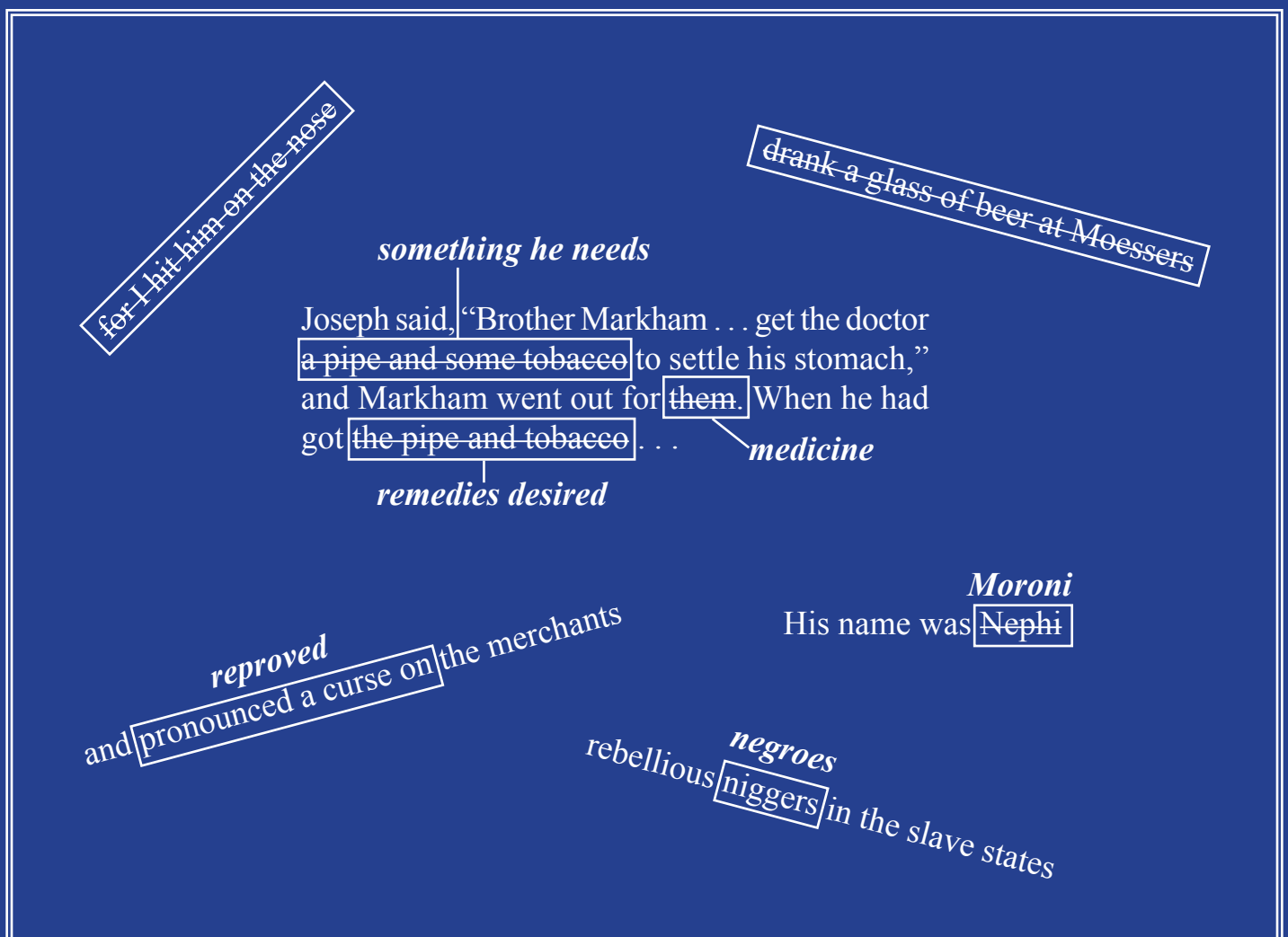


Changes in Joseph Smith's History



By Jerald and Sandra Tanner

Changes in Joseph Smith's History

By Jerald and Sandra Tanner

1965
(Digital version 2017)

Utah Lighthouse Ministry
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THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

THE COUNCIL OF THE TWELVE

47 E. SOUTH TEMPLE STREET

SALT LAKE CITY, UTAH

April 11, 1961

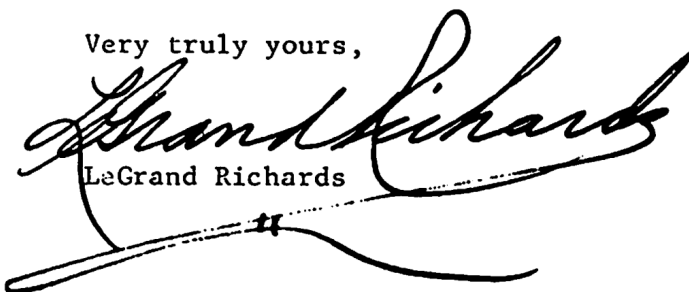
Mrs. Jerald Tanner
319 North Fifth West
Salt Lake City, Utah

Dear Mrs. Tanner:

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

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

Very truly yours,


LeGrand Richards

LR:rs

Enc. \$10 cash

A photograph of a letter written by the Mormon Apostle LeGrand Richards. Mr. Richards refused to give us any help in obtaining access to vital manuscripts suppressed by the Mormon Church.

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Introduction

Francis W. Kirkham, in his book *A New Witness for Christ in America*, vol. 1, page 17, makes the following statement:

The first published consecutive account of the origin of the Church began in the October, 1834, issue of the *Messenger and Advocate*. It consists of eight letters written by Oliver Cowdery to W. W. Phelps. This account is very important as Oliver Cowdery claims in a letter published in the October, 1834, issue, but dated September 7, 1834, that Joseph Smith assisted him in the writing of the letters.

Although this history was reprinted several times, it has now become a source of embarrassment to the Mormon Church leaders, because it does not mention Joseph Smith's first vision (that is the vision in which Joseph Smith was supposed to have seen God the Father and His Son Jesus Christ).

On October 29, 1835, Joseph Smith made this statement in the *History of the Church*, vol. 2, page 293:

. . . my scribe commenced writing in my journal a history of my life; . . .

Apparently this account of Joseph Smith's life was never published. If the Mormon historians still have this history they keep it well hid from the general public. Levi Edgar Young, who was the head of the Seven Presidents of Seventies in the Mormon Church, told LaMar Petersen and others of secret manuscripts which are kept locked in a vault. The following is from notes made by LaMar Petersen of an interview with Levi Edgar Young held February 3, 1953:

A list of 5 questions was presented. Bro. Young indicated some surprise at the nature of the questions but said he heartily approved of them being asked. Said they were important, fundamental, were being asked more by members of the Church, and should be asked. Said the Church should have a committee available where answers to such questions could be obtained. He has quit going down with his own questions to Brother Joseph Fielding (Smith) because he was laughed at and put off.

His curiosity was excited when reading in Roberts' Doc. History reference to "documents from which these writings were compiled." Asked to see them. Told to get higher permission. Obtained that permission. Examined documents. Written, he thought, about 1837 or 1838. Was told not to copy or tell what they contained. Said it was a "strange" account of the First Vision. Was put back in the vault. Remains unused, unknown.

Another interview was held with Levi Edgar Young in the Church Office Building on March 4, 1953. The following is from LaMar Petersen's notes of that interview:

Stated again that there were many secret manuscripts in the vaults "downstairs"; that some day they would be read and made known. Spoke of the fine handwriting in the journals because of the cost of paper. Went one time from Bro. Joseph Fielding's to Bro. Ivins to borrow microscope [magnifying glass?]. When he returned the manuscripts had been locked up again. Dale Morgan had asked him: "why doesn't the Church open its files to serious scholars doing historical research?" Bro. Young agreed that the library should be opened to all accredited students and that some day it would be.

Mormon historians state that in 1838 Joseph Smith began writing the account of the history of the Church which is now published by the Church. Joseph Smith began publishing this history in the *Times and Seasons* in 1842. It was published in installments, and therefore only part of the history was published before Joseph Smith's death. The Church continued to publish the history in the *Times and Seasons* after his death until they were driven from Nauvoo. The remainder of the history was published in the *Millennial Star* and also in the *Deseret News*. In 1902 the *History of the Church* was reprinted in seven volumes, and it has been republished several times since then.

In this study we are going to show some of the changes that have been made between the history as it was first published and the way it reads today (1951 edition of the *History of the Church*). It would be impossible to show all of the changes in the history in such a small study, however,

we will try to show some of the more important ones. Since there have been over 17,000 words added and 45,000 words deleted, it would make this study very large to include all of the words that have been added or omitted, therefore in many cases we only refer to the page numbers and tell how many words have been added or deleted. This study does not include volume seven of the *History of the Church* because it was written after the death of Joseph Smith. When we say that there have been more than 62,000 words added or omitted in the *History of the Church*, it should be understood that we did not read many of the revelations, affidavits, etc. A more thorough study would, no doubt, reveal many other changes.

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

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

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

See the photo at the front of this book. Photographs of other letters received from Mormon Church leaders are included in *Mormonism—Shadow or Reality?*

Because the Mormon Church leaders have refused to allow us access to the original handwritten manuscripts this study will be limited to showing changes between the printed versions. Fortunately, however, we have had access to the thesis, *Textual Changes in the Pearl of Great Price*, by Walter L. Whipple. Mr. Whipple was a student at Brigham Young University, and he was allowed to examine the first part of the handwritten manuscript. We will refer to this thesis in the first part of this study.

This study will show that some of the statements made by Mormon writers concerning the *History of the Church* are absolutely false. Dr. Hugh Nibley, of the Brigham Young University, claims that Joseph Smith's teachings have never had to undergo the slightest change, and that they are completely free from alterations and revisions. Speaking of Joseph Smith's teachings he states that they "are so well-knit and perfectly logical that they have never had to undergo the **slightest change or alteration** during a century in which every other church in Christendom has continually revamped its doctrines" (*No, Ma'am, That's Not History*, pages 57 and 58). On pages 61 and 62 of the same book Dr. Nibley states:

The gospel as the Mormons know it sprang full-grown from the words of Joseph Smith. It has never been **worked over or touched up** in any way, and is **free of revisions and alterations**.

It does not take much research to reveal that Dr. Nibley's statement is completely false.

John A. Widtsoe, who was an Apostle in the Mormon Church, made this statement:

The Prophet and the Church stand in this history free of historical interpretations and other external trappings. There are no arguments for its case. **There are no attempts to "cover over" any event.** (*Evidences and Reconciliations*, 3 vol. in 1, page 332)

The Mormon historian Joseph Fielding Smith makes this claim for the accuracy of the history:

"The most important history in the world is the history of our Church, **and it is the most accurate history in all the world, it must be so.**" (*Doctrines of Salvation*, vol. 2, page 199)

Joseph Fielding Smith even claims that the Lord protects the history of the Church:

... if errors creep in it, the Lord himself will bring to pass means whereby **they will be eliminated**.

You pick up a record of the history of the Church **and that record is accurate.** (*Doctrines of Salvation*, vol. 2, page 202)

In the following work we will prove beyond doubt that these statements by Hugh Nibley, John A. Widtsoe and Joseph Fielding Smith are completely false. The Mormon historians have broken almost all the rules of honesty. It is a well-known fact that when an omission is made in a document it must be indicated by ellipses signs. The Mormon historians have almost completely ignored this rule; in many cases they have deleted thousands of words without any indication. They have also added thousands of words without any indication. They have changed the spelling, grammar, punctuation and rearranged the words. There can be no doubt that the changes were deliberate (although there may have been a few typographical errors). Three very important changes have been made concerning the Word of Wisdom (a revelation which forbids the use of tobacco, alcoholic beverages and hot drinks). The first printed version of the history revealed that Joseph Smith drank beer and recommended the use of whiskey and tobacco. All this has been removed from later editions.

Prophecies that did not come to pass had to be changed. There were many exaggerated statements that had to be changed. There were many statements that contradicted other statements in the history that were changed. There were crude statements and other statements which were lewd that the Mormon historians deleted. Joseph Smith quoted the enemies of the Church as using the name of the Lord in vain many times in the history. Much of this profanity has been deleted. In the first printed version Joseph Smith cursed his enemies, condemned other churches and beliefs, and called the President of the United States a fool. Many of these extreme statements were deleted or changed. The Mormon historians did not allow Joseph Smith to make many mistakes. When he made a wrong statement, they took the liberty of correcting it. If he used bad grammar, they corrected it. And when he used an excessive amount of foreign words they deleted them. They were evidently trying to make Joseph Smith into a very saintly man. They do not dare let their people see the real Joseph Smith. They would rather falsify the *History of the Church* than allow Joseph Smith's true character to be known. The following appeared in *Tiffany's Monthly* in 1859:

People sometimes wonder that the Mormon can revere Joseph Smith, That they can by any means make a Saint of him. But they must remember, that the Joseph Smith preached in England, and the one shot at Carthage, Ill., are not the same. The ideal prophet differs widely from the real person. To one, ignorant of his character, he may be idealized and be made the impersonation of every virtue. He may be associated in the mind with all that is pure, true, lovely and divine. Art may make him, indeed, an object of religious veneration. **But remember, the Joseph Smith thus venerated, is not the real, actual Joseph Smith . . . but one that art has created.** (*Tiffany's Monthly*, 1859, page 170)

The Mormon Church leaders have worked hard to destroy the truth concerning Joseph Smith and the Church. They ask the members of the Church to donate the journals of the pioneers to the Church, and then if they find anything in these journals that is detrimental to the interests of the Church they keep the journal hid. Joseph Fielding Smith said:

Moreover, there are many important private journals scattered about which we would like to obtain for preservation and for historical purposes . . . If they are given to us, we will file them away where they will be preserved. (*Doctrines of Salvation*, vol. 2, page 206)

Dr. Hugh Nibley, of Brigham Young University, donated his great-grandfather's journal to the Church Historian's Office. They locked it in a safe, and when he asked to see it

he was refused. See *Mormonism—Shadow or Reality?* for a photographic reproduction of a letter from Hugh Nibley, in which he admits that he was refused access to this journal.

Joseph Smith's mother wrote a book which the Mormon Apostle Orson Pratt published; however, Brigham Young evidently felt that the book was too revealing for he ordered the edition "suppressed or destroyed." After making changes in the book (which was after Mrs. Smith's death) the Church reprinted it. The Church has encouraged the destruction of publications that are critical of Joseph Smith or of the Church. The *Deseret News*, Church Section, carried a disgraceful article in 1953, in which the following statement was made:

Good-natured Sven A. Wiman can manage a cautious grin when his married daughter relates in English, and which he can understand pretty well, how when he returned home each evening from his part-time employment in various used book stores throughout Sweden he would produce an anti-Mormon book and then proceed **to burn it**. Sweden, you learn, has literally no end of anti-Church books, and Elder Wiman set himself up as a one-man clean-up committee **to destroy** as many of these diatribes against the Church as possible. (*Deseret News*, Church Section, May 16, 1953, page 10)

Under Mr. Wiman's picture appears this statement:

"Avenging Angel"—Since his conversion to the Church in 1936, Sven A. Wiman has spent years working in many used book stores throughout Sweden collecting LDS books which are generally hard to come by, and securing and **burning** anti-LDS books—of which there are thousands.

A man who had been on a mission for the Mormon Church said that in a hundred years the Church will have a beautiful history. This may be true if the Mormon Church leaders continue to encourage the destruction of books that are critical, change the *History of the Church*, and keep the vital records of the Church hid from those who are doing research. They may have a beautiful history, but it will be a false history. Even Joseph Fielding Smith admits that a false history is harmful:

In regard to the recording of history, the thing that **is most important is accuracy**. If history is not accurate, **it is harmful**. (*Doctrines of Salvation*, vol. 2, page 198)

The Mormon historians have not only changed the *History of the Church*, but they have further deceived the people by making the claim that no historical or doctrinal statement has been changed. The following statement appears in the preface to the *History of the Church*:

Changes in Joseph Smith's History

. . . **No historical or doctrinal statement has been changed.** (*History of the Church*, vol. 1, preface vi)

Not only has the history of the Church been changed since it was first printed, but there is also evidence to prove that changes were made before it was first printed. In other words there is evidence that even the first printed version of the history is inaccurate. When the history was first printed the Church historians claimed that it was accurate:

When the Church historians George A. Smith and Wilford Woodruff completed their publication of the History of Joseph Smith, down to the 8th of August, 1844, which history was published in installments in the *Deseret News*, Utah, and in the *Millennial Star*, England, they expressed themselves upon the correctness of what they had published in the following manner:

“The History of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. . . . We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the History of Joseph Smith is true, and is one of the **most authentic histories every written.**” (*History of the Church*, vol. 1, preface v-vi)

There is an abundance of evidence to show that this statement by George A. Smith and Wilford Woodruff (who later became President of the Church) is absolutely false. Charles Wesley Wandell, who worked in the Church Historian's Office after the death of Joseph Smith, accused the leaders of the Mormon Church of falsifying the history. When he saw the way that they were printing it in 1855, he made this comment in his journal:

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

Brigham Young admitted that he helped to revise the history after Joseph Smith's death. Under the date of April 1, 1845, he made this statement:

I commenced **revising** the History of Joseph Smith at Brother Richards' office: Elder Heber C. Kimball and George A. Smith were with me. (*History of the Church*, vol. 7, page 389)

Under the date of April 2, 1845, Brigham Young stated:

Engaged at Elder Richards' office with Elders Kimball and Smith **revising** Church History. (*History of the Church*, vol. 7, pages 389-390)

Under the date of May 13, 1845, Brigham Young stated:

With Elders Heber C. Kimball, W. Richards and George A. Smith reading and **revising** Church History at Brother Edward Hunter's where we had retired to keep out of the way of writs reported to have been issued against us.

The following day this statement by Brigham Young appears:

Continued at Brother Edward Hunter's . . . we read and **revised** history all day. (*History of the Church*, vol. 7, page 411)

On May 16, 1845, this statement appears:

I spent the day at Brother Hunter's in company with Brothers Heber C. Kimball, Willard Richards, George A. Smith and N. K. Whitney **revising** history: . . .

The following day this statement appears:

Revising history as yesterday, with the addition of Brother John Taylor: . . . (*History of the Church*, vol. 7, page 411)

Under the date of May 20, 1845, Brigham Young records:

We read and **revised** fifty-seven pages of History of Joseph Smith from Book “B”: . . . (*History of the Church*, vol. 7, page 414)

Under the date of June 18, 1845, this statement appears:

I met with Elders Heber C. Kimball, John Taylor and George A. Smith at Brother Taylor's; we **revised** a portion of the History of Joseph Smith. (*History of the Church*, vol. 7, pages 427-428)

The following day this statement appears:

I spent the day with Brothers H. C. Kimball and George A. Smith **revising** history. (*History of the Church*, vol. 7, page 428)

Under the date of June 20, 1845, Brigham Young records:

Elders H. C. Kimball, Orson Pratt, George A. Smith, and myself engaged **revising** Church History. (*History of the Church*, vol. 7, page 428)

Under the date of November 8, 1845, Brigham Young records:

Revising history in company with Brothers Heber C. Kimball, Willard Richards and George A. Smith till 4 p. m. (*History of the Church*, vol. 7, page 514)

Under the date of November 10, 1845, this statement appears:

I spent the day with Elders Heber C. Kimball, Willard Richards and George A. Smith **revising** Church History; . . . (*History of the Church*, vol. 7, page 519)

The following day this entry appears:

Forenoon, Elders Willard Richards and George A. Smith **revising**, history.

Afternoon, Elder Kimball and I joined them, and assisted in **revising** history. (*History of the Church*, vol. 7, page 520)

Under the date of November 26, 1845, Brigham Young recorded:

At the Historian's Office with Elder George A. Smith and **revised** fifty pages history. (*History of the Church*, vol. 7, page 532)

The entry for November 28, 1845, reads as follows:

I went to the Trustees' Office, attending to church business. Elders Willard Richards and George A. Smith read and **revised** history to the end of 1843. (*History of the Church*, vol. 7, page 533)

Under the date of December 29, 1845, this statement appears:

Elders George A. Smith and Amasa Lyman **revised** history. (*History of the Church*, vol. 7, page 556)

The Mormon historians made this statement:

Moreover, since the death of the Prophet Joseph, the history has been carefully **revised** under the strict inspection of President **Brigham Young** and approved of by him. (*History of the Church*, vol. 7, page 243)

Brigham Young was evidently a very dishonest historian; he not only admitted that Joseph Smith's history was "revised" after his death, but he also admitted that sermons given by the Church leaders were censored before publication:

Brother Heber says that the music is taken out of his sermons when brother Carrington **clips out a word here and there**: and I have taken out the music from mine, . . .

I know that I have seen the day when, let men use language like brother Heber has today, and **many would apostatize** from the true faith. In printing my remarks, **I often omit the sharp words**, . . . (*Journal of Discourses*, vol. 5, page 99)

On August 2, 1857, Heber C. Kimball stated:

. . . we have at times **omitted printing some of the remarks** that might offend the weak-stomached world, and we have made buttermilk and catnip tea to accommodate the tastes of our enemies; . . .

Although we do not have access to the original manuscripts, we have definite proof that the history of Joseph Smith was "doctored" before it was first published by the Church. Some of the articles which were printed in

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Joseph Smith's History were taken from other publications which we have access. In our book, *Mormonism—Shadow or Reality?* we show that Joseph Smith and his brother secretly practiced polygamy, but that they denied it in public. On one occasion Hyrum Smith claimed that the revelation on polygamy had no reference to the present time. The following was published in the *Nauvoo Neighbor* on June 19, 1844:

Councillor, H. Smith, . . . referred to the revelation, read to the High Council of the Church, which has caused so much talk about a **multiplicity of wives**; that said revelation was in answer to a question concerning things which transpired in former days, **and had no reference to the present time.**

The Mormon historians could see that this reference would make Hyrum Smith appear very dishonest, and so when they reprinted this article in Joseph Smith's History, they deleted the last 8 words without any indication (*Millennial Star*, vol. 23, page 754, also *History of the Church*, vol. 6, page 435):

Councillor H. Smith . . . Referred to the revelation read to the High Council of the Church, which has caused so much talk, about the **multiplicity of wives**; that said revelation was in answer to a question concerning things which transpired in former days.

In the same issue of the *Nauvoo Neighbor* Joseph Smith denied the doctrine:

He then read several statements of Austin Cowles in the *Expositor* concerning a private interview, and said he never had any private conversation with Austin Cowles on these subjects—that he preached on the stand from the Bible, showing the order in ancient days, **having nothing to do with [t]he present times.**

Heber C. Kimball once stated that a Prophet would not "tell lies," therefore it became necessary to delete the last 8 words of this statement by Joseph Smith:

He then read several statements of Austin Cowles in the *Expositor* concerning a private interview, and said he never had any private conversations with Austin Cowles on these subjects; that he preached on the stand from the Bible, showing the order in ancient days. (*Millennial Star*, vol. 23, pages 770-771, also *History of the Church*, vol. 6, page 441)

In the same issue of the *Nauvoo Neighbor* (June 19, 1844), this statement concerning Hyrum Smith appears:

Councillor H. Smith proceeded to show the falsehood of Austin Cowles in the *Expositor*, in relation to the revelation referred to, **that it was in reference to former days, and not the present times as related by Cowles.**

When this was reprinted in Joseph Smith's history, 17 words had to be deleted:

Councillor H. Smith proceeded to show the falsehood of Austin Cowles in the *Expositor*, in relation to the revelation referred to.

It is very hard to understand how men who claimed to be historians and religious leaders could put forth such a fraudulent history and then claim that it is "one of the most authentic histories ever written."

On May 1, 1843, the *Times and Seasons* reprinted an article from the *Quincy Whig* concerning the Kinderhook plates (the Mormons claimed that these plates helped to prove the Book of Mormon). In the *Times and Seasons*, vol. 4, page 187, this statement appeared:

We learn there was a Mormon present when the plates were found, **who it is said, leaped for joy at the discovery**, and remarked that it would go to prove the authenticity of the Book of Mormon—which it undoubtedly will.

This article was reprinted in Joseph Smith's History, however, the reference was changed to make it appear that a Mormon was not present at the time the plates were discovered:

A **person** present when the plates were found remarked that it would go to prove the authenticity of the Book of Mormon which it undoubtedly will. (*Millennial Star*, vol. 21, page 44, also in the *History of the Church*, vol. 5, page 378)

Besides this change, the Mormon historians deleted 348 words from this article without any indication.

We could produce more evidence, but this should be sufficient to show that Brigham Young had the history changed before it was first printed. If Brigham Young would make changes like these in reprinting articles, we wonder how many changes were made from the handwritten manuscripts which have never been published and are kept hid from the general public. To what extent Brigham

Young “doctored” the history may never be known unless the Mormon historians release a microfilm of the original manuscripts, and even if such a microfilm were released, it should be carefully examined by handwriting experts to be sure that it is the original. The Mormon historians would go almost to any lengths to keep the truth from being known.

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

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

It is very obvious that Joseph Smith did not write this; when this was reprinted in the *History of the Church*, the words *Joseph the Seer* were changed to the word *I*. In the *Millennial Star*, vol. 19, page 630, Joseph Smith was referred to in the third person four different times, but when this was reprinted in the *History of the Church* it has been changed to the first person to make it appear that Joseph Smith was writing the history. We will say more about this change at its proper place in the study. The account of the “Kirtland Camp” was probably not written by Joseph Smith, but rather by someone who was with the camp. Under the date of September 26, 1838, Joseph Smith records in the history:

I was about home until ten or eleven o’clock, when I rode out, but returned home and spent the evening. (*Millennial Star*, vol. 16, page 296)

This reference shows that Joseph Smith was not with the camp. Under the same date in the history, Joseph Smith tells of the “Kirtland Camp.” Part of the reference reads as it should; the writer (which is supposed to be Joseph Smith) referring to the camp in the third person:

The camp passed on, and crossing Chariton River, pitched their tents.

Here **they** found seven of the nine wagons of the Florence Camp, ... (*Millennial Star*, vol. 16, page 296)

In the middle of this reference, however, the writer strangely becomes part of the camp:

Elder McArthur said, in a low tone, that it was his impression that **we** might go on. Here **our** faith was tried, and here the Lord looked down and beheld **us**, and lo, a gentleman ... came among **us** although **we** were a good distance from the road, and he told **us** that there was no trouble in Far West ... but that **we** might go right along ... A vote of the camp was called for, whether, **we** should proceed, ...

We pursued our journey, and in crossing a seven mile prairie **we** stopped ...

The Mormon historians could, no doubt, see that the word *we* should read *they*; *our* should read *their* and *us* should read *them*, but instead of changing these words they deleted the entire reference.

In the *Millennial Star*, vol. 3, pages 737-739, the Mormon historians included an article which was found in the *Times and Seasons*. Joseph Smith could not have included this article in the history as it was not published in the *Times and Seasons* until after his death. Later Mormon historians evidently became aware of this and deleted it from the history.

In the *History of the Church*, vol. 6, page 426, this statement appears:

A conference was held in Glasgow, Scotland, representing 1,018 members, including 1 High Priest, 30 Elders, 46 Priests, 36 Teachers and 20 Deacons.

It is very unlikely that Joseph Smith could have written this statement. The date of the history is June 2, 1844. Joseph Smith stopped writing the history on June 22, 1844, and was killed on June 27. It would have been almost impossible for the news of this conference to have reached Nauvoo in 20 days. In the *History of the Church*, vol. 6, page 424, Joseph Smith received a letter which took 23 days to come from Boston. A letter from Scotland would take much longer to arrive than a letter from Boston.

It is interesting to note that in 1844 Joseph Smith said: “For the last three years I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ: they have accompanied me everywhere, and carefully kept my history” (*History of the Church*, vol. 6, page 409). The last few years of Joseph Smith’s life in the *History of the Church* are filled with personal incidents, however, in the year 1840 there seems to be a vacuum. There seems to be an abundance of information concerning England but very little concerning

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incidents that were happening in Nauvoo (where Joseph Smith was). The interesting thing about this is that Brigham Young, George A. Smith and Heber C. Kimball (the men who "revised" Joseph Smith's history after his death) were in England at this time. Could it be that they wrote this part of the history after Joseph Smith's death? See especially the *History of the Church*, vol. 6, pages 233-239.

The history of "Zion's Camp" (*History of the Church*, vol. 2, pages 61-111) was probably written after Joseph Smith's death. Some of the account as it was first published sounded suspiciously like the Extracts from Heber C. Kimball's Journal which were published in the *Times and Seasons*. When this was reprinted in the *History of the Church* thousands of words were added, and there can be but little doubt that some of these words were taken from Heber C. Kimball's journal. In the *History of the Church*, vol. 7, Excerpts from the Manuscript History of Brigham Young are published. Under the date of August 22, 1845, Brigham Young made a very revealing statement:

Friday, 22.—Elders W. Richards and George A. Smith **commenced writing the history of Zion's Camp. Brother George A. Smith supplying many incidents from memory.** (*History of the Church*, vol. 7, page 436)

It was only about four months after this (January 1, 1846) that the Church started to publish what was purported to be Joseph Smith's account of "Zion's Camp" in the *Times and Seasons*. If George A. Smith wrote many "incidents" of this account from memory, this might account for the reason so many changes had to be made in it later on. We will say more about this in its proper place in this study.

Another thing that we suspect was interpolated into the *History of the Church* is the revelation on plural marriage (also published as section 132 of the *Doctrine and Covenants*). This revelation was never published until 1852. Although there is good reason to believe that Joseph Smith gave a revelation on plural marriage, there is also reason to believe that the Church may have altered it before publishing it to the world. In an interview with Dr. Wyl, William Law claimed that he had seen the revelation on plural marriage in Nauvoo, and that the original was shorter than the version printed by the Mormon Church. He stated:

I was astonished to see in your book that the revelation was such a long document. I remember **distinctly** that the original given me by Hyrum was **much shorter**. It covered not more than two or three pages of foolscap. The contents are substantially the same, but there was not that theological introduction. (*The Prophet of Palmyra*, by Thomas Gregg, page 515)

In the *History of the Church* Joseph Smith supposedly said:

Wednesday, 12.—I received the following revelation in the presence of my brother Hyrum and Elder William Clayton:— (*History of the Church*, vol. 5, page 500)

Then follows the revelation on plural marriage. It is over six pages long. And then Joseph Smith supposedly said:

Hyrum took the revelation and read it to Emma. (*History of the Church*, vol. 5, page 507)

Joseph F. Smith, who became the sixth President of the Mormon Church, made a statement in 1878, which would seem to show that Joseph Smith did not intend for the revelation on plural marriage to be included in the *History of the Church*:

When the revelation was written, in 1843, it was for a special purpose, by the request of the Patriarch Hyrum Smith, and was not **then designed to go forth to the church** or to the world. It is most probable that had it been then written with a view to its going out as a doctrine of the church, **it would have been presented in a somewhat different form.** (*Journal of Discourses*, vol. 20, page 29)

A. William Lund (the Assistant Church Historian) told us—in a conversation December 16, 1964—that there were only two copies of the revelation and that one of these was destroyed. Brigham Young made a similar statement:

The original copy of this revelation was burnt up. William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime, it was in Bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason I mention this is because that the people who did know of the revelation suppose it is not now in existence.

...
This revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not. (*Journal of Discourses*, vol. 6, page 282)

There is evidence that the copy of the revelation which was preserved was not in the manuscript of Joseph Smith's History. The manuscript of Joseph Smith's History was supposed to have been written in bound volumes, yet Joseph C. Kingsbury, who made the copy of the revelation for Bishop Whitney, testified in the Temple Lot Case that he copied it "on two large sheets of paper":

Q.—How many sheets of paper did you have?

A.—I could not say. There was as much as two large sheets of paper, common paper used in those days. The usual size of paper. I do not know what kind it was, but I suppose it was common foolscap. **There were two sheets of it.** There must have been. (*Temple Lot Case*, page 337)

Notice that Joseph C. Kingsbury says nothing about copying the revelation in a bound volume. Since this was the only copy of the revelation preserved, it is very obvious that Joseph Smith did not include it in the *History of the Church*. All evidence seems to show that the revelation on plural marriage was not in the manuscript of Joseph Smith's History. How did it get into the printed version? Was it added by Brigham Young? Also, how did Joseph Smith's statement introducing the revelation and his statement that Hyrum took the revelation and read it to Emma get into the history? Wilford Woodruff, who was a Church historian and later became President of the Mormon Church, testified in the Temple Lot Case that he did not believe that he had seen the copy of the revelation that came to Utah. He stated:

I do not know where the original of the revelation called the polygamous revelation is. I do not believe I ever did see it.

I never saw a copy of it or the original during the lifetime of Joseph Smith. **I do not think I saw the one that came here to Utah and purported to be a copy of the original.**

I do not know whether the church of which I am the President has the purported copy or not. (*Temple Lot Case*, page 308)

Since Wilford Woodruff helped to publish Joseph Smith's History in the *Millennial Star*, he would, no doubt, have remembered seeing the original handwritten document in the manuscript of Joseph Smith's History, if it was in there. When we asked A. William Lund (Assistant Church Historian) if this part of the manuscript could be checked, he replied "No."

It is interesting to note that some Mormons who are interested in archaeology have noticed that 8 words have been added into the *History of the Church* in vol. 2, pages

79-80, which were not in previous editions. In Joseph Fielding Smith's book, *Doctrines of Salvation*, vol. 3, page 238, however, this statement appears in a footnote:

Through **error** the part of this quotation naming the "Hill Cumorah" and specifying that Zelph died in the last great struggle was omitted in editions prior to 1948. It was, however quoted correctly, as written by the Prophet and here given, in vol. 6 of the *Times and Seasons* of Jan. 1, 1846.

This note is correct concerning the *Times and Seasons* agreeing with the latest printings of the *History of the Church*. However, according to a statement made by the Mormon writer Fletcher B. Hammond (in his pamphlet *Geography of the Book of Mormon*, page 35) this omission was no accident:

On the 29th day of August, 1957, I was graciously permitted to examine the microfilm of the Prophet's Journal entry of that incident, and it shows plainly that all of the above nine words were **stricken out by a heavy line with pen and ink**; and words *Burr Riggs* were inserted, with pen and ink, above the words *Brigham Young*.

It would appear, then, that after the history was first published the Mormon historians decided to delete 8 words from the history and to change the name *Brigham Young* to *Burr Riggs*. The history was reprinted without the 8 words, and the words were crossed out in the manuscript. Later, however, they decided to add the words back into the history. Fletcher B. Hammond states: "Apparently no effort was made to change the printing of that Zelph Incident as long as Elder Roberts was alive" (*Geography of the Book of Mormon*, page 35). Although these 8 words were added back into the history, the false reading *Burr Riggs* has not been changed back to *Brigham Young*. See change number 80. Other words have also been added on these pages in the *History of the Church*.

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

Changes in Volume 1

We want to thank James Wardle, Stanley S. Ivins and LaMar Petersen for the use of materials used in this study.

Bold type is used for emphasis throughout this study.

CHANGE 1.

