

Falsification of Joseph Smith's History

Suppressed records reveal that drastic changes were made in Joseph Smith's History after his death. New research shows that less than 40% of the material attributed to Joseph Smith was actually compiled before his death.

Joseph Fielding Smith, the tenth President of the Mormon Church, stated: "The most important history in the world is the history of our Church, and it is the most accurate history in all the world, it must be so" (*Doctrines of Salvation*, vol. 2, page 199). The Mormon Apostle LeGrand Richards also claimed that no changes have been made in the *History of the Church*. In a letter Morris L. Reynolds he stated: "Your second question: 'Has Joseph Smith's History been changed from the original history?' **No. No changes have been made** in meaning in any way" (Letter by LeGrand Richards, dated May 11, 1966). Dr. Hugh Nibley also stated that "There have been **no changes** in Joseph Smith's history" (Letter dated May 12, 1966).

The material which follows will prove beyond all doubt that the statements quoted above are completely false. Actually, the Mormon historians have broken all the rules on honesty in their publication of Joseph Smith's *History of the Church*. They have deleted, added and changed thousands of words without any indication. Many of the changes in Joseph Smith's *History* have been made to cover up the fact that the Mormon leaders have made important changes in the policies and doctrines of the Church. Take, for instance, the "Word of Wisdom." The "Word of Wisdom" is a revelation given by Joseph Smith on February 27, 1833. It forbids the use of hot drinks, alcoholic beverages and tobacco. The Mormon writer John J. Stewart made this statement concerning the "Word of Wisdom":

... no one can hold high office in the Church, on even the stake or ward level, nor participate in temple work, who is a known user of tea, coffee, liquor or tobacco. . . .

The Prophet himself carefully observed the Word of Wisdom, . . . (Joseph Smith the Mormon Prophet, Salt Lake City, 1966, page 90)

In spite of this statement by John J. Stewart, Joseph Smith did not keep the "Word of Wisdom," and at times he would even advise others to disobey it. In a thesis written at Brigham Young University, Gary Dean Guthrie gives the following information:

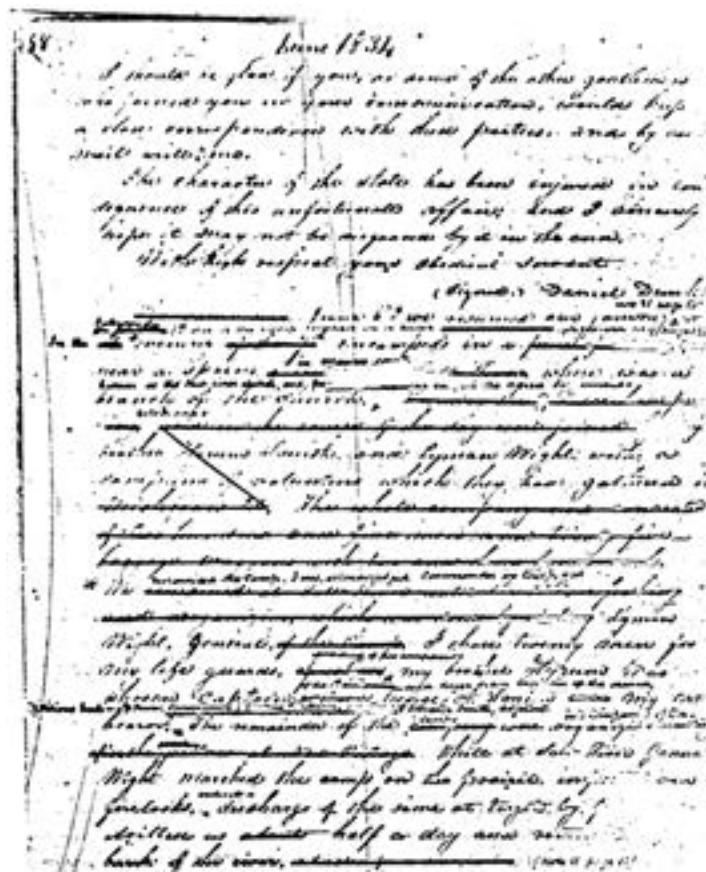
Joseph tested the Saints to make sure their testimonies were of his religion and not of him as a personable leader. Amasa Lyman, of the First Presidency, related:

"Joseph Smith tried the faith of the Saints many times by his peculiarities. At one time, he had preached a powerful sermon on the Word of Wisdom, and immediately thereafter, he rode through the streets of Nauvoo smoking a cigar. Some of the brethren were tried as was Abraham of old." ("Joseph Smith as an Administrator," Master's Thesis, Brigham Young University, May, 1969, page 161)

Mr. Guthrie's source for this reference is the diary of the Mormon Apostle Abraham H. Cannon, vol. xix, October 1, 1895. The original journal is now located in the Special Collections Dept. of the Brigham Young University Library.

