

UNMASKING DR. CLANDESTINE

LDS HISTORIAN CAUGHT RED-HANDED

In our last issue of the *Salt Lake City Messenger* we made some very serious charges concerning the pamphlet *Jerald and Sandra Tanner's Distorted View of Mormonism: A Response to Mormonism—Shadow or Reality?* by an anonymous Mormon historian. We stated that the secret production of this booklet "had all the earmarks of an intelligence operation mounted by the CIA or the KGB." We asserted that Michael Quinn, of the Mormon Church's Brigham Young University, was involved in the project. We presented evidence showing that the response came out of the Church Historical Department and that Church Historian Leonard Arrington was deeply entangled in its production. We indicated that there was a real cover-up involved and that Dr. Arrington emphatically denied any connection with the rebuttal. In spite of his denials we maintained that Arrington was involved. Some of our readers felt we were going out on a limb in making this accusation. Finally, on August 3, 1978, we received a letter that completely shattered Dr. Arrington's entire defense. In this letter we found this startling information:

I have a typewritten copy of "Jerald and Sandra Tanner's Distorted View of Mormonism: A Response to Mormonism—Shadow or Reality?" by a Latter-day Saint Historian. It was sent to me with a cover letter from Leonard Arrington dated Sept 6, 1977. If this means anything to you I would appreciate my name not being used, . . . Leonard showed an interest in keeping me in the Church. I must say the arguments he and other historians used actually pushed me out faster. I was amazed that such scholars as these men would resort to the illogical arguments and untenable positions they presented to me. . . . I could not maintain membership in an organization assuming the position the Church is in now. I . . . wrote a letter asking to have my membership removed.

Since the rebuttal was not published until December, 1977, we knew that if Dr. Arrington sent a typed copy of the article together with a "cover letter" on Sept. 6, 1977, he would have had to have been implicated in the project. We asked the person who made this accusation to furnish us with photographs of the documents. We received a copy of both the typewritten manuscript and Arrington's cover letter. The reader will find a photograph of Dr. Arrington's letter in the new "Enlarged Edition" of our book, *Answering Dr. Clandestine: A Response to the Anonymous LDS Historian*, page 24. In this letter Arrington stated:

A historian friend of mine the other day brought me this copy of a letter he had sent to one of his friends who had been reading some of the Tanner materials. I thought you might be interested in reading this as well, and I asked him for permission to xerox a copy for you. He kindly consented. I thought this would be particularly appropriate for you to read because it helps to put some perspective on the principal publication of the Tanners.

This letter proves beyond all doubt that Leonard Arrington was deeply involved in the whole matter and tends to confirm the statement in Richard Steven Marshall's paper that "Durham . . . said that due to the large number of letters the Church Historian's Office, is receiving asking for answers to the things the Tanners have published, a certain scholar, (name deliberately withheld) was appointed to write a general answer to the Tanners . . . The work is finished but its publication is delayed, according to what Leonard Arrington told Durham, because they can not decide how or where to publish it. Because the article is an open and honest approach to the problem, although it by no means answers all of the questions raised by the Tanners, it will probably be published anonymously, to avoid any difficulties which could result were such an article connected with an official Church agency" ("The New Mormon History," pages 61-62).

REBUTTAL ALTERED

The typed copy of the rebuttal tends to verify the accusations we made in the first edition of *Answering Dr. Clandestine*, page 6. The reader may remember that *Jerald and Sandra Tanner's Distorted View of Mormonism* purports to be a copy of a letter written by an anonymous Mormon historian to a

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friend. We pointed out, however, that since the printed version contains information which was not published until September or October of 1977, it could not be identical to a copy seen by a Mormon scholar in the later part of 1976. We demonstrated for instance, that a footnote on page 61 of the rebuttal which refers to the September 1977 issue of *The Ensign* would have to be an interpolation. The typed copy reveals that we were correct in this assumption. Not only was the footnote added, but 19 words were inserted into the text of the purported letter just before the footnote number appears.

In *Answering Dr. Clandestine* we also noted that in Footnote 67 (page 58 of the published rebuttal) *BYU Studies*, Spring 1971, is cited. We pointed out, however, that the distribution of this issue was delayed until October 1977. The typed copy again confirms our allegation. It does not refer to *BYU Studies* but only to “a paper” by Michael Rhodes which was “delivered at the Welch Lecture Series.” The footnote goes on to state that “hopefully . . . Rhode’s work will become available in print.”

A very interesting change in the text of the letter appears just above the footnote number. In the earlier typed copy, it is claimed that Dr. Hugh Nibley (probably the most well-known Church apologist) has only “limited experience” in the Egyptian language, whereas Michael Rhodes and Eric Olson have “extensive experience”:

. . . the work of Hugh Nibley (who has limited experience in the Egyptian language), Michael Rhodes, and Eric Olsen (both of whom have had extensive experience with the Egyptian language) on the Joseph Smith papyri have indicated some valuable insights . . .

In the published version, page 58, nineteen words have been deleted so that Dr. Nibley seems to achieve equal status:

. . . the work of Hugh Nibley, Michael Rhodes, and Eric Olson on the Joseph Smith papyri have indicated some valuable insights . . .

In comparing the typed copy of *Jerald and Sandra Tanner’s Distorted View of Mormonism* with the printed version we find many changes have been made. We estimate that at least 400 words were deleted and over 600 added. These changes were made in spite of the fact that Dr. Clandestine claims to be a “professionally trained historian.” On page 42 of his booklet, Clandestine charges that “James Madison made extensive changes in his own notes of the Constitutional Convention twenty years after they were originally written, and his ‘contemporary’ Notes were published as he had changed them rather than as he had originally written them; . . . He goes on, however, to tell of the “present standards concerning plagiarizing, footnoting, and editorial adherence to the original manuscript . . . If Dr. Clandestine is really a “professionally trained historian” and is familiar with the present standards in professional historical writing, why did he fail to follow them in this piece of work? He purports to give us a copy of a letter which apparently saved a Mormon convert from apostasy, yet extensive changes have been made in the text of the “letter” without any indication. While most of the changes are not very important, some of them are significant. For instance, in one place in the typed copy (page 22) Dr. Clandestine charged that we used incessant repetition and that this characteristic of our work reminded him of “hypnotism, the Nazi approach to propaganda, and other mind-control efforts.” In the published version this has been entirely deleted without any indication. For a study of other changes see the enlarged edition of *Answering Dr. Clandestine*, pages 25-26.

As we pointed out earlier, we estimated that over 1,000 words were either added or deleted from Dr. Clandestine’s booklet. Now, if it were not for the fact that he put his work forth as a copy of a “letter” which he prepared “for a friend” who was troubled after reading our book, we would have no objection to the changes. Every author has the right to change his own manuscript. We certainly do not feel, however, that a “professionally trained historian” should make changes in the contents of a letter. It appears, then, that Mormon apologists who would defend the rebuttal are faced with a serious dilemma. If the letter was genuine, then the printed version is a falsified copy. On the other hand, if they admit that it was never really a “letter,” they will have to explain why it was published as such. Neither alternative seems very attractive.

When we first published our response to the anonymous rebuttal, some people accused us of making too much of the Watergate-like way it was produced. They felt we did not spend enough time answering the specific charges which it contained. In the enlarged edition of *Answering Dr. Clandestine* more space is devoted to answering the allegations. In addition, Wesley P. Walters, a scholar noted for his work on Mormon history, has also written an attack on the anonymous historian’s rebuttal which we have included in *Answering Dr. Clandestine*.