The first change we will mention is not a change in the printed versions, but rather a change that was made in the manuscript before it was first published. It was probably made by Joseph Smith, and we do not contest his right to make such a change. A writer has the right to revise his own manuscript before publication. This change is important, however, because similar changes do appear in the printed version, as we will later notice.

On page 1 of the *History of the Church*, Joseph Smith calls the Church the “Church of Jesus Christ of Latter-day Saints.” Walter L. Whipple, however, states the words of *Jesus Christ* were “written above the line” in the original manuscript. This information is found in the thesis, *Textual Changes in the Pearl of Great Price*, typed copy page 78-b.

This is of interest because from May 3, 1834, to April 26, 1838, the name of the Church was the “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*, page 73)

On April 26, 1838, Joseph Smith gave a revelation that the Church was to be called the “Church of Jesus Christ of Latter-day Saints.” The fact that the words of *Jesus Christ* were written above the line in the Manuscript History of the Church shows that Joseph Smith was accustomed to calling the Church the “Church of Latter-day Saints,” or else that he started writing the history before he gave the revelation which changed the name of the Church.

CHANGE 2.

In Joseph Smith’s History as first published in the *Times and Seasons*, vol. 3, page 727, he stated:

My father . . . moved to Palmyra, . . . when I was in my tenth year.

In the *History of the Church*, vol. 1, page 2, 1951 edition, we read:

My father . . . moved to Palmyra, . . . when I was in my tenth year, **or thereabouts**.

Walter L. Whipple states that the word *thereabouts* is “written above the line” in the handwritten manuscript. Obviously, this change was made some time after March 15, 1842, (the time it was printed in the *Times and Seasons*). If this had been in the manuscript at that time the printer would have noticed it and included it. The first edition of the *Pearl of Great Price*, published in 1851, does not include *or thereabouts*.

CHANGE 3.

Speaking of the First Vision, Joseph Smith said:

. . . I asked the personages who stood above me in the light, which of all the sects was right, (**for at this time it had never entered into my heart that all were wrong,**) and which I should join. (*Times and Seasons*, vol. 3, page 748)

In the *History of the Church* 15 words have been deleted. It reads as follows:

. . . I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. (*History of the Church*, vol. 1, page 6)

These words were deleted because they contradicted a statement that Joseph Smith made on page four. He said that he had often asked himself “Who of all these parties are right; or, **are they all wrong together?**”

It is interesting to note the *Pearl of Great Price*, published in 1851, agrees with the *Times and Seasons*.

CHANGE 4.

On page 6 of the *History of the Church*, 113 words have been added which were not in the history as published in the *Times and Seasons*. They are as follows:

When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, "Never mind, all is well—I am well enough off." I then said to my mother, "I have learned for myself that Presbyterianism is not true."

It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy? (*History of the Church*, vol. 1, page 6)

Walter L. Whipple claims that in the original manuscript at this point there is an insertion caret with the following words written above the line: "B Note p. 132." He further states that the above words are found at this place. It is very strange that these words should be found at a point so distant from where they should appear in the manuscript. Whether Joseph Smith wrote these words, or someone added them in later, remains a mystery. One thing is certain, however, that if Joseph Smith wrote these words it must have been after April 1, 1842. Otherwise, they would have appeared in this issue of the *Times and Seasons*. Of interest is the fact that the first edition of the *Pearl of Great Price*, published in 1851, does not contain these words.

CHANGE 5.

In the *Times and Seasons*, vol. 3, pages 748 and 749, the following appears:

. . . men of high standing would take notice sufficient to excite the public mind against me, and create a **hot** persecution, . . .

In the *History of the Church*, vol. 1, page 7, this was changed to read:

. . . men of high standing would take notice sufficient to excite the public mind against me, and create a **bitter** persecution; . . .

CHANGE 6.

On the same page of both volumes the words *a spirit of the hottest persecution* was changed to *a spirit of the most bitter persecution*.

CHANGE 7.

Speaking of the First Vision Joseph Smith said:

. . . I saw two personages, and they did in reality speak unto me, **or one of them did**; and though I was hated . . . (*Times and Seasons*, vol. 3, page 749)

Five words were deleted from this when it was reprinted in the *History of the Church*:

. . . I saw two personages, and they did in reality speak to me; and though I was hated . . . (*History of the Church*, vol. 1, page 8)

CHANGE 8.

In the *Times and Seasons*, vol. 3, page 749, Joseph Smith stated:

. . . I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the **corruption** of human nature, which I am sorry to say led me into divers temptations, **to the gratification of many appetites** offensive in the sight of God.

In the *History of the Church*, vol. 1, page 9, this is changed to read:

. . . I was left to all kinds of temptations; and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the **foibles** of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God.

Charles Marshall who had been in Utah "sometime before June, 1871," was allowed the privilege of examining the original handwritten manuscript. Speaking of Joseph Smith's behavior after the First Vision, he said:

During this interval he appears from his own confession to have abandoned himself freely to a variety of youthful vices. "I was left to *all kinds of temptation*," he writes; "and mingling with *all kinds of society*, I frequently fell into many foolish errors, and displayed the weakness of youth, and *the corruption of human nature*; which, I am sorry to say, led me into divers temptations, *to the gratification of many appetites* offensive in the sight of God."

I have italicised some of the expressions in this confession for a special reason. In the copy of the Autobiography in the Historian's Office, Salt Lake, from which I made these extracts, the words I have thus marked are crossed through with ink. It will be perceived that if the passage be reprinted as thus trimmed, the sense will be much modified. This is but a trivial example of the way in which piety will lend itself to fraud for the honor of religion, and is scarcely perhaps worth mentioning. If Mormonism lives, as it promises to do, the process of purifying and exalting the prophet's character will no doubt be carried to great lengths. (*The Eclectic Magazine*, April 1873, page 482, reprinted from *Frazer's Magazine* for February 1873)

Walter L. Whipple, in his thesis submitted to Brigham Young University, also states that the manuscript has been changed at this point. He states that in the Manuscript History "The word *corruption* is crossed out and *foibles* written above it." Speaking of the clause *to the gratification of many appetites* he says, "These words were written in the Ms History but were crossed out."

It is interesting to note that Charles Marshall speaks of the word *corruption* as being crossed out in the manuscript; however, he does not state that the word *foibles* is written above it as Walter Whipple did. This may indicate that the word *foibles* was not written in the manuscript until after 1871, or it may simply be an oversight on Mr. Marshall's part.

CHANGE 9.

On pages 9 and 10 of the *History of the Church*, 82 words have been added which were not in the *Times and Seasons*. They are as follows:

In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament. (*History of the Church*, vol. 1, pages 9 and 10)

Walter L. Whipple informs us that in the original manuscript the above words aren't found in their proper place, but that they are found on page 133 of the manuscript. At the place they should appear the following words are found: "See note C p. 133." Who wrote the words and at what period of time is very hard to determine. They are not found in the first edition of the *Pearl of Great Price* which was published in 1851.

CHANGE 10.

Speaking of the personage which appeared in his room, Joseph Smith said:

He called me by name, and said . . . that his name was **Nephi**. (*Times & Seasons*, vol. 3, page 753)

This was changed to read:

He called me by name, and said . . . that his name was **Moroni**; . . . (*History of the Church*, vol. 1, page 11)

Walter L. Whipple makes this statement concerning the handwritten manuscript: "Moroni is written above the name Nephi with an (*) next to it referring to a note at the bottom of the page: '*Evidently a clerical error, see Book Doc. & Cov. Sec 50, par 2; Sec 106, par 20, also *Elders' Journal* vol. 1, page 43. Should read Moroni.'" It is almost certain that this change was made after Joseph Smith's death. Joseph Smith would have known if this was a clerical error and would not have written "Evidently a clerical error." This sounds more like someone trying to justify the change after Joseph Smith's death. The name was published as Nephi in the first edition of the *Pearl of Great Price*. Walter L. Whipple states that Orson Pratt "published the *Pearl of Great Price* in 1878, and removed the name of Nephi from the text entirely and inserted the name Moroni in its place" (*Textual Changes in the Pearl of Great Price*, typed copy, page 125).

In LaMar Petersen's book, *Problems in Mormon Text*, he tells that Joseph Smith said the angel's name was Nephi. In the July, 1961, issue of the *Improvement Era*, pages 492 and 522, Dr. Hugh Nibley attempts to answer this problem by stating:

Some critics, for example, seem to think that if they can show that a friend or enemy of Joseph Smith reports him as saying that he was visited by Nephi, they have caught the Prophet in a fraud.

In footnote 15, page 526 of the same issue, Dr. Nibley stated:

Mr. L. Petersen, *Problems in Mormon Text* (Salt Lake City, 1957), page 3, note 4, labours this point most strangely. He cites as evidence the *Millennial Star* for August 1842 and the 1851 edition of the *Pearl of Great Price*—the first printed in England, far away from Joseph Smith, and the second edition years after his death; for them Joseph Smith cannot be held responsible . . . That Mr. P. should have to search so far among literally thousands of retellings, of the story of Moroni to find this inevitable slip is actually a vindication of the original.

Apparently Dr. Nibley has missed the whole point; LaMar Petersen was telling how Joseph Smith's story originally read. The original did say it was Nephi, and it was published in Nauvoo, Illinois, and Joseph Smith himself was the editor at that time. Therefore, Joseph Smith must be held responsible for identifying the angel as Nephi. For a more complete discussion of this see *Mormonism—Shadow or Reality?*

CHANGE 11.

Joseph Smith stated:

. . . rumor with her thousand tongues was . . . circulating **tales** about my father's family, . . . (*Times and Seasons*, vol. 3, page 772)

This was changed to read:

. . . rumor with her thousand tongues was . . . circulating **falsehoods** about my father's family, . . . (*History of the Church*, vol. 1, page 19)

CHANGE 12.

On page 772 of vol. 3 of the *Times and Seasons*, Joseph Smith stated:

. . . Martin Harris, . . . gave me fifty dollars to assist us **in our afflictions**.

This was changed in the *History of the Church*, vol. 1, page 19, to read as follows:

. . . Martin Harris, . . . gave me fifty dollars to assist us **on our journey**.

CHANGE 13.

In the *Times and Seasons*, vol. 3, page 785, Joseph Smith stated:

Some time after Mr. Harris had begun to write for me he began to **tease** me to give him liberty to carry the writings home . . .

This was changed to read:

Some time after Mr. Harris had begun to write for me, he began to **importune** me to give him liberty to carry the writings home . . . (*History of the Church*, vol. 1, page 21)

CHANGE 14.

In the *Times and Seasons*, vol. 3, page 897, Joseph Smith stated:

. . . many became believers, and were baptized, . . .

This was changed to read:

. . . many became believers, and **some** were baptized. . . . (*History of the Church*, vol. 1, page 51)

CHANGE 15.

Speaking of the three witnesses Joseph Smith stated:

. . . they became so very solicitous, and **teazed** me so much, that at length I complied . . . (*Times and Seasons*, vol. 3, page 897)

This was changed to read:

. . . they became so very solicitous, and **urged** me so much to inquire that at length I complied . . . (*History of the Church*, vol. 1, page 53)

CHANGE 16.

Joseph Smith claimed that Martin Harris made the following statement when the angel showed him the plates:

... "Tis enough; mine eyes have beheld,"... (*Times and Seasons*, vol. 3, page 898)

When this was reprinted in the *History of the Church* it was made more impressive:

... "Tis enough; **Tis enough**; mine eyes have beheld; **mine eyes have beheld**"... (*History of the Church*, vol. 1, page 55)

CHANGE 17.

In the *Times and Seasons*, vol. 3, page 915, Joseph Smith said:

... yet were we able to confound those learned **rabbis** of the day, ...

This was changed to read:

... yet we were able to confound those learned **priests** of the day; ... (*History of the Church*, vol. 1, page 59)

CHANGE 18.

In the *Times and Seasons*, vol. 3, page 915, Joseph Smith stated:

... **almost daily** we administered the ordinance of baptism ...

This was changed in the *History of the Church*, vol. 1, page 59, to read as follows:

... **occasionally** we administered the ordinance of baptism ...

The reason for this change is very obvious. This statement concerns a period of time which was about 10 months before the Church was actually organized according to law (that is 10 months prior to April 6, 1830). In a footnote on page 77 of the same volume, the Mormon historian B. H. Roberts states that *the number that had been baptized up to the 6th of April, 1830, must have been but nine*. Now if

new members were being added to the church *almost daily*, 10 months prior to April 6, 1830, there would have been a large number of converts on April 6, 1830. Therefore, Joseph Smith's words had to be changed so that only *occasionally* was there a baptism.

This also explains change 14. Joseph Smith stated that *many* were baptized, however, his statement was changed to read that only *some* were baptized.

CHANGE 19.

In the *Times and Seasons*, vol. 4, page 39, Joseph Smith said:

... he endeavored to have her leave her sister's house, and go with him to her father's who lived at a distance **of at least ten miles off**: ...

When this was reprinted in the *History of the Church*, vol. 1, page 87, 6 words were deleted:

... he endeavored to have her leave her sister's house and go with him to her father's, who lived at a distance.

CHANGE 20.

Joseph Smith stated as follows in the *Times and Seasons*, vol. 4, page 40:

Whilst driving along **pretty quickly**, one of the wagon wheels came off, ...

This was changed to read:

Whilst driving in **great haste** one of the wagon wheels came off, ... (*History of the Church*, vol. 1, page 89)

CHANGE 21.

At the bottom of page 120 of vol. 1 of the *History of the Church*, there is nothing to indicate that a deletion has been made; however, approximately 3,400 words which were printed in the *Times and Seasons* have been deleted. These words were very complimentary to Sidney Rigdon. Since Sidney Rigdon was excommunicated after Joseph Smith's death, it was apparently felt best to remove Joseph

Smith's praise concerning him. After Sydney Rigdon was excommunicated from the Church, the Apostle Orson Pratt made this statement concerning him:

I have never attempted to trace out the windings of any dissenter or apostate whose track so often crossed itself as that of Sydney Rigdon. Inconsistency, treachery, and falsehood, are the laurels that encircle his brow. (Speech of Elder Orson Hyde, delivered before the High Priests' Quorum, in Nauvoo. April 27th, 1845, printed in Liverpool, page 8)

If Sydney Rigdon had remained faithful to the Church, the Mormon historians would probably have left these 3,400 words concerning him in the *History of the Church*.

CHANGE 22.

On page 122 of vol. 1 of the *History of the Church*, 62 words are deleted which were published in the *Times and Seasons*, vol. 4, page 289. In the *Times and Seasons*, Joseph Smith called the church the "Church of Latter Day Saints"; this was changed to just "the Church", the words of *Latter Day Saints* being deleted. See change number 1. The other 58 words that were deleted do not seem to be too important.

CHANGE 23.

In the *Times and Seasons*, vol. 4, page 289, Joseph Smith stated:

... he felt very much **prejudiced** at the assertion; ...

This was changed to read as follows in the *History of the Church*, vol. 1, page 123:

... he felt very much **surprised** at the assertion, ...

CHANGE 24.

In the *History of the Church*, vol. 1, page 124, 192 words have been deleted which are found in the *Times and Seasons*, vol. 4, page 290. These words are written concerning Sydney Rigdon. See change number 21.

CHANGE 25.

In the *History of the Church*, vol. 1, page 125, 387 words have been deleted which are found in the *Times and Seasons*, vol. 4, pages 290 and 305. These words were also complimentary to Sydney Rigdon.

CHANGE 26.

In the *Times and Seasons*, vol. 4, page 320, Joseph Smith made the following statement:

It was in December that **Elder Sydney Rigdon, a sketch of whose history I have before mentioned**, came to enquire of the Lord, ...

When this was reprinted in the *History of the Church*, vol. 1, page 128, 10 words were deleted:

In December Sidney Rigdon came to inquire of the Lord, ...

Since the Mormon historians had already deleted the sketch, it became necessary to delete the clause *a sketch of whose history I have before mentioned*.

CHANGE 27.

Speaking of Edward Partridge, Joseph Smith said:

... he was a pattern of piety, and one of the Lord's great men, **known by his steadfastness, and patient endurance to the end**, ... (*Times and Seasons*, vol. 4, page 320)

When this was reprinted in the *History of the Church*, vol. 1, page 128, 10 words were omitted:

... the latter was a pattern of piety, and one of the Lord's great men.

CHANGE 28.

On the top of page 148 of vol. 1 of the *History of the Church*, 300 words concerning Edward Partridge have been deleted. These words are found in the *Times and Seasons*, vol. 4, pages 367 and 368.

CHANGE 29.

Joseph Smith made the following statement which was printed in the *Times and Seasons*, vol. 5, page 432:

From P. P. Pratt, who had returned from **the expedition** of last fall, . . .

This was changed to read as follows in the *History of the Church*, vol. 1, page 181:

From Parley P. Pratt, who during the spring had returned from **his mission** of last fall, . . .

CHANGE 30.

In the *Times and Seasons*, vol. 5, page 432, in a letter by Oliver Cowdery, ellipses signs appear indicating that part of the letter is omitted; however, they do not appear in the letter as reprinted in the *History of the Church*, vol. 1, page 182.

CHANGE 31.

Speaking of a meeting held in 1831, Joseph Smith made this statement in the *Times and Seasons*, vol. 5, page 448:

. . . wherein were present specimens of all the families of the earth, for there were several of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties, . . .

This was changed to read as follows in the *History of the Church*, vol. 1, page 191:

. . . wherein were present specimens of all the families of the earth; **Shem, Ham and Japheth**; several of the **Lamanites or** Indians—**representative of Shem**; quite a respectable number of negroes—**descendants of Ham**; and the balance was made up of citizens of the surrounding country, . . .

CHANGE 32.

On page 197 of vol. 1 of the *History of the Church*, the wording has been changed around to such an extent that it is very hard to determine how much has been added and how much deleted. This is an interesting example of the way the Mormon Church historians took liberties with Joseph Smith's history. Compare *Times and Seasons*, vol. 5, page 450.

CHANGE 33.

In the *Times and Seasons*, vol. 5, page 464, Joseph Smith stated:

We started down the river in **16** canoes, . . .

In the *History of the Church*, vol. 1, page 202, this was changed to read as follows:

We started down the river in canoes, . . .

CHANGE 34.

On pages 481 and 482 of vol. 4 of the *Times and Seasons*, 362 words were deleted when this part of the history was reprinted in the *History of the Church*, vol. 1, page 217. These words are rather uncomplimentary to the different churches.

CHANGE 35.

Joseph Smith stated as follows in the *Times and Seasons*, vol. 5, page 595:

. . . where the purity of either remains unsullied from the **wisdom** of men, . . .

In the *History of the Church*, vol. 1, page 252, this was changed to read:

. . . where the purity of the scriptures remains unsullied by the **folly** of men . . .

CHANGE 36.

In the *History of the Church*, vol. 1, page 259, approximately 1,600 words which were printed in the *Times and Seasons*, vol. 5, pages 609-611, have been deleted. This was the prospectus for the *Evening and Morning Star*.

CHANGE 37.

Speaking of a member of a mob who attack him, Joseph Smith said:

. . . the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (**for I hit him on the nose,**) and with an exulting horse laugh, muttered: . . . (*Times and Seasons*, vol. 5, page 611)

Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming—will also contain whatever of truth or information that can benefit the saints of God temporarily as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and supporter is God; thus all must be as they are, inasmuch as they that plow iniquity, and sow wickedness reap the same—but wisdom is justified of her children.

From this press also, may be expected as soon as wisdom directs, many sacred records, which have slept for ages.

✂ *Truss.*—The Star will be issued monthly on a royal sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the advertisements of Jackson county, &c.) Letters to the editor must be paid—and subscriptions in specie or United States' bills.

W. W. PHELPS.

February, 1832.

FEBRUARY, 22, 1832.

According to previous calculations, we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with father Johnson, my wife had taken two children, (twins) of John Murdock, to bring up. She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in father Johnson's house in Hiram; I had held meetings on the Sabbaths and evenings, and baptized a number. Father Johnson's son, Olmsted Johnson, came home on a visit, during which I told him if he did not obey the gospel, the spirit he was of would lead him to destruction; and then he went away, he would never return or see his father again. He went to the southern states and Mexico;—on his return took sick and died in Virginia. In addition to the apostate Booth, Simonds Rider Eli Johnson, Edward Johnson and John Johnson, jr. had apostatized.

On the 25th of March, the twins before mentioned, which had been sick of the measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would

watch with the wicked child. In the night she told me I had better lay down on the trundle bed, and I did so, and was soon after awoke by her screaming murder! when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle rapping on the windows which she then took notice of, (but which was unquestionably designed for ascertaining whether we were all asleep) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door step. I was immediately confined again; and they swore by God, they would kill me if I did not assill, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting horse laugh, muttered: "ge, gee, God damn ye, Ill fix ye."

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

I began to plead with them, saying: you will have mercy and spare my life, I hope. To which they replied: "God damn ye, call on yer God for help, we'll show ye no mercy;" and the people began to show themselves in every direction: one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further; about sixty rods from the house, and thirty from where I saw elder Rigdon: into the meadow, where they stopped, and one said: "Simonds, Simonds" (meaning I supposed Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: "a'nt ye going to kill 'im? a'nt ye going to kill 'im?" when a group of mobbers collected a little way off and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time) lest I should get a spring upon them: They went and held a council, and as I could occasionally overhear a word, I supposed it was to know

When this was reprinted the words *for I hit him on the nose* were deleted. In the *History of the Church* this was reprinted to read as follows:

... the fellow that I kicked came to me and thrust his hand, all covered with blood, into my face and with an exulting hoarse laugh, muttered: ... (*History of the Church*, vol. 1, page 262)

CHANGE 38.

In the *Times and Seasons*, vol. 5, pages 611 and 612, Joseph Smith quotes the mob as taking the Lord's name in vain 5 different times; in the *History of the Church*, vol. 1, pages 262-63, the Lord's name appears in vain only 4 times. It has been removed from line 6 on page 263.

CHANGE 39.

In the *History of the Church*, vol. 1, page 266, 94 words have been deleted which appeared in the *Times and Seasons*. These words tell that Mrs. Whitney would not receive Joseph Smith's wife for her aunt said there was not room enough for both of them:

She went to Kirtland, to brother Whitney's, and sister Whitney's aunt, Sarah Smith, (who was then living with her,) inquired of her niece if my wife was going to stay there; and, on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly sister Whitney invited my wife to leave, which she did immediately; having enjoyed about two hours visit. She then went to brother Reynolds Cahoon's, and father Smith's, and doctor Williams' where I found her, very disconsolate on my return. (*Times and Seasons*, vol. 5, page 624)

CHANGE 40.

In the *Times and Seasons*, vol. 5, page 625, Joseph Smith made this statement concerning the location of Kaw township:

... Kaw township, **twelve** miles west of Independence,
...

In the *History of the Church*, vol. 1, page 269, this was changed to read:

... Kaw township, **a few miles** west of Independence,
...

CHANGE 41.

In the *Times and Seasons*, vol. 5, page 626, Joseph Smith quotes doctor Porter as saying:

... it was a d---d pity we had not got some Mormon there, ...

In the *History of the Church*, vol. 1, page 271, this was changed to read:

... it was a pity we had not got some "Mormon" there, ...

CHANGE 42.

In the *Times and Seasons*, vol. 5, page 626, Joseph Smith stated:

... we arrived some time in June, **and I found my wife as before mentioned.**

In the *History of the Church*, vol. 1, page 272, 8 words have been deleted:

... we arrived some time in June.

On page 266 of the same volume the Mormon historians had deleted 94 words (as we show in Change number 39). These words were concerning Joseph Smith's wife and Mrs. Whitney's request for her to leave. Since they had deleted those words, it became necessary to delete these also.

CHANGE 43.

In the *History of the Church*, vol. 1, pages 274 and 275, 44 words have been deleted without any indication. See the *Times and Seasons*, vol. 5, page 627.

CHANGE 44.

In the *History of the Church*, vol. 1, page 285, 24 words are added which were not in the *Times and Seasons* (vol. 5, page 657). They are concerning George A. Smith who became a very prominent man in the Mormon Church. These words are as follows:

On September the 10th, George A. Smith was baptized by Joseph H. Wakefield, at Potsdam, St. Lawrence county, New York; and confirmed by Elder Solomon Humphry.

CHANGE 45.

In the *Times and Seasons*, vol. 5, pages 672 and 673, Joseph Smith reprints an article of approximately 1,100 words on writing letters. This entire article is deleted from the *History of the Church*. This should appear in vol. 1, page 295.

CHANGE 46.

In the *History of the Church*, vol. 1, pages 295-297, 74 words are added which were not in the *Times and Seasons*, (vol. 5, page 673). Since these words are rather important, we will quote them from the *History of the Church*:

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

It is interesting to note that the first mention of Brigham Young, Heber C. Kimball, and George A. Smith (men who later became very prominent in the Church) is added into the text, and yet approximately 4,000 words concerning Sydney Rigdon (who was excommunicated) were deleted.

CHANGE 47.

The following change we consider to be one the most important changes made in the *History of the Church*, for it amounts to an entire revelation being added. In the *Times and Seasons*, vol. 5, page 688, we read as follows:

President Jackson . . . implored the blessing of God to assist the nation to extricate itself from the horrors of the approaching crisis.

On the 27th of December I received the following:

...

In the *History of the Church*, vol. 1, pages 301-302, this was changed to read:

President Jackson . . . implored the blessings of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

On Christmas Day (1832), I received the following revelation and prophecy on war.

REVELATION AND PROPHECY.*

1. Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

2. And the time will come that war will be poured out upon all nations beginning at this place.

3. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

4. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

5. And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

6. And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;

7. That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.

8. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen.

Two days after the preceding prophecy, on the 27th of December. I received the following: . . .

When Joseph Smith's History was reprinted in the *Millennial Star* in 1852, this revelation did not appear. In other words the *Millennial Star* reads the same as the *Times and Seasons*. See the *Millennial Star*, vol. 14, pages 296 and 305.

This revelation, which did not appear in the history as published the first two times, is now considered to be one of Joseph Smith's most important revelations. For more information on this revelation see *Mormonism—Shadow or Reality?*

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. V. No. 22.] CITY OF NAUVOO, ILL. NOV. 1, 1844. [WHOLE No. 103.

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 6th of December, 1832, I received the following:

Revelation explaining the parable of the wheat and the tares, December 6, 1832.

ON PRIESTHOOD.

Verily thus saith the Lord unto you, my servants, concerning the parable of the wheat and of the tares: behold, verily I say, that the field was the world; and the apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even satan sitteth to reign: Behold he soweth the tares: wherefore the tares choke the wheat and drive the church into the wilderness.

But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields: but the Lord saith unto them, pluck not up the tares while the blade is yet tender: (for verily your faith is weak,) lest you destroy the wheat also: Therefore let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel; The Lord hath said it: Amen.

Appearances of troubles among the nations became more visible this season than they had previously done since the church began her journey out of the wilderness. The ravages of the cholera were frightful; in almost all the

large cities on the globe; and the plague broke out in India, while the United States, amid all her pomp and greatness, was threatened with immediate dissolution. The people of North Carolina, in convention assembled (in November) passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer; to implore Almighty God to vouchsafe his blessings, and restore liberty and happiness within their borders.

President Jackson issued his proclamation against this rebellion; called out a force sufficient to quell it, and implored the blessing of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

On the 27th of December I received the following:

Revelation given December 27th, 1832.

Verily, thus saith the Lord unto you, who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the aims of your prayers have come up into the ears of the Lord of Sabboth, and are recorded in the book of the names of the sanctified; even them of the celestial world.— Wherefore, I now send upon you another comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom; which glory is that of the church of the first born; even of God the holiest of all, through Jesus Christ his Son; he that ascended up on high; as also he descended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which



A photograph of the *Times and Seasons*, vol. 5, page 688. The arrow points to the place where 309 words were added when this was reprinted in the *History of the Church*. The added part is Joseph Smith's prophecy concerning the Civil War. See Change 47.

Joseph Smith gave this revelation when South Carolina rebelled against the laws of the United States. War was expected, and General Jackson ordered several companies of Artillery to Charleston. War did not come, however, and Joseph Smith's prophecy was apparently considered a failure. Joseph Smith did not print it during his lifetime. It was not published in the first editions of the *Doctrine and Covenants*. It was published for the first time in 1851, when it appeared in the *Pearl of Great Price*.

There are only two possible explanations as to why this revelation was omitted when the history was first published in the *Times and Seasons*, and in the *Millennial Star*. One is that Joseph Smith was ashamed of the revelation and did not include it and that the Mormon historians added it sometime after 1852. If this is the case, it shows that these historians were completely incompetent of reprinting Joseph Smith's history. If they added this 291 word revelation, they also added a 12 word introduction to it, and also 6 words to the introduction of the revelation given on December 27, 1832.

If Joseph Smith did include this revelation in the handwritten manuscript, then a shadow of doubt is cast on the truthfulness of Brigham Young, George A. Smith, and Wilford Woodruff. If Joseph Smith included this revelation then they deleted his 12 word introduction, the 291 word revelation, and 6 words from the introduction to the next revelation. It would have been impossible for all these words to have been accidentally omitted. It would have to be a deliberate falsification. Wilford Woodruff and George A. Smith, who were the Church historians at that time, stated that Brigham Young approved of the revisions that were made (*History of the Church*, vol. 1, preface vi).

If they took liberties like this (deleting over 300 words at one place) how do we know that we can trust the rest of the history that they printed? Only a small part of the history was published during Joseph Smith's lifetime, therefore, the rest of the history stands only on the veracity of these men.

CHANGE 48.

In a letter which was printed in the *Times and Seasons*, vol. 5, page 706, Joseph Smith stated:

. . . and from Pathros, &c., and from the islands of the sea, . . .

This was changed to read as follows in the *History of the Church*, vol. 1, page 313:

. . . and from Pathros, **and from Cush, and from Elam, and from Shinar, and from Ha Math**, and from the islands of the sea, . . .

CHANGE 49.

In the *History of the Church*, vol. 1, page 348, 50 words are added which were not in the *Times and Seasons* (vol. 6, page 770). This interpolation is concerning George Albert Smith and John Smith.

CHANGE 50.

In the *History of the Church*, vol. 1, page 349, 41 words are added which did not appear in the *Times and Seasons* (vol. 6, page 770).

CHANGE 51.

On page 353 of the *History of the Church*, vol. 1, 39 words are added that did not appear in the *Times and Seasons* (vol. 6, page 785). In this interpolation it is stated that "George A. Smith hauled the first load of stone for the Temple."

CHANGE 52.

In the *History of the Church*, vol. 1, page 361, 216 words have been deleted which were printed in the *Times and Seasons*, vol. 6, page 787.

CHANGE 53.

In the *History of the Church*, vol. 1, page 364, 67 words that were printed in the *Times and Seasons*, vol. 6, page 800, have been deleted. These words told that Clarissa Batchelor had "turned from the faith."

CHANGE 54.

In the *History of the Church*, vol. 1, pages 374-376, the Manifesto of the Mob (approximately 900 words) has been added. Compare *Times and Seasons*, vol. 6, page 816.

CHANGE 55.

In an article printed in the *History of the Church*, vol. 1, pages 379-387, approximately 2,400 words were added which were not printed in the *Times and Seasons* (vol. 6, pages 817-818). This is a reprint of an article published in the *Evening and Morning Star*. It would appear that the 2,400 words were left out when the article was reprinted in the *Times and Seasons*, and that latter Mormon historians added them back in to the *History of the Church*.

CHANGE 56.

On page 388 of the *History of the Church*, vol. 1, 92 words have been deleted which were printed in the *Times and Seasons*, vol. 6, page 816.

CHANGE 57.

On the same page of the *History of the Church*, 19 words were added which were not in the *Times and Seasons* (vol. 6, page 818). They are as follows:

Elder Brigham Young having returned from his mission to Canada, accompanied by some twenty or thirty of the brethren, . . .

CHANGE 58.

In the *Times and Seasons*, vol. 6, page 832, Joseph Smith stated:

. . . evening was spreading her dark mantle over the **unblushing scenery** . . .

This was changed as follows in the *History of the Church*, vol. 1, page 393:

. . . evening was spreading her dark mantle over the **scene** . . .

CHANGE 59.

In the *Times and Seasons*, vol. 6, page 832, Joseph Smith stated:

Alas! clergymen! where is thy charity? **In the smoke that ascendeth up forever and ever.**

In the *History of the Church*, vol. 1, page 393, the question mark has been changed to an exclamation mark and 9 words deleted:

Alas, clergymen, where is your charity!

CHANGE 60.

In the *History of the Church*, vol. 1, pages 407-409, a letter by Joseph Smith of approximately 600 words has been added which was not in the *Times and Seasons* (vol. 6, page 850).

CHANGE 61.

In the *History of the Church*, vol. 1, page 415, 18 words are added which were not in the *Times and Seasons* (vol. 6, page 854).

CHANGE 62.

In the *Times and Seasons*, vol. 6, page 881, Joseph Smith stated:

. . . such therefore as could not escape by flight, received . . . a beating with guns, **sticks**, &c.

This was changed in the *History of the Church*, vol. 1, page 427, to read as follows:

. . . such therefore as could not escape by flight, received . . . a beating with guns **and whips**.

CHANGE 63.

In the *Times and Seasons*, vol. 6, page 881, Joseph Smith stated:

. . . women . . . sallied forth . . . to contemplate with heart rending anguish, the ravages of a ruthless mob, in the **mangled** bodies of their husbands, . . .

In the *History of the Church*, vol. 1, page 426, this was changed to read:

. . . women . . . sallied forth . . . to contemplate with heartrending anguish the ravages of a ruthless mob, in the **lacerated and bruised** bodies of their husbands, . . .

CHANGE 64.

In the *Times and Seasons*, vol. 6, page 881, Joseph Smith stated:

In the morning, they were liberated without receiving the least injury.

This was changed to read as follows in the *History of the Church*, vol. 1, page 427:

In the morning **the two prisoners, notwithstanding their attack upon Parley P. Pratt the evening previous**, were liberated without receiving the least injury.

CHANGE 65.

In the *Times and Seasons*, vol. 6, page 882, Joseph Smith stated:

This **battle** was **fought** about sun-set, . . .

In the *History of the Church*, vol. 1, page 431, this was changed to read:

This **attack of the mob** was **made** about sunset, . . .

CHANGE 66.

In the *Times and Seasons*, vol. 6, page 896, Joseph Smith stated:

. . . through the interposition of this gentleman, (Samuel C. Owens, . . . **whose name will appear more fully hereafter.**) . . .

In the *History of the Church*, vol. 1, page 432, this was changed to read:

. . . through the interposition of this gentleman (Samuel C. Owens, . . . **so it was afterwards learned**), . . .

CHANGE 67.

In the *Times and Seasons*, vol. 6, page 879, Joseph Smith remarked:

. . . to be driven from their homes, among strangers in a strange land of, **to appearances, barbarians**, to seek a shelter . . .

When this was reprinted in the *History of the Church*, vol. 1, page 435, 5 words were deleted:

. . . to be driven from their homes among strangers in a strange land to seek shelter . . .

CHANGE 68.

In the *History of the Church*, vol. 1, page 437, 82 words have been deleted which were published in the *Times and Seasons*, vol. 6, page 897.

