

Memo From

FRANK van DAN

POST-SCRIPTUM : In many of my past and still, present letters, I did a lot of narrating. Mrs. Brooks, you told me many times about Edward William Bonney being on the periphery of your interest, your particular orbit being right now Tom (Thomas Nataniel) Brown, "the nameless one".

Since I feel, that there is a definite connection between Bonney and Brown - at least in the City Beautiful; would you be so kind, and give me some detailed narrative of Tom Brown in your next letter to me. You do the talking, and let me do the listening: it sounds so fascinating.

Can do ? Thanks.

April 26th 1966

Francis Adam van Dan
6342 Baker Avenue, N. E.
Fridley, Minnesota 55421

Dear Mrs. Brooks :

Ubiquitously, may I start with some apologies ? I have received both your letters of March 2nd, and of March 20th, respectively. Thank you for both. It is not discourtesy that made me not answer them sooner, but on February 18th last, I was involved right here, in Minnesota, in a rather messy automobile-accident, in which neither my wife or I got injured, but my trusty old car became totally demolished. And, as graduate students go, with my meager finances, finally my mother, (a resident of Cape Cod, Massachusetts), came to my rescue, and donated me a new automobile; I also was involved in police-reports, litigation in court(s) - /not yet over, as of this writing/, etc., and had to spend considerable time out-of-town, on this account; thus: I was late in receiving your first letter, and was overwhelmed, when your second one came, before I had a chance to acknowledge its/their receipt.

While I attempt to resume, where I left it off, may I trust that you forgive me for the delay ? Incidentally, I gave my new car a "shakedown-cruise" yesterday, when I travelled to Austin, Minnesota, a 240-mile round-trip from here, where I visited with a Bonney-descendant: he and his wife were most cordial with me, and kept me there the better part of the day; I returned late last night. (Of course, their main interest is the Levi-Bonney-20 million claim vs. the United States, which they want me to organize, working through Congress, organizing for the passage of a special Bill in the House).

Back to answer your letters. I trust your Latin is good; are you aware what the motto on your family's paternal side coat-of-arms means? -(in case, you don't know, and as I fluently *speak* Latin)- MENS CONSCIA RECTI =[The]Mind Conscious of[the]Right. Incidentally, in response to your praise for my Bonney-genealogical work on Edward Bonney and Billy-the-Kid Bonney, and the over six generations of the family, I had not located a good book on genealogy - as these things are non-existent: the best I could find so far, is "shot full of holes"...but, rather the facts I had given you in my February 25th letter are the result of painstaking research among old family documents, papers, bibles, and such; completing incomplete genealogies in existence. The moment I read your mentioning Dale L. Morgan's *Overland in 1846*, 2 vols., (Georgetown, Calif., The Talisman Press: 1963), I hurried to our Walther Library at the University, obtained the book from the stacks, and sat down to check out all mentions and references to Wales B. Bonney and other Bonney-s; I am not yet through with it as of this writing. Somehow, at this moment, I cannot yet escape the impression (regardless, how wrong it may be) that maybe, Edward William Bonney went to California (and this may dovetail with William Clayton's *Journal*'s referencing Messrs. Jackson, Heaton and Bonney) and returned from there: and his describing his capturing "the bandits", the murderers of Col. Davenport, may be an attempt to cover up, whatever he may have done in California. It yet remains to be seen, how wrong I can be in this assumption.

Re:Harold Schindler. Can you tell me (and excuse me my ignorance) who and what is Mr. Harold Schindler ? Professor at BYU, or U.of Utah? or a professional writer? I have not heard from him, since; not since my letter to him of January 19th,, nor your letter mentioning him (in response to my inquiry in my Feb. 25th letter to you), so, this morning earlier, I attempted to call him long-distance collect; and while I heard his voice on the phone, telling our local operator that he would not accept the charges; our local long-distance operator, manifesting empathy for my cause, mentioned to him, that I called him collect since

he had not replied to my earlier communication, I heard him answer, saying, "allright", he'll answer it. But, as you promised in your March 2 letter, Mrs. Brooks, when you see Mr. Schindler, please mention it to him, and maybe explain my interest; maybe he'll answer in a manner useful to my research.

Also, I would like to here thank you for calling my attention to Dale Morgan's *op. cit. (supra)*. X Professor of English = ah, a split infinitive

Let me proceed now to answer some of the points in your last (March 20th) letter. There is a little confusion in the minds of many people, - including mine - , as to the volumination of the *Documentary History of the Church*. When I first searched through the six volumes of this book, which was "edited" by Elder Brigham H. Roberts (and at our U. of Minnesota Walter Library we have the 1912 edition)-there just was no seventh volume; and I was completely stupefied, when one of my LDS friends, Stanley B. Kimball, Associate Prof. of History at University of Southern Illinois, (and incidentally, a descendant of Heber C. Kimball), kept on making references to the "seventh volume"- our library just did not have any such thing, and the Library of Congress Catalog was ignorant of that volume, too. Finally, another LDS friend, Don R. Snow, Research Asst. (Assoc. Prof.) in mathematics (!) also, at U. of Minnesota, - Dept. of Mathematics - and a descendant of Erastus Snow; both fellows BYU-alumni; and Don straightened me out. He lent me his personal copy of the seventh volume, which is known by the colloquial name of "The Apostolic Interregnum".

Now, what is confusing, is that upon reading your letter, I noted your saying that the references you found, Mrs. Brooks, are from vol. 7. I have found most of the entries you cite, about a year ago, and even some, that you hadn't mentioned, but in volume six!

I have found your pp. 412, 490, 554, 576; in volume six. But, I have not before come across p. 450, on Eaton Bonney. Incidentally, the *Documentary History of the Church* is part of the *Journal History*, I am told; and it is interesting that this large *opus* published by a so well organized department of the Church is so full of typographical errors: I guess you are right in your assumption, wherein you think of the p. 450 reference should not read , instead of "...Eaton Bonney..." - "...my brother Hyrum, [M.G.] Eaton, [Edward] Bonney, and others...."

Another similar typographical error could be on p. 405, vol. VI., (May 25th, 1844) referring to Joseph Smith having had a "long talk" with some, among others, with "Edward Romney" about hiding to evade service of some writs; and I am told that in the original copy of the *Journal History* in the Church archives, this reads as "Edward Bonney".

Re: your reference to Edward W. Bonney, as not being mentioned in a context to indicate he was a Latter-Day Saint on p. 412, vol. VI., of the *Documentary History* (Monday, May 27th, 1844) may I cite part of the passage here : "After I had passed my farm on the prairie, most of the following brethren [underscoring by me] joined my company.... etc." -and then follows a listing, including Edward Bonney's name.

Then there is a mention on page 500, vol. VI., (June 18, 1844), which deals with Edward Bonney's appointment as aide-de-camp to the Prophet.

Although I am aware that You are, Mrs. Brooks, a most objective historian, in your research, and your publications as well, I am slightly reluctant to say here what I had long on my mind: I am beginning to question the veracity of the *Documentary History*.

Offhand, I can neither place Dr. James H. Lyons; Col. J. Brewer was a colonel of the Nauvoo Legion, and, although I do not have now volumes III. and/or IV. of the *Documentary History* at hand, I seem to remember in the back of my mind, that he was the Legion officer, in about 1842 or '43, that the Church, or the Legion had a dispute over, whether the Legion should be compensated for pay remitted to Col. Brewer or not, and the Illinois Secretary of State (and the State Adjutant-General's Office) subsequently ruled that the state would not pay; there are affidavits and copies of correspondence relating to that case in the *Documentary History*. M.G.Eaton= we know him both from Jackson's booklet (that you lent me), and as I told you previously, from the Federal counterfeiting indictment : M.Gilbert Eaton, a partner, or accomplice in counterfeiting, of Jackson's and Edward William Bonney's. Dr. Abiathar Williams, was a LDS attorney, who, I believe, lived in Morley settlement, adjacent to The City Beautiful; there are several mentions of him in the *Documentary History*; however, he is also mentioned in Bonney's *Banditti* on several instances as Dr. A.B.Williams, one, who with other Mormons conspired to have the "honest" Bonney, who captured the bandits (who in turn cooperated with the LDS authorities in Nauvoo in robberies, counterfeiting and horsethieveries) and also worked hand-in-hand with the Danites (says Bonney), convicted and out of the way; Bonney, according to his narrative, was anti-Mormon, and the Mormon forces wanted to revenge themselves for the apprehension of the Reddings in the Miller-Leicy robbery, and the hanging of the Longs, and Granville Young, in the Col. Davenport murder-case; in this case Bonney allegedly was opposed by Dr. A.B.Williams (a Mormon), and a Haight; (Haight, it turns out to be, was a U.S. Marshal, who, after Joseph's martyrdom was hounding Brigham Young with a Federal writ; how then could he have been anti-Bonney, when he was anti-Mormon, and anti-LDS and anti-Brigham Young in fact ?). Thomas A. Lyne was an actor; I do not know, if he was a Saint or not, but certainly a sympathizer; he was also among the ones, brethren and outsiders, who accompanied Joseph to Carthage on June 24th, when Joseph left Nauvoo with Dr. Willard Richards, Dan Jones, Henry G. Sherwood, Alfred Randall, Jas. Davis, Cyrus H. Wheellock, Abraham C. Hodges, Thomas A. Lyne and Elder Josiah Ells and lawyer Edward Southwick. (It was then that Ed. Bonney took the horse Joseph sent Southwick via Port Rockwell) the above list I have from pp.341 and 459, Inez Smith Davis, *The Story of the Church* (Independence, Mo.,:1948) - but it is also stated, that Thomas A. Lyne and Elder Josiah Ells, were then turned back; however, next day they turned up in Carthage. You, of course, know all the other principals.

As I have pointed out previously, the Church publications are full of unintentional (or intentional ?) typographical errors; your finding "Eaton Bonney", my finding Edward Romney (for Bonney) are in this class: I wonder if another mention (May 15th, 1844), p.339, vol.VI., of the *Documentary History*, in the list of elders appointed to general conferences of the Church in many states of the U.S., for Ohio, mentions the appointment of an Edson (Ed.) Barney. It is easy to mis-decipher Barney out of the Bonney from the holographic. Would you not think this could be another intentionally, or unintentionally altered and mis-transcribed reference to Edward William Bonney ?

I am late with my reply to your two letters. I hope you will forgive me, Mrs. Brooks; and now I have to take leave, as I have to go back to Dale Morgan's *Overland in 1846*, to look for Wales B. Bonney, and other Bonney-s, if I can find them. May I hear from you at your convenience (N.B.- I did not say, I did not dare say "early" convenience).

Good luck to us both,

Frank van Dan

Take. e.g., the entry, you also found in the *Documentary History*, (p. 554, vol. VI., Monday, June 24, 1844), which I am also verbatim quoting, (just as you did in your letter of 3/20/66) : " When they arrived at the top of the hill, Joseph sent Rockwell with a horse for Dr. Southwick, a Southern gentleman who had been staying some days at the Mansion, and who wished General Joseph Smith to buy considerable property in Texas ["in Texas" was missing from your quotation]; but Ed. Bonney took possession of the horse, so that Dr. Southwick could not then go."

Pro primo : I needn't emphasize to you who was Orrin Porter Rockwell; and if "Ed. Bonney" could contravene good old Port, and take the horse away from him that Joseph commissioned him to fetch for Dr. Southwick, Bonney must have had quite some influence; and that he got away scot-free from having opposed Joseph, too. How, I don't know, but Dr. Southwick managed to get to Carthage, since "... Captain Dunn, with his company, escorted Joseph and Hyrum Smith from their lodgings, together with Willard Richards, John Taylor, John P. Greene, Stephen Markham, Dan Jones, John S. Fullmer, Dr. Southwick [underscoring mine], and Lorenzo Wasson, to the jail [in Carthage]. (Cf.: pp.573-574, vol.VI.*Documentary History* (June 25th 1844). Also : (June 27th, 1844,12:00 noon,), p.614, vol. VI., op. cit. "...Dr. Southwick called at the jail. Joseph gave him a note to Governor Ford or General Deming, requesting them to furnish him with a pass..."

- So, if Dr. Southwick was just a "Southern gentleman" staying at the Mansion, who wanted to sell Joseph some land in Texas, then how does one reconcile the following earlier references to Dr. Southwick ?
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Counterfeits

APR 28 1966

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Francis Adam van der Au

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St. George, Utah, May 5, 1966

Dear Mr. Van Dam:

I arrived home at 6 a.m. this morning after a full week in Salt Lake City collecting material on what will eventually be a book called "A History of the Jews in Utah." Perhaps I am foolish to become involved in this, but the University of Utah asked me to do it and the Jews of Utah seem willing to pay something to have it done.

At any rate, I have just finished reading Michener's THE SOURCE as a general introduction and background reading. But I'll shift mental gears just a minute to explain why I was ever interested. "the notorious Tom Brown", listed in the records as Nathaniel T. Brown. I ran across him in the accounts of the Hodges trials and execution for the murder of a Mr. Miller and his son-in-law, and naturally found some material in Bonney's Banditti of the Prairie. Then I became convinced that he was the "one other man, whose name is not of the record," on the THIS IS THE PLACE monument as being among the first to see the valley of the Great Salt Lake.

This, in turn, made me very conscious of the "re-writing" that was done on Mormon history by Franklin D. Richards, Amos Milton Musser, and others during the 1870's and later. Even Andrew Jensen, supposedly so very reliable, modified his accounts:

Historical Record, p. 951 (Vols. 1-8)

Brown, Nathaniel Thomas, one of the pioneers of 1847, shot in Iowa in February, 1848. /published 1889/

Historical Record p. 117 (Vol. 9).

BROWN, (NATHANIEL THOMAS) was shot at Council Bluffs, Iowa, in February, 1848, just as he was preparing to migrate to the Valley. / published 1890/

L.D.S. Biographical Encyclopedia Vol. 4, p. 695.

Brown, Nathaniel Thomas, one of the original pioneers of Utah, arrived in Great Salt Lake Valley in July, 1847, returned to Winter Quarters with Pres. Brigham Young later the same year and was accidentally shot at Council Bluffs, Iowa, in February, 1848, just as he was preparing to return to Salt Lake Valley with President Young, who was much distressed by the tragedy and remarked that Bro. Brown's old shoes were worth more than the whole body of the man who killed him.

/ published 1936/

Here seems a deliberate attempt to change history. Nathaniel Thomas Brown traveled west with the Heber C. Kimball group; he returned to Winter Quarters with the Norton Jacob company. And now he is accidentally shot, and has become a man of some worth.

This is trivial, I know; what really set me off was the difference in the stories of Oliver Cowdery before and at his death in 1850, and those that had been pieced together from shreds or manufactured from whole cloth in the 1870's.

So I agree with you that for really authentic information we must search the diaries and records made at the time.

In your letter of Nov. 22, 1965, page 3, you stated that Bonney "...got baptized into the Church of Jesus Christ of Latter-Day Saints. He rose fast in the hierarchy of the Church, and became a Lieutenant-General in

the Nauvoo Legion, a councilman of the Nauvoo City Council and a junior member of the firm of Jackson, Heaton and Bonney. He was one of the closest of the inner circle to the Prophet Joseph Smith and after the Prophet's martyrdom at Carthage, also to President Brigham Young."

Now this sounded so much like the story of John C. Bennett that I found it hard to believe the Prophet would be taken in again within a year by another pseudo convert, at least to the point of making him head of the Legion. I'm glad to have found even as much about him as I have. He certainly was there and among the group during the last weeks--perhaps months--of Joseph's life.

Re: Harold Schindler. I was in a group last week who heard him discuss his forth-coming book on Porter Rockwell. The University of Utah press is to put it out, I understand. Hal is a reporter for the Salt Lake Tribune, but he became interested in Rockwell some six or seven years ago and has worked diligently to find every reference to him. The group asked a number of questions, which kept the gathering so late that I forgot to remind him of your request--fact is, I didn't try to discuss anything with him there. Too many others wanted to talk. But I imagine that he will write. Eventually.

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Cordially,

Juanita Brooks
Juanita Brooks

St. George, Utah, May 6/66-morning

Dear Mr. van Dan:

Since I didn't seal this last night, I hasten to add a line this morning. I definitely AM interested in Nathaniel Thomas Brown, dubbed by Erastus Snow when he galloned into camp that April noon with four or five others "the notorious Tom Brown." (underlining mine.)

From somewhere--you perhaps-- I learned that he was a son of Alanson Brown, himself a rather questionable character. At least in July 1840 a group from Missouri "...kidnapped Alanson Brown, James Allred, Benjamin Boyce, and Noah Rogers; and without any writ or warrant of any character, whatever, they dragged them over to Missouri, to a neighborhood called Tully, in Lewis County..." Here they were imprisoned for a time, their lives threatened, Boyce and Rogers beaten, Brown, with a rope around his neck "hung up to a tree until he was nearly strangled to death...." (Historical Record, 752)

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As a part of the Basic Communications course, we did some vocabulary building, with the result that one of my students who later lived a winter in my home, ~~and who~~ with my youngest son (now working toward his PhD. in radiation genetics) used to play games with new words. For example: "Well, I finally handed in a 12-page lucubration," Or "your callipygian girl friend," and if I wished to know the meaning, I could use the dictionary. The word ubiquitous was very common, used to describe such things as flies, some ants, English sparrows, or other life forms which seemed to thrive or to exist, at least, everywhere. I'm ^{not} sure that your opening word should have been obsequious; I think it should not.

