



GARRETT SCOTT BOOKSELLER
OCCASIONAL LIST 30
[THE WORD]

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[THE WORD]

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SOME EXPLANATION: 45 interesting and uncommon items relating to American religion: Child preachers, Christocratic utopias, American grasshopper swarms the natural result of playing fast and loose with Levitical law, Religion and Lust, the threat of a nation of Oscar Wildes and a fugitive Azusa-era Exclusive Brethren (Grant) tract from Los Angeles, etc.

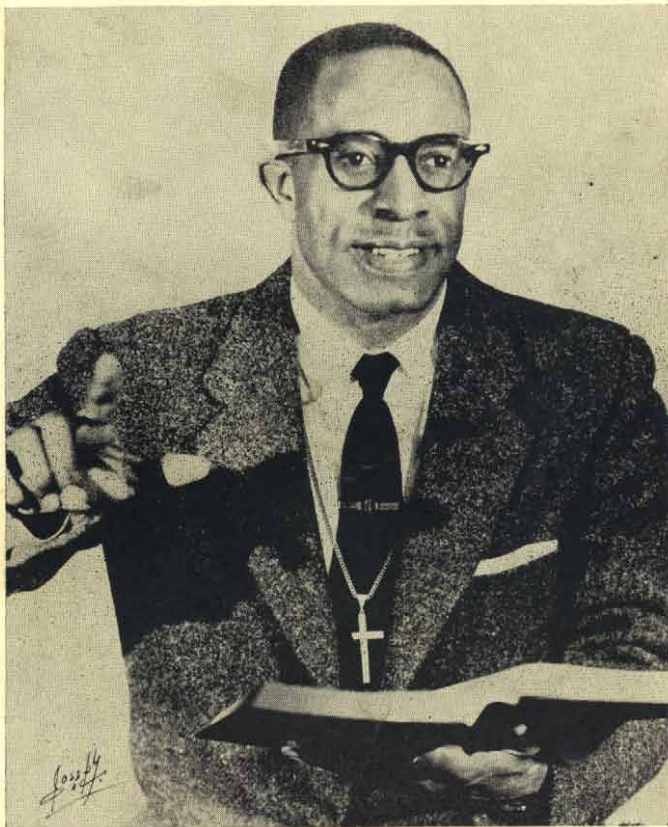
Images may have been enlarged or cropped to show detail or shrunk to fit the page. We are happy to answer further questions one might have about condition or item size. The cover shows a detail from item 10, a ca. 1950 promotional pamphlet for the celebrated Latter Rain revivalist and faith healer "Little" David Walker.

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Program

THE THIRD BAPTIST CHURCH REV. F. D. HAYNES, Minister
presents

"The Gospel Call Hour Broadcast"



REV. CARL J. ANDERSON
A Man of Faith and Prayer

WE WELCOME YOU TO THIS GREAT SERVICE

"I was glad when they said unto me, let us go into the House of the Lord."
Psalms 122:1

★
I
CANNOT
REAL
BUT
GOD
CAN
★

★
I
CANNOT
SAVE
BUT
JESUS
CAN
★

1. [African American]. St. John Missionary Baptist Church, Oakland, California. **PROGRAM. THE THIRD BAPTIST CHURCH REV. F. D. HAYNES, MINISTER, PRESENTS "THE GOSPEL CALL HOUR BROADCAST"** . . . [wrapper title]. Oakland, Calif.: n. p., 1961. Unbound card stock brochure, approx. 10 x 7 inches, [4] pages. Illus. First edition.

\$50

The program for the October 15, 1961 gospel music service at an African American church in Oakland—or as the last page of the program has it, St. John Missionary Baptist Church is “The Church Where Religion Is a Business.” With a group portrait of the church’s Echoes of Zion choirs and a detailed program of the music for the service—some nine songs ranging from “I shall not be moved” to “I’m so glad, trouble don’t last always.” The Rev. Carl J. Anderson (pictured on the front of the program) is given as soloist to several songs. Some light staining, spotting and soiling; in very good condition.

Price --- Fifteen Cents.

ESSAY
ON
WATER BAPTISM.

A STATEMENT OF REASONS

FOR BELIEVING THAT IMMERSION IS NOT THE ONLY
SCRIPTURAL MODE OF WATER BAPTISM.

BY

D. P. LIVERMORE.

“ONE LORD, ONE FAITH, ONE BAPTISM.”—BIBLE.

CHICAGO:

D. P. LIVERMORE, NEW COVENANT OFFICE.

250-
bague

2. [Ante-Fire Imprint]. Livermore, [Daniel Parker]. **ESSAY ON WATER BAPTISM. A STATEMENT OF REASONS FOR BELIEVING THAT IMMERSION IS NOT THE ONLY SCRIPTURAL MODE OF WATER BAPTISM. BY D. P. LIVERMORE** . . . [wrapper title; caption title:] Essay on Water Baptism. Chicago: D. P. Livermore, New Covenant Office, [1863?]. 16mo, original printed green wrappers, 64 pages. First edition.

\$225

From the Universalist publisher of the *New Covenant* and the husband of reforming suffragist Mary Livermore comes this scarce ephemeral tract, less of interest perhaps as a doctrinal work than as an example of a fugitive ante-Fire imprint. *The Universalist Register for 1864* (Boston, 1863) notes this title from Livermore in its notes on books from Illinois. OCLC locates a copy at Oberlin only; the Tisch pamphlet collection at Tufts notes a copy in their collection spreadsheet. Not found in *Ante-Fire Imprints*. Wrappers worn and creased, with some loss to the spine and a little loss along the edges; a little soiled; in very good condition.

PITTSBURGH, P.A.

December 17, 1910.

My Darling Anna,

I pray God this letter will reach you safely dear. Our hearts are almost breaking with sorrow, grief and suspense, for we cannot get any tidings of you. Your father has been seeking for you in the city and country, and he is heart-broken in not being able to find you. The doctors say your dear sister May cannot live much longer and she wants to see you and is calling for you in the night, dear; and I need you so badly these sad days, won't you come home soon, my love, and

O God What a Happy Home I Had

but how low down I have fallen. I've lost all that is pure and good. I am full of misery, woe and sorrow all the time and living in a low down dive and joint like this. O, it was an evil day for me when my parents got me a position at McR. and Co., and took me to live with mamma's old school friend, Mrs. R. O. how she helped to bring me to this ruined life by taking me to theatres, dances, base ball parks, and keeping wine and beer on the table and urging me to drink it until I did, and I got to like it. And O God, here I am, I am so tired, weary and sick of this life of sin and shame I can't endure it any longer.

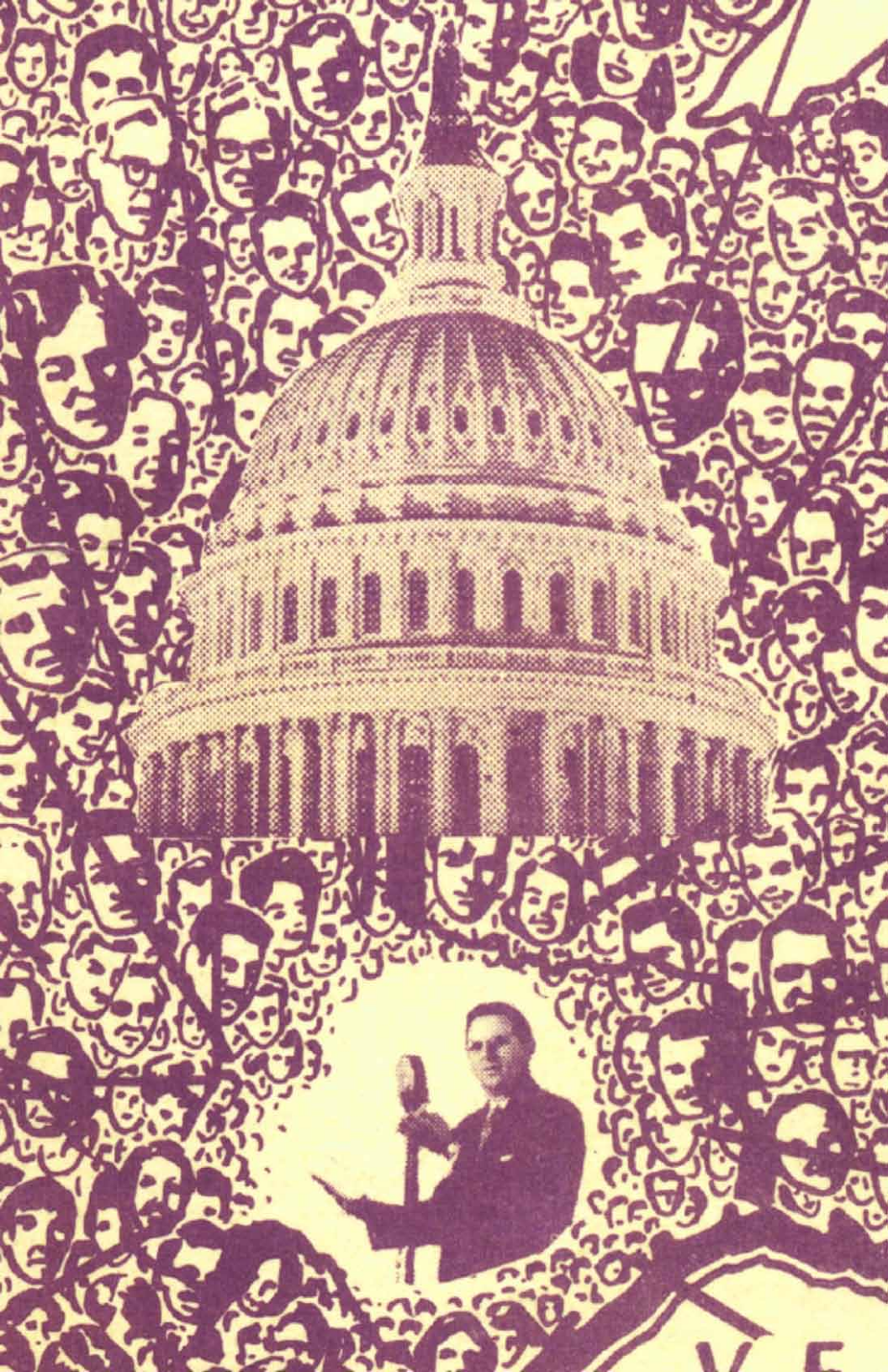
O why were there so many people on the Seventh Street Bridge yesterday, and why did they all watch and look at me so? I could not get a chance to jump into the river, O how cool and inviting and refreshing the water looked, why not jump in and end it all! All the pain, sorrow, disgrace and disease from which I have no rest day or night would be over for me, but just as I was going to do it and was looking in the water, there was my mother's face and I seemed to hear her say, "don't do it, my darling, come home, come home." Now how queer it was to that last night when Stella Dunlap and I went into the mission on Wylie avenue and heard that nice looking woman telling of the kind of a life she had once lived, how low down in sin and shame she was saved from. I saw Stella was crying, and so I cried myself; have not cried so hard since I was a little girl. Then that man was telling about Mary Magdalene out of whom seven devils were cast; I wonder if one of those devils was—well now if God had mercy and saved these two women, surely there is some hope for one like me. Anyway by God's help I am going to try; I am going over on Second avenue now and see Stella and try to get her to go back home too; so no matter what the world says I've had enough of this hell on earth. I am going home to father and mother, live a

HOMES? Look-out! it may SEND your Boys' and Girls' to HELL

3. [Baseball]. Jorden, J. W. **A PITTSBURGH STORY, FROM LIFE. DOES ANYONE CARE FOR A SOUL LIKE ME? A MESSAGE FROM HOME . . .** (Millvale, Pa.: Pub. by J. W. Jorden, Jehovah's Mission, Jorden Farm), [ca. 1910]. Unbound tract, approx. 6 x 3.18 inches, [4] pages in blue ink on white stock. Illus. First edition.

