all (and let's hope the *Britannia* rocked that night).

At about this point [Charles Stearns Wheeler](#) was falling ill in Leipzig. This would take the form of a violent gastric fever.

[Joseph Smith, Jr.](#) published, in the [Times and Seasons](#) of which he was editor, "President Joseph then asked the conference if they were satisfied with the First Presidency, so far as he was concerned, as an individual, to preside over the whole church; or would they have another? If, said he, I have done any thing that ought to injure my character, reputation, or standing; or have dishonored our religion by any means in the sight of men, or angels, or in the sight of men and women, I am sorry for it, and if you will forgive me, I will endeavor to do so no more. I do not know that I have done anything of the kind; but if I have, come forward and tell me of it. If any one has any objection to me, I want you to come boldly and frankly, and tell of it; and if not, ever after hold your peace."

On this day, in addition, the prophet [Smith](#) "got married with" Lucy Walker, and promised the family of Helen Mar Kimball, 14 years of age, that if they would allow him to marry their "Ewe Lamb" –would willingly lay her "upon the altar" in his phrase– he could guarantee that entire family's "eternal salvation and exaltation."

[Henry Thoreau](#) was written to by [[Ellery Channing?](#)] presumably in Cambridge.

*My dear Thoreau
I leave with you, a schedule of repairs & improvements[,] to be made
on the Red Lodge before I move into it, & upon the place generally.*

*Cellar, sand put in enough to make it dry — underpinned with stone,
pointed inside & out. New cellar stairs to be put.*

*Bank to be made round the house, round well, & in woodshed.
(This is to sodded after planting.)*

*House interior. Kitchen-floor painted, & the woodwork of the kitchen.
All the plastering white-washed. Lock to be put on front-door.*



JOSEPH SMITH

BRIGHAM YOUNG

Glass reset where broken. New sill put to front-door & back-door, & steps if necessary. Leaky-place about chimney, caused by pinning up the house, to be made tight. — A new entry laid at front-door.

Washroom — to be white-washed — & a spout made from sink, ~~into~~ into long enough to carry off dirty water, so as to keep it from its running garden. ^^ well.

Well. To be cleaned out, inner stones reset (as I understand the Captain told you originally) — an outside wall to be built up, high enough to keep out all wash; this outside wall to be filled round. A new pump to be put in, & to pump up good, clean, fresh water.

The Acre, to be measured, & fenced around with a new four rail fence. [~~the fence~~] The acre to be less wide than long. of the barn,

Privy. — To be moved from where it is now, behind the end the ^ filth carried off, & hole filled in. The privy to be whitewashed, & have a new door, & the floor either renewed or cleaned up. —

Barn. (Not done at once as I understood). New sill, & pinned up, so as to make it dry.

May 2, Tuesday: The 14-year-old Helen Mar Kimball assented to marriage with [Joseph Smith, Jr.](#), in order to ensure the eternal salvation and exaltation of her entire family of origin, and was then surprised to find this not to be merely a symbolic gesture: “I would never have been sealed to Joseph had I known it was anything more than ceremony. I was young, and they deceived me, by saying the salvation of our whole family depended on it.”

Discharged from the Nantucket whaler *Charles & Henry* in Lahaina²¹ after an only moderately successful whaling cruise off Japan, [Herman Melville](#) would do the beachcomber thing for some three months and take a job setting pins in a local bowling alley.²²

[Henry Thoreau](#) was written to by [Elizabeth Sherman Hoar](#) in Boston.

[Boston, May 2, 1843]

DEAR HENRY,—

The rain prevented me from seeing you the night before I came away, to leave with you a parting assurance of good will and good hope. We have become better acquainted within the two past years than in our whole life as schoolmates and neighbors before; and I am unwilling to let you go away without telling you that I, among your other friends, shall miss you much, and follow you with remembrance and all best wishes and confidence. Will you take this little inkstand and try if it will carry ink safely from Concord to Staten Island? and the pen, which, if you can write with steel, may be made sometimes the interpreter of friendly thoughts to those whom you leave beyond the reach of your voice, — or record the inspirations of Nature, who, I doubt not, will be as faithful to

21. Lahaina, as in Pearl Harbor, as in Honolulu on Oahu! —A tropical paradise, grass shacks, a few grass skirts, a few ukuleles, some pigs, some poi, and not very many missionaries.

22. Setting pins in a bowling alley would, it seems, not be the sort of activity about which it is easy to write long exotic travel tales.



JOSEPH SMITH

BRIGHAM YOUNG

you who trust her in the sea-girt Staten Island as in Concord woods and meadows. Good-by, and {Greek}, which, a wise man says, is the only salutation fit for the wise. Truly your friend,

E. Hoar.

May 11, Thursday: [Joseph Smith, Jr.](#) got married with the teenage orphans Maria Lawrence and Sarah Lawrence (he would serve as executor of their \$8,000 estate).

[Henry Thoreau](#), exceedingly homesick, wrote to his mother [Cynthia Dunbar Thoreau](#), etc. from Castleton on [Staten Island](#).

[THOREAU RESIDENCES](#)



*Castleton, Staten[]Island,
May 11th 1843.
Dear Mother and Friends at home,
We arrived here safely at
10 o'clock on Sunday morning, having
had as good a passage as usual,
though we ran aground and were de-
tained a couple of hours in the Thames
river, till the tide came to our
relief. At length we curtseyed up
to a wharf just the other side of their
castle [g]arden, very incurious about them
and their city. I believe my vacant
looks absolutely inaccessible to questions
did at length satisfy an army of
starving cab-men — that I did not
want a hack, cab, or any thing of
that sort as yet. It was the only
demand the city made on us; as if
a wheeled vehicle of some sort were
the sum and summit of a reasonable
man's wants. "Having tried the water[,]"
they seemed to say, "will you not return
to the pleasant securities of land car-
riage? Else, why was your boat's prow
turned toward the shore at last?"
They are a sad looking set of fellows
—not permitted to come on board—*

[Page 2]
*and I pity them. They had been ex-
pecting me it would seem, and did
really wish that I should take a cab,*

JOSEPH SMITH

BRIGHAM YOUNG

though they did not seem rich enough to supply me with one— It was a confused jumble of heads, and soiled coats dangling from flesh-colored faces, all swaying to and fro, as by a sort of undertow, while each whipstick, true as the needle to the pole, still preserved that level and direction in which its proprietor had dismissed his forlorn interrogatory. They took sight over them, the lash being wound up thereon, to prevent your attention from wandering, or to make it centre upon its object by the spiral line. They began at first, perhaps, with the modest but rather confident inquiry— “Want a cab sir”? but as their despair increased, it took the affirmative tone, as the disheartened and irresolute are apt to do— “[Y]ou want a cab sir”; or even, “You want a nice cab sir, to take you to [F]ourth street.” The question which one had bravely and hopefully be-[gan] to put, another had the tact to take up and conclude with fresh

[Page 3]

emphasis, twisting it from his particular whip stick as if it had emanated from his lips—as the sentiment did from his heart— Each one could truly say “Them’s my sentiments.” But it was a sad sight. I am 7 1/2 miles from New-[Y]ork, and as it would take half a day at least have not been there yet. I have already run over no small part of the island, to the highest hill and some way along the shore. From the hill directly behind the house, I can see New-York — Brookl{MS torn} & Long Island — the Narrows, through {MS torn} vessels bound to and from [all] [parts] of the world chiefly pass — Sandy Hook and the Highlands of Neversink (part of the coast of New Jersey) — and by going still f[a]rther up the hill, the Kill van Kull, and Newark Bay. From the pinnacle of one Madame Grimes’ house, the other night at sunset, I could see almost round the island. Far in the



JOSEPH SMITH

BRIGHAM YOUNG

*horizon there was a fleet of sloop[s] bound up the [H]udson, which seemed to be going over the edge of the earth — and in view of these trading ships commerce seem[ed] quite imposing.
But it is rather derogatory that your dwell[ing]*

[Page 4]
a great city place should be only a neighborhood to something else — [T]o live on an inclined plane. I do not like their cities and [f]orts with their morning and evening gun, and sails flapping in ones eye. I want a whole continent to breathe in — and a good deal of solitude and silence, such as [a]ll Wall street cannot buy — [n]or Broadway with its wooden pavem[e]nt. I must live along the beach on the southern shore which looks directly out to sea — and see what that great

{written perpendicular to text in center of page:
[Postmark:]
[Address:] *Mrs. Cynthia Thoreau
Concord
Mass.*}

*parade of water means that dashes and roars and has not yet wet me as long as I have lived. I must not know any thing about my condition and relations here till what is not permanent is worn off. I have not yet subsided. Give me time enough and I may like it. [A]ll my inner man heretofore has been a Concord[]impression, and here come these Sandy Hook and [C]oney Island breakers to meet and modify the former, but it will be long before I can make nature look as innocently grand and inspiring as in Concord.
Yr affectionate son Henry D Thoreau*

May 14, Sunday: [Frederick Douglass](#) lectured in Hartford, Connecticut's Gilman Hall.

[Joseph Smith, Jr.](#) was traveling outside Nauvoo, Illinois when the Presiding Patriarch and Associate President of the Mormons, his elder brother [Hyrum Smith](#), informed a congregation that only the Devil would have given a revelation approving of “wives & concubines.”²³

23. However, during August of this year Hyrum would enter into two plural marriages, one with his wife Mary Fielding Smith's sister Mercy Fielding Thompson, and the other with Catherine Phillips.



JOSEPH SMITH

BRIGHAM YOUNG

May 15, Monday: [Joseph Smith, Jr.](#) spent the night with his plural wife Almera Johnson.

On this day and the following one [Frederick Douglass](#) lectured in Hartford before the Connecticut Anti-Slavery Society.

May 22, Monday: Tom Thumb was exhibited in [Boston](#).

[Joseph Smith, Jr.](#)'s wife of many years Emma Hale Smith was shocked to discover her husband secluded in an upstairs bedroom of their home in Nauvoo, Illinois with a family maidservant, [Eliza M. Partridge](#) (with whom her husband had entered into secret plural marriage on March 8th).

[Henry Thoreau](#) wrote to [Mrs. Lidian Emerson](#) from Castleton, [Staten Island](#):

You always seemed to look down at me as from some elevation -some of your high humilities- and I was better for having to look up. I felt taxed not to disappoint your expectations.

Castleton, Staten Island, May 22nd

1843

My Dear Friend,

I believe a good many conversations with you were left in an unfinished state, and now indeed I dont know where to take them up. But I will resume some of the unfinished silence[.]. I shall not hesitate to know you. I think of you as some elder sister of mine, whom I could not have avoided — a sort of lunar influence — only of such age as the moon, whose time is measured by her light. You must know that you represent to me woman — for I have not travelled very far [or] wide — and what if I had? I like to deal with you, for I believe you do not lie or steal, and these are very rare virtues. I thank you for your influence for two years — I was fortunate to be subjected to it, and am now to remember it. It is the noblest gift we can make — What signify all others that can be bestowed? You have helped to keep my life “on loft,” as Chaucer [of Griselda] says, and in a better sense. You always ^ seemed to look down at me as from some elevation, some of your high humilities,

GEOFFREY CHAUCER

JOSEPH SMITH

BRIGHAM YOUNG

and I was the better for having to look

Page 2

up. I felt taxed not to disappoint your expectation — or could there be any accident so sad as to be respected for something better than we are? It was a pleasure even to go away from you, as it is not to meet some, as it apprised me of my high relations, and such a departure is a sort of further introduction and meeting. Nothing makes the earth seem so spacious as to have friends at a distance[.] They make the latitudes and longitudes. You must not think that fate is so dark there, for even here I can see a faint reflected light over Concord, and I think that at this distance I can better weigh the value of a doubt there. Your moonlight — as I have told you, though it is a reflection of the sun, allows of bats and owls and other twilight birds to flit therein. But I am very glad that you can elevate your life with a doubt — for I am sure that it is nothing but an insatiable faith after all that deepens and darkens its current — And your doubt and my confidence are only a difference of expression. I have hardly begun to live on Staten Island yet, but like the man who, when forbidden to tread on English ground, carried

Page 3

Scottish ground in his boots, I carry Concord ground in my boots and in my hat — and am I not made of Concord dust? I cannot realize that it is the roar of the sea I hear now, and not the wind in Walden woods. I find more of Concord after all in the prospect of the sea, beyond Sandy[-] Hook than in the fields and woods. If you were to have this Hugh the gardener for your man you would think a new dispensation had commenced. He might put a fairer aspect on the natural world for you, or at any [rate] a screen between you and the [almshouse.]



JOSEPH SMITH

BRIGHAM YOUNG

*There is a beautiful red honeysuckle
now in blossom in the woods here, which
should be transplanted to Concord, and
if what they tell me about the tulip
tree be true, you should have that
also. I have not seen Mrs Black
yet, but I intend to call on her
soon. Have you established those simpler
modes of living yet? — “In the full
tide of successful operation?” —
Tell Mrs[.] Brown that I hope
she is anchored in a secure haven, and de-
rives much pleasure still from reading
the poets — And that her constellation*

Page 4

*is not quite set from my sight, though it
is sunk so low in that northern horizon.
Tell Elizabeth Hoar that her bright
present did “carry ink safely to Staten
Island”, and was a conspicuous object
in Master Haven’s inventory of my [goods]
effects. — Give my respect to M^{me}
Emerson, whose Concord face I should*

{written perpendicular to text in center of page:
Address: Mrs. Lidian Emerson[.]
Concord
Mass[.]}

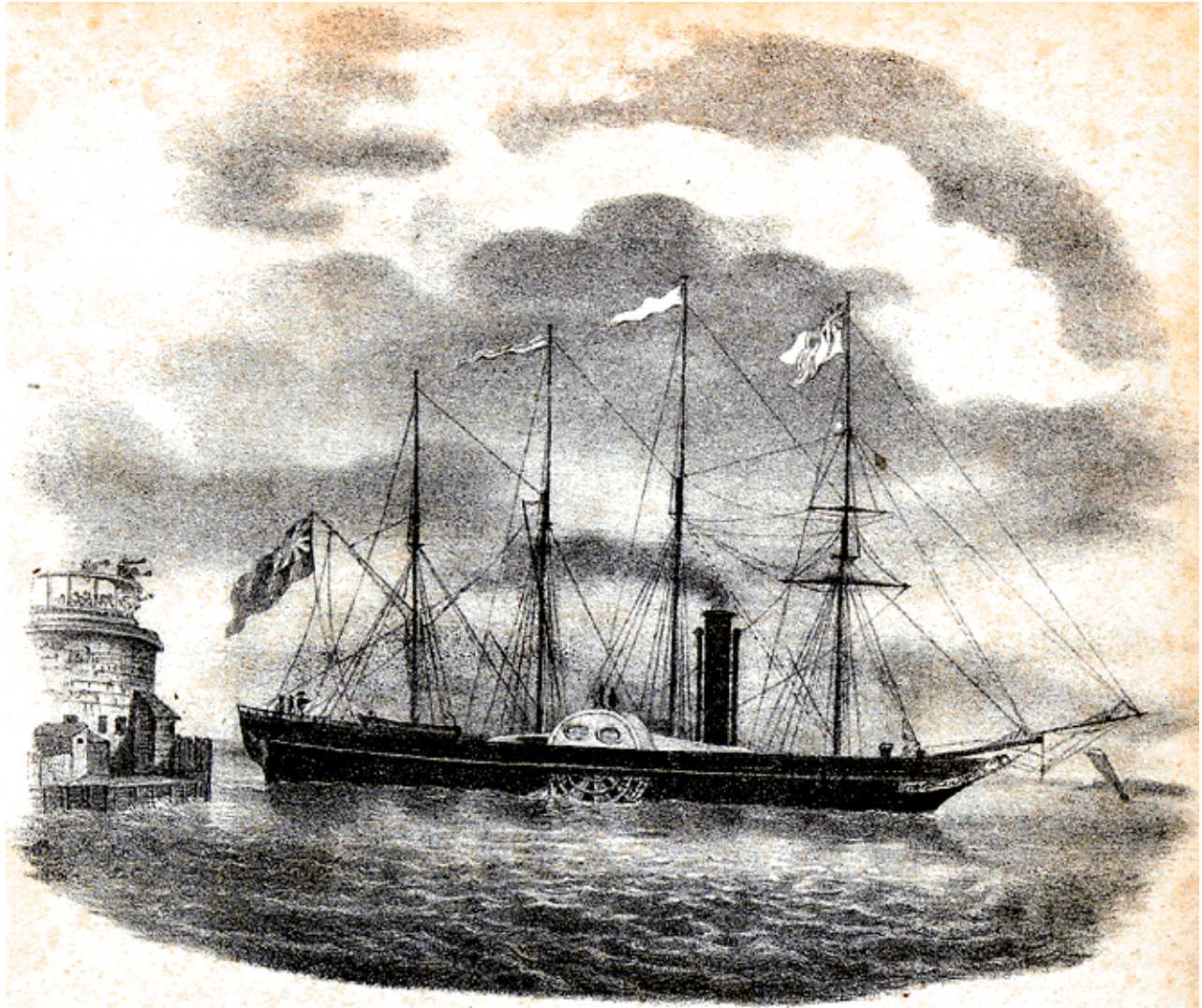
*her be glad to see here this summer; and remem-
ber me to the rest of the household who
have had vision of me. [Has Edith de-
generated or Ellen regenerated [yet,] for I
fear and hope that so it will be?
Shake a day-day to Edith, and
say “[G]ood night” to Ellen for me.]
Farewell — Henry D. Thoreau*

JOSEPH SMITH

BRIGHAM YOUNG

Lidian commented to her friend [Cynthia Dunbar Thoreau](#), Thoreau's mother, that Henry had written her a "grateful and affectionate" letter, and Cynthia remarked tactfully that her Henry "was always tolerant." It must have been rather difficult for Cynthia and [John Thoreau](#), Senior, to watch from the sidelines as their surviving son's affections were pre-empted and their parental influence diluted by this local gentry with which they could not compete.

[Thoreau](#) also wrote on this day to his younger sister [Sophia](#), informing her that he had seen the *Great Western*, the latest thing in steam sailboats:



*Castleton, Staten Island, May 22nd. — 43
Dear Sophia,
I have had a severe cold ever since
I came here, and have been confined to the
house for the last week with bronchitis, though
I am now getting out, so I have not seen
much in the botanical way. The cedar seems
to be one of the most common trees here,
and the fields are very fragrant with it.*

JOSEPH SMITH

BRIGHAM YOUNG

There are also the gum and tulip trees. The latter is not very common, but is very large and beautiful, bearing flowers as large as tulips and as handsome. It is not time for it yet. The woods are now full of a large honeysuckle in full bloom, which differs from ours in being red instead of white, so that at first I did not know its genus. The painted cup is very common in the meadows here. Peaches, and especially cherries, seem to grow by all the fences. Things are very forward here compared with [Co]ncord. The apricots growing out of doors are already as large as plums. The apple, pear, peach, cherry, and plum trees, have shed their blossoms. The whole Island is like a garden,

Page 2

and affords very fine scenery. In front of the house is a very extensive wood, beyond which is the sea, whose roar I can hear all night long, when there is no wind, if easterly winds have prevailed on the Atlantic. There are always some vessels in sight — ten, twenty, or thirty miles off — and Sunday before last there were hundreds in long procession, stretching from New York to Sanday Hook, and far beyond, for Sunday is a lucky day.

I went to New York Saturday before last. A walk of half an hour, by half a dozen houses, along the Richmond road, ie. the road that leads to R — on which we live — brings me to the village [Southfield] of Stapleton, still in [Castleton,] where is the lower dock; but if I prefer I can walk along the shore three quarters of a mile further toward New York, to Quarantine, ~~another~~ village of Castleton, to the upper dock, which the boat leaves five or six times every day, a quarter of an hour later than the former place. Further on is the village of New-Brighton — and further still Port Richmond, which villages another steam-boat visits.

JOSEPH SMITH

BRIGHAM YOUNG

Page 3

In New York I saw Geo. Ward, and also Giles Waldo and William Tappan, [whom] I can describe better when I have seen them more — They are young friends of Mr [Em-] erson. Waldo came down to the Island to see me the next day. I also saw the Great Western, the Croton Water works, and the picture gallery of the National Academy of Design. But I have not had time to see or do much in N. Y. yet. Tell Miss Ward I shall try to my put ~~her~~ microscope to a good use, and if I find any new and pressible flower, will throw it into my common place book[.] Garlic, the original of the common onion, grows like grass here all over the fields, and during its season spoils the cream and butter for the market, as the cows like it very much. Tell Helen there are two schools just established in this neighborhood, with large prospects, or rather designs, one for boys, and another for girls. The latter by a Miss Errington — and though it is very small as yet — I will keep my ears open for her in such directions — The encouragement is very slight. I hope you will not be washed away by the Irish sea. Tell Mother I think my cold was not wholly owing to imprudence[] Perhaps I was being acclimated.

Page 4

Tell [fa]ther that Mr Tappan whose son I know — and whose clerks young Tappan and Waldo are — has invented and established a new and very important business — which [Wa]ldo thinks would allow them to burn 99 out of 100 of the stores in NY, which now only offset and cancel one another. It is a kind of intelligence office for the whole country — with branches in the principal cites, giving information with regard to the credit and affairs of every man of business in the country. Of course it is not popular at the south and west. It is an extensive business and



JOSEPH SMITH

BRIGHAM YOUNG

*will employ a great many clerks.
Love to all — not forgetting aunt
and aunts — and Miss and Mrs Ward.*

[Y^r] *Affectionate Brother
Henry D. Thoreau.*

THOREAU RESIDENCES

Elsewhere, Thoreau would muse, in a manuscript now at the Huntington Library in Pasadena, that has been dated by Franklin Benjamin Sanborn to the 1848-1850 period and contains material that would get put in WALDEN:

A Sister,

One in whom you have - unbounded faith - whom you can - purely love. A sweet presence and companion making the world populous. Whose heart answers to your heart. Whose presence can fill all space. One who is a spirit. Who attends to your truth. A gentle spirit - a wise spirit - a loving spirit. An enlargement to your being, level to yourself. Whom you presume to know.... The stream of whose being unites with your own without a ripple or a murmur. & this spreads into a sea.

I still think of you as my sister.... Others are of my kindred by blood or of my acquaintance but you are part of me. You are of me & I of you I cannot tell where I leave off and you begin.... To you I can afford to be forever what I am, for your presence will not permit me to be what I should not be.... My sister whom I love I almost have no more to do with. I shall know where to find her.... I can more heartily meet her when our bodies are away. I see her without the veil of the body.... Other men have added to their farms I have annexed a soul to mine.

When I love you I feel as if I were annexing another world to mine.... O Do not disappoint me.

Whose breath is as gentle and salubrious as a Zephyr's whisper. Whom I know as an atmosphere.... Whom in thought my spirit continually embraces. Unto whom I flow.... Who art clothed in white. Who comest like an incense. Who art all that I can imagine - my inspirer. The feminine of me - Who art magnanimous

It is morning when I meet thee in a still cool dewy white sun light In the hushed dawn - my young mother - I thy eldest son.... Whether art thou my mother or my sister - whether am I thy son or thy brother.

On the remembrances of whom I repose - so old a sister art thou - so nearly hast thou recreated me ... whose eyes are like the morning star Who comest to me in the morning twilight.

From another holograph sheet in Thoreau's handwriting, a sheet which is torn at the top:

*By turns my purity has inspired and my impurity has cast me down.
My most intimate acquaintance with woman has been a sisters relation, or at most a catholic's virgin mother relation — not that it has always been free from the suspicion of lower sympathy. There is a love of woman [page torn] with marriage; — of woman on the [page torn] She has exerted the influence of a goddess on me; cultivating my gentler humane nature; cultivating & preserving purity, innocence, truth, [end of page]*

[Succeeding fragment; marked 1850 by Franklin Benjamin Sanborn.] *Woman, is a nature older than I and commanding from me a vast amount of veneration -like Nature. She is my mother at: the same time that she is my sister, so that she is at any*



JOSEPH SMITH

BRIGHAM YOUNG

rate an older sister.... I cannot imagine a woman no older than I. ... Methinks that I am younger than aught that I associate with. The youngest child is more than my coeval?

May 23, Tuesday: [Joseph Smith, Jr.](#)'s wife of many years Emma Hale Smith, threatened that she would be "destroyed," gave her assent to his plural-marriage dalliances.

[Henry Thoreau](#) wrote to [Waldo Emerson](#) from Staten Island:

Castleton, Staten Island, May 23.^d

My Dear Friend, — I was just going to write to you when I received your letter. I was waiting till I had got away from Concord. I should have sent you something for the Dial before, but I have been sick ever since I came here, rather unaccountably, — what with a cold, bronchitis, acclimation, etc., still unaccountably. I send you some verses from my journal which will help make a packet. I have not time to correct them, if this goes by Rockwood Hoar. If I can finish an account of a winter's walk in Concord, in the midst of a Staten Island summer, not so wise as true, I trust, — I will send it to you soon.

I have had no later experiences yet. You must not count much upon what I can do or learn in New York. I feel a good way off here; and it is not to be visited, but seen and dwelt in. I have been there but once, and have been confined to the house since. Everything there disappoints me but the crowd; rather, I was disappointed with the rest before I came. I have no eyes for their churches, and what else they find to brag of. Though I know but little about Boston, yet what attracts me, in a quiet way, seems much meaner and more pretending than there, — libraries, pictures, and faces in the street. You don't know where any respectability inhabits. It is in the crowd in Chatham Street. The crowd is something new, and to be attended to. It is worth a thousand Trinity Churches and Exchanges while it is looking at them, and will run over them and trample them under foot one day. There are two things I hear and am aware I live in the neighborhood of, — the roar of the sea and the hum of the city. I have just come from the beach (to find your letter), and I like it much. Everything there is on a grand and generous scale, — seaweed, water, and sand; and even the dead fishes, horses, and hogs have a rank, luxuriant odor; great shad nets spread to dry; crabs and horseshoes crawling over the sand; clumsy boats, only for service, dancing like sea-fowl over the surf, and ships afar off going about their business.