Because of the importance that is now placed upon the "Word of Wisdom," most members of the Church are shocked when they find out that Joseph Smith did not keep it. It is very surprising to learn that Joseph Smith, the man who introduced the Temple Ceremony into the Mormon Church, would not be able to go through the Temple if he were living today because of his frequent use of alcoholic beverages. In his history, Joseph Smith admitted several times that he drank wine, and under the date of June 1, 1844, he stated that he had "a glass of beer at Moessers." The statement concerning the glass of beer was apparently very embarrassing to later Mormon leaders, for in recent editions of the *History of the Church* it has been deleted. When Joseph Smith's statement was first published in the *Latter-Day Saints' Millennial Star*, it read as follows:

Then went to John P. Greene's, and paid him and another brother \$200. Drank a glass of beer at Moessers. Called at William Clayton's, . . . (*Millennial Star*, vol. 23, page 720)



A photograph of page 488 of "Joseph Smith's Manuscript History," Book A-1. Notice that many words have been crossed out and that words have been interpolated between the lines.

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When this statement was reprinted in the *History of the Church*, seven words were deleted without any indication:

Then went to John P. Greene's, and paid him and another brother \$200. Called at William Clayton's, . . . (*History of the Church*, vol. 6, page 424)

Other important changes concerning the "Word of Wisdom" were made in Joseph Smith's *History*. At one time Joseph Smith encouraged some "brethren" to break the "Word of Wisdom":

It was reported to me that some of the brethren had been drinking **whisky** that day in violation of the Word of Wisdom.

I called the brethren in and investigated the case, and was satisfied that no evil had been done, AND GAVE THEM A COUPLE OF DOLLARS, WITH DIRECTIONS TO REPLENISH THE BOTTLE TO STIMULATE THEM IN THE FATIGUES OF THEIR SLEEPLESS JOURNEY. (*Millennial Star*, vol. 21, page 283)

When this was reprinted in the *History of the Church*, the last 23 words—the words we have capitalized—were deleted without any indication (see *History of the Church*, vol. 5, page 450)

Another important change was made in the *History* under the date of June 27, 1844—the day of Joseph Smith's death. In the version that was first published (*Millennial Star*, vol. 24, page 471), Joseph Smith recommended that the Apostle Richards use a "pipe and tobacco" to settle his stomach. When this was reprinted in the *History of the Church*, vol. 6, page 614, the words "pipe and tobacco" were removed and the word "medicine" has been inserted.

WRITTEN BY JOSEPH SMITH?

A few years ago we published a book entitled *Changes in Joseph Smith's History*. In this book we stated:

Mormon Historians state that in 1838 Joseph Smith began writing the account of the history of the Church which is now published by the Church. Joseph Smith began publishing this history in the *Times and Seasons* in 1842. It was published in installments, and therefore only part of the history was published before Joseph Smith's death. The Church continued to publish the history in the *Times and Seasons* after his death until they were driven from Nauvoo. The remainder of the history was published in the *Millennial Star* and also in the *Deseret News*. . . .

In 1961 we wrote to many of the highest authorities in the Mormon Church and asked for a microfilm of Joseph Smith's history in the handwritten form, as well as other manuscripts. The Mormon Church leaders refused to allow us to have a microfilm or to allow us to examine the documents. The Mormon Apostle LeGrand Richards answered our letter as follows:

"I am returning herewith the \$10 enclosed in your letter of April 7.

"**I have no interest, whatever, in doing anything to furnish you information** you ask for in your letter for the purpose for which you desire the same."

Not only has the history of the Church been changed since it was first printed, but there is also evidence to prove that changes were made before it was first printed. . . . Charles Wesley Wandell, who worked in the Church Historian's Office after the death of Joseph Smith, accused the leaders of the Mormon Church of falsifying the history. When he saw the way that they were printing it in 1855, he made this comment in his journal:

"I notice **the interpolations** because having been employed (myself) in the Historian's Office at Nauvoo by Doctor Richards, and employed, too, in 1845, in compiling this very autobiography, I know that after Joseph's death his memoir was '**doctored**' to suit the new order of things, and this too, by the direct order of Brigham Young to Doctor Richards and systematically by Richards" (Statement from the journal of Charles Wesley Wandell, as printed in the *Journal of History*, vol. 8, page 76). . . .