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And do let us continue to exchange our ideas and findings

at small

JB -

St. George, Utah
July 18, 1966

Dear Mr. vanDan,

A letter from you has come to be something of an experience! A pleasant one, I should add. But this morning I'll have to make my answer rather brief, if I can. Sometimes the machine gets out of hand.

One of the quotations which dates back earliest in my life is, "Be careful of words, my darling, for words are wonderful things... So the boys just took the Webster's Dictionary at its shortest best when it called "callipygian" --having shapely buttocks.

On the other hand I recall speaking of a person I knew as queer, meaning peculiar or eccentric, or non-conventional. I was caught up sharply by a lady present who told me that in the east that word queer had acquired an entirely different connotation, and that well-bred people dropped it from their vocabulary.

I am only trying to say that for me the study of words will be a life-time hobby.

As I remember, we began our discussion upon the name and position and work of Edward William Bonney, and I assume have agreed that:

- 1- He was in Nauvoo from 1842 to 1844 or 1845.
- 2- That while we have no baptismal date, we think he was probably a member of the Mormon Church.
- 3- That he was associated with the group who were friendly to Joseph Smith, but did not hold a commanding position among them. He was associated with them in counterfeiting.
- 4- That following the death of Joseph Smith, Bonney left Nauvoo and later wrote a manuscript on his adventures as a self-appointed detective or plain-clothes man in tracking down the guilty in a number of murders. This manuscript was revised sharply and appeared in print as RANDY OF THE PRAIRIES.

In coming to these conclusions, we have had rather long, involved peregrinations into interesting by-ways.

With that behind us, let me congratulate you warmly for the notes of Edward William Bonney's military service. You have certainly knocked Dr. Jordan's statement into splinters. I'll hold this document confidential until you release it, and then join you in your satisfaction when the record is set straight. Thank you also for the draft of BONNEY'S MILL, OR BONNEYVILLE, INDIANA. It with the excellent maps will make a valuable addition to my files.

Have a happy vacation and research tour. In the meantime, I shall apply myself to problems quite foreign to our Bonney friend.

Cordially,
Juanita Brooks
Juanita Brooks

346 North Main
St. George, Utah
April 16, 1967

Dear Mr. vanDan:

I arrived home from Albuquerque, New Mexico, yesterday--where I had been to make a final checking on the "The Mormon Battalion Mission, Diary of John D. Lee," which the New Mexico Historical Review will publish in its July and September issues, to find here your letter of April 4.

I feel that, whatever has been written or said by any of your many correspondents, ~~xxx~~ you know more of the life and doings of one E.W. Bonney than does anyone else, and I strongly suggest that you get it into print, either as a monograph or a book-length study.

My own interest in the man and his period stemmed from my search for Nathaniel Thomas Brown, the One Other Man of whom I was writing because his name was not put on the "This Is The Place" monument. Also I was interested in learning more of the man Brewer or Brower who was mixed up in the counterfeiting business in Salt Lake City and in May, 1860, was shot and killed on the street there. I believe him to be the same person who was in the counterfeiting game in Nauvoo, but have not established this definitely.

Your point that there was only one counterfeiting establishment in Nauvoo is well taken. My feeling that there might ~~be~~ ^{have been} more grew from the claim of William Hall that he carried along a machine with the equipment to operate it, and that it was so heavy that they were forced to bury it for a time. Stout refers to bogus business at Council Bluffs also, but none of these things would concern you in your story of Bonney.

I shall continue to keep an eye out for the name, and for anything connected with this man, and shall forward any such reference to you, for I should be glad indeed to see your work in print and available to the public. But for the next months my center of time and interest is in the Jewish people in Utah. I am far behind my schedule, so must shut out distractions, interesting as they are.

I am surprised at myself that I should accept an assignment to work on the Jews in Utah, but having done so, I must try to fill my pledge. I shall be glad to be through with it so that I may turn to other more interesting areas.

Have no concern about my being hurt or offended. I have no time nor energy to spend that way-- I am willing to help where I can and glad to accept correction or criticism from those who know more on a subject than I do.

Sincere good wishes,
Juanita Brooks
Juanita Brooks

Box 303, St. George, Utah 84770
Feb. 5, 1969

Mr. Francis Adam van Dan
6342 Baker Avenue, N.E.
Fridley, Minnesota
55421

Dear Mr. Van Dan:

Thank you for your Christmas card greeting. I was right glad to receive, for it set me wondering about you and your work and family and how things in general are going for you.

The years have brought some changes for me--chiefly the general debility of my husband. He walks with a cane now, but he still does walk, which is something. He has lost the use of his right hand, so has learned to eat with his left. But he does not write or keep our accounts, which also makes some difference. But his mind is clear and his memory fantastic--a very great blessing indeed.

My work has been spotted. I've done a number of shorter things since finishing the family book--the Story of Will's father.

I think I told you about the fact that the Notorious Tom Brown who accompanied the 1847 Mormon pioneer group to Utah was the Tom Brown who was involved in the murder for which the two Hodge brothers were hanged. He was registered in the roll as Nathaniel Thomas Brown. The next spring (1848) he was shot and killed at Winter Quarters, I think by Bill Hickman.

(Andrew Jensen)
I became all the more curious when I compared the three accounts of his death, all done by the same man. The first was a simple statement that he had been killed; the second a few years later, said he had been Accidentally killed; the third, almost 30 years later was quite an eulogy. But I think I have told you this before.

Now a person comes up with the idea that he was Brigham Young's step-brother. Brigham's mother died in 1817; two years later his father married Widow Hannah Brown, who had at least one son, probably two. She bore John Young one son, Edward.

The biography of Brigham Young states that "In the meantime his parents had moved to Chenango County, New York." /? his mother had been dead for some time/ Sometime after 1832, Brigham Young "baptized his parents, brother Joseph, and several other members of the family..." Anyway, if this relationship be true, it will explain many things regarding the murder--or the events which followed.

The fact that the last account was made shortly after Bill Hickman's Confessions appeared as Brigham's Destroying Angel would lend credence to this.

APR 19 1969

Mrs. Brooks, you have not mentioned to me before one of the shorter pieces you have completed since last year, the Story of Will's father. Can you give me a bibliography ? or where you published it ? or a Xerox? if handy ? I'd like to peruse it.

On your page Two of your letter (Febr. 5th 1969), Mrs. Brooks, you say that you're pretty sure you told me of the last reference you saw re: our friend Bonney, in the hand-written diary of Alexander Neibaur just a month before Joseph Smith was killed:

May 24 called at J. Smith 10 Oclk for noon (read German) took Dinner after dinner met the pax & fox Indians Danced their war Dance -- 24 called at Br J L met Mr. Bonnie. Bro Joseph told us the first call.....

I have no access to this hand-written diary, obviously. Can you, Mrs. Brooks, therefore, either complete the above citation completely, after the above ellipse, all the way through that day, in typescript ? But, considering my past digging experiences, I think I am pretty good at decyphering illegible orthography, could you somehow contrive to let me have a Xerox or a photostat of the above ? I very much would like to take a crack at it, trying to see, is it "I L" or "J L". Is it John Lott indeed ? If you cannot send me but a typescript of it, can you give me complete bibliographical data on Neibaur's diary, where the original is housed, and pagination, etc.? Also, could you pen me some details on Alexander Neibaur, as you are much more of an expert on these other Latter-Day Saints than I ever shall be; I am only an expert on Mr. Bonnie [sic].

As I said farther above, do not fret, your letter, if it be full of blunders (which it isn't), did not faze me a bit, I did take it, indeed, as a greeting; but I chuckled when you said you hoped that I was engaged in meaningful work [ha!], I am indeed busy at work, but whether it is meaningful - well, that is another question again.

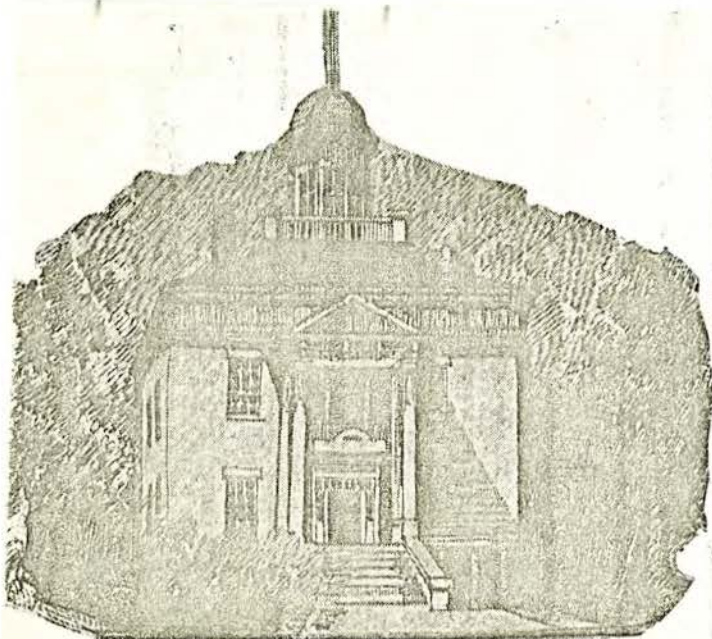
Thank you so much for your good wishes - they meant so much from a dear friend, such as you. I am herewith reciprocating same,

Sincere good wishes,

Frank van Dan

Francis Adam van Dan

P.S. I have been teaching my younger daughter to ski on our out-of-state trip: my wife + older daughter are "non-outdoor girls" — non-skiers —



OLD COURTHOUSE CIVIC CENTER

1866 — 1966

97 EAST 100 NORTH
ST. GEORGE, UTAH 84770

Box 303, St. George, Utah
84770
May 24, 1969

Dear Mr. van Dam:

Pay no attention to this stationery. I happen to have it on hand,

Re: the diary of Alexander Neibaur

This man has had the name of being the first Jew to be converted to Mormonism. (This is not true. I find one Frederick Levi who was baptized in Canada six months earlier.)

Neibaur was a Polish or East German Jew, educated in the languages and law. He broke from home, went into England where he studied dentistry, and married a Christian woman.

Some Mormon missionaries converted him there, and about 1842 he came to Nauvoo. He began keeping a diary when he boarded ship for America, and continued at intervals all his life. His account of the life on the boat, of the doings of Nauvoo, of the final "Battle of Nauvoo" form the basis for some Mormon history. Hewas among the last to leave the city. His wife was pregnant, and he refused to take her from her home until after the child was born. Hence his account of the last straggling group is the most authentic we have.

In S.L. City he was a dentist, he advertised to teach languages, he manufactured and traded the first "sulphur-tipped matches" there.

Although a loyal Mormon, he did not accept polygamy or livexx it. His wife bore him eleven children, one or two of whom married into the Church ~~xxxx~~ hierarchy. One son was something of a renegade-- at least he belonged to a gang who beat-up a departing government official, after they had guarded him safely from the confines of Utah.

The third generation, now wealthy and high in church circles are very sensitive about parts of this little record, have taken it from the LDS Church offices, and do not want researchers "snooping around" in it. It's just another of these hard-to-understand Mormon quirks.

An insignificant cut on the end of my right index finger accounts for a part of the errors of this page. Please accept it all as a part of how life is at times.

All good wishes

E. Brooks

JUL 3 1970

- 2 -

As you may well see, Mrs. Brooks, I started to write this letter to you on June 14th; but had to cross out the date, and start again today, July 3rd, since I had received a letter, and then another one from the Rev. Wesley P. Walters, of the Marissa United Presbyterian Church, of Marissa, Ill., who wrote and published a little pamphlet, which also appeared as an article in The Bulletin [now The Journal] of the Evangelical Theological Society in the fall of 1967 and in the spring of 1969 in a slightly enlarged form in Dialogue. [The article was accompanied by a rebuttal by Dr. Richard L. Bushman, and a reply by Dr. Walther.] Mr. Spence of the Illinois State Historical Society, in a conversation with the Rev. Walther, I am told, remembered my years of research in Illinois following Mr. Bonney's tracks, and mentioned my name to the Rev. Walther: the Reverend, in turn, called my attention to his recently (then) having seen a reference to Bonney "in Juanita Brooks' article in the Utah Historical Quarterly of fall 1969."

"This is a reference to a Mr. Bonnie being present in Nauvoo May 24, 1844, but it does not definitely indicate that he was a member of the Mormon church, although this seems most likely since this reference comes from the diary of Alexander Neibaur. Perhaps Miss Brooks could throw more light on this for you", - told me the Rev. Walther.

So I said to myself, that before I finish my letter to you, I was going to read the article, which caught me as a surprise; your last letter to me mentioned of your trying an article on John D. Lee. Since I do not get the Utah Historical Quarterly (and I didn't know that you were a member of the Board of Directors, and Board of Editors, or something like that...) and our library could not let me have it on an interlibrary loan basis, I had to run down to the "U" of Minn. Periodical room, and quickly read it.

This should account for the delay between June 14th and today. But it was ~~so~~ worth it. First, I saw a very impressive list of facts about you that I was unawares of, and also, I saw a photograph of you in the Quarterly. The title of the article, as on the cover and title-page of the Quarterly, threw me, til I saw the real title above the article: "Jest a Copin'" [on the cover], while the inside title told me what you have been telling me many times in your letters, including when you sent me the "line true word true word-for-word copy of the Xerox-copy of the handwritten diary of Neibaur."

I learned so much about you, Mrs. Brooks; about your teaching, and about how you got into teaching; about your graduate work at Columbia; the WPA, about your husband, Sheriff Will Brooks; and, although I am a green-horn of a newcomer to LDS research (the only claim to fame I have is to Edward William Bonney, and the genealogy of the Bonney family), I seem to remember in the back of my mind anyhow, the names of Leavitt and Pulsipher from the Documentary Histories and Comprehensive Histories of the Church. On short, I enjoyed learning everything about you, Mrs. Brooks, that I was privileged to learn from your article about a dear friend, if you permit to classify you as one.

How is Mr. Brooks coming along with his health? Please forgive me for my so long silence, and let me hear from you if it does not directly interfere with your so many other activities.

With all good wishes from one friend
to another one,

Francis Adam van Dan

Box 303, St. George, Utah
84770
July 11, 1970

My dear New-found Friend:

I was touched and impressed by the first page of your letter. Your emotion at seeing your daughter leave with her husband so nearly parallels my own. One girl in a family of boys, and she joins a young 2nd Lieut in the Air Force for a career that takes her to the far corners of the earth. I found it hard to accept cheerfully. Now, after ten years, he is a Major, they have four children, and are stationed for three years in Hawaii. Who am I to complain? They are very happy.

And I have just returned from Albuquerque, where I was for a few days with a daughter-in-law and her three children, awaiting the return of my youngest son from a trip to Europe which took him into the International meeting of the Radiation-Genetics biochemists of the world. He held two seminars in England and gave a paper at ...near Geneva... I can't even remember the name of the place.

Then the second page of your letter left me truly stripped before you. I am almost embarrassed at this "True Confessions" sort of thing, but that is what they asked me to do. Someone had been trying to find the inception of the Diary Collection, and when I said that it began in my home in St. George, they could hardly believe it. Hence this talk.

My good husband was there that night, and the group paid him a high tribute. He was truly thrilled with the standing ovation.

I knew he was failing fast, so I took from a tape the stories he had told to his grandchildren during the two weeks of Christmas vacation two years ago, put them into sequence and then filled in until I had a book-size manuscript--a small book--which I submitted to the State Institute of Fine Arts in the division of Book-length Prose. It won first prize--\$750.00. It should appear in print by September.

Will was so happy and proud about it. He knew of the prize; he knew the ms. was in the mill, but he couldn't wait for it. He passed away on March 28 about 11:a.m. I had left that morning at eight to fly to Ogden for a speech in a convention on Mormon History there, and didn't even get the word until six o'clock in the evening.

I think he was proud that he was carried out of his home in the arms of his eldest son, dressed in his new suit, complete with tie and tie-clasp. He had dressed himself to attend the funeral of a neighbor, and blacked-out when he leaned down to tie his shoes.

In my memory St. George has never seen a funeral like it. Held in the historic old Tabernacle which he had such pride in, the bell tolled in his honor, flowers exceeding the wildest expectation, even the Governor of the State came voluntarily came to speak. All these things have helped me to be more reconciled, for he himself was ready to go, though he was clear in his mind to his last breath.

St. George, Utah, May 5, 1966

Dear Mr. Van Dam:

I arrived home at 6 a.m. this morning after a full week in Salt Lake City collecting material on what will eventually be a book called "A History of the Jews in Utah." Perhaps I am foolish to become involved in this, but the University of Utah asked me to do it and the Jews of Utah seem willing to pay something to have it done.

At any rate, I have just finished reading Michener's THE SOURCE as a general introduction and background reading. But I'll shift mental gears just a minute to explain why I was ever interested "the notorious Tom Brown", listed in the records as Nathaniel T. Brown. I ran across him in the accounts of the Hodges trials and execution for the murder of a Mr. Miller and his son-in-law, and naturally found some material in Bonney's Banditti of the Prairie. Then I became convinced that he was the "one other man, whose name is not of the record," on the THIS IS THE PLACE monument as being among the first to see the valley of the Great Salt Lake.

This, in turn, made me very conscious of the "re-writing" that was done on Mormon history by Franklin D. Richards, Amos Milton Musser, and others during the 1870's and later. Even Andrew Jansen, supposedly so very reliable, modified his accounts:

Historical Record, p. 951 (Vols. 1-8)

Brown, Nathaniel Thomas, one of the pioneers of 1847, shot in Iowa in February, 1848. /published 1889/

Historical Record p. 117 (Vol. 9)

BROWN, (NATHANIEL THOMAS) was shot at Council Bluffs, Iowa, in February, 1848, just as he was preparing to migrate to the Valley. / published 1890/

M.D.S. Biographical Encyclopedia Vol. 4, p. 695.