Waldo and Tappan carried me to their English alehouse the first Saturday, and Waldo spent two hours here the next day. But Tappan I have only seen. I like his looks and the sound of his silence. They are confined every day but Sunday, and then Tappan is obliged to observe the demeanor of a church-goer to prevent open war with his father. I am glad that Channing has got settled, and that, too, before the inroad of the Irish. I have read his poems two or three times over,



JOSEPH SMITH

BRIGHAM YOUNG

*and partially through and under, with new and increased interest and appreciation. Tell him I saw a man buy a copy at Little & Brown's. He may have been a virtuoso, but we will give him the credit. What with Alcott and Lane and Hawthorne, too, you look strong enough to take New York by storm. Will you tell L., if he asks, that I have been able to do nothing about the books yet? Believe that I have something better to write you than this. It would be unkind to thank you for particular deeds.
Your friend, Henry D. Thoreau.*

[Thoreau](#) also wrote his elder sister [Helen](#):

*Castleton Staten Island
May 23^d 43.*

*Dear Helen,
In place of something fresher I send you the following verses from my journal, written some time ago.*

*Brother where dost thou dwell?
What sun shines for thee now?
Dost thou indeed farewell?
[As] we wished here below.*

*[] What season didst thou find?
'Twas winter here.
Are not the fates more kind
[T]han they appear?*

*Is thy brow clear again
As in thy youthful years?
And was that ugly pain
[T]he summit of thy fears?*

*Yet thou wast cheery still,
They could not quench thy fire,
Thou didst't abide their will,
And then retire.*

Page 2
*Where chiefly shall I look
To feel thy presence near?
Along the neighboring brook
May I thy voice still hear?*

*Dost thou still haunt the brink
Of yonder river's tide[,.?]
And may I ever think
That thou art by my side?*



JOSEPH SMITH

*What bird wilt thou employ
To bring me word of thee?
For it would give them joy,
'Twould give them liberty,
To serve their former lord
With wing and minstrelsy.*

*A sadder strain has mixed with their song,
They've slower built their nests,
Since thou art gone
Their lively labor rests.*

*Where is the finch — the thrush,
I used to hear?*

Page 3
*Ah! [t]hey could well abide
The dying year.*

*Now they no more return,
I hear them not;
They[]have remained to mourn[;]
Or else forgot{MS torn}*

[Henry D. Thoreau] {not HDT?}

{next page (verso)} written vertically
*Miss. Helen L. Thoreau
Concord*

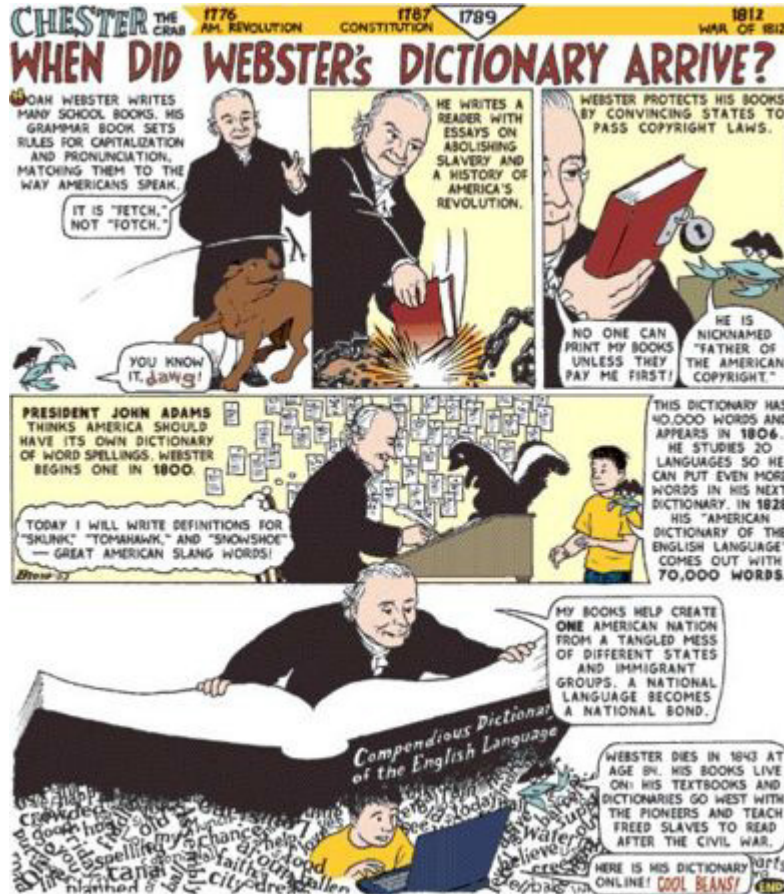
BRIGHAM YOUNG

JOSEPH SMITH

BRIGHAM YOUNG

May 28, Sunday: In a ceremony in Nauvoo, Illinois, [Joseph Smith, Jr.](#) and his wife of many years Emma Hale Smith became “sealed” in marriage for eternity (and isn’t that nice).

[Noah Webster](#) died. Nationalist jingo to the end, among his final words were expressions of hope that his writings had contributed and would contribute to the strength of the Nation through the education of the Nation’s youth.



The body would be placed in the Central Cemetery of New Haven, Connecticut. The rights to his populist dictionaries would be acquired by the firm of Charles and George Merriam of Springfield, Massachusetts, who would employ the lexicographer Chauncey Goodrich to revise the unsatisfactory edition of 1841 and offer it for sale at \$6.⁰⁰. This edition would become the “common denominator” cheap dictionary for America and Webster’s inane attempt at a “nu speling” would eventually be expurgated, as would the more embarrassing of his etymologies (and isn’t that nice).

Noah Webster ... was by all accounts a severe, correct, humorless, religious, temperate man who was not easily liked, even by other severe, religious, temperate, humorless people. A provincial schoolteacher and not-very-successful lawyer from Hartford, he was short, pale, smug, and boastful. (He held himself superior to [Benjamin Franklin](#) because he was a Yale man while Franklin was merely self-educated.) Where Samuel Johnson spent his free hours drinking and discoursing in the company of other great men, Webster was a charmless loner who criticized almost everyone but was himself not above stealing material from others.

—Bill Bryson, *THE MOTHER TONGUE*



JOSEPH SMITH

BRIGHAM YOUNG

June: [Joseph Smith, Jr.](#) “got married with” Hanna Ellis.

June 1 (Pentecost Thursday): [Joseph Smith, Jr.](#) “got married with” Elvira Anie Cowles.

Go East, 46-year-old black woman, go East: Isabella²⁴ experienced a command to “go east” and testify, adopted the monicker [Sojourner Truth](#), and departed New-York with but an hour’s notice, with two York shillings in her pocket, carrying her worldly belongings in a pillowcase, to move on foot through Long Island and Connecticut, testifying to whatever audiences she was able to attract. –It is the life of a wandering evangelist, is mine. In the course of attending Millerite meetings to testify, she would accommodate to a number of the apocalyptic tenets of that group.



As [Louisa May Alcott](#) has reported in later life, on this same day quite another journey was taking place:

On the first day of June, 1843, a large wagon, drawn by a small horse and containing a motley load, went lumbering over certain New England hills, with the pleasing accompaniments of wind, rain and hail. A serene man with a serene child upon his knee was driving, or rather being driven, for the small horse had it all his own way. Behind a small boy, embracing a bust of Socrates, was an energetic looking woman, with a benevolent brow, satirical mouth and eyes full of hope and courage. A baby reposed upon her lap, a mirror leaned against her knee, a basket of provisions danced about her feet, and she struggled with a large, unruly umbrella, with which she tried to cover every one but herself. Twilight began to fall, and the rain came down in a despondent drizzle, but the calm man gazed as tranquilly into the fog as if he beheld a radiant bow of promise spanning the gray sky.

[The Consociate Family of Bronson Alcott](#) was on its way from Concord to “Fruitlands” on Prospect Hill in

24. Isabella Bomefree van Wagenen, “Bomefree” being the name of her first husband which by virtue of enslavement she had been denied, and “van Wagenen” being the name of the white family which she assumed and used for a number of years. (“Wagener” was a consistent misspelling perpetrated by the printer of the first version of her NARRATIVE in 1850.)

[HDT](#)[WHAT?](#)[INDEX](#)

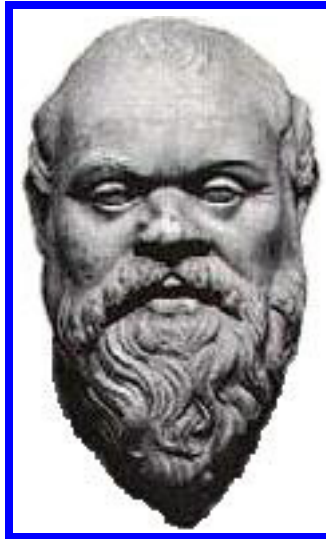
JOSEPH SMITH

BRIGHAM YOUNG

Harvard, Massachusetts, in the district then known politely as “Still River North” and impolitely as “Hog Street,” with its prospect of Wachusett and Mount Monadnock and its prospect of “ideals without feet or



hands” (an apt phrase said to have been created by [Waldo Emerson](#),²⁵ who himself, if anyone ever metaphorically lacked them, metaphorically lacked feet and hands and other essential body parts), ideals such as “a family in harmony with the primitive instincts of man.” In her fictional account of the journey, Louisa May Alcott invented an additional child and placed it on her father’s knee, obviously where she would have wanted to be, and made it a “serene” child, what she never was but longed to be. The bust of [Socrates](#) actually rode between the father Bronson, who was holding the reins, and Charles Lane, on the wagon’s bench. There was no room in this wagon for William Lane or for Anna Alcott, who for all 14 miles of the journey had to walk alongside it.



At this point the [Association of Industry and Education](#) had 113 members, a large proportion of whom were children:

25. But we may note that in Bronson Alcott’s journal for Week 45 in November 1837, Alcott had himself termed himself “an Idea without hands.”



JOSEPH SMITH

BRIGHAM YOUNG

COMMUNITARIANISM

Membership

April 1842	41
May 1842	65
End of 1842	83
June 1843	113
Winter 1844	120
Spring 1845	120

Having had enough after less than two months of attempting to teach almost entirely without teaching supplies and without adequate classroom space, [Sophia Foord](#) threatened to resign as teacher at the Association. (Promises would be made that would keep her teaching while efforts were made to convert a barn into classrooms, but the problem eventually would be resolved by the need of the community to use its children as a cheap source of incessant factory labor. After Miss Foord left [Northampton](#), she became tutor to the children of the Chase family ([Elizabeth Buffum Chace](#)) of Valley Falls, [Rhode Island](#); “she taught botany; she walked with the children over the fields ... and made her pupils observe the geographical features of the pond and its banks, and carefully taught them to estimate distances by sight.”)

Railroad service to [Concord](#) began. Preliminary earthmoving crews, and then crossties and rails crews, had reached Concord at the rate of 33 feet per day, filling in [Walden Pond](#)’s south-west arm to give it its present shape. 1,000 Irishmen were earning \$0.⁵⁰ or \$0.⁶⁰ for bonebreaking 16-hour days of labor. [Waldo Emerson](#) was elated because he much preferred riding in the railroad coach to riding in the stage coach which offered a “ludicrous pathetic tragical picture” (his comment from April 15, 1834; I don’t know whether he meant that he felt that he presented a ludicrous pathetic tragical appearance while riding on the stage coach or that the view from the stage coach window presented him with a ludicrous pathetic tragical perspective). He found, however, that when a philosopher rides the railroad “Ideal Philosophy takes place at once” as “men & trees & barns whiz by you as fast as the leaves of a dictionary” and this helps in grasping the real impermanence of matter: “hitherto esteemed symbols of stability do absolutely dance by you” and we experience “the sensations of a swallow who skims by trees & bushes with about the same speed” (June 10, 1834). By this time, with the railroad actually in Concord, Emerson had decided that “Machinery & [Transcendentalism](#) agree well.”²⁶



“[The railroad will] only encourage the common people to move about needlessly.”

– [Arthur Wellesley, Duke of Wellington](#)



[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG



June 12, Monday: [Joseph Smith, Jr.](#) “got married with” Rhoda Richards.

July: [Joseph Smith, Jr.](#) “got married with” Desdemona Fullmer. He privately dictated a revelation authorizing the practice of polygamy, that would not be formally announced until 1852 and would not be included in Mormon scripture until 1876 (this 1876 revision would elide the 1835 section denouncing polygamy).

July 12, Wednesday: For the first time [Joseph Smith, Jr.](#) wrote down an official record of his revelations on plural marriage and sealing (although it was suggested to him that he do this by the use of his “seer stone,” a stone with a hole in it through which he could peek in the darkness to perceive truth, instead he elected to make the record from memory). The official written record he made was to the effect that God had told him he could have more than one wife at a time, could actually have in addition other men’s wives if he wanted them. Presumably God also explained this to Mrs. Smith, or, perchance, left it to Mr. Smith to explain to her on His behalf. God had also told Mr. Smith, we learn here, that indigenous Americans “a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations,” full of the darkest sins, but that if he could just get them to do what he wanted them to, and think what he wanted them to think, and turn from their sin, then He would transform them into “a white and delightsome people.” On the other hand, if an Indian had some land that he needed in order to do His work here below, and wasn’t reasonable about this, then he was entitled to do to that Indian exactly what he did to white men whose white and delightsome wives he lusted after — and the Lord God of Israel would certainly understand.²⁷

July 28, Friday: [Joseph Smith, Jr.](#) “got married with” Nancy Maria Winchester.

August: [Hyrum Smith](#), elder brother of [Joseph Smith, Jr.](#), entered into two plural marriages, one with his wife Mary Fielding Smith’s sister Mercy Fielding Thompson, and the other with Catherine Phillips.

27. Following along with the white-righteousness terms “Civilizationism” and “Capitalism,” this might be termed “Capitalizationism” — he below serving He above.



JOSEPH SMITH

BRIGHAM YOUNG

August 11, Friday: [Joseph Smith, Jr.](#) explained to William Clayton that when it comes to wives, “you have a right to get all you can” because “[t]he result of our endless union will be offspring as numerous as the stars of heaven or the sands of the seashore.”

August 12, Saturday: On July 12th [Joseph Smith, Jr.](#) had written an official record of his revelations on plural marriage and sealing. On this day the Presiding Patriarch and Associate President of the Mormons, Joseph’s elder brother [Hyrum Smith](#), at a meeting in his office, presented that revelation to the Nauvoo Stake High Council (at least two members objected to the revelation).



JOSEPH SMITH

BRIGHAM YOUNG

September 15, Tuesday: When [Joseph Smith, Jr.](#) suggested plural marriage to Lydia Moon, she declined as she preferred to remain with her two elder sisters.

On this day and the following one [Frederick Douglass](#), Bradburn, and White lectured in Pendleton, a town southwest of Indianapolis.

Then, at an outdoor meeting in Fall Creek, Indiana on the 16th, the platform was broken up and the speakers, including Douglass, were set upon with clubs. Douglass was taken bleeding and unconscious some three miles in a wagon to the farm of a [Quaker](#) couple, the Hardys, where his shattered right hand would be treated. The bones would not properly set and full use of the hand would never be regained.²⁸

28. For some reason Horton and Horton have alleged that this assault took place in Pendleton, Ohio, a town near Cincinnati! Despite the injury, [Frederick Douglass](#) would continue his lecture tour, which might be considered to have been fortitude and bravery — or which might have been simple necessity since in the America of those years no injured free worker of any color for any employer had any income continuation protection of any degree.

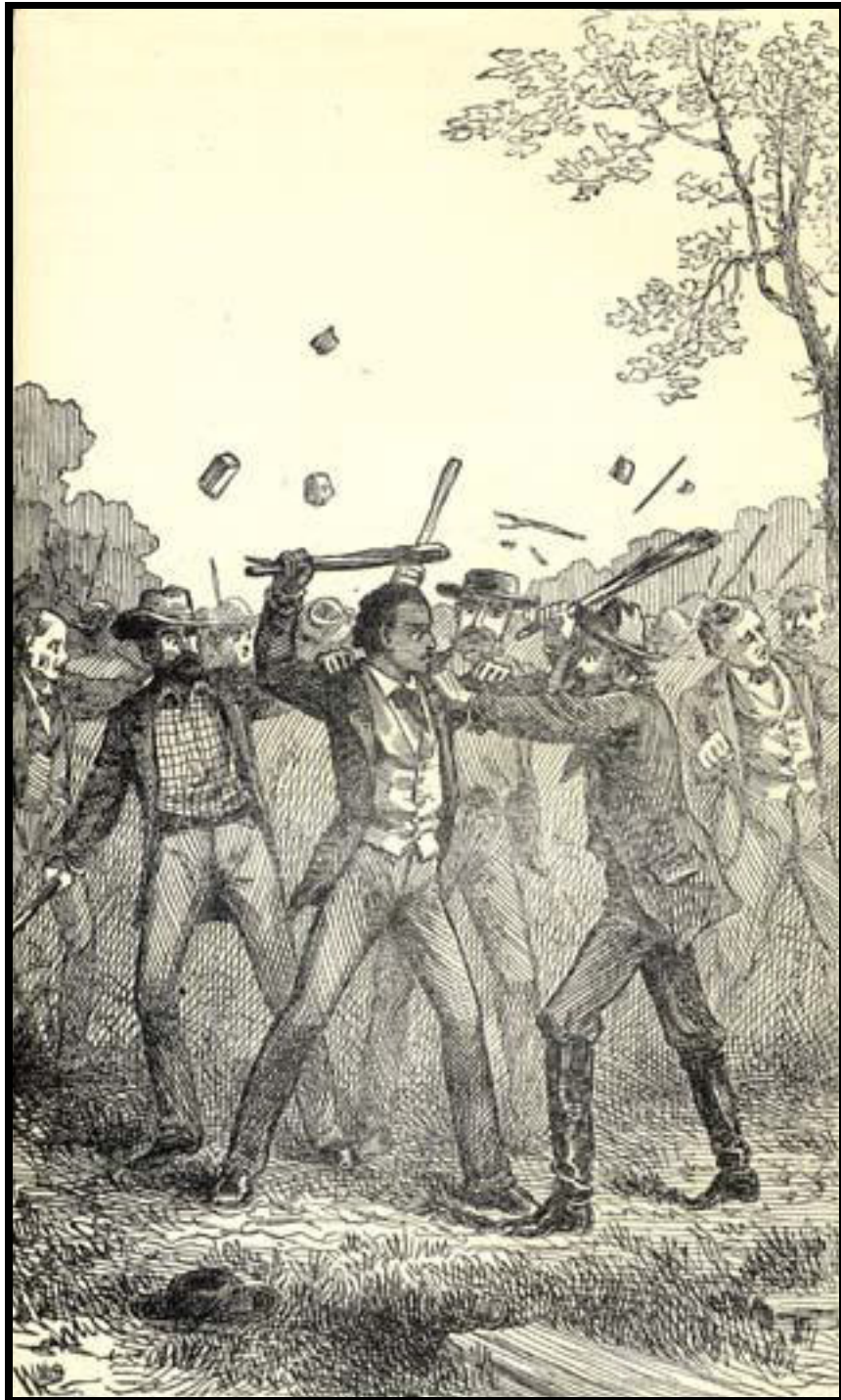
HDT

WHAT?

INDEX

JOSEPH SMITH

BRIGHAM YOUNG



September 20, Sunday: [Joseph Smith, Jr.](#) "got married with" Malissa Lott.

JOSEPH SMITH

BRIGHAM YOUNG

September 28, Monday: [Frederick Douglass](#) lectured in Richmond, Indiana.



In a ceremony in Nauvoo, Illinois, [Joseph Smith, Jr.](#) and his wife of many years Emma Hale Smith were the recipients of a 2d anointing, in which each was “anointed & ordained to the highest & holiest order of the priesthood.”

During the harvest time, before September 29th, although [Bronson Alcott](#) had recovered from his dysentery and fainting, he was still exhibiting mental symptoms of excitedness and restlessness. He and Charles Lane had left in the middle of the harvest work on yet another trip of visiting and lecturing and attempting to garner the new recruitments and the renewed funding that was essential if this “pyramid scheme” of a community was not to collapse. They had lectured in [Providence, Rhode Island](#), and in New-York, and in New Haven and Waterbury in Connecticut, stopping off in Alcott’s old home town, Spindle Hill. When they came stopped off at Fruitlands, it was only to leave immediately for New Hampshire, and then for Concord, Massachusetts.



JOSEPH SMITH

BRIGHAM YOUNG

During this period [Waldo Emerson](#) recorded a visit in his journal:

Alcott came, the magnificent dreamer, brooding as ever on the renewal or reedification of the social fabric after ideal law, heedless that he had been uniformly rejected by every class to whom he has addressed himself and just as sanguine & vast as ever; the most cogent example of the drop too much which nature adds of each man's peculiarity. To himself he seems the only realist, & whilst I & other men wish to deck the dulness of the months with here & there a fine action or hope, he would weave the whole a new texture of truth & beauty. Now he spoke of marriage & the fury that would assail him who should lay his hand on that institution, for reform: and spoke of the secret doctrines of Fourier. I replied, as usual — that, I thought no man could be trusted with it; the formation of new alliances is so delicious to the imagination, that St Paul & St John would be riotous; and that we cannot spare the coarsest muniment of virtue. Very pathetic it is to see this wandering emperor from year to year making his round of visits from house to house of such as do not exclude him, seeking a companion, tired of pupils.

At about this period Anne Page, [Abba Alcott](#)'s servant, was caught eating fish at a neighbor's table, and then a chunk of cheese was discovered inside her trunk. For thus exploiting the lives of animals, she was terminated by the Consociate Family of Fruitlands.

THE ALCOTT FAMILY

In his journal, [Henry Thoreau](#) mentioned "Thomas the Rhymer" out of THE COMPLETE WORKS OF [SIR WALTER SCOTT](#), by Conner & Cooke in New-York in 1833.



Thursday, September 28.

We have never conceived how many natural phenomena would be revealed to a simpler and more natural life. Rain, wind, sunshine, day and night, would be very different to experience if we were always true.

We cannot deceive the ground under our feet. We never try. But we do not treat each other with the same sincerity. How much more wretched would the life of man be if there was the same formality and reserve between him and his intercourse with Nature that there is in human society!

It is a strange world we live in, with this incessant dream of friendship and love; where is any? Genius cannot do without these; it pines and withers. I believe that the office of music is to remind us continually of the reality and necessity of the fine elements of love and friendship. One mood always forgets another, and till we have loved we have not imagined the heights of love. Love is an incessant inspiration. By the dews of love the arid desert of life is made as fragrant and blooming as a paradise.

The world waits yet to see man act greatly and divinely upon man. What are social influences as yet? The poor human flower would hold up its drooping head at once, if this sun should shine on it. That is the dyspepsia with which all men ail.

In purer, more intellectual moods we translate our gross experiences into fine moralities. Sometimes we would fain see events as merely material, — wooden, rigid, dead; but again we are reminded that we actually inform them with better life, by which they live; that they are the slaves and creatures of our conduct. When dull and sensual, I believe they are corn-stalks good for cattle, — neither more nor less. The laws of Nature are science; but, in an enlightened moment, they are morality and modes of divine life. In a medium intellectual state they are aesthetics. What makes us think that time has lapsed is that we have relapsed.

Strictly speaking, there can be no criticism of poetry other than a separating of that which is poetry from that which is not, — a detecting of falsehood. From the remotest antiquity we detect in the Literature of all nations, here and there, words of a loftier tone and purport than are required to transact the daily business of life. As



JOSEPH SMITH

BRIGHAM YOUNG

[Scott](#) says, they float down the sea of time like the fragments of a parted wreck, — sounds which echo up among the stars rather than through the valleys of earth; and yet are heard plainly enough, to remind men of other spheres of life and activity. Perhaps I may say that I have never had a deeper and more memorable experience of life in its great serenity, than when listening to the trill of a tree sparrow among the huckleberry bushes after a shower. It is a communication to which a man must attend in solitude and silence, and may never be able to tell to his brother.

The least sensual life is that experienced through pure senses. We sometimes hear, and the dignity of that sense is asserted.

October 5, Thursday: The manuscript diary of [Joseph Smith, Jr.](#) records on this day that in regard to the doctrine of plurality of wives, “Joseph forbids it and the practice thereof. No man shall have but one wife.”²⁹

October 19, Thursday: [Joseph Smith, Jr.](#)'s secretary, William Clayton, was worried about an illegitimate child that was about to be born from one of his unions, so Joseph reassured him: the worst that would happen “if they raise trouble about it and bring you before me” would be “I will give you an awful scourging and probably cut you off from the church and then I will baptize you and set you ahead as good as ever.” Joe explained to Bill, how the system worked.

November 1, Wednesday: [Joseph Smith, Jr.](#) republished, in the [Times and Seasons](#) of which he was editor, a previous condemnation of adultery: “Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shalt not have the spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that commiteth adultery and repenteth not, shall be cast out but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out.”

[Henry Thoreau](#) wrote from [Staten Island](#) to [H.S. McKean](#) of the New-York Mercantile Library. The piece of paper is now torn but this is what we make of it:

Mr McKean

[Would you] *be kind* [and let] *me take* [your “C]hapman’s
Trans[lation] of the Greek Pastoral [Poets]” & “Ossian’s Genuine
Remains”]?

