

GARRETT SCOTT, BOOKSELLER
OCCASIONAL LIST 5
GET RIGHT WITH GOD



OCCASIONAL LIST 5: GET RIGHT WITH GOD

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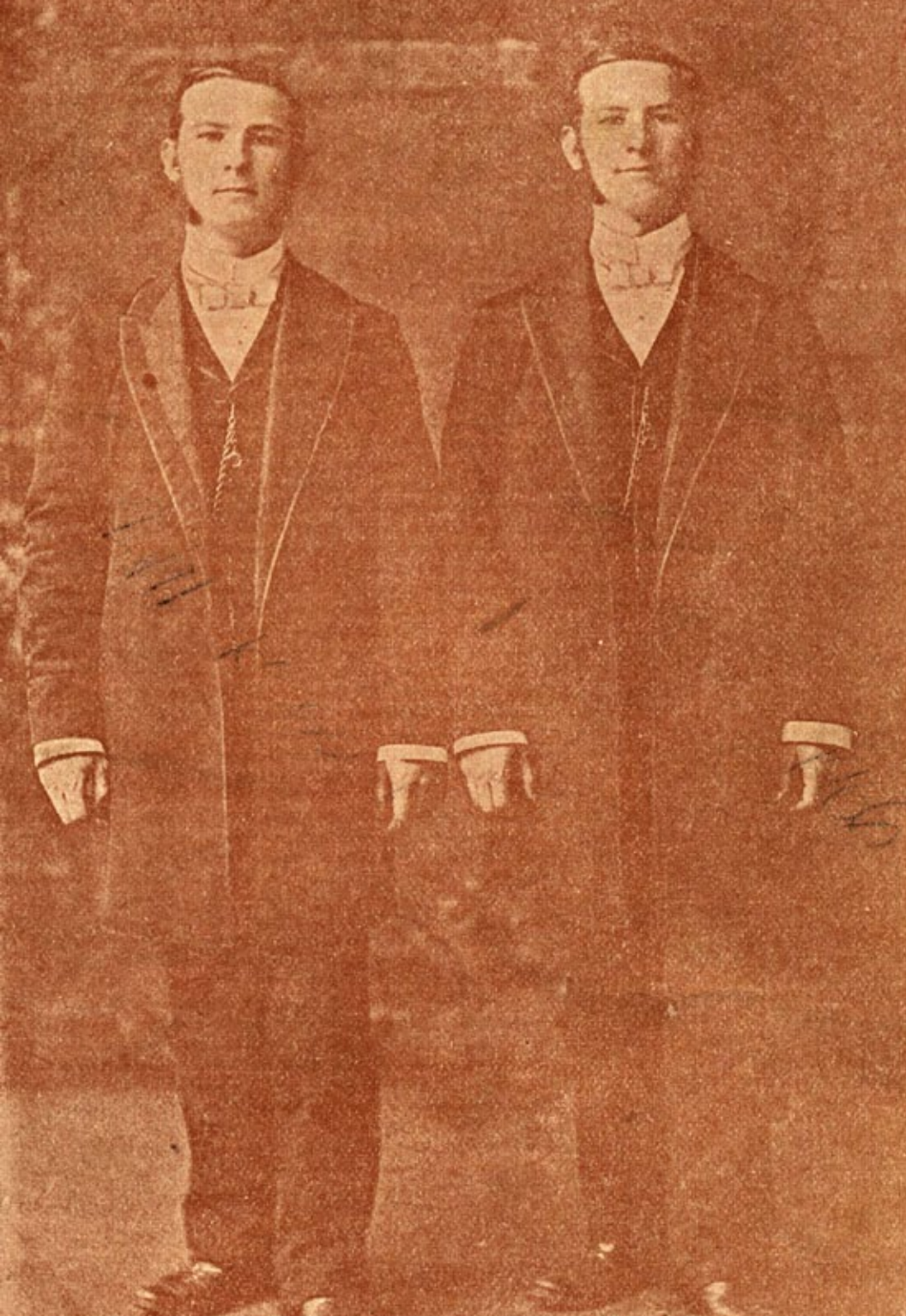
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SOME EXPLANATION: You will find collected here 30 items related in some way to the imperatives of religious conversion or of religious observance. Under these broad categories one will find claims relating to the settlement of the lost tribes of Israel in Sweden, the United Nations as a sign of end times, and at least one woman doctor.

Material ranges from a collection of family papers from 19th century Maine that includes an account of a religious revival (item 28) to a pamphlet by an early American Jewish radical Zionist who happened to have been born a Quaker (item 4) to a curious piece of apocalyptic mendicant literature (item 5).

Images have been enlarged or cropped to show detail or shrunk to fit on the page. We are happy to answer further questions one might have about condition or item size. The cover image is a detail from the 1893 studio portrait of the Christian Crusaders (item 3). The image immediately following is a promotional card for the evangelical Morrill Twins, famed for their lecture "The Twin Continents" (item 10). For no doubt religio-philosophical reasons, several of these items were issued in rather drab dress; images of some of these less visually appealing items have not been included here.

We invite you to browse for more items on this and sundry other subjects of interest at bibliophagist.com.

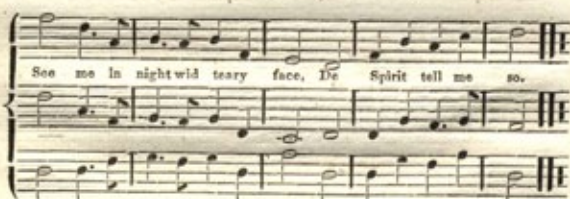
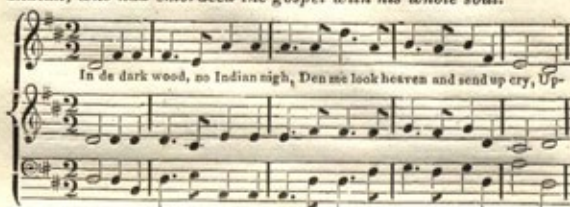


The Morrill Twins.

HYMN.

The Indian's Prayer.

Religion — the pure religion of the BIBLE — is the same in substance, where it is received into the humble mind, — among untutored Indians, as among the most civilized of our race. See, in the following Hymn, the "inside heart," of a truly penitent Indian, who had embraced the gospel with his whole soul.



- | | |
|--|---|
| <p>1
In de dark wood; no Indian nigh,
Den me look heaven and send up cry,
Upon me knee so low;
Den God on high, in shiny place,
See me in night wid teary face,
De Spirit tell me so.</p> | <p>2
He send he angel, take me care,
He come beself, he hear my prayer,
If Indian heart do pray;
He see me now, he know me here,
He say, "poor Indian, neber fear,
Me wid you night and day."</p> |
| <p>3
So me lub God wid inside heart,
He fight for me, he take um part,
He sav'd um life before;
God lub poor Indian in de wood,
Den me lub God, and that be good,
Me praise him two time more.</p> | <p>4
So when time come poor Indian die,
Me go great man above de sky,
And blanket leave behind;
Me have no need of wigwam dare,
Me better habitation share
Wid Jesus good and kind.</p> |

5
When me get dare, me young and fair,
Me see my Jesus berry near,
Me praise him all de while;
Me will not tire, me always dare,
And dat be nough, me end my prayer,
AMEN, so let it be.