On the title page to vol. 1 of the *History of the Church*, this statement appears: "History of Joseph Smith, the Prophet **by himself**"; this study, however, reveals that much of the history was not written by Joseph Smith. Only a small part of the history was printed during Joseph Smith's lifetime, and we are very suspicious that Joseph Smith did not finish writing the history before his death. Joseph Smith probably kept a journal which the historians used to write part of the history. The entries in the *History of the Church* for 1835 sound very much like a day-to-day journal. The Church Historians, no doubt, used Joseph Smith's journals, but they also interpolated material of their own and tried to make it appear that Joseph Smith had written it. An example is found in the *Millennial Star*, vol. 19, page 7:

" . . . on this evening **Joseph the Seer** commenced giving instructions to the scribe concerning writing the proclamation to the kings of the earth, . . ."

It is very obvious that Joseph Smith did not write this; when this was reprinted in the *History of the Church*, the words "Joseph The Seer" were changed to the word "I." . . .

It is interesting to note that in 1844 Joseph Smith said: "For the last three years I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ: they have accompanied me everywhere, and carefully kept my history" (*History of the Church*, vol. 6, page 409). The last few years of Joseph Smith's life in the *History of the Church* are filled with personal incidents, however, in the year 1840 there seems to be a vacuum. There seems to be an abundance of information concerning England but very little concerning incidents that were happening in Nauvoo (where Joseph Smith was). The interesting thing about this is that Brigham Young, George A. Smith and Heber C. Kimball (the men who "revised" Joseph Smith's history after his death) were in England at this time. Could it be that they wrote this part of the history after Joseph Smith's death? See especially the *History of the Church*, vol. 6, pages 233-239. . . .

The Mormon Historians evidently feel that more converts can be won to the church with a bogus history than with a true factual one. It is apparently felt that the truth will not bear its own weight and that a little forgery here and there is not wrong as long as it helps win converts to the Church. Men go to prison for the crime of forgery, however, the Mormon Church leaders seem to be immune from punishment because it is a religious document they have falsified. Perhaps some day the members of the Church will demand an honest history and that the "secret manuscripts" be made available.

NEW DISCOVERIES

Since we published our book, *Changes in Joseph Smith's History*, a great deal of information has come to light which tends to confirm our conclusions concerning the falsification of Joseph Smith's *History*. For instance, a microfilm copy of the original handwritten manuscript of Joseph Smith's History, "Book A-1," was recently given to us. This manuscript is the basis for the *History of the Church* up to the year 1836. Although we have not had the time to make a thorough study of the manuscript, a preliminary examination clearly reveals the duplicity of the Mormon Historians. Thousands of words—sometimes entire pages—have been crossed out so that they could be deleted from Joseph Smith's *History*. On the other hand, the film shows many pages of material which were interpolated after Joseph Smith's death.

The handwritten manuscript throws a great deal of light on a change made in volume 1 of Joseph Smith's *History*. In the *History of the Church*, vol. 1, pages 295-297, seventy-four words were added which were not in the *Times and Seasons* (see vol. 5, page 673). This interpolation reads as follows:

About the 8th of November I received a visit from Elders Joseph Young, Brigham Young, and Heber C. Kimball of Mendon, Monroe county, New York. They spent four or five days at Kirtland, during which we had many interesting moments. At one of our interviews, Brother Brigham Young and John P. Greene spoke in tongues, which was the first time I had heard this gift among the brethren; others also spoke, and I received the gift myself.

This interpolation was certainly made after Joseph Smith's death and is an obvious attempt to glorify Brigham Young. The interpolation was too large to be inserted into the handwritten manuscript at its proper place (page 240), and therefore it is written in the "Addenda" which follows page 553 of Book A-1. (The "Addenda" contains a great deal of material which was to be inserted into Joseph Smith's History and was obviously written after his death.) Below is a photograph from the "Addenda" showing the words concerning Brigham Young which were to be added to the *History of the Church*.

On the 8th of November I received a visit from Elders Joseph Young, Brigham Young and Heber C. Kimball from Mendon, Monroe County, New York. They spent four or five days at Kirtland, during which we had many interesting moments. At one of our interviews, Brother Brigham Young, and John P. Greene spoke in tongues, which was the first time I had heard this gift among the brethren; others also spoke, and I received the gift myself. Brother Joseph spoke in a great manner, but Brigham's is a greater, and he has with some others he will preside over the whole Church. (see page 240) ↘

The reader will notice that although the Mormon leaders added most of this interpolation into Joseph Smith's *History*, they omitted two lines (see arrow). These lines contain some very important information: "**Brother Joseph Young is a great man, but Brigham is a greater, and the time will come when he will preside over the whole Church.**"

Although the Mormon Historians added the part about Brigham Young speaking in tongues, they have never dared to add the prophecy that Brigham Young was to become leader of the Church. We must remember that many people questioned the leadership of Brigham Young. In fact, the Apostle William Smith—Joseph Smith's brother—left the Church and stated that he once heard Joseph say that if Brigham Young ever led the Church "he would certainly lead it to destruction" (*Warsaw Signal*, October 29, 1845). However this may be, the Mormon historians never dared to add in the "prophecy" found in the "Addenda." They probably realized that the dissenters would question such a statement in Joseph Smith's *History* and ask for proof. An examination of the original manuscript, however, would soon reveal that the prophecy is a forgery made after Brigham Young had become the leader of the Church.