Yrs resp[ly]

29. When this journal entry would be incorporated into the HISTORY OF THE CHURCH by Apostle George A. Smith, it would be recorded in such manner as to reverse the meaning — which factoid brings us to the heart of the matter, which has not at all to do with the appropriateness of the manners in which we express our sexuality but instead had to do with the concept of “truth.” What is it that is The Truth? Many consider that a statement is “true” if and only if it “corresponds” with “reality.” The assertion “All swans are white” is considered to be “true” if and only if there are no black swans, so until we discovered black swans on a river in Australia, we supposed that assertion to be the absolute truth, but actually it was quite false — a fact we discovered simultaneously with our discovery of the factuality of those black swans on that recently explored river in Australia. Mormons, and Shi’a Moslems, do not accept that analysis of what is The Truth. For Mormons, as for Shiites, an assertion such as “Yesterday afternoon the Shahanshah’s soldiers gunned down 100 students in Tahrir Square (*Midān at-Tahrīr*)” is true if and only if it persuades its target audience to sympathize with the revolution against the government of the Shahanshah. The absolute number of body bags at the local mortuary is neither here nor there, because in this world of goals and purposes, what matters is whether or not you are able to influence others to do what you want them to do, and not to do what you do not want them to do. A true statement is whatever is sufficient to make the sale. Among Shiites this is known as the doctrine of *taqīyah*, and it is based on the [QUR’AN](#). Among [Mormons](#), who have had a similar trajectory of persecution, this is a tradition that has been developed from the deeds and statements of early Mormon leaders, and is by now so well developed that presidential candidate Willard Mitt Romney has been able to “double down” every time he has gotten caught on the campaign trail blatantly repeating a lie on which he has been called out over and over and over.

MORMONS AND TRUTH



JOSEPH SMITH

BRIGHAM YOUNG

Henry D. Thoreau.

The first book Thoreau referred to above was THE GREEK PASTORAL POETS: [THEOCRITUS](#), [BION](#), AND [MOSCHUS](#). DONE INTO ENGLISH BY M[atthew] J[ames] CHAPMAN (London: J. Fraser, 1836).

THEOCRITUS BION MOSCHUS

November 2, Thursday: [Joseph Smith, Jr.](#) officiated as [Brigham Young](#) “got married with” Augusta Adams, and with the sisters Cobb Cook and Hariett Cook (that day, also, he himself “got married with” Brigham’s married sister Fanny Young Murray).

Little [Louisa May Alcott](#) jotted in her diary:

Anna and I did the work. In the evening Mr. Lane asked us, "What is man?" These were our answers: A human being; an animal with a mind; a creature; a body; a soul and a mind. After a long talk we went to bed very tired.

In a considerably later timeframe, the author of this would review what she had written as a child, and annotate it with the following:

No wonder, after doing the work and worrying their little wits with such lessons!

November 5, Sunday: Becoming ill at dinner, [Joseph Smith, Jr.](#) accused his pregnant wife of many years Emma Hale Smith of slipping poison into his coffee (in the prayer circle, [Brigham Young](#) interpreted Emma’s silence as proof of her guilt; however, Joseph would so quickly recover that this had more probably been an attack of ulcers).

There was an insurrection on the island of Haiti. Blacks and mulattos killed six white men, women, and children in an effort to drive whites off the island.

When was it that [Henry Thoreau](#) commented that Mrs. Sarah Alden Bradford Ripley had “spent one whole season studying the lichens on a stick of wood they were about to put on the fire”? [JOURNAL 5:38] We should compare and contrast this with [Waldo Emerson](#)’s mean-spirited remark in a letter to [Elizabeth Sherman Hoar](#) in Liverpool on August 3, 1859 while she was on the European grand tour, that “Henry T. occupies himself with the history of the river, measures it, weighs it, and strains it through a colander to all eternity.” It would have to be before November 5, 1843, because on that date Mrs. Ripley mentioned this stick in a letter

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

to the Reverend George F. Simmons:

You recollect that stick with the Graphia Hebraica so beautifully sketched upon it, that I laboured with my hand and you with my penknife to procure, alas, some vandal has given it to the flames. I have not met with another specimen before or since.



The primary intent of Emerson's remark to Miss Hoar touring in Europe, I would suggest, was to remind her that for a personage of the stature of Emerson to "occupy himself" with such activities and concerns would be *infra dig*, and that therefore there was a class difference which needed to be pointed to, with he and the touring Miss Hoar on the near side of this class divide, as gentle folk, and with our good "Henry T.," despite an education having been attempted upon him, decidedly beyond the pale as a mere crafts person without any really good money-earning craft. I find such a remark not humorous, nor in good humour, but quite offensively condescending and demeaning. Is this just me? I wonder what Elizabeth, knowing Henry as well as she knew Waldo, thought of this letter when she opened it in Europe. Presumably "Boys need to go after each other." So the question I am raising here is, might Thoreau's remark about Mrs. Ripley's preoccupation with the *Graphia Hebraica* on the stick of firewood be likewise interpretable as not humorous, nor in good humour, but quite offensively condescending and demeaning? (Do I have a blind spot of affection for Thoreau which I quite lack for Emerson? –Well, probably I do.)



JOSEPH SMITH

BRIGHAM YOUNG

After having thought about this for some time, I am unable to construe Thoreau's remark about spending one whole season studying the stick of firewood as condescending or demeaning. The one invidious thing that Thoreau might have been suggesting would have been "Look, it's just a woman, what can you expect from a botanist that's just a woman?" And I haven't been able to grok sexism in the relationship between Thoreau and Mrs. Ripley.

There had been early snows, and all the recruits had deserted Fruitlands and its thin linen clothing and its vegetarian diet, leaving [the Alcott family](#) and the Charles Lanes to endure the harsh winter alone. It was shaping up to be the coldest winter of the decade. Between this day and Thursday the 8th, [Waldo Emerson](#) rather unsympathetically wrote in his journal:

The Reformers wrote very ill. They made it a rule not to bolt their flour & unfortunately neglected also to sift their thoughts.... Alcott & Lane want feet; they are always feeling of their shoulders to find if their wings are sprouting; but next best to wings are cowhide boots, which society is always advising them to put on.



November 7, Tuesday morning: A school was being taught by Joseph C. Cole in the hall above the Red Brick Store, a very warm and pleasant room, and Elders Willard Richards and William W. Phelps needed this room so that they might continue working on the Prophet's history undisturbed. They moved the tables out of that room, but Mr. Cole moved them back in so they went to [Joseph Smith, Jr.](#)'s mansion to complain. The Prophet determined that their reasons were good and instructed them to take the room and advise this schoolteacher that he would need to look out for himself.

MORMONISM

The Treaty of [Nanking](#), by which the island of [Hong Kong](#) had been obtained by Great Britain on August 9, 1842—which incidentally was the initial such treaty document to be photocopied—was made available to the public in English in the [London Gazette](#) (the document, in both English and Chinese, would be printed in Canton in the [Chinese Repository](#) for August 1844).³⁰



The island of [Hong Kong](#) shall be possessed in perpetuity by Her Majesty Queen Victoria and her successors, and shall be ruled as they see fit.



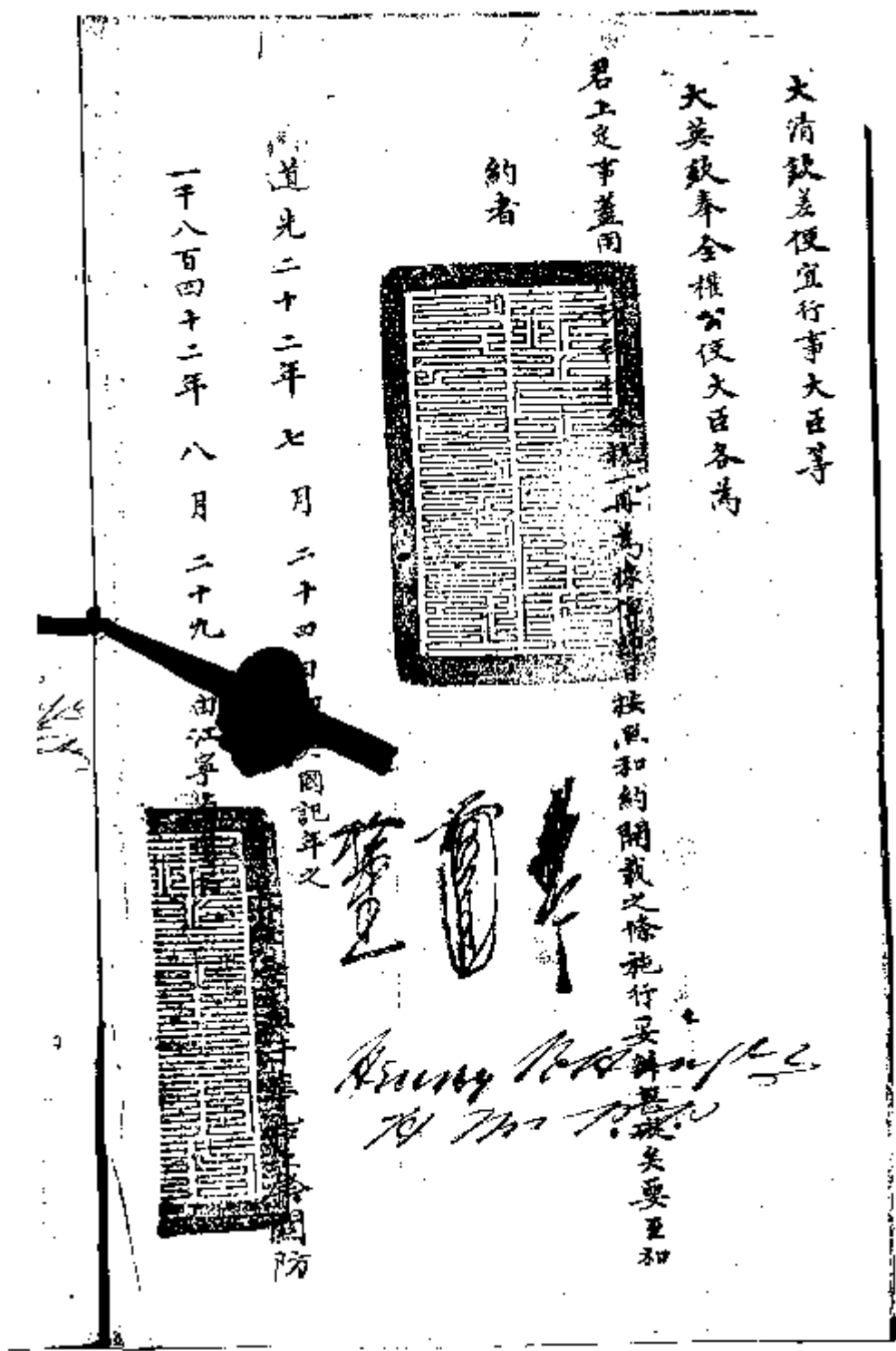
November 7, Tuesday, 1843: When [Ossian](#) personifies the sun and addresses him, it is unnecessary to suppose, as his editor does, that he believed the sun to be an animated being," like the deer or lion. Wherein are we more believers in a God than the heathen, with their mysterious magic rites? as if one name were not as good as another. It is time to have done with these follies. I confess to more sympathy with the Druidical and Scandinavian, as handed down to us, than with the actual creeds of any church in Christendom. They have been reproached for worshipping the ghosts of their fathers rather than any unsubstantial forms; but do we not worship the ghosts of our fathers?

It is the characteristic of all religion and wisdom to substitute being for seeming, and to detect the anima or soul in everything. It is merely an evidence of inner faith when God is practically believed to be omnipresent. None

30. We are referring here to Victoria island, the land mass itself, not to [Hong Kong](#). Hong Kong is not something which was created as of 1842 by an agreement between England and [China](#). It is something that would be created later by English people whose energies were liberated from the control of England by great distance and by the presence of Chinese people, and by Chinese people whose energies were liberated from the control of China by the presence of English people.

JOSEPH SMITH

BRIGHAM YOUNG



The final page of the Chinese version of the treaty document



JOSEPH SMITH

BRIGHAM YOUNG

of the heathen are too heathenish for me but those who hold no intercourse with their god. I love the vigorous faith of those heathen who sternly believed something. I say to these modern believers, "Don't interrupt those men's prayers." How much more do the moderns know about God and human life than the ancients? the English than the Chaldeans, or than the Tartars? Does English theology contain the recent discoveries?

Ossian feels and asserts the dignity of the bard. His province is to record the deeds of heroes.

I straightway seize the unfruitful tales
And send them down in faithful verse.

An heroic deed is his star in the night. The simple, impressive majesty of human life as seen through his mists, is that Ossian we know and remember. Who has discovered any higher morality than this? any truer philosophy? — a simple, brave, persevering life adorned with heroic deeds.

The reserved strength of Ossian, and moral superiority to most poets of what is styled a barbarous era, appears in the fact that he can afford to pass over the details of the battle, leaving the heroism to be imagined &om what has already been described of the character of the hero, while he hastens to hint at the result. Most heroic poets of a rude period delight mainly in the mere sound of blows and the flowing of blood. But Ossian has already described the result of the battle when he has minted the character of the heroes.

See an example in Callon and Colvala:

When I heard who the damsel was
Frequent dropped the warrior's tears.
I blessed the radiant barn of youth,
And bade the bard advance.
Dweller of the mountain cave,
Why should Ossian speak of the dead?
They are now forgot in their land,
And their tombs are seen no more, etc.;

or in Ca-lodin:

We engaged, and the enemy won;

Or in Cromra:

We fought down the narrow vale;
The enemy fled; Romarr fell by my sword.

No poet has done such justice to the island of foggy fame.

What a contrast between the stern and desolate poetry of Ossian and that of [Chaucer](#) and the early English bards! The bard indeed seems to have lost much of his dignity and the sacredness of his profession. He does not impose upon us. He has lost all his sternness and bardic fun, and but conceives the deed which the other has prepared to perform. It is a step from the forest and crag to the fireside, — from the hut of the Gael or Stonehenge with its circles of stones to the house of the Englishman. No hero — stands at the door, prepared to break forth into song or heroic actions, but a homely Englishman who has begun to cultivate the comforts of a roof; or a studious gentleman who practises the art of song. He possibly may not receive us. There is not room for all mankind about his hearth. He does not love all things, but a few.

I see there a yellow fireside blaze, and hear the crackling fuel, and expect such heroism as consists with a comfortable life.

In the oldest poems only the most simple and enduring features of humanity are seen; such essential parts of a man as Stonehenge exhibits of a temple. We see the circles of stone, and the upright shafts of the man; we cannot tell whether this was civilized or savage; truly it was neither. For these simple, necessary traits are before and after civilization and are superior to it. All the culture that had a beginning must in the world's history have an end. It is like the fashions of France; like the tricks taught to a few tame bears and monkeys. How wise we are! how ignorant the savage! we with our penknife with a hundred blades, he with his gnarled club. Ask his senses if they are not well fed, if his life is not well earned.

When we come to the pleasant English verse it seems as if the storm had all cleared away, and it were never to thunder and lighten any more. These stern events are traditional.

We darkly behold (in the poetry of the obscurest eras) the forms of men, — such as can be seen afar through the mist, — no costume, no dialect, but for language you have a tongue itself. As for costume — we can dispense with that, — the skins of beasts or bark of trees are always to be had, — what if the man is naked?

The figurative parts of Ossian are like Isaiah and the Psalms, — the same use is made of gaunt Nature. He uses but few and simple images; but they are drawn from such objects as are familiar to men in all ages. To the poet who can use them greatly in his song, and make them convey his thoughts, the elements and stars seem to be nearer and more friendly. And other men involuntarily relinquish to him somewhat of their claim on Nature. The sun and the sea and the mists are his more than ours.

Let two stand on the highway, and — it shall be known that the sun belongs to one rather than to the other; the one will be found to claim, while the other simply retains, possession. The winds blow for one more than another; and on numerous occasions the uncertain or unworthy possessors silently relinquish their right in them. The most doubtful claimants have paid their money and taken a deed of their birthright, but the real owner is forever known to all men wherever he goes, and no one disputes his claim. For he cannot help using and deriving the profit, while to the dishonest possessor an estate is as idle as his parchment deed of it, and that is all he has purchased. Wherever the owner goes, inanimate things will fly to him and adhere.



JOSEPH SMITH

BRIGHAM YOUNG

What a fame was it that these Ossianic bards and heroes sought? To Fingal, Swaran says:

The hunter coming from the hills,
As he rests on a tomb, will say:
Here the mighties, Fingal and Swaran,
Joined battle, with their hundred bands.
Thus will the weary hunter speak
And our fame will abide forever.



JOSEPH SMITH

BRIGHAM YOUNG

1844

[Joseph Smith, Jr.](#) announced his candidacy for President of the United States of America (he would, of course, be running as an independent rather than as a candidate of one of the major parties, Democrats versus Whigs).

Democratic party candidate James Polk would defeat Whig Henry Clay by fewer than 40,000 votes and becomes President of the United States by a slight popular majority (his margin of victory in the electoral college would, however, be considerably greater, 170 over 105).

During this year as in the previous two years [Smith](#), John Taylor, and other members of the Mormon Church would be printing denials of polygamy in their newspaper even while they practiced it (sorta like flip-flopper Mittens who is in our own era for health care until he is agin' it, these Mormon dudes had been agin' polygamy until they were for it — their definition of truth is “whatever makes the sale”).

March 12, Tuesday: [Joseph Smith](#) created a Council of Fifty to govern the world and was anointed King of the Kingdom of God.³¹



I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world.

MORMONISM

April: [Joseph Smith, Jr.](#) was secretly anointed and ordained by his Council of Fifty as King, Priest, and Ruler over Israel on Earth.

31. There is one master myth which drives all our ideology. It is that there is, and that it is necessary for us to discover, the one right way, The Solution, and that if we then hew to this one right way, everything will start to work, and the world will be all set to turn out all right:



It seems, however, that although we are prepared to defend to the death our right to trust in this master myth which drives all our ideology—that there is a right way and all that is necessary is for us to discover and hew to it—this really is not so. This is simply a false description of reality. Our world, actually, is not like this, not like this at all. We're not living on a Rubik's Cube and ultimately, things are not going to turn out to our liking. Meanwhile, we're going to just have to get used to our muddling along, and we're going to just have to continue, as long as it still seems feasible, to put up with each other as we do our muddle-along thingie.



JOSEPH SMITH

BRIGHAM YOUNG

April 7, Easter Sunday: On either this Sunday or the following one, the Reverend Robert F. Wallcut (1797-1884) lectured at Boston's Amory Hall, possibly on the topic of temperance.

At the temple in Nauvoo, Illinois, [Joseph Smith, Jr.](#) delivered his "King Follett" sermon on the plurality of gods.

April 11, Thursday: After almost 4 years of haggling between Church authorities and the heirs of [Nicolò Paganini](#) the City of [Genoa](#) granted a passport document allowing the composer's cadaver to be brought into its territory.

Alexandros Nikolaou Mavrokordatos replaced Konstantinos Michail Kanaris as Prime Minister of Greece.

[Joseph Smith, Jr.](#) arranged to get himself promoted from being the leader of the Mormons to being "King, Priest and Ruler over Israel on Earth."

May 8, Wednesday: [Brigham Young](#) "got married with" Clarissa Decker.



Felix Mendelssohn once again arrived in London to direct a series of concerts.

Giuseppe Verdi purchased Il Pulgaro, a farm near Bussetto (this would be his parents' primary home).

In Philadelphia, [nativists](#) torched two [Catholic](#) churches, a convent, and several more Irish homes. Over this week of rioting, 14 people had been killed in communal violence.

May 12, Sunday: [Joseph Smith, Jr.](#) set forth his agenda here below: "I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend lay a foundation that will revolutionize the whole world."

May 14, Tuesday: Charles Francis Adams, Sr. (1807-1886) reported that the day was a clear one as the steamer *Amaranth* stopped at the town of Quincy in [Illinois](#):

The day was fine – the boat an excellent one, and the company very much better than we have yet had. Among others Captain Bell of the Army was very civil to us. The river does not vary much in its character from what we have seen – As we ascend, we catch glimpses of open country, which is called prairie in this region. In other respects the scene is the same – the same low banks covered with wood, with now and then a rise which is called a bluff. In the course of the morning we stopped at Quincy on the [Illinois](#) side – and for the sake of the name, we went up to see it. It is a very pretty place inhabited mainly by New England



JOSEPH SMITH

BRIGHAM YOUNG

people. There is an open square in the centre of the town, and from the top of the hotel which is kept by a man who formerly kept the Bromfield House in Boston, we observed a very rich and beautiful prairie country. This was the only town on the river during this day which struck me at all favorably.

As we went on it became very necessary that we should settle upon our course. Quincy [Josiah Quincy, Jr., Adams' travelling companion] wished to stop at Nauvoo, the city of the [Mormons](#) and see something of [Joe Smith, the prophet](#). I was passive, as I have always been on this journey. But it became late before we got up and the passengers were full of discouraging tales of the disposition of these Mormons. Had it not been for a certain Doctor Goforth, a living skeleton of a man, I think Quincy would have been discouraged by the darkness and solitude which reigned on the shore. But he urged our landing so much that we finally ordered our things on shore.

May 15, Wednesday: Jacques Offenbach appeared as cello virtuoso in London for the 1st time. One critic would make the inevitable comparison, "He is on the violoncello what [Paganini](#) was on the violin."

Charles Francis Adams, Sr. visited [Joseph Smith](#) and the [Mormon](#) Temple:

It was about one o'clock when we got into the very indifferent room which the labours of our tall and thin doctor had procured for us in a house on the bank of the river. For at so late an hour we determined not to attempt to disturb the great prophet himself, although he was the keeper of the tavern. We threw ourselves on the outside of the bed allotted to Quincy and myself and slept until five o'clock, when the daylight roused us. Shortly afterwards the carriage of the prophet which had been sent for by the doctor and two other passengers who had stopped with us. There was also on the outside one of the leaders of the sect, who was called General White [Lyman Wight]. The day was cloudy and it soon after set in to rain and rained in showers until night.

At the door of a two-story wooden house with a sign post before it, we stopped and were introduced to the celebrated Joe Smith. A middle-aged man with a shrewd but rather ordinary expression of countenance, unshaved and in clothes neither very choice nor neat. The whole air of the man was that of frank but not coarse vulgarity. He received us civilly and forthwith introduced us into his house, trying one room after another without success as they all appeared to contain occupants. At last we were ushered into one where was a man in bed whom he very abruptly slapped on the shoulder and notified to quit. The awkwardness of this scene was relieved by a call to breakfast, which we all obeyed. The table was amply provided as usual in the Western Country, but without order or delicacy.

Upon our return from the meal we were introduced into another chamber which had been prepared in the interval, and here we sat down and held a long conference with the prophet upon himself, his doctrines and his projects. He then took us down into his mother's chamber and showed us four Egyptian mummies stripped and then undertook to explain the contents of a chart or manuscript which he said had been taken from the bosom of one of them. The cool impudence of this imposture amused me very much. "This," said he, "was written by the hand of Abraham and



JOSEPH SMITH

BRIGHAM YOUNG

means so and so. If anyone denies it, let him prove the contrary. I say it." Of coarse [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.

We dined at one, and after dinner, at our request, we went up in his carriage to see the stone temple and the font which the prophet is causing to be built. It is a massive edifice on a most commanding site, about half finished. The architecture is original – and curious. It is built by the contribution of one-tenth of labor and goods. The prophet seems to have drawn his ideas largely from the Jewish system. One of the persons who accompanied us from the boat, proved a travelling Methodist preacher, and he by his turn for dispute elicited much amusement to us. This on our return to the tavern took the shape of a specie of address to a parcel of the sect who were hanging about the door, half jest, half earnest, which appears to be habitual with Joe. I was not so well able to judge of it as I had been called upstairs to meet a gentleman by the name of Johnson, who was in the employment of the government of the United States and had come here to catch a defaulter supposed to be a lawyer –told me that he had thought it wisest to apply at once to Joe himself, being convinced that without his aid he should not succeed in his object– so well had Joe fenced himself in here from the ordinary course of law, by concessions made to him by the dominant party in the state in consequence of the control he exercises over the elections.

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 – and boasts of having twenty-five thousand at Nauvoo and two hundred thousand in the Union. This is an extravagant estimate, but the number must be large. His theological system is very nearly Christian Unitarianism – with the addition of the power of baptism by the priests of adults to remit sin, and of the new hierarchy of which Smith is the chief by divine appointment. After tea, as we expected the steamer to take us off in the night, we returned to the wretched quarter we left in the morning – and bade good bye to the prophet, who accompanied us to them in his carriage. On the whole I was glad I had been [to see Joseph Smith]. Such a man is a study not for himself, but as serving to show what turns the human mind will sometimes take. 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.



JOSEPH SMITH

BRIGHAM YOUNG

May 23, Thursday: In Hancock County Circuit Court, Illinois, William Law, editor of the Nauvoo Expositor, filed a formal complaint charging that Joseph Smith, Jr. was living “in an open state of adultery” with his foster daughter Maria Lawrence, a teenaged orphan in the Smith household (Joseph had gotten married with Maria Lawrence, age 19, and her sister Sarah Lawrence, age 17, on May 11, 1843, and was serving as executor of their \$8,000 estate). Joseph excommunicated William Law and had himself appointed as legal guardian over the Lawrence sisters.