1. [Apes or Apess, William] **HYMN: THE INDIAN'S PRAYER** . . . [caption title]. [Boston]: Shepley & Wright, Printers, Congress Street, [1835 or 1836?]. Broadside, approx. 8.625 x 5.25 inches. With three printed staves of three-part music. Evident first separate edition.

\$225.00

“In de dark wood, no Indian nigh, Den me look heaven and send up cry.” A once popular hymn by the important early Native American author William Apess (1798-1839), the piece also known as “Indian Hymn” or “Indian Convert.” Per Hezekiah Butterworth in *The Story of the Hymns* (American Tract Society, 1875), this hymn, “which may be found in different forms in old New England tracts and hymn-books, and which used to be sung in Methodist conference and prayer-meetings, in the same way that old slave-hymns and the ‘Jubilee Singers’ refrains are sometimes sung now, was composed by William Apes, a converted Indian, who was born in Massachusetts in 1798.” Apess, himself a mixed-race Pequot (his mother may have been a slave of Native American and African American descent), a Methodist itinerant, and important early voice for civil rights (see the ANB) may have produced this hymn for use in his services while he preached; the five stanzas of dialect speech—grating perhaps to today’s sensibilities—were likely meant to evoke the egalitarian evangelist principles of the revival churches, freely available (as this broadside would have it), “among untutored Indians, as among the most civilized of our race. See, in the following Hymn, the ‘inside heart,’ of a truly penitent Indian, who had embraced the gospel with his whole soul.” The hymn appears to have been collected as early as 1829 (in Reuben Peaslee’s *Choice Selection of Hymns and Spiritual Songs*) and to have been published in various collections during the 19th century (though with greatest frequency in the 1830s and 1840s). That the hymn would here be separately published without attribution to its Native author is perhaps suggestive, as Apess had fallen into disgrace among whites amid the fallout of his role in the Mashpee Revolt and his clashes with creditors after 1836, all of which might have lead to further distancing of this hymn from its source. OCLC notes a copy at Massachusetts Historical Society (from which is taken the tentative publication date) and a seeming ghost at the Vernon Area Public Library District in Illinois. A fine copy.

S **THE**
ALVATION
10_{c.} **OLDIER'S**
ONG
BOOK.

2. Booth, William. **THE SALVATION SOLDIER'S SONG BOOK. COMPILED BY WILLIAM BOOTH, GENERAL OF THE ARMY. 1882.** Philadelphia: Grait, Faires & Rodgers, 1882. 16mo, original yellow wrappers printed in red and black, 176 pages. An early edition of this early Salvation Army publication.

\$75.00

An early American edition (if not the first) of this popular early Salvation Army song book, copyright 1880. With a remarkable bit of attractive pastiche display type to the front wrapper, using a bold orange capital S and at least five different type faces. Wrappers a bit loose along the spine; some dust-soiling and light wear and folds, with some light staining to the wrappers; a very good copy.

3. Christian Crusaders. **FINE AMERICAN PHOTOGRAPHIC PORTRAIT LABELED IN CONTEMPORARY INK ON THE VERSO, "CHRISTIAN CRUSADERS 1893, AT [ILLEGIBLE] AND AT QUAKER HILL CHURCH."** Norwich, Conn.: Durgan, 1893. Sepia image measures approx. 6.75 x 9.75 inches on a slightly larger plain mount.

\$125.00

A fine portrait of something perhaps like a Salvation Army Band or something very much like (annotations on the verso name Captain Hay and Captain Fiske, along with a Winnie Eddy and a Joe Chandler), six performers in dark suits and wearing badges, a mix of young and old men and two young women. (One is a fetching girl who holds the only instrument in the photo, her trumpet, and has her eyeglasses pinned to her breast; see the detail on the front cover.) Perhaps a singing and preaching group with a single trumpet player?

With the faint photographer's ink stamp on the verso, "Durgan, Artist in Photography, 197 Main St., Norwich." (This would appear to be J. O. Durgan of Norwich, Conn.; see Brown's *Collector's guide to 19th century U.S. traveling photographers.*) Some light rubbing and soil; somewhat spotted on the verso; in very good condition.



THE EARLIEST AMERICAN RADICAL QUAKER JEWISH CONVERT?

4. [Cresson, Warder]. **BABYLON THE GREAT IS FALLING! THE MORNING STAR, OR LIGHT FROM ON HIGH. WRITTEN IN THE DEFENCE OF THE RIGHTS OF THE POOR AND OPPRESSED.** Philadelphia: Printed by Garden and Thompson, 1830. 12mo, contemporary (original?) wrappers, 67, [1], 3 pages. Errata slip mounted to the inside front wrapper. First edition.

\$450.00

An important early work from a mystic radical birthright Quaker and Jewish convert, Warder Cresson (1798-1860), who here attacks the failings of the Quakers and American society at large; he includes some veiled praise of the Shakers, noting in response to one critic of the sect, “although he may think the Shakers a very eccentric body, (like the comet) he will find a ‘thin effluvia’ of *light and life* arising from them.” Cresson also includes some grudging critical praise for Fanny Wright and Robert Dale Owen:

I also well know, although we think we have the powers of volition perfectly under our control; yet this is not always the case, for the powers of the will are greatly governed and influenced by the state of society, and circumstances that surround us; and when I consider a woman—an unprotected female, stepping boldly forth into a cruel world, filled with superstition, tradition, and all manner of divisions, contentions and animosities;—I say, when I see an unprotected females, as F. W. is, stepping forth opposing all this torrent of corruption, and bringing to light much of its hidden evil, I cannot help but thinking her honest, at least as far as she professes; and particularly when considering the many sacrifices she has made of time, talent and money, and of what she receives in return.

Cresson was a successful Pennsylvania farmer and something of an eccentric religious seeker who evidently fell under the influence of both Isaac Leeser and Mordecai Noah; Cresson moved to Jerusalem in 1844 (nominally as the first U.S. consul, though his commission was recalled before his arrival) and while there converted to Judaism and styled himself Michoel Boaz Yisroel ben Avraham and lived in Jerusalem until his death; despite having to fight a legal suit by his family claiming that his conversion was proof of insanity, Cresson—with both his agricultural skills and zeal—became something of a pattern to the early Zionists. OCLC notes five locations. Somewhat foxed and soiled; a good, sound copy.

Pictured prior: The deceptively drab and somewhat larger Cresson, with the similarly restrained and slightly smaller Universalist Ohio imprint (item 24).

THE GREAT WALK!

OVER 1,200,000,000 PEOPLE ARE ENGAGED IN IT!
ALL BOSTON IS WALKING IN EARNEST.

The goal is reached by some of the fast ones every day,
and these are they who

Go as you Please.

There are two tracks for this great walk: the "*go as you please*" men need a great deal of room so they have chosen the broad track which seemeth right unto them. (Prov. 14, 12; Matt. 7, 13)

Put the others walk by faith (2d Cor. 5. 7), and they walk on the narrow track which leads to life. (Matt. 7, 14.)