For more information concerning Book A-1 see our new publication *Falsification of Joseph Smith's History*.

Although we now have a film of the handwritten manuscript of Joseph Smith's *History* up to 1836, the remaining portion is still suppressed. Fortunately, we have another film which sheds a great deal of light on this period. This is a copy of a film in the Church Historian's Office of the newspaper published in Nauvoo by the Mormons. This newspaper was originally called *The Wasp* but the name was later changed to *The Nauvoo Neighbor*. A woman who lived outside of Utah told us that she could borrow a copy which had previously been made of the film in the Church Historian's Office and wondered if we could get a firm in Salt Lake City to make duplicate copies. Although there were no copyright restrictions on the film, the company refused to make copies because the Church Historian's Office would be opposed to it. Finally, it was duplicated outside the State of Utah and a copy was sent to us.

We wondered why the Church Historians Office had suppressed this film, and with this question in mind we began our research on it. At first we found nothing of importance, but then one day we noticed that some words had been crossed out with a pen or pencil and some other words written in their place. Naturally, we wondered why the words had been changed in this newspaper. The answer soon became apparent. We found that the article which contained these words was reprinted in Joseph Smith's *History of the Church*. The words which were crossed out on the newspaper were left out in Joseph Smith's *History*, and the words which were written in by hand on the newspaper appeared in Joseph Smith's *History*. We found this same pattern in many other articles reprinted in the *History of the Church*. Where words were crossed out on the newspaper, they were deleted from Joseph Smith's *History*, and where words were added in by hand on the newspaper they were also found in the *History*. From this only one possible conclusion could be reached; we had a film of the very pages which the Mormon Church Historians used when they compiled Joseph Smith's *History*, and the handwriting clearly revealed the falsifications which they made in composing the *History*. This conclusion is strengthened by the fact that the name "W. Richards" is written on the top of many of the pages, and Brigham Young claimed that Willard Richards helped in "revising" Joseph Smith's *History* after his death (*History of the Church*, vol. 7, page 411).

We have more information on this matter in *Falsification of Joseph Smith's History*.

The film of *The Wasp* and *The Nauvoo Neighbor* not only proves that the changes made in Joseph Smith's *History* were deliberate falsifications, but it also seems to show that Joseph Smith did not finish the *History of the Church* and that it was actually written after his death. Many of the articles from the newspaper used in Joseph Smith's *History* are introduced with a statement like the one found in the *History of the Church*, vol. 6, page 171: "I insert the following from the *Neighbor*, . . ." This, of course, is what we would expect to find if Joseph Smith actually wrote the *History of the Church*. In our study of the film, however, we found articles marked to be included in Joseph Smith's *History*, but inserted in the *History of the Church* as if they were the very words of Joseph Smith himself.

Many cases could be cited to show that the Mormon Historians borrowed heavily from the newspaper published in Nauvoo when they composed Joseph Smith's *History*. The film of *The Wasp* and *The Nauvoo Neighbor* has helped us solve a problem which we mentioned in our book, *Changes in Joseph Smith's History*. On page 60 of that book we stated:

In the *Millennial Star*, vol. 19, page 630, Joseph Smith supposedly said: ". . . they left **them** in the care of the Marshall, without the original writ by which **they** were arrested, and by which only **they** could be retained, and returned back to Governor Carlin for further instructions, and **Messrs. Smith** and Rockwell went about **their** business."

In the *History of the Church*, vol. 5, page 87, this has been changed to read: ". . . they left **us** in the care of the marshal, without the original writ by which **we** were arrested, and by which **we** could be retained, and returned to Governor Carlin for further instructions, and **myself** and Rockwell went about **our** business."

It would appear that Joseph Smith did not write this part of the history, and that the Mormon Historians forgot to change these words when they first printed them. Later the "mistake" was "corrected."