A letter informed Abba Alcott that her father Colonel May’s estate had, after four years of negotiation, been settled, with the creditors of the Temple School agreeing to accept roughly 33 cents on the dollar, paying out about \$2,000.⁰⁰ and leaving net funds of about \$4,000.⁰⁰ that would be held in trust for her by her brother the Reverend Samuel Joseph May and her attorney cousin Samuel Eliot Sewall.

THE ALCOTT FAMILY

May 26, Sunday: Are you going to believe me or are you going to believe your lying eyes?

Joseph Smith, Jr. denied, to a Mormon congregation in Nauvoo, Illinois, that he had more than one wife, when in fact at that point the count had risen to approximately thirty (give or take): “What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one. I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers. I labored with these apostates myself until I was out of all manner of patience.”

When challenged on a lie, double down! Seems the prophet Joseph had, in fact, done more for Christianity than Jesus Christ himself: “Come on! ye prosecutors! ye false swearers! All hell, boil over! Ye burning mountains, roll down your lava! for I will come out on the top at last. I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet. You know my daily walk and conversation. I am in the bosom of a virtuous and good people. How I do love to hear the wolves howl! When they can get rid of me, the devil will also go.”

MORMONS AND TRUTH

[I think the charitable thing would be to offer that Mormons in their practices of dissimulation –in their unwillingness to confess to any inconvenient truth, a trait which perhaps arose originally out of necessity in an atmosphere of persecution– have made themselves practitioners of a long and honored tradition in religion, that of taqīyah as it is legitimated in the QUR’AN. –Which may help us decide upon an answer to a question that arose early during the 19th Century, not only in regard to their sexual arrangements but also in regard to any number of other faith items such as their belief in plural gods plus their conceit that we can promote ourselves into becoming gods: “Are Mormons Christians?”]





JOSEPH SMITH

BRIGHAM YOUNG

June 7, Friday: The first and only issue of the Nauvoo Expositor was published. In it former church leaders, now dissenters, condemned Smith's secret polygamy, doctrine of plural gods, his political aspirations, and his ordination as king. 1844 June 10 As mayor of Nauvoo, [Joseph Smith, Jr.](#) condemned the Expositor as a public nuisance, printing libelous statements against him, and ordered its destruction. This caused a great uproar in the community.

[Waldo Emerson](#) wrote from Concord to his brother [William Emerson](#) "I am very glad that [William Prichard](#) remains with you. I admire handsome people & would that I & all my friends were ever surrounded with such: if they are good also, — it is angels & archangels."

General [George DeWolf](#) died.

June 10, Monday: The Nauvoo Expositor of William Law having published an accusation of polygamy against [Joseph Smith, Jr.](#), Joseph ordered as mayor of Nauvoo that the press be destroyed. It was "a public nuisance." When Joseph had spoken of plural marriage, seems he had been describing ancient times rather than the present era — he had simply been misunderstood and shame on us for not paying more careful attention to syntax and for having an agenda to twist his words.

June 11, Tuesday, 10PM: Destruction of the press of the [Nauvoo, Illinois Expositor](#) of William Law was accomplished, by an armed posse led by the City Marshall.

June 16, Sunday: The Mississippi River rose to 10-20 feet above the streets of the east side of a raw settlement then known as "Illinoistown" (now East St. Louis). Crowds gazed at the waterfront as houses and great trees were carried away. Steamboats were tying up in Cahokia.

In Washington DC, the aged and impoverished [Dolley Payne Todd Madison](#) (who had been reared as a Quaker) sold family slaves Tydal, Willoughby, John, Jerry, Matthew, Winny, Milly, Sarah, Caty and young children, Charlotte, Raif Junr, Joshua, Nicholas, Nicholas Junr, Gabriel, and Charles with Sylvia and four children to her son [John Payne Todd](#) (adopted son of President James Madison and an alcoholic ne'er-do-well), "To have and to hold the said negroes ... and their future increase."

At the grove east of the Nauvoo temple grounds in Hancock County, Illinois at 4PM that afternoon, [Joseph Smith](#) delivered a sermon on "the doctrine of multiple gods and his authority as a latter-day prophet" and it was recorded by [Thomas Bullock](#) (this was to be his final public discourse).

On the island of Tubai, Addison Pratt baptized a white man, Ambrose Alexander, as the initial convert in that region of the earth to "[Mormonism](#)."

In London, [Felix Mendelssohn](#) dined with Charles Dickens. The author has just completed [MARTIN CHUZZLEWIT](#), which has a midwife character with a lurid imagination ("Sairy Gamp," the name assigned to this character, would become one of [Louisa May Alcott](#)'s family nicknames).

"I now propose a toast, as my 'friend and pardner, Sairy Gamp,' says. Fun forever, and no grubbage!" cried Jo, rising, glass in hand, as the lemonade went round.

June 18, Tuesday: As mayor of Nauvoo, Illinois, [Joseph Smith, Jr.](#) declared martial law and made a speech before the "Nauvoo Legion."



JOSEPH SMITH

BRIGHAM YOUNG

June 20, Thursday: In the hours of darkness, [Joseph Smith, Jr.](#) and [Hyrum Smith](#) had fled from Nauvoo. About 6PM Joseph returned, and he and Emma Hale Smith burned the original manuscript of his 1843 polygamy revelation (it seems there was, however, a copy).

June 24, Monday: [Isaac Hecker](#) wrote to the Reverend [Orestes Augustus Brownson](#).

[Joseph Smith, Jr.](#) arranged with Major-General Jonathan Dunham of the Nauvoo Legion that he was to be rescued from the jail, and surrendered to civil authorities to stand trial for riot and treason. He would be kept in the debtors' room upstairs at the Carthage, Illinois jail.

June 27, Thursday, 5PM: A large group of men with blackened faces were seen to approach the jail of Carthage, Illinois. [Joseph Smith, Jr.](#) at first assumed this to be Major-General Jonathan Dunham leading the Nauvoo Legion to his rescue. However, Dunham, who would claim that his reasoning had been that such an action would only have brought about the obliteration of the Mormon farms around Nauvoo, had (whatever his true reason for reluctance may have been) declined to make such an attempt. Instead, these men with blackened faces were non-Mormon [Illinois](#) vigilantes intent on summary justice. [Smith](#), who had never been particularly impressed with the doctrine of [Jesus](#) to "resist not the evil one," killed one of them with a pistol that had been smuggled in to him, wounded another, leaped from a window, and began to cry out using the Masonic signal of distress, "Oh, Lord, my God, is there no help for the widow's son?" (all this has been omitted from a movie that the Mormons have made about the incident). Outside, while he was semi-conscious, the vigilantes propped him against a well and several times fired into his body at point-blank range. His elder brother [Hyrum](#)

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

[Smith](#), also armed with a smuggled pistol, was killed as well.



Here is [Professor Fawn McKay Brodie](#)'s 1945 analysis, with which I disagree in part:

Joseph had a ranging fancy, a revolutionary vigor, and a genius for improvisation, and what he could mold with these he made well. With them he created a book and a religion, but he could not create a truly spiritual context for that religion. He could canalize aspirations formed elsewhere into a new structure and provide the ritualistic shell of new observances. But within the dogma of the church there is no new Sermon on the Mount, no new saga of redemption, nothing for which Joseph himself might stand. His martyrdom was a chance event, wholly incidental to the creed that he created.

The part of this with which I disagree is the concluding sentence — to the effect that Smith's death was a chance event and wholly incidental to the creed that he had created. To the contrary: this was no happenstance because the men who were killing him knew very well who he was and what he had done for which they were killing him. They were offering an offender against their norms, either norms having to do with sexual expression or norms having to do with truthfulness or both, and very much to the contrary, Smith's two



JOSEPH SMITH

BRIGHAM YOUNG

offenses, of plural marriage and serial dissimulation, were not incidental to the creed that he had created, but had been constructed by him as central revealed doctrines of his new American religion.

[Professor Harold Bloom](#) has stipulated, in *THE AMERICAN RELIGION: THE EMERGENCE OF THE POST-CHRISTIAN NATION* (NY: Simon & Schuster, 1992), that the [Mormon](#) prophet was just as influential as [Waldo Emerson](#) in the shaping of our new American Religion of self-worship (both men were, it goes without saying, much more influential than Jesus), albeit, he suggests, in a much different manner. Bloom sums up the life work of Smith in the manner shown on the following screen.



JOSEPH SMITH

BRIGHAM YOUNG



If one decides that Joseph Smith was no prophet, let alone king of the Kingdom of God, then one's dominant emotion towards him must be wonder. There is no other figure remotely like him in our entire national history, and it is unlikely that anyone like him ever can come again. Most Americans have never heard of him, and most of those who have remember him as a fascinating scamp or charlatan who invented the story of the Angel Moroni and the gold plates, and then forged the **BOOK OF MORMON** as a follow-up. Since the Book of Mormon, more even than the **KING JAMES BIBLE**, exists in more unread copies than any other work, that is poor fame indeed for a charismatic unmatched in our history. I myself can think of not another American, except for Emerson and Whitman, who so moves and alters my own imagination. For someone who is not a Mormon, what matters most about Joseph Smith is how American both the man and his religion have proved to be. So self-created was he that he transcends Emerson and Whitman in my imaginative response, and takes his place with the great figures of our fiction, since at moments he appears far larger than life, in the mode of a Shakespearean character. So rich and varied a personality, so vital a spark of divinity, is almost beyond the limits of the human, as normally we construe those limits. To one who does not believe in him, but who has studied him intensely, Smith becomes almost a mythology in himself. In the midst of writing this, I paused to reread Morton Smith's remarkable **JESUS THE MAGICIAN** (1978), and found myself rewriting the book as I went along, substituting Joseph Smith for Jesus, and Joseph Smith's circumstances and associates for those of Jesus. No Mormon (presumably) would sanction such impiety, but it is strikingly instructive. Joseph Smith the Magician is no more or less arbitrary a figure than Morton Smith's persuasive mythmaker.

I end as I began, with wonder. We do not know Joseph Smith, as he prophesied that even his own could never hope to know him. He requires strong poets, major novelists, accomplished dramatists to tell his history, and they have not yet come to him. He is as enigmatic as Abraham Lincoln, his contemporary, but even if we do not know Lincoln, we at least keep learning what it is that we cannot quite understand. But with Joseph Smith, we cannot be certain precisely what baffles us most. As an unbeliever, I marvel at his intuitive understanding of the permanent religious dilemmas of our country. Traditional Christianity suits the United States about as well as European culture does, which means scarcely at all. Our deep need for originality gave us Joseph Smith even as it gave us Emerson and Emily Dickinson, Whitman and Melville, Henry and William James, even as it gave us Lincoln, who founded our all-but-all-powerful Presidency. There is something of Joseph Smith's spirit in every manifestation of the American Religion.

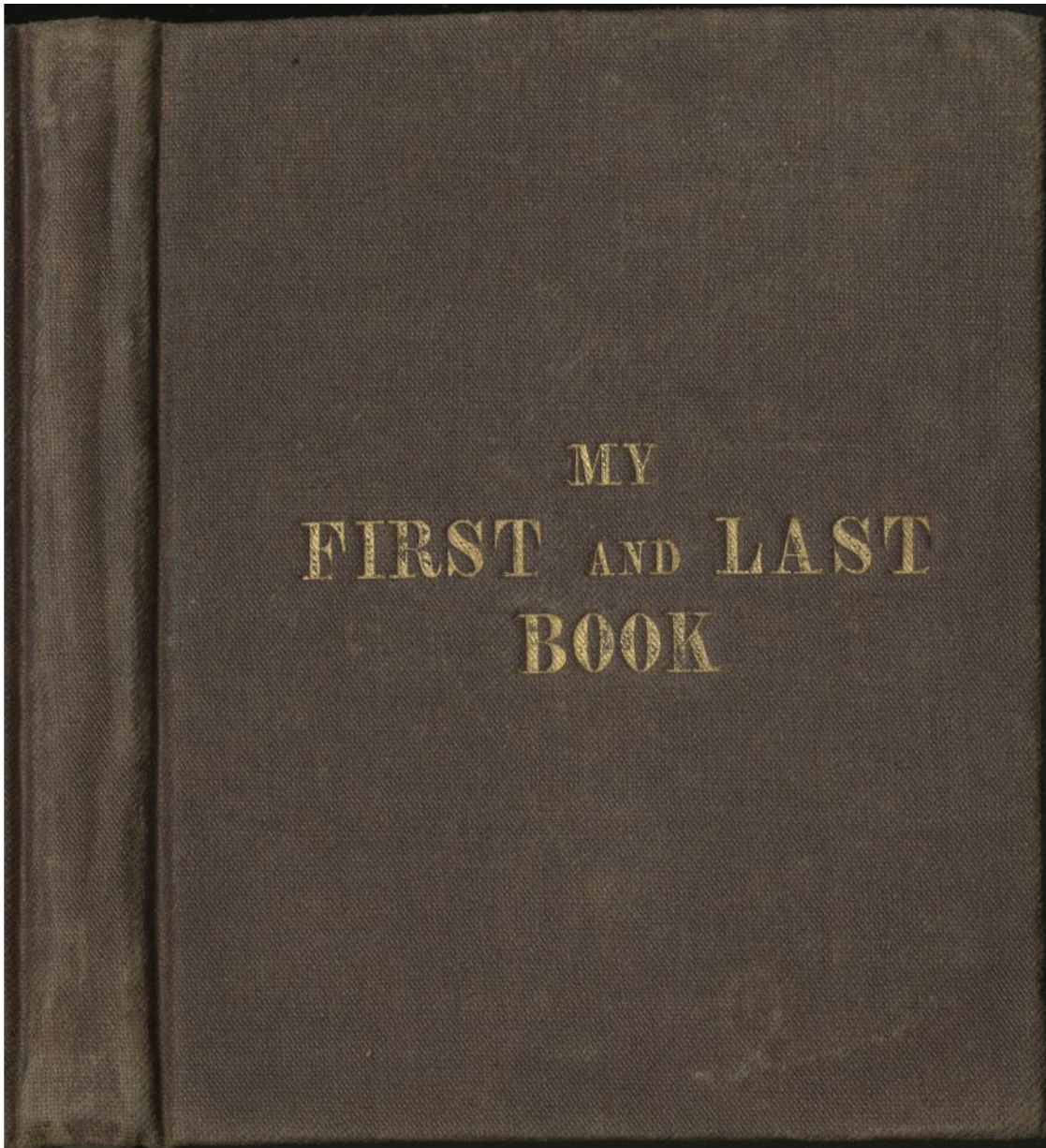


JOSEPH SMITH

BRIGHAM YOUNG

August 5, Monday: All was quiet in Nauvoo, Illinois. [Sidney Rigdon](#) had returned from Pittsburg to Nauvoo and had preached on the preceding day. The initial reports, that [Joseph Smith](#) had returned from the dead to appoint his son as the new prophet over the [Mormons](#), were being deemed to have been false and malicious, and Rigdon was to become Patriarch. Work on the Temple was continuing.

September: At about this point in time, Abram Wood,³² who had gone off from Fruitlands no-one knew where, reappeared to publicize his anonymous book (by “Plain man, a native of Massachusetts”) entitled MY FIRST AND LAST BOOK: A BOOK FOR THE CRISIS AND A CRISIS FOR THE BOOK.



[Brigham Young](#) “got married with” Emily Dow Partridge — who was not his first nor would she be his last. 32. We know of a James Barrett Wood for whom [Henry Thoreau](#) surveyed a woodlot near the copper mines in southern Carlisle on November 30, 1850 and of a James Wood, Jr. with whom Thoreau had a conversation on January 13, 1852 and of an Elijah Wood who was the employer of Michael Flannery in 1853. We do not know where to obtain a copy of MY FIRST AND LAST BOOK.



JOSEPH SMITH

BRIGHAM YOUNG

September 4, Wednesday: It was reported in the [Warsaw, Illinois Signal](#) that:

[Lyman Wright \[Wight\]](#), one of the leaders of the Mormons, has left Nauvoo for the pine regions of the Wisconsin, with about two hundred followers, comprising the most reckless of the Mormon community.

[Sidney Rigdon](#) is said to have left for Pittsburgh, and it is added that a great number of the English will soon follow him.

Dissensions are said to exist among the Mormon leaders. [Mrs. \[Emma Hale\] Smith](#), the widow of [Joseph Smith](#), is accused of withholding the transfer of property belonging to the Church, held in Joe Smith's name. There was a rumor that she had purchased property at Hampton, where Law and the seceders reside.

[Brigham Young](#) preached a sermon at Nauvoo last Sunday, in which he is said to have avowed the spiritual wife doctrine – a matter which has been charged upon, and denied by them.

The Temple is going ahead with astonishing rapidity, a great portion of the population being employed upon it. The leaders prophesy the reappearance of Joe to consecrate and dedicate it to the Lord, and to hasten this event, the poor fanatics are exercising themselves to the utmost.

Many persons are leaving Nauvoo, and others would leave if they could dispose of their property. At a meeting of the Mormons in the Bear Creek settlement, week before last, they resolved to quit the country.

September 5, Thursday: [Isaac Hecker](#) wrote to the Reverend [Orestes Augustus Brownson](#):



My project of going to Europe has so far failed. Henry Thoreau is not disposed to go and under present circumstances I am not inclined to go on such a tour alone. This has thrown me back on the languages which may be of much more permanent good to me than the monk tour.

It was reported in the Pittsburgh, Pennsylvania [Morning Post](#) that:

[Sidney Rigdon](#), who claimed the leadership of the church, on the ground of his being the only survivor of the Fir[s]t Presidency, and also, on the ground of his having been named by Joe [[Joseph Smith](#)] at one time, as his successor, has had his claims rejected by the Twelve, who have decided not to have any man for leader, but that the church shall be governed by them collectively.

JOSEPH SMITH

BRIGHAM YOUNG

September 10, Tuesday: Father [John Thoreau](#) purchased, from David Loring for \$25.⁰⁰, three quarters of an acre on which to build his family a home of their own, to be known as the “Texas House” because at the time this [Concord](#) street was to be named Texas Street. [Henry Thoreau](#) would be digging the cellar hole for this, and lining it with stone. It was to be the family home and boardinghouse “to August 29th, 1850.” This structure would be damaged beyond repair by fire and the devastating hurricane of 1938. This structure, and the shanty Thoreau would build on Walden Pond in the spring, summer, and fall of 1845: were they traditionally framed or were they “balloon” framed?

THOREAU RESIDENCES

[Brigham Young](#) “got married with” Clarissa Ross.



[Dr. Alexander Keith Johnston](#) began a visit to [Jardine Hall](#) at Applegirth on the River Annan in Dumfriesshire: “And now we found ourselves in the avenue leading to Jardine Hall, where a most friendly and cordial reception awaited us, and we were soon at comfort and ease with the family.)”

SCOTLAND

Tuesday, 10th September. I spent this day in a stroll through the gardens and grounds of Jardine Hall, and through part of the estate. The House, built of a dark red sandstone, reminded me of Twizel House, which it resembles in outward appearance, but the interior arrangements are entirely different. There were many things to interest us in the gardens, which are well kept; and the grounds contain many fine trees, especially beech and ash, and a very large hawthorn stands near the house, which Mr. Selby has engraved in his History of British Forest Trees. [Sir William Jardine](#) pointed out to me some beautiful and thriving specimens of the Firs that have been introduced of late years into this country, and which grow here very fast and freely. In my stroll adown the Annan — a sweet stream — I noticed some small shoals of Dace, called here “Skellies,” a fish I had not seen previously; and here too I gathered for the first time, *Jasione montana*, and was much taken with the beauty of its dark blue flowers. It grows in profusion in all this part of Dumfriesshire, some fields being as full of it nearly, as they are of the daisy with us. Several species of polygonums — *Hydropiper*, *lapathifolium*, and *Persicaria* — abounded to a most noisome degree in many of the fields; which, indeed, in general seemed almost choked with annual weeds.

The contrast between the land here, and in Berwickshire, is greatly in favour of the latter. The only plant of rarity I gathered was *Utricularia intermedia*. It grew in abundance in a ditch cut through a swampy field, which not many years ago was a pond of resort for myriads of wild ducks. It is now firm enough to bear a coarse sort of grass, which is annually mown and makes good meadow hay; and this conversion from water to solid land, is solely the result of nature, and of the annual decay of the aquatic plants that grew in the lake — the pond — the morass — the bog — and which will ere long be the meadow. About Jardine Hall, *Lepidium Smithii* grows plentifully, and I observed it to be common in other parts of Dumfriesshire and Galloway. *Polytrichum urnigerum* was most profuse, on banks by the road sides, in our walk this day, and was really an interesting object.

JOSEPH SMITH

BRIGHAM YOUNG

September 19, Thursday: [Brigham Young](#) “got married with” Louisa Beaman.



Erratic shifts in their compass needles led William Burt and a survey team to the discovery of iron ore near present-day Negaunee, Michigan.

October 3, Thursday: [Brigham Young](#) “got married with” Eliza Roxey Snow, and also with Elizabeth Fairchild.



The news from Nauvoo, Illinois was being reported in Pittsburgh, and what was being reported was that a large “wolf hunt” having been organized by non-Mormons in the area adjacent to that [Mormon](#) town, Governor Ford had arranged for the state militia to protect the Mormons — just in case, you know.

October 8, Tuesday: [Brigham Young](#) “got married with” Clarissa Blake.



[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

October 9, Wednesday: In Nauvoo, Illinois, [Brigham Young](#) “got married with” Rebecca Holman.



Late in the previous evening, walking in a plowed field near Coblenz, Germany, two men had observed a luminous object to fall from the sky with a crash at a distance of apparently some 20 yards. Although they had been unable to find anything in the dark, they had marked that spot, and when they returned to their marker in the field early upon this morning, what they saw was not the stony meteorite which they had been expecting but instead a gray mass which, when they poked at it with a stick, shook like gelatin. Unfortunately, according to the [Reports of the British Association](#), the men did not attempt to preserve this jelly-like find.

October 10, Thursday: [Brigham Young](#) “got married with” Diana Chase.



October 31, Thursday: [Brigham Young](#) “got married with” Susannah Snively.





JOSEPH SMITH

November 7, Thursday: Mary Ann Capen died.

[Brigham Young](#) “got married” with Olive Gray Frost.



BRIGHAM YOUNG

[HDT](#)[WHAT?](#)[INDEX](#)**JOSEPH SMITH****BRIGHAM YOUNG****1845**

January 15, Wednesday: On this day this letter from somebody in Boston to the postmaster of Pemberton, Massachusetts was traveling cross-state on the Boston & Worcester & Western RR:



[Isaac Hecker](#) wrote to the Reverend [Orestes Augustus Brownson](#).

[Brigham Young](#) “got married with” Mary Ann Clark.



January 16, Thursday: [Brigham Young](#) “got married with” the sisters Margaret and Mary Pierce.



[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

April 30, Wednesday: The [Ellery Channings](#) had agreed to pay the Browns of Concord \$600.⁰⁰ for 20 acres of woods and fields on the slope of Ponkawtasset Hill, a mile out of Concord on the Carlisle road, and was shopping for a laborer to construct a cottage and barn on this land. [Waldo Emerson](#) recorded "Ellery has just bought his land. [Mr. Thoreau](#) is building himself a solitary house by [Walden Pond](#)."

[EMERSON'S SHANTY](#)[TIMELINE OF WALDEN](#)

[Brigham Young](#) "got married with" Emmeline Free.



[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

Two uncles and his father having died leaving him as their heir, [William Chapman Hewitson](#) suddenly found himself with significant wealth (he would take up residence at Hampstead and devote himself to scientific research, and three years later would be in residence in a home specially designed for him by the architect John Dobson in Oatlands in Surrey near the Thames River leading into London).



An Elizabethan royal palace had been nearby the home Hewitson would have constructed for him at Oatlands, although due to demolitions and fires over the centuries, other smaller houses had taken the place of the regal structure that had been depicted on this 1825 meat platter:



[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

May 22, Thursday: [Brigham Young](#) “got married with” Mary Elizabeth Rollins, his 5th for the year.



An interview by the Reverend T.H. Adams with [Oney Judge Staines](#) was published in [The Granite Freeman](#), an abolitionist newspaper of Concord, [New Hampshire](#). She described the [Washingtons](#), their attempts to capture her, her opinions on [slavery](#), her pride in having learned to read, and her strong religious faith. When asked whether she was sorry that she left the Washingtons, since she labored so much harder after her escape than before, she said: “No, I am free, and have, I trust been made a child of God by the means.”

There is now living in the borders of the town of Greenland, N.H., a runaway slave of Gen. Washington, at present supported by the County of Rockingham. Her name at the time of her elopement was ONA MARIA JUDGE. She is not able to give the year of her escape, but says that she came from Philadelphia just after the close of Washington's second term of the Presidency, which must fix it somewhere in the [early?] part of the year 1797. Being a waiting maid of Mrs. Washington, she was not exposed to any peculiar hardships. If asked why she did not remain in his service, she gives two reasons, first, that she wanted to be free; secondly that she understood that after the decease of her master and mistress, she was to become the property of a grand-daughter of theirs, by name of Custis, and that she was determined never to be her slave.

Being asked how she escaped, she replied substantially as follows, “Whilst they were packing up to go to Virginia, I was packing to go, I didn't know where; for I knew that if I went back to Virginia, I should never get my liberty. I had friends among the colored people of Philadelphia, had my things carried there beforehand, and left Washington's house while they were eating dinner.”

She came on board a ship commanded by CAPT. JOHN BOLLES, and bound to Portsmouth, N.H. In relating it, she added, “I never told his name till after he died, a few years since, lest they should punish him for bringing me away. ...”

Washington made two attempts to recover her. First, he sent a man by the name of Bassett to persuade her to return; but she resisted all the argument he employed for this end. He told her they would set her free when she arrived at Mount Vernon, to which she replied, “I am free now and choose to remain so.”