Brown, Nathaniel Thomas, one of the original pioneers of Utah, arrived in Great Salt Lake Valley in July, 1847, returned to Winter Quarters with President Brigham Young later the same year and was accidentally shot at Council Bluffs, Iowa, in February, 1848, just as he was preparing to return to Salt Lake Valley with President Young, who was much distressed by the tragedy and remarked that Bro. Brown's old shoes were worth more than the whole body of the man who killed him.

/ published 1936/

Here seems a deliberate attempt to change history. Nathaniel Thomas Brown traveled west with the Heber C. Kimball group; he returned to Winter Quarters with the Norton Jacob company. And now he is accidentally shot, and has become a man of some worth.

This is trivial, I know; what really set me off was the difference in the stories of Oliver Cowdery before and at his death in 1850, and those that had been pieced together from shreds or manufactured from whole cloth in the 1870's.

So I agree with you that for really authentic information we must search the diaries and records made at the time.

In your letter of Nov. 22, 1965, page 3, you stated that Bonney "...got baptized into the Church of Jesus Christ of Latter-Day Saints. He rose fast in the hierarchy of the Church, and became a Lieutenant-General in

the Nauvoo Legion, a councilman of the Nauvoo City Council and a junior member of the firm of Jackson, Heaton and Bonney. He was one of the closest of the inner circle to the Prophet Joseph Smith and after the Prophet's martyrdom at Carthage, also to President Brigham Young."

Now this sounded so much like the story of John C. Bennett that I found it hard to believe the Prophet would be taken in again within a year by another pseudo convert, at least to the point of making him head of the Legion. I'm glad to have found even as much about him as I have. He certainly was there and among the group during the last weeks--perhaps months--of Joseph's life.

Re: Harold Schindler. I was in a group last week who heard him discuss his forth-coming book on Porter Rockwell. The University of Utah press is to put it out, I understand. Hal is a reporter for the Salt Lake Tribune, but he became interested in Rockwell some six or seven years ago and has worked diligently to find every reference to him. The group asked a number of questions, which kept the gathering so late that I forgot to remind him of your request--fact is, I didn't try to discuss anything with him there. Too many others wanted to talk. But I imagine that he will write. Eventually.

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Thank you for taking time to write me in such detail. Your letters are most informative---and in other areas I could give many --too many-- examples of adjustments in LDS Church History. This I need not do.

But I do warn all young scholars beginning research in Mormon history to not be content with these digests or abridgments.

It is now after 11 p.m., and I didn't go to bed at all last night, so if this is rather incoherent charge it to that. I'm trying to clear my desk of the week's accumulation of letters so that I may devote my full attention to my assignment.

Cordially,

Juanita Brooks

St. George, Utah, May 6/66-morning

Dear Mr. van Dan:

Since I didn't seal this last night, I hasten to add a line this morning. I definitely AM interested in Nathaniel Thomas Brown, dubbed by Erastus "now when he galloned into camp that April noon with four or five others "the Notorious Tom Brown." /underlining mine./

From somewhere--you perhaps-- I learned that he was a son of Alanson Brown, himself a rather questionable character. At least in July 1840 a group from Missouri "...kidnapped Alanson Brown, James Allred, Benjamin Boyce, and Noah Rogers; and without any writ or warrant of any character, whatever, they dragged them over to Missouri, to a neighborhood called Tully, in Lewis County...." Here they were imprisoned for a time, their lives threatened. Boyce and Rogers beaten, Brown, with a rope around his neck "hung up to a tree until he was nearly strangled to death...." (Historical Record, 752)

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Now, this does not mean that Alanson Brown was actually the father of Nathaniel Thomas Brown; it only gives me a lead to follow in the LDS Genealogical library. Then a Mr. Fifield from Ely, Nevada, writes me that Tom Brown's mother was a sister of Brigham Young who had married Alanson Brown, had one or two children and separated from him, married again and had a family from her second husband. Another complication!

At the present I am not following any of these; I have other obligations. But as with Ronney, Levi Fifield, and others, I am quick to note any reference.

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Please do not take any of this seriously. It's all said in a spirit of good-fellowship and raillery

and do let us continue to exchange our ideas and findings!

BONNEY'S MILL, or BONNEYVILLE,
INDIANA

Francis Adam van Dan,
University of Minnesota
Graduate School,
File # 627004
Fridley, Minnesota 55421
Phone : 560 - 3177

JUL 8 1966

by
Francis Adam van Dan

SECOND DRAFT

The year of the Lord was 1835. Some time, around July, or September of that year, " a large, fine-looking man "¹, six foot tall, with blue eyes ^{and of light complexion,} moved with his little family, consisting of his wife, Maria, and his daughter, Bernice Eliza, born three years previously; ~~they planned to~~ moved to Elkhart county, Indiana. Edward William Bonney came to Middlebury township, in Elkhart County, Indiana, from Cortland, Cortland county, New York, ~~his family heretofore,~~ ^{as a member} of a group consisting of three of his ^{wife's} relatives ~~by marriage~~ - John Van Frank, William Van Frank and P.R. Van Frank; and also, Jediah Cobb Cummins and William Cummins, J. N. Brown, Hiram Chase, William Hall, Friend Curtis, Edward Joyce and Ahnson Arnold.² ~~Edward Bonney only followed family character and tradition in his moving from his native state.~~ The Bonney family, originally from Massachusetts, had, by this time, branches in Vermont, New Hampshire, Connecticut, New York, ~~and~~ ^{and Ohio.} Pennsylvania, Edward Bonney's grandfather, Levi Bonney, while a native of Massachusetts, lived until the end of the Revolutionary War in Cornwall, Connecticut: after the war he moved to New York State.³

(Until this day there stands a house at the Cornwall Bridge, at 200 Edgehill Road, in present-day New Haven, a house ³, that Stephen Bonney, second cousin of Levi Bonney's sons, built.)

Edward William Bonney⁴ followed in the footsteps of his

older brothers, in moving West : Oliver Webster Bonney, (the oldest),
who, together with his wife, Laura Benedict, left Cortland, New York^{in 1833}
after having been duly discharged from the Homer (N.Y.) Congregation-
al Church⁵. Eventually he moved to Danby, Du Page County, in Illin-
ois.⁶ The second brother, Levi Bonney, stayed in New York; but the
third, Amasa Bonney, moved West next. He went to Ohio, probably to
Conneaut : either there, or in Kirtland itself, he must have met with
the Mormons, for he became a Latter-Day Saint himself, and a member
of the Kirtland Safety Society, a banking organization under the *egis*
of the Mormon Church.⁷ Eventually five out of Jethro May Bonney's
and Laurana Webster Bonney's nine children had wound up West : Oliver
Webster and his wife in Illinois⁸, Amasa Bonney and his wife, Edward
William Bonney, and his wife, too; Lucinda Bonney and her husband,
Davis Gates, in Linden, Whiteside county (Northeast of Davenport),
in Illinois⁸; while Clarissa Bonney and her husband, Orlando Mack,
in Niles, Michigan; Amasa Bonney eventually returned to Cortland,
New York.⁹

Edward Bonney (he seldom used "William" as a middle name),
and the little band of friends from Cortland county, New York, settl-
ed along the Vistula Road - an early main East-West road across the
northern part of the state of Indiana, west from Toledo - near the
Little Elkhart river, about two miles east of present-day Bristol,
along what is now Road 120; they laid out a town, and at once pet-
itioned that the township be set off, and organized it under the name
of Bonneyville. Luke and Mark Sanker, Samuel Ebi, and Nathan Whipple
arrived in Bonneyville in 1837¹⁰; in the same year, Nathan Whipple
and Edward William Bonney, partners, built both a flouring mill and
a sawmill, both powered by the Little Elkhart river. This was an int-
eresting piece of son following in his father's footsteps, as

Edward William Bonney's father, Jethro May Bonney had leased and operated a sawmill on the Thiohonioga river in Port Watson, near Cortland, New York, in the years between 1816 and 1820.¹¹ The grist mill and the sawmill built by Edward Bonney and Nathan Whipple were situated about three miles east of the present Bristol, in the West half of the Northeast quarter of Section 30, Township ^{on the} 38, North, ^{meridian,} Range Seven East, (W¹/₂NE, Sec. 30 twp. 38 N, R 7 E).¹² ~~Other sources put the year as 1831.~~ The land, on which the mill is located, originally was obtained as a United States land grant by George Roudebush, with a patent deed, for eighty acres on March 12, 1832.¹⁴ The township, originally a part of Middlebury, was first settled by William Hunter, who came in 1833, and who located on Section 33.¹⁵ ^{the Bonney - group's arrival} Others indicate ~~as~~ as having taken place in 1834.¹⁶ George Roudebush and his wife, Susannah, then sold this parcel of land for \$275.00 to Lewis M. Alverson and wife, Emeline;¹⁷ it was from them that Edward Bonney and his wife, Maria L., acquired it by a warranty deed on February 10, 1837, for \$600.00.¹⁸ Here Bonney settled with his little family. On April 1st, 1839, a second child was born to them, Mary E. (Elizabeth) Bonney, nicknamed "Mato"¹⁹; but a little over a fortnight later, the death of their firstborn daughter, Bernice E. (Eliza) saddened their hearts. She died on April 19th, 1839, and was buried in the little ^{Bonneyville} cemetery, ~~about a half a mile from the mill~~; she died at the tender age of " 6 yrs., 5 mos., 19 dys. " - as her tombstone reads. Also, her tombstone, with typical "Bonney carelessness" on names, calls her "Eliza B. Bonney", and, [as ^{above} ~~pointed it out in paragraph two, page two of this article.~~] calls the father of the little girl "William Bonney". Yet, she is Bernice Eliza Bonney, ~~the~~ daughter of Edward William Bonney, next to whom she rests in that little cemetery.²⁰

~~They both are in good, patriotic company, for the first inmate of this little cemetery (so far as he is known to this writer to be the first one interred there) - is William Tuffs, a veteran of the Revolutionary War, and one, who had been a member of the Boston Tea Party.~~²¹

Bonney laid out the town site at that location and expected that someday a city would occupy the place. No plat of the proposed town was ever recorded. A schoolhouse was built next, where a Mr. Depew, a Presbyterian minister, who did missionary work, held services, too.²² Bonney continued to buy land in Bonneyville: the Tract book shows purchase by Edward Bonney of the Northwestern quarter of the Southwestern quarter-section of Section 28 ("NW, SW 28") - on June 30, 1835; this land being about 1 1/4 miles east of the other, previously mentioned purchase, and also on the Little Elkhart. Turning the pages further, page 148 lists Edward Bonney as purchasing the Northwestern quarter of the Southwestern Quarter-section of Section 26 ("NW SW 26"), on April 19, 1836; and this tract is less than a mile north of the other two, and in between them.²³ Also on this page is an entry for Nathan Whipple - Bonney's early partner in the mill-building - , the entire Northeastern Quarter-section of Section 19, in 1835.²³ Section 19 is the next Section north of Section 30. According to deed records at the Elkhart County courthouse at Goshen, Indiana, there is an assignment of land by Jasper Gannett to Edward Bonney, dated April 19, 1836. The size of this ~~latter~~ tract is ~~momentarily~~ ~~unknown~~ ~~this will~~; but the previously mentioned three tracts represent 160 acres (George Roudebush-tract : 80 acres, the 1/4 quarter section in Section 26 : 40 acres, and the 1/4 quarter section in Section 28 : also 40 acres); Bonney had done pretty well by leaving

not yet

the Bonney
Cortland, (N.Y.), where ~~the~~ entire family farmed on about 50 acres.²⁴

What probably today remains of Bonneyville, the town originally laid out by Bonney in and about 1834-1835, is the little cemetery, ^{about a half-mile from the mill,} in which Bernice Eliza Bonney rests alongside her father, Edward William Bonney ~~who was brought here for burial, after his passing~~ ^{he died} in Chicago, on February 4, 1864, together with William Tuffs, Revolutionary War and Boston Tea Party veteran; and the flouring mill. The Bonneyville mill, today, is in Elkhart county, the county to the east of St. Joseph county, about two miles east of Bristol, but not following the tracks of the New York Central Railroad towards Vistula; rather on the Little Elkhart river and on Road 120. Bonneyville gradually became an important trade and marketplace and crossroads, too, in the late 1830's, before Goshen and Elkhart drew away the trade; Bonneyville was the center of the canoe and barge and cross-country trade for a vast hinterland district.

Edward William Bonney was extremely popular in his neighborhood at "Bonney Mills", and his neighbors were always ready to do him a favor when called upon, but Bonney, too, was ^{equally} ready to reciprocate.²⁵

The Bonneyville mill is one of the few water-powered grist-mills in the state of Indiana, and the oldest one of them; and the one, which not only is oldest, but has been in continuous operation for well over a century, since it was built in 1837.

~~Edward William Bonney was, a man of many occupations,~~
while in Bonneyville : ~~he~~ ^{and} farmed on at least 160 acres, operated a gristmill ^{and} a sawmill, with his partner, Nathan Whipple, and, in about 1841, became a tavern or innkeeper.²⁶

Records of the U.S. Census for Indiana, Elkhart county, for the year 1840, mention Edward Bonney, as head of the family (male, between 30 and 40 yrs.) - he was 37 then; his wife, (female, between 30 and 40), - she was 37, then, too; and their surviving daughter, Mary Elizabeth ("Mate"), (female - under 5).²⁷ Martha J. (Jane) - later nicknamed "Mary Jane" - Bonney, a third, and second surviving daughter was born to the Bonneys, in Bonneyville, on February 10, 1842.

Edward William Bonney was allegedly stricken with a curious eye-inflammation in March 1843, as a result of which, he was temporarily deprived of his vision : in February of 1844, he should have taken a trip " to the West ", "visiting many places", according to his own account, and returned "home", to Bonneyville, only in April of 1844, only to settle in Nauvoo, Illinois, the Mormon stronghold, in May of 1844.²⁸ We cannot, however, take Bonney's word for granted : he was indicted, in 1845, in Illinois, for counterfeiting the "money current in the United States", and there is an article, which, hitherto, had escaped dating, pagination or issue, as it is ^{in the form of} a clipping in a family scrapbook : it was published, in approximately, in 1880, in the Goshen Democrat, and reprinted in the Goshen News, its successor, in 1940, stating that, when the original house (Bonney's) was torn down by Conn C. Daily, the grandfather of the present owner of the Bonneyville Mill, counterfeit coins were found in the building; these counterfeit coins strangely coincide with the description in the indictment of 1845, ^{under} which ~~was~~ Bonney, a few years later again, ^{was} the subject of criminal prosecution for a Federal offense, this time, in Illinois. The newspaper ^{article in the} clipping ~~continues its~~ ^{of} ~~narratives~~ of Bonney's arrest in 1842, and ^{of} his having been taken in handcuffs to Indianapolis for trial in a Federal court; but concludes by stating, that he

⁷
of his having

escaped from his captors, and made his way to Nauvoo, Illinois.²⁹ Upon examination of the abstracts of the land-transactions of lands owned by Bonney in Bonneyville, the researcher cannot escape the impression of some of these transactions appearing to him as spurious deals, that could, ~~with a little, improved speculation~~ substantiate some of these suppositions on Bonney. (The Federal court records covering this ~~case~~, 1842 counterfeiting indictment are completely missing.) Bonney kept on selling and re-purchasing the same tract of land to and from a Charles M. Smith, and a John Adams; first selling a half-interest in the one-half of a quarter-section of land for two thousand dollars, and fifteen hundred dollars, respectively; then, all of a sudden, repurchasing the same parcel of land for \$10,000.00; and, then, in 1842, selling it again for the same amount. In the absence of a thorough knowledge of the then prevailing statutes and practices in Indiana, armed only with present-day legal reasoning, one may suspect, that when Bonney last sold the tract of land in question, he sold land, to which he had no legal or clear title : - clearly, he ~~must have~~ committed fraud. Maybe, because he was just then preparing to move to Nauvoo for good, and wanted to raise an extra ten thousand dollars, which he thus obtained. 30 [Cite verbatim the entire real estate abstract in footnote #30]

*
in Jo Daviess,
Mason,
Adams,
Saugamon,
Cass,
Fulton,
La Salle,
Monroe
+
Vermillion
Counties

Bonney spent the next four years in Nauvoo, Illinois, - ~~as~~ ~~to be accurate~~, he moved in May 1845 to Montrose, Iowa, which the Mormons called Zarahemla, and left only, when the Mormons were expelled from Nauvoo and Illinois. Bonney then backtracked farther East in Illinois, and it was then, that he wrote his book, The Banditti of the Prairie, published in 1850. It was in this ~~rather~~ ~~western~~ part of Illinois, where about a dozen of his relatives lived, in a geographically rather ~~more~~ solid block.*

Edward William Bonney died at his home in Chicago, located at the corner of Leavitt and Madison streets, [in today's Chicago, this would be close to Cook County Hospital, north of Chicago Stadium, and to the southwest of Union Park; between Western and Damen, and to the north of the Congress street Expressway] and he died of what was then termed as "paralysis", but from the symptoms we today would surmise, that it was meningitis.³¹

Bonney's remains were brought back to Bonneyville, and quietly interred in the little cemetery next to his first daughter's grave. ~~Let the much suffered, restless body of Edward William Bonney now finally rest in peace.~~

ANALYSIS OF ABSTRACT OF TITLE

of Wesy half of NE quarter of
Section 30 in Twp. 38 N R 7 E.