CHANGE 69.

In the *Times and Seasons*, vol. 6, page 898, Joseph Smith stated:

Lieut. Gov. Boggs **presented a curious external appearance**; . . .

This was changed to read as follows in the *History of the Church*, vol. 1, page 437:

Lieutenant Governor Boggs **has been represented as merely a curious and disinterested observer of these events**; . . .

CHANGE 70.

In the *History of the Church*, vol. 1, page 440, 20 words have been deleted which were printed in the *Times and Seasons*, vol. 6, page 898.

Changes in Volume 2

CHANGE 71.

In the *History of the Church*, vol. 2, page 24, 25 words are added which were not in the *Times and Seasons*, vol. 6, page 977.

CHANGE 72.

In the *History of the Church*, vol. 2, pages 39-40, 440 words have been added which were not in the *Times and Seasons*, vol. 6, page 1025.

CHANGE 73.

In the *History of the Church*, vol. 2, page 43, 28 words are added which were not in the *Times and Seasons*, vol. 6, page 1027.

CHANGE 74.

In the *Times and Seasons*, vol. 6, page 1060, extracts from the minutes of a conference are printed. In these minutes we read:

Elder Rigdon then spoke . . . followed by several of the brethern.

Brother Thomas Tripp's case was then presented. Brother David Evans said that Brother Tripp took a sister by the hand while going home from meeting; and also, was guilty of other improprieties with another sister: and had sought witness against a sister in good standing from a wicked woman in the world. The conference voted that Thomas Tripp be excluded from this church, with the privilege of an appeal to the Bishop's council in Kirtland.

When this was reprinted in the *History of the Church*, vol. 2, page 54, 52 words were deleted and 6 words added:

Elder Rigdon then spoke . . . followed by several of the brethern.

The conference voted that Thomas Tripp be excluded from the Church **in consequence of his imprudent conduct**, with the privilege of an appeal to the Bishop's Council in Kirtland.

The Mormon Church was certainly more strict then than it is now. On October 22, 1837, the Mormon Church "disfellowshipped twenty-two brethern and sisters" for "uniting with the world in a dance" (*History of the Church*, vol. 2, page 519). Today dancing is a vital part of the recreation program in the Mormon Church.

CHANGE 75.

In the *Times and Seasons*, vol. 6, page 1074, the following appeared in the minutes of a Conference held May 3, 1834:

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 **Jesus Christ** of Latter Day Saints. Remarks were made by the members, after which the motion passed by unanimous voice.

In the *History of the Church*, vol. 2, pages 62-63, the words of *Jesus Christ* were removed:

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 by 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.

These minutes were first printed in the *Evening and Morning Star*, vol. 2, page 352. In comparing the *Evening and Morning Star* with the *Times and Seasons*, we find that the words of *Jesus Christ* have been added in the *Times and Seasons*. Therefore, the *History of the Church* is in agreement with the minutes as first published. The words of *Jesus Christ* were interpolated into the *Times and Seasons*

version. Latter Mormon historians apparently saw that it would contradict many other places in the history to leave the words of *Jesus Christ* in the name of the Church. For instance, in the minutes of a Council held in August 11, 1834, the Church is called the “Church of the Latter-day Saints” (*History of the Church*, vol. 2, page 142). Many other references could be given, however, this should be sufficient to show that the words which were added in the *Times and Seasons* would necessitate many other changes if they were allowed to remain.

Speaking of the name of the Church, David Whitmer said: “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” (*Address to All Believers in Christ*, page 73). Oliver Cowdery objected to the new name of the Church:

. . . the “First Elder” hath departed from God in giving us these things, and in changing the name of the church. (*Defence*, by Oliver Cowdery, reprinted in *Revealing Statements by the Three Witnesses to the Book of Mormon*)

In 1838 Christ’s name was reinserted into the name of the Church. In a revelation given April 26, 1838, this statement appears:

4. For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. (*Doctrine and Covenants*. Section 115, verse 4)

CHANGE 76.

In the *History of the Church*, vol. 2, pages 63-64, 91 words were added which were not in the *Times and Seasons* (vol. 6, page 1074).

CHANGE 77.

In the *Times and Seasons*, vol. 6, page 1074, Joseph Smith says:

The whole company now consisted of more than one hundred and **fifty** men, . . .

In the *History of the Church*, vol. 2, page 64, this was changed to read:

The whole company now consisted of more than one hundred and **thirty** men, . . .

CHANGE 78.

The following change is one of the most important in the *History of the Church*, for it amounts to thousands of words added or rewritten. This is concerning “Zion’s Camp” and its journey from Kirtland to Missouri. In the *History of the Church*, vol. 2, page 65, line 13, to page 78, line 5, there have been so many changes made and new material added that it is almost impossible to determine just what was in the original and what was added.

In the *Times and Seasons*, vol. 6, pages 1075-1076, the story of “Zions Camp” from May 11, 1834, to June 1, 1834, takes just a little over a page, or 863 words; this same period of time in the *History of the Church* takes almost 13 pages, or 3,916 words. Therefore, at least 3,053 words have been added. Actually, more words than this have been added, changed, or deleted. For instance, under the date of Monday the 19th, the following appears in the *Times and Seasons*, vol. 6, page 1075:

Monday 19th, although threatened by our enemies that we should not, we passed through Vandalia quietly, and unmolested; all the inhabitants were silent and appeared as though possessed with fear. At night we encamped on an eminence, where we lost one horse.

The entry as published in the *History of the Church*, vol. 2, page 69, does not even resemble the entry in the *Times and Seasons*:

Monday, May, 19.—We traveled thirty-one miles and encamped in Franklin township, Henry county, in the beech woods.

It would appear that some latter historian has rewritten this story concerning “Zions Camp.”

CHANGE 79.

In the *Times and Seasons*, vol. 6, page 1076, Joseph Smith said:

The brethren . . . discovered skeleton of a man . . . between his ribs was a Lamanitish arrow, . . .

In the *History of the Church*, vol. 2, page 79, 3 words have been added which change the meaning:

The brethren . . . discovered the skeleton of a man . . . between his ribs the **stone point** of a Lamanitish arrow, . . .

Immediately following this it is claimed that Joseph Smith saw in vision that the man's name was "Zelph" and that he was killed in "the last great struggle of the Lamanites and Nephites." Since this battle supposedly took place in about A. D. 400, this would make the skeleton over 1,400 years old at the time it was found. Since the wood in an arrow would have long since decayed, it would not fit the story to say that they found an "arrow" between his ribs; therefore, it was changed to read "**the stone point of**" an arrow.

CHANGE 80.

In the *Times and Seasons*, vol. 6, page 1076, Joseph Smith stated:

. . . Elder **Brigham Young** retained the arrow **and the brethren carried some pieces of the skeleton to Clay County.**

In the *History of the Church*, vol. 2, page 79, *Brigham Young* was changed to *Burr Riggs* and 12 words have been deleted:

Elder **Burr Riggs** retained the arrow.

Heber C. Kimball stated that it was Brigham Young who retained the arrow:

Elder Brigham Young has yet the arrow in his possession. (Extracts from H. C. Kimball's Journal, published in the *Times and Seasons*, vol. 6, page 788)

CHANGE 81.

In the *History of the Church*, vol. 2, pages 80-82, 751 words have been added which were not in the *Times and Seasons* (vol. 6, page 1076).

It is very interesting to note that the first paragraph that is added resembles Heber C. Kimball's Journal. Heber C. Kimball wrote the following concerning June 3, 1834:

. . . while we were refreshing ourselves and teams, about the middle of the day, **Brother Joseph** got up in a wagon and said, that **he** would deliver a prophecy. After giving the brethren, much good advice, exhorting them to faithfulness and humility, **he** said, the Lord had told **him** that there would a scourge come upon the camp, in consequence of the fractious and unruly spirits that appeared among them and they should die like sheep with the rot; still if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away: but, as the Lord lives, this camp will suffer for giving way to their unruly temper, . . . (Extracts from H. C. Kimball's Journal, published in the *Times and Seasons*, vol. 6, page 788)

The *History of the Church*, vol. 2, page 80, reads almost exactly the same except for the fact that the words *Brother Joseph* and *he* are changed to *I*:

. . . While we were refreshing ourselves and teams about the middle of the day (June 3rd), **I** got up on a wagon wheel, called the people together, and said that **I** would deliver a prophecy. After giving the brethren much good advice, exhorting them to faithfulness and humility, **I** said the Lord had revealed to me that a scourge would come upon the camp in consequence of the fractious and unruly spirits that appeared among them, and they should die like sheep with the rot; still, if they would repent and humble themselves before the Lord, the scourge, in a great measure, might be turned away; but, as the Lord lives, the members of this camp will suffer for giving way to their unruly temper.

Since these words were not in the history as it was first published, and since they so closely resemble Heber C. Kimball's Journal, it is almost impossible not to believe that the Mormon historians are guilty of plagiarism as well as falsification and deceit.

CHANGE 82.

In the *History of the Church*, vol. 2, pages 88-89, there are 55 words added which did not appear in the *Times and Seasons* (vol. 6, page 1088).

CHANGE 83.

In the *History of the Church*, vol. 2, pages 90-91, there are 286 words added which did not appear in the *Times and Seasons* (vol. 6, page 1088). The entry for June 13, 1834, appears to be taken from Heber C. Kimball's Journal. Compare the Extracts from H. C. Kimball's Journal, published in the *Times and Seasons*, vol. 6, page 789, with the *History of the Church*. There can be little doubt that someone is guilty of plagiarism.

CHANGE 84.

In the *History of the Church*, vol. 2, pages 94-96, there are 407 words which were not in the *Times and Seasons* (vol. 6, page 1089). Some of these words appear to have been taken from Heber C. Kimball's Journal (See *Times and Seasons*, vol. 6, page 789).

CHANGE 85.

In the *Times and Seasons*, vol. 6, page 1090, Joseph Smith stated:

The wound was dangerous, **and as if the Lord was there** . . .

This was changed to read as follows in the *History of the Church*, vol. 2, page 98:

The wound was dangerous, **but the incident appeared providential** . . .

CHANGE 86.

Speaking of a member of the Jackson Mob who was eaten by wild animals and birds, Joseph Smith made this statement in the *Times and Seasons*, vol. 6, page 1091:

. . . wild animals ate his flesh . . . and left him a horrible **looking skeleton** of God's vengeance: . . .

This was changed to read as follows in the *History of the Church*, vol. 2, page 100:

. . . wild animals ate his flesh . . . and left him a horrible **example** of God's vengeance.

CHANGE 87.

In the *History of the Church*, vol. 2, page 100, line 16, to page 103, line 14, at least 837 words have been added. It takes 987 words to tell this part of the story, whereas it takes only 150 words in the *Times and Seasons*, vol. 6, page 1091. Some of the 150 words also seem to be missing or rewritten.

Part of this interpolation appears to have been taken from Heber C. Kimball's Journal. Heber C. Kimball stated:

. . . Brother Luke observed a black woman in a gentleman's garden near the road. She beckoned to him and said, "come here massa." She was evidently much agitated in her feelings. He went up to the fence and she said to him, there is a company of men laying in wait here who are calculating to kill you this morning as you pass through. (Extracts from H. C. Kimball's Journal, printed in the *Times and Seasons*, vol. 6, page 789)

The *History of the Church*, vol. 2, page 102 reads almost exactly the same:

. . . Brother Luke Johnson observed a black woman in a gentleman's garden near the road. She beckoned to him and said, "Come here Massa." She was evidently much agitated in her feelings. He went up to the fence, and she said to him, "There is a company of men lying in wait here, who are calculating to kill you this morning as you pass through."

Plagiarism is very apparent here.

CHANGE 88.

In the *History of the Church*, vol. 2, page 105, there are 106 words added which were not in the *Times and Seasons* (vol. 6, page 1092), also 12 words have been deleted.

CHANGE 89.

In the *History of the Church*, vol. 2, page 107, there are 22 words which did not appear in the *Times and Seasons* (vol. 6, page 1104).

CHANGE 90.

In the *Times and Seasons*, vol. 6, page 1106, Joseph Smith stated:

. . . the cholera . . . was manifest in its most **terrified** form.

In the *History of the Church*, vol. 2, page 114, this was changed to read:

. . . the cholera . . . was manifest in its most **virulent** form.

CHANGE 91.

In the *Times and Seasons*, vol. 6, page 1106, Joseph Smith stated:

. . . and had I not desisted, I must have saved the life of my brother by the sacrifice of my own, for when I rebuked the disease it left hire and seized me.

In the *History of the Church*, vol. 2, page 114, this was changed to read as follows:

. . . and had I not desisted in my attempt to save the life of a brother, I would have sacrificed my own. The disease seized upon me **like the talons of a hawk, and I said to the brethren: "If my work were done, you would have to put me in the ground without a coffin!"**

Changes in Joseph Smith's History

CHANGE 92.

In the *History of the Church*, vol. 2, page 115, there are 59 words added which were not in the *Times and Seasons* (vol. 6, pages 1106-1107)

CHANGE 93.

In the *Times and Seasons*, vol. 6, page 1108, Joseph Smith said:

. . . the saints suffered from this disease, of which number **thirteen** died, . . .

In the *History of the Church*, vol. 2, page 120, this was changed to read:

. . . the Saints suffered from this disease, of which number **fourteen** died, . . .

Joseph Smith goes on to list those who died, and it is interesting to note that one name has been added to the list.

CHANGE 94.

In the *History of the Church*, vol. 2, pages 119-120, there are 247 words added which were not in the *Times and Seasons* (vol. 6, page 1108).

CHANGE 95.

In the *History of the Church*, vol. 2, page 123, there are 30 words added which were not in the *Times and Seasons* (vol. 6, page 1109).

CHANGE 96.

In the *History of the Church*, vol. 2, page 135, there are 8 words added which were not in the *Times and Seasons* (vol. 6, page 1123).

CHANGE 97.

The last issue of the *Times and Seasons* was published February 15, 1846. On February 11, 1853, the *Millennial Star* picked up the publication of the history where the *Times and Seasons* left off. At a meeting of the High Council held August 28, 1834, the following statement was made:

. . . the dog came out and **insulted** him; he knew not whether he **touched** him or not. (*Millennial Star*, vol. 15, page 173)

In the *History of the Church*, vol. 2, page 156, this has been changed to read:

. . . the dog came out and **barked** at him; he knew not whether the dog **bit** him or not.

CHANGE 98.

At the same meeting this statement appears in the *Millennial Star*, vol. 15, page 174:

. . . he had not **conducted rightly** in the matter, . . .

In the *History of the Church*, vol. 2, page 157, this was changed to read:

. . . he had not **acted right** in the matter, . . .

CHANGE 99.

In the *Millennial Star*, vol. 15, page 181, Joseph Smith stated:

The excitement of the people began to **repose**, . . .

In the *History of the Church*, vol. 2, page 161, this has been changed to read:

The excitement of the people began to **subside** . . .

CHANGE 100.

In the *Millennial Star*, vol. 15, page 181, Joseph Smith said:

. . . many were added to the Church **monthly**.

In the *History of the Church*, vol. 2, page 161, this has been changed to read:

. . . many were added to the Church **daily**.

CHANGE 101.

In the *Millennial Star*, vol. 15, page 181, this statement appears:

... he would **put it in** for the printing of the word ...

This has been changed to read as follows in the *History of the Church*, vol. 2, page 161:

... he would **consecrate** it for the printing of the word ...

CHANGE 102.

In the *Millennial Star*, vol. 15, page 182, in a letter to Joseph B. Bosworth, this statement appears:

... which has occasioned **a wound** in this Conference.

This was changed to read as follows in the *History of the Church*, vol. 2, page 164:

... which has occasioned **offense** to the conference.

CHANGE 103.

In the *Millennial Star*, vol. 15, page 183, this statement appears in the minutes of the High Council held September 10, 1834:

Elisha H. Groves was ordained to the **High Priesthood**.

In the *History of the Church*, vol. 2, page 164, this has been changed to read:

Elisha H. Groves was ordained **a High Priest**.

A High Priest is an office in the Priesthood, whereas the High Priesthood is supposed to be the Melchizedek Priesthood. Mormon historians claim that the Church had the Melchizedek Priesthood before April 6, 1830; however, Joseph Smith made this statement concerning a conference held in June, 1831:

... the authority of the Melchizedek Priesthood was manifested and conferred **for the first time** upon several of the **Elders**. (*History of the Church*, vol. 1, pages 175-176)

In a footnote on page 176 of vol. 1 of the *History of the Church*, B. H. Roberts states:

The Prophet does not mean that the Melchizedek Priesthood was given for the first time in the Church. It was at this conference, however, that the special office of High Priest was for the first time conferred upon men in this dispensation, ...

In the Priesthood chapter of our book, *Mormonism—Shadow or Reality?* we show that the Melchizedek Priesthood was not mentioned in the Church until June, 1831, and that verse 12 of section 27 of the *Doctrine and Covenants* (which mentions the visitation of Peter, James, and John, who were supposed to have restored the Melchizedek Priesthood) has been added to the revelation.

CHANGE 104.

In the *Millennial Star*, vol. 15, page 205, Joseph Smith said:

... a meeting was **notified** ...

In the *History of the Church*, vol. 2, page 181, this was changed to read:

... a meeting was **appointed** ...

CHANGE 105.

When the Twelve Apostles were ordained, Orson Hyde was given this promise (*Millennial Star*, vol. 15, page 206):

... he **shall** stand on the earth and bring souls till Christ comes ... he **shall** have power to smite the earth with pestilence; to divide waters, and lead through the Saints; he **shall** go from land to land, and from sea to sea; he **shall** be like one of the three Nephites.

Orson Hyde did not smite the earth with pestilence, divide waters, or live until the coming of Christ, so the word *shall* was changed to *may* in four different places. We read as follows in the *History of the Church*, vol. 2, pages 189-190:

... he **may** stand on the earth and bring souls till Christ comes ... **may** he have power to smite the earth with pestilence; to divide waters, and lead through the Saints; **may** he go from land to land and from sea to sea, and **may** he be like one of the three Nephites.

by the laying on of the hands of the Presidency.

The witnesses then, according to a former commandment, proceeded to make choice of the Twelve. Their names are as follows:—

- | | |
|----------------------|----------------------|
| 1. Lyman E. Johnson, | 7. Wm. E. McLellin, |
| 2. Brigham Young, | 8. John F. Boyton, |
| 3. Heber C. Kimball, | 9. Orson Pratt, |
| 4. Orson Hyde, | 10. William Smith, |
| 5. David W. Patten, | 11. Thos. B. Marsh, |
| 6. Luke Johnson, | 12. Parley P. Pratt. |

Lyman E. Johnson, Brigham Young and Heber C. Kimball came forward; and the three witnesses laid their hands upon each one's head and prayed, separately.

The blessing of Lyman E. Johnson was, in the name of Jesus Christ, that he should bear the tidings of salvation to nations, tongues, and people, until the utmost corners of the earth shall hear the tidings; and that he shall be a witness of the things of God to nations and tongues, and that holy angels shall administer to him occasionally; and that no power of the enemy shall prevent him from going forth and doing the work of the Lord; and that he shall live until the gathering is accomplished, according to the holy Prophets; and he shall be like unto Enoch; and his faith shall be like unto his; and he shall be called great among all the living; and Satan shall tremble before him; and he shall see the Saviour come and stand upon the earth with power and great glory.

The blessing of Brigham Young was, that he should be strong in body, that he might go forth and gather the elect, preparatory to the great day of the coming of the Lord; and that he might be strong and mighty, declaring the tidings to nations that know not God; that he may add ten talents; that he may come to Zion with many sheaves. He shall go forth from land to land, and from sea to sea; and shall behold heavenly messengers going forth; and his life shall be prolonged; and the holy Priesthood is conferred on him, that he may do wonders in the name of Jesus; that he may cast out devils, heal the sick, raise the dead, open the eyes of the blind, go forth from land to land and from sea to sea; and that heathen nations shall even call him God himself, if he do not rebuke them.

Heber C. Kimball's blessing was, in substance, that he shall be made like unto those who have been blessed before him; and be favoured with the same blessing. That he might receive visions; the ministration of angels, and hear their voice; and even come into the presence of God; that many millions may be converted by his instrumentality; that angels may waft him from place to place, and that he may stand unto the

coming of our Lord, and receive a crown in the Kingdom of our Lord; that he be made acquainted with the day when Christ shall come; that he shall be made perfect in faith; and that the deaf shall hear, the lame shall walk, the blind shall see, and greater things than these shall he do: that he shall have boldness of speech before the nations, and great power, &c.

A hymn was then sung, "Glorious things of thee are spoken," &c.; and the congregation dismissed by President Joseph Smith, jun.

Sunday, February 15th, the congregation again assembled.

President Cowdery made some observations upon the nature of the meetings, calling upon the Lord for His assistance, &c., after which a number of certificates were read and accepted, from brethren that had recently returned from Zion.

President Cowdery then called forward Orson Hyde, David W. Patten, and Luke Johnson, and proceeded to their ordinations and blessings.

Orson Hyde's blessing.—Oliver Cowdery called upon the Lord to smile upon him, that his faith shall be made perfect, and that the blessings pronounced shall be realized. He shall be made mighty, and be endued with power from on high, and go forth to the nations of the earth to proclaim the Gospel; that he shall escape all the pollutions of the world; the angels shall uphold him; and that he shall go forth according to the commandment, both to Jew and Gentile, and shall go to all nations, kingdoms and tongues: all who hear his voice shall acknowledge him to be a servant of God; he shall be equal in holding the keys of the Kingdom; he shall stand on the earth and bring souls till Christ comes. We know that he loves Thee, and may this Thy servant be able to walk through pestilence and not be harmed; the powers of darkness shall have no ascendancy over him; he shall have power to smite the earth with pestilence; to divide waters, and lead through the Saints; he shall go from land to land, and from sea to sea; he shall be like one of the three Nephites.

David W. Patten's blessing.—O God, give this, thy servant, a knowledge of thy will; may he be like one of old, who bore testimony of Jesus; may he be a new man from this day forth. He shall be equal with his brethren, the Twelve, and have the qualifications of the Prophets before him. May his body be strong and never be weary; may he walk and not faint. May he have power over all diseases, and faith according to his desires; may the heavens be opened upon him speedily, that he may bear testimony from knowledge; that he may go to

At the time this blessing was given the members of the Church believed that the coming of Christ was near. Joseph Smith himself said the following in 1835:

President Smith then stated . . . it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or **the coming of the Lord** which was nigh—**even fifty-six years should wind up the scene**. (*History of the Church*, vol. 2, page 182)

CHANGE 106.

In the General Charge to the Twelve this statement appears (*Millennial Star*, vol. 15, page 211):

. . . nations will **gnash upon** you; . . .

In the *History of the Church*, vol. 2, page 196, this has been changed to read:

. . . nations will **oppose** you—. . .

CHANGE 107.

In the report of the Kirtland School this statement appears (*Millennial Star*, vol. 15, page 230):

. . . continue those only who wished to study **the sciences of** penmanship, arithmetic, English grammar, and geography.

In the *History of the Church*, vol. 2, page 200, the words *the sciences of* have been deleted:

. . . continue those only who wished to study penmanship, arithmetic, English grammar, and geography.

CHANGE 108.

In the *Millennial Star*, vol. 15, page 230, Joseph Smith made this statement:

Therefore our hearts ought **to humble themselves**, . . .

In the *History of the Church*, vol. 2, page 204, this was changed to read:

Therefore our hearts ought **to be humble**, . . .

CHANGE 109.

In the *Millennial Star*, vol. 15, page 297, this statement appears:

Also Isaac H. Bishop was complained of as having spoken evil **of dignities**, . . .

In the *History of the Church*, vol. 2, page 236, this has been changed to read:

Also Isaac H. Bishop was complained of as having spoken evil **of the High Council**, . . .

CHANGE 110.

In the *Millennial Star*, vol. 15, page 297, this statement appears:

This curse shall be upon them—the hand of the Lord shall be upon them, until they repent . . .

In the *History of the Church*, vol. 2, page 237, 6 words have been deleted:

The hand of the Lord shall be upon them, until they repent . . .

CHANGE 111.

In the *History of the Church*, vol. 2, pages 246-247, there are 475 words added which were not in the *Millennial Star*, vol. 15, page 300. This is the Article on Marriage which was printed as section 101 of the 1835 edition of the *Doctrine and Covenants*. The following statement is found in this section:

Inasmuch as this Church of Christ has been reproached with the crime of fornication and **polygamy**, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.

Since Brigham Young was openly practicing polygamy in 1853 when this part of the history was published, it is understandable that he did not want to include this article which condemned plural marriage. In 1876 Brigham Young had it removed from the *Doctrine and Covenants*, and section 132 which sanctions the practice of polygamy was added.

Wilford Woodruff, the fourth president of the Mormon Church, testified as follows in the Temple Lot Case:

Q.—Now I will ask you, Mr. Woodruff, why the church of which you are President in the publication of the *Book of Doctrine and Covenants* in the edition of 1876, eliminated from that edition the section on marriage as found in the 1835 edition, and in all the editions of the *Book of Doctrine and Covenants* published up to 1876, and inserted in lieu of that section on marriage the revelation on polygamy, dated July 12, 1843.

A.—**I do not know why it was done.** It was done by the authority of whoever presided over the church, I suppose. Brigham Young was the President then.

Q.—Now, can you tell why the section on marriage that had always been in the *Book of Doctrine and Covenants* up to that time was eliminated from it and the other inserted in lieu of it?

A.—**I cannot tell.** It was done I suppose under the direction of Brigham Young or under his administration. **I cannot state why it was done.**

Q.—Was it not done because one was in conflict with the other?

A.—I do not know that I can state why it was done. (*Temple Lot Case*, page 309)

CHANGE 112.

In the *Millennial Star*, vol. 15, page 342, the following statement appears:

. . . God will bless him abundantly as he hath **not** been wont to do.

In the *History of the Church*, vol. 2, page 280, the word *not* has been deleted:

. . . God will bless him abundantly as He hath been wont to do.

CHANGE 113.

In the *Millennial Star*, vol. 15, page 369, Joseph Smith stated:

Gould confessed and was **acquitted**.

In the *History of the Church*, vol. 2, page 286, this has been changed to read:

Gould confessed and was **forgiven**.

CHANGE 114.

In the *Millennial Star*, vol. 15, page 370, Joseph Smith said:

. . . as a lion riseth out of his **nest**, . . .

In the *History of the Church*, vol. 2, page 289, this was changed to read:

. . . as a lion riseth out of his **lair** . . .

CHANGE 115.

In the *Millennial Star*, vol. 15, page 422, Joseph Smith stated:

Spent the evening . . . teaching my family **the science of grammar**.

In the *History of the Church*, vol. 2, page 307, this was changed to read:

Spent the evening . . . teaching my family grammar.

CHANGE 116.

In the *Millennial Star*, vol. 15, page 423, Joseph Smith made this remark:

. . . we shall finally **roll** into the celestial Kingdom of God, . . .

This was changed to read as follows in the *History of the Church*, vol. 2, page 309:

. . . we shall finally **enter** into the celestial Kingdom of God, . . .

CHANGE 117.

The following is a very important change. In the *Millennial Star*, vol. 15, page 424, Joseph Smith made this statement concerning a visit he had with Erastus Holmes:

I gave him a brief relation of my experience while in my juvenile years, say from six years old up to the time I received **the first visitation of angels**, which was when I was about fourteen years old; . . .

In the *History of the Church*, vol. 2, page 312, this has been changed to read:

I gave him a brief relation of my experience while in my juvenile years, say from six years old up to the time I received **my first vision**, which was when I was about fourteen years old; . . .

It must be remembered that the Mormon Church teaches that it was God the Father and His Son Jesus Christ who first appeared to Joseph Smith when he was fourteen years old. The Mormon Apostle Orson Pratt made this statement on September 19, 1880:

The first one that he gave to him was in the spring of 1820, before Joseph Smith was of the age of fifteen. Then a wonderful revelation was given to him, the first one he ever received. In a great and glorious open vision, in answer to his prayers, there was the manifestation of two of the great personages in the heavens—**not angels**, not messengers, but two persons that hold the keys of authority over all the creations of the universe. Who were they? **God** the Eternal Father and his Son Jesus Christ, through whom God the Father made the worlds! (*Journal of Discourses*, vol. 21, page 308)

It is interesting to note that Brigham Young (the second President of the Mormon Church) stated that the Lord did not come to Joseph Smith, but that He sent an angel to him:

But as it was in the days of our Savior, so was it in the advent of this new dispensation. It was not in accordance with the notions, traditions, and pre-conceived ideas of the American people. The messenger did not come to an eminent divine of any of the so-called orthodoxy, he did not adopt their interpretations of the Holy Scriptures. **The Lord did not come** with the armies of heaven, in power and great glory, nor send His messengers panoplied with aught else than the truth of heaven, to communicate to

the meek, the lowly, and the youth of humble origin, the sincere enquirer after the knowledge of God. But **he did send his angel**, to this same obscure person, Joseph Smith jun., who afterwards became a Prophet, Seer, and Revelator, and informed him that he should not join any of the religious sects of the day, for they were all wrong; that they were following the precepts of men instead of the Lord Jesus; . . . (*Journal of Discourses*, vol. 2, page 171)

In the book, *Mormonism—Shadow or Reality?* we show that the story of the First Vision was made up years after it was supposed to have occurred.

The *Deseret News* for May 29, 1852, also printed Joseph Smith's story that it was a "visitation of angels he had when he was fourteen years old.

CHANGE 118.

In the *Millennial Star*, vol. 15, page 424, Joseph Smith said:

. . . the chapel was not finished plastering.

In the *History of the Church*, vol. 2, page 312, this was changed to read:

. . . the plastering of the chapel was not yet finished.

CHANGE 119.

In the *Millennial Star*, vol. 15, page 424, Joseph Smith remarked:

. . . he retained in the Church, . . .

In the *History of the Church*, vol. 2, page 312, this was changed to read:

He **was** retained in the Church, . . .

CHANGE 120.

In the *Millennial Star*, vol. 15, page 518, Joseph Smith said:

The **interview** was conducted with propriety . . .

In the *History of the Church*, vol. 2, page 331, this was changed to read:

The **festival** was conducted with propriety . . .

dowment, to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such who are possessed of his spirit, and are willing to keep it; for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindred, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience, and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.

I feel disposed to speak a few words more to you, my brethren, concerning the endowment—all who are prepared, and are sufficiently pure to abide the presence of the Saviour, will see him in the solemn assembly.

The brethren expressed their gratification for the instruction I had given them. We then closed by prayer, when I returned home and retired to rest.

Friday, 13th. Attended school during school hours; after school, returned home. Mr. Messenger, a Universalist minister, of Bainbridge, Chenango county, New York, came in to make some inquiries about Hezekiah Peck's family. We entered into conversation upon religious subjects, and went to President Rigdon's and spent the evening in conversation. We preached the Gospel to him, and bore testimony of what we had seen and heard.

He attempted to raise some objections, but the force of truth bore him down, and he was silent, although unbelieving.

I returned home and retired to rest.

Saturday morning, 14th. Thus came the word of the Lord unto me, saying—

Verily thus saith the Lord unto my servant Joseph, concerning my servant Warren, Behold his sins are forgiven him, because of his desires to do the works of righteousness. Therefore, inasmuch as he will continue to hearken unto my voice, he shall be blessed with wisdom, and with a sound mind, even above his fellows. Behold, it shall come to pass in his day, that he shall see great things show forth themselves unto my people; he shall see much of my ancient records, and shall know of hidden things,

(To be continued.)

and shall be endowed with a knowledge of hidden languages; and if he desires and shall seek it at my hands, he shall be privileged with writing much of my word, as a scribe unto me for the benefit of my people; therefore this shall be his calling until I shall order it otherwise in my wisdom; and it shall be said of him in time (to come, Behold Warren, the Lord's scribe for the Lord's Seer, whom He hath appointed in Israel. Therefore, if he will keep my commandments, he shall be lifted up at the last day. Even so. Amen.

This afternoon, Erastus Holmes, of Newbury, Ohio, called on me to inquire about the establishment of the Church, and to be instructed in doctrine more perfectly.

I gave him a brief relation of my experience while in my juvenile years, say from six years old up to the time I received the first visitation of angels, which was when I was about fourteen years old; also the revelations that I received afterwards concerning the Book of Mormon, and a short account of the rise and progress of the Church up to this date.

He listened very attentively, and seemed highly gratified, and intends to unite with the Church.

On Sabbath morning, 15th, he went with me to meeting, which was held in the school house, as the chapel was not finished plastering.

President Rigdon preached on the subject of men's being called to preach the Gospel, their qualifications, &c. We had a fine discourse, it was very interesting indeed. Mr. Holmes was well satisfied, and returned and dined with me. Said Holmes has been a member of the Methodist church, and was excommunicated for receiving the Elders of the Latter-day Saints into his house.

Went to meeting in the afternoon. Before partaking of the Sacrament, Isaac Hill's case was agitated again, and settled after much controversy; and he retained in the Church, by making a humble acknowledgment before the Church, and consenting to have his confession published in the *Messenger and Advocate*; after which the ordinance of the Lord's Supper was administered, and the meeting closed late. Returned home and spent the evening.

REAL difficulties are the best cure of imaginary ones, because God helps us in the real ones, and makes us ashamed of the others.

A photograph of the *Millennial Star*, vol. 15, page 424. The words *the first visitation of angels* were changed to *my first vision* when this was reprinted in the *History of the Church*. See Change 117.

CHANGE 121

In the *Millennial Star*, vol. 15, page 519, Joseph Smith said:

... some altercation took place upon the **impropriety** of continuing . . .

In the *History of the Church*, vol. 2, page 334, this was changed to read:

... some altercation took place upon the **propriety** of continuing . . .

CHANGE 122.

In a letter to his brother William, Joseph Smith stated (*Millennial Star*, vol. 15, page 542):

But you were too **soon** for me . . .

In the *History of the Church*, vol. 2, page 341, this was changed to read:

But you were too **quick** for me, . . .

CHANGE 123.

In the *Millennial Star*, vol. 15, page 551, Joseph Smith said:

... another year has **rolled** away.

This was changed to read as follows in the *History of the Church*, vol. 2, page 352:

... another year has **passed** away.

CHANGE 124.

In the *Millennial Star*, vol. 15, page 564, Joseph Smith said:

After some **altercation**, a judicious arrangement was made, . . .

In the *History of the Church*, vol. 2, page 356, this was changed to read:

After some **discussion**, a judicious arrangement was made, . . .

This was concerning a meeting in the Temple, and since the word *altercation* means *a heated or angry dispute* latter historians changed the word to *discussion*.

CHANGE 125.

In the *Millennial Star*, vol. 15, page 568, Joseph Smith said:

... our hearts were made glad **while partaking of an antepast** of those joys . . .

In the *History of the Church*, vol. 2, page 362, this has been changed to read:

... our hearts were made glad **by a foretaste** of those joys . . .

CHANGE 126.

In the *Millennial Star*, vol. 15, page 582, the following statement appears:

The newly elected Counsellors were . . . ordained . . . to **the High Priesthood**, . . .