PRIZES.

The "*go as you please*" men, or they that walk by sight, will receive the wages of sin. (Rom. 6, 23)

But those who walk by faith will receive a Crown of Life. (Rev. 2, 10.)

All are Invited

To come to the

Fourth Street Baptist Church

SOUTH BOSTON,

Every evening this week at 7.30 o'clock and hear

JOHN CURRIE,

once a pedestrian, of Montreal, explain how ALL may walk and obtain a prize.

COME! COME!! "Whosoever will may come." (Rev. 22, 17.)

MONDAY, Oct. 13, 1879.

5. Cumming, J[onathan]. **THE COMING WARS, AND DISTRESS OF NATIONS, AND THE FINAL TRIUMPH OF THE RIGHTEOUS . . . PUBLISHED FOR THE BENEFIT OF BLIND E. HANES. INCLUDING A BRIEF ACCOUNT OF HIS MISFORTUNE.** [Wrapper imprint:] Pittsburgh: Ferguson & Snider print, 1861. Small 8vo, original printed wrappers, 47 pages.

\$125.00

“Do not Detain the Agent, but Buy his Pamphlet, and Read it at your Leisure.” An interesting piece of mendicant literature, a prophetic pamphlet from the important Millerite/Second Advent figure Cumming here published for sale by a man blinded while blasting a section of rock for the Pittsburgh and Steubenville Railroad. (An account of his accident is included here.) Some foxing and light soiling and wear; a very good copy.

6. Currie, John. **THE GREAT WALK! OVER 1,200,000,000 PEOPLE ARE ENGAGED IN IT! ALL BOSTON IS WALKING IN EARNEST . . .** [caption title]. Boston: n. p., 1879. Single leaf, printed recto only, approx. 6.75 x 4.5 inches. First edition.

\$45.00

An entertaining promotional circular for the popular Montreal revivalist John Currie, casting the question of Christian salvation as a competitive pedestrian event. (The “Go as you Please” men of course take the broad track, etc.). This handbill encourages attendance at the Fourth Street Baptist Church in South Boston the week of October 13, 1879. Trimmed rather roughly with crooked margins. Somewhat foxed and a little worn and soiled; in good condition.

Printed out of 1000

Price 5 cents. COSMIC PUBLICATION HANDBOOKS. No. VIII.

THE SEDUCTIONS OF SATAN

TOWARDS MAN

AND

OUR EARTH

PUBLICATIONS

HIS HERITAGE AND HOME;

SHEWING HOW TO AVOID THEM

BEING FRAGMENTS FROM

ORIGINAL TRADITION,

BY

P. DAVIDSON.

PETER DAVIDSON, LOUDSVILLE, WHITE CO., GA., U. S. A.

JOHN WALSH, 1 BLENHEIM PLACE, EDINBURGH, SCOTLAND.

1908.

7. Davidson, P[eter]. **THE SEDUCTIONS OF SATAN TOWARDS MAN AND OUR EARTH. HIS HERITAGE AND HOME: SHEWING HOW TO AVOID THEM BEING FRAGMENTS FROM ORIGINAL TRADITION.** Loudsville, White Co., Georgia: Peter Davidson; Edinburgh: John Walsh, 1908. 8vo, original printed yellow wrappers, 16 pages. First edition.

\$300.00

Printed at the head of the front wrapper, “Cosmic Publication Handbooks. No. VIII.” An ephemeral esoteric publication from the Scottish-born founder of the Hermetic Brotherhood of Light, Peter Davidson (1842-1929), who had long entertained plans to establish something of a utopian colony in America; he did end up settling in Loudsville, Georgia—but only after the Theosophists (with whom he was in something of a rivalry) had blown the whistle on his erstwhile clairvoyant partner Thomas Burgoyne (who was in fact a man named Thomas Dalton who had been convicted of mail fraud) and Davidson decided to beat a hasty retreat to America, where he became an herbalist and a healer, as well as continuing his esoteric publishing pursuits. Early blue pencil notation across the head of the front wrapper, “V & VI out of print.” Printed at the Press of Alex. Davidson, Cleveland, Ga. Not found on OCLC. Some light soil and wear; some offset to two facing leaves from some laid-in paper (since removed); a very good copy.

8. Demons Egomet [pseud]. **THE GREATEST SERMON, THAT EVER WAS PREACHED. BY DEMENS EGOMET . . . SECOND EDITION.** New-England [Providence?]: Printed for the Publishers, 1825. 8vo, removed pamphlet (no wrappers), 32 pages. Second edition, greatly expanded over the 12-page first edition of 1822.

\$125.00

“But other persons, who were of an Epicurean rather than a Stoical temperament, being unwilling to admit that every thing is nothing, lest they should lose their offices, salaries, factories, vessels, stores, houses, farms, trades, shops, beef, turkies, oysters, pies, puddings, wines, cordials, parties, balls, feathers, bonnets, combs, caps, segars, snuff, coffee, tea, drams and all their good and pleasant things, have tried, with ‘their hearts fat as grease,’ to believe in something.” First published as a satire on the bombastic ecclesiastical oratory of the Methodist preacher John Newland Maffitt, the scope of this edition has been expanded to become (per the AAS) a “satire on the liberal and sectarian theologians of the day.” The text and the note also includes glances upon politics in Rhode Island (mention is made of the recent effort to reform the state constitution to expand suffrage) which suggest a Providence production. This satire has in some cases been attributed to Thomas Williams, though per the catalogue entry at AAS, “Attributed to Thomas Williams in Dexter’s *Yale graduates*, v. 5, p. 423; this attribution is repeated by Cushing and

Revival Meetings.
Missionary Sermons.
Bible Readings.

Camp Meetings.
Prohibition Addresses.
Holiness Conventions.



Rev. B. F. Campbell,

Pastor Evangelist,

308 Walnut St., Catasauqua, Pa.

Motto: Christian Simplicity In All Things.



LIBIA LUISA STEVENS
Missionary to Peru, S. A.

**HE CALLED
I ANSWERED
WE OBEY**

I heard the voice of the Lord say:
Whom shall I send and who will go.
Then said I, Here am I, send me.

Isa. 6:8.

Home Address
P. O. Box 264
Hollister, Calif.

Pray for me.

Foreign Address
Apartado 203
Callao, Peru, S. A.

Shoemaker. However, according to Sabin (entry 104382), Williams was the author of a reply to the present work ('An answer to the greatest falsehood ever told by a Providence lawyer, alias 'Demens Egomet'. . .'). Sabin suggests that Dexter, who apparently had not seen the 'Answer,' was mistaken in identifying 'Demens Egomet' as Thomas Williams." Small ink signature ("Pease") at the head of the title. *American Imprints* 23334. Title somewhat browned; a bit soiled and worn and lightly foxed; a very good copy.

9. [Evangelical-Promotional]. (Campbell, Rev. B. F.). **TRADE CARD FOR REV. B. F. CAMPBELL, PASTOR EVANGELIST—"REVIVAL MEETINGS, MISSIONARY SERMONS, BIBLE READINGS, CAMP MEETINGS, PROHIBITION ADDRESSES, HOLINESS CONVENTIONS."** Catasauqua, Pa.: n. p., [ca. 1895-1910?]. Cream card stock, approx. 2.5 x 4.25 inches, printed in maroon ink, rounded corners. Vignette portrait of Campbell.

