

DID SPALDING WRITE THE BOOK OF MORMON?

Lamen and Lemuel rebelled Against Nephi
Brethren go forth into the wilderness to go up to Jerusalem and it came to pass that we went up unto the house of Ishmael and we did gain favour in the sight of Ishmael in so much that we did speak unto him the words of the Lord and it came to pass that the Lord did soften the heart of Ishmael and also his ^{whole} household that they took their journey with us down into the wilderness to the tent of our father and it came to pass that as we journeyed in the wilderness that Lamen & Lemuel and two of the daughters of Ishmael and the two sons of Ishmael and their families did rebel against us yea against Nephi and Zane and their father Ishmael and his wife and his wife and his three other daughters and it came to pass that in the which rebellion they were driven into the land of Jerusalem and now Nephi being grieved for the hardness of their hearts therefore I spake unto them saying yea unto Lamen and unto Lemuel behold these are mine elder brethren and how is it that ye are so hard in your hearts and so blind in your minds

From manuscript at the Church Historian's Office, Salt Lake City, Utah.

BY JERALD AND SANDRA TANNER

DID SPALDING WRITE THE BOOK OF MORMON ?

By Jerald and Sandra Tanner

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Part 1

Did Spalding Write the Book of Mormon?

On June 25, 1977, the *Los Angeles Times* reported a very sensational story relating to the origin of the Book of Mormon:

Three Southern California researchers say they have new evidence that challenges the authenticity of the Book of Mormon, . . .

Based on the opinions of three handwriting experts, the researchers have declared that portions of the Book of Mormon were written by a Congregationalist minister and novelist who died more than 10 years before Joseph Smith is said to have received the revelations from God through golden plates,

Though controversy about the authenticity of the Book of Mormon has swirled since its publication in 1830, the critics' case until now has rested on circumstantial evidence.

Critics had maintained that similarities of style, subject matter and testimonies of perhaps biased persons linked Smith, founder of the Mormon Church, with Solomon Spaulding, the minister-writer who died in 1816.

But this week the young researchers, none of whom is now a Mormon, revealed that they believe Spaulding wrote 12 pages of "First Nephi," part of the 522-page Book of Mormon. . . .

The researchers, Howard A. Davis and Donald Scales, both of Torrance, and Wayne L. Cowdrey of Orange, say that two years ago they obtained enlarged photocopies of 12 original manuscript pages that are in the Latter-day Saints archives in Salt Lake City.

These reproductions were compared with specimens of handwriting in "Manuscript Story," a novel about, the origin of American Indians generally acknowledged to have been written in longhand by Spaulding around 1812.

The handwriting analysts, all well known in their field, worked independently and did not know of the Book of Mormon connection, Cowdrey said in an interview.

The first expert to be consulted was Henry Silver. He told *The Times*: "It is my definite opinion that all of the questioned handwriting . . . were written by the same writer known as Solomon Spaulding". . . .

Other handwriting analysts, who examined the Spaulding materials and the reproduced Mormon pages were Howard C. Doulder and William Kaye. Both live in the Los Angeles area and are frequently called to testify in court cases.

Doulder told *The Times*, "This is one and the same writer," assuming that the photocopied material he was furnished is a true copy of the original documents in Salt Lake.

Kaye, in an opinion written Aug. 27, 1976, said it was his "considered opinion and conclusion that all of the writings were executed by Solomon Spaulding". . . .

The controversy is a critical one for the Mormons, a fast-growing church of 3.8 million members . . .

The 12 pages reproduced from the collection and examined by the handwriting analysts were dictated by Smith to "an unidentified scribe," according to Mormon historians. . . . (*Los Angeles Times*, June 25, 1977)

For a number of years we have published material critical of the Mormon Church, and for this reason we were deluged with requests for information on this new discovery. Under the circumstances it was almost impossible to keep out of the controversy. Since we do not believe in the divine authenticity of the Book of Mormon, nothing could have pleased us more than to have seen the conclusions of the California researchers verified.

Nevertheless, we had grave doubts about the new find, and after an examination of the documents we were forced to the conclusion that the discovery would not stand up under rigorous examination. In an article published in the *Ogden Standard-Examiner*, David Briscoe wrote the following:

SALT LAKE CITY (AP) — One of Mormonism's longstanding critics has joined the church in discounting conclusions of California researchers that the Book of Mormon was pirated from the writings of a 19th Century novelist.

Jerald Tanner, a Salt Lake City anti-Mormon publisher, says he was allowed by the Church of Jesus Christ of Latter-day Saints (Mormon) on Thursday to see documents that convinced him novelist Solomon Spaulding could not have written part of the Book of Mormon manuscript.

Tanner said, however, he does not accept the church position that the book is the word of God, translated by Mormon founder Joseph Smith from gold plates . . .

Tanner accompanied one of the California handwriting experts, William Kaye, to church headquarters Thursday, where they were allowed to see the original Book of Mormon manuscripts held by the church.

Church spokesman Don LeFevre said Kaye also examined a document which is the basis of part of another Mormon scripture, *The Doctrine and Covenants*.

That manuscript is clearly dated 15 years after Spaulding's death in 1816 and appears to have been written in the same hand as the disputed Book of Mormon manuscript, Tanner said.

He acknowledged not being a handwriting expert but said there are significant differences in the handwriting that a layman can spot. . . .

Tanner said he and Kaye spent 90 minutes examining the documents. (*Ogden Standard-Examiner*, July 8, 1977)

After the Associated Press put this story on the wire, we were interviewed by KALL Radio. Our comments caused the California researchers to send the following telegram to the radio station:

It has been reported to us that Jerald Tanner made a statement yesterday on the new Book of Mormon controversy concerning the questioned documents in the mormon Archives following his visit to the archives with William Kaye, questioned document expert. As the original researchers in this matter we point out that Tanner, so far as we know, has not been intimately acquainted with either our

more and continual repent and of setting at naught
the law of the Lord according to my faith
and thou wilt thou deliver me from the hands of my
enemies even give me strength that I may burst those
bands with which I am bound and it came to pass that when I
was in these words behold the bands were loosed from of my feet
and I stood before my brethren and I spake unto them again
and it came to pass that they ^{were} angry with me and again
and sought to lay hands upon me but behold one of the
daughters of Ishmael ^{yea} also had mother and one of the sons
of Ishmael did plead with my brethren inasmuch that they
did soften their hearts and they did cease striving to take
away my life and it came to pass that they were sorrowful be-
cause of their wickedness inasmuch that they did bow down
before me and did plead with me that I would forgive
them of the thing that they had done against it and
it came to pass that I did frankly forgive them all
that they had done and I did exhort them that they would
tray unto the Lord their God for forgiveness and it came
to pass that they did so and after that they had done pro-
ceed unto the Lord ~~the~~ we did again travel on our journey
toward the tent of our father and it came to pass that we did
come down unto the tent of our father and after that I
and my brethren and all the house of Ishmael had con-
fessed unto the Lord their God and they did offer sacrifice and
her burnt offering unto him and it came to pass that we be-
gan to gather all manner of seeds of every kind both
of grain of every kind and also of the seeds of fruits of

BOOK OF MORMON

Handwriting of "Unknown Scribe" (1 Nephi 7:17-8:2)

111
carnate having met the stone as he bowed it was
carried some distance from him & lodged in the
ground. Elfeon regardless of his cap, ran swiftly upon
Sambal, whose feet having slipped when he threw the
stone had fallen upon his back & had not recovered. Terror
now seized his mind. Spare, O spare my life says he
& I will restore peace to Tranterick & you may en-
joy Samella. - He then joins Elfeon & I desire with
all men whose sword is wet with the blood of my friend
He spoke & plunged his sword into Sambal's heart.
The Siroians beheld the huge body of their King
pale & lifeless - consternation & terror seized their minds
they fled in dismay & confusion. Elfeon pursued
them with his warriors & overthrew & killed thousands
in their pursuit - about two thousand made good their
escape - & carried the doleful tidings of Sambal's death
& the immense slaughter of his army to their own lands.
And indeed their escape was owing to the great anxiety
of Elfeon & his warriors to visit their friends in the fort &
to ascertain the extent of the massacre that Sambal &
his army had made. - After pursuing the Siroians
about six miles Elfeon & his army returned in great haste & entered the
fort. - Great, incomprehensibly great was the joy of the citizens
when they beheld them returning with the laurels of
of victory & when they were informed of the destruc-
tion of so many thousands of their enemies. - But a great
was the grief & lamentation, when they beheld & reflected
on the vast numbers of citizens & of Elfeon's warriors, who
had fallen by the sword of the Siroians. - His death
produced such universal regret & sorrow as those of Helen
& Heleth. - The one was the intimate friend of Elfeon &
the other of Samella. - This to the people was a great

SPALDING

Handwriting of Solomon Spalding (Manuscript Story, page 111)

research or the questioned document verification process. His opinion is not representative of the opinions of the researchers, of document expert Henry Silver, as he reported following his investigation, or of William Kaye, who stated that he would not make a definitive statement concerning these documents without completing the customary in-depth study. Tanner is not a member of the research team, nor is he connected with any of the questioned document experts. In the interest of responsible journalism we request that you broadcast the contents of this statement to your listening audience.

Because of the fact that many misunderstandings have arisen over what happened at the Church archives we feel that it is best if we include a complete statement about the matter.

STATEMENT BY JERALD TANNER. In our book *Mormonism—Shadow or Reality?* page 166, we printed a photograph of the top of a page of the original Book of Mormon manuscript. This page had previously been suppressed by the Mormon Church. An examination of this photograph reveals that there has been a serious change made in the Book of Mormon. The original manuscript at one point reads: “. . . even the eternal father . . .” When the first edition of the Book of Mormon was printed in 1830 it agreed with the manuscript, but in later editions it has been changed to read: “. . . even the Son of the Eternal Father” (1 Nephi 11:21)!

At any rate, one of the California researchers was reading *Mormonism—Shadow or Reality?* when he ran into this photograph of the manuscript of the Book of Mormon. He had previously been examining the handwriting of Solomon Spalding (Spalding’s name is spelled this way in the earliest documents) and was struck with the fact that there was a resemblance between the two writings. Subsequently three handwriting experts were consulted and are reported to have given support to this theory.

Several months before the discovery was announced a friend of the Spalding researchers came to Sandra and I with the startling announcement that the source of the Book of Mormon had definitely been found. We were, of course, very excited and began to compare a photograph of Solomon Spalding’s writing with the Book of Mormon manuscript. I noticed, however, that there were dissimilarities between the two documents. For example, the manuscript written by Spalding uses capital letters where proper names are given, whereas the writer of the Book of Mormon manuscript seems to omit this in most cases. We have “nephi,” “Lehi,” “jerusalem,” and etc. Another dissimilarity is that Spalding usually uses the ampersand (&) instead of writing out the word “and.” In the Book of Mormon, however, it is usually written out. Sandra pointed out that some of the similarities between the documents could be explained as peculiarities of the time period in which the documents were produced. She demonstrated this from documents Wesley P. Walters found when he was doing research which proved that Joseph Smith was tried as a “glass looker” in 1826.

One thing that troubled me was the fact that Henry Silver, one of the handwriting experts, was the same man who declared the so-called Mormon will an authentic document. We had just completed a pamphlet on the subject, *Howard Hughes and the Mormon Will*, in which we showed that the internal inconsistencies of the will proved that it was a forgery. I felt that if Mr. Silver could err in this regard, he could also make a mistake with regard to the Book of Mormon pages.

For these reasons we cautioned this friend of the researchers that they should be very cautious in putting forth such a sensational claim. Since it was such a secret matter, none of the documents were left with us for further inspection. From our brief examination of the documents, however, we had some grave doubts about the whole thing.

After the discovery was announced, I was very anxious to obtain copies of the documents. Unfortunately, however, no photographs were published in our area. On July 6, 1977, I received a phone call from a friend of the California researchers. He said that Mr. William Kaye, a handwriting expert from Los Angeles had been sent to examine the original Book of Mormon pages in the Church archives, and he wondered if I would accompany Mr. Kaye to be sure that he was shown the right documents. He knew, of course, that I was not a handwriting expert, but he felt that my experience with Mormon documents would be very helpful to Mr. Kaye. I had grave reservations about accepting such an assignment, but I was told that I should make it a matter of prayer. Mormon leaders had always refused me copies of the documents, and at one time A. William Lund, who was Assistant Church Historian, told me that he would not even show me a copy of the *Deseret News* — i.e., the Church newspaper. Some years later, a friend was told by the Church Historian that “professional anti-Mormons” would not be allowed to do research. When the friend asked who were “professional anti-Mormons” the reply was people like “the Tanners.”

At any rate, I decided to accept the assignment. The original plan was that I was to pick up Mr. Kaye and accompany him into the Church archives. The next morning, however, the friend of the California researchers called me and said that the researchers felt that it was best that I did not accompany him because my presence might prevent him from seeing the documents. It was decided, then, that I should drive Mr. Kaye to the Church Office Building and allow him to go in by himself. This was a great relief to my mind as I did not want a confrontation with Church officials. As I was driving Mr. Kaye to Mormon headquarters, however, I became impressed with the fact that I should go in with him. I had heard that the Church had a revelation, dated June, 1831, which contained handwriting which resembled that found in the 12 contested pages of the Book of Mormon manuscript. I thought that this was a very important matter, and I felt that I might be able to talk Church officials into showing Mr. Kaye this document.

After we parked the car, I told Mr. Kaye that word had been sent that my presence in the archives might keep him from seeing the documents. He indicated, however, that even if they did not allow me to come in the archives, this should not prevent him from seeing the documents since the appointment was already set up. Besides, he felt that the press might be present and he would like someone to accompany him. He said, however, that it really didn’t matter to him and that I would have to make up my own mind. The gravity of the situation seized me. I knew that if my presence prevented Mr. Kaye from seeing the documents it would cause serious problems with the researchers. On the other hand, I knew that it was my one chance to settle the matter with regard to the question as to whether Spalding really wrote the Book of Mormon pages. Finally, I mustered up my courage and proceeded with Mr. Kaye to the Church archives. I followed behind Mr. Kaye as he was directed from one office to another and finally to the conference room. I sat down close to him so that I would be able to have a good look at the documents. We were alone in the room for a few minutes, but then Donald Schmidt, Church Archivist, entered with a cart containing a large number of documents. At this point I felt very much out of place — almost like the Book of Mormon story of Nephi in Laban’s treasury. (This story, found in 1 Nephi 4:7–25, tells how Nephi cutoff Laban’s head, disguised himself in his garments and deceived his servant so that he could enter into the treasury and take the “plates of brass.”)

At any rate, Mr. Kaye introduced me to Mr. Schmidt as “Mr. Tanner.” We shook hands, and then Mr. Schmidt asked for my first

name. At this point, I wished that I had a name like Nathan (a Church official). I knew, however, that as a Christian I had to tell the truth, so I answered "Jerald." There was an embarrassing silence for a few moments as Mr. Schmidt weighed the gravity of the situation. He undoubtedly realized that he could be in serious trouble with Church officials if he allowed me to stay, yet, on the other hand, he knew that it would create a bad impression to ask me to leave in the presence of the handwriting expert. Since this issue was being carefully watched by the press, it could create bad publicity for the Church. After contemplating the issue for a few moments Mr. Schmidt decided to allow me to stay. Dean Jessee and Don LeFevre then entered the room, and I was introduced by my full name.

I sat back down by Mr. Kaye and we were allowed to examine the original documents. It was very exciting for me to see the original pages of the Book of Mormon manuscript laid on the table in my presence.

At this point I should make note of the fact that some people now claim that we did not see the original pages—in other words, they believe the Church switched documents on us to fowl up the investigation. I do not think that there is the slightest possibility that such a switch could have been made. I recognized the handwriting as the same I was familiar with from photocopies I had obtained long before the controversy arose. It was the "unknown" hand and appeared identical to the photocopies. Since we had our own photocopies of the documents with us, it is impossible for me to believe that any substitution could have been made. The pages which we were shown had the appearance of being very old, and all evidence leads me to believe that they were in fact the very original pages of the Book of Mormon manuscript.

The reason some people feel that the pages were switched is that Henry Silver claimed that the pages he saw were laminated, whereas William Kaye believes the pages we were shown were in plastic holders. My impression was that they were laminated. This controversy arose immediately after we inspected the documents. Mr. Kaye told me that he was surprised that Mr. Silver had described the documents as being laminated. I was rather taken back by the statement, and I asked him why he thought they were not laminated. He replied that he had seen one of the men remove the document from its plastic holder. This, of course, would be impossible if the documents were laminated. I have since felt that what Mr. Kaye actually saw was another document we had been examining removed from a plastic holder.

However this may be, I firmly believe the pages I saw were the originals, and I think it would make very little sense for the Church to switch the pages now, since the original idea that it is Spalding's writing came from the photocopy in *Mormonism—Shadow or Reality?* To attempt a switch at this time seems completely irrational, since we already have photocopies made before the controversy arose. What point would there be in making such a switch?

At any rate, as Mr. Kaye and myself continued to examine the documents we were treated with courtesy. I began to note and discuss the important dissimilarities between the photocopies of the Spalding manuscript and the writing in the Book of Mormon manuscript. Then the final blow came to the California researchers' theory. This was the revelation dated June, 1831, Section 56 of the *Doctrine and Covenants*. The Church voluntarily produced this revelation and invited Mr. Kaye to inspect it. The claim has been made that Mr. Kaye did not see the original of this revelation. I am absolutely certain this is incorrect.

Both the original revelation and a photocopy were given to us for inspection. I noted the date at the top and the fact that the paper appeared to be very old. After looking carefully at the revelation, I became convinced that it was probably written by the same scribe who wrote the 12 contested pages in the Book of Mormon manuscript. Both manuscripts in turn differed from Spalding's work in important features.

I felt that the evidence furnished by the revelation was so devastating that I immediately went to the press with a statement hoping that the whole matter could be resolved before more damage was done.

Jerald Tanner

After the story was published we were met with some very strong criticism. Some Christians who had been working with the Mormons felt that we had betrayed their cause. They seemed to think that we were working against the purposes of the Lord and that we should keep quiet about our findings. We do not hold any bad feelings about this. We know that these people really believe the discovery is authentic and that we are misled in our conclusions. But then we also know that these people have not compared the 1831 revelation with the pages in the Book of Mormon manuscript.

It is our feeling that this new theory will not stand the test of time and the more it is advocated the more damage it will do. Nothing could have delighted us more than to have found the California researchers' claims to be correct, but the evidence indicated the contrary and we had to state the case as we saw it.

Two days after the Associated Press printed our findings, the following appeared in an article in the *Salt Lake Tribune*:

One of three Los Angeles handwriting experts hired to check authenticity of the Book of Mormon has withdrawn from the assignment.

In a telephone interview Friday, Henry Silver, peppery 86-year-old expert who insists Howard Hughes wrote the "Mormon Will," said he is "fed up."

"I'm out of it," he said, "I don't want any part of it."

He said he decided to withdraw after published reports that he agreed 12 pages of the Book of Mormon were written by . . . Solomon Spaulding. . . .

"That is not true," Mr. Silver said. "I have told news representatives that I could not say that without examining the original writings of Solomon Spaulding, not just the photocopies provided (by three California researchers)." . . .

Asked if he were provided Spaulding originals in Los Angeles, Mr. Silver replied tersely: "I'm out of it."

He said again he has been misrepresented in the press. "The stories indicate I have said the handwriting in the Book of Mormon matches Spaulding's. I have never said that. I couldn't with only photocopies of Spaulding's handwriting."

Another handwriting expert, William Kaye, . . . examined the Book of Mormon original pages at the church archives here, accompanied by one of Mormonism's long time critics, Jerald Tanner, a Salt Lake City anti-Mormon publisher.

Mr. Kaye, who examined Spaulding originals at Oberlin, said he could give no opinion until he examines all 12 pages . . . of the Book of Mormon. LDS officials agreed to provide photocopies. (*Salt Lake Tribune*, July 9, 1977)

Dissimilarities

Before showing some of the dissimilarities between the Book of Mormon manuscript and Solomon Spalding's manuscript, it is only fair to state that there are similarities between the two. Some of them, in fact, are very impressive. (The word "that," for instance, is similar in both manuscripts.) Nevertheless, we feel that the dissimilarities far outweigh the similarities. A good example is the use of capitalization in the two manuscripts. In the Book of Mormon manuscript names are usually not capitalized, whereas the names in Spalding's manuscript begin with capitalization. Below is a brief comparison of portions of the two manuscripts (we will use the letter M to stand for the Book of Mormon manuscript and the letter S to stand for the manuscript written by Solomon Spalding.

M

knep of mine intent is that i may persuade men
to come unto the god of abraham and the god of isaac
And the god of jacob and he saved wherefore the
things which are pleasing unto the world do not
thrive but the things which are pleasing unto god

S

+ perceiving that Hamboon had been appoi-
nted & was then within a small distance
with Hamboon, Hamboon altered his plan
for the return of Sambal. As for Ham-
wait until Elfeon's return, - & hope deter-

The word "I" is not capitalized by the scribe who wrote the Book of Mormon pages but in Spalding's manuscript it is.

M

te fruit and i beheld a road
along the bank of the river
in which i stood and i also be-
lieved in which came al-
most to the tree in which i stood

S

plentifully - You seem to be
said I - & God bless you then
he, whom I think how bi-
generous these poor Delaware
been to us I cannot help feel

It is interesting to note that the 1831 revelation uses the small "i" just like the Book of Mormon scribe and it is written in the same manner.

The word "and" is usually written out in the Book of Mormon, whereas Spalding uses the ampersand.

M

Alom and it came to pass that we went up unto the
house of ishmael and we did gain favour in the sight of
ishmael in so much that we did speak unto him the
Words of the Lord and it came to pass that the Lord did
soften the heart of ishmael and also his whole household
that they took their journey with us down into the
wilderness to the tent of our father and it came to pass
that as we journeyed in the wilderness the Lord
led out two of the daughters of ishmael and the two in

S

Behold the huge body of their thing
Confederation & took fire their
may & confusion - Elfeon pursued
warriors & overthrew & killed thousands
- about two thousand made good their

Occasionally the Book of Mormon scribe does use the ampersand, but when he does it is not similar to Spalding's ampersand. The ampersand in the 1831 revelation, on the other hand, is identical to the one found occasionally in the Book of Mormon manuscript.

Don LeFevre pointed out a very important dissimilarity concerning the formation of the letter "s" in the two manuscripts. The Book of Mormon manuscript almost always uses the modern style "s" except where two appear in a row. Solomon Spalding, on the other hand, uses the old style at the beginning and even in the middle of words. This old style looks almost like the letter "f." The word "these" makes an interesting comparison.

M these

S these

Below is a comparison of two lines from the "unknown" scribe in the Book of Mormon manuscript and the Spalding manuscript. The reader will notice that except where the letter "s" appears twice in a row in the Book of Mormon manuscript the old style is not used. In the Spalding manuscript, however, the words "most," "desire," and "sword" all appear in the old style.

M

he i saw numberless concourses
some are pressing forward that

S

with the most ardent desire for revenge &
arm & keenness to his sword. - Ahm

The use of the old style letter "s" in Solomon Spalding's work clearly shows that it was written prior to the 12 contested Book of Mormon pages. Now, while a person might advance the theory that Spalding changed to the more modern style just before his death in 1816, this would still leave the problem concerning capitalization unexplained. It is very unlikely that he would change to the modern style "s" in the Book of Mormon pages and then turn right around and almost abandon the use of capital letters in proper names. We think that this is strong evidence that the two documents did not come from the same hand. We have noticed other dissimilarities which we will not bother to mention at this time.

Other Problems

We feel that even if a hundred handwriting experts said that the Book of Mormon pages and the Spalding manuscript were written by the same hand, there are still serious historical problems which would have to be explained before the theory could be accepted.

When we first told Wesley P. Walters of this new idea he pointed out a very important item. The handwriting just before and just after the “unknown” hand has been identified as that of Joseph Smith’s scribes, and since Spalding died in 1816, it is rather difficult to believe that his handwriting would appear in the middle. (The Book of Mormon was, of course, written by Joseph Smith’s scribes in the late 1820’s.) On June 28, 1977, Dr. Leonard J. Arrington, Mormon Church Historian, issued a statement to the press in which the following appeared:

The theory has been advanced that 12 pages among the 140 pages of the manuscript of the Book of Mormon in our possession are in the handwriting of Solomon Spaulding, a person who died in 1816. . . .

The theory is completely untenable. It would require us to believe that Spaulding had written 12 pages in his copybook, that those 12 pages somehow drifted 14 years later into the hands of an unrelated young farm hand a long distance away, that this young man while dictating the Book of Mormon inserted those 12 pages into his manuscript part of the way through his narrative, and that those 12 pages matched exactly the size and texture of the paper which is just ahead of it and after it in the manuscript, and that they match the ink and the language style and content of what the young man had dictated before and after those pages. The whole idea is preposterous.

According to the *Los Angeles Times*, the California researchers have come up with the idea that all the pages in question and those just before and after came out of Spalding’s notebook:

A number of questions about the pages linked to Spaulding by the handwriting experts remain unanswered. And the research project itself is not altogether a disinterested study.

Why a scribe would insert pages written by Spaulding into the Book of Mormon manuscript instead of rewriting them is open to conjecture.

“The sections in the archives appear to have been written at the same time with the same ink on the same stock of paper,” said LeFevre. “Why would Smith take the original manuscript and try to match the ink and paper—it would have been easier to copy off Spaulding’s writing in his own hand if he had wanted to plagiarize.”

Researcher Cowdrey speculates that Smith had Spaulding’s notebook in which the manuscript was written and simply had the other scribes write new material on unused pages of the notebook as Smith dictated. Then, Cowdrey reasons, Smith tore out some of the pages written by Spaulding and all of the pages newly written by the scribes and put them in their present sequence.

This, Cowdrey says, would explain the uniformity in the paper stock and its age. (*Los Angeles Times*, June 25, 1977)

We feel that this idea as to how Spalding’s pages appeared in the middle of pages written by Joseph Smith’s scribes is very difficult to believe.

Another serious problem confronting those who believe that Spalding actually wrote 12 pages of the manuscript of the Book of Mormon is that it would make him responsible for all the words that appear on these pages. Since the style is completely different than that found in Spalding’s extant manuscript (see Part 2 of this book), we are inclined to feel that he could not be the author.

The 12 pages of the Book of Mormon in the “unknown” hand present a serious problem for those who accept the affidavits of Solomon Spalding’s brother and some of his friends. Most of these affidavits claim that Spalding’s work did NOT contain the religious material found in the Book of Mormon.

John Spalding stated:

I have recently read the Book of Mormon, and to my great surprize I find nearly the same historical matter, names, &c. as they were in my brother’s writings. . . . according to the best of my

recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter. (*Mormonism Unveiled*, by E. D. Howe, 1834, p. 280)

John N. Miller testified:

I have recently examined the Book of Mormon, and find in it the writings of Solomon Spalding, from beginning to end, but mixed up with scripture and other religious matter, which I did not meet with in the “Manuscript Found.” (Ibid., p. 283)

Aaron Wright stated: “He [Spalding] traced their journey from Jerusalem to America, as it is given in the Book of Mormon, excepting the religious matter” (Ibid., p. 284).

Speaking of Spalding’s work, Oliver Smith said that “no religious matter was introduced, as I now recollect” (Ibid., p. 285).

Nahum Howard testified: “I have lately read the Book of Mormon, and believe it to be the same as Spalding wrote, except the religious part” (Ibid., p. 286).

Now, if these affidavits are taken at face value, it is very hard to explain the presence of religious material in the 12 pages of the Book of Mormon manuscript. Actually, these 12 pages, published as 1 Nephi 4:20 to 1 Nephi 12:8, are just filled with religious material such as Lehi’s dream of the Tree of Life. While it may be possible to postulate that Spalding wrote three manuscripts instead of just two to explain this dilemma, we feel this would be stretching one’s credibility.

Origin of Spalding Theory

When the Book of Mormon first appeared in 1830 it was believed to be the work of Joseph Smith. In 1831 Alexander Campbell wrote: “And yet for uniformity of style, there never was a book more evidently written by one set of fingers, . . . this book was written by one man. And as Joseph Smith is a very ignorant man and is called the author on the title page, I cannot doubt for a single moment but that he is the sole author and proprietor of it” (*Millennial Harbinger*, Feb. 1831, p. 93).

In 1833 a new theory was proposed. Fawn Brodie explains:

He [Joseph Smith] had made a vindictive enemy of Philastus Hurlbut, a handsome, ambitious convert whom he had excommunicated in June 1833 for “unchristian conduct with the ladies.” In vengeful mood, Hurlbut began an investigation of the beginnings of the Mormon Church.

In Conneaut, about fifty miles east of Kirtland, he heard a rumor that one John Spaulding had seen a resemblance between Joseph’s Book of Mormon and an old manuscript written many years earlier by his brother, Solomon Spaulding. Electrified by the idea that the Book of Mormon might be proved a forgery, Hurlbut ransacked Conneaut for evidence. . . . John Spaulding and his wife Martha, together with several neighbors, remembered dimly that Solomon’s old historical novel had been about a lost people who were ancestors of the Indians. That it was not a religious history they were all agreed; but under Hurlbut’s excited prodding they managed to recall an astonishing number of details that coincided exactly with those in the Book of Mormon—astonishing because it had been twenty years since the single occasion on which they had heard Solomon read his manuscript aloud.

Hurlbut wrote down their affidavits, collected their signatures, and went off triumphantly to Palmyra, . . .

Only one thing remained to complete his case: rediscovery of Solomon Spaulding’s manuscript. After finding Spaulding’s widow in Massachusetts, he was directed by her back to eastern New York, where he located the manuscript in a trunk in the attic of an old farmhouse. Now to his bitter chagrin he found that the long chase had been vain; for while the romance did concern the ancestors of the Indians, its resemblance to the Book of Mormon ended there. None of the names found in one could be identified

in the other; the many battles which each described showed not the slightest similarity with those of the other, and Spaulding's prose style, which aped the eighteenth-century British sentimental novelists, differed from the style of the Mormon Bible as much as Pamela, or Virtue Rewarded differed from the New Testament.

Hurlbut knew, however, that he had a keg of powder even without the manuscript. He . . . arranged to publish the documents in book form with the assistance of Eber D. Howe, who printed the

book *Mormonism Unveiled* under his own name. (*No Man Knows My History*, 1971, pages 143-145)

Since Hurlbut's affidavits are of such importance in studying the Spalding theory, we have photographically reprinted them in the pages which follow from the 1834 printing of *Mormonism Unveiled*.

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1834

MORMONISM UNVAILED :

OR,

A FAITHFUL ACCOUNT OF THAT SINGULAR IMPOSITION AND

DELUSION,

FROM ITS RISE TO THE PRESENT TIME.

WITH SKETCHES OF THE CHARACTERS OF ITS

PROPAGATORS,

AND A FULL DETAIL OF THE MANNER IN WHICH THE FAMOUS

GOLDEN BIBLE

WAS BROUGHT BEFORE THE WORLD.

. TO WHICH ARE ADDED,

INQUIRIES INTO THE PROBABILITY THAT THE HISTORICAL PART

OF THE SAID BIBLE WAS WRITTEN BY ONE

SOLOMON SPALDING,

MORE THAN TWENTY YEARS AGO, AND BY HIM INTENDED TO HAVE

BEEN PUBLISHED AS A ROMANCE.

.....

BY E. D. HOWE.

.....

PAINESVILLE:

PRINTED AND PUBLISHED BY THE AUTHOR.

1834.

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278

MORMONISM.

CHAPTER XIX.

WE proposed in the commencement of this work, to give to the world all the light, of which we were in possession, as to the real and original author or authors of the Book of Mormon. That there has been, from the beginning of the imposture, a more talented knave behind the curtain, is evident to our mind, at least; but whether he will ever be clearly, fully and positively *unveiled* and brought into open day-light, may of course be doubted. For no person of common prudence and understanding, it may well be presumed, would ever undertake such a speculation upon human credulity, without closing and well securing every door and avenue to a discovery, step by step, as he proceeded. Hence, our investigations upon the subject have necessarily been more limited than was desirable. At the same time, we think that facts and data have been elicited, sufficient at least to raise a strong presumption that the leading features of the "Golden Bible" were first conceived and concocted by one SOLOMON SPALDING, while a resident of Conneaut, Ashtabula county, Ohio. It is admitted by our soundest jurists, that a train of circumstances may often lead the mind to a more satisfactory and unerring conclusion, than positive testimony, unsupported by circumstantial evidence—for the plain reason, that the one species of testimony is more prone to falsehood than the other. But we proceed with our testimony.

The first witness is Mr. John Spalding, a brother of Solomon, now a resident of Crawford county, Pa. who says: "Solomon Spalding was born in Ashford, Conn. in

1761, and in early life contracted a taste for literary pursuits. After he left school, he entered Plainfield Academy, where he made great proficiency in study, and excelled most of his class-mates. He next commenced the study of Law, in Windham county, in which he made little progress, having in the mean time turned his attention to religious subjects. He soon after entered Dartmouth College, with the intention of qualifying himself for the ministry, where he obtained the degree of A. M. and was afterwards regularly ordained. After preaching three or four years, he gave it up, removed to Cherry Valley, N. Y., and commenced the mercantile business in company with his brother Josiah.— In a few years he failed in business, and in the year 1809 removed to Conneaut, in Ohio. The year following, I removed to Ohio, and found him engaged in building a forge. I made him a visit in about three years after; and found that he had failed, and considerably involved in debt. He then told me had he been writing a book, which he intended to have printed, the avails of which he thought would enable him to pay all his debts. The book was entitled the "Manuscript Found," of which he read to me many passages.— It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of NEPHI and LEHI. They afterwards had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common in this country. Their arts, sciences and civilization were brought into view, in order to account for all the curious antiquities, found in various

parts of North and South America. I have recently read the Book of Mormon, and to my great surprize I find nearly the same historical matter, names, &c. as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with "and it came to pass," or "now it came to pass," the same as in the Book of Mormon, and according to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter.— By what means it has fallen into the hands of Joseph Smith, Jr. I am unable to determine. JOHN SPALDING."

Martha Spalding, the wife of John Spalding, says:—

"I was personally acquainted with Solomon Spalding, about twenty years ago. I was at his house a short time before he left Conneaut; he was then writing a historical novel founded upon the first settlers of America. He represented them as an enlightened and warlike people. He had for many years contended that the aborigines of America were the descendants of some of the lost tribes of Israel, and this idea he carried out in the book in question.— The lapse of time which has intervened, prevents my recollecting but few of the leading incidents of his writings; but the names of Nephi and Lehi are yet fresh in my memory, as being the principal heroes of his tale. They were officers of the company which first came off from Jerusalem. He gave a particular account of their journey by land and sea, till they arrived in America, after which, disputes arose between the chiefs, which caused them to separate into different lands, one of which was called Lamanites and the other Nephites. Between these were recounted tremendous battles, which frequently covered the ground with the slain; and their being buried in large heaps was the cause of the numerous mounds in the country.— Some of these people he represented as being very large.

I have read the Book of Mormon, which has brought fresh to my recollection the writings of Solomon Spalding; and I have no manner of doubt that the historical part of it, is the same that I read and heard read, more than 20 years ago. The old, obsolete style, and the phrases of "and it came to pass," &c. are the same.

MARTHA SPALDING."

We would here remark by the way, that it would appear that Sol. Spalding, like many other authors, was somewhat vain of his writing, and was constantly showing and reading them to his neighbors. In this way most of his intimate acquaintances became conversant at that time with his writings and designs. We might therefore introduce a great number of witnesses all testifying to the same general facts; but we have not taken the trouble to procure the statements of but few, all of whom are the most respectable men, and highly esteemed for their moral worth, and their characters for truth and veracity, are unimpeachable. In fact, the word of any one of them, would have more weight in any respectable community, than the whole family of Smiths and Whitmers, who have told about hearing the voice of an angel.

Conneaut, Ashtabula Co. O. September, 1833.

I left the state of New York, late in the year 1810, and arrived at this place, about the 1st of Jan. following. Soon after my arrival, I formed a co-partnership with Solomon Spalding, for the purpose of re-building a forge which he had commenced a year or two before. He very frequently read to me from a manuscript which he was writing, which he entitled the "Manuscript Found," and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with its contents. He wished me to assist him in getting

the production printed, alleging that a book of that kind would meet with a rapid sale. I designed doing so, but the forge not meeting our anticipations, we failed in business, when I declined having any thing to do with the publication of the book. This book represented the American Indians as the descendants of the lost tribes, gave an account of their leaving Jerusalem, their contentions and wars, which were many and great. One time, when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the Book of Mormon, I find to my surprise that it stands there just as he read it to me then.—Some months ago I borrowed the Golden Bible, put it into my pocket, carried it home, and thought no more of it.—About a week after, my wife found the book in my coat pocket, as it hung up, and commenced reading it aloud as I lay upon the bed. She had not read 20 minutes till I was astonished to find the same passages in it that Spalding had read to me more than twenty years before, from his "Manuscript Found." Since that, I have more fully examined the said Golden Bible, and have no hesitation in saying that the historical part of it is principally, if not wholly taken from the "Manuscript Found." I well recollect telling Mr. Spalding, that the so frequent use of the words "And it came to pass," "Now it came to pass" rendered it ridiculous. Spalding left here in 1812, and I furnished him the means to carry him to Pittsburgh, where he said he would get the book printed, and pay me. But I never heard any more from him or his writings, till I saw them in the Book of Mormon.

HENRY LAKE.

Springfield, Pa. September, 1833.

In the year 1811, I was in the employ of Henry Lake and Solomon Spalding, at Conneaut, engaged in rebuilding

a forge. While there, I boarded and lodged in the family of said Spalding, for several months. I was soon introduced to the manuscript of Spalding, and perused them as often as I had leisure. He had written two or three books or pamphlets on different subjects; but that which more particularly drew my attention, was one which he called the "Manuscript Found." From this he would frequently read some humorous passages to the company present. It purported to be the history of the first settlement of America, before discovered by Columbus. He brought them off from Jerusalem, under their leaders; detailing their travels by land and water, their manners, customs, laws, wars, &c. He said that he designed it as a historical novel, and that in after years it would be believed by many people as much as the history of England. He soon after failed in business, and told me he should retire from the din of his creditors, finish his book and have it published, which would enable him to pay his debts and support his family. He soon after removed to Pittsburgh, as I understood.

I have recently examined the Book of Mormon, and find in it the writings of Solomon Spalding, from beginning to end, but mixed up with scripture and other religious matter, which I did not meet with in the "Manuscript Found." Many of the passages in the Mormon Book are verbatim from Spalding, and others in part. The names of Nephi, Lehi, Moroni, and in fact all the principal names, are bro't fresh to my recollection, by the Gold Bible. When Spalding divested his history of its fabulous names, by a verbal explanation, he landed his people near the Straits of Darien, which I am very confident he called *Zarahemla*, they were marched about that country for a length of time, in which wars and great blood shed ensued, he brought them across North America in a north east direction.

JOHN N. MILLER.

Conneaut, August, 1833.

I first became acquainted with Solomon Spalding in 1808 or 9, when he commenced building a forge on Conneaut creek. When at his house, one day, he showed and read to me a history he was writing, of the lost tribes of Israel, purporting that they were the first settlers of America, and that the Indians were their descendants. Upon this subject we had frequent conversations. He traced their journey from Jerusalem to America, as it is given in the Book of Mormon, excepting the religious matter. The historical part of the Book of Mormon, I know to be the same as I read and heard read from the writings of Spalding, more than twenty years ago; the names more especially are the same without any alteration. He told me his object was to account for all the fortifications, &c. to be found in this country, and said that in time it would be fully believed by all, except learned men and historians. I once anticipated reading his writings in print, but little expected to see them in a new Bible. Spalding had many other manuscripts, which I expect to see when Smith translates his other plate. In conclusion, I will observe, that the names of, and most of the historical part of the Book of Mormon, were as familiar to me before I read it, as most modern history. If it is not Spalding's writing, it is the same as he wrote; and if Smith was inspired, I think it was by the same spirit that Spalding was, which he confessed to be the love of money.

AARON WRIGHT.

Conneaut, August, 1833.

When Solomon Spalding first came to this place, he purchased a tract of land, surveyed it out and commenced selling it. While engaged in this business, he boarded at my house, in all nearly six months. All his leisure hours were occupied in writing a historical novel, founded upon

the first settlers of this country. He said he intended to trace their journey from Jerusalem, by land and sea, till their arrival in America, give an account of their arts, sciences, civilization, wars and contentions. In this way, he would give a satisfactory account of all of the old incunabula, so common to this country. During the time he was at my house, I read and heard read one hundred pages or more. Nephi and Lehi were by him represented as leading characters, when they first started for America. Their main object was to escape the judgments which they supposed were coming upon the old world. But no religious matter was introduced, as I now recollect. Just before he left this place, Spalding sent for me to call on him, which I did.—He then said, that although he was in my debt, he intended to leave the country, and hoped I would not prevent him, for, says he, you know I have been writing the history of the first settlement of America, and I intend to go to Pittsburgh, and there live a retired life, till I have completed the work, and when it is printed, it will bring me a fine sum of money, which will enable me to return and pay off all my debts—the book, you know will sell, as every one is anxious to learn something upon that subject. This was the first I heard of Spalding or his book, until the Book of Mormon came into the neighborhood. When I heard the historical part of it related, I at once said it was the writings of old Solomon Spalding. Soon after, I obtained the book, and on reading it, found much of it the same as Spalding had written, more than twenty years before.

OLIVER SMITH.

Conneaut, August, 1833.

I first became acquainted with Solomon Spalding, in Dec. 1810. After that time I frequently saw him at his house, and also at my house. I once in conversation with

him expressed a surprise at not having any account of the inhabitants once in this country, who erected the old forts, mounds, &c. He then told me that he was writing a history of that race of people; and afterwards frequently showed me his writings, which I read. I have lately read the Book of Mormon, and believe it to be the same as Spalding wrote, except the religious part. He told me that he intended to get his writings published in Pittsburgh, and he thought that in one century from that time, it would be believed as much as any other history.

NAHUM HOWARD.

Artemus Cunningham, of Perry, Geauga county, states as follows:

"In the month of October, 1811, I went from the township of Madison to Conneaut, for the purpose of securing a debt due me from Solomon Spalding. I tarried with him nearly two days, for the purpose of accomplishing my object, which I was finally unable to do. I found him destitute of the means of paying his debts. His only hope of ever paying his debts, appeared to be upon the sale of a book, which he had been writing. He endeavored to convince me from the nature and character of the work, that it would meet with a ready sale. Before showing me his manuscripts, he went into a verbal relation of its outlines, saying that it was a fabulous or romantic history of the first settlement of this country, and as it purported to have been a record found buried in the earth, or in a cave, he had adopted the ancient or scripture style of writing. He then presented his manuscripts, when we sat down and spent a good share of the night, in reading them, and conversing upon them. I well remember the name of Nephi, which appeared to be the principal hero of the story. The frequent repetition of the phrase, "I Nephi," I recollect as distinctly

as though it was but yesterday, although the general features of the story have passed from my memory, through the lapse of 22 years. He attempted to account for the numerous antiquities which are found upon this continent, and remarked that, after this generation had passed away, his account of the first inhabitants of America would be considered as authentic as any other history. The Mormon Bible I have partially examined, and am fully of the opinion that Solomon Spalding had written its outlines before he left Conneaut."

Statements of the same import, might be multiplied to an indefinite length; but we deem it unnecessary. We are here willing to rest the question, in the hands of any intelligent jury, with a certainty that their verdict would be, that Solomon Spalding first wrote the leading incidents of the Book of Mormon, instead of its being found by the Smith family, while digging for gold, and its contents afterwards made known by the Supreme Being.

But our enquiries did not terminate here. Our next object was to ascertain, if possible, the disposition Spalding made of his manuscripts. For this purpose, a messenger was despatched to look up the widow of Spalding, who was found residing in Massachusetts. From her we learned that Spalding resided in Pittsburgh, about two years, when he removed to the township of Amity, Washington Co. Pa. where he lived about two years, and died in 1816. His widow then removed to Onondaga county, N. Y. married again, and lived in Otsego county, and subsequently removed to Massachusetts. She states that Spalding had a great variety of manuscripts, and recollects that one was entitled the "Manuscript Found," out of its contents she has now no distinct knowledge. While they lived in Pittsburgh, she thinks it was once taken to the printing office of *Patterson & Lambdin*; but whether it was ever brought back to the

house again, she is quite uncertain: if it was, however, it was then with his other writings, in a trunk which she had left in Otsego county, N. Y. This is all the information that could be obtained from her, except that Mr. Spalding, while living, entertained a strong antipathy to the Masonic Institution, which may account for its being so frequently mentioned in the Book of Mormon. The fact also, that Spalding, in the latter part of his life, inclined to infidelity, is established by a letter in his hand-writing, now in our possession.

The trunk referred to by the widow, was subsequently examined, and found to contain only a single M. S. book, in Spalding's hand-writing, containing about one quire of paper. This is a romance, purporting to have been translated from the Latin, found on 21 rolls of parchment in a cave, on the banks of Conneaut Creek, but written in modern style, and giving a fabulous account of a ship's being driven upon the American coast, while proceeding from Rome to Britain, a short time previous to the Christian era, this country then being inhabited by the Indians. This old M. S. has been shown to several of the foregoing witnesses, who recognise it as Spalding's, he having told them that he had altered his first plan of writing, by going farther back with dates, and writing in the old scripture style, in order that it might appear more ancient. They say that it bears no resemblance to the "*Manuscript Found*."

Here, then, our enquiries after facts partially cease, on this subject. We have fully shown that the Book of Mormon is the joint production of Solomon Spalding and some other designing knave, or if it is what it purports to be, the Lord God has graciously condescended, in revealing to Smith his will, through spectacles, to place before him and appropriate to his own use, the writings and names of men which had been invented by a person long before in the

grave. Having established the fact, therefore, that most of the names and leading incidents contained in the Mormon bible, originated with Solomon Spalding, it is not very material, as we conceive, to show the way and manner by which they fell into the hands of the Smith family. To do this, however, we have made some enquiries.

It was inferred at once that some light might be shed upon this subject, and the mystery revealed, by applying to Patterson & Lambdin, in Pittsburgh. But here again death had interposed a barrier. That establishment was dissolved and broken up many years since, and Lambdin died about eight years ago. Mr. Patterson says he has no recollection of any such manuscript being brought there for publication, neither would he have been likely to have seen it, as the business of printing was conducted wholly by Lambdin at that time. He says, however, that many M. S. books and pamphlets were brought to the office about that time, which remained upon their shelves for years, without being printed or even examined. Now, as Spalding's book can no where be found, or any thing heard of it after being carried to this establishment, there is the strongest presumption that it remained there in seclusion, till about the year 1823 or '24, at which time Sidney Rigdon located himself in that city. We have been credibly informed that he was on terms of intimacy with Lambdin, being seen frequently in his shop. Rigdon resided in Pittsburgh about three years, and during the whole of that time, as he has since frequently asserted, abandoned preaching and all other employment, for the purpose of *studying the bible*. He left there and came into the county where he now resides, about the time Lambdin died, and commenced preaching some new points of doctrine, which were afterwards found to be inculcated in the Mormon Bible. He resided in this vicinity about four years previous to the appearance of the book, during which time he made several long visits to Pittsburgh, and perhaps to the Susquehanna, where Smith was then digging for money, or pretending to be translating plates. It may be observed also, that about the time Rigdon left Pittsburgh, the Smith family began to tell about finding a book that would contain a history of the first in-

habitants of America, and that two years elapsed before they finally got possession of it.

We are, then, irresistibly led to this conclusion :—that Lambdin, after having failed in business, had recourse to the old manuscripts then in his possession, in order to *raise the wind*, by a book speculation, and placed the "Manuscript Found," of Spalding, in the hands of Rigdon, to be embellished, altered, and added to, as he might think expedient; and three years' study of the bible we should deem little time enough to garble it, as it is transferred to the Mormon book. The former dying, left the latter the sole proprietor, who was obliged to resort to his wits, and in a miraculous way to bring it before the world; for in no other manner could such a book be published without great sacrifice. And where could a more suitable character be found than Jo Smith, whose necromantic time and arts of deception, had already extended to a considerable distance? That Lambdin was a person every way qualified and fitted for such an enterprise, we have the testimony of his partner in business, and others of his acquaintance. Add to all these circumstances, the facts, that Rigdon had prepared the minds in a great measure, of nearly a hundred of those who had attended his ministration to be in readiness to embrace the first mysterious *ism* that should be presented—the appearance of Cowdery at his residence as soon as the Book was printed—his sudden conversion, after many pretensions to disbelieve it—his immediately repairing to the residence of Smith, 300 miles distant, where he was forthwith appointed an elder, high priest, and a scribe to the prophet—the pretended vision that his residence in Ohio was the "promised land,"—the immediate removal of the whole Smith family thither, where they were soon raised from a state of poverty to comparative affluence. We therefore, must hold out Sidney Rigdon to the world as being the original "author and proprietor" of the whole Mormon conspiracy, until further light is elicited upon the lost writings of Solomon Spalding.

[F I N I S.]

Suppression of Manuscript

In E. D. Howe's *Mormonism Unveiled*, page 288, it is admitted that a manuscript was found "in Spalding's handwriting" which contained "a fabulous account of a ship's being driven upon the American coast, while proceeding from Rome to Britain, a short time previous to the Christian era, this country then being inhabited by the Indians."

The Mormon writer George Reynolds says that "Mrs. Davison [Solomon Spalding's Widow] positively asserts that she gave Hurlburt the original of the 'Manuscript Found,' either directly, or through her order to Mr. Clark, and that he promised to publish it, which however he never did. He claimed that it did not read as he expected, or he found nothing that would suit his purpose" (*The Myth of the 'Manuscript Found,'* 1883, pp. 16–17).

Hurlbut claimed that he took the manuscript to E. D. Howe. Instead of publishing the manuscript, or even a part of it, Howe suppressed it. Francis W. Kirkham maintains that "Hurlburt and Howe refused to publish it for the reason it would be proof that the writings of Solomon Spaulding had no part in furnishing the contents of the Book of Mormon" (*A New Witness For Christ In America*, 1959 vol. 2, p. 158).

During the years when the manuscript was suppressed, many serious charges were made by both Mormons and anti-Mormons. On June 28, 1841, John Storrs wrote a letter in which he stated:

Dr. Hurlburt took the manuscript. It is reported in Missouri, that he sold it for four hundred dollars, that the manuscript is not to be found. . . . I am suspicious that a deep and long game has been played by the Mormons to obtain and destroy the manuscript. Some one has got that manuscript and has got it secreted from the public eye. And if that manuscript cannot be found, in my mind will be proved that the Mormons have conveyed it away. The burden of proof is on the Mormons. To them it belongs to produce the manuscript. If they have got the manuscript and will not produce it, it is plain they fear its publication to the world will destroy their pretended revelation. (*A New Witness For Christ In America*, vol. 2, p. 176)

Ellen E. Dickinson said that "There is no possible way of finding out what Hurlburt did with the manuscript . . . There was a report to the effect that he sold it to the Mormons for \$300, and that they then destroyed it" (*Scribner's Monthly*, August, 1880, p. 616).

In a sworn statement, dated Jan. 10, 1881, Hurlbut denied that he had destroyed or sold the manuscript:

. . . I found Mrs. Davison, late widow of the Rev. Solomon Spaulding, . . . Of her I obtained a manuscript, supposing it to be the manuscript of the romance written by the said Solomon Spaulding, called the "Manuscript Found," which was reported to be the foundation of the "Book of Mormon." I did not examine the manuscript until I got home, when upon examination I found it to contain nothing of the kind, but being a manuscript upon an entirely different subject. This manuscript I left with E. D. Howe, . . . Said Howe says the manuscript was destroyed by fire, and further the deponent saith not. (*Scribner's Monthly*, Oct. 1881, p. 946)

A. B. Deming says that Howe told him "He did not know what became of it, he supposed it was destroyed when the newspaper office was burned. The files of the *Telegraph*, Howe's paper, of 1836-7-8, were burned" (*Naked Truths About Mormonism*, January, 1888, p. 1).

We feel that it is very possible that Howe did believe that the manuscript was destroyed in a fire, but, be this as it may, in 1884 Spalding's manuscript was rediscovered in Hawaii. Francis W. Kirkham wrote:

An unexpected discovery was made in Honolulu, Hawaii, of the writings of Solomon Spaulding. L. L. Rice had purchased the printing establishment of Eber D. Howe at Painesville, Ohio. The papers in Mr. Howe's office had been sent to Hawaii. President James H. Fairchild of Oberlin College, Ohio, asked Mr. Rice to search through these papers for historical data concerning the Civil War. As a result, the long lost manuscript of about one hundred-twenty-five pages, written by Solomon Spaulding, was found. It was now assumed that these writings of Solomon Spaulding would definitely prove the origin of the Book of Mormon. (*A New Witness For Christ In America*, vol. 2, p. 207)

E. D. Howe was still alive when the Spalding manuscript was rediscovered. A. B. Deming relates the following:

I told Mr. E. D. Howe that word had been received from the Sandwich Islands that Spaulding's manuscript from which the 'Book of Mormon' was made, had been found there, without mentioning Rice's name. Mr. Howe trembled and become greatly excited. I told a clergyman in the town that he could not have been much more so if the Sheriff had read his death warrant. A few days later he said he was failing and wanted to die. I finally read to him Mr. W.H. Rice's letter and that relieved his fears, for he said Rice used to edit the *Telegraph* and he probably had Conneaut story, which proved to be correct. (*Naked Truths About Mormonism*, January, 1888, p. 2)

Many people felt that the discovery of Spalding's manuscript would deal the final death blow to the idea that Joseph Smith borrowed from him to produce the Book of Mormon. James H. Fairchild, President of Oberlin College, the institution which now has possession of Spalding's manuscript, made this statement:

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, . . .

There seems no reason to doubt that this is the long-lost story. Mr. Rice, myself, and others compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required. (*The Bibliotheca Sacra*, Oberlin, Ohio, Vol. XLII, 1885, pp. 173–74)

L. L. Rice, who rediscovered the Spalding manuscript, made these comments:

It is certain that this Manuscript is not the origin of the Mormon Bible, whatever some other manuscript may have been. The only similarity between them, is in the manner which each purports to have been found—one in a cave on Conneaut Creek—the other in a hill in Ontario County, New York. There is no identity of names, of persons, or places; and there is no similarity of style between them. As I told Mr. Deming, I should as soon think the Book of Revelation was written by the author of Don Quixote, as that the writer of this Manuscript was the author of the Book of Mormon . . .

As to this Manuscript, I can not see that it can be of any use to anybody, except the Mormons, to show that it is not the original of the Mormon Bible. But that would not settle the claim that some other manuscript of Spauldings was the original of it. . . .

P.S. — . . . Finally, I am more than half convinced that this is his only writing of the sort, and that any pretense that Spaulding was in any sense the author of the other, is a sheer fabrication. (*The True Origin of the Book of Mormon*, pp. 66–69, as cited in *A New Witness For Christ In America*, vol. 2, pp. 210–211)

As Mr. Rice had predicted, believers in the Book of Mormon were very anxious to use the manuscript to disprove the Spalding theory as to the origin of the Book of Mormon. The Reorganized Church of Jesus Christ of Latter-day Saints printed it in 1885, and the Utah Mormons (Church of Jesus Christ of Latter-day Saints) published it in 1910. The reader will find a photographic reproduction of Spalding's manuscript in Part 2 of this book.

A Second Manuscript?

Although the publication of the manuscript convinced many people that the Spalding theory was untenable, many anti-Mormon writers continued to support it. They maintained that Spalding had written a second manuscript which Joseph Smith and Sidney Rigdon used in the production of the Book of Mormon. This idea of two manuscripts had been proposed by E. D. Howe in *Mormonism Unveiled* in 1834. On page 288 of Howe's book we read that some of Spalding's acquaintances claimed that he told them that "he had altered his first plan of writing, by going farther back with dates, and writing in the old scripture style, in order that it might appear more ancient. They say that it [i.e., the manuscript which Howe obtained] bears no resemblance to the 'Manuscript Found.'"

Anti-Mormon writers claimed that the Mormons had distorted the truth by publishing Spalding's manuscript under the title, "The Manuscript Found." They said that the original manuscript did not contain this title and that the Mormons had merely assumed that it was the same story. Charles A. Shook wrote:

Reader, when the Mormon elder, who comes to your door with his literature, tells you that the "Manuscript Found," from which it is claimed the Book of Mormon was taken, was discovered in Honolulu, Hawaiian Islands, in 1884, and that they now have it in printed form for twenty-five cents per copy, don't you believe it. The manuscript from Honolulu is not the "Manuscript Found," but the "Manuscript Story"; the former may be found, revamped, as the Book of Mormon, at the publishing houses of the . . . Mormon churches. (*The True Origin of the Book of Mormon*, as cited in *New Witness For Christ In America*, vol. 2, p. 216)

The anti-Mormon writer Fawn M. Brodie does not agree with Charles A. Shook. She thinks that it is more likely that there "was only one Spaulding manuscript":

The Spaulding-Rigdon theory of the authorship of the Book of Mormon is based on a heterogeneous assortment of letters and affidavits collected between 1833 and 1900. . . . Hurlbut interviewed these people in August and September 1833. . . .

It can clearly be seen that the affidavits were written by Hurlbut, since the style is the same throughout. It may be noted also that although five out of the eight had heard Spaulding's story only once, there was a surprising uniformity in the details they remembered after twenty-two years. Six recalled the names Nephi, Lamanite, etc; six held that the manuscript described the Indians as descendants of the lost ten tribes; four mentioned that the great wars caused the erection of the Indian mounds; and four noted the ancient scriptural style. The very tightness with which Hurlbut here was implementing his theory rouses an immediate suspicion that he did a little judicious prompting.

However, the affidavits were arresting, and Hurlbut knew it. He visited Spaulding's widow . . .

She gave Hurlbut permission to examine Spaulding's papers . . . but he found there only one manuscript, which was clearly not the source for the Book of Mormon. . . .

Hurlbut showed this manuscript to Spaulding's neighbors, who, he said, recognized it as Spaulding's, but stated that it was not the "Manuscript Found." Spaulding "had altered his first plan of writing, by going farther back with dates and writing in the Old

Scripture style, in order that it might appear more ancient." This surmise may have been true, though there was no signed statement swearing to it. But it seems more likely that these witnesses had so come to identify the Book of Mormon with the Spaulding manuscript that they could not concede having made an error without admitting to a case of memory substitution which they did not themselves recognize. . . . it should be noted that if, as seems most likely, there was only one Spaulding manuscript, there were certain similarities between it and the Book of Mormon which, though not sufficient to justify the thesis of common authorship, might have given rise to the conviction of Spaulding's neighbors that one was a plagiarism of the other. Both were said to have come from out of the earth; both were stories of colonists sailing from the Old World to the New; both explained the earthworks and mounds common to western New York and Ohio as the result of savage wars. John Miller had spoken of "humorous passages" in Spaulding's work, which would certainly apply to the "Manuscript Story," but not to the utterly humorless Book of Mormon.

Other features, like the scriptural style, the expression "it came to pass," and the proper names, seem too definite to be questioned. But it should be remembered, as President Fairchild pointed out in his analysis of the problem, that "the Book of Mormon was fresh in their minds, and their recollections of the 'Manuscript Found' were very remote and dim. That under the pressure and suggestion of Hurlbut and Howe, they should put the ideas at hand in place of those remote and forgotten, and imagine that they remembered what they had recently read, would be only an ordinary example of the frailty of memory." . . .

If, on the other hand, Hurlbut was right and there were actually two Spaulding manuscripts, one might reasonably expect similarities between the Book of Mormon and the extant manuscript, since the latter was full of unmistakable literary mannerisms of the kind that are more easily acquired than shed. Spaulding was heir to all the florid sentiment and grandiose rhetoric of the English Gothic romance. He used all the stereotyped patterns—villainy versus innocent maidenhood, thwarted love, and heroic valor—thickly encrusted with the tradition of the noble savage. The Book of Mormon had but one scant reference to a love affair, and its rhythmical, monotonous style bore no resemblance to the cheap clichés and purple metaphors abounding in the Spaulding story. (*No Man Knows My History*, pp. 442, 443, 446–50)

We are inclined to agree with Mrs. Brodie that there was probably only one manuscript dealing with the ancient Indians and that the witnesses suffered from "memory substitution" because of the long lapse of time. The same type of situation can be demonstrated by another incident that happened with regard to the Spalding affair. The reader will remember that Hurlbut said he obtained only one manuscript from Spaulding's widow. As it turned out, this manuscript had no relationship to the Book of Mormon. Nevertheless, as time passed people began to believe that Hurlbut had a manuscript which was like the Book of Mormon. On March 22, 1886, James A. Briggs wrote:

But I believe he had also with him, and we had before us in that investigation, the original "Manuscript Found" written by Rev. Solomon Spaulding. I have said and believed for more than fifty years that I have seen and had in my hands the original "Manuscript Found" from which the Mormon Bible was made.

I have no doubt we had the "Man[uscript Found]" before us, that we compared it with the Mormon Bible, that the style in which the "Manuscript Found" was written was the same as that of the Mormon Bible. The names—peculiar—were the same, not to be forgotten. The names Lehi, Nephi, Maroni, etc., and the expression "and it came to pass" often repeated. (*Naked Truths About Mormonism*, January 1888, p. 4)

On page 2 of the same publication, A. B. Deming wrote that he had “taken statements from fifteen persons who had heard Hurlbut lecture on the ‘Origin of Mormonism,’ and read from the Spaulding ‘Manuscript Found’ and the same from the ‘Book of Mormon.’”

Since it is almost impossible to believe that Hurlbut had more than one manuscript, we are led to the conclusion that these witnesses also suffered from “memory substitution.” Perhaps what they really heard was Hurlbut reading the affidavits of Spalding’s friends.

At one time we thought that the Spalding theory received some support from the publication known as *Defence in a Rehearsal of My Grounds for Separating Myself from the Latter Day Saints* by Oliver Cowdery. In this pamphlet Oliver Cowdery, one of the Three Witnesses to the Book of Mormon, was supposed to have implied that the voice of the angel who appeared at the time of his baptism “did most mysteriously resemble the voice of Elder Sidney Rigdon, who, I am sure had no part in the transactions of that day.” Since Rigdon’s name was linked to the Spalding manuscript by anti-Mormon writers, and since Mormons maintain that he was not even acquainted with Smith at the time of the baptism, we felt that this might provide some evidence for the Spalding theory. After a great deal of research, however, we were led to the conclusion that this purported “Defence” by Oliver Cowdery is in reality a forgery. We have published our research with regard to this matter in the pamphlet, *A Critical Look — A Study Of The Overstreet “Confession” And The Cowdery Defence*.

Fawn M. Brodie says that the Spalding theory is based on “the untenable assumption that Joseph Smith had neither the wit nor the learning to write the Book of Mormon, and it disregards the fact that the style of the Book of Mormon is identical with that of the Mormon prophet’s later writings, such as the *Doctrine and Covenants* and *Pearl of Great Price*, but is completely alien to the turgid rhetoric of Rigdon’s sermons” (*No Man Knows My History*, p. 442).

In 1965 we published a document which seems to show that Joseph Smith had the ability to write the Book of Mormon. This document had been suppressed because it contains an account of Joseph Smith’s First Vision which differs drastically from that published by the Mormon Church in the *Pearl of Great Price*. The most important difference being that it mentions only one person (Christ) appearing in this vision. The official account says that both God the Father and His Son, Jesus Christ appeared to Joseph Smith.

This early account of the First Vision is in Joseph Smith’s own handwriting. Dean C. Jessee, of the Church Historical Department, states: “This is the only known account of the Vision in his own hand” (*Dialogue: A Journal of Mormon Thought*, Spring 1971, p. 86). This is also the earliest known account of Joseph Smith’s First Vision — it was written about six years before the official account.

The reader will find a reproduction of this document in Part 3 of this book. A careful comparison of it reveals that it is much closer in style to the Book of Mormon than the Spalding manuscript. For example, the story in Spalding’s manuscript begins as follows (the first few words are in brackets because they were altered or erased by Mr. Spalding):

[My name was [is] Fabius] The family name I sustain is Fabius, being decended from the illustrious General of that name—I was born at Rome . . . (*Manuscript Story*, p. 4; see Part 2 of this book)

The Book of Mormon, on the other hand, begins with these words:

I, Nephi, having been born of goodly parents, . . . (1 Nephi 1:1)

The beginning of Joseph Smith’s Strange Account of the First Vision sounds like the Book of Mormon:

I was born in the town of Sharon . . . of goodly parents . . . (“An Analysis of the Accounts Relating Joseph Smith’s Early Visions,” by Paul R. Cheesman, Master’s thesis, B.Y.U., 1965, p. 127; reproduced in Part 3 of this book)

It is our belief that Joseph Smith could have produced the Book of Mormon from documents available to him in the late 1820’s. In our book *Mormonism—Shadow or Reality?* we noted parallels to items published in Joseph Smith’s home town newspaper and to books such as *View of the Hebrews* and *The Wonders of Nature and Providence Displayed*. We have included our chapter on the Book of Mormon from *Mormonism—Shadow or Reality?* in Part 4 of this book. It is our belief that the famous Mormon historian, B. H. Roberts lost faith in the Book of Mormon toward the end of his life. He seemed to feel that Joseph Smith could have borrowed a great deal from Ethan Smith’s book, *View of the Hebrews*. B. H. Roberts went so far as to compile a list of 18 parallels between the two books. This manuscript was published after his death in *The Rocky Mountain Mason*. We have included Roberts’ work as Part 5 of this study.

An Examination of

“Who Really Wrote the Bok of Mormon?”

Added August 8, 1978

After publishing *Did Spalding Write The Book Of Mormon?* in July, 1977, we received a great deal of criticism for not waiting until the California researchers finished their book before making an attack on the new theory. It was felt that after we examined all their evidence we might change our minds about the matter. The book was delayed for some time but finally appeared in November. It is entitled, *Who Really Wrote The Book Of Mormon?* After reading this book carefully, we must report that our feelings have not changed. In fact, we are more convinced than ever that we made the right decision. The evidence against the new Spalding theory now seems to be overwhelming, and the California researchers' failure to come to grips with some of the basic criticisms leads us to the conclusion that they have no real answers to the objections. Instead of publicly dealing with the issues, the researchers sent us a drawing of a Jackass which the reader will find on the next page.

When we first made our statement on the Spalding matter, we felt almost like we were alone. The researchers were claiming that three noted handwriting experts had examined photocopies of the documents and all three agreed that twelve pages of the Book of Mormon manuscript were actually written by Solomon Spalding. We felt better, however, on July 9, 1977, when the *Salt Lake Tribune* reported that “One of three handwriting experts hired to check authenticity of the Book of Mormon has withdrawn from the assignment . . .

He said he decided to withdraw after published reports that he agreed 12 pages of the Book of Mormon were written by . . . Solomon Spaulding, . . .

“That is not true,” Mr. Silver said. “I have told news representatives that I could not say that without examining the original writings of Solomon Spaulding, not just the photocopies provided (by three California researchers).”

Christianity Today for October 21, 1977, said that “analyst Henry Silver, 86, dropped out of the case without offering a final opinion. He had examined the Mormon manuscript but withdrew without seeing the novel manuscript at Oberland. Obviously disturbed by all the controversy surrounding the case, Silver claimed he had been misrepresented in initial press accounts, that he had not been told at the outset that the Book of Mormon authorship was involved, and that Walter Martin—the person who had financed the research—had ‘a vendetta’ against the Mormon Church.”

The California researchers say that “Due to ill health, Silver resigned the case before he examined all of the original documents” (*Who Really Wrote the Book of Mormon?* p. 231). On page 188 of the same book, we find a letter from Silver's doctor which says that he advised him against making a trip to Ohio to examine the original Spalding manuscript. Regardless of the

reasons for Mr. Silver's withdrawal from the case, we think that it is extremely unfortunate that he was unable to complete his investigation. We do not feel that misrepresentations in the press or the question of whether Walter Martin has a ‘vendetta’ against the Church should have anything to do with Mr. Silver's opinion. According to the *Salt Lake Tribune*, July 9, 1977, when Mr. Silver was asked if he would examine the Spalding manuscript if it were brought to Los Angeles, he “replied tersely: ‘I'm out of it.’” We feel that when an expert enters into a controversy like this he should complete his work.

Although the California researchers do not mention it in their book, on different occasions they have implied that Henry Silver withdrew from the case because he feared for his life. In a letter dated January 12, 1978, Silver himself stated:

As far as I am concerned I have never had any threat whatsoever thrown at me in connection with the case, nor have I ever had a threat against me any time in my life. I never made at any time or any place any statement or even suggested a fear of being killed, in connection with the case, . . .

William Kaye, the second handwriting expert, examined the documents in the Church archives and the Spalding manuscript in Ohio, and in a letter dated September 8, 1977, he stated:

While a detailed report would require many more hours of writing and comparison studies...my present opinion stands on my hours of examination to this point. There are many similarities in regard to certain letters and words that are present in the Solomon Spalding manuscript and in the Book of Mormon manuscript.

It is my considered opinion and conclusion and I believe that my examination to this point of the original documents concurs with my first report (which was based on photocopies originally provided me) and shows unquestionably that the questioned handwriting in the above named Mormon documents and the known handwriting in the above named Spalding documents undoubtedly have all been executed by the same person. (*Who Really Wrote the Book of Mormon?* p. 187)

From Mr. Kaye's statement, it would appear that his examination was not complete at the time he wrote the letter, but it certainly gives the impression that he is standing by his original statement.

One week after Mr. Kaye issued his statement, a big blow fell on the researcher's case. This was the final opinion of the third handwriting expert, Howard C. Doulter. In a letter dated September 15, 1977, Mr. Doulter stated:

Examination of the original documents in comparison to machine copies and photographs examined during February 1977 now showed in detail pen-lifts, line quality, letter design,



WE HEREBY PRESENT UNTO SANDRA AND JERALD TANNER OUR SPECIAL RESEARCH
AWARD FOR YOUR OUTSTANDING BOOK: "DID SPALDING WRITE THE BOOK OF MORMON?"
AND IN LIEU OF YOUR NEXT FORTHCOMING SPALDING WORK:

* Before our second book is out of course! Ha!

Wayne Bowdrey
Edward A. Davis
DON SCALES

terminal spurs, connecting strokes, letter spacing and the alignment of writing, plus other features needed to determine identification.

As I stated in my report dated March 4, 1977 of some writing similarities and letter characteristics appeared both in the manuscript and the Book of Mormon. I now contribute these similarities to the writing style of that century.

I have found writing and letter dis-similarities that are unexplainable and are not attributed to individual writing variations of the same writer.

It is my conclusion the handwriting in the name of Solomon Spalding is NOT the author of the unidentified pages, listed as Q-1 thru Q-9 in this report of the Book of Mormon. (Ibid., p. 186)

It would appear that Mr. Doulder's report produced great consternation among the researchers. The *Los Angeles Times*, September 24, 1977, reported the following:

A handwriting expert, . . . said Friday certain disputed pages in the Book of Mormon and a novel by a 19th-century minister-novelist were written by "different authors." . . .

The four-page finding of Howard Doulder, submitted Sept. 15 but made known only Friday, appears to throw doubt upon the claims of three Southern California researchers who hired the handwriting experts. . . .

Doulder, formerly supervisor of the U.S. Treasury Department's Crime Laboratory in Chicago, said he had since examined originals of the Spalding novel . . . and the Book of Mormon pages, . . .

Doulder said he personally submitted his final report to researcher Cowdrey on Sept. 15.

But Cowdrey, in a phone interview Friday, said he had not seen Doulder's report. He and Davis both deferred comment to Gretchen Passantino, secretary to Walter Martin, head of the Christian Research Institute. Martin helped finance the handwriting investigation. . . .

Davis, saying he had been told "not to say anything now" about Doulder's report, added: "I kind of expected he (Doulder) would go negative on the thing because there have been so many death threats."

Asked if his life had been threatened during his investigation of the Mormon manuscripts, Doulder replied: "Not at all." (*Los Angeles Times*, Sept. 24, 1977)

When we first saw photographs of the documents before the discovery was announced, Sandra suggested that what the handwriting experts thought were similarities between the two manuscripts were probably just traits that were common to the writing of the time. Howard Doulder now seems to be of the same opinion:

The findings of handwriting expert Howard Doulder directly contradict the final report submitted by expert William Kaye earlier this month. . . . Doulder's findings state that the two works could not have been written by the same person. . . .

The researchers remained unmoved by the opposing viewpoints also. "Of course we stand behind Kaye's decision because it coincides with our research," researcher Howard Davis said. . . .

In his study, Doulder noted differences in the Book of Mormon and the Spalding manuscript which he said led to his conclusions. The letters "k" weren't comparable, and he said the ampersands (&) were as different as "black and white." . . .

Kaye based his study of the two manuscripts on similarities and dissimilarities of mannerisms and characteristics, including the comparison of hundreds of 'd's' from both works.

Doulder said he found similarities also, in the letter "d" and the words "the" and "that." But he attributed them to the writing style of the century rather than to the same hands. (*Los Angeles Herald-Examiner*, Oct. 1, 1977)

The researchers claim that Doulder's "second opinion contradicted his own first report" (*Who Really Wrote the Book of Mormon?* p. 175). Now, while it is true that at first Mr. Doulder gave an opinion supporting the Spalding theory, we must remember that he had only examined photocopies of the documents and he made it very plain that this was not a final verdict. In a report dated March 4, 1977, Doulder stated:

Because I have examined machine copies and photographic enlargements and NOT the originals, I can only render an qualified opinion. . . .

A positive conclusion can be rendered only after an examination of all the original documents. (Ibid., p. 180)

If a medical doctor were to tell a man he believed he might have a certain disease, but a biopsy and further examination revealed that this was incorrect, would the man rely upon the preliminary opinion? Certainly not, and we feel it would be wrong to rely on Doulder's preliminary opinion, based only upon photocopies, when his examination of the original documents revealed just the opposite.

The researchers have used the statements of the handwriting experts in a very clever way. They have photographically printed both the preliminary statements and the later statements. To the uncritical reader it would appear that they have five statements supporting their conclusion and only one against it. Actually, what they have is four preliminary statements (Henry Silver gave two preliminary opinions) and only two later opinions by those who have examined the original documents. What it boils down to, then, is that they have only one favorable statement by a handwriting expert made after he had seen all the documents. Two of the three handwriting experts no longer support their conclusions, yet in the face of this the researchers boldly assert:

What is the verdict on the handwriting? The overwhelming weight of evidence shows that the unidentified section of The Book of Mormon. is in the actual handwriting of Solomon Spalding. (Ibid. p. 176)

Although we do not profess to be handwriting experts, we certainly cannot agree with the researchers on this matter. We feel that the evidence is strongly against their theory.

Dean C. Jessee, a Mormon scholar who has done a great deal of handwriting research in the Church Historical Department, has written an excellent article showing that Spalding could not possibly be the author of twelve pages of the Book of Mormon (see *Deseret News*, Church Section, August 20, 1977, pp. 3-5). The researchers, however, dismiss Jessee's article by saying:

If Kaye could find similarities among 2500 letter "t's," then we need not take Jessee's small study seriously. Handwriting examination should be left to the experts. (*Who Really Wrote the Book of Mormon?* pp. 229-230)

The researchers do devote Appendix 5 to Jesse's study, but they fail to respond to some of his best arguments on the handwriting. According to *The New Messenger & Advocate* "Ronald Jackson, a Utah handwriting expert and paleographer, examined the writing and concluded that Spaulding was not the author of the twelve pages. Jackson points out that Spaulding used the German 's' (which looks like an f) while the Book of Mormon manuscript does not. Also the characters *r*, *p*, *t*, *g*, *m* and *c* differ in the two manuscripts, as does the use of capital letters, punctuation and abbreviation" (*The New Messenger & Advocate*, September 1977, p. 18).

We presume that Mr. Jackson worked from photocopies, and therefore his work would not carry as much weight as that done by Mr. Kaye and Mr. Doulder.

Martin's Support

Although Wayne L. Cowdrey, Howard A. Davis and Donald R. Scales did the research for *Who Really Wrote the Book of Mormon?* we feel that the moving force in getting national publicity for the book has been Dr. Walter Martin, Director of the Christian Research Institute. Dr. Martin has even written a Forward for this book in which he states:

After extensive research into the "foundation stones" of the Mormon Church 25 years ago, I was convinced that I knew the true source of The Book of Mormon. . . . Although some agreed with me, most thought that my assertion of Spalding's part in the mystery of Mormonism was the assertion of one naive of the facts. For 25 years I have known that the Spalding source could be proved if one only had the time and the dedication to ferret it out. Wayne Cowdrey, Don Scales, and Howard Davis have had that dedication, and this book is the result.

On page 152 of this book, the researchers pay this tribute to Dr. Martin:

Walter Martin, one of America's most knowledgeable comparative religion professors, investigated the roots of Mormonism 25 years ago and was convinced by much of the same evidence already presented in this book that Spalding was the original source of The Book of Mormon. . . . It was always his contention that if someone had the necessary time and determination, all of the missing pieces would be found, including all or part of Spalding's original manuscript. Martin's conviction has been publicly stated in all of his books that deal with Mormonism (see especially *The Kingdom of the Cults*), and it was his conviction that first aroused our interest in the Spalding/Rigdon thesis and solidified our determination to find the missing pieces of the whole picture.

In a speech given August 20, 1977, Walter Martin made this statement:

. . . we are subsidizing and have subsidized and will continue to subsidize what these guys are doing . . . I believe that it is worth while putting an investment in the lives of these boys. . . . we have invested thousands of dollars already and we are going to go right on doing it.

In a speech given July 10, 1977, Dr. Martin went so far as to say that those who opposed the researchers would have to answer to God:

. . . the whole Mormon religion rests on the validity of the Book of Mormon and Joseph Smith. If Smith lied, and all the evidence now says he did; if the documents were Solomon Spalding's, and they most certainly are, then the only possible conclusion is that there was no Angel Moroni . . . there was only Joseph in quest of a quick buck. . . . I'm not concerned to be right. I'm concerned that if they can bury this, and buy it and frighten people out of it, then nobody is safe with any information anymore, anyplace. And I say it publicly, the Mormon Church has more power than the President of the United States. . . . Somebody with a lot of money and a lot of position manipulates. Mr. Silver is a classic illustration. . . . these young men have taken on a massive organizational structure and system . . . I am going to stay with them and back them and stand against this evil because if they are snuffed out in terms of presenting the truth, nobody's going to be able to present the truth anymore. . . . if Christians don't think it is important enough to stand with these guys, then they are going to stand before the Lord for it. . . . Where do you stand? That's the question. Do you stand with the Lord against evil or do you say well let's not rock the boat? I mean, why get involved in this? Let's just love everybody, be positive and preach Jesus. God will take care of everything. Hypocrite! God never said that. God said put up a good fight for the faith . . . Do we care about the Mormon people so that they will know the truth and come to the Lord Jesus? . . . the only way we can do it is by standing with these fellows. . . . I'm glad Wayne Cowdrey . . . Don Scales and Howard Davis are willing to carry the ball for the Christian church. My plea is that we get on the line with them . . . Pray for *Time* magazine. They are going to be under tremendous pressure. Pray for *Christianity Today*. All the might of the Mormon conglomerate empire and all the angles that can be played will be played.

As we listen to Walter Martin's plea for support and his warning that those who oppose it are working against the Lord, we cannot help but think of another plan he had to bring the Mormon Church to its knees. A few years ago Walter Martin filed a "multi-million dollar civil suit" against the Mormon Church because a member of the Church had made false statements about him which had subsequently been printed on Church equipment. Through this suit, Dr. Martin hoped to gain access to many of the historical records suppressed by the Mormon Church. When he asked us if we would give testimony concerning the documents for him, we had to decline, stating that we did not agree with the suit. Dr. Martin argued that his suit was the plan God was going to use to bring the truth about Mormonism to light. He claimed that one of the most famous lawyers in the United States would eventually take over the case and that it would receive a great deal of publicity throughout the nation. Our response was that we still could not agree with the plan and didn't want to be involved in it.

We have no idea how many thousands of dollars have been spent on this law suit, but it must amount to a considerable sum. For all this investment little seems to have been accomplished, and it now appears that the suit is in serious trouble. The *San Jose Mercury News* for July 30, 1977, reported:

Martin filed a \$11-million suit against the Mormon Church and individual Mormons in Orange County last year, claiming slander, libel and defamation of character. The suit against the church (but not the individuals) was tossed out by the court, action he is appealing.

The identification of Spalding's handwriting in the Book of Mormon pages was to be brought to light during the suit, and it was supposed to deal a devastating blow to the Mormon Church. When the plans for the suit did not go as expected, the information was given to the press. We are sorry to see so much time and money used for such a futile pursuit.

The Great Document Switch?