BENSON VS ARRINGTON

One thing we deal with at some length in our new edition is the growing rift between Mormon scholars and some of the General Authorities. Ezra Taft Benson, for instance, is very opposed to some of the things that Church Historian Leonard Arrington is doing. (Benson is President of the Twelve Apostles and is next in line to become President of the Church.) Arrington’s problems began just after his appointment to the office of Church Historian when he announced the formation of a group known as “Friends of Church History.” When about 500 people showed up for the first meeting, the General Authorities apparently became fearful that such a large group studying history might uncover things which would prove embarrassing to the Church. Orders were given to hold up the project, and no meetings have been held since November 30, 1972 (see, *Answering Dr. Clandestine*, page 41). Although no official announcement has been made, it is reasonable to assume that “Friends of Church History” is now defunct. Some of Dr. Arrington’s other projects seem to be endangered by the attitude of the General Authorities. One of Arrington’s dreams was to have the Church publish a one-volume history. This dream seemed to become a reality in 1976 when James B. Allen and Glen M. Leonard produced the book *The Story of the Latter-day Saints*. In the Foreword to this book, Dr. Arrington said that “two of our finest historians” had been assigned to the project—James B. Allen is, of course, Assistant Church Historian. Dr. Arrington went on to state that he had personally approved the manuscript for publication. Although most Mormons would consider this a harmless publication, President Benson felt that it was too humanistic and it is rumored that he wanted it shredded. In a letter dated June 23, 1978, President Benson stated: “The book, *The Story of the Latter-day Saints*, will not be republished.” It appears, therefore, that as far as Mormon history is concerned, the views of Leonard Arrington and Ezra Taft Benson are diametrically opposed. While Benson seems to believe that anything unfavorable to the Church should be suppressed, Arrington seems to be somewhat more scholarly in his approach. Although the rebuttal to our

work is disappointing in many respects, it does make some admissions that tend to verify our accusations. It seems, in fact, to contain a thinly-disguised attack on Benson's view of Mormon history (see *Answering Dr. Clandestine*, page 43), and some scholars feel that it was published anonymously to hide its true origin from President Benson and other conservatives in the Church. One Mormon historian asked us not to expose the role of the Historical Department in the rebuttal lest it cause unsurmountable problems for Leonard Arrington. We feel, however, that Benson was probably aware of Arrington's involvement before we brought it to the public's attention. There is reason to believe that Benson wants to remove Arrington from his position as Church Historian. Some feel that he will gradually be "phased out." It is also reported that it is becoming increasingly difficult for Mormon scholars to get access to documents in the Historical Dept. If Dr. Arrington should survive under the leadership of President Spencer W. Kimball, it is very unlikely that he will remain Church Historian if Ezra Taft Benson becomes President.

In any case, in the enlarged edition of *Answering Dr. Clandestine* we have some interesting information concerning the confrontation between Mormon scholars and the General Authorities of the Church. We also deal with the Nag Hammadi texts. Mormon scholars contend that these ancient documents support the Church's doctrines. Our examination of these texts, however, reveals that although they are important documents, they are of little value when it comes to supporting the unique claims of the Mormon Church. We deal with many other important issues in the new enlarged edition of *Answering Dr. Clandestine*. The price of this book is \$2.00. The quantity prices are: 2 for \$ 3.50 — 5 for \$7.00 — 10 for \$12.00.

JOSEPH SMITH'S DIARIES

DEAL FATAL BLOW TO HISTORY OF CHURCH

In *Mormonism—Shadow or Reality?* pages 126-135, we demonstrated that the *History of the Church* which Church leaders always attributed to Joseph Smith himself was mostly compiled after his death. The evidence clearly shows that less than 40% was compiled during his lifetime. The remainder was not compiled until after Smith's death in 1844. It was not completed, in fact, until 1856, and many important changes were made after that date. The fact that more than 60% of the *History* was not compiled until after Joseph Smith's death invalidates the statement which appears on the title page of all six volumes: "History of Joseph Smith, the Prophet BY HIMSELF."

In *Mormonism—Shadow or Reality?* we gave evidence which clearly showed that the writings of other people were changed to the first person to make it appear that they were the very words of Joseph Smith himself. This evidence has forced Mormon apologists into a very compromised position. Dr. Clandestine, for instance, has to admit that our charges are true:

They criticize the fact that deletions and additions were introduced into the original texts without acknowledgments in the printed history, that Joseph Smith's autobiographical "History" was written in large part after his death, by clerks and "historians" who transformed third-person accounts by others than Joseph Smith into first-person autobiography of Joseph Smith, and that between the first serialized publication

of the history (1840s-1860s) and the seven-volume edition of the *History of the Church* in the twentieth century, there have been thousands of deletions and additions not noted in the text or footnotes. This is certainly all true, and as an historian I regret the confusion that such editorial practices have caused. (*Jerald and Sandra Tanner's Distorted View of Mormonism: A Response to Mormonism—Shadow or Reality?* page 42)

Since we now know that more than 60 % of Joseph Smith's *History* was not compiled until after his death, the question arises as to what were the sources which Mormon historians used to create the purported history. We know that they used newspapers and journals of other Mormon leaders and that much of the material came only from memory. (It was, of course, written in the first person to make it appear that Joseph Smith was the author.) We have always felt that Joseph Smith's private diaries were used as a source in preparing the history, but we were denied access to them. Finally, in August, 1976, we were able to examine microfilm copies of these important documents. We can now see some of the reasons why the Mormon leaders suppressed Joseph Smith's diaries.

The first thing we notice is that there are large periods of Joseph Smith's life that are not covered by extant diaries—unless some of the diaries are still being suppressed. Only three of the last six years of Smith's lifetime as it appears in the *History of the Church* can be checked against his diaries. The famous Rocky Mountain Prophecy, for instance, appears in the printed history under a date when Joseph Smith did not keep a diary. In *Mormonism—Shadow or Reality?* we demonstrated that this prophecy was not written in the original manuscript of the *History of the Church* until after Joseph Smith's death (see also *Answering Dr. Clandestine*, pages 29-31). Dr. Clandestine has to admit that "the exact source for the account of Joseph Smith's prophecy of August 6, 1842, is not clear" (*Jerald and Sandra Tanner's, Distorted View of Mormonism*, page 15).

Unfortunately, Joseph Smith's diaries do not contain the important information that we would expect to find about his life. Many pages are left blank or only contain information on the weather or some other trivial matters. The value of the diaries decreases even more when we learn that a large portion of the entries were not written in the first person, but rather by Joseph Smith's Nauvoo scribe Willard Richards. For instance, under the date of October 20, 1843, we read this entry in Joseph Smith's Diary: "heard that Joseph went to Ramus yesterday has not returned."

Our brief examination of the diaries reveals that although they were used as one of the sources for "Joseph Smith's History," there was no attempt to follow them faithfully. The Mormon leaders chose only the portions of the journals which served their purposes. For instance, in his diary Joseph Smith related a dream and its interpretation which tended to discredit his famous prophecy about the Civil War. This material was simply omitted in Joseph Smith's *History*. We will have more to say about this matter in the chapter on false prophecy in the book which will be published by Moody Press.

In *Mormonism—Shadow or Reality?* we show that Joseph Smith frequently broke the Word of Wisdom—i.e., a revelation which forbids the use of tea, coffee, tobacco or alcoholic beverages (see *Doctrine and Covenants*, Section 89). Dr. Clandestine was unable to refute our evidence and had to admit that Joseph Smith had an "occasional glass of

beer or wine” (*Jerald and Sandra Tanner’s Distorted View of Mormonism*, page 9, note 2). On page 7 of the same booklet he speaks of “Joseph Smith’s polygamy, smoking and drinking, . . . He maintains, however, that the Mormon leaders have not tried to suppress the fact that Smith broke the Word of Wisdom. In *Answering Dr. Clandestine*, pages 28-29, we prove beyond any doubt that there was a deliberate cover-up on this matter. Joseph Smith’s diaries provide additional evidence concerning his disregard for the Word of Wisdom and the attempt to cover-up the matter in the *History of the Church*. Under the date of January 20, 1843, the following was recorded in Joseph Smith’s Diary:

Elder Hyde told of the excellent white wine he drank in the east. Joseph prophesied in the name of the Lord—that he would drink wine with him in that country.