It is interesting to note that Joseph Smith's prophecy that the "Saints" would "be driven to the Rocky Mountains" appears only two paragraphs before this. Could it be that this was not written by Joseph Smith, but by someone after the Mormons were driven to Utah? (*Changes in Joseph Smith's History*, page 60)

Now that we have examined the film of the newspaper published at Nauvoo, we know the exact source for the portion of Joseph Smith's *History* which deals with his arrest. This is an article published in *The Wasp* on August 13, 1842. Below is a comparison of the article from *The Wasp* and the material which was purported to have been written by Joseph Smith in his *History of the Church*. In *The Wasp* we read as follows:

. . . **Joseph Smith** was arrested . . . upon the affidavit of Ex-Governor Boggs, . . . Mr. Rockwell was arrested at the same time as principal. There was no evasion of the officers, . . . they left **them** in care of the Marshall, without the original writ by which **they** were arrested, and by which only they could be retained, and returned back to Gov. Carlin for further instruction,—and **Messrs. Smith** and Rockwell went about **their** business. . .

As to **Mr. Smith**, we have yet to learn by what rule of right **he** was arrested to be transported to Missouri . . . (*The Wasp*, August 13, 1842)

That this is the source for the entry in Joseph Smith's *History* for August 8, 1842, is obvious to anyone who will make a careful comparison:

I was arrested . . . upon the affidavit of Ex-Governor Boggs, . . . Brother Rockwell was arrested at the same time as principal. There was no evasion of the officers, . . . they left **us** in the care of the marshal, without the original writ by retained, and returned to Governor Carlin for further instructions, and **myself** and Rockwell went about **our** business.

I have yet to learn by what rule of right **I** was arrested to be transported to Missouri . . . (*History of the Church*, vol. 5, pages 86-87)

In our new publication *Falsification of Joseph Smith's History* we stated:

The discovery of the source of the material concerning Joseph Smith's arrest certainly casts a shadow of doubt upon the authorship of the prophecy that the Saints would "become a mighty people in the midst of the Rocky Mountains" (*History of the Church*, vol. 5, page 85). The material concerning his arrest from *The Wasp* is inserted in the *History of the Church* only twelve words after Joseph Smith's famous prophecy, and the top of the paragraph containing the prophecy may have been taken from another article on the same page of *The Wasp*. In this article we find the following: "We attended the installation of Rising Sun Lodge of Ancient York Masons, at Montrose, . . . The deputy Grand Master of Illinois, Gen. Adams, installed the officers" (*The Wasp*, August 13, 1842). Joseph Smith's *History* contains almost the same words, although they are in a slightly different order. It states that he witnessed "the installation of the officers of the Rising Sun Lodge Ancient York Masons, at Montrose by General James Adams, Deputy Grand-Master of Illinois" (*History of the Church*, vol. 5, page 85).

It is also interesting to note that the same issue of *The Wasp* contains a poem which speaks of "the Rocky Mountains," and a lengthy quotation from an unpublished work entitled "Life in the Rocky Mountains." There is some evidence that Joseph Smith considered going west to build his kingdom, but

since we know that the Mormon Historians actually compiled Joseph Smith's History after his death and that they drew from many sources, we cannot help being suspicious of the authorship of this prophecy. An examination of the original handwritten manuscript would probably help solve this problem, but the Mormon leaders are still suppressing this portion of the manuscript.

Since we wrote the above new evidence has come to light. A photograph of the original handwritten manuscript containing this "prophecy" has been located at the Visitor Center in Nauvoo, Illinois. Wesley P. Walters of Marissa, Illinois, has sent us a photograph of this page which we reproduce below. The photograph is taken from "Joseph Smith's Manuscript History," Book D-1, page 1362.



The reader will notice that the part concerning the Mormons becoming "a mighty people in the midst of the Rocky Mountains" has been crammed in at the bottom in a smaller handwriting, and this would seem to indicate that it was added sometime after the page had originally been written.

It is interesting to note that the Mormon writer Nephi Morris wrote a book of the "Prophecies of Joseph Smith" in 1920. The Church leaders allowed him to publish a photograph of the prophecy as printed in the *Deseret News* for November 7, 1855, but he apparently had no access to the original manuscript. He stated: "It was published in its regular order as the *History of the Church* appeared in that paper. We have **not** had access to the original record as kept by the Prophet, containing this remarkable prophecy" (*Prophecies of Joseph Smith and Their Fulfillment*, page 63).

Now that we have a photograph of the page containing this "prophecy," we can see why it was suppressed for all these years.

There is another change in the *History of the Church* that seems to be related to this matter. In Joseph Smith's History as it was first published in the *Millennial Star*, vol. 23, page 280, the following words were attributed to Joseph Smith: "The Lord has an established law in relation to the matter: there must be a particular spot for the salvation of our dead. I verily believe **this** will be **the** place; . . ."

In the *History of the Church*, vol. 6, page 319, this has been changed to read: "The Lord has an established law in relation to the matter: there must be a particular spot for the salvation of our dead I verily believe **there** will be **a** place, . . ."