In the *History of the Church*, vol. 2, page 366, this was changed to read:

The newly elected Councilors were . . . ordained . . . to **be High Priests**, . . .

See Change No. 103.

CHANGE 127.

In a special Council Meeting with the Twelve there are 26 changes made to cover up the fact that Joseph Smith (or one of the other early historians) had rewritten the minutes of this meeting. Warren Parrish was supposed to be the clerk of this meeting; however, in the *Millennial Star*, vol. 15, pages 594-596, Joseph Smith appears to be telling the story, which would be impossible if Warren Parrish was the clerk.

Changes in Joseph Smith's History

We will show just 4 of these 26 changes. In the *Millennial Star*, vol. 15, page 595, this statement appears:

I then said to them that **I** had not lost confidence in them, they had no reason to suspect **my** confidence, and that **I** would be willing to be weighed in the scale of truth, . . .

In the *History of the Church*, vol. 2, page 373, the word *I* has been changed twice to *he* and once to *President Smith*, and the word *my* has been changed to *his*:

President Smith then said to the Twelve that **he** had not lost confidence in them; they had no reason to suspect **his** confidence; and that **he** would be willing to be weighed in the scale of truth, . . .

The Minutes of a Priesthood Meeting held January 15, 1836, have been changed in a similar manner (see *History of the Church*, vol. 2, page 370).

CHANGE 128.

In the *Millennial Star*, vol. 15, page 569, Joseph Smith said:

. . . the congregation, which was so **dense**, that it was unpleasant for all.

In the *History of the Church*, vol. 2, page 376, this has been changed to read:

. . . the congregation, which was so **large** that it was unpleasant for all.

CHANGE 129.

In the *Millennial Star*, vol. 15, page 621, Joseph Smith said:

Brother Don C. Smith, was also anointed and blessed to preside over the **High Priesthood**.

In the *History of the Church*, vol. 2, page 383, Joseph Smith stated:

Brother Don C. Smith was also anointed and blessed to preside over the **High Priests' quorum**.

Compare Change No. 126.

CHANGE 130.

In the *Millennial Star*, vol. 15, page 622, Joseph Smith said:

Elder Alva Beeman had been tempted to doubt the things which we received on **Saturday evening**, . . .

In the *History of the Church*, vol. 2, page 384, this was changed to read:

Elder Alva Beeman had been tempted to doubt the things which we received **the evenings before**, . . .

CHANGE 131.

In the *Millennial Star*, vol. 15, page 631, Joseph Smith made this statement:

. . . anointed the Counsellors of the **President** of the **High Priesthood**, . . .

In the *History of the Church*, vol. 2, page 386, this has been changed to read:

. . . anointed the counselors of the **Presidents** of the **High Priests' quorum**, . . .

CHANGE 132.

In the *Millennial Star*, vol. 15, page 633, Joseph Smith said:

. . . gave him some evidence of the work of the latter days.

In the *History of the Church*, vol. 2, page 390, this was changed to read:

. . . gave him some of the evidence **of the truth of** the work of the latter days.

CHANGE 133.

In the *Millennial Star*, vol. 15, page 633, Joseph Smith said the following concerning Sydney Rigdon:

He touched the outlines of our faith, . . . and the stick of Joseph in the hands of Ephraim, **aside** from that of Moses.

In the *History of the Church*, vol. 2, page 390, this has been changed to read:

He touched on the outlines of our faith, . . . and the stick of Joseph in the hands of Ephraim, **as also** from the scriptures of Moses.

CHANGE 134.

In the *Millennial Star*, vol. 15, page 646, Joseph Smith said:

Attended to my studies as usual, and made some **proficiency**.

In the *History of the Church*, vol. 2, page 400, this has been changed to read:

Attended to my studies as usual, and made some **advancement**.

CHANGE 135.

In the *Millennial Star*, vol. 15, page 646, Joseph Smith said:

They spoke of Irving, the **oriental** reformer, . . .

In the *History of the Church*, vol. 2, page 401, this has been changed to read:

They spoke of Irving, the **religious** reformer, . . .

B. H. Roberts has included a footnote at the bottom of the page. In this footnote he states:

This is Mr. Edward Irving the **Scotch** clergyman who founded the sect of the Irvingites.

The Mormon historians would not allow Joseph Smith to make a mistake.

CHANGE 136.

In the *Millennial Star*, vol. 15, pages 646-647, Joseph Smith stated:

. . . he would not take off his hat, . . . He was immediately informed by Elder Morey, . . . that his first business was to leave, for when a man **imposed** upon **me**, he was **imposed** upon himself.

In the *History of the Church*, vol. 2, page 401, this was changed to read:

. . . he would not take off his hat . . . He was immediately informed by Elder Morey, . . . that his first business was to leave, for when a man **insulted Joseph Smith** he, **Brother Morey**, was himself **insulted**.

CHANGE 137.

In the *Millennial Star*, vol. 15, page 647, Joseph Smith said:

It was then **thrown** before the Presidents of the several Quorums, . . .

This was changed to read as follows in the *History of the Church*, vol. 2, page 403:

It was then **presented** before the presidents of the several quorums . . .

CHANGE 138.

In the *Millennial Star*, vol. 15, page 662, Joseph Smith said:

Oh, my God! how long will this monster intemperance find its victims on the earth?

In the *History of the Church*, vol. 2, page 406, this was changed to read:

How long, O Lord, will this monster intemperance find its victims on the earth!

CHANGE 139.

In the *Millennial Star*, vol. 15, page 662, Joseph Smith remarked:

Methinks until the earth is swept . . .

This was changed to read as follows in the *History of the Church*, vol. 2, page 406:

I fear until the earth is swept . . .

CHANGE 140.

In the *Millennial Star*, vol. 15, page 662, Joseph Smith said:

At evening, met the **quorum** of singers in the Temple.

In the *History of the Church*, vol. 2, page 407, this has been changed to read:

In the evening met the **choir** of singers in the Temple.

CHANGE 141.

In the *History of the Church*, vol. 2, pages 412-414, there are 384 words added which were not in the *Millennial Star* (vol. 15, page 709).

CHANGE 142.

In the *History of the Church*, vol. 2, pages 416-417, there are 293 words added which were not in the *Millennial Star* (vol. 15, page 72).

CHANGE 143.

In the *History of the Church*, vol. 2, page 419, 147 words have been added which were not in the *Millennial Star* (vol. 15, page 723).

CHANGE 144.

In the *History of the Church*, vol. 2, pages 426-427, there are 223 words added which were not printed in the *Millennial Star* (vol. 15, page 726).

CHANGE 145.

In the *Millennial Star*, vol. 15, page 727, Joseph Smith said:

The brethren began to prophesy upon each other's heads, and **cursings** upon the enemies of Christ, who inhabit Jackson county, Missouri; . . .

In the *History of the Church*, vol. 2, page 431, the word *cursings* has been removed:

The brethren began to prophesy upon each other's heads, and upon the enemies of Christ, who inhabited Jackson county, Missouri; . . .

Jesus said, "bless them that curse you," and Paul said, "Bless them which persecute you, bless, and curse not." On the other hand, Joseph Smith gave a revelation which said:

And inasmuch as mine enemies come against you . . . ye **shall curse them**;

And whomsoever ye **curse**. I will curse, and ye shall avenge me of mine enemies. (*Doctrine and Covenants*, section 103, verses 24-25)

The Mormon Apostle George A. Smith made this statement in 1855:

Now I will illustrate this still further. The Lord did actually reveal one principle to us there, and that one principle was apparently so simple, and so foolish in their eyes, that a great many apostatized over it, because it was so contrary to their notions and views. It was this, after the people had fasted all day, they sent out and got wine and bread, and blessed them, and distributed them to the multitude, that is, to the whole assembly of the brethren, and they ate and drank, and prophesied, and bore testimony, and continued so to do until some of the **High Council** of Missouri stepped into the stand, and, as righteous Noah did when he awoke from his wine, commenced to **curse their enemies**. You never felt such a shock go through any house or company in the world as went through that. There was almost a rebellion because men would get up and curse their enemies; . . . Some of the brethren thought it was best to apostatize, . . . The Lord dared not then reveal anything more; He had **given us all we could swallow**; . . . (*Journal of Discourses*, vol. 2, page 216)

CHANGE 146.

In the *History of the Church*, vol. 2, page 441, 17 words have been deleted which were printed in the *Millennial Star*, vol. 15, page 741.

CHANGE 147.

In the *Millennial Star*, vol. 15, page 742, Joseph Smith remarked:

. . . Jesse Smith, having a **spirit** against them, . . .

In the *History of the Church*, vol. 2, page 441, this was changed to read:

. . . Jesse Smith, having a **spite** against them . . .

CHANGE 148.

In the *Millennial Star*, vol. 15, page 807, in a letter dated July 25, 1836, Sidney Rigdon's name is signed before Joseph Smith's. In the *History of the Church*, vol. 2, page 461, Joseph Smith's name appears first.

The Presidency proceeded to ordain George Boosinger to the High Priesthood, and anoint him. This was in consequence of his having administered unto us in temporal things in our distress, and also because he left the place just previous to the dedication of the Lord's House, to bring us the temporal means, previously named. Soon after this, the word of the Lord came to us, through President Joseph Smith, junior, that those who had entered the holy place, must not leave the house until morning, but send for such things as were necessary, and, also, during our stay, we must cleanse our feet and partake of the Sacrament that we might be made holy before Him, and thereby be qualified to officiate in our calling, upon the morrow, in washing the feet of the Elders.

Accordingly we proceeded to cleanse our faces and our feet, and then proceeded to wash each other's feet. President Sidney Rigdon first washed President Joseph Smith, junior's, feet, and then, in turn was washed by him; after which President Rigdon washed Presidents Joseph Smith, senior, and Hyrum Smith. President Joseph Smith, junior, washed Presidents Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's, and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their Counsellors were then washed, after which we partook of the bread and wine. The Holy Spirit rested down upon us, and we continued in the Lord's House all night, prophesying, and giving glory to God.

Wednesday morning, 30th. At eight o'clock, according to appointment, the Presidency, the Twelve, the Seventies, the High Councils, the Bishops and their entire Quorums, the Elders and all the official members in this Stake of Zion, amounting to about three hundred, met in the Temple of the Lord to attend to the ordinance of washing of feet. I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organization of this Church, and that this was a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not, probably, leave

this house until morning; to this end we should call on the brethren to make a contribution. The stewards passed round, and took up a liberal contribution, and messengers were despatched for bread and wine.

Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus; and then the Twelve proceeded to wash the feet of Presidents of the several Quorums. The brethren began to prophesy upon each other's heads, and cursings upon the enemies of Christ, who inhabit Jackson county, Missouri; and continued prophesying, and blessing, and sealing them with hosanna and Amen, until nearly seven o'clock, P.M.

The bread and wine were then brought in, and I observed that we had fasted all the day, and lest we faint, as the Saviour did, so shall we do on this occasion; we shall bless the bread, and give it to the Twelve, and they to the multitude. While waiting, I made the following remarks—that the time that we were required to tarry in Kirtland to be endued, would be fulfilled in a few days, and then the Elders would go forth, and each must stand for himself, as it was not necessary for them to be sent out, two by two, as in former times, but to go in all meekness, in sobriety, and preach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosanna and Amen. Also that the Seventies are not called to serve tables, or preside over Churches to settle difficulties, but to preach the Gospel and build them up, and set others, who do not belong to these Quorums, to preside over them, who are High Priests. The Twelve also are not to serve tables, but to bear the keys of the Kingdom to all nations, and unlock them, and call upon the Seventies to follow after them, and assist them. The Twelve are at liberty to go wheresoever they will, and if any one shall say, I wish to go to such a place, let all the rest say Amen.

The Seventies are at liberty to go to

CHANGE 149.

In the *Millennial Star*, vol. 15, page 822, Joseph Smith said:

. . . having visited their **connexion** in this country, and baptized a good number into the Church; they **staid** in Boston . . .

In the *History of the Church*, vol. 2, page 466, this has been changed to read:

They visited their **relations** in this country, and baptized a good number into the Church; they **remained** in Boston . . .

CHANGE 150.

In the *Millennial Star*, vol. 15, page 822, Joseph Smith remarked:

. . . he baptized thirty persons into the Church of **Jesus Christ** of Latter-day Saints, . . .

In the *History of the Church*, vol. 2, page 467, this was changed to read:

. . . he baptized thirty persons into the Church of the Latter-day Saints, . . .

CHANGE 151.

In the Minutes of a Conference, held December 1836, (*Millennial Star*, vol. 15, page 823) this statement was made:

. . . according to the Revelation contained in the **Book of Commandments**, . . .

In the *History of the Church*, vol. 2, page 469, this has been changed to read:

. . . according to the revelation contained in the book of **Doctrine and Covenants**, . . .

The *Book of Commandments* was published in 1833, and contained the revelations of Joseph Smith. The *Doctrine and Covenants* was published in 1835; it contained many of the revelations which were printed in the *Book of Commandments*; however, many changes were made in these revelations.

It is very unlikely that the leaders of the Mormon Church would refer to the *Book of Commandments* in 1836. This was probably a “slip of the tongue.”

CHANGE 152.

In the *Millennial Star*, vol. 15, page 849, Joseph Smith stated:

. . . such of the Seventies as had been legally ordained to the **High Priesthood**, were directed to unite with the High Priests.

In the *History of the Church*, vol. 2, page 476, this was changed to read:

. . . such of the Seventies as had been legally ordained **to be High Priests**, were directed to unite with the High Priests’ **quorum**.

CHANGE 153.

In the *Millennial Star*, vol. 15, page 849, Joseph Smith said:

. . . they were addressed by the Presidents from the stand.

President Joseph Smith, junior addressed the assembly . . .

In the *History of the Church*, vol. 2, page 476, 8 words have been added:

. . . they were addressed by the presidents from the stand. **The following, in substance, is what was said:**

President Joseph Smith, Jun., addressed the assembly . . .

CHANGE 154.

In the *Millennial Star*, vol. 15, page 850, Joseph Smith stated:

Others have other duties to perform, that are important, and far **less** enviable, . . .

In the *History of the Church*, vol. 2, page 478, this was changed to read:

Others have other duties to perform, that are important, and far **more** enviable, . . .

CHANGE 155.

In the *Millennial Star*, vol. 16, page 12, Joseph Smith said:

... I was engaged in giving some special instructions to ... **President** Joseph Fielding, ...

In the *History of the Church*, vol. 2, page 492, this was changed to read:

... I was engaged in giving some special instructions to ... **Priest** Joseph Fielding, ...

CHANGE 156.

In the *Millennial Star*, vol. 16, page 13, Joseph Smith stated:

Sunday, 25th, the brethren **kept in** fasting, prayer, and Council, ...

In the *History of the Church*, vol. 2, page 495, this has been changed to read:

Sunday, 25.—The brethren **remained in their lodgings** fasting, praying and counseling ...

CHANGE 157.

In a letter from W. W. Phelps (*Millennial Star*, vol. 16, page 13) the following statement appeared:

A cellar for this great edifice, ...

In the *History of the Church*, vol. 2, page 496, this was changed to read:

An excavation for this great edifice, ...

CHANGE 158.

In the same letter (*Millennial Star*, vol. 16, page 13) this statement appears:

... our enemies will not slumber, till Satan knows **the bigness of his lot**.

In the *History of the Church*, vol. 2, page 496, this was changed to read:

... our enemies will not slumber till Satan knows **how vain is his plotting**.

CHANGE 159.

In the *Millennial Star*, vol. 16, page 14. Joseph Smith said:

... the door opened to the inhabitants of England.

In the *History of the Church*, vol. 2, page 499, this was changed to read:

... the door **of salvation** opened to the inhabitants of England.

CHANGE 160.

In the *Millennial Star*, vol. 16, page 54, Joseph Smith said:

... their **votes** during that space of time are considered null and void; ...

In the *History of the Church*, vol. 2, page 504, this was changed to read:

... their **acts in that capacity** during that space of time are considered null and void; ...

CHANGE 161.

In the *Millennial Star*, vol. 16, page 55, Joseph Smith stated:

... I was engaged in ... strengthening the **things that were**.

In the *History of the Church*, vol. 2, page 508, this was changed to read as follows:

... I was engaged in ... strengthening the **branches**.

CHANGE 162.

In the *Millennial Star*, vol. 16, page 57, this statement appears:

... John Smith chosen one of the Presidents of the Church, **and Orson Johnson having been excluded from the Church**, (all having belonged to the High Council.)

When this was reprinted in the *History of the Church*, vol. 2, page 510, 9 words were deleted:

... John Smith, chosen one of the presidents of the Church, all having belonged to the High Council.

CHANGE 163.

In the *Millennial Star*, vol. 16, page 86, Joseph Smith said:

. . . No. **13** to 26 were to travel South-east; No. **26** to 39, South; No. **39** to 52, South-west; No. **52** to 65, West; No. **65** to 78, North-west; No. **78** to 91, North; No. **91** to 104, North-east.

Joseph Smith obviously made a mistake in numbering; when this was reprinted in the *History of the Church*, vol. 2, page 514, 7 of the numbers were changed:

. . . No. **14** to 26, were to travel southeast; No. **27** to 39, south; No. **40** to 52, southwest; No. **53** to 65, west; No. **66** to 78, northwest; No. **79** to 91, north; No. **92** to 104, northeast.

CHANGE 164.

In the *Millennial Star*, vol. 16, page 86, this statement appears:

. . . thus exposed themselves to ruin, . . .

In the *History of the Church*, vol. 2, page 515, this was changed to read:

. . . thus exposed themselves to **financial** ruin . . .

CHANGE 165.

In the *Millennial Star*, vol. 16, page 109, Joseph Smith stated:

. . . the whole printing apparatus was burned to the ground.

In the *History of the Church*, vol. 2, page 528, this was changed to read:

. . . the whole printing apparatus **and office were** burned to the ground.



Changes in Volume 3

CHANGE 166.

In the *History of the Church*, vol. 3, page 2, there are 209 words added which were not in the *Millennial Star* (vol. 3, page 115). These words told that Brigham Young persuaded *Brother Tomlinson* to give *three hundred dollars* to Joseph Smith.

CHANGE 167.

In the *Millennial Star*, vol. 16, page 117, this introduction appears:

Motto of the Church of **Jesus Christ** of Latter-day Saints.

In the *History of the Church*, vol. 3, page 9, it has been changed to read:

The political Motto of the Church of Latter-day Saints.

CHANGE 168.

In the *Millennial Star*, vol. 16, page 134. Joseph Smith said:

. . . considered him (David Whitmer) no longer a member of the Church of **Jesus Christ** of Latter-day Saints.

In the *History of the Church*, vol. 3, page 19, this was changed to read:

. . . considered David Whitmer no longer a member of the Church of Latter-day Saints.

CHANGE 169.

In the *History of the Church*, vol. 3, page 26, 749 words have been deleted which were published in the *Millennial Star*, vol. 16, pages 148-149. There is a note in the *History of the Church* stating that part of the Minutes of the High

Council (April 28, 1838) have been left out. In this note it is also stated:

Condensed, the account of the fault of Brother Aaron Lyon was this: He claimed to have had a revelation that a Sister Jackson, who was a married woman, and whose husband was still living, was to become his wife. Lyon claimed that it had been revealed to him that the woman's husband was dead. He exerted undue influence in persuading her of these things, and she consented to be his wife; but before they were married the woman's husband appeared on the scene, with the result, of course, that the prospective marriage did not take place. The witnesses were permitted to testify, although Brother Lyon confessed the facts and admitted his error.

Although this is a good summary, it does not tell that Joseph Smith "spoke in favour of the defendant." Could it be that the Mormon historians omitted this trial because it bore a resemblance to the doctrine of plural marriage, which they latter proclaimed? According to Mercy R. Thompson, Joseph Smith claimed to have a revelation that she should be the plural wife of his brother Hyrum Smith. Andrew Jenson, who was the Assistant Mormon Church Historian, published a letter written by her in the *Historical Record*. The following is found in that letter:

"My beloved husband, R. B. Thompson . . . died August 27th, 1841, . . . Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your uncle Hyrum to have me sealed to him for time." (*Historical Record*, page 229)

One of the most revealing statements concerning plural marriage and Joseph Smith's connection with it came from Jedediah M. Grant, second counselor to Brigham Young. In a sermon delivered in the Tabernacle, February 19, 1854, he said:

When the family organization was revealed from heaven—the patriarchal order of God, and **Joseph** began, on the right and on the left, to add to his family, what a quaking there was in Israel . . .

What would a man of God say, who felt aright, when **Joseph** asked him for his money? He would say, “Yes, and I wish I had more to help build up the kingdom of God.” Or if he came and said, “**I want your wife?**” “**O yes,**” he would say, “**Here she is, there are plenty more.**”

. . . Did the **Prophet Joseph want every man’s wife he asked for?** He did not, . . . If such a man of God should come to me and say, “I want your gold and silver, **or your wives,**” I should say, “**Here they are, I wish I had more to give you, take all I have got.**” (*Journal of Discourses*, vol. 2, pages 13 and 14)

CHANGE 170.

In the *Millennial Star*, vol. 16, page 149, Joseph Smith said:

. . . they were throwing out **foul** insinuations . . .

In the *History of the Church*, vol. 3, page 27, this was changed to read:

. . . they were throwing out insinuations . . .

CHANGE 171.

In some questions which were frequently asked the Mormons the name *Joe Smith* appears 5 times (*Millennial Star*, vol. 16, page 150). In the *History of the Church*, vol. 3, page 29, this has been changed to *Joseph Smith* 3 times.

CHANGE 172.

In the *Millennial Star*, vol. 16, page 152, the following statement appears:

Said Committee agreed that Presidents Smith and Rigdon should receive ____ \$ as a just remuneration for their services this year.

In the *History of the Church*, vol. 3, page 32, this has been changed to read:

Said committee agreed that Presidents Smith and Rigdon should receive \$1,100 each as a just remuneration for their services this year.

In Joseph Smith’s time \$1,100 was a lot of money. D. C. Davis received only \$360 a year for his “services as ferryman” (*History of the Church*, vol. 4, page 17). At the time the *Millennial Star* was publishing this part of Joseph Smith’s history, \$1,100 would seem like a very large salary (especially to the people in England), therefore they left this blank. Today this seems like a very small salary so the amount is stated.

The Mormon Church will not reveal what the salaries of the General Authorities are today; however, we know that David O. McKay, the President of the Church, receives \$13,400 from the Beneficial Life Insurance Company (which is only one of several businesses owned by the Mormon Church with which he is connected).

CHANGE 173.

In the *Millennial Star*, vol. 16, page 153, Joseph Smith stated:

The company **put** up the river, and made some locations.

In the *History of the Church*, vol. 3, page 37, this was changed to read:

The company **went up Grand** River and made some locations.

CHANGE 174.

In the *Millennial Star*, vol. 16, page 181, Joseph Smith said:

. . . and Orator, the Twelve Presidents of the Stake, . . .

In the *History of the Church*, vol. 3, page 41, this was changed to read:

. . . and orator, the **Twelve Apostles**, presidents of the stakes, . . .

CHANGE 175.

In the *History of the Church*, vol. 3, page 42, there are 13 words added which were not in the *Millennial Star* (vol. 16, page 181).

CHANGE 176.

In the *History of the Church*, vol. 3, page 43, 321 words have been deleted which were published in the *Millennial Star*, vol. 16, page 182. These words are concerning the “Kirtland Camp.” In a footnote B. H. Roberts states that Joseph Smith’s account of this camp will be omitted, and that an account by Elias Smith will be added later in the history. In the next 42 pages thousands of words concerning the “Kirtland Camp” have been omitted with no indication where these omissions occur. In the introduction to this study we show that Joseph Smith probably did not write the account of the “Kirtland Camp.”

CHANGE 177.

In the *History of the Church*, vol. 3, page 44, 119 words have been deleted concerning: the “Kirtland Camp” which were printed in the *Millennial Star*, vol. 16, pages 182-183.

CHANGE 178.

In the *History of the Church*, vol. 3, page 47, 1,053 words have been deleted concerning the “Kirtland Camp” which were published in the *Millennial Star*, vol. 16, pages 184 and 203.

CHANGE 179.

In the *History of the Church*, vol. 3, page 48, 37 words concerning the “Kirtland Camp” which were published in the *Millennial Star*, vol. 16, page 204, have been deleted:

CHANGE 180.

In the *History of the Church*, vol. 3, page 55, 99 words have been deleted concerning the “Kirtland Camp” which were printed in the *Millennial Star*, vol. 16, page 221.

CHANGE 181.

In the *Millennial Star*, vol. 16, page 222, Joseph Smith said:

... William P. Peniston **ascended** the **head of** a barrel,
...

In the *History of the Church*, vol. 3, page 56, this was changed to read:

... William P. Peniston **mounted** a barrel, ...

CHANGE 182.

In the *Millennial Star*, vol. 16, page 222, Joseph Smith quotes the mob as swearing 7 times. In 4 of these 7 places the Lord’s name is used in vain. In the *History of the Church*, vol. 3, page 57, all of this swearing has been deleted.

CHANGE 183.

In the *History of the Church*, vol. 3, page 60, 77 words have been deleted concerning “Kirtland Camp” which were printed in the *Millennial Star*, vol. 16, pages 229-230.

CHANGE 184.

In the *Millennial Star*, vol. 16, page 230, Joseph Smith said:

So it is that when men’s hearts become so hard and corrupt as **to glory in devising, robbing, plundering, mobbing, and murdering innocent men, women, and children by wholesale**, they will more readily swear to lies than speak the truth.

When this was reprinted in the *History of the Church*, vol. 3, page 61, 17 words were deleted:

So it is that when men’s hearts become hardened and corrupt, they will more readily swear to lies than speak the truth.

CHANGE 185.

In the *History of the Church*, vol. 3, page 62, 10 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, page 231, have been deleted.

CHANGE 186.

In the *History of the Church*, vol. 3, page 63, 344 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, page 231, have been deleted.

CHANGE 187.

In the *History of the Church*, vol. 3, page 64, 381 words concerning the “Kirtland Camp” have been deleted. These words are found in the *Millennial Star*, vol. 16, pages 232 and 243.

CHANGE 188.

In the *History of the Church*, vol. 3, page 65, there have been 199 words (concerning “Kirtland Camp”) deleted. These words are found in the *Millennial Star*, vol. 16, page 244.

CHANGE 189.

In the *Millennial Star*, vol. 16, page 244, Joseph Smith said:

. . . God has said, the wisdom of God is foolishness with men, and the wisdom or judgment of men is foolishness with God.

In the *History of the Church*, vol. 3, page 66, this was changed to read:

. . . God, who has said: “The **foolishness** of God is **wiser** than man; and the **weakness** of God is **stronger** than man.”

CHANGE 190.

In the *History of the Church*, vol. 3, page 68, 120 words which were published in the *Millennial Star*, vol. 16, page 245, have been deleted. These words are concerning the “Kirtland Camp.”

CHANGE 191.

In the *History of the Church*, vol. 3, page 69, 130 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, page 246, have been deleted.

CHANGE 192.

In the *Millennial Star*, vol. 16, page 246, Joseph Smith stated:

. . . word to that **amount** was sent to Judge King . . .

In the *History of the Church*, vol. 3, page 70, this was changed to read:

. . . word to that **effect** was sent to Judge King . . .

CHANGE 193.

In the *History of the Church*, vol. 3, page 72, 70 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, page 247, have been deleted.

CHANGE 194.

In the *History of the Church*, vol. 3, page 73. 90 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, pages 248 and 266, have been deleted.

CHANGE 195.

In the *Millennial Star*, vol. 16, page 266, Joseph Smith said:

. . . and ammunition to **those murderers, yea, and murderers too in cool blood.**

In the *History of the Church*, vol. 3, page 74, 9 words have been deleted:

. . . and ammunition to **them.**

CHANGE 196.

In the *History of the Church*, vol. 3, page 75, 149 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, page 266, have been deleted.

CHANGE 197.

In the *History of the Church*, vol. 3, page 76, 32 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, page 267, have been deleted.

CHANGE 198.

In the *History of the Church*, vol. 3, page 77, 304 words which were printed in the *Millennial Star*, vol. 16, page 267, have been deleted. These words were concerning “Kirtland Camp.”

CHANGE 199.

In the *History of the Church*, vol. 3, page 79, 34 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, page 269, have been deleted.

CHANGE 200.

In the *History of the Church*, vol. 3, page 80, 26 words which were printed in the *Millennial Star*, vol. 16, page 282, have been deleted. These words were concerning “Kirtland Camp.”

CHANGE 201.

In the *History of the Church*, vol. 3, page 81, 340 words which were printed in the *Millennial Star*, vol. 16, page 283, have been deleted. These words are concerning the “Kirtland Camp.” The enemies of the Mormon Church are quoted twice as taking the name of the Lord in vain.

CHANGE 202.

In the *History of the Church*, vol. 3, page 82, 62 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, page 294, have been deleted.

CHANGE 203.

In the *History of the Church*, vol. 3, page 83, 271 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, page 295, have been deleted.

CHANGE 204.

In the *History of the Church*, vol. 3, page 84, 499 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, page 296, have been deleted.

CHANGE 205.

In the *History of the Church*, vol. 3, page 85, 295 words (concerning “Kirtland Camp”) which were printed in the *Millennial Star*, vol. 16, pages 295 and 317, have been deleted.

CHANGE 206.

In the *Millennial Star*, vol. 16, page 376, Joseph Smith said:

... commanded by Captain Bogart, a Methodist priest, a mobocrat **of the deepest die**; ...

In the *History of the Church*, vol. 3, page 158, this was changed to read:

... commanded by Captain Samuel Bogart, a Methodist minister, and **one of the worst** of the mobocrats.

CHANGE 207.

In the *Millennial Star*, vol. 16, page 376, Joseph Smith remarked:

... we **being wearied** out, by continually standing on guard, ...

In the *History of the Church*, vol. 3, page 158, this was changed to read:

... we **were worn** out, by continually standing on guard, ...

CHANGE 208.

In the *Millennial Star*, vol. 16, page 376, Joseph Smith said:

Some of the brethren **died for the common necessities of life**, and perished from starvation; ...

When this was reprinted in the *History of the Church*, vol. 3, page 158, 7 words were deleted:

Some of the brethren perished from starvation; ...

CHANGE 209.

In the *Millennial Star*, vol. 16, page 394, Joseph Smith stated:

... the names of the others not **recollected**.

In the *History of the Church*, vol. 3, page 159, this was changed to read:

... the names of others **are not remembered**.

CHANGE 210.

In the *Millennial Star*, vol. 16, page 394, Joseph Smith made this statement:

... they had killed the oxen and lived on them. **A great number of cows, oxen and horses have never been seen since, which doubtless the mob took and kept, and that was all the brethren ever received of the promised pay for all their losses at De Witt.** Many houses, belonging to my brethren were burned, ...

When this was reprinted in the *History of the Church*, vol. 3, page 159, 39 words were deleted:

... they had killed the oxen and lived on them. Many houses belonging to my brethren were burned, ...

CHANGE 211.

In the *Millennial Star*, vol. 16, page 406, Joseph Smith stated:

. . . I will insert **a few** of the many cards and letters I have received . . .

In the *History of the Church*, vol. 3, page 164, this was changed to read:

. . . I will insert **one** of the many cards and letters I have received . . .

CHANGE 212.

In the *Millennial Star*, vol. 16, page 406, Joseph Smith said:

. . . there is no deposit sacred to those **murderers** . . .

In the *History of the Church*, vol. 3, page 166, this was changed to read:

. . . there is no deposit sacred to those **marauders** . . .

CHANGE 213.

In the *Millennial Star*, vol. 16, page 408, Joseph Smith made this statement:

I went with my brother Hyrum and **Amasa Lyman** . . .

In the *History of the Church*, vol. 3, page 171, this has been changed to read:

I went with my brother Hyrum and **Lyman Wight** . . .

CHANGE 214.

In the *Millennial Star*, vol. 16, page 458, Joseph Smith stated:

. . . his room was well guarded by some of his **pupils**, ready to give him the **wink** . . .

In the *History of the Church*, vol. 3, page 179, this has been changed to read:

. . . his room was well guarded by some of his **followers**, ready to give him the **signal** . . .

CHANGE 215.

In the *Millennial Star*, vol. 16, page 459, Joseph Smith stated:

. . . which gave him the opportunity of figuring **largely**.

In the *History of the Church*, vol. 3, page 180, this was changed to read:

. . . which gave him the opportunity of figuring **as a person of importance**.

CHANGE 216.

In the *Millennial Star*, vol. 16, page 459, Joseph Smith stated:

This modern Sampson replied, and said there were no laws that were executed in justice, . . .

In the *History of the Church*, vol. 3, page 181, this has been changed to read:

Avard replied, and said there was no laws that were executed in justice, . . .

This is in reference to Doctor Sampson Avard who helped to form the Danite band. William E. Burrito makes the following statement concerning the Danties:

Such a band as the “Danites” **did exist**, as historians affirm; . . . The organization had been for the purpose of **plundering and murdering** the enemies of the Saints. (*The Restored Church*, pages 197-198, 1956 edition)

Mr. Berrett claims that Joseph Smith was not responsible for the organization of the Danite band, however, in the book, *Mormonism—Shadow or Reality?* we present evidence which would seem to show that he was responsible.

CHANGE 217.

In the *Millennial Star*, vol. 16, page 507, Joseph Smith stated:

The mob began to encamp at Richmond on the twenty-sixth, and by this time amounted to about two thousand **five hundred**, . . .

In the *History of the Church*, vol. 3, page 182, this has been changed to read:

The mob began to encamp at Richmond on the twenty-sixth, and by this time amounted to about two thousand men, . . .

CHANGE 218.

In the *Millennial Star*, vol. 16, page 509, Joseph Smith quotes Joseph Young as saying:

This last office of kindness due to the **relics** of departed friends, . . .

In the *History of the Church*, vol. 3, page 185, this was changed to read:

The last office of kindness due to the **remains** of departed friends, . . .

CHANGE 219.

In the *Millennial Star*, vol. 16, page 609, Joseph Smith stated:

. . . whilst lying **under his wounds**, he heard Mr. Jesse Maupin say.

In the *History of the Church*, vol. 3, page 187, this has been changed to read:

. . . whilst lying **there wounded** he heard Mr. Jesse Maupin say . . .

CHANGE 220.

In the *Millennial Star*, vol. 16, page 524, Joseph Smith said:

. . . even while the chastity of the place was desecrated.

In the *History of the Church*, vol. 3, page 192, this was changed to read:

. . . even while the place was desecrated **by the** chastity of **women being violated**.

CHANGE 221.

In the *Millennial Star*, vol. 16, page 525, Joseph Smith remarked:

I was then taken back to the camp, . . .

In the *History of the Church*, vol. 3, page 194, this was changed to read:

After this painful scene I was taken back to the camp, . . .

CHANGE 222.

In the *Millennial Star*, vol. 16, page 557, Joseph Smith stated:

About thirty of the brethren have been killed, **a multitude** wounded, . . .

In the *History of the Church*, vol. 3, page 208, this has been changed to read:

About thirty of the brethren have been killed, **many** wounded, . . .

CHANGE 223.