\$40

“Listen, O ye American fathers, mothers. Truly we are raising a vast army of rowdies, street walkers, whoremongers; for the theatres, base ball parks, Sunday concerts, are on a par with the saloon, dives and joints, ever creating lusts, devilish desires and are great feeders filling houses of vice and infamy with victims.” Such summarizes the putative letter dated December 17, 1910 from a ruined woman who had come to Pittsburgh for work, and who was lured by the evils of base ball and beer almost to the brink of suicide on the Seventh Street Bridge. (It seems worth noting the Pirates finished third in the National League in 1910; Honus Wagner had a characteristic year at shortstop.) A little worn and dust-soiled; in very good condition.



4. [Catholic Panic]. Howard, V[erna] E[lisha]. **THE WHITE HOUSE – AMERICAN OR ROMAN? 2ND EDITION – 75,000 COPIES.** Greenville, Texas: V. E. Howard, 1960. Original pictorial wrappers, 5.38 x 4.25 inches, 32 pages. Illus. Second edition.

\$30

Prolegomenon to November, 1963: “Senator John F. Kennedy, a presidential hopeful, has attempted to white-wash these issues by stating that a public official can distinguish between his private beliefs and his public duty.” Evidently updated from the 1955 edition to take the JFK candidacy into account, the radio evangelist Howard (who had Sunday night show on Mexican AM radio that reached the greater part of North America and part of South America) here dissects the supposed historical reach of the Roman Catholic in government. OCLC notes four locations for the 1960 edition. Cheap paper a trifle toned; wrappers a bit sunned; a very good copy.

A Minister's Surrender

OR

How Truth Conquered Prejudice



—BY—

PROF. CHAS. W. MEYERS

Author of

"Through Man to God"; "Christ and Chronology";
"The Aorist Tense in the Greek New Testament."

Our Sunday Visitor Press,
Huntington, Indiana

5. [Catholic Panic]. Meyers, [Charles] W. **A MINISTER'S SURRENDER; OR, HOW TRUTH CONQUERED PREJUDICE. BY PROF. CHAS. W. MEYERS . . .** [wrapper title]. Huntington, Indiana: Our Sunday Visitor Press, [1918?]. 8vo, original printed pictorial white wrappers, 48 pages. First edition.

\$50

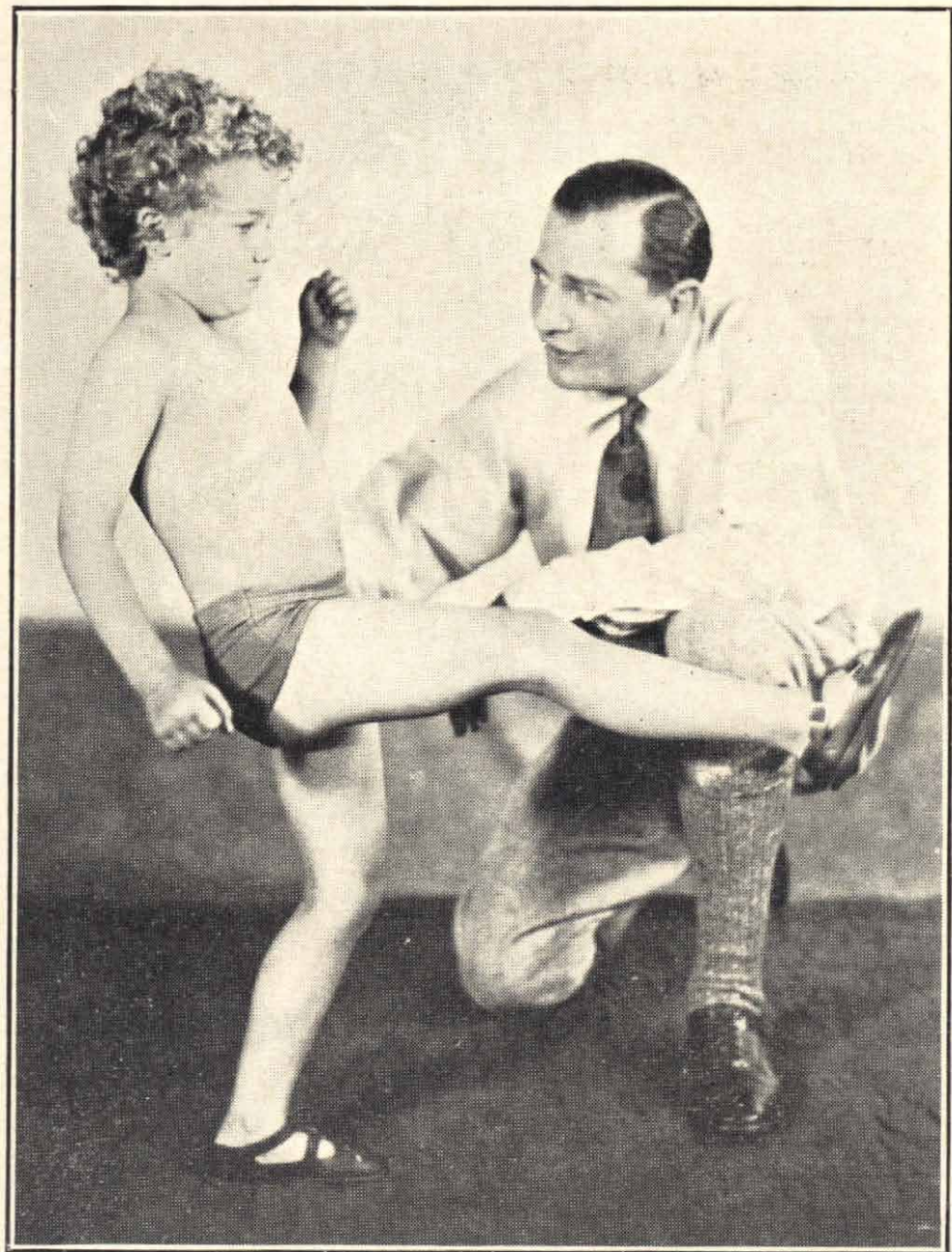
"All the average Protestant knows about Catholics is from the so-called 'information' he has gotten from the vile literature put out by unscrupulous anti-Catholic agitators, who have absolutely no regard for the truth. I speak now from personal observation and examination. I have heard even prominent D. D.'s edify their audience by consistently referring to the 'Chained Bible,' the 'Jesuit Oath,' the 'Corruption in Convents,' the 'Hostility of Catholicism to Schools and Education,' the 'Worship of Images and Saints,' the 'Arms and Ammunition Stored in Catholic Basements,' the 'Civil Allegiance Catholics Owe to the Pope,' etc., etc., etc." (A \$1000 offer as printed here—later, perhaps over-enthusiastic accounts of Fr. Noll's doughty Indiana Catholic paper puts the prize at \$10,000—here stands to anyone who can prove any of these charges.) A fine, reasoned argument against anti-Catholic propaganda from a Protestant convert now resident in Los Angeles. With the imprimatur of the Bishop of San Antonio dated December 27, 1918 on the inside front wrapper. Small closed tear to the rear wrapper, some light creasing to the rear wrapper, a little dust-soiled; a very good copy.

6. [Catholic Panic]. Smith, John, Jr. [pseud. of Brantz Mayer?]. **ROMANISM IN MEXICO: BEING A REPLY TO AN ARTICLE BY THE REV. MR. VEROT, AGAINST MAYER'S MEXICO, IN THE U. S. CATHOLIC MAGAZINE, FOR MARCH, 1844. BY JOHN SMITH, JR.** Baltimore: Published by D. Brunner, Woods & Crane, Printers, 1844. First edition.

\$225

“Let a whole people go to utter destruction; but, for heaven’s sake, do not interfere, on any account, with a gambling, avaricious, profligate, cock-fighting priesthood!” In large part an anti-Catholic pamphlet, and one piece of a small but tangled mess of attributions characteristic of pamphlet polemics. Baltimore-born lawyer Brantz Mayer traveled to Mexico as the secretary of the legation in late 1841 served there through late 1842. (See Bernard C. Steiner’s biographical paper on Mayer in the March, 1910 issue of the *Maryland Historical Magazine*; *Appletons’* places him there in 1843.)

In 1844, Mayer published *Mexico, As it was and as it is* (New York, 1844) , which proved quite popular (going through three editions up to the eve of the war with Mexico) though controversial for its views on Cortes and the conquest and of the Roman Catholic church—the work “was accused of unfairness and gave rise to animated controversy” (*Appletons’*). Mayer’s work was attacked in an extensive and mocking 20-page anonymous review in the March, 1844 number of the *U.S. Catholic Magazine* (only in this pamphlet has this cataloguer found contemporary reference attributing this review to the French-born priest Augustin Verot, who in 1844 taught at St. Mary’s College in Baltimore and eventually became a bishop known for his work in Florida and Georgia, though Steiner repeats the Verot attribution). Steiner in that 1910 article notes that though some have said this response was the pseudonymous work of Mayer himself, “this fact is not clearly established and the great bitterness of the letters is unlike his other writings.” Sabin 47103 (attributing the work to Mayer). Foot of the spine chipped and wrappers a little worn; wrappers dust-soiled; small brown stain along the lower part of the spine; a very good copy.



*Richard and His Trainer, Ted Hayes,
Who Was Dempsey's Trainer*

7. [Child Preacher]. [Headrick, Hazel]. **HISTORY OF RICHARD HEADRICK, "THE LITTLE MINISTER," NINE YEARS OLD. BY HIS MOTHER** [wrapper title]. (Ontario, California: Printed by D. D. McDonald), [1927]. 8vo, original printed wrappers and glazed buckram tape spine, 95 pages. Frontis portrait, illus. First edition.

\$75

A presentation copy from the subject, inscribed in ink across the frontispiece "To Big Sis Edna. Richard Headrick." (With two additional large marginal ink drawings of fountain pens, presumably in Richard's hand.) A doting, detailed (and uncommon) entry in the realm of child evangelist literature, the biography of a nine-year-old Los Angeles evangelist whose career through 1927 embodies certain aspects that in the popular imagination one might easily associate with Southern Californian stage-door parents of the era—a mother who pushes her son into violin lessons and acting, early swimming exhibitions (Richard was touted as an aquatic champion by age three; his ability to float on his back in a bathtub as an infant prompted newspaper coverage), feature stories placed in the *Los Angeles Times* on her son's "perfect physique," sessions with Jack Dempsey's trainer, eventual motion picture appearances and a regular role on a radio show, etc. Includes a short list of revival meetings led by Headrick. As early as the 1920 census, Richard's father's occupation is given as "Manager Film" and the 2-9/12-year old Richard's occupation is given as "Star, Movie Co." Closed horizontal tears from the outer margins of a couple of leaves, one small tear from the blank margin of another; wrappers a trifle worn, some light wear to the spine; a very good copy.



LITTLE BILLY KNIGHT

Nine Years Old, One of the World's Youngest Boy Preachers
In One Of His Favorite Poses

8. [Child Preacher]. [Knight, Billy]. **TWO PROMOTIONAL SHEETS FOR "LITTLE BILLY KNIGHT, YOUNGEST BOY PREACHER, 9 YEARS OLD."** [Glendale, Calif.?: n. p., ca. 1940]. Two leaves, each approx. 8.5 x 5.5 inches, illus. with captioned halftone portraits of Knight at work.

\$75

The line between preaching under anointing and entertainment promotion is one of exceeding fineness. Nice examples of publicity work for a thriving revivalist subgenre. Small spot of staining to one caption; some small edge tears; in very good condition.

God so loved the world
that He gave His

Only begotten

Son, that whosoever believeth
on Him, should not

Perish, but have

Everlasting

Life.