These words were suppressed in the printed *History of the Church*.

The Mormon Church forbids the use of tea, but according to Joseph Smith’s Diary, March 11, 1843, Smith was fond of strong tea:

. . . in the office Joseph said he had tea, with his breakfast his wife asked him if it was good, he said if it was a little stronger he should like it better, when Mother Granger remarked, “It is so strong, and good, I should think it would answer Both for drink, and food.”

This was entirely omitted in the *History of the Church* (see vol. 5, page 302).

Another statement which was probably embarrassing to the Mormon leaders appeared in Joseph Smith’s Diary under the date of May 19, 1844: “eve I talked a long time in the bar Room . . .” in the *History of the Church*, vol. 6, page 398, this has been modified to read: “In the evening I talked to the brethren at my house, . . .”

In *Mormonism—Shadow or Reality?* page 408, we show that Joseph Smith sold liquor in Nauvoo, and that his wife Emma almost moved out when he installed a bar in the Nauvoo Mansion.

In *Mormonism—Shadow or Reality?* we show that on many occasions the Mormon leaders emphatically denied polygamy at the very time they were living in it. Some of Joseph and Hyrum Smith’s denials were so embarrassing to later Mormon leaders that they were altered in the *History of the Church*. Since publishing our book, we have learned that a statement in Joseph Smith’s *History*, which sanctions plural marriage was actually a condemnation of the practice before it was falsified. This statement was used by Joseph Fielding Smith, who later became the tenth president of the Mormon Church, in rebuttal to a member of the Reorganized LDS Church who claimed that Joseph Smith never endorsed the doctrine of plurality of wives:

Whether any such statement was ever printed in his lifetime or not I am not prepared to say. But I know of such evidence being recorded during his lifetime, for I have seen it.

I have copied the following from the Prophet’s manuscript record of Oct. 5, 1843, and know it is genuine:

“Gave instructions to try those persons who were preaching, teaching or practicing the doctrine of plurality of wives; for according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom this power and its keys are conferred; and I have

constantly said no man shall have but one wife at a time unless the Lord directs otherwise.” (*Blood Atonement and the Origin of Plural Marriage*, by Joseph Fielding Smith, page 55)

When Joseph Fielding Smith speaks of “the Prophet’s manuscript record” he is, of course, referring to the handwritten manuscript of the *History of the Church*. The same reference is printed in the *History of the Church*, vol. 6, page 46.

Now that we know that Joseph Smith’s *History* was not finished until after his death, it is obvious that it could not have been “recorded during his lifetime” as Joseph Fielding Smith claimed. According to a chart in Dean Jessee’s article in *Brigham Young University Studies*, Summer 1971, page 441, this material was not written until sometime between November 1854 and August 1855, which is about ten years after Smith’s death. In our research in Joseph Smith’s diaries we found that the entry in the manuscript record and the *History of the Church* is based on a statement recorded in Joseph Smith’s diary. When we compare the two, however, we find that the statement has been falsified so that the meaning is entirely changed. In Joseph Smith’s diary the statement flatly condemns polygamy and no exceptions are made for its practice:

. . . gave instructions to try those who were preaching teaching or practicing the doctrine of plurality of wives or this law—Joseph forbids it, and the practice thereof. No man shall have but one wife. (Joseph Smith Diary, October 5, 1843, Church Historical Department)

The reader will notice how this has been changed in the *History of the Church*, to make it appear that Joseph Smith has the “keys of power” to perform plural marriages if the Lord “directs otherwise”:

Gave instructions to try those persons who were preaching, teaching, or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise. (*History of the Church*, vol. 6, page 46)

As we indicated before, in compiling the *History of the Church*, the Mormon leaders used only the parts of Joseph Smith’s diaries which suited their purposes. Where a portion did not say what they wanted, they altered it or ignored it completely, sometimes using an entirely different source. The diaries of Joseph Smith, then, tend only to deal another heavy blow to the credibility of “Joseph Smith’s *History of the Church*.” No wonder the Mormon leaders suppressed these diaries for about 130 years.

PUBLISHING SMITH’S DIARIES

When we first started our work we became acquainted with M. Wilford Poulson who had taught at the Mormon Church’s Brigham Young University for many years. Professor Poulson sometimes boasted that he was one of a very limited number of people who had examined Joseph Smith’s 1832-34 Diary. He claimed that he was only allowed access to it because of his very special connections in the Historian’s Office. During the 1960s we exerted a great deal of pressure on the Mormon leaders to make the diaries of Joseph Smith available. The General Authorities, of course, resisted our efforts, but some

of the Mormon scholars agreed with us on this issue and began to speak out against the suppression of important Church documents. Strange as it may seem, even Dr. Leonard Arrington spoke out against suppression before he was chosen as Church Historian:

It is unfortunate for the cause of Mormon history that the Church Historian's Library, which is in the possession of virtually all of the diaries of leading Mormons, has not seen fit to publish these diaries or to permit qualified historians to use them without restriction. (*Dialogue: A Journal of Mormon Thought*, Spring 1966, pages 25-26)

When Dr. Arrington was appointed Church Historian it was reported that the diaries of Joseph Smith would finally be published. Dean C. Jessee was assigned to begin making the transcripts of these documents. Unfortunately, however, almost seven years have passed since Dr. Arrington took office and nothing has appeared in print—not even Joseph Smith's first "1832-34 Diary. We understand that when Dean Jessee was asked if he planned to have something in print by 1980, he replied that he hoped to have it out by the turn of the century. We do not know how serious Mr. Jessee was in making this statement, but as we pointed out before, it is a fact that Ezra Taft Benson and some of the other General Authorities are trying to stop Dr. Arrington's projects. We believe that these men would be especially opposed to the publication of the diaries of Joseph Smith. Although we have had access to a microfilm of the diaries since 1976 (as yet we do not have our own copy), we have waited to see if the Church would begin publication. We do not feel that members of the Church should have to wait until the millennium to find out the truth about these diaries. Therefore, we decided to begin by printing Joseph Smith's 1832-34 Diary. H. Michael Marquardt freely volunteered his services and provided us with a typescript of this early diary. Although we were reluctant to do it, we have completed the project and it is now available at Modern Microfilm Co. We felt that the Mormon Church itself should have printed the diaries for its members. After all, they have the original volumes and it would have been much better to make a typescript from them. Mr. Marquardt, who does not have any access to records in the Church Historical Department, had to work from a microfilm and photocopies of Joseph Smith's 1832-34 Diary. Although he has been very careful in his work, the original documents probably would have thrown much light on some portions that were hard to decipher. Mr. Marquardt does not put his work forth as a perfect transcript, but we feel that he has done a very good job. In printing the diary we have included a number of photographs of the original handwritten pages.

We feel that it is a very sad indictment on the Mormon leaders that we have to publish their own foundational documents and books. For instance, the Church suppressed Joseph Smith's Egyptian Alphabet and Grammar for 130 years and it was not available to scholars until we published it in 1966. Joseph Smith's first handwritten account of the First Vision was likewise suppressed until we printed it in 1965. Joseph Smith's 1831 revelation on plural marriage as a means to make the Indians a "white" and "delightful" people was kept hidden from the Mormon people until we published it in 1974. Many other examples could be cited, but the ones we have presented should be

sufficient to convince the reader that the General Authorities do not want their people to become acquainted with the real Joseph Smith.

While Joseph Smith's 1832-34 Diary is not as important as the diaries he wrote later in his life, Professor Poulson felt that it was useful in showing that Joseph Smith had the ability to write the Book of Mormon. He was certainly not the ignorant man that some have represented him to be. In any case, while Michael Marquardt is preparing the very revealing 1835-36 Diary, we can offer the reader *Joseph Smith's 1832-34 Diary* for \$2.00 a copy. In this publication we have also included the first photographs of all six pages of the document which contains Joseph Smith's "strange account" of the First Vision. Mr. Marquardt has done a line-for-line transcription of this important document.