Finding all attempts to seduce her to slavery again in this manner useless, Bassett was sent once more by Washington, with orders to bring her and her infant



JOSEPH SMITH

BRIGHAM YOUNG

child by force. The messenger, being acquainted with Gov. [then Senator John] Langdon, then of Portsmouth, took up lodgings with him, and disclosed to him the object of his mission.

The good old Governor. (to his honor be it spoken), must have possessed something of the spirit of modern anti-slavery. He entertained Bassett very handsomely, and in the meantime sent word to Mrs. Staines, to leave town before twelve o'clock at night, which she did, retired to a place of concealment, and escaped the clutches of the oppressor.

Shortly after this, Washington died, and, said she, "they never troubled me any more after he was gone. ... The facts here related are known through this region, and may be relied on as substantially correct. Probably they were not for years given to the public, through fear of her recapture; but this reason no longer exists, since she is too old and infirm to be of sufficient value to repay the expense of search.

Though a house servant, she had no education, nor any valuable religious instruction; says she never heard Washington pray, and does not believe that he was accustomed to. "Mrs. Washington used to read prayers, but I don't call that praying.["] Since her escape she has learned to read, trusts she has been made "wise unto salvation," and is, I think, connected with a church in Portsmouth.

When asked if she is not sorry she left Washington, as she has labored so much harder since, than before, her reply is, "No, I am free, and have, I trust been made a child of God by the means.["]

Never shall I forget the fire that kindled in her age-bedimmed eye, or the smile that played upon her withered countenance, as I spake of the Redeemer in whom there is neither "bond nor free," bowed with her at the mercy seat and commended her to Him "who heareth prayer" and who regards "the poor and needy when they cry," I felt that were it mine to choose, I would not exchange her possessions, "rich in faith," and sustained, while tottering over the grave, by "a hope full of immortality," for tall the glory and renown of him whose slave she was.

JOSEPH SMITH

BRIGHAM YOUNG

1846

Led by [Brigham Young](#), the [Mormons](#) emigrated from Nauvoo in Illinois to the Great Salt Lake beyond the Rocky Mountains — as Henry would say, we were really going places.



January 14, Wednesday: [Brigham Young](#) “got married with” Margaret Alley.



JOSEPH SMITH

BRIGHAM YOUNG

January 15, Thursday: [Brigham Young](#) “got married with” Olive Andrews and with Emily Haws.



January 21, Thursday: [Brigham Young](#) “got married with” Martha Bowker and with Ellen Rockwood.



January 28, Wednesday: [Brigham Young](#) “got married with” Jemima Angel and with Abigail Marks and with Phebe Morton and with Cynthia Porter.



At the battle of Allwal in the Punjab of India, the Brits defeated the Sikhs.

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

January 31, Saturday: [Brigham Young](#) “got married” with Mary Eliza Nelson, and with Rhoda Richards.



Initial quarterly report of the [Reverend Lemuel Capen](#), as Minister at Large to the poor of the city of Baltimore.

February 2, Monday, 1846: [Brigham Young](#) “got married with” Zina Huntington.



February 3, Tuesday: Joseph Weigl, Austria composer, the conductor of Tie Waisenhaus, died.

[Brigham Young](#) “got married with” Amy Cecilia Cooper and with Mary Ellen de la Montague and with Julia Foster and with Abigail Harback and with Mary Ann Turley.



February 4, Wednesday: A large party of [Mormons](#) left Nauvoo, Illinois for resettlement in the far west.

HDT

WHAT?

INDEX

JOSEPH SMITH

BRIGHAM YOUNG

February 6, Friday: [Brigham Young](#) “got married with” Naamah Carter and with Nancy Cressy, his 18th and 19th for the year.



The term “iron horse” was becoming a popular appellation, not for Brigham Young but for the railroad locomotive — as witness the following oratory by Mr. Cathcart of Indiana in the US House of Representatives reported in the Congressional Globe:

The iron horse with the wings of the wind, his nostrils distended with flame, salamander-like vomiting fire and smoke.

JOSEPH SMITH

BRIGHAM YOUNG

1847


Having been led by [Brigham Young](#) out of Nauvoo, Illinois, the [Mormons](#) settled at the Great Salt Lake beyond the Rocky Mountains.



February 10, Wednesday: [Brigham Young](#) “got married with” Jane Terry.



Lecture 10³³

DATE	PLACE	TOPIC
February 3, Wednesday, 1847	Concord	(?) 
February 10, Wednesday, 1847, at 7PM	Concord ; Unitarian Church, Vestry	“A History of Myself” (I)
February 17, Wednesday, 1847, at 7PM	Concord ; Unitarian Church, Vestry	“A History of Myself” (II)

33. From Bradley P. Dean and Ronald Wesley Hoag’s THOREAU’S LECTURES BEFORE WALDEN: AN ANNOTATED CALENDAR.

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

Narrative of Event:

As discussed in the entry on lecture 8 above, at least some of [Henry Thoreau](#)'s neighbors on the evening of 4 February 1846 were more interested in hearing about his life at [Walden Pond](#) than about [Thomas Carlyle](#)'s graces as a writer. Thus, in a preliminary journal draft of this 10 February 1847 lecture, he remarked, "When I lectured here before [last] winter I heard that some of my towns men had expected of me some account of my life at the pond — this I will endeavor to give tonight" (JOURNAL 1, 1837-1844, ed. Elizabeth Hall Witherell et al. [1981], page 142). The Concord Lyceum's record of the event is typically brief: "Concord Feb 10 1847 A lecture was delivered by H. D. Thoreau of Concord. Subject — HISTORY OF HIMSELF. A. G. Fay Sec[retary]."³⁴ His lecture was the eleventh of sixteen at the Concord Lyceum that season (MASSACHUSETTS LYCEUM, page 162).

[TIMELINE OF WALDEN](#)

34. Cameron, Kenneth Walter. THE MASSACHUSETTS LYCEUM DURING THE AMERICAN RENAISSANCE. Hartford CT: Transcendental Books, 1969, page 162.

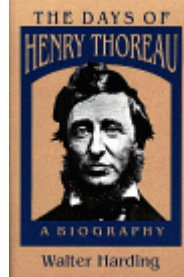


JOSEPH SMITH

BRIGHAM YOUNG

Advertisements, Reviews, and Responses:

[Professor Walter Roy Harding](#) says that this lecture “was received so well that, quite out of keeping with the regular practice of the lyceum, he was asked to repeat it a week later for those who had missed it” (THE DAYS OF HENRY THOREAU: A BIOGRAPHY, page 187). Indeed, Miss Prudence Ward reported in a letter later that month,



“Henry repeated his lecture to a very full audience It was an uncommonly excellent lecture — tho, of course few would adopt his notions — I mean as they are shown forth in his life. Yet it was a very useful lecture, and much needed” (quoted in THE DAYS OF HENRY THOREAU, pages 187-88). Thoreau did, in fact, give a lecture on the same topic one week later, on 17 February 1847. Whether it was a repetition of the first lecture or a continuation of the topic in a different lecture is not clear. Although Ward’s remark would appear to support the notion that the first early WALDEN lecture was simply repeated, Thoreau almost certainly had in hand by this date the second of what was already or what was soon to become his three-lecture “Walden; or, Life in the Woods” course. If he did not deliver that second lecture on 17 February 1847, he did not deliver it to his fellow townspeople at all. Yet he refers directly to “we inhabitants of Concord” in the surviving manuscript of the second lecture.³⁵ We conjecture, therefore, that Harding’s remark about Thoreau being asked to repeat the first lecture was extrapolated solely from Ward’s remark but that Ward misspoke and actually meant that Thoreau delivered a lecture on the same topic as he had the previous week: his life in the woods. In any event, it appears that both lectures were well received.

Description of Topic:

See entry to lecture 9 above.

March 20, Wednesday: [Brigham Young](#) “got married with” Lucy Bigelow and Mary Jane Bigelow, his 2d and 3d for the year.



35. Shanley, THE MAKING OF WALDEN, WITH THE TEXT OF THE FIRST VERSION, page 155. Also, see the quotation cited in note 4 of lecture 11 below.



JOSEPH SMITH

BRIGHAM YOUNG

July 24, Saturday: [Brigham Young](#) and the [Mormons](#) reached the site of Salt Lake City, Utah.





JOSEPH SMITH

BRIGHAM YOUNG

1848

April 18, Tuesday: [Brigham Young](#) “got married with” Sarah Malin.





JOSEPH SMITH

BRIGHAM YOUNG

1849

The [Mormon](#) church determined that, black skin being the “mark of Cain,” no negroes would be permitted to be missionaries unless their skins had turned white in physical proof of their salvation. This, however, did not stop the black Mormon preacher of Cincinnati, the Reverend Elijah Abel.

The VIRGINIA CODE, Chapter 109, Section 1, at 471 made “any marriage between a white person and a Negro absolutely void without further legal process” (before this point, children of mixed marriages had not been inherently illegitimate).

Yet another [Second Coming](#) according to the Second Adventists (Kyle, Richard. THE LAST DAYS ARE HERE AGAIN. Grand Rapids MI: Baker Books, 1998, page 91).

January: [Brigham Young](#) wrote “I am thankful for this hard winter.” He considered the Salt Lake Basin to constitute “a good place to make Saints.”

JOSEPH SMITH

BRIGHAM YOUNG

1851

→ July 19, Saturday: It was being reported in the gazettes that in England a determined effort was being made to convert everyone to [Mormonism](#).

Mormonism — The *Sheffield Independent* states that the Mormons have determined on a great and systematic attempt to convert England to Mormonism. They are at this moment adding to their churches, by adult baptism, 400 disciples every month. So confident are they, that they propose to hold a great Mormon Conference in London in the month of June.

On November 20th, 1850, because he had been determinedly living beyond his means, Count Hippolyte Visart de Bocarmé had needed to invite his well-to-do one-legged young brother-in-law Gustave Fougnyes to dinner at his château of Bury, Belgium and poison him (previously, using a false name, the count had consulted a professor of chemistry and had conducted experiments on cats and ducks to verify that the sort of alkaloids present in *Nicotiana tabacum* would indeed induce death, and had prepared two wine bottles containing concentrated [nicotine](#)). On this day the count was taken to the [guillotine](#) in one of the squares of Mons—the blade, at the convicted man's request, having been freshly sharpened—and his head was neatly taken off.



To the displeasure of the Belgian audience of thousands, Lydie Victoire Josèphe Fougnyes, countess of Bocarmé, who had been a full participant in the murder and subsequent destruction of evidence, had been presumed to have been under duress (one may doubt that she even attended at the event of the demise of her husband).

HEADCHOPPING



July 19, Saturday: Here I am 34 years old, and yet my life is almost wholly unexpanded. How much is in the germ! There is such an interval between my ideal and the actual in many instances that I may say I am unborn. There is the instinct for society –but no society. Life is not long enough for one success. Within another 34 years that miracle can hardly take place. Methinks my seasons revolve more slowly than those of nature, I am differently timed. I am –contented. This rapid revolution of nature even of nature in me –why should it hurry me. Let a man step to the music which he hears however measured. Is it important that I should mature

DIFFERENT DRUMMER

as soon as an apple tree? Ye, as soon as an oak?³⁶ May not my life in nature, in proportion as it is supernatural, be only the spring & infantile portion of my spirit’s life shall I turn my spring to summer? May I not sacrifice a hasty & petty completeness here –to entireness there? If my curve is large –why bend it to a smaller circle? My spirits unfolding observes not the pace of nature. The society which I was made for is not here, shall I then substitute for the anticipation of that this poor reality. I would have the unmixed expectation of that than this reality.

If life is a waiting –so be it. I will not be shipwrecked on a vain reality. What were any reality which I can substitute. Shall I with pains erect a heaven of blue glass over myself though when it is done I shall be sure to gaze still on the true ethereal heaven –far above as if the former were not –that still distant sky oer arching that blue expressive eye of heaven. I am enamored of the blue eyed arch of heaven

I did not **make** this demand for a more thorough sympathy. This is not my idiosyncrasy or disease. He that made the demand will answer the demand.

My blood flows as slowly as the waves of my native Musketaquid –yet they reach the ocean sooner perchance than those of the Nashua.

Already the golden-rod is budded, but I can make no haste for that.



July 19, Saturday: 2 Pm The weather is warm & dry –& many leaves curl. There is a threatening cloud in the SW. The farmers dare not spread their hay. It remains cocked in the fields. As you walk in the woods now a days the flies striking against your hat sound like rain drops. The stump or root fences on the Corner road remind me of fossil remains of mastodons &c exhumed and bleached in sun & rain. To day I met with the first orange flower of autumn– What means this doubly torrid –this Bengal tint– Yellow took sun enough –but this is the fruit of a dogday sun. The year has but just produced it. Here is the Canada thistle in bloom visited by butterflies & bees The butterflies have swarmed within these few days especially about the milkweed’s. The swamp pink still fills the air with its perfume in swamps & by the causeways –though it is far gone. The wild rose still scatters its petals over the leaves of neighboring plants. The wild morning glory or bind-weed with its delicate red & white blossoms– I remember it ever as a goblet full of purest morning air & sparkling with

36. William M. White’s version is:

*Methinks my seasons revolve more slowly
Than those of nature;
I am differently timed.
I am contented.*

*This rapid revolution of nature,
Even of nature in me,
Why should it hurry me?*

*Let a man step to the music which he hears,
However measured.
Is it important that I should mature
As soon as an apple tree?
Aye, as soon as an oak?*

JOSEPH SMITH

BRIGHAM YOUNG

dew. showing the dew point –winding round itself for want of other support– It grows by the Hubbard bridge causeway near the Angelica. The cherry birds [Cedar Waxwing [Bombycilla cedrorum](#)] are making their seringo sound as they flit past. They soon find out the locality of the cherry trees. And beyond the bridge there is a golden rod partially blossomed. Yesterday it was spring & to-morrow it will be autumn– Where is the summer then? First came the St Johns wort & now the golden rod to admonish us. I hear too a cricket amid these stones under the blackberry vines –singing as in the fall. Ripe blackberries are multiplying. I see the red-spotted berries of the small solomons seal in my path. I notice in the decayed end of an oak post that the silver grain is not decayed –but remains sound in thin flakes alternating with the decayed portions, & giving the whole a honey-combed look.– Such an object supramundane –as even a swallow may descend to light on –a dry mullein stalk for instance – – I see that hens too follow the cows feeding near the house like the cowtroopial [Brown-headed Cowbird [Molothrus ater](#)] –& for the same object. They cannot so well scare up insects for themselves. This is the dog the cowbird uses to start its insect game

I see yellow butterflies in pairs pursuing each other –a rod or two into the air & now as he had bethought himself of the danger of being devoured by a passing birds he descends with a zig zag flight to the earth & the other follows. The black huckleberries are now so thick among the green ones that they no longer incur suspicion of being worm eaten. When formerly I was looking about to see what I could do for a living –some sad experience in conforming to the wishes of friends being fresh in my mind to tax my ingenuity –I thought often & seriously of picking huckleberries –that surely I could do, and its small profits might suffice. So little capital it required –so little distraction from my wonted thoughts I foolishly thought– While my acquaintances went unhesitatingly into trade or the professions I thought of this occupation as most like theirs. ranging the hills all summer to pick the berries which came in my way which I might carelessly dispose of –so to keep the flocks of king Admetus– My greatest skill has been to want but little. I also dreammed that I might gather the wild herbs –or carry evergreens to such villagers as love to be reminded of the woods & so find my living got. But I have since learned that trade curses everything it handles. & though you **trade** in messages from heaven –the whole curse of trade attaches to the business.

The wind rises more & more The river & the pond are blacker than the threatening cloud in the south– The thunder mutters in the distance– The surface of the water is slightly rippled– Where the pads grow is a light green border– The woods roar. Small white clouds are hurrying across the dark blue ground of the storm – which rests on all the woods of the South horizon But still no rain now for some hours as if the clouds were dissipated as fast as they reached this atmosphere.

The barberry's fruit hangs yellowish green– What pretty covers the thick bush makes so large & wide & drooping. The Fringilla juncorum³⁷ sings still in spite of the coming tempest which perchance only threatens The wood chuck is a good native of the soils. The distant hills side & the grain fields & pastures are spotted yellow or white with his recent burrows –and the small mounds remain for many years Here where the clover has lately been cut, see what a yellow mound is brought to light!

Heavily hangs the Common Yellow lily Liliun Canadense in the meadows– In the thick alder copses by the causeway side I find the Lysimachia hybrida. Here is the Lactuca Sanguinea with its runcinate leaves –tall-stem & pale crimson ray. And that green stemmed one higher than my head resembled the last in its leaves –is perchance the “tall lettuce or Fire weed. Can that fine white flowered meadow plant with the leaf be a Thalictum?

BARBERRY

37. [Thoreau](#) could not have intended here the bird then known as *Fringilla* or *F. or linaria* (Common Redpoll [Carduelis flamma](#)), for this record is for the month of July and that bird winters in Concord and summers in the far north. He must have intended the bird then known as *juncorum* (Field Sparrow [Spizella pusilla](#)). So, can anyone explain why he wrote *Fringilla juncorum*, other than as a mere slip of the pen?

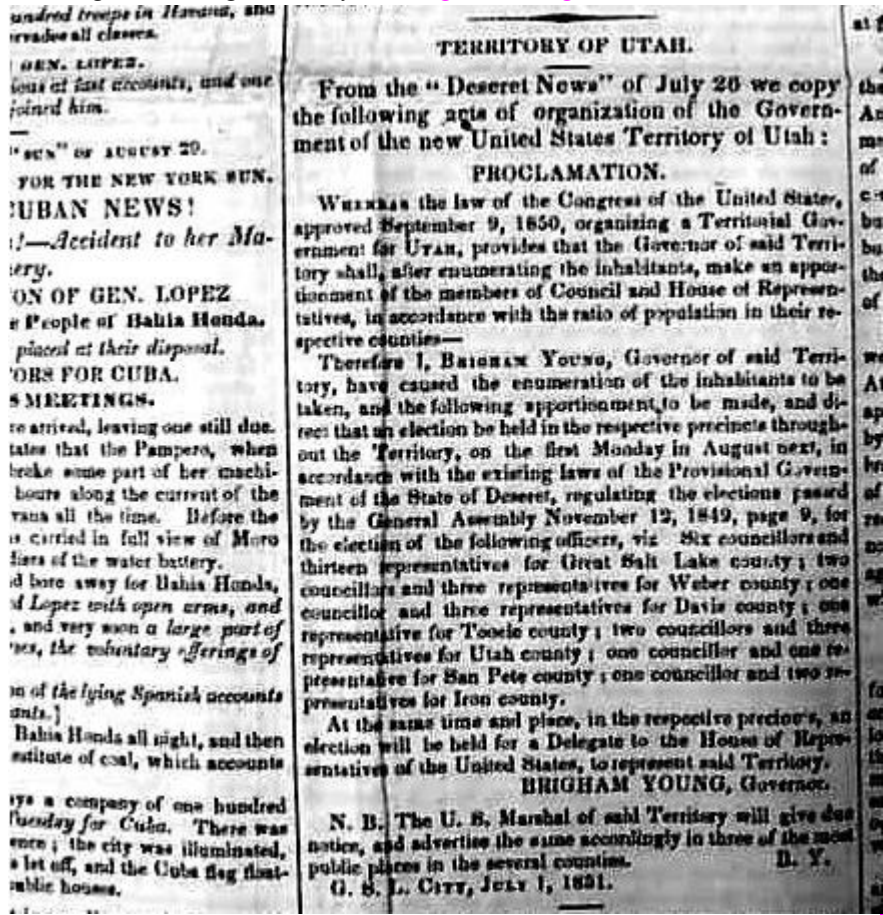
JOSEPH SMITH

BRIGHAM YOUNG

September 16, Tuesday: According to Concord town records, the boundaries committee perambulated from Sudbury to Powder Mills.



American newspapers, along with notices of the execution in Havana, Cuba of the [filibustering](#) general Narciso López, were reporting that a new government had come into existence in a new territory "Utah," and that this new thingie was being headed by one [Brigham Young](#):



MORMONISM



September 16, Tuesday: Met the Select men of Sudbury Moore and Haines— I trust that towns will remember that they are supposed to be fairly represented by their **select** men.

From the specimen which acton sent I should judge that the inhabitants of that town were made up of a mixture of quiet respectable & even gentlemanly farmer people, well to do in the world, with a rather boisterous, coarse, and a little self willed class. That the inhabitants of Sudbury are farmers almost exclusively—exceedingly rough & countrified & more illiterate than usual, very tenacious of their rights & dignities and difficult to deal with. That the inhabitants of Lincoln yield sooner than usual to the influence of the rising generation—and are a mixture of rather simple but clever with a well informed & trustworthy people—that the inhabitants of Bedford are mechanics who aspire to keep up with the age—with some of the polish of society—mingled with substantial and rather intelligent farmers. Moore of Sudbury thinks the river would be still lower now if it were not for the water in the reservoir pond in Hopkinton running into it.

JOSEPH SMITH

BRIGHAM YOUNG

1852

August: The governing body of the [Church of Jesus Christ of Latter-day Saints](#) publicly proclaimed its delight in plural wives.³⁸

MORMONISM

Aboard the island of Cuba in the Caribbean, the controlling Spaniards discovered the “Conspiracy of Vuelta Abajo.” Some of the conspirators would manage to escape to the USA, while others would be caught and condemned to death. The wealthy leader Francisco de Frías himself, the rich being different from thee and me, was only sent to prison.



38. Combined, it must be pointed out, with what must seem a rather old-fashioned attitude in regard to plural husbands.

JOSEPH SMITH

BRIGHAM YOUNG

October 3, Sunday: [Brigham Young](#) “got married with” Eliza Burgess.



While [Henry Thoreau](#) was at the Society of Natural History Library in Boston on this day, he borrowed Volume I of [William Kirby](#)'s and [William Spence](#)'s AN INTRODUCTION TO ENTOMOLOGY: OR ELEMENTS OF THE NATURAL HISTORY OF INSECTS: WITH PLATES (1815), and purchased his own copy of a book he had frequently been consulting, FAUNA AMERICANA; BEING A DESCRIPTION OF THE MAMMIFEROUS ANIMALS INHABITING NORTH AMERICA, by [Richard Harlan, M.D.](#) (published in 1825 in Philadelphia by the firm of A. Finley). Notes from this source would be placed in the Fact Book and in the Indian Notebook #6.

FAUNA AMERICANA



Oct. 3. P.M. — To Flint's Pond.

I hear a hylodes (?) from time to time. Shrub oaks are red, some of them. Hear the loud laughing of a loon on Flint's, apparently alone in the middle. A wild sound, heard far and suited to the wildest lake. Many acorns strew the ground, and have fallen into the water.

Collected a parcel of grass (?) balls, some washed up high and dry, — part of the shore-line consists of the same material, — from a half-inch to four inches diameter. The sand indicates that they are formed on the sandy shore. The partly decomposed rushes composed of similar fibres. [A *Scirpus*?]

From Heywood's Peak at Walden, the shore is now more beautifully painted. The most prominent are the red maples and the yellowish aspens. The *Aster undulatus* is common and fresh, also the *Solidago nemoralis* of Gray.

The pine fall, i.e. change, is commenced, and the trees are mottled green and yellowish.

December 16, Thursday: [Brigham Young](#) “got married with” Mary Oldfield, his 2d bride for the year.



[Henry Thoreau](#) surveyed, for Virgil Fuller, the farm of [Henry L. Shattuck](#) in the north part of [Concord](#) on Monument Street near Liberty Street, showing N. Munroe's and Minot Pratt's land. Perez Blood had previously surveyed this land and Thoreau noted that he should have followed Blood's marks as they were correct. General Joshua Buttrick once lived on this land.



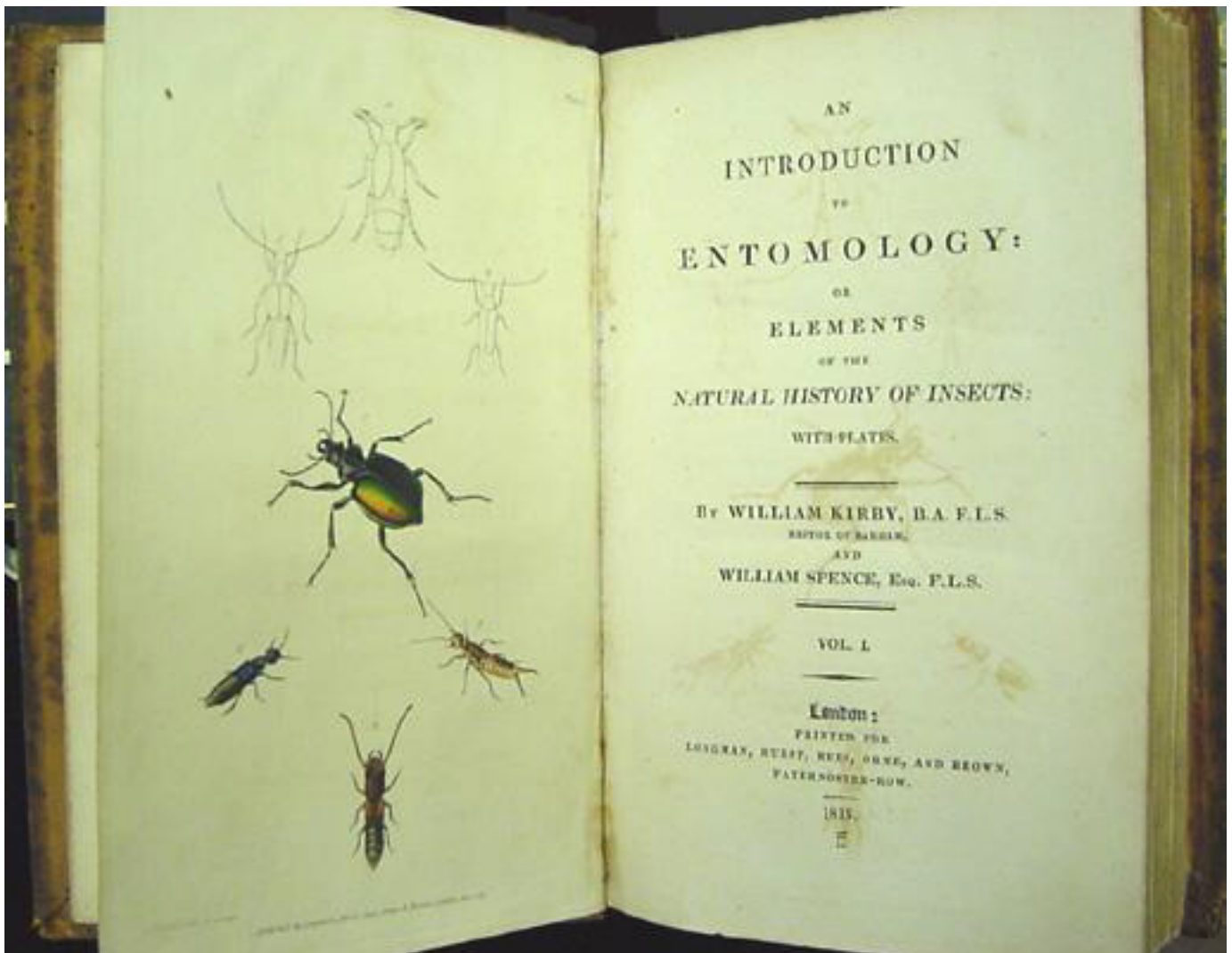
HDT

WHAT?