9. [Child Preacher]. Utley, Uldine Mabelle. **THREE SERMONS. FIRST SERIES SECOND EDITION. "REDEMPTION," "GOD'S PLAN OF SALVATION," "PREPARATION TO MEET GOD."** Fresno, Calif.: n. p., [1924]. 8vo, original printed wrappers, 32 pages. Stated second edition.

\$75

From a celebrated child preacher Uldine Mabelle Utley (1912-1995), noted here on the title page as a 12-year-old; she had been born in rural Oklahoma and came to Fresno when her parents bought a raisin farm. See Priscilla Pope-Levison's *Building the Old Time Religion: Women Evangelists in the Progressive Era* (NYU Press, 2014) and her online collection of biographical notices of women evangelists; Pope-Levison notes that Utley was converted at age nine by Aimee Semple McPherson and began preaching two years later; but as with many child stars, trouble found her in adulthood: "Her brief marriage to Wilbur Eugene Langkrop was annulled when she collapsed mentally. Her remaining fifty-seven years were spent in and out of convalescent institutions." With an early purple ink stamp to the front blank noting her (presumably somewhat later) business address in Kansas City. Folded carbon typescript of a few unattributed pious verses laid in. OCLC notes a single copy of this title in any edition, at the Asbury Theological Seminary. (Indeed, this is the only title of anything under Utley's name found on OCLC.) Quite stained and somewhat worn; a good, sound copy.

**The
MINISTRY
of
MIRACLES
with
SIGNS
and
WONDERS
FOLLOWING**



10. [Child Preacher]. [Pentecostal]. (Walker, David). **MY TESTIMONY** . . . [caption title]. (St. Petersburg, Fla.: n. p., ca. 1950). Unbound pamphlet, approx. 12.5 x 9.5 inches, [4] pages, printed in red and blue ink on white coated stock. Illus. First edition.

\$75

An attractive promotional brochure for the teenage revivalist and faith healer Little David: "I spent 5 hours in heaven - I know Jesus lives - he sent me to preach with healing for the nations." Little David Walker (b. 1934) first preached at the age of nine in Long Beach, California, after a vision of heaven and a call to preach. (His parents were itinerant preachers.) He ended up touring and preaching to great crowds under the management of Latter Rain evangelist Raymond Hoekstra; his parents eventually had to sue Hoekstra to regain custody of their son. By most accounts, Little David's family moved to St. Petersburg in 1950. (The sample revival song "He's the Lord of Glory," the music and lyrics of which are included here, is copyright 1950.) This promotional piece includes a portrait of teenaged Little David preaching, an outline of his preaching (healing miracles, the latter rain, etc.), advertisement of a phonograph record of Little David singing "My Calvary Rose" (not for sale, one record per family), and other gospel lyrics and promotional information. Newspaper accounts and memoirs report Walker was involved in a near-fatal waterskiing accident in August, 1950—but no mention of his accident or his miraculous recovery is mentioned here. Online videos testify to his longevity: Walker would appear to have been preaching (still billed as "Little David") as recently as 2014. Some light wear and dust-soiling; old fold; in very good condition.

Jesus Here Now! "All Holy everliving One, With unspeakable splendour bring
Darkness may blot from heaven the sun, Thou art our everlasting Light.
Let every Star withhold its ray, Clouds hide Thee from sight.
Fearless we will pursue the Way, Forgetting Thee alone is night.
Thou art the only source of Day, Flow from Thy everlasting Light.
All things for which we hope or pray, Thus we attain our highest Light.
Still nearer Thee our souls would rise, Seek Thee—our everlasting Light.
And as an eagle sorrow, our health in sickness, and exceeding joy
Also our Joy in sorrow, our pardon from sins, and exceeding joy
In tribulations, our only Hope of pardon from sins, and exceeding joy

ENTHRONING THE PRINCE OF PEACE, LET BLOODY FL
DEMOCRATIC SONS, AT EACH CONGRESS OF
Because the Liberty to discuss conscientiously the Pub
than Measures, and vote upon them conscientiously, is the
be given to equal Citizens; also because that seems God
His political reign on earth, by our Free choice through
man boss—secular or religious, but the honest Mass
this Primary plan, for such progressive Co-work, is
Since, righteous Public Opinion must continuously

AN EASY-WORKED NEW ERA CONST
CRATIC COSMOPOLITAN UNIO
ARMAGEDDON CR

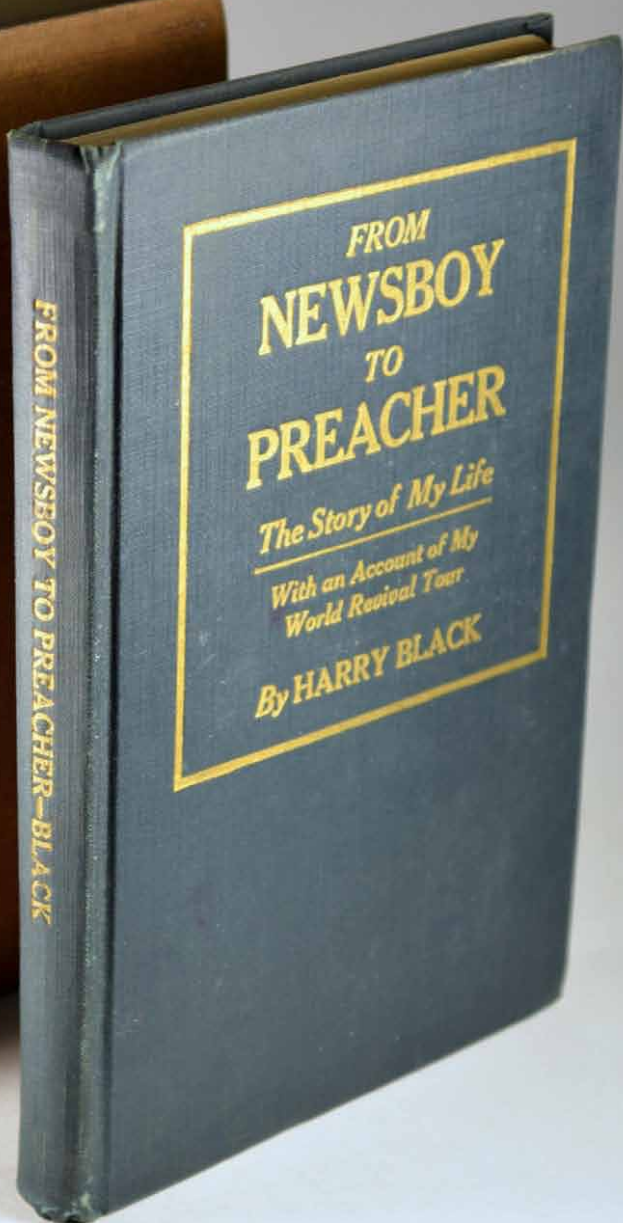
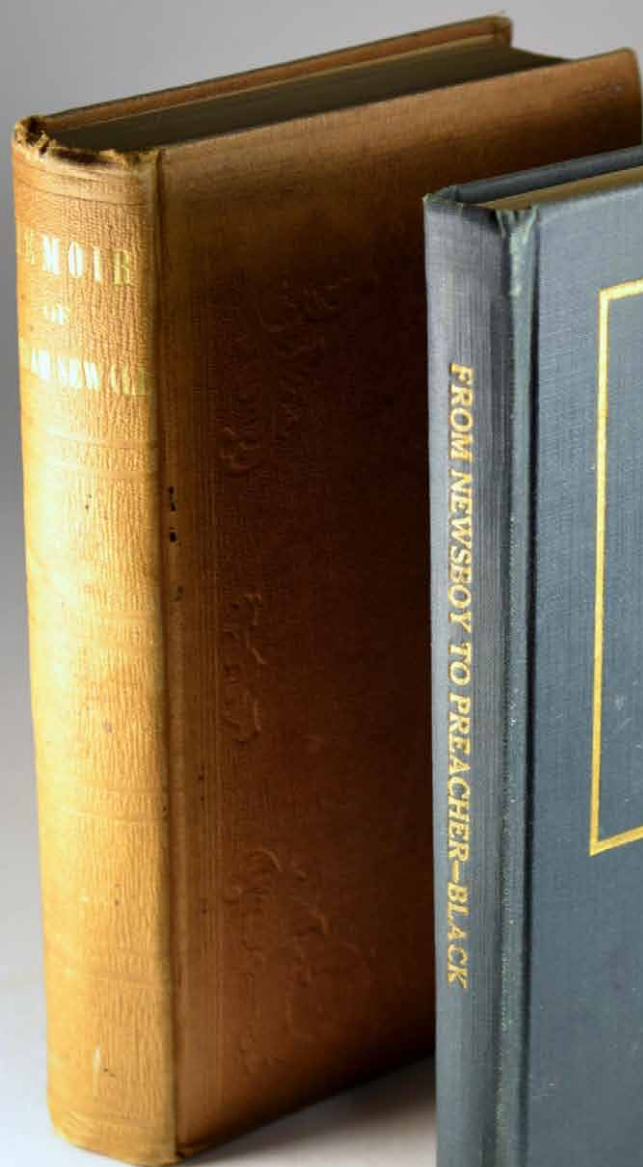
State of.....
Township or Ward.....

Sec. 1. We, the undersigned
Brotherhood of Man through Ch
Gospel of St. John, now form a
with true recitals therefrom a
and faithful prayers for the
Inspiration on all lines of
Camp No....., in Th
above written. So that v
Sec. 2. All Per
and hence healthier
New Era Convers
under the Golden
of said Precin
said Uni

11. [Christocratic Cosmopolitan Union]. John T. Price. **WANTED 144,000 VOLUNTEERS, PER REV. 14:1, TO PROPAGATE OUR UNION AIMS FREELY, PER JOHN 17:23—ALSO SOME FREE BY-LAWS. FOR ONE PARLIAMENT OF MANKIND, UNDER A PEACEFUL FEDERATION OF THE WORLD, ON MOUNT ZION AT JERUSALEM IN PALESTINE . . .** [caption title]. [Leavenworth, Kansas?: John T. Price, 1916]. Single leaf, printed recto and verso, 12 x 6 inches. First edition.

\$225

“But to secure such Governments—yearly better; since true Political Science is simply true Religion on fiery wheels of burning zeal at lovely co-work for the Public Weal; we favor of necessity a graduated Income Tax on superfluous Mammonism; also Direct Legislation—when and where practicable.” A detailed eccentric utopian plan for the Christocratic Cosmopolitan Union, from a resident of the Military Home in Leavenworth, Kansas, the 1856 Yale graduate and Civil War veteran John T. Price, “a Cosmopolitan Christocrat, for Peace on Earth and Good Will to Man; prophesying also, in the Spirit of an older John.” A generally Progressive anti-trusts, anti-tariff, one term President and direct legislation kind of utopia, shot through with income redistribution and “Psychological Self Healing from Bodily Sickness by the Electric, Magnetic or Mentally Suggestive Power of a Pure Spirit in each Individual Brain.” With example by-laws for establishing your own Christocratic Cosmopolitan branch. Signed in type by Price and dated in the text to Easter 1916. Not found on OCLC. Some soiling, one old fold, a little light wear; in very good condition.



12. [Conversion]. Black, Harry. **FROM NEWSBOY TO PREACHER. THE STORY OF MY LIFE.** [Los Angeles: n. p., ca. 1938]. 8vo, original green cloth, gilt lettering, 171, [1] pages. First edition?

\$30

“Newsboys learn to gamble quickly, first by pitching pennies to a line on the sidewalk. This was a common practice in Kansas City when I was there. After this they learn to ‘shoot dice’ and ‘play poker,’ which path finally leads to the gambler’s hell.” From rough life on the streets as a Pittsburgh and Kansas City “newsie” and telegram delivery boy to life as a Holiness preacher based in California. With an account of his childhood and conversion, as well as of his recent world tour. Not noted in Kaplan. Some trifling wear; a fine copy.