MODERN MICROFILM & THE FUTURE

It was about fourteen years ago when we began a full-time operation at Modern Microfilm Company. Our object was to produce accurate literature on Mormonism. It was only by faith that we launched out on this project, and it has been through faith that we have been able to carry on. Although we have passed through some deep waters during these fourteen years, it seems that the Lord has always provided us with the strength and resources to continue the work. Our lowest point was probably 1966 when we decided we would have to sell out all of our reprints and possibly go back to only a part-time work on Mormonism. Fortunately, however, our book *Mormonism—Shadow or Reality?* began to sell so fast that we were able to survive the crisis and even enlarge our operations. In 1977 we were able to purchase a printing press that is about three times as fast as the one which we had for over a decade. This has made it possible for us to reprint many of our publications and to do some new books as well. The reader should consult our new book list to find out what we have available.

Within the next month or two our sales on *Mormonism—Shadow or Reality?* will probably have mounted to over 30,000 copies, and there is no evidence that interest is declining. Since we feel that our work is really a missionary effort, we have tried to charge the lowest price possible for the literature and still stay in business. While many books have doubled in price, the 1972 edition of *Mormonism—Shadow or Reality?* actually declined from \$8.50 to \$7.95. We find, however, that with the mounting price of paper and other costs we can no longer continue at such a low margin of profit. We have held the line as long as we possibly can; therefore, we have decided that we must raise the price to \$9.95 (\$11.95 for hard-back binding). We feel that this is still a real bargain because most publishers would charge 15 or 20 dollars for a book of this size.

We have previously paid postage on mail orders, but since postage on books has more than doubled we will have to ask our customers to send an additional 10% for postage and handling.

We are temporarily short on funds, but when we consider the circumstances it is amazing that we have done as well as we have. It took about a year to prepare the manuscript for Moody Press and we will not receive any royalties until some time after it appears in print. The publication will probably be somewhat delayed because of the change in the Mormon doctrine on blacks. This change has made it necessary for us to rewrite the chapter concerning Mormon theology and blacks.

Although the future looks very bright, at the present time we are functioning with a limited amount of capital. This, of course, makes our work less effective. For instance, we are forced to print very limited quantities of the works listed on our booklist. This wastes a great deal of time because we are forced to jump back and forth from one project to another. This time could be better spent getting out new material. With more capital we could run things a lot smoother and have far better results in getting the truth out. A number of people have sent us gifts and these have been greatly appreciated. Unfortunately, however, these gifts cannot be deducted from a person's income tax because we are not a nonprofit organization.

In the past some of our friends have helped us with loans which we have been able to repay. If anyone is interested in loaning some money at the present time we could pay 10% interest. A loan of \$1,000 would return \$100 interest within a year (12 monthly payments of \$91.67) or \$200 if loaned for two years, and \$5,000 would bring \$1,000 interest if loaned for two years. We could use any amount between \$500 and \$5,000 and would sign a promissory note to make the matter legally binding. We feel that this would be a good investment, and it would help us to make our work more effective.

While most people will not be able to help this work in a financial way, all of our Christian friends are able to pray for us and for the Mormon people. The scriptures say that the "effectual fervent prayer of a righteous man availeth much" (James 5:16). We feel that the Lord has really blessed our work and that it is being widely used as a tool to bring Mormons to the knowledge of the true Gospel. We believe that with the Lord's help we can weather the present storm and that thousands of Mormons will come to a knowledge of the truth.

NEW BOOK

An article which we wrote on Mormonism has been published as Chapter 10 of a new book entitled, *Dynamic Religious Movements*, edited by David J. Hesselgrave. It was published by Baker Book House in 1978 and sells for \$9.95. We will not be handling this book, but it can be ordered from your local bookstore.

Tape Embarrassing

While it is easy for a person to criticize an adversary, it is always hard to blow the whistle when something goes wrong in one's own camp. It is with some difficulty, therefore, that we report the following: About two months after the Mormon President Spencer W. Kimball gave the famous revelation concerning blacks holding the Priesthood, a friend of ours met with the Apostle LeGrand Richards. Although Apostle Richards was not aware of it, a tape-recorder inside the man's brief case was recording the conversation. Apostle Richards was very frank in the discussion and uttered statements that seemed to confirm some observations in the last issue of the *Messenger*. However this may be, we were rather concerned that a tape-recording had been made. We knew, of course, that this was not illegal because one party had consented to the recording. Nevertheless, we felt that Apostle Richards should have been aware of the fact that his voice was being preserved on tape. In any case, someone later borrowed the tape and made a transcription. Subsequently the tape fell into the hands of a man who decided to publish it. Another man has even been playing portions of the tape on radio stations.

We became so concerned about these developments that we discussed the matter at length with the individual who had made the original recording. After thinking the matter over, he decided to send a letter to Apostle Richards in which he apologized for his indiscretion in allowing such a situation to develop. Also he has sent a message asking the man who has been playing portions of the tape over the radio to desist. In addition to this, he has contacted the man who published it, and the plates from which it was printed have been destroyed. We think these actions are to be commended, and we hope that no one else will attempt to publish or duplicate this tape. We also hope that in the future both sides will refrain from the use of secret recordings. Such recordings will only tend to cause distrust and unnecessary dissension. For a discussion of the problems involved in secret tape-recordings see our book *Mormons Spies, Hughes and the CIA*, pages 59-62.

As to the question of whether the President of the Church really received a "revelation" on the blacks, the report of the 148th Semiannual General Conference throws some light upon the subject (see *The Ensign*, November 1978, page 16). Members of the Church were asked to "accept this revelation as the word and will of the Lord, but the only document presented to the people was the letter of the First Presidency, dated June 8, 1978 (see the *Salt Lake City Messenger*, July 1978). We feel that it is becoming increasingly clear that there is no written "revelation" on the subject.

THE THINKING HAS BEEN DONE:

THE MOUNTAIN MEADOWS TO GUYANA

Since the recent massacre in Guyana there has been a great deal of discussion concerning what constitutes a cult and the process of brainwashing used by such a group. The *Salt Lake Tribune* for November 26, 1978 reported:

The brainwashing, said the experts, was just as subtle as the charismatic tune played by the Pied Piper. Brainwashing, they point out, doesn't require a dungeon, bright lights, or physical torture.

The Guyana victims, they said, probably lost their will and substituted blind obedience months and years before they even went to the "Peoples Temple" complex in Guyana, long before their suicides . . .

Ultimately they had to turn possessions over to the temple, follow orders without question as they fell in line behind the charismatic leader Jones. . . . Dr. Calvin Frederick, chief of emergency mental health and disaster assistance at the National Institute of Mental Health, commented on how to avoid brainwashing:

"Unless you are aware ahead of time of some of the dangers you cannot help yourself. For psychological 'immunization' to work it must take place prior to exposure. . . .

"There is nothing wrong in wanting to belong to a group, to do good through that group, to get swept up by the activity—but without losing control over your will. . . . You do their thing but you still do your own thing. You are still the master."

The difference is that the dangerous groups reduce participants to dependent, childlike states as part of the brainwashing, Frederick says.

"New members are told . . . 'You do not need to think. I will do the thinking for you.' A lot of worries are taken a-way. The group promises to take care of you forever and remove all stress."

The next step is blind obedience in which people might follow an order to jump off a cliff.

For a number of years we have tried to point out that Mormonism encourages blind obedience. For instance, the ward teacher's message for June 1945 contained these statements:

Any Latter-day Saint who denounces or opposes whether actively or otherwise, any plan or doctrine advocated by the "prophets, seers, and revelators" of the Church is cultivating the spirit of apostasy. . . . Lucifer . . . wins a great victory when he can get members of the Church to speak against their leaders and to "do their own thinking." . . .