Transactions No. 6 through No. 10 appear to be most spurious. In the first instance, land, that Bonney purchased for \$600, was sold within t-o years for \$3500, and another year later re-purchased for \$10,000.

Granted, there might have been a local land-bpom : two years later Bonney sold this parcel of land again for \$10,000; yet, Chas. M. Smith sold the same tract another year later, for only \$3000, and the same tract sold another year later for \$1000. The lawsuit in a court of equity was settled in 1846 at a consideration of \$500.

Transactions No. 8 and No. 9 are the most spurious of them all. Although Bonney sold his land to John Adams on August 4th, 1842, it was not recorded until November 18th; the very day this was recorded, John Adams hastened to grant E.M.Chamberlain a power-of-attorney, and had it recorded the next day. Yet, two months and three weeks after Bonney sold his land to John Adams, and had no legal control or title over it, he already had given a deed to Chas. M. Smith in transaction No.9, while technically, E.M.Chamberlain was still in lawful possesssion of the land by virtue of the power-of-attroney granted him by John Adams; besides there is no record of Edward Bonney having repurchased the land from the holder of the power-of-attorney, E.M.Chamberlain. Yet, Edward Bonney had already sold the land to Chas. M. Smith, by the date of the deed. Then, the deed, that Edward Bonney gave Chas. M. Smith, dated October 25th, 1842, in transaction No.9, was not recorded until 13 months later. In the last transaction, (No. 10), John Adams had recorded a deed, that did not even exist, as the date of recording was August 22, 1843, while the date of the deed was September 8, 1843.

Scrutinizing the above, Edward Bonney sold half interest in his land to Chas. M. Smith in 1838; and the remaining half in 1839: the same Chas. M. Smith re-sold Bonney this tract a year later. Bonney then sold it to John Adams, John Adams transferred it to E.M.Chamberlain by the power-of-attorney; and in an unexplained way Bonney regained control or title to the land, only to sell it again to Chas. M. Smith, who, in turn, sold it back to John Adams.

There are t5o explanations possible : there is no proof to either ~~of~~ of them, but legal common sense dictates them both : 1) Bonney had, for all eventualities, prepared in advance, pre-dated deeds, in collusion with two of his cronies, Chas. M. Smith and John Adams, and when, he would have had a court-judgment attach or lien or mortgage his property, he hastened to have a fictitious sale recorded to frustrate the execution of such judgments. Or, 2), Bonney, when arrested in 1842 on ~~the~~ [Indiana] counterfeit indictment, in order to be bailed out, had to find a person with sufficient money or property to stand behind the legal recognizance required by the court to stand behind the bail [and apprently was at a loss to find such a person], he fictitiously "sold" his land at a grossly inflated price, to make it appear before the court, that his bail had, at least, say, \$10,000 worth of land.

One thing we know for sure : we know, that Bonney, very definitely, intended sometime in his life to return to Bonneyville, and settle there for good. This is proven by the fact that Bonney, in his selling, wheeling-dealing land, exempted and reserved 5½ acres of land, which never changed hands, and had it not been for a delinquent tax forfeiture, it, even, today, still would be in Bonney's name. Bonney, eventually, realized his goal : return to Bonneyville, he did; if not in this world, he did so in the hereinafter.



Francis Adam van Dan
6342 Baker Avenue, N. E.
Fridley, Minnesota 55421

JUL 8 1966

Abstract of Title to the following Real Estate in Elkhart County, State of Indiana, to-wit: Commencing at the South-west corner of the West half of the North-east 1/4 Section 30 Township 38 North, Range 7 East; thence North along said West line 60 rods; thence East about 22 rods to the center of the highway; thence in an Orth-easterly direction along the center of the highway to where the said highway intersects the East line of the said West half; thence South to the South-east corner of said West half; thence West to the place of beginning; Also the West half of the East half of the North-east 1/4 of said Section, Township and Range; except the following land heretofore sold off of the above described land : 5 1/2 Acres out of the Southeast corner of the first described tract and about 8 acres off of the West side of the first described tract; also 8 acres off of the South end of the last described tract; leaving 60 Acres more or less. The 5 1/2 acres first above excepted is described as follows : Com.[mence] at S.E. cor.[ner] of said W 1/2 thence W. 7 chains; thence North 7 chains to the Little Elkhart River; thence East along said river to East line said lot; thence South to the place of beginning ; the second excepted tract is fully described in No. 56 of the following Abstract.

Compiled January 19th , 1903.

No .1.

United States
to
George Roudebush

Tract Book B, page 152; By Certificate of Entry March 12, 1832; Description : W 1/2 of N.E. 1/4, Section 30, Township 38 North, Range 7 East : 80 acres.

Note : Patent Deed for above land is not recorded in this County.

No.2.

George Roudebush
and wife Susannah
to
Lewis M. Alverson

Deed Record No. 3, Page 120; By Warranty Deed, Sept. 17, 1836; Recorded Nov. 8, 1836; Consideration: \$275.00; Conveying the land described in No. 1 above.

No. 3.

Lewis M. Alverson
and wife Emeline
to
Edward Bonney

Deed Record 3, Page 50 2; By Warranty Deed Feb. 10, 1837; Recorded May 24, 1837; Consideration : \$600.00; Conveying the land described in No. 1 above.

No. 4.

Edward Bonney
and wife Maria S.
to
Charles M. Smith

Deed Record 5, Page 267; By Warranty Deed; Nov. 9, 1838; Recorded: Nov. 10, 1838; Consideration: \$2000.00; Conveying equal undivided 1/2 of the land described in No. 1 above;

reserving in the Southeast corner of said lot 5 acres & 96 rods commencing at the South-east corner stake and running thence West 7 chains thence North 7 chains; thence East and on the bank of the Little Elkhart River to the East line of said lot; thence South to the place of beginning.

Abstract of Title to the following Real Estate in Elkhart County, State of Indiana, to-wit: Commencing at the South-west corner of the West half of the North-east 1/4 of Section 30, Township 38 North, Range 7 East; thence North along said West line 50 rods; thence East about 32 rods to the center of the highway; thence in an North-easterly direction along the center of the highway to where the said highway intersects the East line of the said West half; thence South to the South-east corner of said West half; thence West to the place of beginning. Also the West half of the East half of the North-east 1/4 of said Section, Township and Range; except the following land heretofore sold off of the above described land: 5 1/2 Acres out of the Southeast corner of the first described tract and about 8 acres off of the West side of the first described tract; also 8 acres off of the South end of the last described tract; leaving 50 Acres more or less. The 5 1/2 acres first above excepted is described as follows: Commencing at S.E. cor. [ner] of said W 1/2 thence N. 7 chains; thence North 7 chains to the Little Elkhart River; thence East along said river to East line said lot; thence South to the place of beginning. The second excepted tract is fully described in No. 25 of the following Abstract.

Compiled January 25th, 1903.

United States to George Roundbush	No. 1. Tract Book B, page 127; By Certificate of Entry March 12, 1832; Description: W 1/2 of N.E. 1/4, Section 30, Township 38 North, Range 7 East; 80 acres.
Note: Patent Deed for above land is not recorded in this County. George Roundbush and wife Susanah to Lewis M. Alverson	No. 2. Deed Record No. 3, Page 120; By Warranty Deed, Sept. 17, 1836; Recorded Nov. 8, 1836; Consideration: \$275.00; Conveying the land described in No. 1 above.
Lewis M. Alverson and wife Imeline to Edward Bonney	No. 3. Deed Record 3, Page 50 2; By Warranty Deed Feb. 10, 1837; Recorded May 24, 1837; Consideration: \$800.00; Conveying the land described in No. 1 above.
Edward Bonney and wife Maria S. to Charles M. Smith	No. 4. Deed Record 5, Page 127; By Warranty Deed, Sept. 17, 1836; Recorded Nov. 8, 1836; Consideration: \$200.00; Conveying the land described in No. 1 above.

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JUL 8 1966

No. 5.

Edward Bonney
and wife Maria S.

to

Charles M. Smith

Deed Record 5 Page 438; By Warranty Deed
Feb. 1, 1839; Recorded March 4, 1839; Consideration: \$1500.00; Conveying as follows:
Part of the W $\frac{1}{2}$ of N.E. $\frac{1}{4}$ Sec. No. 30 in

Town. 38 N.R. 7 E. commencing at the North-east corner stake of said lot and running thence South to the channel of the Little Elkhart River; thence W. along the channel of said stream 7 chains; thence South to the South line of said lot; thence West to the SW corner stake; thence N. to the NW corner or half-mile stake on the N. line of said Section; thence E. along said line to the place of the beginning; containing 75 acres.

No. 6.

~~Edward Bonney~~ Chas. M. Smith

to

~~John Adams~~ Edward Bonney

[Civil condition of grantor not stated]

Deed Record 6 Page 329; By Warranty Deed
March 1, 1840; Recorded Oct. 29, 1840; Consideration \$10,000.00; Conveying all the land described in No. 1 above.

No. 7.

Edward Bonney

to

John Adams

[Civil condition of grantor not stated]

Deed Record 7 page 343; By Warranty Deed
Aug. 4, 1842; Recorded: Nov. 18, 1842; Consideration: \$10,000.00; Conveying the land described in No. 1 above other land.

No. 8.

John Adams

to

E.M. Chamberlain

~~grant bargain and sell the land as described in No. 1 above but at a price not less than \$ 1000.00 and in his name, place and stead sign, seal, and deliver to such purchaser or purchasers good and sufficient deed or deeds as well as he might do if personally present. Confirming all the acts of his said attorney.~~
grant, bargain and sell the land as described in No. 1 above but at a price not less than \$ 1000.00 and in his name, place and stead sign, seal, and deliver to such purchaser or purchasers good and sufficient deed or deeds as well as he might do if personally present. Confirming all the acts of his said attorney.

No. 9.

Edward Bonney
& wife, Maria S.

to

Charles M. Smith

Deed Record 7 Page 350; By Warranty Deed;
Oct. 25, 1842; Recorded: Nov. 23, 1843; Consideration: \$10,000.00; Conveying the land described in No. 1 above, except 5 $\frac{1}{2}$ acres out of the S.E. corner of said lot.

No. 10.

Charles M. Smith

to

John Adams

[Civil condition of grantor not stated]

Deed Record 8 Page 510; By Quitclaim Deed
Sept. 8, 1843; Recorded Aug. 22, 1843; Consideration: \$3000.00; Conveying the land described in No. 1 above with the exception as in No. 9. above.

[Note by F.A. van Dan: it is, however, known from the next, (No. 11) entry that John Adams held the land jointly with his wife, named Eliza].

George Roudebush,
later Edw. Bonney
(80 acres)

" NE 19 "
Nathan Whipple
(160 acres)

Edward Bonney (40 acres) "NW SW 20"

North



Little Elkhart River

schoolhouse,
cemetery

E $\frac{1}{2}$ of NE $\frac{1}{4}$
Sec. 30,
Jediah Cobb Cummings

Edward Bonney
(40 acres)
" NW SW 28 "

the mill



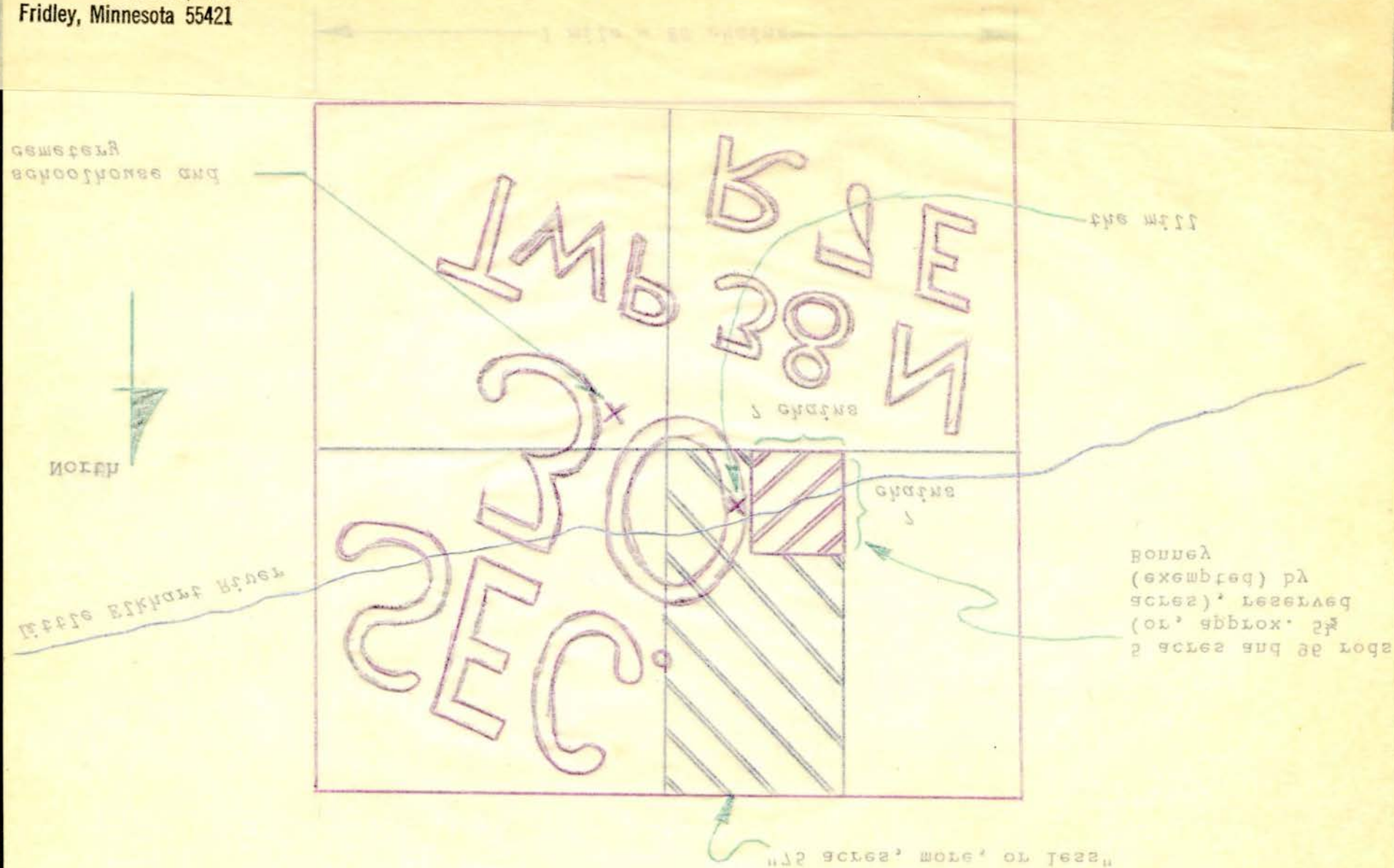
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Fridley, Minnesota 55421

JUL 8 1966

Topographical sketch of Section 30, containing
" W $\frac{1}{2}$ of NE $\frac{1}{4}$ "



JUL 8 1966



" M X OF NE F "

Topographical sketch of section 30' constructed

Nobody in this country, or, for that matter, anywhere else, knows the last years, months, weeks and days of Edward Bonney's death. Cf. this here below information with the last lines of para One of p. xviii of the "Introduction" by Dr. Philip D. (Dillon) Jordan, (Prof. of History at our University of Minnesota) to the 1963 re-edition of The Banditti of the Prairies (~~Norman~~ Norman [Okla.] ; Univ. of Oklahoma Press : 1963).

PLEASE TREAT THIS INFORMATION ABSOLUTELY AS CONFIDENTIAL UNTIL I
PUBLISH MY PAPER !!!

Some notes on Edward William Bonney's military service.

A gray-haired Edward Bonney, at the age of 55, enlisted in the service of his civil war ~~top~~ country, in Chicago, on August 18, 1862. He signed up as a private, for three years, before a Captain John. S. Williams. Bonney was mustered into Company "G" [George] of the 127th Illinois Infantry Volunteer Regiment, on October 22, 1862, by a Captain Barri.

His regiment left for the Mississippi river campaign, but Bonney stayed in the Chicago area, as, on November 9, 1862, Bonney was detailed by order of Col. John Van Airnan, to serve under Lieutenant William Warner, at Camp Douglas [Chicago], to pursue and arrest absentees and deserters from the 127th Illinois Regt., and escort them to Young's Point, Louisiana, where his regiment then was. On January 26, 1863 Lieutenant Warner and private Bonney left Chicago to rejoin their regiment. On their journey down the Mississippi, on board the steamship C.E.Hillman, between Cairo [Illinois], and Memphis [Tenn.], Bonney, an enlisted man, excluded from the ship's cabin, had to sleep out on the "guards" [of the paddlewheels] and in the severe weather, contracted a violent head-cold, "which settled in his head and finally gathered and broke discharging..... from his left ear" - reported Lieut. Warner, from Walnut Hills, Miss., on 7/2/1863. With his regiment for the next five months, but sickly and unfit for service, he was sick furloughed beginning July 1863 to Chicago, his home.

As his regiment was part of the "big push" at Vicksburg, in pursuance of General Order No. 65 of 1862, he was ordered to report back at his unit on October 19, 1863; but Bonney never made it : en route from Cairo to Memphis, he had to be admitted to the U.S. Marine Hospital at St. Louis, Mo., on about October 21, 1863, and was ordered discharged from the service of the Army of the United States by order of Gen. Clinton B. Fisk, in St. Louis, on December 23, 1863, for partial paralysis of the lower extremities. Bonney was found unfit for service even in the Invalid Corps.