13. [Conversion]. Carpenter, Charles C[arpenter]. **EXPERIENCE OF CHARLES C. WATERMAN, CONDUCTOR. 759 N. ORANGE GROVE AVE., PASADENA, CALIF.** . . . [caption title]. (Los Angeles: Free Tract Society), [ca. 1919]. Unbound leporello-folded pamphlet, 5.75 x 3.5 inches closed, [8] pages. Vignette portrait. First edition.

\$50

“For the Glory of God, I want to add that my tobacco heart was healed the night the Lord saved me, and I have not taken a dose of medicine since. A part of the trash that went into the stove on the first day of April, 1913, was my old headache powders, heart tablets, stomach pills and physic.” The conversion story of a whiskey-drinking, tobacco-using, gambling conductor on the Pacific Electric streetcar line, who had been gone from home on a bender some four days on March 31, 1913, when he had a vision of heaven and hell. Since his conversion on April 1, 1913 (some six years since, according to this account), he has given up drinking and tobacco and gambling, and even “put all my papers, etc., in the stove. Another lodge I had belonged to eighteen years, with \$3000.00 life insurance in it. The Devil said, ‘Go slow now, your family will starve, for you will die some of these times.’ I did not care to listen to any more so I ust put it all in the stove too. Another lodge went in just for good measure.” Carpenter here also recounts his conversion of another motorman. Carpenter eventually became chaplain at the Pasadena jail and lived a long life until his death in 1961. Cheap paper stock toned, a few very small instances of chipping; in very good condition.

Let's go and hear him. It should be interesting.



I think it would be a good idea. I've really been confused on the subject of evolution.



I know what you mean. We've been taught that we evolved from lower life, which evolved from dead matter... It just doesn't add up.

14. [Creationism Comix]. Gish, Duane T., Ph. D. **HAVE YOU BEEN . . . BRAINWASHED?** (Seattle: Life Messengers, 1974). Self-wrapped oblong pamphlet, 2.75 x 5 inches, [32] pages. Illus. First edition?

\$25

A comic book tract in the Jack Chick style, a lecture from a Creationist scientist set on the campus of U. C. Davis. Beating the usual dead eohippus, replete with citations from Readers Digest and gotcha quotes from scientists like Richard Leakey saying new discoveries “wipe out” what was previously known about human evolution. Of interest as perhaps sitting on the cusp of the transition from Creationism to Intelligent Design, as well as for the groovy mid-1970s design. A trifle dust-soiled; a very good copy.

"SOUND THE WARNING, TOM, THAT OTHER GIRLS MAY BE SAVED" -Ada Faulkner

From
the **BALL ROOM TO HELL**
and **THE LURE OF THE DANCE**



MISS ADA FAULKNER

Prof. Faulkner's beautiful sister who died at the tender age of eighteen, a victim of dance hall lust. It was in obedience to her dying request to "Sound the warning, Tom, that other Girls may be Saved" that Mr. Faulkner gave up his career as a dancing master and wrote his famous books against the dance, reaching millions of copies in circulation.

15. [Dance Panic]. Faulker, T[homas] A. **FROM THE BALL ROOM TO HELL AND THE LURE OF THE DANCE**. La Crosse, Wisconsin: The Light, 1922. 8vo, original pictorial pink wrappers, 96 pages. Illus. First combined edition.

\$125

“The two books contained matter of similar nature and I recently suggested to Mr. Faulkner that he combine the two and publish them as one volume. This he consented to do and this present book is a result of the his labors in selecting the best from both books and adding such new matter as he feels should be presented to the public at this time.” An evergreen title in the ballroom dance panic literature, the first title originally published in 1893 and the second title i 1916; Faulkner, an ex-dancing master from California who has come over to the church after his sister’s death as “a victim of dance hall lust,” here lays out in lurid detail, with numerous dramatized scenes, how dancing leads women to sin and ruin. This copy a later state, with a publisher’s ink stamp to the title noting, “Victory Tract League, Kettlersville, Ohio. New Owners of Copyright.” A fine copy.



16. [Evangelical Blotter]. William and Venta Schmuki. **PICTORIAL PROMOTIONAL BLOTTER, "WM. AND VENETA SCHMUKI, EYE GATE EVANGELISTS. SERVING THE SAVIOUR WITH: SERMON, SONG, STORY, MUSIC & VISUAL AIDS."** [Denver: n. p., ca. 1950?]. Unused blotter, printed in blue-violet on white coated stock, approx. 3.5 x 8 inches. Halftone portrait of the missionary couple.

\$30

An attractive promotional piece for this young evangelical pair affiliated with the Church of God and available through the Youth for Christ Speakers and heard over the Christian Brotherhood Hour on the radio. The attractive portrait shows Brother Schmuki on the accordion while Sister Schmuki stands smiling over the vibes; what appears to be a double lap steel guitar perches on a stand nearby while a guitar and amp sit on the floor in front. The pair give their contact address as 2217 E. 44th, Denver 16, Colorado. Small bit of ink along the upper edge; some light toning; in very good condition.

Changed all around N. S.

FROM HIS TAIL TO HIS SNOOT

By JOHN T. REAGAN



Ps. 84:11.

Do you think, brother, that in God's great plan
When He was prescribing the best food for man,
That He made a mistake when He left the swine out
For he was not good from his tail to his snout?

1 Cor. 3:17.

Oh, the carcass of an old dead horse or a cow
Don't get too rotten for a dirty old sow;
Though we holler a lot about boils and gout,
We eat Miss Piggy from her tail to her snout.

Eze. 33:11.

We couldn't eat the buzzard, we'd think it a crime,
But how much more filthy is he than the swine
That we make into pie, or we cook him with kraut
And eat him or die, from his tail to his snout?

Isa. 66:2-4.

We cook him with cabbage or boil him with greens,
With his mangy old hide we season our beans;
With his scabs and his boils both within and without
Sweet Piggy we eat from his tail to his snout.

17. [Food and Drink]. Reagan, John T. **FROM HIS TAIL TO HIS SNOUT . . .** [caption title]. (Cleveland, Tennessee: A. L. Manous), [ca. 1930-1940?]. Unbound tract, approx. 5.25 x 3.38 inches, [4] pages. Vignette portrait of a swine. Revised edition.

\$50

*Oh, the carcass of an old dead horse or a cow
Don't get too rotten for a dirty old sow;
Though we holler a lot about boils and gout,
We eat Miss Piggy from her tail to her snout.*

20 stanzas of comparable poetic facility, each headed by its own Bible verse citation, from the Seventh-Day Adventist publisher Manous comes this scriptural argument against eating pork, here “Printed and Circulated by Request,” with the printed note in the colophon, “Since Mr. Reagan’s death others have revised and added some to his original poem, and this is the enlarged edition.” (Indeed, an early reader has noted in red ink at the head of the first page, “Changed all around. N. G.” Cheap paper a trifle browned; a very good copy.

Kindly help to circulate this
Prospectus. & One copy goes
with a letter without extra
postage. o o o o o o o o

PROSPECTUS BY-LAWS ETC.

of

The
**Ingersoll Memorial
Association
of
CHICAGO**

I belong to the great church that holds the world
within its starlit aisles; that claims the great and
good of every race and clime; that finds with joy the
grain of gold in every creed, and floods with light
and love the germs of good in every soul.—*Ingersoll.*

CHICAGO, U. S. A.

1902

18. [Free Thought]. **PROSPECTUS, BY-LAWS, ETC. OF THE INGERSOLL MEMORIAL ASSOCIATION OF CHICAGO.** Chicago: Ingersoll Memorial Association, 1902. Small 8vo, self-wrappers, 16 pages. First edition.

\$125

The prospectus for a non-profit corporation for the purpose of commemorating the life of Ingersoll and to “advance the cause of free thought and secularism.” Small violet ink vendor’s stamp for C. P. Farrell, Bookseller, in New York on the final page. OCLC notes a copy at IU only. Some light soil; original staples rusty; a very good copy.

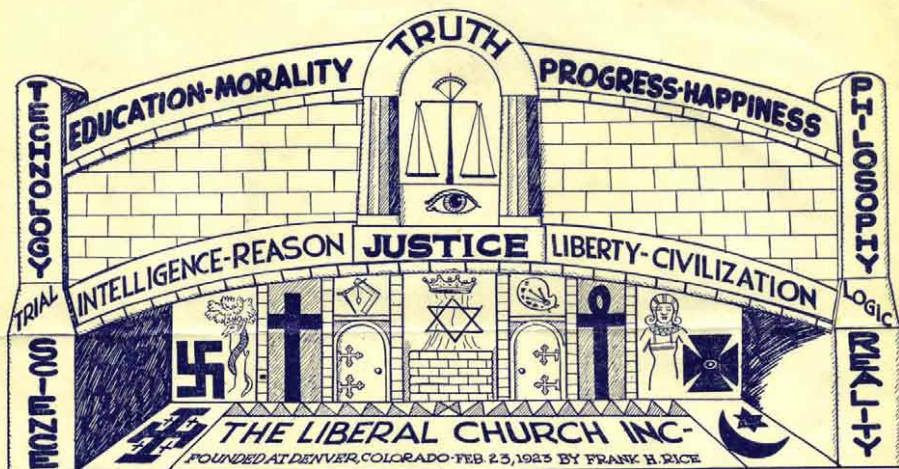
19. [Free Thought]. Heinzen, Karl. **SEPARATION OF STATE AND CHURCH . . . PUBLISHED BY THE ASSOCIATION FOR THE PROPAGATION OF RADICAL PRINCIPLES**. Indianapolis: For Sale by H. Lieber, 1882. 8vo, original printed pink wrappers, 12 pages. First edition.

\$150

“Personally, we have always avoided the expression, ‘Separation of State and Church,’ or used it only with quotation marks. A separations points to mutual authorization, or to an equalization of two institutions or powers, but from a radical point of view, such an equality of rights between state and church cannot be recognized. From a radical point of view, the church is not to be separated, but to be cut off and neutralized.” A posthumous work from the well-known German-American radical “Forty-eighter” Heinzen, published by fellow German radical Herman Lieber of Indianapolis, one of the founding members of the Freethinkers’ Society of Indianapolis and president of this Association for the Propagation of Radical Principles. A little splitting and soiling to the wrappers; a very good copy.

BISHOP FRANK H. RICE, President
 MARTHY BURDICK-NEWBY, M. D., Vice President
 ARCH-BISHOP E. N. BURDICK, Secretary
 409 Charles Building, Denver

BARNEY HAUGHNEY, Treasurer
 Room 6, 1605 Larimer Street
 CLYDE ROBINSON, Assistant Secretary



Our Principles: We Believe in the United States

Our Religion is to Do Good

House of Worship Liberal Howe Hall, 1548 California Street

"Free Flop House," 1759 Market Street

For more details read Articles of Incorporation duly recorded with the Secretary of State of Colorado, and Book 3929, Page 367
 Clerk and Recorder's Office, City and County of Denver, State of Colorado.

Ask your Congressman or Senator to send you free U. S. Government circular about the Liberal Church.

October 19, 1934

Dr. Thomas J. Hampton D. D.
 800 Bush Street
 San Francisco, California.

Greetings:

This is to notify you that you have been honored by the undersigned and our Institution of Learning with the high distinction and Title of Doctor of Divinity.

This is done in recognition of your noble service to mankind. By the virtues of our Legal and Devine right as the Bishop of the Liberal Church, American University of Science, Liberal Arts and Divinity Department of the Liberal Church. We Confer this Degree.

Bishop for the Diocese of San Francisco.

Henri M. Landworth D. D. Ph. D.



20. [Free Thought]. The Liberal Church, Inc. **TYPED LETTER, SIGNED BY BISHOP OF SAN FRANCISCO HENRI M. LANDWORTH ON LIBERAL CHURCH LETTERHEAD.** San Francisco: October 19, 1934. Typed letter, signed, approx. 11 x 8.5 inches, elaborate letterhead printed in blue ink, 1 pp. Original embossed seal.