\$25.00

An attractive promotional piece. Address Rev. Campbell at 308 Walnut St., Catasauqua, Pa. Somewhat soiled and smudged; in good condition.

10. [Evangelical-Promotional]. Morrill Twins. **PROMOTIONAL HANDBILL WITH A HALFTONE PORTRAIT OF THE TWIN EVANGELISTS.** [New York?: n. p., ca. 1900-1910.]. Single sheet, printed in brown recto and verso, approx. 6-7/8 x 4-1/2 inches.

\$45.00

A nice promotional item for these traveling evangelist twins, with fine full-length portrait of the two and a fairly extensive biographical sketch on the verso. (Mention is made of their appearance at the Paris Exhibition, held in 1900.) "These celebrated Twins of international reputation, who have become famous not only by their great Musical and Elocutionary powers, but also by their successful Evangelistic work. . . . Their intensely entertaining Concert and Recital, also their world-renowned Lecture on the 'Twin Continents,' or 'America and Europe,' have been given by them in the leading churches, and have been universally heralded with the greatest applause by the public and the press." Some minor wear, crimping and soiling; in very good condition.

GOSPEL MEGAPHONES.

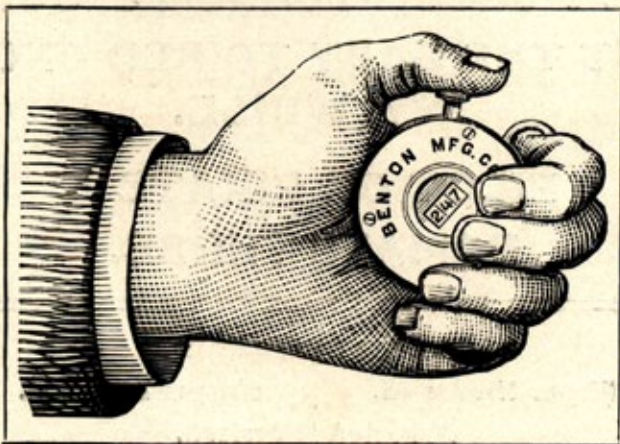
INDISPENSIBLE FOR
OPEN AIR WORK.

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.

11. [Evangelical-Promotional]. (Stevens, Libia Luisa). **TRADE CARD FOR LIBIA LUISA STEVENS, "MISSIONARY TO PERU, S. A."** Hollister, Calif., ca. 1930-1940? Card stock approx. 3 x 4.5 inches. Vignette portrait of Stevens.

\$15.00

Giving the missionary's home address in Hollister, Calif. and her foreign address in Callao, Peru. With a small neat autograph notation, "Pray for me," with a neat ink signature of Stevens on the verso. Likely intended as a pitch card for donations to the mission. A few light spots of ink, some light soiling; in very good condition.

12. 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.

\$75.00

"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. Cloth somewhat soiled and a little rubbed; a very good copy.

**Total Eclipse
of the
SUN**
at
NOON
February 25, 1952

. . . is this to be the so-called JUDGEMENT DAY, at "the end of the World", and by Atom Bombs now ready?

. . . "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come . . . whosoever shall call on the name of the Lord shall be delivered: for in mout Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

—Joel 2:30-32.

COLONEL H. M. GREENE

March 24, 1949

Portland 5, Oregon

13. Greene, Colonel H[erbert] M[erton]. **TOTAL ECLIPSE OF THE SUN AT NOON, FEBRUARY 25, 1952** . . . [caption title]. Portland, Oregon: Colonel H. M. Greene, 1949. Unbound trifold pamphlet, approx. 8.5 x 3.5 inches, [5] pages. Violet ink stamp on the blank verso, "Compliments of the Reminder, Official Publication of the Anglo-Saxon Christian Ass'n, Portland, Oregon." First edition.

\$50.00

"[Is] this to be by the so-called JUDGEMENT DAY, at 'the end of the World', and by Atom Bombs now ready?" An early example of post-U.N. right wing prophecies, suggesting the Federal Reserve and the United Nations charter are leading inexorably to the start of a cleansing World War III, the end of corrupted Organized Religion, and the establishment of God's Country (with tax-free homes and tax-free people). Greene (1878-1962) was a fairly prominent medical doctor in Portland; the finding aid for his papers at the Oregon Health & Science University note he was "also very active in the community with organizations such as the Freemasons and the Anglo-Saxon Christian Association." A trifle dust-soiled; in very good condition.

14. Hall, William Edwin. **"WE ARE ALL TYPE-SETTERS." HALL'S LECTURES, CONTAINING THE BEST THOUGHTS FROM THE LECTURES, SERMONS, AND WRITINGS OF . . . PASTOR CENTRAL CHRISTIAN CHURCH, PHILADELPHIA** [wrapper title]. Philadelphia: Address Orders to William E. Hall, Publisher, [1886?]. Small 8vo, original printed wrappers, 7 pages. First edition.

\$125.00

An extended metaphor on serving in God's print shop: "All proof must be corrected before the final 'lock-up' when the columns of our characters are emptied from the 'sticks' of habit into the galleys of our daily lives, and when these are transferred into the 'chases' of life's possibilities it is too late to correct the proof. Death with ponderous mallet drives the 'quoins' until the pulse stops beating and the eyes of the worn-out compositor are touched with the death-glaze. All revisions of proof are forever closed." Not found on OCLC; this sermon appeared in the English typographic trade journal *Hailing's Circular* in spring, 1886, with the sub-head, "A sermon delivered to Philadelphia Printers, on Sunday Evening, January 31st, 1886, in the Central Christian Church." Rear wrapper printed with "Unsolicited Opinions of the Press" on Hall's abilities as a public speaker, from his local prowess to successful engagements in locales as far-flung as Waco or Shreveport. Light damp-stain mark along the upper edge of the pamphlet; a few spots to the wrappers; a trifle worn; a very good copy.



15. Hillis, Edward F[reer], Th.D. **SPACE AGE SCIENCE**. Des Moines, Iowa: The Christian Research Press, (1964). 8vo, original pictorial wrappers, 84 pages. Illus. First edition.

\$20.00

Einstein's theories of relativity (special and general both) prove the factual basis of the Bible. With much on contemporary space exploration. Early Detroit Creation Science Association ink stamp on the inside front wrapper. A little rubbed.

16. Israel, Elijah W. **THE ROAD TO HELLFIRE, BY THE WAY OF SECTARIAN CHURCHES AND CARNAL ORDINANCES . . . THE WORD OF THE LORD TO ALL MEN, AND ESPECIALLY TO THE HOUSEHOLD OF FAITH. THE GOSPEL OF FAITH, AS REVEALED TO ABRAHAM**. Wichita, Kansas: W. M. Starr, Printer, Room 21, Israel Block, 125 North Market Street, (1889). 8vo, original printed wrappers, 18 pages, wire stitched. First edition.