INDEX

JOSEPH SMITH

BRIGHAM YOUNG





JOSEPH SMITH

BRIGHAM YOUNG

1853

The black [Mormon](#) preacher of Cincinnati, the Reverend Elijah Abel, emigrated to Utah, where he would continue to minister.

By this year [Brigham Young](#) had “gotten married with” Eliza Babcock, although we don’t know precisely when.

January 16, Sunday: [André Jules Michelin](#) was born.

In the Tabernacle of Great Salt Lake City, [Brigham Young](#) discoursed on Salvation:



The plan of salvation, or, in other words, the redemption of fallen beings, is a subject that should occupy the attention of all intelligence that pertains to fallen beings. I do not like the term fallen beings, but I will say, subjected intelligence, which term suits me better – subjected to law, order, rule, and government. All intelligences are deeply engaged in this grand object; not, however, having a correct understanding of the true principle thereof, they wander to and fro, some to the right, and some to the left. There is not a person in this world, who is endowed with a common share of intellect, but is laboring with all his power for salvation. Men vary in their efforts to obtain that object, still their individual conclusions are, that they will ultimately secure it. The merchant, for instance, seeks with unwearied diligence, by night and by day, facing misfortunes with a determined and persevering resistance, enduring losses by sea and by land, with an unshaken patience, to amass a sufficient amount of wealth to enable him to settle calmly down in the midst of plenty in some opulent city, walk in the higher classes of society, and perchance receive a worldly title, or worldly honor, and enjoy a freedom from all anxiety of business, and constraint by poverty, throughout the remainder of his life. He then supposes he has obtained salvation.

Descend from the busy, wealth-seeking middle classes, to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to



JOSEPH SMITH

BRIGHAM YOUNG

seek a bit of bread, or a coin from his more fortunate fellow mortal, if he can only obtain a few crusts of bread to satisfy the hunger-worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of night, and his misery comes with the morning light. From the matchmaker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore, and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage, all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

The Latter-day Saint, who is far from the bosom of the Church, whose home is in distant climes, sighs, and earnestly prays each day of his life for the Lord to open his way, that he may mingle with his brethren in Zion, for he supposes that his happiness would then be complete, but in this his expectations will be in a measure vain, for happiness that is real and lasting in its nature cannot be enjoyed by mortals, for it is altogether out of keeping with this transitory state.

If a man's capacity be limited to the things of this world, if he reach no further than he can see with his eyes, feel with his hands, and understand with the ability of the natural man, still he is as earnestly engaged in securing his salvation, as others are, who possess a superior intellect, and are also pursuing the path of salvation, in their estimation, though it result in nothing more than a good name, or the honors of this world. Each, according to his capacity – to the natural organization of the human system, which is liable to be operated upon by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation, as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditionated, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death, all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity,

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

and is as eternal, in its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? Who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give ourselves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion. What will produce the opposite? Harkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the indwelling of the Holy Ghost? Has any being in heaven or on earth done aught to prevent

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter-day Saint was of that character, a holy temple for the indwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice today, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way; who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it – they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and watch that they themselves might be free from it! If they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their actions, that they had received the truth and the love of it! If all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves, that no reasonable being upon the face of the earth could find fault with them, what kind of society should we have? Why every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

If Elders of Israel use language which is not proper for the lips of a Saint, such Elders are under condemnation, and the wrath of God abides upon them, those who do it have not the love of truth in their hearts, they do not love and honor the truth because it is the truth, but because it is powerful, and they wish to join with the strongest party. Do they love light because it is light? Virtue because it is virtue? Righteousness because it is righteousness? No. But these principles are almighty in their influence, and like the tornado in the forest, they sweep all before them, no argument can weigh against them, all the philosophy, knowledge, and wisdom of men may be set in array against them, but they are like chaff before a mighty wind, or like the morning dew before the sun in its strength such Elders embrace truth because it is all-powerful. When a man of God preaches the principles of the Gospel, all things give way before it, and some embrace it because it is so mighty. But by and by those characters will fall out by the way, because the soil has not depth to nourish the seeds of truth. They receive it, but not the love of it; it dies, and they turn away. If every person who has embraced the Gospel would love it as he loves his life, would not society wear a different aspect from that of the present?

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

I do not intend to enter into a detailed account of the acts of the people, they are themselves acquainted with them; people know how they themselves talk, and how their neighbors talk; how husband and wife agree in their own houses, and with their neighbors; and how parents and children dwell together. I need not tell these things, but if every heart were set upon doing right, we then should have Zion here. I will give you my reason for thinking so. It is because I have had it with me ever since I was baptized into this kingdom. I have not been without it from that day to this. I have, therefore, a good reason for the assertion I have made. I live and walk in Zion every day, and so do thousands of others in this Church and kingdom, they carry Zion with them, they have one of their own, and it is increasing, growing, and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighborhood, from city to city, and from nation to nation, how long would it be before the earth would become revolutionized, and the wheat gathered from among the tares? The wheat and tares, however, must grow together until harvest. I am not, therefore, disposed to separate them yet, for if we pluck up the tares before the harvest, we may destroy some of the good seed, therefore let them grow together, and by and by the harvest will come.

There is another thing, brethren, which I wish you to keep constantly before your minds, that is with regard to your travels in life. You have read, in the Scriptures, that the children of men will be judged according to their works, whether they be good or bad. If a man's days be filled up with good works, he will be rewarded accordingly. On the other hand, if his days be filled up with evil actions, he will receive according to those acts. This proves that we are in a state of exaltation, it proves that we can add to our knowledge, wisdom, and strength, and that we can add power to every attribute that God has given us. When will the people realize that this is the period of time in which they should commence to lay the foundation of their exaltation for time and eternity, that this is the time to conceive, and bring forth from the heart fruit to the honor and glory of God, as Jesus did – grow as he did from the child, become perfect, and be prepared to be raised to salvation? You will find that this probation is the place to increase upon every little we receive, for the Lord gives line upon line to the children of men. When He reveals the plan of salvation, then is the time to fill up our days with good works. Let us fill up our days with usefulness, do good to each other, and cease from all evil. Let every evil person forsake his wickedness. If he be wicked in his words, or in his dealings, let him forsake those practices, and pursue a course of righteousness. Let every man and woman do this, and peace and joy will be the result.

A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle. The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation, Can you realize the eternity of your own existence? Can you realize that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it

JOSEPH SMITH

BRIGHAM YOUNG

will exist eternally, as that anything else will. I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the veil, they are not dead, but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will yet receive – they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the veil taken from before their eyes, to behold the handiworks of God among all people, His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth, We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession. I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy – the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle" – "if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church, to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.



January 16th 53: Cold with blustering winds drifting the snow. Yesterday the hounds were heard– It was a hunters day– All tracks were fresh– The snow deep & light– I met Melvin with his bag full.

Trench says that "Rivals", in the primary sense of the word, are those who dwell on the banks of the same stream" or "on opposite banks" but as he says, in many words, since the use of water rights is a fruitful source of contention between such neighbors, the word has acquired this secondary sense.

My friends are my **rivals** on the Concord – in the primitive sense of the word– There is no strife between us respecting the use of the stream. The Concord offers many privileges but none to quarrel about. It is a peaceful not a brawling stream– It has not made **Rivals** out of neighbors **that lived on its banks** – but friends. My friends are my **Rivals** we dwell on opposite banks of the stream – but that stream is the Concord – which flows



JOSEPH SMITH

BRIGHAM YOUNG

NATHAN BAILEY

without a ripple or a murmer – without a fall or a brawl & offers no petty priveleges to quarrel about. Bailey I find has it “Rival [**Rivalis** L. q. d. qui juxta eundem rivum pascit.]” my friends my rivals are

RICHARD CHENEVIX TRENCH

BAILEY’S DICTIONARY

March: The idiom “across lots” was in use, meaning “directly,” or “straightaway,” as witness this comment in [Brigham Young](#)’s JOURNAL OF DISCOURSES:

Go to hell across lots.

[HDT](#)[WHAT?](#)[INDEX](#)**JOSEPH SMITH****BRIGHAM YOUNG****1854**

Jacob Hamblin, a missionary to the Indians in southern Utah, had acquired repute among them as a person of special powers and turned this toward the smoothing of relations between them and the newly arriving hordes of white people.

The black [Mormon](#) preacher, Elijah Abel, died “in full faith in the Gospel.”

[Benjamin Gilbert Ferris](#), a Swedenborgian, had most definitely not gotten along with the [Mormons](#) of Utah during the six months he had spent there as the US Secretary to that Territory, and soon resigned: “He could not suppress his abhorrence [*sic*] of Mormonism nor tolerate its influences, nor accept its devotees as his neighbors, and resigned his high position, thus sacrificing great possibilities in his very promising public career.” In this year his record of his experiences appeared as *UTAH AND THE MORMONS. THE HISTORY, GOVERNMENT, DOCTRINES, CUSTOMS, AND PROSPECTS OF THE LATTER-DAY SAINTS. FROM PERSONAL OBSERVATION DURING A SIX MONTHS’ RESIDENCE AT GREAT SALT LAKE CITY* (New York: Harper & Brothers, Publishers, 82 Beekman Street).

**UTAH AND THE MORMONS**

On the banks of *Payzhehooteze* Hazel Run south of the Minnesota River, five miles upstream from the Yellow Medicine Agency, [Marpiyawicasta Man of the Clouds](#), his brother *Mazakutemane* Walks Shooting Iron, and their band of Dakotas joined a “Hazelwood Republic” of “Christian Indians” sponsored by the Reverend Riggs



JOSEPH SMITH

BRIGHAM YOUNG

but, in the eyes of the creators of civilization, failed to create a satisfactory imitation of civilization.³⁹

We had such a respectable community of young men, who had cut off their hair and exchanged the dress of the Dakotas for that of the white men, and whose wants now were very different from the annuity Dakotas generally, that we took measures to organize them into a separate band, which we called the Hazelwood Republic. They elected their President for two years, and other needed officers, and were without any difficulty recognized by the agent as a separate band. A number of these men were half-breeds, who were, by the organic law of Minnesota, citizens. The Constitution of the State provided that Indians also might become citizens by satisfying a court of their progress in civilization. A few years after the organization of this civilized community, I took eight or ten of the men to meet the court at Mankato; but the court deciding that a knowledge of English was necessary to comply with the laws of the State, only one of my men was passed into citizenship.



August 31, Thursday: Ariana Sanborn, eight days the bride of [Franklin Benjamin Sanborn](#), died of consumption.

[Henry Thoreau](#) was being written to by [Richard F. Fuller](#) in Boston, to thank him for his copy of [WALDEN; OR, LIFE IN THE WOODS](#) and to say that he had enjoyed it, and hoped Thoreau's fame would grow.⁴⁰

*Boston 31 Aug. 1854
Dear Thoreau
When I went out to rusti-
cate in Wayland some weeks since, I had seen a
notice of the forthcoming Walden, and regrett[ed]
that I could not obtain the book for my su[m-]
mer retreat. I was obliged to console myself
with the expectation of reading it on my
return to town. On first opening my des[k]
again here what should I see but that very
book and my name therein inscribed in a
very esteemed hand! He should leave it to
his friends to purchase his book, I thought,
and then--but how pleasant to obtain it
in a way that gives proof of kind remembrance.
So I got another copy for the town library*

39.Account of the Reverend Riggs.

40.At some point during the autumn [Thoreau](#) pencilled on his reading draft of "Walking, or The Wild," just below and to the right of the title, the following shattering remark:

*I regard this as a sort of introduction to all that I
may write hereafter.*

Bradley P. Dean infers that Thoreau wrote this a few weeks after [WALDEN](#) was published.



JOSEPH SMITH

BRIGHAM YOUNG

*in Wayland, and kept yours for myself.
Let me congratulate you for the
hit you have made in this book. I am
glad the world opens a little to its appeal.*

Page 2

I have read this book with great satisfaction. I had expected sincerity and truth and intimacy with nature in you: my expectation is surpassed. I congratulate you on that heroic reliance and courageous trail of the leading[]of your own high in-[s]tincts which have borne such fitting fruit. I delight, too, in your affectionate nearness to the bosom of nature and your family [fe]eling for the pure objects of her fostering care. You seem to have something of that tenderness toward them which must pervade the Father's care that cherishes all. Your book is remarkable for what I will call by an old name (for I prefer old names, nothing being in substance new) namely faith--faith in the heavenly within you and the heavenly without you. I esteem a noble quality which transcends common

Page 3

*laws being a law unto itself. It transcends, but (mark the distinction) it does not transgress. Your book must furnish gratification to those appetites which still relish nature; and I have one. It is a fruit, too, which will keep and grow more golden mellow and fragrant with the many years. Your book must do good morally by reproofing the growing luxury [of] the times. It has made me also sigh for my[-]self that I have yielded so much to the kingdom of man. Having said some of the things which your book is, I need not say what it is not. For hardly all men and ages, and not the single individual, make the man. May your fame grow and de-velop in your good fruit. Accept my congratulations and thanks
Yours R. F. Fuller*



JOSEPH SMITH

BRIGHAM YOUNG

Page 4
Postage: *PAID*
Paid
Postmark: *BOSTON*
31
AUG
3 cts
Address: *Henry D. Thoreau*
Concord
Mass

[HDT](#)[WHAT?](#)[INDEX](#)

JOSEPH SMITH

BRIGHAM YOUNG

He surveyed a Lincoln houselot between Tower Road and Lincoln Road for Marie Green. In the afternoon he did some surveying for William Peirce, after which Peirce brought him to Concord from Lincoln in his wagon.



JOSEPH SMITH.

Thoreau had obtained, from Stacy's Circulating Library in Concord, [Benjamin Gilbert Ferris's](#) UTAH AND THE [MORMONS](#): THE HISTORY, GOVERNMENT, DOCTRINES, CUSTOMS, AND PROSPECTS OF THE LATTER-DAY

JOSEPH SMITH

BRIGHAM YOUNG

SAINTS, FROM PERSONAL OBSERVATION DURING A SIX MONTHS' RESIDENCE AT GREAT SALT LAKE CITY.



UTAH AND THE MORMONS
UTAH AND THE MORMONS



Aug. 31. Warmer this morning and considerably hazy again. Wormwood pollen yellows my clothes commonly.

Feris in his "Utah," crossing the plains in '52, says that, on Independence Rock near the Sweetwater, "at a rough guess, there must be 35,000 to 40,000" names of travellers.

P.M. —To Lincoln.

Surveying for William Peirce⁴¹. He says that several large chestnuts appear to be dying near him on account of the drought. Saw a meadow said to be still on fire after three weeks; fire had burned holes one and a half feet deep; was burning along slowly at a considerable depth. P. brought me home in his wagon. Was not quite at his ease and in his element; i.e., talked with some reserve, though well behaved, unless I approached the subject of horses. Then he spoke with a will and with authority, betraying somewhat of the jockey. He said that this dry weather was "trying to wagons; it loosened the ties," — if that was the word. He did not use blinders nor a check-rein. Said a horse's neck must ache at night which has been reined up all day. He said that the outlet of F[lint's] Pond had not been dry before for four years, and then only two or three days; now it was a month.



41. The surveying notebook says, a houselot for Byron Peirce:





JOSEPH SMITH

BRIGHAM YOUNG

Notwithstanding this unprecedented drought our river, the main stream, has not been very low. It may have been kept up by the reservoirs. Walden is unaffected by the drought, and is still very high. But for the most part silent are the watercourses, when I walk in rocky swamps where a tinkling is commonly heard.

At nine this evening I distinctly and strongly smell smoke, I think of burning meadows, in the air in the village. There must be more smoke in this haze than I have supposed. Is not the haze a sort of smoke, the sun parching and burning the earth?

[HDT](#)[WHAT?](#)[INDEX](#)**JOSEPH SMITH****BRIGHAM YOUNG****1855**

June 10, Sunday: [Brigham Young](#) “got married with” Catherine Reese.



According to the U.S. Nautical Magazine and Naval Journal (Volume IV, 1855, page 259), there were two steamboat disasters on this date:

The steamboat *City of Newark*, plying between this city and Newark, took fire June 10th, on her morning trip to this city, at about a quarter to 9 o'clock, when off Staten Island, just before entering the bay. The fire took place in the fire room from the boilers, and the boat was actually on fire, while the captain was giving a lady passenger assurances that in case of fire there would be no danger, the boat being well supplied with all the appliances for extinguishment. The sequel proved that no attempt was made to use them if they were on board, as the boat burned to a shell, and three passengers were drowned by their eager haste to leave the burning wreck, by a lady passenger jumping on the gunwale of a boat already full. Fortunately the fire was discovered by the *Achilles*, the *Commodore*, and the *Thomas Hunt*, all of whom promptly came to her assistance, and with their small boats took off all the passengers, the steamboats themselves not daring to approach near enough to take them, lest they should take fire. The *Achilles* came up to the bow, the flames driving aft toward the stern. But for the prompt and efficient aid afforded by these three steamboats, few of the sixty passengers would have been saved from the flames or a watery grave, and as it was, quite a number were scorched by the falling cinders and the intensity of heat. The wreck was towed upon Jersey flats by the *Commodore*. How long will the Insurance Companies of this city take Ferry or Steamboat risks on such boats as have their boilers encased with wooden bulkheads – wooden boxes to hold fire? The *City of Newark* had an iron tank aboard to hold fresh water for the boilers. What a glaring inconsistency – iron tanks to hold water, and wooden tanks to hold fire!

On the same day an explosion took place of the boilers of the Ferry-boat running in connection with the Grand Trunk Railroad, Montreal. The explosion occurred about one o'clock in the afternoon – the two boilers, although disconnected, were thrown clear of the boat, making her a complete wreck. Twenty-seven persons were killed by this reckless carelessness. How long before the engineers of the United States will furnish a steam-



JOSEPH SMITH

BRIGHAM YOUNG

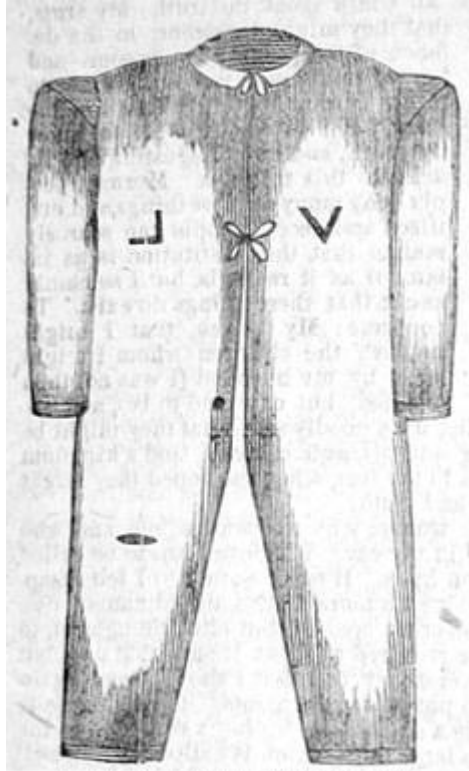
boiler, that will be safe beyond the possibility of explosion unless by design, economize coal, and make the necessary amount of steam, without occupying so large a portion of the vessel's capacity? Their number is very great, and but few agree upon the best mode of filling this great want. Engineers have given more attention to the engine than to the boilers, seemingly forgetting that the steam is the power, and that the boiler was quite as important, if not indeed more important, than the engine itself.



June 10: A remarkably strong wind from the southwest all day, racking the trees very much and filling the air with dust. I do not remember such violent and incessant gusts this season. Many eggs, if not young, must have been shaken out of birds' nests, for I hear of some fallen. It is almost impossible to hear birds – or keep your hat on.

[HDT](#)[WHAT?](#)[INDEX](#)**JOSEPH SMITH****BRIGHAM YOUNG****1856**

THE **MORMONS** AT HOME; WITH SOME INCIDENTS OF TRAVEL FROM MISSOURI TO CALIFORNIA, 1852-3. IN A SERIES OF LETTERS. BY **MRS. B.G. FERRIS** (WIFE OF THE LATE U.S. SECRETARY FOR UTAH.) (New York: Dix & Edwards, 321 Broadway. London: Sampson Low, Son & Co.)



1882 drawing of Joseph Smith's original Mormon garments.

THE MORMONS AT HOME

March 14, Friday: **Brigham Young** “got married with” Harriet Barney.



JOSEPH SMITH

BRIGHAM YOUNG

1857

July 11, Tuesday: The 1st “Pioneer Day” celebration in Salt Lake City, Utah was interrupted by news of the approach of a US federal army, indicating that a military occupation was about to begin. President James Buchanan, as Commander in Chief of the Armed Forces of the United States of America, had sent a 2,500-soldier Utah Expedition under General Albert S. Johnston to subdue the Mormons and bring them into compliance with US laws (such as the law against polygamy). The result would be that Brigham Young, who had been appointed as governor of the territory by President Millard Fillmore in 1850, would be forced to resign in favor of a non-Mormon, Alfred Cummings.



MORMONISM

[Henry Thoreau](#) wrote to [Eben J. Loomis](#) and to [George A. Thatcher](#).



JOSEPH SMITH

BRIGHAM YOUNG

Concord July 11th 1857

Mr Loomis

Dear Sir,

I am desirous of making an excursion into the Maine woods forthwith. I do not meditate anything very adventurous, since I am still a good deal of an invalid, but having been there twice in September, I now wish to go in a leisurely manner at a considerably earlier season, notwithstanding the flies &c. Would you like to make one of a party of three to go in a canoe, about the 20th of this month, (excuse this short notice) via the Piscataquis from Oldtown, (or, perhaps, via the Kennebec from Norridgewock, as we may find most practicable) through Moose Head Lake, to the head waters of the St Johns, and, if we choose, return by the latter river a good part of the way. I calculate that we must have at least a month at our disposal, and 30 dollars each in our pockets.

I do not know when your vacation occurs, but I fear that it will be too late. For a third man I have in my mind a young sailor cousin of mine in Bangor, (to whom I write today) or possibly an Indian.

I can go at once to Bangor, be with my friends there a few days, and purchase a canoe &c before you arrive, so that there need be no delay.

Let me hear from you as soon as possible, &, if you can go, make what suggestions occur to you. Or perhaps you can take a ride to Concord & talk it over.

I take this occasion to thank you for your note about the turtle, of which more when I see you.

Yrs truly

Henry D. Thoreau

Concord July 11th 1857

Dear Cousin,

Finding myself somewhat stronger than for 2 or 3 years past, I am bent on making a leisurely & economical excursion into your woods — say in a canoe, with two companions, through Moosehead to the Allegash Lakes, and possibly down that river to the French settlements, & so homeward by whatever course we may prefer. I wish to go at an earlier season than formerly — or within 10 days, notwithstanding the flies &c and we should want a month at our disposal.

I have just written to Mr Loomis, one of the Cambridgeport men who went through Bangor last year, & called on you, inviting him to be one of the party, and for a third have thought of your son Charles, who has had some fresh, as well as salt, water experience. The object of this note is to ask if he would like to go, and you would like to have him go, on such an excursion. If so, I will come to Bangor, spend a day or 2 with you on my way, buy a canoe &c — & be ready by the time my other man comes along. If Charles cannot go, we may find another man here, or possibly take an Indian. A friend of mine would like to accompany me, but I think that he has neither woodcraft nor strength enough.



JOSEPH SMITH

BRIGHAM YOUNG

*Please let me hear from you as soon as possible —
Father has arrived safe & sound — and, he says, the better for his
journey; though he has no longer his Bangor appetite. He intends
writing to you.*

*Yrs truly,
Henry D. Thoreau*

September 11, Friday: At Mountain Meadows in what is now southwestern Utah, during the Utah War between Mormons and the United States government over non-Mormon settlement of Utah, Mormons and allied native tribes killed 120 emigrants bound from Arkansas for [California](#) across the transverse ranges of the high desert.