\$50

A letter conferring a degree of Doctor of Divinity on a San Francisco man. The Liberal Church, Inc. was puckish free-thought church that first incorporated in Denver in 1923 and was prone to making a splash in the press. (Church founder and president Frank H. Rice passed out cigars as communion and once offered to make Aimee Semple McPherson his 38th spiritual wife.) Besides operating a “Free Flop House” in San Francisco, the church also evidently handed out duly sealed Doctorates of Divinity (as here) somewhat in the manner of Internet ordinations of today. A little toned around the edges, a couple small, closed tears to old folds; in very good condition.



21. Gates, Theophilus R[ansom]. **THE TRIALS, EXPERIENCE, EXERCISES OF MIND, AND FIRST TRAVELS, OF THEOPHILUS R. GATES. WRITTEN BY HIMSELF.** Poughkeepsie, N.Y.: Printed by C. C. Adams and Co., for the Author, 1810, 12mo, contemporary calf spine, marbled boards, 214, [1] pages. First edition.

\$250

An early autobiographical account of the eccentric itinerant religious figure Theophilus Gates (1787-1846), eventually known as the Battle-Axe. Gates would eventually found a small colony of adherents to his peculiar blend of rabble-rousing, Noyes-inspired free-love perfectionism and prelapsarian nudity near Pottstown, Pennsylvania. This account hints at the roots of this future radicalism, with much on his childhood and abortive career as a teacher, repeated meditation on his anxieties over the violent wrath of God (including the recurrent headaches that would nearly cripple him when he was to preach), as well as something of a itinerary of his reception, both friendly and hostile, as an itinerant preacher. According to his own later accounts, Gates would pack these volumes with him for sale on his travels.

(For a fuller account of Gates' life and erratic career, including its intersection with such figures as Lorenzo Dow and John Humphrey Noyes, see Charles Coleman Sellers' *Theophilus the Battle-Axe*, Philadelphia 1930.) Sabin 26758; Kaplan 2121: "A clergyman in Georgia, Virginia, Maryland, New Jersey and New York." Early ink gift inscription Joseph Evans to a Susan on the rear free endpaper; some pen-tests in the front endpapers. Boards rubbed, with loss (including nibbling from the rear lower corner and loss to a portion of the marbled paper); chipped at the foot of the spine; stained; a good, sound copy.

22. Gates. **TRUTH ADVOCATED: OR THE APOCALYPTIC BEAST AND MYSTIC BABYLON, CLEARLY DELINEATED, FOR THE SERIOUS CONSIDERATION OF CHRISTIANS UNIVERSALLY, AND UNBELIEVERS OF EVERY DESCRIPTION.** Poughkeepsie: Printed for the Author, 1812. 12mo, original wrappers, 119, [1] pages. First edition.

\$450

“And so important did I conceive these things to be in the Christian world, that when taken ill last fall in New-York, and apprehensive that I should not live, it was on my mind to commit the manuscript, just as it was, into the hands of Ezekiel Cooper [the abolitionist Methodist bishop], who was then in the city, with a solemn charge to have it published, as I know of no one whose penetrating mind I thought would be so likely to discover my ideas, and prepare it for the press. And after I had omitted [*sic*, for committed?] to do this, and was unable to do it by reason of my extreme illness and deranged state of my mind, I believed I should recover and live to put it in readiness myself.”

And indeed from this *derangement* comes an important work of apocalyptic prophecy and an uncommon early work from the eccentric communal religious figure Theophilus Gates. This text hints perhaps at Gates’s future leanings toward a communal life without assets, offering here for purchase in a terminal Advertisement the copyright to his works: “Having no family, I have no need of the things of this world: and I now declare, once for all, that I will never have any thing; and if after settling for this, and my other publications, any thing remains of my present property; or anything hereafter arises to me from any publication beyond the expense of its publication, it shall be bestowed upon the innocent needy.” *American Imprints* 25499. Wrappers somewhat chipped along the edges, spine paper largely perished; some corners a bit creased; cheap paper stock a little browned and foxed; a good, sound copy of an ephemeral item.

OPEN AIR WORKERS ASSOCIATION OF AMERICA.

For the encouragement of Gospel Preaching
in the open air.

GOSPEL MEGAPHONES.

INDISPENSIBLE FOR
OPEN AIR WORK.

3 SIZES.

PRICE, 50c. \$1.00. \$3.00.

FOR COUNTING ATTENDANCE
AT MEETINGS.

AUTOMATIC COUNTER.



COUNTS FROM 1 TO 1000
THEN BEGINS AGAIN.

PRICE POST PAID, \$2.50.

H. B. GIBBUD, - SPRINGFIELD, MASS.

23. Gibbud, H[enry] B[urton]. **OPEN AIR WORKERS HAND BOOK. UNDER THE BLUE CANOPY OF HEAVEN.** (Pawtucket, R.I.: J. W. Little & Co., Printers), 1901. Slim 12mo, original yellow buckram, 83, [5] pages. Seven inserted plates after photos of such scenes as (presumably) Gibbud striking an evangelizing pose in front of an enormous didactic folk painting entitled "The Parting of the Ways," evangelists using the Gospel Megaphones, Gospel wagons, rescue missions, etc. Perhaps the first edition; there was an edition published under the imprint of the Bible Institute Colportage Association of Chicago that appears to come from later in the early part of the 20th century.

\$75

"A city chap speaking to farmers on the 'Prodigal Son,' in making reference to the fatted calf, said, 'It was no common, ordinary calf, it was one that had been in the family for *years and years*.' He lost his crowd." Much detailed and practical advice on open-air evangelizing work from this long-time urban mission worker Gibbud, who was known for his work with prostitutes and alcoholics in New York (and for later founding the Rescue Mission in Syracuse). He offers numerous tips, including how to secure permits, the necessity of speaking from an elevated spot (a folding pulpit is ideal, though a chair will work), using a portable organ during meetings, dealing with roughs or drunks, preaching before circus parades, etc. Includes much in the way of anecdote of his years of mission work. Small contemporary book label (or presentation label) from Dr. C. Wesley Hale on the front free endpaper. Cloth somewhat soiled and a little rubbed; a very good copy.

Ocean Grove
New Jersey
Sept 8, 1892

Mr. A. H. B. O.

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.. The Harrison Meetings..

You are invited to

THE GREAT REVIVAL

-AT-

ST. JAMES M. E. CHURCH.

46th Street and Ellis Avenue,

Every night except Saturday.

On Monday evening, Nov. 13, Thomas
Harrison will deliver his famous sermon
on "The Unpardonable Sin."



24. Harrison, Thomas. **AUTOGRAPH LETTER, SIGNED, TO A HOTEL-KEEPER NEAR LAKE MOHONK, SEEING TERMS FOR A SHORT VACATION PRIOR TO LEADING A REVIVAL.** Ocean Grove, N. J.: Sept. 8, 1902. 2 pages, unlined bifolium, approx. 6.75 x 4.5 inches. With a promotional hand card promoting Harrison and his revival at a Methodist Church in November.

\$50

On alternative models of masculinity in the early Progressive Era: the revivalist (known for his famous sermon "The Unpardonable Sin") here wishes to secure "the *lowest possible* rates you can give me" on a room for him and his mother before a revival in New Brunswick. (The hotel docketed the letter in typed violet ink on the blank verso, "Regl. terms - lowest rate is \$21 per week in Sept. Sent circ. and time-table. To advise &c." Small blot stain, some light wear; in very good condition.

APPLICATION FOR MEMBERSHIP

To the ISRAELITE HOUSE OF DAVID:—

WE, the undersigned, hereby make formal application to be received as members of the ISRAELITE HOUSE OF DAVID, to abide by the rules and by-laws of the said ISRAELITE HOUSE OF DAVID, and we are now ready to turn over to the Officers of the said ISRAELITE HOUSE OF DAVID all money, deeds or personal property which we now possess, or which we may become possessed of in the future, and we each of us do pray that we may be accepted as members of the said ISRAELITE HOUSE OF DAVID.

We hereby set our hands and seals this.....
day of..... A. D., 19.....
at Benton Harbor, Michigan, U. S. A.

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WITNESSES

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25. [House of David]. **APPLICATION FOR MEMBERSHIP** . . . [caption title]. [Benton Harbor, Mich.: Israelite House of David, ca. 1910-1920?]. Single leaf, approx. 8.25 x 5 inches, [1] pages.

\$125

From the communal religious colony in Southwest Michigan (perhaps best remembered for its unshorn barnstorming baseball teams) comes this fugitive and ephemeral piece that encapsulates the conversion to community member, including the clause “we are now ready to turn over to the Officers of the said Israelite House of David all money, deeds or personal property which we now possess, or which we my become possessed of in the future.” This legal document explicitly transforms the convert into a member of the communal society; at its peak, the House of David had about a thousand members. Without imprint but in the characteristic blue ink and typeface of a colony print shop production. Not noted in Yaple (which notes other forms). A trifle musty, otherwise in fine condition.

PREACHING ON THE STREET TO-NIGHT BY THE ISRAELITES!



FOR THE INGATHERING AND RESTORATION OF ISRAEL

As it is written, The Lord shall set His hand the second time to recover the remnant of His people Israel, who shall see eye to eye when the Lord brings again Zion. Isa. 52-8. I will send my angels to gather my elect (the 144,000) from the uttermost part of the earth to the uttermost of heaven; (Mark 13-27;) therefore I am not sent but unto the lost sheep of the House of Israel, (Matt. 10-6,) and by that spirit of truth I will utter things which have been kept secret from the foundation of the world, (Matt. 13-35,) even the mystery which was heard when caught up into the third heaven. 2 Cor. 12-2.

THE MYSTERIES OF THE SCRIPTURES UNSEALED

The mysteries which have been sealed till the time of the end, (Dan. 12-9,) are now unfurled to the Israel of God, by the seven angels (messengers) sounding in order, (Rev. 10-7,) revealing the utterings of the seven thunders which John heard, who was to prophesy again before many nations, (Rev. 10-11,) bringing forth the roll of a book. Ezek. 2-9. I will bring it forth, saith the Lord of Hosts. Zech. 5-4. Then shall the children of Judah and the children of Israel come up out of the land and appoint themselves one head, for great shall be the day of Jezreel. Hos. 1-11. And they shall hear Jezreel. Hos. 2-22. And when the seventh shall begin to sound the mystery shall be finished, as declared to His servants the prophets, (Rev. 10-7,) the little book open, "The Star of Bethlehem, the Living Roll of Life. Rev. 20-12.

All who are looking for His appearing the second time without sin unto salvation, should read it. Prove all things and hold fast to that which is good.

For further particulars address the
ISRAELITE HOUSE OF DAVID
BENTON HARBOR, MICH., U. S. A.

[See other side.]

26. [House of David]. **PREACHING ON THE STREET TO-NIGHT BY THE ISRAELITES!** [caption title]. Benton Harbor, Mich.: Israelite House of David, [ca. 1905-1920?]. Handbill printed recto and verso, approx. 6.75 x 4 inches. First edition.

\$100

An ephemeral street preaching leaflet advertising Benjamin and Mary Purnell's Israelite House of David, the communal Southcottite religious group known for its industrious colony in southwest Michigan and (among other things) its unshaven and unshorn barnstorming baseball team. This handbill lays out the basic arguments for the ingathering and restoration of the House of Israel, notes in passing the lineage of seven messengers, and makes reference to "our preparatory message, 'The little Book Open,' which should be read by every lover of Truth." This refers to their tract known variously as *The Little Book of Life, Open in the Hand of the Angel* or *The Little Book, in the Hand of the Angel*, first published in Benton Harbor in 1903. Yapple 368: "Benjamin and Mary had spent the early years of their career as street preachers in the midwestern United States, and they maintained that practice by sending out teams of street preachers from the colony's inception probably until the 1920s." Cheap paper browning, a little edge wear and light staining; in very good condition.