The fact that the California researchers have a tendency to jump to wild conclusions without carefully examining the evidence is clearly demonstrated by what happened after William Kaye examined the Book of Mormon manuscript in Salt Lake City. Before leaving Salt Lake City, Mr. Kaye was very disturbed because the researchers or Walter Martin had set up a press conference to be held as soon as he returned to Los Angeles. He claimed that he could not make a meaningful statement until he made a thorough study of the matter, which might take weeks to complete. Mr. Kaye's inability to make an immediate decision confirming the theory together with his statement that the documents he had seen were not laminated apparently led the researchers to the erroneous conclusion that the Mormon leaders had switched the documents to confuse the investigation. One would think that since Mr. Kaye had been "accompanied by one of Mormonism's long time critics, Jerald Tanner" when he made his examination of the documents (*Salt Lake Tribune*, July 9, 1977), the researchers would have checked here before making any accusation. Instead, however, they went immediately to the press with a completely irresponsible statement. In an article entitled, "Researchers of Mormons Cry 'Trickery,'" we find the following:

Researchers challenging the authenticity of the Mormon Church's founding scriptures have charged that a handwriting expert was tricked into looking at the wrong documents during his visit to the Salt Lake City archives . . .

The three were anxiously awaiting the arrival Thursday afternoon of examiner William Kaye before a press conference at Los Angeles International Airport where details of Kaye's trip were to be announced.

That anticipation flared into anger when the handwriting expert claimed he had been shown a stack of fragile and antique papers rather than the laminated documents viewed by examiner Henry Silver and Cowdery. . . .

"He was deliberately tricked," Davis said. . . .

The researchers contend that Kaye was shown the wrong documents in an effort to destroy his credibility and confuse his results when copies of the alleged scriptures are forwarded in the next 10 days. (*Torrance, Calif. So. Bay Breeze*, July 8, 1977)

In a speech given July 10, 1977, Walter Martin emphatically affirmed that the Mormon Church had switched documents:

Mr. Kaye . . . went to Salt Lake to look at the same documents Mr. Silver did. When he got there, they didn't show him the document. They showed him another one and they lied to him, point-blank, outright, till Mr. Kaye refused to discuss it with them any further and left. We hope to get Mr. Kaye back in there again . . . This is how desperate it has become. You switch documents on an expert and make a fool of yourself, because the expert had five copies of the original documents in his brief case, and he knew they gave him the wrong documents. That is a very important point. . . . What we have to see is this, and I

hope we can, that you are going to run square into people putting documents in front of you and saying this is it and lying through their teeth. Somebody says, "Do you have to say that?" Yes, . . . here is a church knowing what they have got and now lying to cover it up. Now, of course it's a beautiful lawsuit for the Mormons unless I'm telling the truth, and I'm willing to wager legally, of course, that I'm telling the truth, . . .

Because of Walter Martin's statements made in this speech we feel that a second statement is necessary to clarify the issue.

SECOND STATEMENT BY JERALD TANNER. In my first statement (see page 5 of this book) I explained that it would have been impossible for the Mormon Church to have switched documents as I was familiar with the writing of the "unknown scribe." In fact, we had published a photograph of his writing in *Mormonism—Shadow or Reality?* page 166. It was this very photograph which first gave the researchers the idea that Spalding's handwriting was in the Book of Mormon manuscript.

At any rate, the speech Dr. Martin gave on July 10, 1977, would lead a person to believe that Mr. Kaye knew immediately that the documents had been switched: "You switch documents on an expert and make a fool of yourself, because the expert had five copies of the original documents in his brief case, and he knew they gave him the wrong document." Now, if Mr. Kaye knew that the documents had been switched, he certainly said nothing to me about the matter. In fact, everything he said both during and after our visit to the Mormon archives indicated just the opposite—i.e., that he was well satisfied that he had examined the original documents. Walter Martin gives the impression that Mr. Kaye left the Historical Department because of a dispute over the documents being switched: ". . . Mr. Kaye refused to discuss it with them any further and left." Actually, we examined the documents for about an hour and a half, and after we left Mr. Kaye commented about the fine treatment he had received. If he knew he had been "lied to," he gave no indication of this to me. Everything he said led me to believe that he felt he had examined the original documents.

In any case, Mr. Kaye was sent back to Salt Lake City, and, after examining the Book of Mormon manuscript for the second time, it was apparently decided that the documents had not been switched after all. In their book *Who Really Wrote the Book of Mormon?* page 176, the researchers indicate that Mr. Kaye "made two trips to the Mormon originals in Utah," but they tell nothing about the reason he made the second trip nor do they mention their charge that the documents had been switched. Some may argue that it is best to forget this whole tragic affair, but I think it sheds a great deal of light on the atmosphere in which *Who Really Wrote the Book of Mormon?* was produced.

Jerald Tanner

It seems ironical that in proclaiming there was another (forged) copy of the Book of Mormon manuscript pages the researchers should provide us with an example of exactly the type of thing Fawn Brodie believes happened at the time the Spalding theory was born. She says that when Spalding's manuscript was finally located by Hurlbut, it seems likely that these witnesses had so come to identify the Book of Mormon with the Spaulding manuscript that they could not concede having made an error without admitting to a case of memory substitution which they

did not themselves recognize” (*No Man Knows My History*, pp. 447–48). Mrs. Brodie believes that because of their inability to admit they had made a mistake they put forth the idea that Spalding had written a second manuscript.

The California researchers likewise became so zealous to establish their theory that they put forth the idea that there was another copy of the Book of Mormon manuscript which had been forged by the Mormon Church. There was, of course, no evidence to support such a charge, and the researchers did not even mention the matter in *Who Really Wrote the Book of Mormon?*

Ignoring the 1831 Revelation

On page 5 of this book we indicated that a manuscript copy of a revelation given in June, 1831, provides devastating evidence against the idea that Solomon Spalding wrote twelve pages of the Book of Mormon. This revelation appears in the *Doctrine and Covenants* as Section 56. Fortunately, we have now been able to obtain photocopies of this revelation which we have included in this book. The reader will notice that the handwriting in this revelation looks more like the writing in the Book of Mormon manuscript than the handwriting of Solomon Spalding. It would appear that the researchers are unable to deal with this objection, and therefore they have almost completely ignored it. According to Sandi Weisel, “one of the researchers” has gone so far as to suggest “that Section 56 could be [a] forgery” (*Los Angeles Herald-Examiner*, September 17, 1977).

We do not think there is the slightest possibility that this document is a forgery, and such a suggestion seems just as fantastic as the idea that the Mormon Church forged another copy of the Book of Mormon pages. Since the researchers did not even come up with the theory concerning handwriting until February, 1976, this would mean that any forgery would have to have been made after that time. The paper the revelation was written on, however, has the appearance of being very old, and it was given to the researchers own handwriting expert, William Kaye, for examination. Mr. Kaye is supposed to be an expert in detecting forgeries. Also, it is interesting to note that a number of years before the researchers came up with their idea, Earl Olson wrote an article which stated that the handwriting in Section 56 had been written by an unknown hand (*Brigham Young University Studies*, Summer 1971, p. 332).

In their book *Who Really Wrote the Book of Mormon?* the researchers are almost totally silent concerning the 1831 revelation. Although they do not suggest it is a forgery in their book, they brush it aside in one paragraph of less than 100 words. We do not see how it is possible to skirt around this important issue in such a manner.

The researchers claim that the spelling in Spalding’s *Manuscript Story* and in the 12 pages of the Book of Mormon manuscript proves that one author wrote both documents. In a tape entitled, “Who Really Wrote the Book of Mormon?” Howard Davis said that they made a study of the way the unidentified scribe spelled words and then “tabulated all of the misspelled words in the known production of Solomon Spalding, *The Manuscript Story*, and they were identical.” In another speech given July 10, 1977, Dr. Davis boldly asserted: “Even the spelling errors are the same in both productions. Any fool can see that after about two hours of study.”

We certainly cannot agree with Dr. Davis on this matter. There may be a few cases where the same errors are made, but to say that “all of the misspelled words . . . were identical” is certainly an overstatement. For instance, Dean C. Jessee points out that the word *were* is spelled “ware” by the unidentified scribe in the Book of Mormon, whereas it is correctly spelled in Spalding’s manuscript. Actually, we feel that an extremely strong case can be made against the claim that Solomon Spalding wrote the Book of Mormon pages by comparing misspellings in these pages with those found in the 1831 revelation. Below is a comparison of six words which are misspelled in both the 1831 revelation and the Book of Mormon pages written by the unidentified scribe.

1 - Both make the error of leaving the final letter ‘l’ off the word ‘shall.’

Book of Mormon Manuscript:

“...We shal obtain the land of promise and ye shal know...” (Printed with spelling corrected as 1 Nephi 7:13)

1831 Revelation Manuscript:

“And his reward shal be with him & he shal reward everyone...” (Printed with spelling corrected as *Doctrine and Covenants* 56:19)

2 - Both add an extra ‘p’ in the word upon.

Book of Mormon Manuscript:

“...they did lay their hands uppon me...” (1 Nephi 7:16)

1831 Revelation Manuscript:

“...the day of visitation & of wrath uppon the nations...” (*Doctrine and Covenants* 56:1)

3 - Both omit the final ‘f’ in the word ‘off.’

Book of Mormon Manuscript:

“...the bands ware loosd from of my hands...” (1 Nephi 7:18)

1831 Revelation Manuscript:

“...shal be cut of out of my church...” (*Doctrine and Covenants* 56:10)

4 - Both spell the word ‘many’ as ‘menny.’

Book of Mormon Manuscript:

“...and i saw menny that they did tumble to the earth...” (1 Nephi 12:4)

1831 Revelation Manuscript:

“...as menny as will go...” (*Doctrine and Covenants* 56:7)

5 - Both spell ‘concerning’ as ‘conserning.’

Book of Mormon Manuscript:

“...he Spake unto me conserning the elders...” (1 Nephi 4:22)

1831 Revelation Manuscript:

“...which I have given him conserning the place...” (*Doctrine and Covenants* 56:8)

6 - Both omit the letter ‘a’ in ‘heaven.’

Book of Mormon Manuscript:

“...out of heven & he came down...” (1 Nephi 12:6)

1831 Revelation Manuscript:

“...though the heven & earth pass away...” (*Doctrine and Covenants* 56:11)

Recd June 15th 1831
 broken Oye People which. Profess my name Saith the Lord your God
 for behold mine anger is kindled against the rebellious & they shall know
 mine arm & mine indignation in the day of visitation & of wrath upon
 the nations & he that will not take up his cross & follow me & keep
 My commandments the same shall not be saved behold I the Lord command
 - Lett & he that will not obey shall be cut off in mine own due time &
 After that I have commanded & the commandments are broken wherefore
 of the Lord command & awake as is it seemeth me good & all this be
 Answered upon the heads of the rebellious Saith the Lord wherefore I awake
 the commandment which was given unto my servant Thomas & Ezra & give a
 new commandment unto my servant Thomas that he shall take his journey
 - very speedily to the land of Missouri & my servant sely griffen shall also
 go with him for I shall awake the commandment which was given
 unto my servant sely griffen & new al Thrights in consequence of the
 stiffness of heart of any people which are in Thompson & their rebellious
 wherefore let my servant remain with them & as many as agree
 go may go that are contrite before me & behold by him to the land
 which I have appointed & again verily I say unto you that my servant
 Ezra Thayer must repent of his pride & of his selfishness & obey the
 former commandment which I have given him concerning the place
 - and upon the land he shall be abridged & it shall go to the land of
 Missouri otherwise he shall receive the money which he has paid &
 shall leave the place & shall be cut off out of my church saith the Lord
 God of hosts & though the heaven & earth pass away these words shall
 not pass away but shall be fulfilled & if my servant perished need
 needs pay the money he shall the Lord will pay it unto him
 again in the land of Missouri & those of whom he shall receive
 may be rewarded again in the land of according to that which
 they do for according to that which they do they shall receive even
 in lands for there inheritance behold thus saith the Lord unto
 my people you have many things to do & repent of for behold
 your sins have come up unto me & are not pardoned because
 you seek to counsel in your own ways & your hearts are not satisfied
 & ye obey not the truth but have pleasure in unrighteousness
 & ye are rich men that will not give your substance to the
 poor for your riches will cumber your souls & this shall be your condem-
 - nation in the day of visitation & of indignation judgement & indignation
 the harvest is past the summer is ended & my soul is not saved
 woe unto you poor men whose hearts are not broken whose spirits
 are not contrite & whose bellies are not satisfied & whose hands are
 not satisfied from laying hold upon other mens goods whose eyes
 are full of greediness who will not labour with their own hands
 but blessed are the poor who are poor in heart whose hearts are broken
 and whose spirits are contrite for they shall see the kingdom of God
 coming in power & great glory unto their deliverance for the
 fulness of the earth shall be theirs for behold the Lord shall come
 and his reward shall be with him & he shall reward everyone &
 the poor shall rejoice & their generations shall inherit the earth
 from generation to generation for ever & ever & now I make
 an end of speaking unto you even so Amen

A photograph of a revelation given by Joseph Smith on June 15, 1831 (published in the *Doctrine and Covenants* as Section 56). Since this revelation appears to be in the same hand as the contested pages of the Book of Mormon, it casts serious doubt on the California researchers' theory.

If the researchers could provide evidence like this in support of their theory we would be very impressed. Instead, they are on the defensive. For example, in the paragraph in which they mention the 1831 revelation we find this statement:

... Spalding often spells “dwell” without the final “l” as “dwel.” The twelve pages and the 1831 document spell “shall” as “shal,” again dropping the final “l.” (*Who Really Wrote the Book of Mormon*, p. 229).

We feel this is a very poor argument. The researchers seem to be unable to find any place where Spalding omits the last letter of the word “shall,” and therefore they turn to the word “dwell.” We have checked the Book of Mormon manuscript and found that in the section written by the unidentified scribe the word “dwell” appears only once (1 Nephi 10:21) and it is spelled correctly. It appears, then, that in trying to produce evidence to support their argument the researchers have only succeeded in weakening it.

After obtaining photocopies of the 1831 revelation, we made a careful study of it and became even more convinced that our original statement concerning its importance was correct. We were surprised at the number of times the ampersand (&) was used in the revelation (the word *and* is only written out twice), but, as we indicated before, it is “identical to the one found occasionally in the Book of Mormon manuscript.” The ampersand found in Spalding’s manuscript is completely different from that found in either of these two documents.

Like the Book of Mormon manuscript, the 1831 revelation lacks capitalization on many of the names and proper nouns. The reader may remember that the Book of Mormon manuscript speaks of “the god of abraham and the god of isaac And the god of jacob” (see page 6 of this book). In the 1831 revelation (lines 13–15) we read: “. . . i revoke the commandment which was given unto my servant seely griffen & newal Knights in consequence of the stifneckedness of my people which are in thompson . . .”

The capital letters which do appear in the Book of Mormon manuscript and the 1831 revelation resemble each other, but they differ greatly from those found in Spalding’s manuscript.

The reader will notice also that in both the Book of Mormon manuscript and the 1831 revelation the word “I” is not capitalized in most cases. Spalding, on the other hand, used the capital “I” in his manuscript.

It is very interesting to note that the Book of Mormon manuscript and the 1831 revelation are written without punctuation, whereas Spalding’s manuscript contains punctuation. The reader should especially note Spalding’s use of dashes to separate thoughts.

Taken all together, the evidence provided by the 1831 revelation makes a devastating case against the idea that Solomon Spalding wrote 12 pages of the Book of Mormon manuscript.

John L. Smith, who has written a great deal against the Mormon Church, has examined the documents in the Mormon archives and has come out against the new theory:

... a new effort has been made to associate the Book of Mormon with the reputed work of one Solomon Spalding . . .

In my thinking this effort only adds more confusion to the circumstantial evidence supporting this theory. . . . I visited the LDS Historical Department and was shown the documents in

question. I must confess that I am convinced that the current claim that Spaulding was the writer of the contested twelve pages of the Book of Mormon is in error. Even an amateur such as I could see that the specimen of Spaulding’s handwriting and the twelve pages did not match. (*The Utah Evangel*, October–November 1977, p. 1)

In his new book, *The Mormon Papers*, the non-Mormon writer Harry L. Ropp tells that the 1831 revelation and the Book of Mormon pages appear “remarkably similar”:

I have examined firsthand the pages of the manuscripts in question . . . in Salt Lake City. . . . Though I am not a specialist in handwriting analysis, even to the untrained eye the Book of Mormon manuscript and the 1831 Doctrine and Covenants manuscript are remarkably similar. If the manuscript of Doctrine and Covenants 56 was in fact written in 1831 (after Spaulding’s death) and if it and the Book of Mormon manuscript are found to be in the same handwriting, then the new theory of Davis, Cowdrey and Scales could not be supported.

Because this 1831 document has not yet been examined by the experts, we urge Christians to suspend judgment until all the evidence is in. Making claims that could later be proven false by the LDS Church could be very detrimental to Christian witnessing. On the other hand, if the 1831 document is not genuine or is shown to be in another hand, this new evidence would be a very powerful argument against the credibility of the Book of Mormon and Joseph Smith’s claim to be a prophet of God. (*The Mormon Papers*, 1977, Appendix D)

Edward E. Plowman, the man who wrote the article for *Christianity Today* which brought world-wide attention to the new Spalding theory, came back to Salt Lake City and was permitted to see the 1831 revelation. After his examination, Mr. Plowman told us that he believed the 1831 revelation was in the same hand as the 12 pages of Book of Mormon manuscript. In an attempt to counteract the favorable publicity that the researchers were receiving, Mr. Plowman wrote another article in which he stated:

Three California researchers have suffered some setbacks . . . analyst Henry Silver, 86, dropped out of the case without offering a final opinion. . . .

Silver is involved in another handwriting case involving the Mormon church. He is one of several analysts who have ruled that the so-called Mormon will of Howard E. Hughes was indeed written by Hughes.

Several other experts disagree with Silver on the will. One of them is William Kaye, the second of the three analysts hired by Martin and the three researchers. Kaye studied handwriting samples of the minister-novelist—Solomon Spalding . . . and the twelve Book of Mormon manuscript pages . . . Early last month he reported that the comparison he made “shows unquestionably” that the written materials “have all been executed by the same person.”

Two weeks later, the third expert, Howard C. Doulter, arrived at an opposite conclusion. . . . that Spalding “is not the author” of the disputed Book of Mormon pages, . . .

Meanwhile, Mormon archivists have assembled a large amount of evidence — some of it impressive — to rebut the Spalding theory. They scored a coup of sorts when they discovered that a manuscript page from another Mormon

BOOK OF MORMON 1831 MANUSCRIPT OF SOLOMON SPALDING SECTION 56			
A	A	A	A
C	C	C	C
D	D		D
E	E	E	E
F	F		F
H	H	H	H
Personal Pronoun "I"	i	i	I
J	J	J	J
K	K		K
L	L		L
N	N	N	N
P	P	P	P
R	R	R	R
final "r"	for	for	for
S, s	S, s	S, s	S, s
T	T	T	T
U	U		U
W	W		W
&	&	&	&
and	and	and	and
did	did		did
which	which	which	which
had	had		had
were	were		were
after	after	after	after
shall	shal	shal	shall
upon	uppon	uppon	upon
before	before	before	before
Exhibit D Breakdown of all three shows similarities — and dissimilarities.			

A photograph of Dean C. Jessee's handwriting comparison as it appeared in the Church Section of the *Deseret News*, August 20, 1977. We feel that this comparison shows that Spalding did not write 12 pages of the Book of Mormon.

book, *Doctrine and Covenants*, is apparently in the same handwriting as that of the “unidentified scribe” in the Book of Mormon manuscript. It is dated June, 1831—fifteen years after Spalding’s death. . . . The average layman can readily note the striking dissimilarities between Spalding’s specimens and the others. . . .

Among Mormonism’s critics are Jerald and Sandra Tanner, ex-Mormons who now operate a Salt Lake City publishing firm that specializes in anti-Mormon research. Tanner made a fresh study of the Spalding theory after the researchers’ claims were publicized, managed to accompany Kaye to the Mormon archives to examine manuscript pages and produced a book, *Did Spalding write the Book of Mormon?* The volume’s answer: no. Adding insult to injury, it contains some of the same photocopy reproductions of handwriting samples as the Cowdrey-Davis-Scales book to make its point, and it came on the market earlier.

Why do handwriting experts differ among themselves? And why do they sometimes reach conclusions that are contrary to what seems obvious to an ordinary person? Observers point out that “experts” can be found on both sides in most important court cases involving handwriting analysis. Often it is a case of one analyst emphasizing similarities and the other pointing out dissimilarities. . . . everyone seems to agree that handwriting analysis is not an exact science. (*Christianity Today*, October 21, 1977, pp. 38–39)

We thought that the mounting evidence against the new theory might cause the researchers to abandon their project. Instead, however, they have gone ahead with their book and have continued to assert that twelve pages of the Book of Mormon were actually written by Solomon Spalding:

. . . to our knowledge no one has previously compiled the volume or weight of evidence that we have, and no one has previously produced this added proof: The Book of Mormon (or *Manuscript Found*) in Solomon Spalding’s own handwriting. (*Who Really Wrote the Book of Mormon?* p. 27)

Our thesis, on the basis of overwhelming evidence, has traveled from hypothesis to substantiated history. The Book of Mormon was not translated from golden plates through miraculous power but was the revised edition of Solomon Spalding’s second novel, *Manuscript Found*. . . .

Much of this evidence has been available before, but to our knowledge it has never before been fully analyzed as integrated evidence which provides a clear look into the actual roots of Mormonism.

However, during the past three years we have uncovered still more evidence that confirms our thesis. We have actually found part of Spalding’s novel, in his own handwriting, paralleling The Book of Mormon word for word! (*Ibid.*, pp. 147–148)

. . . we have actually found twelve pages of the original Book of Mormon rendered in Solomon Spalding’s own handwriting! (*Ibid.*, p. 167)

Although the researchers maintain that they have “actually found twelve pages of the original Book of Mormon” in Spalding’s own hand, they try very hard to convince the reader that they have proven the Spalding theory even without the handwriting evidence:

Even if there were no evidence that the handwriting in The Book of Mormon was that of Spalding, our thesis would still be proved from the abundant amount of evidence presented in the first six chapters of this book and its appendixes. [*sic*] (*Ibid.*, p. 230)

We feel that the researchers are subtly preparing the public so that credence will still be placed in their book even if the case for the handwriting completely fails. According to Edward Plowman, after the handwriting expert Howard Doulter came out in opposition to the theory, Donald Scales “pointed out that he and his colleagues had concluded that Spalding was ‘the true author of the majority of the Book of Mormon fully two years before we had any handwriting evidence, and our case is neither made nor broken on the basis of the handwriting question’” (*Christianity Today*, October 21, 1977, p. 38).

David Merrill claims that “Davis tends to downplay the importance of the handwriting samples to the Spalding thesis. ‘The handwriting experts are just the icing on the cake,’ he said” (*Sunstone*, November–December, 1977, p. 29).

The researchers would have us believe that the handwriting is only the “icing on the cake,” but we cannot help but remember that publicity which brought world-wide attention to their book was based on the handwriting issue. The *Los Angeles Times* for June 25, 1977, pointed out that the idea that Spalding wrote the Book of Mormon only “rested on circumstantial evidence” until the researchers made the claim that twelve pages of the Book of Mormon were actually penned by Spalding. If the handwriting case fails, we are left with only what we had before the researchers came on the scene—i.e., “similarities of style, subject matter and testimonies of perhaps biased persons” (*Ibid.*)

It is very interesting to note that in a speech given July 10, 1977, Dr. Walter Martin, the chief supporter of the California researchers, frankly admitted that the only way the researchers could prove their case was on the basis of the handwriting:

Solomon Spalding was a Congregationalist minister who liked to write religious novels in Biblical language. We already know he wrote one called “Manuscript Story.” . . . He wrote another one called “Manuscript Found.” That was the one that became the basis for the Book of Mormon. The Mormons deny this. The only way to prove it is to get hold of Solomon Spalding’s handwriting and to contrast it with the Book of Mormon manuscripts. Howard Davis did that.

In a newspaper advertisement for a lecture to be given at Melodyland, we read that

For the first time anywhere, Dr. Martin will tell the incredible story of how three foremost handwriting experts and two law firms this past week developed indisputable evidence that the Book of Mormon was copied.

The same advertisement says that this is

The most important discovery in 20th Century church history.

Now that the handwriting case seems to be disintegrating, the researchers are trying desperately to save it by providing a great deal of circumstantial evidence. Most of this material comes from the writings of Howe, Deming, Shook, Patterson, Wyl and Dickinson. The book *Who Really Wrote the Book of Mormon?* is actually just a rehash of old material. A statement

on the cover of the book says that it contains “A Startling New Discovery.” If the handwriting analyses had checked out, this statement would certainly be true. As it is, however, we are left with little more than a reorganization of material which was printed and widely circulated during the 19th century.

More Old Testimony

On page 68 of her book, *No Man Knows My History*, Fawn Brodie says that “Through the years the ‘Spaulding theory’ collected supporting affidavits as a ship does barnacles, until it became so laden with evidence that the casual reader was overwhelmed by the sheer magnitude of the accumulation.”

The California researchers have gathered a large number of these statements and arranged them in such a manner that it will be very impressive to the uncritical reader. The researchers claim that

The weight of such testimony is too much for the thin foundation of The Book of Mormon. Even if no portion of Spaulding’s second manuscript still existed today, the objective student of history must acknowledge that Joseph Smith derived The Book of Mormon from Spaulding’s second novel. (*Who Really Wrote the Book of Mormon?* p. 165)

We do not agree with this conclusion at all. The statements printed by Howe in *Mormonism Unveiled* in 1834 (see pages 8–14 of this book) remain the strongest evidence for the Spaulding theory, but even these describe events that had happened about twenty years before. Most of the affidavits and statements which the researchers add to this collection are much further removed from the events they describe. For instance, one of the statements was written by Abner Jackson. The researchers claim that “Rev. Jackson’s statement is one of the most complete, lengthy, and well-documented among the many similar affidavits concerning the Spaulding/Rigdon thesis. On the strength of his testimony alone, the probable truth of the thesis is truly astounding” (*Ibid.*, p. 65).

An examination of this statement reveals that it was not written until “December 20, 1880,” which is over sixty years after the events described. For affidavits and statements which were written at least 50 to 70 years after the events described see *Who Really Wrote the Book of Mormon?* pp. 69–73, 76, 78, 86, 104, 121, 125, 127, 130, 134, 136, 156, 158 and 218.

The researchers rely heavily on statements made by Spaulding’s daughter, Mrs. M.S. McKinstry in the 1880’s (see pp. 51–55, 158–159). Besides being many years removed from the incidents she describes, it should be noticed that Mrs. McKinstry was a very young girl at the time she heard her father read the manuscript. Fawn Brodie has already pointed out this problem:

When Spaulding’s daughter was seventy-four years old, she was interviewed, and stated that she remembered vividly hearing her father read his manuscript aloud, although she was only six years old at the time. “Some of the names that he mentioned while reading to these people I have never forgotten. They are as fresh to me as though I heard them yesterday. They were ‘Mormon,’ ‘Maroni,’ ‘Lamenite,’ ‘Nephi.’ One is led to doubt the reliability of this memory, however, by another statement in this interview: ‘In that city [Pittsburgh] my father had an intimate friend named Patterson, and I frequently visited Mr. Patterson’s library with him, and heard my father talk about books with him.’ Patterson, it will be remembered, denied knowing Spaulding at all.

Spaulding’s daughter remembered seeing the manuscript in her father’s trunk after his death, and stated that she had handled it and seen the names she had heard read to her at the age of six. She admitted, however, that she had not read it. (*No Man Knows My History*, p. 451)

The California researchers try to show that Sidney Rigdon stole Spaulding’s manuscript from Patterson’s Print Shop in Pittsburgh and that Rigdon visited Joseph Smith in Palmyra, New York, before the Book of Mormon was printed. Fawn Brodie gives this information about a possible connection between Smith and Rigdon:

The tenuous chain of evidence accumulated to support the Spaulding-Rigdon theory breaks altogether when it tries to prove that Rigdon met Joseph Smith before 1830. There are ambiguous references to a “mysterious stranger” said to have visited the Smiths between 1827 and 1830. But only two men ever claimed that this was actually Rigdon. Abel Chase on May 2, 1879 (fifty-two years after the event) stated that in 1827—“as near as I can recollect”—when he was a boy of twelve or thirteen, he saw a stranger at the Smith home who was said to be Rigdon. And Lorenzo Saunders on January 28, 1885 (fifty-eight years after the event) stated that he had seen him in the spring of 1827 and again in the summer of 1828. Yet Saunders himself admitted his recollection came only after thirty years of puzzling over the matter and hunting for evidence. And it is highly probable that both men were actually remembering Rigdon’s first appearance in Palmyra in late 1830. No other of Joseph’s neighbors ever made any effort to connect the Ohio preacher with the Book of Mormon events. And an early historian of western New York, writing in 1851, said: “It is believed by all those best acquainted with the Smith family and most conversant with all the Gold Bible movements, that there is no foundation for the statement that the original manuscript was written by a Mr. Spaulding of Ohio.” (*No Man Knows My History*, p. 453)

The researchers have produced other witnesses who claim that Rigdon visited Smith at Palmyra, but their statements are far removed in time from the events they relate. For instance, Mrs. S. F. Anderick’s affidavit is dated June 24, 1887.

We would ask the researchers why the affidavits collected by Hurlbut in Palmyra in 1833 do not mention Rigdon being with Joseph Smith before the Book of Mormon appeared? Since these early affidavits by Joseph Smith’s neighbors are silent regarding this, we can only conclude that they knew nothing about the matter. Any statements given at a later date, therefore, carry very little weight.

On page 119 of *Who Really Wrote the Book of Mormon?* we find a very surprising assertion:

1829 (June/July)	Gap in Rigdon’s o.i. David Whitmer (founding Mormon) testifies that Smith and Rigdon were together.
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As soon as we read this statement we became suspicious that the researchers had nothing to back it up. When an inquiry was made, one of the researchers claimed that this statement had appeared in the book by mistake and that it would be corrected in the next printing. David Whitmer had not actually said Rigdon was present, but in a book by Preston Nibley, Whitmer had described a stranger and the description seemed to fit Rigdon. This story is found in *The Witnesses of the Book of Mormon*, pages 70–71:

When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, . . . a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, "Good morning, it is very warm," at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, "No, I am going to Cumorah." . . . as I looked around inquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.

J.F.S. Did you notice his appearance?

D.W. I should think I did. He was, I should think, about 5 feet 8 or 9 inches tall and heavy set, about such a man as James Vancleave there, but heavier; his face was as large, he was dressed in a suit of brown woolen clothes, his hair and beard were white, like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony.

Since Sidney Rigdon was only 36 years old at the time, we do not think that he could be described as an "old man." At any rate, David Whitmer (one of the three witnesses to the Book of Mormon) would never have testified that Smith and Rigdon were together in 1829. In his booklet, *An Address To All Believers In Christ*, page 11, David Whitmer plainly stated:

Neither Joseph Smith, Oliver Cowdery, Martin Harris or myself ever met Sydney Rigdon until after the Book of Mormon was in print. I know this of my own personal knowledge being with Joseph Smith, in Seneca County, N. Y., in the winter of 1830, when Sydney Rigdon and Edward Partridge came from Kirtland, Ohio, to see Joseph Smith, and where Rigdon and Partridge saw Joseph Smith for the first time in their lives.

The Spaulding manuscript story is a myth; there being no direct testimony on record in regard to Rigdon's connection with the manuscript of Solomon Spaulding.

If the researchers had been able to back up their assertion that David Whitmer testified Smith and Rigdon were together in 1829, we would have been very impressed. As it is, however, we are only left with statements which were made by other people many years after the events described. We do not think that this testimony is of any real value.

The reader will remember that A. B. Deming once boasted that he had "taken statements from fifteen persons" who claimed Hurlbut had Spalding's "Manuscript Found"—i.e., the manuscript that was supposed to resemble the Book of Mormon. The California researchers claim, however, that "Further evidence has convinced us that, in reality, Hurlbut never received the copy of the manuscript [i.e., the "Manuscript Found"] from the trunk in Harwick, . . ." (*Who Really Wrote the Book of Mormon?* p. 55).

We feel that the researchers are right about this matter, but, then, how do they explain the fact that "fifteen persons" made statements that Hurlbut had the manuscript. They would have to admit that these people had a faulty memory concerning the matter. We think that this is correct, and that this also explains the other affidavits and statements which the researchers put so much stock in. It is interesting to note that the statements claiming that Hurlbut had the "Manuscript Found" are about twenty years closer to the event than some of the statements which the researchers rely on.

On page 155 of their book, the researchers claim that there is an affidavit which shows that Spalding wrote a second manuscript and that this affidavit was published by Howe in 1834:

One affidavit which clearly shows that Spalding abandoned his first attempt and began his second novel, Manuscript Found, reads as follows: ". . . that he had altered his first plan of writing by going farther back with dates and writing in the old scripture style, in order that it might appear more ancient."

The reference given is to page 288 of *Mormonism Unveiled*. A photograph of this is found on page 13 of this book. The reader will note that this is not an affidavit—i.e., a sworn statement—but only a statement by the author of the book. This is made clear when we include the first part of the sentence:

This old M.S. has been shown to several of the foregoing witnesses, who recognize it as Spalding's, he having told them that he had altered his first plan of writing, by going farther back with dates, and writing in the old scripture style, in order that it might appear more ancient.

After quoting this statement from Howe's book, Fawn Brodie remarked:

This surmise may have been true, though there was no signed statement swearing to it. But it seems more likely that these witnesses had so come to identify the Book of Mormon with the Spaulding manuscript that they could not concede having made an error without admitting to a case of memory substitution which they did not themselves recognize. (*No Man Knows My History*, pp. 447–448)

Actually, even the eight statements about Spalding which appear in *Mormonism Unveiled* are probably not affidavits. Both Mormon and anti-Mormon writers have referred to these statements as affidavits, and we are guilty of the same mistake. An examination of them, however, shows that they do not purport to be sworn statements. Some of them are undated, and the others only mention the month and year they were given (see pages 8–13 of this book). The fact that many affidavits concerning Joseph Smith's money-digging activities appeared in *Mormonism Unveiled* seems to have led scholars to the erroneous conclusion that the Spalding statements are also affidavits.

Other Problems

Almost all writers who have espoused the Spalding theory claim that there were two manuscripts that Spalding wrote concerning the ancient inhabitants of America—i.e., "Manuscript Story" and "Manuscript Found." The California researchers feel that there were three manuscripts—one copy of "Manuscript Story" and two copies of "Manuscript Found." The reason that they are forced to this conclusion is that some of the witnesses they use claim they saw "Manuscript Found" after Rigdon was supposed to have stolen it from the printing office. Some anti-Mormon writers free themselves from this snare by claiming that Rigdon did not actually steal the manuscript, but only made a copy. The California researchers, however, cannot escape the dilemma in this manner because they claim that pages of Spalding's manuscript which are in his own handwriting showed up in the Mormon Church archives. Their theory makes it absolutely essential that Rigdon stole the actual pages of the

manuscript. To get around this they propose that there was a “second copy” of “Manuscript Found.” Although the researchers put a great deal of stock in statements reported to have been made by Spalding’s widow and his daughter, they claim that these two women “were mistaken in thinking that the manuscript was returned by Mr. Patterson. Spalding had a second copy in his own possession in addition to the copy lost at the printshop in Pittsburgh. It was this second copy that Mrs. Davison and Mrs. McKinsty were familiar with.” (*Who Really Wrote the Book of Mormon?* p. 56).

We have a difficult time accepting that there was more than one manuscript, but the researchers find no problem in increasing the number to three. They believe that one was stolen by Rigdon. The second one was lost sometime “before Hurlbut’s trip in 1834, . . .” (*Ibid.*, p. 55). The third manuscript was given to Hurlbut and is the manuscript we reproduce as Part 2 of this book. We feel that it is much more reasonable to believe there was only one manuscript. Solomon Spalding may have written manuscripts on other subjects—his daughter claimed he wrote one entitled, “The Frogs of Wyndham”—but since the manuscript we published purports to be a translation of “twenty eight sheets of parchment” found near Conneaut, Ohio, we conclude that it is the long lost “Manuscript Found.”

Van Hale, a scholar who has done a great deal of research on the teachings of Joseph Smith, pointed out a very serious problem in the researchers’ use of a statement made by Redick McKee in 1886. Although indicating it with ellipses marks, the researchers have omitted a portion of McKee’s statement that is very damaging to their argument that Rigdon actually stole and retained Spalding’s manuscript. In *Who Really Wrote the Book of Mormon?* page 83, we find McKee quoted as follows:

Mr. Spaulding told me that while at Pittsburg he frequently met a young man named Sidney Rigdon at Mr. Patterson’s bookstore and printing-office, and concluded that he was at least an occasional employee. He was said to be a good English and Latin scholar and was studying Hebrew and Greek with a view to a professorship in some college. He had read parts of the manuscript and expressed the opinion that it would sell readily. While the question of printing was in abeyance Mr. S. wrote to Mr. P. that if the document was not already in the hands of the printer he wished it to be sent out to him in order that he might amend it by the addition of a chapter on the discovery of valuable relics in a mound recently opene[d] near Conneaut. In reply Mr. P. wrote him that the manuscript could not then be found, but that further search would be made for it. This excited Mr. Spaulding’s suspicions that Rigdon had taken it home. . . .

An examination of photographs of the original document, located in the Chicago Historical Society, reveals that immediately following the statement that Spalding was suspicious “that Rigdon had taken it home,” Mr. McKee plainly says the manuscript was later discovered and sent to Spalding:

In a week or two it was found in the place where it had originally been deposited, and sent out to him. The circumstances of this finding increased Mr. S’s suspicions that Rigdon had taken the manuscript and made a copy of it with a view to ultimately publishing the story as the product of his own brain. (Letter of Redick McKee to A. B. Deming, dated January 25, 1886)

If the researchers had included McKee’s statement that the manuscript was later “found” and “sent out” to Spalding, it would

have tended to weaken their theory that Rigdon actually gave Joseph Smith Spalding’s original manuscript and that part of it later turned up in the Historical Department of the Mormon Church.

In any case, Mr. McKee’s statement is probably not too reliable anyway. It was written over seventy years after the events it describes. A statement which McKee wrote in 1849—seventeen years before the 1886 statement—mentions nothing about Spalding being acquainted with Rigdon in Pittsburgh; in fact, it doesn’t even mention Rigdon. This statement is reproduced on pages 76–78 of *Who Really Wrote the Book of Mormon?*

After we first published *Did Spalding Write the Book of Mormon?* in July, 1977, we hoped the researchers would respond to some of the criticism we put forward. Instead, there has been complete silence. The researchers were probably referring to us when they wrote:

There are other amateurs who have tried their hands at identifying this handwriting who are no better qualified than Jessee. Both Jessee and these other self-styled experts are not experts at all, and their opinions are just that—opinions. They are worth nothing in a court of law. (*Who Really Wrote the Book of Mormon?* p. 229)

The absence of any reference to *Did Spalding Write the Book of Mormon?* is especially interesting in light of the fact that five of the six footnotes used in Chapter 2 of *Who Really Wrote the Book of Mormon?* are to our book *Mormonism—Shadow or Reality?* The quotations which the researchers use deal with matters which they agree with and are, of course, in no way related to the Spalding theory. While we are happy that they used this material, we feel that they should have at least referred to the criticism of their work which we published in *Did Spalding Write the Book of Mormon?* Sending a picture of a jackass does not solve the problems.

One serious problem that the researchers completely ignore is that mentioned on page 7 of this book:

. . . Wesley P. Walters . . . pointed out a very important item. The handwriting just before and just after the “unknown” hand has been identified as that of Joseph Smith’s scribes, and since Spalding died in 1816, it is rather difficult to believe that his handwriting would appear in the middle.

On page 7 of this book, we offer the following criticism of the researcher’s theory:

Another serious problem confronting those who believe that Spalding actually wrote 12 pages of the manuscript of the Book of Mormon is that it would make him responsible for all the words that appear on these pages. Since the style is completely different than that found in Spalding’s extant manuscript (see Part 2 of this book), we are inclined to feel that he could not be the author.

Dean Jessee has also commented concerning this matter. The researchers admit the style is different but claim that Spalding deliberately changed his style:

13. Although Jessee is right in stating that the style in Manuscript Story is different from that in The Book of Mormon, he does not mention, as we have, that the witnesses (not removed from the scene by 147 years, as Jessee is) declared that Spalding altered his first plan (Manuscript Story), and changed his style (Manuscript Found). (*Who Really Wrote the Book of Mormon?* p. 230)

We find it hard to believe that Spalding could have altered his style to such an extent.

Another criticism which we offer on page 7 of our book has to do with the religious material in the Book of Mormon:

The 12 pages of the Book of Mormon in the “unknown” hand present a serious problem for those who accept the affidavits of Solomon Spalding’s brother and some of his friends. Most of these affidavits claim that Spalding’s work did NOT contain the religious material found in the Book of Mormon.

The researchers try to explain this problem away on page 228 of their book:

10. The eight witnesses’ declaration the Manuscript Found was The Book of Mormon “except for the religious matter” does not preclude numerous references to religion in Manuscript Found, since some changes in religious matters were undoubtedly made to Spalding’s manuscript after it was taken from Patterson’s Print Shop.

We do not feel that this is an adequate answer to such a serious weakness in their thesis. As we pointed out before, the 12 pages of the Book of Mormon manuscript which the researchers claim are in Spalding’s hand are just filled with religious material such as Lehi’s dream of the Tree of Life (see 1 Nephi 4:20 to 1 Nephi 12:8). In the past, advocates of the Spalding theory said that the religious material was added by Rigdon or Smith. The California researchers, however, cannot legitimately make such a claim because the pages which they attribute to the hand of Solomon Spalding are filled with religious material. The researchers seem to be oblivious to the fact that in stating the religious material might have been added after the manuscript was stolen they are undermining their entire theory on the handwriting.

In Appendix 8 of their book, the researchers list a number of parallels “between The Book of Mormon and Manuscript Story,” and on page 254 they state:

In this brief appendix we have listed only a few of the parallels we found, but a forthcoming book will fully detail the similarities.

There are, of course, some interesting parallels between “Manuscript Story” and the Book of Mormon. In 1958, James D. Bales listed 75 parallels between the two manuscripts (see *The Book of Mormon?* pp. 142–146). A. Dean Wengree informs us that “There is in ‘special collections’ at Brigham Young University Library a paper written by M. D. Bown . . . the paper contains a presentation of 100 similarities between the ‘Manuscript Story’ and the Book of Mormon” (“An Analysis of ‘One Hundred Smilarities Between the Book of Mormon and the Spaulding Manuscript,’” unpublished paper by A. Dean Wengree, p. 1). Mr. Wengree lists the 100 parallels, gives a brief criticism and then concludes that “As one reads the two books, the great differences become very apparent. They just don’t convey the same message or reflect the same tone or atmosphere. I felt this—in spite of the many apparent parallels between the two works . . . a non-Mormon, or someone not too familiar with the Book of Mormon itself, may be lead [*sic*] to believe that the parallels indicate a close association, or that one was influenced by the other, but it seems impossible to me that one at all familiar with the Book of Mormon could take that point of view” (*Ibid.*, pp. 10–11).

We tend to agree with Mr. Wengree, and believe the parallels between *View of the Hebrews* (published in 1825) and the Book of Mormon are more significant. In *Mormonism—Shadow or Reality?* pages 82–84 we show that even the Mormon historian B. H. Roberts was concerned about the similarities and prepared a list of 18 parallels between the two books. Recently some new evidence concerning B. H. Roberts’ interest in *View of the Hebrews* has come to light. It has been discovered that Roberts wrote a manuscript of 291 pages entitled, “A Book of Mormon Study.” In this manuscript 176 pages were devoted to the relationship of *View of the Hebrews* to the Book of Mormon. The manuscript was never published and remained in the family after his death. Only a few scholars have been allowed access to it. Michael Marquardt was given the privilege of reading the manuscript and has told us of its contents. In this manuscript Roberts conceded that a man with Joseph Smith’s imagination could have used *View of the Hebrews* to produce the Book of Mormon.

While we believe *View of the Hebrews* may have had an influence on Joseph Smith, we are convinced that there is another book which played a far more important role—i.e., the King James Version of the Bible (see *Mormonism—Shadow or Reality?* pp. 72–81).

In a letter dated May 27, 1978, we received the following criticism:

I am greatly concerned about your rejection of Solomon Spaulding as being the true source for the Book of Mormon. . . . it is Satan that has divided you and the three California researchers. . . . Satan is letting this disputed 12 pages by the unidentified scribe be the deciding factor in whether or not Spaulding is the true author of the Book of Mormon. This should not be the case because regardless of whether or not It is Spauldings writing, there are just too many evidences elsewhere which already prove Spaulding to be the true author.

In your book . . . you quote from two sources which state that there is no similarity or resemblance in names or persons between Manuscript Story and Book of Mormon. I have found this to be incorrect. Please look over the following names very carefully: M.S. p. 110 *Helicon* – *Helaman* in B.M.; M.S. p. 111 *Sambal* – *Sam* in B.M.; M.S. p. 105 *Como* – *Com* in B.M.; M.S. p. 111 *Lamesa* – *Lemuel* in B.M.; M.S. p. 108 *Hemocks* – *Hem* in B.M.; M.S. p. 93 *Hamelich* – *Amalickiah* in B.M.; M.S. p. 92 *Labanko* – *Laban* in B.M.; M.S. p. 39 *Hadoram* – *Helorum* in B.M.; M.S. p. 67 *Limner* – *Limher* in B.M.; M.S. p. 71 *Rambock* – *Ramah* in B.M.; M.S. p. 91 *Ramoff* – *Ramath* in B.M.; M.S. p. 95 *Hamboon* – *Hamath* in B.M.; M.S. p. 100 *Lamock* – *Lamah* in B.M.; M.S. p. 100 *Moonrod* – *Nimrod* in B.M.

Now those similarities are going to have to be explained if Spaulding is not the true author of the historical portion of the Book of Mormon. . . .

Although some of the names listed above are somewhat similar, we do not find any that are spelled exactly the same. When we turn to the Bible, however, we find exact equivalents for six of the names: *Lemuel* (Proverbs 31:1), *Laban* (Genesis 24:29), *Ramah* (Joshua 18:25), *Ramath* (Joshua 19:8), *Hamath* (Numbers 13:21), *Nimrod* (Genesis 10:8). It would appear, then, that it is far more likely that Joseph Smith borrowed his names from the Bible than from “Manuscript Story.”

On pages 190–199 of their book, *Who Really Wrote the Book of Mormon?* the California researchers use Dee Jay Nelson and Wesley P. Walters as witnesses against the truthfulness of Mormonism. It is interesting to note, however, that both these scholars reject the idea that Spalding actually penned 12 pages of the Book of Mormon manuscript. In fact, Wesley P. Walters, one of the most noted researchers on Mormonism, has come out with a very critical review of *Who Really Wrote the Book of Mormon?* He has provided us with a copy (a version of which is published in *Contemporary Christianity*, Winter 1977-78) from which we extract the following:

This work brings together a great deal of painstaking research, collecting evidence from hard-to-find books and old newspapers to build a circumstantial case for the 140 year-old theory that the Book of Mormon is traceable to a now-missing manuscript written by a Congregational minister named Solomon Spalding. . . . The case is built entirely upon circumstantial evidence from testimonies of persons who had knowledge of events at various stages in the proposed chain linking Spalding to Rigdon to Smith. In general, the later the testimony, the more detailed and specific it becomes in affirming these connections, the witnesses' memory apparently improving with age.

A new feature in the research team's presentation of the theory is that there were two lost manuscripts of Spalding's novel instead of one. According to the older theory it was thought that Rigdon had simply copied the manuscript left by Spalding at the printer's and that it had subsequently been returned to the Spalding household where his wife and daughter reported seeing it in the family trunk after his death in 1816. On the basis of a very late testimony . . . the authors of this book maintain that there was a second copy of Spalding's work, one which had been prepared for the printer and which, according to Miller, needed only a title page and a possible preface to ready it for publication. They further maintain that Rigdon actually stole this copy from the printer's office and gave it to Joseph Smith . . .

This theory seems apparently confirmed with the sensational discovery by the researchers that twelve pages of the Book of Mormon manuscript appear to be in the handwriting of Spalding himself. . . . When looked at carefully, however, this discovery raises so many knotty problems and conflicts in regard to the theoretical reconstruction in the first part of their book, that it actually tends to discredit it.

In the first place the handwriting experts themselves are now divided on the matter of whether it is really Spalding's handwriting. Of the three experts employed, Howard Doulder has reversed his preliminary judgment after careful examination of the original documents; Mr. Henry Silver has withdrawn from the case without rendering a final opinion; and only Dr. William Kaye has issued a final report affirming the handwriting as that of Spalding. While the handwriting appears quite similar to Spalding's there seem to be some obvious differences to anyone who looks at it carefully. Furthermore, the manuscript of one of Joseph's revelations is in the handwriting of a scribe whose writing, to the layman's eye, looks more like the Book of Mormon portion attributed to Spalding than the undisputed samples of Spalding's handwriting itself. This shows that someone whose handwriting was very much like Spalding's was one of Joseph's scribes in the 1830 period. . . .

According to the older Spalding theory, based on the extant testimony, while Spalding's novel may have had some

religious content, it is Rigdon who is credited with adding most of the religious material. If one looks at the content of the alleged Spalding portion [of the Book of Mormon], however, he notices that nearly the entire material is religious in nature. It speaks of there being a "church" at Jerusalem about 600 B.C., writes approving of being a "visionary man," portrays New Testament Christianity as being well known in the Old Testament period, and even depicts Christianity as being established in America before the arrival of Europeans. These are some of the main features of early Mormonism, and if regarded as Spalding's work it would make Spalding rather than Smith or Rigdon the originator of the religious aspects of Mormonism. This is not the impression one gets from reading the early descriptions by witnesses who claimed to have heard Spalding's alleged manuscript read.

More significant yet is a major problem the authors fail to mention in their book. If the Book of Mormon manuscript does contain the actual handwriting of Spalding, then the facts preclude identifying that manuscript with the printer's copy stolen by Rigdon. This is evident from the fact that the twelve manuscript pages attributed to Spalding are part of twenty pages on identical paper stock. The four pages that precede the "Spalding" block of material and the four that follow are in the known handwriting of identified scribes of Joseph Smith, Jr. This would mean that at least eight pages without text were sent to the printer by Spalding along with his manuscript. What is even more inexplicable is that two of the four pages immediately before the twelve "Spalding" pages have page-titles, summarizing the page's content, in the same apparent "Spalding" hand, while the content of the pages themselves is written in the known handwriting of those serving as Joseph's scribes in 1829. Why would Spalding send a printer blank pages with page-titles at the top of two of these, followed by twelve pages of manuscript, the first page of which starts in the middle of a sentence (viz., "and I commanded him in the voice of Laban . . ." = 1 Ne. 4:20c)? This makes no sense at all and can hardly be regarded as a printer's copy. Moreover, Joseph Smith must be regarded as having composed and dictated the material on the blank pages sent by Spalding, and as having done this in the same vocabulary and style as the "Spalding" portion. Furthermore he succeeded in filling these blank pages with no indication of either crowding or coming up short and even connected smoothly into the incomplete sentence of Spalding without a hint of discontinuity. Anyone that clever could just as easily have composed the entire content himself. In any event, the fragmentary nature of the alleged Spalding material makes it impossible to connect this with any printer's copy that might have been stolen by Rigdon.

There is one final consideration that is really fatal to the identification of the twelve pages of the Book of Mormon manuscript as being the actual writings of Spalding himself. When Joseph was producing the Book of Mormon he met with a very disastrous event. Mrs. Harris, the wife of his financial backer, managed to get hold of 116 pages of the opening portion of the Book of Mormon manuscript and never returned them to Joseph Smith. Had Joseph been dictating from a manuscript provided for him by Rigdon, it should have been easy for him simply to have read off the same portion again. Likewise, even if he had read his translation from the words God had caused to appear on his Seer Stone (as the early Book of Mormon witnesses described his translating process), it should also have been no problem for God to restore the lost pages in identical words. However, it seems more likely that Joseph had simply dictated his material as

it came to his mind. This meant that he could not reproduce word-for-word what he had already dictated on those 116 missing pages. The way out of this embarrassing predicament was given in a “revelation” in which he was informed that there was a second set of plates and that the Lord knew that those who had taken the 116 pages had altered the words so that, even if Joseph had been able to give the identical wording, they now would not agree with his original copy (it is not explained how such changes could be made on a pen and ink page of that period without being detected). Therefore, the Lord instructed him to take the second set of plates that had been provided for just that situation and translate the material covering the same period from them. References to that second set of plates appear, therefore, in the part of the Book of Mormon which replaced the purloined manuscript, explaining that it was for “a wise purpose” that this second set was being made. One of the passages mentioning this second set of plates that rescues Smith from his problem occurs right in the middle of the section said to be in the handwriting of Spalding (= 1 Ne. 9). This makes sense if Smith dictated it, but there is no explanation why Spalding should introduce a second set of plates into his story where it serves no purpose.

The writers have failed to explain how these facts correlate with the theory they present in the first part of their book. How can the preoccupation with religious topics in these twelve pages be explained when Spalding’s novel was said by the earliest witnesses to have had little religious content?

How can twelve manuscript pages preceded by blank pages with only page-titles over two of them be considered a part of a completed printer’s copy? . . . Why should Spalding introduce, with no apparent need for it in the plot, a second set of plates, just where Joseph would need so badly a second set of plates to avoid being discredited by his inability to reproduce the identical words of the missing 116 pages? Until the researchers can provide some reasonable and satisfying correlations, backed by some kind of dependable evidence, their book will continue to make interesting reading but their proof must be regarded as highly questionable.

We feel that Wesley Walters’ arguments against the new Spalding theory are irrefutable, and we cannot understand how the California researchers can continue to cling to their idea in the face of Walters’ criticism and the evidence we present in this book. Although we have received some sharp criticism because of our stand on the Spalding matter, we feel that it is based on very strong evidence and that it would be dishonest for us to compromise our position just to discredit the Mormons. We firmly believe that all work against Mormonism should be based on reliable evidence which will meet the test of time. In the end, anything less than this only tends to strengthen the Mormon position and makes it more difficult to deal with Church members. Bringing out the truth should be our objective. Jesus himself said: “And ye shall know the truth, and the truth will set you free” (John 8:32).



PART 2

A photomechanical reprint of Solomon Spalding's
Manuscript Story, 1910 Edition.

550
THE "MANUSCRIPT FOUND."

MANUSCRIPT STORY,

BY

REV. SOLOMON SPAULDING,

DECEASED.

Printed from a Verbatim Copy, made expressly for this edition
from the Original, now in the possession of
President James H. Fairchild, of
Oberlin College, Ohio.

PRINTED AND PUBLISHED AT THE MILLENNIAL STAR OFFICE,
205 EDGE LANE, LIVERPOOL.
1910.

PUBLISHERS' PREFACE.

FOR the last fifty years the "Manuscript Found" has been the staple stock in trade of almost every objector to the genuineness of the Book of Mormon. When every other imaginable theory and hypothesis were overthrown, this reputed romance was the unfailing refuge to which they fled. It could not be found, so their baseless assertions could not be disproved by an appeal to itself. But unfortunately for all such who make lies their refuge, this long lost treasure has, at last, most unexpectedly to all parties, been brought to light, and is now given to the world with all its inanities, absurdities and inaccuracies. After carefully perusing both books, we believe we can truthfully assert that there is not one sentence, one incident, or one proper name common to both, and that the oft boasted similarity in matter and nomenclature is utterly false. No two books could be more unlike; in fact Mr. Spaulding's "Manuscript Story" no more resembles the Book of Mormon than "Gulliver's Travels" is like the Gospel of St. Matthew.

The history of the discovery of the Manuscript can be told in a few words. D. P. Hurlbut, an apostate, the originator of the fabrication that the Book of Mormon originated in Mr. Spaulding's tale, wrote a bitter assault on the Latter-day Saints in 1836, entitled "Mormonism Unveiled," which was published in the name of, and by E. D. Howe, of Painesville, Ohio. During the time Hurlbut was gathering material for this work, he obtained from the family of the then deceased clergyman

the original of the "Manuscript Story," but discovering that it would, if published, prove fatal to his assumptions, he suppressed it; and from that time it was entirely lost sight of until about two years ago, when a Mr. L. L. Rice, residing at Honolulu, Sandwich Islands, found it among a numerous collection of miscellaneous papers which he had received from Mr. Howe, the publisher of Hurlbut's "Mormonism Unveiled," when in 1830-40, he, with his partner, purchased from that gentleman the business, etc., of the *Painesville Telegraph*.

In 1884 President James H. Fairchild, of Oberlin College, Ohio, was paying a visit to Mr. Rice, and he suggested that the latter look through his numerous papers, in the hope of finding amongst them some anti-slavery documents of value. In his search he discovered a packet marked in pencil on the outside, "Manuscript Story—Conneaut Creek," which, to their surprise, on perusal, proved to be the veritable, long-lost romance of Dr. Spaulding, to which so much undeserved importance had been ignorantly or maliciously given. After retaining the manuscript some time Mr. Rice presented it to Oberlin College, but before doing so, made an exact copy, with all its peculiarities of style, errors of grammar and orthography, alterations, erasures, etc., which copy he placed in our hands with the distinct understanding that it should be printed and published exactly as he had copied it.

We have endeavored to faithfully carry out our part of the agreement, and now present to the world this wishy-washy production, with all its peculiarities of spelling and grammar, whose only conceivable value is that it utterly dispels and demolishes a long existing error, and compels those who will not acknowledge the divinity of the Book of Mormon to seek in other directions plausible excuses for rejecting its truths.

Those portions of the work altered or erased by Mr. Spaulding have, in the following pages, been printed in italics and between brackets.

THE "MANUSCRIPT FOUND."

MANUSCRIPT STORY.

INTRODUCTION.

Near the west Bank of the Concaught River there are the remains of an ancient fort. As I was walking and forming various conjectures respecting the character situation and numbers of those people who far exceeded the present race of Indians in works of art & ingenuity I hapned to tread on a flat Stone. This was at a small distance from the fort; & it lay on the top of a small mound of Earth exactly horizontal. The face of it had a singular appearance I discovered a number of characters which appeared to me to be letters—but so much effaced by the ravages of time, that I could not read the inscription. With the assistance of a lever I raised the Stone—But you may easily conjecture my astonishment when I discovered that its ends and sides rested on Stones & that it was designed as a cover to an artificial cave.—I found on examining that its Sides were lined with * * * built in a conical form with * * * down—& that it was about eight feet deep—Determined to investigate the design of this extraordinary work of antiquity—I prepared myself with necessary requisites for that purpose and descended to the Bottom of the cave—Observing one side to be perpendicular nearly three feet from the

bottom, I began to inspect that part with accuracy; Here I noticed a big flat Stone fixed in the form of a door. I immediately tore it down & Lo a cavity within the wall presented itself—it being about three feet in diameter from side to side and about two feet high. Within this cavity I found an earthen Box with a cover which shut it perfectly tight—The Box was two feet in length one & half in breadth & one and three inches in diameter. My mind filled with awful sensations which crowded fast upon me would hardly permit my hands to remove this venerable deposit but curiosity soon gained the ascendancy & the box was taken & raised to open * * * When I had removed the cover I found that it contained twenty eight sheets of parchment. & that when * * * * * appeared to be manuscripts written in an elegant hand with Roman Letters & in the Latin Language

They were written on a variety of Subjects. But the Roll which principally attracted my attention contained a history of the authors life & that part of America which extends along the great Lakes & the waters of the Mississippi.

Extracts of the most interesting and important matters contained in this Roll I take the liberty to publish — — —

[Gentle Reader tread lightly on the ashes of the venerable dead—Thou must know that this country was once inhabited by great & powerful nations considerably civilized & skilled in the arts of war, and that on ground where thou now treadest many [an hard fou] a bloody Battle hath been fought—& heroes by the thousand [have been] made to bite the dust.

In the history given of these nations by my Author you will find nothing but what will correspond with the natural sentiments we should form on viewing the innumerable remains of Antiquity which are scattered over an extensive Country. This is an evidence of the authors impartiality and veracity. But if any should pretend that the whole story is fictitious or fabulous.]

To publish a translation of every particular circum-

stance mentioned by our author would produce a volume too expensive for the general class of readers. But should this attempt to throw off the vail which has secluded our view from the transactions of nations who for ages have been extinct, meet the approbation of the public, I shall then be happy to gratify the more inquisitive & learned part of my readers by a more minute publication. Apprehensive that sceptical, illiberal or superstitious minds may censure this performance with great accrimony I have only to remark that they will be deprived of a great fund of entertainment which those of a contrary disposition will obtain. My compassion will be excited more than my resentment and there the contest will end.

Now Gentle Reader the Translator who wishes well to thy present & thy future existence entreats thee to peruse this volume with a clear head a pure heart & a candid mind—If thou shalt that thy head & thy heart are both improved it will afford him more satisfaction than the approbation of ten thousand who have received no benefit.

[And now permit me to admonish thee that if thou shouldst reside in or travel thro' any part of the Country]

CHAPTER I

An Epitomy of the Authors life & of his arrival in America

As it is possible that in some future age this part of the Earth will be inhabited by Europeans & a history of its present inhabitants will be a valuable acquisition I propose to write one & deposit it in a box secured * * * * so that the ravages of time will have effect upon it. That you may know the Author I will give a

succint account of his life & of the cause of his arival—which I have extracted from a manuscript which will be deposited with this history:

[*My name was [is] Fabius*] The family name I sustain is Fabius, being decended from the illustrius General of that name—I was born at Rome and received my [tuition] education under the tuition of a very learned Master—At the time that Constantine arived at that city & had overcome his eninies & was firmly seated on the throne of the Roman empire I was introduced to him as a young Gentleman [*litera*] genius & learning and as being worthy of the favourable notice of his imperial majesty—He gave me the appointment of one of his Secritaries, and such were the gracious intimations which he frequently gave me of his high approbation of my conduct that I was happy in my stations. One day he says to me—Fabius you must go to Brittain and carry an important * * * to the general of our army there * * * sail in a vessel and return when she returns Preparation was made instantly and we sailed—The vessel laden with provisions for the army—cloathing, knives and other impliments for their use had now arived near the coasts of Britan when a tremendous storm arose & drove us into the midst of the boundless Ocean. Soon the whole crew became lost & bewildered—They knew not the direction to the rising Sun or polar Star—for the heavens were covered with clouds: & darkness had spread her sable mantle over the face of the raging deep. Their minds were filled with consternation & dispair—[*and unaimously agreed that*] What could we do? How be extreated from the insatiable jaws of a watry tomb. Then it was that we felt our absolute dependence on that Almighty & gracious Being who holds the winds and storms in his hands—From him alone could we expect deliverance. To him our most fervent desires ascended—prostrate & on bended nees we poured forth incessant supplications, & even Old Ocean appeared to sympathize in our distress by returning the

echo of our vociferous cries and lamentations—After being driven five days with incribable velocity before the furious wind, the storm abated in its violance—but still the wind blew strong in the same direction—Doubt whether the wind had not changed her point we gave the ship full sail & let her drive—On the sixth day after, the storm wholly subsided, the sun rose clear & the heavens once more appeared to smile—Inexpressible was the consternation of all the crew. they found themselves in the midst of a vast Ocean No prospect of returning—all was lost—The wind blowing westwardly & the presumption was that it had been blowing in that direction during the whole of the storm. No pen can paint the dolorious cries & lamentations of the poor mariners—for the loss of friends for the loss of every thing they held most dear. At length a Mariner stept forward in the midst and proclaimed. Attend O friends & listen to my words—A voice from on high had penetrated my soul & the inspiration of the Almighty hath bid me proclaim—Let your sails be wide spread and the gentle winds will soon waft you into a safe harbor—A country where you will find hospitality. Quick as the lightnings flash joy sparkled in every countenance—A Hymn of Thanksgiving spontaneously bust forth from their lips—In full confidence that the divine prediction would be accomplished they extoled the loving-kindness and tender mercies of their God & promised, by the assistance of his grace to make ample returns of gratitude. On the fifth day after this we came in sight of Land—we entered a spacious River & continued sailing up the same many leages until we came in view of a Town—Every heart now palpitated with joy—& loud shouts of gladness expressed the enthusiastic transports of our souls. We anchored within a small distance from shore Immediately the natives ran with apparent signs of surprise & astonishment, to the bank of the River—After viewing us for some time, and receiving signs of Friendship— they appeared to hold a counsel for a few a few

minutes— Their King then stepped forward to the edge of the bank—& proffered us the hand of friendship—& by significant gestures invited us to Land promising us protection & hospitality. We now found ourselves once more on terra firma—& were conducted by the King & four chiefs into the town whilst the multitude followed after, shouting and performing many odd jesticulations— The King ordered an entertainment to be prepared for his new friends which consisted of * * * * * meat fish. Boiled beans & samp * * * * * The whole was placed under a wide spreading Oak in wooden dishes— A large clam shell & a stone Knife were provided for each one The King then came forward with about twenty of his principal subjects—& seated us, (being twenty in number) by the side of our repast—He and his company then took seats in front. After waving his hand & bowing all fell to eating and a more delicious repast we never enjoyed—The repast being finished our attention was called to a collection of about One thousand men and women who had formed a ring and invited our company to come forward into the midst—after gazing upon us for some time with surprise we were permitted to withdraw and to take our stand in the Ring—About forty in number then walked into the middle of the Ring & began a song with such discordant and hedious modifications of sounds and such frantic jesticulations of body, that it seemed that chaos had bro't her furies to set the world in an uproar—And an uproar it was in a short time for the whole company fell to shouting, & screaming, whooping, & screaming [*at intervals*]*—*then dancing, jumping & tumbling with many indiscribable distortions in their countenance & indelicate jestures—In fact they appeared more like a company of devils than human Beings. This lasted about one hour They then took their places in a circle & at a signal given gave three most tremendous whoops; they then instantly dispersed, playing many antike capers—& making such a confused medley of sound by skreaming, whooping screeching like owls,

Barking like dogs & wolvs & croaking like Bull frogs, that my brains seemed to be turned topsy turvy—& for some time could scarce believe that they belonged to the human species.

CHAPT. II

An account of the settlement of the Ships Company [*and many particulars respecting the natives*]

As no alternative now remained, but either to make the desperate attempt to return across the wide boistrous ocean or to take up our residence in a country inhabited by savages & wild ferocious beasts we did not long hesitate. We held a solem treaty with the king & all the chiefs of his nation.—They agreed to cede to us a tract of excellent Land on the north part of the town on which was six wigwams, & engaged perpetual amity & hospitality & the protection of our lives & property.—In consideration of this grant we gave them fifty yards of scarlet cloth & fifty knives; with this present they were highly pleased.—

Arrangements must now be made for our settlement. Vessel & cargo had *suffered* no material damage, & by stripping the vessel of its plank we could erect a house in which we could deposite the whole cargo safely—All hands were immediatly employed some in procuring timber, which was hued on two sides & then locked together, some in procuring shingles & some in stripping the vessel of its plank; & having a large quantity of nails on board, in ten days we finished a very convenient storehouse, sufficiently spacious to receive the whole cargo. We also built a [*small*] house adjoining which was to be the habitation of the Captain and myself—Having

secured all our property we then found it necessary to establish some regulations for the government of our little society.—The Captain whose name was Luian and myself were appointed judges in all matters of controversy & manages of the public property, to make bargains with the natives & barter such articles as we did not need for necessaries.—As we all professed to believe in the religion of Jesus Christ we unanimously chose Trojanus the mate of the Ship, a pious good man, to be our minister. to lead our devotions morning & evening & on the Lords day.—

But now a most singular & delicate subject presented itself for consideration. Seven young women we had on board, as passengers, to visit certain friends they had in Britain—Three of them were ladies of rank, and the rest were healthy bucksom Lasses. —Whilst deliberating on this subject a mariner arose whom we called droll Tom —Hark ye shipmates says he, Whilst tossed on the foming billows what brave son of neptune had any more regard for a woman than a sturgeon, but now we are all safely anchored on Terra firma—our sails furled & ship keeled up, I have a huge longing for some of those rosy dames—But willing to take my chance with my shipmates —I propose that they should make their choise of husbands. The plan was instantly adopted. As the choie fell on the young women they held a consultation on the subject. & in a short time made known the result—Droll Tom was rewarded for his benevolent proposal with one of the most sprightly rosy dames in the company.—Three other of the most cheerful resolute mariners were chosen by the other three buxhum Lasses —The three young Ladies [*of rank*] fixed their choise on the Captain the mate & myself. [*Happy indeed in my partner I had formed an high esteem for the excellent qualities of her mind*] The young Lady who chose me for a partner was possessed of every attractive charm both of body & mind—We united heart & hand with the fairest prospects of enjoying every delight & satisfaction which are

attendant on the connubial State. Thus ended the affair. You may well conceive our singular situation. The six poor fellows who were doomed to live in a state of Cebicy or accept of savage dames, discovered a little chagrine & anxiety—However they consoled themselves with the idea of living in families where they could enjoy the company of the fair sex & be releived from the work which belongs to the department of Women. —Our community might be said to be one family tho we lived in seperate houses, situate near each other. The property was common stock—what was produced by our labor was likewise to be common, all subject to the distribution of the judges who were to attend to each family & see that propper industry and economy were practised by all.—

The Capt. & myself, attended with our fair Partners & two mariners repaired to a new habitation which consisted of two convenient apartments. After having partook of an elligant Dinner & drank a bottle of excellent wine our spirits were exhilarated & the deep gloom which beclouded our minds evaporated. The Capt. assuming his wonted chearfulness made the following address My sweet good soald fellows we have now commenced a new voige—Not such as brot us over mountain billows to this butt end of the world—No, no, our voyge is on dry land—& now we must take care that we have sufficient ballast for the riging—every hand on hoard this ship must clasp hands & condecend to each others humnour, this will pro-good cheer and smooth the raging billows of life. Surrounded by innumerable hords of human beings, who resemble in manners the Ourang Outang —let us keep aloof from them & not embark in the same matrimonial ship [*with them*]—At the same time we will treat them with good cheer—& inlig'ten their dark souls with good instruction —By continuing a distinct people & preserving our customs manners, religion & arts and sciences another Italy will grow up in this wilderness & we shall be celebrated as the fathers

of a great & happy nation.—May God bless your soul, says one of our mariners, what would you have us do who have had the woful luck not to get mates to cheer our poor souls & warm our bodies, methinks I could pick out a healthy plum Lass from the copper coulered tribe that by washing and scrubing her fore & aft & upon the labbord & stabbord sides she would become a wholesome bedfellow —& I think may it please your honour I could gradually pump my notions into her head & make her a good shipmat for the cupboard & as good hearted a christian as any of your white damsels.—& upon my soul—I warrant you if we have children, by feeding them with good fare & keeping them clean they will be as plump & as fair & nearly as white as your honors children.—Upon this I filled the bottle with wine & observing to honest Crito that he was at liberty to make the experiment if he could find a fair * * * * to his liking—I then expressed the great pleasure I received from the addresses of the speakers, & drank success to the new voige—All drank plentifully & the exhilaration produced the greatest cheerfulness & hilarity.—By this time the sun had hid his head below the horizon & darkness invited all the animal creation to sleep & rest. We retired two & two hand in hand—Ladies heads little awri—blushing like the morn &—But I forgot to mention that our society passed a resolution to build a church in the midst of our village.

CHAP. III

Many particulars respecting the Natives

Intrest as well as curiosity invited an acquaintance with our new neighbours—They were called in their language Deliwares. They were tall—bodies well pro-

portioned, strait limbs, complections of a brownish hue—broad cheek bones, black wild roling eyes,—& hair black & course. To strangers they were hospitable—true to their engagements, ardent in their friendship, but to enemies implacable cruel & barbarous in the extreme.—Innumerable hords of this discription of people were scattered over an extensive country, who gained their living by hunting the elk, the deer & a great variety of other wild animals—by fishing & fowling & by raising corn, beans & squashes.—Shooting the arrow slinging stones, wrestling, jumping, hoping & runing were their principal amusements—& prizes would often be staked as a reward to the conqueror.—Their cloathing consisted of skins dressed with the hair on—but in warm weather, only the middle part of their bodies were incumbered with any covering—The one half of the head of the men was shaved & painted with red—& the one half of the face was painted with black. The head was adorned with feathers of various kinds—& their ears & noses were ornamented with rings, formed from the sinues of certain animals, on which were suspended smooth stones of different coulers. Thus cloathed, thus painted, thus ornamented *the* Deliwares made a most terrefic *appearance*—They held festivals at stated times, which varied in the manner of conducting them, according to the object they had in view—At one of their annual festivals their cerimonies were peculiarly singular & different from any that were ever practised by any nation—Here a description would give us some idea of their religion & would gratify the curiosity of an ingenious mind.

When the time arives—which is in September, the whole tribe assemble—They are dressed & ornamented in the higest fashion—The women in particular have their garments & heads so adorned with feathers shells & wampum that they make a very brilliant & grotesque appearance.—They form a circle—their countinances are solemn. A Speaker mounts a stage in the midst. At

this moment two Black Dogs led by two Boys & two White Dogs led by two young damsels enter the circle and are tied *together*. The Speaker then extended his hands & spoke: Hail ye favorite children of the great & good Spirit, who resides in the Sun, who is the father of all living creatures & whose arms incircle us all around

who defends us from the malicious designs of that great malignant Spirit that pours upon us all the evils we endure he gives us all our meat & our fish—& causes the corn & the fruits to spring up & makes us to rejoice in his goodness. He hath prepared a delightful country to receive us—if we are valiant in battle or are benevolent & good—There we can pick all kinds of delicious fruit & have game & fish in abundance & our women being improved in beauty & sprightliness will cause our hearts to dance with delight—But woe unto you wicked, malicious, mischevous mortals—your lot will be cast in a dark mirey swamp—where the malignant Spirit will torment you with musquetoos & serpents & will give you nothing to eat but toads, frogs & snails.—But O my dear friends—all hail—here is a custom which is sanctioned by time immemorial—Look steadfastly on the black dogs & let not your eyes be turned away—when they are thrown on the sacred pile & the flames are furiously consuming their bodies—then let your earnest prayers ascend for pardon & your transgressions will flee away like shadows & your sins will be carried by the smoke into the shadows of oblivion—When this solemn expiatory sacrifice is ended then prepare your souls to partake of the holy festival—Each one will receive a precious morsel from these immaculate snow coulered Dogs in token that your offences have all evaporated in the smoke of the holy sacrifice, & that you are thankful to the benevolent Spirit for the abundance of good things that you enjoy—& that you humbly anticipate the continuance of his blessings & that he will defend you against the evil designs of that malignant Spirit, who gives gawl & wormwood, & fills our bosoms with pain & our eyes with

tears. He then proclaimed, let the sacred pile be erected & the solemn sacrifice performed. Instantly about one hundred men came forward with small dry wood & bundles of dry sticks & having thrown them in one pile within the circle—they sat the pile on fire—The black dogs were knocked on the head & thrown on the top—in a moment all was in a blaze & the flame ascended in curls to heaven. The whole company assumed the most devout attitude & muttered in sounds almost inarticulate their humble confessions & earnest requests.

When the dogs were consumed & the fire nearly extinguished, the ceremonies of their sacred festival began—the white dogs which were very plump & fat, were knocked on the head & their throats cut. Their hair was then singed off, having first their entrails taken out—& being suspended by the nose before a hot fire they were soon roasted—thrown upon a long Table & desected into as many pieces as there were persons to swallow them—The company immediately formed a procession, one rank of men, the other of women—the men marching to the left & the women to the right of the Table each one *took* a piece & devoured it with as good a * * * as if it had been the most delicious morsel. Having completed these sacred ceremonies with great solemnity—the whole company formed themselves into a compact circle round the stage—ten musitians immediately mounted & at once, the multitude on every side sang a song—The tune & the musical voices of the singers pleased the ear, whilst the imagination was delighted with the poetic ingenuity of the composition—The multitude all joined in the chorus, with voices so loud & multifarious that the atmosphere quaked with terror—& the neighboring hills [*sent back*] by way of mockery—sent back the sound of their voices improved by tenfold confusions. Perhaps, reader, you have the curiosity to hear the song—I can give you only the last stanzy & the chorus. — — —

- * For us the sun emits his rais
- * The moon shines forth for our delight
- * The stars extol our heroes prais
- * And warriors flee before our fight.

CHORUS

- * Delawan to chakee poloo
- * Manegango farwah teloo
- * Chanepauh. lawango chapah
- * Quinebogan hamboo gowah.

The solemnities are ended & in their opinion their poor souls are compleatly whitewashed—& every stain entirely effaced. A little *diversion* will now dissipate the solemnity & inspire them with cheerfulness & merriment.

The whole tribe repair to the top of an hill, at one place there is a gradual slope a small distance & then it decends about twenty five feet in an almost perpendicular direction, at the bottom of which is a quagmire, which is about ten feet in length & the soft mud is about three feet deep—at each end the ground is soft but not miry—Down this declivity twenty pair of very suple & sprightly young men & women are to decend, If by their agility & dexterity they escape the quagmire—a piece of wampum will be the reward of each fortunate champion—but if they plunge in, their recompence will be the ridicule & laughter of the multitude

In making this decent, six young women & five young men by a surprising dexterity in whirling their bodies as they decended cleared themselves from the quagmire—The rest as their turns came plunged in & came out most wofully muded to the great diversion of the spectators. The incident which excited the most merriment hapned when the last *party* decended. by an unlucky spring to clear himself from the quagmire he bro't his body along side of the declivity & roled his whole length into the midst of the quagmire where he lay [*his whole length in an horizontal position on his back*]-neither

heels up or head up, but horizontally—soft & easy—but alas when one unlucky event happens another follows close on the heels.—the fair, [*plump*] corpulent Damsel, his affectionate sweetheart came instantly, sliding with great velocity—She saw the woful position of her beloved—She wished him no harm—She raised her feet this bro't the center of gravity directly over the center of his head—here she rested a moment—his head sunk--she sunk after him his heels kicked against the wind like Ieshuran waked fat—but not a word from his lips—but his ideas came in quick succession—tho't he, what a disgrace to die here in the mud under the pressure of my sweet heart—however his time for such reflections, were short—the tender hearted maid collecting all her agility in one effort dismounted and found herself on dry land in an instant—not a moment to be lost; she seized her lover by one leg & draged him from the mud—a curious figure, extending about six feet six inches on the ground.—all bismearred from head to foot, spiting,—puffing, panting & struggling for breath—Poor man. the whole multitude laughing at thy calamity, shouting, ridiculing—none to give thee consolation but thy loving & simpithetec partner [*in misfortune—Upon my soul, exclaims droll Tom — stem fermost—that bouncing Lass ought to have the highest prize for draging her ship from the mud*]-She was cleaning the filth from his face. —

CHAP IV.

A journey to the N W. & [*re moral.*]

Gracious God! how deplorable our situation! are we doomed to dwell among hords of savages—& be deprived of all social intercourse with friends & the civilized world? & what will be the situation of our offspring? will they preserve our customs & manners, cultivate the arts & sciences & maintain our holy religion or [*rather*]

will they not rather degenerate into savages & by mingling with them become the most * * * * * race of beings in existence—Who can endure such reflections, such heart-rending anticipations?—they pour upon my soul like a flood and bear me down with the weight of a millstone. O that my head were waters & my eyes a fountain of tears—then my intolerable burthen should be poured forth in a torrent & my soul set at liberty. But behold the light springs up & beams upon my soul. She brings in her train Hope—that celestial Gode, that sure & strong anchor—that dispenser of comfort & pleasing anticipation—& that dispeller of coroding grief & black despair—She bids me review the exploded reasning of a great philosopher & compair it with my own observations—perhaps the result will point out a safe road to the land of our nativity.

Thus I reasoned respecting the solar system, of which the earth is a part. Provided the earth is stationary, according to the present system of philosophy—then the sun, the moon & the plannets, being at an immense distance from the earth—must perform their revolutions round her with inceivable velocity—whereas, if according to the Platonic system, the earth is a globe—& the sun is stationary then the earth by a moderate velocity *can* perform her revolutions—This scheme will represent the solar system as displaying the transcendent wisdom of its almighty Architect—for in this, we behold the Sun suspended by omnipotence & all the planents moving round him as their common center in exact order & harmony—In this we can easily account for days & nights & the different seasons of the year. When the earth presents one part of her face to the sun it is day—When that part is turned from his beams it is night—When she varies to the south the sun shines upon us in a more perpendicular direction—the suns beams become more dence & the heat increases—as she returns back the heat decreases in proportion as this part of earth loose- its perpendicular direction to the sun & the cold be-

comes more intence in the same proportion.—This accounts for the various seasons of the year, appears correct and consistent & highly honorable to the divine perfections

[But behold the other system—The Earth firmly fixed on a firm foundation—perhaps as some on a giants back who stands on a prodigious Rock—Its surface widely extended nearly horizontal—[& its cut down] & its sides cut down strail or perpendicular to the very bottom below which is a bottomless abiss Pray Mr. Philosopher what man was ever there and looked down! & what prevents the Ocean, unless it is damd with earth & rocks from pouring down & loosing itself in this horrible abiss! But how extensive is this teraque-surface! Indeed I am of opinion, if this sistem is true I am nearly at one end of it. But the hipothises is too absurd & inconsistent. The earth must be of a spherical form & a westerly course will lead us to the land of our nativity—Perhaps this is a part of the eastern Continent, or perhaps only a narrow strip of the Ocean intervenes! On no other principle can we account for the emigration of the ancestors of those innumerable hords of human beings that possess this continent—Their tradition is that their ancestors came from the west—& they agree in their information that at the distance of fifteen days journey in a westerly direction, there are nations vastly more numerous, powerful & civilized than themselves.]