This had been a wagon train of rather wealthy farming families, the Baker/Fancher party, perhaps the wealthiest such group ever, and at first seemed to have been intercepted by a warrior band of Paiute native Americans. However, the attackers had been surprisingly heavily armed with rifles and pistols and had an unusual abundance of shot and powder, rather than being equipped as was ordinarily the case with mere bows and arrows plus an occasional decrepit firearm with minuscule quantities of lead and gunpowder! These wealthy travelers had even been sporting personal jewelry, and had brought with them 1,000 head of longhorns, the first such to be seen in the vicinity of the Great Salt Lake. They had made themselves a most tempting target. After a 4-day standoff the people of the wagon train had agreed to a truce and to a surrender of their arms. This had turned out to be a ploy and, after being disarmed, on this day the Baker/Fancher party was attacked at close range with clubs, knives, and guns at point-blank range. In less than five minutes 120 of them lay dead. There were 17 under the age of eight (the age of innocence in the [Mormon](#) religion) and these were spared for adoption into Mormon families. As the bodies of their parents were being stripped of clothing and jewelry the children watched some of these attackers wipe off their paint, revealing themselves as white men. (The members of the Paiute tribe who had participated would soon disband and aggregate themselves to other tribal groups to evade detection and punishment for their participation. In December, [Brigham Young](#) would cynically invoice the United States federal government for \$3,527.⁴³ for “articles furnished sundry



bands of Indians near Mountain Meadows” by Salt Lake City merchant Levi Stewart in a distribution that Lee and Dimick Huntington, certified “on honor” that they had personally witnessed –171 pairs of pants, 135 shirts, 39½ pounds of gunpowder, 109 pounds of lead, 14,000 firing caps, steers, clothing, and butcher knives—that had in fact been mere spoils gathered up after the slaughter.) It is probable that this action had been directly ordered by Young himself, who had sent his adopted son John D. Lee to create an incident that would point out to the US government that Utah was not part of its national domain. Over the following years the children, adopted by local Mormon families, would see various items of their relatives’ clothing and various pieces of their relatives’ jewelry being worn by Mormons. (Finally the children would be repatriated to surviving relatives, and John D. Lee would be executed by [firing squad](#). Geoffrey Ward would term this massacre “the most hideous example of the human cost exacted by religious fanaticism in American history until 9/11.”)

JOSEPH SMITH

BRIGHAM YOUNG

Commander [William Lewis Herndon](#) had been in charge of the mail steamboat that had come to bear the name [SS Central America](#) for a total of 18 voyages. On the 19th, one that had begun at the port of Colón, Panama on September 3d, at 9AM, beginning the 2d day of enduring an Atlantic hurricane, the old vessel sprang multiple leaks. Passengers would assist the crew in bailing, to no avail.



September 11, Friday. Up railroad and to Clamshell.

Solidago puberula apparently in prime, with the *S. stricta*, near *gerardia* oaks. Red choke-berry ripe; how long? On the east edge of Dennis Swamp, where I saw the strange warbler once.

To my surprise I find, by the black oaks at the sandhole east of Clamshell, the *Solidago rigida*, apparently in prime or a little past. The heads and rays were so large I thought at first it must be a *hieracium*. The rays are from ten to fourteen, and three to three and a half fortieths of an inch wide. The middle leaves are *clasping* by a heart-shaped base. The heads are seven fortieths of an inch wide and seventeen fortieths long, in recurved panicles, –*these*. [Eaton](#) says truly, “Scales of the calyx round-obtuse, nerved, membranous at the edges.”

My old *S. stricta* (early form) must be *S. aryuta* var. *juncea*. It is now done.⁴²

42. The 5th edition of Professor Eaton's A MANUAL OF [BOTANY](#) FOR THE NORTHERN STATES, published in 1829, was what was available to Henry Thoreau in the library of Waldo Emerson.

JOSEPH SMITH

BRIGHAM YOUNG

November 28, Saturday: Harper's Weekly featured an elaborate derogation of Brigham Young's Utah preparations to resist an invading US Army (Mormon husbands prepping their many lovely wives to march off and do battle).



MORMONISM



November 28, Saturday: P.M. —Around Ebby Hubbard's woodlot.

On the hillside above his swamp, near the Ministerial land, I found myself walking in one of those shelf-like hillside paths made by Indians, hunters, cows, or what-not, and it was beset with fresh snares for partridges, this wise: Upright twigs are stuck in the ground across the path, a foot or more in height and just close enough



together to turn a partridge [Ruffed Grouse *Bonasa umbellus* (Partridge)] aside, leaving a space about four inches wide in the middle, and some twigs are stretched across above to prevent the birds hopping over. Then a sapling about an inch in diameter or less is bent over, and the end caught under one of the twigs which has a





JOSEPH SMITH

BRIGHAM YOUNG

notch or projection on one side, and a free-running noose, attached to the sapling, hangs in the opening and is kept spread by being hung on some very slight nicks in the two twigs. This seems to suppose the bird to be going one way only, but perhaps if it cannot escape one way it will turn and try to go back, and so spring the trap.

I saw one that was sprung with nothing in it, another whose slip-noose was blown or fallen one side, and another with a partridge still warm in it. It was a male bird hanging dead by the neck, just touching its toes to the ground. It had a collar or ruff about its neck, of large and conspicuous black feathers with a green reflection. This black is peculiar to the male, the female's being brown. Its feet, now clinched in its agony, were the strangest-looking pale blue, with a fine fringe, of scales or the like, on each side of each toe. The small black feathers were centred with gray spots. The scapulars were darker brown, dashed with large clear pale-brown spots; the breast-feathers light with bright-brown marks. The tail-feathers had each a broad black bar, except the middle one, which was more mixed or grayish there. The bands of the females are said to be more brown, as is their collar. There were a few droppings of the bird close by the snare in two instances. Were they dropped after it was caught? Or did they determine the locality of the snare?

These birds appear to run most along the sides of wooded banks around swamps. At least these paths and snares occur there oftenest. I often scare them up from amid or near hemlocks in the woods.

The general color of the bird is that of the ground and dry leaves on it at present. The bird hanging in the snare was very inconspicuous. I had gone close by it once without noticing it. Its wings are short and stout and look as if they were a little worn by striking the ground or bushes, or perhaps in drumming. I observed a bare bright-red or scarlet spot over each eye.

Spoke to Skinner about that wildcat which he says he heard a month ago in Ebby Hubbard's woods. He was going down to Walden in the evening, to see if geese had not settled in it (with a companion), when they heard this sound, which his companion at first thought made by a coon, but S. said no, it was a wildcat. He says he has heard them often in the Adirondack region, where he has purchased furs. He told him he would hear it again soon, and he did. Somewhat like the domestic cat, a low sort of growling and then a sudden quick-repeated caterwaul, or yow yow yow, or yang yang yang. He says they utter this from time to time when on the track of some prey.

CAT

JOSEPH SMITH

BRIGHAM YOUNG


1858

[Brigham Young](#) attempted to foist the blame for the [Mormon](#) September 11, 1857 slaughter of 120 people of the rich Fancher wagon train at Mountain Meadows in southwestern Utah, a slaughter which it would appear he had himself ordered, onto local Paiute native Americans.



Damn those uncivilized
colored people!

1859

July 13, Wednesday: Although it is said that the earliest interview of the modern type had occurred on April 16, 1836,  when James Gordon Bennett of the New-York Herald interviewed the madam of a house of prostitution, Madam Rosina Townsend –after sex worker Ellen Jewett had been axed supposedly by man about town Richard P. Robinson– it was at about this time that the term “interview” was beginning to obtain its modern American sense. There occurred the 1st such modern interview with a major public figure: Horace Greeley of the New-York Tribune interviewed Brigham Young in Salt Lake City (on August 20th his responses would be printed verbatim and it would become clear that only questions of public interest had been posed, so it is clear that the “modern” interview still had a ways to go before it reached its present “What’s it like to have so many wives” form).




Brigham bragged to Horace about his wealth, estimating that he was worth some \$250,000 (which, today, would amount to being a multimillionaire although not even close to being in the same league with Governor Mitt Romney).

[HDT](#)[WHAT?](#)[INDEX](#)

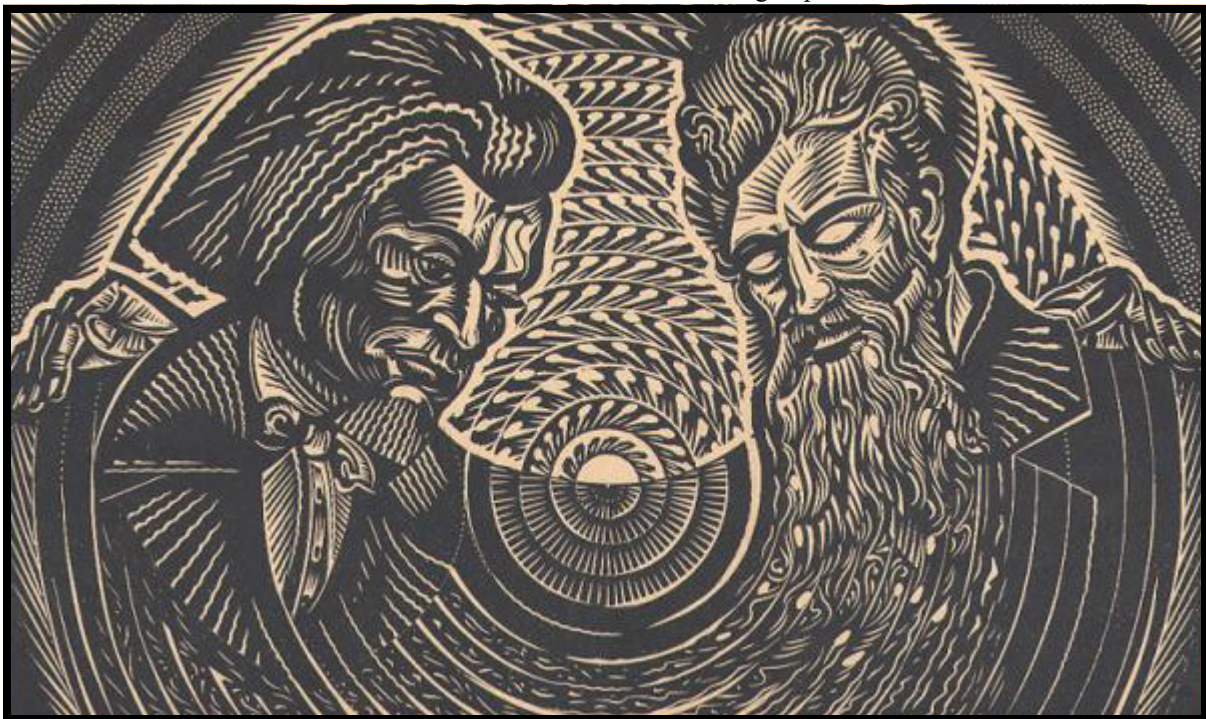
JOSEPH SMITH

BRIGHAM YOUNG

August 20, Saturday: It was at about this time that the term “interview” was obtaining its modern American sense, and in this day’s New-York Tribune appeared the 1st such modern interview with a major public figure, [Brigham Young](#), presenting verbatim all his responses to questions of public interest. Horace Greeley had interviewed this leader of the [Mormons](#) in Salt Lake City on July 13th. 



Frederick Douglass met secretly with John Brown in a stone quarry near Chambersburg PA, where when he learned of the independent in injudicious moves currently being made by this Captain Brown who had taken the bit between his teeth, he terminated his association with this group.



(One of the ironclad rules of this sort of loose conspiracy of treason is that it is the wildest heads that always run away with the plans, taking over actual leadership and control through their very audacity and unwisdom — becoming thus audacious and unwise is the very tactic by which they can ever seize this leadership and control.)

[Richard Henry Dana, Jr.](#) embarked on the *Senator* to steam south along the [California](#) coast toward San Diego.





JOSEPH SMITH

BRIGHAM YOUNG

AND NOW, FOR SOMETHING ENTIRELY DIFFERENT, A REPORT FROM OUR SAILOR:

Saturday, August 20th. The steamer *Senator* makes regular trips up and down the coast, between San Francisco and San Diego, calling at intermediate ports. This is my opportunity to revisit the old scenes. She sails to-day, and I am off, steaming among the great clippers anchored in the harbor, and gliding rapidly round the point, past Alcatraz Island, the light-house, and through the fortified Golden Gate, and bending to the southward,— all done in two or three hours, which, in the *Alert*, under canvas, with head tides, variable winds, and sweeping currents to deal with, took us full two days.



JOSEPH SMITH

BRIGHAM YOUNG

THE REPORT FROM OUR SAILOR DANA, CONTINUED:

Among the passengers I noticed an elderly gentleman, thin, with sandy hair and face that seemed familiar. He took off his glove and showed one shrivelled hand. It must be he! I went to him and said, "Captain Wilson, I believe." Yes, that was his name. "I knew you, sir, when you commanded the *Ayacucho* on this coast, in old hide-droghing times, in 1835-6." He was quickened by this, and at once inquiries were made on each side, and we were in full talk about the *Pilgrim* and *Alert*, *Ayacucho* and *Loriotte*, the *California* and *Lagoda*. I found he had been very much flattered by the praise I had bestowed in my book on his seamanship, especially in bringing the *Pilgrim* to her berth in San Diego harbor, after she had drifted successively into the *Lagoda* and *Loriotte*, and was coming into him. I had made a pet of his brig, the *Ayacucho*, which pleased him almost as much as my remembrance of his bride and their wedding, which I saw at Santa Barbara in 1836. Dona Ramona was now the mother of a large family, and Wilson assured me that if I would visit him at his rancho, near San Luis Obispo, I should find her still a handsome woman, and very glad to see me. How we walked the deck together, hour after hour, talking over the old times,—the ships, the captains, the crews, the traders on shore, the ladies, the Missions, the south-easters! indeed, where could we stop? He had sold the *Ayacucho* in Chili for a vessel of war, and had given up the sea, and had been for years a rancho. (I learned from others that he had become one of the most wealthy and respectable farmers in the State, and that his rancho was well worth visiting.) Thompson, he said, hadn't the sailor in him; and he never could laugh enough at his fiasco in San Diego, and his reception by Bradshaw. Faucon was a sailor and a navigator. He did not know what had become of George Marsh, except that he left him in Callao; nor could he tell me anything of handsome Bill Jackson, nor of Captain Nye of the *Loriotte*. I told him all I then knew of the ships, the masters, and the officers. I found he had kept some run of my history, and needed little information. Old Senor Noriego of Santa Barbara, he told me, was dead, and Don Carlos and Don Santiago, but I should find their children there, now in middle life. Dona Augustia, he said, I had made famous by my praises of her beauty and dancing, and I should have from her a royal reception. She had been a widow, and remarried since, and had a daughter as handsome as herself. The descendants of Noriego had taken the ancestral name of De la Guerra, as they were nobles of Old Spain by birth; and the boy Pablo, who used to make passages in the *Alert*, was now Don Pablo de la Guerra, a Senator in the State Legislature for Santa Barbara County.

The points in the country, too, he noticed, as he passed them,—Santa Cruz, San Luis Obispo, Point Ano Nuevo, the opening to Monterey, which to my disappointment we did not visit. No; Monterey, the prettiest town on the coast, and its capital and seat of customs, had got no advantage from the great changes, was out of the way of commerce and of the travel to the mines and great rivers, and was not worth stopping at. Point Conception we passed in the night, a cheery light gleaming over the waters from its tall light-house, standing on its outermost peak. Point Conception! That word was enough to recall all our experiences and dreads of gales, swept decks, topmast carried away, and the hardships of a coast service in the winter. But Captain Wilson tells me that the climate has altered; that the southeasters are no longer the bane of the coast they once were, and that vessels now anchor inside the kelp at Santa Barbara and San Pedro all the year round. I should have thought this owing to his spending his winters on a rancho instead of the deck of the *Ayacucho*, had not the same thing been told me by others.



THE REPORT FROM OUR SAILOR DANA, CONCLUDED:

Passing round Point Conception, and steering easterly, we opened the islands that form, with the mainland, the canal of Santa Barbara. There they are, Santa Cruz and Santa Rosa; and there is the beautiful point, Santa Buenaventura; and there lies Santa Barbara on its plain, with its amphitheatre of high hills and distant mountains. There is the old white Mission with its belfries, and there the town, with its one-story adobe houses, with here and there a two-story wooden house of later build; yet little is it altered;— the same repose in the golden sunlight and glorious climate, sheltered by its hills; and then, more remindful than anything else, there roars and tumbles upon the beach the same grand surf of the great Pacific as on the beautiful day when the *Pilgrim*, after her five months' voyage, dropped her weary anchors here; the same bright blue ocean, and the surf making just the same monotonous, melancholy roar, and the same dreamy town, and gleaming white Mission, as when we beached our boats for the first time, riding over the breakers with shouting Kanakas, the three small hide-traders lying at anchor in the offing. But now we are the only vessel, and that an unromantic, sail-less, spar-less, engine-driven hulk!

I landed in the surf, in the old style, but it was not high enough to excite us, the only change being that I was somehow unaccountably a passenger, and did not have to jump overboard and steady the boat, and run her up by the gunwales.

Santa Barbara has gained but little. I should not know, from anything I saw, that she was now a seaport of the United States, a part of the enterprising Yankee nation, and not still a lifeless Mexican town. At the same old house, where Senor Noriego lived, on the piazza in front of the court-yard, where was the gay scene of the marriage of our agent, Mr. Robinson, to Dona Anita, where Don Juan Bandini and Dona Augustia danced, Don Pablo de la Guerra received me in a courtly fashion. I passed the day with the family, and in walking about the place; and ate the old dinner with its accompaniments of frijoles, native olives and grapes, and native wines. In due time I paid my respects to Dona Augustia, and notwithstanding what Wilson told me, I could hardly believe that after twenty-four years there would still be so much of the enchanting woman about her.

She thanked me for the kind and, as she called them, greatly exaggerated compliments I had paid her; and her daughter told me that all travellers who came to Santa Barbara called to see her mother, and that she herself never expected to live long enough to be a belle.

Mr. Alfred Robinson, our agent in 1835-6, was here, with a part of his family. I did not know how he would receive me, remembering what I had printed to the world about him at a time when I took little thought that the world was going to read it; but there was no sign of offence, only cordiality which gave him, as between us, rather the advantage in status.

The people of this region are giving attention to sheep-raising, wine-making, and the raising of olives, just enough to keep the town from going backwards.

But evening is drawing on, and our boat sails to-night. So, refusing a horse or carriage, I walk down, not unwilling to be a little early, that I may pace up and down the beach, looking off to the islands and the points, and watching the roaring, tumbling billows. How softening is the effect of time! It touches us through the affections. I almost feel as if I were lamenting the passing away of something loved and dear,— the boats, the Kanakas, the hides, my old shipmates. Death, change, distance, lend them a character which makes them quite another thing from the vulgar, wearisome toil of uninteresting, forced manual labour.

The breeze freshened as we stood out to sea, and the wild waves rolled over the red sun, on the broad horizon of the Pacific; but it is summer, and in summer there can be no bad weather in California. Every day is pleasant. Nature forbids a drop of rain to fall by day or night, or a wind to excite itself beyond a fresh summer breeze.

JOSEPH SMITH

BRIGHAM YOUNG

1860

June 15, Friday: According to urban legend, this was the day of the founding of the 1st town in the Idaho Territory, Franklin. The settlers were 13 families of [Mormons](#) who were presuming themselves to be within the territory of a Greater Utah, who named their place “[Franklin](#)” in honor of one of the current dozen leaders of their Church, Apostle Franklin D. Richards. Actually, Lemhi, Idaho, site of Fort Lemhi, had been the 1st Mormon settlement in the Idaho Territory and had been in existence since 1855, while Lewiston (named overtly in memory of early passer-by Merriwether Lewis but covertly in honor of the Maine town of Lewiston, origin of one of the settlers), was also already in existence and would become the state capital. In actuality nothing in particular of record happened in this tiny settlement during this day ([Brigham Young](#) had visited on June 10th, in between wives, to consecrate Preston Thomas as Bishop over the community, which had been arriving in wagon trains during that spring). So, why do we now have this urban legend, sponsored on the internet, that on this day the 1st town in the Idaho Territory was created, and named Franklin? –Because on March 7, 1911 the Idaho Legislature would belatedly set June 15th apart as “Pioneer Day” and said Legislature would belatedly decree this to constitute its explanation. –And who are you to say nay to your elected representatives who have determined it to be in the public interest to pin this tale on this Franklin donkey, may I enquire?

Anyway, present-day Franklin, although close, is not exactly on the site of this 1860 Franklin.

[Joseph Emerson Worcester](#) having issued his A DICTIONARY OF THE ENGLISH LANGUAGE, George P. Marsh



compared this with the latest dictionary issued by the Webster empire, for the New-York WORLD, finding [Noah Webster](#) to be by contrast “unscholarly and unsound.” Worcester eventually would come to have the support of [Thomas Carlyle](#), [Nathaniel Hawthorne](#), Oliver Wendell Holmes, [Henry Wadsworth Longfellow](#), [Horace Mann, Sr.](#), [Daniel Webster](#), and [The Atlantic Monthly](#).

JOSEPH SMITH

BRIGHAM YOUNG

1863

January 24, Saturday: At the age of 61, [Brigham Young](#) fell in love and “got married with” Amelia Folsom, 24.



JOSEPH SMITH

BRIGHAM YOUNG

1865

January 8, Sunday: [Brigham Young](#) “got married with” Mary Van Cott.



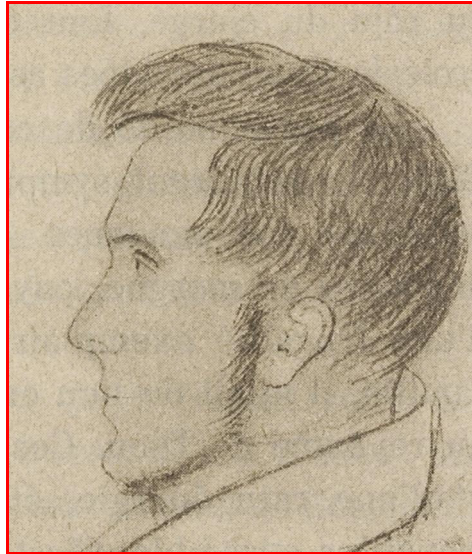
JOSEPH SMITH

BRIGHAM YOUNG

1867

[John Nelson Darby](#)'s THE GOSPELS, ACTS, EPISTLES, AND BOOK OF REVELATION: COMMONLY CALLED THE NEW TESTAMENT. A NEW TRANSLATION FROM A REVISED TEXT OF THE GREEK ORIGINAL (London: G. Morrish). Second edition 1872. Third edition 1884.

HISTORY OF
THE BIBLE



[Joseph Smith, Jr.](#)'s THE HOLY SCRIPTURES, TRANSLATED AND CORRECTED BY THE SPIRIT OF REVELATION, BY JOSEPH SMITH, JR. THE SEER ... (Plano, Illinois): Published by the [Church of Jesus Christ of Latter-day Saints](#). Joseph Smith, I.L. Rogers, E. Robinson, Publishing Committee.

HISTORY OF
THE BIBLE



JOSEPH SMITH

BRIGHAM YOUNG

1868

April 7, Tuesday: [Brigham Young](#) “got married” with bride #52, Ann Eliza Webb.



[Mrs. Frances \(Fanny\) Matilda Vandegrift \(or Van de Grift\) Osborne](#) gave birth to [Samuel Lloyd Osborne](#) in San Francisco, [California](#).



JOSEPH SMITH

BRIGHAM YOUNG

1869

July 3, Saturday: [Brigham Young](#) “got married with” Elizabeth Jones.



1870

[Brigham Young](#) excommunicated his adopted son John D. Lee from the [Church of Jesus Christ of Latter-day Saints](#) for having participated in the September 11, 1857 slaughter of 120 people of the rich Fancher wagon train. Lee seems to have been the fall guy; although he was there and did participate, the evidence is that the slaughter had been planned and ordered by the Ayatollah Young, who had desired to create an incident that would point out to the US government that Utah was not part of its national domain.



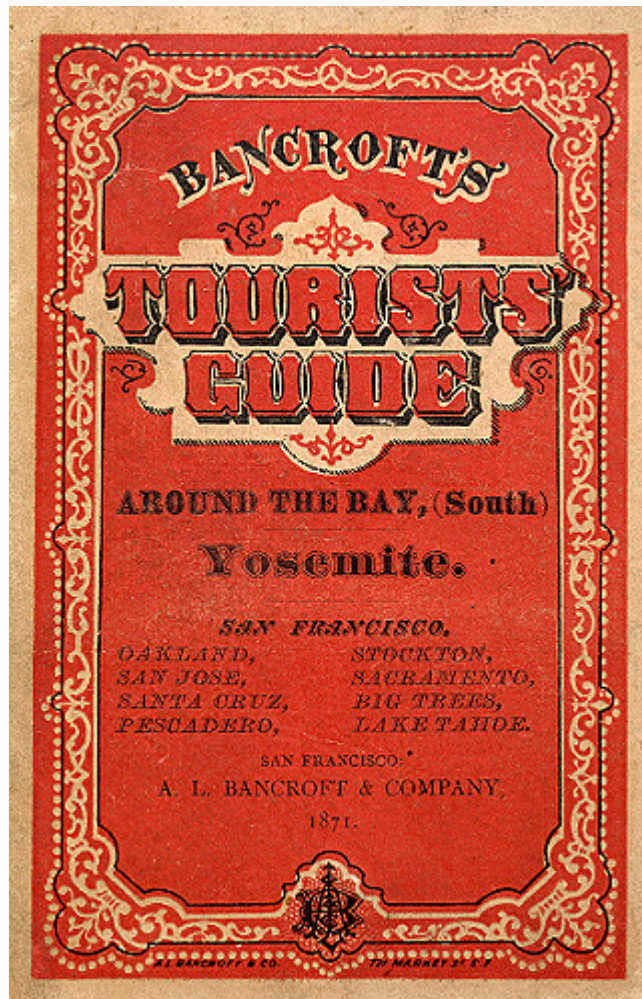
May 8, Sunday: [Brigham Young](#) “got married with” Lydia Farnsworth.