\$125.00

An apparently unrecorded polemical attack (with ample Biblical citation) on the harlot daughters that are sectarian churches:

Not only have sectarians assumed Mystery Babylon names, such as 'she,' 'her,' 'sister' and 'mother,' but she is full of other names of blasphemy, such as Methodists, Catholics, Baptists, Congregationalists, United Brethren, Dunkards, Newlights, Unitarians, Trinitarians, Lutherans, Dutch Reformed, Mormonites, Millerites, Swedenborgians, Universalists, Quakers, Spiritualists, etc., etc. . . . Why are these names blasphemy? Because they have virtually, in practice, superseded and set aside the names that God hath given with His own mouth to His church and people.

Israel continues at length in this vein, attacking carnal "nicknames" (Reverend, Dean), and taking issue in great detail with the Berean Bible study questions for the third quarter of 1889; he concludes with a two-page poem in double columns and rather lurching couplets, "The Reign of Zion"—and as might be expected for a Kansas author dealing with periodic drought, Israel notes in verse, "When our ground ceases to yield, It is these sins that blight the field, In vain may science offer aid, Sins blast by it cannot be stayed." (Israel suggests nonsectarian meetings, and sermons to be replaced with Scripture readings.) With an ink inscription at the head of the front wrapper, "Read the book dont stop at the title, Elisabeth B Israel." The author attribution is taken from the preface, and though one hopes of course that Elijah assumed the surname Israel in a fit of inspiration, the name seems fairly common in Wichita of the era; Wichita papers of 1888 note the construc-



tion of the Israel block (or the Myers-Israel block) on North Market and mention Reuben Israel and the Israel brothers in connection with other commercial notices; a list of Kansas newspapers from 1884 turn up W. M. Starr as the editor of the *Wichita Evening Call* and publisher of the *Western Methodist* and of the *Argonia Independent*. This pamphlet—rather hastily printed to judge by the frequency of dropped and inverted letters, etc.—not found on OCLC. Small inked sum on the front wrapper. Somewhat soiled and a bit foxed and browned, with some light wear and creasing; a very good copy.

17. [Japan]. **SIX ANNOTATED PHOTOGRAPHS OF BAPTIST MISSIONARY WORK IN JAPAN, COLLECTED IN A CONTEMPORARY ENVELOPE LABELED, "MEAD CHRISTIAN CENTER BIBLE TRAINING SCHOOL AT OSAKA. BAPTIST WORK," WITH AN ADDITIONAL NOTATION, "MISS WRIGHT TO REMEMBER US BY."** Osaka, 1929. Six photos, ranging from approx. 4 x 5.5 inches to 4.5 x 6 inches, each with ink autograph annotations on the verso.

\$125.00

With two group portraits ("Teachers and Workers, Osaka Bible Training School, Mead Christian Center, 1929," showing Japanese and American workers; "Students - Bible Training School, Osaka, Japan.") and four of buildings on the grounds with notes on their use. With addresses and names of a few of the American women in the photos. Some slight browning and wear; in very good condition.

18. [Lee, Charles, born Carl August Lindqvist]. **THE DUAL PLAN; OR, BIBLICAL SCIENCE . . . C. L.** [wrapper title]. Chicago: n. p., 1900. 8vo, original printed wrappers, 80 pages. First edition.

\$225.00

We are of the opinion that a portion of the Swedish nation constitutes the remnant of the descendants of Ephraim and that a portion among the Norwegians constitutes the remnant of Manasseh. As two brothers under one head they fill the prophetic descriptions signified by the hands of father Jacob. . . . The history of Sweden is also very remarkable and in many points corresponds with that of Joseph's.

An evidently unrecorded version of Biblical prophetic writing from the Swedish-born heterodox Nordic-Israelite Lee (1840-1926), who held to the belief that the Lost Tribes of Israel were the Northern European working class, and that one should build neither churches nor congregations. (He evidently while resident in the U.S. would preach on occasion to Seventh Day Adventist congregations, where he met his wife Julia.) There is much here on the advent of wars in heaven and the role

ACROSS

EVANG

R



MRS. G.K. LITTLE



OPEN-AIR GOSPEL WORK



Fall and Winter the greatest F

of Swedish kings in Biblical prophecy. Lee had come to the U.S. during the Civil War and settled in Philadelphia, evidently moving back and forth between Sweden and the U.S. on at least a couple of occasions; an apparently more substantial 260-page version of his work was published as *The dual plan: or, The key to a right understanding of the prophetic revelations and the great labor movement* (Chicago: A.A. Liljegren, n. d.). At the foot of the text here is a printed squib advertising for “further information concerning the *duality* of the wonder plan of God, read ‘*The Human World*,’ a most interesting book, containing 248 pages, price 35 cents. Address: CHR. EKWALL, 877 Racine Ave., Chicago, Ill.” Early red ink inscription to the recto and verso of the front wrapper, hoping the book throws more light on the path of the reader, signed on the verso “Richard D.” OCLC notes two locations only of the expanded version (Emmaus Bible College—a Plymouth Brethren institution— and Andrews University—a Seventh Day Adventist institution, each perhaps congenial to Lee’s methods and message). Wrappers a bit worn and sunned and stained; a very good copy.

19. 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.

\$50.00

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.

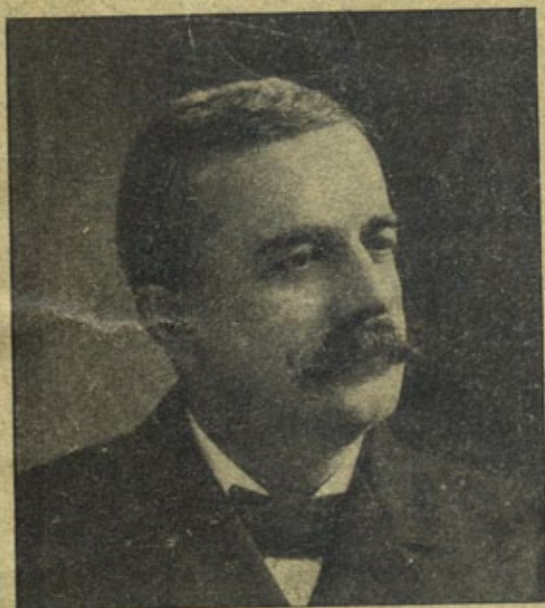
THE BLIND MAN:

. . . Sketch of the Life of . . .

J. H. MAICE

Two Addresses

DELIVERED BY



J. H. MAICE

BLIND EVANGELIST

357 North Hanover St., Carlisle, Pa.

*Printed by the YOE PRINTING CO., Yoe, Pa.,
—July, 1901.—*

PRICE, FIVE CENTS.

“HOW

Pric

For special te

20. Maice, J. H. **THE BLIND MAN: SKETCH OF THE LIFE OF . . . THE BLIND EVANGELIST OF THE CENTRAL UNION MISSION, WASHINGTON, D. C. AND HIS FAMOUS LECTURE ENTITLED "HOW TO REACH THE MASSES" &C., &C., &C.** Harrisburg, Pa.: Evangelical Publishing Company, [ca. 1895]. 8vo, original printed peach wrappers, 61, [3] pages. Large wood-engraved view of Maice and the Gospel Wagon on the rear wrapper. First edition.