After separation (honorable discharge for disability), he was sent home to Chicago, and arrived there sometime around the 13th of January 1864. He died on February 4, 1864.

(Compiled from various documents at the U.S. GSA-Natl Archives, in their different Branches, and also, the records of the Adjutant-General's Office, Illinois State Archives.)



Francis Adam van Dan,
University of Minnesota
Graduate School,
File # 627004
Fridley, Minnesota 55421
Phone : 560 - 3177

JUL 8 1966

July 11, 1966

Mrs. Juanita Brooks,
346 North Main Street,
St. George, Utah 84770

Francis Adam van Dan,
University of Minnesota
Graduate School.
6342 Baker Avenue, N. E.
Fridley, Minnesota 55421

Dear Mrs. Brooks :

I have here before me two of your letters, one from the 5th of May [after 11 p.m.], and another one, mailed in the same envelope, dated May 6th. I want to thank you for both letters: they were both charming and enjoyable, and I responded to the philological ribbing, I took it in the spirit of good fellowship and raillery. But as long as we are on the subject of philology and semantics, may I here be forgiven, in correcting you, Mrs. Brooks ? The opening word of my letter to you of April 26th should read correctly "Ubiquitous", which if I remember my Latin correctly derives from the Latin *ubique*, meaning "everywhere", therefore, ubiquitously = "everywhere pervasively present"; that is, by the time I wrote that letter to you, I had ~~had~~ repeatedly had to apologize to you for answering your letters with some delay; viz.: auto-accident; my wife's *dolecystectomy*, etc., thus, ubiquitous, in my usage though similar to your "everywhere - present [flies, ants, sparrows, etc]", common forms of life; I used it in the "turning up everywhere" denotation.

Your suggesting obsequious, although correct, had not appealed to me, since the latin "sequor, sequi, secutus sum" verb to me means = to follow; ob-sequor = to comply; and though in the archaic I could use it meaning "prompt", another archaic meaning would rather be "servilely compliant"; yet, in my mind I rather associate it with "dutiful in manifesting towards the dead", and thus I discarded it.

I liked very much the witty adjective advocated by your son and the student of yours (who lived in your house) when referring to "your callipygian girl friend"; where "Calli" is a combinative form of the greek *καλλος* [kallos], and "pygian" is formed from *πυγή* [pūgē] (the upsilon being "y" or "u" a sound similar to Übung in German and huitre in the French), which is the name of the statue of Venus of Delos. But I am told, that in modern American usage "callipygian" specifically refers to having shapely or finely developed ahhh.... derrière (?) or buttocks ... hm, to stay in the orbit separated from the Victorian unmentionables; or would the term "hippy" be more appropriate, though in the vernacular.

Semantics and philology are a challenge to me, always. So, I rather enjoyed it.

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Now come my ubiquitous apologies. Apparently, this year, for us at least, must be in the auspices of hospitals; I just finished a short, (a couple of days') and a slightly longer stay in two of our local hospitals; nothing serious, but some diagnostic work, that was classified as minor surgery. Besides that, I had to do some writing; finishing some mss., one one Clark (see para.3, of my letter to you of 9/28/65); and two mss. on Bonney. These are just temporary étappes on the road to a complete biography on Bonney. Research - I enjoy; I also enjoy writing, but only the way, e.g., I am now writing you; *ex abrupto*, intuitively; composing directly into the typewriter. Writing a scholarly piece is a very painful process with me; I sweat blood, re-and-re-wrifying all the time, revising up to the last minute.

I am enclosing here a second draft of my ms. on Bonney in Indiana that is, before he got to Nauvoo, which I have submitted to the Indiana Historical Society for publication; this year they are celebrating the

sesquicentennial of the statehood of their Hoosier state; and are interested in such material. I have also enclosed a typescript copy of a real-estate abstract of land owned by Bonney in Bonneyville; and a legal analysis to that abstract. [I had had, some time ago, some correspondence with Dale Morgan, and his friend Colton Storm (now chief of the special collections of Newberry Library in Chicago), and we ended with a slight pique, or disagreement; they sort of told me that I lived too long with Bonney, and sort of manipulated facts to suit my imagination: and I offensively replied that I am a new sort of a historian, who uses mathematical tools, such as probability calculations, and Boolean geometry to test out in mathematical models the feasibility of theorems, when deadlocked; and, have I been deadlocked how often on Bonney; with my legal background I interpret facts, that other historians seem to be (sorry to sound as I were conceited) total ignoramuses in. I wish Dr. Morgan had not been offended, as he has a tremendous collection of contemporary newspaper references on Bonney, and wished he could have and would have shared those with me - [which as of this date he hasn't.] So this legal analysis is vital to the Bonney-research on the make-up of Bonney's personality, and also, on the entire attempt to explain why he acted the way he did. Also, I invite you, Mrs. Brooks, to look at the last lines of para One of page xviii of the "Introduction" by Dr. Philip D. (Dillon) Jordan to the latest edition of Banditti of the Prairies (Norman [Okla.] ; Univ. of Oklahoma, 1963): Dr. Jordan is Prof. of History, here at Minnesota, and a member of the Pelzer Award Committee of the Mississippi Valley Historical Association. Then, look at the enclosed notes on Bonney's military service, that I have compiled- But please, treat it with the utmost confidential reserve!! Then, I have also prepared, two topographical sketches on Bonney's landholdings in Bonneyville; I hope you don't mind, that they are hand-made, as I made them especially for you: keep it in your files, it's only for you; not to be broadcast. But, if you agree with me, that I am indeed, a new kind of a historian, and maybe, you will pat me on my back, too, saying, that especially, for a Ph. D.-candidate, I am ahead of not only my contemporary, fellow Ph.D.-candidates, who, I have noticed, mostly deal in what on our campus they call "Mickey Mouse"-stuff research, that I am a superior scholar to my own professor, Dr. Jordan; and you want to say so to some of your acquaintances, maybe, if you should for any reason have an opportunity to write to Dr. Dale Morgan, and, having a suitable apropos, to say so, maybe, you will be able to convince him, I may yet hope that he'll turn over some of his information or references, and will describe them in one or several letters. I mean the ones he has collected referring to Edw. Bonney; and thus I'll have a better chance to improve the scope of my research; for all I know, I may have most or all; but it does not hurt to check them out maybe I might have overlooked one, or more.

Anyhow, have fun reading the material here enclosed, for your personal use.

I was fascinated by your description of the re-writing accomplished in Thomas Nathaniel Brown's case. Yes, it was I from whom you learned that Tom Brown was the son of Alanson Brown; may I add another little tidbit? Alanson Brown is mentioned on pp. 180-1, vol. IV. of the Documentary History of the Church, and, also, on Monday, 13. [July 1840] pp. 154, and 160, vol. IV., of op. cit., and, in addition, that Alanson Brown, in 1847-49 was "serving his second term in the Alton, [Ill.] Penitentiary;" cf. p. 23 of the Bonney draft-ms. that I have mentioned to you so often. ■

Mrs. Brooks, on re: Nathaniel Tom Brown, in your letter of May 5th, you say, that you ran across him in the accounts of the Hodges-trials, and also found some material in Bonney's Banditti. In the matter of the Hodges' brothers' trial (pp. 36-8, Banditti), Bonney states, that he was in charge of conducting the examination of the arraignees, the indictment and taking testimony of witnesses - while Record "C" of Common Law, in the District Court, at Burlington, Iowa, distinctly states, that Hawkins Taylor, Esq., of Lee County, Commissioner was appointed to take

(Please excuse me, Mrs. Brooks, for this writing paper, but I just ran out of writing bond-paper, all I have left, is some heavy Bristol and "Moist-rite" Bond)

.....testimony of defendants' witnesses. In the ms. Bonney stated that sheriff Estes offered a \$500.- reward for the arrest of Tom Brown, while, in the book, Bonney says, that he was legally authorized to offer such a reward (p.40, Banditti). Then, also, Bonney says that "Messrs. Hall and Mills, of Burlington, Iowa," were the Hodges' attorneys; (p. 47, op. cit.), and again on p. 55; the Burlington City Directory of that epoch, and the one of 1874 lists a Jonathan C. Hall, an attorney from the firm of Hall and Baldwin; and Edward H. Stiles, in his Recollections and Sketches of Notable Lawyers and Public Men of Early Iowa, etc., (Des Moines : The Homestead Publ. Co.: 1916) lists on p. 250, Jonathan C. Hall, indeed a notable lawyer of that city; and Frederick D. Mills (p.302), who were together, in 1857, chosen, as members of a committee in convention, to frame a new constitution for Iowa, but they were never law-partners, rather on opposite sides. Bonney, in addition, is contradictory : William and Stephen Hodges were hanged on July 15, 1845; Irwine (or Ervine) Hodges was killed "mysteriously" in Nauvoo, a "few days afterwards", and Amos Hodges "was forced to seek safety in flight" -from Brigham Young (p.56). Yet, on pp. 55 and 158 Bonney narrates that a robbery[of a Mormon, named Beach]"was planned by Amos Hodges" and that it was "abt. the 25th of the month". Well, did Amos Hodges flee, or didn't he? And if he did, [which we know he did] how in the Sam Hill, could he, within less than ten days afterwards, plan a robbery ? But Bonney is more discrepant, when on the same subject (on p. 56), he thus relates the attempt of robbing Beach : "Thereupon, as was the custom among the Mormons,Amos took counsel with Brigham Young. Whether Brigham favored the proposed robbery or not is not known, as Amos was forced to seek safety in flight about this time, after being bailed by William Smith and Ripley". On the other hand the Bonney draft-ms. reads thus on p. 31 : "Amos Hodges was arrested in Nauvoo charged with two robberies (about the same time as Ervine Hodges was killed near the residence of Brigham Young) and gave as bail Wm. Smith and Alanson Ripley. Latter gave him money and a horse and helped him escape." Alanson Ripley was bishop of the High Council of Iowa, he moved to Nauvoo in 1840 (p.154, vol.IV., Doc. Hist. of the Church); Alanson Ripley was also Nauvoo City surveyor in 1843 (p.270, vol.V., op. cit.); also mentioned as "one of the firm brethren" (p.87, vol.IV., op. cit.); Alanson Ripley, sergeant-major, 2nd cohort, Nauvoo Legion, (p.355 vol.VI., op. cit.). On page 48 of Banditti, Bonney says (in para 3) that Lydia Hodges was the wife of Amos Hodges, yet, on p.189, vol. IV. of the Doc. Hist. of the Church it is stated, that Lydia Hodges was the wife of (ex-)Elder Curtis Hodges. More on the Hodges family. Amos was the oldest Hodges-boy, says Bonney, and many others; but, Chas. Kelly and Hoffman Birney, in Holy Murder, The Story of Porter Rockwell (New York:Minton, Balch & Co.,1934), on page 74 say, that Erwine was the oldest. Who was Elder Curtis Hodges ? Their father? and a Mrs. Campbell, I understand, she was the Hodges brothers' sister ? Ex-Elder Curtis Hodges was cut-off from the Church (p.350, vol.V., Doc. Hist. of the Church). If my understanding is correct, the Hodges had nothing to do, as relations, with Abraham C. Hodge. Am I correct ?

Now for a short go at the Reddings. Return Jackson Redding and William H. Redding were brothers; George Grant Redding was the "Old Grant" Redding, Bonney keeps on referring to; who was Harrison Redding?(p.71, Banditti); and who was Hyrum Redding, of Ogle county, Ill., who saw a revelation - contrary to Mormonism ?(p.290, vol.V., Doc. Hist. of the Church).

I just hoped to throw these in, maybe to help you with your quest on the Hodges brothers, and Nathaniel Tom Brown. More on Edward Wm. Bonney. I note from the last para, of page One of your letter of May 5th, and the second page, first para, & ff. when you say : "Now this sounded so much like the story of John C. Bennett that I found it hard to believe

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the Prophet would be taken in again within a year by another pseudo convert, at least to the point of making him head of the Legion. I'm glad to have found even as much about him as I have. He certainly was there and among the group during the last weeks--perhaps months of Joseph's life--"

to Even before you penned these lines, I already have begun to critically re-examine all the evidence on Bonney, and - as I told of my method, Dr. Dale Morgan - began to retreat from my previous point only to that much, that was defensible by the available documentation. 1) Amasa Bonney, Edward William Bonney's senior brother is mentioned in the Journal History of January 4, 1837, as being a member of the Kirtland Safety Society; on March 6, 1838 he was disfellowshipped (not excommunicated) from the Church; however, he was reinstated to full fellowship because the Times and Seasons of April 15, 1843 shows him as an Elder and missionary for the Church in Caroline Depot, Tompkins County, N.Y. (p. 167, loc.cit.). I have also found an Illinois State militia commission issued for the Nauvoo Legion of first lieutenant of the Second Company, First Battalion, Second Regiment, First Cohort from July 3, 1841 to Amasa Bonney; and another, appointing him as sergeant-major of the First Cohort, from June 6, 1842. In the Church records at Salt Lake, a baptism for the dead, for one Melinda Bonney (Edward William's niece), done in Nauvoo in 1841, at the instance of Amasa Bonney - has been found: also another by a Betsy Green(e), for a Levi Bonney, who was her grandfather: my research turns out that she was Betsey S. (Sofia) Bonney, married Green(e), daughter of Heman Bonney (699a), daughter of Edward Bonney (580) - not my man - , and great-granddaughter of Levi Bonney (496). I have also come across some 1850 (Illinois) Federal censuses; and here I cite from them:

In 1850, in Jo Daviess county, Elizabeth village (Edward W. Bonney himself says he'd been to Galena, which is in the same county) were: (cousin) Fanny Bonney, age 62, born in New Hampshire; George Bonney, physician, 30, born in Pennsylvania, Mary Bonney, 18, born in Illinois; Sashelle, Fanny, age 7, born in Ill., and cousin Emeline Bonney (625), age 23, born in Penna. Thus, this family arrived in Illinois between 1827 and 1832.

In Mason County, in 1850 (two counties East of Nauvoo), page 150A, lines 8-12 shows George A. Bonney, 40, farmer, born New York; Sarah G. Bonney, 35, born New Hampshire; Margaret B. Bonney, 9, born Ohio; Ophelia Bonney 4, born Illinois; Charles M. Bonney 2, born Illinois; thus: they must have moved to Illinois before 1846, but after 1841; probably on Edward Bonney's invitation, or encouraged by his successes.

In Vermillion county, Ill. (on the Indiana-Illinois state line) p. 278A, lines 24-32: Jas. Bonney, farmer, 38; Rosanna Bonney 15; Bethalyn Bonney, 12; Lucy Bonney, 9; Sarah Bonney 5, born in Illinois; John Bonney 8; Ryan Rinard, 22 farmer, 22; Lethia Rinard 17; Marianna Rinard, 42; all the others born in Ohio - thus : they moved to Illinois after 1842, but not later than 1845, when Edward W. Bonney was still a LDS in good standing.

Adams county, South Ward, Quincy: page 256B, lines 39-40 show Asa Bonney, 45 carpenter; and Adaline, his wife, 43: lines 41 & 42 show Joseph E. Bonney, farmer, 20, and Elizabeth Bonney 20; all of them natives of New York.

The above ones are relatives of Wales B. Bonney, see pp. 771-2 in vol. II., of Dale L. Morgan's Overland in 1846.

In Sangamon county (Springfield is there), we have Benjamin Bonney, farmer, 35, his wife, Nina, 27, and Dwight and Emma, 7 and 3, but they all came after 1847 - so we may disregard them for our purposes.

La Salle county, Town of Earl (Ottawa is in this county) enumerated the following of Bonney's relations in 1850 : Charles S. Bonney, farmer 43, born N.Y.; Rachael (wife), 43, born N.Y.; Mary Bonney 19; Ann Bonney 17; Jane Bonney 15; George Bonney 12, Samuel Bonney 10; all from N.Y.

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nativity, except Alvin Bonney, 2 ys. old, born in Illinois indicates that this family of cousins came from New York after 1840, but before 1848.

Cass county (2 counties away from Adams Co.) enumerates on p.20A, betw. lines 4-10 (Miss) Lillis C. Bonney, a schoolteacher, 23 yrs. old, daught. of Nathaniel Bonney(678), granddaughter of Nathaniel Bonney(561).

Fulton county (2 counties away from Hancock, next to McDonough Co.), in the town of Utick, lists p.334A, lines 5-7, Geogre Bonney 26 cooper, his wife, Cynthia A. Bonney, 26, and Esther P. Bonney, 1 yrs old, and a native of Illinois, while her parents came from Ohio, and also relatives of Dr. Dale L. Morgan's Wales B. Bonney, came to Illinois around 1840, and not later than 1849.

Monroe county, Reynolds precinct,(abt. 20 mi. south of St. Louis,Mo.,) on p.3A, lines 37-40 yields this most interesting information: Phillip C. Bonney,41 engineer, born-Monroe county, Illinois; his wife, Nancy 30, born Union Co., Illinois, Lyman Bonney 5, born Randolph co., Illinois and John R. Bonney, 2, born Monroe Co., Illinois - here's an entirely Illinois-born Bonney family, and related to our Edward W. Bonney !!!

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Now, let's go back to the second para of page 4 of this letter. but before I do so, let me conclude the above, saying that as you can see, Illinois and Mormondom (Nauvoo and the outlying settlements) were teeming with Bonney-s, and many of them LDS-s!!! There should be no doubt at all that "Bonney was there", and though he apostatized, he was between 1842-1846 a Saint himself. So, what I was saying in para 2, page 4, was that I am re-treating. I have come across rosters of Nauvoo City Council rosters for the years 1841- thru 1845, and had not found Bonney's name listed as a City Councilman.