A national plebescite was held in [France](#) over the future of the Second Empire. Published results showed 84% in favor of its continuation.

[HDT](#)[WHAT?](#)[INDEX](#)**JOSEPH SMITH****BRIGHAM YOUNG****1871**

April and May: At [Harvard College](#), [Waldo Emerson](#) completed his 2d lecture series. Then, at the invitation of [Edith Emerson Forbes](#)'s father-in-law, the railroad magnate John Murray Forbes, he traveled by train to [California](#) with Mr. and Mrs. William and Edith Forbes.





JOSEPH SMITH

BRIGHAM YOUNG

Harold Bloom, in his 1992 treatise on the American Religion and on the emergence of the US as a post-Christian nation, refers to [Emerson](#)'s visiting Salt Lake City and commenting on the [Mormons](#) there:



Ralph Waldo Emerson, visiting Mormon country in Salt Lake City in 1871, dismissed the Latter-day Saints as "an after-clap of Puritanism." Born just two years before the Mormon prophet Joseph Smith, Emerson survived his fellow New Englander by some thirty-eight years. As contemporaries, they possessed nothing in common, and scarcely could have been further apart in moral character, personality, social class, education, intellectual sophistication, indeed in intellect itself. Their largest difference is an immemorial one: between sage and prophet. Emerson, sage of Concord, remains our national oracle of cultural wisdom. Smith, prophet of Kirtland and Nauvoo, remains the religion-making founder of what began as a scandalous heresy and now is an eminently respectable established church, wealthy, vaguely Christian, and mostly right-wing Republican.


Had they met in their lifetimes, the Transcendental sage and the Mormon prophet could not have talked to one another. Smith's visions and prophecies were remarkably literal; the subtle Emerson, master of figurative language, knew that all visions are metaphors, and that all prophecies are rhetorical. And yet Emerson and Joseph Smith alike pioneered in creating the American Religion, the faith of and in the American self.

Bloom's own comments on [Joseph Smith](#) run along the lines on the following screen:



JOSEPH SMITH

BRIGHAM YOUNG



If one decides that Joseph Smith was no prophet, let alone king of the Kingdom of God, then one's dominant emotion towards him must be wonder. There is no other figure remotely like him in our entire national history, and it is unlikely that anyone like him ever can come again. Most Americans have never heard of him, and most of those who have remember him as a fascinating scamp or charlatan who invented the story of the Angel Moroni and the gold plates, and then forged the Book of Mormon as a follow-up. Since the Book of Mormon, more even than the King James Bible, exists in more unread copies than any other work, that is poor fame indeed for a charismatic unmatched in our history. I myself can think of not another American, except for Emerson and Whitman, who so moves and alters my own imagination. For someone who is not a Mormon, what matters most about Joseph Smith is how American both the man and his religion have proved to be. So self-created was he that he transcends Emerson and Whitman in my imaginative response, and takes his place with the great figures of our fiction, since at moments he appears far larger than life, in the mode of a Shakespearean character. So rich and varied a personality, so vital a spark of divinity, is almost beyond the limits of the human, as normally we construe those limits. To one who does not believe in him, but who has studied him intensely, Smith becomes almost a mythology in himself. In the midst of writing this, I paused to reread Morton Smith's remarkable *JESUS THE MAGICIAN* (1978), and found myself rewriting the book as I went along, substituting Joseph Smith for Jesus, and Joseph Smith's circumstances and associates for those of Jesus. No Mormon (presumably) would sanction such impiety, but it is strikingly instructive. Joseph Smith the Magician is no more or less arbitrary a figure than Morton Smith's persuasive mythmaker.

I end as I began, with wonder. We do not know Joseph Smith, as he prophesied that even his own could never hope to know him. He requires strong poets, major novelists, accomplished dramatists to tell his history, and they have not yet come to him. He is as enigmatic as Abraham Lincoln, his contemporary, but even if we do not know Lincoln, we at least keep learning what it is that we cannot quite understand. But with Joseph Smith, we cannot be certain precisely what baffles us most. As an unbeliever, I marvel at his intuitive understanding of the permanent religious dilemmas of our country. Traditional Christianity suits the United States about as well as European culture does, which means scarcely at all. Our deep need for originality gave us Joseph Smith even as it gave us Emerson and Emily Dickinson, Whitman and Melville, Henry and William James, even as it gave us Lincoln, who founded our all-but-all-powerful Presidency. There is something of Joseph Smith's spirit in every manifestation of the American Religion.



JOSEPH SMITH

BRIGHAM YOUNG

1872

December 8, Sunday: [Brigham Young](#) “got married with” Hannah Tapfield.





JOSEPH SMITH

BRIGHAM YOUNG

1877

After a 2d trial, the local [Mormon](#) leader John D. Lee was executed for his participation in the September 11, 1857 slaughter of 120 people of the rich Fancher wagon train. Lee seems to have been the fall guy; although he was there and did participate, the evidence is that the slaughter had been planned and ordered by [Brigham Young](#), who had desired to create an incident that would point out to the US government that Utah was not part of its national domain.



August 29, Wednesday: [Brigham Young](#), 2d president of the [Mormon](#) Church, died in Utah.



JOSEPH SMITH

BRIGHAM YOUNG

1879

June 30, Monday: Wilbur Fulgate of Mound Station, Illinois wrote a letter to James T. Cobb in Salt Lake City, confessing to the fraudulent creation in 1843 of the [Kinderhook Plates](#):

I received your letter in regard to those *plates*, and will say in answer that they are a HUMBUGH, gotten up by Robert Wiley, Bridge Whitton and myself. Whitton is dead. I do not know whether Wiley is or not. None of the nine persons who signed the certificate knew the secret, except, Wiley and I. We read in Pratt's prophecy that "Truth is yet to spring up out of the earth." We concluded to prove the prophecy by way of a joke. We soon made our plans and executed them, Bridge Whitton cut them (the plates) out of some pieces of copper; Wiley and I made the hieroglyphics by making impressions on beeswax and filling them with acid and putting it on the plates. When they were finished we put them together with rust made of nitric acid, old iron and lead, and bound them with a piece of hoop iron, covering them completely with the rust. Our plans worked admirably. A certain Sunday was appointed for digging. The night before, Wiley went to the Mound where he had previously dug to the depth of about eight feet, there being a flat rock that sounded hollow beneath, and put them under it. On the following morning quite a number of citizens were there to assist in the search, there being two Mormon elders present (Marsh and Sharp). The rock was soon removed, but some time elapsed before the plates were discovered. I finally picked them up and exclaimed, "A piece of pot metal!" Fayette Grubb snatched them from me and struck them against the rock and they fell to pieces. Dr. Harris examined them and said they had hieroglyphics on them. He took acid and removed the rust and they were soon out on exhibition. Under this rock [it] was dome-like in appearance, about three feet in diameter, there were a few bones in the last stage of decomposition, also a few pieces of pottery and charcoal. There was NO SKELETON found. Sharp, the Mormon Elder, leaped and shouted for joy and said, Satan had appeared to him and told him not to go (to the diggings), it was a hoax of Fugate and Wiley's, - but at a later hour the Lord appeared and told him to go, the treasure was there.

The Mormons wanted to take the plates to [Joe Smith](#), but we refused to let them go. Some time afterward a man assuming the name of Savage, of Quincy, borrowed the plates of Wiley to show to his literary friends there, and took them to Joe Smith. The same identical plates were returned to Wiley, who gave them to

HDT

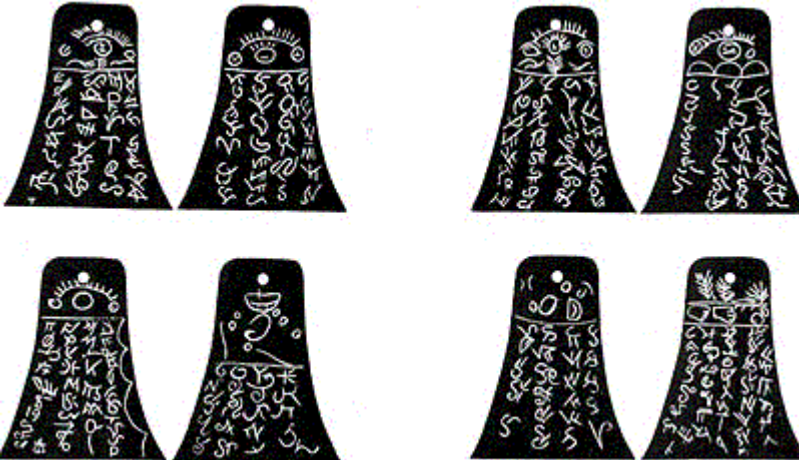
WHAT?

INDEX

JOSEPH SMITH

BRIGHAM YOUNG

Professor McDowell, of St. Louis, for his Museum.

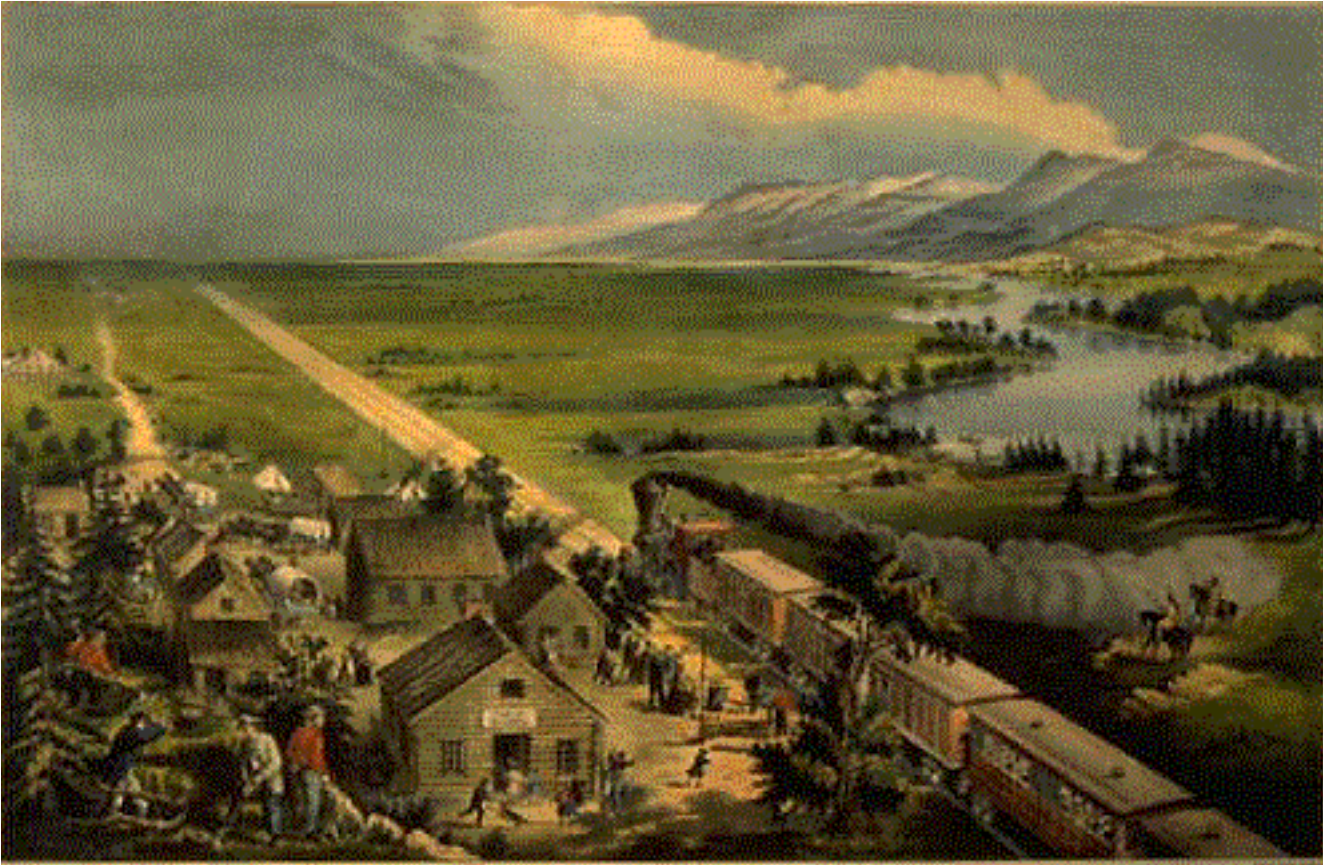


JOSEPH SMITH

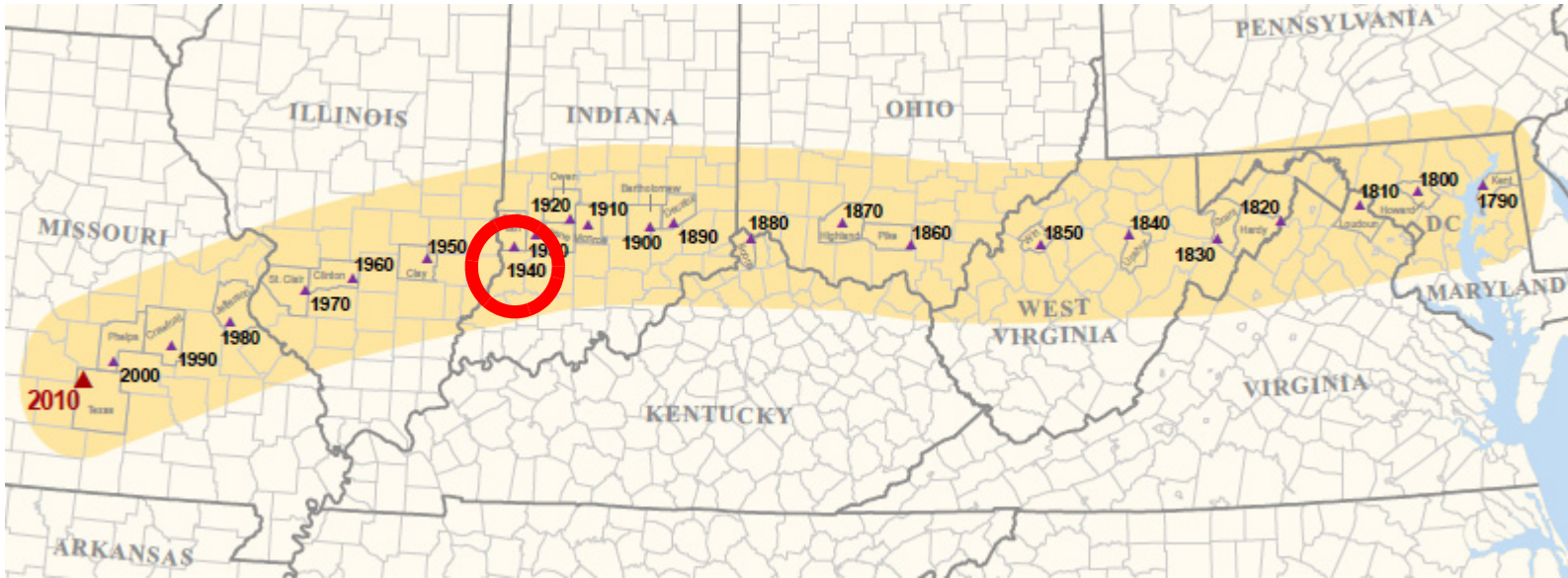
BRIGHAM YOUNG

1940

As of 1790 the center of the human population of the USA had been a little town just about a day's travel inland from Baltimore. By this period the center of population had relocated.



(Nowadays, of course, we've all been coming from one or another center in Missouri.)





JOSEPH SMITH

BRIGHAM YOUNG

“[Brigham Young](#)” (also known as “Brigham Young – Frontiersman”) described Brigham’s succession to the presidency of The Church of Jesus Christ of Latter-Day Saints after the lynching of its founder [Joseph Smith, Jr.](#), and the long trek west of the [Mormons](#) from Illinois to Utah.

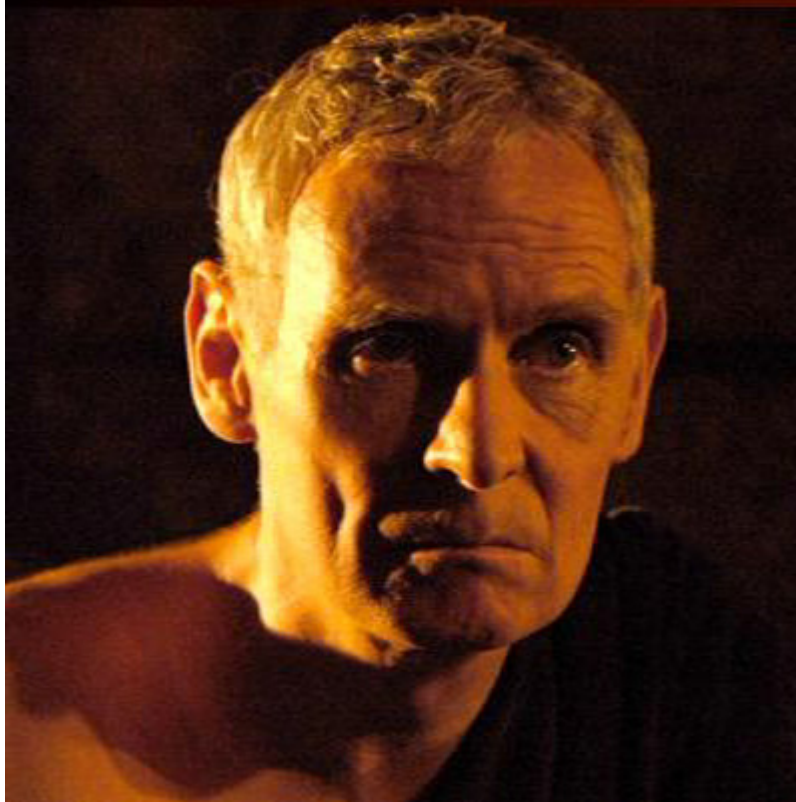


JOSEPH SMITH

BRIGHAM YOUNG

2005

1st season of the HBO series "Rome." Karl Johnson portrayed [Cato the Younger](#).



On the Mormon Channel, "[Joseph Smith](#): The Prophet of the Restoration."





JOSEPH SMITH

BRIGHAM YOUNG

1999

August: A contractor's backhoe unearthed the bones of 29 of the 120 people of the rich Fancher wagon train who had been slaughtered on September 11, 1857. The bones were quickly reburied without any opportunity for forensic examination to determine the exact mode of death — a fact that gives us pretty good reason to suspect that there are still some [Mormons](#) alive who know exactly how these people had been slaughtered.



JOSEPH SMITH

BRIGHAM YOUNG

2012

November 6, Tuesday: When it became clear shortly before 1AM that President Barack Hussein Obama was going to be re-elected by a popular majority of 50% over 49%, and by a larger margin of the electoral college, Republican presidential candidate Willard Mitt Romney telephoned the President-Elect for a “short, polite” chat. Hopefully the Romneys will soon depart for Canada with Representative Paul Ryan strapped to the top of their car.

Since my wife is Muslim, I have been quite distressed that during this campaign President Obama has been being attacked as a covert Moslem. I can perceive only one attribute by which he might be construed as Moslem and that would be the color of his skin. Most Moslems, like most Jews, are Semites, and if you leave a Semite out in the sun, he or she tends to get all suntanned-like. The President appears even more tanned than perpetually tanned, rested, and ready House Speaker John Boehner. Therefore he may be suspected to be a Semite and –since although it is anti-Semitic and very wrong to disdain Jews it is quite all right thank you to disdain Moslems– in particular he may be suspected to be Muslim.

This sort of nice Ohio attitude has caused me to inquire who in American political life might, more fairly than the President, be suspected of being a covert Moslem. Can we enumerate the actual characteristics that various American public figures do hold in common with Moslems? I have been able to think of two such characteristics in addition to skin tone, plural marriage and a rather different attitude toward the concept of truth:

1.) Plural Marriage. Moslems and [Mormons](#) tend to have similar attitudes toward plural marriage. I don’t myself have any attitude in regard to plural marriage versus monogamy, its rightness or wrongness. I don’t think I even have any real personal preference despite the fact that in my 30-year marriage I have become quite habituated to monogamy. It would have been fine by me if the US Army had never occupied the Oregon Territory to force the few remaining polygamists, such as the Romneys, to take their family practices to the safety of Mexico, just as it would have been fine by me if Mittens’s ancestors, after fleeing to the safety of Mexico, had not returned to the United States of America and become monogamists in order to get on the welfare dole. We are aware, however, that a number of Americans do have almost as strong a reaction against plural marriage as they have against gay marriage.

2.) Attitude toward Truth. Not all Moslems, but Shi’a Moslems, have a rather different attitude toward Pontius Pilate’s question, “What is Truth?” The usual philosophical theory of truth (I studied this while majoring in Philosophy), is a “correspondence” theory according to which language acts that are truthful are truthful because they correspond to a corresponding real situation in the nonverbal realm, the realm of we call “actual facts” or “objective reality.” –The assertion “It is snowing” is true when, and only when, it is in fact snowing, and if it were enunciated while it was not snowing, that assertion would be false. However, Shi’a Moslems adhere to [taqīyah](#), a rather different sort of correspondence theory of truth. This is not for them a physical universe of facts, a particle-bangs-against-another-particle universe, but rather, it is a spiritual universe of souls in which material objects are a mere stage setting, a moral universe of purposes and agendas and successes and failures, a soul-dominates-another-soul-or-is-dominated universe. For them truth has nothing to do with science, for it has to do with ethics. A person is not speaking truth when his or her assertions can be confirmed in a test tube, but when his or her assertions are the ones that will best propel him or her successfully through a universe of other people’s purposes and agendas in conflict with his or her own purposes and agendas. What is true, according to this rather different sort of “correspondence” theory of truth, is what corresponds to the universe not as it is, but as it should be in order for one to get what one needs. Precisely how many protestors were shot down by the Shahanshah’s soldiers last night in Tahrir Square depends, not on how many body bags are in the back corridor in the local hospital, but instead on how one best goes about gaining the sympathy and support of others in the service of the revolution. If “100 killed” best generates that sympathy and support, then “100 dead” is the very truth, but if “1,000 killed” better generates

JOSEPH SMITH

BRIGHAM YOUNG

that sympathy and support, then “1,000 killed” is the very truth. It is said among Moslems, that this “*taqīyah*” attitude toward truth has been generated by the peculiar intimate nature of the relationship between [Shi’a Moslems](#) and [Sunni Moslems](#). To hear it from the Shi’ites, there is a long history of persecution by Sunnis and this attitude is the result of that persecution. Mormons have also been persecuted, or, what is more important, Mormons have a long and lively tradition that they have been and are a persecuted minority. They also have an attitude toward the truth, that is markedly similar to the Shi’a Moslem attitude. Mormon missionaries –and Mitt Romney was for years a Mormon missionary– are carefully trained in dissimulation. It might fairly be said, in fact, that dissimulation is a major portion of their missionary training. You can no more get, from a Mormon missionary in a white shirt and tie a frank admission of the Mormon record in regard to polygamy, or for that matter in regard to racism, or in regard to any number of other sensitive topics, than you would have been able to get a frank admission from the prophet [Joseph Smith, Jr.](#), in Nauvoo, Illinois in the 1840s, that he was “getting married with” any number of women (he was greatly accomplished, in issuing indignant denials). During this presidential election, we have listened as again and again Mittens has been accused of being a stone liar. His campaign staff has asserted that this election was not one that was going to be won by “fact-checkers.” Throughout, Governor Romney stayed “on message,” reiterating the same blatancies in utter disregard of people like Rachel Maddow who have been attempting to dig through these assertions and sort them out in terms of their correspondence or lack of correspondence with the facts of the nonverbal realm, such as whether or not Jeep has been bought by Italians who are moving production to China.

ROMNEY AND TRUTH

I consider it rather nonproductive, however, to dismiss Mittens as a stone liar as the Maddow blog has (above), when in fact there is a more charitable inference. We may more charitably infer that he is like the Shi’a Moslems, infer that not only do the Romneys have a history of plural marriage but also that his personal attitude toward truth is similar to the Shi’a one. In other words, if there has been a covert Moslem in this electoral cycle — it was not Obama but Romney.





JOSEPH SMITH

BRIGHAM YOUNG

COPYRIGHT NOTICE: In addition to the property of others, such as extensive quotations and reproductions of images, this "read-only" computer file contains a great deal of special work product of Austin Meredith, copyright ©2016. Access to these interim materials will eventually be offered for a fee in order to recoup some of the costs of preparation. My hypercontext button invention which, instead of creating a hypertext leap through hyperspace -resulting in navigation problems- allows for an utter alteration of the context within which one is experiencing a specific content already being viewed, is claimed as proprietary to Austin Meredith - and therefore freely available for use by all. Limited permission to copy such files, or any material from such files, must be obtained in advance in writing from the "Stack of the Artist of Kouroo" Project, 833 Berkeley St., Durham NC 27705. Please contact the project at <Kouroo@kouroo.info>.



"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: April 9, 2016



JOSEPH SMITH

BRIGHAM YOUNG

ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in



JOSEPH SMITH

BRIGHAM YOUNG

the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.