When our leaders speak, the thinking has been done. When they propose a plan—it is God's plan. When they point the way, there is no other which is safe. When they give direction, it should mark the end of controversy. (*Improvement Era*, June 1945, page 354)

Heber C. Kimball, First Councilor to President Brigham Young, made these statements about obedience to the leaders of the Church:

When brother Joseph Smith lived, he was our Prophet, our Seer, and Revelator; He was our dictator in the things of God, and it was for us to listen to him, and do just as he told us. (*Journal of Discourses*, vol. 2, page 106)

. . . learn to do as you are told, . . . if you are told by your leader to do a thing, do it, Lone of your business whether it is right or wrong. (*Ibid.*, vol. 6, page 32)

If you do things according to counsel and day are wrong, the consequences will fall on the heads of those who counseled You, so don't be troubled. (*William Clayton's Journal*, page 334)

Although the Bible warns: "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, . . ." (Jeremiah 17:5), President Brigham Young claimed that "The Lord Almighty leads this Church, and he will never suffer you to be led astray if you are found doing your duty. You may go home and sleep as sweetly as a babe in its mother's arms, to any danger of your feeders leading you astray, . . ." (*Journal of Discourses*, vol. 9, page 289).

The reader will notice that at least to some extent Mormonism encourages the very thing Dr. Frederick warned against—i.e., teaching the convert that "You do not need to think. I will do the thinking for you."

Although we do not find anything in present-day Mormonism to compare with the tragedy in Guyana, when we examine Mormon history we find some interesting parallels to the religion of Jim Jones. For instance, Joseph Smith was certainly a charismatic leader who had a powerful influence on his followers. Brigham Young, the second President of the Church, emphasized:

. . . no man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph . . . every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are— . . . I cannot go there without his consent . . . He reigns there as supreme a being in his sphere, capes any, and calling, as God does in heaven. (*Journal of Discourses*, vol. 7, page 289)

Joseph Smith's secret practice of polygamy together with his political ambitions and the destruction of an opposition press

(*The Nauvoo Expositor*) eventually led to his murder in a jail at Carthage, Illinois (see *Mormonism—Shadow or Reality?* pages 252-59). After Smith's death relations between the Mormons and their neighbors deteriorated to the point where the Mormon people were forced to leave the city of Nauvoo. Brigham Young, the second leader of the Mormon people, blamed the U.S. Government for his troubles. Apostle Orson Pratt wrote the following in 1845: "Brethren awake! — be determined to get out from this evil notion next spring. We do not want one saint to be left in the United States after that time. . . . flee out of Babylon, . . ." (*Times and Seasons*, vol. 6, page 1043).

Like Jim Jones, Brigham Young decided to take his people "beyond the boundaries of the United States, but the Mexican War "changed these calculations" (*Quest for Empire*, page 115).

It is claimed that Jim Jones "viewed anyone who criticised or defected from the Temple as part of a conspiracy, aimed at destroying him and his movement" (*Salt Lake Tribune*, December 5, 1978). President Brigham Young had a similar attitude toward dissenters:

I say, rather than that apostates should flourish here, I will unsheathe my bowie knife, and conquer or die. (Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.) Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. (Voices, generally, "go it, go it.") If you say it is right, raise your hands. (All hands up.) Let us call upon the Lord to assist us in this, and every good work. (*Journal of Discourses*, vol. 1, page 83)

During his reign over the people of Utah, Brigham Young preached the doctrine of Blood Atonement. According to this doctrine, a person who committed certain sins such as murder, adultery, stealing, apostasy or marriage to an African had to make atonement by sacrificing his own life so that his blood would be spilled upon the ground. In a sermon given in 1857, Brigham Young taught:

Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of God . . . and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, "shed my blood that I may be saved and exalted with the Gods?"

All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that can not be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood?

I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their limos had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil . . . I have known a great many men who left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better

for them, the wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force.

This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind. (Sermon by Brigham Young, printed in the *Deseret News*, February 18, 1857)

In *Mormonism—Shadow or Reality?* pages 398-413, we give a great deal of information concerning the doctrine of Blood Atonement. Gustive O. Larson, Professor of Church History, at the Church's Brigham Young University, made this comment about Brigham Young's suicide-murder doctrine:

To whatever extent the preaching on blood atonement, may have influenced action, it would have been in relation to Mormon disciplinary action among its own members. In point would be a verbally reported case of a Mr. Johnson in Cedar City who was found guilty of adultery with his step-daughter by a bishop's court a sentenced to death for atonement of his sin. According to the report of reputable eye witnesses, judgment was executed with consent of the offender who went to his unconsecrated grave in full confidence of salvation through the shedding of his blood. Such a case, however primitive, is understandable within the meaning of the doctrine and the emotional extremes of the Reformation. (*Utah Historical Quarterly*, January 1958, page 62, note 39)

Conditions in Utah became so intolerable under Brigham Young that the U.S. Government finally had to send a small army to restore order. Like Jim Jones, the Mormon leaders stirred up their people to the point of bloodshed. They misrepresented the intentions of the U.S. Government by stating that the troops were going to kill them and steal the women. On September 27, 1857, Heber C. Kimball claimed that the troops "exulted over us . . . telling how they were going to kill brother Brigham and all those who would uphold 'Mormonism;'. . . They swore that they would use every woman in this place at their own pleasure—that they would slay old Brigham and old Heber; . . ." (*Journal of Discourses*, vol. 5, page 274). Charles L. Walker recorded the following in his diary "Sunday, Jan. 24, 1858 . . . Went to the Tabernacle. Bro. E. T. Benson . . . said the U.S. were all gaping full of fear about the Mormons and were shipping troops around by California. Said it was their intention to destroy every man, woman and child that was a Mormon and wipe us out of existence" ("Diary of Charles L. Walker," 1855-1902, excerpts typed, page 2).

Brigham Young issued a "proclamation" which stated that he intended to resist the U.S. troops when they tried to enter the territory of Utah. This document also stated that "no person shall be allowed to pass or repass into, or through, or from this territory, without a permit from the proper officer" (*A Comprehensive History of the Church*, vol. 4, page 274). This "proclamation" virtually made the inhabitants of Utah prisoners of Brigham Young. Heber C. Kimball boldly asserted:

We have declared our independence . . . that man and that woman who cannot stand up to the test, I ask you to leave as quick as you can; for when the time of the test comes, as the

Lord God Almighty lives, if you then leave us or betray us, that is the end of you. . . .

This year's trouble . . . will amount to this—a collision between this people and the United States; and the gate will be shut down between us and them. . . .

When the United States have done their best, then other nations will tackle us, and so things will go on, until every nation is brought into subjection to the kingdom of God. (*Journal of Discourses*, vol. 5, page 275)

The conflict which followed is known as the "Utah War." The historian Hubert Howe Bancroft says that "the Mormons lived on the troops, stampeding their cattle, plundering or destroying their provision trains, and only after all fear of active hostilities had been removed, selling them surplus grain at exorbitant rates" (*History of Utah*, page 499).

THE MASSACRE

The Mormon historian B.H. Roberts called the Mountain Meadows Massacre "the most lamentable episode in Utah history, and in the history of the church" (*A Comprehensive History of the Church*, vol. 4, page 139). This massacre took place when a company of emigrants tried to pass through the territory of Utah at the time of the "Utah War." Since the Mormon leaders had been fervently preaching the doctrine of Blood Atonement and stirring up their people with the spirit of war, the emigrants could not have picked a worse time to try to pass through Mormon country. As they went south the Mormons refused to sell them grain. When the emigrants arrived at Mountain Meadows, about 325 miles south of Salt Lake City, the Mormons encouraged the Indians to attack them. The Indians could not overcome the emigrants, however, and the Mormons were forced to directly participate in the massacre which followed. Mormon historian B. H. Roberts admits that the number of "whites" at the Mountain Meadows had swelled to "between fifty and sixty" by September 10, 1857 (*A Comprehensive History of the Church*, vol. 4, page 153). Another Mormon writer, William E. Berrett, gives this description of the massacre:

It was a deliberately planned massacre, treacherously carried into execution. On the morning of September 11, flag of truce was sent to the emigrant camp and terms of surrender proposed. The emigrants were to give up their arms. The wounded were to be loaded into wagons, followed by the women and children, and the men to bring up the rear, single file. Thus they were to be conducted by the whites to Cedar City. This was agreed to, and the march began.