The earth therefore must be a globe and a westerly course will lead us to the land of our nativity. On what principle can we account for the emigration of the ancestors of these innumerable hords of human beings that possess this Continent? Their tradition tells them that they emigrated from the westward—From this I draw the conclusion—that the sea if any, which intervenes between the two Continents at the westward is not so extensive, but that it may be safely navigated. *[I have also learnt from some of the]* we are also informed by some of the natives, that at the distance of there is a great River which runs in a *[south]* westerly

about fifteen days journey in a northwesterly course direction. [*they cannot tell how far*]-& that along the banks of this river there are great towns & mighty kings & a people who live in a state of civilization-From all these considerations I am determined to remove-pursue a westerly course & seek the delightful country of my ancestors.-Immediately I communicated my determination & the reasons on which it was founded to our little Society, who joyfully acquiesced-It was tho't to be the most prudential to find out the disposition & character of the inhabitants, who were settled along the great River lest we should fall into the hands of Robbers-For this purpose my man crito & myself & a Delawan for an interpreter set off. We passed thro' a country interspersed with vilages, inhabited by the same kind of people as the Delawans until we came to a great mountain. Having passed over this we had not traveled far before we came to the confluence of two great Rivers which in conjunction produced a river which was called Owaho deep enough, for the navigation of Ships.-Here was a large town or city inhabited by a distinct race of people from any we had seen before. We were immediately conducted to the King & were received very graciously-& having asked a number of very pertinent questions & received answers to his satisfaction-I then made known to him our business & had all my requests granted-As we proposed to move into his territory he offered to furnish us for our convenience with four Mammoons & four men to manage them. These were an animal of prodigious magnitude, even bigger than the eliphant, which the natives had tamed & domesticated-They were very segacious & docile & were employed in carying burthens and in drawing timber-(& *in ploughing their land*)-Their hair at the spring season was about seven inches in length & was of a fine woolly consistence-& being sheared off at the proper season was manufactured into course Cloth-and the milk of the females, which they produced in

abundance, afforded a very wholesome nutriment. Having thus succeeded beyond our expectation we made as much expidition to return as possible-We arrived in safety without any material accidents-The Little Society I had left were greatly rejoised on our return-& highly pleased with the account we gave of the country we had visited-& at the sight of those [*extraordinary & prodigious animals*] mammoons which we had bro't to convey our baggage.-No time was lost to make preparation for the journey-The Captain, Mate & myself went to the King & held a conference with him & the chiefs & obtained leave to depart, tho with apparent regret & reluctance. Sacks were provided from Course Cloth to receive the most valuable part of our goods & furniture-These were thrown across three of the Mammoons-The other was caparisoned, in a manner too tedious to discribe for the accomidation of our women & children-They were all mounted upon him & road with great convenience & safety. [*Being thus prepared & ready*] Thus having resided among the Delivans two years-& being prepared to take our departure The King and his chiefs & many of his principal subjects came forward to take an affectionate farewell. This was done on both sides, with mutual expressions of the most ardent and sincere Friendship & the most earnest wishes and prayers for future prosperity and happiness Having taken our final adieu I observed honest Crito shedding tears very plentifully-You seem to be affected said I-God bless your honour said, he, when I think how kind & generous these poor Delawans have been to us I cannot help feeling an affection & friendship for them-We were obliged to anchor amongst them-we were strangers-& helpless and they were ignorant Savages-yet they held out the hand of kindness & treated us as brothers & sisters.-Have they not fulfilled the law of Christian charity-O that they were good Christians-may God forgive their ignorance & unbeleife-and reward them for their kindness & gerosity. We passed on-No obstacles impeded

our journey until we came to the great River Suscowah—which runs between the Deliwah River and the great mountain—The water being too deep for fording, we built a small boat and with this, at several times, we conveyed the whole of the baggage & Company across, except the manager of the Mammoons, who mounted them & swam them across—We then proceeded on by slow marches,—but in crossing the great mountain we had some difficulties to encounter [*but however not with received no material damage*] but finally arrived safely at the great city Owahon on the twenty fifth day after our departure from the Deliwan.

Fatigued with a long and difficult journey, great joy and gladness were visible in every Countenance, and all were disposed to establish our residence here until further information could be obtained & further measures concerted to prosecute our journey to Europe. The King and his principal officers proffered us every assistance necessary to make our situation agreeable. They assigned us in [*conformity to our wishes*] compliance with our request, a number of houses on the bank of the river at a little distance from the City—We made him some valuable presents in return, which he received as a token of friendship but not as a compensation. For such was the high sense of honour which this prince sustained, that when he made a present, he would take it as an insult to offer him any thing as a compensation.

CHAP. V

A description of the Ohons,
[*the manner of procuring a Living.*]

I am now to describe a [*species of*] nation who have but little resemblance to those [*innumerable tribes of*] Savages, who live along the coasts of the Atlantic. Their complexion, the form and construction of their bodies, their customs manners, Laws, government & religion

all demonstrate that they must have originated from some other nation & have but a very distant affinity with their Savage neighbours.—As to their persons, they were taller on an average than I had ever seen in any nation—their bones were large, limbs strait & shoulders broad—Their eyes rather small & sunk deep in the head. Their foreheads were prominent & the face below tapering in such a manner that the chin was formed nearly to a point. As to their complexion, it was bordering on an olive tho of a lighter shade—Their eyes were generally of a dark brown or black. Their hair of the same colour, tho I have sometimes seen persons, whose hair was of a redish hue.—

They clothed themselves in cloth which was manufactured [*among themselves*] from the hair of Mammoons & from Cotton which was transported from the South westward. The men wore shoes and long stockings, wide trouses, a waistcoat & a garment with wide short sleeves which came down to their nees & in cold weather a Cloak over the whole. The covering for the head was generally a kind of a Cap which ran up high and tapered to a point—This was generally made of fur skins & was ornamented with feathers. It had a small brim in the shape of an half moon to project over the forehead—

The women beside a stockings & shoes wore a short petecoa a shirt of cotton a loose garment with sleeves which they girted round them with belts— & a cloak—They had various ornaments such as ribbons made from cotton & coulored with different coulars— the most beautiful feathers that could be obtained and shels of various kinds. Indeed the higher class of women were extremely fond of ornament—& placed a large share of their happiness in the bliancy & gaudy appearance of their garments. The people obtained their living generally by the cultivation of the land —& [*the manage*] by tending and managing certain animals which had been so long domesticated that they have lost their wild nature & become tame

Corn, wheat, beans squashes & carrots they raised in great abundance—The ground was plowed by horses & generally made very mellow for the reception of the seed.—

It was the occupation of a certain part of the men to tend upon the tame animals to drive them to pasture & keep them from straying and feed them when the snow was on the ground.—Two men would tend twenty Mammouth, which were indifferent whether they fed on grass or crompt the bushes—when these animals were fat, their flesh was highly esteemed—They had droves of Elk, which they had so tamed and tutored that they could manage them as they pleased—and they would follow them like a flock of sheep—& it was but seldom that any would leave their companions,—The elk constituted a considerable part of their animal food—The horses were managed in the same way—& the people tho't their meat to be a savory dish.

They had large numbers of turkeys and gees—which tho originally wild yet by treating them with great familiarity by cropping their wings and feeding them frequently they discovered no disposition to ramble off but propagated their species & laid eggs in abundance.—

Hunting & fishing were the employments of some—others followed mechanical business—others carried on a bartering trade to the southwestward—in order to furnish the people with cotton & other articles whose production was not congenial to the their climate. By pursuing these various employments they generally had a plenty of provisions at all seasons & were comfortably clothed.—And here I would remark as one striking characteristic of this people— that they observed great neatness in their dress—in their cookery and in their houses.

The manufacturing of Iron & lead was understood but was not carried on to that extent & perfection as in Europe. A small quantity of Iron in proportion to the number of inhabitants served to supply them with all

the impliments which custom had made necessary for their use—By hamering & hardening their Iron they would convert it nearly into the consistence of steal—& fit it for the purpose of edge tools.

The potery Business was conducted with great ingenuity, & great quantities of stone and earthen ware consisting of [*every kind*] of vessels of every construction which were needed for family use, were manufactured in every part of this extensive country. These vessels they ornamented with [*pictures with*] the likenesses of various kinds of animals & trees & impressed upon them such coulors as would strike the fancy with delight.—The females of the [*higher Class*] most wealthy class would often have a large and superfluous quantity of this brittle furniture to decorate one apartment of the house—The vessels they arranged in such order as to make a display of taste and impress the mind with the agreeable sensation of beauty.—

In architecture there can be no comparison with the civilized nations of Europe—In their most welthy & popolous Cities their houses and public buildings, exhibit no eligance—no appearans of wealth & grandure—all is plain—& nothing superfluous—but convenience appears to be the whole object they had in view in the construction of their buildings of every kind.

Their houses were generally but one story high—built of wood, being framed & covered with split clapboards or shingles & in the inside the walls were formed of clay, which was plastered over with a thin coat of lime. Their houses seldom consisted of more than three apartments As to their chinnies, they construt a wall of stone about five feet high [*for the fire to be*] against which they build their fire—from the top of this wall they construct their chimney with thin pieces of split timber on the inside [*with wet dirt or clay*] of which they plaister wet, dirt or clay—which compleatly covers & adheres to the timber & prevents the fire from having any operation upon it. The inside of their houses, as the

women generally practiss neetness makes a much better appearance than the outside.

It is my opinion, says Trojanus that this people display a taste in building which is formed upon the true principles of Reason—Their houses are sufficiently spacious for convenience No expence or labour are thrown away in building useless apartments—or in the erecting their houses higher than what convenience requires—The whole catalogue of ornimental trumpery is neglected—This in Room produces more than half the labor & expence in buildings—*[Yes says Lucian & without this, these laboring people must starve for the want of employment, & the citizens of the Roman empire would be deprived of the honour of possessing a splendid Capital & of the exquisite pleasure of beholding the greatest exhibition of human ingenuity in the elegance, [the] splendor [the] simltry & beauty of their houses, [their,] palices & public edifices—True indeed, replies Trojanus, men may be dazzled & delighted with such objects for a moment—But could not wealth be better bestowed [upon to promote the interest of the community & for charitable purposes—& these artists better employ their strength & ingenuity in producing some substantial benefits to themselves & others.—Rejoins Lucian, the course reason dictates is to avoid extremes. A slab coloured world would tire the senses by its uniformity & too much ornament & splendor would cease to please by its frequency.]*—Besides—lofty houses can more easily be overthrown by tornadoes or tumbled down upon our heads by earthquakes.—The course says Lucian, that reason dictates is to avoid extremes. A slab coloured, [would] by its uniformity would tire the senses—and by its possessing too much orniment & splendor it would cease to please.

CHAP. VI

Discription of the Learning *[Religion & customs of the Ohons]*

Learning appears to be so consouant to the nature of man & *[a good]* convenient share of it so easy to obtain, that some may wonder why it is not universally defused thro the world:^{*} *[But]* If we can place any reliance on the dark annals of antient history, it is a certain fact that Letters are indebted for their existence to the inventive genius of certain extraordinary characters—Egypt & Chaldea contended for the honour of being the first† who invented letters—Perhaps they were invented in each nation nearly at the same time—*[But]* let this be as it may—could no other other nation in the world produce as great geniuses as Egypt or Chaldea? Is there any natural obstacle to prevent their production in America as well as in Asia? Whatever may be the reasonings of some on this subject, the fact is, that I found *[Letters or]* some share of learning, tho' in a very imperfect state, among this people—At present I shall wave the account of its introduction & shall merely discribe the state of learning as it existed among the Ohons—They had characters which represent words & all compound words had each part represented by its appropriate character. The variation of cases moods & tenses was designated by certain marks placed under the character. They generally wrote on parchment & beginning at the right wrote from the top to the botton, placing each character directly under the preceding one & having finished one colum or line they *[begin the]* wrote the next on the left of that & so continue on until they cover the parchment if the subject require it. in a work

^{*} But the wonder would cease when it is considered that mankind with but few exceptions to walk in the tracts of their fathers & pursue the road marked out by their education.

[†] Tho the most probable conjecture is that they were communicated from one nation to the other.

of considerable Labour & time to obtain such a knowledge of their characters & and the application as to be able to read with fluency & to write with ease & accuracy—

In their principal Cities & towns the Government appoint learned men to instruct the sons of the higher class of citizens & in the course of four or five years they will make such proficiency as to become tolerable schollars.

The works of the learned are not very voluminous. Records are kept of the transactions of their government. Their constitution & laws are committed to writing—[A sacred Roll in in manuscript is preserved among the Records of their Emperors & kings] & are dispersed thro the impire—& much pains is taken to defuse the knowledge of them among the people—In all their large towns & cities they have deposited under the care of a priest a sacred Roll, which contains the tenets of their Theology & a discription of their religious ceremonies. This order of men publish comments upon these sacred writings—they publish some tracks on moral philosophy—& some containing a collection of proverbs & the wise sayings of their sages.—

But the kind of composition in which they most excel is poetry—In poetic numbers they describe the great events, which take place—& the exploits and mighty atcheivments of their heroes—In soft eligies they paint the amours of Lovers & in pathetic strains they delineate the calamities & sorrows of the unfortunate. In their assemblies it is very common for a certain class of the Learned to entertain the company with a repetition of poetic peices describing the battles and exploits of their warriors—Or to sing some amorous or witty ballad—As for Theators they have none—but as a kind of substitute—there are actors, who entertain the people by pronouncing dialogues or plays, in which they display all the arts of mimicry—& [act out the] express in their countenance their gesture & the tone of their voices different

passions of the human mind As only a small proportion of the people are instructed in the arts of reading & writing, of consequen the great mass, must possess a large share of ignorance—but not so great a share as savages who have no learning among them—They head the conversation & the lectures of their sages—[*They are entertained with*] Their poetic orators entertain them with the productions of their poets, containing the history of great events & mighty atcheivments—Their actors divert and please them by exciting the various passions—[*at the same time communicating instruction & correcting the natural savageness of manners by.*] & as the peices they rehearse contain many ideas & sentiments tending to expose the deformity of vice, the folly of superstition & the disgustfulness of rude & clownish manners, the people of consequence are improved & considerably refined—add to this their living in compact towns or cities in which there is a constant and reciprocal communication of ideas—which of course would have no small effect to inform their minds—To all these causes combined the [Ohons] the great mass of the people are indebted for possessing a considerable share of knowledge and civilization.

RELION. VII.

In every nation there is some kind of Relion. & in every religion, however adulterated & corrupted there are some things which are commendable—some things which serve to improve the morals—& influence mankind to conduct better than what they would do, provided they pursued the natural dictates of their depraved minds. [*without any restraint*] As this sentiment is an established maxim, which has been believed in every nation from the earliest ages [*of time in every nation.*] hence it has been the policy of all

governments to encourage & protect some kind of Religion and precepts In examining the religious sentiments which are believed and practised thro'out this extensive empire & which are encouraged & protected by the government. —I found some things which are common to the various sistems of Theology in Europe & Asia & some things which have no resemblance to either. From the sacred Roll as it is denominated I shall extract the tenets of their Theology & a description of their religious ceremonies. It expresses them to this effect. "There is an intelligent omnipotent Being, who is self existant & infinitely good & benevolent—Matter eternally existed —He put forth his hand & formed it into such bodies as he pleased—He presides over the universe & has a perfect knowledge of all things—From his own spiritual substance he formed seven sons —These are his principal agents to manage the affairs of his empire—He formed the bodies of men from matter Into each body he infused a particle of his own spiritual substance, in consequence of which man in his first formation was inclined to benevolence & goodness. There is also another great intelligent Being who is self existent & possessed of great power but not of Omnipotence—He is filled with infinite malice against the good Being & exerts all his subtlety & pow to ruin his works—Seeing the happy situation of man he approached so near as to touch his soul with his deliterious hand—The poison was immediately defused & contaminated his passions & appetites —His reason and understanding received no injury The good being looking upon his unhappy offspring with infinite love and compassion made a decree that if mankind would reduce their passions & appetites under the government of reason he should enjoy blessings in this world & be compleatly happy after his soul quits his body. Death desolves the connection —Ethereal Bodies are prepared for the souls of the righteous—These bodies can pass thro' any part of the universe & are invisable to mortal eyes. Their place of residence is on a vast plain which

is beautified with magnificent Buildings—with Trees, fruits & flowers. [*Here they enjoy every delight which*] No imagination can paint the delights, the felicity of the Righteous. But the wicked are denied etherial bodies —Their souls naked and incapable of seeing light, dwell in darkness & are tormented with the keenest anguish—Ages roll away & the good being has compassion upon them—He permits them to take possession of etherial bodies and they arise quick to the abodes of delight & glory: Now O man attend to thy duty & thou shalt escape the portion of the wicked & enjoy the delights of the righteous Avoid all acts of cruelty to man and beast* defraud not thy neighbour, nor suffer thy hands secretly to convey his property from him—Preserve thy body from the contamination of lust—& remember the seduction of thy neighbors wife would be a great Crime—[*Let thy citizens be numbered once in two years—and if the young women, who are fit for marriage are more numerous than the young men—then wealthy men, who are young & who have but one wife, shall have the priviledge, [with the permission of the King] to marry another until the numbers of the single young men & the single young women are made equal But he that hath two wives shall have a house provided for each—and he shall spend his time equally with each one*—Be grateful for all favours & forsake not thy friend in adversity. Treat with kindness & reverence [thy Parents—Forsake them not in old age, nor let their cheeks be furrowed with tears for the want of bread.—Bow down thy head before the aged, treat thy superiors with respect—and place thy rulers & thy teachers in the most honorable seats. Let rulers consult the welfare of the people and not agrandise themselves by oppression & base bribes—Let Religious Teachers walk in the Road which leads to celestial happiness & lead the people after them—Let Parents restrain the vices of their children & instruct

* No crime is so horrid as maliciously to destroy the life of man.

their minds in useful knowledge—Contention and strife is the Bane of Families & the destruction of domestic happiness—being yoked together the husband and wife ought to draw in the same direction—their countenances will then [*appear beautiful*] shine with the effulgent Beams of Friendship & love—peace & harmony will attend their habitation & their affairs will prosper.

Hold out the hand of kindness and friendship to thy neighbour—consider him when reduced to indigence & distress—he is as dear to the great and good being as what thou art [*& now thou hast an opportunity to manifest the disposition of thy heart*] To afford him relief will be pleasing to thy maker & an expression of thy gratitude Envious & malicious souls are almost incurably contaminated with that hellish poison which first disordered the soul of man—partake not of their guilt by joining them in the malignant work of slander & detraction. Their intended mischief returns upon their own heads & the slandered character of the innocent & just shines forth with increasing lustre. Let the stranger find a [*n hospitable*] resting place under thy Roof—give him to eat from thy portion, that when he departs he may bless thee & go on his way rejoicing.—

Say not to thyself I will indulge in inactivity & idleness & lie upon the bed of sloth & slumber away the precious moments of time—for in this thou art unwise—for disease will attend thee, hunger will torment thee—& Rags will be thy clothing—Let industry & economy fill up the measure of thy waking moments, so shall thy countenance display health and sprightliness plenty shall supply the wants of thy family & thy reputation shall be respectable.

[*But I behold a being in human form, from whom I turn away with disgust and abhorrence He is covered with so much dirt & filth, that no ethereal body is provided for him nor can he be received into the abodes of the blessed.*]

Suffer not thy bodies or thy garments to remain besmired with dirt & filth—Cleanliness prevents many

deceases & is pleasant to the sight But from a dirty filthy mortal we turn with disgust & abhorrence As the great author of our existence is benevolent to all his offspring so it becomes us to be benevolent to our fellow beings around us—Our country is one Body & we are part of its members—We are therefore bound to maintain the rights & privileges & the honour and dignity of our country at the Risk of our lives—Great rewards attend the Brave—and their exploits & achievements in contending against tyrants & in defending the Rights of their country will be celebrated on the plains of story.—

But the vision now expands & directs our contemplation to fix on his attributes, whose spiritual substance is commensurate with infinity—As only a single particle from his substance constitutes our souls, how small, how diminutive must we appear in the view of Omnipotence—We must therefore contemplate his attributes thro the medium of his works—and admire with profound reverence & adoration his wisdom goodness and power which are visible in the formation & arrangement of all material bodies & spiritual beings. He requires us to supplicate his favours—and when received to express our gratitude—As our passions & appetites often get the assent of reason—we are therefore bound to confess our faults & implore forgiveness—

Now that you know & keep all these things which were made known by divine inspiration, it is ordained that on every eighth day ye lay aside all unnecessary labour—that ye meet in convenient numbers & form assemblies That in each assembly a learned holy man shall preside, who shall lead your devotion, & explain this sacred Roll & give you such instruction as shall promote your happiness in this life & in the life to come Once in three months—ye shall hold a great festival in every city & towns & your priests shall sacrifice an Elk as a token that your sins deserve punishment—but that the divine mercy has banished them into shades of forgetfulness.

Be attentive O man to the words of truth which have been recorded & pay respect to all the commandments which have been written for your observance—Your maker will then be pleased to see you rejoice in the participation of his favours & to behold your faces brighten with the benign beams of cheerfulness.—

AN ACCOUNT OF BASKA. [CHAP] VIII

Among the great & illustrious characters who have appeared in the world in different ages as instructors & reformers of mankind Baska is entitled to a conspicuous place—The place of his nativity is not recorded. But the first notice which is given of him is—his appearance at the great city of Tolanga, which is situate on the Banks of the Siota River. He was attended by his wife & two little sons. The fashion of their garments were different from the natives—Their complexion likewise was a little whiter—Baska was grave solemn and sedate—reserved in his conversation—but when he spoke wisdom proceeded from his lips—& all were astonished at his eloquence—His fame spread rapidly thro, city & country—& he was celebrated as a man of the most brilliant & extraordinary Talents.—He was conducted to the King & introduced to him—The King asked him from what country he came—His reply was at a great distance from the westward He then asked him induced him to come into his country—He replied

CAPT VIII

Perhaps Reader before we describe the government of the Ohons it might be proper to relax our minds with a few sceaes of Biography—The character which will best connect with the history of the learning, rereigion & government of the Ohons is that of the great & illustrious Lobaska—He is the man, who first introduced

their present method of writing, who first presented them the sacred Roll which contains the tenets & precepts of their religion—& who formed their political Constitution as it respects the conuection of various kingdoms or tribes under one government There are many anecdotes, which tradition has handed down respecting this extraordinary man which have the complexion of [*the miraculous & hence I conclude they must be fabulous*] fables—[*Such as*] as for instance he is represented as forming a curious machine & having seated himself upon it he mounted into the atmosphere & assended a great hieght—& having sailed a considerable distance thro the air he decended slowly & received no damage—that multitudes of astonished spectators had, a number of times seen him perform this miraculous exploit—& that he declared that when he took these excursions his extraordinary wisdom & knowledge was communicated to him—If he did in fact perform such exploits no wonder that he managed an ignorant people as he pleased—But as it is not my intention to amuse my readers by a splendid relation of fables I shall confine myself to facts which cannot be contested—The place of his nativity is not recorded—The first account given of him was his appearance in the great city of Tolanga which is situate on the Banks of the Siota River. When he entered that city he was attended by his wife & four sons, the eldest of which was about eighteen years of age—He himself appeared to be about forty. His personal appearance was commanding, being of midling stature—of a bold frank countenance & eyes lively and penetrating, In his general deportment he was chearful, yet displayed much sedateness & gravity.—He was affable and familliar in conversation but not loquacious—He never would converse long on trifling subjects—had a wonderful facility to intermix some wise sayings & remarks [*that should improve*] & of turning with dignity & gracefulness the attention of the company to subjects that were important & interesting—None could

then withstand the energy of his reasoning—& all were astonished at the ingenuity of his arguments & the great knowledge & wisdom which he displayed—His fame spread thro the city and country & multitudes frequently assembled & importuned him to give them instruction—Always cheerful to gratify the curiosity & comply with reasonable requests of the multitude he entertained them by conversing with them familiarly—& by exhibiting public Discourses—All were charmed with his wisdom & eloquence—& all united in pronouncing him to be the most extraordinary man in existence & generally believed that he held conversation with celestial beings—& always acted under the influence of divine inspiration.—The people were very liberal in their donations, which enabled him to support his family in affluence—Having thus in a short time established a character superior with respect to wisdom & eloquence to any man who had ever appeared before him in the nation, he then, at an interview which he held with the King & the chiefs, told them that he had invented the art of expressing ideas by certain marks or characters—& having explained the nature of the subject to their full satisfaction he then proposed to establish a school for the instruction of the sons of the principal subjects of the King.—The proposal was received & accepted with much gratitude & cheerfulness—A house was immediately prepared for the accommodation of scholars & in a short time the numbers amounted to near two hundred.—But here it must be observed that the art of making & applying the characters to the words which they represented—was taught principally by his sons—they had all received an education from their father—& even the youngest, who was but about eleven years old could read and write with great correctness & facility—He superintended their instruction & very frequently gave them lectures on scientific & moral subjects—his scholars made great progress in learning—& delighted their parents with the improvements

they had made in literature civilization & refinement.—He still continued to associate among the people & was indefatigable in his labours to dispel their ignorance, correct their superstition & vices to excite their industry & to defuse a more accurate knowledge of the mechanical arts—The manufacture of Iron in particular was not known: this he taught a number by showing them how to build a small furnace & to cast iron ware—& then how to build a small forge & refine pigs and convert them into Iron—He had resided among the Sciotos about three years & the happy effects of his Labors were visible to all observers—A great reformation had taken place in the morals & manners of the people—industry had increased—agriculture & the mechanical arts had received great improvement—& houses were built on a more commodious & elegant construction—But not willing to stop here the benevolent mind of the great Lobaska meditated a more important revolution—now the propitious era had arrived & the way was prepared for the introduction of that system of Theology which is comprised in the Sacred Roll—In the first place he read & explained the whole system to the king & the chiefs of the nation, who cordially gave it their approbation & gave permission to propagate it among the people—Under a pretence that this system was revealed to him in several interviews which he had been permitted to have with the second son of the great & good Being—the people did not long hesitate, but received as sacred & divine truth every word which he taught them They forsook their old religion which was a confused (& absurd) medley of Idolatry & superstitious nonsense & embraced a religion more sublime & consistent—& more fraught with sentiments which would promote the happiness of mankind in this world.

Whilst the Sciotos were thus rapidly progressing in their improvements they were unhappily disturbed by the certain prospect of war. Bombal the king of the Kentucks—a nation which lived on the south side of the

great River Ohio, had taken great umbrage against Hadokam the King of Siota—This Bombal was the most haughty & powerful prince, who reigned in this part of the western Continent—It had been the custom for several ages for the king & chiefs of the Kentucks to have the exclusive right to wear, in their Caps a bunch of blue feathers, which designated their pre-eminence over every nation—The Siotan princes envying them this distinguished honor & considering themselves as being at least their equals assumed the liberty to place bunches of Blue feathers upon their Caps.—This in the opinion of the Kentucks, was an unpardonable offence, if persisted in, & a most daring insult upon their super-eminent dignity—[*A messenger was immedi.*] After a solemn council was held with his chiefs, Bombal, with their unanimous consent dispatched a messenger to Hadoram—who thus proclaimed—Thus saith Bombal the king of kings & the most mighty prince on earth—ye have insulted our honour & dignity in assuming blue feathers, which was the badge of our preeminence—know ye that unless ye tear them from your Caps, ye shall feel the weight of our vengeance. Hadoram replied, tell your Master that a great company of Wolves made an attack upon a city to rob the citizens of their dear & elk, & they let forth their dogs upon them, which attacked them with such fury & courage, that they fled, mangled, & torn, to a most dreary swamp—here by the most plaintive howling, they lamented their sad disaster & disgrace.

An answer so shrewd & insulting, it was expected would soon be followed by an invasion. Measures must immediately be taken for the defence of the kingdom—Lobaska was invited to set in Council—all were unanimously of opinion that to comply with the haughty demand of Bombal, by tearing the blue feathers from their caps would be degrading the honour of the nation and a relinquishment of their natural right—they were likewise sensible that the most vigorous exertions were

necessary to save the country from ruin. The opinion and advice of Lobaska, was requested, It is my opinion says he, that by using a little stratagem this war might be bro't to a conclusion which will be honourable to this kingdom. We will pursue, says the King, your advice & directions. I shall be happy, says Lobaska to assist you with my best advice—Call immediately into the field an army of Three thousand men—provide two thousand shovels, five hundred mat-hooks, & one thousand wheelbarrows—& one hundred axes; I will give directions how to make them—Not a moment was lost, the army was assembled and impliments provided with the utmost expedition—& they marched down the river to a certain place where the army of the enemy must pass, in order to arrive at the City of Tolanga At this place the hill or mountain came within less than a mile of the River & flat or level Land intervened—Here Lobaska directed that a Canal should be dug from the River [*to the River,*] to the Hill—That it should be eight feet wide & eight deep & that the dirt which they dug should be thrown into the River—[*that the canal*] except what should be wanting to lay over thin pieces of split timber, which should be extended across the Canal & so weak and slender that the weight of a man would break them down. This novel invention was soon carried into effect—& the work completely finished—Every precaution was used to prevent, any intelligence of these transactions from getting to the enemy.—In the meantime Hadokam bro't into the field seven thousand and more of his warriors, men of brave hearts and valliant for the Battle—The indignant King of the Kentucks by this time had assembled an army of thirty thousand men who were ready at the risk of their lives to vindicate the pre-eminence of their nation and the transcendent dignity of their king & his chiefs—[*Had of this*] At the head of this army Bombal began his march to execut his threatened vengeance on the Siotans—As he entered their country he found the viliges deserted & all the movable property

conveyed away—Not a man. [*or woman*] to be seen until he came in view of the army of Hadokam, who was encamped within a small distance of the Canal.—Bombal halted and formed his men in two Ranks extending from the river to the hill—He had a reserved core, who were placed in the rear of the main body—Having thus arranged them for battle, he went from one wing to the other—proclaiming aloud, we have been insulted, brave soldiers, by these cowardly Siotans—They have assumed the blue Feather, the badge of our preeminence & exalted dignity—Behold it flying in their Caps—will your high born souls submit to behold such Dastards place themselves on equal ground with you—No my valiant warriors, let us revenge the insult by the destruction of their puny army & the conflagration of their City—Make a furious charge upon them—& the victory is ours—Let your motto be the blue Feather & you will fight like wolvs robed of their puppies. Hadoram had by this time formed his army in order of Battle close to the edge of the Canal & extended them only in one rank from the River to the Hill—As the Kentucks approached within a small distance, the Sciotans gave back & began a retreat with apparent confusion, notwithstanding the pretended exertions of the King & his officers to prevent their retreating—Bombal observing this commanded to rush forward on the full run but to keep their Ranks in order—This they instantly obeyed as one man & as soon their feet stepped on the slender covering of the canal it gave way & they fell to the bottom, some in one position and some in another—A disaster so novel & unexpected must have appalled the stoutest heart & filled their minds with amazement & terror.—Nor did this complete the misfortune of the army of Bombal— an ambush of of the Sciotans, who lay on the side of the hill opposite to the reserved Corps of the Kentucks, rushed down upon them in an instant—Surprise & terror prevented resistance— they threw down their arms & surrendered—The retreating army of Hadoram immediately returned

with shouting to the edge of the Canal—Their enemies, who but a moment before, tho't themselves invincible & certain of victory were now defenceless & wholly in their power—Lobaska was present & saw the success of his stratagem his great soul disdained revenge on an helpless & prostrate Enemy—he conjured the Siotans not to shed one drop of Blood—but to be generous & merciful—Bombal had now recovered from his surprise & seeing the deplorable situation of his army, his haughty soul felt the keenest anguish—Where says he is the King of the Siotans? Here I am says Hadoram—what is your request my Brother? Reduced says he by a Stratagem the most ingenious & artful, to a situation which subjects us wholly under your power, & in which you can take ample revenge—I now employ your generosity & compassion for my army—Spare their lives—& then name your terms & if I can comply with them, without degrading the honor of my Crown, it shall be done. Your request says Hadoram is granted—Surrender your arms & let your army return in peace—As for your majesty, & the chiefs of your nation, who are present, you will give us the pleasure of your company in our return to the city of Tolanga, & there we will execute a treaty of peace & amity that shall be advantageous & honourable to both nations.—These terms were accepted, & the Kentucks returned in peace to their own country, not to describe exploit, & bloody victories, but the curious Stratagem of Lobaska—The two Kings & their splendid Retinue of princes, having arrived at Tolanga [*every attention was paid by Hadoram and his chiefs to their honorable visitors.*] Hadoram made a sumptuous entertainment at which all were present—The next day both parties met for the purpose of agreeing to terms of peace & perpetual amity—What are your terms says Bombal—Lobaska says Hadoram shall be our Arbitrator—He shall name the terms—his wisdom will dictate nothing which will be dishonorable to either party. Your proposal, says Bombal is generous—Lobaska shall be our

Arbitrator—Lobaska then rose—Attend says he, to my words ye princes of Siota & Kentuck. You have all derived your existence from the great father of Spirits—You are his children & belong to his great family—Why then have you thirsted for each others Blood for the Blood of Brethren—& *[what has]* what has produced this mighty war—A blue feather, a badge of preeminence. It is pride, it is cursed ambition & avarice which devastate the world & produce rivers of human Blood—& the wars which take place among nations generally originate from as trifling causes as the blue feathers.

Let this be *[the first article of]* your treaty that any person may wear a blue feather in his Cap— or any other feather that he pleases.—*[Let this be second,]* that the individuals of each nation may carry on a commerce with each other—& that they shall be protected in their persons and property. *[Let this be the third,]* that I shall be at liberty to establish *[a school or]* schools in any part of the domains of Kentuck & furnish them *[such]* instructors *[as I please]*—That none shall be restrained from hearing our instructions— & that we shall be patronized & protected by the King & his chiefs. *[Let this be the fourth]*— that perpetual peace & amity shall remain between both nations— And as a pledge for the fulfilment of these articles, on the part of the princes of Kentuck— that the eldest son of the King & four sons of the principal Chiefs shall be left as hostages in this City for *[the term of]* Term of three years. These terms met the cordial approbation of both parties & were ratified in the most solemn manner—

Thus happy, was the termination of the war, about the blue feather, [having taken place] Lobaska proceeded with indefatigable industry & perseverance in his benevolent scheme of enlightening & reforming mankind.—

And how happy would it be for mankind, if all wars about as trifling causes as this, might terminate in the same way. The benevolent mind of Lobaska soared

above trifles—viewing all mankind as brothers & sisters he wished the happiness of all.—Hence he made provision in the Treaty with the Kentucks for the introduction of Schools *[in Kentuck]* among them. This was the first step, which he foresaw would introduce improvements in agriculture & the mechanical arts—produce a reformation in their morals & religious principals & a happy revolution in some part of their political institutions.

Bombal had become so captivated with Lobaska that he solicited him to bear him company to his own dominions. He consented & when he had arrived at the royal City of Gamba, which is situate on the River Kentuck he there pursued the same course which he had done at Tolanga & his success answered his most sanguine expectations: The people were now prepared for the introduction of a school—He returned back *[to Tolanga]* & sent his second son & three of the most forward scollars of the Sciotans to establish a school at Gamba *[In the mean time his intention was to make some amendments in the government of Sciota. But as there were several Cities and a great number of vilages, that acknowledged the jurisdiction of the Sciotan King, which still were ignorant of the principles & doctrines which he taught—he found it necessary to visit them & to introduce instructors amongst them. In this work he was engaged about two years—& the happy effect of his labours were now visible in various kinds of improvements & in the reformation of manners, morals & religion. The way was now prepared to introduce his system of government—The chiefs of the nation were invited to attend a grand council at Tolanga—When they were met—Lobaska rose—& presented them with the following constitution of government—*

[The king of Siota shall be stiled the Emperor of Olson & the King of Siota—His crown shall be hereditary in the oldest male hier of his family—The cities & vilages who now acknowledged his jurisdiction or who may hereafter do it shall be entitled to protection from the emperor—If

incaded by an enemy he shall defend them with the force of the empire—once every year the chiefs shall meet at Tolanga to make laws for the good of the nation.—

These young men having imbibed the spirit & principles of the great preceptor, spared no exertions to instruct the scholars & to defuse useful knowledge among the people—The happy effects of their labors were visible in a short time. The people embraced the religion of Lobaska & became more industrious & civilized. In their various improvements in agriculture, the mechanical arts and literature they even exsaled the Sciotans & appeared to be as prosperous & flourishing—Even Bombal himself declared that the termination of the war about the blue feather—which at first appeared unfortunate yet as it occasioned such happy effects among his people it gave him more satisfaction & pleasure than *[the reputation of being a great Conqueror]* what he could have received from the reputation of being a great conqueror.

CHAP. IX

Government & money

The people who were denominated Ohians, were settled on both sides of the River Ohio—& along the various branches of the River—The settlements extended a great distance in the time of Lobaska—but how far it is not mentioned They lived in compact viliges or towns—*[We might except the Cities Tolanga on the river Sciota & Gamba on the River Kentuck—These various viliges or towns formed independant Soveranities—& were governed by their respective chiefs—]*

Excepting the Cities of Tolanga & Gamba—whose Kings claimed jurisdiction over an extent of country about one hundred & fifty miles along the River Ohio & about the same distance back from the river, the remain-

ing part of this extensive country was settled in compact viliges or towns. These formed independent sovereigties & were governed by their respective Chiefs. Frequent bickerings, contentions and wars took place among these Chiefs, which were often attended with pernicious consequences. To remedy these evils & to facilitate & accomplish the great & benevolent plan of reforming & civilizing the Ohians, Lobaska had formed a system of Government, with a design of establing two great empires—one on each side of the River Ohio.—Their *[different]* constitutions were on the same plan—& were presented by the hand of Lobaska to the respective Kings of Sciota & Kentuck—

The Sciotan Constitution was comprised in the words. The country east of the great River Ohio shall form the Empire of Sciota—At the head of this empire shall be placed with the title of Emperor Labarmock the oldest son of Lobaska—The office shall be hereditary in the eldest male of his family—He and his sons successively shall marry natives of the kingdom of Sciota:—& all their daughters shall marry within their own dominions. He shall have four counsellors—He with the advice of his Councillors shall have the exclusive right of making war & peace & of forming treaties with other nations—He shall be commander in chief of all the forces—& the King of Sciota shall be next to him—All controversies between the Rulers of chiefs of the different tribes shall be refered to the descicion of him & his Counsellors—& he is authorised to compel a compliance—He shall hold his settings annually in four different parts of the empire. The King of Sciota & the chiefs of the different tribes shall hold their offices & exercise the same authority in civil matters that they have done—They shall be amenable to the emperor & his councilors, whose duty it shall be to enquire into all complaints against them from their subjects, & to redress grievances & punish for oppression & injustice by fines.—He and his councilors shall have the exclusive priviledge of coining money—They may

likewise lay taxes for the support of government & for the defence of the nation.—They shall coin no more money than what is necessary for the convenience of the people & in such quantity only that the value shall not depreciate—he shall appoint the officers of his army—except where the chiefs chuse to command their own subjects—in that case they shall be subject to the command of the Emperor. The people in every city, town or village shall respectively chuse one or more Censors—whose duty it shall be to enquire into all mal-conduct of Rulers—& all vicious & improper conduct of the priests & the people—& they shall pursue such measures to obtain justice & to produce a reformation of morals in the offenders as the laws shall direct.

In order that the priests & instructors of learning may know and perform their duty for the benefit of civilization, morality & religion. Lambdon the third son of Lobaska shall preside over them & shall have the title of high Priest—& the office shall be hereditary in the eldest males of his family successively—There shall be associated with him four priests as his assistants—they shall exercise a jurisdiction over all the priests of the empire & shall see that they faithfully perform the duties of their office—They shall attend to the instructors of Learning—& shall direct that a suitable number are provided thro'out the empire—It shall likewise be their duty at all suitable times & places to instruct Rulers & people in the duties of their respective stations—& to labor incessantly to persuade mankind to subject their passions & appetites under the government of Reason—that they may secure happiness to themselves in this life—& immortal happiness beyond the grave.—The people shall make contributions, in proportion to their wealth for the support of their priests—If any refuse, they shall be denied the privilege of their instructions—& shall be subjected to the ridicule & contempt of the people.—For the convenience of the people & for the easy support of the government, it is necessary that

there should be something which shall represent property—& which is of small weight. It is therefore provided that certain small pieces of iron—stamped in a peculiar manner, shall be this circulating medium, to represent property—Each peice according to its particular stamp shall have a certain value fixed upon it.—It shall be the peculiar prerogative of the Emperor & his counsellors to direct the coining of these peices—which shall be denominated money—No more money shall be coined than what will be for the benefit of the empire—Nor shall the Emperor or his Counsellors receive any more of it, than an adequate compensation for their services.—They shall keep an account of the amount of money coined annually & the manner in which it has been distributed & expended. This amount shall be submitted to the examination of the King of Siota & the chiefs of the empire. The Emperor shall always be ready to receive the petitions & complaints of his subjects—He shall consult the welfare of his people & save them from oppression & tyranny—& by his beneficent acts shall gain their affection & obtain the apalation of a just, a good & gracious Prince.—

When Hadoram king of Sciota had received this plan of government, he immediately assembled all the Chiefs or princes within his kingdom. Lobaska pointed out the defects of the existing government, & the excellences of that form which he presented for their acceptance—His reasons could not be resisted—they unanimously agreed to establish it as their constitution of Government. Labamack accepted the office of Emperor, & his four counsellors were appointed—Lambdon was ordained High priest & his four assistance chosen—The new government was now put in operation—The various tribes living contiguous to the empire seeing its prosperity solicited the privilege of being received as parts of the empire—Their requests were granted. Improvement & prosperity attended them—This induced other contigu-

ous Tribes to request the same privilege—& others still adjoining them came forward with their petitions, all were granted & the same regulations established in every part—Within about three years from the first establishment of the empire Lobaska had the pleasure of seeing his son reign over a territory of more than four hundred miles in length along the River Ohio—& of beholding a nation rapidly progressing from a state of barbarism, ignorance & wretchedness to a state of civilization knowledge & prosperity—

Having now beheld the happy success of his experiment at Sciota, Lobaska made a second visit to Bambo king of Kentuck. His second son whose name was Hamback was present at the City of Gamba. His youngest son Kato attended him—He made known his plan of revolution to Bambo who cordially acquiesced—& calling together his princes—they unanimously agreed to place Hamback on the throne of the empire south of the Ohio River—& to ordain Kato as their high priest—With the exception of names and places the Constitution of government was the same as that which the Sciotans adopted—The same measures were pursued to ensure its success—A great & flourishing empire arose—& barbarous tribes connecting themselves with the empire & under the fostering care of the government became civilized wealthy & prosperous.—

Thus within the term of twelve years from the arrival of Lobaska at Tolanga, he had the satisfaction of beholding the great & benevolent objects which he had in view accomplished—He still continued his useful Labors—& was the great Oracle of both empires—His advice & sentiments were taken upon all important subjects—& no one ventured to controvert his opinions—He lived to behold the successful experiment of his institutions—& to see them acquire that strength & firmness as not easily to be overthrown. Having acquired that renown & glory which are beyond the reach of envy & which aspiring ambition would despair of attaining—at the age

of Eighty he bade an affectionate adieu to two empires & left them to lament in tears his exit.

These two empires continued to progress in their improvements & population & to rival each other in prosperity during the reign of Ten successive Emperors on the Throne of Sciota—Peace & harmony & a friendly intercourse existed between them—No wars took place to disturb their tranquility except what arose from the surrounding Savages, who sometimes disturbed the frontiers in a hostile manner for the sake of gaining plunder. But these attacks were generally repelled & defeated without much loss of blood—They were in fact of such trifling consequence as to make no perceptible impediment to prevent the population, improvement or prosperity of both Empires—& happy thrice happy would it have been for them, if they had still continued to have pursued the amiable & benevolent principles which first marked the commencement & progress of their institutions

CHAT—X

Military arrangements. Amusements. Customs. Extent of the Empire. Forts.

The Customs and amusements of a Nation evince the state of Society which exists among the people—When the two Empires of Sciota & Kentuck had commenced their new career on the plan which was formed by Lobaska—they adopted this as a true maxim, that to avoid war it was necessary to be in constant preparation for it.—It was the wise policy of the two governments to make such military arrangements as never to be surprised by an enemy unprepared. In every city, town & vilage the people were required to provide military impliments & to deposit them in a secure place. These magazines were to contain a sufficient quantity of arms

to furnish every man who should be destitute—[*In order that every man might have sufficient skill to use them to advantage, great pains was taken to prepare him by teaching him the art of war.*] The knowledge of military tactics as it was then attainable, was likewise defused among the people.—Young men from sixteen to twenty years old, were required to take the field four times in each year, & to spend sixteen days during each time in learning the military art & in building fortification.—And every able bodied man was required to spend eight days in each year in the same employment.—In consequence of these regulations a rivalry existed among the different sections of the empire to exceed each other in skill & dexterity in military manoeuvres—Hence it was a general custom in every part of the country for different bodies of men to meet—[*to engage in feigned Battles*] once every year, in order to make a display of their improvements in the art of war—Prizeums were given to those who were the most expert in shooting the arrow or in managing the spear & the sword.

Their Amusements were generally of the athletic kind—calculated to improve their agility & strength—& prepare them for warriors. Wrestling, slinging & throwing stones at marks—leaping ditches & fences & climbing trees and precipices were some of their most favorite diversions—And as they took great pains to perfect themselves in these exercises it would astonish spectators of other nations to observe the improvement they had made in the extraordinary feats of agility & strength which they exhibited.—

Other diversions, which had no tendency to fit them for war, they seldom practised, except when in the company of women—Being taught by their religion the social virtues they manifested a great regard for the rights of the other sex & always treated them with attention, civility & tenderness—Hence it was curious to observe that [*when in the company of women*] they easily exchanged the [*warriors*] rugged [*& bold*] attitude of the

bold warrior for the complaisant [*& tender*] deportment of the affectionate galant—The amusements which were pleasing to the female mind were equally pleasing to the men whenever they held their social meetings for recreation.—These meetings were frequent among the younger class of Citizens, whether married or single—Various kinds of amusements would frequently be introduced at such times for their mutual entertainment—but that which held the most conspicuous place was dancing—But their manner of dancing was different from that of the polished Europeans.—Gracefulness and easy attitude were not so much studied in their movements as sprightliness & agility—those tunes which admitted the greatest display of activity and sprightliness were generally the most [*pleasing &*] fashionable—Hence those Bodies were formed for the quickest, if they kept time with the music were the most admired.—

In small assemblies it was fashionable to amuse themselves [*with*] at playing with pieces of parchment—This they denominated the Bird Play. Each piece was of an oval form & of convenient length & width—& on each is portrayed the likeness of a Bird—All the birds of Prey that came within their knowledge, have the honour of being represented on these pieces of Parchment—On the other pieces are portrayed other Birds of different kinds—The whole number of the pieces amount to about sixty—These are promiscuously placed in a pack & dealt of to the company of Players whose number does not exceed six—The person then who has the greatest number of carnivorous Birds—by a dextrous management, may catch the greatest number of the other Birds & thus obtain the victory.—

During these interviews of the different sexes—& even in their common intercourse with each other they are always very cheerful & sociable & often display that fondness & familiarity, which in Europe, would be considered indicative of a lascivious character—but in this country are considered as harmless, as what good

manners required. Nothing rude, nothing indecent or immodest according to their ideas of the meaning of these terms, are admissible in company—& absolute lasciviousness would meet the most severe reprehension.—

When a young man wishes to settle himself in a family state, he proclaims it by wearing a red feather in his Cap. This is considered as an admonition to the young women, who would not receive him for a husband to avoid his company—whereas those whose inclinations towards him are more favourable admit his attention—from this number he selects one as the object of his addresses—He obtains an interview & proposes a courtship—If the proposition accords with her wishes, they then agree on a time, when he shall make known the affair to her parents—whose approbation being obtained he is then permitted to visit her ten times in sixty days. At the expiration of this time, the bargain for matrimony must be finished. Otherwise there must be a final termination or a postponement of the courtship for the term of one year: [*The parties are at liberty, during the postponement to*] But if the parties are pleased with each other, the contract is made & the time for the performance of the nuptial ceremonies is appointed—An entertainment is provided—friends are invited—& the Bridegroom and Bride present themselves in their best apparel—The company form a circle & they take their stand in the center—The father of the Bride speaks. For what purpose do you present yourselves—They answer, to join hands in wedlock. Our hearts are already joined & we have made a solemn covenant to be true and faithful to each other—The company then all exclaim—"Blessings will attend you, if ye fulfil—but curses if ye transgress.—They are then conducted to a log round which, a Rope is tied—The Bridegroom takes hold of one end of the rope & the Bride the other—& being commanded to draw the Log into the house, they pull in opposite directions with all their might. Having worried themselves for some time to no purpose, to the great

diversion of the company, the parents of both parties step forward—& giving them a severe reprimand command them to draw in the same direction—They instantly obey—& the Log is easily drawn to its destined place. The rest of the time is spent with with great cheerfulness & merriment,—They partake of the entertainment & conclude with customary amusements.—

The Bridegroom & Bride are now desirous to form a family by themselves—If their parents are of sufficient ability they furnish them with a convenient house and such furniture as will be required for family use & such other property as they need, to enable them to obtain a comfortable living. But if their parents are poor they receive assistance and contributions from relations & neighbours & are placed in such a situation that with proper industry & economy, they can live above indigence & enjoy life agreeably. At the time they enter their new habitation, they are attended by a Priest & by their relation & friends—They kneel in the center of the Room—& the priest places his right hand on the head of the Bridegroom & his left on the head of the Bride—After explaining and enjoining in the most solemn manner, the various duties of the marriage state he concludes his injunctions with these words—My dear children, I conjure you, [*as you regard your own peace & felicity—as you would wish to acquire wealth and respectability—& set an example worthy of imitation, that as you are now yoked together*] to draw in the same direction. They then rise and he presents each with a piece of Parchment on which is written—Draw in the same direction. All the duties of the conjugal state, in their opinion, are comprized in this [*injunction*] Command.

[*As the Priests & the Censors were [vigilant & careful] to see that parents restrained the vices of their children & instructed them in the knowledge of their religious principles—the effects were very conspicuous Parents*]

Having been early taught to [*restrain the*] govern their passions & to regard the practice of virtue as their

greatest good, it was generally the case, that love, friendship & harmony existed in families, [*& when parents were treated by their children with great tenderness & respect*—] Parents manifested an anxious solicitude for the future welfare & respectability of their Children. & in their turn children treated their parents with respect & reverence.—Nor did they forsake them in old age—but provided liberally for their support—But we are not to suppose that in the most virtuous age of the nation, all were virtuous—Far from this. But with such punctual exactness were the laws executed, in the most prosperous state of the nation, that vice & impiety had but few advocates & the wicked were ashamed of their own characters.—Tho' every vice was prohibited by Law, yet the penalties were not severe—Murder alone was punished with death—with respect to other Laws, they were calculated to wound the pride of & ambition of the transgressor, & produce shame & regret—

Adultery is punished by obliging the culprit to wear a pair of Elk-horns on his shoulders six days & to walk thro' the city or village once each day, at which times the boys are at liberty to pelt him with rotten eggs.—The thief is compelled to make ample restitution—For the third offence he is covered with tar & feathers & exhibited as a spectacle for laughter & ridicule. Pugilists or boxers, if they are equally to blame for fighting are yoked together at least one day—& in this situation are presented to the view of the multitude. They must wear the yoke until the quarrel is settled. Such being the nature of their penal Laws & such the punctuality of executing the penalties on offenders, that crimes were far less frequent in this country than in Europe where the Laws are more severe — & offenders more often escape punishment. Tho' learning, civilization & refinement had not arrived to that state of perfection in which they exist in a great part of the Roman Empire—yet the two Empires of Sciota & Kentuck during their

long period of peace & prosperity were not less happy. As luxury & extravagance were scarcely known to exist, especially among the common people, [*an happy equality was*] hence there was a great similarity in their manner of living, their dress, their habits & manners.—Pride was not bloated & puffed up with enormous wealth—Nor had envy fewel to inflame her hatred & malice—As the two empires were not displeased with each others prosperity & happiness—[*& the two governments had no thirst*] nor jealous of each others power—& as the governments were not infected with thirst for conquest peace of consequence waved her olive branch & the malignant passions lay dormant—As avarice & corruption did not contaminate the ruling powers nor bribery infect the seats of justice the people felt secure in the enjoyment of their rights, & desirous to raise up families to partake of the same blessings which they enjoyed.—

We can now trace the causes of their increase & prosperity. To a religion, which presented powerful motives to restrain vice & impiety, & encourage virtue To the diffusion of a competent share of learning & knowledge to enable the people to understand their rights & enjoy the pleasures of social intercourse—To the establishment of political institutions, which guarded property & life against oppression injustice & tyranny—to the knowledge which the people obtained of agriculture & the mechanical arts & their habits of industry & economy—To the mild nature of their laws & the certainty of executing the penalties upon transgressors—and to such an equality of property as to prevent the pride of wealth & the extravagance of luxury—To such causes may be ascribed the rapid increase of population & the contentment & felicity which extended thro' every of the country.—We might add likewise the long peace that continued & the friendly intercourse that existed between the two rival Empires—A peace which had no interruption for the term of near five hundred years—During this time their villages & cities were greatly enlarged - new settle-

ments were formed in every part of the country which had not been inhabited—& a vast number of towns were built—which rivaled as to number of inhabitants, those which existed at the time their imperial governments were founded—Their settlements extended the whole length of the great River Ohio to its confluence with the Mississippi, & over the whole country on both sides of the Ohio River, which are watered by streams which empty into it.—And also along the great Lakes of Eri & Michigan & even some settlements were formed in some part of the country which borders on Lake Ontario.—Such was the vast extent of the country which they inhabited—& such the fertility of the soil that many millions were easily fed & supported with such a plenty & competence of provision, as was necessary for their comfort and happiness—

During the time of their rising greatness & tranquility their policy led them to fortify their country in every part, the interior as well as the frontiers—this they did partly for their own safety, provided a war should take place & they should be invaded by an enemy—& partly to keep alive [*a military*] & improve a warlike spirit & the knowledge of military Tactics. Near every vilage or city they constructed forts or fortifications. Those were generally of an oval form & of different dimentions according to the number of inhabitants who lived in the town.—The Ramparts or walls, were formed of dirt which was taken in front of the fort. A deep canal or trench would likewise be formed—This would still encrease the difficulty of surmounting the walls in front.—In addition to this they inserted a piece of Timber on the top of the Ramparts—These pieces were about seven feet in length from the ground to top which was sharpened—The distance between each piece was about six inches—thro, which they could shoot their arrows against an Enemy Some of their fortifications have two Ramparts, which run paralel with each other built in the same manner, with a distance between of about

two or three perches—Their Gates are strong & well constructed for defence—Within these forts are likewise a number of small houses—for the accomidation of the army & inhabitants in case of an invasion—& likewise a storehouse for the reception of provision & arms, A country thus fortified—containing so many milion of inhabitants, hardy & robust & with habits formed for war—might well be supposed as able to defend themselves against an invading Enemy—If they were beat from the frontier, they could still retreat back to the fortifications in the interior & their make a successful stand—But what avails all the wisdom, the art & the works of men—what avails their valour, their strength & numbers when the Almighty is provoked to chastise them & to execute his vengeance in their overthrow & destruction—

CHAT. XI--

As the Sciotans & Kentucks had maintained with each other an uninterrupted peace and friendly intercourse for the space of four hundred & eighty years, it seems almost incredible, that a cause, which was of no great importance to either nation, should excite their resentment against each other & produce all the horrors of war.—But such were the unhappy effects of an affair, which had no regard to a single person, except the imperial families of the two empires & the King of Sciota.—

As these families were descended from the great Lobaska, they had, during the reigns of all their Emperors been in the habit of visiting each other, but as each Emperor & his children were required not to marry out of their respective dominions, no inter-marriages had taken place. They however claimed relationship & still continued to each other, the appellation of our dearest & best beloved Cousen.—A Cousen of this description, who was the eldest son of Hamboon

the Emperor of Kentuck arrived at the City of Talanga with a small but splendid Retinue of Friends.—At that time Rambock, who was the fourteenth Emperor, was sitting on the throne of Siota—He received the young Prince with apparent sensations of the highest pleasure & spared no pains to manifest towards him by his treatment the greatest esteem and friendship. The Emperor had an only son, whose name was Moonrod—He ordered him to attend the young Prince & to treat him with every to—of affection & honour. They spent their time in receiving visits from the officers of the government—in viewing curiosities, & in the assemblies of the first class of young citizens who met for recreation.—Elseon, for this was the name of the young Prince, was, soon after his arrival, introduced to Lamesa, the eldest daughter of the Emperor—She was a young Lady of a very fair and beautiful countenance. Her features & the construction of her person, were formed to please the fancy, whilst the ease, the gracefulness & modesty of her deportment were very pleasing to all her acquaintance—Her mind was replenished with the principles of knowledge & virtue—& such was her vivacity & the ease with which she expressed her ideas, that all were delighted with her conversation.—No wonder that this fair imperial damsel attracted the attention of Elsion—& at their first interview, enkindled a spark in his bosom—which he could hardly prevent from being discovered thro his blushing countenance & the embarrassment he felt in conversation. He strove to erase those tender impressions which she had made on his heart—but in vain—every renewed interview only served to fix her image deeper in his mind, & to make the flame of Love more difficult to extinguish. He reasoned on the obstacles in the way of obtaining this young Lady for his partner—but instead of cooling it only increased the ardor of his passion & produced a resolution, that with the consent of Lamesa, nothing should prevent the attainment of his wishes.—To a mind thus ardent, which possessed the native cour-

age resolution & perseverance of Elseon, the most gigantic obstacles would vanish into vapour,—Nor was it long before he found that a correspondent passion was existed in her breast. The moment she first saw him her heart palpitated—her face was covered with crimson.—She turned her eyes & attempted to speak—her tongue stopt its motion in the middle of a period—She hamed—sat down & observed that she was not well.—A description of this scene is painted by a Sciotan Bard in poetic numbers—he represents the young Lady as recovering in a short time from this state of agitation & confusion & as being afterwards composed, & of having a better command of her passions. To follow this Poet in the description which he gives of Elsion, to whom he attaches a countenance & figure, superior to other mortals—& qualities which produced universal esteem & admiration, would not comport with the faithful page of history. Suffice it to say that Lamesa was captivated with his person, & was impressed with those ideas & sentiments, that her happiness fled, except when she either enjoyed or anticipated his company. After Elsion had firmly determined to marry Lamesa he was impatient for a private interview with her to disclose his sentiments—This occurred in a short time. They were together in one of apartments of the Emperors palace—the company had all retired.—I have said he in a low voice to Lamesa—conceived that opinion of you, that I hope you will not be displeased if I express my feelings with frankness & sincerity.—You must, she replied be the best judge of what is proper for you to express—I am always pleased with sincerity. As the sun, says he my dear Lamesa, when he rises with his radiant beams dispels the darkness of night, so it is in your power to dispel the clouds of anxiety which rest upon my soul—The Crown of Kentuck will be like a Rock upon my head, unless you will condescend to share with me the glory & felicity of my reign. Will you consent to be my dearest friend & companion for life? There is

nothing she replies would give me more pleasure than a compliance with your request, provided it shall meet the approbation of my Father—But how can he consent, when our Constitution requires that his daughters should marry in his own dominions? Besides my father intends that I shall receive the King of Sciota for my husband. By performing says he, the ceremonies of Mariage at Tolanga we shall literally comply with the imperial constitution, as Talanga is within the dominions of your Father—But as for this King of Sciota do you sincerely wish to have him for a husband? No, she quickly speaks, anger sparkled in her eyes—No! The King of Sciota for my husband! his pride, his haughtiness—the pomposity of all his movements, excite my perfect disgust. I should as leave be yoked to a porcupine.—

These Lovers, as you may well conjecture, said many things too tender & endearing to please the taste of the common class of Lovers—In this interview, which lasted about four hours, they exchanged the most transporting expressions of Love—made the most solemn vows of sincerity & perpetual friendship—& finally agreed that Elseon should make known to the Emperor their mutual desire to be joined in wedlock. The next day he wrote to the Emperor as follows—

May it please your most excellent Majesty. Permit me to express my most sincere gratitude for the high favours & honour which thro' the beneficence of your majesty, I have enjoyed in your dominions—I am likewise impelled to request a favour which to me would be the most precious gift that is in the power of your majesty to bestow—Having contracted an acquaintance with your most amiable daughter Lamesa & finding that a correspondent affection and esteem exist in our hearts towards each other & a mutual desire to be united by the solemn covenant of marriage. I would therefore solicit your majesty's permission, that such a connection

may be formed.—Such a connection, I conceive, may in its effects be very salutary & beneficial to both Empires—It will unite the two imperial families nearer in the bond of consanguinity & fix upon them an additional obligation to cultivate friendship, peace & amiable intercourse—It will strengthen the sinues of both governments & promote an happy interchange of friendly offices.—As to the objection which might arise from the constitution requiring, that the Emperors daughters should marry in his own dominions—This according to its literal meaning can have no respect only to the place where the Emperors Daughters shall marry—If by your Majesties permission I should marry your daughter Lamesa, in your dominions it will be a literal fulfillment of the constitution. From this ground therefore I conceive no objection of any weight can arise—Will your majesty please to vouchsafe an answer to my request.

Signed. ELSEON, Prince of Kentuck.

This letter was presented to the Emperor by Helicon an intimate friend of Elseon.—The Emperor read it—assumed the aspect of deep consideration—walked the room a few moments, then took a seat & told Helicon that he might inform the young prince—that he should receive an answer within Ten days.—

But why Ten days—a long time for two ardent Lovers to remain in suspense—But the Emperor must consult his Counsellors, his priests & the last & most fatal councillor of all the King of Sciota, who presumed to claim the hand of the fair Lamesa—The affair became public—The popular sentiment at first favoured the connection—The Emperors Councillors & his priests were at first inclined to recommend an affirmative answer. But the interest of the Sciotan King soon prevailed—This produced a different view of the subject—The Councillors perceived that such a connection would be a most flagrant violation of the true meaning & spirit of the constitution & the Priests considered that it would be

an act of the greatest impiety, as it would transgress an explicit injunction of the great founder of their government & religion. This opinion had vast weight on the minds of a great majority of the people. The more liberal sort vindicated the cause of Elseon—This produced a great debate, altercation & confusion thro' the City—All were anxious to know the Emperors descision—

On the tenth day the Emperor transmitted to the prince the following answer to his letter—

To our best beloved Cousen Elseon, Prince of Kentuck. The letter we received from your Highness has impressed our hearts with a deep sense of the honour & benefits which you intended our family & impire—At first we were inclined to accept of the alliance you proposed—But having considered the subject with great seriousness & attention we find that to admit your Highness, who is not a citizen of our Empire, to marry into our family, would be a most flagrant violation of the true meaning and spirit of our Constitution & an impious outrage on the sacred memory of its Founder—For these reasons we must solicit your Highness, not to insist on our compliance with your request.

Signed HAMMOCK Emperor of Sciota.

As Elseon had been informed of the complexion which his affairs had assumed in the court & thro' the City he was prepared for the answer which he received.—Without manifesting the least chagrine or Resentment, he appeared to acquiesce in the decision of the Emperor. He displayed in his countenance, his conversation & deportment his usual cheerfulness & vivacity. He continued his amusements, & associated with company with the same ease, gracefulness and dignified conduct which he had done before.—At the same time his determination was fixed to transport the fair Lamesa into his fathers dominions.—The first interview which he had with her after he received the Emperors Letter, he in-

formed her of its contents.—She trembled, paleness began to cover her face & had not Elseon received her into his arms, perhaps she would have fallen from her seat—However by a few soothing words & caresses, she was restored to her former composure & recollection—Believe me, quoth he—my dearest Lamesa—you shall be mine—This heart shall be taken from my bosom & these limbs from my Body, nothing else shall prevent our union & compleat enjoyment of happiness.—Can the ancient scribbling of a great Sage or the decree of an Emperor prevent the Streams from uniting with the Ocean—with the same ease & propriety can they prevent the union of our hands since our hearts are united.—with your consent, you shall be mine! Is it possible, she replies, is it possible O Elseon, to disregard the authority of an indulgent & beloved Parent & disobey his command—This I never did—What if he should command you says Elseon to marry the King of Siota, would you obey.—He might she replies, with more regard to my happiness command me to plunge a dagger into my heart—I cannot endure that supercilious bundle of pride & affectation.

At this moment her maid entered the room & gave her a Letter. I received this Letter she says, from your Brother, who told me it was from the Emperor. Lamesa opened the letter & read—

My dearest & best beloved Daughter—Having the most tender & affectionate regard for your future welfare & felicity we have concluded a treaty of marriage between you and Sambal the King of Sciota—This alliance will be honourable to our family—& be productive of many benefits to the Empire. On the tenth day from this time the nuptial ceremonies will be consummated in our Palace—You will be in readiness & yield a cheerful compliance with our will. -

Signed, RAMMOCK, Em. of Sciota,

Had the Lightning flashed from the clouds & pierced

her heart. it could not have produced a more instantaneous effect—She fell into the arms of Elseon—the maid ran for a cordial—Elseon rubbed her temples & hands & loosened the girdle about her waist. Within about an hour the blood began to circulate. Elseon to his inexpressible joy felt her pulse beginning to beat & perceived flashes of colour in her face—With a plaintive groan she opened her eyes once more to the beams of day—and in a kind of wild distraction exclaimed—Ah cruel cruel Father—why have you doomed your daughter to a situation the most odious & disgusting—As well might you have thrown her into a den of porcupines, opossums & serpents—With such animals I could enjoy life with less disgust & torment, than with this mighty King of Sciota.—An alliance with him an honour to our family—an honour to the decedents of the great Lobasca!—What wicked councillors have deceived my father & induced him to thro' me into the arms of this hateful monster—Ah whether shall I fly & escape my barbarous destiny.—I am your protector, says Elseon—I am your friend & will conduct you beyond the loving & gigantic grasp of Sambal.—His loathsome arms shall never incircle my dear Lamesa—Consent to my request & we will be within ten days at the City of Gamba—There you will be esteemed as the brightest ornament of my Fathers Empire.—

No longer she replies, O Elseon can I refuse my consent to your proposal. When a compliance with my fathers command will entail wretchedness & misery thro' life, Heaven will pardon my disobedience—Yes Elseon I will go with you—and place my happiness in your power—I would share with you the worst of fortune, rather than fall into the hands of this haughty Sambal. [*What could she say more, to express the feelings of a heart struggling under the operation of different passions & opposite motives—She has taken her resolution—Love has gained the preeminence over every obstacle.*]

[*At this resolution Elseon was transported with joy—*

he now proceeds to form his plans for their flight. On the fourth day after he called upon the Emperor & requested his permission to depart to his own country—The Emperor importuned him to tarry & be one of the guests at Lamesa's wedding—But he declined by urging as his apology the anxiety & impatience of his father for his return.—Permission was granted & the Emperor added that he should do himself the honour to furnish the Prince with an escort when he left the City—Elseon replied that he was not fond of much parade, he would wish the escort might consist of the Emperor's Children only with each of them a friend. These says he are my dearest & best beloved consens, for whom I shall ever retain the most sincere friendship—Nothing can afford me more pleasure says the Emperor than to comply with your request.—Elseon took an affectionate leave of the Emperor & on the second day after, being prepared for his journey, he sat off with his three friends and their servants—Moonrod prince of the empire & Lamesa, with her two sisters—With each of them a friend attended him on the journey about twenty miles—They all tarried at a village over night—]

Imagination alone can paint the pleasant & happy scene—Elseon was transported with joy—He prest her to his bosom with all the ardor of enthusiasm & she yielded to all his tender & innocent embraces, with a grateful sensibility & modest resignation.

The invention & ingenuity of Elseon must now be employed in forming a plan of their flight to his fathers dominions—As he appeared to acquiesce in the decision of the Emperor & had maintained the same cheerful deportment none were suspicious of his designs—The Emperor & the whole Court, still manifested toward him every token of high respect & sincere friendship. Without any hesitation the Emperor cheerfully complied with his request, that his dear Consens—the son and the three daughters of the Emperor, with each of them a friend, should accompany him about twenty miles, on his return to Kentuck—The retinue of the young Prince

consisted of four of his most intimate friends & other servants—He took care to send their baggage on by two servants one day before they set out—The morning arrived—the sun shone with radiant splendor—not a cloud intervened or was seen to float in the atmosphere—It was the fourth day after Lamesa had received the Letter which doomed her to the embraces of Sambal—The Emperor, his Counsellors, his priests & principal officers assembled—& having invited the young prince & his friends to meet them, they entered the circle with great ceremony. The Emperor then addressed the Young Prince, thanked him for the honor of his visit & expressed his firm determination to maintain a sincere friendship & an inviolable peace with the government of Kentuck. Elseon replied—that these sentiments would meet the cordial approbation of his father—who retained the same sentiments of friendship & peace towards the government of Siota—He then thanked the Emperor & whole assembly for the high respect they had shewn him—This was done with that frankness & apparent sincerity that the whole assembly were highly pleased.—The Emperor then embraced him & gave him his blessing—Customary ceremonies were mutually exchanged by the whole company—& even tears were seen to drop from every eye.

As the whole of this parade indicates no flight of Elseon & Lamesa, we might now view them, with their select company of friends setting out on a short journey. All mounted on horses, they rode about twenty miles to a village where they halted. An elegant supper was provided—they were cheerful & sociable—none appeared more so than Elseon & Lamesa.—The next day Elseon requested the company of his dear cousins a short distance on his journey—When they had rode about two miles they halted & proposed to take their leave of each other. Lamesa & her friend without being perceived by the company rode on.—It was a place where the road turned & by riding one road they could not be seen. The

rest of the company entered into a short conversation & passed invitations for reciprocal visits & friendly offices—They then clasped each others hands, & bowing very low took an affectionate farewell—But where are Lamesa & her friend—During these ceremonies their horses moved with uncommon swiftness—her heart palpitates with an apprehension that she might be overtaken by her Brother—But now a friend more dear, her beloved Elseon, with his companions, outstrip the wind in their speed—& within one hour & half they overtake these fearful Damsels. They all precipitate their course casting their eyes back every moment to her pursuers. But pursuers had not sufficient time to overtake them—They safely arrive on the Bank of the great River—Elseon & Lamesa were the first that entered the Boat—the Rest follow—& such was Elseon's engagedness & anxiety to secure his fair prize, that he even seized an oar, & used it with great strength & dexterity—As their feet stepped on the opposite shore—Elseon clasped his hands & spoke aloud—Lamesa is mine; She is now beyond the grasp of a pompous Tyrant—& the controul of a father, whose mind is blinded by the sordid advice of a menial junto of Counsellors & priests.—She is mine—& shall soon be the princess of Kentuck. Their movement is slow thro' the remaining part of the journey.—They at length arrive at the great City of Gamba. We may now contemplate them as having new scenes to pass through. Not to delineate the parade which was made at the court of Hamboon, for the reception of his Son, Lamesa & their friends—nor to describe the joy that was exhibited in every part of the City on their arrival—& the universal surprise occasioned by the story of the flight of these two Lovers—suffice it to say that those who beheld Lamesa did not blame Elseon.—

As Hamboon was not very punctilious in his regard to the Constitution, being possessed of very liberal sentiments, Elseon found no difficulty in obtaining his consent to marry Lamesa—On the fourth day after their arrival,

Elseon & Lamesa with each of them a friend—appeared on a stage which was erected on the public square of the City—The Emperor & empress with his counsellors, his priests, his officers & all his relation with the principal Ladies of the city formed a procession & surrounded the stage—The common citizens being a great multitude took their stand as they pleased—The Emperor & Empress then mounted the stage & united Elseon & Lamesa in the bond of wedlock according to custom—And as pulling the Log was an indispensable ceremony, one was provided with a rope round it on the stage—The Bridegroom & bride played their parts in pulling the Rope with such dexterity & gracefulness—that the whole assembly were most pleasingly entertained. When all was ended—the whole assembly claped their hands & cried, long live Elseon & Lamesa—& giving three huzzas the common citizens dispersed—The rest repaired to a sumptuous entertainment & spent the remaining part of the day & evening in conversation, singing & recreation.—

CHAP. XII—

The Reader will recollect that Elseon & his friends left Moonrod & his friends in a very pleasant mood without the least suspicion that Lamesa & her friend had deserted them. When they had arrived at the vilage, what was their surprise when they found Lamesa & her friend were not in company—nor had any one any recollections of her being in company—after they had stoped to take their leave of Elseon. Moonrod & the other Gentlemen immediately rode back with the greatest speed to the place where they had halted, & not finding any traces of Lamesa, the conclusion was then certain that she had prefer the company of the young Prince & was on her way to Kentuck—Pursuit would be in vain, their only

alternative was, to hasten back & carry the doleful intelligence to the Emperor. Their speed was nearly equal to that of Elseon. Without waiting to perform the customary ceremony of entering the palace Moonrod immediately rushed into Emperors presence & exclaimed, your daughter Lamesa has been seduced by Elseon to leave our company unperceived & has gone with him to Kentuck.—Nothing but the pencil of the Limner could paint the astonishment of the Emperor—He rose, stood motionless for a moment, then stairing firely on Moonrod he spoke—is it possible, is it possible—are you not mistaken my Son.—I am not says he, my most excellent father, I am not mistaken—This morning we attended Elseon a small distance from the vilage where we lodged—when we halted to take our leave, & our attention was all engaged, She & her friend rode off unperceived by any of our company—nor did we miss her until we arrived again at the vilage—We have made full search & enquiry & find that she has absolutely gone with the young prince to Kentuck. What an ingrate says the Emperor, what a monster of hipocracy—Did the honourable attention we have shown him demand such treatment? How has he insulted the dignity of our family & outraged the high authority of our goverment.—This affair will demand the most serious consideration.—O Lamesa—Lamesa my darling, my best beloved Child was it possible for you to be so deceived by that artful prince, was it possible to disobey the command of your indulgent father & bring upon our family such wretchedness & dishonour.

Fame with her thousand tongues commenced her pleasing employment—& as swift as the wings of time she wafted the intelligence thro the City with many distorted & exaggerated particulars—all was astonishment confusion & uproar. Resentment enkindled her indignant sparks into a flame—& the general cry was revenge & war. The Sciotan King was walking in his parlour feeding his imagination with the pleasing prospect of

his future glory & felicity. I am quoth he to himself. honoured above all the other princes of the empire—and even above the heir apparent to the imperial crown of Kentuck. Who could be admitted except myself to marry the fair Lamesa, the eldest daughter of the Emperor, the most amiable, the most accomplished & the most honourable Lady in the universe. This is a distinction which will place me on equal ground with the Emperor himself—and command from all my subjects the homage of their highest respect & reverence—Besides I have a soul that can relish the charms of the beautiful Maid—She will adore me as her Lord & think herself highly honoured & exceeding happy to submit to my most endearing and affectionate embraces.—But ah mighty Sambal you little thought how soon this delightful prospect would be reversed—and that your soul would be filled with chagrine, indignation & revenge.—A messenger burst into his parlour & announced the astonishing tidings of Lamesa's elopement.—She has absolutely gone says he to become the wife of Elseon & the empress of Kentuck.—Not the tremendous roar of ten thousand thunders [*spontaneously thro' the atmosphere*—could have produced greater surprise—His countenance was all amazement—It was for a moment covered with paleness his lips quivered—his knees smote together & his gigantic body trembled like the shaking of a tower under the effects of an earthquake—But soon [*after a little silent*] his reflections—and cogitations caused the blood to return with a tenfold velocity into his face—[*it assumed the color of redness & glowing*] He assumed the attitude of terrific majesty & poured forth his feelings in a voice more terrible than the roaring of a volcano—How have I been insulted, abused, dishonoured & outraged. How have my prospects of glory been instantaneously blasted & my character [*become utter*] become the ridicule of a laughing world—What felicities of enjoying the imperial maid in my arms adoring me for her husband are now vanished—And by whom am I thus disgraced, insulted & injured?

By the mock prince of Kentuck—an effeminate stripling—a cringing & plausible Upstart. He has robbed me of the fairest ornament of my kingdom Lamesa, who was mine by solemn contract—and must he now revel in her charms, which are mine, & pride himself in those deceitful arts by which he has seduced her & stolen her from my enjoyment. No ungrateful & insidious monster—your triumph shall be of short duration, & this arm shall visit your crimes upon your head with a tenfold vengeance—Having poured forth a torrent of the most dreadful imprecations & menaces, he left his parlor, & walked forth to consult his principal officers on the best plan to obtain revenge—

In the meantime, the Emperor less haughty & indignant. & possessed of sentiments more humane & benevolent, sent an invitation to his Councillors to attend him—They were unanimous in the opinion that the offence of Elseon required reparation—But should war be the consequence if he refused to return Lamesa? On this question, two of the Councillors contended that a humble recantation would repair the injury done to the honour of the imperial family & the authority of the government. The other two insisted—[*that would not be sufficient*] that they should demand in addition ten Mammoth which would be an adequate compensation—But they all deprecated the horrors of war. In the midst of their debates which were managed with great coolness & impartiality Sambal presented himself. I have come forward says he, may it please your most excellent majesty, to demand the fulfillment of that solemn Contract which you made to deliver me your oldest daughter in marriage—She has been surreptitiously carried off by the young prince of Kentuck—She is mine by contract & your majesty is bound to deliver her to me—[*I demand*] Let her be immediately demanded, & if the Emperor, the father of the young prince shall refuse to return her—this will implicate him in the same crime & be a sufficient cause of war. In that case war will be

indispensible to vindicate the honour of our respective Crowns—& the rights of the Empire. I should then give my voice for war & would never sheath my sword until torrents of blood had made an expiation for the ingratitude baseness & perfidy of the young prince—An humble recantation or the delivery of ten mammoth—would this be a sufficient reparation for an offence so flagitious—so enormous.—No the very proposal would be an insult on the dignity of our government—Can anything short of the repossession of the fair object stolen—of the invaluable prize feloniously taken from us be an adequate compensation—Nothing short of this can heal our bleeding honour—appease the indignation of our subjects, & reinstate friendship & an amicable intercourse between both Empires—Let a refusal be followed by an immediate declaration of war—Let the resources & energies of the nation be called forth—assemble your armies & pour destruction upon all who shall oppose the execution of our revenge.—I myself will lead the van & mingle my arm with those who fight the most bloody battles—Heroes shall fall before us—their towns shall be laid in ruins, & carnage shall glut our indignant swords.—

When further deliberation had taken place, the Emperor & two of his Counsellors adopted the advice of Sambal [*to demand Lamesa*—& an Envoy was immediately despatched to the emperor of Kentuck with the following Letter.

May it please your most gracious Majesty.

Nothing could have given us more pleasure than the disposition you manifested in sending Elseon the heir apparent to your Crown to visit our family. We treated him as our dearest Cousen & as our most intimate Friend—He was invited to associate with our children & to consider himself whilst he tarried as a member of our family—Such being the confidence we placed in his rectitude & honour, that he assumed the liberty to contract the most intimate acquaintance with Lamesa

our eldest daughter—This produced an agreement between them that with our consent they would be united in marriage.—Nothing would have been more pleasing than such a connection. But we found that it would be a most flagrant violation of the true meaning & spirit of our Constitution & an impious outrage on the memory of its great founder.—For these reasons we signified our pleasure that Elseon would not insist on our compliance with his request.—He appeared to acquiesce in our decision—& we afterwards contracted with Sambal, king of Sciota to give her in marriage to him.—But the after conduct of your Son, may it please your most gracious majesty, did not correspond with the high confidence we placed in him.—With deep regret & the most painful sensations we are compelled to declare that he has committed a crime, which has disturbed our peace & happiness, dishonored our family, & outraged the authority of our government & the rights of our empire.—He [*has*] formed a plan to transport Lamesa into your dominions—To accomplish this [*he made use of the most insidious arts*].—He took advantage of our clemency & condescension & the high respect we manifested towards him—& without our consent & contrary to our will, he has succeeded [*in transporting to the City of Gamba*—in his perfidious design.—Lamesa is doubtless with you in the City of Gamba. A crime of such malignity—committed against the honour & interest of our family, government & empire, demands reparation—Your majesty will perceive that the only adequate reparation which can be made—will be, the return of Lamesa to our dominions.—We therefore demand that she be conveyed back with all possible expedition. No other alternative can prevent the interruption of that confidence, friendship & peace which have long continued between both empires—& save them from the horrors & calamities of war.—

Signed. RAMBOCK, Emperor of Sciota.