The reason for this change is obvious; the Mormons were driven from Nauvoo in 1846, just two years after Joseph Smith had said "this will be the place." It is reported that when Brigham Young looked over the valley where Salt Lake City now stands he stated: "This is the place." A temple has been built at Salt Lake City, and work for the dead is performed in this temple. The change in the location of the headquarters of the Church seemed to make it necessary to change Joseph Smith's statement.

STARTLING ADMISSIONS

The evidence concerning the changes in Joseph Smith's *History* is already beginning to have an effect on some of the Mormon scholars. Davis Bitton cited a number of changes which we mentioned in our book *Changes in Joseph Smith's History*, and made these interesting observations concerning the *History of the Church*:

. . . the basic text itself has not been treated with proper respect. When we compare the *DHC* with the earlier published versions, fact, we discover that **hundreds of changes have been made**. These include deletions, additions, and simple changes of wording . . . for researchers in early Mormon history Rule Number One is "Do **not** rely on the *DCH*; never use a quotation from it without comparing the earlier versions." (*Dialogue: A Journal of Mormon Thought*, Winter 1968, pages 31-32)

In his new book *Nightfall At Nauvoo* the Mormon writers Samuel W. Taylor made these comments concerning Joseph Smith's *History*:

This work, known as the "Documentary" history, is a rich vein that must be mined with care . . . this work has been "corrected" by many hands, making corroboration from original sources necessary. Jerald and Sandra Tanner, in

their *Changes in Joseph Smith's History*, detail "More than 62,000 words deleted" in the first six volumes. Even so, the Tanners overlooked some changes, a notable example being alteration of the conference minutes of October, 1843, concerning Sidney Rigdon. (*Nightfall At Nauvoo*, New York, 1971, page 383)

Just as we were preparing to print our new book *Falsification of Joseph Smith's History*, Dean C. Jessee, a member of the staff at the LDS Church Historian's Office, published an article in the *Brigham Young University Studies* which contains some very startling admissions. His work verifies our contention that Joseph Smith did not finish his *History of the Church* and that it was actually completed after his death. He states:

At the time of Joseph Smith's death, the narrative was written to August 5, 1838. . . .

By February 4, 1846, the day the books were packed for the journey west, the History had been completed to March 1, 1843, . . . resumption of work on the History occurred on "Dec. 1, 1853 [when] Dr. Willard Richards wrote one line of History being sick at the time—and was never able to do any more." . . .

The remainder of Joseph Smith's *History of the Church* from March 1, 1843, to August 8, 1844, was completed under the direction of George A. Smith. . . .

The Joseph Smith History was finished in August 1856, **seventeen years after it was begun**. (*Brigham Young University Studies*, Summer 1971, pages 466, 469, 470 and 472)

Dean C. Jessee frankly admits that the manuscript was only completed to page 812 at the time of Joseph Smith's death (*Ibid.*, page 457). Since there were almost 2,200 pages, this would mean that over 60% of Joseph Smith's History was not compiled during his lifetime!

As we had suspected, Willard Richards played a prominent part in making up this bogus history after Joseph Smith's death in 1844. Dean C. Jessee stated: "Bullock became the chief scribe under Willard Richards when work resumed on the Joseph Smith History in 1845" (*Ibid.*, page 456).

Dean C. Jessee cites a letter from the Mormon Historian George A. Smith which shows that he was still writing the last part of Joseph Smith's History many years after Smith's death:

On the 10th April 1854, I commenced to perform the duties of Historian by taking up the **History of Joseph Smith** where Dr. Willard Richards had left it . . . I had to **revise and compare two years of back history** which he had compiled, filling up numerous spaces which had been marked as omissions on memoranda by Dr. Richards. . . . The severe application of thought to the principles of the History, the exercise of **memory &c.**, have caused me **to suffer much from a nervous headache** or inflammation of the brain; and my application of mind being in exercise both day and night, deprived me of a great portion of necessary sleep. (Letter from George A. Smith to Woodruff, April 21, 1856, as cited in *BYU Studies*, Summer 1971, pages 470-472)

This letter certainly provides devastating evidence against the authenticity of "Joseph Smith's History." Take, for instance, the "prophecy" concerning the Rocky Mountains. It could have been added when George A. Smith was tampering with this portion of the History in Utah in 1854. At any rate, Dean C. Jessee's study proves that this prophecy could not have been written in "Joseph Smith's Manuscript History" until at least a year after Joseph Smith's death. He shows that page 1362 of the Manuscript History—the page containing the prophecy—was not even written until July 4, 1845! Thus, even if the small handwriting was added on the same day, it could not have been written during Joseph Smith's lifetime. Unless the Mormon leaders can establish that the entry in the Manuscript History was taken from another source written during Joseph Smith's lifetime, the "prophecy" as found in the *History of the Church* becomes of no historical value.