The next one is a puzzler, too.Journal entry of June 18, 1844, page 500,vol VI., of the Journal History mentions in the Prophet's words that he appointed Edward Bonney his aide-de-camp; no rank is mentioned to go with the appointment. However, a bill for an ordinance organizing the Nauvoo Legion was introduced by the Prophet and passed February 8, 1841 (History of the Church, vol.V., p.294), Section 3 says there can be but one Lieutenant General - and that was Joseph, and later, Brigham Young. Section 4 of this ordinance states that among the staff of the Lieut.-General shall be two principal aides-de-camp, with the rank of Colonels of Cavalry. This then would be the rank of Bonney, if he was one of them. The same Section 4 then speaks of twelve aides-de-camp, with the rank of Captain of Infantry. The puzzler is the following entry from the Prophet's journal as cited in the Doc. Hist. of the Church, vol. V.,p.364,"18th April 1843 : ".....Signed an appointment to John F. Cowan of Shokoquon, as one of my aides-de-camp, as a lieutenant-general of the Nauvoo Legion and conversed with him..." How do you explain this ? Mr. (to you Brother) A.(Antoine)William Lund, Asst. Church Historian says " I think the wording ... should read " I signed, as a Lieutenant-General of the Nauvoo Legion, an appointment to John F. Cowan of Shokoquon as one of my aides-de-camp and conversed with him..." - but that's Mr. Lund's opinion.

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Following is an excerpt from Bonney's draft-ms.(from pp.6 thru 16 :
"....On the arrival of Gov. Ford at Carthage and after enquiring into the cause of the difficulty [the Expositor-case] he sent a Mesanger to Nauvoo Requesting Gen^l Smith to send two or three discreet persons to Carthage to confer with him upon the Subject of the Existing difficultys,Gen^l Smith Requested me to go to Carthage in Company with Dr. Bernhisle and John Taylor which I complied with....." To this, Mr. A. Wm. Lund replied citing p. 576, vol.VI.,June 26,1844 "Ten minutes to 9 (AM)", Journal entry stating that while John Taylor arrived to Carthage on June 25th, Bonney in the cited context appears only on the 26th. To which I reply in the foll-

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owing manner : this is a good, controversial issue, confusing, because of the tumultuous volume of travel and motion involved. A Friday, June 21st, 1844, after "4 p.m." entry in Doc. Hist. of the Church, on p. 522, vol. VI., narrates : "when Dr. J.M. Bernhisel, Councilor John Taylor, and Dr. Willard Richards were appointed by the Council to return with the express to the Governor at Carthage, and carry said affidavits with the following letter :", and then, "...Messrs. Taylor and Bernhisel went accordingly, but Dr. Richards tarried to prepare additional documents..."; Sat., June 22: letter of the Prophet to Gov. Ford, (printed on pp. 525-527, vol. VI., Doc. Hist. of the Church) was sent to Carthage "...by Lucien Woodworth who was delegated to go in place of Dr. Richards. He started at noon in company with Squire Woods of Burlington.." (pp. 527, vol. VI., op. cit.). Sat., 22 June 1844- (cont'd in op. cit.) "at 10 p.m. I received the following letter by the hands of Captain Yates, who accompanied Elder John Taylor and Dr. John W. Bernhisel on their return from Carthage.." (p. 553, vol. VI., op. cit.) To my mind, that means that John Taylor and Dr. Bernhisel had already returned to Nauvoo from this mission to Carthage the next day; and if Bonney went with them, he was back in Nauvoo, too. Now, they had their interview with the Governor (Chapt. VII., p. 75, vol. VII. op. cit.) on June 22, 1844. Incidentally, this one-day trip was not John Taylor's and Dr. Bernhisel's alone; it was quite an *équipage*, quite a retinue that travelled, viz.: Capt. Yates of Gov. Ford's staff came to Nauvoo with Col. Elam Freeman and a Mr. Bartlett on the 21st, (refs. p. 71, vol. VII., & pp. 520, 533, vol. VI. op. cit.); they left Nauvoo around 7 p.m. on the 21st: John Taylor, Dr. Bernhisel, [Bonney], Capt. Yates, Col. Elam Freeman and Mr. Bartlett; and they arrived at Carthage at abt. 11 p.m. On the ~~21st~~ 22nd, Sat., they had their interview with the Gov.-as said above and at 10 p.m. Capt. Yates, John Taylor and [Bonney] were back in Nauvoo, with Col. Geddes (p. 577, vol. VI. op. cit.). While in Carthage at Artois Hamilton's Inn took place the Daniel Garn-Francis Higbee night incident. Originally I intended to discount Bonney's alleged participation in this mission to Carthage, but rereading it, it made sense, (Doc. Hist. of the Church, vol. VII, p. 71-72), as John Taylor and Dr. Bernhisel retire to their room, a description is given that they occupied an inside two-bed room; but it also says that "The doctor and I [John Taylor] occupied one bed". Why? Why would two fully-grown people, in a two-bed room sleep in one bed and leave the other vacant, and be uncomfortable? May I tell you why? Because Edward W. Bonney was in the other bed, and as he was six foot tall with that frame he needed a bed all by himself, except some palooka, a tyro editor, expunged Bonney's name and person, but forgot to put John Taylor into the other bed. And then the above incident (p. 71) "believing this to be a ruse to ~~get~~ get me out alone, and that some violence was intended.." Memento! John Taylor does not say, as in other accounts "to separate us"-, which with Bonney around would make no sense, as this would leave Bonney and Dr. Bernhisel in the room, John Taylor distinctly said "...to get me out [of the room] alone..", regardless that there were two in the room.

On page 5 I retreated from Bonney having been a Lieut.-Genl, and member of the City Council, but he still must have been mighty important, in view of the above. What makes Bonney's narrative-in spite of his lies and fabrications- so credible to me, are the little irrelevant details that require one knowing them to have been intimately acquainted with the principals, details that would make absolutely no sense to invent, viz.: (p. 19 of Bonney's draft-ms.) "...*Willard Richards, who was also in Gaol with the Smiths and Taylor escaped unhurt Except that the tip of his left ear was shot off by a Musket Ball...*" This agrees verbatim with p. 619, vol. VI. of Doc. Hist. of the Church; also with p. 297, vol. VII (1857) of Deseret News, "History of Joseph Smith". Yet, Bonney wrote this 10 years before the Deseret News article, and much before B.H. Roberts "edited" the Doc. Hist. of the Church. What do you think now, Mrs. Brooks? Let me have your views on this, please!

In a few days I shall be leaving for a month's vacation and research tour in Massachusetts; should you answer before August 15th, please address it to me, in care of Mrs. Elizabeth Gundry, 2 Lynxholm Court, Hyannis, Massachusetts, 02601. I think I supplied you with a good months' reading now. Good luck to us both,

cordially

francis adam van dan
Francis Adam van Dan

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Sheet 8-8655

-8-
St. George, Utsh
July 18, 1966

Dear Mr. vanDan,

A letter from you has come to be something of an experience! A pleasant one, I should add. But this morning I'll have to make my answer rather brief, if I can. Sometimes the machine gets out of hand.

One of the quotations which dates back earliest in my life is, "Be careful of words, my darling, for words are wonderful things..." So the boys just took the Webster's Dictionary at its shortest best when it called "callipygian" --having shapely buttocks.

On the other hand I recall speaking of a person I knew as queer, meaning peculiar or eccentric, or non-conventional. I was caught up sharply by a lady present who told me that in the east that word queer had acquired an entirely different connotation, and that well-bred people dropped it from their vocabulary.

rebid, on recommendation of the Finance Committee, and the University of Utah Press has taken over the contract at the price of the Alphabet Company bid.

It was suggested a letter should come from the Board to the First Presidency to thank them for the use of the Assembly Hall for the meeting of the Utah Heritage Foundation. Mr. Iverson so moved, and Mrs. Jensen seconded. The motion was passed unanimously and the secretary was ordered to do so.

Mr. Iverson asked for a motion on the adoption of Dr. Cooley's report. Mrs. Brooks moved the adoption, and Mrs. Jensen seconded the motion, which was passed unanimously.

Mrs. Juanita Brooks,
346 North Main Street,
Saint George, Utah 84770

October 30, 1966

Francis Adam van Dan,
University of Minnesota
Graduate School.

6342 Baker Avenue, N. E.
Fridley, Minnesota 55421

Dear Mrs. Brooks :

Thank you for your letter of July 18th. My acknowledgement of your missive is quite timely; only four-and-a-half months in the coming. Forgive, Mrs. Brooks, will you please ? And thank you for the wishes conveyed in your July 18th letter for a happy vacation and research tour. We had one. A wonderful one.

Remember, last February, when I had my auto-accident, I told you that my car was a total wreck; I couldn't afford to buy even a beat-up old jalopy, so my mother helped me out [she's the Mrs. Gundry to whose care you addressed your letter in Hyannis, Mass.] and gave me a new car. Not wanting to brag, I did not tell you that she gave me a Lincoln Continental. And a convertible, ^{at her} ~~1800~~. Well, we nicknamed "her" the U.S.S. Iowa, (the battleship); she is that long ~~and~~ weighs over two tons. What this amounts to, is, that it was really easy driving.

My wife, and our two daughters did not leave on time, as scheduled, on July 15th; we left on the 18th; but then, from here, Minneapolis, we highballed east, and I even told around 7:30 PM my wife, that we might push on into Ohio, and Cleveland, and I may take say, a half-an-hour of a break, and on to Albany, New York. (You see, my wife does not drive; from here to Boston, its about 1800 miles). Well, we were still in Indiana, around Angola, on the Turnpike, when my wife looked at her map (she's the co-pilot and navigator, and feeds me coffee, etc. while I'm skipper) and we started to crane our necks, hoping that maybe we'll be able to see Route #120 (Ind.) and some remnants of Bonneyville, the Little Elkhart river as we passed the Goshen exits on the turnpike. It looked so close on the map, scale or no scale. Still negative.

Finally we decided, as it was not sundown yet, and too impolite to drop-in on people unannounced, that we'd pull off the turnpike, and venture into the country between Goshen and Elkhart, and find Bonneyville. We did. I had ben in correspondance for some time, since my discovery of the mill Bonney built in 1837, with the present owner; and, were they happy to see us! It was midnight all out of a sudden and we were still trading information. Went to a motel and slept there. Next day, bright and early, back to the mill and the owners; surveyed the mill, found where the original spillway was (been altered), and also, some old mill-machinery, but what we found, the earliest I estimated to have been of cca. 1880 vintage. Then visited Bonneyville cemetery, (see my draft-ms. of BONNEY'S MILL, OR BONNEYVILLE,) and found William Tuffs' grave (veteran of the Revolutionary War and the Boston Tea Party), Edward William Bonney's grave, his daughter, Eliza Bernice Bonney's grave and another one, hitherto unknown!! Consequently, I have to revise the list of Bonney's children: we have said so far that he had :

- (1) Bernice Eliza Bonney, died at age 7,
- (2) Mary E. Bonney, "Mate" born in Bonneyville,
- (3) Martha Jane Bonney, "Mary Jane", ditto, (her descendants are the only ones that I know of and succeeded to make contact with,)
- (4) Ellen M. Bonney, "Ella" born in Nauvoo ,
- and (5) William E. (Edward) Bonney

... now this list we must revise. We found(heck, why be modest ?) I found a son, who was the number 3 child, William G. Bonney; I could not decipher completely the eroded headstone, but he was born after April 1840, in Bonneyville, and further narrowing it down, between April and August 1840, with the ~~atmost~~ accuracy possible, I'd say, he was born on either April 9th, or May 9th, or June 9th or the latest, July 9th, 1840; his headstone reading : "died August 29th 1841, Age 1 year - - mos 20dys". So then,

Berince Eliza was (1)

Mary E.(Elizabeth) was (2)

William G. was (3)

Martha Jane was (4) -instead of (3)

and they all were born in Bonneyville, except Bernice (1), a native of New York.

thus Ellen M. Bonney becomes (5) born in Nauvoo,

and William E. Bonney " (6).

The other discovery is nothing new, except, I have to admit and correct a mistake. If you should look at the topographical maps I made of Bonneyville, on both maps, in Sec. 30, the schoolhouse and cemetery are located with an "X" in the SW corner or SW quarter-section of Sec.30;; and, as I was in that cemetery, I can tell you that this was due to a faulty topographical description, and deeds, from whose verbal description I drew the maps, without ever having seen a map of the area; and having resurveyed it this time, I can positively say, that they are all extremely correct, except for this schoolhouse and cemetery, which are located on the very same spot, just as far from the center of the section, but in the opposite direction, that is, in the SE quarter-section of Sec. 30! Made some movies in Bonneyville, too, and in the evening of the 19th of July, Tuesday, we left. Our next stop was at Buffalo, New York, or close, (really it was at Boston, New York,) a suburb of Buffalo so-to-speak. As this was also a vacation, we stopped on a sudden brainstorm of mine; I suddenly remembered, *en route*, at about 85 miles per hour (and over the speed limit, too), that Dr. Julian Ambrus (M.D. and Ph.D.) a classmate of mine, from way back from Europe, lived there. And we were together in high school, too, where his searching interest in biological sciences earned him the nickname of *Amoeba*; but also in the service in World War II., in the same unit. Well, we found him, a full professor of the Medical School of the University of Buffalo (State University of New York, Buffalo campus), a fellow at Roswell Park Memorial Institute, and director of its Springvale Research Laboratories; he is a medical doctor, of course engaged in neo-plastics research (a euphemism for cancer nowadays), and his wife, Clara L. Ambrus, M.D., an assistant professor in pediatrics. They have a fine family of seven children, have a farm out in the suburbs of the suburb, have two Hungarian Vizsla hunting dogs, raise thoroughbreds, and are all excellent horsemen and horsewomen in their sparetime- (I don't know, when that is). We stayed with them for awhile; Dr. Julian Ambrus led me through a conducted tour of his facility, and I felt very full in the head, as he introduced me to all his staff as Dr. van Dan - (a degree and title, I have so far not yet earned). But it felt good.

Eventually we made it to Massachusetts, stopped in Worcester, at one of my sisters-in-law, and dropped one of our daughters, as she wanted to stay there for a few weeks; then on to Marlboro, to a brother-in-law, where we got rid of the other youngster; and after a few days there, on to Boston, where we dropped in on an old flame of mine I almost married; she is the daughter of Bishop St.-Ivanyi of Somerset and Lexington, of the First Church of Christ, Unitarian. From there on to Cape Cod, to Hyannis, to my mothers'. After a few weeks of beaching, sunbathing, sailing coupled with limited research, we just couldn't stand it any longer, it was so quiet without our kids, and then after a few long-distance conference calls, we had a family reunion of my wife's family at Plymouth

Rock, right at the Plymouth Rock Pilgrims' Monument - of all places! But, we did not want to drive all the way to the mainland to Worcester and Marlboro, and did not want to expose the relatives to such hardships, either: halving the distance, roughly, we wanted to meet at Sandwich, but with all the turnpikes, freeway~~s~~, it would have been so easy to miss one-another, so we decided on the one place, we just couldn't miss each other, and were we right!

When we first got to Hyannis, your letter already was waiting for me, and I dashed off a quickie reply; I regret to say, I made it a shortie, and, in the holographic; but I must apologize; there was another official paper, that required my immediate attention: and [here at home, I have a brand-new, (by now one-year-old) IBM electric typewriter: there, I borrowed my mother's Swiss Hermes Baby, which is not built for the heavy duty use I subject my machine^{to}, and after having used it that one time, my mother categorically said - no;] without a typewriter, I had to subject both you, Mrs. Brooks, and the U.S. Mail to the arduous task of deciphering my atrocious handwriting. Forgive me please for same.

We had a wonderful time as we planned, a leisurely research affair; and we came home bronzed. Betty, who was on the Cape at the age of 4 months (she was born in Long Island, New York), and again, when she was five, hadn't remembered the ocean at all; Kathy, a native of New York City (1952), remembered only vaguely; but I came home with an attaché-caseful of notes, besides a glorious tan on all of us, except that we planned to have been home by August 15th, and we so revised our schedule that it was rather the end of September.

Apparently this is my year of hypochondria: once home, and after we went back for a few weeks to Wisconsin (only a 600 mile round-trip after our East coast 4000 mile voyage), one night I woke up with arrhythmia and tachycardia, typical symptoms of a coronary heart distress. My doctor then rushed me to our local hospital, for observation, but ~~careful~~ as they ~~might have been~~, they ^{were} hadn't found a thing. So far, so good.

Once home from the hospital, only a little while ago, here I am at home, back at my desk, and writing to you, and chit-chatting in my redundant and periphrastic manner. I missed our correspondence, Mrs. Brooks, so do you very much mind, that I described our vacation in such detail?

* * * *

Looking back at our previous letters exchanged, I noticed, that a little froider has crept into your last letters; and I also think, I know, why. You see, once-in-awhile, a paranoid syndrome takes hold of my P.R. (Public relations), and in communicating with people I like and respect, (such as yourself), because of inferiority, or heaven knows what complexes, I begin to show off, so as to reassure myself; remember the little episode about "callipygian"? There I had to go, like an elephant in a china shop, and show off to you, that my ancient Greek is still not totally rusted away. You said in your last two letters, how you love the study of words, that it is your lifetime hobby. To me, the morphology of words, semantics, ethymology, are my favorite hobby; and as a sideline, the origin of surnames, especially occupational ones (e.g. Smith, Taylor, Wright, etc.). Although I have very good reference dictionaries, I very ~~seldom~~ use them, because with my Greco-Latin knowledge, and my Romance languages, I can practically sparse every compound word and analytically devine or determine its meaning; and when we came to "callipygian", et al., I was showing off; I didn't intend to antagonize you or to practise "one-upmanship"; now I realize, it must have been irritating to you; and I ask your forgiveness. I have, in the same fashion alienated many other valuable scholarly friends, I wish, I hadn't; except, at that time I was not yet aware of this: it just came to me while writing this letter

and re-reading your past letters and my carbons, we exchanged; and the realization just ~~dawned~~ on me.