When Hamboon had received this letter, he immedi-

ately invited his Councillors to attend him & laid it before them, & as it was a subject of vast importance to the empire he likewise invited his priests & principal officers to join them in council. The various passions appeared to operate in the course of their consultations. To avoid Hostilities with all its attendant calamities was what they most ardently desired—& some concluded that if no other alternative could be agreed upon it would be for the interest of the Empire & the best policy to return the princess—but others reprobated this measure as pusillanimous & cowardly, & advised, if no other reparation could be received—to retain the princis & maintain the conflict with a manly & heroic firmness.—What say they, do not honor & justice require, that we should defend the rights of the imperial Family—If the Sciotan government should demand, that we should send them our Emperor or Empress, would not honor impel us to spurn at the demand & reject it with indignation—Their present demand is preposterous, & as insulting.—No satisfaction will they receive for the supposed injury—except that we should seize the princis of the Empire tare her from the bosom of her consort & transport her to Sciota—Are we capable of an act so unjust & inhuman—so base & disgraceful? As the debates were proceeding, Elseon rose—May I say he claim your attention a moment.—Undaunted by the cruel demand & haughty menace of the Sciotan government. I am willing to abide your decision—If transporting Lamesa into our dominions, when she has been most unjustly & inhumanly demanded for a companion, is a crime [*so perfidious & flagitious as*] of such mighty magnitude, then inflict a punishment that shall be adequate to the offence—But if the Almighty whose benevolence is infinite, has designed the union of hands where hearts are united—I have then transgressed no divine law, but have obeyed the divine will—I am therefore innocent of any crime. I have an undoubted right to retain Lamesa for my wife & no government on

earth have any authority from heaven to tear her from my bosom.—Nor will I submit to such an event—so long as the life blood circulates thro' my heart & warms my limbs—If war must be the consequence of my proceedings, [*which transgressed no principles of honour justice or humanity, we are both innocent & honourable, it will give me the most perfect feelings.*]

I shall deplore it certainly, but will never shrink like a Dastard from the conflict.—The Sciotan King, who is at the bottom of all the mischief shall never behold me fleeing before his gigantic sword or sculking to avoid a single combat with him.—You have therefore no other alternative but either first to slay your prince & then like cowards to send back your princes to Sciota—or else to make immediate preparation to meet their threatened vengences with fortitude and courage. This speech of the young prince united the whole council & they unanimously agreed to reject the demand of the Sciotan government. A Letter was written & an Envoy dispatched with instructions to attempt a reconciliation. He precipitated his journey to the court of Rambock & when he arrived he delivered him the following Letter.

May it please your most excellent Majesty.—

Next to the welfare and prosperity of our Empire we should rejoice in the welfare and prosperity of yours. It is therefore with extreme regret that we view the unhappy difference which has arisen, & which threatens to involve the two empires in the calamities of war—Had you demanded a reparation for the supposed injury which would consist with the principles of justice & the honour of our crown & government, it should be given you with the utmost cheerfulness—But to return you Lamesa—who has now become the princis of Kentuck, would be tearing her from the arms of an affectionate Husband & breaking the bond of solemn wedlock—And compliance with your demand will subject us to the commission of such injustice & cruelty, it must therefore be our duty

to declare, that we will not return the young princes—And as such an event would destroy her happiness as well as that of her affectionate Consort, we shall permit her to tarry in our dominions and grant her protection—We are however desirous that an honourable reconciliation may take place—and a good understanding be restored—To effect this most important and very desirable object, we have given full authority to Labanko our beloved Brother, the Bearer of this Letter, to negotiate a settlement of our difference, provided you will receive any thing as a substitute for what you have demanded.—

Signed HAMBOON Emperor of Kentuck.

The mind of Rambock was not formed for the perpetual exercise of Resentment & malice.—And having conversed a considerable time with Labanco, who apologised for the conduct of the young prince with great ingenuity—his anger abated & he felt a disposition for the restoration of friendship—but the indignation & malice of Sambol increased with time—his dark soul thirsted more ardently for revenge & nothing would satisfy but blood & carnage. He employed instruments to assist in fanning the sparks of resentment & blowing them into the flames of war. Not content to represent facts as they existed—and in their true colours—monstrous stories were fabricated & put into circulation—calculated to excite prejudice & rouse the resentment of the people against Elseon & the whole empire of Kentuck. He had recourse to a class of men who were denominated prophets & conjurors to favour his design.—They had for many ages a commanding influence over the minds of a great majority of the people—As they pretended to have art of investigating the councils & designs of the heavenly Hierachy & to have a knowledge of future events, the people with pleasure listened to their predictions [*with vast pleasure*—& thought it impious to question or or doubt their fulfilment. A small company of the necromancers or juglers assembled on the

great square of the City & mounted a stage which was provided for them.—The Citizens attended. It was a prodigious concourse of all classes, of all descriptions, both wise and simple, both male & female.—They surrounded the stage and were all attention, all anxious to learn the hidden decrees of Heaven, & the future destinies of the empire. Drafolick their chief prophet extended his arms & cast up his eyes towards Heaven. Quoth he—Heaven unfolds her massy gates & opens to my view a prospect, wide & vast—The seven sons of the great Spirit sieze their glittering swords & swear they shall not be sheathed till blood in torrents run & deluge the fair land of Kentuck I behold enemies martialing on the celestial plain—and hear warriors & heroes cry—avenge the crime of Elseon—I hear a thundering voice proceeding from the great Throne of him who rules the world—proclaiming thus—corn shall not grow on Sciotan fields, nor mamouth yield their milk—nor fish be taken in the snare but pestilence shall roam—unless Sciota shall avenge the crime of Elseon. Drafolick ended his prophecy—Hamack then arose & in his hand he held a stone which he pronounced transparent—tho' it was not transparent to common eyes.—Thro' this he could view things present & things to come—could behold the dark intrigues & cabals of foreign courts—and discover hidden treasures, secluded from the eyes of other mortals. He could behold the galant & his mistress in their bed chamber & count all their moles warts & pimples. Such was the clearness of his sight when this transparent stone was placed before his eyes. He looked fiercely & steadfastly on the stone and raised his prophetick voice.—I behold Hamboon with all his priests & great officers assembled around him—with what contempt he declares he dispises all the Sciotans—they are says he cowards & paltroons—they dare not face my brave warriors—Here I see four men coming forward bearing an image formed with all the fetures of ugliness and deformity—This they call Sambal—the King of Sciota—The whole company

break forth into boisterous laughing—Ah see & they are cutting off his head with their swords yes—and are now kicking it about the palace—Here is a pole it is stuck upon that and carried thro' the City.—O my loving sparks Elseon & Lamesa—what makes you so merry—why Elseon says he has outwitted the Sciottans—he has got the prize & he little regards their resentment.—Hamack was proceeding with such nonsensical visions when the multitude interrupted him with a cry—Revenge Revenge—We will convince the Kentuckians that we are not cowards or poltroons—Their heads shall pay for their sport in kicking about the pretended head of our beloved King.—We will avenge the crime of Elseon—The great and good Being is on our side, & threatens us with famine & pestilence unless we avenge the crime of Elseon.

The arts of these Conjurers were the consummation of Sambal's plan, to produce in the minds of the multitude an enthusiasm & rage for war.—He now repairs to the Emperor & solicits him to assemble his councillors immediately proclaim war & concert measures for its prosecution. The Emperor replies, that they should soon be assembled—But as to war it was a subject which required great consideration.—

Early on the next day his councillors, priests & principal officers all meet him in the council Room.—He laid before them the letter of Hamboon—& observed, that tho' the government of Kentuck had refused to return Lamesa—yet they had offered to make to our government a recantation of Elseon's crime & to pay us almost any sum as a reparation for our injury.—The council sat silent for some time—at length the venerable Boakim arose,—I must beg, says he, the indulgence of your Majesty & this honourable council a few moments—Never did I rise with such impressions of the high importance of our deliberations as what I now feel.—The great question to be decided is peace or war—If peace can be preserved with honour—then let us maintain peace—but if not, then let us meet war with fortitude & courage.—As to the great crime of

Elseon, no one presumes to present an apology—Even their own government by offering to make reparation implicitly acknowledge that he has been guilty of a crime.—But is it of such malignity as to require the conflagration of towns & cities & the lives of millions to make an expiation.—[*Can no other reparation consistent with justice & humanity be received*].—Or must we [compel] in order to have an atonement made for the crime of Elseon, compel the government of Kentuck to commit another crime, to separate, to tear from each other's embraces the husband & wife.—Such a reparation as this we cannot in justice expect.—Shall we then accept of no other?—Cannot our bleeding honour be healed without shedding blood—without laying a whole empire in ruins.—Such refined notions of honour may prove our own ruin, as well as the ruin of those on whom we attempt to execute vengeance.—The calamities of war have a reciprocal action on the parties, each must expect to endure a portion of evils—how large a portion would fall to our share, in case of war, it is not for us to determine.—While thirsting for revenge, we contemplate with infinite pleasure, their armies routed & their warriors bleeding under our swords—their helpless women and children expiring by thousands & their country in flames—But reverse the scene—suppose the enemy have as much wit as much stratagem courage strength & inhumanity as what we possess, & such may be our situation, when the flood gate is once opened, who can stop the torrent & prevent devastation & ruin—[*It ought therefore*] It was never designed by the great & good Being that his children should contend & destroy that existence which he gave them.—They all have equal rights—& ought to strive to maintain peace & friendship.—This has been the maxim of our fathers & this the doctrine taught by the great founder of our government & religion.—Under the influence of this maxim our nation has grown to an immense multitude—& contentment & happiness have been universal.—But why can we

not enjoy peace with honour?—what insurmountable obstacles are then to prevent.—[*Why truly, a recantation & property are no compensation for the injury! For other offences these are accepted—and why must the offence of Elseon be singular—*—]

The Emperor's daughter we presume is happy—nor can it be a disgrace to the imperial family that she has married the son of an Emperor, the heir apparent to his crown—[*But she was to have been the wife of Sambol the King of Sciota!*] We can therefore with honour to our government accept the reparation offered—and thus preserve the blessings of peace. But if we suffer resentment, pride & ambition to plunge us into a war—where will its mischief—where will its miseries end—As both empires are nearly equal as to number & resources I will venture to predict their eventual overthrow & destruction.

Boakim would have proceeded,—but Hamkol rose & interrupted—It was impudence in the extreme—but he had much brass & strong lungs—and would be heard further than Boakim.—Such sentiments says he may comport with the infirmities of age—but they are too degrading & cowardly for the vigor and youth of manhood—If we suffer insult, perfidy & outrage to pass off with impunity—we may afterwards bend our necks to be trodden upon by every puny upstart & finical coxcomb—No—let us march with our brave warriors into the dominion of Hamboon. His effeminate & luxurious Court will tremble at our presence & yield the fair Lamesa into our possession—But if they should still have the temerity to refuse—we will then display our valour by inflicting upon them a punishment which their crimes deserve—Yes our valiant warriors shall gain immortal renown by their heroic exploits; [*& by the destruction of all shall who.*] Sciota will ever after have preeminence over Kentuck—and compel her haughty sons to bow in our presence—Let war be proclaimed—and every kingdom & tribe from the River to the Lakes will pour forth their warriors anxious to

revenge our country's wrongs.—Scarce had he done speaking—And Lakoon the High Priest arose—[*He was in the interest of Sambol & had married his sister. He had taken great umbrage at Elseon for saying that the priesthood had too great an assendence of the court of Rambock.*]—And lifting up his sanctamoneous eyes slowly towards heaven & extending his [*right*] reverend hand a little above an horizontal position he spoke—When the Laws which are contained in our holy religion are transgressed, it is my duty as high Priest of the empire to give my testimony against transgression—Elsion, the heir apparent to the imperial throne of Kentuck has been guilty of Robbery & impiety within our dominions—He has robbed this empire of an invaluable treasure & as this crime is a most flagitious transgression of our divine Law—it must have been committed in defiance of the high authority of Heaven—and therefore it is an act of the greatest impiety. The injury, the insult & outrage has not been committed against us alone—if this was the case perhaps we might accept of reparation—but it committed against the throne of omnipotence & in defiance of his authority.—No reparation can of consequence be received except it be a return of the stolen treasure—or the Blood of the Transgressor—nothing else can satisfy the righteous demand of the Great & good Being—He therefore calls upon the civil power to execute his vengeance—to inflict an exemplary punishment—and as it is his cause—and you are employed as his instruments you may be assured that his almighty arm will add strength to your exertions & give you a glorious victory over your enemies—The mighty achievements of your warriors shall immortalize their names—and their heads shall be crowned with never fading laurels—and as for those who shall die, gloriously fighting in the cause of their country & their God, they shall immediately receive ethereal Bodies—and shall arise quickly to the abodes of increasing delight and glory—He said no more—he hath discharged some part of his malice again Elseon for saing, that the priest-

hood had too much influence in the court of Rambock—

The door was opened & it was seen that Sambal, at the head of a great multitude of citizens had taken their stand in front of the house—all crying with a loud voice—Revenge & war—Long live the Emperor & King—We will avenge their wrongs: This uproar, & the harang of the High Priest determined the wavring mind of the Emperor.—[*But the venerable Boakim & Bithawan opposed the torrent [& stood as stood firm.] They boldly affirmed that a war was impolitic & unjustifiable—But [they] Their opposition however was vain—The popular voice was against them—& the other two councillors—Hamkol & Gamasko [gave their vote for war]—urged with great vehemence that war should be declared.—*]

In vain were all the reasonings of the venerable Boakim & Bithawan—The other two councillors Hamkol, & Gamasko joining the Emperor they proceeded to make out a declaration of War—It was in these words—

War is declared by the government & empire of Sciota against the government & empire of Kentuck—The Sciotans are required to exterminate, without distinction of age or sex all the inhabitants of the empire of Kentuck—they are required to burn their houses, & either to destroy, or to take possession of their property for their own use & benefit. This destruction is commanded by the great benevolent Spirit & by the government of Sciota.

Signed RAMBOCK Emperor of Sciota.

A copy of this declaration was given to Labano the brother & evoy of Hamboon—He demanded a guard to defend him against the rage of the common people—who discovered a disposition to plunge their swords into the heart of every man, whose fortune it was to be born on the opposite side of the River—Labanco was guarded as far as the River & conveyed across in safety—He repaired to Gamba [*& there he proclaimed the intelligence of this*

declaration of War.] & there made known all the proceedings of the Sciotan government.

Here one leaf of the manuscript, pages 133 and 134, appear to be missing. Page 135 proceeds as follows:

Habelon, King of Chiango was the next proud chief who appeared at Galanga with a chosen band of warriors. He had fifteen thousand who boasted of superior strength & agility—Their countenances were fierce & bold, being true indications of their hearth which feared no danger—They were always obedient to the order of their king who always sought the most conspicuous place for the display of his valour—Possessed of gigantic strength & of astonishing agility he was capable of performing the most brilliant achievements which would almost exceed belief—His mind was uncultivated by science & his passions were subject to no restraint—His resentment was quick & fiery & his anger knew no bounds [*for expression*—]—Nothing was concealed in his heart—whether friendship or enmity—but always exhibited by expressions strong & extravagant.—He had a soul formed for war—In the bustle of campaigns, in the sanguine field where heroes fell beneath his conquering sword, his ambition was gratified & he acquired the highest martial glory.

Ulipoon King of Michigan received the orders of the Emperor with great joy—War suited his niggardly & avaricious soul—as he was in hopes to obtain great riches from the spoils of the Enemy—Little did he regard the miseries & destruction of others if by this means he could obtain wealth & aggrandize himself—A mind so contracted & selfish was not capable of imbibing one sentiment of generosity or humanity—or even of honour—None however were more boisterous than he for war—None proclaimed their own valour with so loud a voice—yet none were more destitute of courage & more capable of treachery, baseness & cruelty—Yet with the sounding epithets of patriotism, honour & valour—he proceeded

with great expedition to collect a chosen band of [*dauntless warriors - the consisted of*] Eighteen thousand warriors. Their martial appearance intitled them to a commander of more generosity & valour, than the niggardly & treacherous Ulipoon.

Numapon, the King of Colorangus [*made no*] was prompt to comply with the imperial Requisition. Tho' he preferred the scenes of peace—& Being very fond of study & of the mechanical arts his mind was replenished with knowledge & he took great pleasure in promoting works of ingenuity. He was famed for [*great*] wisdom & [*subtlety*] penetration of mind, was capable of forming great plans & of prosecuting them with vigor & perseverance—He was deliberate & circumspect in all his movements [*but was always quick, on any sudden emergency, to concert plans & to determine*]—had the full command of his mental powers in every situation & even when dangers surrounded him would instantly determine the best measures to be pursued. He preferred the scenes of peace— but could meet war with courage & firmness. At the head of a select band of sixteen thousand men, all compleatly armed & anxious to meet the foe he marched to join the grand army. Not far behind appeared Ramuck the King of Genesee [With] Furious & resolute, he had made the utmost expedition to collect his forces. Nor did he delay a moment, when his men were collected & prepared to move. At the head of ten thousand bold & robust warriors he appeared at the place of general rendezvous within one day after the King of Colorangus had arrived. He boasted of the rapidity of his movements & tho' he commanded the smallest division of the grand army, yet he anticipated distinguished laurels of glory— not less than what would be obtained by their first commander.

When these Kings with their forces had all arrived at Talanga, the Emper Rambock ordered them to parade on a great plain. They obeyed and were formed in solid collums. The Emperor, then, attended by his son

Moonrod, his Councillors & the high Priest, presented himself before them—His garments glittered with ornaments—& a bunch of long feathers of various colours were placed on the front of his Cap. His sword he held in his right hand, and being tall and strait in his person, & having a countenance grave & bold, when he walked his appearance was majestic. He was the commander in chief—& such was the high esteem & reverence with which the whole army viewed him, that none were considered as being so worthy of that station. Taking a stand in front of the army, he brandished his sword—All fixed their eyes upon him & gave profound attention.—He thus made an address.—Brave warriors. It is with the greatest satisfaction & joy that I now behold you assembled to avenge the most flagitious crimes, of which man was ever guilty.—Ingratitude & perfidy, seduction, Robbery & the most daring impiety against heaven have been perpetrated within our dominions. The young prince of Kentuck is the monster, whose has been guilty of these Crimes—Our most amiable daughter Lamesa he has seduced & contrary to our will has transported her into his own country—wishing to avoid the effusion of human blood we offered to withhold our revenge if the Emperor of Kentuck would restore our daughter. But he has refused—He has implicated himself & all his subjects in the horrid crimes of his son—Their whole land is now guilty—& every man woman & child are the proper objects of severe chastisement.—The great & good Being is indignant towards them, [*& views them with the utmost detestation & abhorrence*]—As we have received our power from him he requires, that we should not only avenge our own wrongs, but likewise execute his vengeance on those perfidious ingrates & monsters. [*of wickedness & impiety*]—That this is his divine will has been clearly investigated by our holy prophets & priests—who have given us the most [*indubital*] positive assurance that success shall attend our arms— that we shall be enriched with the plunder of our

enimies—that laurels of immortal fame will crown the achievements of our warriors—& that they shall be [*gloriously*] distinguished on the plains of glory like Suns & Stars in the firmament of heaven—Our cause is just—the celestial powers above are on our side—they have brandished their swords & sworn—that blood shall deluge the fair Land of Kentuck. You have done well my brave warriors, that you have assembled around the standard of your Emperor—I will conduct you to the field of Battle & direct your movements—My son Moonrod, whose arm like mine is not enfebled by age, will mingle with the boldest combatants & lead you on to victory.—By the most valorous exploits by blood & slaughter we will convince our enemies that we are not cowards & poltroons—Their ridicule and derision shall be turned into mourning & lamentation—and we will teach their effeminate & luxurious Government not to despise the hardy & brave sons of Sciota. In full confidence that we shall gloriously triumph—and add immortal lustre to our names, we will now march forward—[*ice will*] & avenge the injuries done to the honour of our imperial government & the rights of our empire—& all the celestial beings above shall rejoice in the execution of divine vengeance. He said no more—the whole army with one voice proclaimed—Long live the Emperor—We swear that he shall never find us cowards and poltroons. The Emperor then ordered them to march by divisions & each king to lead on his own subjects. They began their march towards the land of Kentuck—Their provisions & baggage were born on the backs of Mammoth—Each man had a sword by his side & a spear in his hand—and on their breasts down to their hips & on their thighs they wore pieces of mammoth skins to guard them from arrows & the weapons of death—and on their Caps they wore bunches of long feathers. Their garments were short, so as not to encumber them in battle.—Thus equipt & ornamented they moved on in exact order until they arrived at the great River—Here they halted to pro-

vide boats to transport them across—Their baggage & provisions were carried on the backs of their mammoth which carried prodigious loads.—And here we will leave them for the present & take a view of the proceedings at Kentuck.—

When Labanco had presented to Hamboon the Emperor of Kentuck the declaration of war & related the proceedings of the Sciotan government, he immediately assembled his Councillors, who unanimously agreed to make the most active & vigorous preparation for war.—The Emperor sent forth his mandates to all the princes of his empire requiring them to assemble the most courageous warriors in their respective kingdoms, & to march to the City of Gambo.—All the princes of the empire were quick to obey the requisition of their Sovereign. The army assembled and paraded on a great plain before the City—Hamboon attended by his two sons, Elseon & Hanoek & by his councillors & three of his principal Priests walked out of the City & presented himself before his army.—His garments were of various colours & his cap was adorned with a bunch of beautiful Feathers, which waved high in the wind—In his left hand he held a spear & in his right a sword—His countenance was bold & resolute—and such was his gracefulness & elocution, when He spoke, that all eyes were fixed upon him & all ears were attention.

My brave Sons says he, I extremely regretted the necessity of calling you from your peaceable employments to engage in the bloody scenes of war—But such is the violence the malice & ambition of the Sciotan government that nothing will satisfy them but hostilities between the empires—They have proclaimed war, even a war of extermination against our dominions.—Nor was it in our power to prevent this most dreadful calamity unless we tore asunder the bond of wedlock between the prince and the princess of the Empire & transported her like a culprit into their dominions. This was the only alternative which they offered to accept to prevent this

terrible crisis—& why the vigor of this demand—Was it because the young prince had violated any Law either human or divine—No—it was because the King of Sciota had fallen in love with the princis—& wished to have her for his wife—But as she viewed him with the utmost hatred & disgust, he has been disappointed—To gratify his malice & revenge he has roused the Sciotans to take arms & threatens to deluge our cities with the blood of our citizens & to lay our country in ruins. It is a war on their part to gratify malice & revenge—& nothing will satisfy their malignant passions but our complete extermination—On our part it is a war of self defence—of self preservation—a defence which will extend to our wives & our children & to all the blessings & endearments of life. We must either submit to behold [*our dearest friends expiring in agonies,*] our property torn from us, our houses in flames—& our dearest friends expiring in agonies, & like cowards suffer them without resistance to cut our own throats,—or we must meet them like men determined to vindicate our rights—& to retaliate all their intended mischief. Nor need we fear the event of the contest—Infinite benevolence will regard our situation, & grant us that assistance which will give success to our efforts—You my brave sons will be inspired with courage—Your hands will be strong for the Battle & their warriors will fall before you like corn before the reapers sickle—With all their mighty boasting, & high confidence in superior cunning & prowess—they are men formed of the same material which we possess—Our swords will find a passage to their hearts—& the vital blood gushing forth, they will fall prostrate at our feet. Let us march then with courage to meet the implacable foe—determined either to die gloriously fighting—or to obtain victory.—

Having thus spoken—The whole army, with a loud voice, replied—Victory or death—Lead us on to victory. At the head of this army, which consisted of one hundred & fifty thousand men, he marched towards the great

River—They arrived on the Bank & beheld the Sciotans, all busily employed in making preparation to cross the River.

The Empress—the princis Lamesa, & the Emperors daughters attended by a few friends & their servants; arrived at the place where the army was encamped—As soon as Elseon heard the news of their arrival, he hastened to the place, & found the company had alighted [*at an house*] & that Lamesa & her friend Holiza were in a room by themselves—As soon as he entered Lamesa arose—The gloom & anxiety which for a number of days were visible in her countenance, at his appearance were dispelled—He received her into his arms with an affectionate embrace—& expressed the greatest pleasure at seeing her once more. The tears ran down his cheeks—for a moment she was silent—She raised her head & replied—O Elseon were it not for you I should be the most wretched being in existence & yet my love for you has been the cause of all my present affliction. If I never had seen you, those horrid prospects which now present themselves to my view, would never have been—But you are innocent—nor am I guilty of any crime. But how can I endure to behold the calamities which must fall upon both nations in consequence of our connection?—Two empires at war, spreading carnage & ruin—warriors bleeding on the field of battle—innocent women & children screaming in the agonies of death—& towns & cities in flames—Ah horrid prospect—Have you & I my dear Elseon produced these dreadful calamities? [*Is our conduct the cause which must.*] We are not, says he my dear Lamesa, responsible for the horrid effects of malice & revenge, which may be occasioned by our innocent conduct. If men will be so indignant towards each other, because we do right as, to massacre & do all the mischief they can, we may deplore their weakness & depravity—but have no more reason, to make ourselves unhappy on the account, than if these effects were by some other cause—They alone are responsible for their crimes—& have reason for unhappy reflections.—

But how can I endure says she, to behold my dearest friends, become each others implacable enemy? To see them mutually engaged to destroy each others life?—My Father, for whom I ever had the greatest affection—& my only Brother are now at the head of one hostile army—And your Father and you my dearest husband are at the head of the other—When these armies meet would you not plunge your sword into the heart of my father & my brother—& would they not do the same by you if in their power? When such scenes present themselves to my view they pierce my soul like daggers—& produce the keenest anguish—O that I could fly to my Father, & on my bended knees implore forgiveness. Yes says Elseon, & when you have done that, he will give you to the mighty Sambol for his wife—

No never, says she, never would I submit—I abhor the monstre more than ever—He is the most malignant scoundrel in existance—To gratify his revenge whole empires must be laid in ruins. What punishment more just than that he himself should fall in battle, & endure the agonies which his vengful soul is bringing on others.

But as for my father and my brother, they have, by his artifices been deceived—I conjure, you if you have any regard for my happiness, not to take their lives if in your power.

Their lives says he are safe from my sword—Rather that my hands should be stained with the blood of your dearest friends I will present my bosom to their swords—But hark—there is an alarm—An express arived & informed him, that the Sciotan army had found means to get their Boats down the River in the night unperceived—& had landed, without opposition, about three miles below the Kentuckian encampment.—Elseon then embraced his wife & said, when your protection & my honour call, I must obey.—He left her in tears imploring heaven to protect him—& running swiftly to the army he took his station.

CHAP—XIV—

Hamboon mounted on an elegant Horse richly caparisoned, rode thro' the encampment—proclaiming aloud every man to his station, seize your arms & prepare for battle—All his princes quick to obey their commander, instantly repaired to their respective divisions—& gave orders to form the men into solid columns—When this was done—they marched a small distance & paraded on the great plain of Geheno—They were now prepared for the hostile engagement—Their officers of the highest Ranks marched along in front of the divisions—& by their speeches inspired the men with boldness & courage—They ardently wished to behold their enemies—& to have an opportunity of displaying their valour in their destruction. Hamboon then commanded his principal officers to assemble around him—When they were collected, which was in front of the army, he then addressed them.—I wish for your opinion, my brave

Here a leaf (pages 143 & 144) of the Manuscript is missing. Page 145 proceeds as follows:

& heroic Commanders, had each a chosen band of warriors, who were ordered as soon as the battle should begin, to march between the divisions, & charge the enemy, [*in order to break their order & throw them into confusion*].—The design of this arrangement was to break the Ranks and throw them into confusion. The command of these bands were given to Elseon, Labanko, Hanock, and two counsellors of the Emperor Hamul & Taboon.—The momentous period had arived—Each grand army were now ready—were anxious for the combat, & sanguine in their expectations of obtaining a glorious victory.—Musicians with instruments of various kinds, were now playing thro' every division

of both armies—They blowed horns, pipes & a kind of Trumpet —& beat with sticks on little tubs whose heads were formed of parchment. — The melody was truly martial & calculated to inspire warriors with an ardent desire for battle & the most daring heroism—All was hush—The musicians fell back in the rear—Their was perfect silence thro' both armies.—Each Emperor with their swords brandishing were in front & facing their respective armies. Near three hundred thousand spears were glittering with the reflection of sun beams—Not a cloud to be seen in east—The sun shone with his usual brightness—In the west a dark cloud began to arise & distant thunder was heard to rumble.—Rambock proclaimed with a voice which was heard from the right to the left—March—march, my brave warriors—& fight like heroes.—Hamboon saw them beginning to move—but not changing his countenance which was placid & bold — he proclaimed — Stand firm, my brave sons—Let your arrows fly thick against your enemies as they advance—& finish with your spears & your swords their destruction.—The music again played & both armies gave a tremendous shout—[*Spears & swords*] When the Sciotans had advanced, with a firm and moderate step, within a small distance of Hamboons army, both armies discharged arrows with such unerring aim & celerity, that many brave warriors on both sides fell prostrate—others were sorely wounded & retired back in the rear—Their places were immediately supplied & the second Rank closed & took their stations in the fight—Each man fixing his spear horizontally & about as high as his breast, the Sciotans rushed forward with hedges yells & horrible shouting & made a most tremendous, & furious charge upon the Kentucks—They received them with firmness & courage—Spears met spears—many were bent and broken—& others were thrust, on both sides into bodies of Heroes, whose blood gushing forth, they fell with horrid groans, pale and lifeless on the sanguine plain. Neither army gave back but being nearly equal

as to strength & numbers they poured forth upon each other with a lavish hand the implements of death & destruction.—

Determined to conquer or die, it was impossible to conjecture which Emperor would have gained the victory had the divisions or bands in the rear of each army remained inactive. But anxious to engage with the boldest warriors, the Kentuck-Bands, led on by their heroic princes, rushed between the division of the grand army & made a most furious charge upon the Sciotans—They broke thro' their Ranks—peircing with deadly wounds their indignant foes—heroes fell before them —& many of the Sciotans being struck with surprise & terror began to retire back—But the bands in the rear of their army instantly rushed forward & met their furious combatants—The battle was now spread in every direction. Many valiant chiefs who commanded under their respective Kings were overthrown—& many robust & brave warriors, whose names were not distinguished by office, were compeled to receive deadly wounds & to bite the dust.—It was Elseon fortune to attack the division led by the valiant Ramoff—He broke his ranks & killed many warriors—while driving them furiously before him—he met Hamkol at the head of many thousand Sciotans—Hamkol beheld the young Prince & knew him & being fired with the greatest rage & thirst for revenge, he urged on the combat with the most daring violence. Now he thot, was a favorable chance to gain immortal renown —Elseon says he shall feel the effects of my conquering sword—The warriors on both sides charged each other with incredible fury—& Elseon & Hamkol met in the center of their divisions—I have found you says Hamkol perfidious monster—I will teach you to rob our empire of its most valuable treasure—He spoke & Elseon replied —Art thou Hamkol the Counsellor of Rambock Your advice has poduced this blood & slaughter—Hamkol raised his sword & had not Elseon defended himself from the blow, he never would have spoken again—

But quick as the lightning Elseon darted his sword thro' his heart—[*Hamkol*] knashed his teeth together & [*with a groan*] tumbling headlong with a groan expired.--

The battle raged—Labanko attacked the division of Sambal—His conquering sword had killed two daring chiefs—& his Band performed the most brilliant exploits—Sambol met him & like an indignant panther, he sprang upon him, & while Labanko was engaged in combat with another chief, Sambol thrust his sword into his side—Thus Labanko fell lamented & beloved by the subjects of the empire of Kentuck—[*Hanock*] His learning wisdom & penetration of mind—his integrity, firmness & courage had gained him universal respect & given him a commanding influence over the Emperor and his other Councillors—He was viewed with such respect & reverence, that the death of no man could have produced more grief and lamentation—& excited in the minds of the Kentucks a more ardent thirst for revenge.—The officers of his phalanx exclaimed revenge the death of Labanko—Even lightning could not have produced a more instantaneous effect.—With tenfold rage and fury his warriors maintained the conflict & redoubled their efforts in spreading death & carnage—The mighty Sambol trembled at the slaughter of his [*subjects*] warriors and began to despair of victory—[*he began to*] fearing that his intended revenge was turning upon his own head.—During this slaughter of Sambols forces Hanock was engaged in battle with Habelon King of Chianga—No part of the war raged with more a equal balance—Warriors met warriors with such equal strength and courage that it was impossible to determine on which side was the greatest slaughter—even their heroic chiefs prudently avoided a combat with each other and employed their swords in overthrowing those of less distinction, the field was covered with the bodies of heroes, besmeared with blood, which was spread thick on every side.—In the mean time Hamul and Taboon who led on the other reserved bands of the Kentucks were fiercely engaged

in spreading the war thro' the ranks of the Sciotans—Hamul compelled the division commanded by Sabamah to fall back—but still they fought, as they slowly retreated—& being reinforced by a body of troops in their rear they continued the conflict & maintained their position—The slaughter was emence & each party boasted of the most brilliant achievements.—

Taboon made his attack on the division of Ulipoon commanded by Hamelick—The Sciotan ranks were broken & they must have fled in confusion had not Rameck supported them with his warlike band—The contest now became [*bloody*] furious—& equal feats of valour were displayed by contending heroes. The thirsty earth was overspread with the dead & dying bodies of thousands & sated its thirsts by copious draughts of human blood—Hamelick himself was slain—But not, until after his sword was crimsoned with the blood of his enemies.

The dubious war appeared at last determined—Hamul beheld his army giving ground on every part—He rode through their divisions & endeavored to inspire them with persevering courage—But in vain they could not withstand the impetuosity, the numbers and strength of their Enemies—aided by the advantage they had obtained by the arrangement [*they had made*] to manage the conflict—The Sciotans began to retreat—& such was the situation of both armies that [*they*] the Sciotans must [*have*] principally have been overthrow & destroyed if the Kentucks had been permitted to continue the havoc & slaughter they had begun. But how often are the most sanguine expectations disappointed by the decrees of Heaven?—At this awful period—whilst the atmosphere was replete with the multifarious sounds of the clashing of swords & spears—the melody of [*the*] martial musick—the shouts of the conquerors & the shrieks & groans of the dying, even then the heavens were overspread with clouds of the most sable hue, which had blown from the west—The thunders roared

tremendously—and the flashes of lightning were incessant. The wind began to blow from the west with great violence—the hail poured down from the clouds & was carried with great velocity full in the faces of the Kentucks—They were unable to see their enemy or continue the pursuit.—Rambock & his princes rallied their retreating forces, & facing round encouraged them to fight courageously since the great & good Being had miraculously interposed in their behalf. The Kentuck army were unable to continue the conflict.—They were obliged in their turn, to retreat. But such was the violence of the storm that the Sciottans could not take any great advantage of the confusion of their armies—They however pursued them to the hill which had been in the rear of the Kentucks—overthrowing & killing some in the pursuit.—But as the hill was overspread with trees which broke the violence of the wind, Hamboon commanded his men to face their pursuers—The Sciottans finding that their enemies had the advantage of the ground [*& being intolerably fatigued with a battle which had lasted near four hours,*] retired a small distance back—and as soon as the storm abated they marched beyond the ground which was strewn thick with the slain.—*[Thus ended the great battle on the plains of Geheno.]*—There they encamped—and as the storm had now subsided both armies proceeded to make provision to refresh themselves, being nearly exhausted by the fatigues of a most bloody contest which had lasted nearly five hours. That day afforded them no time to bury their dead—The Sun did not tarry in his course but hid himself below the Horizon & darkness spread itself over the face of the earth—The warriors with their spears in their hands extended themselves upon the earth, & spent the night in rest and sleep—Next morning they arose with renovated vigor. Their thro'ts were immediately turned to the sanguine field—Many warriors say they lie there, pierced with mortal wounds & covered with blood—Their spirits have assumed ethereal bodies & they are now

receiving the rewards assigned to the brave on the plains of glory—but they demand of us that we should secure their remains from the voracious jaws of carnivorous Beasts, by interring them in the earth. But how can this be done unless both armies will mutually agree to lay down their arms during the interment of the remains of their respective warriors. Hamboon dispatched a Messenger to Rambock, who agreed to an armistice for the term of two days & that ten thousand men might be employed from each army in burying the dead.—

It was indeed a melancholly day.—The contest was not decided—Neither army had gained a victory or had reason to boast of any superior advantages obtained or any heroic achievements, which were not matched by contending warriors. An immense slaughter was made. Near one hundred thousand were extended breathless on the field—This was only the beginning of the war—and what must be its dreadful calamities if it should continue to rage—if a few more battles should be fought & the infuriated Conqueror should turn his vengeful sword, against defenceless women & children & mingle their blood with the blood of heroes, who had fallen bravely fighting in their defence. When both armies viewed the immense slaughter that had been made of their respective friends—instead of cooling their ardor for the war, it only served to encrease their malice & their thirst for revenge.—

[Ten thousand men from each army, without arms, marched to the field where the battle was fought—and having selected the dead bodies of their respective warriors—they carried [them] as many of them together as what could be done with convenience—and then digging into the ground about three feet deep & throwing the dirt around in a circular form upon the edge of the grave—they then deposited the bodies in it, covering the ground over which they had dug with the bodies—and then placing others upon them until the whole were deposited—they then proceeded to throw dirt upon them to raise over them a high mound—In this

manner they proceeded until they had finished the interment. The bodies of the Chiefs that were slain, were carried to their respective armies—& performing many customary solemnities of woe, they were interred & prodigious mounds of earth were raised over them.—After the funeral rites were finished & the armistice had expired, the hostile Emperors must now determine on their further plans of operations]

The field was widely strewed, & in many places thickly covered with human bodies—extended in various positions—on their sides their backs and faces—[*some with their arms & legs widely spread some with their mouths open & eyes staring*—mangled with swords spears & arrows & besmeared with blood and dirt—Most heinous forms & dreadful to behold! Such objects excited horror & all the sympathetic & compassionate feelings of the human heart.—

As both Emperors had agreed to the suspension of arms for the purpose of burying the Remains of those [of the] heroic warriors ten thousand men from each army entered the field & began the mournful employment—They dug holes about three feet deep & in a circular form & about twenty or thirty feet diameter. In these they deposited the bodies of their deceased heroes & then raised over them large mounds of earth—The bodies of the chiefs who had fallen were carried to their respective armies & buried, with all the solemnities of woe—over them they raised prodigious mounds of earth—which will remain for ages, as monuments to commemorate the valiant feats of these heroes of the great Battle of Geheno.—After the funeral Rites were finished—and the armistice had expired, the hostile Emperors must determine on further plans of operation

Ramboek requested the advice of his principal officers, who were unanimous in opinion, that it was their best policy to retire back [*to retire back*] to the hill which was opposite to the place where they landed—and their wait for reinforcements. This they effected the

next night without being perceived by their Enemy.—Hamboon on the next day marched towards them—but not thinking it good policy to attack them at the present, took possession of a hill in plain view of the Sciotans & there encamped with his whole army.

As the Sciotans sallied out in parties to plunder & to ravage the country, these were pursued, overtaken or met by parties of the Kentucks—Many bloody skirmishes ensued with various success & many feats of heroism were displayed on both sides. Wherever the Sciotans marched devastation attended their steps—and all classes of people without distinction of age or sex, who fell into their hands became the victims of their infuriated malice—The extermination of the Kentucks appeared to be their object, not considering that it might soon be their turn to have such horrid cruelties retaliated upon them with a three-fold vengeance. They likewise had a further object in view, which was to provoke Hamboon to attack the main army, while posted in an advantageous situation.—But it was Hamboon's policy by placing garrison in different stations & by patrolling parties to prevent the Sciotans from plundering & destroying his town & from getting provisions from his country—and in this way to compel them to cross the River or to attack his army in the position he had taken. While the two Emperors were thus manoeuvring—and seeking by various arts & stratagems to gain advantage over each other, a very extraordinary [*instance of heroism & the display of the most sincere & ardent friendship transpired which is worthy a place on the historic page.*—instance transpired of heroism and friendship—In the dominions of Hamboon there lived two young men who were bred in the same village—Having minds formed for the exercise of the noblest principles & possessed of congenial tempers they early contracted the greatest intimacy, & formed toward each other the strongest attachment.—They joined the standard of Hamboon & in the great battle of Geheno they fought side by side & performed exploits

equally bold and heroic.—They eat at the same board & drank of the same cup—& in all their excursions they attended each other & walked hand in hand.—As these two friends were setting in their tent one evening—Thelford who was the oldest says to Hamkien something whispers me; that this night we can perform a most brilliant exploit—The Sciotans have held a great festival & until midnight they will be employed in music & dancing & in various diversions—Being greatly fatigued, when they lie down to rest, their sleep will be sound—We may then enter their camp [*by slyly getting round their by their centinel*] unperceived & make a most dreadful slaughter.—Your plan, replied Hamkien, is excellent, it is worthy the character of an hero.—I will join you—& will either triumph with you in the success of the enterprise or perish in the attempt. Perhaps we may achieve a glorious deliverance to our country, by destroying our cruel enemies. They both taking their swords and tomahawks repaired towards the camp of the Sciotans in order to reconnoiter & find where they could enter & not be perceived by the centinels—The Moon shone bright but would set about three O clock in the Morning—this was the time they had fixed upon to begin the massacre of their enemies—At length all became silent—the Moon disappeared & these young heroes had accomplished their plan in getting into the camp of the Sciotans unperceived. They found them lying in a profound sleep—for the fatigues of the day & the revels of the night had bro't weariness upon them—& considering, when they lay down that the vigilance of their guards would secure them from surprise, they slept with unusual soundness—but their vigilance could not prevent an unsuspected destruction. The Tomahawks and swords of these daring youth, soon caused hundreds to sleep in eternal slumbers—& so anxious were they to finish the destruction of their enemies, that the day began to dawn before they had cleared themselves from their camp [*of their enemies*].—Scarce however had

they past the last centinal, & the alarm was given—The Sciotans beheld a most terrible slaughter, of their warriors & being fired with indignation sallied forth in parties in every direction—Kelsock & Hamkoo had nearly gained the encampment of the Kentucks & Haboon with a party of Sciotans had overtaken Hamko—Kelsock was so far in advance, that he was now safe from all danger—but turning his eyes round he beheld Hakoon seize his friend, who was attempting to defend himself against the party—Kelsock turned instantly, and running furiously back cried, Spare O spare the youth, he is innocent—I alone contrived the slaughter of the Sciotans—too much love to his friend induced him to join me in the enterprise—Here is my bosom—here take your revenge—Scarce had he spoken & Haboon plunged his sword into the Heart of Hamko.—The young hero fell—& with a groan expired—Kelsock instantly rushed upon Haboon & darted his sword thro' his heart—prostrate he tumbled at the feet of Hamkoo—but Kelsock could not long survive—a spear pierced him in the side—he cast his eyes on the lifeless Body of his friend and fell upon [*his lifeless body*] it—he embraced it & never breathed again—Ah heroic youths.—in friendship ye lived—& in life & death you were joined.—

Forty days had now expired since the two armies had taken their different positions—Each received large reinforcements which supplied the places of the slain. Experience had taught them to use stratagem instead of attacking under great disadvantages, & yet to remain long in their present situation could not possibly terminate the war successfully on the part of the Sciotans—Rambock considering the obstacles, which attended the prosecution of every plan, at last, by the advice of Sambal & Ulipoon, determined on a most rash & desperate enterprise—an enterprise which would in a measure satiate their revenge, provided that it should even produce the annihilation of their army.—As soon as darkness had overspread the earth at night—Rambock marched his

whole army towards the City of Gamba—& such was the stillness of their movements that they were not perceived—nor was it known by Hamboon that they had marched until the morning light.—As soon as the Kentucks perceived that the Sciotans had abandoned the place of their encampment & found the direction they had gone, they immediately pursued them with the utmost expedition.—But too late to prevent the intended slaughter & devastation. The Sciotans without delaying their march by attacking any forts in their way, merely entered the vilages, killing the inhabitants who had not made their escape & burning their houses—They arrived before the City of Gamba—Great indeed was the surprise, the consternation & terror of the Citizens—Many fled to the fort—A band of about three thousand resolute warriors seized their arms, determined to risk their lives in the defence of the City. The leader of this band was Lamock the eldest son of Labanko—He inherited the virtues of his excellent Father, and even thirsted to avenge his death by sacrificing to his manes the blood of his cruel enemies. He posted his warriors in a narrow passage which led to the City.—The Sciotan Emperor immediately formed his plan of attack. A large host selected from all the grand divisions of his army marched against them—They were commanded by Moonrod—He led them against this gallant & desperate band of Kentucks, & made a most furious & violent charge upon them. But they were resisted with a boldness, which will forever do honour to their immortal valour.—Many hundreds of their Enemies they pierced with their deadly weapons & caused heaps of them to lie prostrate in the narrow passage.—Such prodigious havoc was made on the Sciotans by this small band of valiant Citizens, who were driven to desperation & whose only object was to sell their lives dear to their enemies, that even Moonrod began to despair of forcing his march into the City, thro' this narrow passage—Being informed by a treacherous Kentuck of another passage, he imme-

diately dispatched a party of about four thousand from his band to enter the City thro' that passage & to fall upon the rear of the Kentucks.—This plan succeeded—These heroes now found the war to rage both in front & rear & part facing their new assailants they attacked them [*new assailants*] with incredible fury—What could they do? resistance was now in vain. They could no longer maintain the bloody contest against such a mighty host. Lamock then commanded the survivors of his little Band to break thro' the ranks of his last assailants & to retreat, [*to the fort.*] It was impossible to withstand the violence of their charge—they broke thro' the ranks of their enemies & made a passage over the bodies of heroes, thro' which they retreated & marched to the fort—About seven hundred with their valiant leader thus made their escape, [*and arrived safe in the fort*].—The remainder of the three thousand sold their lives in defence of their friends & their country—This Battle checked the progress of the enemy which prevented an immense slaughter of citizens—as the greatest part by this means the opportunity to gain the fort.

As soon as all resistance was overcome & had subsided, the Sciotans lost no time—but marched into the City and commenced a general plunder of all articles which could conveniently be transported. Clipoon, tho' careful not to expose his person to the deadly weapons of an enemy—was however very industrious in this part of the war—None discovered so much engagedness as himself to grasp the most valuable property in the city.—But expecting the Kentuck army to arrive soon they must accomplish their mischief with the utmost expedition—The City they set on fire in various places—& then retired back and encamped near the fort, intending on the next day, unless prevented by the arrival of Hamboon with his army, to storm the fort & massacre the whole multitude of citizens which were there collected.—Behold the conflagration of the City,—the flames

in curls ascend towards heaven—& as the darkness of the Night had now commenced—this added to the horror of the scene—The illumination spread far & wide & distant villages beheld the redning light ascend—as a certain pioneer of their own conflagration, should the war continue to rage. But mark the sorrow & lamentation of the poor Citizens now incircled by the walls of a fort—Happy that they had escaped the intended massacre of a barbarous unrelenting Enemy—but indignant & sorrowful at beholding the ruins of all their property.—& & even filled with the greatest anxiety lest Hamboon should not arrive in season to prevent the storming of the fort.—But their anxiety soon vanished. When the shades of evening began to overspread the earth, Hamboon & his army had arrived within five miles of the City. They beheld the flames beginning to ascend. The idea was instantly realized that an indiscriminate slaughter had taken place.—[*What were the destructed outcries of the dwellers of the City.—Fathers & mothers—Brothers & sisters, wives & children.*] In addition to the destruction of all their property, they now had a realizing anticipation of the massacre of the dearest friends & relation. Such was their anxiety to precipitate their march that it was scarcely in the power of their commander to retard their steps, so as to prevent them from breaking the order of their ranks. They made however the utmost expedition—determined if they found their enemy to take ample vengeance But when they arrived & found that the greatest part of the citizens were in the fort this afforded no small alleviation to their anxiety & grief—But their thirst for revenge & their ardent desire to engage the enemy in battle did not in the least abate.

Determined that the Sciottans should have no chance to improve the darkness of the ensuing night to make their escape—every preparation was made to attack them the next morning.—This was expected by the Sciottans, who were wishing for another opportunity to measure swords

with the Kentucks. & as soon as the morning light appeared they marched a small distance to a hill & [there] the army paraded in proper order for battle.—Scarce had they finished their arrangements when they beheld Hamboon's Army marching towards them—He halted within about half a mile of the Sciottans—& sent out a small party to reconnoiter & discover their situation.—In the mean time he ordered Hanock [*his son*] to march with twelve thousand men round the Sciottan Army & lie in ambush in their rear in order to surprise them with an attack after the battle should commence.

As the two armies were paraded in fair view of each other the expectation was that a most bloody engagement would take place immediately.—The cowardly mind of Ulipoon was not a little terrified when he beheld the number & martial appearance of the Enemy—But his inventive genius was not long at a loss for an expedient, which he imagined would extricate himself from all danger—He repairs to Hamboon & addressed him to this effect. May it please your majesty. During the first battle it was my misfortune to be prevented by sickness from being at the head of my brave warriors & displaying my valour. It is my wish now to perform feats of heroism which shall place me on equal ground with the most valiant princes of your empire.—With your permission I will lead on my division & storm the fort of the Kentucks—This will fill their warriors with consternation & terror—You may then obtain an easy victory & destroy them with as much facility as you would so many porcupines.—Besides by attacking the fort at this time when they are not expecting such a manoeuvre—the imperial family will be prevented from making their escape & I shall then be able to restore to your majesty your daughter Lamesa.—The Emperor being pleased with the plan granted to Ulipoon his permission to carry it into effect.—Ulipoon did not wait a moment—But immediately returned back and commanded his forces, which consisted of about seventeen thousand to march—He was

careful at the same time see that they carried with them all the plunder they had taken in the City of Gamba — & particularly that portion which had been set apart for himself.—But nothing was farther from the heart of Ulipoon than to fulfil his promise—He had no intention to risk his person in the hazardous attempt to storm the fort—but his determination was to march with the utmost expedition to his own dominions & to carry with him his rich plunder.—Having marched towards the fort until they had got beyond the view of the Sciotan army—he then ordered them to turn their course towards the great River—to the place where the left their boats.—In this direction they had not proceeded far when they were seen by a number of pioneirs, whom Hanock had sent forward to make discoveries.—As his band were not far distant they soon gave him the intelligence—He immediately dispatch an express to Hamboon —informing him that he should pursue them as their object probably was to ravage the country—& recommending not to attack the Sciotans until further information from him.—Hanock's deviation were not discovered by Ulipoon—& of consequence he proceeded in his march without suspecting any annoyance from the Enemy, happy in the reflection that he had greatly enriched himself by a prodigious mass of plunder, & not in the least troubled about his fellow warriors, whom he had deserted on the eve of a most hazardous engagement.—Hanock pursued him, but was careful not to be discovered—When the sun was nearly down Ulipoon halted & encamped.—During the Night Hanock made his arrangements— he formed his men into four Divisions & surrounded the Enemy. Their orders were as soon as the morning light began to appear, to rush into Ulipoon's encampment & to massacre his warriors without discrimination.—The fatal moment had arrived, & punctual at the very instant of time the attack was begun on every part. & such was the surprize & terror which it produced that the Sciotans were thrown into the utmost confusion &

it was impossible for their officers to form them into any order to make defence—Every man at last attempted to make his escape—but wherever they rushed forward in any direction they met the deadly spears of the Kentucks —It is impossible to describe the horror of the bloody scene [*& even humanity recoils at beholding*] Humanity —sympathy & compassion must drop a tear at beholding the uproar & confusion, the distress & anguish, the blood & carnage of so many thousand brave warriors [*who was great misfortune was to have a coward for their commander*]—who were reduced to their dreadful situation by the cowardise [*& cowardly*] & avaricious disposition of their Commander. But only three thousand made their escape. As for Ulipoon he was mortally wounded & laid prostrate on the field—After the slaughter was ended in passing over the [*field of*] the slain, Hanock beheld the illfated prince—an object truly pitiable to behold—In the agonies of death & wreathing under the most acute pain, he exclaimed. Alas my wretched situation It was avarice, cursed avarice which induced me to engage in this horrid war & now [*my*] the mischief and cruelties intended as the means to acquire wealth & aggrandizement, are justly turned upon my own head—He spoke & deeply groaning, he breathed no more The galant Hanock dropped a tear —& feeling no enmity towards the lifeless remains of those, who had been his enemies, he ordered three hundred men to [*bury*] remain on the ground & commit their bodies to the Dust—This says he is the will of him whose compassion is infinite. He then directed Como his chief Captain to pursue the survivors of Ulipoon's army & to destroy them if possible.—With the remainder of his troops, he returned, back to carry into effect the order of Hamboon. Como overtook & killed about a thousand of the wretched fugitives—the remainder escaped to their own land.—except about fifty who fled to the army of Rambock—& gave him the dreadful intelligence of Ulipoon's destruction.--

Great were the amazement and consternation of Rambock & his whole army. They now beheld their situation to be extremely critical & dangerous & saw the necessity of the most vigorous & heroic exertions. What says Rambock to his princes, is our wisest course to pursue? Sabamah, Rancoff & Nunapon advised him to retreat without losing a moment, for say they, we have taken ample revenge for the crime Elseon.—To effect this we have thrown ourselves into the heart of their country—have lost a large division of our army—& are so weakened by our losses that we are in the utmost danger of being defeated & even annihilated.—It must therefore be the height of folly & madness to prosecute the war any farther in this country.—But Sambal & the other princes condemned this plan as pusillanimous & disgraceful & proposed to steal a march on the Kentucks & to storm their fort before they should be apprised of their designs.—This last advice met the approbation of the Emperor. Nothing says he can save our army from destruction but the most daring achievements. That they might gain the fort without being perceived by the Kentucks. It was necessary that they should march some distance in the direction, where Hanock had encamped, in order to co-operate with Hamboon, when he should commence the engagement—When the night had far advanced Rambock's forces were all in readiness & began their march for the fort. They proceeded about two miles—& a small party in advance, discovered Hanock's warriors—This discovery produced an alteration in Rambock's plan—He directed Sambal to proceed against the fort—whilst he, as soon as the light should appear, would attack Hanock—Sambal was highly pleased with this command—as a victory would ensure him the capture of Lamesa—& afford him an opportunity to obtain revenge. He arrived at the fort just as the blushing morn began to appear.—[*Great indeed was the surprise which his arrival produced*].—On three sides he stationed small parties who were ordered to massacre

all the citizens who should attempt to make their escape—With the main body of his army he made an assault upon the fort.—Amazement & terror seized the minds of the whole multitude of citizens; [*in the fort This enterprize of the Sciots was unexpected—as they were*] were unprepared to defend the fort against such a formidable force. Lamock however placed himself at the head of about one thousand warriors & attempted to beat them back from the walls & prevent their making a breach. But it was impossible with his small band to withstand the strength of such a mighty army—They broke down part of the palasadoes & entered the fort thro' the break—& immediately began the massacre of the defenceless multitude without regard to age or sex—Sambal being anxious to find Lamesa rushed forward with a small band & surrounded a [*small*] block house—He then broke down the door & entered—Here he beheld all the Ladies of the imperial family & many other Ladies of distinction—He instantly sprang towards Lamesa in order to seize her—but was prevented by Heliza who stepped between them & falling upon her knees implored him to spare the life of Lamesa—Scarce had she spoken when the cruel monster buried his sword in her bosom & she fell lifeless before the eyes of her dearest friend—Lamesa gave a scream, & looking fiercely on Sambal she exclaimed. Thou monster of vilany and cruelty, could nothing satiate your revenge but the death of my dear friend,—the amiable, the innocent Heliza Here is my heart—I am prepared for your next victim. Ah no, says Sambal, your life is safe from my sword. I shall conduct you to my palace & you shall be honored with me for your partner. Insult me not, says she, thou malicious bloody villain—either kill me or begone from my sight—my eyes can never indure the man who is guilty of such monstrous crimes.—Set your heart at rest says he my dear Lamesa—I will convince you that I am a better man than your beloved Elseon—his head shall soon satiate my revenge & then you shall be the Queen of Sciota—At

this Instant a loud voice was heard—The Kentucks are marching with a prodigious army towards the fort.—Sambal turning to his warriors present ordered them to guard the women in that house & not permit any of them to escape—for says he I must go and destroy that army of Kentucks. Great already had been the slaughter which the Sciotans had made of the citizens in the fort—Those who had attempted to escape thro' a gate which was thrown open were met & massacred by the Sciotan warriors on the outside—But their progress was arrested by the appearance of Elseon at the head of thirty thousand warriors—They had marched with the greatest speed—for they were informed by an express that the Sciotans had invested the Fort. When Sambal beheld them he instantly concluded to draw his army out of the fort & try a battle with them in the open field.—His orders were immediately spread thro' every part of the fort where his men were employed in killing the defenceless, & in fighting Hemocks little band of desperate heroes [*whom Hancock commanded*]. The Sciotans were soon formed & marched out of the fort & paraded in proper order for battle.—Elsion observing this, commanded his men to halt, & made his arrangements to rush forward and commence the attack—Having brandished his sword as a token for silence he thus spok. My brave warriors. "The glorious period has arrived for us to display our valor in the destruction of our enemies.—What monstrous cruelties have they perpetrated—Behold your City in ruins—listen to the cries of your murdered friends whose innocent blood calls for vengeance—consider the situation of those who are surrounded by the walls of yonder fort—How many thousands are massacred—& how many must share their fate unless you fight like heroes—By our valour we can effect their deliverance & rid our country from the most ferocious band of murderers that ever disgraced humanity—[*Their standard is that of the Sciotan King—whose malice and revengeful disposition have produced this horrid war.* Urged

on by his malignant passions he has [*engaged*] undertaken a most dangerous & mad enterprise—He has thrown himself & his army into a most critical & dangerous situation]—Fight as you did at the great Battle of Geheno & your enemies will be prostrate in the dust & your names shall be illustrious. Rush forward my brave warriors—& let your motto be victory or death. Not a moment, when his warriors were stimulated for the Combat did Elseon tarry—but marched with precipitation prepared to make a most furious charge. Sambal was ready to meet him—& marched forward with equal boldness & celerity. The charge was tremendous. Not the dashing against each other of two mighty ships, in a hurricane upon the [*boisterous*] ocean, could have been more terrible. Each warrior, fearless of danger, met his antagonist determined to destroy his life or loose his own in the contest—The battle extended thro' every part of both armies—As warriors fell in the front ranks, their places were supplied from the rear—& reserved Bands rushing between the divisions were met by others of equal strength & valour.—Helicon the intimate friend of Elseon beheld Sambal—who was encouraging his warriors to fight bravely, as no other alternative remained for them but victory or death.—When Helicon beheld him his youthful mind felt the impulse of ambition—he sprang towards Sambal & changed him to the Combat. Sambal gave him no time to repeat the challenge, but rushed upon him, with more fury than a tiger & with his sword he struck Helicon's head from his body—Thus fell the brave, the amiable youth whose thirst for glory impeled him to attempt an exploit too rash & daring—Warriors fell on every side & the field was covered with dead & dying heroes—A messenger ran & told Elseon of the fate of Helion who commanded the left wing of his army & that Sambal had broken their ranks & was making indistinguishable havock of his warriors—What intelligence could have been more shocking? Elseon could not refrain from tears for a moment—Ah Helicon says he, thou hast been

more dear to me than a brother—Heaven demands that I should revenge thy cruel death. He instantly selected a small band & marched with the utmost speed to the left wing of his army—He rallied his retreating warriors & engaged in the conflict with tenfold fury—Soon he beheld the mighty Sambal, whose sword was crimsoned with the blood of his friend, and Sambal cast his eyes upon him & as he beheld him his malice instantly inkindled into such a furious flame, that [*his reason fled for a moment* &] he raved like a madman.—Both heroes sprang towards each other—Their warriors beheld them & being mutually inspired with the same sentiments the respective bands retired back & left the two indignant Champions in the space between.—Ah exclaimed Sambal Robber & perfidious scoundrel, after seducing the Emperor daughter who was my wife & transporting her from our dominions, have you the temerity to meet my conquering sword. This sword which has pierced Labano, & cut off the head of Helicon & which has destroyed hundreds more mighty than yourself—shall be plunged into your cowardly heart—& your head shall be carried in triumph into the city of Talanga—& there it shall be preserved as a trophy of my superior strength & valour.

Vain Boaster—says Elseon—I rejoice to meet you. The Benevolent Being will now terminate your career of bloody crimes—This sword shall pierce your malignant heart & cut off that head, which has plotted the ruin of my country—Sambal eager for revenge, could hear no more. He sprang forward & aimed a thrust of his sword at Elseon's Heart but Elseon turned the point of his sword from him with his own—& then darted his sword into his left arm which caused the blood to gush forth—Sambal was now more indignant than ever—& raising his sword he threw his whole strength into one mighty effort, with an intention to divide his body in twain. But Elseon, quick as the Lightning sprang back & Sambal's sword struck the ground with a prodigious force which broke in the middle—He himself had nearly tum-

bled his whole length—but recovering & beholding his defenceless situation, he ran a small distance, & seizing a stone sufficiently big for a common man to lift he threw it at Elseon—It flew with great velocity & had not Elseon bowed his head his brains must have quited their habitation—his Cap however was not so fortunate: having met the stone as he bowed it was carried some distance from him & lodged on the ground. Elseon regardless of his cap, ran swiftly upon Sambal, whose feet having slipped when he threw the stone had fallen upon his back & had not recovered—Terror now seized his mind—Spare. O spare my life says he & I will restore peace to Kentuck & you may enjoy Lamesa.—No peace says Elseon do I desire with a man, whose sword is red with the blood of my friends. He spoke & plunged his sword into Sambal's heart.—

The Sciotans beheld the hege body of their King pale & lifeless—Consternation & terror seized their minds. They fled in dismay & confusion—Elseon pursued them with his warriors & overthrew & killed thousands in the pursuit—About two thousand made good their escape & carried the doleful tidings of Sambal's death & the emence slaughter of his army to their own Land. And indeed their escape was owing to the great anxiety of Elseon & his warriors to visit their friends in the fort & to ascertain the extent of the massacre that Sambal & his army had made.—After pursuing the Sciotans about six miles Elseon & his army returned in great haste & entered the fort.—Great, inexpressably great was the joy of the Citizens when they beheld them returning with the laurels of victory & when they were informed of the destruction of so many thousand of their enemies.—But as great was their grief and lamentation, when they beheld & reflected on the vast number of citizens & of Elseon's warriors, who had fallen by the sword of the Sciotans. No death produced such universal regret and sorrow as those of Helicon & Heliza. The one was the intimate friend of Elseon &

the other of Lamesa.—They both possessed hearts which were formed for the most ardent friendship & love.—Their acquaintance produced the most sincere attachment—They exchanged vows of perpetual fidelity & love to each other—& only waited for the termination of the war to fulfil their mutual engagement to unite their hands in wedlock—But this pleasant anticipation of conjugal felicity was destroyed by the cruel sword of Sambal—Naught availed the innocence & the amiable accomplishments of the fair Heliza? She must fall a victim to satiate the revenge of a barbarous Tyrant—Had Helicon known when he attacked the savage monster that he had assassinated his beloved Heliza, it would have inspired him with the most ardent desire for revenge & added vigor to his arm & keenness to his sword.—[*Ah said*] A Kentucky Bard represented the aerial form of Heliza as arising on the celestial plain—& being told that she must wait a short time—& Helicon would ascend to conduct her as his partner to a delightful Bower which was surrounded by the most beautiful flowers & delicious fruits—& where the singing of musical birds would charm them with their melody.—When Elseon had entered the fort, he found that Lamock with the survivors of his little band of warriors had made prisoners, of the Sciotos whom Sambal had left to guard the imperial Ladies—& that these Sciotos had done them no injury nor even insulted them with words—Says Elseon for this honourable treatment of my friends I will shew these enemies compassion—Go says he to them, return in peace to your own land—& tell your friends that Elseon will not hurt an Enemy, who has done him a favour.

The time of Elseon was precious—He spent but a few moments with Lamesa, in which they exchanged mutual congratulations—& expressions of the most tender & sincere affection.—She conjured him to spare the life of her father & brother & not to expose his own life any farther than his honour & the interest of his country required. I shall cheerfully says he comply with every

request, which will promote your happiness. He embraced her & bid her adieu.—

As the situation of Hamboon's army might require his immediate return, he lost no time to regulate matters in the fort—but leaving five thousand men to bury the dead, & defend the citizens, he marched with the remainder, which consisted of about twenty thousand, towards Hamboons encampment.

When Sambal marched his division against the fort it was Rambock's intention to have attacked Hanock the next morning—but perceiving that Hamboon had been apprised of his movement, & was then within a small distance ready to co operate with Hanocks division, Rambock altered his plan & determined to wait for the return of Sambal. As for Hamboon he concluded to wait until Elseon's return.—These determinations of the hostile Emperors, prevented, in this interval of time, any engagement between the two grand armies.—But when the fate of Sambal's division was decided—& Elseon had returned with the joyful news of his victory, the Kentucks were all anxious for an immediate Battle.

The end of Solomon's Manuscript. Copied by L. L. Rice, 1884 and 1885.

The Writings of Sollomon Spalding
 Proved by Aron Wright Oliver Smith John Miller and
 others

The testimonies of the above Gentlemen are now in my
 possession

D P HURLBUT

Annexed to the foregoing are three pages of manuscript, in the same hand writing, apparently unconnected, and expressing the writer's sentiments as to revealed religion. The following is a literal copy:

But having evry reason to place the highest confidence in your friendship & prudence I have no reluctance in complying with your request in giving you my sentiments of the christian Religion—& so far from considering the freedom you took in making the request, impertinence, I view it as a mark of your [*high esteem for me*] affectionate solicitude for my happiness. In giving you my sentiments of the christian religion you will perceive [*that I am not tramelled with traditionary & vulgar prejudice*] That I do not believe certain facts [*& certain facts*] & certain propositions to be true merely because that my ancestors believed them—& because they are popular.—In forming my creed I bring everything to the standard of reason—[*that intellectua*] This is an uerring & sure guide in all matters of faith & practice. Having divested myself therefore of traditionary & vulgar prejudice & submitting to the guidance of reason it is impossible for me to have the same sentiments of the christian religion which its advocates consider as orthodoxy—It is in my view a mass of contradictions & an heterogeneous mixture of wisdom & folly—nor can I find any clear & incontrovertable evidence of its being a revelation from an infinite benevolent & wise God. It is true that I never have had the leisure nor patience to read [*the elaborate & learned productions of divines in its vindication*] evry part of it with very critical attention or to study the metaphissical jargon of divines in its vindication—It is enough for me to know that propositions which are in contradiction to each other cannot both be true & that doctrines & facts which represent the Supreme Being as a barbarous & cruel tyrant can never be dictated by infinite wisdom. Whatever the clergy say to the contrary can have no

effect in altering my sentiments.—I know as well as they that two & two make four & that three angles of a triangle are equal to two right ones.— But notwithstanding I disavow any belief in the divinity of the Bible & consider it a mere human production designed to enrich & aggrandize its authors & to enable them to manage the multitude—yet casting aside a considerable mass of rubbish & fanatical rant, I find that it contains a system of ethicks or morals which cannot be excelled on account of their tendency to ameliorate the condition of man, & to promote individual social & public happiness, & that in various instances it represents the Almighty as possessing attributes worthy his transcendent character. Having a view therefore to those parts of the Bible which are truly good & excellent I sometimes speak of it in terms of high commendation—& indeed I am inclined to believe that notwithstanding the mischiefs & miseries miserie- which have been produced by the bigoted zeal of fanaticks & interested priests yet that such evils are more than counterbalanced in a christian land, by the benefits which result to the great mass of the people by their believing that the bible is of divine origin & that it contains a revelation from God.—Such being my view of the subject I suffer my candle to remain under to remain under, nor make no exertions to dissipate their happy delusions.

As

PART 3

Joseph Smith's Strange Account of the First Vision

Photographs from the thesis "An Analysis of the
Accounts Relating Joseph Smith's Early Visions."

By Paul R. Cheesman

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AN ANALYSIS OF THE ACCOUNTS RELATING
JOSEPH SMITH'S EARLY VISIONS

A Thesis

Submitted to the Faculty of the
Department of Graduate Studies in
Religious Instruction, Brigham Young University

In Partial Fulfillment
of the Requirements for the
Degree of Master of Religious Education

by

Paul R. Cheesman

May, 1965

This thesis, by Paul R. Cheesman, is accepted in its present form by the Department of Graduate Studies in Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Religious Education.

February 15, 1965
Date

James B. Allen
Thesis Committee

David H. Yarn, Jr.

CC Riddle
Department Chairman

APPENDIX D

Undated Manuscript

This account was found in a journal ledger in the Church Historian's office in Salt Lake City. The pages had been cut out but were matched with the edge of the journal to prove location. This was done in the presence and with the agreement of Earl Olsen and Lauritz Peterson of the Church Historian's office. The first page of this ledger identified Frederick G. Williams as the scribe and bore the date of 1833. Subsequent pages in the journal contained copies of letters of Oliver Cowdery, Joseph Smith, Hyrum Smith, William W. Phelps, Reynolds Cahoon, Jared Clark, Sidney Rigdon, and John Murdock. The earliest letter was dated June 14, 1829; the latest August 4, 1835.

There was no date nor indication of scribe of the account of the manuscript which follows. The information provided in the above statements seem to suggest that this account was written near 1833. Since it is recorded in the first person this would also suggest either that Joseph Smith wrote it or that he dictated it. From handwriting comparisons it would appear that the later supposition is the more likely one.

A History of the life of Joseph Smith Jr. an account of his marvilous experiences and of all the mighty acts which he doeth in the name of Jesus Christ the son of the living God of whom he beareth record and also an account of the rise of the church of Christ in the even of time according as the Lord brought forth and established by his hand firstly he receiving the testimony from on high secondly the ministering of Angels thirdly the reception of . . . [unclear word] the holy Priesthood by the ministering of . . . [unclear word] Angels to administer the letter of the Gospel. . . [unclear word] the Law and commandments as they were given unto him . . . [unclear word] and the ordinances forthly a confirmation and reception of the high Priesthood after the holy order of the son of the living God power and ordinance from on high to preach the gospel in the administrations and demonstrations of the spirit the key of the Kingdom of God conferred upon him and the continuation of the blessings of god to him etc. . . . [unclear word] I was born in the town of Sharon in the state of Vermont North America on the twenty third day of December AD 1805 of goodly parents who spared no pains to instructing me in the christian religion at the age of about ten years my father Joseph Smith Senior moved to Palmyra Ontario County in the state of New York and being in indigent circumstances was obliged to labour hard for the support of a large family having nine children and as it required the exertions of all that were able to render any assistance for the support of the Family therefore we were deprived of the bennifit of an education Suffice it to Say I was mearly instructed in reading and writing and the ground rules of Arithmatic which constituted my whole literary acquirements. At about the age of twelve years my mind became Seriously impres with regard to the all important concerns for the welfare of my immorta

Soul which led me to Searching the Scriptures believing as I was taught, that they contained the word of God they applying myself to them and my intimate acquaintance with those of different denominations led me to marvel exceedingly for I discovered that they did not adorn their profession by a holy walk and godly conversation agreeable to what I found contained in that Sacred depository this was a grief to my soul thus from the age twelve years to fifteen I pondered many things in my heart concerning the situations of the world of mankind the contentions and divisions the wickedness and abominations and the darkness which pervaded the minds of mankind my mind become exceedingly distressed for I became convicted of my Sins and by Searching the Scriptures I found that mankind did not come unto the Lord but that they had apostatised from the true and living faith and there was no society or denomination that built upon the gospel of Jesus Christ as recorded in the new testament and I felt to mean for my own sins and for the Sins of the world for I learned in the Scriptures that god was the same yesterday to day and forever that he was no respecter to persons for he was God for I looked upon the sun the glorious luminary of the earth and also the moon rolling in their majesty through the heavens, and also the stars shining in their courses and the earth also upon which I stood and the beast of the field and the fowls of the heaven and the fish of the waters and also man walking forth upon the face of the earth in majesty and in strength of beauty whose power and intelligence in governing the things which are so exceeding great and marvillous even in the likeness of him who created them and when I considered upon these things my heart exclaimed well hath the wise man said it is a fool that saith in his heart there is no God my heart exclaimed all all these bear testimony

and bespeak an omnipotent and omnipresent power a being who maketh laws and decreeth and bindeth all things in their bounds who filleth Eternity who was and is and will be from all Eternity to Eternity and when I considered all these things and that that being seeketh such to worship him as worship him in spirit and in truth therefore I cried unto the Lord for mercy for there was none else to whom I could go and to obtain mercy and the Lord heard my cry in the wilderness and while in the attitude of calling upon the Lord in the 16th year of my age a pillar of light above the brightness of the sun at noon day come down from above and rested upon me and I was filled with the Spirit of god and the Lord opened the heavens upon me and I saw the Lord and he spake unto me saying Joseph my son Thy Sins are forgiven thee, go thy way walk in my Statutes and keep my commandments behold I am the Lord of glory I was crucified for the world, that all those who believe on my name may have Eternal life behold he won't lieth in Sin at this time and none doeth good no not one they have turned aside from the gospel and keep not my commandments they draw near to me with their lips while their hearts are far from me and mine anger is kindling against the inhabitants of the earth to visit them according to their ungodliness and to bring to pass that which hath been spoken by the mouth of the prophets and apostles behold and lo I come quickly as it was written of me in the cloud clothed in the glory of my Father and my soul was filled with love and for many days I could rejoice with great joy and the Lord was with me but could find none that would believe the heavenly vision nevertheless I pondered these things in my heart but after many days I fell into transgression and sinned in many things which brought wound upon my soul and there were many things which transpired that cannot be written and my fathers

family have suffered many persecutions and afflictions and it came to pass when I was seventeen years of age I called again upon the Lord and he showed unto me a heavenly vision for behold an angel of the Lord came and stood before me and it was by night and he called me by name and He the Lord had forgiven me my sins and he revealed unto me that in the Town of Manchester, Ontario County N.Y. there was plates of gold upon which there was engravings which was engraved by Moroni and his father the servant of the living God in ancient days and deposited by the commandments of God and kept by the power thereof and that I should go and get them and he revealed unto me many things concerning the inhabitants of the earth which since have been revealed in commandments and revelations and it was on the 22 day of Sept. AD 1822 and thus he appeared unto me three times in one night and once on the next day and then I immediately went to the place and found where the plates was deposited as the angel of the Lord had commanded me and straightway made three attempts to get them and thus being exceedingly frightened I supposed it had been a dream of vision but when I considered I knew that it was not therefore I cried unto the Lord in the agony of my soul why can I not obtain them behold the the angel appeared unto me again and said unto me you have not kept the commandments of the Lord which I gave unto you therefore you cannot now obtain them for the time is not yet fulfilled therefore thou wast left unto temptation that thou mightest be made acquainted with the power of the adversary therefore repent and call on the Lord thou shalt be forgiven and in his own due time thou shalt obtain them/ for now I had been tempted of the adversary and sought the Plates to obtain riches and kept not the commandment that I should have an eye singled to the glory of God therefore I was chastened and sought diligently to

obtain the plates and obtained them not until I was twenty one years of age and in this year I was married to Emma Hale daughter of Isaach Hale who lived in Harmony Susquehana County Pennsylvania on the 18th January AD, 1827, on the 22nd day of Sept of this same year I obtained the plates and in December following we moved to Susquehana by the assistance of a man by the name of Martin Harris who became convinced of the vision and gave me fifty dollars to bear my expenses and because of this faith and this righteous deed the Lord appeared unto him in a vision and showed unto him his marvelous work which he was about to do and immediately came to Susquehannah and said the Lord had shown him that he must go to New York City with some of the characters so we proceeded to copy some of them and he took his Journey to the eastern City and to the learned saying read this I pray thee and the learned said I cannot but if he would bring the plates they would read it but the Lord had forbid it and he returned to me and gave them to me to translate and I said I cannot for I am not learned but the Lord had prepared spectacles for to read the Book therefore I commenced translating the characters and thus the prophecy of Isiah was fulfilled which is written in the 29 chapter concerning the book. and it came to pass that after we had translated 116 pages that he desired to carry them to read to his friends that peradventu he might convince them of the truth therefore I inquired of the Lord and the Lord said unto me that he must not take them and I spake unto him (Martin) the word of the Lord and he said inquire again and I inquired again and also the third time and the Lord said unto me let him go with them only he shall covenant with me that he will not show them to only but four persons and he covenanted with the Lord that he would do according to the word of the Lord therefore he took them and took his

journey unto his friend to Palmira Wayne County and State of New York and he brake the covenant which he made before the Lord and the Lord suffered the writings to fall into the hands of wicked men and Martin was chastened for my transgression for asking the Lord the third time wherefore the plates was taken from me by the power of God and I was not able to obtain them for a season and it came to pass after much humility and affliction of soul I obtained them again when Lord appeared unto a young man by the name of Oliver Cowdry and showed unto him the plates a vision and also the truth of the work and what the Lord was about to do through me his unworthy servant therefore he was desirous to come and write for me to translate now my wife had written some for me to translate and also my Brother Samuel H. Smith but we had become reduced in property and my wives father was about to turn me out of doors I had not whereto go and I cried unto the Lord and he would provide for me to accomplish the work where unto he had commanded me.

PART 4

“The Book of Mormon.” A chapter from the book
Mormonism—Shadow or Reality? by Jerald and Sandra Tanner

5. The Book of Mormon

As we have already shown, Joseph Smith claimed that on the night of September 21, 1823, when he was seventeen years old, an angel appeared to him and stated that gold plates were buried in the Hill Cumorah. The angel stated that the plates contained “an account of the former inhabitants of this continent,” and that they also contained “the fullness of the everlasting Gospel.” Four years later, on September 22, 1827, he received the plates, and sometime later he began to translate them. The translation was published in 1830 under the title of *The Book of Mormon*.

The Mormon Apostle Orson Pratt made this statement concerning the Book of Mormon:

The Book of Mormon claims to be a divinely inspired record, . . . It professes to be revealed to the present generation for the salvation of all who will receive it, and for the overthrow and damnation of all nations who reject it.

This book must be either **true or false**. If true, it is one of the most important messages ever sent from God . . . If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions . . .

The nature of the message in the Book of Mormon is such, that **if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it** . . .

If, after a rigid examination, it be found an **imposition**, it should be **extensively published** to the world as such; **the evidences and arguments on which the imposture was detected, should be clearly and logically stated**, that those who have been sincerely yet unfortunately deceived, may perceive the nature of the deception, and be reclaimed, and that those who continue to publish the delusion, may be exposed and silenced, not by physical force, neither by persecutions, bare assertions, nor ridicule, but by strong and powerful arguments—by **evidences** adduced from scripture and reason. . . .

But on the other hand, if investigation should prove the Book of Mormon true . . . the American and English nations . . . should utterly reject both the Popish and Protestant ministry, together with all the churches which have been built up by them or that have sprung from them, as being entirely destitute of authority: . . . (*Orson Pratt's Works*, “Divine Authenticity of the Book of Mormon,” Liverpool, 1851, pp. 1-2)

Our study has led us to the conclusion that the Book of Mormon is not an ancient or divinely inspired record, but rather a product of the 19th century. In this chapter we hope to state “clearly and logically” the “evidences and arguments on which the imposture was detected.”

The Witnesses

Joseph Smith claimed that after the Book of Mormon was translated he returned the gold plates to the angel. Therefore, there is no way for us to know if there really were any gold plates or whether the translation was correct.

Joseph Smith did, however, have eleven men sign statements in which they claimed that they had seen the plates. The testimonies of these eleven men are recorded in the forepart of the Book of

Mormon in two separate statements. In the first statement Oliver Cowdery, David Whitmer, and Martin Harris claimed that an angel of God showed the plates to them.

THE TESTIMONY OF THREE WITNESSES

BE IT KNOWN unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY
DAVID WHITMER
MARTIN HARRIS

The second statement is signed by eight men who claimed to see the plates, although they did not claim that an angel showed the plates to them.

AND ALSO THE TESTIMONY OF EIGHT WITNESSES

BE IT KNOWN unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.

CHRISTIAN WHITMER	HIRAM PAGE
JACOB WHITMER	JOSEPH SMITH, SEN.
PETER WHITMER, JUN.	HYRUM SMITH
JOHN WHITMER	SAMUEL H. SMITH

The Mormon Church claims that the witnesses to the Book of Mormon never denied their testimony. There are, however, at least two statements in Mormon publications which would seem to indicate that the witnesses had some doubts. Brigham Young, the second President of the Mormon Church, stated:

Some of the witnesses of the Book of Mormon, who **handled the plates** and conversed with the angels of God, were afterwards **left to doubt and to disbelieve that they had ever seen an angel**. (*Journal of Discourses*, vol. 7, p. 164)

There is some evidence to indicate that Oliver Cowdery, one of the three witnesses, may have had doubts about his

POETRY.