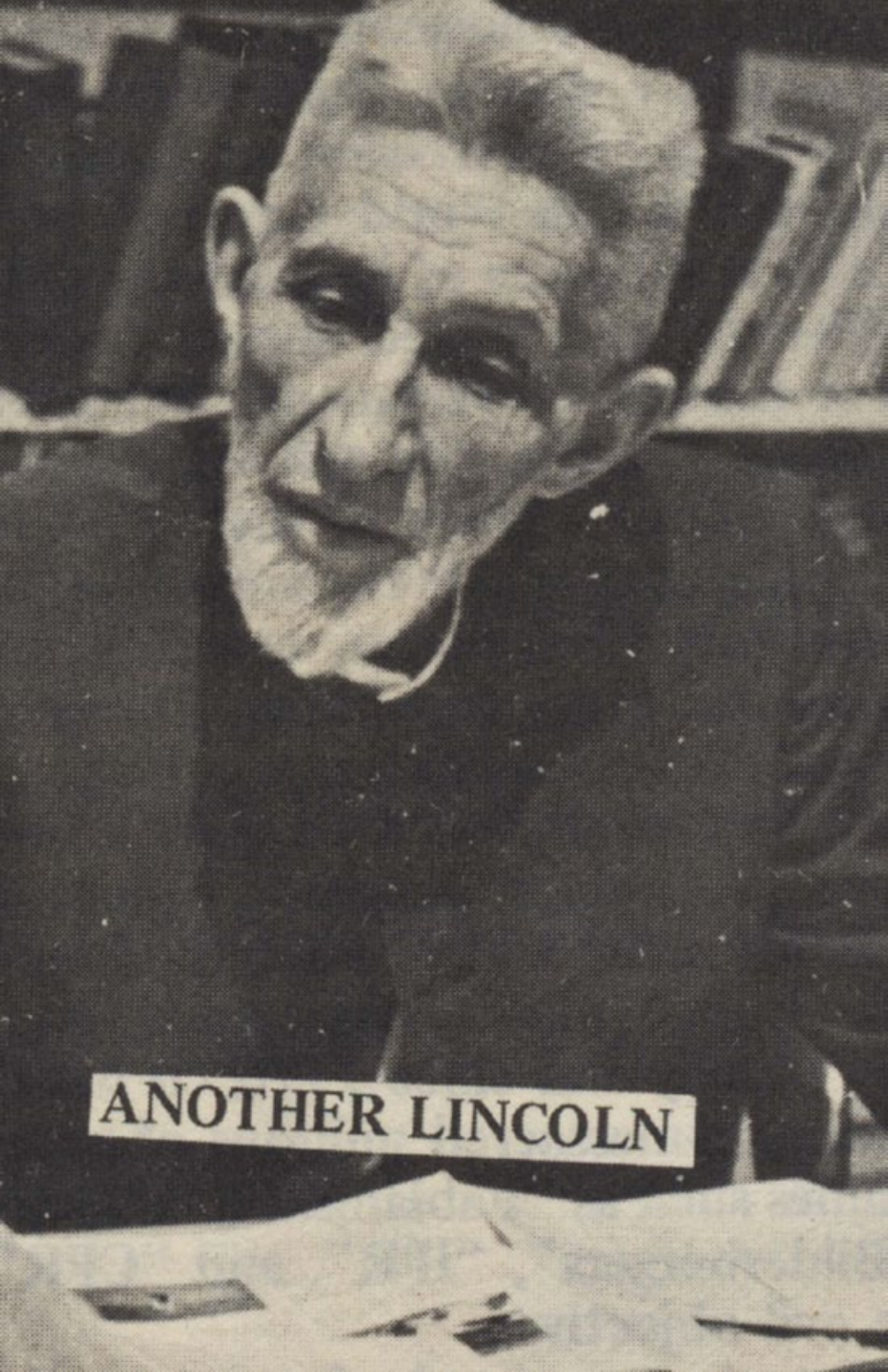
\$85.00

The entertaining life of J. H. Maice, who went from Christian young man to a career as a private detective, then traveling salesman, navy yard clerk and alcoholic, until he was converted by a Gospel Wagon mission and renounced drink; his sight soon degenerated and he turned to preaching and urban mission work. OCLC notes one location (Fuller Theological Seminary). Wrappers spotted and soiled and somewhat worn; a good, sound copy.

21. Maice. **TWO ADDRESSES DELIVERED BY J. H. MAICE, BLIND EVANGELIST** [wrapper title]. Yoe, Pa.: Yoe Printing Co., 1904. 16mo, original pictorial wrappers, 16, [4] pages. First edition.

\$75.00

A promotional brochure for the former private detective and reformed alcoholic, the Blind Evangelist of Carlisle, Pennsylvania, with terminal ads promising, "Laugh! Laugh, Weep and Shout! This you will certainly do if you hear the three Lectures or Addresses delivered by J. H. Maice." (Maice also advertises his sales of a patent medicine, Vita Ore, which cured him of "weak and fluttering heart, liver complaint, stomach trouble, blood disorders, kidney complaint, piles and last, but not least, rheumatism.") Not found on OCLC. Wrappers somewhat browned and soiled; a very good copy.



ANOTHER LINCOLN

22. [Methodist Women Missionaries]. **THREE CABINET PHOTO PORTRAITS OF METHODIST WOMEN MISSIONARIES.** [Various places, various photographers, ca. 1884-1893]. 3 photos, all measuring approx. 5-3/4 x 4-1/4 inches on printed mounts, each with a printed biographical notice of the missionary tipped to the verso.

\$225.00

Three fine 19th century portraits of three educated, unmarried women who had entered the mission field; each subject is identified in the printed biographical notice. One photo is of Miss Anna M. Gloss, M. D., N.W.B. (photo on the printed mount of the Gibson studio, Ann Arbor, Michigan); Gloss had been educated at Northwestern University's Woman's Medical College; she sailed for China on Sept. 19, 1885. Another photo is of Miss Harriett Kemper, Des Moines Branch (photo on the printed mount of the Swartz studio, Stuart, Iowa); Kemper had left for India in 1891 to teach in Moradabad (which she notes "is becoming home to me"). The third photo is of Miss Mary D. Loyd, Philadelphia Branch (photo on printed mount Bo Durtha, Delaware, O.); Loyd, a graduate of Cincinnati Wesleyan, had gone to Mexico City in 1884 to take charge of an orphanage. Two notices are signed in type "J.E.W., Mich.," the third "E. P." Some minor soiling and spotting; overall in very good condition.


23. Miller, Ernest L. **PLATFORM OF ERNEST L. MILLER, INDEPENDENT CANDIDATE FOR PRESIDENT OF THE UNITED STATES OF AMERICAN** [caption title]. Harrisonburg, Va.: Miller for President Committee, [1976?]. Single sheet printed recto and verso, approx. 11 x 8.5 inches. Halftone portrait of Miller bearing the caption "Another Lincoln." First edition.