We must commend Dean C. Jessee, of the Church Historians Office, for his article on Joseph Smith's History. It is certainly one of the most honest and scholarly articles that has ever appeared in a Mormon publication. The Mormon leaders must now face the serious implications of this whole matter. Less than 40% of the history attributed to Joseph Smith was written during his lifetime, and this portion has had serious changes made in it. The remaining portion—more than 60%—was not even compiled until after Smith's death. Since it was written by men who believed in falsification and deceit, it cannot be trusted as a reliable history of Joseph Smith.

Our new book *Falsification of Joseph Smith's History* contains more information and photographs suppressed for over a hundred years (see description on page 1 of this paper).

Reign of the Mormon Kings

We are happy to announce that we have now completed the second volume of *The Mormon Kingdom*. In the first volume of this work (temporarily out of print) we showed that Joseph Smith formed a secret organization known as the “Council of Fifty” and “**suffered himself to be ordained king**” when he lived in Nauvoo, Illinois. When Fawn Brodie pointed this out in her book *No Man Knows My History*, Dr. Hugh Nibley claimed that there was not enough evidence to support such a claim (see *No Ma’am That’s Not History*, page 40). In our book *The Mormon Kingdom*, vol. 2, we show that Mormon scholars are now accepting the fact that Joseph Smith was ordained king. The Mormon writer Klaus J. Hansen, for instance, frankly admitted that “Joseph Smith did start a political kingdom of God and a Council of Fifty; he **was made king** over that organization; . . .” (*Dialogue: A Journal of Mormon Thought*, Summer 1966, page 104). Kenneth Godfrey, Director of the LDS Institute at Stanford University, also admits that Joseph Smith was “ordained ‘**king over the Immediate House of Israel**’ by the Council of Fifty” (*Brigham Young University Studies*, Winter, 1968, pages 212-213). Richard D. Poll, Professor of History and Political Science at Brigham Young University, also seems willing to concede that Smith was ordained king:

That neither the Prophet nor the Council was totally preoccupied with the political race is clear from the investigations of Texas and other possible new homes for the Saints which were in progress, and also from the intriguing and rather convincingly documented report that the Prophet was **ordained “King of Earth”** in the Council during this period. (*Dialogue: A Journal of Mormon Thought*, Autumn 1968, page 19, n. 11)

The practice of ordaining the President of the Mormon Church as “**King on Earth**” did not cease with the death of Smith. The Mormon writer Klaus J. Hansen states: “. . . the prophet apparently had himself ordained as ‘**King on Earth**.’ Brigham Young, upon his arrival in the Salt Lake Valley, likewise reportedly had this ceremony performed in the Council of Fifty” (*Quest for Empire*, page 66). On page 200, footnote 74, of the same book, Hansen gives this information:

Former Bishop Andrew Cahoon, whose father Reynolds Cahoon had been a member of the Council of Fifty, testified in 1889: “The King of that Kingdom that was set up on the earth was the head of the Church Brigham Young proclaimed himself **King** here in Salt Lake Valley before there was a house built, in 1847.”

The journal of the Mormon Apostle Abraham H. Cannon has recently come to light. It shows that after Brigham Young’s death there was a discussion in the Council of Fifty as to whether John Taylor, the third President of the Church, should be ordained king:

Father [George Q. Cannon, a member of the First Presidency] said Moses Thatcher’s drawing away from his brethren commenced as far as his knowledge concerning it went, at a time when the **Council of Fifty** met in the old City Hall, and Moses opposed the proposition to **anoint John Taylor** as Prophet, Priest and **king**, and Moses’ opposition prevailed at that time. Moses has constantly opposed the increase of power in the hands of the President of the Church. (“Daily Journal of Abraham H. Cannon,” December 2, 1895, page 198, original at Brigham Young University Library)

The Apostle Cannon’s Journal also shows that the Council of Fifty was still in existence in 1884:

At 10 a.m. I attended a meeting in the Social Hall with S. B. Young, John W. Taylor and John Q., and was introduced to **50**. “The Kingdom of God and its laws, and the keys thereof, and judgment in the hands of his servant, Ahman Christ.” (“Daily Journal of Abraham H. Cannon,” Oct. 9, 1884, vol. 5, page 24)

It is interesting to note that the “Minutes of the Council of Fifty,” for 1880 list Joseph F. Smith as a member (*Quest for Empire*, page 226). Joseph F. Smith became the sixth President of the Mormon Church, and his son, Joseph Fielding Smith, recently became the tenth President.