In the *Millennial Star*, vol. 16, page 662, Joseph Smith stated:

Mr. Carroll . . . stated facts in the petition which he was **knowing to**, . . .

In the *History of the Church*, vol. 3, page 239, this was changed to read:

Mr. Corrill . . . stated facts in the petition which he was **acquainted with**, . . .

CHANGE 224.

In the *Millennial Star*, vol. 16, page 664, Joseph Smith stated:

After much **legislation**, disputation, controversy, and angry **speechifying** as the papers of Missouri, . . .

In the *History of the Church*, vol. 3, page 242, this was changed to read:

After much controversy and angry disputation, as the papers of Missouri, . . .

CHANGE 225.

In the *History of the Church*, vol. 3, pages 285-286, there are 789 words added which were not in the *Millennial Star* (vol. 17, page 52).

CHANGE 226.

In a letter written by Joseph Smith and others (*Millennial Star*, vol. 17, page 52) this statement appears:

It would not have stained the soil of Missouri.

In the *History of the Church*, vol. 3, page 290, this was changed to read:

Nor would innocent blood have stained the soil of Missouri.

CHANGE 227.

In the *Millennial Star*, vol. 17, page 53, this statement appears:

... the **rolling in** of all those things that have been written, ...

In the *History of the Church*, vol. 3, page 291, this was changed to read:

... the **fulfillment** of all those things that have been written, ...

CHANGE 228.

In the *Millennial Star*, vol. 17, page 56, this statement is made:

Water, Fire, Truth, and God are all **the same**.

In the *History of the Church*, vol. 3, page 297, this has been changed to read;

Water, fire, truth and God are all **realities**.

CHANGE 229.

In the *Millennial Star*, vol. 17, page 87, we find this statement:

There is a **tie** from God that should be exercised.

In the *History of the Church*, vol. 3, page 304, this has been changed to read:

There is a **love** from God that should he exercised ...

CHANGE 230.

In a letter from Alanson Ripley to Joseph Smith (*Millennial Star*, vol. 17, page 125) this statement is found:

President Rigdon is wielding a mighty shaft against the whole **kidney** of foul calumniators ...

In the *History of the Church*, vol. 3, page 312, this has been changed to read:

President Rigdon is wielding a mighty shaft against the whole **host** of foul calumniators ...

CHANGE 231.

In the same letter (*Millennial Star*, vol. 17, page 125) this statement appears:

... thy tears are all **bottled up**, ...

In the *History of the Church*, vol. 3, page 312, this has been changed to read:

... thy tears are all **remembered**, ...

CHANGE 232.

In the same letter (*Millennial Star*, vol. 17, page 125) we read:

... it is like fire in my bones, and burns against your enemies **to the bare hilt**; and I never can be satisfied, while there is one of them to **piss** against a wall, ...

In the *History of the Church*, vol. 3, page 313, this has been changed to read:

... it is like fire in my bones, and burns against your enemies, and I never can be satisfied, while there is one of them to **stand** against a wall, ...

CHANGE 233.

In a letter from Elias Higbee to Joseph Smith (*Millennial Star*, vol. 17, page 134) this statement is found:

... the same God which delivered me from their **ungodly** grasp ...

In the *History of the Church*, vol. 3, page 320, this has been changed to read:

... the same God which delivered me from their grasp ...

CHANGE 234.

In a letter from Amanda Smith (*Millennial Star*, vol. 7, page 148) this statement appears:

... **screaming** and **groaning** for the loss of their fathers and husbands; ...

In the *History of the Church*, vol. 3, page 324, this has been changed to read:

... **crying** and **moaning** for the loss of their fathers and husbands; ...

CHANGE 235.

In the *History of the Church*, vol. 3, page 341, 538 words have been deleted which were printed in the *Millennial Star*, vol. 17, pages 167-168. These words are concerning George A. Smith. It should be remembered that several interpolations have been made in volume 1 of the *History of the Church*, concerning George A. Smith. In the *History of the Church*, vol. 1, page 285, B. H. Roberts includes a footnote concerning George A. Smith. Since this footnote gives some of the information which is contained in the *Millennial Star*, vol. 17, pages 167-168, it was probably felt that it would look strange to give his history again in volume 3 of the *History of the Church*.

CHANGE 236.

In the *Millennial Star*, vol. 17, page 230, Joseph Smith stated:

... in this **fix** they were taken from prison ...

In the *History of the Church*, vol. 3, page 360, this was changed to read.

... in this **condition** they were taken from prison ...

CHANGE 237.

In the *Millennial Star*, vol. 17, page 230, Joseph Smith said:

Mr. Phelps then proposed to swim ... while Pratt and one of the guards swam by the side ...

In the *History of the Church*, vol. 3, page 361, this has been changed to read:

Brother Phelps then proposed to swim ... while **Brother** Pratt and one of the guards swam by the side ...

CHANGE 238.

In the *Millennial Star*, vol. 17, page 294, Joseph Smith said,

... the **President** proceeded to two of the Twelve ...

This was changed to read as follows in *History of the Church*, vol. 3, page 383:

... the **Presidency** proceeded to bless two of the Twelve ...

CHANGE 239.

In the *Millennial Star*, vol. 17, page 295, Joseph Smith said:

... lest innocent blood be found **in** your skirts, ...

In the *History of the Church*, vol. 3, page 385, this was changed to read:

... lest innocent blood be found **upon** your skirts, ...

CHANGE 240.

In the *Millennial Star*, vol. 17, 1, page 311, Joseph Smith said:

This is why **Abraham** blessed his posterity; ...

In the *History of the Church*, vol. 3, page 388, the name *Abraham* has been changed to *Adam*:

This is why **Adam** blessed his posterity; ...

CHANGE 241.

In the *Millennial Star*, vol. 21, page 395, Hyrum Smith is quoted as saying the following:

But in consequence of the influence of our friends, the **heathen general** was intimidated, . . .

In the *History of the Church*, vol. 3, page 417, this was changed to read:

But in consequence of the influence of our friend, the **inhuman** general was intimidated, . . .

It should be noted that the testimony of Hyrum Smith appears in volume 21 of the *Millennial Star*, instead of volume 17. The Mormon historians explain in the *History of the Church*, vol. 3, page 404, that they moved “these affidavits out of the place where they were given, in 1843.”

CHANGE 242.

In the same affidavit (*Millennial Star*, vol. 21, page 443) Hyrum Smith said:

His brother . . . was a greater **cannibal** than the Judge.

In the *History of the Church*, vol. 3, page 423, this has been changed to read:

His brother . . . was a greater **ruffian** than the judge.

CHANGE 243.

In the same affidavit (*Millennial Star*, vol. 21, page 443) Hyrum Smith made this statement concerning the persecution the Mormons received in Missouri:

. . . and did murder some **three or four hundreds** of men, women, and children, . . .

Later Mormon historians evidently felt that he had exaggerated, for in the *History of the Church*, vol. 3, page 424, they changed this to read:

. . . and did murder **a large number** of men, women and children . . .



Changes in Volume 4

CHANGE 244.

In the *History of the Church*, vol. 4, page 11, there are 28 words added which were not in the *Millennial Star* (vol. 17, page 359).

CHANGE 245.

In the minutes of a General Conference (*Millennial Star*, vol. 17, page 359) the following statement appears:

It was then voted that a **branch** of the Church be established . . .

In the *History of the Church*, vol. 4, page 12, this was changed to read:

It was then voted that a **stake** of the Church be established . . .

CHANGE 246.

In the *History of the Church*, vol. 4, page 13, 24 words have been deleted which were printed in the *Millennial Star*, vol. 17, page 359.

CHANGE 247.

In the *Millennial Star*, vol. 17, page 372, Joseph Smith said:

The High Council appointed for the **branch** of the Church in Iowa . . .

In the *History of the Church*, vol. 4, page 16, this was changed to read:

The High Council appointed for the **stake** of the Church in Iowa, . . .

CHANGE 248.

In the *Millennial Star*, vol. 17, page 373, Joseph Smith stated:

. . . we found Doctor Robert D. Foster, who administered to **Mr.** Rigdon.

In the *History of the Church*, vol. 4, page 19, this has been changed to read:

. . . we found Doctor Robert D. Foster, who administered to **Elder** Rigdon.

CHANGE 249.

In the *Millennial Star*, vol. 17, page 373, Joseph Smith remarked:

. . . and the time so fast **spending**, . . .

In the *History of the Church*, vol. 4, page 21, this has been changed to read:

. . . and the time so fast **approaching** . . .

CHANGE 250.

In the *Millennial Star*, vol. 17, page 452, Joseph Smith made this statement:

. . . to send a petition to the Legislature to **discontinue certain parts** of the city of Nauvoo, and also of Commerce, . . .

In the *History of the Church*, vol. 4, page 39, this has been changed to read:

. . . to send a petition to the legislature to **define new boundary lines** of the city of Nauvoo, and also of Commerce, . . .

CHANGE 251.

In the *History of the Church*, vol. 4, page 40, 179 words have been omitted from a letter written by Joseph Smith and Elias Higbee which was printed in the *Millennial Star*, vol. 17, pages 452-453. In this letter the President of the United States is called a “fool.” The words that have been deleted are as follows:

Now we shall endeavour to express our feelings and views concerning the President, as we have been eye-witnesses of his Majesty. He is a small man, sandy complexion, and ordinary features; with frowning brow, and considerable body, but not well proportioned as to his arms and legs; and to use his own words, is “quite fat.” On the whole we think he is without body or parts, as no one part seems to be proportioned to another; therefore instead of saying body and parts, we say body and part, or partyism if you please to call it. And in fine, to come directly to the point, he is so **much a fop or a fool** (for he judged our cause before he knew it) we could find **no place to put truth into him**.

We do not say the Saints shall not vote for him, but we do say boldly, (though it need not be published in the streets of Nauvoo, neither among the daughters of the Gentiles,) that **we do not intend he shall have our votes**.

The early leaders of the Mormon Church were not very patriotic. Brigham Young once said:

That was President Polk; and he is now weltering in hell with old Zachary Taylor, where the present administrators will soon be if they do not repent. (*Journal of Discourses*, vol. 5, page 232)

Heber C. Kimball, First Councilor to Brigham Young, publicly cursed the President:

And may God Almighty curse our enemies. (Voices: “Amen.”) I feel to curse my enemies: and when God won’t bless them. I do not think he will ask me to bless them. If I did, it would be to put the poor curses to death . . . And the President of the United States, . . . **he shall be cursed, in the names of Israel’s God**, . . . and **I curse him** and all his coadjutors in his cursed deeds, **in the name of Jesus Christ and by the authority of the Priesthood**; and all Israel shall say amen. (*Journal of Discourses*, vol. 5, page 95)

CHANGE 252.

In the *History of the Church*, vol. 4, pages 42-46, there are 1,063 words added which were not printed in the *Millennial Star* (vol. 17, page 549).

CHANGE 253.

In the *Millennial Star*, vol. 17, page 566, Joseph Smith stated:

Presidents Young and Smith went from Utica to Albany, . . .

In the *History of the Church*, vol. 4, page 52, this was changed to read:

Elders Brigham Young and George A. Smith went from Utica to Albany, . . .

CHANGE 254.

In the *Millennial Star*, vol. 17, page 684, Joseph Smith stated:

George A. vomited up his ague, **and has never had it since**.

In the *History of the Church*, vol. 4, page 104, 6 words have been deleted:

George A. Smith vomited up his ague.

The strange thing about this is that B. H. Roberts has included a footnote which says:

It is said that he never had the ague afterwards.

Why the words should be removed from the text and a footnote put in which reads essentially the same is somewhat of a mystery. Could it be that someone had written this part of the history after Joseph Smith’s death, and that B. H. Roberts felt that the clause *and has never had it since* would give this fact away?

CHANGE 255.

In the *History of the Church*, vol. 4, page 105, there are 138 words added which were not in the *Millennial Star* (vol. 17, page 684). These words are added in the Conference Minutes of April 6, 1840. They are, however, found in the Minutes of the Conference which were published in the *Times and Seasons*, vol. 1, page 92. This would indicate that these words were originally a part of the Conference Minutes, but were for some reason deleted when the Minutes were reprinted in the *Millennial Star*.

ever lived on the earth. And though they are called *uncharitable*, and many other bad names, falsely, their bosoms are filled with the love of God, and burn with the most ardent desires for the salvation of all. To accomplish this ministry of salvation for the living and dead, they

suffer in this life persecution, reviling, alienation of kindred, and loss of friends, leaving wives and children, fathers and mothers, brothers and sisters, for the Gospel's sake, looking forward to the recompense of reward.

History of Joseph Smith.

(Continued from page 441.)

[November, 1839.]

Saturday, 30th. Elders Young and George A. Smith went to brother Isaac Haight's, at Moravia.

Sunday, December 1st, 1839. The High Council of Nauvoo met at Oliver Granger's, and voted that Hyrum Smith, George W. Harris, and Oliver Granger, be a committee to send a petition to the Legislature to discontinue certain parts of the city of Nauvoo, and also of Commerce, and do all other needful acts relative to those cities; that Hyrum Smith furnish the maps and plats for the alteration, and that Seymour Brunson circulate the petition for signatures.

Voted that Bishop E. Partridge publish a piece in the *Times and Seasons*, informing the brethren in the West, that it is improper to remove from the West for the purpose of locating in Kirtland, Ohio, and that those who do thus remove, will be disfellowshipped by the Council.

Thursday, 5th.

Washington City, corner of Missouri and Third-streets, Dec. 5th, 1839.

Dear Brother Hyrum, President, and to the Honourable High Council of the Church of Jesus Christ of Latter-day Saints—to whom be fellowship, love, and the peace of Almighty God extended, and the prayer of faith forever and ever. Amen.

Your fellow labourers, Joseph Smith, junior, Elias Higbee, and Agents as well as the servants that are sent by you, to perform one of the most arduous and responsible duties, and also to labour in the most honourable cause that ever graced the pages of human existence, respectfully show by these lines, that we have taken up our cross thus far, and that we arrived in this city on the morning of the 28th November, and

spent the most of that day in looking up a boarding house, which we succeeded in finding. We found as cheap boarding as can be had in this city.

On Friday morning, 29th, we proceeded to the house of the President. We found a very large and splendid palace, surrounded with a splendid enclosure, decorated with all the fineries and elegancies of this world. We went to the door and requested to see the President, when we were immediately introduced into an upper apartment, where we met the President, and were introduced into his parlour, where we presented him with our letters of introduction. As soon as he had read one of them, he looked upon us with a kind of half frown, and said, "What can I do? I can do nothing for you! If I do anything, I shall come in contact with the whole State of Missouri."

But we were not to be intimidated; and demanded a hearing, and constitutional rights. Before we left him he promised to reconsider what he had said, and observed that he felt to sympathize with us, on account of our sufferings.

Now we shall endeavour to express our feelings and views concerning the President, as we have been eye-witnesses of his Majesty. He is a small man, sandy complexion, and ordinary features; with frowning brow, and considerable body, but not well proportioned as to his arms and legs; and to use his own words, is "quite fat." On the whole we think he is without body or parts, as no one part seems to be proportioned to another; therefore instead of saying body and parts, we say body and part, or partyism if you please to call it. And in fine, to come directly to the point, he is so much a sōp or a fool (for he judged our cause before he knew it) we could find no place to put truth into him.

We do not say the Saints shall not vote for him, but we do say boldly, (though it need

A photograph of the *Millennial Star*, vol. 17, page 452. Joseph Smith called the President of the United States a fool. All the words in the bracket were deleted when this was reprinted in the *History of the Church*. See Change 251.

CHANGE 256.

In the *History of the Church*, vol. 4, page 116, 20 words have been deleted which were printed in the *Millennial Star*, vol. 17, page 741.

CHANGE 257.

In the *History of the Church*, vol. 4, page 179, there are 69 words added which were not in the *Millennial Star* (vol. 18, page 103).

CHANGE 258.

In the *Millennial Star*, vol. 18, page 104, Joseph Smith said:

Ten were confirmed at the Carpenter's Hall, Manchester.

In the *History of the Church*, vol. 4, page 181, 5 words were added:

Ten **persons who had been baptized** were confirmed at Carpenter's Hall, Manchester.

CHANGE 259.

In the *Millennial Star*, vol. 18, page 134, Joseph Smith stated:

His funeral was attended on . . .

In the *History of the Church*, vol. 4, page 191, this was changed to read:

The funeral of Joseph Smith, Sen., took place . . .

CHANGE 260.

In the *Millennial Star*, vol. 18, page 184, Joseph Smith stated:

David Fulmer preferred a charge against Oliver Walker ". . . for a **variety** of unchristian-like conduct," . . .

In the *History of the Church*, vol. 4, page 219, this was changed to read:

David Fulmer preferred a charge against Oliver Walker ". . . for **other acts** of unchristianlike conduct," . . .

CHANGE 261.

In the *Millennial Star*, vol. 18, page 216, Joseph Smith said:

At Freedom **Branch**, near Payson, . . .

In the *History of the Church*, vol. 4, page 233, this was changed to read:

At Freedom **Stake**, near Payson, . . .

CHANGE 262.

In the *History of the Church*, vol. 4, page 234, 2,150 words have been deleted from a letter which was printed in the *Millennial Star*, vol. 18, pages 229-231. A note in the *History of the Church* tells that the letter was printed in the *Times and Seasons*, and that it was "a long communication;" however, it does not tell that it was printed in full in the history as published in the *Millennial Star*.

CHANGE 263.

In the *History of the Church*, vol. 4, page 255, there are 20 words added which were not in the *Millennial Star* (vol. 18, page 300).

CHANGE 264.

In the *History of the Church*, vol. 4, page 258, 100 words have been deleted which were printed in the *Millennial Star*, vol. 18, page 306.

CHANGE 265.

In the *Millennial Star*, vol. 18, page 326, this statement appears:

. . . it is the opinion of Doctor Bennett, that . . . all the eastern and southern portions of the City of Nauvoo, are as healthy as any other portions of the western country, (**or the world**, to acclimated citizens) . . .

When this was reprinted in the *History of the Church*, vol. 4, page 268, 3 words were deleted:

. . . it is the opinion of Doctor Bennett, that . . . all the eastern and southern portions of the City of Nauvoo, are as healthful as any other portions of the western country, to acclimatized citizens; . . .

CHANGE 266.

In the *Millennial Star*, vol. 18, page 327, this statement appears:

... he devoted all his powers and influence to give us a **character**.

In the *History of the Church*, vol. 4, page 271, this was changed to read:

... he devoted all his powers and influence to give us a **standing**.

CHANGE 267.

In the *History of the Church*, vol. 4, page 288-292, a 2,119 word speech by John C. Bennett has been added (see *Millennial Star*, vol. 18, page 373). A footnote at the end of the speech says that it was not printed in the *Millennial Star*, however, a small footnote does not compensate for the dishonest way in which this speech is introduced into the history. In the *Millennial Star*, vol. 18, page 373, Joseph Smith only refers to the speech:

... the Mayor elect delivered his inaugural address as published in the *Times and Seasons*, page 316; and the following persons were elected ...

In the *History of the Church*, vol. 4, page 288, this has been changed to make it appear that Joseph Smith included this speech in the history:

... the Mayor-elect delivered his inaugural address as published in the *Times and Seasons*, page 316, **as follows**:

Inaugural Address.

[Then follows the 2,119 word speech of John C. Bennett]
The following persons were elected ...

CHANGE 268.

In the *Millennial Star*, vol. 18, page 375, this statement appears:

... the ice has to yield its natural claims, and **step** aside.

In the *History of the Church*, vol. 4, page 297, this has been changed to read:

... the ice has to yield its natural claims, and **be put** aside.

CHANGE 269.

In the *History of the Church*, vol. 4, page 310, 564 words have been deleted which were printed in the *Millennial Star*, vol. 18, pages 408-409.

CHANGE 270.

In a letter written by Wilford Woodruff printed in the *Millennial Star*, vol. 18, page 454, the following statement appears:

... I am happy to say that **the Saints**, the officers, and members, have universally been ready to hearken to counsel, ...

When this was reprinted in the *History of the Church*, vol. 4, page 324, 2 words were deleted:

... I am happy to say that the officers and members, have universally been ready to hearken to counsel, ...

The way this statement was first published it would appear that the members of the Church were not the "Saints," whereas the teaching of the Church is that the members are "Saints."

CHANGE 271.

In the *Millennial Star*, vol. 18, page 469, this statement appears:

... Jesus would or could accomplish such things as we behold; ...

In the *History of the Church*, vol. 4, page 329, 3 words have been added:

... Jesus would or could accomplish such things as **we are about to** behold; ...

CHANGE 272.

In the *Millennial Star*, vol. 18, page 487, this statement appears:

. . . threw considerable light on the doctrine which had been **investigated**.

In the *History of the Church*, vol. 4, page 341, this has been changed to read:

. . . threw considerable light on the doctrine which had been **presented**.

CHANGE 273.

In the *Millennial Star*, vol. 18, page 487, this statement appears:

“The obstacles to the introduction of the work of the Lord are very great, **the people giving themselves up to prostitution, drunkenness and extortion.**”

When this was reprinted in the *History of the Church*, vol. 4, page 343, 11 words were deleted:

“Obstacles to the introduction of the work of the Lord are very great.”

CHANGE 274.

In the *Millennial Star*, vol. 18, page 552, Joseph Smith said:

Judge Douglass himself, and most of the officers wept. **For they were under the necessity of keeping the spectators company.**

When this was reprinted in the *History of the Church*, vol. 4, page 369, 11 words were deleted:

Judge Douglas himself and most of the officers also wept.

CHANGE 275.

In the *Millennial Star*, vol. 18, page 553, Joseph Smith stated:

. . . I ordered dinner for my company, . . . when I called for the **tabern** bill, . . .

In the *History of the Church*, vol. 4, page 371, this was changed to read:

. . . I ordered dinner for my company . . . when I called for the bill, . . .

CHANGE 276.

In a letter from Orson Hyde (*Millennial Star*, vol. 18, page 565) this statement appeared:

I should not be willing to indulge the thought for a moment that the Saints in Nauvoo would quietly stand still and see a brother gorge himself with that strong drink . . . No! they will dash from his lips the cup of wretchedness, and sharply rebuke the homicide that sells to him the wine of wrath, and measures to him his wife's tears **by the pint, quart, gallon, and jugfull.**

When this was reprinted in the *History of the Church*, vol. 4, page 374, 7 words were deleted:

I should not be willing to indulge the thought for a moment that the Saints in Nauvoo would quietly stand by and see a brother gorge himself with that strong drink . . . No! they will dash from his lips the cup of wretchedness, and sharply rebuke the homicide that sells to him the wine of wrath, and measures to him his wife's tears.***

The fact that Joseph Smith sold liquor in 1843, may have caused the Mormon historians to soften this condemnation of liquor dealers. The following is found in the *History of the Church*, vol. 6, page 111:

Ordinance on the Personal Sale of Liquors.

Section 1. Be it ordained by the City Council of Nauvoo, that the **Mayor** of the city be and is hereby authorized to **sell** or give spirits of any quantity as he in his wisdom shall judge to be for the health and **comfort** or convenience of such travelers or other persons as shall visit his house from time to time.

Passed December 12, 1843.

JOSEPH SMITH, MAYOR.

Willard Richards, Recorder.

Joseph Smith installed a bar in the Nauvoo Mansion, but his wife made him remove it (see *Mormonism—Shadow or Reality?*).

On June 7, 1863, Brigham Young (the second President of the Mormon Church) acknowledged, to the congregation assembled in the Bowery that he **had built a distillery**:

When there was no **whiskey to be had here**, and we needed it for rational purposes, **I built a house to make it in**. When the **distillery** was almost completed and in good working order, an army was heard of in our vicinity and I shut up the works; I did not make a gallon of whiskey at my works, because it came here in great quantities, more than was needed. (*Journal of Discourses*, vol. 10, page 206)

CHANGE 277.

In the *Millennial Star*, vol. 18, page 588, this statement appears:

. . . in behalf of all Zion's suffering sons and daughters
**whose generous magnanimity will ever environ and
adorn the brow of the object of their compassion.**

When this was reprinted in the *History of the Church*, vol. 4, page 387, 16 words were deleted:

. . . in behalf of all Zion's suffering sons and daughters.

CHANGE 278.

In the *Millennial Star*, vol. 18, page 614, the enemies of the church are quoted as taking the Lord's name in vain three times. When this was reprinted in the *History of the Church*, vol. 4, pages 394-395, the word *God* has been deleted in all three cases.

CHANGE 279.

In the *Millennial Star*, vol. 18, page 616, Joseph Smith stated:

. . . he was elected Brigadier-General of the **first**
Cohort of the Nauvoo Legion.

In the *History of the Church*, vol. 4, page 399, this was changed to read:

. . . he was elected brigadier-general of the **second**
cohort of the Nauvoo Legion.

CHANGE 280.

In the *Millennial Star*, vol. 18, page 629, Joseph Smith stated:

I accordingly went down . . . at the landing, introduced
my brother Hyrum to them; . . .

In the *History of the Church*, vol. 4, page 401, this has been changed to read:

I accordingly went down, . . . At the landing, **I was**
introduced **by** Brother Hyrum to them; . . .

CHANGE 281.

In the *Millennial Star*, vol. 18, page 665, this statement appears:

. . . screaming of men, women, and children, created
a **compound sound** . . .

In the *History of the Church*, vol. 4, page 419, this was changed to read:

. . . screaming of men, women and children, created
a **confusion of sounds** . . .

CHANGE 282.

In the *Millennial Star*, vol. 18, page 694, Joseph Smith said:

Jesus Christ went in body, after his resurrection to
minister to **translated and** resurrected bodies.

In the *History of the Church*, vol. 4, page 425, this was changed to read:

Jesus Christ went in body after his resurrection, to
minister to resurrected bodies.

CHANGE 283.

In the *Millennial Star*, vol. 18, page 694, Joseph Smith said:

The **only** way to obtain truth and wisdom, is not to ask
it from books, but to go to God in prayer, . . .

In the *History of the Church*, vol. 4, page 425, this was changed to read:

The **best** way to obtain truth and wisdom is not to ask
it from books, but to go to God in prayer, . . .

CHANGE 284.

In the *Millennial Star*, vol. 18, page 694, Joseph Smith said:

Sectarianism answers, none! **None!! None!!!**

In the *History of the Church*, vol. 4, page 426, the word *none* appears only once:

Sectarianism answers “none.”

CHANGE 285.

In the *Millennial Star*, vol. 18, page 694, Joseph Smith remarked:

It was like putting new wine into old bottles. . . .

In the *History of the Church*, vol. 4, page 426, this has been changed to read:

Yet to do otherwise would be like putting new wine into old bottles, . . .

CHANGE 286.

In the *Millennial Star*, vol. 18, page 696, this statement appears:

Voted, That Phinehas H. Young be ordained to **the High Priesthood** . . .

In the *History of the Church*, vol. 4, page 430, this was changed to read:

Voted, that Phinehas H. Young be ordained to **a High Priest** . . .

CHANGE 287.

In the *Millennial Star*, vol. 18, page 711, Joseph Smith said:

I am well assured that Dr. Galland did not **lack** for any means whatever, to pay the interest . . .

In the *History of the Church*, vol. 4, page 431, this was changed to read:

I am well assured that Dr. Galland did not **look** for any means whatever, to pay the interest . . .

CHANGE 288.

In the *Millennial Star*, vol. 18, page 727, this statement appears:

. . . that **David was** commanded to build a house . . .

In the *History of the Church*, vol. 4, page 437, this was changed to read:

. . . that **the people of God were** commanded to build a house.

CHANGE 289.

In the *History of the Church*, vol. 4, page 442, 20 words have been deleted which were printed in the *Millennial Star*, vol. 18, page 742.

CHANGE 290.

In the *Millennial Star*, vol. 18, page 744, Joseph Smith said:

. . . the horns were **geometrically** formed after the most perfect horn that could be procured.

In the *History of the Church*, vol. 4, page 446, this has been changed to read:

. . . the horns were formed after the most perfect horn that could be procured.

CHANGE 291.

In the *Millennial Star*, vol. 19, page 7, this statement appears:

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

In the *History of the Church*, vol. 4, page 483, this was changed to read as follows:

This evening **I** commenced giving instructions to the scribe concerning writing the proclamation to the kings of the earth, . . .

Obviously, Joseph Smith would not have referred to himself as *Joseph the Seer*, therefore, this part of the history must have been taken from the writings of someone else. Wilford Woodruff, in his journal, referred to Joseph Smith as *Joseph the Seer*. Extracts from his journal are printed in the *History of the Church*, vol. 4, page 569. In these extracts he uses the term *Joseph, the Seer* twice.

servant John Snyder take a mission to the eastern continent, unto all the Conferences now sitting in that region; and let him carry a package of epistles, that shall be written by my servants the Twelve, making known unto them their duties concerning the building of my houses which I have appointed unto you, saith the Lord, that they may bring their gold and their silver, and their precious stones, and the box-tree, and the fir-tree, and all fine wood to beautify the place of my sanctuary, saith the Lord; and let him return speedily with all means which shall be put into his hands, even so. Amen.

Elder Amos B. Fuller, of Zarahemla, stated to me, that he had settled all his debts, made all necessary provision for his family, and desired to know the will of God concerning him. "Verily thus saith the Lord unto my servants the Twelve, let them appoint unto my servant A. B. Fuller a mission to preach my Gospel unto the children of men, as it shall be manifested unto them by my Holy Spirit. Amen."

This day commenced receiving the first supply of groceries at the New Store. Thirteen wagons arrived in Warsaw, loaded with sugar, molasses, glass, salt, tea, coffee, &c., purchased in St. Louis. The original stock purchased in New Orleans having been detained at St. Louis by one Holbrook, innkeeper, under false pretences; and on this evening Joseph the Seer commenced giving instructions to the scribe concerning writing the proclamation to the kings of the earth, mentioned in the revelation given January 19, 1841.

Friday, 24th. This evening I had a consultation with President Young and Bishop Whitney, about establishing an agency in England for the cheap and expeditious conveyance of the Saints to Nauvoo, and for our convenience in merchandize; and I said, "in the name of the Lord we will prosper, if we will go forward in this thing."

Elder Truman Gillet, junior, returned from a short mission to Van Buren county, Iowa, where he baptized fourteen, bringing \$20 as a donation to the building of the Temple, from James Moore.

Saturday, 25th. Being Christmas, Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, and their wives, and Willard Richards, spent the evening at Hiram Kimball's; and after supper, Mr. Kimball gave each of the Twelve Apostles, a fractional lot of

land lying on the west side of his second addition to Nauvoo.

At a Conference held in Batavia, Genessee county, New York, 11 Branches, comprising 15 Elders, 7 Priests, 7 Teachers, 4 Deacons, and 207 members, were represented.

A Conference met in the Universalist Church, in Hope, Waldo county, Maine, when Fox Islands 5 Elders, 1 Priest, 2 Teachers, 1 Deacon, and 100 members, also the Main Land, with 6 Elders, 2 Priests, 3 Teachers, 1 Deacon, and 68 members were represented; Otis Shaw, President, and Calvin C. Pendleton, Clerk.

Sunday, 26th. The public meeting of the Saints was at my house this evening, and after Patriarch Hyrum Smith, and Elder Brigham Young had spoken on the principles of faith, and the gifts of the Spirit, I read the 13th chapter of the 1st Corinthians, also a part of the 14th chapter, and remarked that the gift of tongues was necessary in the Church; but that if Satan could not speak in tongues, he could not tempt a Dutchman, or any other nation, but the English, for he can tempt the Englishman, for he has tempted me, and I am an Englishman; but the gift of tongues, by the power of the Holy Ghost in the Church, is for the benefit of the servants of God to preach to unbelievers, as on the days of Pentecost. When devout men from every nation shall assemble to hear the things of God, let the Elders preach to them in their own mother tongue, whether it is German, French, Spanish, or Irish, or any other, and let those interpret who understand the language spoken, in their mother tongue, and this is what the Apostle meant in 1st Corinthians xiv. 27.

Monday, 27th. I was in Council with brothers Brigham Young, Heber C. Kimball, Willard Richards, and John Taylor, at my Office instructing them in the principles of the kingdom, and what the Twelve should do in relation to the mission of John Snyder, and the European Conferences, so as to forward the gathering, means for building the Temple and Nauvoo House, and merchandize; that Brigham might go with John on his mission if he choose, but the object of the mission could be accomplished without.

Tuesday, 28th. I baptized Sidney Rigdon in the font, for and in behalf of his parents; also baptized Reynolds Cahoon and others.

It would appear, then, that the Mormon historians were using the writings of someone else at this point in the history, and that they made the mistake of not changing the term *Joseph the Seer* to *I*. This oversight was “corrected” in the 1902 edition of the *History of the Church*.

CHANGE 292.

In the *History of the Church*, vol. 4, page 484, there are 33 words added which were not found in the *Millennial Star* (vol. 19, page 7).

CHANGE 293.

In the *History of the Church*, vol. 4, page 495, there are 20 words added which were not in the *Millennial Star* (vol. 19, page 22).

CHANGE 294.

On the same page of the *History of the Church*, 311 words have been deleted which were printed in the *Millennial Star* (vol. 19, pages 22-23).

CHANGE 295.

In the *Millennial Star*, vol. 19, page 23, Joseph Smith said:

I insert the obituary of George Washington Gee, who died this day.

In the *History of the Church*, vol. 4, page 500, this was changed to read:

George Washington Gee died today.

The obituary has been printed in a footnote in the *History of the Church*, whereas, it was part of the text in the *Millennial Star*.

CHANGE 296.

In the *Millennial Star*, vol. 19, page 24, Joseph Smith said:

I . . . was elected **Vice** Mayor, pro tem, of the city of Nauvoo.

In the *History of the Church*, vol. 4, page 501, this was changed to read:

I . . . was elected mayor, pro tem, of the city of Nauvoo.

CHANGE 297.

In the *Millennial Star*, vol. 19, page 38, Joseph Smith said:

Attended to **business** in general; . . .

In the *History of the Church*, vol. 4, page 502, this was changed to read:

Attended to **baptism** in general; . . .

CHANGE 298.

In the *Millennial Star*, vol. 19, page 38, Joseph Smith said:

. . . placed the carpet given by Carlos Granger, on the floor of my office; **cast lots with the recorder**, and spent the evening in general council . . .

In the *History of the Church*, vol. 4, page 503, 5 words have been deleted:

. . . placed the carpet given by Carlos Granger on the floor of my office; and spent the evening in general council in the upper room.

CHANGE 299.

In the *Millennial Star*, vol. 19, page 85, Joseph Smith stated:

Two large stones, for door sills, for the Nauvoo House, **hauled**.

In the *History of the Church*, vol. 4, page 510, this has been changed to read:

Two large stones, for door sills, for the Nauvoo House, **were landed**.

CHANGE 300.

In a letter to John Wentworth, Editor and Proprietor of the *Chicago Democrat*, Joseph Smith made the following statement (*Millennial Star*, vol. 19, page 120):

We believe that **these** ordinances are 1st. Faith in the Lord Jesus Christ; 2nd. Repentance; 3rd. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.

In the *History of the Church*, vol. 4, page 541, this has been changed to read:

We believe that **the first principles and** ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the gift of the Holy Ghost.