BOOK OF
RULES

27. [House of David]. [Purnell, Benjamin Franklin and Mary Purnell]. **RULES AND REGULATIONS FOR THE KINGDOM OF GOD'S SAKE** [caption title]. [Benton Harbor: Israelite House of David, ca. 1914]. 16mo, original printed pink wrappers (with the wrapper title "Book of Rules"), 32 pages. Perhaps the second edition, preceded by two printings of an earlier version?

\$225

Yaple 116: "The previous two printings of the *Book of Rules* were bound in green paper covers, but this printing was bound in pink paper covers. From this time forward almost all sensitive or restricted documents printed by the House of David print shop were bound in pink paper. The pink paper cover indicated the distribution of this document was restricted to certain colony members." The detailed rules for daily conduct and behavior at the House of David religious communal society in southwest Michigan, here with the appropriate Biblical citations noted to support the rules. (Onan is cited in the section on "Suspension Laws.") The instructions range from the expected—avoid disputation, do not congregate around Gentile places of business, report transgressions—and are backed with ample Biblical citation, as are a number of rules specific to running a celibate community that also functioned as a tourist resort, such as admonitions to the young women to stay out of swimming pools and all community members to avoid swimming with the Gentiles and Jews. The community's resort famously also offered rides on a miniature train drawn by steam locomotives, which were also duly regulated as were of course the baseball games for which the community was famed; the booklet here devotes an entire section to "Ball Playing Rules in Brief." Some fading and light dust-soiling; some loss to the rear wrapper; paper toned; a very good copy.



28. [India]. (Osborne, Melville Ellsworth). **SOMETHING NEW: NEITHER A LECTURE NOR AN ADDRESS. AN ORIENTAL DRAMA . . .** [N. p., n. p., ca. 1922]. Broadside, approx. 18 x 12.5 inches, illustrated with halftones from photographs (including a fine view of Osborne in Indian attire).

\$200

An foreign mission fundraising extravaganza to celebrate the exotic wonders of South Asia: the son of a missionary turns his childhood in India into a road show with “Fifty Gorgeous Costumed Characters” for a pageant that pastors agree is “the most remarkable plea for the Board of Foreign Missions we have ever heard.” (Osborne’s bona fides includes the fact that his grandparents “were massacred in Indian Sepoy mutiny.”) The show includes “Weird Instrumental Songs Fascinating Instrumental Music” and the “Caste System Exposed” and “Religious Victory Yells.” With a large ink autograph note at the foot, “At the Methodist Church Tuesday, July 24th 8 PM. Offering.” Such newspaper accounts as might be easily found online suggest Osborne toured in the 1920s; the date would match with the 1922 calendar. A little light soiling and spotting; in very good condition.



29. [Japan]. Naotaro Otsuka. **STUDIO CABINET PHOTO OF THE UNIVERSITY OF CHICAGO-TRAINED JAPANESE THEOLOGICAL PROFESSOR IN JAPANESE COSTUME AND HOLDING A STRAW PANAMA HAT.** Parkersburg, W. V.: Korb, [ca. 1908]. Original sepia cabinet photo, measuring approx. 5.5 x 3.8 inches on a slightly larger mount. Photographer imprint at the foot of the image.

\$100

A fine image, inscribed and signed on the verso in Japanese and Roman characters by Otsuka. University of Chicago alumni directories should Otsuka getting a Baccalaureate in Divinity and list his address as a professor at the Seigakuin Theological Academy in Tokyo. A 1908 evangelical paper notes Otsuka's participation in a service in Wellsburg, W. V., perhaps marking a period of a sort of inversion of the usual model of the missionary work by sending an Asian to bring the word of Christ to the the Mountain State? Some light dust-soiling; in fine condition.



K. Gawa.

NO. 1, IDAMACHI SHICHOME,
TOKIO, JAPAN.

30. [Korea]. Frances Allen and Maurice Allen. **ORIGINAL JAPANESE CABINET PHOTO PORTRAIT OF THE WIFE OF THE PIONEERING MISSIONARY TO KOREA, HORACE ALLEN, AND THEIR SON MAURICE.** Tokyo: K. Ogawa, [ca. 1888]. Sepia image measures approx. 5.5 x 4 inches on a slightly larger mount with gilt edges. Photographer's imprint at the foot of the image, fine attractive back-stamp for Ogawa, No. 1 Idamachi Shichome, Tokio on the verso.

\$100

With a neat small contemporary ink inscription on the verso, "Fannie & Maurice Allen, Developed in Japan from amateur photo." An attractive portrait of the seated young mother holding up her chubby little son as they sit in front of an attractive screen decorated in east Asian motifs. Dr. Horace Allen has gone to Korea with his wife in 1884 as a physician to the U. S. Legation (and a covert Presbyterian missionary); his efforts at medical reform opened the way to the easing of restrictions on missionary work in the Hermit Kingdom. By 1890, Horace Allen was the U.S. minister and consul general to Korea and (among other efforts) was later vocal in his calls for U.S. intervention in the Russo-Japanese War. Later census records suggest Maurice was born in Korea in 1887, which would date this from early in the family's time overseas and suggest that the means of processing and printing photographs were not easily found in Korea at the time.



31. Little, Rev. G. K. **ACROSS THE CONTINENT EVANGELISTIC TOUR OF REV. G. K. LITTLE AND PARTY** [caption title]. Cedar Rapids, Iowa: [n. p.], 1900 Single sheet, printed form letter on pictorial letterhead, approx. 8-1/2 x 11 inches.

\$50

An appeal from the Iowa-based United Brethren traveling evangelist for support for his upcoming Evangelistic Campaign. Also included here is a 4-page unbound pamphlet from Little, "Our Personal Letter," an appeal for funds to improve his Gospel Wagon (illustrated on the final page of the pamphlet); a custom-built Gospel Wagon "awakens a respect that is a great aid. It suggests that these Christians mean business, and have some sort of substantial backing. Disorder is rare, where there is a wagon, especially if it is a substantial and attractive vehicle." The letterhead includes a portrait of Rev. Little and his wife. Some old folds and light soiling; in very good condition.

★ Christian Herald

Not in A.

wm

JUL 9 1902



A True Christ or a False One

BEING

A BRIEF REVIEW OF
DR. PIERSON'S NOTICE
OF EDWARD IRVING IN
"THE MISSIONARY RE-
VIEW OF THE WORLD."

By R. T. GRANT.



ROBERT T. GRANT,
Box 7, Station E,
Los Angeles, California.



32. [Plymouth Brethren]. Grant, R[obert] T. **A TRUE CHRIST OR A FALSE ONE, BEING A BRIEF REVIEW OF DR. PIERSON'S NOTICE OF EDWARD IRVING IN "THE MISSIONARY REVIEW HERALD."** Los Angeles: Robert T. Grant, [1902]. Wire-stitched tract in self-wrappers, 6 x 3.75 inches, [2], V, 9 pages. First edition.

\$100

A critical theological attack from this important early Plymouth Brethren tract publisher; Grant had moved from England to Los Angeles to work preaching and doing tract work for the Brethren among the Mexicans. (Grant is noted in H. A. Ironside's *Historical Sketch of the Brethren Movement*, 1942.) This fundamentalist independent sect based in part on the teachings of John Nelson Darby; the influence of Edward Irving's eschatology on Darby's thought makes Pierson's notice ripe for critical notice. Robert T. Grant was brother to Frederick William Grant (1834-1902), whose numeric interpretation of the Bible led to separation (as seemingly any innovation among the Brethren sects of course tends to do) and the establishment of the Exclusive Grant Brethren. Of interest in part because of the strands of Plymouth Brethren thought that fed into the Azusa Street revivals of 1906 and the beginnings of the Pentecostal Movement. Small neat ink accession stamp dated July 9, 1902 on the title page, with a small ink autograph note "Christian Herald" above that. This title not found on OCLC. Some printing flaws in production mean the loss of a few letters or words, but no real loss of sense. Some light soiling and wear; in very good condition.

33. [Science]. Brown, John Leander. **EARTHQUAKE BLESSINGS** [wrapper title]. (Berkeley, California: n. p., June 24, 1906). 8vo, original printed brown wrappers, 31, [1] pages. First edition.

\$75

“Consider that leading industry of San Francisco, represented by those three thousand factories, whose ‘raw material’—our merry-hearted boys, our laughing, beautiful girls—whose ‘finished product,’ gamblers, thieves and murderers, wretched, bleary-eyed drunkards, despairing harlots and suicides.” God sent the 1906 earthquake to as a relatively mild tonic to social ills; from there Brown wanders into even somewhat more heterodox fields. With the contact address for the author-publisher Brown corrected in pencil from Berkeley to Los Gatos, California. OCLC notes six locations (five in California). Small flaw to the front blank; a little browned adjacent to the wrappers; old light vertical crease and some mild sunning; a very good copy.

6502

58

The Locusts and the Grasshoppers

Have moved among the vegetable kingdom in the summer season in all climates were vegetation grows, and have deposited in and on the trunks and the branches, and on the leaves, and among the wool, and on the hairs, and on the fruits, and in and on the seeds of the vegetable kingdom, germs of animalcule of a fungus growth.

That when the herbage, and the seeds, and the fruits, as they grow on the land, or when dried, and containing on or in them, these germs of animalcule, if they be eaten by the wild and domestic fowls, and the animals and beasts, and the creeping things, and the human family, they animate in animal heat and moisture.

In the winged fowls they eat into the linings of their throats, and into the linings of their crops; some eat through their throats, and through their crops, and pass on and eat into their flesh.

*In the animals, the cattle, in the ox, in the infliction of the typhus pneumonia, they eat into the linings of the throat, and pass into the wind-pipe, and eat into the linings of the air cells of the lungs, and into the linings of the stomach and the intestines.

Some eat through the throat, and others eat deep into the lungs, and some eat through the stomach and the intestines; they pass on and eat into the flesh, and into the liver and kidneys, and into the lungs, and into the caul.

There is, in all flesh and blood, albumen and gluten; the albumen is the principal, the life of the flesh; it exists in greater quantities in the young than in the aged; it is in substances like the white of the egg, and it feeds the life in the shell of the egg.

Gluten is a tough elastic substance, and is the cooling and the elastic properties of the flesh. Exhaust the gluten from the flesh, and the albumen will inflame and dissolve, and from out of its decomposition in the flesh comes the offensive smell, in the inflictions of the febrile diseases.