A short distance from the encampment, the white men at a given signal, fern the unarmed emigrant men. At the same time hundreds of Indians, who had lain in ambush, rushed upon the hapless party. In five minutes the terrible tragedy was enacted. . . . Only the smallest children were spared. (*The Restored Church*, 1956, page 468-469)

A monument at Mountain Meadows contains this statement: **"A company of about 140 Arkansas and Missouri emigrants led by Captain Charles Fancher, en route to California, was attacked by white men and Indians. All but 17, being small children, were killed."** Juanita Brooks, a Mormon scholar who is considered to be a real authority on the massacre, says that "While Brigham Young and George A. Smith, the church authorities chiefly responsible, did not specifically order the

massacre, they did preach sermons and set up social conditions which made it possible" (*The Mountain Meadows Massacre*, 1970, page 219). Mrs. Brooks goes so far as to admit that "Brigham Young was accessory after the fact, in that he knew what had happened, and how and why it happened. Evidence of this is abundant and unmistakable, and from the most impeccable Mormon sources" (*Ibid.*). In *Mormonism—Shadow or Reality?* pages 493-515, we give a detailed account of the Mountain Meadows Massacre and the cover-up and obstruction of justice which followed.

The historian Bancroft says that the army that came to Utah passed "the winter of 1857-8 amid privations no less severe than those endured at Valley Forge . . ." He claimed that the Utah War "cost several hundred lives." It would, of course, be hard to determine just how many of these men would have lived if the Mormons had not spent their time destroying and stealing their provisions. While the Mormons were reluctant to fire upon the U. S. troops, they killed a large number of innocent civilians in Utah at this time. The Mountain Meadows Massacre, the Aiken Massacre and a number of other cruel murders were committed during this period of rebellion. We feel that hundreds of people probably lost their lives because of the teachings and foolish orders of Brigham Young. In the case of the Aiken massacre we feel that there is very good evidence linking Brigham Young directly to the crime (see *Mormonism—Shadow or Reality?* pages 448-450).

SPIRITUAL SUICIDE

During the last year our minds have been impressed with the danger of cults. For instance, just a few months ago a man by the name of Immanuel David committed suicide in a canyon near Salt Lake City. David, who had served as a Mormon missionary, broke away from the Church and formed his own cult. After his death his wife and children jumped (some of the children were apparently pushed) from a tall building on West Temple—just 12 blocks north of our company. The reader will remember that Dr. Frederick said that when people allow someone else to do their thinking the "next step is blind obedience in which people might follow an order to jump off a cliff." In November Jim Jones induced his followers to commit suicide.

Brigham Young's teaching concerning Blood Atonement (i.e., suicide or murder for atonement of sin) is almost as bizarre as Jim Jones' order that his followers kill themselves. Although Blood Atonement is not practiced by Mormons today, some of the polygamous cults which have broken off from the Mormon Church still strongly advocate Brigham Young's doctrine of killing sinners. The *Deseret News* for September 29, 1977, reported that a "polygamist cult leader" by the name of Ervil Lebaron "has been linked to more than a dozen deaths and disappearances in the West, . . ." Mormons, of course, claim that Brigham Young was a prophet but tend to ignore his teaching on Blood Atonement. Nevertheless, we feel that people should be very cautious about a religion which teaches "When our leaders speak, the thinking has been done." Since the Bible warns against trusting in an arm of flesh, we feel that it is possible to commit spiritual suicide if we allow others to do our thinking. Jesus Himself warned that "false Chests and false prophets shall rise, and shall spew signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:21). Notwithstanding the fact that Mormonism has many attractive

things to offer, the evidence clearly shows that it is based upon a false foundation. We urge all of those who are Mormons or are thinking of joining the Church to take the time to consider the evidence we have compiled in *Mormonism—Shadow or Reality?*

EXCERPTS

FROM SOME OF THE MANY LETTERS RECEIVED

Thank you, Thank you, Thank you for *Mormonism Shadow or Reality*. We have always had our doubts in the Mormon Church, but had nothing but our feelings to base it on.

- 1 We simply never had the courage to turn away, but after reading your book we decided there was one Book we knew little about, yes the Bible, and that's where its at. We became baptized for Christ at ages 35 and 28, . . . Thank you for bringing out the truth, for people have a right to know. (Letter from Colorado)

I want to thank you for the work you have done in documenting the Mormon fraud. I was also raised in the LDS Church and became a new person in n Jesus Christ only three years ago. My family dates back more than 100 years in the Church and I've been unable to offer any effective presentation of God's plan to them because of their lack of trust in the Bible as God's Word where it is not in agreement with Joseph Smith. I believe God is using your efforts to open a crack in the armor . . . (Letter from Texas)

2

Recently bought your book, *Mormonism, Shadow or Reality* . . .

- 3 Both my husband & myself just Praise the Lord for it! We were both raised Mormons & married in the temple in 1961. . . . the Good News, that Jesus died for our sins has been the most important thing that has ever happened to us! . . . your book has helped us so much. We're studying it & trust that the Lord will help us in some way to reach our family & childhood friends. . . . I will pray for your work daily. (Letter from California)

We continue our personal witnessing and just last week, a Mormon couple who we had given a copy of S or R [*Mormonism—Shadow or Reality?*] last year were saved.

4

That makes 23 Mormons here in Cambridge since last April. And they are all active in good Christian Churches. Praise God! (Letter from Massachusetts)

With the deepest gratitude I write and thank you for sharing your research in *Mormonism Shadow or Reality?* with all readers. I joined the LSD Church in November of 1975 and have since then had spiritual as well as marital problems [problems?]. I focused myself on my own self exaltation and not that of God and found myself, as you mentioned, going down further in sin after sin. Your work has forced me to look for the TRUTH . . .

5

I have discovered that we are here to glorify God and not ourselves and that the only way we can do so is through Jesus Christ. I have found a personal relationship with Christ and I recognize a completeness I never experienced before. (Letter from California)

I'm writing you to thank you for your publication *Mormonism—Shadow or Reality*. I've been a converted Mormon for 23 years now & 6 months ago my husband finally joined the church. Our Son . . . came home & brought his new

conversion to Christ into our home. Saying the Mormons were very wrong. I fought him tooth & nail with my Book of Mormon, D & C., & testimony. Then he went to the library with me & sighted your book & insisted we check it out. We read it for 7 nights straight & yesterday I told them I was quitting the church. . . . the Joseph Smith Papyri really clinched it for me. . . . I know Joseph just made it [the Book of Abraham] up & the statement he translated it from a papyri written in Abraham's own hand was his big mistake. . . . I just want you to see you saved another family. . . . I've excepted Christ into my heart & with this finally came joy & peace. (Letter from California)

Mormonism, Shadow or Reality has been a blessing to me and to our home.

7 I have been a Mormon since 1947, . . . but finally last week I accepted the Lord . . .

Your work has been an inspiration to me . . . (Letter from New Mexico)

I am in the process of reading your book *Mormonism—Shadow or Reality* and must say you are a God Send! Being a Mormon myself, with many questions no one seems to be able to answer for me—was answered in your book. (Letter from Idaho)

I am reading your book *Mormonism—Shadow or Reality*. I am extremely interested in the part concerning the Temple ceremony. I have been LDS for 40 years but always disliked going to the Temple. I have felt guilty for this feeling—but I just felt something was wrong. . . .