Later Mormon historians could see that Joseph Smith had failed to mention Temple Work (Temple Work is taught to be essential for the highest exaltation in the Celestial Kingdom), so they altered Joseph Smith's words to read that Faith, Repentance, Baptism and Laying on of hands for the gift of the Holy Ghost are only the "**first principles and** ordinances of the Gospel."

CHANGE 301.

In an Epistle of the Twelve (*Millennial Star*, vol. 19, page 323), this statement appears:

. . . Zion's noblest sons were chained in dungeons, and her daughters driven by a horde of savages, **naked and** defenceless, from their once peaceful homes.

In the *History of the Church*, vol. 4, page 591, 2 words have been deleted:

. . . Zion's noblest sons were chained in dungeons, and her defenseless daughters driven by a horde of savages, from their once peaceful homes, . . .

CHANGE 302.

In the *Millennial Star*, vol. 19, page 343, Joseph Smith said:

. . . or take that course to extricate myself, which the law had pointed out, **for not the hearers of the law are justified, but the doers of it.**

In the *History of the Church*, vol. 4, page 595, 14 words have been deleted:

. . . or take that course to extricate myself, which the law had pointed out.

This was in regard to Joseph Smith taking out bankruptcy.

CHANGE 303.

In the *Millennial Star*, vol. 19, page 360, Joseph Smith remarked:

Preached on the hill near the Temple, concerning the building of the Temple, and **pronounced a curse on** the merchants and the rich, who would not assist in building it.

In the *History of the Church*, vol. 4, page 601, this was changed to read:

Preached on the hill near the Temple, concerning the building of the Temple, and **reproved** the merchants and the rich who would not assist in building it.

Changes in Volume 5

CHANGE 304.

In the *Millennial Star*, vol. 19, page 408, Joseph Smith said:

I also spoke **largely** for the repeal of the Ordinance . . .

In the *History of the Church*, vol. 5, page 8, this has been changed to read:

I also spoke **at length** for the repeal of the ordinance . . .

CHANGE 305.

In the *Millennial Star*, vol. 19, page 486, William Law was quoted as saying the following concerning Nauvoo:

Where is there another community **of thirty thousand**, in any State, against none of whom there is a record of conviction . . .

When this was reprinted in the *History of the Church*, vol. 5, page 33, 3 words were deleted:

Where is there another community in any state, against none of whom there is a record of conviction . . .

CHANGE 306.

In the *Millennial Star*, vol. 19, page 500, this statement appears:

. . . the doctrines taught by the Elders of the Church of Latter-day Saints, . . .

In the *History of the Church*, vol. 5, page 35, this was changed to read:

. . . the doctrines taught by the Elders of the Church **of Jesus Christ** of Latter-day Saints, . . .

CHANGE 307.

In the *Millennial Star*, vol. 19, page 500, Joseph Smith made this statement concerning John C. Bennett:

This letter cautioned us against him, setting forth that he was a very mean man, and had **another** wife, . . .

In the *History of the Church*, vol. 5, page 36, this was changed to read:

This letter cautioned us against him, setting forth that he was a very mean man, and had **a** wife . . .

This statement concerning John C. Bennett was published first in the *Times and Seasons*, vol. 3, page 839. In the *Times and Seasons* it read *a wife*.

CHANGE 308.

In the *History of the Church*, vol. 5, page 67, 1,179 words have been deleted without any indication. These words are found in the *Millennial Star*, vol. 19, pages 598-600. The deleted words contain the Phrenological Charts of Brigham Young and Heber C. Kimball. Phrenology is defined as “the theory that one’s mental powers are indicated by the shape of the skull” (*The American College Dictionary*). A phrenologist had examined the heads of several prominent Mormons. The words which were deleted in the *History of the Church*, are as follows:

The following is a Phrenological Chart of Elder Brigham Young, the President of the Quorum of the Twelve; of whom Elder Willard Richards, whose chart was given in last week’s *Wasp*, was also a member.

A PHRENOLOGICAL CHART,

By A. Crane, M. D., Professor of Phrenology.

PROPENSITIES.

Amativeness.—7, F. Very partial to the opposite sex; generally reciprocated by them.

Philoprogenitiveness.—10, L. Strong parental affection, great solicitude for their happiness.

Inhabitiveness.—9, L. Love of homestead very strong; extremely fond of early reminiscences of birthplace, &c.

Adhesiveness.—10, L. Unalterable affection when once fixed; enduring all things for their sakes.

Combativeness.—7, F. Great powers of exertion, and sustaining under opposition and difficulties.

Destructiveness.—5, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—7, F. Proper reserve; prudent expression of feeling, without bluntness or deceitfulness.

Acquisitiveness.—5, M. Freeness to spend money; love of it chiefly for its uses and what it will buy.

Alimentativeness.—6, F. A good appetite, but not excessive; partiality for a variety of rich, hearty dishes.

Vitiveness.—6, M or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—8, F or M. Decent regard for popularity, fame, praise, and a good name.

Self-esteem.—7, F. Self confidence and complacency, without much pride or conceit.

Concentrativeness.—8, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—11, V. L. An overflowing of kind, humane, and tender feelings.

Veneration.—10, L. Worship of the supreme being; reverence.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—10, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—8, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—7, F. Openness to conviction, without blind credulity; tolerably good degree of faith.

Imitation.—7, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

Prepossession.—11, V. L. Strong adherence to preconceived opinions; very strong prejudices, &c.

Ideality.—8, F. Refinement without a sickly delicacy; some love of poetry, without poetic talent.

PERCEPTIVES.

Admonition.—5, S or V. S. Indifference about the affairs of others, and not disposed to give advice, &c.

Constructiveness.—8, F. Respectable ingenuity, without uncommon skill, tact or facility in making, &c.

Tune.—9, F or M. Love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F or M. Indistinct notions of the lapse of time, of ages, dates of events, &c.

Locality.—11, V. L or L. Great memory of places and positions.

Eventuality.—9, L. Retentive memory of events and particulars.

Individuality.—8, F. with very large 39 and 40, great observation, with deep thought, &c.

Form.—8, F. Cognizance and distinct recollection of shapes, countenances, &c.

Size.—11, VL, L or F. Ability to judge of proportions, size, &c.

Weight.—11, V. L. L. or F. Knowledge of gravitation, momentum, &c.

Colour.—8, F or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity .

Order.—8, L. Love of arrangement; everything in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVE.

Mirthfulness.—6, F. Plesantry and humour, without facetiousness; fair perception of the ludicrous.

Causality.—11, V. L. Great power of thought, depth and originality of reason.

Comparison.—9, L. A discrimination; power of illustration; ability to perceive and apply analogies. &c.

PHRENOLOGICAL CHART OF ELDER HEBER C. KIMBALL.

PROPENSITIES.

Amativeness.—10, L. Extreme susceptibility; passionately fond of the company of the other sex.

Philoprogenitiveness.—7, F. Interested in the happiness of children; fond of their company.

Inhabitiveness.—4, M. or S. Somewhat indifferent to places as such; easily changes location.

Adhesiveness.—8, F. Solicitous for the happiness of friends, and ardent attachments to the other sex.

Combativeness.—7, F. Great powers of exertion and sustaining under opposition and difficulties.

Destructiveness.—6, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—9, L. Great propensity and ability to conceal feelings, plans, &c.

Acquisitiveness.—6, M. Freeness to spend money; love of it chiefly for its uses and what it will buy.

Alimentativeness.—7, F. A good appetite, but not excessive; partiality for a variety of rich hearty dishes.

Vitativeness.—6, M. or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—8, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—10, L. Ambition for distinction; sense of character; sensibility to reproach, fear of scandal.

Self-esteem.—9, L. High-mindedness, independence, self-confidence, dignity, aspiration for greatness.

Concentrativeness.—7, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—9, L. Kindness, goodness, tenderness, sympathy.

Veneration.—8, F. Religion, without great awe or enthusiasm; reasonable deference to superiority.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—9, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—7, F. Reasonable hopes, a fine flow of spirits; anticipation of what is to be realized.

Marvellousness.—7, F. Openness to conviction without blind credulity; tolerable good degree of faith.

Imitation.—10, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

Prepossession.—7, L. or F. Attached to certain notions; not disposed to change them, &c.

Ideality.—10, L. Lively imagination; fancy, taste, love of poetry, elegance, eloquence, excellence, &c.

PERCEPTIVES

Admonition.—7, F. or M. Desirous to know what others are doing; ready to know counsel, and give hints of a fault or duty, &c.

Constructiveness.—9, L. Great mechanical ingenuity, talent and skill.

Tune.—9, V. L. or L. Great musical taste and talent; conception of melody.

Time.—4, S. or V. S. Forgetfulness of dates, ages, appointments, day of the month, &c.

Locality.—11, V. L. or L. Great memory of places and position.

Eventuality.—10, L. Retentive memory of events and particulars.

Individuality.—8, F. With very large causality, and comparison, great observation, with deep thought, &c.

Form.—8, F. Cognizance, and distinct recollection of shapes.

Size.—5, M. S. or V. S. Inaccurate measurement of magnitude, distance, &c.

Weight.—11, V. L., L. or F. Knowledge of gravitation, momentum, &c.

Colour.—9, F. or M. Moderate skill in judging of colours, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—9, L. Love of arrangement, everything in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—10, L. Wit, fun, mirth, perception and love of the ludicrous.

Causality.—9, L. Ability to think and reason clearly, and perceive the relations of cause and effect.

Comparison.—10, L. A discrimination; power of illustration; ability to perceive and apply analogies.

It is interesting to note that Heber C. Kimball, who according to his chart was “passionately fond of the company of the other sex,” had 45 wives after he came to Utah.

CHANGE 309.

In an affidavit of Lilburn W. Boggs (*Millennial Star*, vol. 19, page 614), this statement appears:

... deponent hereby applies to the Governor of the State of **Missouri, to make a demand on the governor of the state of Illinois,** ...

When this was reprinted in the *History of the Church*, vol. 5, page 67, 12 words were deleted:

... deponent hereby applies to the Governor of the State of Illinois, ...

CHANGE 310.

In the *Millennial Star*, vol. 19, page 615, this statement appears:

... **which** resolution was adopted by the numerous assembly.

In the *History of the Church*, vol. 5, page 70, this was changed to read:

This resolution was adopted **unanimously** by the numerous assembly.

CHANGE 311.

In the *Millennial Star*, vol. 19, page 630, Joseph Smith supposedly said:

... they left **them** in the care of the Marshall, without the original writ by which **they** were arrested, and by which only **they** could be retained, and returned back to Governor Carlin for further instructions, and **Messrs. Smith** and Rockwell went about **their** business.

In the *History of the Church*, vol. 5, page 87, this has been changed to read:

... they left **us** in the care of the marshal, without the original writ by which **we** were arrested, and by which only **we** could be retained, and returned to Governor Carlin for further instructions, and **myself** and Rockwell went about **our** business.

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

It is interesting to note that Joseph Smith's prophecy that the “Saints” would “be driven to the Rocky Mountains” appears only two paragraphs before this. Could it be that this was not written by Joseph Smith, but by someone after the Mormons were driven to Utah?

My wife's nephew, J. D. Wasson, who had gone out on a preaching mission, wrote us this day from Philadelphia.— See *Times and Seasons*, 891 and 892.

Sunday, 31st. In Council with Bishops Miller and Whitney, Brigham Young, John Taylor, &c., concerning Bishop Vinson Knight's sickness. Brother Knight has been sick about a week, and this morning he began to sink very fast until twelve o'clock when death put a period to his sufferings.

The High Priests' Quorum met in Council, and instructed their Clerk to publish in the *Times and Seasons*, that it is the duty of the High Priests to have their names enrolled on the records of the Quorum, when they arrive at Nauvoo. The members were required to state whether they had any hardness with the brethren, kept the Word of Wisdom, had family prayer, &c., when they spoke in turns.

An earthquake was recently felt in Dumblane Cathedral, near Comrie, Scotland.

Monday, August 1st. A most disgraceful riot is reported to have commenced in Philadelphia, between the coloured and white people, which continued three or four days.

Wednesday, 3rd. In the city, transacting a variety of business in company with General James Adams and others. Brigadier-General Wilson Law elected Major-General of the Nauvoo Legion (by a small majority over Lyman Wight) in place of J. C. Bennett cashiered.

Thursday, 4th. In company with fifteen others learning sword exercise with Colonel Brewer, and attending to a variety of business.

Friday, 5th. Engaged in a variety of business, and at six in the evening presided in the City Council; Counsellor Taylor brought forward a bill to regulate proceedings in the Municipal Court under Habeas Corpus—the bill was read the first time, and upon motion for a second reading, it was referred to a select committee, namely, Alderman Spencer and Counsellors Taylor and William Law, to report thereon at the next sitting of Council.

Saturday, 6th. Passed over the river to Montrose, Iowa, in company with General Adam, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge of Ancient

York Masons, at Montrose, by General James Adams, Deputy Grand Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.

Sunday, 7th. At home through the day.

Monday, 8th. This forenoon I was arrested by the Deputy Sheriff of Adams County and two assistants, on a warrant issued by Governor Carlin, founded on a requisition from Governor Reynolds of Missouri, upon the affidavit of Ex-Governor Boggs, complaining of the said Smith as "being an accessory before the fact, to an assault with an intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs," on the night of the sixth of May, A. D. 1842. Brother Rockwell was arrested at the same time as principal. There was no evasion of the officers, though the Municipal Court issued a writ of Habeas Corpus according to the constitution of the State, Article 8, and Section 13. This writ demanded the bodies of Messrs. Smith and Rockwell to be brought before the aforesaid Court; but these officers refused to do so, and finally without complying, they left them in the care of the Marshal, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Governor Carlin for further instructions, and Messrs. Smith and Rockwell went about their business.

I have yet to learn by what rule of right I was arrested to be transported to Missouri for a trial of the kind stated. "An accessory to an assault with an intent to kill," does not come under the provision of the *fugitive act*, when the person charged has not been out of Illinois, &c. An accessory before the fact to manslaughter is something of an anomaly.

A photograph of the *Millennial Star*, vol. 19, page 630. The *them* was changed to *us*, *they* was changed to *we*, *Messrs. Smith* was changed to *myself* and the word *their* was changed to *our*. See Change 311.

CHANGE 312.

In the *Millennial Star*, vol. 19, page 630, Joseph Smith said:

A disgraceful and bloody **mob** occurred at Cincinnati.

...

In the *History of the Church*, vol. 5, page 88, this was changed to read:

A disgraceful and bloody **riot** occurred in Cincinnati.

...

CHANGE 313.

Wilson Law wrote the following to Joseph Smith (*Millennial Star*, vol. 19, page 662):

... this hand which now writes, is able to **draw** and wield a sword, ...

In the *History of the Church*, vol. 19, page 96, this was changed to read:

... this hand which now writes, is able to **write** and wield a sword, ...

CHANGE 314.

In the *History of the Church*, vol. 5, page 98, there are 28 words added which were not printed in the *Millennial Star* (vol. 19, page 663).

CHANGE 315.

In the *Millennial Star*, vol. 19, page 744, Joseph Smith said:

... every hand was raised, and no opposite vote **when** called for.

In the *History of the Church*, vol. 5, page 124, this was changed to read:

... every hand was raised and no opposite vote **was** called for.

CHANGE 316.

In the *History of the Church*, vol. 5, page 125, 11 words have been deleted which were printed in the *Millennial Star*, vol. 19, page 757.

CHANGE 317.

In the *Millennial Star*, vol. 19, page 775, Joseph Smith stated:

... during a gale. Hundred lives lost.

In the *History of the Church*, vol. 5, page 136, this was changed to read:

... during a gale. **Two** hundred lives lost.

CHANGE 318.

In the *Millennial Star*, vol. 19, page 792, this statement appears:

Yet these men audaciously, impudently, and altogether illegally **demand, and** searched the house ...

In the *History of the Church*, vol. 5, page 145, this has been changed to read:

Yet these men audaciously, impudently and altogether illegally searched the house ...

CHANGE 319.

In the *Millennial Star*, vol. 20, page 86, Joseph Smith said:

Had a visit from **old** Mr. Murdoch and lady ...

In the *History of the Church*, vol. 5, page 165, this has been changed to read:

Had a visit from Mr. Joseph Murdock, **Sen.**, and lady ...

CHANGE 320.

In the *Millennial Star*, vol. 20, page 150, Joseph Smith said:

The foregoing letter ... shows in a very lucid manner what our rights and privileges are, pertaining to the Habeas Corpus, **and fully sustains the proceedings and views of the City Council and the Municipal Court. It is sustained by the usages of all enlightened courts,** and accords with the opinion of every intelligent man, ...

When this was reprinted in the *History of the Church*, vol. 5, page 179, 25 words were deleted:

The foregoing letter ... shows, in a very lucid manner what our rights and privileges are pertaining to the habeas corpus, and accords with the opinion of every intelligent man, ...

CHANGE 321.

In the *Millennial Star*, vol. 20, page 150, Joseph Smith said:

... but **roll on** the city, the Temple, &c.

In the *History of the Church*, vol. 5, page 181, this has been changed to read:

... but **build up** the city, the Temple, &c.

CHANGE 322.

In the *History of the Church*, vol. 5, page 183, 9 words have been deleted which were printed in the *Millennial Star*, vol. 20, page 151.

CHANGE 323.

In the *History of the Church*, vol. 5, page 185, 10 words have been deleted which were printed in the *Millennial Star*, vol. 20, page 166.

CHANGE 324.

In the *Millennial Star*, vol. 20, page 215. Joseph Smith said:

... for dividing the city into ten Wards, for transacting church business, as follows:—

In the *History of the Church*, vol. 5, page 199, 4 words have been deleted:

... for dividing the city into ten wards, as follows:—

CHANGE 325.

In the *Millennial Star*, vol. 20, page 232, Joseph Smith said:

... resigning the editorship of the *Wasp* to **Mr.** John Taylor.

In the *History of the Church*, vol. 5, page 204, this was changed to read:

... resigning the editorship of the *Wasp* to **Elder** John Taylor.

CHANGE 326.

In the *History of the Church*, vol. 5, page 207, 418 words have been deleted which were printed in the *Millennial Star*, vol. 20, page 247.

CHANGE 327.

In the *Millennial Star*, vol. 20, page 262, Joseph Smith said:

... I told them that to touch the Nauvoo Charter was no better than highway robbery; **that since the creation there never had been a repeal of a perpetual charter by God, angels, or men**; and that I never would **submit** to lowering our Charter, . . .

In the *History of the Church*, vol. 5, page 210, 19 words have been deleted:

... I told them that to touch the Nauvoo Charter was no better than highway robbery; and that I never would **consent** to lowering our charter, . . .

CHANGE 328.

In the *History of the Church*, vol. 5, page 212, 19 words have been deleted which were printed in the *Millennial Star*, vol. 20, page 263. These words are concerning Joseph Smith's cure for the cholera:

Salt, vinegar, and pepper, given internally, and plunging into the river when the paroxysms begin, will cure the cholera.

CHANGE 329.

In the *Millennial Star*, vol. 20, page 264, Joseph Smith said:

If God ever called me, or spake by my mouth, he never gave revelations to that Brewster boy . . .

In the *History of the Church*, vol. 5, page 214, 5 words have been added:

If God ever called me, or spake by my mouth, **or gave me a revelation**, he never gave revelations to the Brewster boy . . .

money. I told him we must and would stay, let the consequence be what it might; for we must stay or perish. The landlord replied, "We have heard the Mormons are very bad people; and the inhabitants of Paris have combined not to have anything to do with them, or you might stay." I said to him, "We will stay; but no thanks to you. I have men enough to take the town; and if we must freeze, we will freeze by the burning of these houses." The taverns were then opened, and we were accommodated, and received many apologies in the morning from the inhabitants for their abusive treatment.

Friday, 30th. Started at eight this morning, and arrived at Judge Adams', in Springfield, at half past two o'clock in the afternoon, where I saw Justin Butterfield, Esq., United States' District Attorney, who told me that Judge Pope had continued the Court two or three days on account of my case, and would close on the morrow, and that he should try my case on its merits, and not on any technicality.

Sheriff Pitman, of Adams county, was in the place, but would not say whether he had the original writ which had previously been demanded of the officers of Adams county, King and Pitman. I gave Mr. Butterfield a general history of my Missouri persecution, and it was agreed by him that I should be arrested on the writ. Had an interview with my brother, William Smith, who was a member of the Legislature at the time, and spent the evening with Judge Adams and the brethren from Nauvoo. We all lodged at Judge Adams'.

While in conversation at Judge Adams' during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.

Salt, vinegar, and pepper, given internally, and plunging into the river when the paroxysms begin, will cure the cholera.

Saturday, 31st. At nine in the morn-

ing, Mr. Butterfield called and informed me that King had the original writ, and I signed a petition to Governor Ford to issue a new writ, that my case might be tried thereon, as well as on the Proclamation. My petition was granted, and at eleven o'clock I was arrested thereon by a deputy, Mr. Maxey, in presence of Mr. Butterfield, my attorney, who immediately wrote a petition to Judge Pope for a writ of Habeas Corpus, which I signed, and at half-past eleven in the morning went before Judge Pope.

Mr. Butterfield read my petition, and stated that the writ and warrant were different from the requisition of the Governor of Missouri. He then read Governor Ford's warrant, Watson's affidavit, Governor Reynolds' requisition on the Governor of Illinois, and the proclamation of Governor Carlin, shewing that Reynolds had made a false statement, as nothing appeared in the affidavits to show that Smith was in Missouri. He also stated that all the authority for transportation of persons from one State to another rests on the Constitution and the law of Congress. We ask for Habeas Corpus because the papers are false, and because that we can prove that Joseph Smith was in this State at the time of the commission of the crime.

The writ was granted, returned, and served in one minute, and I walked up to the bar. Mr. Butterfield read the Habeas Corpus, and moved the Court to take bail till I could have a hearing,—which was granted; and although it was only a case of misdemeanour, Generals James Adams and Wilson Law were bailed for me in the sum of \$2,000 each, and Monday was set for trial.

The Court-room was crowded; and, on our returning, as General Law came to the top of the stairs, one of the crowd observed, "There goes Smith the Prophet, and a good looking man he is;" "And (said another) as damn'd a rascal as ever lived." Hyrum replied, "And a good many ditto." "Yes, (said the man,) ditto, ditto, God damn you; and every one that takes his part is as damn'd a rascal as he is."

When at the foot of the stairs, General Law said, "I am the man, and I'll take his part." Said the man, "Your are a damn'd rascal too." "You are a lying scoundrel," replied Law; and the man began to strip off his clothes and ran out

A photograph of the *Millennial Star*, vol. 20, page 263. Joseph Smith claimed that "Salt, vinegar, and pepper given internally, and plunging into the river when the paroxysms begin, will cure the cholera." This statement has been deleted in the *History of the Church*. See Change 328.

CHANGE 330.

In the *History of the Church*, vol. 5, page 216, there are 30 words added which were not in the *Millennial Star*, vol. 20, page 277.

CHANGE 331.

In the *Millennial Star*, vol. 20, page 278, Joseph Smith remarked:

The slaves in Washington are more refined than **the Presidents**, . . .

In the *History of the Church*, vol. 5, page 217, this has been changed to read:

The slaves in Washington are more refined than **many in high places**, . . .

CHANGE 332.

In the *Millennial Star*, vol. 20, page 279, Joseph Smith said:

After breakfast, called on sister Crane and blessed her little baby, Joseph Smith, and returned to Judge Adams'. . .

In the *History of the Church*, vol. 5, page 219, this was changed to read:

After breakfast, called on Sister Crane, and blessed her little baby, Joseph Smith **Crane**, and returned to Judge Adams', . . .

CHANGE 333.

In the *History of the Church*, vol. 5, page 231, there are 12 words added which are not found in the *Millennial Star*, vol. 20, page 327.

CHANGE 334.

In the *Millennial Star*, vol. 20, page 391, Joseph Smith said:

My aged mother came in and got hold of my arm before I saw her, which produced a very agreeable surprise on my part, and **the old lady** was overjoyed . . .

In the *History of the Church*, vol. 5, page 248, this has been changed to read as follows:

My aged mother came in and got hold of my arm before I saw her, which produced a very agreeable surprise, and **she** was overjoyed . . .

CHANGE 335.

In the *Millennial Star*, vol. 20, page 406, Brigham Young is quoted as saying:

. . . the **transactions** which he is anxious should be in the hands of the brethren . . .

In the *History of the Church*, vol. 5, page 249, this was changed to read:

. . . the **translations** which he is anxious should be in the hands of the brethren . . .

CHANGE 336.

In the *Millennial Star*, vol. 20, page 423, W. W. Phelps is quoted as saying:

Neither tyrants nor **slanderers**, nor nations . . .

In the *History of the Church*, vol. 5, page 254, this has been changed to read:

Neither tyrants nor **mobbers**, not nations . . .

CHANGE 337.

In the *Millennial Star*, vol. 20, page 423, Joseph Smith said:

This Council was called to reconsider the case of Orson Pratt, who had previously been cut off from the **quorum of the Twelve for neglect of duty**; . . .

In the *History of the Church*, vol. 5, page 255, this was changed to read:

This council was called to consider the case of Orson Pratt who had previously been cut off from the **Church for disobedience**, . . .

CHANGE 338.

In the *Millennial Star*, vol. 20, page 423, Joseph Smith made this statement:

I told the Council that as there was not a quorum present when Orson Pratt's case came up before them, that he was still a member—that he had not been cut off legally, and I would find some other place for Amasa Lyman, to which the Council agreed.

In the *History of the Church*, vol. 5, page 255, this was rewritten to read as follows:

I told the quorum: you may receive Orson back into the quorum of the Twelve and I can take Amasa into the First Presidency.

CHANGE 339.

In the *Millennial Star*, vol. 20, page 423, Joseph Smith said:

President Young said there were but three present when Amasa was ordained.

In the *History of the Church*, vol. 5, page 255, there are 12 words added:

President Young said there were but three present when Amasa was ordained, **the rest of the Twelve being either on a mission or sick.**

CHANGE 340.

In the *Millennial Star*, vol. 20, page 423, Joseph Smith said:

. . . ordaining Orson Pratt to his former office **and standing** in the quorum of the Twelve.

When this was reprinted in the *History of the Church*, vol. 5, page 256, 2 words were deleted:

. . . ordaining Orson Pratt to his former office in the quorum of the Twelve.

In the *History of the Church*, vol. 5, page 264, a similar change is made, which proves that this was a deliberate change and not a typographical error.

CHANGE 341.

In the *History of the Church*, vol. 5, page 263, 2,329 words deleted which were printed in the *Millennial Star*, vol. 20, pages 487, 488, 489, 503 and 504.

CHANGE 342.

In the *Millennial Star*, vol. 20, page 504, Joseph Smith said:

At home all day. A severe **snow blow**.

In the *History of the Church*, vol. 5, page 263, this was changed to read:

At home all day. A severe **snowstorm**.

CHANGE 343.

In the *Millennial Star*, vol. 20, page 518, Joseph Smith said:

. . . I had restored Orson Pratt to **his former standing** in the quorum of the Twelve Apostles, . . .

In the *History of the Church*, vol. 5, page 264, this has been changed to read:

. . . I had restored Orson Pratt to the quorum of the Twelve Apostles, . . .

CHANGE 344.

In the *History of the Church*, vol. 5, page 273, 122 words have been deleted which were printed in the *Millennial Star*, vol. 20, page 550. They were a report that the moon "burst forth in a deep blood-red colour, with a black cross of equal proportions over the face."

CHANGE 345.

In the *History of the Church*, vol. 5, page 287, there are 15 words added which were not printed in the *Millennial Star* (vol. 20, page 583).

CHANGE 346.

In the *History of the Church*, vol. 5, page 288, 2,839 words have been deleted which were printed in the *Millennial Star*, vol. 20, pages 599, 600, 615 and 616. This was a poem by Joseph Smith.

CHANGE 347.

In the *Millennial Star*, vol. 20, page 631, Joseph Smith made this remark:

The Municipal Court was in session to hear **my** complaints against the city assessment, but none appeared.

In the *History of the Church*, vol. 5, page 298, this was changed to read:

The Municipal Court was in session to hear **any** complaints against the city assessment, but none appeared.

CHANGE 348.

In the *History of the Church*, vol. 5, page 300, 2,552 words have been deleted which were printed in the *Millennial Star*, vol. 20, pages 644-647.

CHANGE 349.

In the *History of the Church*, vol. 5, page 304, 133 words have been deleted which were printed in the *Millennial Star*, vol. 20, page 662. Also a diagram which Joseph Smith said he copied into his journal was deleted. This was a drawing of something that had happened to the moon. Joseph Smith said that it “is a diagram of one of the signs of the times.”

CHANGE 350.

In the *Millennial Star*, vol. 20, page 774, Joseph Smith said:

Methodists have creeds which a man must believe or be **kicked** out of their church.

In the *History of the Church*, vol. 5, page 340, this was changed to read:

Methodists have creeds which a man must believe or be **asked** out of their church.

CHANGE 351.

In the *Millennial Star*, vol. 20, page 776, Joseph Smith said:

There is a mistranslation of the word dragon in the second verse. The original **Hebrew** word signifies the Devil, . . .

In the *History of the Church*, vol. 5, page 345, the word *Hebrew* has been removed:

There is a mistranslation of the word dragon in the second verse. The original word signifies the devil, . . .

The Book of Revelations (which Joseph Smith was referring to) was not written in Hebrew, but rather in Greek.

CHANGE 352.

In the *Millennial Star*, vol. 20, page 807, Joseph Smith said:

Faith comes by hearing the word of God, **and not faith by hearing, and hearing by the word, &c.**

In the *History of the Church*, vol. 5, page 355, 11 words have been deleted:

Faith comes by hearing the word of God.

CHANGE 353.

In the *Millennial Star*, vol. 20, page 808, Joseph Smith said:

Men of **\$50 and \$100,000**, who were robbed of everything in the State of Missouri, are labouring in this city for a morsel of bread; . . .

In the *History of the Church*, vol. 5, page 356, this was changed to read:

Men of considerable means who were robbed of everything in the state of Missouri, are laboring in this city for a morsel of bread;. . .

CHANGE 354.

In the *Millennial Star*, vol. 20, page 808, Joseph Smith remarked:

God will deal with you himself, and will bless or curse you as you behave yourselves.

In the *History of the Church*, vol. 5, page 356, this has been changed to read:

God will deal with you himself, and **I** will bless or curse you as you behave yourselves.

CHANGE 355.

In the *History of the Church*, vol. 5, page 362, 18 words have been deleted which were printed in the *Millennial Star*, vol. 21, page 7.

CHANGE 356.

In the *Millennial Star*, vol. 21, page 23, Joseph Smith made this statement:

Brother George A. Smith, I don't know how I can help him to a living, but to go and preach, **put on a long face, and make them doe over to him.**

When this was reprinted in the *History of the Church*, vol. 5, page 367, 12 words were deleted:

Brother George A. Smith, I don't know how I can help him to a living, but to let him go and preach.

CHANGE 357.

In the story of the Kinderhook Plates, which is published in the *History of the Church*, vol. 5, pages 372-377, there are 424 words added which were not in the *Millennial Star* (vol. 21, pages 40 and 44).

It would appear that these were deliberate changes, and not just typographical errors. An example is found in the *Millennial Star*, vol. 21, page 44:

A young man by the name of Wiley, a resident in Kinderhook, Pike county, went by himself and laboured diligently one day in pursuit of a supposed treasure, by sinking a hole in the centre of a mound.

In the *History of the Church*, vol. 5, page 377, 60 words have been added:

It appeared that a young man by the name of Wiley, a resident in Kinderhook, **dreamed three nights in succession, that in a certain mound in the vicinity, there were treasures concealed. Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion to satisfy his mind by digging into the mound. For fear of being laughed at, if he made others acquainted with his design he went by himself and labored diligently one day in pursuit of the supposed treasure, by sinking a hole in the centre of a mound.**

This story of the Kinderhook Plates is reprinted from the *Times and Seasons*, vol. 4, pages 185-187. A check of the *Times and Seasons*, reveals that these 424 words were printed there. Thus, it would appear that the Mormon historians deleted these words when they first published the history, and that they were later reinserted. Others words were deleted and never restored (see introduction).

CHANGE 358.

In the *Millennial Star*, vol. 21, page 144, Joseph Smith said:

I may safely say that the word *Mormon* stands independent of the learning and wisdom of this generation.

Before I give a definition, however, to the word, let me say that the Bible, in its widest sense, means good; for the Saviour says, according to the gospel of John, "I am the good shepherd;" and it will not be beyond the common use of terms to say that good is among the most important in use; and though known by various names in different languages, still its meaning is the same, and is ever in opposition to bad. We say from the Saxon, good; the Dane, god; the Goth, goda; the German, gut; the Dutch, goed; the Latin, bonus; the Greek, kalos; the Hebrew, tob; and the Egyptian, mon. Hence, with the addition of more, or the contraction of mor, we have the word Mormon, which means, literally, more good.

In the *History of the Church*, vol. 5, page 400, this has been changed to read as follows:

I may safely say that the word *Mormon* stands independent of the wisdom and learning of this generation. * * * *

The word *Mormon*, means literally, *more good*.

Although an omission is indicated, the changing of the last sentence is very dishonest. If the Mormon historians had not removed the word *which* from the last sentence it would not have stood alone. The Mormon historians evidently felt that Joseph Smith went too far in his use of different languages.

CHANGE 359.

In the *Millennial Star*, vol. 21, page 158, Joseph Smith said:

I . . . requested the people to keep out of the **alleys**; for if they did not, I might some time run up and down and hit some of them; and called on two constables to keep the **alleys** clear.

In the *History of the Church*, vol. 5, page 400, this was changed to read:

I . . . requested the people to keep out of the **aisles**; for if they did not, I might some time run up and down and hit some of them; and called on two constables to keep the **aisles** clear.

CHANGE 360.

In the *Millennial Star*, vol. 21, page 170, Joseph Smith quoted a man as saying the following concerning him:

. . . he dressed, talked, and acted like other men, and in every respect the **perfect counterpart** of what I had conjured up in my imagination for a Prophet.

In the *History of the Church*, vol. 5, page 408, this has been changed to read:

. . . he dressed, talked and acted like other men, and in every respect **exactly the opposite** of what I had conjured up in my imagination a prophet.

CHANGE 361.

In the *History of the Church*, vol. 5, page 415, there are 12 words added which were not in the *Millennial Star* (vol. 21, page 186).

CHANGE 362.

In the *History of the Church*, vol. 5, page 416, 547 words have been deleted which were printed in the *Millennial Star*, vol. 21, page 187. This was an ordinance “to establish a ferry across the Mississippi river at the city of Nauvoo.” In section 1, it was stated:

Be it ordained by the City Council of the city of Nauvoo that Joseph Smith or his successor is authorized and licensed to keep a ferry for the term of perpetual succession across the Mississippi river . . .

In section 3 we read:

And be it further ordained that if any person or persons, except those whose ferry is established and confirmed by this ordinance, shall at any time run any boat or boats, or other craft, for the purpose of conveying passengers or their property across said river as aforesaid, within said boundaries as aforesaid, he, she, or they so offending shall forfeit every such boat or boats, or other craft, to the owner or proprietor of the ferry; . . .