For the Times and Seasons.

BY J. H. JOHNSONS.

"The wise shall understand."—Daniel.

Amazed with wonder! I look round
 To see most people of our day,
 Reject the glorious gospel sound,
 Because the simple turn away.
 Or does it prove there is no time,
 Because some watches will not go?
 But does it prove there is no crime
 Because not punished here below?
 Or can it prove no gems remain,
 Because some fools, throw their's away?
 Or can it prove no king can reign
 Because some subjects wont obey?
 Or prove the gospel was not true
 Because old Paul the Saints could kill?
 Because the Jews its author slew,
 And now reject their Saviour still?
 Or prove that Christ was not the Lord
 Because that Peter cursed and swore?
 Or Book of Mormon not his word
 Because denied, by Oliver?
 Or prove, that Joseph Smith is false
 Because apostates say tis so?
 Or prove that God, no man exalts
 Because from priests such doctrines flow?
 O, no! the wise will surely say;
 No proof unto the man that's wise,
 Then O! dig deep ye wise to-day;
 And soon the truth will be your prize.
 Not like the fool who chane'd to see,
 The Saint forsake his heavenly course,
 And turn to sin and vanity—
 Then cries your "scheme is all a farce."

For the Times and Seasons.

P S A L M.

BY

MISS E. R. SNOW.

Praise the Lord O my soul: Praise him all
 ye sons and daughters of Zion.

Let us sing unto him a new song: let us
 sing of his marvellous doings in the last days.

He is the same yesterday, to-day and forever;
 therefore I will praise him for what my eyes
 have seen, and my ears have heard.

He hath opened the fountain of knowledge:
 he hath unlock'd the treasures of wisdom and
 understanding.

He hath brought to pass that which he spake
 by the mouth of his ancient prophets: yea, he
 hath caused truth to "spring up out of the
 earth, and righteousness to look down from
 heaven."

In ancient time he call'd his servant David
 from the sheep-fold to preside over the nation of

Israel; yea, from a tender of flocks did he raise
 him to the sovereignty of his covenant people.

He call'd Elijah from the occupation of hus-
 bandry, even when "ploughing in the field with
 twelve yoke of oxen;" to be a prophet in Israel:

Yea by the hand of Elijah, was he anointed
 to the office of his calling, even to proclaim the
 word of the Lord—to declare the counsels of the
 Most High to the people.

In these last days the Lord hath call'd his
 servant Joseph—the son of an husbandman; to
 be a prophet and a teacher: yea, to be a mighty
 instrument in rolling forward and establishing
 that kingdom which "shall fill the whole earth."

The Lord hath spoken to him from the heav-
 ens—he hath instructed him thro' the ministra-
 tion of angels—he hath taught him by the pow-
 er of the holy spirit.

He hath opened the heavens, he hath rent
 the veil thereof, before his face—he hath spread
 the visions of eternity in his presence—he hath
 drawn aside the curtain of futurity and showed
 unto his servant things to come.

He hath anointed him with the oil of under-
 standing, and instructed him in the great mys-
 teries of the kingdom of heaven; even those
 "mysteries which have been hid from ages and
 from generations."

Rejoice all ye Saints of the Lord and listen
 to the instructions of his prophet—be careful to
 depart from evil—let your hearts be pure for
 the great day of the Lord approaches.

He will perform a speedy work upon the
 earth—he will cut it short in righteousness—he
 will not suffer his word to perish.

Therefore, let the nations be wise—let the
 great ones of the earth receive counsel; let the
 honest in heart prepare and gather even unto
 Zion:

For "the earth shall reel to and fro like a
 drunken man," yea, she shall groan because of
 iniquity which is already increasing heavily
 upon her.

But "Zion shall be redeem'd with judgment,
 and her converts with righteousness"—the na-
 tions of the earth will honor her—the glory of
 the Lord will encompass her round about; and
 his praises will be heard in her midst.

COMMUNICATIONS.

Manchester, April 17th 1841.

DEAR BRO. JOSEPH:—

Once more I take my pen
 to write a few lines to you; most gladly
 would I embrace the opportunity of a per-
 sonal interview with you, did it offer; but
 vain is the indulgence of such thoughts
 at present.

A photograph of the *Times and Seasons*, vol. 2, page 482. The *Times and Seasons* was a Mormon publication. In the poem that appears on this page it is stated that Oliver denied the Book of Mormon.

between the two, liable continually to be operated upon by the power of the enemy; and it is through that power that the children of men are made to doubt the evidences of their own senses, when, at the same time, if they would reflect for a moment and listen to the intelligence which God has placed within them, they would know, when they saw what is termed a miracle, the power by which it is wrought: they would know when they have seen with their eyes and felt with their hands, or when they have had a heavenly vision.

Some of the witnesses of the Book of Mormon, who handled the plates and conversed with the angels of God, were afterwards left to doubt and to disbelieve that they had ever seen an angel. One of the Quorum of the Twelve—a young man full of faith and good works, prayed, and the vision of his mind was opened, and the angel of God came and laid the plates before him, and he saw and handled them, and saw the angel, and conversed with him as he would with one of his friends; but after all this, he was left to doubt, and plunged into apostacy, and has continued to contend against this work. There are hundreds in a similar condition.

In comparison, there is but a hair's breadth between the depths of infidelity and the heights of the faith of the Saints; and the organization of man is perfectly independent in its sphere. Life and death, truth and falsehood, light and darkness, good and evil, the power of the Devil and the influence of God, the things of God and the things of the Devil, all these inducements and powers are interspersed among the children of men; and they of necessity must undergo this ordeal to prove themselves; and in the absence of the Spirit of revelation, let their sound judgments arise and declare, "Though he slay me, I will not forsake him."

Some of the brethren come to me and say, "Brother Brigham, is it my duty to pray when I have not one particle of the spirit of prayer in me?" True, at times men are perplexed and full of care and trouble, their ploughs and other implements are out of order, their animals have strayed, and a thousand things perplex them; yet our judgment teaches us that it is our duty to pray, whether we are particularly in the spirit of praying or not. My doctrine is, it is duty to pray; and when the time for prayer comes, John should say, "This is the place and this is the time to pray: knees bend down upon that floor, and do so at once." But John says, "I do not want to pray; I do not feel like it." Knees, get down, I say; and down bend the knees, and he begins to think and reflect. Can you say anything? Can you not say, God have mercy on me a sinner? Yes, he can do this, if he can rise up and curse his neighbour for some ill deeds. Now, John, open your mouth and say, Lord, have mercy upon me. "But I do not feel the spirit of prayer." That does not excuse you, for you know what your duty is. You have a passion, a will, a temper to overcome. You are subject to temptation as other men; and when you are tempted, let the judgment which God has placed within you and the intelligence he has given you by the light of the Spirit be the master in this case.

If I could not master my mouth; I would my knees, and make them bend until my mouth would speak. "But the cattle are in the corn." Let them eat; you can attend to them when you have finished praying. Let the will of the man be brought into subjection to the law of Christ—to all the ordinances of the house of God. What, in his darkness and depression? Yes; for that is the time to prove whether one is a

A photograph of the *Journal of Discourses*, vol. 7, page 164. In this sermon Brigham Young claims that some of the witnesses were left to disbelieve that they had seen an angel.

testimony. The following appeared in a poem which was published in the Mormon publication *Times and Seasons* in 1841:

Amazed with wonder! I look around
To see most people of our day,
Reject the glorious gospel sound,
Because the simple turn away,
Or does it prove there is no time,
Because some watches will not go?

....
Or prove that Christ was not the Lord
Because that Peter cursed and swore?

**Or Book of Mormon not his word
Because denied, by Oliver?**

(*Times and Seasons*, vol. 2, p. 482)

This poem is speaking of Oliver Cowdery who had apostatized from the Mormon Church.

Character of Witnesses

The Mormon Apostle John A. Widtsoe made this statement concerning the Book of Mormon witnesses:

The Book of Mormon plates were seen and handled, at different times, by eleven competent men, of independent minds and **spotless reputations**, who published a formal statement of their experience.

Oliver Cowdery, **whose reputation for honesty has never been questioned**, was with Joseph Smith when John the Baptist came to restore the authority of the Aaronic Priesthood, . . .

All these witnesses, **of unchallenged honesty** in the affairs of life, remained true to their testimonies throughout their lives without deviation or variation. (*Joseph Smith—Seeker After Truth*, by John A. Widtsoe, Salt Lake City, 1951, pp. 338-339)

Non-Mormons, on the other hand, have made many charges against the witnesses (see our *Case*, vol. 2, pp. 2-4). Some of the most damaging statements against the Book of Mormon witnesses, however, came from the pen of Joseph Smith and other Mormon leaders. In fact, Joseph Smith gave a revelation in July of 1828 in which Martin Harris (one of the three witnesses to the Book of Mormon) was called a wicked man:

And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred into the hands of a **wicked man**.

Who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment and boasted in his own wisdom. (*Doctrine and Covenants* 3:12-13)

In another revelation given sometime later, Harris is again called a “wicked man”:

Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you.

And for this cause I said that he is a **wicked man**, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift. (*Doctrine and Covenants* 10:6-7)

There is little doubt that the Book of Mormon witnesses were very credulous. The Mormon Apostle John A. Widtsoe made this statement concerning Hiram Page, one of the eight witnesses:

Hiram Page (1800-1852), appears to have been somewhat fanatical. He found a **stone** through which he claimed to receive revelations, often contrary to those received by Joseph Smith. For this he was reprimanded. (*Joseph Smith—Seeker After Truth*, p. 58)

George Q. Cannon, who was a member of the First Presidency, made this statement:

In the early days there was a man that was a witness to the Book of Mormon, who had been selected by the Lord to handle the plates, to heft them, and then to write his testimony concerning that which he had seen and felt. He obtained possession of a **seer stone**—or as it is called sometimes, a peep-stone. Through this peep-stone he professed to obtain revelations, which he wrote. (*Journal of Discourses*, vol. 24, p. 364)

Joseph Smith himself admitted that Hiram Page gave false revelations through his stone and that the other witnesses were influenced by his revelations:

To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain **stone**, by which he had obtained certain “revelations” concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God’s house, . . . the **Whitmer** family and **Oliver Cowdery**, were **believing** much in the things set forth by this **stone**, we thought best to inquire of the Lord concerning so important a matter; . . . (*History of the Church*, by Joseph Smith, vol. 1, pp. 109-110)

The revelation that Joseph Smith received concerning this matter is found in Section 28 of the *Doctrine and Covenants*. In verse 11 we read:

And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him;

For additional information concerning Hiram Page’s stone see our *Case Against Mormonism*, vol. 2, pages 5-6.

Martin Harris, one of the three witnesses, constantly found himself in trouble with the church. On one occasion Joseph Smith wrote:

The council proceeded to investigate certain charges presented by Elder Rigdon against Martin Harris; one was, that he told A. C. Russell, Esq., that Joseph drank too much liquor when he was translating the Book of Mormon; and that he wrestled with many men and threw them; and that he (Harris) exalted himself above Joseph, in that he said, “Brother Joseph knew not the contents of the Book of Mormon, until it was translated, but that he himself knew all about it before it was translated.”

Brother Harris did not tell Esq. Russell that Brother Joseph drank too much liquor while translating the Book of Mormon, but this thing occurred previous to the translating of the Book; he confessed that his mind was darkened, and that he had said many things inadvertently, calculated to wound the feelings of his brethren, and promised to do better. (*History of the Church*, vol. 2, p. 26)

Under the date of June 16, 1834, this statement is recorded in the *History of the Church*:

Martin Harris having boasted to the brethren that he could handle snakes with perfect safety, while fooling with a black snake with his bare feet, he received a bite on his left foot. The fact was communicated to me, and I took occasion to reprove him, and exhort the brethren never to trifle with the promises of God. (*History of the Church*, vol. 2, p. 95)

Oliver Cowdery, one of the three witnesses, also found himself in trouble with the church on many occasions. Joseph Smith made this statement concerning an incident which occurred in 1830:

. . . I received a letter from Oliver Cowdery, . . . He wrote to inform me that he had discovered an error in one of the commandments . . .

The above quotation, he said, was erroneous, and added: “I command you in the name of God to erase those words, that no priesthood be amongst us!”

I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from, a revelation or commandment from Almighty God.

A few days afterwards I visited him and Mr. Whitmer’s family, when I found the family in general of his opinion concerning the words above quoted, and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. (*History of the Church*, vol. 1, pp. 104- 105)

Apostasy

The Mormon Apostle George A. Smith related the following:

After the organization of the Twelve Apostles, and the so far finishing of the Kirtland Temple as to hold a

solemn assembly and confer the Kirtland endowment therein, the spirit of apostacy became more general, and the shock that was given to the Church became more severe than on any previous occasion. . . . One of the First Presidency, several of the Twelve Apostles, High Council, Presidents of Seventies, the **witnesses of the Book of Mormon**, Presidents of Far West, and a number of others standing high in the Church were all carried away in this apostacy; and they thought there was enough of them to establish a pure religion that would become universal.

This attempted organization was under the direction of Warren Parrish, . . . (*Journal of Discourses*, vol. 7, pp. 114-115)

The three witnesses were finally excommunicated from the Church. Martin Harris accused Joseph Smith of “lying and licentiousness.” The Mormon leaders in turn published an attack on the character of Martin Harris. The following appeared in the *Elders’ Journal*—a Mormon publication which was edited by Joseph Smith:

One thing we have learned, that there are negroes who were [sic] white skins, as well as those who wear black ones.

Granny [Warren] Parrish had a few others who acted as lackies, such as **Martin Harris**, Joseph Coe, Cyrus P Smalling, etc. but they are so far beneath contempt that a notice of them would be too great a sacrifice for a gentleman to make.

Having said so much, we leave this hopefull company, in the new bond of union which they have formed with the priests. While they were held under restraints by the church, and had to behave with a degree of propriety, at least, the priests manifested the greatest opposition to them. But no sooner were they excluded from the fellowship of the church and gave loose, to all kinds of abominations, swearing, lying, cheating, swindling, drinking, with every species of debauchery, . . . (*Elders’ Journal*, August, 1838, p. 59)

In 1838 Oliver Cowdery had serious trouble with Joseph Smith. Cowdery accused Smith of adultery, lying and teaching false doctrines.

Finally, in Far West the division became so great that the Mormons drove out the dissenters. John Whitmer, one of the eight witnesses, related the following:

Joseph Smith, Jr., S. Rigdon, and Hyrum Smith moved their families to this place, Far West in the spring of 1838. As soon as they came here, they began to enforce their new organized plan, which caused dissensions and difficulties, threatenings and even murders. Smith called a council of the leaders together, in which council he stated that any person who said a word against the heads of the Church, should be driven over these prairies as a chased deer by a pack of hounds, having illusion to the Gideonites, as they were termed, to justify themselves in their wicked designs. Thus on the 19th of June, 1838, they preached a sermon called the **Salt Sermon**, in which these Gideonites understood that they should **drive the dissenters**, as they termed those who believed not in their secret bands, in fornication, adultery or midnight machinations. . . . They had threatened us, **to kill us**, if we did not make restitution to them, by upholding them in their wicked purposes and designs. . . .

But to our great astonishment, when we were on our way home from Liberty, Clay County, we met the families of **Oliver Cowdery** and L. E. Johnson, whom **they had driven from their homes**, and **robbed** them of all their goods, save clothing, bedding, etc.

While we were gone Jo. and Rigdon and their band of Gadiatons kept up a guard, and watched our houses, and abused our families, and threatened them, if they were not gone by morning, they would be **drove out**, and threatened our lives, if they ever saw us in Far West. (*John Whitmer’s History*, p. 22)

David Whitmer, one of the three witnesses to the Book of Mormon, made this statement:

If you believe my testimony to the Book of Mormon; if you believe that God spake to us three witnesses by his own voice, then I tell you

that in June, 1838, **God spake to me** again by his **own voice** from the heavens, and **told me to “separate myself from among the Latter Day Saints**, for as they sought to do unto me, so should it be done unto them.” In the spring of 1838, the heads of the church and many of the members had gone deep into **error and blindness**. . . . About the same time that I came out, the Spirit of God moved upon quite a number of the brethren who came out, with their families, **all of the eight witnesses who were then living** (except the three Smiths) **came out**; Peter and Christian Whitmer were dead. **Oliver Cowdery came out also**. Martin Harris was then in Ohio. The church went deeper and deeper into **wickedness**. (*An Address to All Believers in Christ*, by David Whitmer, 1887, pp. 27-28)

In a letter dated December 16, 1838, Joseph Smith made this statement concerning some of the witnesses to the Book of Mormon:

Such characters as McLellin, **John Whitmer, David Whitmer, Oliver Cowdery, and Martin Harris are too mean to mention**; and we had liked to have forgotten them. (*History of the Church*, vol. 3, p. 232)

Joseph Smith became very upset with David Whitmer, one of the three witnesses:

God suffered such kind of beings to afflict Job—but it never entered into their hearts that Job would get out of it all. This poor man who professes to be much of a prophet, has no other **dumb ass** to ride but **David Whitmer**, to forbid his madness when he goes up to curse Israel; and this ass not being of the same kind as Balaam’s, therefore, the angel notwithstanding appeared unto him, yet he could not penetrate his understanding sufficiently, but that he brays out cursings instead of blessings. Poor ass! Whoever lives to see it, will see him and his rider perish like those who perished in the gainsaying of Korah, or after the same condemnation. (*History of the Church*, vol. 3, p. 228)

Before driving the dissenters from Far West, the Mormons wrote them a very threatening letter in which they accused them of stealing, lying and counterfeiting:

“Far West, June, 1838.

“To Oliver Cowdery, David Whitmer, John Whitmer, William W. Phelps, and Lyman E. Johnson, greeting:

“Whereas the citizens of Caldwell county have borne with the abuse received from you at different times, and on different occasions, until it is no longer to be endured; . . . out of the county you shall go, and no power shall save you. . . . there is but one decree for you, which is depart, depart, or a more fatal calamity shall befall you.

“After **Oliver Cowdery** had been taken by a State warrant for **stealing**, and the stolen property found in the house of William W. Phelps; in which nefarious transaction **John Whitmer** had also participated. Oliver Cowdery stole the property, conveyed it to John Whitmer, . . . As we design this paper to be published to the world, we will give an epitome of your scandalous conduct and treachery for the last two years. We wish to remind you that Oliver Cowdery and David Whitmer were among the principal of those who were the means of gathering us to this place by their testimony which they gave concerning the plates of the Book of Mormon; that they were shown to them by an angel; which testimony we believe now, as much as before you had so **scandalously disgraced it**. . . . **Oliver Cowdery, David Whitmer**, and Lyman E. Johnson, united with a gang of **counterfeiters**, thieves, liars, and blacklegs of the deepest dye, to deceive, cheat, and defraud the saints out of their property, . . . During the full career of Oliver Cowdery and David Whitmer’s **bogus money business**, it got abroad into the world that they were engaged in it, and several gentlemen were preparing to commence a prosecution against Cowdery; he finding it out, took with him Lyman E. Johnson, and fled to Far West with their families; Cowdery **stealing property**, . . . he was saved from the penitentiary

by the influence of two influential men of the place. . . . you kept up continual correspondence with your gang of marauders in Kirtland, encouraging them to go on with their iniquity; which they did to perfection, by swearing falsely to injure the characters and property of innocent men, stealing, cheating, lying, instituting vexatious lawsuits, selling bogus money, and also stones and sand for bogus; in which nefarious business Oliver Cowdery, David Whitmer, and Lyman E. Johnson were engaged. . . . We have evidence of a very strong character that you are at this very time engaged with a gang of counterfeiters, coiners, and blacklegs, . . . we will put you from the county of Caldwell: so help us God.” (Letter quoted in *Senate Document 189*, February 15, 1841, pp. 6-9)

The Mormon historian B. H. Roberts made this statement concerning this letter:

This unfortunately, was followed shortly afterwards by a communication drawn up by Elder Rigdon, it is said, and addressed to the leading dissenters, . . . commanding them to leave Caldwell county within three days under penalty of a “more fatal calamity” befalling them if they refused to depart. The document was signed by eighty-four men, more or less prominent in the church, but neither the Prophet’s nor Sidney Rigdon’s name is included among the signatures. (*Comprehensive History of the Church*, vol. 1, pp. 438-439)

According to Ebenezer Robinson, Joseph Smith’s own brother, Hyrum Smith, who was a member of the First Presidency also signed the letter.

The “Far West Record” contains some very important information concerning Oliver Cowdery and the bogus money business. The “Far West Record” is an unpublished “record book containing minutes of meetings in Kirtland and Far West, Missouri.” The original is in the L.D.S. Church Historian’s Office. For years the Mormon leaders have suppressed this record. (This is one of the documents that they would not copy for us.) Recently, however, Leland Gentry, a Mormon who was working on his thesis at the Brigham Young University, was permitted access to it. On page 117 of the “Far West Record,” Leland Gentry found testimony given by Joseph Smith and Fredrick G. Williams that tended to link Oliver Cowdery with the bogus money business. Leland Gentry states:

[Fredrick G.] Williams, . . . testified that **Oliver had personally informed him of a man in the church by the name of Davis who would compound metal and make dies which could print money that could not be detected from the real thing.** Oliver allegedly told Williams that there was **no harm** in accepting and passing around such money, provided it could not be determined to be unsound.

Joseph Smith’s testimony was similar. He claimed that a non-member of the Church by the name of Sapham had told him in Kirtland that a **warrant** had been issued **against Oliver** “for being engaged in making a purchase of **bogus money and dies** to make counterfeit money with.” According to the Prophet, he and Sidney Rigdon went to visit Oliver concerning the matter and told him that if he were **guilty, he had better leave town**; but if he was innocent, he should stand trial and thus be acquitted. “That night or next,” the Prophet said, **Oliver “left the country.”** (*A History of the Latter-day Saints in Northern Missouri From 1836 to 1839*, p. 146)

From this information it would appear that Joseph Smith was almost an accessory after the fact, since he warned Oliver Cowdery to flee from the law if he was guilty.

Joseph Smith’s testimony was given at the time Oliver Cowdery was being tried for his membership in the church. The 8th charge against Oliver Cowdery read as follows: “Eighth—For disgracing the Church by being connected in the **bogus business**, as common report says” (*History of the Church*, vol. 3, p. 16). According to Joseph Smith, the eighth charge against Cowdery was “sustained” (*History of the Church*, vol. 3, p. 17).

The ninth charge against Cowdery read as follows: “Ninth—For dishonestly retaining notes after they had been paid; and finally, for leaving and forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession” (*History of the Church*, vol. 3, p. 16). According to Leland Gentry, Joseph Smith testified against Oliver Cowdery on this charge:

Evidence to support the final charge, namely, that Oliver was guilty of retaining bank notes after they had been paid and had forsaken the cause of God to seek after “the beggarly elements of the world,” was also abundant. Joseph Smith, for example, testified that Cowdery had informed him that he had “come to the conclusion to get property, and that if he could not get it one way, he would get it another, **God or no God**, Devil or no Devil, property he must and would have.” Joseph Smith also claimed that Oliver told him that since he had been dishonestly dealt with by others, it was his intention in the future to **deal dishonestly.**

Sidney Rigdon gave similar testimony. (*A History of the Latter-day Saints in Northern Missouri From 1836 to 1839*, p. 147)

The ninth charge was also “sustained,” and since six of the nine charges were sustained, Cowdery was “considered no longer a member of the Church of Jesus Christ of Latter-day Saints” (*History of the Church*, vol. 3, p. 17). David Whitmer was also excommunicated from the church.

After separating himself from the Mormons, Oliver Cowdery became a member of the “Methodist Protestant Church of Tiffin, Seneca County, Ohio.” G. J. Keen gave this affidavit in 1885:

State of Ohio,
County of Seneca.

Personally appeared before me, the undersigned, a Notary Public within and for said county, G. J. Keen, a resident of said county, to me well known, and being sworn according to law makes oath and says:

I was well acquainted with Oliver Cowdery . . . Some time after Mr. Cowdery’s arrival in Tiffin, we became acquainted with his (Cowdery’s) connection with Mormonism. . . .

Mr. Cowdery opened a law office in Tiffin, and soon effected a partnership with Joel W. Wilson.

In a few years Mr. Cowdery expressed a desire to **associate himself with a Methodist Protestant Church** of this city.

Rev. John Souder and myself were appointed a committee to wait on Mr. Cowdery and confer with him respecting his connection with Mormonism and the Book of Mormon.

We accordingly waited on Mr. Cowdery at his residence in Tiffin, and there learned his connection, from him, with that order, and **his full and final renunciation thereof.**

We then inquired of him if he had any objection to making a public recantation.

He replied that he had objections; that, in the first place, it could do no good; that he had known several to do so and they always regretted it. And, in the second place, it would have a tendency to draw public attention, invite criticism, and bring him into contempt.

“But,” said he, “nevertheless, if the church require it, I will submit to it, but I authorize and desire you and the church to publish and make known my recantation.”

We did not demand it, but submitted his name to the church, and he was unanimously admitted a member thereof.

At that time he arose and addressed the audience present, admitted his error and implored forgiveness, and said he was sorry and **ashamed of his connection with Mormonism.**

He continued his membership while he resided in Tiffin, and became **Superintendent of the Sabbath School**, and led an exemplary life while he resided with us.

I have lived in this city upwards of fifty-three years, was auditor of this county, was elected to that office in 1840.

I am now in my eighty-third year, and well remember the facts above related.

(Signed) G. J. Keen.

Sworn to before me and subscribed in my presence, this 14th day of April, A.D. 1885.

Frank L. Emich,

Notary Public in Seneca, O.

(Affidavit quoted in *The True Origin of the Book of Mormon*, by Charles A. Shook, Cincinnati, Ohio, 1914, pp. 58-59)

In our *Case*, vol. 2, page 16, we give photographic proof that Oliver Cowdery did join the Methodists. The Mormon writer Richard L. Anderson admits that Cowdery joined the Methodists, but he claims that he did not deny his testimony to the Book of Mormon:

The cessation of his activity in the Church meant a suspension of his role as a witness of the Book of Mormon. Not that his conviction ceased, but he discontinued public testimony as he worked out a successful legal and political career in non-Mormon society and avoided its prejudiced antagonism by creating as little conflict as possible. Since faith in Jesus Christ was the foundation of his religion, he logically affiliated himself with a Christian congregation for a time, the Methodist Protestant Church at Tiffin, Ohio. There is no more inconsistency in this than Paul, worshiping in the Jewish synagogue, or Joseph Smith, becoming a Mason in order to stem prejudice. A late recollection of Oliver's Methodist affiliation alleged that he was willing to renounce Mormonism, but what this meant to him is much too vague to imply a denial of his testimony . . . (*Improvement Era*, January 1969, p. 56)

The Mormon historian B. H. Roberts claimed that Oliver Cowdery never denied his testimony to the Book of Mormon, yet he admits that even some of the Mormons believed that he did:

It is evident that the reports about Oliver Cowdery denying his testimony obtained some credence even among the Saints at Nauvoo; for in the "Times and Seasons," published by the Church at Nauvoo, one J. H. Johnson in some verses written by him maintaining the fact that the truth stands fast though men may be untrue to it, says:

Or prove that Christ was not the Lord
Because that Peter cursed and swore,
Or Book of Mormon not His word
Because denied by Oliver.

(As quoted in *Oliver Cowdery—The Man Outstanding*, by Joseph Hyrum Greenhalgh, Phoenix, Ariz., 1965, p. 28)

There are a number of things that Oliver Cowdery was supposed to have written or said which seem to be spurious (see our *Case*, vol. 2, p. 17, and our pamphlet *A Critical Look—A Study of the Overstreet "Confession" and the Cowdery "Defence"*). Cowdery's "Defence" was accepted by both Mormon and anti-Mormon writers until a few years ago. A careful examination of the evidence, however, has led us to the conclusion that "the 'Defence' is probably a spurious work, written sometime after 1887—i.e., after David Whitmer's pamphlet appeared" (*A Critical Look*, p. 31).

Strang and McLellin

James Jesse Strang, like Joseph Smith, claimed that he found some plates which he translated with the Urim and Thummim. He had witnesses who claimed they saw the plates, and their testimony is recorded in almost the same way that the testimony of the eleven witnesses is recorded in the Book of Mormon.

In the *Gospel Herald*—a Strangite publication—for May 4th, 1848, James J. Strang published a revelation which was supposed to have been given to him in September, 1845:

Revelation Given September, 1845:

The Angel of the Lord came unto me James, on the first day of September, in the year eighteen hundred and forty-five, and the light shined above him above the brightness of the sun, and he shewed unto me the plates of the sealed record and he gave into my hands the Urim and Thummim. And out of the light came the voice of the Lord saying: My Servant James, in blessing I will bless thee, . . . Behold the record which was sealed from my servant Joseph. Unto thee it is reserved. . . . Yea as my servants serve me, so shalt thou translate unto them. . . . Go to the place which the Angel of the presence shall show thee and dig for the record of my people . . . Take with thee faithful witnesses, . . . And while I was yet in the Spirit the Angel of the Lord took me away to the hill in the East of Walworth against White River in Voree, and there he shewed unto me the record buried under an oak tree as large as the body of a large man, it was inclosed in an earthen casement and buried in the ground as deep as to a man's waist, and I beheld it as a man can see a light stone in clear water, for I saw it by Urim and Thummim, and I returned the Urim and Thummim to the Angel of the Lord and he departed out of sight. (*The Gospel Herald*, May 4, 1848, p. 27)

The Mormons felt that Strang was a very wicked man. Nevertheless, some of the Book of Mormon witnesses were so credulous that they were influenced by Strang. On January 20th, 1848, James J. Strang wrote the following:

. . . early in 1846 the tract reprint of the first number of the *Voree Herald*, containing the evidence of my calling and authority, strayed into upper Missouri. Immediately I received a letter from Hiram Page, one of the witnesses of the Book of Mormon, and a neighbor and friend to the Whitmers' who lived near him, and that they rejoiced with exceeding joy that **God had raised up one to stand in place of Joseph**, and was so much overjoyed that they could not rest till they had gone and communicated the glad news to their brother who lived at some distance. He goes on to say that all the witnesses of the Book of Mormon living in that region **received** the news with **gladness**, and finally that they held a council in which David and John Whitmer and this Hiram Page were the principle actors; and being at a loss what they ought to do about coming to **Voree**, sent up to me **as a prophet of God** to tell them what to do. This letter I answered shortly after receiving it, and last April (1847) I received another letter from the same Hiram Page, acknowledging the receipt of mine and of many papers from me, and giving me the acts of another council of himself at the Whitmers', in which, among other things, they invite me to come to their residence in Missouri and receive from them, David and John Whitmer, church records, and manuscript revelations, which they had kept in their possession from the time that they were active members of the church. These documents they speak of as great importance to the church, and offer them to me as the true shepherd who has a right to them, and were anxious that I should come and receive them in person, because they were of too much importance to be trusted in the mails. It is very true that these letters were not written by David Whitmer, but they were written by Hiram Page as the common epistle of himself and the Whitmers'. [I] have just as much reason to believe Hiram Page is an honorable and an honest man as that Whitmer is, and do not think he would write those things unless they are true; and if they are true how can I believe that Whitmer professes to be prophet instead [of] Joseph? No, I think him too honest for that. (*Gospel Herald*, January 20, 1848)

In a letter to David Whitmer, dated December 2nd, 1846, William E. McLellin stated:

I was visited by James J. Strang of Voree, Wisconsin. He laid siege to me in order to have me unite with him in his organization. . . . The brethren here generally received him as the Successor of Jos. Smith, according to his profession—He told me that all the witnesses to the book of Mormon yet alive were with him, except Oliver. I think he told me he had a letter from Hiram Page. He said he expected you all at Voree soon . . .

I received a letter from Oliver a few weeks since. They were all well. He thinks Strang is a wicked man. (*The Ensign of Liberty*, Kirtland, Ohio, April, 1847, pp. 17, 19)

Strang was probably telling the truth when he stated that the Book of Mormon witnesses—except Cowdery—believed his claims, for John Whitmer, one of the eight witnesses, wrote the following in his history of the church—later, however, it was crossed out:

God knowing all things prepared a man whom he visited by an angel of God and showed him where there were some ancient record hid, and also put in his heart to desire of Smith to grant him power to establish a stake to Zion in Wisconsin Territory, whose name is James J. Strang. Now first Smith was unfavorably disposed to grant him this request but being troubled in spirit and knowing from the things that were staring him in his face that his days must soon be closed therefore he enquired of the Lord and behold the Lord said (three words indecipherable) James J. Strang a Prophet Seer & Revelator to my church, for this stake. Shortly in a meeting they got a letter &c. Shortly after this appointment of Strang the mob gathered and took by Strategy Joseph & Hyrum Smith conveyed them to Carthage the Seat of Justice in & for the Co. of Hancock (“Caldwell”) has been stricken out in favor of “Hancock”) as if to try them by the law of the land, but instead of trying them by the law of the land for their crimes they murdered them & thus the Lord’s anointed fell by the brutal hand of man, & they are gone the way of all the earth and Strang Reigns in the place of Smith the author and proprietor of the Book of Mormon. (*John Whitmer’s History*, p. 23)

Martin Harris, one of the three witnesses to the Book of Mormon, joined the Strangite movement and even went on a mission to England for them. President Joseph Fielding Smith admits that Martin Harris was “out of harmony with the Church” and that he went to England, but he does not tell that he was on a mission for the Strangites (*Doctrines of Salvation*, vol. 1, p. 226). Andrew Jenson (who was Assistant Church Historian), however, frankly admitted that Martin Harris went on a mission for the Strangites. Under the date of October 1, 1846, he wrote the following in the book *Church Chronology*: “—Martin Harris and others, followers of the apostate **James J. Strang** preached among the Saints in England, but could get no influence” (*Church Chronology*, Salt Lake City, 1899, p. 31).

The Mormon Church’s own publication *Latter-Day Saints’ Millennial Star* had a great deal to say about Martin Harris when he arrived in England. (It should be remembered that the *Millennial Star* was published in England at the very time Martin Harris went on his mission for the Strangites.) The following statements appeared in that publication:

One of the witnesses to the Book of Mormon, yielded to the spirit and temptation of the **devil** a number of years ago—turned against Joseph Smith and became his bitter enemy. He was filled with the rage and **madness of a demon**. One day he would be one thing, and another day another thing. He soon became **partially deranged** or shattered, as many believed, flying from one thing to another, as if reason and common sense were thrown off their balance. In one of his fits of **monomania**, he went and joined the “Shakers” or followers of Anne Lee. He tarried with them a year or two, or perhaps longer, having had some flare ups while among them; but since Strang has made his entry into the apostate ranks, and hoisted his standard for the rebellious to flock too, Martin leaves the “Shakers,” whom he knows to be right, and has known it for many years, as he said, and joins Strang in gathering out the tares of the field. We understand that he is appointed a mission to this country, but we do not feel to warn the Saints against him, for his own unbridled tongue will soon show out specimens of folly enough to give any person a true index to the character of the man; but if the Saints wish to know what the Lord hath said of him, they may turn to the 178th page of the *Book of Doctrine and Covenants*, and the person there called a “**wicked man**” is no other than **Martin Harris**, and he owned to it then, but probably might not now. It is not the first time the Lord chose a wicked man as a witness. Also on page 193, read the whole revelation given

to him, and ask yourselves if the Lord ever talked in that way to a good man. . . . We also learn, from Elder Wheelock’s letter of Birmingham, that Martin Harris and his escort have paid them a visit. He introduced himself to their conference meeting and wished to speak, but on being politely informed by Elder Banks that the season of the year had come when Martins sought a more genial climate than England, he had better follow. On being rejected by the united voice of the conference, he went out into the street, and began to proclaim the corruption of the Twelve; but here the officers of government honoured him with their presence—two policemen came and very gently took hold of each arm and led Martin away to the Lock-up. We would insert brother Wheelock’s letter entire if he had room. Elder Wheelock will remember that **evil men, like Harris**, out of the evil treasure of their hearts bring forth evil things.

Just as our paper was going to press, we learned that **Martin Harris**, about whom we had written in another article, had landed in Liverpool, and being afraid or ashamed of his profession as a Strangite, and we presume both, for we are confident we should be, he tells some of our brethren on whom he called, that he was of the same profession with themselves—that he had just come from America and wished to get acquainted with the Saints. But there was a strangeness about him, and about one or two who came with him, that gave them plainly to see that the frankness and honest simplicity of true hearted brethren were not with them. **A lying deceptive spirit attends them, and has from the beginning.** They said they were of the same profession with our brethren, when they knew they lied. If they were of our profession, why not call at our office and get their papers endorsed? Because they know that they are of **their father, the devil**, who was a liar from the beginning, and abode not in the truth. The very countenance of Harris will show to every spiritual-minded person who sees him, that the **wrath of God is upon him.** (*Latter-Day Saints’ Millennial Star*, vol. 8, November 15, 1846, pp. 124-128)

Although the Book of Mormon witnesses were attracted to Strang for a short time, they soon became interested in a movement William E. McLellin was trying to start. Five of the Book of Mormon witnesses definitely supported McLellin’s movement and another gave some encouragement to it. According to William E. McLellin, Martin Harris, one of the three witnesses, was baptized into his group on February 13th, 1847:

On Saturday 13th, of February, Martin Harris, William E. McLellin, Leonard Rich and Aaron Smith, were immersed, confirmed, and reordained to the same authority which we had held in the Church before Latter Day Saintism was known. (*The Ensign of Liberty*, January, 1848, p. 56)

Martin Harris even joined with Leonard Rich and Calvin Beebe in a “Testimony of Three Witnesses” that Joseph Smith ordained David Whitmer as his “Successor in office”:

Testimony of Three Witnesses.

We cheerfully certify, . . . we attended a general conference, . . . in Clay county, Mo., on the 8th day of July, 1834, . . . Joseph Smith . . . arose and said that the time had come when he must appoint his Successor in office. Some have supposed that it would be Oliver Cowdery; but, said he, Oliver has lost that privilege in consequence of transgression. The Lord has made it known to me that David Whitmer is the man. David was then called forward, and Joseph and his counsellors laid hands upon him, and ordained him to his station, to succeed him. Joseph . . . said, now brethren, if any thing should befall me, the work of God will roll on with more power than it has hitherto done. Then, brethren, you will have a man who can lead you as well as I can. He will be Prophet, Seer, Revelator, and Translator before God.

Martin Harris,
Leonard Rich,
Calvin Beebe.

(*The Ensign of Liberty*, December, 1847, pp. 43-44)

The Mormons who went to Utah, of course, felt that

Brigham Young was to be the leader of the church.

On July 28, 1847, Oliver Cowdery wrote a letter to David Whitmer in which he gave some support to McLellin's ideas and told Whitmer that "our right gives us the **head**." In a letter dated September 8, 1847, David Whitmer wrote to Oliver Cowdery and told him that it was "the will of God that you be one of my counsellors in the presidency of the church":

Dear brother Oliver: . . . we have established, or commenced to establish the church of Christ again, by laying aside our dead works, and being re-ordained to our former offices of President and Counsellor, as formerly—and it is the **will of God** that you be **one of my counsellors in the Presidency of the Church**. Jacob and Hiram have been ordained High Priests, and W. E. McLellin President, to stand in relation to me as you stood to Joseph, &c. &c. Now you behold that the time has come, to clear away the old rubbish, and build again those principles which constitute the church of Christ. . . .

I am you[r] brother in the new Covenant,
David Whitmer.

(Letter by David Whitmer, printed in *The Ensign of Liberty*, May, 1848, p. 93)

The Mormons were very disturbed by the endorsement the witnesses gave to William E. McLellin's movement. Hosea Stout made this entry in his journal on December 3, 1848:

Oliver Cowdery, David Whitmore & W. E. McLelland were trying to raise up the kingdom again. also William Smith. But the "Sound of their grinding is low." They are all waiting **for the Twelve & Presidency to fall**. (*On The Mormon Frontier, The Diary of Hosea Stout*, edited by Juanita Brooks, vol. 2, p. 336)

In the *Ensign of Liberty* for August, 1849, William E. McLellin gave this information concerning a conference held in September, 1847:

When I published the third number . . . I did not deem it wisdom to publish the particulars of the conference held in Far West, on the 7th and 8th days of Sept., with some of the original "witnesses" of the book of Mormon. . . . It will be remembered that in Dec. 1848, I wrote a long letter to President David Whitmer. . . . When I parted with O. Cowdery the last of July, in Wisconsin, he immediately wrote to David and acquainted him with the fact that I was on my way to make him a visit. . . .

On the 6th, David and Jacob Whitmer, and Hiram Page, accompanied me to Far West, to visit their brother John Whitmer. On the 7th, in the morning, we bowed in family prayer—David being mouth. . . . We conversed freely, and particularly about the re-organization of the same church by us in Kirtland, in Feb. 1847. . . . Verily I the Lord say unto those who are now present . . . as you desire to know my will and how you shall go forward . . . it will be pleasing unto me that you should also take upon you mine ordinances of baptism and confirmation, and then re-ordination . . .

And now concerning the authority of my servant David, I would say unto you that no man being directed by my spirit will ever condemn what my spirit now teaches you. . . . amen.

Every part and principle of the above was scanned, and as I supposed well understood by all those present. (*The Ensign of Liberty*, pp. 99-101)

William E. McLellin goes on to relate how David Whitmer, one of the three witnesses to the Book of Mormon, gave revelations supporting his organization and condemning the Mormon Church:

We then agreed to call upon the Lord . . . David [Whitmer] took his seat near me, . . . after a few moments of solemn secret prayer, the following was delivered solely through and by **David Whitmer, as the revelator**, and written by me as scribe, viz:

Verily, verily thus saith the Lord unto my servants **David**, and **John**, and **William**, and **Jacob**, and **Hiram**, . . . Behold I have looked upon you from the beginning, and have seen that in your hearts dwelt truth, and righteousness. And now I reveal

unto you my friends, through my beloved son, your Savior. And for the cause of my church it must needs have been that ye were cast out from among those who had **polluted themselves and the holy authority of their priesthood**, that I the Lord could preserve my holy priesthood on earth, even on this land on which I the Lord have said Zion should dwell.

Now marvel not that I have preserved you and kept you on this land. It was for my purpose, yea even for a wise purpose, . . . For verily, verily saith the Lord, even Jesus, your Redeemer, **they have polluted my name**, and have done **continually wickedness** in my sight, therefore shall they be led whithersoever I will and but few shall remain to receive their inheritances. Therefore I say unto you my son David, fear not, for I am your Lord and your God; and I have held you in my own hands. . . . Now I say unto you that my church may again arise, she must acknowledge before me that they all have turned away from me and built up themselves. Even in the pride of their own hearts have they done wickedness in my name, even all manner of abominations, even such that the people of the world never was guilty of.

Therefore I the Lord have dealt so marvelously with my servant William. Therefore I have poured out my spirit upon him from time to time, that the "man of sin" might be revealed through him. . . . build up my church even in the land of Kirtland, and set forth all things pertaining to my kingdom. Thou shalt write concerning the downfall of those who once composed my church, . . .

But here David [Whitmer] said **a vision opened before him**, and the spirit which was upon him bid him stop and talk to me concerning it. He said that **in the bright light before him he saw a small chest or box of very curious and fine workmanship**, which seemed to be locked, but he was told that it contained precious things, and that if I remained faithful to God, I should obtain the chest and its contents. . . . I saw the same or a similar promise from the Spirit . . . I was told that it contained "the treasures of wisdom, and knowledge from God."

At this point we counselled particularly relative to the authority by which the church was reorganized in Kirtland, and the reasons why the Lord required us to be rebaptized, confirmed, ordained. . . . morning came, . . . on the bank of a beautiful stream, we dedicated ourselves to God in the united solemn prayer of faith. I then led those four men into the water and ministered to them in the name of the Lord Jesus. But as we returned again to our council room, brother David and I turned aside, and called upon the Lord, and received direct instruction how we should further proceed. And we all partook of bread and wine in remembrance of the Lord Jesus. I then confirmed those who were now born into the church of Christ, anew.—And then (as directed) I ordained H. Page to the office of High Priest, in the holy priesthood which is after the order of the Son of God. And we two ordained Jacob Whitmer to the same office. Then we all laid hands on John Whitmer and re-ordained him to the priesthood, and to be counsellor to David in the first presidency of the church. And then with the most solemn feelings which I ever experienced, we stepped forward and all laid hands upon David and re-ordained him to all the gifts and callings to which he had been appointed through Joseph Smith, in the general assembly of the inhabitants of Zion, in July 1834. (*The Ensign of Liberty*, August, 1849, pp. 101-104)

McLellin's movement never really got off the ground. Later in his life, David Whitmer was somewhat reluctant to talk about his association with McLellin:

. . . Brother Joseph ordained me his successor—. . . many of the brethren came to me after Brother Joseph was killed, and importuned me to come out and lead the church. **I refused to do so**. Christ is the only leader and head of his church. (*An Address to All Believers in Christ*, by David Whitmer, Richmond, Mo., 1887, p. 55)

Unreliable Witnesses

Since a person who is investigating the Book of Mormon has only the testimony of eleven men to rely on, he

should be certain that they were honorable men. If the Book of Mormon witnesses were honest, stable and not easily influenced by men, we would be impressed by their testimony. Unfortunately, however, we find that this is not the case. The evidence shows that they were gullible, credulous, and their word cannot always be relied upon.

Since the testimony of the three witnesses who claimed to see the angel is especially important, we want to summarize the information we have on their character.

Martin Harris

Martin Harris seems to have been very unstable in his religious life. G. W. Stodard, a resident of Palmyra, made this statement in an affidavit dated November 28, 1833:

I have been acquainted with Martin Harris, about thirty years. As a farmer, he was industrious and enterprising, so much so, that he had, . . . accumulated, in real estate, some eight or ten thousand dollars. Although he possessed wealth, his moral and religious character was such, as not to entitle him to respect among his neighbors. . . . He was first an orthodox Quaker, then a Universalist, next a Restorationer, then a Baptist, next a Presbyterian, and then a Mormon. By his willingness to become all things unto all men, he has attained a high standing among his Mormon brethren. (*Mormonism Unveiled*, by E. D. Howe, 1834, pp. 260-261)

Martin Harris' instability certainly did not cease when he joined the Mormon Church. The Mormons themselves admitted that Harris "became partially deranged or shattered, as many believed, flying from one thing to another, as if reason and common sense were thrown off their balance" (*Millennial Star*, vol. 8, p. 124). The Mormon writer Richard L. Anderson admits that Martin Harris "changed his religious position eight times" during the period when he was in Kirtland, Ohio:

He and other prominent dissenters in the Church were formally excommunicated in the last week of December 1837. . . . Martin Harris remained at Kirtland for the next 30 years . . .

Martin Harris also felt strong resentment against Church leaders, in large part stemming from the blow to his ego in never being given a major office. If such thinking is obviously immature, it was nevertheless real to the man who had sacrificed domestic peace, fortune, and reputation to bring about the printing of the Book of Mormon and the founding of the Church. Real or supposed rejection breeds hostility and, at its worst, retaliation. . . .

The foregoing tendencies explain the spiritual wanderlust that afflicted the solitary witness at Kirtland. In this period of his life **he changed his religious position eight times**, including a rebaptism by a Nauvoo missionary in 1842. Every affiliation of Martin Harris was with some Mormon group, except when he was affiliated with the Shaker belief, a position not basically contrary to his Book of Mormon testimony because the foundation of that movement was acceptance of personal revelation from heavenly beings. (*Improvement Era*, March 1969, p. 63)

If we add the "eight times" that Martin Harris changed his religious position in Kirtland to the five changes he made before, we find that he changed his mind thirteen times! Richard Anderson is forced to admit that Martin Harris' life shows evidence of "religious instability" (*Ibid.*) The Mormon writer E. Cecil McGavin stated that

Martin Harris was an unaggressive, vacillating, easily influenced person who was no more pugnacious than a rabbit. . . . His conviction of one day might vanish and be replaced by doubt and fear before the setting of the sun. He was changeable, fickle, and puerile in his judgment and conduct. (*The Historical Background for the Doctrine and Covenants*, p. 23, as quoted in an unpublished manuscript by LaMar Petersen)

After changing his mind about religion many times, Martin Harris returned to the Mormon Church. According to A. Metcalf, however, he was still not satisfied. Metcalf claims that Harris told him that he "never believed that the Brighamite branch of the Mormon church, nor the Josephite church, was right, because in his opinion, God had rejected them," and he took his endowments in

Salt Lake City, only to find out "what was going on in there" (*Ten Years Before The Mast*, as quoted in *A New Witness For Christ In America*, vol. 2, pp. 348-349).

According to a revelation given by Joseph Smith, Martin Harris was "a wicked man." When he was on his mission for "the apostate James J. Strang," the Mormons in England said that he was "filled with the rage and madness of a demon." They also said that it was "not the first time the Lord chose a wicked man as a witness," and that "evil men, like Harris, out of the evil treasures of their hearts bring forth evil things." Speaking of Martin Harris and "one or two" who came with him, the Mormons stated that "a lying deceptive spirit attends them," and that "they are of their father, the devil." They also said: "The very countenance of Harris will show to every spiritual-minded person who sees him, that the wrath of God is upon him" (*Millennial Star*, vol. 8, pp. 124-128).

Dr. Storm Rosa made this statement concerning Martin Harris:

"As to Martin Harris, of late I have heard but little of him. My acquaintance with him induces me to believe him a monomaniac; he is a man of great loquacity and very unmeaning, ready at all times to dispute the ground of his doctrines with any one." (Letter quoted in *Early Days of Mormonism*, by J. H. Kennedy, New York, 1888, p. 172)

This seems like a serious charge, but the reader will remember that the Mormons themselves admitted that Harris had "fits of monomania."

Martin Harris' wife made some very serious charges against his character (see our *Case*, vol. 2, pages 2-4). These charges, however, are not actually much worse than those made by the Mormons. Mrs. Harris stated that Martin had "mad-fits." The Mormons said that when he left the church he "was filled with the rage and madness of a demon." She stated that Martin was a liar. The Mormons admitted that when he came to England "a lying deceptive spirit" attended him. She stated that Mormonism had made him "more cross, turbulent and abusive to me." Joseph Smith himself later classified Martin Harris as one of those who were "too mean to mention."

Oliver Cowdery

Oliver Cowdery was apparently rather credulous. According to Joseph Smith, Cowdery was led astray by Hiram Page's "peep-stone." He was excommunicated from the Mormon Church and united with the "Methodist Protestant Church" at Tiffin, Ohio. In 1841 the Mormons published a poem which stated that the Book of Mormon was "denied" by Oliver. He accused Joseph Smith of adultery. The Mormons, on the other hand, claimed that Oliver "committed adultery." Joseph Smith listed Oliver Cowdery among those who were "too mean to mention." The Mormons claimed that he joined "a gang of counterfeiters, thieves, liars, and blacklegs." Joseph Smith testified that when a warrant was issued against Cowdery for "being engaged in making a purchase of bogus money and dies," he "left the country." Joseph Smith also testified that Cowdery intended to get property "and that if he could not get it one way, he would get it another, God or no God, Devil or no Devil, property he must and would have." According to Leland Gentry, Joseph Smith claimed that Oliver Cowdery told him that he intended to deal dishonestly in the future.

Oliver Cowdery seems to have returned to the Mormon Church before his death (see our pamphlet *A Critical Look—A Study of the Overstreet "Confession" and the Cowdery "Defence"*), but David Whitmer claimed that Cowdery died believing Joseph Smith was a fallen prophet and that his revelations in the *Doctrine and Covenants* must be rejected:

I did not say that Oliver Cowdery and John Whitmer had not endorsed the *Doctrine and Covenants* in 1836. They did endorse it in 1836; I stated that they "came out of their errors (discarded the *Doctrine and Covenants*), repented of them, and died believing as I do to-day," and I have the proof to verify my statement. If any one chooses to

doubt my word, let them come to my home in Richmond and be satisfied. In the winter of 1848, after Oliver Cowdery had been baptized at Council Bluffs, he came back to Richmond to live, . . . Now, in 1849 the Lord saw fit to manifest unto John Whitmer, Oliver Cowdery and myself nearly all the errors in doctrine into which we had been led by the heads of the old church. We were shown that the Book of Doctrine and Covenants contained many doctrines of error, and that it must be laid aside; . . . They were led out of their errors, and are upon record to this effect, rejecting the Book of Doctrine and Covenants. (*An Address to Believers in The Book of Mormon*, 1887, pp. 1 and 2)

David Whitmer

David Whitmer was also very credulous. He was influenced by Hiram Page's "peep-stone," and possibly by a woman with a "black stone," in Kirtland, Ohio. Joseph Smith identified David Whitmer with those who were "too mean to mention," and also called him a "dumb ass." The Mormons accused Whitmer of joining with a "gang of counterfeiters, thieves, liars, and blacklegs." David Whitmer evidently supported James J. Strang for awhile, then changed his mind and supported the McLellin group. Whitmer was to be the prophet and head of the McLellin church. He gave a revelation in which the Lord was supposed to have told him the Mormons "polluted my name, and have done continually wickedness in my sight." The revelation also stated that "in the pride of their own hearts have they done wickedness in my name, even all manner of abominations, even such that the people of the world never was guilty of." David Whitmer also claimed that "in the bright light before him he saw a small chest or box of very curious and fine workmanship."

David Whitmer never returned to the Mormon Church. Toward the end of his life he was a member of the "Church of Christ"—another small group which believed in the Book of Mormon. Just before his death, Whitmer published *An Address to All Believers in Christ* in which he stated:

If you believe my testimony to the Book of Mormon; if you believe that God spake to us three witnesses by his own voice, then I tell you that in June, 1838, God spake to me again by his own voice from the heavens, and told me to "separate myself from among the Latter Day Saints, for as they sought to do unto me, so should it be done unto them." In the spring of 1838, the heads of the church and many of the members had gone deep into error and blindness. (*An Address to All Believers in Christ*, by David Whitmer, 1887, p. 27)

We have quoted the Mormon Apostle John A. Widtsoe as saying that the Book of Mormon plates were seen and handled "by eleven competent men, of independent minds and **spotless reputations**." We feel, however, that we have demonstrated that these witnesses were easily influenced by men and therefore were **not** competent witnesses. Contrary to John A. Widtsoe's statement, these witnesses were **not** men of "spotless reputation," but rather men whose word could not always be relied upon. Some of them even gave false revelations in the name of the Lord. Mr. Widtsoe stated that Oliver Cowdery's "reputation for honesty has never been questioned." We have shown, however, that the Mormons themselves—including Joseph Smith—testified that Oliver was dishonest and even involved in the bogus money business. We feel, therefore, that the Book of Mormon witnesses have been "weighed in the balances" and found wanting.

Angels and Gold Plates

As we have shown, eleven men besides Joseph Smith stated that they had seen the plates—three of these eleven witnesses claimed that they were shown the plates by an angel of God. Brigham Young claimed that there was at least one other man who claimed he was shown the plates:

One of the Quorum of the Twelve—a young man full of faith and good works, prayed, and the vision of his mind was opened, and the angel of God came and laid the plates before him, and he saw and handled them, and saw the angel, and conversed with him as he would with one of his friends; but after all this, he was left to doubt, and plunged into apostacy, and has continued to contend against this work. (*Journal of Discourses*, vol. 7, p. 164)

Thomas Ford, who had been Governor of Illinois, related a story which throws doubt upon the existence of the plates. Fawn Brodie quotes this story and then makes this statement:

Yet it is difficult to reconcile this explanation with the fact that these witnesses, and later Emma and William Smith, emphasized the size, weight, and metallic texture of the plates. Perhaps Joseph built some kind of makeshift deception. (*No Man Knows My History*, p. 80)

It is very possible that Joseph Smith did have some type of metal plates. There have been several reports of metal plates being found which later turned out to be forgeries. One of the latest cases was reported in a newsletter published by the Brigham Young University Department of Archaeology on January 17, 1962:

GOLD PLATES FROM MEXICO. News of a set of small gold plates, purportedly found in an ancient grave in southern Mexico, and inscribed with characters resembling the Demotic Egyptian-like characters in the Anthon Transcript from the plates of the Book of Mormon(!), has come from several sources. Photographs of these plates and drawings of their inscriptions have also been received . . . All five are inscribed on each side with five lines of mixed Anthon Transcript and Maya-like characters, with the exception of one of the larger plates, which bears only a few such characters, distributed around a complex of symbols which Dr. M. Wells Jakeman of the BYU archaeology department has identified as definitely Aztec—four purely Aztec day-name symbols, a tree pictograph, and a cross-shaped symbol.

Dr. Jakeman, as well as Dr. Ross T. Christensen also of the archaeology department, feel that these plates are **not** of ancient origin, because of the mixing, in the inscriptions, of symbols from at least two different writing systems widely separated in time. . . . even stronger indication that the plates are not of ancient origin or authentic, is the near certainty that the Aztec symbols were copied from one of the two surviving Aztec hieroglyphic manuscripts. . . .

From a preliminary investigation, then, it would appear that these gold plates from Mexico are **forgeries**, and that a **serious fraud** has been committed, since the plates are reported to have been sold for a large sum of money, on the testimony of the "discoverer" that they are of ancient origin. (*University Archaeological Society Newsletter*, B.Y.U., January 17, 1962, p. 4)

If Joseph Smith was not capable of making a set of gold plates, he probably had friends that were. The Mormon historian B. H. Roberts stated that Oliver Cowdery followed "**blacksmithing**" when he was a youth (*Comprehensive History of the Church*, vol. 1, pp. 119-120).

If Oliver Cowdery had spent time blacksmithing before he met Joseph Smith, it would have been possible for him to have made a set of metal plates. As we have shown, the Mormons themselves later accused him of joining a gang of counterfeiters.

Too Much Excitement

While the testimony of the eight witnesses could be explained simply by admitting that Joseph Smith had some type of plates, the testimony of the three witnesses is more difficult to explain. They claim that "an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; . . ."

Besides the angel that appeared to the three witnesses to the Book of Mormon, there were many other occasions in the history of Mormonism when angels were supposed

to have appeared, Joseph Smith declared that on March 27, 1836, the Kirtland Temple was filled with angels:

Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was **filled with angels**, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place. (*History of the Church*, vol. 2, p. 428)

Under the date of March 30, 1836, the following appears in Joseph Smith's *History*:

The Savior made his appearance to some, while angels ministered to others, . . . the occurrences of this day shall be handed down upon the pages of sacred history, to all generations; as the day of Pentecost, so shall this day be numbered and celebrated as a year of jubilee, and time of rejoicing to the Saints of the Most High God. (*Ibid.*, p. 433)

Joseph Smith claimed that he and Oliver Cowdery saw Moses, Elias, Elijah and the Lord in the Kirtland Temple (see *Doctrine and Covenants*, Section 110). If a person reads only Joseph Smith's account of this "endowment" he is apt to be very impressed. William E. McLellin, however, gives an entirely different story. He claims that there was "no endowment." In March, 1848, he said: ". . . we boldly affirm that **no** endowment from God has as yet been given in Kirtland" (*Ensign of Liberty*, Kirtland, Ohio, March, 1848, p. 69). It should be remembered that McLellin was one of the twelve Apostles at the time the endowment was supposed to have been given. On pages 6-7 of the same publication William E. McLellin joined with five others in stating:

And, during the winter of thirty-five and six, hundreds upon hundreds of the Ministers of the Church collected . . . to receive their "**endowment from on high**." . . . Finally, the 6th of April, the time, the long looked for time arrived . . . most of them expecting to wait on the Lord there, until he visibly displayed himself, by shedding upon them, as it were, "cloven tongues of fire," so that they might go to all the world, and preach to them in their own languages, . . .

But we are sorry to have to record, that the light of the next morning's sun found disappointed hundreds wending their way from that noble edifice, to their homes and their firesides, to reflect upon, and brood over their sad disappointment. The least we can say relative to the anticipated endowment is, **it was a failure!!**

While speaking of the dedication at Kirtland the Mormon Apostle George A. Smith stated:

That evening there was a collection . . . amounting to four hundred and sixteen, gathered in the house; . . . David Whitmer bore testimony he saw three angels passing up the south aisle, and there came a shock on the house like the sound of a mighty rushing wind, . . . and hundreds of them were speaking in tongues, . . . or declaring visions, . . . (*Journal of Discourses*, vol. 11, p. 10)

It is interesting to note that David Whitmer, one of the three witnesses to the Book of Mormon, called the story of the endowment "a trumped up yarn." In fact, a reporter for the *Des Moines Daily News* stated that Whitmer absolutely denied the manifestations in the temple (in the article it reads "temple at Nauvoo," but it must refer to the Kirtland temple since Whitmer left the church before the Nauvoo temple was built):

Many of the declarations of the prophet, after he lost the spirit of revelation, which were called prophecies, signally failed to come to pass. The great heavenly "visitation," which was alleged to have taken place in the temple at Nauvoo, was **a grand fizzle**. The elders were assembled on the appointed day, which was promised would be a veritable day of Pentecost, but **there was no visitation**. No Peter, James and John; no Moses and Elias, put in an appearance. "I was in my seat on that occasion," says Mr. Whitmer, "and **I know that the**

story sensationally circulated, and which is now on the records of the Utah Mormons as an actual happening, was nothing but a **trumped up yarn**. I saw a great many of these things which I know were not right, but I clung on in patience, trusting everything would eventually be but [sic] right." (*The Des Moines Daily News*, October 16, 1886)

David Whitmer's charge that the endowment was a "trumped up yarn" becomes very interesting when we compare the report of the proceeding of March 27, 1836, which was published at the time with that published about sixteen years later in Joseph Smith's *History*. In the *Messenger and Advocate* for March, 1836, we read:

President F. G. Williams bore record that a Holy Angel of God, came and set between him and J. Smith sen. while the house was being dedicated.

President Hyrum Smith, (one of the building committee) made some appropriate remarks . . . (*Messenger and Advocate*, vol. 2, p. 281)

In Joseph Smith's *History*—first published in Utah about sixteen years later—a statement that David Whitmer saw angels has been added:

President Frederick G. Williams arose and testified that . . . an angel entered the window and took his seat between Father Smith and himself, and remained there during the prayer.

President David Whitmer also saw angels in the house.

President Hyrum Smith made some appropriate remarks . . . (*History of the Church*, vol. 2, p. 427)

Apparently some of the Mormons saw the angels and others did not. At the funeral of Myron Tanner, President David John made this statement about the angels in Kirtland:

Bishop Tanner told me that he saw angels ascending and descending during those days, and that he called his mother out to see them, but his mother could not see them, although he saw them plainly. (*Biography of Myron Tanner*, published by authority of the family, Salt Lake City, 1907, pp. 28-29)

Ebenezer Robinson made this statement concerning the angel that was supposed to have sat between F. G. Williams and Joseph Smith's father:

"President F. G. Williams bore record that a Holy Angel of God came and sat between him and J. Smith sen. while the house was being dedicated."

We did not see the angel, but the impression has evidently obtained with some, that we did see the angel, from the fact that different persons, strangers from abroad, have called upon us and expressed gratification at meeting with a person who had seen an angel, referring to the above circumstance. We told them they were mistaken, that **we did not see the angel**, but that President F. G. Williams testified as above stated. We believed his testimony, and have often spoke of it both publicly and privately. (*The Return*, vol. 1, no. 6, June 1889, typed copy)

When we look at the testimony of the three witnesses to the Book of Mormon or the report of happenings in the Kirtland temple we must remember that some of the early Mormons were very credulous and could be worked up into a state of excitement in which they actually believed that they saw visions. The Mormon Apostle George A. Smith made this statement concerning an incident in the Kirtland temple:

Sylvester Smith bore testimony of seeing the hosts of heaven and the horsemen. In his exertion and excitement it seemed as though he would jump through the ceiling. (*Journal of Discourses*, vol. 11, p. 10)

John Whitmer, who was Church Historian in Joseph Smith's time, related the following concerning some of the visions that members of the church had:

For a perpetual memory, to the shame and confusion of the Devil, permit me to say a few things respecting the proceedings of some of those who were disciples, and some remain among us, and will, and have come from under the error and enthusiasm which they had fallen.

Some had visions and could not tell what they saw. Some would fancy to themselves that they had the sword of Laban, and would wield it as expert as a light dragon; some would act like an Indian in the act of scalping; some would slide or scoot on the floor with the rapidity of a serpent, which they termed sailing in the boat to the Lamanites, preaching the gospel. And many other vain and foolish maneuvers that are unseemly and unprofitable to mention. Thus the Devil blinded the eyes of some good and honest disciples. (*John Whitmer's History*, chapter 6)

The Mormon publication *Times and Seasons* admitted that “false spirits” had sometimes been in the church:

The church of Jesus Christ of Latter-Day Saints have also had their **false spirits**; . . .

Soon after the gospel was established in Kirtland, and during the absence of the authorities of the church, many **false spirits** were introduced, many **strange visions** were seen, and wild enthusiastic notions were entertained; men ran out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them; one man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life, and many ridiculous things were entered into, calculated to bring disgrace upon the church of God; . . . At a subsequent period a Shaker spirit was on the point of being introduced, . . . We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the spirit of God. . . .

There have also been ministering angels in the church which were of **Satan** appearing as an angel of light: — A sister in the State of New York had a vision who said it was told her that if she would go to a certain place in the woods **an angel** would appear to her,—she went at the appointed time and saw a glorious personage descending arrayed in white, with **sandy coloured hair**; . . . Many true things were spoken by this personage and many things that were **false**.—How it may be asked was this known to be a **bad angel**? by the **color of his hair**; that is one of the signs that he can be known by, and **by his contradicting a former revelation**. (*Times and Seasons*, edited by Joseph Smith, April 1, 1842, vol. 3, p. 747)

The Mormon Apostle George A. Smith related the following concerning a Mormon known as “Black Pete”:

They had a meeting at the farm, and among them was a negro known generally as Black Pete, who became a revelator. Others also manifested wonderful developments; they could see angels, and letters would come down from heaven, they said, and they would be put through wonderful unnatural distortions. Finally on one occasion, Black Pete got sight of one of those revelations carried by a black angel, he started after it, and ran off a steep wash bank twenty-five feet high, passed through a tree top into the Chagrin river beneath. He came out with a few scratches, and his ardor somewhat cooled. (*Journal of Discourses*, vol. 11, p. 4)

On at least one occasion even Joseph Smith had a hard time deciding whether a manifestation was from God or the Devil. Ezra Booth related the following:

As the 4th of June last, was appointed for the sessions of the conference, it was ascertained that that was the time specified, when the great and mighty work was to be commenced, . . . Smith, the day before the conference, professing to be filled with the spirit of Prophecy, declared, that “not three days should pass away, before some should see their Savior, face to face.” Soon after the session commenced, . . . He reminded those present of the Prophecy, which he said “was given by the spirit yesterday.” . . . by long speaking, himself and some others became much excited. He then laid his hands on the head of Elder White, who had participated largely in the warm feeling

of his leader, and ordained him to the High Priesthood. . . . White arose, and presented a pale countenance, a fierce look, with his arms extended, and his hands cramped back, the whole system agitated, and a very unpleasant object to look upon. He exhibited himself as an instance of the great power of God, and called upon those around him, “If you want to see a sign, look at me.” He then stepped upon a bench, and declared, with a loud voice, he saw the Savior; and thereby, for the time being rescued Smith’s prophecy from merited contempt.—It, however, procured White the authority to ordain the rest. So said the spirit, and so said Smith. The spirit in Smith selected those to be ordained, and the spirit in White ordained them. But the spirit in White proved an erring dictator; so much so, that some of the candidates felt the weight of hands thrice, before the work was rightly done. Another Elder, who had been ordained to the same office as White, . . . moved upon the floor, his legs inclining to a bend; one shoulder elevated above the other, upon which the head seemed disposed to recline, his arms partly extended; his hands partly clenched; his mouth partly open, and contracted in the shape of an italic O; his eyes assumed a wild ferocious case, and his whole appearance presented a frightful object to the view of the beholder.—“Speak, brother Harvey” said Smith. But Harvey intimated by signs, that his power of articulation was in a state of suspense, and of the Devil, but Smith said, “the Lord binds in order to set at liberty.” After different opinions had been given, and there had been much confusion, Smith learnt by the spirit, that Harvey was under a **diabolical influence**, and that Satan had bound him; and he commanded the unclean spirit to come out of him. (*Mormonism Unveiled*, 1834, pp. 188-189)

The Mormon writer Max H. Parkin gives this information concerning the same incident:

During the latter part of February, 1831, the Prophet recorded a revelation instructing him to gather the missionaries . . . to Kirtland . . . Levi Hancock, a witness to the strange events said that while Joseph was ordaining Harvey Whitlock a high priest, “He turned as black as Lyman [Wight] was white. His fingers were set like claws. He went around the room and showed his hands and tried to speak, his eyes were in the shape of oval O’s.” Hyrum Smith was not willing to accept this behavior as being from God, and told his brother, the Prophet, so. Joseph retorted, “**Do not speak against this.**” “I will not believe, unless you inquire of God and he owns it,” demanded Hyrum. “Joseph bowed his head, and in a short time got up and **commanded Satan to leave** Harvey [sic],” concluded Levi Hancock, “laying his hands upon his head at the same time.” . . .

Leman Copley, a very large man of two hundred and fourteen pounds, from his sitting position in the window turned a complete summersault in the house and settled back across a bench where he lay helplessly. The Prophet instructed Lyman Wight to “chase” Satan out of Copley, after which the evil spirit immediately left him. Then another, Harvey Green, was bound and began screaming like a panther. These operations continued all day and into the night intermixed with the instructions from their Prophet. Levi Hancock reflected upon the scenes of the day by writing, “I was so scared I would not stir without his [Joseph’s] liberty for all the world. I knew the things I had seen were not made [up].” (*Conflict at Kirtland*, by Max H. Parkin, pp. 79-80)

David Whitmer, one of the three witnesses to the Book of Mormon, made this statement:

In Brother John’s history he speaks of the Spirit of God being poured out in abundance upon that occasion, some seeing visions, etc., but brethren, you will learn in the next world, if you do not know it already, that the devil can give visions, appearing as an Angel of Light. Brother John gives an account of a prophecy uttered by Lyman Wight just after Brother Joseph ordained him a High Priest, which prophecy will prove to be a false prophecy. Brother John’s history of the church says as follows: “He (Joseph) laid his hands upon Lyman Wight and ordained him to the high priesthood

after the holy order of God. And the spirit fell upon Lyman, and he prophesied concerning the coming of Christ. He said that there were some in this congregation that should live until the Savior should descend from Heaven with a shout, with all the holy angels with him, etc.” The early future will determine as to whether this prophecy was true or false. (*An Address to All Believers in Christ*, p. 65)

On February 9, 1843, Joseph Smith gave a revelation which was supposed to give “three grand keys by which good or bad spirits may be distinguished.” It is now published as Section 129 of the *Doctrine and Covenants* and reads as follows:

1. There are two kinds of beings in heaven, namely: Angels, who are resurrected personages, having bodies of flesh and bones—
2. For instance, Jesus said: Handle me and see, for a spirit hath not flesh and bones, as ye see me have.
3. Secondly: The spirits of just men made perfect, they who are not resurrected, but inherit the same glory.
4. When a messenger comes saying he has a message from God, **offer him your hand and request him to shake hands with you.**
5. If he be an angel he will do so, and you will **feel his hand.**
6. If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear—
7. Ask him to shake hands with you, **but he will not move**, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.
8. If it be **the Devil** as an angel of light, when you ask him to shake hands he will **offer you his hand, and you will not feel anything**; you may therefore detect him.
9. These are three grand keys whereby you may know whether any administration is from God. (*Doctrine and Covenants*, Section 129)

It would seem, according to this revelation, that if the Devil ever found out that a person cannot feel his hand, he could greatly deceive Joseph Smith’s followers by refusing to shake hands so that they would think he was “a just man made perfect.”

Heber C. Kimball, who was a member of the First Presidency, claimed that he could scare the Devil away with a weapon of death:

Now, I will tell you, I have about a hundred shots on hand all the time—three or four fifteen-shooters, and three or four revolvers, right in the room where I sleep; and the Devil does not like to sleep there, for he is afraid they will go off half-cocked.

If you will lay a **bowie knife or a loaded revolver under your pillow** every night, you will not have many unpleasant dreams, nor be troubled with the nightmare; for there is nothing that the Devil is so much afraid of **as a weapon of death**. (*Journal of Discourses*, vol. 5, p. 164)

It seems that the early Mormons could see almost anything in vision. John Pulsipher recorded the following in his journal:

“One pleasant day in March, while I was at work in the woods, about one mile from the Temple, . . . there was a **steamboat past over Kirtland in the air!** It was a clear, sunshine day. When we first heard the distant noise, we all stopt [sic] work. We listened and wondered what it could be. As it drew nearer, we **heard the puffing of a steamboat**, intermingled with the sound of many wagons rattling over a rough stony road. We all listened with wonder—but could not see what it was. It seemed to pass right over our heads—we all heard the sound of a steamboat as plain as we ever did in our lives. It passed right along and soon went out of our hearing. When it got down to the city it was **seen by a number of persons**. It was a large fine and beautiful boat, painted in the finest style. It was filled with people. All seemed full of joy. Old Elder Beamon, who had died a few months before was seen standing in the bow of the Boat swinging

his hat and singing a well known hymn, The boat went steady along over the city **passed right over the Temple** and went out of sight to the west! This wonderful sight, encouraged the Saints because they knew the Lord had not forgotten them.

“The people of Kirtland that saw the steamboat in the air said it arrived over the Temple, a part of it broke off and turned black and went north and was soon out of sight. While the boat, all in perfect shape went to the W[est] more beautiful and pure than before.” (“John Pulsipher Journal,” as quoted in *Conflict at Kirtland*, p. 331)

Levi Hancock related the following in his journal:

“When night came . . . we walked heavily, some said that they felt as if they would be ceased [sic] by Satan. Others that they felt as the Devil and his angels were hanging about them. . . . I said, ‘let us pray.’ So we all kneeled down and prayed around the circle, as soon as the last one got through about nine o’clock at night and the moon shown brightly. A sudden bray of a jackass was heard about twenty feet behind us we looked and could see nothing in the way. It started toward the pond braying all the time. . . . This braying continued across the pond and ascended the high hills on the other side until it grew less and less distant until it got out of hearing. ‘There,’ said Brother Baldwin, ‘this proves to me that this work is true, for when we prayed for assistance the Devil ran away.’ We all felt that it must have been Satan, . . . God knows that I lie not.” (“Levi Hancock Journal,” pp. 50-51, as quoted in *Conflict at Kirtland*, p. 81)

But, the reader may ask, were the Book of Mormon witnesses that credulous? Anti-Mormon writers claim that they were. E. D. Howe, for instance, made this statement concerning Martin Harris:

He was naturally of a very visionary turn of mind on the subject of religion, holding one sentiment but a short time. . . . He frequently declares that he has conversed with Jesus Christ, Angels and the Devil. Christ he says is the handsomest man he ever saw; and the Devil looks very much like a jack-ass, with very short, smooth hair, similar to that of a mouse. . . . He has frequent fits of prophesying, . . . he frequently prophesies of the coming of Christ, the destruction of the world, and the damnation of certain individuals. At one time he declared that Christ would be on earth within fifteen years, and all who did not believe the book of Mormon would be destroyed. . . . Martin is generally believed by intelligent people, to be laboring under a partial derangement; and that any respectable jury would receive his testimony, in any case, of ever so trifling a nature, we do not believe; yet the subjects of the delusion think him a competent witness to establish miracles of the most unreasonable kind. (*Mormonism Unveiled*, Painesville, Ohio, 1834, pp. 13-15)

J. J. Moss gave this testimony in the *Braden and Kelly Debate*, page 387:

Q. You may state Mr. Moss, what Martin Harris said to you about seeing the Devil?

A. He said he saw the Devil and he looked like a jackass, and he had hair like a mouse. . . .

Stephen H. Hart made this statement concerning Martin Harris:

Martin Harris, . . . worked off and on for fifteen or twenty years for me. His judgment about farming was good. . . . One night he went upstairs to bed without a light, but soon came down and said the devil had stirred his bed. My wife went upstairs with the light and found that the bed was all right; Martin said the devil had made it all right. There was a pile of bedding we supposed he had felt of instead of the bed. One night he fell downstairs; he said the devil came to his bed and he had a tussel with him and the devil threw him down-stairs. Every wrong he attributed to the devil. Martin claimed he would renew his age and be translated like Enoch. . . . Martin, when closely questioned about the plates from which the “Book of Mormon” purports

to have been taken, would say he saw the plates by the eye of faith. (Statement of Stephen H. Hart, as cited in *Naked Truths About Mormonism*, Oakland, Calif., April 1888, p. 3)

Fawn Brodie feels that Joseph Smith was capable of convincing the Book of Mormon witnesses that they had seen a vision. Perhaps Mrs. Brodie is correct. Mary Rollins Lightner (a devout Mormon) wrote this interesting information in her journal:

A few evenings after . . . Mother and I went over to the Smith home. . . . After prayer and singing, Joseph began talking. Suddenly he stopped and seemed almost transfixed. He was looking ahead and his face outshone the candle which was on a shelf just behind him. . . . he looked at us very solemnly and said, "Brothers and Sisters, do you know who has been in our midst this night?" One of the Smith family said, "An angel of the Lord." Joseph did not answer. Martin Harris was sitting at the Prophet's feet on a box. He slid to his knees, clasped his arms around the Prophet's knees and said, "I know, **it was our Lord and Savior, Jesus Christ.**" Joseph put his hand on Martin's head and answered, "Martin, God revealed that to you. Brothers and Sisters, the Savior has been in your midst. I want you to remember it. He cast a veil over your eyes for you could not endure to look upon Him." ("Mary Elizabeth Rollins Lightner Journal," as quoted in *Conflict at Kirtland*, by Max Parkin, pp. 82-83)

Harris' Shaker Book

As we have already shown, in the *Millennial Star*, vol. 8, pages 124-128, the Mormons admitted that Martin Harris joined the Shakers: "In one of his fits of monomania, he went and joined the 'Shakers' or followers of Anne Lee." The Mormon writer Richard L. Anderson states that Martin Harris "affiliated with the Shaker belief," but he feels that this was "not basically contrary to his Book of Mormon testimony because the foundation of that movement was acceptance of personal revelation from heavenly beings" (*Improvement Era*, March 1969, p. 63).

Now, while it is true that the Shakers believed in revelation, a Mormon could not accept these revelations without repudiating the teachings of Joseph Smith. The Shakers, for instance, felt that "Christ has made his second appearance on earth, in a chosen **female** known by the name of Ann Lee, and acknowledged by us as our **Blessed Mother** in the work of redemption" (*Sacred Roll and Book*, page 358). If Martin Harris accepted this teaching, he was certainly out of harmony with Joseph Smith's revelations, for in one of the revelations we read that "the Son of Man cometh not in the form of a woman, . . ." (*Doctrine and Covenants*, 49:22). The Shakers, of course, did not believe the Book of Mormon, but they had a book entitled *A Holy, Sacred and Divine Roll and Book; From the Lord God of Heaven, to the Inhabitants of Earth*. More than sixty individuals gave testimony to the "Sacred Roll and Book." Although not all of them mention angels appearing, some of them tell of many angels visiting them—one woman told of eight different visions. On page 304 of this book we find the testimony of eight witnesses. They claim that they saw an angel and the "Roll and Book":

We, the undersigned, hereby testify, that we saw the holy Angel standing upon the house-top, as mentioned in the foregoing declaration, holding the Roll and Book.

Betsey Boothe. Sarah Maria Lewis.
Louisa Chamberlain. Sarah Ann Spencer.
Caty De Witt. Lucinda McDoniels.
Laura Ann Jacobs. Maria Hedrick.

(*A Holy, Sacred and Divine Roll and Book; From the Lord God of Heaven, to the Inhabitants of Earth*, 1843, p. 304)

Joseph Smith only had three witnesses who claimed to see an angel. The Shakers, however, had a large number of witnesses who claimed they saw angels and the Roll and Book. There are over a hundred pages of testimony from "Living Witnesses." (For a great deal more information on the *Sacred Roll and Book* see our *Case*, vol. 2, pp. 50-58.)

The evidence seems to show that Martin Harris accepted the *Sacred Roll and Book* as a divine revelation. In our *Case*, vol. 2, page 50, we cited a very revealing statement by Clark Braden:

Harris declared repeatedly that he had as much evidence for a **Shaker book** he had as for the Book of Mormon. (*The Braden and Kelly Debate*, p. 173)

Since we published this statement, evidence has been brought to our attention from a Mormon source which shows that Harris claimed to have a greater testimony to the Shakers than to the Book of Mormon. In a thesis written at Brigham Young University, Wayne Cutler Gunnell stated that on December 31, 1844, "Phineas H. Young [Brigham Young's brother] and other leaders of the Kirtland organization" wrote a letter to Brigham Young in which they stated:

There are in this place all kinds of teaching; Martin Harris is a **firm believer in Shakerism**, says his **testimony is greater than it was of the Book of Mormon**. ("Martin Harris—Witness and Benefactor to the Book of Mormon," 1955, p. 52)

The fact that Martin Harris would even join with such a group shows that he was unstable and easily influenced by men. Therefore, we feel that his testimony that the Book of Mormon was of divine origin cannot be relied upon. How can we put our trust in a man who was constantly following after movements like the Shakers?