In *The Mormon Kingdom*, vol. 2, we have a great deal of information concerning the Council of 50 and how it controlled early Utah. We also deal with such subjects as: Mormonism and money, how Church leaders used Church funds for private gain, Joseph F. Smith’s testimony on church businesses, the involvement of the Church in business today, how the Apostles condemn a paid ministry yet receive large salaries, politics in early Utah, the Law Observance and Enforcement Committee in the Church, the Mountain Meadows Massacre, the Utah War, the practice of Blood Atonement in Utah, Brigham Young’s indictment for murder, robbing the Gentiles, counterfeiting, and many other important subjects.

The Mormon Kingdom, vol. 2, is now available in plastic binding for \$2.95. The quantity prices are: 2 for \$4.95 – 5 for \$9.95 – 10 for \$17.70. (NOTE—SEE SPECIAL OFFER ON PAGE 1 OF THIS PAPER.)

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NEW BOOK –

THE BIBLE AND MORMON DOCTRINE

Joseph Smith taught that God, angels and men are all of the same eternal class of beings. He also taught that man has the potential to become a God through the same process our Father God achieved Godhood. He stated:

First, **God himself**, who sits enthroned in yonder heavens, **is a man** like unto one of yourselves, that is the great secret . . . I am going to tell you how **God came to be God**. We have imagined that God was God from all eternity . . . God himself, the Father of us all **dwelt on an earth** the same as Jesus Christ himself did, . . . You have got to **learn** how to be **Gods yourselves**; to be kings and priests of God, the same as **all Gods** have done; by going from a small degree to another, from grace to grace, from exaltation to exaltation, . . . (*Times and Seasons*, vol. 5, pages 613-614)

Brigham Young, the second president of the Mormon Church, taught:

He is our Father—the Father of our spirits, and was **once a man in mortal flesh** as we are, and is now an exalted being. . . **God has once been a finite being**; . . . (*Journal of Discourses*, vol. 7 page 333)

. . . But I expect, if **I am faithful** with yourselves, that I shall see the time with yourselves that we shall know how to prepare to **organize an earth** like this—know how to **people** that earth, how to **redeem** it, how to sanctify it, and how to glorify it, with those who live upon it. . . . (*Ibid.*, vol. 6, pages 274-275)

. . . Consequently every earth has its **redeemer**, and every earth has its **tempter**; . . . (*Ibid.*, vol. 14, page 71)

The Mormon Church teaches that God is married and that there is a Heavenly Mother as well as a Heavenly Father. Milton R. Hunter writes:

The stupendous truth of the existence of a **Heavenly Mother**, as well as a **Heavenly Father**, became established facts in Mormon theology. . . . Man, as a **spirit**, was **begotten** and **born** of **Heavenly Parents**, and reared to maturity in the eternal mansions of the Father prior to coming upon the earth in a temporal body . . . (*The Gospel Through the Ages*, pages 98-99)

Writing in 1853, the Mormon Apostle Orson Pratt tried to calculate the number of years it took God and His Wife to give birth to all the spirits that were to come to this earth:

. . . As soon as **each God** has begotten **many millions** of male and female spirits, . . . he, in connection with his sons, organizes a new world, after a similar order to the one which we now inhabit, where he sends both the male and female spirits to inherit tabernacles of flesh and bones. . . . The inhabitants of each world are required to reverence, adore, and worship their own personal father who dwells in the Heaven which they formerly inhabited . . . The number of the sons and daughters of God, born in Heaven before this earth was formed, is not known to us . . . Seventy thousand million, therefore, is a rough **approximation** to the number of inhabitants which the Lord destined to dwell in the flesh on this earth . . . Add to seventy thousand million, the third part which fell, namely, thirty-five thousand million, and the sum amounts to **one hundred and five thousand million** which was the approximate number of the sons and daughters of God in Heaven before the rebellion which broke out among them.

If we admit that one personage was the Father of all this great family, and that they were all **born of the same Mother**, the period of time intervening between the birth of the oldest and the youngest spirit must have been immense. If we suppose, as an average, that only **one year** intervened between each birth, then it would have required, over **one hundred thousand million of years** from the same Mother to have given birth to this vast family. (*The Seer*, pages 37-38)

The Mormon Church teaches that those who are married in a Mormon temple and obey the principles of the Mormon faith may eventually attain Godhood and start their own world. However, the Bible states:

. . . I am he: before me there was **no** God formed neither shall there be after me. I, even I, am the Lord; and beside me there is **no** savior. (Isaiah 43:10-11)

God is **not a man**, that he should lie; neither the son of man, that he should repent: . . . (Numbers 25:19)

For I am the Lord, **I change not**; (Malachi 3:6)

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