CHANGE 363.

In the *Millennial Star*, vol. 21, page 188, Joseph Smith made this statement concerning Brigham Young:

He is, **in the language of the Hebrews, HAWRA-ANG YEEH RAW-ALE—the friend of Israel**, and worthy to be received and entertained as a man of God: yea, he has, as had the ancient Apostles, **O LOGOS O KALOS—the good word**, even the good word that leadeth unto eternal life. **Laus Deus—praise God!**

When this was reprinted in the *History of the Church*, vol. 5, page 417, 19 words were deleted:

He is the friend of Israel, and worthy to be received and entertained as a man of God; yea, he has, as had the ancient apostles, the good word, even the good word that leadeth unto eternal life.

CHANGE 364.

In the *History of the Church*, vol. 5, page 424, 28 words have been deleted which were printed in the *Millennial Star*, vol. 21, page 218. Although the omission is properly indicated, we feel that the words removed should be restored in this study. They are as follows:

When a man will go to hell with his eyes open, it is more than my meat and drink to help him to do as he wants to.

CHANGE 365.

In the *Millennial Star*, vol. 21, page 218, Joseph Smith said:

There has been much said about the word hell, and the sectarian world have preached much about it, describing it as a burning lake of fire and brimstone. **But whoever revealed it? God never did.** But what is hell?

When this was reprinted in the *History of the Church*, vol. 5, page 425, 7 words were deleted:

There has been much said about the word hell, and the sectarian world have preached much about it, describing it to be a burning lake of fire and brimstone. But what is hell?

CHANGE 366.

In the *Millennial Star*, vol. 21, page 219, Joseph Smith said:

Jesus prays that those that the Father had given him out of the world might be made one in **us**, as **we are** one; **but if they were to be stuffed into one person, it would make a great big God.**

In the *History of the Church*, vol. 5, page 426, 17 words are deleted:

Jesus prayed that those that the Father had given him out of the world might be made one in **them**, as **they were** one; [one in spirit, in mind, in purpose].

CHANGE 367.

In the *Millennial Star*, vol. 21, page 219, Joseph Smith said:

If any man attempts to refute what I am about to say, after I have made it plain, let him be **accursed**.

In the *History of the Church*, vol. 5, page 426, this was changed to read:

If any man attempts to refute what I am about to say, after I have made it plain, let him **beware**.

CHANGE 368.

In the *Millennial Star*, vol. 21, page 219, Joseph Smith said:

... the sectarian world believe the body of the Son is **stuffed into** the Father's.

In the *History of the Church*, vol. 5, page 426, this was changed to read:

... the sectarian world believe the body of the Son is **identical with** the Father's.

CHANGE 369.

In the *Millennial Star*, vol. 21, page 266, Joseph Smith quotes a Mr. Reynolds as taking the Lord's name in vain 8 times in one paragraph. In the same paragraph in the *History of the Church*, vol. 5, page 440, the Lord's name appears in vain 7 times instead of 8.

CHANGE 370.

In the *History of the Church*, vol. 5, page 445, there are 11 words added which were not in the *Millennial Star* (vol. 21, page 268).

CHANGE 371.

In the *Millennial Star*, vol. 21, page 283, Joseph Smith said:

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

I called the brethren in and investigated the case, and was satisfied that no evil had been done, **and gave them a couple of dollars, with direction to replenish the bottle to stimulate them in the fatigues of their sleepless journey.**

When this was reprinted in the *History of the Church*, vol. 5, page 450, 23 words were deleted:

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

I called the brethren in and investigated the case, and was satisfied that no evil had been done.

indignant terms, that the officers finally permitted counsel to have access to him.

He applied for the benefit of the Habeas Corpus; and while the lawyers were busy drawing up the necessary papers, the officers frequently asserted that they would not wait, but would leave for the Mississippi at all hazards.

They were, however, induced, by the force of argument, to desist from their intention and wait until morning, when the Habeas Corpus was served. After which, they stated their determination to go to Rock Island, and by steam-boat from thence to Galena, before Judge Brown. General Smith justly felt fearful that once on a steamboat, he should hardly reach Galena. The distance from this place to Rock Island is the same as from here to Galena.

General Smith, finding this their determination, commenced suit against the Sheriff of Missouri for trespass, and held him to bail, which he was unable to procure, which circumstance lowered his tone a little; and thus finally, to-day, has left for Quincy in search of Judge Young.

The severe treatment of the General, together with his pleasing deportment and unanimity under all his trials, has made him many friends and created almost universal sympathy. Persecution or oppression always helps the cause of the persecuted and oppressed, whether their cause is right or wrong.

In haste, yours,

G."

From Dixon we travelled about forty miles, and stayed for the night at a farm house. Markham rode to Geneseo with my letter, and stayed all night.

Tuesday, 27th. I started with the company, and took dinner at Geneseo. At about two, p.m., we resumed our journey. While crossing Fox River, I requested Reynolds to give me the privilege of riding on horseback, which he refused; but, by the intercession of Sheriff Campbell and Mr. Cyrus Walker, Walker took my seat in the stage-coach, and I his in the buggy with Mr. Montgomery, son-in-law and law student of Cyrus Walker. In about two miles we met Peter W. Conover and William L. Cutler, and shook hands with both of them at the same time, and could not refrain from tears at seeing the first of my friends come to meet me, and then said to Mr. Montgomery, "I am not going to Missouri this time. These are my boys."

I next enquired how many were with them; and was answered, There were

ten started, but they had sent one with my letter to Wilson Law, and two to Monmouth.

While we were talking, Markham, with Captain Thomas Grover, and the other five brethren, rode up. At the same time, the company who started with me from Dixon rode up. I then said to Reynolds, "Now, Reynolds, I can have the privilege of riding old Joe Duncan," and mounted my favourite horse; and the entire company then rode towards a farm house, where we made a halt.

Reynolds and Wilson, who trembled much, then rode up to Conover, who was an old acquaintance of Wilson's; when Conover asked Wilson, "What is the matter with you? Have you got the ague." Wilson replied, "No."

Reynolds asked, "Is Jem Flack in the crowd?" and was answered, "He is not now, but you will see him to-morrow about this time." "Then," said Reynolds, "I am a dead man; for I know him of old." Conover told him not to be frightened, for he would not be hurt.

Reynolds stood trembling like an aspen-leaf, when Markham walked up to him and shook hands with him. Reynolds said, "Do I meet you as a friend? I expected to be a dead man when I met you again." Markham replied, "We are friends, except in law: THAT must have its course."

The company moved on to Andover, where the Sheriff of Lee County requested lodgings for the night for all the company. I was put up into a room and locked up with Captain Grover. It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom.

I called the brethren in and investigated the case, and was satisfied that no evil had been done, and gave them a couple of dollars, with directions to replenish the bottle to stimulate them in the fatigues of their sleepless journey.

Peter W. Conover gave me the following relation of the travels of the brethren from Nauvoo to the place where I met them:—

"I started with General Wilson Law, William Law, and about 175 men, on Sunday, the 25th of June, at eight, p.m., in the direction of Peoria: travelled part of the night. About one o'clock next morning General C. C. Rich took 35 of the company and continued towards Peoria. The two

A photograph of the *Millennial Star*, vol. 21, page 283. The clause *and gave them a couple of dollars, with direction to replenish the bottle to stimulate them in the fatigues of their sleepless journey* was deleted when this was reprinted in the *History of the Church*. See Change 371.

Joseph Smith's attitude toward the Word of Wisdom was evidently embarrassing to the Mormon historians, therefore, they deleted these words. The "real" Joseph Smith was very different from the Joseph Smith that the Mormon historians present. Oliver Boardman Huntington related the following incident in his journal:

Robert Thompson was a faithful just clerk for Joseph Smith the Prophet in Nauvoo and had been in his office steady near or quite 2 years. **Joseph** said to brother Thompson one day. "Robert I want you to go and get on a buss [bust?] **go and get drunk and have a good spree, If you don't you will die.**"

Robert did not do it. He was very pious exemplary man and never guilty of such an impropriety as he thought that to be. In less than 2 weeks he was dead and buried. (Journal of Oliver B. Huntington, typed copy at the Utah State Historical Society, vol. 2, page 166)

CHANGE 372.

In the report of Charles C. Rich (*Millennial Star*, vol. 21, page 667) the following statement is made concerning a Mormon by the name of Jesse B. Nichols:

The son of Vulcan, however, took the dollar, but demanded more; upon which Nichols **kicked the priest on his seat of honour**, mounted his horse, and left, . . .

In the *History of the Church*, vol. 5, page 488, 7 words were deleted:

The son of Vulcan, however, took the dollar, but demanded more; upon which Nichols mounted his horse and left, . . .

CHANGE 373.

In the *History of the Church*, vol. 5, page 500, 326 words have been deleted which were printed in the *Millennial Star*, vol. 21, page 714. This was a poem by Miss Eliza R. Snow. This poem condemns the state of Missouri and those who were sent from Missouri to arrest Joseph Smith.

CHANGE 374.

In the *Millennial Star*, vol. 21, page 748, Joseph Smith quoted Willard Richards as saying:

Distance is but **few** between this and Upper Missouri. Is it? Bah!

In the *History of the Church*, vol. 5, page 512, this has been changed to read:

Distance is but **short** between this and Upper Missouri. Is it? Bah!

CHANGE 375.

In the *Millennial Star*, vol. 21, page 762, Joseph Smith quotes this statement from the *Illinois State Register*:

An indictment was found against Smith **for treason** five years' old.

In the *History of the Church*, vol. 5, page 514, 2 words have been deleted:

An indictment was found against Smith five years old.

CHANGE 376.

In the *Millennial Star*, vol. 21, page 779, Joseph Smith said:

We should gather all the good and true principles . . . or we shall not come out **pure** "Mormons."

In the *History of the Church*, vol. 5, page 517, this was changed to read:

We should gather all the good and true principles . . . or we shall not come out **true** "Mormons."

CHANGE 377.

In the *Millennial Star*, vol. 21, page 780, Joseph Smith said:

The Adelaide having run aground on the sand-bar, **as Elder Woodruff graphically describes their voyage "it was like punching suckers out of a trout brook" on account of the lowness of the water.**

In the *History of the Church*, vol. 5, page 520, 26 words have been deleted:

The Adelaide run aground on the sand bar.

CHANGE 378.

In the *Millennial Star*, vol. 21, page 794, Joseph Smith stated:

. . . Hoge acknowledged the power of the **Mormon Habeas Corpus**.

In the *History of the Church*, vol. 5, page 524, this was changed to read:

. . . Hoge acknowledged the power of the **Nauvoo Charter habeas corpus**.

The Mormon historians evidently wanted to destroy the idea that the Mormons controlled the city of Nauvoo. Some years later in Utah, John Taylor (who became the third President of the Mormon Church) made this statement:

We used to have a difference between Church and State, but it is all one now. Thank God, we have no more temporal and spiritual! (*Journal of Discourses*, vol. 5, page 266)

CHANGE 379.

In the *Millennial Star*, vol. 22, page 38, Joseph Smith quotes Jonathan Dunham as saying:

. . . his head is silvered o'er with age: **many a cold and wintry frost has made his locks to shake with chill**. While in his prime, . . .

When this was reprinted in the *History of the Church*, vol. 5, page 547, 14 words were deleted:

. . . his head is silvered o'er with age; while in his prime . . .

CHANGE 380.

In the *Millennial Star*, vol. 22, pages 39-40, Joseph Smith quotes George A. Smith as saying:

Advised them to wait till God revealed hidden mysteries to them before they undertook to preach them to the people. "The conduct of some Elders puts me in mind of an anecdote of a wealthy farmer to whom a man applied to be hired. The farmer asked him if he was good at telling a lie; for he wanted a man who could invent a straightforward lie. The man replied that he was not much of a hand at fabricating lies, but he was tolerably dexterous at putting a good face on a lie after it was told. The farmer consented to

take him on trial; and soon after, in paying a visit to a young lady, he took his new servant with him; and, in the course of his visit, he told her a story of a very large cheese-house which he had, and of the gigantic cheeses which he made, and which took several yoke of oxen with immense lever power to press. She, being inclined to doubt his statement, took the opportunity, in the temporary absence of the farmer, to ask his servant man if it was true. 'Well, ma'am,' said he, 'I don't know; my master never suffered me to go into his cheese-house; but I do know this, that he has a grist mill of four run of stones, which is propelled by the whey which runs from that cheese-house.'" Elder Smith counselled the Elders to be wise enough to let such things alone, and talk about the whey which runs from the cheese-house; or, in other words, the good things of the kingdom . . .

In the *History of the Church*, vol. 5, page 550, this was changed to read:

Advised them to wait till God revealed hidden mysteries to them before they undertook to preach them to the people. * * * Elder Smith counseled the elders to be wise enough to let such things alone, in other words tell the good things of the kingdom . . .

Although the large omission is properly indicated, the omission of 11 words from the last sentence is dishonest.

CHANGE 381.

In the *Millennial Star*, vol. 22, page 54, Joseph Smith quotes Orson Pratt as saying:

He then bore testimony of the truth of Joseph Smith, **junior**, being a Prophet . . .

In the *History of the Church*, vol. 5, page 553, the word *junior* has been deleted:

He then bore testimony of the truth of Joseph Smith being a prophet . . .

In a footnote in the *History of the Church*, vol. 3, page 404, B. H. Roberts says:

Joseph Smith, the father of the prophet, died on September 14th, 1840, and hence at the time these warrants were issued against the prophet in June, 1843, he was no longer Joseph Smith, Junior, but Joseph Smith, Senior.

It is interesting to note that three months before Orson Pratt called him “Joseph Smith, junior” that Joseph Smith claimed that he was not known by that name. When the governor of Missouri issued a warrant for the arrest of “Joseph Smith, Jun.,” Joseph Smith protested that he was not known by that name. In a petition to the Municipal Court of Nauvoo, Joseph Smith stated:

1st. The said supposed warrant so issued by the said governor of the state of Illinois as aforesaid does not confer any authority to arrest your petitioner, for that it commands the officers therein named to arrest one Joseph Smith, Jun., whereas the name of your petitioner is Joseph Smith, Sen.; and your petitioner avers that he is not known and reputed by the name or Joseph Smith, Jun.

CHANGE 382.

In the *Millennial Star*, vol. 22, page 54, this statement appears:

. . . some person in high standing in the Church of Latter-day Saints in this place (Nauvoo) had an interview . . .

In the *History of the Church*, vol. 5, page 553, this was changed to read:

. . . some person in high standing in the Church of Latter-day Saints in this place (Quincy) had an interview . . .

CHANGE 383.

In the *History of the Church*, vol. 5, page 556, 1,228 words have been deleted which were printed in the *Millennial Star*, vol. 22, pages 55, 56, 89 and 70. This was a reprint of an article from the *Boston Bee*.

Changes In Volume 6

CHANGE 384.

In the *History of the Church*, vol. 6, page 2, 512 words have been deleted which were printed in the *Millennial Star*, vol. 22, pages 70-71. This was an article taken from the *Times and Seasons*. It contained what as purported to be a literal translation of Deuteronomy 33:13-13.

CHANGE 385.

In the *Millennial Star*, vol. 22, pages 102-105, Joseph Smith includes a letter which was later published in *An Original History of the Religious Denominations at Present Existing in the United States*, by Daniel Rupp. When this portion of the history was reprinted in the *History of the Church*, vol. 6, pages 9-10, part of this letter was deleted. Although the omission is properly indicated, it is of interest because Joseph Smith tells the story of the first vision, but does not include the words *This is my Beloved Son*. Dr. Hugh Nibley of the Brigham Young University claims that these are the “all-important words” (*Improvement Era*, August, 1961, page 608). It is strange that Joseph Smith would omit these words in the last account he sent to be published to the world. Dr. Nibley dodges this issue by claiming that Mr. Rupp’s book on the religious denominations was one of fifty anti-Mormon books that “. . . were guilty of deliberately disfiguring the first vision story.” The fact that this account was included in the *Millennial Star* (which was published by the Mormon Church) shows that Mr. Rupp was not “guilty of deliberately disfiguring the first vision story.”

Apparently the Mormon Church is not too proud of this account of the first vision that Joseph Smith wrote for Mr. Rupp’s book. When a member of the Mormon Church requested a copy of this from the Church Historian’s Office she was refused. Lauritz G. Petersen, the Assistant Librarian, wrote her the following:

We are **not permitted** to copy from rare books on file here. (Letter written by Lauritz Petersen, April 19, 1961)

CHANGE 386.

In the *Millennial Star*, vol. 22, page 105, Joseph Smith makes this statement concerning Nauvoo:

It now contains near **1,500** houses, and more than 15,000 inhabitants.

In the *History of the Church*, vol. 6, page 9, this was changed to read:

It now contains near **3,500** houses, and more than 15,000 inhabitants.

CHANGE 387.

In the *History of the Church*, vol. 6, page 15, 50 words have been omitted which were printed in the *Millennial Star*, vol. 22, page 134. Although the omission is indicated, we are including these words (by Parley P. Pratt) in this study:

No one but an Israelite or an Israelitish God would have thought of it. It was like an Israelite. It was like Noah, Lot, Christ, &c.; **and it is a fair example of our speculation.**

There is more said in scripture about gold, silver, and land than any other subject.

CHANGE 388.

In the *Millennial Star*, vol. 22, page 135, Joseph Smith quotes Parley P. Pratt as saying:

We have **a prophet** to tell us what to do, . . .

In the *History of the Church*, vol. 6, page 16, this was changed to read:

We have **prophets** to tell us what to do, . . .

CHANGE 389.

In the *Millennial Star*, vol. 22, page 151, Heber C. Kimball is quoted as saying the following:

Joseph Smith never professed to be a dressed, smooth, polished stone, but to have **kicked himself** rough out of the mountain; . . .

In the *History of the Church*, vol. 6, page 21, this was changed to read:

Joseph Smith never professed to be a dressed, smooth, polished stone, but to have **come** rough out of the mountain; . . .

CHANGE 390.

In the *Millennial Star*, vol. 22, page 153, Wilford Woodruff is quoted as saying the following concerning the Book of Mormon:

It also points out the establishing of this our own nation, with its progress, **decline and fall**, and those predictions . . .

In the *History of the Church*, vol. 6, page 24, this was changed to read:

It also points out the establishing of this our own nation, with **the conditions for** its progress, and those predictions . . .

In the *History of the Church*, vol. 5, page 552, Orson Pratt said that “by reading the Book of Mormon, you can clearly see what will befall this nation, and what will be its final end.” In a footnote on the same page B. H. Roberts states:

This statement of Elder Orson Pratt’s views is **doubtless faulty**. The Book of Mormon does **not predict what will befall our nation**, the United States, nor “its final end.”

The Mormon historians evidently felt that it would be easier to delete Wilford Woodruff’s statement, that the Book of Mormon predicts the “decline and fall” of our nation, than to make another footnote. It was, no doubt, easier to say that Orson Pratt had made an error than to say that Wilford Woodruff (who became President of the Mormon Church) had made one.

The Apostle Parley P. Pratt, writing in 1838, prophesied that in 50 years there would not be an unbelieving Gentile on this continent, and if the inhabitants were not greatly scourged within 5 or 10 years the Book of Mormon would be proven untrue. His statement appears as follows in the tract *Mormonism Unveiled—Truth Vindicated*:

Now, Mr. Sunderland, you have something definite and tangible, the time, the manner, the means, the names, the dates; **and I will state as a prophecy, that there will not be an unbelieving Gentile upon this continent 50 years hence; and if they are not greatly scourged, and in a great measure overthrown, within five or ten years from this date, then the Book of Mormon will have proved itself false.** (*Mormonism Unveiled—Truth Vindicated*, by Parley P. Pratt, page 15, copied from a microfilm of the original tract at the Mormon Church Historian’s Library)

When Parker Pratt Robinson reprinted the tract, *Mormonism Unveiled*, in the book, *Writings of Parley Parker Pratt*, he was apparently embarrassed by Parley P. Pratt’s unfulfilled prophecy. He reprinted the statement, “Now, Mr. Sunderland, you have something definite and tangible, the time, the manner, the means, the names, the dates,” but instead of putting a semicolon after the word *dates* (as Parley P. Pratt did), he put a period and deleted the entire prophecy without any indication. See the *Writings of Parley Parker Pratt*, page 205. 1952 edition.

CHANGE 391.

In the *Millennial Star*, vol. 22, page 166, Wilford Woodruff is quoted as saying:

The remaining **miserable few** were sold as slaves, . . .

In the *History of the Church*, vol. 6, page 25, this was changed to read:

The remaining **population** were sold as slaves, . . .

CHANGE 392.

In the *Millennial Star*, vol. 22, page 182, Joseph Smith said:

I have been reduced to the necessity of opening **my** mansion as a hotel; . . .

In the *History of the Church*, vol. 6, page 33, this was changed to read:

I have been reduced to the necessity of opening “**the** Mansion” as a hotel.

CHANGE 393.

In the *Millennial Star*, vol. 22, page 216, this statement appears:

President Hyrum Smith followed with remarks . . .

In the *History of the Church*, vol. 6, page 49, this was changed to read:

Patriarch Hyrum Smith followed with **appropriate and impressive** remarks.

CHANGE 394.

In the *History of the Church*, vol. 6, page 60, 1,137 words have been deleted which were printed in the *Millennial Star*, vol. 22, pages 277-278. This was an extract from the journal of Wilford Woodruff.

CHANGE 395.

In the *Millennial Star*, vol. 22, page 279, Joseph Smith said:

This morning President Hyrum Smith, **Patriarch of the Church of Jesus Christ of Latter-day Saints**, entered upon the duties of his office, . . .

In the *History of the Church*, vol. 6, page 61, 11 words were deleted:

This morning President Hyrum Smith entered upon the duties of his office, . . .

CHANGE 396.

In the *Millennial Star*, vol. 22, page 455, Joseph Smith said the following concerning the persecutions that the Mormons had received in Missouri:

. . . robbing them of all they possessed on earth, murdering **hundreds** . . .

In the *History of the Church*, vol. 6, page 115, this was changed to read:

. . . robbing them of all they possessed on earth, murdering **scores** . . .

CHANGE 397.

In the *Millennial Star*, vol. 22, page 455, Joseph Smith said:

While discussing the petition to Congress, I prophesied, by virtue of the holy Priesthood vested in me, and in the name of the Lord Jesus Christ, that, if Congress will not hear our petition and grant us protection, they shall be broken up as a government, **and God shall damn them, and there shall nothing be left of them—not even a grease spot.**

When this was reprinted in the *History of the Church*, vol. 6, page 116, 18 words were deleted:

While discussing the petition to Congress. I prophesied, by virtue of the holy Priesthood vested in me, and in the name of the Lord Jesus Christ, that, if Congress will not hear our petition and grant us protection, they shall be broken up as a government.
* * * *

Notice that the comma after the word *government* was changed to a period to make it appear that the sentence was complete. It is very strange that the Mormon historians would claim that Joseph Smith was a prophet, and yet delete part of his prophesy.

CHANGE 398.

In the *Millennial Star*, vol. 22, page 469, Joseph Smith made this statement concerning John Elliott:

. . . he had **received the sentence of** Esq. Johnson.

In the *History of the Church*, vol. 6, page 117, this has been changed to read:

. . . he had **been bound over by** Esq. Johnson.

CHANGE 399.

In the *Millennial Star*, vol. 22, page 518, Joseph Smith made this statement concerning Orrin Porter Rockwell:

The following is his statement of his experience and sufferings by that **accursed** people:—

In the *History of the Church*, vol. 6, page 135, this was changed to read as follows:

The following is his statement of his experience and sufferings by that people:—

CHANGE 400.

In the *Millennial Star*, vol. 22, page 602, Joseph Smith makes this statement in a letter to John C. Calhoun:

. . . and rebellious **niggers** in the slave States, . . .

In the *History of the Church*, vol. 6, page 158, this was changed to read:

. . . and rebellious **negroes** in the slave States, . . .

CHANGE 401.

In the same letter (*Millennial Star*, vol. 22, page 602) Joseph Smith said:

“The world was not made for Caesar alone, but for **Titus** too.”

In the *History of the Church*, vol. 6, page 159, this was changed to read:

“The world was not made for Caesar alone, but for **Cassius** too.”

CHANGE 402.

In the *Millennial Star*, vol. 22, page 616, Joseph Smith made this statement concerning the police in Nauvoo:

. . . that they put up their guns **and carry only small arms**, and that the Council pass such an order.

In the *History of the Church*, vol. 6, page 165, 5 words were deleted:

. . . that they put up their guns and that the council pass such an order.

CHANGE 403.

In the *Millennial Star*, vol. 22, page 684, Joseph Smith said:

Captain White, of Quincy, was at the Mansion last night, and this morning drank a toast—“**May all your enemies by skinned and their skins be made into drumheads for your friends to beat upon!**” Also, “May Nauvoo become the empire seat of government!”

In the *History of the Church*, vol. 6, page 189, 20 words have been deleted:

Captain White, of Quincy, was at the Mansion last night, and this morning drank a toast. * * * “May Nauvoo become the empire seat of government!”

Although an omission is indicated, notice that a period has been added after the word *toast*.

CHANGE 404.

In the *Millennial Star*, vol. 22, page 712, Joseph Smith remarked:

. . . to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nutshell, while the duellist, . . .

In the *History of the Church*, vol. 6, page 198, 10 words have been deleted:

. . . to be incarcerated in dungeon gloom, or penitentiaries, while the duellist, . . .

CHANGE 405.

In the *Millennial Star*, vol. 22, page 728, Joseph Smith said:

Truly the wise man’s proverb is just—“*Sedaukauh teromain goy, veh-ka-sade le-u-meem khah-maut.*” (Righteousness exalteth a nation, but sin is a reproach to any people.)

In the *History of the Church*, vol. 6, page 202, this was changed to read as follows:

Truly the wise man’s proverb is just—Righteousness exalteth a nation, but sin is a reproach to any people.

CHANGE 406.

In the *Millennial Star*, vol. 22, page 742, Joseph Smith stated:

. . . show the wounds, *secundum artem* (**according to art**).

In the *History of the Church*, vol. 6, page 204, 3 words were deleted:

. . . , show the wounds, *secundum artem*.

Similar deletions occur in the *History of the Church*, vol. 6, pages 199, 205 and 208.

CHANGE 407.

In the *History of the Church*, vol. 6, page 248, 364 words have been deleted which were printed in the *Millennial Star*, vol. 23, pages 85-86. These words were concerning Joseph Smith's attempt to repeal the hog law. Joseph Smith said that hogs and dogs should be allowed to run loose in the streets of Nauvoo. In this discussion he said:

Let the hogs run in the streets, and the people make good fences to secure their gardens.

Many physicians have given it as their opinion that a hog mud-hole in the streets is the most healthy of any damp place.

Joseph Smith further stated:

I say to the City Council, Let the hogs and dogs alone.

A man that is afraid of a dog, and grumbles a great deal about a dog's barking at him, is a coward. It is one reason why God withdrew his Spirit from the earth, because the people were so ready to take the life of animals.

It was the principle of Democracy that the people's voice should be heard when their voice was just; but when it was not just, it was no longer democratic. But if the minority's views are more just, then aristarchy should be the governing principle; i.e., the wisest and best laws should be made.

CHANGE 408.

In the *History of the Church*, vol. 6, page 249, 18 words have been deleted which were printed in the *Millennial Star*, vol. 23, page 86.

CHANGE 409.

In the *Millennial Star*, vol. 23, page 86, Joseph Smith made this statement concerning John the Baptist:

He came **bawling** through the wilderness, "Prepare ye the way of the Lord, . . ."

In the *History of the Church*, vol. 6, page 250, this has been changed to read:

He came **criying** through the wilderness, "Prepare ye the way of the Lord, . . ."

CHANGE 410.

In the *Millennial Star*, vol. 23, page 88, Joseph Smith said:

. . . we can see that the doctrine of REVELATION as far transcends the doctrine of NO REVELATION **as knowledge is above ignorance**; . . .

In the *History of the Church*, vol. 6, page 252, this was changed to read:

. . . we can see that the doctrine of revelation far transcends the doctrine of no revelation; . . .

The words *revelation* and *no revelation* were in capital letters in the *Millennial Star*.

CHANGE 411.

In the *Millennial Star*, vol. 23, page 102, Joseph Smith said:

. . . If you have power to seal on earth and in heaven, then we should be **crafty**.

In the *History of the Church*, vol. 6, page 253, this was changed to read:

. . . If you have power to seal on earth and in heaven, then we should be **wise**.

CHANGE 412.

In the *Millennial Star*, vol. 23, page 102, Joseph Smith said:

The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory; **and go a-head, and not go back, but use a little craftiness, and seal all you can; and when you get to heaven, tell your Father what you seal on earth should be sealed in heaven, according to his promise.**

In the *History of the Church*, vol. 6, page 253, 41 words have been deleted:

The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory. * * * * *

Although an omission is indicated, notice that the semicolon has been changed to a period to make it appear that the sentence was complete.

CHANGE 413.

In the *History of the Church*, vol. 6, page 273, 9 words have been deleted which were printed in the *Millennial Star*, vol. 23, page 152.

CHANGE 414.

In the *Millennial Star*, vol. 23, page 183, M. G. Eaton is quoted as saying:

Soon after I went in, the said Higbee commenced talking about the spiritual wife system. He said he had no doubt but some of the Elders had ten or twelve apiece. He said they married them, whether the females were **willing** or not; . . .

In the *History of the Church*, vol. 6, page 279, this was changed to read:

Soon after I went in, the said Higbee commenced talking about the spiritual wife system. He said he had no doubt but some of the Elders had ten or twelve apiece. He said they married them, whether the females were **living** or not; . . .

CHANGE 415.

In the *Millennial Star*, vol. 23, page 200, Sidney Rigdon is quoted as saying:

One breath from the nostrils of God would blow them out of existence to hell.

This quote has been omitted in the *History of the Church*, vol. 6, page 290; however, the omission is properly indicated.

CHANGE 416.

In the *Millennial Star*, vol. 23, page 214, Sidney Rigdon is quoted as saying:

After the Church began to grow, it was favoured with **monstrously**-wise men.

In the *History of the Church*, vol. 6, page 291, this was changed to read:

After the Church began to grow, it was favored with **marvelously** wise men.

CHANGE 417.

In the *Millennial Star*, vol. 23, page 214, Sidney Rigdon is quoted as saying:

The sectarians cannot be as wise as we are, for they have only got the plans of man **for salvation; but we have got** man's plans, the Devil's plans, and, the best of all, we have God's plan.

In the *History of the Church*, vol. 6, pages 291-292, this has been changed to read:

The sectarians cannot be as wise as we are, for they have only got man's plans, the devil's plans, and the best of all, we have God's plan.

Notice that the whole meaning has been changed in this reference as reprinted in the *History of the Church*.

CHANGE 418.

In the *Millennial Star*, vol. 23, page 215, Sidney Rigdon is quoted as saying:

The laws of God are far above the laws of the land.

In the *History of the Church*, vol. 6, page 292, this quotation has been deleted without any indication. This statement is similar to a statement made by Brigham Young:

If I had forty wives in the United States, they did not know it, and could not substantiate it, neither did I ask any lawyer, judge, or magistrate for them. I live above the law, and so do this people. (*Journal of Discourses*, vol. 1, page 361)

CHANGE 419.

In the *Millennial Star*, vol. 23, page 216, John Taylor is quoted as saying:

Let it not be told among the **heathen** monarchs of Europe, . . .

In the *History of the Church*, vol. 6, page 294, the word *heathen* has been deleted:

Let it not be told among the monarchs of Europe, . . .

CHANGE 420.

In the *Millennial Star*, vol. 23, page 230, Hyrum Smith (Joseph Smith's brother) is quoted as saying:

I fear no one this side of hell.

In the *History of the Church*, vol. 6, page 298, this quotation has been deleted without any indication.

CHANGE 421.

In the *Millennial Star*, vol. 23, page 231, Hyrum Smith said:

. . . we will get all the big souls out of all the nations, and we shall have the largest city in the world. It **works just like a God.**

In the *History of the Church*, vol. 6, page 300, the words *It works just like a God* have been deleted without any indication.

CHANGE 422.

In the *Millennial Star*, vol. 23, page 231, Hyrum Smith is quoted as saying:

There is a thing called **an eye**-star.

In the *History of the Church*, vol. 6, page 300, this has been changed to read:

There is a thing called **guiding** star.

CHANGE 423.

In the *Millennial Star*, vol. 23, page 231, Hyrum Smith is quoted as saying:

Popery could not receive anything as large as that. Every society is just like them. **God Almighty has made** men's souls **according** to the society in which they live, . . .

In the *History of the Church*, vol. 6, page 300, this has been changed to read:

But adherents of Popery could not receive anything as large as that, and every **man-made** society is just like them. Men's souls **conform** to the society in which they live, . . .

CHANGE 424.

In the *Millennial Star*, vol. 23, page 246. Joseph Smith said:

. . . you might just as well take the lives of other false teachers as that of mine, **if I am false.**

When this was reprinted in the *History of the Church*, vol. 6, page 304, 4 words were deleted:

. . . you might just as well take the lives of other false teachers as that of mine.

CHANGE 425.

In the *Millennial Star*, vol. 23, page 246, Joseph Smith said:

I will refute that idea, and will take away **and do away** the vail, so that you may see.

In the *History of the Church*, vol. 6, page 305, 4 words have been deleted:

I will refute that idea, and take away the veil, so that you may see.

CHANGE 426.

In the *Millennial Star*, vol. 23, page 247, Joseph Smith said:

Learned men can **learn** you no more than what I have told you.

In the *History of the Church*, vol. 6, page 307, this was changed to read:

Learned men can **teach** you no more than what I have told you.

CHANGE 427.

In the *Millennial Star*, vol. 23, page 280, Joseph Smith said:

The Lord has an established law in relation to the matter: there must be a particular spot for the salvation of our dead. I verily believe **this** will be **the** place; . . .

In the *History of the Church*, vol. 6, page 319, this has been changed to read:

The Lord has an established law in relation to the matter: there must be a particular spot for the salvation of our dead. I verily believe **there** will be **a** place, . . .

The reason for this change is obvious; the Mormons were driven from Nauvoo in 1846, just two years after Joseph Smith had said “this will be the place.” It is reported that when Brigham Young looked over the valley where Salt Lake City now stands, that he said “This is the place.” A temple has been built at Salt Lake City, and work for the dead is performed in this temple.

CHANGE 428.

In the *Millennial Star*, vol. 23, page 311, Brigham Young is quoted as saying:

As for Squire Warren, of Quincy, it takes **three** of him to make a shadow.

In the *History of the Church*, vol. 6, page 326, this was changed to read:

As for Squire Warren, of Quincy, it takes **two** of him to make a shadow.

CHANGE 429.

In the *History of the Church*, vol. 6, page 326, 23 words which were printed in the *Millennial Star*, vol. 23, page 311, have been deleted.

CHANGE 430.

In the *History of the Church*, vol. 6, page 327, 118 words have been deleted which were printed in the *Millennial Star*, vol. 23, pages 311-312.