We have a great deal more information concerning the Book of Mormon witnesses, angels and gold plates in our *Case*, vol. 2, pp. 1-62.

Ancient or Modern?

Dr. Hugh Nibley, of the Brigham Young University, has made this statement concerning the Book of Mormon: "The Book of Mormon must be read as an ancient, not as a modern book. Its mission, as described by the book itself, depends in great measure for its efficacy on its **genuine antiquity**" (*An Approach to the Book of Mormon*, by Hugh Nibley, 1957, p. 1). On page 13 of the same book, Dr. Nibley states: "The Book of Mormon can and should be tested. It invites criticism, . . ." Many members of the Mormon Church feel that Dr. Nibley is the church's greatest scholar and that his work in behalf of the Book of Mormon is "unanswerable." Richard Anderson made this statement:

A student of the nineteenth century may indeed find parallels in this period and the Book of Mormon, but without a knowledge of the world of antiquity, he simply is not equipped to make a judgment whether the Book of Mormon resembles more Joseph Smith's environment or the ancient culture it claims to represent. Professor Nibley is the only person now publishing on this question who is equipped to make valid observations. (*Since Cumorah*, Forward, p. xii)

Hugh Nibley has spent a great deal of time trying to prove that the Book of Mormon is an authentic "record of ancient religious history." He has published many books and articles in which he has attempted to show that there are parallels between the Book of Mormon and "the ancient culture it claims to represent." While Dr. Nibley has found a number of parallels, we feel that they are of little importance, especially when we consider the vast number of books and ancient records which he has had access to. If Dr. Nibley had spent half the time searching for parallels to the nineteenth century, we feel that he would have found an impressive list.

Fits Smith's Environment

In 1831 Alexander Campbell made this statement concerning the Book of Mormon:

This prophet Smith, through his stone spectacles, wrote on the plates of Nephi, in his book of Mormon, every error and almost every truth discussed in New York for the last ten years. He decides all the great controversies;—infant baptism, ordination, the

trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the call to the ministry, the general resurrection, eternal punishment, who may baptize, and even the question of free masonry, republican government, and the rights of man. (*Millennial Harbinger*, February, 1831, p. 93)

The Mormon writers George Reynolds and Janne M. Sjodahl made these comments concerning Campbell's statement:

Alexander Campbell, who came in contact with the first missionaries of our Church, urged as an objection against the Book of Mormon that it deals with a number of modern theological controversies. And so it does. But that is not a valid ground for rejection. Truth is eternal. . . . Religious controversies must have been, to a large extent, the same anciently as they are today. (*Commentary on the Book of Mormon*, vol. 1, Salt Lake City, 1955, p. 419)

There is, of course, some truth in this statement, but we feel that there are too many things in the Book of Mormon that are similar to Joseph Smith's environment to be explained away in this manner.

Revivals

Although the Mormon Church now frowns on revivals, Joseph Smith attended revival meetings, and the Book of Mormon is filled with scenes similar to those which he would have witnessed at these meetings. Although Wesley P. Walters was unable to find any evidence of the revival which was supposed to have occurred in 1820 at Palmyra, he did find that revivals occurred in the years 1817, 1824 and 1829. Benjamin F. Johnson claimed that Joseph Smith not only attended revival meetings, but that he was "in the anxious circles honestly seeking religion and to learn, which was the right church; . . ." (Letter by Benjamin F. Johnson, dated 1903, as cited in "An Analysis of the Accounts Relating Joseph Smith's Early Visions," Master's Thesis, Brigham Young University, 1965, p. 29).

Western New York was known as the "Burned-Over District" because of the revivals which swept over it in the 19th century. The revivals sometimes produced a great deal of excitement, and many people claimed to have visions or revelations. Alexander Campbell wrote the following on March 1, 1824:

I read, . . . of a revival in the state of New York, in which the Spirit of God was represented as being abundantly poured out . . . This man was regenerated when asleep, by a vision of the night. That man heard a voice in the woods, saying, "Thy sins be forgiven thee." (*The Christian Baptist*, vol. 1, 1955 reprint, pp. 148-149)

In the Book of Mormon we read that Enos went out into the "forests" and "cried unto" God in "mighty prayer and supplication." Finally, he heard "**a voice**" which said: "Enos, **thy sins are forgiven thee**, . . ." (Book of Mormon, p. 125, verse 5).

Many times the participants in the revival would fall to the ground. Charles G. Finney, a famous revival preacher, relates the following: ". . . in the midst of my discourse I saw a powerful man, . . . fall from his seat. As he sunk down he groaned, and then cried or shrieked out, that he was sinking to hell" (*Charles G. Finney, An Autobiography*, p. 69). On page 136 of the same book, Finney stated: "I had not preached long, before, . . . I observed a man fall from his seat near the door; . . . I was satisfied that it was a case of falling under the power of God, as the Methodists would express it, . . ." On page 150, Finney tells of another woman who "groaned aloud, and fell prostrate on the floor. She was unable to rise; . . ." On pages 162-163, Charles Finney states: "At this moment a young man . . . fell upon some young men that stood near him; and they all of them partially swooned away, and fell together. . . . Convictions were so deep and universal, that we would sometimes go into a house, and find some in a kneeling posture, and some prostrate on the floor." On page 172, he tells of a woman who "sunk down upon the floor," and on page 196 we read of a man who sunk "helpless" to the floor. Charles Finney claimed that "the word of the Lord would cut the strongest men down, and render them entirely helpless. I could name many case of this kind" (*Ibid.*, p. 229).

George A. Smith, a Mormon Apostle, made this comment concerning the revivals:

. . . just at the time that God was revealing unto his servant Joseph to raise up men . . . Satan was at work . . . There were in many parts of the country strange manifestations, great camp and other protracted meetings were assembled together to worship under the various orders denominated Methodists, Campbellites, Presbyterians, Baptists, Unitarians, etc., among whom were manifested the development of a spirit which deprived men of their strength; they would faint away, or, they would manifest a variety of contortions of countenance. (*Journal of Discourses*, vol. 11, p. 2)

The Book of Mormon contains a number of accounts of people falling to the ground. In Jacob 7:124 we read: ". . . the power of God came down upon them, and they were overcome that they fell to the earth." Mosiah 4:1 tells of a "multitude" that fell "to the earth." Alma 18:24 relates how another man "fell unto the earth," and Alma 19:6 says he was "**under the power of God**; . . ." This wording is very interesting, for Charles Finney told of people "falling **under the power of God**, as the Methodists would express it, . . ." (*Charles G. Finney*, p. 136).

On page 103 of his book, Charles Finney related the following:

I had not spoken to them in this strain of direct application, I should think, more than a quarter of an hour when all at once an awful solemnity seemed to settle down upon them; the congregation began to fall from their seats in every direction, and cried for mercy. If I had had a sword in each hand, I could not have cut them off their seats as fast as they fell. Indeed nearly the whole congregation were either on their knees or prostrate, . . .

In the Book of Mormon we read:

. . . when king Benjamin had made an end of speaking . . . he cast his eyes round about on the multitude, and behold **they had fallen to the earth**, for the fear of the Lord had come upon them. . . . they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, . . . (Mosiah 4:1-2)

In the revivals which occurred in Joseph Smith's time some of those who fell to the ground became as though they were dead. Benjamin Seth Youngs related the following:

In the year eighteen hundred and five, I was sent . . . to the people of the Revival in Kentucky, and the adjacent states. . . . I have seen the bodies of men and women, shaken as trees with a tempest; and others cast down prostrate to the earth, and lying sometimes for hours, cold and stiff, like corpses! (*Sacred Roll and Book*, pp. 378-379)

James B. Finley told of a man who tried to break up a revival by riding his horse into the crowd:

Suddenly, as if smitten by lightning, he fell from his horse. . . . I trembled, for I feared God had killed the bold and daring blasphemer. He exhibited no sign whatever of life; his limbs were rigid, his wrists pulseless, and his breath gone. Several of his comrades came to see him, but they fell like men slain in battle. . . . for thirty hours he lay, to all human appearance, dead. During this time the people kept up singing and praying. At last he exhibited signs of life, . . . and springing to his feet, his groans were converted into loud and joyous shouts of praise. (*The Rise and Progress of an American State*, as quoted in *Conflict at Kirtland*, pp. 13-14)

One witness to a revival wrote:

"A more tremendous sight never struck the eyes of mortal man. . . . hundreds of people lay prostrate on the ground crying for mercy. Oh! My dear brother, had you been there to have seen the convulsed limbs, the apparently lifeless bodies, . . ." (*The Stammering Century*, by Gilbert Seldes, p. 60)

Brigham Young, the second President of the Mormon Church, related the following:

I have seen persons lie on the benches, on the floor of the meeting houses, or on the ground at their camp meetings, for ten, twenty, and thirty minutes, and I do not know but an hour, and not a particle of pulse about them. (*Journal of Discourses*, vol. 14, p. 113)

The king who fell "unto the earth" in the Book of Mormon,

Alma 18:42, lay upon the earth “as if he were dead.” His servants carried him to his bed, and “for two days and two nights” they were unable to determine if he was dead or alive. Finally, he was found to be “under the power of God” (Alma 19:6). In Alma 19:18 we read that when a multitude came they found “the king, and the queen, and their servants prostrate upon the earth, and they all lay there as though they were dead; . . .” In Alma 22:18 we read of another king that “was struck as if he were dead.”

In the revivals which took place in Joseph Smith’s time the people who fell “under the power of God” usually awoke praising God. In *The Stamming Century*, page 59, we find the following statement:

Speech and motion return in the same gradual manner; the features become more full than before. Pleasure paints the countenance as peace comes to the soul, and when faith is obtained the person rises up, and with most heavenly countenance shouts—“Glory to God.”

Charles Finney related the following:

After lying in a speechless state about sixteen hours, Miss G—’s mouth was opened, and a new song was given her. She was taken from the horrible pit of miry clay, and her feet were set upon a rock; and it was true that many saw it and feared. (*Charles G. Finney*, p. 66)

In the Book of Mormon, Alma 19:29-30, we read the following concerning a woman who had been laying prostrate on the ground:

. . . she arose and stood upon her feet, and cried with a loud voice, saying: O blessed Jesus, who has saved me from an awful hell! O blessed God, have mercy on this people!

And when she had said this, she clasped her hands, being filled with joy, speaking many words which were not understood: . . .

Such scenes must have been very common in the revivals of the 19th century. Charles Finney relates the following:

. . . the young man . . . exclaimed as he came, “Squire W— is converted!” . . . “I went up into the woods to pray, . . . I saw Squire W— pacing to and fro, and singing as loud as he could sing; and every few moments he would stop and clap his hands with his full strength, and shout, ‘I will rejoice in the God of my salvation!’ Then he would march and sing again; and then stop, and shout, and clap his hands.” While the young man was telling us this, behold, Squire W— appeared in sight, . . . he cried out, “I’ve got it! I’ve got it!” clapped his hands with all his might, and fell upon his knees and began to give thanks to God. (*Charles G. Finney*, pp. 32-33)

The story of king Benjamin in the Book of Mormon certainly sounds like a “camp-meeting.” Mosiah 2:5 tells that the people “pitched their tents round about.” Then a “tower” was erected from which king Benjamin spoke. The king delivered a sermon which would have fit very well in a revival meeting of the 19th century. Finally, the people fell down upon the earth, for they “had viewed themselves in their own carnal state, even less than the dust of the earth” (Mosiah 4:2). They repented and “the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, . . .” (Mosiah 4:3).

Notice how similar this is to a report of a “camp-meeting” reported by Captain Frederick Marryat:

“The camp was raised upon . . . a piece of table-land comprising many acres. . . . At one end, . . . was a raised stand, which served as a pulpit for the preachers, . . .

“Outside of the area, which may be designated as the church, were hundreds of tents pitched . . . In front of the pulpit was a space railed off, and strewn with straw, which I was told was the anxious seat, and on which sat those who were touched by their conscience or the discourse of the preacher. . . . girl after girl dropped down upon the straw on one side, and men on the other. . . .

“Every minute the excitement increased; some wrung their hands and called for mercy; some tore their hair; boys lay down crying bitterly, . . . some fell on their backs with their eyes closed, waving their heads in a slow motion, and crying out—‘Glory, glory, glory!’” (*Diary in America*, as cited in *Uncommon Americans*, by Don C. Seitz, pp. 74-77)

M. T. Lamb made these comments concerning the Book of Mormon and revivals:

It is well known that in Western New York, sixty or seventy years ago, during the boyhood and youth of Joseph Smith, strangely exciting revival scenes were frequent, notably among the Methodists of that day, and in connection with camp meetings, and that in just such exciting revival scenes, Mr. Smith himself received his first and his strongest religious convictions. Many a time he had witnessed men and women fall down under the influence of the truth, and remain apparently unconscious for hours, sometimes for a day, and in rare instances for three days together—and they suddenly reviving, rise up and break forth into the most extravagant expressions of joy and praise to the Saviour who had redeemed them.

Hence when it became desirable to describe in the Book of Mormon a genuine revival or an individual conversion, nothing would be more natural than for him to draw upon his own observations and experience for the model. . . . the religious experiences of the Book of Mormon were borrowed from the modern camp meeting. The book abounds in modern camp-meeting expressions. (*The Golden Bible*, New York, 1887, pp. 222, 223 and 227)

Infant Baptism

In Joseph Smith’s day there was a great deal of controversy about the baptism of infants. Alexander Campbell published this statement on January 7, 1828: “The question of infant baptism is now generally discussed all over the land, and immense has been the result” (*The Christian Baptist*, vol. 5, p. 138). On December 3, 1827, this statement appeared in *The Christian Baptist*: “Now, a disciple who holds infant baptism is, in this respect weak, . . .” (*Ibid.*, p. 109). On page 116 of the same volume, “infant sprinkling” is called “a corruption” in the church. On April 3, 1826, Campbell spoke of “the popish rite of baby baptism or sprinkling” (*Ibid.*, vol. 3, p. 181).

According to his son, Sidney Rigdon—who later became a member of the First Presidency in the Mormon Church—resigned his position in a church because of the fact that he would not teach the doctrine of “infant damnation” (*Dialogue: A Journal of Mormon Thought*, Winter 1966, pp. 21-22).

John Taylor, who became the third President of the Mormon Church, made this comment concerning the controversy over infant baptism:

We used to quarrel with one another, when we were among the sectarians, about our peculiar doctrines. . . . There was also much wrangling as to whether infants that died went to hell or not. (*Journal of Discourses*, vol. 5, p. 240)

This controversy over baptism of infants is reflected in the Book of Mormon. About 400 years after the coming of Christ, Mormon was supposed to have written an epistle to his son. In this epistle he stated that those who believed in infant baptism were in danger of “death, hell, and an endless torment”:

For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children. . . . I know that it is solemn mockery before God, that ye should baptize little children. . . . little children are alive in Christ, . . . if little children could not be saved without baptism, these must have gone to an endless hell.

Behold I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity, for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell.

For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. . . . he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.

Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly; God hath commanded me. . . . all little children are alive in Christ, and

also all they that are without the law. (Moroni 8:5, 9, 12, 13, 14, 15, 20, 21, 22)

The teachings of the Book of Mormon concerning infant baptism are very similar to those of Alexander Campbell. On May 5, 1828, Campbell wrote:

If baptism be connected with the remission of sins, infants require it not; for they have no sins to be remitted—at least the Calvinists and Arminians teach this doctrine; for they say that “original sin” is all that is chargeable upon infants. . . . infants, on the Calvinistic and Arminian hypothesis, need not be baptized: and in this I am both a Calvinist and an Arminian. (*The Christian Baptist*, vol. 5, pp. 231-32)

In the Book of Mormon, Moroni 8:8 we read: “. . . little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them . . .”

On April 5, 1824, Alexander Campbell wrote:

Can the rite of sprinkling an infant with consecrated water, O! Calvinist! alter the decree of heaven? . . . can the neglect of a parent to bring to you their infant offspring, seal the destruction of that infant? Who gave you the right of thus consigning to endless woe unsprinkled infants, and of opening heaven by a few drops of water to those impaled in your fold? (*The Christian Baptist*, vol. 1, p. 183)

On February 6, 1826, Campbell wrote that he believed that “all infants dying shall be saved.” (*Ibid.*, vol. 3, p. 141)

M. T. Lamb made these interesting comments concerning the Book of Mormon and infant baptism:

In his old age he [Mormon] is alleged to have written some fatherly letters to his son, Moroni. . . . Among other things he bitterly and fiercely assails . . . those who claimed that infants should be baptized. A careful examination of the previous history of the Nephites and of the doctrines taught in the Book of Mormon will make so clear the modern complexion of the whole matter as to give it almost the appearance of burlesque, rather than a sober discussion. . . . It is true that the practice of baptizing infants prevailed from a very early period upon the Eastern continent. But here in this Western world during olden time, the Latter Day Saints [i.e., the Nephites] had things their own way from the very beginning. The instructions upon the mode and the subjects of baptism were plain and unmistakable from Nephi down to Mormon. It is impossible to suppose after a thousand years of the clearest possible revelations, that any professing Christian could, for one moment, have seriously entertained the notion that infants must be baptized.

The whole thing is modern. The arguments used against the practice are the arguments of to-day, and not such as would have been presented in any other age of the world. (*The Golden Bible*, pp. 231, 232 and 234)

Church of Christ

The following information is found in Joseph Smith’s History as it was published in the *Times and Seasons*, May 15, 1843:

. . . a gentleman of the name of Alexander Campbell, . . . resided in Bethany, Brook county, Virginia, where he published a monthly periodical, called the “Christian Baptist.” (*Times and Seasons*, vol. 4, p. 193)

After examining a reprint of *The Christian Baptist*, a seven volume work by Campbell, we feel that there may be some relationship between Alexander Campbell’s teachings and the Book of Mormon. Campbell began publishing *The Christian Baptist* in 1823 and continued this work until 1830—the same year the Book of Mormon was published. Campbell had another publication, *The Millennial Harbinger*, which he continued to print after *The Christian Baptist* had ceased publication.

By the year 1829, Campbell had become well known as a defender of the Christian religion. In fact, his debate with Robert Owen, “the infidel philosopher,” made the front page three times in the newspaper published in Joseph Smith’s own neighborhood (see *The Wayne Sentinel*, May 29, 1829; June 19, 1829, and June 26, 1829).

While Alexander Campbell rejected modern revelation and accepted only the Bible as a guide for his faith (*The Christian Baptist*, vol. 1, p. 54), he believed that the “greatest moral calamity that has befallen the Protestants is this, that they imagined the Reformation was finished when Luther and Calvin died” (*Ibid.*, vol. 5, p. 89).

The Mormon Apostle LeGrand Richards claims that the Mormons and a few “apostate groups that have broken away from this Church” are the only ones who believe that the Church of Jesus Christ “fell into an apostate condition as predicted by the Apostles, and that the Church could not be reestablished upon the earth merely through a reformation but only through a **restoration**” (*A Marvelous Work and a Wonder*, p. 3).

It is interesting to note, however, that Alexander Campbell was using the term “restoration” years before the Book of Mormon was printed. On September 11, 1824, he wrote:

In a word we have had reformations enough . . .

A **restoration** of the ancient order of things is all that is necessary to the happiness and usefulness of christians. . . . Celebrated as the era of Reformation is, we doubt not but that the era of **restoration** will as far transcend it . . . as the New Testament transcends . . . the creed of Westminster and the canons of the Assembly’s Digest. (*The Christian Baptist*, vol. 2, p. 136)

On June 6, 1825, Campbell published an article entitled “A Restoration of the Ancient Order of Things.” In this article he stated: “The constitution and law of the primitive church shall be the constitution and law of the **restored church**” (*Ibid.*, p. 221).

On November 6, 1826, Campbell wrote:

We contend that all christian sects are more or less apostatized from the institutions of the Saviour, and that by all the obligations of the christian religion they that fear and love the Lord are bound to return to the ancient order of things in spirit and in truth. (*Ibid.*, vol. 4, p. 89)

The Mormon writer Ivan J. Barrett recognizes that there is some relationship between the work of Alexander Campbell and that of Joseph Smith:

It is interesting to note that some years before the Lord revealed himself to man in our latter day that people both in America and England were hoping, longing and even expecting light to burst from the heavens. “The state of expectancy in the religious world was such that many thousands were yearning for the primitive gospel; the words restoration, revelation, reformation, and the ancient order of things were in the air.” . . .

In the area where the Lord was to give his “preface unto the book of commandments, which I have given to publish unto you, O inhabitants of the earth,” had previously experienced a work of preparation nothing short of miraculous. . . . This **work of preparation** had been accomplished by a new religious movement known as the Disciples of Christ. “No Church in the world taught so many doctrines of the restoration as the ‘Campbellites’ had been teaching for a few years.”

Thomas Campbell and his son Alexander became weary of the strife which existed in modern-day Christianity. They fervently hoped to promote unity among the Christian sects by restoring the primitive Church of the New Testament. They . . . did not start out to organize a new church, but to restore the ancient order of things which they hoped all Christian sects could be united into. Since they practiced baptism by immersion, the Baptist Association invited them to join them. . . .

Campbell claimed the Christian world was in need of a restoration of the gospel. . . . they taught of an **apostasy**, that the Christian Church must be restored, that the practice of “laying on hands” must be **restored**. The most popular belief of the Campbellites was their first five principles, which were: faith, repentance, baptism, remission of sins, and the gift of the Holy Ghost. . . .

With such “unorthodox” teachings it is no wonder that friction should soon cause the separation of the Campbellites and Baptist, but not without having thousands of erstwhile Baptists willing to follow the “restoration” movement of the Campbells. Among the Baptist preachers to join the Campbellite movement was Sidney Rigdon. . . . the Campbells organized a new denomination called The Disciples of Christ. . . .

This new movement has never been given its full

credit as a **forerunner**, preparing the way for the glorious restoration.

...

The teachings of the "Disciples" had certainly opened the way for the divine truths that were soon to be taught in every village and town on the frontier. . . . In no other region but in northern Ohio could the Church of Christ gotten such a foothold. The doctrines revealed through Joseph Smith were so new, disturbing and revolutionary to those of orthodox Christianity that a wave of persecution would have engulfed the new Church before it made very marked inroads. But here on the Western Reserve thousands had been prepared for such a divine message. (*Supplement to the Remarkable Story of How We Got the Revelations in the Doctrine and Covenants*, by Ivan J. Barrett, pp. 1-5)

There were many others besides the Campbellites who believed in the idea of a restoration. The Mormon scholar Marvin S. Hill gives us this very interesting information:

That early Mormonism had a "primitive gospel" orientation has long been recognized. This fact was first discerned by Alexander Campbell, who saw the emergence of Mormonism as a gross, satanic imitation of his restorationist movement. . . . In truth, the primitivist movement was of national scope, spilling well beyond the limits of its institutionalization by the Disciples of Christ, including among its advocates those who formed other sects, and also many who became Mormons. . . . the movement which greatly influenced the character of Mormon thought got underway between the end of the American Revolution and the beginning of the Jacksonian period. . . .

The primitive gospel movement emerged independently in New England, the South, and the West among a variety of groups. Usually each group was led by a layman or a man with limited clerical training who was influenced by a strong, anticlerical bias and who sought to break down any distinction between clergy and laity in the church. These groups took flight from the existing old-line churches. They saw them as corrupt and apostate in nature and affirmed the necessity of a restoration of the primitive faith and order. . . . Lucy Mack Smith, the Prophet's mother, details in her history how she affiliated in New England with several religious groups, including the Presbyterians and Methodists, but found this experience frustrating and concluded that no existing church would give her life and salvation. . . .

Lucy indicates that her husband shared this primitivist outlook, and in 1811, after becoming excited on the subject of religion, he vowed that he would join no church but contend for "the ancient order, as established by our Lord and Savior Jesus Christ and His Apostles." . . .

With such a background it was quite natural for young Joseph Smith to acquire a primitivist attitude. (*Brigham Young University Studies*, Spring 1969, pp. 352-355)

The Mormon Apostle LeGrand Richards states: "Does it not seem incredible that of all the churches in the world, there was not one that bore his name when the Lord restored his Church in this dispensation?" (*A Marvelous Work and a Wonder*, p. 136).

Actually, sometime before the Book of Mormon was published, a controversy had developed concerning the Lord's church. In *The Gospel Luminary* for July, 1827, we find this statement: "The name Christian should be taken to the exclusion of all sectarian names, as the most proper appellation to designate the body and its members" (*The Gospel Luminary*, vol. 3, no. 7, p. 163). This article was published in West-Bloomfield, N.Y., about 15 miles from Joseph Smith's home.

Alexander Campbell was one of those who wanted the church to be called after the name of Christ. The following statements concerning the name of the church were published in *The Christian Baptist* on July 4, 1825:

Look into the New Testament. There the church is the **Church of Christ**, and his disciples are Christians. Look out of the New Testament, and look into the creeds and confessions. Here we see a Baptist church, a Methodist church, and a Presbyterian church, &c.

. . . The New Testament names, which all must approve of, are thrown aside to give place to sectarian names, . . .

When we give a name and a creed to a church, other than the name of Christ, or Christian, and the New Testament, or the Gospel, that church acquires immediately in our imaginations and feelings, and in fact, a character altogether different from what the Church of Christ really possesses in the light of the New Testament. (*The Christian Baptist*, vol. 2, p. 237)

The following appeared in *The Christian Baptist* on August 1, 1825:

Sectarianism, . . . robs the saint of the name of his Saviour; and of his authority too, by giving him the name of a sect. . . . Paul was greater than John the Baptist, (Matth. xi. 11.) yet he would not permit any of Christ's disciples to call themselves by his name, or by the name of Apollos, or of Peter. . . . God makes it the duty of every christian to oppose every sectarian name and creed, . . . (*Ibid.*, vol. 3, pp. 9-10)

Thus we see that a controversy concerning the name of the church was going on in the 1820's. Joseph Smith, however, would have us believe that this same controversy was going on almost 2,000 years ago and that it was settled by Jesus himself. In the Book of Mormon we read:

And they said unto him: Lord, we will that thou wouldst tell us the name whereby we shall call this church, for there are disputations among the people concerning this matter.

And the Lord said unto them: . . . why is it that the people should murmur and dispute because of this thing? . . . ye shall call the church in my name; . . . how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (Book of Mormon, 3 Nephi 27:3, 4, 7, 8)

In 3 Nephi 26:21 we read that those who "were baptized in the name of Jesus were called the **Church of Christ**," and in 4 Nephi 1:1 we are told that "the disciples of Jesus had formed a **Church of Christ** in all the lands round about."

When Joseph Smith first established the Mormon Church, it was known as "the **Church of Christ**" (*Doctrine and Covenants* 20:1). By 1834, however, the name of the church was changed to "The Church of the Latter-day Saints." David Whitmer, one of the three witnesses to the Book of Mormon, stated:

In June, 1829, the Lord gave us the name by which we must call the church, being the same as he gave the Nephites. We obeyed His commandment, and called it **The Church of Christ** until 1834, when, through the influence of Sydney Rigdon, the name of the church was changed to "The Church of the Latter Day Saints," dropping out the name of Christ entirely, that name which we were strictly commanded to call the church by, and which Christ by His own lips makes so plain. (*Address to All Believers in Christ*, p. 73)

The name of the church was changed on May 3, 1834. This is recorded in the *History of the Church* as follows:

After prayer, the conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this Church be known hereafter by the name of "**The Church of the Latter-day Saints**." Remarks were made by the members, after which the motion passed by unanimous vote. (*History of the Church*, by Joseph Smith, vol. 2, p. 63)

Sidney Rigdon, who had previously been associated with the Campbellites, became very bitter against them and may have decided to change the name of the church so that the Mormons would not appear to have any connection with them. Some of the Mormons, however, objected to the new name of the church because Christ's name had been left out. Due to contention over the name of the church, in 1838 Joseph Smith gave a revelation in which Christ's name was reinserted into the name of the

church. Since that time the church has been called “The Church of Jesus Christ of Latter-day Saints.” (See Section 115 of the *Doctrine and Covenants*.)

Ministers and Money

Before the Book of Mormon was published there was a great deal of contention concerning the idea of a paid ministry. The following statement appeared in a publication called *Plain Truth* and was reprinted in the *Palmyra Herald* on October 30, 1822:

The clergy are guilty of begging money of the people under pretence of saving souls; which instead of applying to the wants of the needy, they spend in luxurious living! Their hands are too delicate to work, but they are not ashamed to beg a living for the cause of the Lord.

Alexander Campbell’s publication is filled with material against the idea of a paid ministry. On December 1, 1823, Campbell said:

Give money to make poor pious youths learned clergy, or vain pretenders to erudition; and they pray that they may preach to you; yes, and pay them too. Was there ever such a craft as priestcraft? No, it is the craftiest of all crafts! It is so crafty that it obtains by its craft the means to make craftsmen, and then it makes the deluded support them! (*The Christian Baptist*, vol. 1, p. 91)

On Feb. 2, 1824, Campbell wrote that “money is of vital consequence in the kingdom of the clergy. Without it a clergyman could not be made, nor a congregation supplied with a ‘faithful pastor.’ O Mammon, thou wonder-working god!” (*Ibid.*, p. 124). This statement appeared in the same issue (p. 140):

“Will you,” said an honest inquirer, “allow the clergy no salary at all? Will you not allow the poorer class of the clergy a decent little competence?” I replied I have no allowances to make. Let them have what the Lord has allowed them. “How much is that?” said he. Just nothing at all, said I. A church constituted upon New Testament principles, having its own bishop or bishops, or, as sometimes called, elders, will not, and ought not, to suffer them to be in want of any thing necessary, provided they labor in word and doctrine, and provided also, they are ensamples to the flock in industry, disinterestedness, humility, hospitality, and charity to the poor. Such bishops will be esteemed very highly in love for their work’s sake; but especially those who, by their own hands, minister not only to their own wants, but also to the wants of their brethren.

On April 3, 1826, Campbell wrote:

That any man is to be paid at all for preaching, i.e. making sermons and pronouncing them; or that any man is to be hired for a stipulated sum to preach and pray, and expound scripture, by the day, month, or year, I believe to be a relic of popery. (*Ibid.*, vol. 3, p. 185)

The Book of Mormon is very much against the idea of a paid ministry. In Mosiah 18:24 and 26 we read:

And he also commanded them that the priests whom he had ordained should labor with their own hands for their support. . . .

And the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God.

The Book of Mormon certainly seems to reflect the controversy over a paid ministry which was going on in Joseph Smith’s time.

On November 5, 1827, Alexander Campbell published a letter from a church in New York, and on February 5, 1828, he published one from a church in Manchester, England, to “the Church of Christ at New York.” Below is a comparison of extracts from these two letters with a verse from the Book of Mormon.

The Christian Baptist

Our Elder **labors with his own hands**, that be [he?] may live honestly, . . . (vol. 5, p. 163)

. . . our elders **labor . . . for their support**, and are not in burdensome to the church; but in case of need, . . . (vol. 5, p. 95)

Book of Mormon

Yea, and all their priests and teachers should **labor with their own hands for their support**, in all cases save it were in sickness, or in much want; . . . (Mosiah 27:5)

In the *Wayne Sentinel* (published in Joseph Smith’s neighborhood) for September 7, 1827, we find a copy of an “Epistle” from the “Yearly Meeting of Friends in London.” In this “Epistle” we find an attack on the paid ministry, stating that “the ministry of the Gospel is to be **“without money and without price.”** In the Book of Mormon, Alma 1:20, we read: “. . . they did impart the word of God, one with another, **without money and without price.**” The words “without money and without price” also appear in Isaiah 55:1. Nevertheless, it is interesting that both the “Epistle” published in the *Wayne Sentinel* and the Book of Mormon use these words to attack a paid ministry.

Westminster Confession

In the *Constitution of the United Presbyterian Church in the United States of America*, 1964-65, page 7, we read the following:

The Westminster Confession of Faith and Catechisms were adopted, in 1729, by the General Synod of the Presbyterian Church, as the “confession of their faith,” excepting certain clauses relating to the civil magistrate.

The Westminster Confession and Catechisms were a vital part of the Presbyterian faith in the nineteenth century. Alexander Campbell stated that the “Westminster Catechism, is the ‘text-book’ for the religious instruction of the offspring and households of Presbyterians” (*The Christian Baptist*, vol. 3, p. 42).

According to Joseph Smith, his “father’s family was proselyted to the Presbyterian faith” before the angel told him about the gold plates (see *Pearl of Great Price* Joseph Smith 2:7). Since the Westminster Confession and Catechisms were sold at the Wayne Bookstore in Palmyra (see *Wayne Sentinel*, January 26, 1825), it is likely that the Smith family possessed them. Although Joseph Smith was not converted to the Presbyterian Church, he may have been familiar with the Westminster Confession. In fact, he may have heard his brothers learning the Catechisms at various times.

Although the Book of Mormon theology is not Calvinistic, certain portions of it resemble the Westminster Confession and Catechisms. For instance, the Westminster Confession, Chapter 32, is probably the source for Alma, Chapter 40. Below is a comparison of the two.

1. Both claim to give information concerning the state of man after death.

. . . **the state of the soul . . . between death and the resurrection** . . . (Book of Mormon, Alma 40:11)

. . . **the state of Men after death, and of the resurrection** . . . (The Westminster Confession, Chapter 32, as printed in *The Confession of Faith the Larger and Shorter Catechisms*, Philadelphia, 1813)

2. Both state that the souls of men return to God after death.

. . . the spirits . . . are taken home **to that God who gave them life.** (Alma 40:11)

. . . their souls . . . return **to God who gave them.** (Westminster Confession, Chapter 32:1)

3. Both claim that the righteous are received into a state of peace.

. . . **the spirits of those who are righteous are received into a state of happiness,** . . . (Alma 40:12)

The souls of the righteous, are received into the highest heavens, . . . (Westminster Confession, Chapter 32:1)

4. Both state that the wicked are cast out into darkness.

... **the spirits of the wicked** shall be **cast out into** outer **darkness**; ... (Alma 40:13)

... **the souls of the wicked**, are **cast into** hell, ... and utter **darkness**, ... (Westminster Confession 32:1)

5. Both state that the souls of the wicked remain in darkness until the judgment.

... **the souls of the wicked**, yea, in **darkness** ... **remain in** this state, until the time of their resurrection. (Alma 40:14)

... **the souls of the wicked remain in darkness**, reserved to the judgment of the great day. (Westminster Confession 32:1)

6. Both state that the soul will be united again with the body at the time of the resurrection.

... the **souls** and the **bodies** are re-**united**, ... (Alma 40:20)

... **bodies** ... shall be **united** again to their **souls**. (Westminster Confession 32:2)

For additional parallels between the Book of Mormon and the Westminster Confession see our *Case*, vol. 2, pp. 70-72.

Masonic Influence

The reader will remember that Alexander Campbell charged that the “question of free masonry” is discussed in the Book of Mormon. Masonry was a very important issue in Joseph Smith’s time. Whitney R. Cross states:

William Morgan became a Mason in Rochester in 1823, but found himself excluded from the Batavia chapter. . . he wrote the *Illustrations of Masonry*. . . the unfortunate author suffered a series of mysterious persecutions. First the authorities held him briefly on a debt claim, so that his lodgings could be searched for the manuscript. On September 8, 1826, parties of strangers, . . . began appearing in town. Their attempt at arson on the print shop failed. . . he was kidnapped on the evening of September 12. . . He may after a time have been released across the Canadian border. More probably he was tied in a weighted cable, rowed to the center of the Niagara River . . . and dropped overboard. In any case, it cannot be proved that he was ever seen again. . . The event implicated Masons all the way from the Finger Lakes to the Niagara Frontier . . . Thus by 1827 village committees from Rochester westward had begun to organize politically against the accused society. . . The major issue seemed to be one of morality: Masonry was believed to have committed a crime. Its members had put their fraternal obligations ahead of their duty to state and society, sanctioning both a lawless violation of personal security and a corrupt plot to frustrate the normal constitutional guarantees of justice . . . Its titles and rituals smacked of monarchy as well as infidelity. The secrecy which required such reckless guarding suggested ignoble and dangerous designs. Whence, for instance, came the skulls, reputed to be used for drinking vessels in the ceremony of the Royal Arch degree? Curiosity, fancy, and rumor thus multiplied the apparent threats of Masonry to the peace, order, and spirituality of society.

Such reactions grew as expert propagandists played upon the fears and wonderment of the multitude. . . the Antimasonic excitement . . . may well have been the most comprehensive single force to strike the “infected district” during an entire generation. Charles Finney latter estimated that two thousand lodges and forty-five thousand members in the United States suspended fraternal activity. Most of the groups in western New York must have done so. (*The Burned-Over District*, by Whitney R. Cross, New York, 1965, pp. 114, 115, 117, 120)

Walter Franklin Prince made this statement concerning the relationship between the Book of Mormon and the excitement over Masonry:

Now in at least twenty-one chapters in seven out of the sixteen “books” of the Book of Mormon are to be found passages, varying

from several to sixty-three lines in length, plainly referring to Masonry under the guise of pretended similar organizations in ancient America. (*The American Journal of Psychology*, vol. 28, 1917, p. 376)

After studying copies of the *Wayne Sentinel* and the *Palmyra Freeman* (these are newspapers that were printed in Joseph Smith’s neighborhood), we have become convinced that the controversy over Masonry is reflected in the Book of Mormon. To understand the relationship it is necessary to know how excited the people in New York became after Morgan’s disappearance. In the *Wayne Sentinel* for March 23, 1827, we find the following quoted from the *Rochester Daily Advertiser*:

The excitement respecting Morgan, instead of decreasing, spreads its influence and acquires new vigour daily. Scarcely a paper do we open without having our eye greeted by accounts of meetings, together with preambles and resolutions, some of them of a cast still more decided and proscriptive than any we have yet published. . . .

The Freemason, too—not only those who took off Morgan, but every one who bears the masonic name—are proscribed, as unworthy of “any office in town, county, state, or United States!” and the institution of masonry, . . . is held up as **dangerous** and detrimental to the interests of the country!

The controversy over Masonry soon became political. The *Wayne Sentinel* carried the following statement on November 16, 1827: “The election in this county (says the *Ontario Messenger*) has resulted in the choice of the entire **anti-Masonic** ticket.”

On November 9, 1827, Eliphalet Murdock claimed that some years before his father was found with his throat cut. He implied that the Masons had murdered him because they felt he had revealed their secrets:

. . . I believe the Lodge was thus induced to suppose that he had revealed those secrets, and dealt with him accordingly! Thus, I believe my father fell a victim to masonic vengeance, and that without a cause! (*Wayne Sentinel*, November 9, 1827)

The feeling against Masonry became so strong that many Masons left the fraternity to actively work against it. The following appeared in the *Wayne Sentinel* on July 18, 1828:

. . . the masonic society has been **silently growing** among us, whose principles and operations are calculated to **subvert and destroy** the great and important principles of the commonwealth. . . . It requires the **concealment of crime** and protects the guilty from punishment.

It encourages the commission of **crime** by affording the guilty facilities of escape.

It affords opportunities for the corrupt and designing to form plans against the government and the lives and characters of individuals. . . .

An institution, thus fraught with so many and great evils, is **dangerous** to our **government** and the safety of our citizens, and it is unfit to exist among a free people.

We, therefore, . . . solemnly absolve ourselves from all allegiance to the masonic institution. . . . and in support of these resolutions, . . . and the safety of individuals against the usurpations of all **secret societies** and open force, and against the “vengeance” of the masonic institution, . . .

Resolved, That however beneficial **secret societies and combinations** may have been considered in the dark ages . . . yet in this enlightened age and country, they become not only useless to their members, but **dangerous to the government**.

On September 26, 1828, the *Wayne Sentinel* carried an article in which the following appeared:

If you listen to the party which lately welcomed Don Miguel as their “tutelar angel,” . . . the Freemasons have been the cause of all the “seditions, privy cons[p]iracies, and rebellions,” which, for the last thirty years, have afflicted Europe. . . . The Free-masons are, therefore, radically and essentially, demagogues, jacobins, conspirators, assassins, infidels,

traitors, and atheists. Their **band** of union is formed of the broken cement of existing order—their secret is the watch-word of sedition and rebellion—their object is anarchy and **plunder**—... unless they are suppressed, there will soon be neither religion, morals, literature, nor civilized society left! (*Wayne Sentinel*, September 26, 1828)

The *Morgan Investigator*, published in Batavia, New York, carried these statements:

“Beware of Secret Combinations.”

These are the dying words of General George Washington . . . there is something in the principles of masonry that tends to distract the mind and lead to the perpetration of **crimes** . . . (*The Morgan Investigator*, March 29, 1827, p. 1)

In another article published in the same paper we find the following statement: “I believe the institution of masonry **dangerous to our liberties**, and I think they have gone far enough in the march towards supreme power to receive a check.” The same paper called the Masons “an organized **band** of desperadoes” and spoke of the “dark and treasonable plot, formed against the lives of our citizens and the laws of our country.” The following appeared in a book printed in Utica, New York, in 1829:

4. Masonry is a **murderous** institution . . . the very principles, spirit, and essence, of this ancient fraternity, are **murderous**!

5. Those who join the institution, solemnly swear that, if they violate “any part” of their oaths, they will submit to be executed in the manner the oaths prescribe. . . . What a disgrace . . . a society should exist which claims the prerogative of sacrificing human beings. . . .

6. The masonic society is inconsistent with our free institutions. . . .

7 . . . If a murderer or any other criminal who is a master mason is brought before the bar of justice to be tried, and gives this signal [signal] of distress; if the judge or prosecutor or any of the jurors are master masons, and see him give this sign, they are under the solemnities of an oath, to risk their lives to save his. (*An Inquiry into the Nature and Tendency of Speculative Free-Masonry*, by John G. Stearns, pp. 76, 77 and 79)

In an address delivered September 11, 1829, we find the following:

This day has been set apart, as an occasion for assaulting the proud institution simultaneously throughout the state; for lifting against it the voices of freemen in all our borders. . . . He [Morgan] laid down his life for his country; his **widow** and his **orphans**, are alive to bear witness. He fell by the hands of masonic violence, . . . the midnight foe of our liberties. . . . The horrors of the Revolution in France are, however, clearly traced to the hand of this midnight Order, and the present convulsed state of Mexico is principally owing to the secret operations of two masonic parties. . . . (*The Anti-Masonic Review and Monthly Magazine*, vol. 1, no. 10, pp. 296-297)

On March 14, 1828, the *Wayne Sentinel* reported that an “anti-Masonic” newspaper was to begin publication in Joseph Smith’s neighborhood. It was to be known as *The Palmyra Freeman*. We have only had access to photographs of a few pages from this paper, but these pages have led us to the conclusion that it was extremely anti-Masonic. On December 2, 1828, this statement appeared in the *Palmyra Freeman*: “Our Government and Country will be **destroyed**, unless the people put down **Masonry** root and branch.” In the same issue we find the following: “And what will the people of this country think of themselves ten or twenty years hence, if they should suffer themselves to be duped, and do not unite hand and heart, to put down a **secret society**, which, if again suffered to get fairly the ascendancy will crush them and their liberties together.” On November 10, 1829, this statement appeared in the *Palmyra Freeman*: “Masonry, thank God, is now before the wor[l]d in all her naked deformity! — a **secret combination** to destroy liberty and religion. . . .” (*Palmyra Freeman*, November 10, 1829).

Now, when we look at the Book of Mormon we see that it is filled with references to secret societies. The Jaredites “formed a

secret combination” (Ether 8:18), and the Nephites and Lamanites had a “secret band” known as the Gadianton robbers (Helaman 8:28). Furthermore, the Book of Mormon warns the American people that a “secret combination” (Ether 9:24) would be among them.

In the Book of Mormon, Ether 8:14, we read:

And it came to pass that they all swear unto him, by the God of heaven, and also by the heavens, and also by the earth, and **by their heads**, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.

According to an expose of Masonry published in the *Wayne Sentinel* on March 14, 1828, the “Obligation of the Seventh, or Royal Arch degree” contained these words:

. . . I promise and swear, that I will aid and assist a companion Royal Arch mason wherever I shall see him engaged in any difficulty so far as to extricate him from the same, whether he be **right or wrong**.— Furthermore do I promise and swear, that a companion Royal Arch mason’s secrets given me . . . shall remain as secure and inviolable in my breast as in his own, when he communicated it to me, Murder and Treason **not** excepted. . . . binding myself under the no less penalty than to have my **skull struck off**, and my brains exposed . . .

Another oath contained the words, “. . . binding myself under no less penalty than to have my head struck off . . .” The same issue of the *Wayne Sentinel* also stated that “the candidate is . . . presented with a human skull and told he must submit to the degradation of drinking his 5th libation from the skull.” In the Book of Mormon we read:

But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those **bands of robbers**, and did enter into their covenants and **their oaths**, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.

And it came to pass that they did have their signs, yea, their **secret signs**, and their **secret words**; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his **band**, who had taken this covenant. (Book of Mormon, Helaman 6:21-22)

The Masons, of course, had secret signs and words. In fact, William Morgan’s expose stated that “the signs, due-guards, grips, words, passwords, and their several names comprise pretty much all the secrets of Masonry . . .” (*Freemasonry Exposed*, p. 55). On page 68 we find this statement concerning the word “Shibboleth”: “This word was also used by our ancient brethren to **distinguish** a friend from foe. . . .”

As we have shown, the Masons were accused of being “dangerous to our government,” and some people felt that unless they were “suppressed, there will soon be neither religion, morals, literature, nor civilized society left!” (*Wayne Sentinel*, September 26, 1828). The Book of Mormon paints a similar picture concerning secret societies:

And they did set at **defiance** the law and the rights of their country; and they did **covenant** one with another to destroy the governor, and to establish a king over the land, that the land should no more be at **liberty** but should be subject unto kings. (3 Nephi 6:30)

In Ether 8:22 we read that “whatsoever nation shall uphold such **secret combinations**, . . . shall be **destroyed**.” In verse 25 of the same chapter we read that “whosoever buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries. . . .”

Because of the Morgan affair the Masons were accused of murder and shielding the guilty. John G. Stearns called Masonry “a **murderous** institution.” The Book of Mormon speaks of “**murderous combinations**” (Ether

8:23), “secret murders” (3 Nephi 9:9), and in 3 Nephi 6:29 we read that the wicked entered “into a covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice, . . .” Moroni, who was supposed to have lived about 400 A.D., claimed that the Lord revealed to him the condition of the Gentiles in the last days:

And it shall come in a day when the blood of saints shall cry unto the Lord, because of **secret combinations** and the works of darkness.

Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads? (Book of Mormon, Mormon 8:27 and 40)

These verses must have been referring to Freemasonry. Ether 8:23-25 also seems to be warning against Masonry:

Wherefore, O ye Gentiles, . . . suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you . . . to your overthrow and destruction if ye shall suffer these things to be.

Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this **secret combinations** which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.

For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, . . . (Ether 8:23-25)

This warning reminds us of the words attributed to George Washington: “Beware of **secret combinations**” (*The Morgan Investigator*, March 29, 1827). The words “**secret combinations**” are found in the Book of Mormon in the following places: 2 Nephi 9:9, 26:22; Alma 37:30-31; Helaman 3:23; 3 Nephi 4:29; Mormon 8:27; Ether 8:19, 22, 9:1, 13:18, 14:8, 10. These words were frequently used with regard to Masonry. In fact, newspapers published in Joseph Smith’s neighborhood speak of “**secret combinations**” (see *Wayne Sentinel*, July 18, 1828, and *Palmyra Freeman*, November 10, 1829). The *Wayne Sentinel* for July 18, 1828, uses the words “**secret societies**,” and the *Palmyra Freeman*, December 2, 1828, calls the Masons a “**secret society**.” The Book of Mormon uses the words “**secret society**” in the following places: 3 Nephi 3:9; Ether 9:6, 11:22.

The Masons were sometimes accused of being a “**band**,” and it was claimed that one of their objects was to “**plunder**” (*Wayne Sentinel*, September 26, 1828). The Book of Mormon speaks of the “**band of Gadianton**” (Helaman 11:10), who “did commit murder and **plunder**” (Helaman 11:25).

The word “**craft**” was frequently used with regard to Masonry. The Book of Mormon tells us that Gadianton was “expert in many words, and also in his **craft**” (Helaman 2:4).

The Masons claimed that their ceremonies went back to “**ancient**” times (*Mormonism Exposed*, p. 68). The Book of Mormon quotes Giddianhi—an evil man—as saying:

And behold, I am Giddianhi; and I am the governor of this the **secret society** of Gadianton; which society and the works thereof I know to be good; and they are of **ancient** date and they have been handed down unto us. (3 Nephi 3:9)

In the Masonic ritual the candidate has “a rope called a Cable-tow round his neck” (*Freemasonry Exposed*, p. 18). In the Book of Mormon, 2 Nephi 26:22, we read: “And there are also secret combinations, . . . according to the combinations of the devil, . . . and he leadeth them by the neck with a flaxen cord, . . .”

In their ceremonies the Masons wore “a **lambskin** or white apron” (*Freemasonry Exposed*, p. 24). According to 3 Nephi 3:7, the Gadianton robbers wore “a **lambskin** about their loins” (3 Nephi 4:7).

Joseph Smith’s Book of Moses—as published in modern editions of the *Pearl of Great Price*—also contains material which reflects the controversy over Masonry:

And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, . . .

And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called **Master Mahan**, . . .

For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became **Master Mahan**, master of that great secret which was administered unto Cain by Satan; . . .

For, from the days of Cain, there was a **secret combination**, and their works were in the dark, and they knew every man his brother. (*Pearl of Great Price*, Book of Moses, 5:29, 31, 49, 51)

The statement, “Swear unto me by thy throat,” is very interesting, for according to an expose of Masonry published in the *Wayne Sentinel*, November 10, 1826, the candidate had to swear by his throat: “To all of which I do most solemnly and sincerely promise and swear, . . . binding myself under no less penalty, than to have my throat cut across; . . .”

Even more interesting, however, are the words “**Master Mahan**.” They are so similar to the words “**Master Mason**” (*Freemasonry Exposed*, p. 70) that we are almost forced to the conclusion that Joseph Smith had these words in mind.

S. H. Goodwin, a prominent Mason, made these statements concerning the relationship of the Book of Mormon to Masonry:

. . . the present writer is convinced that the years which saw the preparation and publication of the “Golden Bible” of this new faith, also witnesses the very material prenatal influence of Masonry upon Mormonism, proof of which lies thickly sprinkled over the pages of the Book of Mormon. . . . the evidence of the Mormon prophet’s reaction to the anti-Masonic disturbance is as clear and conclusive in the Book of Mormon, as is that which points out, beyond controversy, the region in which that book was produced, and establishes the character of the religious, educational and social conditions which constituted the environment of Joseph Smith. (*Mormonism and Masonry*, Salt Lake City, 1961, pp. 8-9)

Anthony W. Ivins, who was a member of the First Presidency of the Mormon Church, made this statement in rebuttal to this charge:

It is true that during the period of the translation and publication of the Book of Mormon Morgan disappeared. It is also true that the author of “Mormonism and Masonry” does not show that Joseph Smith, or any one of those who were directly associated with him in the translation and publication of the book ever attended an anti-Masonic meeting, had any knowledge whatever of the ritual of the Masonic fraternity, or participated in the most remote manner in the crusade which followed the disappearance of Morgan and consequently could not have made Masonry the basis upon which the book was written. (*The Relationship of “Mormonism” and Freemasonry*, pp. 175-176)

Actually, any one who could read a newspaper at the time the Book of Mormon was written could have known a great deal about “the ritual of the Masonic fraternity.” As to Ivins’ statement that there is no proof that any one connected with the Book of Mormon was involved in the anti-Masonic movement, it can now be shown that Martin Harris (a witness to the Book of Mormon who provided money for its publication) was deeply involved. The Mormon writer Richard L. Anderson made this statement concerning Martin Harris:

The same point is made by his appointment in 1827 on the Palmyra “committee of vigilance” by the Wayne County **anti-Masonic** convention, a cause long since discredited but which then attracted many public-spirited individuals. (*Improvement Era*, February 1969, p. 20)

As a reference for this statement Dr. Anderson cites the *Wayne Sentinel* for October 5, 1827. In the “anti-Masonic convention” which Dr. Anderson speaks of the following

resolution was passed:

Resolved. That we conceive it a dereliction of our duty to give our suffrages for any office within the gift of the people to a freemason who has not publicly renounced the institution and principles of freemasonry, or to any person who approbates the institution or treats with levity, or attempts to palliate or screen the hor[r]id transaction relative to the abduction of William Morgan. (*Wayne Sentinel*, October 5, 1827)

Thus we see that at least one of the witnesses to the Book of Mormon was deeply involved in the anti-Masonic excitement which followed Morgan's disappearance.

Bible Influence

The King James Version of the Bible probably had more influence on the Book of Mormon than any other book. The Mormon Apostle Orson Pratt, however, stated that Joseph Smith "was **unacquainted** with the contents of the Bible; he was brought up to work" (*Journal of Discourses*, vol. 2, p. 288).

After a careful examination of the matter, we have come to the conclusion that the Apostle Pratt's statement is not true. In fact, the evidence seems to show that Joseph Smith was very familiar with the Bible. In a manuscript which the Mormon Church suppressed for about 130 years Joseph Smith himself stated:

At about the age of twelve years my mind became Seriously impress with regard to the all important concerns for the welfare of my immortal Soul which led me to Searching the Scriptures believing as I was taught, that they contained the word of God . . . thus from the age twelve years to fifteen I pondered many things . . . and by Searching the Scriptures I found that . . . there was no society or denomination that built upon the gospel of Jesus Christ as recorded in the new testament . . . ("An Analysis of the Accounts Relating Joseph Smith's Early Visions," by Paul R. Cheesman, Master's thesis, Brigham Young University, 1965, pp. 127-128)

Joseph Smith's own mother quoted him as saying:

. . . but Joseph, from the first, utterly refused even to attend their meetings, saying, "Mother, . . . I can take my Bible, and go into the woods, and learn more in two hours, than you can learn at meeting in two years, if you should go all the time." (*Biographical Sketches of Joseph Smith*, 1853, p. 90)

Unlike the Mormon Apostle Orson Pratt, the Mormon writer J. N. Washburn freely admits that "Joseph knew his Bible." (*The Contents, Structure and Authorship of the Book of Mormon*, 1954, p. 4)

The Apocrypha

The Mormon writer Bruce R. McConkie gives this information concerning the Apocrypha:

Scholars and Biblical students have grouped certain apparently scriptural Old Testament writings, which they deem to be of doubtful authenticity or of a spurious nature, under the title of the Apocrypha. . . . The Apocrypha was included in the King James Version of 1611, but by 1629 some English Bibles began to appear without it, and since the early part of the 19th century it has been excluded from almost all protestant Bibles. . . . the British and Foreign Bible Society has excluded it from all but some pulpit Bibles since 1827.

From these dates it is apparent that controversy was still raging as to the value of the Apocrypha at the time the Prophet began his ministry. (*Mormon Doctrine*, 1966, p. 41)

Although the Apocrypha was not generally accepted among the Protestants, Joseph Smith was interested in it, and when he purchased a Bible in the late 1820's he picked one which contained the Apocrypha. Reed Durham gives this interesting information:

The Bible used for Joseph Smith's Revision was purchased in E. B. Grandin's Bookstore in Palmyra, New York; . . . It was an edition of the Authorized Version "together with the Apocrypha," which was located between the two testaments, and was an 1828 edition, printed in Cooperstown, New York, by H. and E. Phinney Company.

("A History of Joseph Smith's Revision of the Bible," by Reed C. Durham, Jr., Ph.D. dissertation, Brigham Young University, 1965, p. 25)

Edward Stevenson tells of Joseph Smith's interest in the Apocrypha:

Opening the Bible to the Apocrypha, he said, "There are many precious truths in these books,—just as true as any of the Bible—but it requires much of the Spirit of God to divide the truths from the errors which have crept into them." . . . (*The Juvenile Instructor*, September 15, 1894, p. 570)

Since we know that Joseph Smith purchased a Bible with the Apocrypha and was somewhat familiar with its contents, it should come of no surprise to find that the Book of Mormon contains some parallels to it.

The Apocrypha seems to solve the mystery of the origin of the name "Nephi." While the name "Nephi" is not found in either the Old or New Testament of the Bible, it is one of the most important names in the Book of Mormon. At least four men in the Book of Mormon are named "Nephi." It is also the name of several books in the Book of Mormon, a city, a land, and a people. Mormon scholars have never been able to find the source of this name. Dr. Wells Jakeman admitted that "there does not seem to be any acceptable Hebrew meaning or derivation for this name." He states, however, that Nephi's name might have been derived from "the name of the young Egyptian grain god Nepri or Nepi . . ." Dr. Hugh Nibley, on the other hand, feels that the name was derived from another Egyptian source. Other Mormon writers suggest entirely different sources for this name. While Mormon writers seem to be in a state of confusion with regard to this name, the Apocrypha seems to settle the matter. In 2 Maccabees 1:36 we read:

And Neemias called this thing Naphthar, which is as much as to say, a cleansing; but many men call it **Nephi**.

It is obvious, then, that Joseph Smith must have borrowed the name "Nephi" from the Apocrypha.

The name "Ezias," found in the Book of Mormon, Helaman 8:20, is another name that does not appear in the Old or New Testaments of the Bible. It is interesting to note, however, that this same name is found in the Apocrypha, 1 Esdras 8:2.

The story of Judith in the Apocrypha seems to be reflected in the story of the decapitation of Laban in the Book of Mormon. Below is a list of four parallels between the two stories.

1. In both stories the wicked man was drunk with wine.

. . . **he was** drunken with wine. (1 Nephi 4:7)

. . . **he was** filled **with wine**. (Judith 13:2)

2. In both cases the servant of the Lord took the wicked man's weapon.

. . . I beheld his sword, and I drew it forth . . . (1 Nephi 4:9)

. . . she . . . took down his fauchion from thence, . . . (Judith 13:6)

3. In both cases the servant of the Lord took hold of the wicked man's hair.

. . . **took** Laban by **the hair of his head**, . . . (1 Nephi 4:18)

. . . **took** hold of **the hair of the head**, . . . (Judith 13:7)

4. In both cases the wicked man's head was cut off with his own weapon.

. . . **and I smote** off **his head** with his own sword. (1 Nephi 4:18)

And she **smote** twice upon his neck with all her might, and she took away **his head** from him, . . . (Judith 13:8)

In our *Case Against Mormonism*, vol. 2, pages 74-76 we showed 16 parallels between these two stories as well as parallels between other books of the Apocrypha and the Book of Mormon. Since the apocryphal books were written hundreds of years

after the Nephites were supposed to have left Jerusalem, the parallels between the Book of Mormon and the Apocrypha tend to demonstrate that the Book of Mormon is not the ancient record it claims to be.

Old Testament

There can be no doubt that the first books of the Bible furnished a great deal of source material for the writing of the Book of Mormon. The book of Genesis seems to have had a real influence upon the first few chapters of the Book of Mormon. Two of Nephi's brothers, Joseph and Jacob, have names taken from the book of Genesis. His mother's name is Sariah, which reminds us of Abraham's wife Sarah—also called Sarai (Genesis 17:15). Ishmael—a friend of the family—is also a name taken from Genesis (see chapter 17, verse 18). The name Laban is likewise found in Genesis (see chapter 24, verse 29).

The story of Nephi in some ways parallels the story of Joseph found in Genesis, and the story of Moses leading the children of Israel out of bondage seems to have been the source for a good deal of the material found in the First Book of Nephi and the book of Ether. For a list of parallels see our *Case*, vol. 2, pages 76-81.

The Mormon leaders claim that the Nephites had the Old Testament books which were written prior to the time they left Jerusalem—i.e., about 600 B.C. Large portions of Isaiah are quoted in the Book of Mormon. In fact, more than eighteen chapters of Isaiah are found in the Book of Mormon. The Ten Commandments and many other portions of the Old Testament are also found in the Book of Mormon. In this book we cannot even begin to list all of the verses that are taken from the Old Testament.

Since it is claimed that the Nephites had the books written before 600 B.C., we are not too concerned about quotations taken from them. The Book of Mormon, however, borrows from books written after 600 B.C. For instance, the Book of Daniel seems to have had some influence on the Book of Mormon (see parallels in our *Case*, vol. 2, p. 81).

One of the most serious mistakes the author of the Book of Mormon made was that of quoting from the book of Malachi many years **before it was written**. Below is a comparison of some verses which were supposed to have been written by Nephi sometime between B.C. 588 and 545, and some verses which were written by Malachi about 400 B.C. In Malachi 4:1 we read:

For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, . . .

In the Book of Mormon, 1 Nephi 22:15, Malachi's words have been borrowed:

For behold, saith the prophet, . . . the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned.

In Malachi 4:2 we read: ". . . the Sun of righteousness arise with healing in his wings; . . ." In the Book of Mormon we read: ". . . he shall rise from the dead with healing in his wings; . . ." (2 Nephi 25:13)

In our *Case*, vol. 2, page 81, we show that 2 Nephi 26:4, 6 and 9 were also taken from Malachi 4:1-2.

About 600 years after Nephi was supposed to have written these words, Jesus appeared to the Nephites and said: ". . . Behold other scriptures I would that ye should write, that ye have not." (Book of Mormon, 3 Nephi 23:6) Jesus then told the Nephites to

write the words which the Father had given unto **Malachi**, which he should tell unto them. . . . And these are the words which he did tell unto them, saying: Thus said the Father unto Malachi—Behold, I will send my messenger, and he shall prepare the way before me, . . .

For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall. (3 Nephi 24:1; 25:1-2)

These words, attributed to Jesus, very plainly show that the Nephites could not have the words of Malachi until Christ came among them. The Mormon writer George Reynolds stated: "As Malachi lived between two and three hundred years after Lehi left Jerusalem, the Nephites knew nothing of the glorious things that the Father had revealed to him until Jesus repeated them" (*Complete Concordance of the Book of Mormon*, Salt Lake City, 1957, p. 442). Now, if the Nephites knew nothing concerning these words until the coming of Christ, how did Nephi quote them 600 years before?

New Testament

Mark Twain said that the Book of Mormon "seems to be merely a prosy detail of imaginary history, with the Old Testament for a model; followed by a tedious plagiarism of the New Testament. The author labored to give his words and phrases the quaint, old-fashioned sound and structure of our King James's translation of the Scriptures; and the result is a mongrel—half modern glibness, and half ancient simplicity and gravity" (*Roughing It*, by Mark Twain, p. 110).

Hugh Nibley made this statement concerning Mark Twain's criticism of the Book of Mormon:

Mark Twain accuses Joseph Smith of having in composing the Book of Mormon "smouched from the New Testament, and no credit given." But since the Book of Mormon was written to be read by people who knew and believed the Bible—indeed one cannot possibly believe the Book of Mormon without believing the Bible—it is hard to see why a deceiver would strew the broadest clues to his pilfering all through a record he claimed was his own. (*Since Cumorah*, p. 127)

We agree with Dr. Nibley that "it is hard to see why a deceiver would strew the broadest clues to his pilfering all through a record he claimed was his own." Nevertheless, the clues are there. Wesley M. Jones says that the

New Testament was one of Joseph Smith's most important sources. He used . . . St. Matthew with a sprinkle here and there from the other Gospels and, of course, from St. Paul. Whatever he used, though, he enlarged "to make it more plain." In short, St. Matthew was the clay and Joseph the potter. (*A Critical Study of Book of Mormon Sources*, by Wesley M. Jones, Detroit, Michigan, 1964, p. 65)

The ministry of Christ seems to have been the source for a good deal of the Book of Mormon. For instance, the story of Christ raising Lazarus from the dead seems to have had a definite influence upon the story of Ammon in the Book of Mormon. Below are a few parallels between the two stories.

1. In both stories a man seems to die and a period of time passes.

And it came to pass that after two days and two nights they were about to take his body and lay it on a sepulchre, . . . (Alma 19:5)

Then when Jesus came, he found that he had lain in the grave four days already. (John 11:17)

2. Both Martha and the queen use the word "stinketh."

. . . others say that he is dead and that he **stinketh**, . . . (Alma 19:5)
. . . by this time **he stinketh**: . . . (John 11:39)

3. Both Ammon and Jesus use the word "sleepeth" with regard to the man.

. . . he **sleepeth** . . . (Alma 19:8)
. . . Lazarus **sleepeth**; . . . (John 11:11)

4. Both Ammon and Jesus say that the man will rise again.

. . . he **shall rise again**; . . . (Alma 19:8)
. . . Thy brother **shall rise again**. (John 11:23)

5. The conversation between Ammon and the queen contains other phrases that are similar to those used by Jesus and Martha.

And Ammon **said unto her: Believest thou this?** And **she said unto him: . . . I believe . . .** (Alma 19:9)

Jesus **said unto her, believest thou this?** **She saith unto him, Yea, Lord I believe . . .** (John 11:25-27)

6. In both cases the man arose.

. . . he arose, . . . (Alma 19:12)

. . . he that was dead came forth, . . . (John 11:44)

In the Book of Mormon we read the story of a great storm which the Nephites encountered on their way to the “promised land” (see 1 Nephi 18:6-21). In our *Case*, vol. 2, pages 67-69, we pointed out 12 parallels between this story and a story published in the *Wayne Sentinel*, March 30, 1827. While these parallels seem rather convincing, we pointed out that there is another source for this story which cannot be easily dismissed, for the evidence of plagiarism is all too apparent. This is the story concerning Jesus found in Mark 4:37-39. Below is a comparison of the two stories.

1. The two stories use identical language when speaking of the storm.

. . . **there arose a great storm**, . . . (1 Nephi 18:13)

. . . **there arose a great storm**, . . . (Mark 4:37)

2. In both stories the storm becomes so severe that the people are about to “perish,” and they seek help from their spiritual leader.

. . . my brethren began to see .they must **perish** . . . wherefore, they came unto me, and loosed the bands . . . (1 Nephi 18:15)

. . . they awake him, and say that . . . unto him, Master, carest thou not that we **perish**? (Mark 4:38)

3. In both cases after the leader comes forth the storm ceases. Almost identical wording appears in both accounts concerning the calming of the sea.

. . . **the winds did cease and there was a great calm**. (1 Nephi 18:21)

. . . **the wind ceased, and there was a great calm**. (Mark 4:39)

It is very obvious that the author of the Book of Mormon has borrowed from Mark, yet the book of Nephi is supposed to be about 600 years older than the book of Mark. Therefore, the appearance of this story in the Book of Mormon proves beyond all doubt that it is not an ancient document. Dr. Hugh Nibley states that “A forgery is defined by specialists in ancient documents as ‘any document which was not produced in the time, place, and manner claimed by it or its publishers.’” (*Since Cumorah*, p. 160). The Book of Mormon certainly falls into this class.

One of the most striking parallels is the beheading of John the Baptist in the New Testament and the attempted beheading of Omer in the Book of Mormon. In the Bible we read:

But when Herod’s birthday was kept, the daughter of Herodias **danced before them**, and pleased Herod.

Whereupon he promised with an oath to give her whatsoever she would ask.

And she, being before instructed of her mother, said, Give me here John Baptist’s **head** in a charger.

And the king was sorry: nevertheless for the oath’s sake, and them which sat with him at meat, he commanded it to be given her.

And he sent, and beheaded John in the prison.

And his head was brought in a charger, and given to the damsel: and she brought it to her mother. (Matthew 14:6-11)

Now, in the Book of Mormon we read the following:

And now, therefore, let my father send for Akish, the son of Kimnor; and behold, I am fair, and **I will dance before him**, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say: I will give her if ye will bring unto me the **head** of my father, the king.

. . . the daughter of Jared danced before him that she pleased him, insomuch that he desired her to wife. . . .

And Jared said unto him: I will give her unto you, if ye will bring unto me the head of my father, the king. (Ether 8:10-12)

While the incident in the Bible happened during Christ’s lifetime, the incident in the Book of Mormon was supposed to have occurred many hundreds of years before Christ.

Wesley M. Jones make this statement concerning the Book of Mormon:

Joseph’s chief source of material by all odds, was the Bible, in which he was exceptionally versed (as were many people of his day). . . . St. Paul, too, was most helpful to Joseph; his unique phrases became a part of Joseph’s literary vocabulary and shine out on most any page in Joseph’s work—though Paul was not yet born when the “Nephite Record” was allegedly written. And more, the ministry of St. Paul is duplicated almost exactly in the ministry of Alma, one of Joseph’s characters—even in manner of speech and travels. (*A Critical Study of Book of Mormon Sources* by Wesley M. Jones, pp. 14-15)

The reader will no doubt remember that when Paul was on the way to Damascus to persecute the church, the Lord appeared to him and said: “. . . Saul, **why persecutest thou me?**” (Acts 9:4).

In the Book of Mormon, Alma also persecuted the church, and like Paul he received a vision. The “angel of the Lord” spoke to him and said: “. . . Alma, . . . **why persecutest thou** the church of God?” (Mosiah 27:13).

In our *Case*, vol. 2, pp. 86-87, we listed 17 parallels between Alma and the Apostle Paul.

List of Parallels

As we have already shown, the Nephites were not supposed to have had the books of the New Testament because they were written hundreds of years after they left Jerusalem. Nevertheless, we find many New Testament verses and parts of verses throughout the Book of Mormon. In the following list of parallels between the Book of Mormon and the New Testament we have tried to eliminate verses that also appear in the Old Testament. All of the verses from the Book of Mormon were supposed to have been written between 600 B.C. and 33 A.D. In this list we will use the letters “BM” as an abbreviation for the Book of Mormon and “KJV” as an abbreviation for the King James Version of the Bible.