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While in the hospital with my alleged coronary attack (and I had some other diagnostic work done, too, while I was there, once I was passed by the cardiologists) I was on complete bedrest; not to be bored stiff, I went well-equipped with books and periodicals; among others, on your recommendation (you mentioned, Mrs. Brooks, in your May 5th letter, that as a general introduction and background reading on the History of the Jews in Utah that you started to work on, you read Michener's The Source.

I couldn't resist it, and I read it, while serving my sentence of bedrest. Interesting, I grew quite sympathizing with them upon Michener's presentation. Is Michener Jewish, by any chance ? I certainly did enjoy his book, just as I always enjoyed previous works of his.

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In December, last year, once you mentioned, Mrs. Brooks, that if once in the LDS Church Archives, you may scan the long hand-written list entitled "Men Whose Names Are Held In Ill Repute By The Church Of Jesus Christ Of Latter-Day Saints" - for the name of Edward Bonney. May I now reiterate this request, your offer ?- that, per your convenience, but if you should be in S.L.City, in the Church Archives ? Can do ?

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notes released
In your letter of July 18th, you were so kind, Mrs. Brooks, to promise that you will hold the Bonneyville draft, and Bonney's military service notes confidential, until I release them. Although I had not yet published the Bonneyville draft, simply because it, being a draft, still needs a little rewriting, not content-wise, but stylistically; but, consider it released : you may, any time, use the therein material, provided you give me the credit as a source of your information (e.g. in your work you plan to do on Tom Brown). Please, keep on holding the Bonney military material confidential a little while longer.

I, myself, am planning a little historico-critical essay on some presently available source-material, sometime in the not-too-distant future. On a " I scratch your back and you scratch my back" ^{basis}, would you consent to my using some of the material you cited, (with you as the source of the first mention to me, Mrs. Brooks,) in your May 5th 1966 letter, when we were talking about the "re-writing" of history ?

I hope you are not offended, or angry at me anymore , had you been, before you started to read this lengthy epistle. And I beg your forgiveness, Mrs. Brooks, for the faulty typing; sheer carelessness on my part. There are many things bidding for my time and attention, so, now I shall turn to them; and I think I kept you long enough, from what is a more important task for you, too, Mrs. Brooks.

May I still hope to hear from you, soon (say, within a month, or so) ?

Cordially ,

Francis Adam van Stan

Francis Adam van Dan
6342 Baker Avenue, N. E.
Fridley, Minnesota 55421



Bonney

Mrs. Juanita Brooks,
346 North Main Street
Saint George, Utah 84770



Box 303 St. George, Utah, 84770
November 16, 1966

Dear Mr. van Dan:

Thank you for your letter of October 30, with the account of your trip east and your visit to the Bonneyville cemetery. How very fortunate that you found a missing child before your work got into print and someone else had to correct you! It's just too bad--as I very well know, to find an item after the book is out.

My work here has kept me close to one of two subjects: The John D. Lee Diary of his mission to Santa Fe or the history of the Jews in Utah--two entirely un-related subjects. The Lee material is at Albuquerque since November 1, and no word of it yet, so I begin to wonder if they have changed their collective minds about it. The First Three Chapters with footnotes are in the hands of the Jewish Professor who is my captious guide in this work. I have about decided to finish the script entirely before I submit any additional to his scrutiny, for I think this can best be considered as a whole.

The background of Tom Brown--Nathaniel Thomas Brown--is still within my range of interest, especially since one correspondent insists that he was the son of a Mrs. Hannah Brown, a widow, who was married to Brigham Young's father after the death of his first wife. Thus, being in the family in a way, Brigham might have expressed regrets at his death...

But I shall have no reason to use any of your Bonney material. I can't resist noting the name wherever I find it, though. Here is a notation made at the Moro Creek in New Mexico:

...Six miles brought us to the first settlement we had yet seen in 775 miles....In the next house lived Mr. Boney, an American, who had been some time in this country, and is the owner of a large number of horses and cattle, which he manages to keep in defiance of wolves, Indians, and Mexicans. He is a perfect specimen of a generous open-hearted adventurer, and in appearance what, I have pictured to myself, Daniel Boone, of Kentucky, must have been in his day. He drove his herd of cattle into camp and picked out the largest and fattest, which he presented to the army.... Lieutenant ~~RM~~ Emory Reports, ed. by Ross Calvin (Albuquerque, 1951) p. 46.

Contingent!

Although this could have been, I do not think it is the Mr. Wales Bonney who came with Brown and his friends to meet the Battalion.

On the "rewriting" of history, the example I used in my May 5 letter regarding Tom Brown is identically used in an article "One Other Man" now in the hands of the authors of DIALOGUE,

Francis Adam van Dan,
University of Minnesota
Graduate School,
File # 627004
6342 Baker Ave. N. E.
Fridley, Minnesota 55421
Phone : 560 - 3177

March 16th 1967

Mrs. Juanita Brooks,
346 North Main Street
Saint George, Utah 84770

Dear Mrs. Brooks :

I have here before me your kind letter dated November 16th, 1966, to which I only could answer in the form of a short Christmas card with a shorty note attached, as I was hospitalized again with a massive coronary this time; not bad, for one forty-two years old ?

Anyhow, until now I was not permitted to carry a full load, only gradually ^{to} get back to my research routine, and ^{to} our mutual friend, Edward William Bonney. I hope you had a joyous Christmas season, and a happy New Year too. [Three months behind times, am I not ?]

But to get back to business; you made, Mrs. Brooks a very interesting contribution by mentioning an excerpt from Lieutenant Emory's *Reports*, edited by Ross Calvin (Albuquerque, 1951); cited from p. 46; a notation made at the Moro Creek in New Mexico, about a Mr. Boney [sic]. Since I do not have a chance to be much about ^{yet}, for instance, to go to the University of Minnesota campus and its Walter Library, could you do me the favor of letting me know by return, in your answer to this letter, what year and month does this notation in Emory's *Reports* refer to ? [Quidlicet, I have been able, in my research, to pinpoint almost every month and year in Edward Bonney's life - with the exception of barely one-and-a-half year; and that is the time from December 1846 to 1847: from Emory's *Reports* it should ^{thus} be possible to substantiate or negate, whether, this man "Boney" was our Edward, or Wales B. Bonney, or any other kin by the same surname]. Can you please oblige, Mrs. Brooks ? Please do, if it does not cause you any special hardship and inconvenience.

While hospitalized this last time, I have managed to peruse in my confinement *The Diary of Hosea Stout*, edited by you, and managed to substantiate what Wallace Stegner had told me years ago, that he "got the Sheriff Bonney stuff" from you : on p. 236 of Vol. I., note 32 reads thus "Tom Brown was the outlaw who had reportedly killed the man for whose death William and Stephen Hodge [correctly should be "Hodges"] were hanged. Edward Bonney wrote at some length in his Banditti of Brown's feats of open robbery. Bonney was the sheriff who after several years brought three others to justice and had them hanged, but Tom Brown had eluded him." - entry of Feb. 12, 1847, [underscoring by me].

If Bonney was the sheriff, he might have been the Mormon sheriff of Lee county, Territory of Iowa, and that might have caused - not his excommunication from the Church, but his "falling out" with some Mormons, especially, if the Hodges brothers were innocent, as they, and some others, too, claimed. Maybe this is the answer to what I am looking for, namely, why and when did Bonney leave or was made to leave the Church. Of course, this is purely speculation, with no proof whatsoever, but here we have something to hang onto, ^{until} we can prove one way or another. Therefore, Mrs. Brooks, would you be so obliging and kind, and in your reply could you kindly indicate the source of your information that made you write that footnote to the effect that Bonney was sheriff ?

May I hope to hear from you soon?

Cordially, *Frank van Dan*

Box 303, St. George, Utah

March 23, 1967

Dear Mr. Van Dorn,

I'm so sorry to hear of your massive coronary. Surely you must be careful until you regain your full health again. I hope sincerely that you are making your way back.

The citation to which you refer on page 46 of the Emory Reports was dated August 13, 1846. Since you have been able to put your finger on the doings of Edward Bonney, with the exception of one-and-a-half years, I doubt that this can be the same man. "...Mr. Boney, an American, who has been ~~xxx~~ some time in this country..." would argue against it.

Nor would it likely be the Mr. Wales Bonney who was with the Mississippi Saints with Captain Brown, and met John D. Lee & Co. just one month later, Sept. 13, 1846, though it would take a careful map study to establish the possibility of this. Perhaps Bonney is a more common name than we had thought.

Re: the "Sheriff Bonney stuff". I think I admitted before, if not, I do so again, that I had not carefully gone into Bonney's life, so should have written that he was a "self-appointed officer of the law" or some similar statement. I admit sloppy scholarship in this, as perhaps you should also ~~xxxx~~ to your claims that this same Bonney held a high place in the Nauvoo Legion, etc. of your first letter to me.

As to Bonney's later separation from the Mormon Church, I doubt that we could find any evidence of actual excommunication, as with others. Might it not have been that in the confusion following the death of Joseph and Hyrum Smith, when there were power-pulls in several directions, he found none strong enough to interest him, so withdrew to entertain himself with his business of bringing guilty men to justice? This is also speculation.

I left Salt Lake City last night at mid-night, traveled by bus home, and arrived at 6:30 this morning. I have spent the morning catching up on a pile of mail, and have now reached the point where I must stop. Before I fell asleep over my machine.

With all good wishes for your complete restoration to health,

Cordially,

John A. Drake

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April 4th 1967

Mrs. Juanita Brooks,
346 North Main Street,
Saint George, Utah 84770

Dear Mrs. Brooks :

Thank you so very much for your kind letter of March 23rd, (and slowly recuperating from my distress caused by my silly heart,) you certainly made me feel better and the road back easier.

One thing, though, saddened me, a misunderstanding on your part of my intentions. Years ago, when I once spoke to Wallace Stegner on the long-distance telephone, he told me replying to my query that he obtained the basis for his having written "Sheriff William Bonney" on p.125 in his The Gathering of Zion, etc., "from you", not expounding whether in a letter, orally, or simply having read your footnote #32, p.236, vol.I., of Hosea Stout's Journals, which you edited.

At first it was even thought that the source was John Doyle Lee's Diaries, and it was only recently that I got around to screen both, and narrow down the item looked for until found, to Stout.

But far be it from me, that I be a sadist, intending to humiliate you to admit sloppy scholarship. Who am I to criticize ? I am still a young tyro, learning from my own mistakes (and I find that a better schooling than formal classes and seminars in graduate school); I had nothing else in mind than to obtain from you the complete bibliographical citation [author, complete title, place of publication and year thereof, and publisher]. After hoping to have obtained these from you I wanted to proceed to read same with a fine tooth-comb, and form my own opinions, draw my own conclusions.

So please don't feel that I was taking ~~you~~ to task; I should have holes in my head if I had ever thought of anything of the sort. So, if you had felt apprehensive at me for having thought so of my intentions, won't you please forgive me, Mrs. Brooks ?

And thank you for giving me the complete Lieutenant Emory citation; I had not yet had the chance, but I am going to run that one down yet.

I do admit sloppy scholarship, not to all my claims though (made in my first letter) but to many, such as Bonney having been a) a Lieutenant-General in the Legion, b) Vice-mayor of Nauvoo; etc., but not to Edward William Bonney having been an important man in the "K of G" [as Clayton often refers to the Kingdom of God] and also in the Church; far more important than thought of by many, or accepted or admitted by many. He may not have been important in the LDS Church in a theological or liturgical meaning; nor endowed by sacerdotal rank, however my conviction is steadily increasing that he was, at one time, just as important [though his importance short-lived]

as, say, Dr. John M. Bernhisel. I had had a long correspondance at one time with Dr. Stanley R. Kimball, professor of history at Southern Illinois University, and (Dr. Kimball is one of Heber C. Kimball's descendants) I have often told Dr. Kimball that a) I, although a Roman Catholic (and I am a liberal one,) the Vatican Ecumenical Council could not have been called soon enough, nor did they go far enough in progression and reform] - I had no disagreement with the Church of Jesus Christ of Latter-Day Saints, theologically, doxologically, apologetically, doctrinally, etc. My general demeanor was that of Thomas L. Kane, in that I accepted the Mormons generally as very frugal people; b) I marvelled at the description of their inventiveness, where I've read that on the march of the "Camp of Zion" women would put their bread-dough into baskets or other vessels and let the rocking motion of their wagons do the kneading, so that at nighttime, when the time came for camping for the night, their bread would be ready for baking, etc. I said to myself, maybe they were too unorthodox with their religious beliefs or their Gospel for the contemporary American people, and, therefore were persecuted.

Then came a letter from Dr. Dale Morgan (quite some time ago), and he said something to the effect that in Nauvoo at that time, there were many blacklegs, counterfeiters, etc. Now, that I have made considerable inroads into official Mormon Church history and records; (by far not enough, but significant, compared to non-Mormon researchers), I find that a) the official Church attitude is to "tilt" or re-write history to fit the current official position; b) all this done, lest the credence of the Prophet and the infallibility of his word be impaired; c) an almost masochistic attitude of feeling persecuted, even when none of this was present.

In addition, the amount of reference (I would not yet dare call it "proof" yet at this point) I am coming across, relative to the "bogus-making", and also to the Church finances, all seem to point in one direction, that there were no counterfeiters in Nauvoo, but that there was only one, a concerted counterfeiting operation going on, with the [tacit] approval of the Church, and that Edward William Bonney, let us say, was the "Director" of the LDS-official base-coin mint at Nauvoo; and also an intimate of Joseph's and, for a time at least, also of Brigham Young's.

What I have found intriguing in our correspondance regarding Bonney with you, Mrs. Brooks, was, that at first you yourself were trying to help me find more references regarding Bonney trying to prove my claims, and later, (and this may be a fleeting subjective impression only), as if putting a mute in your trumpet or a *sordino* on the bridge of your violin, viz.: as if you had been trying to play down Edward W. Bonney's importance in the Nauvoo days. Do not forget, that Bonney was an aide-de-camp to Joseph (the Documentary History itself says so) and as such, even Mr. Antoine Wm. Lund, Asst. Church Historian admits, his rank was "colonel of cavalry", which in the Legion superseded ordinary (infantry) colonels, such as Stephen Markham, or Hosea Stout - at least for a short time.

Think for instance, of Joseph's and Hyrum's trial for the Expositor in Nauvoo Municipal Court; it was important to select a reliable "Jack-Mormon" judge, such as Daniel Hanmer Wells, Esq., wouldn't you think, Mrs. Brooks, that it was equally important, for that "sham-trial" (which it was planned, should result in acquittal), to select a reliable man, an intimate, for prosecutor? - and that man, again, according to the Journal History, was "Ed. Bonny, councillor" [sic]. And I could list many similar instances, which, indirectly point a finger (at least to me) to Bonney's importance.

If you re-read my draft of "Bonney's Mill, or Bonneyville, Indiana", you can see, that Bonney was in the counterfeiting business even before he got to Nauvoo; then, do you remember, in our correspondence the reference in the Journal History, on the day before the Prophet's martyrdom, to the witnesses in Carthage jail with Joseph, among them Bonney, and M.G.Eaton, and the other entry in op.cit. referring to "Eaton Bonney", which you, yourself said, probably was "M.G.Eaton, and E.W.Bonney"? Next, I pointed out to you M.Gilbert Eaton as a co-defendant in the microfilmed records of the federal counterfeiting indictment; and also a passage in Joseph H. Jackson's book, (which you were so kind to send me) referring to both M.G.Eaton and Barton (Augustus Barton in the federal indictment) counterfeiters, engravers and allegedly "mechanics" from Cleveland?

No doubt, you have heard of Brigham Young's engraver, Brewer, in Salt Lake City, and I hear that in Nauvoo he boarded with Grandmother Lucy Mack Smith; not mentioned in the above-mentioned federal indictment was Amasa M. Lyman; but several times he was cited as being involved in the bogus racket; his father-in-law was Theodore Turley, mentioned in the federal indictment, and also in the Attorney-Gen'l and U.S. Marshall's returns, as who lost his bail and fled to California (in 1846): Turley was an engraver, noted for his fine notes made from engravings; he was arrested while in England while on mission, and served his sentence: so, in this context, and only as a counterfeiter, would you not think that Edward Bonney was important enough in and without the Church, even if for only a relatively short four or five years?

Now, if you have a carbon copy of your March 23rd letter to me, would you not, Mrs. Brooks, look at your fifth paragraph's end? -where you say that in the confusion following the demise of Joseph and his brother, in the chaos of the power-contest Bonney, not finding any strong enough to interest him, withdrew to entertain himself with his business of bringing guilty men to justice: do you believe that?

That E.W.Bonney either did not find either Rigdon, Young, Strang, Wight, etc. strong enough to interest him - plausible; that he committed himself in the wrong direction, and was dropped, -to me sounds more plausible: but that he was no detective, that he brought no one to justice, [if you forgive me and I may verbatim imitate Dr. Morgan in saying] "you can bet your bottom dollar" that he had brought not a single criminal to justice, nor was a detective, not even a "self-appointed officer of the law". I don't say that you can be sure because I am saying that, but I am saying that I am sure of that in my own mind.