I've never read anti-Mormonism literature before but I find this book fascinating. (Letter from California)

Praise the Lord for your *Mormonism—Shadow or Reality*? . . . I came out of Mormonism due to my brother. . . . How I tried to hang onto my lies. My husband was a "jack-Mormon" and we know now the real Lord Jesus. Our lives are his . . . We're being baptized Sunday! Now we know the joy of the Lord!!

I have a burden & calling for the Mormons. I'm studying my beat-up "Shadow." It's fascinating and can hardly wait to take it to the LDS here. . . . I want to really know what I'm doing & prayed & fasted to be right in tune with the Holy Spirit. . . . We've seen soldiers give their lives to the Lord. One was a Mormon & now wants to take friends & family out of the mess. (Letter from California)

I have read your excellent book, *Mormonism—Shadow or Reality*? . . . All who read it are impressed with the devastating evidence it contains.

11 For much of my life I was a member of the Reorganized CDJ Church. I am convinced now that it is a heresy, but I find myself almost a stranger to Christianity. . . .

I have much to learn, but to have come at last to the Lord Jesus is great happiness. (Letter from Canada)

I used to belong to the Church of Jesus Christ of latter day Saints. But Thank God I started reading the Bible and studying history and Books like *Mormonism—Shadow or Reality*? (Letter from California)

I was the sixth generation from my family to be blinded by the L.D.S. With the help and prayers of Christian friends I accepted Jesus Christ. As I read the Bible I also read your book *Mormonism—Shadow or Reality*.

13 My husband and I and our son asked for and received excommunication from the Mormon church. . . . I pray for the Mormon people and for your work to continue." (Letter from Arizona)

Just read your book, *Mormonism—Shadow or Reality*? Thank you for helping me make a decision I just couldn't bring myself to make on my own. I will probably leave the L.D.S. Church soon. (Letter from California)

15 Because of the truth in your book *Mormonism—Shadow or Reality*? I have requested my excommunication from the Mormon Church. Thank you for helping me find Jesus Christ and recognize the false doctrines of the Church. (Letter from Virginia)

I was excommunicated from the mormon church . . . at my own request, . . . I became a REBORN CHRISTIAN . . . praise the Lord!! Your books were a great help at getting my brain "un-brainwashed" . . . I am out of bondage, after 28 years . . . (Letter from Minnesota)

17 After I read your book *Mormonism—Shadow or Reality*? I gave away all my LDS books . . . and we wrote a letter to our Bishop asking for termination of our membership. . . . now I know the truth and I'm grateful to you both for your efforts to help those of us who are trapped & held bound by the Mormon Church. (Letter from Oregon)

I have been a Christian for about five months. . . . I was almost converted to Mormonism myself but God answered my prayer about Joseph Smith by leading me to your research efforts, and I thank Him for it. (Letter from California)

A personal "thanks" for writing and putting together all of your research in your Book *Mormonism—Shadow or Reality*. Boy was that book Very badly needed. You have done a magnificent job with it.

19 We have been excommunicated from the Mormon Church upon our own request. And in so doing we have broken the chains that bound us to a standardized & crystalized belief. And in so doing we are finding out in the world so many new & exciting things of Jesus Christ & our great eternal God. Thank you. (Letter from Idaho)

I had been a member of LDS Ch. for 71/2 yrs, but something bothered me and the more I read the Bible the more I knew that J.S. was a fraud. . . . my husband was called in and told we were not to delve into the mysteries of the Church but all we had to do was concern ourselves with 1. Faith 2. Repentance and 3. Baptism

Of course this made us mad and we kept on researching. That was when we got hold of a copy of your book — *Mormonism—Shadow or Reality*.

Yes, we have left the Church after much prayer and thought and we really feel good about our decision. (Letter from Kansas)

I have discovered your volume quite by accident *Mormanism, Shadow or Reality* . . .

It may be interesting to know I became a convert to the Mormon Church in Dec. of '67. Before that I was a minister for the Church of Christ or Christian Church. . . . I left the ministry . . . met Mormon people & became a member . . .

21 Recently I have taken a very strong — objective look at religion — particularly Mormonism . . . I commend you for your work. . . .

I'm very much interested in obtaining all you have printed & made available in the way of research. . . . I feel I can be of use & make a contribution.

The Church—(Mormon) has made use of me—They published a “propaganda” article in a Church newspaper a few years ago—“Former Minister, Now Elder”—I can reference this article if you wish. (Letter from Arizona)

I was recently given a copy of your *Mormonism: Shadow or Reality* . . . I have of late been very interested in Mormonism, as last October I was baptized into that church. . . . I thought I had adequately researched the Mormon church before I allowed myself to be baptised, but I see now that I barely scratched the surface.

What bothers me most is that I possessed God's greatest gift—a faith in Christ as personal savior—but that I traded that for the conditional salvation of Mormonism. . . . I have come to love many people within the Mormon church, but I feel a hesitancy to go on being a member. . . . I must do what is right first, then perhaps in love share that knowledge with them. I want to return my life to Jesus, not to an inanimate organization, . . . I realize I have turned my back on Jesus since I joined the LDS church, for although I repeat His name each Sunday, the true meaning has fled from my heart. I earnestly want that back, and I ask your advice on what I should do. I thank you both for your publication, as it has helped me re-open my eyes, as I'm also sure the prayers of my “pre-Mormon days” friends have also aided in this decision. I pray that I, too, may in God's wisdom share my knowledge with other Mormon members and be His instrument for His glory in bringing the Light into their lives, as I once had and strive for again. (Letter from Oregon)

23 I have just recently become “unconverted” from the Mormon Church . . . I found I could no longer accept those peculiar doctrines that were as I realized not in harmony with the teachings of Jesus Christ. When I was finally able to admit out loud that the Mormon church was not the “true” restored church I felt as if I'd been set free from prison, a huge weight lifted from me & I felt like shouting it from the housetops. I began telling my Christian friends & family and was loaned your book.

Little did I realize how my eyes were really going to be opened. Your book has been a tremendous help to me in telling others about the contradictions, false doctrines, changes, & the infamous beginnings of the Mormon Church. (Letter from California)

ALEX JOSEPH

On November 11, 1978, the *Salt Lake Tribune*, printed a very sensational story relating to Joseph Smith's *Pearl of Great Price*:

Claiming the “biggest breakthrough since the discovery of the Rosetta Stone,” Utah polygamist Alex Joseph said Friday he has worked out a mathematical formula proving a link between the writings of Moses and the writings of Church of Jesus Christ of Latter-day Saints prophet Joseph Smith.

Mr. Joseph said in a press conference . . . that his complex formula “demonstrates that both Moses and Smith were working from the same manuscript when the former wrote Genesis and the latter, the ‘Pearl of Great Price.’” . . .

Using as a guide a burial head plate found in Egyptian pyramids, a facsimile of which also appears in the Book of Abraham in the “Pearl of Great Price,” Mr. Joseph claims to have worked out an “irrefutable” mathematical formula with which he translated part of the plate into the first words of the Bible, “In the beginning . . .”

“My formula will stand any test,” Mr. Joseph said. “It's a very complex machine, but it is also a mathematical certainty.”

The manuscript is “a rebuttal to anti-Mormon writer Gerald Tanner's arguments against the validity of the translations made by Joseph Smith of the ancient Egyptian manuscripts which appear in the ‘Pearl of Great Price.’ Joseph begins with a refutation of Tanner's claim that because Smith derived 76 English words from a single Egyptian character, his efforts at translation are thereby rendered fraudulent,” according to an editor's note in the beginning of the 24-page Joseph manuscript.

Mr. Joseph said he had been working on the project for about 10 years, and a full book is expected within a year.