The animalcules exhaust the gluten from the flesh around them, and from all parts of the body, and cause the albumen that is around them to inflame and dissolve. If they are in the animal in large numbers, and exhaust large quantities of the gluten from the flesh, the albumen on the surface of the skin will inflame and dissolve as well as that which is around them. In the dissolved flesh around them they propagate germs, and then move out onto the surface of the intestines and remain in the animal. The dissolved flesh coagulates around the germs on the surface of the air cells of the lungs, and of the throat, and the stomach, and the

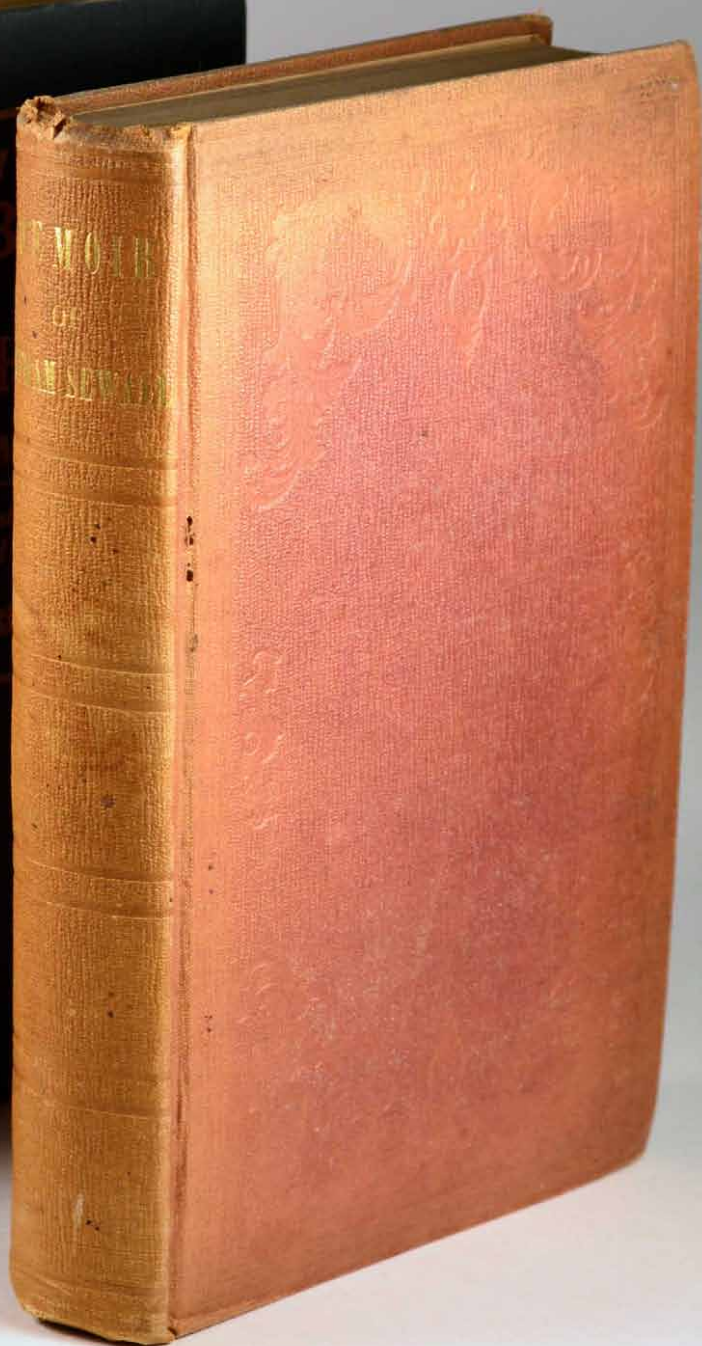
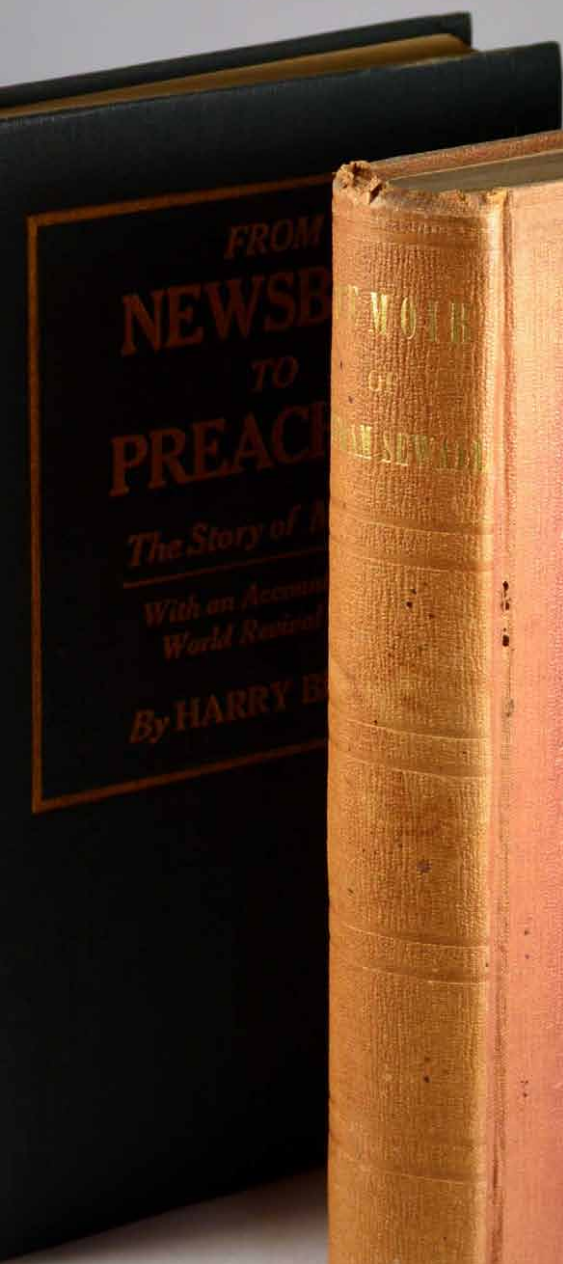
*See Book of Exodus, Chap. 9, v. 3.

34. [Science]. Riley, William Durnell. **THE LOCUSTS AND THE GRASSHOPPERS** [caption title]. [Philadelphia?: n. p.], (1872). 8vo, pamphlet removed from nonce volume (lacks wrappers), 8 pages. First edition.

\$225

A scarce eccentric work of Bible-inspired biological inquiry to explain the recent infestations of grasshoppers in the American West: albumen and gluten are the two principal substances of all life, fungal animalcules first form as scabs on cattle, all febrile infections have their source in these germs, which after a period change into flies, “and fly up into the storm clouds, and change form into that of eels, and produce hail, as has been described. The germs that were deposited, animated, and entered the bodies of living things, and in feeding and propagating germs in the flesh, they produced the inflictions classed under the name of cholera. Afterward they animate, develop, and mature, and come up out of the ground locusts, and they deposit their germs among the vegetable kingdom, and depart into the atmosphere, and change form to that of the grasshopper, and they descend to the earth and deposit their germs among the vegetable kingdom. Afterwards they depart and fly up into the atmosphere and meet the coming of the storm, and in it they change form and from out of the bodies of the grasshoppers there come frogs, and they descend to the earth in the rain of the storm.”

A few minor ink autograph corrections in the text, presumably authorial. OCLC notes a copy at Library Company of Philadelphia only, with a wrapper title *Locusts and Grasshoppers: The Beginning and the End of the Febrile or Eruptive Diseases in Living Things*. Small early autograph ink numbers in red and black ink at the head of the first page. Signed in type by Riley at the foot of the text, with the copyright notice below that. A trifle dust-soiled; a very good copy.



35. Sewall, Jotham. **A MEMOIR OF REV. JOTHAM SEWALL, OF CHESTERVILLE, MAINE, BY HIS SON, REV. JOTHAM SEWALL.** Boston: Published by Tappan & Whittemore; Bangor: E. F. Duren, 1853 8vo, original blind-stamped rose cloth, gilt lettering, 407, [1] pages. Lithograph frontis portrait. First edition.

\$50

Drawn in part from the elder Sewall's notes, memoirs of Jotham Sewall (1760-1850), a largely itinerant Congregational minister who took part in many revivals. Sewall recalls seeing George Whitefield preach in 1770, an incident that appears to have had a marked influence, and Sewall's lengthy notes of missionary work see him carried across New England as well as Virginia, the Carolinas and at least one ship at sea. Sabin 79435. Spine a bit sunned, some soiling and darkening to the cloth; a little light, scattered foxing; a very good copy.

RELIGION
AND
LUST
W. H. P.

36. [Sex]. Weir, James, Jr., M.D. **THE PSYCHICAL CORRELATION OF RELIGIOUS EMOTION AND SEXUAL DESIRE . . . SECOND EDITION.** Louisville, Ky.: Courier-Journal Job Printing Co., 1897. 8vo, original navy blue cloth, gilt lettering, 338, [2] pages. Second edition.

\$250

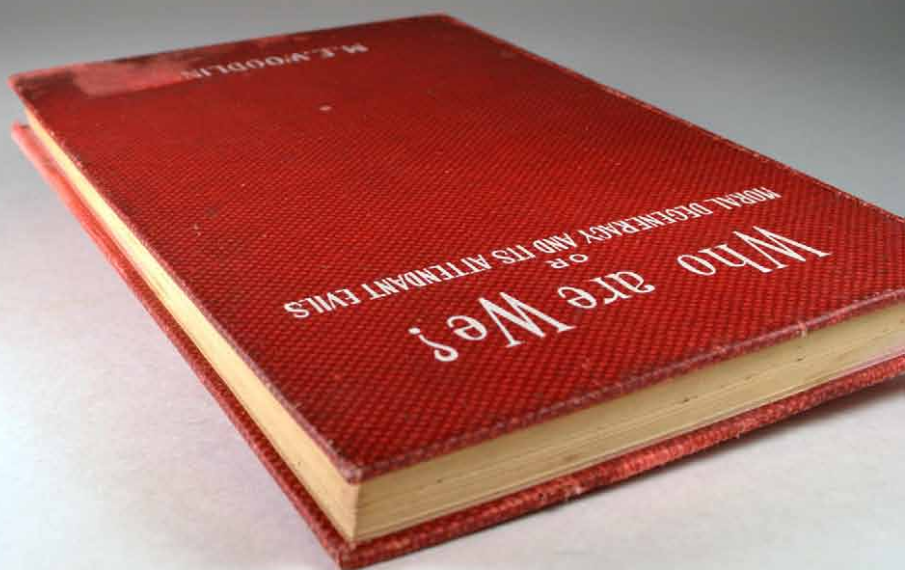
“Another young girl, in whom *vita sexualis* was about to be established, became religiously insane and had delusions in which she declared that she was in heaven and sitting at the right hand of God. She declared this over and over again, while shamelessly committing manustrupation!”

Greatly expanded over the 32-page first edition published the same year in Owensboro, Kentucky. With the promising spine title, “Religion and Lust,” Weir here writes extensively on the sexual roots of religious sentiment, beginning with the origins of religious feeling and the history of phallic worship. (Weir does not appear to be cited by William James in his slightly later *Varieties of Religious Experience*; though Weir’s book evidently received some critical attention, a notice at the foot of the final page of ads, “These was only a limited number of copies of this work published in the second edition, and since it is not handled by the trade, persons desiring it should send their orders at once.”) Weir ventures further psychological studies in his miscellaneous essays on such topics as “The Methods of the Rioting Striker an Evidence of Degeneration,” and “The Effect of Female Suffrage on Posterity”—he cites Krafft-Ebing and John Noyes of Oneida fame to posit that universal suffrage is “the first step toward that abyss of immoral horrors so repugnant to our cultivated ethical tastes—the matriarchite.”

Also of note is an extensive essay on gender nonconforming men and women, with further reference to Krafft-Ebing and to firsthand accounts such as Weir’s visit to a cross-dressing young man, where he was shown the man’s embroidered nightgowns, corsets, chemisettes, make-up, etc., as well as Weir’s accounts of viragints—women who pass as men: “In the more pronounced types of these singular examples of atavism or reversion, the victims commit the most unheard of and the most unnatural acts” (Parents should use physical and psychical coercion to correct any signs of effeminacy in boys or “viraginity” in girls.) With an autograph letter, signed, from Weir on AMA letterhead dated March 18, 1889 to another physician, asking that his favorable review be forwarded to Macmillan & Co. (Letter split along old folds, with two pieces detached but all present and complete.)

(Continued.)

Weir appears to have been a gentleman psychological researcher, namesake son of the early Kentucky novelist and successful banker. From an author's note for the August, 1895 issue of *The Engineering Magazine*, Weir gives as his biography, "Born in Owensboro, Ky., where he now resides, in 1856 [his gravestone gives his birth as October 17, 1855]; educated under tutors and at college; am a matriculant of the University of Michigan, medical department; a graduate of the University of Louisville (Ky.) medical department, 1878; matriculant of Bellevue Hospital Medical College (N. Y.) 1879-80; a matriculant of N. Y. Polyclinic, 1889-90; with the exception of a special study of the disease of the mind and nervous system, has not devoted much time to the practice of medicine; for the past 10 or 12 years has been engaged in the study of mental evolution and psychology of man and the lower animals; a prolific and able writer for high-class periodicals." This work was republished in a third edition in Chicago in 1905 with the somewhat more arresting title, *Religion and Lust*. Spine a trifle dulled, some light rubbing and bumping; a very good copy.