KJV: That which we have seen and heard declare we unto you (1 John 1:3)
BM: to declare unto them concerning the things which he had both seen and heard (1 Nephi 1:18)

KJV: stedfast, unmoveable (1 Corinthians 15:58)

BM: steadfast, and immovable (1 Nephi 2:10)

KJV: being grieved for the hardness of their hearts (Mark 3:5)

BM: being grieved because of the hardness of their hearts (1 Nephi 2:18)

KJV: that one man should die for the people, and that the whole nation perish not (John 11:50)

BM: that one man should perish than that a nation should . . . perish in unbelief (1 Nephi 4:13)

KJV: people and kindreds and tongues (Revelation 11:9)

BM: kindreds, tongues, and people (1 Nephi 5:18)

KJV: they are not of the world (John 17:14)

BM: who are not of the world (1 Nephi 6:5)

KJV: the Lamb of God, which taketh away the sin of the world (John 1:29)
BM: the Lamb of God, who should take away the sins of the world (1 Nephi 10:10)

KJV: through the power of the Holy Ghost (Romans 15:13)
BM: by the power of the Holy Ghost (1 Nephi 10:17)

KJV: of them that diligently seek him (Hebrews 11:6)
BM: all those who diligently seek him (1 Nephi 10:17)

KJV: the same yesterday, and to day, and for ever (Hebrews 13:8)
BM: the same yesterday, today, and forever (1 Nephi 10:18)

KJV: he that seeketh findeth (Luke 11:10)
BM: he that . . . seeketh shall find (1 Nephi 10:19)

KJV: bare record that this is the Son of God (John 1:34)
BM: bear record that it is the Son of God (1 Nephi 11:7)

KJV: the love of God is shed abroad in our hearts (Romans 5:5)
BM: the love of God, which sheddeth itself abroad in the hearts of the children of men (1 Nephi 11:22)

KJV: the Holy Ghost descended in a bodily shape like a dove upon him (Luke 3:22)
BM: the Holy Ghost come down out of heaven and abide upon him in the form of a dove (1 Nephi 11:27)

KJV: heaven open, and the angels of God ascending and descending upon the Son of man (John 1:51)
BM: heavens open again, and I saw angels descending upon the children of men (1 Nephi 11:30)

KJV: all sick people that were taken with divers diseases . . . and those which were possessed with devils (Matthew 4:24)
BM: who were sick, and who were afflicted with all manner of diseases, and with devils (1 Nephi 11:31)

KJV: wars and rumours of wars (Matthew 24:6)
BM: wars, and rumors of wars (1 Nephi 12:2)

KJV: the earth did quake, and the rocks rent (Matthew 27:51)
BM: the earth and the rocks, that they rent (1 Nephi 12:4)

KJV: their robes, and made them white in the blood of the Lamb (Revelation 7:14)
BM: their garments are made white in his blood (1 Nephi 12:10)

KJV: made them white in the blood of the Lamb (Revelation 7:14)
BM: made white in the blood of the Lamb (1 Nephi 12:11)

KJV: gold, and silver, . . . and fine linen, . . . and silk, and scarlet, . . . and all manner vessels of most precious wood (Revelation 18:12)
BM: gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing (1 Nephi 13:7)

KJV: pervert the right ways of the Lord (Acts 13:10)
BM: pervert the right ways of the Lord (1 Nephi 13:27)

KJV: blinded their eyes, and hardened their heart (John 12:40)
BM: blind the eyes and harden the hearts (1 Nephi 13:27)

KJV: the power of the Holy Ghost (Romans 15:13)
BM: the power of the Holy Ghost (1 Nephi 13:37)

KJV: endureth to the end shall be saved (Matthew 10:22)
BM: endure unto the end . . . shall be saved (1 Nephi 13:37)

KJV: tidings of great joy (Luke 2:10)
BM: tidings of great joy (1 Nephi 13:37)

KJV: first shall be last; and the last shall be first (Matthew 19:30)
BM: last shall be first, and the first shall be last (1 Nephi 13:42)

KJV: the great whore that sitteth upon many waters: The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues (Revelation 17:1 and 15)
BM: the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people (1 Nephi 14:11)

KJV: the fiery darts of the wicked (Ephesians 6:16)
BM: the fiery darts of the adversary (1 Nephi 15:24)

KJV: nor unclean person, . . . hath any inheritance in the kingdom of Christ (Ephesians 5:5)

BM: there cannot any unclean thing enter into the kingdom of God (1 Nephi 15:34)

KJV: shall be saved; yet so as by fire (1 Corinthians 3:15)
BM: shall be saved, even if it so be as by fire (1 Nephi 22:17)

KJV: blood, and fire, and vapour of smoke (Acts 2:19)
BM: blood, and fire, and vapor of smoke (1 Nephi 22:18)

KJV: the lust of the flesh (1 John 2:16)
BM: the lusts of the flesh (1 Nephi 22:23)

KJV: the things that are in the world (1 John 2:15)
BM: the things of the world (1 Nephi 22:23)

KJV: his own sheep, . . . they know his voice (John 10:4)
BM: his sheep, and they know him (1 Nephi 22:25)

KJV: and there shall be one fold, and one shepherd (John 10:16)
BM: and there shall be one fold and one shepherd (1 Nephi 22:25)

KJV: by the works of the law shall no flesh be justified (Galatians 2:16)
BM: by the law no flesh is justified (2 Nephi 2:5)

KJV: full of grace and truth (John 1:14)
BM: full of grace and truth (2 Nephi 2:6)

KJV: I lay down my life, that I might take it again (John 10:17)
BM: who layeth down his life according to the flesh, and taketh it again by the power of the Spirit (2 Nephi 2:8)

KJV: the firstfruits unto God (Revelation 14:4)
BM: the firstfruits unto God (2 Nephi 2:9)

KJV: that old serpent, which is the Devil (Revelations 20:2)
BM: that old serpent, who is the devil (2 Nephi 2:18)

KJV: he is a liar, and the father of it (John 8:44)
BM: who is the father of all lies (2 Nephi 2:18)

KJV: hath chosen that good part (Luke 10:42)
BM: have chosen the good part (2 Nephi 2:30)

KJV: O wretched man that I am (Romans 7:24)
BM: O wretched man that I am (2 Nephi 4:17)

KJV: the sin which doth so easily beset us (Hebrews 12:1)
BM: the sins which do so easily beset me (2 Nephi 4:18)

KJV: I know whom I have believed (2 Timothy 1:12)
BM: I know in whom I have trusted (2 Nephi 4:19)

KJV: If any of you lack wisdom, let him ask of God, that giveth to all men liberally (James 1:5)
BM: God will give liberally to him that asketh (2 Nephi 4:35)

KJV: ye ask amiss (James 4:3)
BM: I ask not amiss (2 Nephi 4:35)

KJV: this corruptible must put on incorruption (1 Corinthians 15:53)
BM: this corruption could not put on in corruption (2 Nephi 9:7)

KJV: Satan himself is transformed into an angel of light (2 Corinthians 11:14)
BM: transformeth himself nigh unto an angel of light (2 Nephi 9:9)

KJV: death and hell delivered up the dead (Revelation 20:13)
BM: death and hell must deliver up their dead (2 Nephi 9:12)

KJV: we shall all stand before the judgment seat of Christ (Romans 14:10)
BM: they must appear before the judgment-seat of the Holy One (2 Nephi 9:15)

KJV: my words shall not pass away (Matthew 24:35)
BM: his eternal word, which cannot pass away (2 Nephi 9:16)

KJV: he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still (Revelations 22:11)
BM: they who are righteous shall be righteous still, and they who are filthy shall be filthy still (2 Nephi 9:16)

KJV: Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels (Matthew 25:41)

BM: the devil and his angels; and they shall go away into everlasting fire; prepared for them (2 Nephi 9:16)

KJV: endured the cross, despising the shame (Hebrews 12:2)

BM: endured the crosses of the world, and despised the shame (2 Nephi 9:18)

KJV: the kingdom prepared for you from the foundation of the world (Matthew 25:34)

BM: the kingdom of God, which was prepared for them from the foundation of the world (2 Nephi 9:18)

KJV: that your joy might be full (John 15:11)

BM: their joy shall be full (2 Nephi 9:18)

KJV: commandeth all men every where to repent (Acts 17:30)

BM: commandeth all men that they must repent (2 Nephi 9:23)

KJV: where no law is, there is no transgression (Romans 4:15)

BM: where there is no law given there is no punishment (2 Nephi 9:25)

KJV: the wisdom of this world is foolishness (1 Corinthians 3:19)

BM: their wisdom is foolishness (2 Nephi 9:28)

KJV: But woe unto you that are rich (Luke 6:24)

BM: But wo unto the rich (2 Nephi 9:30)

KJV: where your treasure is, there will your heart be also (Matthew 6:21)

BM: hearts are upon their treasures (2 Nephi 9:30)

KJV: shalt be thrust down to hell (Luke 10:15)

BM: shall be thrust down to hell (2 Nephi 9:34)

KJV: die in your sins (John 8:21)

BM: die in their sins (2 Nephi 9:38)

KJV: to be carnally minded is death; but to be spiritually minded is life (Romans 8:6)

BM: to be carnally-minded is death, and to be spiritually-minded is life (2 Nephi 9:39)

KJV: and to him that knocketh it shall be opened (Matthew 7:8)

BM: And whoso knocketh, to him will he open (2 Nephi 9:42)

KJV: Jew nor Greek, there is neither bond nor free, there is neither male nor female (Galatians 3:28)

BM: Jew and Gentile, both bond and free, both male and female (2 Nephi 10:16)

KJV: He that is not with me is against me (Luke 11:23)

BM: they who are not for me are against me, saith our God (2 Nephi 10:16)

KJV: lay aside . . . the sin (Hebrews 12:1)

BM: lay aside our sins (2 Nephi 10:20)

KJV: reconciled to God (Romans 5:10)

BM: reconciled unto God (2 Nephi 10:24)

KJV: by grace are ye saved (Ephesians 2:8)

BM: through the grace of God that ye are saved (2 Nephi 10:24)

KJV: the power of his resurrection (Philippians 3:10)

BM: the power of the resurrection (2 Nephi 10:25)

KJV: the only begotten of the Father (John 1:14)

BM: the Only Begotten of the Father (2 Nephi 25:12)

KJV: there is none other name under heaven given among men, whereby we must be saved (Acts 4:12)

BM: there is none other name given under heaven save it be this Jesus Christ, . . . whereby man can be saved (2 Nephi 25:20)

KJV: in Christ shall all be made alive (1 Corinthians 15:22)

BM: made alive in Christ (2 Nephi 25:25)

KJV: in no wise cast out (John 6:37)

BM: in nowise be cast out (2 Nephi 25:29)

KJV: grind him to powder (Matthew 21:44)

BM: grind them to powder (2 Nephi 26:5)

KJV: darkness rather than light (John 3:19)

BM: darkness rather than light (2 Nephi 26:10)

KJV: I . . . will draw all men unto me (John 12:32)

BM: he may draw all men unto him (2 Nephi 26:24)

KJV: be beaten with few stripes (Luke 12:48)

BM: will beat us with a few stripes (2 Nephi 28:8)

KJV: in everlasting chains (Jude, verse 6)

BM: his everlasting chains (2 Nephi 28:19)

KJV: judged every man according to their works (Revelation 20:13)

BM: judged according to their works (2 Nephi 28:23)

KJV: the lake of fire (Revelation 20:14)

BM: a lake of fire (2 Nephi 28:23)

KJV: built his house upon a rock (Matthew 7:24)

BM: built upon the rock (2 Nephi 28:28)

KJV: built his house upon the sand (Matthew 7:24)

BM: built upon a sandy foundation (2 Nephi 28:28)

KJV: For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath (Matthew 13:12)

BM: for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have (2 Nephi 28:30)

KJV: out of those things which were written in the books, according to their works (Revelation 20:12)

BM: out of the books which shall be written I will judge the world, every man according to their works (2 Nephi 29:11)

KJV: ye shall all likewise perish (Luke 13:3)

BM: ye shall all likewise perish (2 Nephi 30:1)

KJV: fell from his eyes as it had been scales (Acts 9:18)

BM: scales of darkness shall begin to fall from their eyes (2 Nephi 30:6)

KJV: for there is nothing covered that shall not be revealed (Matthew 10:26)

BM: There is nothing which is secret save it shall be revealed (2 Nephi 30:17)

KJV: made manifest by the light (Ephesians 5:13)

BM: made manifest in the light (2 Nephi 30:17)

KJV: the Lamb of God, which taketh away the sin of the world (John 1:29)

BM: the Lamb of God, which should take away the sins of the world (2 Nephi 31:4)

KJV: to fulfil all righteousness (Matthew 3:15)

BM: to fulfil all righteousness (2 Nephi 31:5)

KJV: strait is the gate, and narrow is the way, which leadeth unto life (Matthew 7:14)

BM: straight and narrow path which leads to eternal life (2 Nephi 31:18)

KJV: with the tongues . . . of angels (1 Corinthians 13:1)

BM: with the tongue of angels (2 Nephi 32:2)

KJV: because ye ask not (James 4:2)

BM: because ye ask not (2 Nephi 32:4)

KJV: men ought always to pray, and not to faint (Luke 18:1)

BM: ye must pray always, and not faint (2 Nephi 32:9)

KJV: how unsearchable are his judgments, and his ways past finding out (Romans 11:33)

BM: How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways (Jacob 4:8)

KJV: withered; and men gather them, and cast them into the fire, and they are burned (John 15:6)

BM: wither away, and we will cast them into the fire that they may be burned (Jacob 5:7)

KJV: quench not the Spirit (1 Thessalonians 5:19)

BM: quench the Holy Spirit (Jacob 6:8)

KJV: nevertheless not my will, but thine, be done (Luke 22:42)

BM: Nevertheless, not my will be done (Jacob 7:14)

KJV: thy faith hath made thee whole (Matthew 9:22)

BM: thy faith hath made thee whole (Enos 8)

KJV: whatsoever ye shall ask in prayer, believing, ye shall receive (Matthew 21:22)

BM: Whatsoever thing ye shall ask in faith, believing . . . ye shall receive it (Enos 15)

KJV: Come, ye blessed (Matthew 25:34)

BM: Come unto me, ye blessed (Enos 27)

KJV: grievous to be borne (Matthew 23:4)

BM: grievous to be borne (Mosiah 2:14)

KJV: when ye shall have done all those things . . . say, We are unprofitable servants (Luke 17:10)

BM: if ye should serve him with all your whole souls yet ye would be unprofitable servants (Mosiah 2:21)

KJV: drinketh damnation to himself (1 Corinthians 11:29)

BM: drinketh damnation to his own soul (Mosiah 2:33)

KJV: He came unto his own (John 1:11)

BM: he cometh unto his own (Mosiah 3:9)

KJV: I judge: and my judgment is just (John 5:30)

BM: he judgeth, and his judgment is just (Mosiah 3:18)

KJV: become as little children (Matthew 18:3)

BM: become as little children (Mosiah 3:18)

KJV: put off the old man (Colossians 3:9)

BM: putteth off the natural man (Mosiah 3:19)

KJV: believe that he is, and that he (Hebrews 11:6)

BM: believe that he is, and that he (Mosiah 4:9)

KJV: enemy of all righteousness (Acts 13:10)

BM: enemy to all righteousness (Mosiah 4:14)

KJV: the thoughts and intents of the heart (Hebrews 4:12)

BM: the thoughts and intents of his heart (Mosiah 5:13)

KJV: stedfast, unmoveable, always abounding in the work (1 Cor.15:58)

BM: steadfast and immovable, always abounding in good works (Mosiah 5:15)

KJV: O death, where is thy sting? O grave, where is thy victory (1 Corinthians 15:55)

BM: the grave should have no victory, and that death should have no sting (Mosiah 16:7)

KJV: I am the light of the world (John 8:12)

BM: He is the light . . . of the world (Mosiah 16:9)

KJV: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5:29)

BM: If they be good, to the resurrection of endless life and happiness; and if they be evil, to the resurrection of endless damnation (Mosiah 16:11)

KJV: one faith, one baptism (Ephesians 4:5)

BM: one faith and one baptism (Mosiah 18:21)

KJV: Stand fast therefore in the liberty wherewith Christ hath made us free (Galatians 5:1)

BM: stand fast in this liberty wherewith ye have been made free (Mosiah 23:13)

KJV: Pray without ceasing (1 Thessalonians 5:17)

BM: pray without ceasing (Mosiah 26:39)

KJV: Marvel not that . . . Ye must be born again (John 3:7)

BM: Marvel not that all mankind . . . must be born again (Mosiah 27:25)

KJV: the gall of bitterness, and in the bond of iniquity (Acts 8:23)

BM: the gall of bitterness and bonds of iniquity (Mosiah 27:29)

KJV: every knee shall bow to me, and every tongue shall confess to God (Romans 14:11)

BM: every knee shall bow, and every tongue confess before him (Mosiah 27:31)

KJV: stand fast in the faith (1 Corinthians 16:13)

BM: stand fast in the faith (Alma 1:25)

KJV: sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven (Matthew 8:11)

BM: sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob (Alma 5:24)

KJV: the only begotten of the Father, full of grace and truth (John 1:14)

BM: the Only Begotten of the Father, full of grace, and mercy, and truth (Alma 5:48)

KJV: taketh away the sin of the world (John 1:29)

BM: take away the sins of the world (Alma 5:48)

KJV: the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire (Matthew 3:10)

BM: the ax is laid at the root of the tree, therefore every tree that bringeth not forth good fruit shall be hewn down and cast into the fire (Alma 5:52)

KJV: Bring forth therefore fruits meet for repentance (Matthew 3:8)

BM: bring forth works which are meet for repentance (Alma 5:54)

KJV: come out from among them, and be ye separate, . . . and touch not the unclean thing (2 Corinthians 6:17)

BM: come ye out from the wicked, and be ye separate, and touch not their unclean things (Alma 5:57)

KJV: and to cleanse us from all unrighteousness (1 John 1:9)

BM: and to cleanse from all unrighteousness (Alma 7:14)

KJV: lay aside every weight, and the sin which doth so easily beset us (Hebrews 12:1)

BM: lay aside every sin, which easily doth beset you (Alma 7:15)

KJV: he which is filthy, let him be filthy still (Revelation 22:11)

BM: he who is filthy shall remain in his filthiness (Alma 7:21)

KJV: faith, hope, charity (1 Corinthians 13:13)

BM: faith, hope, and charity (Alma 7:24)

KJV: thou hast not lied unto men, but unto God (Acts 5:4)

BM: thou hast not lied unto men only but thou hast lied unto God (Alma 12:3)

KJV: resurrection of the dead, both of the just and unjust (Acts 24:15)

BM: resurrection of the dead, . . . both the just and the unjust (Alma 12:8)

KJV: the mountains and rocks, Fall on us, and hide us from (Rev. 6:16)

BM: the rocks and the mountains to fall upon us to hide us from (Alma 12:14)

KJV: to die, but after this the judgment (Hebrews 9:27)

BM: must die; and after death, they must come to judgment (Alma 12:27)

KJV: this Melchisedec, . . . To whom also Abraham gave a tenth part of all (Hebrews 7:1-2)

BM: this same Melchizedek to whom Abraham paid . . . of one-tenth part of all (Alma 13:15)

KJV: not suffer you to be tempted above that ye are able (1 Corinthians 10:13)

BM: not be tempted above that which ye can bear (Alma 13:28)

KJV: Rabboni; which is to say, Master (John 20:16)

BM: Rabbanah, which is . . . powerful or great king (Alma 18:13)

KJV: be ye therefore wise as serpents, and harmless as doves (Matthew 10:16)

BM: being wise yet harmless (Alma 18:22)

KJV: I say unto you, I have not found so great faith, no, not in Israel (Luke 7:9)

BM: I say unto thee, woman, there has not been such great faith among all the people of the Nephites (Alma 19:10)

KJV: My soul is exceeding sorrowful (Matthew 26:38)

BM: my heart is exceeding sorrowful (Alma 31:31)

KJV: Now faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1)

BM: if ye have faith ye hope for things which are not seen (Alma 32:21)

KJV: springing up into everlasting life (John 4:14)

BM: springing up unto everlasting life (Alma 32:41)

KJV: one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matthew 5:18)

BM: it shall be all fulfilled, every jot and tittle, and none shall have passed away (Alma 34:13)

KJV: child of the devil, thou enemy of all righteousness (Acts 13:10)

BM: against the devil, who is an enemy to all righteousness (Alma 34:23)

KJV: cast out, and to be trodden under foot of men (Matthew 5:13)

BM: cast out, . . . and is trodden under foot of men (Alma 34:29)

KJV: behold, now is the accepted time; behold, now is the day of salvation (2 Corinthians 6:2)

BM: behold now is the time and the day of your salvation (Alma 34:31)

KJV: work out your own salvation with fear (Philippians 2:12)

BM: work out your salvation with fear (Alma 34:37)

KJV: worship him . . . in spirit and in truth (John 4:24)

BM: worship God, . . . in spirit and in truth (Alma 34:38)

KJV: and learn of me; for I (Matthew 11:29)

BM: and learn of me; for I (Alma 36:3)

KJV: Jesus, thou son of David, have mercy on me (Mark 10:47)

BM: Jesus, thou Son of God, have mercy on me (Alma 36:18)

KJV: meek and lowly in heart: and ye shall find rest unto your souls (Matthew 11:29)

BM: meek and lowly in heart; for such shall find rest to their souls (Alma 37:34)

KJV: I am the light of the world (John 8:12)

BM: he is . . . the light of the world (Alma 38:9)

KJV: the lusts of the eyes (1 John 2:16)

BM: the lusts of your eyes (Alma 39:9)

KJV: shall be cast out into outer darkness: there shall be weeping and gnashing of teeth (Matthew 8:12)

BM: shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth (Alma 40:13)

KJV: fearful looking for of judgment and fiery indignation, which shall devour the adversaries (Hebrews 10:27)

BM: fearful looking for the fiery indignation of the wrath of God (Alma 40:14)

KJV: restitution of all things, which God hath spoken by the mouth of all his holy prophets (Acts 3:21)

BM: restoration of those things of which has been spoken by the mouths of the prophets (Alma 40:22)

KJV: Then shall the righteous shine forth as the sun in the kingdom of their Father (Matthew 13:43)

BM: then shall the righteous shine forth in the kingdom of God (Alma 40:25)

KJV: without God in the world (Ephesians 2:12)

BM: without God in the world (Alma 41:11)

KJV: it is appointed unto men once to die (Hebrews 9:27)

BM: it was appointed unto man to die (Alma 42:6)

KJV: Stand fast therefore in the liberty wherewith Christ hath made us free (Galatians 5:1)

BM: stand fast in that liberty wherewith God has made them free (Alma 58:40)

KJV: cleanse first that which is within the cup and platter, that the outside of them may be clean also (Matthew 23:26)

BM: the inward vessel shall be cleansed first, and then shall the outer vessel be cleansed also (Alma 60:23)

KJV: lay up for yourselves treasures in heaven (Matthew 6:20)

BM: lay up for yourselves a treasure in heaven (Helaman 5:8)

KJV: except ye repent, ye shall . . . perish (Luke 13:5)

BM: except ye repent ye shall perish (Helaman 7:28)

KJV: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (John 3:14)

BM: And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come (Helaman 8:14)

KJV: treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment (Romans 2:5)

BM: heaping up for yourselves wrath against the day of judgment (Helaman 8:25)

KJV: darkness rather than light (John 3:19)

BM: darkness rather than light (Helaman 13:29)

KJV: graves were opened; and many bodies of the saints which slept arose, . . . and appeared unto many (Matthew 27:52-53)

BM: graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many (Helaman 14:25)

KJV: the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire (2 Peter 2:22)

BM: the dog to his vomit, or like the sow to her wallowing in the mire (3 Nephi 7:8)

The verses or parts of verses from the Book of Mormon which we have presented above were all supposed to have been written between 600 B.C. and 33 A.D. Those which follow were supposed to have been written between 34 A.D. and 421 A.D. In 34 A.D. Jesus was supposed to have appeared to the Nephites and given them the Sermon on the Mount (see 3 Nephi, chapters 12-14). Since it is possible that Jesus could have given the same sermon to the Nephites we will not bother to list any of these verses. There are many other verses which Jesus was supposed to have given to the Nephites which are parallel to verses found in the four Gospels. We will not deal with any of these quotations in this study.

KJV: old things are passed away; behold, all things are become new (2 Corinthians 5:17)

BM: Old things are done away, and all things have become new (3 Nephi 12:47)

KJV: the elements shall melt with fervent heat, the earth (2 Peter 3:10)

BM: the elements should melt with fervent heat, and the earth (3 Nephi 26:3)

KJV: and heard unspeakable words, which it is not lawful for a man to utter (2 Corinthians 12:4)

BM: and heard unspeakable things, which are not lawful to be written (3 Nephi 26:18)

KJV: whether in the body, or out of the body, I cannot tell (2 Corinthians 12:3)

BM: whether they were in the body or out of the body, they could not tell (3 Nephi 28:15)

KJV: no variableness, neither shadow of turning (James 1:17)

BM: no variableness, neither shadow of turning (Mormon 9:9)

KJV: that ye may consume it upon your lusts (James 4:3)

BM: that ye may consume it on your lusts (Mormon 9:28)

KJV: an anchor of the soul, both sure and stedfast (Hebrews 6:19)

BM: an anchor to the souls of men, which would make them sure and steadfast (Ether 12:4)

KJV: partakers of the heavenly calling (Hebrews 3:1)

BM: partakers of the heavenly gift (Ether 12:8)

KJV: By faith the walls of Jericho fell down (Hebrews 11:30)

BM: it was the faith of Alma and Amulek that caused the prison to tumble (Ether 12:13)

KJV: By faith Enoch was translated that he should not see death (Hebrews 11:5)

BM: by faith that the three disciples obtained a promise that they should not taste of death (Ether 12:17)

KJV: through faith . . . obtained promises (Hebrews 11:33)

BM: by faith . . . obtained the promise (Ether 12:22)

KJV: he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness (2 Corinthians 12:9)

BM: the Lord spake unto me, saying: . . . my grace is sufficient for the meek, that they shall take no advantage of your weakness (Ether 12:26)

KJV: better things of you (Hebrews 6:9)

BM: better things of you (Moroni 7:39)

KJV: have not charity, it profiteth me nothing (1 Corinthians 13:3)

BM: have not charity he is nothing (Moroni 7:44)

KJV: Charity suffereth long, and is kind; charity envieth not; . . . is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, . . . hopeth all things, endureth all things (1 Corinthians 13:4-7)

BM: charity suffereth long, and is kind, and envieth not, . . . is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, . . . hopeth all things, endureth all things (Moroni 7:45)

KJV: and have not charity, I am nothing (1 Corinthians 13:2)

BM: if ye have not charity, ye are nothing (Moroni 7:46)

KJV: Charity never faileth (1 Corinthians 13:8)

BM: charity never faileth (Moroni 7:46)

KJV: that when he shall appear, we shall be like him; for we shall see him as he is (1 John 3:2)

BM: that when he shall appear we shall be like him, for we shall see him as he is (Moroni 7:48)

KJV: that hath this hope in him purifieth himself, even as he is pure (1 John 3:3)

BM: that we may have this hope; that we may be purified even as he is pure (Moroni 7:48)

KJV: the name of thy holy child Jesus (Acts 4:30)

BM: the name of his Holy Child, Jesus (Moroni 8:3)

KJV: there are diversities of gifts, but the same Spirit (1 Corinthians 12:4)

BM: the gifts of God, . . . are many; and they come from the same God (Moroni 10:8)

KJV: there are differences of administrations (1 Corinthians 12:5)

BM: there are different ways that these gifts are administered (Moroni 10:8)

KJV: but it is the same God which worketh all in all (1 Corinthians 12:6)

BM: but it is the same God who worketh all in all (Moroni 10:8)

KJV: the manifestation of the Spirit is given to every man to profit withal (1 Corinthians 12:7)

BM: the manifestations of the Spirit of God unto men, to profit them (Moroni 10:8)

KJV: For to one is given by the Spirit the word of wisdom (1 Corinthians 12:8)

BM: For behold, to one is given by the Spirit of God, that he may teach the word of wisdom (Moroni 10:9)

KJV: to another the word of knowledge by the same Spirit (1 Corinthians 12:8)

BM: to another, that he may teach the word of knowledge by the same Spirit (Moroni 10:10)

KJV: To another faith (1 Corinthians 12:9)

BM: to another, exceeding great faith (Moroni 10:11)

KJV: to another the gifts of healing by the same Spirit (1 Corinthians 12:9)

BM: to another, the gifts of healing by the same Spirit (Moroni 10:11)

KJV: To another the working of miracles (1 Corinthians 12:10)

BM: to another, that he may work mighty miracles (Moroni 10:12)

KJV: to another prophecy (1 Corinthians 12:10)

BM: to another, that he may prophesy (Moroni 10:13)

KJV: to another discerning of spirits (1 Corinthians 12:10)

BM: to another, the beholding of angels and ministering spirits (Moroni 10:14)

KJV: to another divers kinds of tongues (1 Corinthians 12:10)

BM: to another, all kinds of tongues (Moroni 10:15)

KJV: to another the interpretation of tongues (1 Corinthians 12:10)

BM: to another, the interpretation of languages and of divers kinds of tongues (Moroni 10:16)

KJV: all these worketh that one and the selfsame Spirit, dividing to every man severally as he will (1 Corinthians 12:11)

BM: all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will (Moroni 10:17)

KJV: Every good gift . . . cometh down from the Father (James 1:17)

BM: Every good gift cometh of Christ (Moroni 10:18)

KJV: the Judge of quick and dead (Acts 10:42)

BM: the Eternal Judge of both quick and dead (Moroni 10:34)

In our *Case*, vol. 2, pages 87-102, we listed 400 parallels between the New Testament and the Book of Mormon, and even at that we certainly did not use all of the parallels that could be listed.

The Mormon historian B. H. Roberts once made this statement:

1. The Unknown states the fact that Nephi wrote between 600 and 500 B.C. and then presents what he calls the first difficulty that I am to overcome. "How can a writer," he asks, "claiming to live at that time make repeated quotations from the writings of Christ's Apostles who were not born until 600 years after the time Nephi wrote?" He then charges that Nephi quotes "passage after passage" from the writings of Christ's apostles, Matthew, John, Paul, Luke, Peter, etc.; and gives what he calls just "two or three examples" of such quotations. The gentleman very much overstates the difficulty he presents, by making it appear that the alleged quotations are very numerous, when the fact is that **the two or three cases he cites virtually exhaust the alleged quoted passages so far as the New Testament is concerned.** (*Defense of the Faith and the Saints*, by B. H. Roberts, Salt Lake City, 1907, p. 329)

The list of parallels which we presented in our *Case* proves that B. H. Roberts has misrepresented the facts. We have found well over a hundred quotations from the New Testament in the first two books of Nephi alone, and these two books were supposed to have been written between 600 and 545 B.C.

A Real Dilemma

According to the Book of Mormon, Christ appeared to the Nephites after his crucifixion and told them he was going to quote the words of Moses. The words which he should have quoted are found in Deuteronomy 18:15, 18 and 19:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; . . .

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Instead of quoting these words from Deuteronomy, however, Jesus quoted from Peter's paraphrase of Moses' words found in Acts 3:22-26. This is very obvious when we compare Peter's paraphrase of Moses' words and the words Christ was supposed to have quoted to the

Nephites. Below is Peter's paraphrase as found in the Book of Acts:

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 **Yea, and all the prophets from Samuel and those that follow after, as many as have spoken**, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:22-26)

In the Book of Mormon we read:

Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.

Verily I say unto you, **yea, and all the prophets from Samuel and those that follow after, as many as have spoken**, have testified of me.

And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.

The Father having raised me up unto you first, and sent me to bless you in turning away every one of you from his iniquities; . . . (3 Nephi 20:23-26)

It is obvious, then, that the Book of Mormon follows Peter's paraphrase rather than the actual words of Moses recorded in Deuteronomy. Notice that verses 24 through 26 of the third chapter of Acts, though slightly rewritten, are quoted in the Book of Mormon. These words have nothing to do with Moses, but are in reality the words of Peter. Peter spoke these words in the temple at Jerusalem some time after the day of Pentecost. While it is possible that these words could have been recorded at the time, the Book of Acts was probably not written until twenty or thirty years later. George B. Arbaugh made the following statement concerning this:

"Christ" in Book of Mormon Quotes Material Not Yet Written

Christ quotes to the Indians the following statement supposedly made by Moses. Actually, these are not Moses' words, but a paraphrase of them made by Peter. . . .

Simon Peter here paraphrases and condenses Moses' lengthy statement in Deuteronomy 18:15-19. The wording is quite different from that in Deuteronomy, but the writers of the Book of Mormon failed to check on the original statement and assumed that Peter's report of it was a verbatim quotation. Therefore the Book of Mormon quotes Acts. (*Gods, Sex, and Saints*, by George Arbaugh, p. 36)

It is interesting to note that Nephi—who was supposed to have written between 600 and 545 B.C.—also quoted this portion of the Book of Acts (see 1 Nephi 22:20).

The book of Moroni, in the Book of Mormon, is filled with quotations from Paul's epistles to the Corinthians. Wesley M. Jones stated:

Joseph with all his cunning overlooked something most damaging of all. Here is Joseph plagiarizing a sermon of Paul. His puppet, Moroni, lives on a distant continent, 4000 miles from Paul with no communication, yet they use **the same words!** (*Joseph Smith: Scripture-Maker*, by Wesley M. Jones, Oakland, California, 1966, p. 4)

Mormon writers find it difficult to answer this problem. Sidney B. Sperry, of the Brigham Young University, makes this statement:

Critics will say that Mormon's words were simply hijacked by Joseph Smith from Paul's words in the New Testament. It is true that the text in verse 45 is almost word for word the same as its parallel in 1 Corinthians. Now I am going to speak as a higher critic. **I do not believe that Paul was the original author of the words in question.** I think that the original author was the Savior. Paul had access to them and used our Lord's words to suit himself when writing to the Corinthians. In his time he would not be accused of plagiarism. When our Lord came to this continent as a resurrected, glorified person, he gave the same sermon on faith, hope, and charity. Mormon had access to that sermon just as Paul did and used it as he pleased. He was unaware that Paul had used the sermon on the other continent at an earlier time. We cannot accuse the Prophet Joseph Smith of being stupid, whatever else we may accuse him of. He told the truth and made an interesting contribution to our knowledge of Paul and his famous sermon. (*Book of Mormon Institute*, December 5, 1959, Extension Publications, B.Y.U., 1964 ed., p. 8)

Dr. Sperry also states:

Chapters seven and ten of the Book of Moroni contain teachings which so closely parallel passages in 1 Corinthians 12, 13 that they constitute a literary problem. . . .

That there is more than a casual connection between these two scriptures is apparent to everyone. . . .

That there is a problem we grant readily enough, and we shall attempt a reasonable explanation of it. . . . We cannot, of course, force men to believe anything, whether fact or fancy. But we can point to the strong possibility that Paul was **not** the exclusive author of the ideas contained in 1 Corinthians 12:4-11 concerning spiritual gifts. Isn't it reasonable to believe that the great apostle adapted an important body of teachings common to the early Christian Church to suit his needs in dealing with the Corinthians? It would seem to the writer that Jesus was far more likely to have been the original author of the doctrines concerning spiritual gifts than was Paul. . . . It should be emphasized that we are attempting here to give only a reasonable answer to the problem raised; **absolute proof is wanting**. We cannot prove beyond doubt that Jesus preached a sermon on spiritual gifts either to the Nephites or to His Palestinian followers, records of which could be drawn on by Moroni and Paul. However, it is a very attractive and reasonable presumption that he did. . . .

Now let us turn to the literary problem raised by the presence of extracts from 1 Corinthians 13 in Moroni 7:45-47. Nearly all of Chapter 7 in the Book of Moroni is presented as a sermon by Moroni's father, Moroni, as he taught in a synagogue. The sermon deals with faith, hope, and charity. Most persons, we are sure, would be willing to admit that the bulk of it is as original as one could reasonably expect of a preacher dealing with a familiar subject. However, verses 45 and 46 parallel 1 Corinthians 13:4-8 so closely in some respects that they must be accounted for . . . many phrases are word for word the same as in the King James version. Here the author frankly admits the possibility that Joseph Smith **used** the familiar version as he translated Mormons words; . . . In considering the Book of Mormon we have to take the translator into account. When the prophet Joseph Smith came to a passage which contained statements which reminded him of similar ones in the New Testament, he was doubtless influenced by their wording and used them whenever it was possible to do so. (*The Problems of the Book of Mormon*, Salt Lake City, 1964, pp. 113-118, 120-121)

On pages 206-207 of the same book, Dr. Sperry states:

It is true that the Book of Mormon does contain many verses of scripture, other than those in Isaiah, which agree **verbatim** with their parallels in the King James Version. . . .

Budvarson claims that “at least twenty-seven thousand words from the King James translation of the Bible are contained in the Book of Mormon.” Our own estimate is about **seventeen thousand words**, an estimate we think is much more accurate.

The Mormon writer J. N. Washburn made these statements concerning this problem:

One thing appears to be beyond doubt: Joseph knew his Bible. All the way through the Book of Mormon (true seemingly less in the Book of Ether than elsewhere) are words and expressions that could hardly have come from any other source. (This has no reference at all to the hundreds of quotations from Isaiah, Malachi, Matthew, and other writers of Holy Writ. It means rather that the language of the Book of Mormon is frequently **Bible language**, sometimes almost **word for word, and often exactly the same**.) One explanation for this is that in the process of translation Joseph used such terms as he could command for what he desired to say, and Bible language appears to have come readily to him.

There seems only one other explanation for this phenomenon. It is that the Nephite prophets in their own teaching and preaching and writing employed the **very same terms** used by Bible leaders, for whatever reason, and quite independently of them. The likeness of the two texts in many places is **too striking**, it seems to me, **to be accidental**, whatever the real reason is. (*The Contents, Structure and Authorship of the Book of Mormon*, Salt Lake City, 1954, pp. 4-5)

We feel that neither Dr. Sperry nor Mr. Washburn have given a satisfactory explanation as to why so much of the New Testament appears in the Book of Mormon. Dr. Sperry’s explanation seems to be wishful thinking, for he admits that “absolute proof is wanting.” The only reasonable explanation, we feel, is that the author of the Book of Mormon had the King James Version of the Bible. And since this version did not appear until 1611 A.D., the Book of Mormon could **not** have been written prior to that time. The Book of Mormon, therefore, is a modern composition, and not a “record of ancient religious history.”

Alpha and Omega

Perhaps one of the most serious mistakes made by the author of the Book of Mormon was that of having Jesus quote part of Revelation 21:6 to the Nephites. Below is a comparison of the way the words appear in the book of Revelation and the way they are found in the Book of Mormon.

3 Nephi 9:18 - I am the light and the life of the world. **I am Alpha and Omega, the beginning and the end.**

Revelation 21:6 - And he said unto me, It is done. **I am Alpha and Omega, the beginning and the end.**

The words “Alpha” and “Omega” are the first and last letters of the Greek alphabet. The Mormon writer Bruce R. McConkie states:

These words, the first and last letters of the Greek alphabet, are used figuratively to teach the timelessness and eternal nature of our Lord’s existence, . . . (*Mormon Doctrine*, 1966, p. 31)

The Greek language was used throughout the Roman Empire at the time of Christ; therefore, the New Testament was written in Greek and the words “Alpha” and “Omega” were well understood. The Nephites, however, were supposed to have left Jerusalem 600 years before the time of Christ, and therefore they would not have been familiar with these words. If Jesus had told the Nephites that he was “Alpha and Omega,” it would have had absolutely no meaning to them. When the author of the Book of Mormon took these words from the book of Revelation he evidently did not realize that they were from the Greek language. On May 15, 1843, Joseph Smith wrote a letter in answer to the charge that he had used a Greek word in the Book of Mormon. In this letter he made the following statement:

The error I speak of, is the definition of the word “**Mormon**.” It has been stated that this word was derived from the Greek word *mormo*. This is not the case. **There was no Greek or Latin upon the plates** from which I, through the grace of God, translated the Book of Mormon. (*Times and Seasons*, vol. 4, p. 194)

J. N. Washburn makes this statement concerning the findings of another Mormon writer:

The Book of Mormon, he finds, does **not** contain any of the numerous words in the New Testament that are of Greek origin. (*Contents, Structure, And Authorship of the Book of Mormon*, p. 161)

This statement is certainly incorrect. As we have already shown, the words *Alpha* and *Omega* are definitely of Greek origin. The Book of Mormon also contains the name *Timothy* (3 Nephi 19:4). *Timothy* is a Greek name and never appears in the Old Testament. In the same verse that we find the name *Timothy* we also find the name *Jonas*. *Jonas* is the New Testament name for *Jonah* and is found in Matthew 12:39.

The appearance of Greek words in the Book of Mormon—especially the words *Alpha* and *Omega*—is another evidence that it is not an ancient record, but rather a modern composition.

Origin of Indians

The fact that Joseph Smith had a great interest in the ancient inhabitants of the land prior to his “translation” of the Book of Mormon is no secret to those who have read the *History of Joseph Smith by His Mother*. Mrs. Smith said:

I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age, . . .

During our evening conversations, **Joseph** would occasionally give us some of the most amusing recitals that could be imagined. He would describe the **ancient inhabitants** of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with **ease**, seemingly, as if he had spent his whole life among them. (*History of Joseph Smith by His Mother*, 1954 edition, pp. 82-83)

It is not surprising that Joseph Smith would take an interest in the ancient inhabitants of this continent, for many people were discussing the question at that time. We find this statement in the *Palmyra Herald* for October 30, 1822:

In the year 1810, I opened, . . . one of the flat mounds, . . . in Ohio, . . . we found the skeletons of a number of bodies, . . . all deposited directly due east and west, the heads to the west; precisely as is the practice in **Christian** burials.

The *Palmyra Register* for May 26, 1819, reported that one writer “believes (and we think with good reason) that this country was once inhabited by a race of people, at least, partially civilized, & that this race has been exterminated by the forefathers of the present and late tribes of Indians in this country.”

The *Wayne Sentinel*, published at Palmyra, contained these statements on July 24, 1829:

The Aborigines . . . are fast dwindling away, and will soon be buried in the depths of that oblivion which conceals the history and fate of a people who (judging from the traces discovered of the progress which they had made in civilization, and the arts and sciences, as developed by the western antiquities) must have been but a little behind the present generation in many respects. When we look at the straggling Indians who . . . reveal the ravages of intemperance and almost every other loathsome vice, we can hardly persuade ourselves that they are remnants of the powerful race of people who, as it were but yesterday, stretched from the Atlantic to the Pacific . . . we may picture them in our minds as a flourishing and mighty nation . . . powerful in wealth and natural resources; combining moral and political excellence . . . and we may suppose that some dreadful plague, some national calamity swept them from the

face of the earth; or perhaps that like Sodom and Gomorrah of old, their national sins became so heinous, that the Almighty in his wrath utterly annihilated them . . .

It is interesting to note that the Book of Mormon states that the Nephites were a civilized people who were destroyed by the Lamanites—a wicked people—for their sins.

On February 19, 1823, an article appeared in the *Palmyra Herald* which could have had some influence on the story found in the Book of Mormon. In this article we find the following:

The Indians are reported the aborigines of North America;—but I doubt the truth of this proposition. The fortifications and the remains of antiquity in Ohio and elsewhere prove them to be the work of some other people than the Indians. Many of these fortifications were not forts, but religious temples, or places of public worship. . . .

The first settlers of North America were probably the Asiatics, the descendants of Shem—Europe was settled by the children of Japheth. The Asiatics, at an early period, might easily have crossed the Pacific Ocean, and made settlements in North America. The South American Indians probably were the first inhabitants of North America.—The descendants of Japheth might afterwards cross the Atlantic, and subjugate the Asiatics, or drive them to South America. . . . several facts tend to corroborate the conjecture. The language, customs, and religious ceremonies of the South American Indians, resemble those of the Asiatics. The manners, language, and even size of the N. American Indians, especially the Esquimaux, have a great resemblance to the northern nations of Europe. What wonderful catastrophe destroyed at once the first inhabitants, with the species of the mammoth, is beyond the researches of the best scholar and greatest antiquarian. (*Palmyra Herald*, February 19, 1823)

It is interesting to note that the Book of Mormon tells that America was inhabited by two different races of people—the Nephites and Lamanites were originally one people. Joseph Smith said that the Book of Mormon teaches

that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem. . . . The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. (*A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, vol. 1, p. 167)

Like the article in the *Palmyra Herald*, the Book of Mormon claims that the first inhabitants of North America came from Asia. The *Palmyra Herald* states that the Asiatics may have crossed the Pacific Ocean. A footnote on page 572 of the 1888 edition of the Book of Mormon states that the Jaredites landed on “the Western coast of North America,” so we would assume that they also came across the Pacific Ocean. The article in the *Palmyra Herald* states: “What wonderful catastrophe destroyed at once the first inhabitants, with the species of the mammoth, is beyond the researches of the best scholar and greatest antiquarian.” The Book of Mormon, however, attempts to answer this question: “And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country” (Book of Mormon, Ether 1:1).

The Book of Mormon claims to have been written in “the language of the Egyptians” (1 Nephi 1:3). This is rather strange since the Nephites were supposed to have come from Jerusalem. This unusual idea, however, may have been suggested by an article which appeared in the *Wayne Sentinel* on June 1, 1827:

Decyphering of Hieroglyphics.—Professor Seyffarth of Leipsig, who has been employed in decyphering the Egyptian Antiquities at Rome, states, . . . that he has found . . . a Mexican manuscript in hieroglyphics, from which he infers, that the Mexicans and the Egyptians had intercourse with each other from the remotest antiquity, and that they had the same system of mythology.

During, and even before, Joseph Smith’s time it was believed by many people that the Indians were the Lost Ten Tribes of Israel.

Although the Book of Mormon does not claim that the Indians are the Lost Ten Tribes, it does claim that they are descendants of Joseph, thus making them Israelites. Because of this similarity anti-Mormon writers have suggested that Joseph Smith borrowed his idea concerning the origin of the Indians from the thinking of his time. Several books had been published prior to the coming forth of the Book of Mormon which contained the idea that the Indians were of Israelite origin. The Bureau of American Ethnology printed the following statement concerning this matter in 1907:

Father Duran in 1585 was one of the first to state explicitly that “these natives are of the ten tribes of Israel”. . . Antonio de Montezinos, . . . while journeying in South America in 1641 claimed that he met savages who followed Jewish practices. This story he repeated in Holland, in 1644, to Manasseh ben Israel, who printed it in his work, *Hope of Israel*. . . . Thomas Thorowgood, in 1652, . . . sought to prove that the Indians were the Jews . . . From this work many subsequent writers obtained their chief arguments. . . . The identification of the American aborigines with the ‘lost ten tribes’ was based on alleged identities in religions, practices, customs and habits, traditions, and languages. Adair’s *History of the American Indians*, published in 1775, was based on this theory. . . .” (*Handbook of American Indians North of Mexico*, vol. 1, p. 775, as photographically reproduced in *Mormon Claims Examined*, p. 20)

In 1816, at Trenton, New Jersey, Elias Boudinot published a book entitled, *A Star in the West; or, a Humble Attempt to Discover the Long Lost Tribes of Israel, Preparatory to Their Return to Their Beloved City, Jerusalem*. On pages 279-280 of this book we find the following statement:

What could possibly bring greater declarative glory to God, or tend more essentially to affect and rouse the nations of the earth, . . . and thus call their attention to the truth of divine revelation, than a full discovery, that these wandering nations of Indians are the long lost tribes of Israel; . . .

The following was published in the *Wayne Sentinel* (the paper to which the family of Joseph Smith apparently subscribed) on October 11, 1825:

Those who are most conversant with the public and private economy of the Indians, are strongly of opinion that they are the lineal descendants of the Israelites, and my own researches go far to confirm me in the same belief. (*Wayne Sentinel*, October 11, 1825, as photographically reprinted in *Mormon Claims Examined*, p. 45)

One of the most interesting books on this subject which was published prior to the Book of Mormon was Ethan Smith’s *View of the Hebrews*. The first edition was printed in 1823; it was soon sold out and an enlarged edition appeared in 1825.

The Mormon historian B. H. Roberts evidently read the *View of the Hebrews* and became concerned because of the many parallels between it and the Book of Mormon. He prepared a manuscript in which these parallels are listed. Dr. Hugh Nibley, of the Brigham Young University, stated:

But the most publicized list of parallels of the Book of Mormon and another work is B. H. Roberts’ comparison of that book with Ethan Smith’s *View of the Hebrews*. Commenting on this, Mrs. Brodie wrote: “The scholarly Mormon historian, B. H. Roberts once made a careful and impressive list of parallels between the *View of the Hebrews* and the Book of Mormon, but for obvious reasons it was never published.” (*Improvement Era*, October 1959, p. 744)

In a letter to Ariel L. Crowley, Ben E. Roberts (B. H. Roberts’ son) admitted that his father had prepared a manuscript dealing with the *View of the Hebrews* and the Book of Mormon:

I hasten to correct any impression that you may have in regard to Fathers’ manuscript dealing with the Book of Mormon and Ethan Smith’s *View of the Hebrews*.

During the last years of his life, he had been working on an outline of comparison. This work was never finished, and of course, was not in shape for publication. You may rest assured, however, that he found nothing in his study which reflected upon the integrity of Joseph Smith’s

account of the Book of Mormon. (Letter by Ben E. Roberts, printed in *About the Book of Mormon*, by Ariel L. Crowley, p. 132)

Mimeographed copies of B. H. Roberts' list of parallels were "privately distributed among a restricted group of Mormon scholars," and in January, 1956, Mervin B. Hogan had them published in *The Rocky Mountain Mason*. Although Ben E. Roberts claims that his father's manuscript does not cast doubt upon the divine authenticity of the Book of Mormon, a careful reading of it would seem to indicate that B. H. Roberts had lost faith in the Book of Mormon. Sterling M. McMurrin stated that Roberts' "study of Ethan Smith's *View of the Hebrews* and the Book of Mormon attests his determination to keep the case for Mormonism open and honest" (*Dialogue: A Journal of Mormon Thought*, Winter 1967, p. 144). Davis Bitton states that B. H. Roberts wrote the parallels "towards the end of his life." Mr. Bitton also states: "This document, which has been known about for many years, is published by at least one group as a means of embarrassing the Church" (*Ibid.*, p. 122).

However this may be, Roberts' parallels were certainly not written as a faith promoting work. Notice some of the comments made by B. H. Roberts:

Query: Could all this have supplied structural work for the Book of Mormon? (*The Rocky Mountain Mason*, Jan. 1956, p. 20)

Was this sufficient to suggest the strange manner of writing the book of Mormon in the learning of the Jews, and the language of the Egyptian, but in an altered Egyptian? (*Ibid.*, p. 22)

Query: Would this treatise of the destruction of Jerusalem suggest the theme to the Book of Mormon author, is the legitimate query, since the *View of the Hebrews* was published seven to five years before the Book of Mormon. (*Ibid.*, pp. 24-25)

Query: Did the author of the Book of Mormon follow too closely the course of Ethan Smith in this use of Isaiah, would be a legitimate query. The *View of the Hebrews* was published seven to five years before the Book of Mormon. (*Ibid.*, p. 25)

B. H. Roberts lists 18 parallels between *View of the Hebrews* and the Book of Mormon. In Parallel No. 4 Roberts states:

(4) Origin of American Indians: It is often represented by Mormon speakers and writers, that the Book of Mormon was the first to represent the American Indians as the descendants of the Hebrews; holding that the Book of Mormon is unique in this. The claim is sometimes still ignorantly made. (*The Rocky Mountain Mason*, January 1956, p. 18)

Roberts goes on to point out that the idea the Indians were originally Hebrews was popular even before 1830:

... In his index to the *View of the Hebrews* (Second Edition) (p. 1x) Ethan Smith informs us that from page 114 to page 225 (111 pages) will be devoted to "promiscuous testimonies," to the main fact for which his book stands, viz., the Hebrew origin of the American Indian. He brings together a very long list of writers and published books to show that this view very generally obtained throughout New England. One hundred and eleven pages devoted to evidence alone of the fact of such Hebrew origin gives space for much proof. Referring to Adair's testimonies on the subject, the *View of the Hebrews* lists twenty-three arguments to prove such origin (pp. 147-8). (*Ibid.*, pp. 18-19)

In parallel No. 5, B. H. Roberts points out that the idea of the Indians having a lost book may have been suggested by Ethan Smith's book:

(5) The Lost Book: "Dr. West of Stockbridge gave the following information. An old Indian informed him that his fathers in this country had not long since had a book which they had for a long time preserved. But having lost the knowledge of reading it, they concluded it would be of no further use to them; and they buried it with an Indian chief." It was spoken of "as a matter of fact." (*View of the Hebrews*, second edition, p. 223).

"Some readers have said: If the Indians are of the tribes of Israel, some decisive evidence of the fact will ere long be exhibited. This may be the case. . . . Would evidence like the following be deemed as verging toward what would be satisfactory? Suppose a leading character in Israel—wherever they are—should be found to have in his possession some biblical fragment of ancient Hebrew writing. This man dies, and it is buried with him in such a manner as to be long preserved. Some people afterward removing that earth, discover this fragment, and ascertain what it is,—an article of ancient Israel. Would such an incident . . . be esteemed of some weight? Something like this may possibly have occurred in favour of our Indians being of Israel." (p. 217)

Finding the Pittsfield Parchment (Hebrew): "Mr. Merrick gave the following account: That in 1815, he was levelling some ground under and near an old wood-shed standing on a place of his, situated on Indian Hill (a place in Pittsfield so called, and lying, as the writer was afterwards informed, at some distance from the middle of the town where Mr. Merrick is now living.) He ploughed and conveyed away old chips and earth. . . . After the work was done, he discovered, near where the earth had been dug the deepest, a kind of black strap, . . . in the fold it contained four folded leaves of old parchment. These leaves were of a dark yellow (suggesting gold color?) and contained some kind of writing. (They turned out to be Bible quotations.) They were written in Hebrew with a pen, in plain and intelligible writing." (pp. 219-220.) Query: Could all this have supplied structural work for the Book of Mormon? (*Ibid.*, pp. 19-20)

In parallel No. 9, B. H. Roberts points out that the Book of Mormon claims the descendants of Lehi became divided into two groups. There was a "civilized branch" who were called Nephites and a wicked people called Lamanites. The Lamanites were "an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey" (2 Nephi 5:24). The Nephites and Lamanites fought many wars, until finally the Nephites—the civilized people—were annihilated. Roberts' parallel No. 9 seems to show that Ethan Smith had suggested such an idea some years before the Book of Mormon was published:

(9) Accounting for an Overthrown Civilization in America as Witnessed by the Ruined Monuments of It; and the Existence of Barbarous Peoples Occupying America at the Advent of the Europeans:

Two classes, barbarous and civilized were found.

Ethan Smith found opposition to his views growing out of the supposition that if the American Indians were descendants of the lost tribes of Israel, then they would have been a civilized rather than a barbarous people when discovered. Of this he says:

Some have felt a difficulty arising against the Indians being the ten tribes, from their ignorance of the mechanic arts, of writing, and of navigation. Ancient Israel knew something of these; and some imagine that these arts being once known, could never be lost. But no objection is hence furnished against our scheme. The knowledge of mechanic arts possessed in early times has been lost by many nations . . . And Israel in an outcast state, might as well have lost it. It seems a fact that Israel have lost it, let them be who or where they may. Otherwise, they must have been known in the civilized world.

But that the people who first migrated to this western world did possess some knowledge of the mechanic arts . . . appears from incontestable facts, which are furnished in Baron Humboldt, and in *American Archaeology*, such as the finding of brick, earthen ware, sculptures, some implements of iron, as well as other metals, and other tokens of considerable improvement; which furnish an argument in favour of the Indians having descended from the ten tribes. . . .

The probability then is this; that the ten tribes arriving in this continent with some knowledge of the arts of civilized life; finding themselves in a vast wilderness filled with the best of game, inviting them to the chase; most of them fell into a wandering idle hunt-life. Different clans parted from each other, lost each other, and

formed separate tribes. Most of them formed a habit of this idle mode of living and were pleased with it. More sensible parts of this people associated together, to improve their knowledge of the arts; and probably continued thus for ages. From these the noted relics of civilization discovered in the west and south were furnished. But the savage tribes prevailed; and in process of time their savage jealousies and rage annihilated their more civilized brethren. And thus, as a wholly vindictive Providence would have it, and according to ancient denunciations, all were left in an “outcast” savage state. This accounts for their loss of the knowledge of letters, of the art of navigation, and of the use of iron. . . .

It is highly probable that the more civilized part of the tribes of Israel, after they settled in America, became wholly separated from the hunting and savage tribes of their brethren; that the latter lost the knowledge of their having descended from the same family with themselves; that the more civilized part continued for many centuries; that tremendous wars were frequent between them and their savage brethren, till the former became extinct.

This hypothesis accounts for the ancient works, forts, mounds, and vast enclosures, as well as tokens of a good degree of civil government, which are manifestly very ancient, and from centuries before Columbus discovered America. . . .

These partially civilized people became extinct. What account can be given of this, but that the savages extirpated them, after long and dismal wars? And nothing appears more probable than that they were the better part of the Israelites who came to this continent, who for a long time retained their knowledge of the mechanic and civil arts; while the greater part of their brethren became savage and wild. . . .

Then he adds this in conclusion of the theme:

But however vindictive the savages must have been;—however cruel and horrid in extirpating their more civilized brethren; yet it is a fact that there are many excellent traits in their original character. (pp. 171-174.)

Query: Let it be remembered that the work from which this is quoted existed from five to seven years before the publication of the Book of Mormon, and the two editions of the work flooded the New England states and New York. (*Ibid.*, pp. 22-24)

We cannot take the space here to reprint all of B. H. Roberts’ parallels, but Hal Hougey of Pacific Publishing Company, Concord, California, has reprinted them in a pamphlet entitled “*A Parallel*”—*The Basis of the Book of Mormon*. He has also included some material of his own which tends to strengthen Roberts’ original work.

Like the Book of Mormon, the *View of the Hebrews* has statements concerning the color of the Indians:

Mr. Adair expresses the same opinion; and the Indians have their tradition, that in the nation from which they originally came, all were of **one colour**. (*View of the Hebrews*, 1825, p. 88)

Under the last argument he [Mr. Adair] says; “The Indian tradition says that their forefathers in very remote ages came from a far distant country, where all the people were of **one colour**; and that in process of time they removed eastward to their present settlements.” (*Ibid.*, p. 152)

The Indians in other regions have brought down a tradition, that their former ancestors, away in a distant region from which they came, **were white**. (*Ibid.*, p. 206)

The Book of Mormon states that the descendants of Lehi were originally white, but that the Lamanites were cursed with a dark skin:

And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. . . . as they were **white**, and exceeding fair and delightsome, that they might not be enticing unto my people the Lord God did cause a **skin of blackness** to come upon them. (Book of Mormon, 2 Nephi 5:21) [1978 edition]

The Mormon writer Sidney B. Sperry makes these comments concerning *View of the Hebrews*:

It is true that there are some obvious parallels between Ethan Smith’s book and the Book of Mormon, but parallels can be drawn between the Nephite record and many other early American books. . . . We submit that the style and purpose of *View of the Hebrews* is so different from that of the Book of Mormon that any fair-minded person who examines the two must have grave doubts that Joseph Smith was any more dependent upon Ethan Smith’s book than upon a dozen other early American publications dealing with the American Indians. (*The Problems of the Book of Mormon*, pp. 178-179)

“Wonders of Nature”

Another book which Joseph Smith may have read before “translating” the Book of Mormon was written by Josiah Priest. It was entitled *The Wonders of Nature and Providence Displayed*, and was published in 1825 at Albany, New York. Josiah Priest became a well known author. In fact, the “Fifth Edition” of his work *American Antiquities*, printed in 1835, contained the statement that “22,000 volumes of this work have been published within thirty months. . . .” We know that Joseph Smith was familiar with Priest’s later work, *American Antiquities*, because he quotes from it in the *Times and Seasons*, vol. 3, pages 813-814.

Priest’s earlier work, *The Wonders of Nature and Providence Displayed*, was available in Joseph Smith’s neighborhood prior to the time the Book of Mormon was “translated.” Wesley P. Walters has sent us a photograph of an original copy of this book containing a sticker showing that it belonged to the “Manchester Library.” Walters also found that library records show that this book was checked out by a number of people during the year 1827. Therefore, it must have been well known in the area of Palmyra and Manchester where Joseph Smith lived.

The Wonders of Nature and Providence Displayed quotes extensively from Ethan Smith’s *View of the Hebrews*. Over thirty pages are devoted to “Proofs that the **Indians** of North America are lineally descended from the ancient **Hebrews**” (*The Wonders of Nature and Providence Displayed*, Albany, New York, 1825, p. 297).

Josiah Priest’s book contains a great deal of information about the Indians. It is interesting to note that his book speaks of the “isthmus of Darien” and uses the words “narrow neck of land”: “. . . a **narrow neck of land** is interposed betwixt two vast oceans” (*The Wonders of Nature*, p. 598). These same words are found in the Book of Mormon: “. . . the **narrow neck of land**, by the place where the sea divides the land” (Ether 10:20).

“No Traveller Returns”

The book by Josiah Priest throws new light upon a controversy regarding a quotation from William Shakespeare which is found in the Book of Mormon. Since Shakespeare was not born until 1564, we would not expect the Book of Mormon to quote from his words. Anti-Mormon writers, however, feel that they have identified a quotation from his works. This is a statement made by Lehi almost 600 years before Christ: “. . . **from whence no traveler can return**; . . .” (2 Nephi 1:14). Notice how similar this is to the words of Shakespeare: “. . . **from whose bourn no traveller returns** . . .” (*Hamlet*, Act 3, Scene 1, as quoted in *Commentary on the Book of Mormon*, vol. 1, p. 237).

The Mormon apologist Sidney B. Sperry made this statement:

Joseph Smith has been charged by many of his critics as being an impostor . . . some of them, . . . claim that he quotes words of Shakespeare in a passage of the Book of Mormon . . . And, indeed, it would seem a bit strange to learn that Lehi could quote Will Shakespeare about 2140 years before the Bard of Avon was born! . . . The Mormon people have **no** objection to scholars finding parallels to Shakespeare . . . We hold that Joseph Smith translated the Nephite text of the Book of Mormon and that he used the

best vocabulary at his command. If such a vocabulary demonstrated a knowledge of works of Shakespeare, so much the better. But we suggest that it would be very difficult to prove that Joseph Smith was familiar with the works of Shakespeare; . . .

In fairness to critics, and in anticipation of future discussions of the problem, we wish to call attention to a particular word used in the quotations by both Lehi and Shakespeare . . .

The word we have in mind is “**traveller**.” It stands out **like a sore thumb** as far as Lehi is concerned. . . .

We are led to the conclusion that the **only word** that Joseph Smith might have **put into Lehi’s mouth from Shakespeare**, assuming he was exposed to the lines from Hamlet, is “traveller.” (*The Problems of the Book of Mormon*, pp. 123, 124, 128, 129)

The reader will notice that although Dr. Sperry admits that the word “traveller” might have been “put into Lehi’s mouth from Shakespeare,” he states that it “would be very difficult to prove that Joseph Smith was familiar with the works of Shakespeare; . . .” Although we have shown that “Shakespeare’s works, 10 vols.” were sold at the Wayne Bookstore in Joseph Smith’s neighborhood (*Wayne Sentinel*, January 26, 1825), we now have a much better idea of where Joseph Smith might have found these words. In examining Josiah Priest’s *The Wonders of Nature and Providence Displayed*, we found a story which quotes the words of Shakespeare. In quoting these words, however, they are in the wrong order, and this makes the end of the quotation almost identical to that in the Book of Mormon.

... **from whence no traveler can return**; . . . (Book of Mormon, 2 Nephi 1:14)

... **from whence no traveller returns**. (*The Wonders of Nature*, 1825, p. 464)

The reader will notice how similar the two quotations are. While it is possible that this could be a coincidence, there is additional evidence which seems to show that Joseph Smith used Priest’s work in writing the Book of Mormon.

Vapor of Darkness

On page 524 of Priest’s *Wonders of Nature*, we find material concerning the plague of darkness which came upon the Egyptians (see Exodus 10:21-23). This was reprinted from *Clarke’s Commentary*, vol. 1, pages 343-344. We find the following parallels between this material and a story found in the Book of Mormon.

1. Both Priest’s book and the Book of Mormon mention that there was darkness which could be felt.

... the inhabitants . . . could **feel** the vapor of **darkness**; (Book of Mormon, 3 Nephi 8:20)

Darkness which may be **felt**. (*The Wonders of Nature*, p. 524)

2. Both accounts speak of a vapor or vapors, and this is very interesting since the book of Exodus says nothing about a vapor being involved.

... **vapor** of darkness; . . . (Book of Mormon, 3 Nephi 8:20)

Probably this was occasioned by a superabundance of aqueous **vapours** . . . (*The Wonders of Nature*, p. 524)

3. Both accounts speak of a mist. The Bible story says nothing about a mist.

... there was **thick** darkness And there was not any light seen, . . . so great were the **mists** of darkness. (Book of Mormon, 3 Nephi 8:20, 22)

... aqueous vapours . . . were so **thick** as to prevent the rays of the sun from penetrating through them: an extraordinary **thick mist**, . . . (*The Wonders of Nature*, p. 524)

4. In both cases artificial light could not be used.

And there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceedingly dry wood, so there could not be any light at all; (Book of Mormon, 3 Nephi 8:21)

... no artificial light could be procured, as the thick clammy vapours would prevent lamps, &c. from burning; . . . (*The Wonders of Nature*, p. 524)

5. In both cases the darkness lasted three days.

... it did **last for** the space of **three days** . . . (Book of Mormon, 3 Nephi 8:23)

... the darkness with its attendant horrors, **lasted for three days**. (*The Wonders of Nature*, p. 524)

In our *Case*, vol. 3, pages 91-93, we present additional evidence to show that the author of the Book of Mormon was familiar with Josiah Priest’s book.

Not Unique

We have seen that in Joseph Smith’s time many people believed that the Indians were “lineally descended from the ancient Hebrews.” A number of books were printed which endorsed this view. Thus it is plain to see that the Book of Mormon is not unique with regard to this matter.

Today, however, the idea that the Indians are Israelites has been almost abandoned. Most scientists feel that the Indian is “basically Mongoloid.” The Smithsonian Institution has issued a statement concerning the origin of the Indians and the Book of Mormon. The following is taken from that statement: “2. The physical type of the American Indian is basically Mongoloid, being most clearly related to that of the peoples of eastern, central, and northeastern Asia.”

The reaction of Mormon scholars to scientific statements that the Indians are “basically Mongoloid” has been very interesting. Franklin S. Harris, Jr., stated: “The usual view then is that the Indians are of Mongoloid origin, which means straight hair, broad cheek bones, etc. We cannot deny that many American peoples are of Mongoloid type” (*The Book of Mormon Message and Evidences*, by Franklin S. Harris, Jr., p. 69).

The Mormon writer Ariel L. Crowley stated:

It is beyond any question true that some of the tribes of American Indians have a wholly or partially Mongolian ancestry. Any position to the contrary would be directly in the teeth of overwhelming evidence . . . no missionary of the Church of Jesus Christ of Latter-day Saints should say that all American Indians are descended from Israel. Neither is it proper to say that no American Indians are descended from Mongolian sources. . . .

It does the Church little credit for any of its members to quarrel with facts. (*About the Book of Mormon*, pp. 142, 145)

The following is found in a paper presented to the *Thirteenth Annual Symposium on the Archaeology of the Scriptures*, April 1, 1961, by Joseph E. Vincent:

There is evidence of many times as many men having entered America by means of the Bering land bridge than came with Lehi and his family. But does the average Mormon credit the present day Indian as having come from any ancestor other than Lehi and his son Laman? No, most of them do not. . . . Why do our people believe or want to believe that all Indians are descendants of Laman when there is so much evidence to show that many more people came to our shores from Northern Asia than ever came with Lehi?

“An Ignominious Death”

In our *Case*, vol. 2, pages 63-69, we show that the *Wayne Sentinel*, published in Joseph Smith’s neighborhood, may have furnished structural material for the author of the

Book of Mormon. While we do not have room to present all of the information here, we will mention one interesting item. In 1827 a man by the name of Jesse Strang was hung for a murder which he had committed in Albany, N.Y. The people in New York were very upset over the murder, and a crowd estimated at “thirty thousand persons” witnessed the hanging. At least five articles were printed concerning this affair in the *Wayne Sentinel*. We know that the Smith family was familiar with this newspaper, for on August 11, 1826, Joseph Smith’s father was listed as a delinquent subscriber. Almost two years before Joseph Smith’s father had run an advertisement in this paper (see *A New Witness For Christ in America*, vol. 1, p. 16).

In the Book of Mormon we find a story concerning a wicked man named Nehor (see Alma 1:2-15). This story is very similar to the story of Jesse Strang. Below is a list of parallels:

1. Both Strang and Nehor committed a murder.
2. In both cases the victim was a righteous man.
3. Neither Strang nor Nehor held to orthodox religious beliefs nor seemed to fear eternal punishment.
4. Both appeared before a very religious judge.
5. Both Strang and Nehor were found guilty and were sentenced to death.

6. Both were taken to the place of execution and acknowledged their sin.

7. Both accounts use the expression “ignominious death.”

In the *Wayne Sentinel* we read:

... he was about to **suffer** a painful and **ignominious death**. (*Wayne Sentinel*, August 31, 1827)

In the Book of Mormon we read:

... he **suffered** an **ignominious death**. (Alma 1:15)

Although the word “ignominy” is found in Proverbs 18:3, the word “ignominious” is not found in the King James version of the Bible. It is interesting to note that the only place it appears in the Book of Mormon is in connection with the execution of Nehor. Because of the similarity of the two accounts, we feel that the story of Strang’s execution could have been the source for the story of Nehor in the Book of Mormon. (For a photograph of the *Wayne Sentinel* and more information concerning this matter see our *Case*, vol. 2, pp. 63-67.)

Joseph Smith’s Father’s Dream

Both Joseph Smith’s father and Nephi’s father (in the Book of Mormon) are reported to have had many dreams. Lucy Smith, Joseph Smith’s mother, tells several dreams that her husband had in her book *Biographical Sketches of Joseph Smith the Prophet and His Progenitors for Many Generations*. This book was first published in 1853. One of Joseph Smith’s father’s dreams is recorded on pages 58-59 of this book. Lucy Smith stated that her husband had this dream in 1811:

In 1811, we moved . . . to the town of Lebanon, New Hampshire. Soon after arriving here, my husband received another very singular vision, which I will relate: . . . (*Biographical Sketches of Joseph Smith*, p. 58)

Upon reading this dream one is struck by the similarity between it and Lehi’s dream in the Book of Mormon. Lehi’s dream is recorded in chapter 8 of 1 Nephi, and in chapter 21 of 1 Nephi his son, Nephi, has the same dream but expounds it in more detail. The following is a list of parallels between Joseph Smith’s father’s dream, as related in *Biographical Sketches*, and Lehi’s dream as related and further expounded by his son Nephi.

1. Both Joseph Smith’s father and Lehi state they were traveling.
And after I had traveled for the space of many hours . . . (1 Nephi 8:8)
“I thought,” said he, “I was travelling . . .” (*Biographical Sketches*, p. 58)
2. Both mention a field.
... I saw in my dream, a dark and dreary wilderness I beheld a large and spacious field. (1 Nephi 8:4, 9)
“... I was traveling in an . . . open, desolate field, which appeared to be very barren.” (*Biographical Sketches*, p. 58)
3. Both dreams compare the field to a world.
And I also beheld . . . a large and spacious field, as if it had been a world. (1 Nephi 8:20)
... an open, desolate field, . . . My guide . . . said, “This is the desolate world; . . .” (*Biographical Sketches*, p. 58)
4. Both Joseph Smith’s father and Lehi have a guide.
And it came to pass that I saw a man, and he bade me follow him. (1 Nephi 8:5-6)
“My guide, who was by my side, . . .” (*Biographical Sketches*, p. 58)
5. Both mention a broad road or roads.
... leadeth them away into broad roads, that they perish and are lost. (1 Nephi 12:17)
“The road was so broad and barren . . . Broad is the road, and wide is the gate that leads to death . . .” (*Biographical Sketches*, p. 58)
6. Both mention a narrow path.
And I also beheld a, straight and narrow path, . . . (1 Nephi 8:20)
“Traveling a short distance further, I came to a narrow path. This path I entered, . . .” (*Biographical Sketches*, p. 58)
7. Both mention a stream of water.
... I beheld a river of water; . . .” (1 Nephi 8:13)
“... I beheld a beautiful stream of water . . .” (*B.S.* p. 58)
8. Both mention something extending along the bank of the stream.
And I beheld a rod of iron, and it extended along the bank of the river . . . (1 Nephi 8:19)
“... but as far as my eyes could extend I could see a rope, running along the bank of it, . . .” (*B.S.*, p. 58)
9. Both mention a tree.
And it came to pass that I beheld a tree, . . . (1 Nephi 8:10)
“... a tree, such as I had never seen before.” (*B.S.*, p. 58)
10. Both mention the beauty of the tree.
And I looked and beheld a tree; and it was like unto the tree which my father had seen; and the beauty thereof was far beyond, yea, exceeding of all beauty; . . . (1 Nephi 11:8)
“It was exceedingly handsome, insomuch that I looked upon it with wonder and admiration. Its beautiful branches . . .” (*B.S.*, p. 58)
11. Both trees bore fruit.
... whose fruit was desirable to make one happy. (1 Nephi 8:10)
“... it bore a kind of fruit, . . .” (*B.S.*, p. 58)
12. Both compared the whiteness of the fruit to snow.
... the whiteness thereof did exceed the whiteness of the driven snow. (1 Nephi 11:8) ... the fruit thereof was white, to exceed all the whiteness that I had ever seen. (1 Nephi 8:11)
“... as white as snow, or, if possible, whiter. . . the fruit which they contained, which was of dazzling whiteness.” (*B.S.*, p. 58)
13. Both Joseph Smith’s father and Lehi ate of the fruit.
... I did go forth and partake of the fruit . . . (1 Nephi 8:11)
“I drew near, and began to eat of it, . . .” (*B.S.*, p. 58)

14. Both found the fruit to be very delicious.

... it was most sweet, above all that I ever before tasted. (1 Nephi 8:11)
 "... and I found it delicious beyond description." (B.S., p. 58)

15. Both wanted their families to partake of the fruit.

... I began to be desirous that my family should partake of it also;
 ... (1 Nephi 8:12)
 "As I was eating," I said in my heart, "I cannot eat this alone, I must bring my wife and children, that they may partake with me."
 (B.S., p. 58)

16. Both families came and partook of the fruit.

... they did come unto me partake of the fruit also. (1 Nephi 8:16)
 "... I went and brought my family, ... and we all commenced eating ..." (B.S., p. 58)

17. After eating the fruit both experienced great joy.

And as I partook of the fruit thereof it filled my soul with exceeding great joy; ... (1 Nephi 8:12)
 "We were exceedingly happy, insomuch that our joy could not easily be expressed." (B.S., pp. 58-59)

18. Both mention a spacious building.

And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; ... (1 Nephi 8:26)
 "... I beheld a spacious building standing opposite the valley which we were in, ..." (B.S., p. 59)

19. Both indicate the building reached high into the air.

... it stood as it were in the air, high above the earth. (1 Nephi 8:26)
 "... it appeared to reach to the very heavens." (B.S., p. 59)

20. Both buildings were filled with people.

And it was filled with people, ... (1 Nephi 8:27)
 "It was full of doors and windows, and they were all filled with people ..." (B.S., p. 59)

21. In both buildings the people were finely dressed.

... their manner of dress was exceeding fine; ... (1 Nephi 8:27)
 "... who were finely dressed." (B.S., p. 59)

22. In both cases the people in the building pointed the finger of scorn at those partaking of the fruit.

... they did point the finger of scorn at me and those that were partaking of the fruit also; ... (1 Nephi 8:33)
 "When these people observed us ... under the tree, they pointed the finger of scorn at us, ..." (B.S., p. 59)

23. Both state that they ignored the people in the building.

... but we heeded them not. (1 Nephi 8:33)
 "But their contumely we utterly disregarded." (B.S., p. 59)

24. Both state the meaning of the fruit is the pure love of God.

Knowest thou the meaning of the tree which thy father saw?
 And I answered him, saying Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; ... (1 Nephi 11:21-22)
 "I ... inquired ... the meaning of the fruit that was so delicious. He told me it was the pure love of God, shed abroad in the hearts of all those who love him ..." (B.S., p. 59)

25. Both state two members of the family aren't present.

... I was desirous that Laman and Lemuel should come and partake of the fruit also; ... (1 Nephi 8:17)
 "... look yonder, you have two more, and you must them also."
 (B.S., p. 59)

26. Both mention the fall of the building.

... the great and spacious building ... fell, and the fall thereof was exceeding great. (1 Nephi 11:36)
 "... I asked my guide what was the meaning of the spacious building which I saw. He replied, 'It is Babylon, it is Babylon, and it must fall.'" (B.S., p. 59)

27. Both imply that pride was connected with the building or its inhabitants.

... the great and spacious building was the pride of the world;
 ... (1 Nephi 11:36)
 "The people in the doors and building windows are the inhabitants thereof, who scorn and despise the Saints of God because of their humility." (B.S., p. 59)

Dr. Hugh Nibley, of the Brigham Young University, admits that the two dreams are similar:

It is interesting that Joseph Smith, Sr., had almost the same dream, according to his wife, who took comfort in comparing the wanderings of her own family with those of "Father Lehi." (*Lehi in the Desert and The World of the Jaredites*, p. 49)

In a footnote on the same page, Dr. Nibley states: "The dream is not to be minutely examined, since it is only Mother Smith's memory of a dream reported to her 34 years before."

The non-Mormon writer Hal Hougey stated:

It is here proposed that Lehi's vision ... is not original at all, but had an earlier source. This source is a dream or vision which Joseph Smith, Sr., ... experienced ... in 1811, ... Having heard the dream recounted during his youth, Joseph simply incorporated it with a couple of minor changes into the Book of Mormon as a vision of Lehi. (*The Truth About the "Lehi Tree-of-Life" Stone*, by Hal Hougey, Concord, California, 1963, p. 19)

M. Wells Jakeman, a Mormon writer, made this statement in rebuttal to Mr. Hougey:

Now I agree with Mr. Hougey that the similarities between Joseph Smith, Sr.'s, dream and Lehi's dream of the tree of life found in the Book of Mormon are too many of an undisputed and arbitrary nature—as he points out in his booklet, p. 24—to allow for any other explanation than that they are connected. But that Joseph Smith, Sr.'s, dream is necessarily, in view of this connection, the origin of Lehi's vision, is only an assumption that Hougey makes ... it is just as logical to assume the reverse of his postulate, namely that Lehi's vision in the Book of Mormon is the origin of Joseph Smith, Sr.'s, dream; that is (as one possible explanation), that Joseph Smith, Sr., actually did not have his dream until after the publication of the Book of Mormon in 1830 and his reading therein the vivid account of Lehi's vision of the tree of life, and that his wife Lucy misdated his dream in her book. ... Dr. Christensen of the BYU ... gives his reaction to Hougey's theory ... as follows:

I have not had the opportunity to check on Mr. Hougey's assertions with regard to this matter, but even so, what he has done is not to explain the Stela 5 Book of Mormon parallels but merely to divert the attention of the reader. I suppose it is possible for the Lord to give Tree of Life visions to as many different persons as he might wish, including the father of the Prophet Joseph Smith.

(*The Society For Early Historic Archaeology*, Brigham Young University, Newsletter No. 104, p. 9)

In the same article Dr. Jakeman states that Lucy Smith "did not publish her book until 1853 ... " While it is true it was not actually printed until 1853, it was written before October 8, 1845 (see *History of the Church*, vol. 7, p. 471).

Since we know that a great deal of the Book of Mormon

is plagiarized from the Bible, it should not surprise us to find that Joseph Smith would borrow from his father's dream. Fawn Brodie made this statement:

In his first chapters Joseph borrowed from his own family traditions. His mother for many years had cherished the details of her husband's dreams, and one of these the youth incorporated wholesale into his narrative. Lehi, father of the hero Nephi, was made to have a vision that paralleled the dream of Joseph's father in minute detail. (*No Man Knows My History*, p. 58)

On page 43 of the same book, Mrs. Brodie made this interesting observation: "Like Joseph himself, Nephi had two elder brothers, Laman and Lemuel, and three younger, Sam, Jacob, and Joseph."

It is also interesting to note that Joseph Smith's grandfather wrote a book which may have had some influence upon the Book of Mormon (see our *Case*, vol. 2, pp. 111-112).

Smith Probably Qualified

Dr. Hugh Nibley made this statement: "The fundamental rule of the comparative method is, that if things resemble each other there must be some connection between them, and the closer the resemblance the closer the connection." (*Improvement Era*, October 1959, p. 744)

In this chapter we have used the "comparative method" to show that the Book of Mormon is a product of the nineteenth century. We have shown that there are parallels to the Book of Mormon in a dream which Joseph Smith's father had and to the newspaper to which he subscribed. We have demonstrated that the Book of Mormon contains parallels to the Westminster Confession, which was not written until 1646 A.D. We have shown that the Apocrypha contains the word "Nephi" and other important parallels. We have shown that the Book of Mormon contains hundreds of parallels to the New Testament. It also seems to quote from Shakespeare, who was not born until 1564 A.D. The anti-Masonic controversy of the 1820's is reflected in the pages of the Book of Mormon. The religious controversies which were raging in Joseph Smith's time are found in the Book of Mormon. The idea that the Indians were "the lineal descendants of the Israelites" certainly came from the thinking of Joseph Smith's time. In addition to all this we have shown that there are important parallels between the Book of Mormon and Josiah Priest's book *The Wonders of Nature and Providence Displayed*, which was first published in 1825 and available in Joseph Smith's own neighborhood.

Dr. Hugh Nibley states: "To the trained eye every document of considerable length is bound to betray the real setting in which it was produced" (*Since Cumorah*, p. 261). We feel that a careful examination of the Book of Mormon has revealed the true setting in which it was produced. That setting was not the ancient world, as Dr. Nibley has maintained, but rather the nineteenth century.

Some people have claimed that Joseph Smith could not have written the Book of Mormon because he did not have a good education. While it is true that Joseph Smith did not have a great deal of education, he was a very intelligent man and certainly had the ability to write a book.

Now that Wesley P. Walters has proven that the 1826 court record is authentic, we know that Joseph Smith was still working on his education when he was about twenty years old. On March 20, 1826, Joseph Smith testified that he "had been employed by said Stowel on his farm, and going to school" (*Fraser's Magazine*, February 1873, pp. 229-230). While this does not mean that Joseph Smith had advanced very far with his education, it does show that he had an interest in school. The Mormon historian B. H. Roberts said that the "affairs of the family in the early years of its residence at Palmyra, required the services of even the lad Joseph . . . so that he was largely deprived even of the small opportunities afforded by the school system of the state; . . ." (*Comprehensive History of the Church*, vol. 1, p. 36). Joseph Smith was probably trying to make up for his lost opportunities at Bainbridge.

In the past many Mormon writers have played down the idea that Joseph Smith could have learned much about the world or that he had access to many books. J. N. Washburn, for instance, made these statements:

Of absolutely first importance to this study, and to the Book of Mormon, is the matter of his education, his acquaintance with books, his knowledge of the world and its learning in his time.

The educational facilities of the backwoods a hundred some odd years ago were strictly limited when not actually non-existent.

What books did he know and read?

I have in my files a letter, dated April 1, 1944, from the New York State Library Board, which lists sixty-eight libraries "established in New York State during or prior to 1829." The list contains no mention of any library or library catalogue either in Palmyra or Manchester. I have been told, however, that there was a collection of a few dozen volumes in the latter community. (*The Contents, Structure and Authorship of the Book of Mormon*, pp. 3-4)

The Mormon writer Milton V. Backman, Jr., has done a great deal of research with regard to this matter. His research shows just the opposite of what many Mormon writers have maintained in the past:

. . . on January 14, 1817, the inhabitants of Manchester organized a **library** which contained histories, biographies, geographies, religious treatises, and other popular works of that age. (*Joseph Smith's First Vision*, Salt Lake City, 1971, p. 32)

The early Genesee settlers' zeal for knowledge is not only reflected by the appearance of a growth of newspapers but also by their establishment of libraries and bookstores throughout western New York. A **library** was organized in the village of Palmyra during the winter of 1822-1823. In January, 1817, also, settlers of Manchester village established a public **library**.

While the Smith family resided in Palmyra, many works were available in the T. C. Strong bookstore. During the month of October, 1818, for example, approximately three hundred volumes were advertised in *The Palmyra Register*, . . .

While many works were available in Palmyra village, countless other books and pamphlets were being sold in Canandaigua, Geneva, West Bloomfield, and other surrounding communities. As early as 1815, a proprietor in West Bloomfield advertised that he had for sale **more than one thousand volumes**. Therefore, while the Smith family resided in western New York, many of the publications of that age were being circulated in the area, and the ideas of many eastern intellectuals and theologians were being disseminated among the settlers of the Finger Lake country. . . .

As the population increased, new schools were established throughout the towns of Palmyra and Farmington. . . . Within the thirty-four towns of Ontario County there were at that time [1820] 434 schools with 23,439 children being taught. . . .

In the summer of 1820 an academy was opened in Palmyra village where students studied Latin and Greek. . . .

Even though young Joseph was probably not an avid reader and received a meager formal education, he was a humble, inquisitive youth who sought knowledge concerning the world in which he lived and God's plan of salvation. (*Ibid.*, pp. 48-51)

From this it is apparent that Joseph Smith had access to a great deal of source material from which he could have written the Book of Mormon.

A document by Joseph Smith which was suppressed by the Mormon leaders for over 130 years throws important light on the question of the authorship of the Book of Mormon. This document was brought to light in a thesis by Paul Cheesman at Brigham Young University and published in our *Case*, vol. 1, pages 100-104. When we first saw this document we were impressed by the similarity of its style to that found in the Book of Mormon. For instance, Joseph Smith commenced his story by stating:

. . . I was born in the town of Sharon in the state of Vermont North America on the twenty third day of December AD 1805 of **goodly parents** . . . ("An Analysis of the Accounts

Relating Joseph Smith's Early Visions," M.A. Thesis, Brigham Young University, May 1965, p. 127, line 15)

This sentence has a familiar ring to those who have read the Book of Mormon. The Book of Mormon begins as follows: "I, Nephi, having been born of **goodly parents**, . . ." (1 Nephi 1:1).

On line 24 of page 127, Joseph Smith uses the words "Suffice it to Say"; these words are similar to the words "For it sufficeth me to say," which are found in 1 Nephi 6:2. Joseph Smith uses the words "immortal Soul" on pages 127 and 128; these words are also found in the Book of Mormon, Mosiah 2:38. On line 6 of page 128 of the thesis Joseph Smith uses the phrase "grief to my soul." This is very similar to the phrase "grieveth my soul" found in the Book of Mormon, 2 Nephi 26:11. On the next line Joseph Smith uses the phrase "pondered many things in my heart." This is similar to the phrase "ponder somewhat in your hearts" found in the Book of Mormon, 2 Nephi 32:1.

Other examples could be cited, but this should be sufficient to convince the reader that the style found in this document is similar to that found in the Book of Mormon. One thing that is very interesting to note is that small portions of scripture are woven into this document in the same manner that we find in the Book of Mormon (see our *Case*, vol. 1, pp. 101-104). This document certainly shows that Joseph Smith was capable of writing the Book of Mormon.

Changes in the Book of Mormon

In 1965 we published a photographic reproduction of the first edition of the Book of Mormon showing that thousands of changes were made in the text since it was first published. We published this study under the title *3,913 Changes in the Book of Mormon*. While most of the changes are related to the correction of grammatical and spelling errors, there are some that change the meaning of the text.

The Mormon Apostle John A. Widtsoe once stated: "The Book of Mormon, . . . has been published in large editions. It would not be possible to change any part of it without being discovered" (*Joseph Smith—Seeker After Truth*, p. 251). The Mormon leaders seem to have a difficult time facing the truth with regard to the changes in the Book of Mormon. Joseph Fielding Smith, who recently became the tenth President of the Mormon Church, made these statements at a conference held in 1961:

During the past week or two I have received a number of letters from different parts of the United States written by people, some of whom at least are a little concerned because they have been approached by enemies of the Church and enemies of the Book of Mormon, who had made the statement that there have been one or two or more thousand changes in the Book of Mormon since the first edition was published. Well, of course, **there is no truth in that statement**.

It is true that when the Book of Mormon was printed the printer was a man who was unfriendly. The publication of the book was done under adverse circumstances, and there were a few errors, mostly typographical—conditions that arise in most any book that is being published—but there was not one thing in the Book of Mormon or in the second edition or any other edition since that in any way contradicts the first edition, and such **changes** as were made were made **by the Prophet Joseph Smith** because under those adverse conditions the Book of Mormon was published. But there was no change of doctrine.

Now, these **sons of Belial** who circulate these reports evidently know better. I will not use the word that is in my mind. (*The Improvement Era*, December 1961, pp. 924-925)

Joseph Fielding Smith's statement is certainly far from the truth (see our publication *3,913 Changes in the Book of Mormon*). As to his statement that the man who printed the first edition was unfriendly and allowed errors to creep into the book, the famous

Mormon Historian B. H. Roberts has already stated that the first edition of the Book of Mormon was "singularly free from typographical errors" and that the printer could not be blamed for the many mistakes that are found in the Book of Mormon:

That errors of grammar and faults in dictation do exist in the Book of Mormon (**and more especially and abundantly in the first edition**) must be conceded; and what is more, while some of the errors may be referred to inefficient proof-reading, such as is to be expected in a country printing establishment, yet such is the nature of the errors in question, and so **interwoven** are they throughout the diction of the Book, that they may **not be disposed of** by saying they result from inefficient proof-reading or referring them to the mischievous disposition of the "typos" or the **unfriendliness of the publishing house**. The errors are constitutional in their character; they are of the **web and woof of the style**, and not such errors as may be classed as typographical. **Indeed, the first edition of the Book of Mormon is singularly free from typographical errors.** (*Defense of the Faith*, by B. H. Roberts, pp. 280-281; reprinted in *A New Witness For Christ in America*, by Francis W. Kirkham, v. 1, pp. 200-201)

John H. Gilbert, the man who helped to print the Book of Mormon, claimed that the Mormons did not want him to correct the grammatical errors which were in the manuscript (see *3,913 Changes in the Book of Mormon*, Introduction, p. 2). A photograph of the original manuscript of the Book of Mormon which is published in the book *A New Witness For Christ in America*, vol. 1, page 216, proves that the printer was not responsible for the grammatical errors which appeared in the first edition. A comparison reveals that the 1964 edition differs from the 1830 edition in four places, and that in all four places the manuscript agrees with the 1830 edition and not the 1964 edition.

According to Joseph Smith's testimony there should not have been any reason to make changes in the Book of Mormon. He stated that when he and the witnesses went out to pray concerning it

we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and **they have been translated by the power of God. The translation of them which you have seen is correct**, and I command you to bear record of what you now see and hear." (*History of the Church*, vol. 1, pp. 54-55)

On another occasion Joseph Smith stated that he "told the brethren that the Book of Mormon was the **most correct of any book on earth**, . . ." (*Ibid.*, vol. 4, p. 461).