We would probably not mention Mr. Joseph's work if it were not for the fact that the newspapers and television stations gave him so much publicity. Even the Associated Press carried a story on its wire:

SALT LAKE CITY (AP)—Polygamist Alex Joseph says he has “just saved the Mormon Church's bacon” by proving that Egyptian hieroglyphics Mormon founder Joseph Smith claimed to have translated “were the basis of the Old Testament writings of Moses.” . . . The 24-page booklet purports to be a refutation of attacks made on Smith's work by Gerald Tanner of Salt Lake City in his book, *Mormonism: Shadow or Reality?* (*Ogden Standard-Examiner*, November 12, 1978)

Mr. Joseph's 24-page booklet is entitled, *The Bones: The Key to Facsimile No.2*. In this pamphlet he is very critical of our work:

This entire approach to the translation of anything is asinine. Asininity is, however, the main element in Tanner's prolitic intellectualism.

I shall now leave Tanner and his pin-headed scholarship and freely translate BRASHITH, . . . (page 2)

Joseph Smith's expertise in these matters is forever established by Gerald Tanner's ignorant parroting of these ancient words on page 471 of *Mormonism—Shadow or Reality*. The title of Tanner's book is more properly *The Shadow of Tanner and the Reality of Smith.*” (page 10)

In *Mormonism—Shadow or Reality*, Mr. Tanner is amazed that Joseph Smith could find 76 words in one simple Egyptian character. But I've found more than a hundred in just the spaces that appear between the characters. Although he is no doubt appalled, Tanner is now required to examine those blanks and show where I went wrong. . . .

We can now turn our attention to Tanner the Egyptologist. In his book, the following appears in bold type (page 307):

NIBLEY NOT AN EGYPTOLOGIST

I translate those spaces as follows:

. . . TANNER NOT REAL BRIGHT

Unfortunately for Tanner, he left too many gaps in his case, and, as previously demonstrated, I am very astute in the translation of spaces. Unlike the case cited above where the judge was forced to find in favor of the defense, Tanner lacks the education to effect such a strategy. (pages 20-22)

On page 8 of the same book, Alex Joseph talks of "Mr. Tanner's sophisticated ignorance." Although we cannot find anything of merit in Mr. Joseph's work, at least we must give him credit for having the courage to attach his name to the publication—something that the anonymous Mormon historian "Dr. Clandestine" refused to do.

In his booklet Mr. Joseph "translates" over 870 English words from the Hebrew word (תִּשְׁבָּרַךְ) *Bereshith*. This is the first word in the Bible and is actually translated as, "In the beginning." We can follow at least some of Mr. Joseph's reasoning at the start of his pamphlet. He is correct, for instance, in stating that the first letter in the word *Bereshith* is *Beth* (ב). It is equivalent to our letter *b*, and can be translated as "in" our "by means of." Mr. Joseph is also correct when he says that *Beth* (actually written out as בֵּית) is a "house" in Hebrew. For example, *Bethel* is translated as "house of God." At any rate, Mr. Joseph proceeds to assign numerical values to the letters. The letter *Beth* (ב) is given the value of 2 (it is the second letter in the Hebrew alphabet). *Yod* (י) is the tenth letter and therefore receives a value of 10, and the letter *Tau* (ת), the last letter of the Hebrew alphabet, is given a value of 400. Mr. Joseph then goes on to add these three numbers and obtains the sum of 412. He does the same thing with all of the other letters in the word *Bereshith* and obtains a grand total of 2,665. From this point on, however, Alex Joseph's system turns into almost total nonsense. The *Ogden Standard-Examiner*, November 12, 1978, pointed out that "Joseph admitted that, 'The significance of this you're not going to be able to understand.'" On page 16 of *The Bones*, Joseph remarked that "To go any further would require volumes of instruction to the initiate and would certainly weary my flesh (Ecc. 12:12)."

Although Alex Joseph is unable to explain his system to those of us who are "NOT REAL BRIGHT," he proceeds to boast that "Six Hebrew symbols have been expanded to nearly 300 English words, and I must caution the reader again that this translation of the one word *BRASHITH* [Bereshith] is abbreviated." Mr. Joseph apparently feels that he has not stretched our credulity far enough so he proceeds to "translate . . . a single Hebrew word into over 870 English words . . ." (see pages 16-19).

If Alex Joseph were to complete his translation of the Bible we would probably have hundreds of volumes, and if he should decide to translate the spaces between the words he could use Ecclesiastes 12:12 as a prophecy concerning his work: ". . . of making many books there is no end; . . ."

Mr. Joseph's work cannot be tested by Hebrew scholars because it does not come from any know method of translation. The Associated Press release claims that "Joseph . . . says he knows no Hebrew . . ." (*Ogden Standard-Examiner*, November 12, 1978) It is also obvious from his work on Facsimile No. 2 of the Book of Abraham that he knows nothing about the Egyptian language. He claims "The facsimile is the very plate from which Moses wrote the Book of Genesis" (*The Bones*, page 24). Although Facsimile No. 2 contains no Hebrew letters, Alex Joseph derives the word *Bereshith* from Figures 5-6 of that facsimile (see, *Mormonism—Shadow or Reality?* page 343, Part E). What Egyptologists would see as "The goddess Hathor in the form of the Divine Cow Ahait" facing the four sons of Horus, is in Alex Joseph's thinking the Hebrew word *Bereshith*. If we are correctly following his reasoning, he believes the scene takes place in a house; and since a house is *Beth* in Hebrew, we have the first letter in *Bereshith*. His method of deriving the rest of the letters is just as bizarre. It reminds us of Wells Jakeman's attempt to read the words Lehi, Sariah and Nephi from the so-called Lehi Tree of Life Stone.

Although Alex Joseph's work is of no scientific value, it helps us to understand Joseph Smith's way of thinking. We feel that Alex Joseph and Joseph Smith used the same system in their "translation"—i.e., an over-worked imagination. Joseph Smith's *History of the Church*, vol. 2, page 238, contains this statement under the date of July, 1835: "The remainder of this month, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients." Egyptologist I.E.S. Edwards, Keeper of Dept. of Egyptian Antiquities, British Museum, wrote the following in a letter dated December 22, 1966: "Joseph Smith's Egyptian Alphabet and Grammar . . . is largely a piece of imagination and lacking in any kind of scientific value. . . . The whole document reminds me of the writings of psychic practitioners which are sometimes sent to me" (see *Mormonism—Shadow or Reality?* page 360). Mormon scholars have worked for many years on Joseph Smith's Egyptian Alphabet and Grammar, but so far no one has been able to make any sense out of it. Alex Joseph's work certainly reminds us of this purported "Alphabet and Grammar." Both, for instance, believed that a large number of words could be translated from one Egyptian or Hebrew word. As we have already pointed out, Alex Joseph "translated" over 870 words from *Bereshith*. After performing this incredible feat, he commented: "Again, I apologize for the brevity of this translation, but time and space do not allow for a fuller exposition." Fortunately, the original translation manuscripts for Joseph Smith's Book of Abraham are still in existence (see photographs in *Mormonism—Shadow or Reality?* pages 312-313). These manuscripts show that like Alex Joseph, Joseph Smith felt he could squeeze an extraordinarily large number of English words out of just one ancient word. For instance, in *Mormonism—Shadow or Reality?* page 323, we show that Joseph Smith derived 177 words from one Egyptian word. These words are published in the *Pearl of Great Price*, Book of Abraham 1:16-19. The Egyptian word which Joseph Smith pretended to translate 177 words from is "Khons"—the name of an Egyptian moon-god.

Because of Joseph Smith's mistranslation of the Egyptian papyrus we have been calling upon the Mormon leaders to repudiate the Book of Abraham and the anti-black doctrine contained in its pages. They have finally yielded to pressure and allowed blacks to hold the Priesthood. We feel, however, that they should go one step further and admit the Book of Abraham is a work of Joseph Smith's imagination.