37. [Sex]. Woodling, M[arvin] E., M.D. **WHO ARE WE? OR, MORAL DEGENERACY AND ITS ATTENDANT EVILS.** New York: The Abbey Press, (1902). 8vo, original red buckram, white lettering, [2], 157 pages. First edition.

\$50

An uncommon Abbey Press book from physician Marvin E. Woodling (1852-1943), who to judge from publications and from public records would seem to have practiced for a number of years in Las Vegas, New Mexico. Woodling has much here on what he considers the hypocrisies and evils of modern society, including oblique attacks against venereal diseases and abortion. Of the former, he suggests public shaming and quarantine; of the latter, he notes, "But it is not all ignorance of innocence on the part of these married people. Many will swing into the physician's office with all the assurance imaginable, and, with bold-faced effrontery, ask that crimes be committed. Why, they are become so debased and depraved morally that little more consideration is given it than to the extraction of a tooth. The physician is often called to these cases, after the dirty, murderous work has been attempted or done, to help them out of their predicament or save their miserable lives; and oh, how they will lie and deny that they know anything as to the cause of their trouble. . . . They come at him [the physician] from every quarter and with all manner of specious argument and excuse to induce him to perpetrate a detestable crime; to murder their helpless and unborn babes." The sham of modern marriage, depravity among young men, prostitution, American imperialism in the Philippines, "the world is cursed with idiots, lunatics, degenerates and Oscar Wildes"—all come under Woodling's excoriating lash. The cloth binding at some point damp-stained, with offset from the red dye to the margins of maybe 10-20 leaves, with a little damp-staining in the endpapers, and loss of color from the cloth; fragile enameled lettering a bit rubbed; a good, sound copy.

MILLENNIAL
CHURCH

38. [Shaker]. [Green, Calvin and Seth Y. Wells]. **A SUMMARY VIEW OF THE MILLENNIAL CHURCH OF THE UNITED SOCIETY OF BELIEVERS, COMMONLY CALLED SHAKERS. COMPRISING THE RISE, PROGRESS AND PRACTICAL ORDER OF THE SOCIETY . . . SECOND EDITION, REVISED AND IMPROVED.** Albany: Printed by C. Van Benthuysen, 1848. 8vo, original sheep, black leather spine label, gilt rules and lettering, vii, [1], 384 pages. Second edition.

\$100

An account meant to explain the views and practices of the Shakers to the world at large, with a section omitted from the 1823 first edition, and some improvements and revisions. Richmond 744; Sabin 258513 & 79722. Fragile sheep somewhat rubbed; some occasional light spots of foxing; a very good copy.

lb Extract of
HOREHOUND,

Marrubium vulgare,

D. M.

Prepared in the United Society,

New-Lebanon, N. V

SQUAW WEED,
Senecio Obovatus.
UNITED SOCIETY,
HARVARD, MASS.

39. [Shaker]. [Labels]. **EXTRACT OF HOREHOUND, MARRUBIUM VULGARE, D. M. PREPARED BY THE UNITED SOCIETY, NEW-LEBANON, N. Y.** [New Lebanon, N. Y.: n. p., ca. 1850?]. Single leaf printed recto only on yellow stock, approx. 2 x 2.88 inches. Decorative border.

\$75

An attractive bright herbal label from the Shaker village communal society at New Lebanon. Just a little dust-soiling and toning; in very good condition.

40. [Shaker]. [Labels]. **SQUAW WEED, SENECIO OBOVATUS. UNITED SOCIETY, HARVARD, MASS.** [Harvard, Mass.: n. p., ca. 1850?]. Single leaf printed recto only on yellow stock, approx. 0.88 x 3.13 inches. Plain rule border to the upper and lower edge.

\$25

An herb label from the Harvard, Mass. Shaker village communal society. Two faint traces of mounting hinges or adhesive on the blank verso. (This herb was said to exercise an influence over the female reproductive organs and was also known as “the female regulator.”) In very good condition.

41. [Spiritualism]. [Futurism]. Davis, Andrew Jackson. **THE PENETRALIA; BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS.** Boston: Published by Bela Marsh, 1856. 8vo, original blind-stamped brown cloth, 328 pages. First edition.

\$250

“Yes; in the almanac language, ‘look out about those days’ for carriages and travelling-saloons on country-roads—sans horses, sans steam, sans any visible motive-power—moving with greater speed and far more safety than at present. Carriages will be moved by a strange, and beautiful, and simple admixture of aqueous and atmospheric gases—so easily condensed, so simply ignited, and so imparted by a machine somewhat resembling our engines, as to be entirely concealed and manageable between the forward wheels.”

From the Seer of Poughkeepsie, one of the key figures in the development of the American Spiritualist movement, this extensive work delivered as a spiritual medium on the rise and progress of mankind and the United States; despite the trance-prediction of the internal combustion automobile (and air travel), the spiritual plane was not quite accurate in the prediction of the repeal of the Fugitive Slave Law (in 25 years) and the indivisibility of the Union. Includes an extensive “Psychometrical Examination of William Lloyd Garrison,” the abolitionist editor of the *Liberator*. Contemporary pencil ownership signature to the front endpapers; lower corner of the front free endpaper torn away. Some light staining along the upper edge of the rear board, some discoloration to the spine; a bit rubbed, some light internal marginal stains; a very good copy.

**EXPOSITION
OF THE
NEW TESTAMENT**

42. [Spiritualism]. J. M. Brown, E. H. Baxter, E. A. Benedict, Celistia Sherman, Milo Webster, Sen., D. D. T. Benedict, M. S. Carr, C. Coventry, Samuel Brown, Sen., and G. W. Hyatt. **SPIRITUAL EXPOSITION OF THE PROPHETIC SCRIPTURES OF THE NEW TESTAMENT, RECEIVED BY . . .** Auburn, N. Y.: Published by E. H. Baxter and E. A. Benedict, 1850. 8vo, original cloth, gilt lettering, 120 pages. First edition.

\$350

An early Spiritualist book published in one of the important centers of early spirit medium activity, revelations received in late 1849 and published the same year as Eliab Wilkinson Capron's *Singular Revelations: Explanation and History of the Mysterious Communion with Spirits, Comprehending the Rise and Progress of the Mysterious Noises in Western New-York* (Auburn, N. Y.: Finn & Rockwell, printers, 1850). Kate Fox—the youngest of the spirit-rapping sisters who in 1848 started the craze for spirit mediums—boarded for a time in 1849 in Capron's household in Auburn; her presence there did much to spread the practice of spirit rapping in that town.

The preliminary note here, "To the Public" gives a good overview of the contemporary and still somewhat unsettled conventions for communication with the spirit world: "The alphabet is called over by some one present, and so soon as the required letter is reached, a rap is immediately heard, upon which the alphabet is commenced, and the same process continued until the required word or sentence is completed. . . . We also feel desirous to correct an error predominant in the minds of many who have some knowledge of the system of communications, viz. that no communications can be received except when some one present is in the clairvoyant state. Since the commencement of the following revelations, no single instance is now remembered when any one present was magnetized, neither have the spirits required any one to be in other than the normal state at any time whilst receiving these expositions."

(Continued.)

The communicants here include such figures as Paul the Apostle, John the Evangelist, Peace, and Lorenzo Dow. Much is made here of specific prophecy (Satan has been loosed for a little season since the tenth day of the seventh month, 1844—suggesting the Great Disappointment of October, 1844 might be mitigated) and how the Book of Revelation contains hints of spirit communication: “The ‘open door’ is the nervous fluid, which is the only medium of communication between the natural and spiritual world.” LaRoy Sunderland’s first number of his *Spiritual Philosopher* in July, 1850 decries the inconsistencies, bad grammar and “twaddle” of this work and warns readers not to conflate it with Capron’s works—suggesting of course the diversity of opinions and practices that would always beset this loose movement. Chip and some loss at the foot of the spine, small spot of rubbing with a little loss to the lower edge of the upper board; some foxing and toning throughout; a good, sound but withal bright copy.

EXPERIENCES
OF
SAMUEL BOWLES,
Late Editor of the Springfield (Mass.) Republican,
IN
SPIRIT LIFE;
OR,
LIFE AS HE NOW SEES IT FROM A SPIRITUAL
STAND-POINT.

WRITTEN THROUGH THE MEDIUMSHIP OF
CARRIE E. S. TWING,
WESTFIELD, N. Y.

SPRINGFIELD, MASS.
STAR PUBLISHING COMPANY,
332 MAIN STREET.

PRICE, . . . 20 CENTS.



43. [Spiritualism]. Twing, Carrie E. S., medium. **EXPERIENCES OF SAMUEL BOWLES, LATE EDITOR OF THE SPRINGFIELD (MASS.) REPUBLICAN, IN SPIRIT LIFE; OR, LIFE AS HE NOW SEES IT FROM A SPIRITUAL STAND-POINT. WRITTEN THROUGH THE MEDIUMSHIP OF . . . WESTFIELD, N. Y.** Springfield, Mass.: Star Publishing Co., 1880. 12mo, original printed blue wrappers, 56 pages. First edition.

\$150

Who better to report on the state of the spirit world for the prominent Spiritualist publishing house than a local journalist of national renown? Bowles (1826-1878) here reports in a series of papers delivered to a medium over the course of October, 1880, on the nature of life in the spirit plane, the follies of stimulants, etc. Bowles also reports that the “spirit world, in its political phases, is becoming awakened to the necessity of having something done to give any part of the national workings a semblance of the purity of the olden time. Men like Patrick Henry look blushing on what used to be their pride.” (Laws will be passed in “spiritual congress” tending to promote the prohibition of alcohol in the earthly sphere.) With the attractive contemporary embossed stamp of the Religio-Philosophical Publishing House of Chicago on the front wrapper and the title page. Wrappers slightly chipped and soiled and a little worn; a very good copy.



44. [Transcendental Drugs]. Olson, T. M.? **A FATAL EXPERIMENT.** (Chicago: T. M. Olson), [ca. 1922]. Unbound tract, 5 x 3.18 inches, [4] pages. Illus. First edition?

\$25

“A brilliant young chemist, Thure B. Wagelius, of Brooklyn, N. Y., accidentally killed himself with ether. According to his own words, he was ‘trying to look into the hereafter.’” (According to this account, Wagelius rigged up a device to automatically administer increasing doses of ether in an effort to help him discover “the great secret of the hereafter.”) This tract makes ample reference to scripture to suggest His infallible Word, the Bible is the only true way to peer into the hereafter. Public records suggest the Finnish-born Brooklyn chemist Wagelius (or Wegelius) died in 1922, and that he was known in the press as the “‘Hereafter’ victim.” Old horizontal fold, with a small closed marginal tear to one leaf; a little toned; in very good condition.



45. [Uplift]. Topeka Bargain Center. **DECORATIVE PLASTIC PROMOTIONAL TRIVET EMBLAZONED WITH THE MOTTO, "HOME: WHERE EACH LIVES FOR THE OTHER AND ALL LIVE FOR GOD."** [Topeka?: n. p., ca. 1980s?]. Gilt-printed plastic trivet with handle, approx. 9 x 6.25 inches. Illus.

\$5

What is the line between consolation and despair? This perhaps stands as the saddest instance of spiritual uplift yet handled by this concern, commonplace piety in the service of the Topeka Bargain Center, "Specializing in Salvage Groceries." One might make certain observations on the loaves and the fishes were the effort to do so not dragged under by the successive waves of bathos to come crashing from the object. Small portion of the salvage grocery's address canceled in black ink; a little wear; in good condition.