CHANGE 431.

In the *History of the Church*, vol. 6, page 320, 2,174 words have been deleted which were printed in the *Millennial Star*, vol. 23, pages 325-328. These were minutes of a Conference held in Liverpool, England.

CHANGE 432.

In the *History of the Church*, vol. 6, page 330, 191 words have been deleted which were printed in the *Millennial Star*, vol. 23, pages 328 and 344.

CHANGE 433.

In the *Millennial Star*, vol. 23, page 344, the following appeared:

Extract of a letter from Elder James Sloan:—

“The Marquis of Downshire, who oppressed the Saints at Hillsborough, in Ireland, has had the pleasure of his son, Lord William, being killed by his horse at a hunt in England, a few weeks past; and Mr. Reilly, his agent, who aided in their abuse, has received the third attack of some paralytic affliction, and is obliged to resign his office. His son, again who headed a mob to annoy the Saints and prevent preaching, has gone to Cork in bad health, and not expected to recover. So much for them.”

In the *History of the Church*, vol. 6, page 331, this quotation has been omitted without any indication.

CHANGE 434.

In the *History of the Church*, vol. 6, page 340, 2,973 words have been deleted which were printed in the *Millennial Star*, vol. 23, pages 375, 376, 389 and 390. This was an article published in the *Washington Globe* and Joseph Smith’s reply to it. Joseph Smith was a candidate for the President of the United States at this time, and the *Washington Globe* criticized his view that every prisoner should be set free. In the *Washington Globe* article this statement appears:

There is another recommendation, however, of this “great financier,” which we fear will some-what embarrass the practical operation of his scheme. He tells the people:—

“Petition your State (legislatures to pardon every convict in the several penitentiaries, blessing them as they go, and saying to them in the name of the Lord—‘Go thy way, and sin no more.’”

We fear that if this humane recommendation be adopted, the “specie basis” would soon disappear from Joe’s mother bank and branches, including that of Nauvoo, which would quickly show a “beggarly account of empty boxes.”

Joseph Smith made this reply:

Unfortunate men, and in nine cases out of ten innocent, are hurled into prison by corrupted judges, suborned witnesses, or ungodly men who gamble themselves into Congress, into legislatures, into courts, into churches, and into notice and power, and then damn their friends and fellow-beings to prison, wretchedness, and ruin.

In the same letter Joseph Smith said:

But it is extraneous, irrelevant, and kickshawing to connect me or any part of my “Views on the Powers and Policy of the Government” with Mr. Clay, Mr. Webster, Mr. Adams, Mr. Benton, Mr. Calhoun, Mr. Mr. Van Buren, or any of their galvanic cronies. What have they done to benefit the people? The simple answer is, Nothing but draw money from the treasury.

CHANGE 435.

In the *Millennial Star*, vol. 23, page 406, Joseph Smith quotes his brother Hyrum as saying:

There were Prophets before **Adam**, and Joseph has the spirit and power of all the Prophets.

In the *History of the Church*, vol. 6, page 346, the word *Adam* has been left out:

There were prophets before, but Joseph has the spirit and power of all the prophets.

In 1854 the Mormon Apostle Orson Hyde taught that there were men on the earth before Adam:

The world was peopled before the days of Adam, as much so as it was before the days of Noah . . .

When God said, Go forth and replenish the earth; it was to replenish the inhabitants of the human species, and make it as it was before. (*Journal of Discourses*, vol. 2, page 79)

The Mormon historian Joseph Fielding Smith, however, calls this a “false notion”:

. . . Adam was the first mortal on the earth; . . . Since Adam was the first man on the earth, that does away with the false notion that there were pre-Adamites. (*Doctrines of Salvation*, vol. 1, page 78)

CHANGE 436.

In the *Millennial Star*, vol. 23, page 406, Joseph Smith remarked:

. . . received a visit from L. R. Foster of New York, who gave me a **gold** pencil case, . . .

In the *History of the Church*, vol. 6, page 347, this was changed to read:

. . . received a visit from L. R. Foster of New York, who gave me a **good** pencil case, . . .

CHANGE 437.

In the order to the Sheriff in the case of Francis M. Higbee vs. Joseph Smith (*Millennial Star*, vol. 23, page 438) this statement appears:

“The Sheriff is directed to hold the within-named defendant to bail in the sum of five thousand dollars.”

In the *History of the Church*, vol. 6, page 360, this has been omitted without any indication.

CHANGE 438.

In the *History of the Church*, vol. 6, page 360, 3,742 words have been deleted, without any indication, which were printed in the *Millennial Star*, vol. 23, pages 439, 440, 454, 455 and 456. In the part which was deleted Joseph Smith and other leaders of the Mormon Church tried to prove that Francis M. Higbee was an adulterer. The Mormon historians evidently felt that some of the testimony given by Joseph Smith was “too indelicate for the public eye.” Also the Mormon historians may have felt that this sounded too much like the system of plural marriage which was taught by Joseph Smith. John J. Stewart made the following statement in 1961:

. . . Satan was right there with a counterfeit system headed by Dr. John C. Bennett, mayor of Nauvoo, who gathered around him a group of debauched characters who were faithless to the Church and to their wives: Dr. Robert Foster, Francis and Chauncey Higbee and others, and taught them a so-called “spiritual wife system” of promiscuous sexual intercourse, falsely claiming that the Prophet had authorized him in it. (*Brigham Young and His Wives*, page 33)

CHANGE 439.

In the *Millennial Star*, vol. 23, page 519, Joseph Smith says:

I insert a letter which I received from Henry Clay, **and my answer**:—

When this was reprinted in the *History of the Church*, vol. 6, page 376-377, 3 words were deleted:

I insert a letter which I received from Henry Clay:

The answer to Henry Clay is omitted, however, B. H. Roberts adds this note in the history:

Under the date of the Journal’s entry here being followed, May 13, 1844, President Smith sent a reply to the above eminent statesman’s letter, taking him severely to task for his evident desire to be noncommittal with reference to the problem presented by the wrongs which had been inflicted upon the Latter-day Saints by Missouri. Vexed by remembrance of the cruelty and injustice endured by the Saints in Missouri and the general indifference to their suffering among public men, the letter was written in a caustic and, at times, vehement vein.

The letter which has been omitted is a very long letter and is found in the *Millennial Star*, vol. 23, pages 533- 537.

CHANGE 440.

In the *Millennial Star*, vol. 23, page 560, Joseph Smith said:

I was about home the rest of the day, and read in the *Neighbor* the report of **my** trial before the Municipal Court on the 8th inst.

In the *History of the Church*, vol. 6, pages 379-380, this has been changed to read:

I was about home the rest of the day and read in the *Neighbor* the report of **the** trial in the Municipal Court on the 8th inst.

CHANGE 441.

In the *Millennial Star*, vol. 23, page 562, this statement concerning Joseph Smith is quoted from the *Times and Seasons*:

. . . it cost him **thousands upon thousands of dollars** expenses; . . .

In the *History of the Church*, vol. 6, page 382, this has been changed to read:

. . . it cost him **\$3,500 to \$5,000** expenses; . . .

CHANGE 442.

In the *History of the Church*, vol. 6, page 392, 1,226 words have been deleted which were printed in the *Millennial Star*, vol. 23, pages 607-609. This was a political speech by Dr. Goforth in favor of Joseph Smith.

CHANGE 443.

In the *Millennial Star*, vol. 23, page 624, John S. Reid is quoted as saying:

They employed the ablest lawyer in that county, and introduced twenty **or thirty** witnesses . . .

In the *History of the Church*, vol. 6, page 395, 2 words have been deleted:

They employed the ablest lawyer in that county, and introduced twenty witnesses . . .

CHANGE 444.

In the *History of the Church*, vol. 6, page 407, several affidavits have been omitted which were printed in the *Millennial Star*, vol. 23, pages 657-658. Although a note in the *History of the Church* indicates that they are omitted, we feel that they are very important as they show that the women in Nauvoo were very easily led into sexual sin. The Mormon Church leaders have contended that the people in Nauvoo were very virtuous, and that plural marriage was established by God. These affidavits, however, show that

some of the women in Nauvoo committed sexual sin when they were told that Joseph Smith approved of it. This shows how easy it would have been for Joseph Smith himself to start a "spiritual wife system." These affidavits read as follows:

"Testimony of Margaret J. Nyman v. Chauncey L. Higbee, before the High Council of the Church of Jesus Christ of Latter-day Saints, in the city of Nauvoo, May 21st, 1842.

Some time during the month of March last, Chauncey L. Higbee came to my mother's house early one evening, and proposed a walk to a spelling school. My sister Matilda and myself accompanied him; but, changing our design on the way, we stopped at Mrs. Fuller's. During the evening's interview, he, (as I have since learned,) with wicked lies, proposed that I should yield to his desires and indulge in sexual intercourse with him, stating that such intercourse might be freely indulged in, and was no sin; that any respectable female might indulge in sexual intercourse, and there was no sin in it, provided the person so indulging keep the same to herself; for there could be no sin where there was no accuser; and most clandestinely, with wicked lies, persuaded me to yield by using the name of Joseph Smith, and, as I have since learned, totally false and unauthorized; and in consequence of those arguments I was influenced to yield to my seducer, Chauncey L. Higbee.

I further state that I have no personal acquaintance with Joseph Smith, and never heard him teach such doctrines as stated by Chauncey L. Higbee, either directly or indirectly. I heartily repent before God, asking the forgiveness of my brethren.

Margaret J. Nyman."

"State of Illinois. County of }
Hancock, City of Nauvoo, } ss.
Nauvoo, May 24th, 1842.

Personally appeared before me, George W. Harris, Alderman of the city aforesaid, Margaret J. Nyman, the signer of the above instrument, and testified under oath that the above declaration is true.

Geo. W. Harris, Alderman."

"Nauvoo, May 21st, 1842.

During this spring, Chauncey L. Higbee kept company with me from time to time, and, as I have since learned, wickedly, deceitfully, and with lies in his mouth, urged me vehemently to yield to his desires; that there could be no wrong in having sexual intercourse with any female that could keep the same to herself; most villanously and lyingly stating that

he had been so instructed by Joseph Smith, and there was no sin where there was no accuser; also vowing he would marry me.

Not succeeding, he, on one occasion, brought one who affirmed that such intercourse was tolerated by the heads of the Church. I have since found him also to be a lying conspirator against female virtue and chastity, having never received such teachings from the heads of the Church; but I was at the time partially influenced to believe, in consequence of the source from whom I received it.

I yielded, and became subject to the will of my seducer, Chauncey L. Higbee; and having since found out to my satisfaction that a number of wicked men have conspired to use the name of Joseph Smith, or the heads of the Church, falsely and wickedly to enable them to gratify their lusts, thereby destroying female innocence and virtue, I repent before God and my brethren, and ask forgiveness.

I further testify that I never had any personal acquaintance with Joseph Smith, and never heard him teach such doctrines as Higbee stated, either directly or indirectly.

Matilda J. Nyman."

"State of Illinois, }
City of Nauvoo, } ss.
May 24th, 1842.

Personally appeared before me, George W. Harris, Alderman of the said city, Matilda J. Nyman, the signer of the above instrument, and testified under oath that the above declaration was true.

Geo. W. Harris, Alderman."

"Nauvoo, May 24th, 1842.

Some two or three weeks since, in consequence of brother Joseph Smith's teachings to the singers, I began to be alarmed concerning myself, and certain teachings which I had received from Chauncey L. Higbee, and questioned him (Higbee) about his teaching, for I was pretty well persuaded, from Joseph's public teachings, that Chauncey had been telling falsehoods; but Chauncey said that Joseph now taught as he did through necessity on account of the prejudices of the people, and his own family particularly, as they had not become believers in the doctrine.

I then became satisfied that all of Chauncey's teachings had been false, and that he had never been authorized to make any such communication to me.

Chauncey L. Higbee's teaching and conduct were as follows:—When he first came to my house, soon after the Special Conference this spring, Chauncey commenced joking me about my getting married, and wanted to know how long it had been since my husband died, and soon removed his seat near me, and began his seducing insinuations by saying it was no harm to have sexual intercourse with women if they would keep it to themselves, and continued to urge me to yield to his desires, and urged me vehemently, and said he and Joseph were good friends, and he teaches me this doctrine, and allows me such privileges, and there is no harm in it, and Joseph Smith says so.

I told him I did not believe it, and had heard no such teaching from Joseph, nor from the stand, but that it was wicked to commit adultery, &c.

Chauncey said that did not mean single women, but married women; and continued to press his instructions and arguments until after dark, and until I was inclined to believe; for he called God to witness of the truth, and was so solemn and confident, that I yielded to his temptations, having received the strongest assurance from him that Joseph approved it and would uphold me in it. He also told me that many others were following the same course of conduct.

As I still had some doubts near the close of our interview, I again suggested my fears that I had done wrong, and when he assured me that it was right, and he would bring a witness to confirm what he had taught.

When he came again, I still had doubts. I told him I understood he (Higbee) had recently been baptized, and that Joseph, when he confirmed him, told him to quit all his iniquitous practices. Chauncey said it was not for such things that he was baptized. 'Do you think that I would be baptized for such a thing, and then go into it so soon again?'

Chauncey Higbee said it would never be known. I told him it might be told in bringing forth. Chauncey said there was no danger, and that Dr. Bennett understood it, and would come and take it away, if there was anything.

Sarah Miller.”

“State of Illinois, }
City of Nauvoo, } ss.
May 24th, 1842.

There appeared Sarah Miller, the signer of the above instruments, and made oath that the above declaration is true before me.

Geo. W. Harris, Alderman.”

“Nauvoo, May 25th, 1842.

Extract from the testimony of Catherine Warren v. Chauncey L. Higbee, before the High Council of the Church, &c.

I had an unlawful connection with Chauncey L. Higbee. Chauncey Higbee taught the same doctrine as was taught by J. C. Bennett, and that Joseph Smith taught and practised those things; but he stated that he did not have it from Joseph, but he had his information from Dr. John C. Bennett. He, Chauncey L. Higbee, has gained his object about five or six times. Chauncey L. Higbee also made propositions to keep me with food, if I would submit to his desires.” (*Millennial Star*, vol. 23, pages 657-658)

The Mormon writer John J. Stewart makes this statement:

Dr. Bennett and later the Law brothers, the Higbee brothers, Dr. Foster and others who had fallen into sexual transgression were excommunicated from the Church, and for revenge they circulated vile stories about Joseph Smith and other faithful brethren in the Church. (*Brigham Young and His Wives*, page 34)

Pearson H. Corbett (also a Mormon writer) makes this statement:

... a scandalous rumor was circulated around the city concerning Hyrum Smith and certain females of Nauvoo ...

Hyrum Smith could never have been guilty of the charges made against him. Those who knew the integrity of his soul and the purity of his heart were outraged at such charges. Hyrum's life had been exemplary. The only criticism one might make would be **of his living secretly** the celestial law **of plural marriage**. Perhaps publishing the new doctrine and presenting it to the Saints for their acceptance would have allayed the many implications and false rumors. It seemed, however, that the new doctrine was so revolutionary and contrary to the established marriage mores of the western world that the very idea would have touched off an explosion which might have retarded, if not actually destroyed the struggling young Church. (*Hyrum Smith Patriarch*, pages 337-338)

John J. Stewart states that the practice of plural marriage “was not concocted by the Prophet to pander to lustful desires” (*Brigham Young and His Wives*, page 24). When we examine the true history of plural marriage in the Mormon Church, this statement becomes very hard to believe.

CHANGE 445.

In the *Millennial Star*, vol. 23, page 720, Joseph Smith stated:

Then went to John P. Greene's, and paid him and another brother \$200. **Drank a glass of beer at Moessers.** Called at William Clayton's . . .

When this was reprinted in the *History of the Church*, vol. 6, page 424, 7 words were omitted:

Then went to John P. Greene's, and paid him and another brother \$200. Called at William Clayton's, . . .

Since Joseph Smith gave a revelation known as "The Word of Wisdom" which instructed the Mormons not to use alcoholic beverages, the Mormon historians evidently felt that Joseph Smith's statement that he *drank a glass of beer* could not remain in the history. For more information on this subject see *Mormonism—Shadow or Reality?*

CHANGE 446.

In the *History of the Church*, vol. 6, page 431, 1,382 words have been deleted which were printed in the *Millennial Star*, vol. 23, pages 737-739. This is a letter which was published in the *Times and Seasons*. The reason for the deletion is very obvious; the letter is dated June 8th, 1844; however, it was not printed in the *Times and Seasons* until July 15, 1844. Since Joseph Smith died on June 27, 1844, it would have been impossible for him to have included it in the history. In the *Millennial Star*, vol. 23, page 737, Joseph Smith supposedly introduced this letter by saying:

The following appears in the *Times and Seasons*:—

Later Mormon historians could evidently see that anyone who checked with the *Times and Seasons* would find that this part of the history was not written by Joseph Smith, therefore this entire letter was deleted without any indication.

CHANGE 447.

In the *History of the Church*, vol. 6, page 438, 16 words have been deleted which were printed in the *Millennial Star*, vol. 23, page 768.

CHANGE 448.

In the *Millennial Star*, vol. 23, page 816, the following statement is quoted from the *Nauvoo Neighbor* (Joseph Smith was Mayor at the time):

Mayor said certain women came to complain to his wife that they had caught Wilson Law with the girl **on the floor** at Mr. Hawes' in the night.

In the *History of the Church*, vol. 6, page 442, this was changed to read:

Mayor said certain women came to complain to his wife that they had caught Wilson Law with the girl [**in compromising relations**] at Mr. Hawes' in the night.

CHANGE 449.

In the *Millennial Star*, vol. 23, page 828, Phineas Richards is quoted as saying:

He considered the publication of the *Expositor* as much murderous at heart as David was before the death of Uriah; **was making a short work of it**; was prepared to take his stand by the Mayor, . . .

When this was reprinted in the *History of the Church*, vol. 6, page 447, 8 words were deleted:

He considered the publication of the *Expositor* as much murderous at heart as David was before the death of Uriah; was prepared to take stand; by the Mayor, . . .

The Mormons destroyed the *Nauvoo Expositor* shortly after Phineas Richards made this statement. Vilate Kimball wrote the following to her husband:

"June 11th. Nauvoo was a scene of excitement last night. Some hundreds of the brethren turned out and burned the press of the opposite party." (Letter by Vilate Kimball, published in the *Life of Heber C. Kimball*, page 350)

For more information on this see *Mormonism—Shadow or Reality?*

CHANGE 450.

In the *History of the Church*, vol. 6, page 457, 10 words were deleted which were printed in the *Millennial Star*, vol. 24, page 23. This was a statement by an enemy of the Church threatening Hyrum Smith. The Lord's name was used in vain in this statement.

ment is based. That assumption may be true, but it is often false; and when neither logic nor the logician can determine which, then syllogising is mere building on the sand. Therefore it is well for us that the Lord does not arm the messenger of salvation with sophistry, but with truth, because those who have the truth and the ability to apply it can at once discern the specious falsehoods of dishonest claptrap, and send conviction and remorse into the hearts of those who thought to confound them. Witness the answers of Christ to the Scribes and Pharisees, and see also the admirable handling of Zeezrom, the lawyer, by Amulek (Book of Mormon, pars. 239-40).

Let no one suppose, however, that the mere profession of truth enables men to use this power. They must, as before stated, have the ability to apply it. Now, the Lord's mode of imparting this ability is through the gift of the Holy Ghost; and the Holy Ghost leads men into truth without the noise and clamour of debate, wherein men generally lose the very truths they are debating about, and get the spirit of the Devil, which causes them to hate and often to destroy each other. If the Saints would testify with power, or the Priesthood preach with effect, they must be earnest in their work, and so live that the good Spirit will dictate them continually.

HISTORY OF JOSEPH SMITH.

(Continued from page 706.)

A Presidential election was recently held on board the *Osprey*, and the result was as follows:—

Joseph Smith,	65 gentlemen,	and	6 ladies.
Henry Clay,	27	"	3
Van Buren,	12	"	0

Friday, 31.—“State of Illinois, }
City of Nauvoo, } ss.
May 31, 1844.

Then and there personally appeared before me, Joseph Smith, Mayor of the City of Nauvoo, the undersigned H. T. Hugins, of Burlington, Iowa Territory, and made solemn oath that Thomas B. Johnson did, on the 30th day of May, 1844, declare in his presence that he intended to bring dragoons and troops of the United States from Iowa Territory into this city, for the purpose of resisting the authority and power of the Municipal Court of said city, and that he should disregard entirely the authority of said court, and that he deemed the authority of said court of no effect. Deponent further states that said Johnson, in his said conversation, had reference to the case of Jeremiah Smith, which had been decided by said court.

H. T. HUGINS.

Subscribed and sworn to before me, this 31st day of May, 1844,

WM. W. PHELPS, Clerk M. C.”

Upon the foregoing affidavit, I issued a *capias* to arrest T. B. Johnson for threatening the peace of the city with

United States dragoons. At 10 a.m., called at my office. At 1 p.m., called to see sister Richards, who was sick. I administered to her the laying on of hands, when she felt better. Afternoon, I attended General Council, when brother Emmett made his report. Rode out in the evening to Van Orden's, and paid him \$100. Two or three Indians staid in the hall all night.

Saturday, June 1. At home. Some gentle showers.

At one, p.m., I rode out with Dr. Richards and O. P. Rockwell. Called on Davis at the Boat. Paid Manhard \$90. Met George J. Adams, and paid him \$50. Then went to John P. Greene's, and paid him and another brother \$200. Drank a glass of beer at Moessers. Called at William Clayton's, while Dr. Richards and O. P. Rockwell called at the Doctor's new house. Returned home at 4½ p.m.

At 8 p.m., Peter Maughan, John Saunders, and Jacob Peart called at Dr. Richards' to consult about a coal-bed on Rock River. I suggested that it would be profitable to employ the *Maid of Iowa* in the business of carrying the coal, &c.; and all approved of this plan.

President B. Young and Elder John E. Page held a Conference in Pittsburgh.

A photograph of the *Millennial Star*, vol. 23, page 720. When this was reprinted in the *History of the Church*, Joseph Smith's statement that he *drank a glass of beer at Moessers* was deleted. See Change 445.

CHANGE 451.

In the *History of the Church*, vol. 6, page 460, 952 words have been deleted which were printed in the *Millennial Star*, vol. 24, pages 38-39. This was an article from the *St. Louis Gazette* on the Temple in Nauvoo.

CHANGE 452.

In the *Millennial Star*, vol. 24, page 109, Joseph Smith stated:

I defy all **the learning in** the world to refute me.

When this was reprinted in the *History of the Church*, vol. 6, page 475, 4 words were deleted:

I defy all the world to refute me.

CHANGE 453.

In the *History of the Church*, vol. 6, page 494, 26 words have been deleted which were printed in the *Millennial Star*, vol. 24, page 183.

CHANGE 454.

In the *Millennial Star*, vol. 24, page 220, Joseph Smith said:

I met them at the front of **my** mansion, . . .

In the *History of the Church*, vol. 6, page 504, this was changed to read:

I met them at the front of **the** Mansion. . . .

CHANGE 455.

In the *Millennial Star*, vol. 24, page 221, Joseph Smith said:

I also gave orders . . . that all **vacant** arms be put in the hands of those who could use them.

In the *History of the Church*, vol. 6, page 505, this has been changed to read:

I also gave orders . . . that all **unclaimed** arms be put in the hands of those who could use them.

CHANGE 456.

In the *Millennial Star*, vol. 24, page 278, Joseph Smith remarked:

Almon W. Babbitt arrived **at** Carthage this morning,
. . .

In the *History of the Church*, vol. 6, page 528, this was changed to read:

Almon W. Babbitt arrived **from** Carthage this morning
. . .

CHANGE 457.

In the *Millennial Star*, vol. 24, page 334, this statement appears:

When they arrived at **his** Mansion in Nauvoo, Joseph's family surrounded him, . . .

In the *History of the Church*, vol. 6, page 552, this was changed to read:

When they arrived at **the** Mansion in Nauvoo, Joseph's family surrounded him, . . .

(This last part of the history, the "account of the arrest, imprisonment and martyrdom of President Joseph Smith," was compiled by the Mormon historian George A. Smith. This is why Joseph is referred to in the third person.)

CHANGE 458.

In the *Millennial Star*, vol. 24, page 345, this statement appears:

The Governor . . . had pledged . . . that the Smiths and the other **prisoners** should be protected . . .

In the *History of the Church*, vol. 6, page 561, this has been changed to read:

The Governor . . . had pledged . . . that the Smiths and other **persons** should be protected . . .

CHANGE 459.

In the *Millennial Star*, vol. 24, page 358, the following statement appears:

. . . and other gentlemen, curious to see the Prophet, **and to gratify a propensity to see the elephant**, visited Joseph in his room.

When this was reprinted in the *History of the Church*, vol. 6, page 566, 9 words were deleted:

CHANGE 460.

In the *Millennial Star*, vol. 24, page 376, this statement appears:

. . . brother Joseph gave him a general outline of the state of **affairs in relation to our difficulties, the excited state** of the country, . . .

When this was reprinted in the *History of the Church*, vol. 6, page 576, 10 words were deleted:

. . . Brother Joseph gave him a general outline of the state of the country, . . .

CHANGE 461.

In the *Millennial Star*, vol. 24, page 389, Governor Ford is quoted as making this statement to Joseph Smith:

. . . there seems to be a **great** discrepancy between your statements and those of your enemies.

In the *History of the Church*, vol. 6, page 579, the word *great* has been deleted:

. . . there seems to be a discrepancy between your statements and those of your enemies.

CHANGE 462.

In the *Millennial Star*, vol. 24, page 391, Joseph Smith is quoted as saying:

. . . one of the most eminent English barristers, . . . declares that a libellous **and filthy** press may be considered a nuisance, . . .

In the *History of the Church*, vol. 6, page 581, 2 words have been deleted:

. . . one of the most eminent English barristers, . . . declares that a libelous press may be considered a nuisance; . . .

CHANGE 463.

In the *Millennial Star*, vol. 24, page 471, this statement appears:

Dr. Richards was taken sick, when Joseph said, "Brother Markham, as you have a pass from the Governor to go in and out of the jail, go and get the Doctor **a pipe and some tobacco** to settle his stomach," and Markham went out for **them**. When he had got the **pipe and tobacco**, and was returning to jail. . . .

In the *History of the Church*, vol. 6, page 614, this was changed to read:

Dr. Richards was taken sick, when Joseph said, "Brother Markham, as you have a pass from the Governor to go in and out of the jail, go and get the doctor **something he needs** to settle his stomach," and Markham went out for **medicine**. When he had got the **remedies desired**, and was returning to jail, . . .

The reason for this change is very obvious; the "Word of Wisdom" (a revelation given to Joseph Smith) forbids the Mormons to use tobacco. The Mormon historians could not allow their people to see the fact that Joseph Smith recommended one of the Apostles use tobacco, therefore the words *pipe and tobacco* were deleted, and the reference was changed to make it appear that Joseph Smith had recommended *medicine*. It would appear from this reference that Willard Richards was accustomed to the use of tobacco. Tobacco would certainly not settle the stomach unless a person was accustomed to its use.

Dr. Hugh Nibley would have us believe that the "Word of Wisdom" was strictly observed by the early Mormons. In the book, *Tell it All*, by Fanny Stenhouse, published in 1874, she includes a picture which Dr. Nibley has reproduced in his book *Sounding Brass*. Under the picture Dr. Nibley makes this notation:

There is a slight flaw in this scene of normal life among the Mormons (supplied by Mrs. Stenhouse). One of the men seems to be holding a cigar. Mormon men do not smoke. (*Sounding Brass*, opposite of page 212)

against us; but certain circumstances make your attendance very necessary.

J. S."

A. W. Babbitt took the letter, and left the jail. He handed it to Jones, with directions to take it to Quincy forthwith. The guard being aware of the letter, told the mob that "old Joe" had sent orders to raise the Nauvoo Legion to come and rescue him. The mob gathered around Jones, and demanded the letter; some of them wanted to take it from him by force, and said that Jones should not get out of Carthage alive, as a dozen men had started off with their rifles to waylay him in the woods. Having previously ordered his horse, Jones took advantage of their disagreement, and started off at full speed. He, by mistake, took the Warsaw road, and so avoided the men who were laying in wait for him. When he emerged on the prairie, he saw the Governor and his *posse*, whereupon he left the Warsaw road for the Nauvoo road.

Dr. Southwick called at the jail. Joseph gave him a note to Governor Ford or General Deming, requesting them to furnish him with a pass.

1½ p.m. Joseph, Hyrum, and Willard dined in their room. Taylor and Markham dined below.

1½ p.m. Dr. Richards was taken sick, when Joseph said, "Brother Markham, as you have a pass from the Governor to go in and out of the jail, go and get the Doctor a pipe and some tobacco to settle his stomach," and Markham went out for them. When he had got the pipe and tobacco, and was returning to jail, a man by the name of Stewart called out, "Old man, you have got to leave the town in five minutes." Markham replied, "I shall not do it." A company of Carthage Greys gathered round him, put him on his horse, and forced him out of the town at the point of the bayonet.

3¼ p.m. The guard began to be more severe in their operations, threatening among themselves, and telling what they would do when the excitement was over.

Elder Taylor sang the following:—

"A poor wayfaring man of grief,
Hath often cross'd me on my way,
Who sued so humbly for relief
That I could never answer, *Nay*."

I had not power to ask his name;
Whither he went or whence he came;
Yet there was something in his eye
That won my love, I know not why.

Once, when my scanty meal was spread,
He entered—not a word he spake!
Just perishing for want of bread;
I gave him all; he blessed it, brake,

And ate, but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst,
Clear from the rock—his strength was gone,
The heedless water mock'd his thirst,
He heard it, saw it hurrying on.

I ran and rais'd the sufferer up;
Thrice from the stream he drain'd my cup,
Dipp'd, and return'd it running o'er;
I drank and never thirsted more.

'Twas night, the floods were out, it blew
A winter hurricane aloof;
I heard his voice, abroad, and flew
To bid him welcome to my roof.

I warm'd, I cloth'd, I cheer'd my guest,
I laid him on my couch to rest;
Then made the earth my bed, and seem'd
In Eden's garden while I dream'd.

Stripp'd, wounded, beaten nigh to death,
I found him by the highway side;
I rous'd his pulse, brought back his breath,
Reviv'd his spirit, and supplied

Wine, oil, refreshment—he was heal'd;
I had myself a wound conceal'd;
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next—condemn'd
To meet a traitor's doom at morn;
The tide of lying tongues I stemm'd,
And honour'd him 'mid shame and scorn.

My friendship's utmost zeal to try,
He asked, if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will!"

Then in a moment to my view,
The stranger started from disguise;
The tokens in his hands I knew,
The Saviour stood before mine eyes.

He spake—and my poor name he nam'd—
"Of me thou hast not been asham'd;
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

When he got through, Joseph requested him to sing it again, which he did.

Hyrum read extracts from Josephus.

4 p.m. The guard was again changed, only eight men being stationed at the jail, whilst the main body of the Carthage Greys were in camp about a quarter of a mile distant, on the public square.

4½. Joseph commenced conversing with the guard about Joseph H. Jack-

A photograph of the *Millennial Star*, vol. 24, page 471. When this was reprinted in the *History of the Church*, the words, *pipe and some tobacco*, were changed to *something he needs*. The word *them* was changed to *medicine*, and the words, *pipe and tobacco*, were changed to *remedies desired*. See Change 463.

This statement, by Dr. Nibley, appears rather ridiculous when we compare it with a statement made by Brigham Young in 1861:

We as Latter-day Saints, care but little about tobacco; but, as “Mormons,” we use a vast quantity of it. As Saints, we use but little; as “Mormons,” we use a great deal. (*Journal of Discourses*, vol. 9, page 35)

CHANGE 464.

In the *Millennial Star*, vol. 24, page 487, the following story concerning Joseph Smith’s death is given:

. . . he fell outward into the hands of his murderers, exclaiming, “O Lord my God!” **He fell partly on his right shoulder and back, his neck and head reaching the ground a little before his feet, and he rolled instantly on his face.**

From this position he was taken by a man who was barefoot and bareheaded, and having on no coat, his pants rolled up above his knees, and his shirt sleeves above his elbows. He set Joseph against the south side of the well curb, which was situated a few feet from the jail, when Col. Levi Williams ordered four men to shoot him. They stood about eight feet from the curb, and fired simultaneously. A slight cringe of the body was all the indication of pain visible when the balls struck him, and he fell on his face.

The ruffian who set him against the well curb now gathered a bowie-knife for the purpose of severing his head from his body. He raised the knife, and was in the attitude of striking, when a light, so sudden and powerful, burst from the heavens upon the bloody scene (passing its vivid chain between Joseph and his murderers), that they were struck with terror. This light, in its appearance and potency, baffles all powers of description. The arm of the ruffian that held the knife fell powerless, the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

The retreat of the mob was as hurried and disorderly as it possible could have been. Col. Williams hallooed to some who had just

commenced their retreat to come back and help to carry off the four men who fired, and who were still paralyzed. They came and carried them away by main strength to the baggage wagons, when they fled towards Warsaw.

Dr. Richards’ escape was miraculous; . . .

When this was reprinted in the *History of the Church*, vol. 6, pages 618-619, 307 words have been deleted:

. . . he fell outward into the hands of his murderers, exclaiming, “O Lord, my God!”

Dr. Richards’ escape was miraculous; . . .

Apparently the Mormon historians felt that this story was too unbelievable; therefore it was deleted.

CHANGE 465.

In the *Millennial Star*, vol. 24, page 503, this statement appears:

Joseph was shot . . . on the **big wrinkle on the** back part of the right hip.

In the *History of the Church*, vol. 6, page 627, 4 words have been deleted:

Joseph was shot. . . on the back part of the right hip.

CHANGE 466.

In the *Millennial Star*, vol. 24, page 503, this statement appears:

After this was done, Emma (who was at the time pregnant) **was then permitted to view** the bodies.

In the *History of the Church*, vol. 6, page 627, this was changed to read:

After this was done, Emma (who was at the time pregnant) **also Mary (Hyrum’s wife) with the children of the martyred Prophet and Patriarch, were admitted to see** the bodies.

CHANGE 467.

In the *Millennial Star*, vol. 24, page 503, this statement appears:

She then fell **upon his** face and kissed him, calling him by name, and begged **of** him to speak to her once.
The scene was too affecting almost to be borne.

When this was reprinted in the *History of the Church*, vol. 6, page 627, 10 words were deleted:

She then fell **forward to the Prophet's** face and kissed him, calling him by name, and begged him to speak to her once.

CHANGE 468.

In the *Millennial Star*, vol. 24, page 503, this statement appears:

Mary (**Hyrum's** wife) **was also admitted, and** manifested calmness and composure throughout the trying scene. **The children of the martyred Prophet and Patriarch were then admitted to see the bodies. When the scene beggared description, being perfectly heart-rending.**

In the *History of the Church*, vol. 6, page 627, this was changed to read:

Mary, (**the Patriarch's** wife) manifested calmness and composure throughout the trying scene, **which was affecting in the extreme.**





Sandra and Jerald Tanner

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