\$50.00

A 29-plank platform that reads like a checklist of right-wing conspiracy talking points—besides abolishing the Federal Reserve, income taxes, repealing all gun control, etc., Miller also visits some of the outlying regions where national candidate rarely dare to wander: "Weather Modification or Cloud Seeding is bringing chaotic weather, destructive floods and droughts," or "Take the Devil, sensitivity training, sex education, One-Worldism, Socialism, Marxism, witchcraft, and brainwashing change techniques out of our schools," or the "repeal of all Communist-hatched Mental Health legislation," and of course a five-point attack on the conspiracies of the Illuminati. Miller appears to have ended up on at least a few ballots under the Restorationist Party banner—he received 347 votes nationally, finishing a mere 40,831,534 votes behind Carter. (Happily, Miller was saved from being the last-place overall finisher in the field, having beaten Frank Taylor of the United American party, who received 36 votes.) Some slight browning; in very good condition.



FIRST-CLASS TICKET



GOOD FOR

ONE PASSAGE

FROM THIS WORLD OF TROUBLE

.. TO A ..

MANSION IN HEAVEN

When Properly Signed

SUBJECT TO THE FOLLOWING CONDITIONS:

1st. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Luke x, 27.

2d. *Make no mistake in the Road you take.*

"Jesus saith unto him, I am the way, the truth, and the life." John xiv. 6.

3d. *Secure your ticket at once.*

"Come, for all things are now ready." Luke xxiv, 17.

"Now is the accepted time; behold, now is the day of salvation." 2 Cor. vi, 2.

4th. *Once started leave the World behind.*

"If ye continue in My Word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." John viii, 31, 32.

5th. *Have implicit faith in the Conductor.*

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi, 31.

6th. *This Ticket is not transferable.*

"That good thing which was committed unto thee"

24. [Ohio Imprint]. **QUESTIONS FOR THE ORTHODOX** . . . Centerburg [Ohio]: Published by D. Wolfe, and A. T. Selby, 1850. 16mo, contemporary (likely original) brown wrappers, [2], 36 pages. First edition.

\$250.00

“These Questions were, we believe, mostly propounded, some years since, by Rev. A. C. Thomas. Perhaps a part were written and published by Rev. T. Whitemore; and a few have been added by the present publishers. In offering these Questions to the public in the present form, we have been impelled, more, by a desire of showing the reader, in a plain and comprehensive, and yet brief and concise manner, the utter absurdity of Orthodox notions, generally, than from any hope of deriving pecuniary benefit from their publication. D. W. & A. T. S.” With a few additional hymns included, all tending toward the Universalism one might expect from Daniel Wolfe (see for example the 1881 *History of Knox County, Ohio*, which notes his short-lived Universalist Advocate, or see a brief mention of the *Universalist Advocate* in *Universalism in America*, 1886), this pamphlet an apparently unrecorded item, not located on OCLC or in the Morgan checklist of Ohio imprints through 1850. Wrappers somewhat spotted and stained and a bit sunned; some light, scattered foxing; a very good copy.

25. [Religious Railroadiana]. **FIRST-CLASS TICKET GOOD FOR ONE PASSAGE FROM TO WORLD OF TROUBLE TO A MANSION IN HEAVEN** . . . [caption title]. [N. p.: n. p., ca. 1880?]. Single sheet of yellow card stock (backed with orange stock), approx. 18 x 3 inches, printed recto only.

\$50.00

A clever and attractive tract made to resemble a railroad ticket (“Dest’n Heaven”), with ample decorative typography. Old folds. A trifle dust-soiled; in very good condition.



POST CARD.

First wooden Tabernacle
in the British Isles
erected at Annan
Scotland by H.E. Storrs

26. Scoville, Prof. T. S., editor and student of the prophets. **THE BALD-HEADED EAGLE OF AMERICA. VOL. III, NO. 11.** Germantown, Philadelphia, Penna.: T. S. Scoville, 1903. 8vo, original printed salmon wrappers, 32 pages. First edition.

\$100.00

“There was a great parade and a funeral procession held in Philadelphia on January 1st, 1901. And again to commemorate the death of liberty, a second funeral was held on January 1st, 1902. At first date the great Liberty clock in Liberty Hall stopped about forty minutes, about the time of the first procession, which shows the liberties of American will die for forty months, during the great tribulation of forty-two months, yet to come and due somewhere between 1904 and 1912.” An eccentric and entertaining quarterly of Millennialist and Restorationist polemic, evidently from the pen of a Philadelphia street preacher, “By a Business Man, Office on a Trolley Car.” Professor Scoville takes aim at “colleges and clergy” who teach “Infidelity, Higher Criticisms, Christian Science and Spiritualism, regardless of God, Christ, or the Bible.” Scoville appears to be an independent preacher of the fundamentalist sort, noting, “We talk in a business man’s way with facts and figures,” and he presents dire prophecies on the future of America. OCLC notes only one holding, the Widener Library at Harvard, which holds only vol. 3, nos. 8, 10 & 11. Self-produced street evangelist literature is ephemeral at best. Wrappers somewhat worn and soiled; some browning and dog-earing; a good, sound copy.

27. (Storrs, Henry & H. L. Stephens). **UNUSED PHOTO POSTCARD OF A SCOTTISH MISSION TABERNACLE ERECTED FOR AN EVAGELISTIC CAMPAIGN FOR THE AMERICAN EVANGELISTS STEPHENS & STORRS.** Annan, Scotland: n. p., [ca. 1920-1930?]. Approx. 3-1/4 x 5-1/4 inches.

\$40.00

With a contemporary ink annotation on the verso, “First wooden Tabernacle in the British Isles erected at Annan Scotland by H. E. Storrs.” The view shows locals in front of the nearly-completed tabernacle; the building bears a fine large sign for the evangelistic campaign. A few light spots on the verso; in fine condition.

Dorchester October 6th 1816 No 1

By melancholly contemplation & melancholly appearances of every thing around us our minds are led more fruitfully into the
of a heavenly & eternal nature - Thus having my ^{mind} greatly exercised by
reason of judgements which hang about us I have been induced to pen the
following subject which to me appears of the greatest consequence -

For about six weeks there has been a great work going on
among the inhabitants of Brunswick & eastern part of the town
which must be joyful news to all who love Christ or feel friendly
towards his cause - Young & old are made to rejoice in the love &
joy in his salvation - I was not in a situation where I could attend
those joyful meetings which many others were, by reason of the ex-
cess which dwelt in my heart that caused trifling excuses to prevent
such as living at considerable distance from the meetings & no
horse to ride &c. Still I should like to be among them & rejoice
in my heart at their prosperity - There being a lecture ap-
pointed on Monday evening which was nearer than usual I
felt resolved to go perhaps out of curiosity to see their trans-
actions - Although I had heard by one & another of some unusual
performances yet I concluded there must be true religion or the
work of God among them - There more of worship was what I
had an aversion to, but for my part I was not opposed to them
that account - If they had the spirit of Christ in them (which
I was really led to believe they possess) I thought it matter not
how they performed if not so as to make confusion - When I got
to the appointed place of worship the house was very full &
crowded & all seemed to be anxiously waiting for the minister
By reason of the crowd I stood outside of the house by a window
hoping to see & hear the transactions of the meeting -
I had not been long there before one or another of
the young converts arose & spoke a few words by
way of exhortation & presently in came Elder Lamb
It seems to spread joy through the assembly and I was glad
on their accounts - After introducing divine worship by verse
& an affecting prayer, he took his Bible & read the following text
in the 11th Chap^t John at the 43 verse - "And when he had thus
spoken he cried with a loud voice Lazarus come forth" I
never heard the text preached from before and it excited a great
curiosity to hear - After a short introduction shewing forth
the miraculous things which Jesus did in the days of his
flesh & that he was doing as great things in this our day