For many years the Mormons taught that the Lord had given Joseph Smith a perfect translation of the Book of Mormon, and that all of the errors were errors which were made by the Nephites on the original plates. David Whitmer, one of the three witnesses to the Book of Mormon, made this statement:

I will now give you a description of the manner in which the Book of Mormon was translated. Joseph Smith would put the seer stone into a hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that **appeared the writing**. One character at a time would appear, and under it was the **interpretation in English**. (*An Address To All Believers In Christ*, by David Whitmer, p. 12)

Martin Harris (another of the three witnesses) claimed that Joseph Smith received the translation directly from God, and that it was a perfect translation. George Reynolds quotes the following from a letter written to the *Deseret News* by Edward Stevenson:

"Martin explained the translation as follows: By aid of the seer stone, sentences would appear and were read by the prophet and written by Martin, and when finished he would say, 'Written,' and if **correctly written, that sentence would disappear and another appear in its place but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates**, precisely in the language then used." (*Myth of the Manuscript Found*, 1883, p. 91)

Oliver B. Huntington recorded in his journal that in 1881 Joseph F. Smith, who became the sixth President of the Mormon Church, taught that the Lord gave Joseph Smith the exact English wording and spelling that he should use in the Book of Mormon:

Saturday Feb. 25, 1881, I went to Provo to a quarterly Stake Conference. Heard Joseph F. Smith describe the manner of translating the Book of Mormon by Joseph Smith the Prophet and Seer, which was as follows as near as I can recollect the substance of his description. **Joseph did not render the writing on the gold plates into the English language in his own style of language** as many people believe, **but every word and every letter** was given to him by the gift and power of God. So it is the work of God and not of Joseph Smith, and it was done in this way. . . . **The Lord caused each word spelled as it is in the book to appear on the stones in short sentences or words**, and when Joseph had uttered the sentence or word before him and the scribe had written it properly, that sentence would disappear and another appear. **And if there was a word wrongly written or even a letter incorrect** the writing on the stones would remain there. Then Joseph would require the scribe to spell the reading of the last spoken and thus find the mistake and when corrected the sentence would disappear as usual. (Journal of Oliver B. Huntington, typed copy at Utah State Historical Society; photo of original in authors' files)

The anti-Mormon writers criticized the grammar of the Book of Mormon stating that God could not make the many grammatical mistakes found in the Book of Mormon. Finally, the Mormon Church leaders became so embarrassed about the grammar that they decided to abandon the idea that God gave Joseph Smith the English that is found in the Book of Mormon; their new idea was that God just gave Joseph Smith the idea and that he expressed it in his own words. The Mormon Historian B. H. Roberts made this statement:

If . . . it is insisted that the divine instrument, Urim and Thummim, did all, and the prophet nothing—at least nothing more than to read off the translation made by Urim and Thummim—then the divine instrument is responsible for such errors in grammar and diction as did occur. But this is to assign responsibility for errors in language to a divine instrumentality, which amounts to assigning such errors to God. But that is unthinkable, not to say blasphemous. Also, if it be contended that the language of the Book of Mormon, word for word, and letter for letter, was given to the prophet by direct inspiration of God, acting upon his mind, then again God is made responsible for the language errors in the Book of Mormon—a thing unthinkable.

Rather than ascribe these errors to Deity, either through direct or indirect means, men will reject the claims of the Book of Mormon; and, since the verbal errors in the Book of Mormon are such as one ignorant of the English language would make, the temptation is strong, in the minds of those not yet converted to its truth, to assign to the Book of Mormon an altogether human origin. . . .

Are these flagrant errors in grammar chargeable to the Lord? To say so is to invite ridicule. The thoughts, the doctrines, are well enough; but the awkward, ungrammatical expression of the thoughts is doubtless, the result of the translator's imperfect knowledge of the English language, . . . that old theory cannot be successfully maintained; that is, the Urim and Thummim did the translating, the Prophet, nothing beyond repeating what he saw reflected in that instrument; that God directly or indirectly is responsible for the verbal and grammatical errors of translation. To advance such a theory before intelligent and educated people is to unnecessarily invite ridicule, and make of those who advocate it candidates for contempt. . . .

It is no use resisting the matter, **the old theory must be abandoned.** It could only come into existence and remain so long and now be clung to by some so tenaciously because our fathers and our people in the past and now were and are uncritical. (*Defense of the Faith*, by B. H. Roberts, vol. 1, pp. 278, 279, 295, 306-308)

B. H. Roberts claimed that since God did not give the English found in the Book of Mormon, the church leaders had a right to make changes in it:

Many errors, verbal and grammatical, **have already been eliminated** in the later English editions, and there is no valid reason why every-one of those that remain should not be eliminated, . . . There is no good reason why we should not have just as good a Book of Mormon in the English language as they now have in the French, the German, the Swedish and the Danish, . . . for in these translations, it has not been thought necessary to perpetuate the English errors; nor do I believe it necessary to perpetuate them in our English editions . . . the present writer **hopes that he will live to see those verbal and grammatical changes authorized.** (*Defense of the Faith*, vol. 1, pp. 300-301)

As we have already shown, President Joseph Fielding Smith claims that "such changes as were made were made by the Prophet Joseph Smith." While it is true that Joseph Smith made most of the changes, many changes were made after his death. Dr. Sidney B. Sperry, of the Brigham Young University, admits that Dr. Talmage made many of the changes in 1920:

The writer happens to know that Dr. Talmage was a stickler for good English and a close student of the text of the Book of Mormon. He knew as well as anyone the **imperfections** of the literary dress of the First Edition of the Nephite record and took a prominent part in **correcting many** of them in a later edition of the work (1920). (*The Problems of the Book of Mormon*, p. 190)

The four most important changes in the Book of Mormon are related to the doctrine of a plurality of Gods, and therefore we will deal with them in Chapter 9.

Another important change was made in Mosiah 21:28. In this verse the name of the king has been changed from Benjamin to Mosiah. In the 1830 edition of the Book of Mormon we read as follows:

. . . king **Benjamin** had a gift from God, whereby he could interpret such engravings; . . . (Book of Mormon, 1830 edition, p. 200)

In modern editions of the Book of Mormon this verse has been changed to read:

. . . king **Mosiah** had a gift from God, whereby he could interpret such engravings; . . . (Book of Mormon, 1964 edition, Mosiah 21:28)

It would appear from chronology found in the Book of Mormon (see Mosiah 6:3-7 and 7:1), king Benjamin should have been dead at this time, and therefore the Mormon Church leaders evidently felt that it was best to change the king's name to Mosiah. Dr. Sidney B. Sperry, of the Brigham Young University, made this comment concerning this change:

In Mr. Budvarson's photo reproduction (p. 21) of page 200 of the First Edition he takes pains to underline "king Benjamin" and points out that in later editions it was changed to read "king Mosiah." (Cf. Mos. 21:28) Budvarson **is correct in this**; the prophet Joseph Smith did **change the reading** in the Second (1837) Edition despite the **fact that the original manuscript reads "king Benjamin."** . . . The change raises an interesting question, Who was responsible for the reading, "king Benjamin," in the first place? Was it an inadvertent slip of the tongue on the part of Joseph Smith as he dictated his translation to Oliver Cowdery, or did he translate correctly enough an original error on the part of Mormon, the abridger of the Book of Mormon? The **last** of these suggestions is probably the **correct one**, for the fact remains that the reading "king Benjamin" is an **out-and-out error, because the king had been dead for some time**, and his son Mosiah was his successor with a "gift from God." (See Mos. 6:4-5; 8:13.) What we have here, Mr. Budvarson, is an example

of another human **error** that Joseph Smith was **glad to correct**. (*The Problems of the Book of Mormon*, p. 203)

Five things should be noted concerning Dr. Sperry's statement. First, he admits that the king's name was changed from Benjamin to Mosiah. Second, Dr. Sperry admits that the "original manuscript reads 'king Benjamin.'" Third, he states that it "probably" read Benjamin on the original gold plates. Fourth, Dr. Sperry admits that the reading "king Benjamin" would have made a contradiction in the Book of Mormon because king Benjamin "had been dead for some time." Fifth, Dr. Sperry states that Joseph Smith deliberately altered this to eliminate the contradiction. It is very strange that Dr. Sperry would make such an admission. In other words, Dr. Sperry is admitting that the Mormon Church leaders deliberately falsified this verse to eliminate a contradiction. Dr. Sperry is not only admitting this, but he is also trying to justify their action. On page 191 of his book, Dr. Sperry states:

Our leaders are generally **well justified in making the changes** that have appeared in later editions of the Nephite sacred record. (*The Problems of the Book of Mormon*, p. 191)

Another change involving the names of Benjamin and Mosiah is found in the book of Ether. On page 546 of the first edition of the Book of Mormon we read: "... for this cause did king **Benjamin** keep them, ..." In the 1964 edition (Ether 4:1) this has been changed to read: "... for this cause did king **Mosiah** keep them, ..."

A change has been made in the First Book of Nephi, evidently in an attempt to strengthen the Mormon claim that baptism was practiced by the people in the Old Testament. This verse is taken from Isaiah 48, and appears as follows in the 1830 edition of the Book of Mormon (p. 52):

Hearken and hear this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, ...

In modern editions it has been changed to read:

Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, **or out of the waters of baptism**, who swear by the name of the Lord, ... (Book of Mormon, 1964 Ed., 1 Nephi 20:1)

Notice that the clause, "**or out of the waters of baptism**," has been added. Richard P. Howard's new book, *Restoration Scriptures*, page 117, plainly shows that these words did not appear in the original handwritten manuscript. Even Dr. Hugh Nibley admits that the clause did not originally appear in the Book of Mormon:

... the second edition of the Book of Mormon contains an addition not found in the first: "... out of the waters of Judah, or out of the waters of baptism." It is said that Parley P. Pratt **suggested the phrase**, and certainly Joseph Smith approved it, for it stands in all the early editions after the first. Those added words are not only permissible—they are necessary. ... Isaiah did not have to tell his ancient hearers that he had the waters of baptism in mind, but it is necessary to tell it to the modern reader who without such an explanation would miss the point—for him the translation would be a misleading one without that specification. (*Since Cumorah*, p. 151)

While this clause concerning baptism was apparently added to the second edition of the Book of Mormon, the Mormon leaders must have been confused about it, for it does **not** appear in the 1888 printing of the Book of Mormon:

Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, who swear by the name of the Lord, ... (Book of Mormon, 1888, p. 50)

Thus we see that the clause concerning baptism was not in the original handwritten manuscript of the Book of Mormon, nor was it in the first edition. Even as late as 1888 the Mormon leaders were still uncertain about it, for it was not included in the edition printed that year.

Although Dr. Nibley tries to justify this change, he does not attempt to defend some of the changes. He states:

Sometimes the editors of later editions of the Book of Mormon have made "corrections" that were better left unmade. Thus one **officious editor** in his attempt to visualize and rationalize a practical system of ventilation for the Jaredite barges omitted a number of significant words from the first edition which if carefully analyzed seem to give a far better plan for air-conditioning than that found in Ether 2:17-20 of our present editions. And was it necessary to change the name of Benjamin (in the first edition) to Mosiah in later editions of Ether 4:1? Probably not, for though it is certain that Mosiah kept the records in question, it is by no means certain that his father, Benjamin, did not also have a share in keeping them. (*Since Cumorah*, p. 7)

The reader will notice that Dr. Nibley accuses some "officious editor" of deleting words from the Book of Mormon. It is hard for us to believe that anyone could change the text of the Book of Mormon without the full approval of the Mormon leaders.

It is interesting to note that even the signed statement by the eight witnesses to the Book of Mormon has been altered. In the 1830 edition (last page) it read:

... Joseph Smith, Jr. the **author and proprietor** of this work, has shewn unto us the plates ...

In modern editions it has been changed to read:

... Joseph Smith, Jun., the **translator** of this work, has shown unto us the plates ...

In the first edition of the Book of Mormon, page 87, this statement appears:

... the mean man boweth down, ...

In modern editions (2 Nephi 12:9) this has been changed to read:

... the mean man boweth **not** down, ...

In the first edition, page 303, this statement is made concerning God:

... yea, I know that he allotteth unto men, **yea, decreeth unto them decrees which are unalterable**, according to their wills; ...

In modern editions (Alma 29:4) eight words have been deleted:

... yea, I know that he allotteth unto men according to their wills, ...

The deletion of the words stating that God's decrees are "unalterable" makes this portion of the Book of Mormon more in harmony with Mormon theology, for in a revelations given in 1831 the Lord was supposed to have told Joseph Smith the following:

Wherefore I, the Lord, command and **revoke**, as it seemeth me good; and all this to be answered upon the heads of the rebellious, saith the Lord.

Wherefore, I revoke the commandment which was given unto my servants Thomas B. Marsh and Ezra Thayre, and give a **new** commandment unto my servant Thomas, ... (*Doctrine and Covenants* 56:4-5)

In the first edition of the Book of Mormon (page 328) the following appears:

... preserve these **directors**. ... these **directors** were prepared, that the word of God might be fulfilled, ...

In modern editions (Alma 37:21, 24) this has been changed to read:

... preserve these **interpreters**. ... these **interpreters** were prepared that the word of God might be fulfilled, ...

The "interpreters" in the Book of Mormon were used for interpreting languages, whereas the "director" was a ball which was used as a compass—the Lord was supposed to make a spindle in the ball point in the direction the people should go. It is very interesting to note that the 1888 edition of the Book of Mormon reads the same as the first edition.

The first edition of the Book of Mormon plainly shows that it was written by a man who did not have a great deal

of education, although we must admit that the writer had ability and imagination. On page 31 of the first edition we read: “. . . neither will the Lord God suffer that the Gentiles shall forever remain in that **state of awful woundedness** . . .” In modern editions (1 Nephi 13:32) this was changed to read: “Neither will the Lord God suffer that the Gentiles shall forever remain in that **awful state of blindness**, . . .”

On page 214 of the first edition we read: “My soul was **wrecked** with eternal torment; . . .” This has been changed to read as follows in modern editions (Mosiah 27:29): “My soul was **racked** with eternal torment; . . .”

On page 342 of the first edition we find: “. . . took the **remainder** part of his army and marched . . .” In modern reprints, Alma 43:25, this was changed to read: “. . . took the **remaining** part of his army and marched . . .” One of the most frequent mistakes in the first edition of the Book of Mormon is the use of the word “was” instead of the word “were.” The following are extracts from the first edition of the Book of Mormon in which the word “was” has been changed in later editions to “were”:

. . . Adam and Eve, which **was** our first parents; . . . (p. 15)
 . . . and loosed the bands which **was** upon my wrists. . . . (p. 49)
 And great **was** the covenants of the Lord, . . . (p. 66)
 . . . and they were surrounded by the king’s guard, and **was** taken, and **was** bound, and **was** committed to prison. (p. 169)
 . . . and these interpreters **was** doubtless prepared . . . (p. 173)
 . . . and the seats which **was** set apart for the high priests, which **was** above all the other seats, . . . (p. 178)
 . . . the arms of mercy **was** extended towards them: for the arms of mercy **was** extended . . . (p. 189)
 . . . both Alma and Helam **was** buried in the water; . . . (p. 192)
 . . . the priests **was** not to depend . . . (p. 193)
 . . . those that **was** with him. (p. 195)
 . . . there **was** seven Churches . . . (p. 209)
 . . . there **was** many . . . (p. 209)
 . . . the sons of Mosiah **was** numbered . . . (p. 212)
 . . . I had much desire that ye **was** not in the state of dilemma . . . (p. 241)
 . . . they **was** angry with me, . . . (p. 248)
 . . . there **was** no wild beasts. . . . (p. 460)

There are also many places where the word “were” has been changed to “was.” The following are extracts from the first edition:

. . . but it all **were** vain: . . . (p. 142)
 . . . the promise of the Lord **were**, . . . (p. 359)
 . . . it **were** easy to guard them . . . (p. 375)
 . . . there **were** continual rejoicing . . . (p. 414)
 Behold I **were** about to write them . . . (p. 506)
 . . . and I **were** forbidden that I should preach unto them: . . . (p. 519)

Another common mistake in the first edition of the Book of Mormon is the use of the word “is” when it should read “are.” The following are extracts from the first edition in which the word “is” has been changed to “are” in later editions:

. . . the tender mercies of the Lord **is** over all . . . (p. 7)
 . . . there **is** save it be, two churches: . . . (p. 33)
 . . . the words which **is** expedient . . . (p. 67)
 But great **is** the promises of the Lord . . . (p. 85)
 And whoredoms **is** an abomination . . . (p. 127)
 . . . his judgments, which **is** just; . . . (p. 150)
 Behold, here **is** the waters of Mormon; . . . (p. 192)
 . . . things which **is** not seen, . . . (p. 315)
 . . . here **is** our weapons of war; . . . (p. 346)

In the following extracts from the first edition of the Book of Mormon the word “much” has been changed to “many” in later editions:

. . . and wild goats, and also **much** horses. (p. 145)
 . . . and destroy the souls of **much** people. (p. 217)

In the following extracts from the first edition of the Book of Mormon the word “had” has been deleted and the words “not ought” have been rearranged to “ought not” in later editions:

. . . lest he should look for that he **had not ought** and he should perish. (p. 173)
 And he told them that these things **had not ought** to be; . . . (p. 220)
 . . . and that they **had not ought** to murder, . . . (p. 289)
 I **had not ought** to harrow up in my desires, . . . (p. 303)

Another common mistake in the first edition is the use of the word “a” where it was not necessary. In the following extracts from the first edition the word “a” has been deleted in later editions:

As I was **a** journeying . . . (p. 249)
 And as I was **a** going thither, . . . (p. 249)
 . . . as Ammon and Lamoni was **a** journeying thither, . . . (p. 280)
 . . . he found Muloki **a** preaching . . . (p. 284)
 . . . **a** begging for his food. (p. 309)
 . . . had been **a** preparing the minds . . . (p. 358)
 . . . had obtained **a** possession of the city . . . (p. 373)
 . . . Moroni was **a** coming against them, . . . (p. 403)
 . . . the Lamanites **a** marching . . . (p. 529)

In the following extracts from the first edition of the Book of Mormon the word “for” has been deleted in later editions:

. . . did gather themselves together **for** to sing, . . . (p. 196)
 . . . they did prepare **for** to meet them; . . . (p. 225)
 . . . their many struggles **for** to destroy them, . . . (p. 299)
 . . . **for** to buy and to sell, . . . (p. 422)
 . . . we depend upon them **for** to teach us the word; . . . (p. 451)
 . . . they did cast up mighty heaps of earth **for** to get ore, . . . (p. 560)

On page 260 of the first edition the following statement appears: “Behold, the Scriptures are before you; if ye will **arrest** them, it shall be to your own destruction.” In modern editions (Alma 13:20) this has been changed to read: “Behold, the scriptures are before you; if ye will **wrest** them it shall be to your own destruction.

A similar mistake is found on page 336 of the first edition: “. . . some have **arrested** the Scriptures, . . .” In modern printings (Alma 41:1) this has been changed to read: “. . . some have **wrested** the scriptures, . . .”

The following are extracts from the first edition of the Book of Mormon. The word “arriven” has been changed to “arrived” in later editions:

. . . when they had **arriven** in the borders of the land . . . (p. 270)
 . . . wo unto this people, because of this time which has **arriven**, . . . (p. 443)

In the following extracts from the first edition the word “respects” has been changed to “respect” in later editions:

. . . having no **respects** to persons . . . (p. 224)
 . . . without any **respects** of persons . . . (p. 268)

The following extracts are from the first edition of the Book of Mormon. The word “wrote” has been changed to “written” in later editions:

And thus ended the record of Alma, which was **wrote** upon the plates of Nephi. (p. 347)
 . . . I have **wrote** unto you somewhat . . . (p. 377)
 . . . therefore I have **wrote** this epistle, . . . (p. 457)
 . . . I have **wrote** them to the intent . . . (p. 506)

The following are extracts from the first edition. The expression “exceeding afraid” has been changed to “exceedingly afraid” in later editions:

... they were **exceeding afraid**; ... (p. 354)
 ... they were **exceeding afraid**, lest there was a plan laid ... (p. 392)
 ... the Lamanites were **exceeding afraid**, ... (p. 415)

On page 74 of the first edition this statement appears: "... my brother **hath** desired **me** that I should speak unto you." In modern printings (2 Nephi 6:4) this has been changed to read: "... my brother **has** desired that I should speak unto you."

The following are extracts from the first edition of the Book of Mormon. The word "began" has been changed to "begun" in later editions:

... it had sprang forth, and **began** to bear fruit. (p. 132)
 ... they had **began** to possess the land of Amulon, and had **began** to till the ground. (p. 204)
 ... they had **began** to settle the affairs ... (p. 368)
 ... had **began** his march ... (p. 372)
 ... the church had **began** to dwindle; ... (p. 417)

On page 568 of the first edition this statement appears: "... the people upon **all** the face of the land were **a** shedding blood, and there was none to **constrain** them." In modern printings (Ether 13:31) this has been changed to read: "... the people upon the face of the land were shedding blood, and there was none to **restrain** them."

The following are extracts from the first edition. The word "done" has been changed to "did" in later editions:

... this he **done** that he might overthrow ... (p. 140)
 ... all this he **done**, ... (p. 170)
 ... this they **done** throughout all the land. (p. 220)
 ... this he **done** that he might subject them ... (p. 225)

On page 138 of the first edition this statement appears: "... and the **fruit** were equal; ..." In modern printings (Jacob 5:74) this has been changed to read: "... and the **fruits** were equal; ..."

The extracts that follow are from the first edition; the word "took" has been changed to "taken" in later editions:

... we have **took** of their wine, ... (p. 379)
 ... they had **took** them ... (p. 402)
 ... the people of Nephi, which had some years before gone over unto the Lamanites, and **took** upon themselves the name of Lamanites; ... (p. 438)

The extracts that follow are from the first edition; the word "gave" has been changed to "given" in later editions:

... and had **gave** them power ... (p. 380)
 ... even as I have broken bread, and blessed it, and **gave** it unto you. (p. 490)

On page 141 of the first edition we read: "... neither **hath** been, nor **never** will be." In the modern edition (Jacob 7:9) this has been changed to read: "... neither **has** been, nor **ever** will be."

The extracts that follow are from the first edition; the word "no" has been changed to "any" in later editions:

... have not sought gold nor silver, nor **no** manner of riches of you; ... (p. 157)
 ... there shall be no other name given, nor **no** other way nor means ... (p. 161)
 ... they did not fight against God **no** more, ... (p. 290)
 ... nor murders, nor **no** manner of lasciviousness: ... (p. 515)
 ... neither were there Lamanites, nor **no** manner of Ites; ... (p. 515)

On page 289 of the first edition this statement appears: "... or Omner, or Himni, nor **neither** of their brethren ..." In the modern edition (Alma 23:1) this has been changed to read: "... or Omner, or Himni, nor **either** of their brethren ..."

The two extracts that follow are from the first edition of the Book of Mormon; the word "an" has been deleted in later editions.

And behold, they would have carried this plan into **an** effect, ... (p. 365)

... we were desirous to bring a stratagem into **an** effect upon them; ... (p. 384)

On the title page of the first edition (which was supposed to have been translated from the gold plates) this statement appears: "... now if there **be** fault, it **be** the **mistake** of men; ..." In the current printing this has been changed to read: "... now, if there **are** faults **they** **are** the **mistakes** of men; ..."

Lost Book of Lehi

The first edition of the Book of Mormon, published in 1830, contains a "Preface" by "The Author." This "Preface" has been completely removed from later editions. It was apparently embarrassing to the Mormon leaders, for it told how Joseph Smith had lost the "Book of Lehi":

PREFACE.

To the Reader—

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, **one hundred and sixteen pages, the which I took from the Book of Lehi**, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written: and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have; and behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New-York.

The Author.

Joseph Smith's mother gave this information concerning the lost "Book of Lehi":

Martin Harris, having written some one hundred and sixteen pages for Joseph, asked permission of my son to carry the manuscript home with him, in order to let his wife read it, ...

Joseph ... inquired of the Lord to know if he might do as Martin Harris had requested, but was refused. ... Joseph inquired again, but received a second refusal. Still, Martin Harris persisted as before, and Joseph applied again, but the last answer was not like the two former ones. In this the Lord permitted Martin Harris to take the manuscript home with him, on condition that he would exhibit it to none, save five individuals ... Mr. Harris had been absent nearly three weeks, and Joseph had received no intelligence whatever from him, which was altogether aside of the arrangement when they separated. ... we saw him [Harris] walking with a slow and measured tread towards the house, ... we sat down to the table, Mr. Harris with the rest. ... Mr. Harris pressed his hands upon his temples, and cried out, in a tone of deep anguish, "Oh, I have lost my soul! I have lost my soul!"

Joseph, who had not expressed his fears till now, sprang from the table, exclaiming, "Martin, have you lost

that manuscript? . . .

“Yes, it is gone,” replied Martin, “and I know not where.”

“Oh, my God!” said Joseph, clinching his hands. “All is lost! all is lost! What shall I do? I have sinned—it is I who tempted the wrath of God. . . .” He wept and groaned, and walked the floor continually. . . . sobs and groans, and the most bitter lamentations filled the house. . . . Joseph . . . continued, pacing back and forth, meantime weeping and grieving, until about sunset, . . .

The manuscript has never been found; and there is no doubt but Mrs. Harris took it from the drawer, with the view of retaining it, until another translation should be given, then, to alter the original translation, for the purpose of showing a discrepancy between them, and thus make the whole appear to be a deception. (*Biographical Sketches of Joseph Smith the Prophet*, pp. 117, 118, 120-123)

Arthur Budvarson makes these interesting comments concerning the removal of the “Preface” which told of the loss of the “Book of Lehi”:

This “Preface” of the 1830 Edition (omitted in later editions) explains how, “one hundred and sixteen pages” of the original translation were stolen by “designing persons.”

This afforded a remarkable opportunity for Joseph Smith to have proven to the world that the work was true. All he needed to do was to reproduce an exact copy of the stolen pages, then perhaps even the thieves would have been converted! (The stolen pages were written in longhand and any alterations could have been easily detected.)

But Joseph had failed to make a copy of his writings, so it was not possible for him to make an exact duplicate. In order to get around this, he says that God commanded him that he “should not translate the same over again . . .”

This one incident alone (the above “Preface” by the “Author”) furnishes positive proof that the Book of Mormon is not a God-given, angel protected book! (*The Book of Mormon Examined*, La Mesa, Calif., 1959, pp. 13-14)

Sidney B. Sperry, of Brigham Young University, has attempted to reply to Mr. Budvarson’s charges:

Now, there might be some logic to Mr. Budvarson’s allegations if Joseph Smith had translated the Book of Mormon in the mechanical fashion suggested by David Whitmer and dealt with in our previous chapter. But Joseph Smith did not simply read off a word-for-word translation dictated by a divine source. If the translation had been effected in that manner, he doubtless could have reproduced an “exact copy of the stolen pages” for the thieves who had purloined the manuscript. Since he did not make a mechanical translation, he was in the position of any translator who would find it impossible to reproduce exactly his original translation, amounting to one hundred and sixteen pages in longhand. Another translation could reproduce the sense of the original but would not duplicate it word for word. The Lord knew this, and therefore instructed the prophet to translate other plates that gave a somewhat parallel but more spiritual account than that contained in the hundred and sixteen pages of stolen material. Thus we see again how Mr. Budvarson’s case breaks down . . . he is making woefully extravagant claims. He is whistling in the dark—in the dark cemetery of his alleged “proofs.” (*The Problems of the Book of Mormon*, p. 196)

From Dr. Sperry’s statement it would appear that he has missed the whole point of Joseph Smith’s “Preface” to the first edition of the Book of Mormon. The “Preface” indicates that Joseph Smith could “bring forth the same words again,” but that if he did his enemies would alter the words in the stolen manuscript so that they would “read contrary from that which I translated . . .”

Although the “Preface” concerning the lost “Book of Lehi” has been deleted, the *Doctrine and Covenants* still contains a revelation which plainly shows that Dr. Sperry is wrong concerning this matter:

Now, behold, I say unto you, that because you delivered up those writings . . . into the hands of a wicked man, you have lost them.

And you also lost your gift at the same time, and your mind became darkened. . . .

And, behold, Satan hath put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands. . . .

Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands;

For, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth **the same words** they will say that you have lied and that you have pretended to translate, but that you have contradicted yourself.

And, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words. (*Doctrine and Covenants* 10:1, 2, 10, 30-32)

The revelation published in the *Doctrine and Covenants* and the “Preface” found in the first edition of the Book of Mormon both seem to teach exactly the opposite of what Dr. Sperry would have us believe.

M. T. Lamb devotes a great deal of space to this matter in *The Golden Bible*, pages 118-126. We do not have room to quote all of this material, but on page 119 this interesting comment appears:

The general belief was that she [Mrs. Harris] burned it. But the prophet Joseph evidently was afraid she had not, but had secretly hid it, for the purpose of entrapping him, should he ever attempt to reproduce the pages. **If the work was really of God, the manuscript could be reproduced word for word without a mistake. If, however, Joseph inspired it himself, his memory would hardly be adequate to such a task**, without numberless changes or verbal differences—and thus “give himself away,” since he loudly professed to be all the time aided “by the gift and power of God.”

Making Up Names

In their attempt to show that the Book of Mormon is of divine origin some Mormon writers have claimed that it would have been impossible for Joseph Smith to have made up all the names in it. Jack H. West stated:

Another supporting evidence of our defense was that we find that of over 300 proper names in the Book of Mormon, 180 had never been heard of before this book came off the press. Supposedly, they were brand new names. The scientists tell us, first of all, that it is impossible for one individual to make up 180 brand new names. They say that if you tried to do all the research work necessary, and so forth, you would go stark crazy. . . . Did a whole group of men make up these 180 supposedly new names? Now we know that they didn’t because we have since run across tribe after tribe after tribe of Indians whose whereabouts we did not know in the year 1830 . . . And we say to some of these Indians, “How long have you called that mountain over there Nephiah?” And they say, “As long as we can remember . . .” And we thought it was a new name. . . . so it is with most of these 180 supposedly new names which came off the press in English print for the first time in 1830, with the publication of the Book of Mormon—they were names ages old, now generally known for the first time. (*Trial of the Stick of Joseph*, Brigham Young University Lecture Series, p. 45)

The claim that “most of these 180 supposedly new names” have been found among the Indians is certainly fantastic, but even more fantastic is the statement that “it is impossible for one individual to make up 180 new names.”

Most of the names appearing in the Book of Mormon are either derived directly from the Bible or are made by slightly changing or combining names found in the Bible. While we do not have room to make a complete study of the names found in the Book of Mormon, we will examine the names given to the various books found in the Book of

Mormon. They are listed as follows: First Book of Nephi, Second Book of Nephi, Book of Jacob, Book of Enos, Book of Jarom, Book of Omni, The Words of Mormon, Book of Mosiah, Book of Alma, Book of Helaman, Third Nephi, Fourth Nephi, Book of Mormon, Book of Ether, and the Book of Moroni. When we eliminate duplicates we arrive at the following list of names: Nephi, Jacob, Enos, Jarom, Omni, Mormon, Mosiah, Alma, Helaman, Ether and Moroni.

As we have already shown, the name Nephi is derived from the Apocrypha, 2 Maccabees 1:36, and Joseph Smith purchased a Bible which contained the Apocrypha.

The name Jacob is of course taken from the Bible (see Genesis 25:26).

The name Enos is also taken directly from the Bible (see Genesis 4:26).

Although the name Jarom does not appear in the Bible, we do find the name Joram (2 Samuel 8:10), and if the letters *o* and *a* were reversed we would have Jarom. Another simple way to obtain this name is to combine the first three letters of the name Jared (**Jared**) found in Genesis 5:15 with the last two letters of Edom (**Edom**) found in Gen. 25:30, and this would give us **Jarom**.

The name Omni is not found in the Bible, but if the letter *r* in Omri (1 Kings 16:16) is changed to *n* we have Omni. Another way to derive this name is to use only the first four letters from the word omnipotent (**omnipotent**) which is found in Revelation 19:6.

The word Mormon is not found in the Bible, but it can be made by adding the first three letters of Moriah (**Moriah**), found in Genesis 22:2, with the last three letters of Solomon (**Solomon**), found in 2 Samuel 5:14. Thus we would obtain **Mormon**.

Another source for the word Mormon has been suggested by Fawn Brodie. She feels that it might have come out of the anti-Masonic controversy. On page 64 of her book *No Man Knows My History*, she says that Joseph Smith might have “combined the first syllables of Morgan and Monroe” to make the name Mormon. We feel that this is a good suggestion and have dealt with this matter in our book *The Mormon Kingdom*, vol. 1, p. 155.

It is interesting to note that Joseph Smith claimed that the name “Mormon” was composed from two words. He stated that the last part of the word—i.e., “mon”—is an “Egyptian” word which means “good,” and “with the addition of more, or the contraction, mor, we have the word **Mormon**; which means, literally, more good” (*Times and Seasons*, vol. 4, p. 194). One man who read our book, *Changes in Joseph Smith’s History*, made the following comments concerning this matter:

Smith claimed that the word “Mormon” was formed from the Egyptian word “mon” (which he said meant “good”) and the English word “more,” contracted to “mor” (together meaning “more good”). How can this be when there is no Egyptian word “mon” which means good. Even if there were such an Egyptian word, how could it get combined with an English word here on the American continent sometime before 400 A.D.? The English language did not develop until the middle ages and was totally unknown in the ancient middle east.

In a letter dated April 1, 1965, the same man wrote:

I might add a few words about Smith’s definition of the word “Mormon”. . . . the part I had reference to has been omitted from the present Church History, so I understand. While in the graduate department at John Hopkins University I made it a point to ask Dr. William F. Albright if there were any Egyptian word “mon” meaning “good,” or anything resembling it with such a meaning. Dr. Albright is one of the world’s leading authorities on the ancient near east and understood and offered courses in Egyptian. He assured me there was no such word. I wrote Dr. Sperry about this problem and he assured me he had “no off-the-cuff answer” for this problem. (see letter enclosed). At the time Smith gave his definition Champollion was just working out the system of Egyptian hieroglyphics, so as far as Smith knew no one could contradict him. However, it should have been obvious, even without a knowledge of Egyptian, that an Egyptian word could not be combined with an English word and appear here in America

(since it’s used in the Bk of Mormon) before 400 A.D., when there was no English language until centuries later.

The name Mosiah is not found in the Bible, but the name Josiah is found in 1 Kings 13:2. If we were to change the letter *J* to *M* we would obtain Mosiah. Another simple way to obtain this name would be to combine the first three letters of the name Moses (**Moses**), found in Exodus 2:10, with the last three letters of the name Isaiah (**Isaiah**), found in 2 Kings 19:2, and we would obtain the name **Mosiah**.

The name Alma is not found in the Bible, but it may have been derived by deleting some of the letters from the name Shalmaneser (**Shalmaneser**) found in 2 Kings 17:3.

Actually, the name Alma is well known in America. The newspaper published in Joseph Smith’s own neighborhood (*The Wayne Sentinel*, June 5, 1829, p. 2) tells of the marriage of “Miss **Alma** Parker.” (In the Book of Mormon, of course, the name Alma is given to a man.) There are a number of cities in America today that are named Alma (see the *National Zip Code Directory*).

Although the name Helaman is not found in the Bible, 2 Samuel 10:17 speaks of the river Helam. The name **Helaman** could easily be made by combining the name **Helam** with the last two letters in Haran (**Haran**), found in Genesis 11:26.

The name Ether is taken directly from the Bible (see Joshua 15:42)

The name Moroni is not found in the Bible, but it could be obtained by combining the first three letters of Moriah (**Moriah**), found in Genesis 22:2, with the last three letters from the name Benoni (**Benoni**), found in Genesis 35:18. Thus we would obtain **Moroni**.

It is interesting to note that there was an Italian artist named Moroni. In a letter to Ralph L. Foster, Rosalind Lawrence, of the Museum of Fine Arts in Boston, Massachusetts, stated that the “1829 exhibition of the Sarti Collection” at the Boston Atheneum contained “one painting by Moroni, his portrait of Galileo.” (Letter dated August 20, 1963; photographically reproduced in the *Book of Mormon on Trial*, by Ralph Leonard Foster)

From this brief study of the names in the Book of Mormon the reader can see that it would be easy to make hundreds of “new names” by simply changing a few letters on names that are already known or by making different combinations with parts of names.

Joseph Smith certainly had the ability to make up “new names.” George Reynolds gives this interesting information:

“While residing in Kirtland, Elder Reynolds Cahoon had a son born to him. One day when President Joseph Smith was passing his door he called the Prophet in and asked him to bless and name the baby. Joseph did so and gave the boy the name of **Mahonri Moriancumer**. . . .” (*Juvenile Instructor*, vol. 27, p. 282, as cited in *Mormon Doctrine*, by Bruce R. McConkie, 1966, p. 463)

It is interesting to note that when Joseph Smith purchased a Bible in the late 1820’s, he picked one that contained “**An alphabetical table of all the names of the Old and New Testaments with their significations**; . . .” (“A History of Joseph Smith’s Revision of the Bible,” by Reed C. Durham, Jr., p. 27).

If he used a list of Bible names and a little imagination, it would have been very easy for Joseph Smith to have produced the “new names” found in the Book of Mormon.

Bible Prophecy

It is claimed that the coming forth of the Book of Mormon fulfills several prophecies that are contained in the Bible. One of these prophecies is found in the 29th chapter of Isaiah. This prophecy is concerning a “sealed book.” Mormons claim that the sealed book mentioned by Isaiah is the original plates from which the Book of Mormon was translated. However, the interpretation given by Larry Jonas, in *Mormon Claims Examined*, seems to prove that this prophecy was fulfilled at the time of Christ:

The chapter indicates that the book (which is a figure

of speech standing for the message of the book) would not be understood by the learned but would be understood by the unlearned (see Isa. 29:18). This was the condition at the time of giving the New Covenant or Testament. In fact, Jesus speaks of the conditions where the leaders of the Jews who were the learned rejected him while we know that it was the unlearned who swelled the church (see Mark 7:9). To verify this interpretation of the learned and unlearned read Isaiah 29:13 where it speaks of those who draw near with their lips but have their hearts far from the Lord and would rather follow the precepts of men. Jesus makes this same statement in Matthew 15:8-9 and Mark 7:6-7 where he even says he is quoting Isaiah concerning that generation. As to the marvelous work which the Lord will do at which men will wonder (29:14), which will be accepted by the unlearned and rejected by the learned, see Matthew 21:42 where Jesus speaks of his own mission as being that marvelous work of God. The New Testament would have us understand that the gospel or New Covenant was the message to come forth which those “learned” hypocrites rejected and the unlearned received. Many New Testament passages quote Isaiah 29 in this connection as shown above. The Mormons would have us believe that the book is the Book of Mormon which the unlearned Joseph Smith gave the world but which the learned Professor Anthon of New York could not read when Martin Harris told him it was sealed. (*Mormon Claims Examined*, p. 72)

Another prophecy which the Book of Mormon claims to fulfill is found in John 10:16:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Book of Mormon claims that these “other sheep” are the Nephites, as well as the lost tribes of Israel. In 3 Nephi 16:22 of the Book of Mormon it is stated that this prophecy does not apply to the Gentiles. A careful examination of the Bible and other passages in the Book of Mormon, however, reveals that this prophecy could certainly apply to the Gentiles. The Bible teaches that those who will follow the Lord are his sheep; this includes both Jews and Gentiles. In John 10:15 Jesus says, “. . . I lay down my life for the sheep.” Therefore, anyone who receives Christ as his Saviour must be one of his sheep. The Book of Mormon also teaches that the righteous are the sheep of the good shepherd. In Alma 5:39 we read:

And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold: and now, who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil.

It would appear, therefore, that the Gentiles that receive Christ must be the sheep of the good shepherd. Now, if the Gentiles are the sheep of the good shepherd, what prevents them from being the “other sheep I have, which are not of this fold”?

In Ephesians 2:11-14 Paul seems to teach that the Gentiles were of a different fold, with “the middle wall of partition” between them and Israel:

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made **both one** and hath broken down the middle wall of partition between us;

Another prophecy which the Mormons claim the Book of Mormon fulfills (although the Book of Mormon itself makes no such claim) is found in Ezekiel 37:16-17:

Moreover, thou son of man, take thee one *stick*, and write upon it, **For Judah**, and for the children of Israel his companions: then take another *stick*, and write upon it, **For Joseph, the stick of Ephraim**, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.

The Mormons claim that the Bible is the stick of Judah and that the Book of Mormon is the stick of Ephraim, or the stick of Joseph which is in the hand of Ephraim. The Mormon Apostle LeGrand Richards states:

In ancient times it was the custom to write on parchment and roll it on a stick. Therefore, when this command was given, it was the equivalent of directing that two books or records should be kept. (*A Marvelous Work And A Wonder*, p. 67)

Larry Jonas made this interesting observation concerning this matter:

The first objection is that the Hebrew has a word for *scroll* and a separate word for *stick*. The word in Ezekiel 37 is the Hebrew for *stick* which can be translated *gallows, helve, plank, staff, stalk, stick, stock, timber, tree, and wood*, but never *scroll*! This can be seen in *Young's Analytical Concordance* by any who read English. (*Mormon Claims Examined*, p. 37)

Everett Landon, who at one time accepted the idea that the sticks represented the Bible and Book of Mormon, now feels that this teaching must be repudiated:

Those readers of this treatise who are aware of the belief that the two sticks discussed in Ezekiel 37 point to the Bible and Book of Mormon will find in our comments a departure from that viewpoint. . . . Having once believed the sticks did symbolize the said Scriptures, we differ in a spirit of considerable charity toward those who still so believe. . . . The words Ezekiel was to write were dictated to him by the Lord. We emphasize, he was to write upon two sticks, (or staves as stated in the Septuagint Bible). Not upon scrolls, plates, rolls, papyri, or in books or records. The traditional view of the sticks as books or records has been a stumbling block to many. Ezekiel understood fully what a “roll of a book” was, (Ez. 2:9) and did not need to mince words in saying “stick” if he actually meant “book,” or “record”. . . . Let Book of Mormon believers be not dismayed. In the Bible and the Holy Spirit we have ample proof of the Book of Mormon. (*The Book of Mormon Foundation*, January, February, March 1971, pp. 7-8)

Now, even if we were to accept the Mormon idea that the sticks referred to by Ezekiel are books, still the Book of Mormon could **not** fulfill this prophecy. In order to fulfill this prophecy the Nephites (who were supposed to have written the Book of Mormon) would have to be descendants of Joseph through his son **Ephraim**. The Book of Mormon, however, makes **no such claim**, but on the contrary it says that the Nephites were descendants of Joseph through his other son, Manasseh. In Alma 10:3 we read as follows:

And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem **who was a descendant of Manasseh, who was the son of Joseph** who was sold into Egypt by the hands of his brethren.

With regard to the “sticks” mentioned by Ezekiel it is also interesting to note that the Book of Mormon was supposed to have been written on gold plates and not on “parchment” rolled up on a stick.

Beyond the Book of Mormon

Joseph Smith once stated that “the Book of Mormon was the most correct of any book on earth, and a man would get nearer to God by abiding its precepts, than by any other book” (*History of the Church*, vol. 4, p. 461).

Although the Book of Mormon is still the primary tool used to bring converts into the church, the *Doctrine and Covenants* and *Pearl of Great Price* have taken its place as far as doctrine is concerned. Joseph Fielding Smith says that “the book of *Doctrine and Covenants* to us stands in a peculiar position above them all” (*Doctrines of Salvation*, vol. 3, p. 198). In the chapters which follow we will show that many of the doctrines the Mormon leaders now teach are in direct contradiction to the Book of Mormon.

Part 5

Parallels Between the Book of Mormon and *View of the Hebrews* by the Mormon Historian B. H. Roberts. Reprinted from the *Rocky Mountain Mason*, January, 1956, with an introduction by Mervin B. Hogan.

'A PARALLEL'

A MATTER OF CHANCE versus COINCIDENCE

By MERVIN B. HOGAN

Unless an individual has experienced an unusual and an extensive historical education, he little realizes



MERVIN B. HOGAN

that a speculative relationship of the American Indian to a Hebraic origin is a most time worn thesis which must have sprung from the imaginations of some of the theologically inclined soon after 1492. Furthermore, unless he has informed himself rather fully regarding the theological and sociological circumstances existing in these United States following the Revolutionary War, he has no concept of the tremendous evangelical religious activity existing throughout the early decades of the nineteenth century. This seething activity resulted in the founding of many religious sects during those years, including Mormonism in 1830. An unusually vivid description of this movement was given by Hervey Allen in his last book, *Toward the Morning*, 1948.

Hubert Howe Bancroft in *The Native Races of the Pacific States*, Vol. V, 1883, pp. 77-102, gave a summary of the problem and its treatment in the past. He introduced this discussion with the observation:

"The theory that the Americans (Indians) are of Jewish descent has been discussed more minutely and at greater length than any other. Its advocates, or at least those of them who have made original researches, are comparatively few; but the extent of their investigations and the multitude of parallelisms they adduce in support of their hypothesis, exceed by far anything we have yet encountered."

Fawn McKay Brodie wrote the definitive biography of Joseph Smith: *No Man Knows My History*, 1946. In this work she treated the present topic comprehensively in Chapter III, "Red Sons of Israel."

The interested reader will find these two presentations most rewarding.

Undoubtedly the listing of representative titles will substantiate the above statement as nothing else will. To that end the following titles, authors, and dates of publication are presented:

1. **Origen de los Indios del Nuevo Mundo, e Indias Occidentales** (Origin of the New World and Western Indians), by Gregorio Garcia; Pedro Patricio Mey, Valencia, 1607. A second edition of this work was published by Francisco Martinez Abad, Madrid, 1729.
2. **The History of the American Indians; etc.**, by James Adair; Edward and Charles Dilly, London, 1775.
3. **An Essay upon the propagation of the Gospel**, by Charles Crawford; J. Gales, Philadelphia, 1799. A second edition of this treatise was published by James Humphreys, Philadelphia, 1801.
4. **A Star in the West; or, A Humble Attempt to discover the long lost Ten Tribes of Israel, etc.**, by Elias Boudinot; D. Fenton, S. Hutchinson, and J. Dunham, Trenton, 1816.
5. **View of the Hebrews; etc.**, by Ethan Smith; Smith and Shute, Poultney, (Vt.), 1823. A second edition of this volume, the most interesting by far in its relationship to the present subject, was issued by the same publishers in 1825. There were two printings of the second edition.
6. **The Wonders of Nature and Providence, Displayed**, by Josiah Priest; E. and E. Hosford, Albany, 1825.
7. **A View of the American Indians, etc.**, by Israel Worsley; R. Hunter, London, 1828.
8. **Antiquities of Mexico; etc.**, by Lord Kingsborough (in seven volumes); Augustine Aglio, London, 1830. Eighteen years later Vols. VIII and IX were pub-

lished by Henry G. Bohn, London, 1848.

The above compilation is by no means complete, simply illustrative. It shows conclusively that books were being written on the subject before a permanent Anglo-Saxon settlement had been founded on this continent. It also shows that the most monumental work ever undertaken on the subject, namely Lord Kingsborough's, was going through the press simultaneously with the first edition of the **Book of Mormon**. Kingsborough's devotion to the topic is further attested by his addition of an eighth and ninth volume in 1848 to the seven volumes of 1830.

Certainly Joseph Smith was no isolated figure dealing with a unique, unusual, or new subject.

Brigham H. Roberts achieved considerable recognition as the official historian of Mormonism. He devoted his attention at one time to a methodical and thorough study of

Ethan Smith's **View of the Hebrews** and critically compared it with his intimate knowledge of the **Book of Mormon** and other Mormon literature. He tabulated his findings as parallels between the two books. After he had died mimeographed copies of his notes were privately distributed among a restricted group of Mormon scholars.

Benjamin E. Roberts was a son of B. H. Roberts and enjoyed the reputation in the Salt Lake area as a keen and able lawyer. On October 10, 1946, the son addressed the Timpanogos Club at the Hotel Utah, discussing his father's studies. The writer was present at the meeting and examined the original penciled long-hand manuscript by B. H. Roberts who had titled it "A Parallel." Ben E. Roberts had a limited number of mimeographed copies of the manuscript which he distributed after his presentation. The following is a faithful copy of that mimeographed material:

"A PARALLEL"

BOOK OF MORMON 1830

(1) **Place:** Sharon, Windsor County, Vermont; and Palmyra, Ontario (now Wayne) County, New York.

(2) **Title:** **Book of Mormon**, "by the hand of Mormon," ascribing origin of American Indians to certain tribes of the Hebrews. Translated by Joseph Smith. (The 1830 First Edition states: "By Joseph Smith, Junior, Author and Proprietor.")

(3) **Revealed Existence of the Book of Mormon** to Joseph Smith September 22, 1823.

Gold plates of **Book of Mormon** given into custody of Joseph Smith for translation, September 22, 1827.

Book of Mormon published the latter part of March, 1830. "To the convincing of the Jew and the Gentile that Jesus is the Christ." (Title page.)

(4) **Origin of American Indians:** It is often represented by Mormon speakers and writers, that the **Book of Mormon** was the first to represent the American Indians as the descendants of the Hebrews; holding that the **Book of Mormon** is unique in this. The claim is sometimes still ignorantly made.

VIEW OF THE HEBREWS 1823 and 1825

(1) **Place:** Poultney, Rutland County, Vermont (adjoining county on the west from Windsor County, Vermont, where Joseph Smith's family lived).

(2) **Title:** **View of the Hebrews; or The Tribes of Israel in America**, written by Ethan Smith, Pastor.

(3) **View of the Hebrews** published (First Edition), 1823.

Second Edition published 1825; considerably enlarged by quotations from Baron Humboldt's **New Spain** (Black's translation) American Edition, 1811. Copious quotations on ruined cities of America, temples, and the story of Quetzalcoatl—reminiscent of Moses "as a type of the Christ."

(4) **Origin of American Indians:** In his index to the **View of the Hebrews** (Second Edition) (p. 1x) Ethan Smith informs us that from page 114 to page 225 (111 pages) will be devoted to "promiscuous testimonies," to the main fact for which his book stands, viz., the Hebrew origin of the American Indians. He brings together a very long list of writers and

(5) **The Hidden Book Revealed:** On finding the **Book of Mormon** Joseph Smith states that the Angel Moroni said that there was a book deposited written upon gold plates giving an account of the former inhabitants of this continent and source whence they sprang.

"Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of the hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

"Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them." (*Pearl of Great Price*; Joseph Smith 2:51-52.)

published books to show that this view very generally obtained throughout New England. One hundred and eleven pages devoted to evince alone of the fact of such Hebrew origin gives space for much proof. Referring to Adair's testimonies on the subject, the **View of the Hebrews** lists twenty-three arguments to prove such origin (pp. 147-8).

(5) **The Lost Book:** "Dr. West of Stockbridge gave the following information. An old Indian informed him that his fathers in this country had not long since had a book which they had for a long time preserved. But having lost the knowledge of reading it, they concluded it would be of no further use to them; and they buried it with an Indian chief." It was spoken of "as a matter of fact." (*View of the Hebrews*, Second Edition, p. 223).

"Some readers have said: If the Indians are of the tribes of Israel, some decisive evidence of the fact will ere long be exhibited. This may be the case. . . . Would evidence like the following be deemed as verging toward what would be satisfactory? Suppose a leading character in Israel—wherever they are—should be found to have in his possession some biblical fragment of ancient Hebrew writing. This man dies, and it is buried with him in such a manner as to be long preserved. Some people afterward removing that earth, discover this fragment, and ascertain what it is,—an article of ancient Israel. Would such an incident . . . be esteemed of some weight? Something like this may possibly have occurred in favour of our Indians being of Israel." (p. 217.)

Finding the Pittsfield Parchment (Hebrew): "Mr. Merrick gave the following account: That in 1815, he was levelling some ground under and near an old wood-shed standing on a place of his, situated on **Indian Hill** (a place in Pittsfield so called, and lying, as the writer was afterward informed, at some distance from the middle of the town where Mr. Merrick is now living.) He ploughed and conveyed away old chips and earth. . . . After the work was done, he discovered, near where the earth had been dug the deepest, a kind of black strap, about six inches in length. . . . He found it was formed of pieces of thick raw hide . . . and

(6) **Inspired Seers and Prophets:** Ammon to King Limhi of the Jaredite records: "I can assuredly tell thee, O King, of a man that can translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called a seer." (**Book of Mormon**, Mosiah 9:13.)

"And the king said that a seer is greater than a prophet.

"And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

"But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known." (Mosiah 8:15-17.)

"And now he (Mosiah) translated them (the records of the Jaredites) by the means of those two stones which were fastened into the two rims of a bow.

"Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; (Mosiah 28:13, 14.)

"And whosoever has these things is called seer, after the manner of old times." (Mosiah 28:16.)

(7) **Urim And Thummim And Breast Plate:** "I looked in, and there indeed I beheld the plates, the Urim and Thummim, and the breastplate as stated by the messenger (i.e., Moroni)." (**Pearl of Great Price**; Joseph Smith 2:52)

in the fold it contained four folded leaves of old parchment. These leaves were of a dark yellow (suggesting gold color?) and contained some kind of writing. (They turned out to be Bible quotations.) They were written in Hebrew with a pen, in plain and intelligible writing." (pp. 219-220.) Query: Could all this have supplied structural work for the **Book of Mormon**?

(6) **Inspired Prophets-Spirit Gifts:** "The Indian tradition says, that their fathers were possessed of an extraordinary divine spirit, by which they foretold things future, and controlled the common course of nature: and this they transmitted to their offspring, provided they obeyed the sacred laws annexed to it. Ishtoallo, (Mr. Adair says of those Indians) is the name of all their priestly order: and their pontifical office descends by inheritance to the eldest." (p. 150.)

(7) **Urim And Thummim And Breast Plate:**

"Before the India Archimagus (the high priest) officiates in making the supposed holy fire for the yearly atonement for sin, the sagan (waiter of the high priest) clothes

"With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God." (Wentworth Letter, *History of the Church*, Vol. 4, p. 537.)

(8) Characters in Which Book of Mormon was Engraved on Gold Plates:

"These records were engraven on plates which had the appearance of gold. . . . They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. . . . The characters of the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving." (Wentworth Letter, *History of the Church*, Vol. 4, p. 537.)

The first Nephi speaking of the record he was making of events of his times says:

"Yea, I make a record in the lang-

him with a white ephod, which is a waistcoat without sleeves. In resemblance of the Urim and Thummim, the American Archimagus wears a breast plate made of a white conch-shell, with two holes bored in the middle of it, through which he puts the ends of an otter skin strap, and fastens a buckhorn white button to the outside of each, as if in imitation of the precious stones of the Urim." (p. 150.)

The dress of the high priest of the Osage Indians: "His cap was very high. . . . His robe was a buffalo skin singularly decorated with various coloured feathers. . . . And he wore on his breast, suspended from his neck, a dressed beaver skin stretched on sticks, on which were painted various hieroglyphic figures, in different colours.

"The Indians speak of similar characters being among other tribes. Here, as in Mr. Adair's account, is their high priest's robe and breast-plate." (p. 166.) "The official dress of their high priests, and his resemblance of the breast-plate; and other things," the *View of the Hebrews* urges as evidences of Hebrew origin. (p. 167.)

Describing a buried chieftain in one of the Ohio mounds:

"On the breast lay a piece of copper; also a curious stone five inches in length, two in breadth, with two perforations through it, containing a string of sinews of some animal. On this string were many beads of ivory, or bone. The whole appeared to have been designed to wear upon the neck, as a kind of breast-plate." (p. 195.)

(8) Evidence of Mexican Indians Anciently in Contact with Egyptian Hieroglyphics (View of the Hebrews, on authority of Humboldt):

On the northwest coast between Nootka and Cook river, the natives displayed a decided taste for hieroglyphical paintings. "A harp (says Humboldt) represented in the hieroglyphical paintings of the inhabitants of the north west coasts of America, is an object at least as remarkable, as the famous harp on the tombs of the kings of Thebes." (p. 184.)

Humboldt is cited as giving "it as his opinion that these more improved tribes in New Mexico came from the north-west coast, and left some of their half civilized brethren there. Among the hieroglyphical paintings of the latter, it seems, the harp is

uage of my father, which consists of the learning of the Jews and the language of the Egyptians.

"And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge." (6th Cent. B.C., 1 Nephi 1:2, 3.)

This strange manner of making a record continued through the whole Nephite period; for Mormon in the 4th Century A.D. says: "And now, behold, we have written this record (meaning the whole abridgment of the **Book of Mormon**) according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech." (**Book of Mormon**, Mormon 9:32.)

(9) Accounting for Two Classes of People in America. One Barbarous, the Other Civilized:

The descendants of Lehi, sometime after his death were divided by the withdrawal of the younger son, 1 Nephi, and those he persuaded to follow him, from the elder sons of Lehi, Laman, and Lemuel and their sympathizers, and this was the beginning of the establishment of civilized and barbarous peoples in America. Nephi describes both.

Of those who went with him he said: "And we did observe to keep the judgments, and the statutes, and the commandments of the Lord in all things, according to the law of Moses.

"And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds and animals of every kind. . . .

"And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.

"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of

found. Was not this a noted Israelitish musical instrument? How should the American Indians be led to paint the **Jewish harp**? The Jews in Babylon 'hung their harps upon willows.' And it is as natural an event that their brethren, in the wilds of America, should place them in their silent hieroglyphical paintings. Whence could have been derived the knowledge of the accurate hieroglyphical paintings, which this most learned author (meaning Humboldt) exhibits as found among some of the Indians: unless they had learned them from people to whom the knowledge of hieroglyphics had been transmitted from Egypt, its original source?" (p. 185.)

Was this sufficient to suggest the strange manner of writing the book of Mormon in the learning of the Jews, and the language of the Egyptian, but in an altered Egyptian? (See "Mormon," cited above, left.)

(9) Accounting for an Overthrown Civilization in America as Witnessed by the Ruined Monuments of It; and the Existence of Barbarous Peoples Occupying America at the Advent of the Europeans:

Two classes, barbarous and civilized were found.

Ethan Smith found opposition to his views growing out of the supposition that if the American Indians were descendants of the lost tribes of Israel, then they would have been a civilized rather than a barbarous people when discovered. Of this he says:

"Some have felt a difficulty arising against the Indians being the ten tribes, from their ignorance of the mechanic arts, of writing, and of navigation. Ancient Israel knew something of these; and some imagine that these arts being once known, could never be lost. But no objection is hence furnished against our scheme. The knowledge of mechanic arts possessed in early times has been lost by many nations . . . And Israel in an outcast state, might as well have lost it. It seems a fact that Israel have lost it, let them be who or where they may. Otherwise, they must have been known in the civilized world.

"But that the people who first migrated to this western world did possess some knowledge of the mechanic arts (as much doubtless, as was possessed by Israel when they disappeared in the east) appears

the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.

"And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands." And Nephi became their king. (II Nephi 5:10-18.)

In relation to the other part of the colony from which Nephi and his following had withdrawn, called henceforth Lamanites, this is recorded of the same period.

"And he (God) had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.

"And thus saith the Lord God: I will cause that they shall be loathsome unto my people, save they shall repent of their iniquities. . . .

"And because of their cursing which was upon them they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey." (II Nephi 5:21-24.)

This occurred thirty years after the colony of Lehi left Jerusalem.

The Nephites are again described two hundred years later as follows:

"And we (Nephites) multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass, and steel, making all manner of tools of every kind to till the ground, and weapons of war—yea, the sharp-pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war." (Jarom 1:8.)

Of the Lamanites of this period this same writer (Jarom) says:

"And they were scattered upon much of the face of the land, and the Lamanites also. And they were exceeding more numerous than were they of the Nephites; and they loved murder and would drink the blood of beasts.

"And it came to pass that they came many times against us, the Nephites, to battle. But our kings and our leaders were mighty men in the

from incontestible facts, which are furnished in Baron Humboldt, and in *American Archaeology*, such as the finding of brick, earthen ware, sculptures, some implements of iron, as well as other metals, and other tokens of considerable improvement; which furnish an argument in favour of the Indians having descended from the ten tribes. . . .

"The probability then is this; that the ten tribes arriving in this continent with some knowledge of the arts of civilized life; finding themselves in a vast wilderness filled with the best of game, inviting them to the chase; most of them fell into a wandering idle hunt-life. Different clans parted from each other, lost each other, and formed separate tribes. Most of them formed a habit of this idle mode of living and were pleased with it. More sensible parts of this people associated together, to improve their knowledge of the arts; and probably continued thus for ages. From these the noted relics of civilization discovered in the west and south were furnished. But the savage tribes prevailed; and in process of time their savage jealousies and rage annihilated their more civilized brethren. And thus, as a wholly vindictive Providence would have it, and according to ancient denunciations, all were left in an 'outcast' savage state. This accounts for their loss of the knowledge of letters, of the art of navigation, and of the use of iron. And such a loss can no more operate against their being of the ten tribes, than against their being of any other origin. . . .

"It is highly probable that the more civilized part of the tribes of Israel, after they settled in America, became wholly separated from the hunting and savage tribes of their brethren; that the latter lost the knowledge of their having descended from the same family with themselves; that the more civilized part continued for many centuries; that tremendous wars were frequent between them and their savage brethren, till the former became extinct.

"This hypothesis accounts for the ancient works, forts, mounds, and vast enclosures, as well as tokens of a good degree of civil government which are manifestly very ancient and from centuries before Columbus discovered America. . . .

"These partially civilized people became extinct. What account can

faith of the Lord; . . . wherefore, we withstood the Lamanites and swept them away out of our lands, and began to fortify our cities, or whatsoever place of our inheritance." (Jarom 1:6-7.)

Three hundred years later, the following is the description of this savage division of "a wild and a hardened and a ferocious people; a people who delighted in murdering the Nephites (the civilized branch of America's population), and robbing and plundering them; and their hearts were set upon riches, or upon gold and silver, and precious stones; yet they sought to obtain these things by murdering and plundering, that they might not labor for them with their own hands.

"Thus they were a very indolent people, many of whom did worship idols, and the curse of God had fallen upon them because of the traditions of their fathers: . . ." (Alma 17:14-15.)

This parallel between these two peoples continued until finally, about 400 A.D., the Lamanites entirely destroyed the Nephites at Cumorah, where dreadful battles were fought, where no quarter was asked or given between the parties.

Description of the final battles are given where armies perished in groups of tens of thousands (Mormon, Chapter 6). Mormon was the leader of the Nephite division. The complete destruction of the Nephites is witnessed by Moroni, son of the above Mormon.

A few Nephites had escaped from Cumorah and of these Moroni said:

"And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed." (Mormon 8:2.) He alone was left of his people.

It will be remembered that the same thing happened in the destruction of the Jaredite nation which preceded the Nephite and Lamanite occupation of the land; annihilation to the very last man.

(10) Jerusalem:

The destruction of Jerusalem, pending and actual, features largely and early in the *Book of Mormon*.

Although Lehi and his colony left Jerusalem some years before its destruction, yet by vision to this prophet its destruction was known.

"For behold, said he, I have seen

be given of this, but that the savages extirpated them, after long and dismal wars? And nothing appears more probable than that they were the better part of the Israelites who came to this continent, who for a long time retained their knowledge of the mechanic and civil arts; while the greater part of their brethren became savage and wild. . . ."

Then he adds this in conclusion of the theme:

"But however vindictive the savages must have been;—however cruel and horrid in extirpating their more civilized brethren; yet it is a fact that there are many excellent traits in their original character." (pp. 171-174.)

Query: Let it be remembered that the work from which this is quoted existed from five to seven years before the publication of the *Book of Mormon*, and the two editions of the work flooded the New England states and New York.

(10) Jerusalem:

In the *View of the Hebrews* the whole of Chapter I, pages 13-46, is devoted to the destruction of Jerusalem; the historical account of it.

Query: Would this treatise of the destruction of Jerusalem suggest the theme to the *Book of Mormon* author, is the legitimate query, since the

a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem we should also have perished." (II Nephi 1:4.)

The same is repeated in II Nephi 6:8. It is a subject frequently referred to in both the First and Second Books of Nephi.

(11) Israel:

The **Book of Mormon** has many references to both the scattering and the gathering of Israel in the last days. These references occur more abundantly in the forepart of the **Book of Mormon**, especially in First Nephi, Chapters 19, 20, 21, and Second Nephi, Chapter 25.

(12) Isaiah:

Lehi's colony brought with them from Jerusalem the Old Testament, (the whole Bible) down to the days of Jeremiah—about 600 B.C., yet about the only books extensively quoted before the coming of Christ to America is Isaiah! Jacob, brother of the First Nephi, quotes nearly all of the 49th, 50th, and 51st chapters; and the Second Nephi quotes about thirteen full chapters from Isaiah (see "Synopsis of Chapters" in current editions of the **Book of Mormon**, pp. 523-530.)

The Hebrew records possessed by the Nephites on brass plates are spoken of as containing more matter than the Old Testament had among the Gentiles (I Nephi 13, 20-22.)

Query: Then why are quotations and references to this great and rich Hebrew literature confined practically to Isaiah alone? (See opposite column.)

(13) A Great Gentile Nation to be Raised Up in America, the Promised Land, to Save Israel in America, in the Last Days.

Following is the vision of Nephi on the founding of a great gentile nation in the land of promise, America: "Thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations (America) . . . which is the land that the Lord God hath covenanted with thy father (Lehi) that his seed should have for the land of their inheritance; . . . thou seest the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren.

"Neither will he suffer that the

View of the Hebrews was published seven to five years before the **Book of Mormon**.

(11) Israel:

The **View of the Hebrews** has many references to both the scattering and gathering of Israel "in the last days." The second chapter of the **View of the Hebrews** is entitled "The Certain Restoration of Judah and Israel," and in this section is quoted nearly all the references to Isaiah that are referred to, but quoted more fully, in the **Book of Mormon**.

(12) Isaiah:

Ethan Smith's **View of the Hebrews** quotes copiously and chiefly from Isaiah in relation to the scattering and gathering of Israel. In his second chapter on "the certain restoration of Israel" he quotes from six different chapters in Isaiah. In his fourth chapter and in the few pages he devotes to a "Conclusion" he returns to the subject of the "restoration of Israel," and here he quotes from twenty chapters of Isaiah! He quotes Isaiah 18th chapter complete; but verse by verse with comments and makes of it an "Address" of Isaiah to the U.S. to save Israel.

Query: Did the author of the **Book of Mormon** follow too closely the course of Ethan Smith in this use of Isaiah, would be a legitimate query. The **View of the Hebrews** was published seven to five years before the **Book of Mormon**.

(13) The American Gentile Nation (U.S.) Appealed to in the View of the Hebrews to Become the Saviour of Israel in America.

Ethan Smith's chapter four of the **View of the Hebrews** is devoted to an appeal to the Christian nation of the United States to become the instrument for teaching the gospel to the American Indians and restore them to the favor and blessing of God.

The title of the fourth chapter is "An Address of the Prophet Isaiah, Relative to the Restoration of His People." The chapter is really an exposition of Isaiah 18, which he interprets to be an appeal of the ancient prophet to this great nation of the west "away over the mouths of the Nile." (p. 228.) It will be remem-

Gentiles shall destroy the seed of thy brethren. . . .

"I will be merciful unto the Gentiles, unto the visiting of the remnant of the house of Israel in great judgment. . . .

"I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb." (1 Nephi 13:30-34.)

In 1 Nephi 21st chapter, the Prophet Nephi quotes the whole of Isaiah, which relates largely to the building up and establishment of Israel in the last days. And, then in chapter 22, Nephi is questioned by his brethren as to whether the prophecies of the 49th chapter of Isaiah which he has read are to be taken literally, or are they spiritual, or is a spiritual interpretation to be had of them. Nephi replies that they pertain "to things both temporal and spiritual" but, in the main, argues for a literal interpretation. In closing, he refers to the mighty nation among the Gentiles whom God will raise up to bless Israel. He says "And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

"And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and their being carried in their arms and upon their shoulders.

"And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel." (1 Nephi 22:7-9.)

Another **Book of Mormon** prophet, Jacob, brother of Nephi, speaking of the gathering of Israel and their restoration to their lands, is represented as saying:

"And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them,

bered that Isaiah 18 opens with the exclamation "Woe to the land shadowing with wings," which would seem to be a denunciation. This, Ethan Smith changes to "Ho, land shadowing with wings," (p. 237) saying that the best expositors agree on this interpretation and that the salutation is a friendly calling of attention instead of a denunciation, and what follows in the chapter is an invitation to the land shadowing with wings to participate in the bringing as a present "unto the Lord of hosts of a people scattered and peeled." (pp. 229, 239 244, 247.) The whole chapter must need be read, we can only give a few excerpts. "The duty of sending them (the American Indians) the gospel, and of being at any expense to teach them Christianity and the blessings of civilized life, is great and urgent on every principle of humanity and general benevolence. And this duty peculiarly attaches to the people, who are now in possession of the former inheritance of those natives; and from too many of whom that people have received insufferable injuries." (p. 227.) "An address is found in the eighteenth chapter of the prophet Isaiah, which is apprehended to be of deep interest to America. . . . The writer . . . found it to be an address to some Christian people of the last days, just at the time of the final restoration of God's ancient people; an address to such a people beheld in vision away over the mouths of the Nile, or in some region of the west; a call and solemn divine charge to them to awake and aid that final restoration." (p. 228.)

"The call then must be to a people of the last days; a nation now on earth; and a nation to be peculiarly instrumental in the restoration of the Hebrews in the last days. For this is the very object of the address; to go and collect the ancient people of God; because 'in that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, (the very people of the ancient covenant in manifest descriptions repeatedly given), to the place of the name of the Lord of hosts, the Mt. Zion.'" (p. 229.)

Dealing with the prophecies of Isaiah 49, and other chapters of Isaiah and Jeremiah, Ethan Smith argues as Nephi did on the 48th and 49th chapters of Isaiah that the prophecies are to be literally ful-

and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

"But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. . . .

"I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore the Gentiles shall be blessed and numbered among the house of Israel." (II Nephi 10:8-18.)

From all of which it would appear that the great American nation, the Gentile nation, is to take an important part in the gathering and establishment of Israel in their promised land, America.

See Preface on Title Page of the **Book of Mormon**:

"Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also (the **Book of Mormon** was written and preserved) to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God."

This is the mission of the United States according to the **Book of Mormon**; but the **View of the Hebrews** preceded the **Book of Mormon** by seven years!

filled and not treated as mystical passages and that the restoration spoken of "is to be in **'the latter days.'**" (p. 230.) As to the land shadowing with wings, he holds to be America. "The continent of those **two great wings** shall be found at last most interesting in relation to your Hebrew brethren (addressing the people of those continents). And those two great wings shall prove but an emblem of a great nation: then on that continent (i.e., in the last days); far sequestered from the seat of anti-Christ, and of tyranny and blood; and whose asylum for equal rights, liberty, and religion, shall be well represented by such a national coat of arms—the protecting wings of a great eagle; which nation in yonder setting of the sun, (when in the last days, judgments shall be thundering through the nations of the eastern continent), shall be found a realm of peaceful protection to all who fly from the abodes of despotism to its peaceful retreat; even as an eagle protects her nest from all harm. Yea, a land that, when all other lands shall be found to have trampled on the Jews, shall be found to have protecting wings for them, free from such cruelty and ready to aid them." (pp. 238-239).

"Ye friends of God in the land addressed (the land shadowing with wings—America); can you read this prophetic direction of the ancient prophet Isaiah, without having your hearts burn within you? Surely you cannot, if you can view it as an address of the Most High to you. God here exalts you, in the last days: the age of terror and blood, as high as the standard to be raised for the collection of the seed of Abraham: 'on the mountains' . . . If these views be correct, Christians in our land may well bless God that it is their happy lot to live in this land shadowing with wings; this protecting realm, an asylum of liberty and religion; a land so distant from the seat of anti-Christ and of the judgments to be thundered down on old corrupt establishments in the last days. And their devout gratitude to Heaven ought to rise, for the blessing of having their existence so near the period alluded to in this sublime prediction, when this land of liberty is beginning to feel her distinguishing immunities compared with the establishments of tyranny and corrup-

tion in the old continent." (p. 245.)

"Ho thou nation of the last days, shadowing with thy wings of liberty and peace; pity, instruct, and save my ancient people and brethren; especially that outcast branch of them, who were the natives of your soil." (p. 247.) Much more to the same effect—but this in conclusion—and still addressing the Gentile nation:

"Tell them (the Indians) what their ancient fathers the prophets were inspired to predict in their behalf; and the charge here given for their restoration. Assure them this talk of an ancient prophet, is for them, and they must listen to it and obey it. That the Great Spirit above the clouds now calls them by you to come and receive his grace by Christ the true star from Jacob, the Shiloh, who has come, and to whom the people must be gathered. Inform them that by embracing this true seed of Abraham, you and multitudes of other Gentiles, have become the children of that ancient patriarch; and now they must come back as your brothers in the Lord . . . that 'as touching this election, they are beloved for the fathers' sakes;' that they were for their sins excluded for this long period, until the fulness of the Gentiles be come in, and so all Israel shall be saved.

"Go thou nation (U.S.) highly distinguished in the last days; save the remnant of my people.—Bring me a present of them 'to the place of the name of the Lord of hosts, the Mount Zion.'" (pp. 249-250.)

This is the mission of the United States, according to the **View of the Hebrews**.

(14) Love of Riches—Pride:

A chief of the Delaware Indians said he knew it to be wrong if a poor man came to his door hungry and naked, to turn him away empty. He believed God loved the poorest of men better than he did proud rich men. (**View of the Hebrews**, p. 104).

(14) Love of Riches Among Nephites—Pride:

Jacob, son of Lehi, says of the Nephites: "Yea, and they also began to search much gold and silver, and began to be lifted up somewhat in pride." (Jacob 1:16.)

And, again, to the Nephites:

"Many of you have begun to search for gold, . . . that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are lifted up in pride of your hearts, do ye suppose that God justifieth you in this thing? . . . Nay . . . the one being is as precious in his sight as the other." (Jacob 2:12, 13, 14, 21.)

(15) Polygamy:

"The people of Nephi, . . . began to grow hard in their hearts, and in-

(15) Polygamy:

"Longtime ago" the Delaware Chief said, "it was a good custom

dulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon, his son." (Jacob 1:15.)

Jacob to the Nephites: "This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon. . . . David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . Wherefore, my brethren, . . . hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delight in the chastity of women." (Jacob 2:23-28.)

(16) Lamanite Virtues:

Jacob contrasts the Nephites with the Lamanites to the Nephite's disadvantage with respect to chastity and single marriages; and says of the Lamanites: "Behold, their husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children." (Jacob 3:7.)

(17) Civilization in America:

Broadly, the *Book of Mormon* represents the Nephites and Jaredites as being civilized people, with national governments, kingdoms, republics; with trade, and commerce; navigation, education, written culture, religion; settled orders of living, cities, connected with highways; military establishment, etc., etc.

The idea of all this, however, is best obtained from general and incidental statements in the *Book of Mormon*, rather than from any formal and elaborate and definite description of what their civilization consisted.

The first allusion to the civilized status occurs at about thirty years after Lehi's colony left Jerusalem. The first Nephi says: "I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were of great abundance. . . . And it came to pass that I, Nephi, did cause my people . . . to labor with their hands. And it came to pass that they would that I should be their king."

among his people to take but one wife, and that for life. But now they (the Indians) had become so foolish, and so wicked, that they would take a number of wives at a time; and turn them away at pleasure." (*View of the Hebrews*, p. 104.)

(16) Indian Virtues:

"They are just, honest, liberal, hospitable to strangers, considerate, loving and affectionate to their wives and relations, fond of their children, frugal, and preservering; charitable . . . living in love, peace, and friendship." (*View of the Hebrews*, p. 175.)

Query: "Were the passages in this column sufficient to suggest what appears in the left hand column?"

(17) Civilization in America:

In the *View of the Hebrews* quite an elaborate account is given of the civilization that must have existed in Mexico and Central America in ancient times. This is summarized largely from Baron Humboldt's *New Spain*, published first in Germany, 1808-9 and translated into English by John Black in 1811, and quoted copiously by Ethan Smith in his second edition of the *View of the Hebrews*, 1825.

In these excerpts from Humboldt are descriptions of pyramids, temples, ruined cities, highways; with some speculations as to the resemblance between the Mexican and the Egyptian pyramids. Ethan Smith quotes extensively from the *Archaeologia Americana*, published at Worcester, Mass., 1820.

On these authorities Ethan Smith says:

"The people, however, who traversed Mexico, left behind them traces of cultivation and civilization. . . . The Taultees introduced the cultivation of maize and cotton; they built cities, made roads, and constructed those great pyramids, which are yet

And he reluctantly accepted this office. (II Nephi 5:15-18.)

Similar descriptions are given several times in the **Book of Mormon**.

(18) The Messiah on the Western Continent:

It may be said that the chief event, the greatest and most important of all events in the **Book of Mormon**, is the appearance of the Christ—the Hebrew Messiah—in the western world. He was anticipated in prophecy, and spoken of in expectation of His coming, and the purpose of that coming. Finally in the Third Nephi, a magnificent description of His appearing to the Nephites is given, and an account of His ministry among the Nephites. His stay was comparatively brief, and when He departed in light and glory, He promised at some future time to return. (See III Nephi ch. 11 et seq.)

admired, and of which the faces are very accurately laid out." (p. 183.)

Some twenty pages are devoted to describing civilization traits as seen in temples, pyramids, and ruined cities.

(18) Quetzalcoatl: (So Often Called in Literature "The Mexican Messiah"):

The legends of Quetzalcoatl are stated in the **View of the Hebrews** at some length; I greatly abbreviate.

"On the pyramid of Cholula was an altar dedicated to Quetzalcoatl, or the serpent of green feathers; as the name imports. . . . This is the most mysterious being of the whole Mexican mythology." He is said to have been "a white bearded man. He was high priest of Tula, legislator, chief of a religious sect who inflicted on themselves the most cruel penance. . . . He appeased by his penance divine wrath (in other words, atonement). . . . The reign of Quetzalcoatl was a golden age of the people of Anahuac. . . . He dwelt twenty years among them . . . ordered fasts, and regulated the Taltic year. . . . He preached peace to man. . . . He disappeared, after he had declared to the Cholulans that he would return and govern them again, and renew their happiness." (pp. 204 et seq.)

Ethan Smith speaks of him, saying:

"His appeasing divine wrath, may have a striking allusion to the system of the Mosaic sacrifices, including also the mediation of Moses as a type of Christ, and God's turning away his fierce wrath from Israel at his intercession, as was repeatedly the case." (p. 207.)

The legitimate query: Did this character spoken of in the **View of the Hebrews**, published seven years before the **Book of Mormon**, furnish the suggestion of the Christ on the western continent?

At the above mentioned meeting, Ben E. Roberts had his father's well-thumbed and extensively marked copy of the **View of the Hebrews** as well as the penciled manuscript of "A Parallel." The present writer had ample time to examine the volume and its markings. It was the Second Edition of the book. It is entirely likely that B. H. Roberts never made much use, if any, of the First Edition. The latter volume contains 167 pages of text and an appendix through page 187, while

the Second Edition consists of 269 textual pages and the appendix through page 285.

The last page of text (p. 167) of the First Edition has the following two paragraphs as Ethan Smith's closing thought:

"The preservation of the Jews, as a distinct people, for eighteen centuries, has been justly viewed as a kind of standing miracle in support of the truth of revelation. But the arguments furnished from the preservation and traditions of the ten

tribes, in the wilds of America from a much longer period, must be viewed as furnishing, if possible, a more commanding testimony. And it is precisely such evidence as must have been expected in the long out-cast tribes of Israel, whenever they should come to light; and just such evidence as must rationally be expected to bring them to the knowledge of the civilized world.

"The evidence discovered among the various tribes of Indians, of the truth of their Hebrew extraction, and of the divinity of the Old Testament, seems almost like finding, in the various regions of the wilds of America, various scraps of an ancient Hebrew Old Testament;—one in one wild; another in another; inscribed on some durable substance in evi-

dent Hebrew language and character, though much defaced by the lapse of ages. Surely such an event, when attended with concomitant evidence that it could be no imposition, must silence the unbeliever in ancient revelation; and add a new and powerful item to the evidences already furnished upon so interesting a subject. The evidence, actually furnished in the traditions of the savages of America, suggest the suppositions just made, but are of a far more substantial character. It is contended that they furnish the very evidence, long desired, of the existence, and present state of the ten tribes of Israel."

If an enterprising and imaginative writer needed any final provocation, this would seem to be it.

VIEW OF THE HEBREWS;

OR THE

TRIBES OF ISRAEL IN AMERICA.

EXHIBITING

CHAP. I. THE DESTRUCTION OF JERUSALEM. CHAP. II. THE CERTAIN RESTORATION OF JUDAH AND ISRAEL. CHAP. III. THE PRESENT STATE OF JUDAH AND ISRAEL. CHAP. IV. AN ADDRESS OF THE PROPHET ISAIAH TO THE UNITED STATES RELATIVE TO THEIR RESTORATION.

SECOND EDITION, IMPROVED AND ENLARGED.

By Ethan Smith,
PASTOR OF A CHURCH IN FULTON (VT.)

"These be the days of vengeance."
"Yet a remnant shall return."
"He shall assemble the outcasts of Israel; and gather together the dispersed of Judah."

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