And I am sure, since I had studied the transcripts of the trials of the Longs, the Hodges, Baxter's, Grandville Young's, etc. (i.e. all of those, figured in Banditti) as having allegedly been brought to justice by Bonney; and I found that Bonney is more often than not, wrong on trial dates when he should have been present; not only misspells the names of witnesses, but names wrong witnesses, puts words in the mouths of witnesses who were not there at all in the court(s), is vague on particular dates and locales; should an attorney's name have been Hough, and should it be spelled by Bonney as "Huff" - would not surprise me, but, when Onslow Peters, Esq., an attorney's name is transcribed in Banditti as "Ouslow" - it is obvious that Bonney looked into somebody's notes or minutes but was physically not there; when Augustus Cromwell, another attorney's name he cites as "Mr. Cornwall"; when he cites James L. Estes, sheriff of Lee county (Iowa), whereas the latter's correct name was - Malcolm !!! And I could multiply these over-and-over, these are just *hors d'oeuvres*, off-the-cuff!!

May I hear from you soon, esp. that you are not angry, nor offended, because as I say, I was not to take you to task for what you have written. With all good wishes,

Cordially, yours,

francis a. van der

Francis Adam van Dan
6342 Baker Avenue, N. E.
Fridley, Minnesota 55421



SUPPORT YOUR
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Mrs. Juanita Brooks,
346 North Main Street,
Saint George, Utah

84770



346 North Main
St. George, Utah
April 16, 1967

Dear Mr. Wadman:

I arrived home from Albuquerque, New Mexico, yesterday--where I had been to make a final checking on the "The Mormon Battalion Mission, Diary of John D. Lee," which the New Mexico Historical Review will publish in its July and September issues, to find here your letter of April 4.

I feel that, whatever has been written or said by any of your many correspondents, ~~xxx~~ you know more of the life and doings of one E.W. Bonney than does anyone else, and I strongly suggest that you get it into print, either as a monograph or a book-length study.

My own interest in the man and his period stemmed from my search for Nathaniel Thomas Brown, the One Other Man of whom I was writing because his name was not put on the "This is The Place" monument. Also I was interested in learning more of the man Brewer or Brower who was mixed up in the counterfeiting business in Salt Lake City and in May, 1860, was shot and killed on the street there. I believe him to be the same person who was in the counterfeiting game in Nauvoo, but have not established this definitely.

Your point that there was only one counterfeiting establishment in Nauvoo is well taken. My feeling that there might be more grew from the claim of William Hall that he carried along a machine with the equipment to operate it, and that it was so heavy that they were forced to bury it for a time. Stout refers to bogus business at Council Bluffs also, but none of these things would concern you in your story of Bonney.

I shall continue to keep an eye out for the name, and for anything connected with this man, and shall forward any such reference to you, for I should be glad indeed to see your work in print and available to the public. But for the next months my center of time and interest is in the Jewish people in Utah. I am far behind my schedule, so must shut out distractions, interesting as they are.

I am surprised at myself that I should accept an assignment to work on the Jews in Utah, but having done so, I must try to fill my pledge. I shall be glad to be through with it so that I may turn to other more interesting areas.

Have no concern about my being hurt or offended. I have no time nor energy to spend that way-- I am willing to help where I can and glad to accept correction or criticism from those who know more on a subject than I do.

Sincerely good wishes,
Benjamin

Warmest greetings
and good wishes
for the
Holiday Season

Francis A. van Dan
and family

From the
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26-B-01
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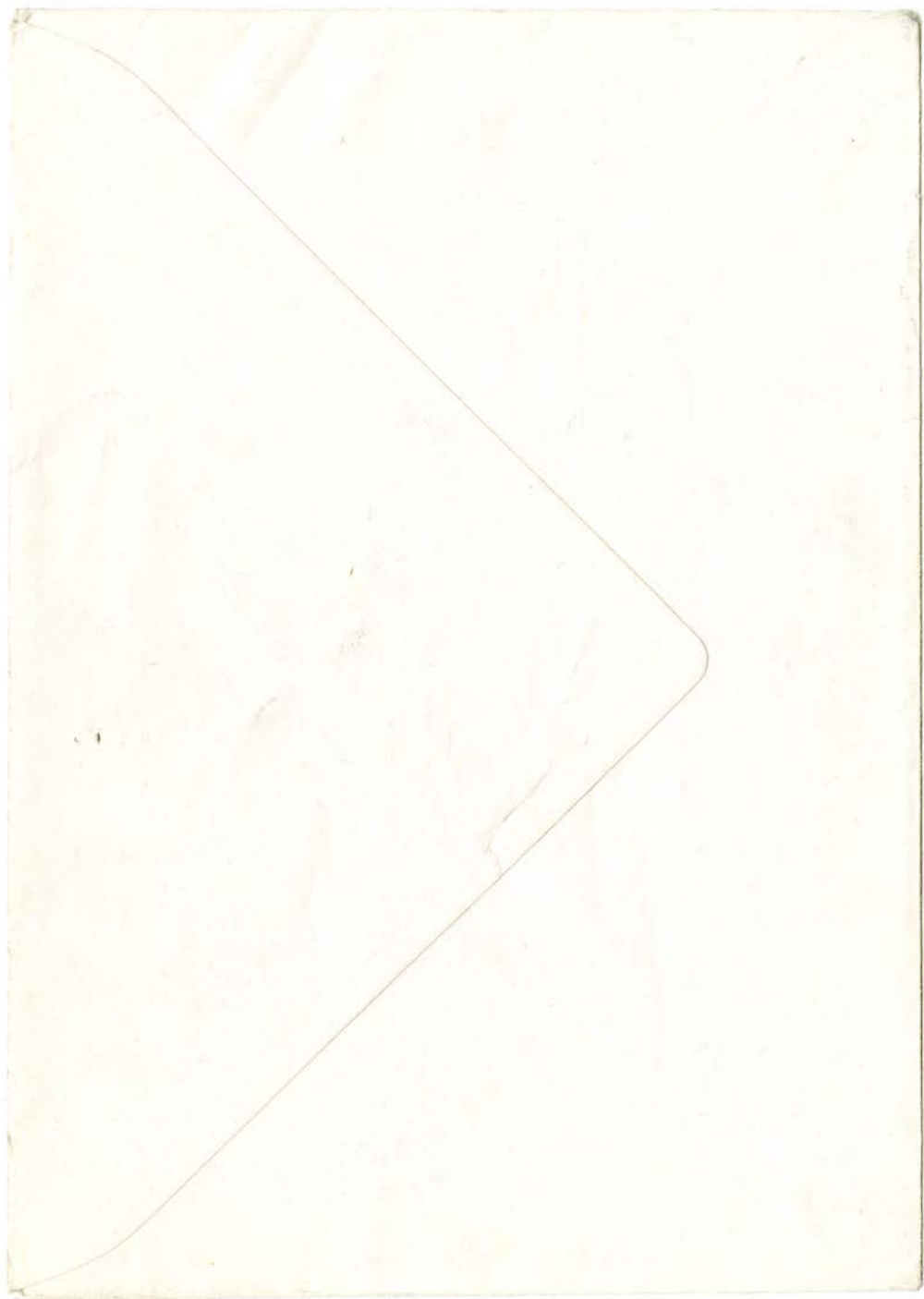


Francis Adam van Dan
6342 Baker Avenue, N. E.
Fridley, Minnesota 55421



1969

Mrs. Juanita Brooks
346 North Main
St. George, Utah
84770



Box 303, St. George, Utah
84770

February 5, 1969

Mr. Francis Adam van Dan
6342 Baker Avenue, N.E.
Fridley, Minnesota
55421

Dear Mr. Van Dan:

Thank you for your Christmas card greeting. I was right pleased to receive it, for it set me wondering about you and your work and your family and how things in general are for you.

The years have brought some changes in my home--chiefly, the general debility of my husband. He walks with a cane now, but he still does walk, which is something. He has lost the use of his right hand, so has learned to eat with his left. Since he always kept our accounts, paid all bills, etc. that also makes a difference. But his mind is clear and his memory fantastic. This I consider the supreme blessing.

My own work has been spotted--little things on various subjects, with many notes on others, awaiting enough evidence to finish for publication.

Of particular interest between us--the identity of Edward William Bonney, and his position in Nauvoo-- I came across one additional item, which I may have sent on to you. I have used it chiefly to suggest that we Mormon "scholars" take care of our using the three dots..., for by so doing we often omit information really valuable to others.

In the diary of Alexander Neibaur under date of May 24, 1844--just a month before Joseph Smith was killed-- Neibaur wrote:

May 24 called at J. Smith 10 Oclk for noon (read German)
took dinner after dinner met the pax & fox Indians
Danced their war Dance-- 24 called at Br I L
met Mr Bonnie. Bro Joseph told us the first call...

Well, I'll not quote the long page of Joseph's account of his first vision, but Mr. Paul Cheesman in his study selected only a brief part, with short phrases interspersed with the three dots, and thereby omitted the item of most interest to me--the fact that The Prophet was telling his experience to Mr Bonnie and not to Brother Bonnie. "his" would indicate that the man was not a baptized member.

All of which makes me conscious that we may never get all the truth on any point. And I have made so many errors along the way that I am embarrassed. Still, I might have done some little good, I try to tell myself.

My best wishes to you in your undertakings.

Sincerely, Juamba Brooks

Box 303, St. George, Utah
84770

February 5, 1969

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6342 Baker Avenue, N.E.
Fridley, Minnesota
55421

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*some little good, I try to tell myself
My best wishes to you in your
undertakings-- J. Brooks*

~~June 14th 1970~~

July 3rd, 1970

Mrs. Juanita Brooks
Box 303
Saint George, Utah 84770

Dear Mrs. Brooks :

There was a great day yesterday! My older daughter, Katharine Lee, yesterday, about a month after graduating from high school, married her sweetheart and left us. If you recently had the experience of seeing off somebody dear and close to you at, say, a railroad station, and the feeling of being left behind : this was my lot. I do not mean it in the selfish sense, rather in the emotional one. Two people separated do not seem to be affected in the same way : the younger one, and usually the one leaving on a trip or a voyage has the excitement of the new enterprise, the new adventure, the excitement to look forward to; however, the one waving on the platform, left behind, missing the loss of a loved one and restricted to the memory of years spent together, feels the aching separation so much more sharply. This is how I felt last night, when Kathy, left on the voyage of her young little life of a lifetime flushed with the excitement of going away with the one she loves and left us, the three of us, sharing the memories of the past eighteen years that we were so privileged to be consorts of: and my little one, who was part of the last fourteen years, who lost a confidante, a friend, and somebody to look up onto.

As I write to you, tears still flood my eyes; I couldn't sleep this early Sunday morning. I left my little family, what's left of it; they are sleeping still. I could not, not any longer. And I came down to my office and study, to write to you.

I want to apologize, Mrs. Brooks. Here, before me is your last letter of May 24th 1969. As I told you in my previous letter, on May 12, 1969 [to which yours of May 24th was a reply]; no, I am wrong: as I look our past correspondance over, I see that I told you in my letter of April 19th, 1969, that since 1965 I had been working on an oeuvre dealing with XVIIth century French economic history. Roughly the idea dealt with the maritime voyage of a Bordeaux merchant into the Baltic in about 1690. This was the rough idea.

I am a born procrastinator, which is not good. When being challenged by something unknown or not fully known I recoil, and may divert my efforts and energies from the challenge and tackle something simpler; this is what happened to my French merchant and I took up Mr. E.W. Bonney instead. But time was pressing, and I just had to write my paper on my good old French merchant. I even developed a mental block to writing about my taskmaster. To combat that, I developed a new *modus operandi* to my mental block to writing. This latter consisted of writing random lengths and passages even if loosely connected only with my subject, and then proceeding with glue and scissors. After unsuccessful efforts at simple editing, as I got completely thrown off base in the matter of pagination and footnote numerology, I started to paste my sections together into continuous rolls of what I euphemistically spoof as the "van Dan Dead-Sea scrolls", or an oversize roll of toilet-paper, with the footnotes run continuously and continuously with the text, except set-off by a red felt-tipped marker.

As you may well see, Mrs. Brooks, I started to write this letter to you on June 14th; but had to cross out the date, and start again today, July 3rd, since I had received a letter, and then another one from the Rev. Wesley P. Walters, of the Marissa United Presbyterian Church, of Marissa, Ill., who wrote and published a little pamphlet, which also appeared as an article in The Bulletin [now The Journal] of the Evangelical Theological Society in the fall of 1967 and in the spring of 1969 in a slightly enlarged form in Dialogue. [The article was accompanied by a rebuttal by Dr. Richard L. Bushman, and a reply by Dr. Walthers.] Mr. Spence of the Illinois State Historical Society, in a conversation with the Rev. Walthers, I am told, remembered my years of research in Illinois following Mr. Bonney's tracks, and mentioned my name to the Rev. Walthers: the Reverend, in turn, called my attention to his recently (then) having seen a reference to Bonney "in Juanita Brooks' article in the Utah Historical Quarterly of fall 1969."

"This is a reference to a Mr. Bonnie being present in Nauvoo May 24, 1844, but it does not definitely indicate that he was a member of the Mormon church, although this seems most likely since this reference comes from the diary of Alexander Neibaur. Perhaps Miss Brooks could throw more light on this for you", - told me the Rev. Walthers.

So I said to myself, that before I finish my letter to you, I was going to read the article, which caught me as a surprise; your last letter to me mentioned of your trying an article on John D. Lee. Since I do not get the Utah Historical Quarterly (and I didn't know that you were a member of the Board of Directors, and Board of Editors, or something like that...) and our library could not let me have it on an interlibrary loan basis, I had to run down to the "U" of Minn. Periodical room, and quickly read it.

This should account for the delay between June 14th and today. But it was ~~xx~~ worth it. First, I saw a very impressive list of facts about you that I was unawares of, and also, I saw a photograph of you in the Quarterly. The title of the article, as on the cover and title-page of the Quarterly, threw me, til I saw the real title above the article: "Jest a Copin'!" [on the cover], while the inside title told me what you have been telling me many times in your letters, including when you sent me the "line true, word true word-for-word copy of the XeroX-copy of the handwritten diary of Neibaur.

I learned so much about you, Mrs. Brooks; about your teaching, and about how you got into teaching; about your graduate work at Columbia; the WPA, about your husband, Sheriff Will Brooks; and, although I am a green-horn of a newcomer to LDS research (the only claim to fame I have is to Edward William Bonney, and the genealogy of the Bonney family), I seem to remember in the back of my mind anyhow, the names of Leavitt and Pulsipher from the Documentary Histories and Comprehensive Histories of the Church. In short, I enjoyed learning everything about you, Mrs. Brooks, that I was privileged to learn from your article about a dear friend, if you permit to classify you as one.

How is Mr. Brooks coming along with his health ? Please forgive me for my so long silence, and let me hear from you if it does not directly interfere with your so many other activities.

With all good wishes from one friend to another one,

Francis Adam van Dan

Francis Adam van Dan

Francis Adam van Dam
6342 Baker Avenue, N. E.
Fridley, Minnesota 55421

*Complete
about face*



Mrs. Juanita Brooks
Box 303
Saint George, Utah 84770

Box 303, St. George, Utah
84770
July 11, 1970

My dear New-found Friend:

I was touched and impressed by the first page of your letter. Your emotion at seeing your daughter leave with her husband so nearly parallels my own. One girl in a family of boys, and she joins a young 2nd Lieut in the Air Force for a career that takes her to the far corners of the earth. I found it hard to accept cheerfully. Now, after ten years, he is a Major, they have four children, and are stationed for three years in Hawaii. Who am I to complain? They are very happy.

And I have just returned from Albuquerque, where I was for a few days with a daughter-in-law and her three children, awaiting the return of my youngest son from a trip to Europe which took him into the International meeting of the Radiation-Genetics biochemists of the world. He held two seminars in England and gave a paper^{per} at ...near Geneva... I can't even remember the name of the place.

Then the second page of your letter left me truly stripped before you. I am almost embarrassed at this "True Confessions" sort of thing, but that is what they asked me to do. Someone had been trying to find the inception of the Diary Collection, and when I said that it began in my home in St. George, they could hardly believe it. Hence this talk

My good husband was there that night, and the group paid him a high tribute. He was truly thrilled with the standing ovation.

I knew he was failing fast, so I took from a tape the stories he had told to his grandchildren during the two weeks of Christmas vacation two years ago, put them into sequence and then filled in until I had a book-size manuscript--a small book--which I submitted to the State Institute of Fine Arts in the division of Book-length Prose. It won first prize--\$750.00. It should appear in print by September.

Will was so happy and proud about it. He knew of the prize; he knew the ms. was in the mill, but he couldn't wait for it. He passed away on March 28 about 11: a.m. I had left that morning at eight to fly to Ogden for a speech in a convention on Mormon History there, and didn't even get the word until six o'clock in the evening.

I think he was proud that he was carried out of his home in the arms of his eldest son, dressed in his new suit, complete with tie and tie-clasp. He had dressed himself to attend the funeral of a neighbor, and blacked-out when he leaned down to tie his shoes.

In my memory St. George has never seen a funeral like it. Held in the historic old Tabernacle which he had such pride in, the bell tolled in his honor, flowers exceeding the wildest expectation, even the Governor of the State came voluntarily to speak. All these things have helped me to be more reconciled, for he himself was ready to go, though he was clear in his mind to his last breath.