RELIGIOUS REVIVAL IN MAINE

28. Townsend family (Joseph, John, Alvan) of Freeport, Maine. **AN ARCHIVE OF FAMILY PAPERS, FREEPORT, MAINE. 1802-1897 (THE BULK FROM CA. 1815-1828), WITH MATERIAL FROM JOSEPH TOWNSEND (D. 1827), JOHN TOWNSEND, JR. (B. 1795) AND ALVAN TOWNSEND.**

Papers range from a ledger that includes *inter alia* a pledge of \$25 to Waterville college in 1840, an inventory of the estate of Joseph Townsend in 1827, *a detailed journal of religious experience during a revival in 1816*, fair copies of texts and hymns and copied readings, two copies of a letter from a correspondent named Wesson on the death of a son, a few miscellaneous bills, a receipt for uniform purchases for the local Artillery Company, and a receipt for “a large, likely cow.” Freeport, 1802-1897. One folio ledger (quarter sheep, marbled boards), 88 pages or partial pages of accounts from 1802-1897 (but see below). With some 39 additional pages of miscellaneous papers, including a detailed inventory of Joseph Townsend’s estate, 12 pages of folio (approx. 5000-6000 words) first-hand experiences and worship during a religious revival in 1816 (likely from John Townsend), various bills, copied extracts from readings, and two copies of a moving letter dated 1816 from a man named Wesson to his wife on the death of his son.

\$850.00

The ledger includes 9 pages for accounts from 1802 and 1803, between Joseph Townsend and Samuel Dillingham, Thomas Means, and Capt. Samuel Jameson. (Jameson is a frequent purchaser of large quantities of rum; one gallon of W. I. – West Indies? – rum costs a dollar in 1803), with the captain varying his supply on occasion with “Chery rum” or the occasional bulk purchase of ginger or “rasens.” The accounts jump to 1827 and 1828, for “John Townsend Jr. commenced Guardianship for Joseph Townsend Non-compos, April,” with other accounts from 1828 & 1829; includes a number of accounts cast between John Townsend and various figures (Soule, Silvester, Burnham, Dennison, Dillingham, Cushing, Gustavus Rogers, et al.) from 1824 to 1848, largely on an exchange basis (*viz.*, beans, chickens, and labor in exchange for various blacksmith jobs with Thomas Dillingham). Alvan Townsend takes over accounts starting around 1860 and up through 1897 (the later entries largely single entry and brief). The ledger also includes accounts of the productions of Joseph Townsend’s farm, 1827 & 1828, and cash accounts from 1836 to 1842. One leaf (with accounts for 1837 & 1838, “Work on the Highway”) detached but present. With an additional note added on the rear past-down (along with some scribbled sums, etc.), “July 26th 1840 Pledged to pay to the Support of Waterville Colledge [now Colby College] \$25,00 to be paid in five years 5 dollars annually.” (With notes regarding payment in 1841 and 1842.)

J. L. Deedman

“Half-Past ELEVEN”

OR

“HOW THE END WILL COME”

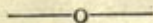
By

G. F. V. Author of

“Because of the Weather”

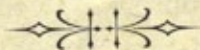
“Co-incidence”

“That Restraining Hand”



Specially written for—

“The Man in the Street”



G. F. VALLANCE, Ltd., EASTON, Nr. Woodbridge Suffolk.

*187
1897
13973
26597*

3/6 per Doz. Post Free

THREEPENCE (4d. Post Free)

22/6 per 100 Carriage Paid

The 12 folio pages of the account of the religious revival date from October 6, 1816 to October 27, 1816; the account commences with the observation, "For about six weeks there has been a great work going on among the inhabitants of Brunswick & Eastern part of this town which must be joyful news to all who love Christ or feel friendly towards his cause – Young & old are made to rejoice in the lord & joy in his salvation. I was not in a situation where I could attend those joyful meetings which many others were, by reason of the coldness which dwelt in my heart that caused trifling excuses to prevent, such as living at considerable distance from the meetings & no horse to ride &c. Still I should like to be among them and rejoice in my heart at heir prosperity. . . . I had heard by one & another of some unwise performances yet I concluded there must be true religion or a true work of God among them – There [*sic*] mode of worship was what many had an aversion to, but for my part I was not opposed to them on that account." The other pieces deal in equal measure with commercial transactions or with emotional or religious introspection and study. (A more detailed list of the papers is available on request.) Rather stained and worn, but largely legible throughout; in good condition.

29. [Vallance, George Frederick]. **"HALF-PAST ELEVEN" OR "HOW THE END WILL COME" BY G. F. V. . . . SPECIALLY WRITTEN FOR – "THE MAN IN THE STREET."** Easton: G. F. Vallance, Ltd., [1943]. Small 8vo, self wrappers, [32] pages. First edition.

\$125.00

The indefatigable and entertaining eschatological pamphleteer here weighs in with his opinion on the signs and portents that Armageddon approaches—indeed, who can deny the likelihood that the Anglo-Russian Treaty marks 11:34 PM on God's great clock? Vallance published a revised second edition of this work later in 1943 under the title *Eleven Thirty-Five or How the End Will Come*. With traces of a canceled revenue stamp dated 1943 on the verso of the last leaf (affecting a couple of letters but with no loss of sense). OCLC notes one location (British Library). A bit soiled and worn; a very good copy.

30. Wright, Claude Falls. **COSMIC JUSTICE. STENOGRAPHIC REPORT OF A LECTURE DELIVERED UNDER THE AUSPICES OF THE ARYAN THEOSOPHICAL SOCIETY BY . . . AT CHICKERING HALL, NEW YORK.** Sunday Morning, Jan. 26, 1896. [New York?: n. p., 1896]. 8vo, original self-wrappers, 16 pages. First edition.

\$125.00

An apparently unrecorded pamphlet from this important Irish-born American Theosophist, a lecturer and popular author on the subject who had reportedly been a secretary to Blavatsky and was secretary to W. Q. Judge; Wright also holds the distinction of having been married (later in 1896) at the first Theosophist wedding. (The extensive account from the New York *Times* of his nuptials supplies a fairly detailed biographical sketch.) Ink signature at the head of the title, "S, Macgregor," and a penciled East Side phone number (Rhineland 2197, Mrs. White) at the foot of the title. A little soiled and a trifle chipped along the spine; a very good copy.

On the following page: Detail from a portrait of Methodist missionary doctor Miss Anna M. Gloss, M. D., N.W.B. (See item 22.)

