

Falsification of Joseph Smith's History



By Jerald and Sandra Tanner

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Falsification of Joseph Smith's History

In 1838 Joseph Smith began writing the account of his life 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 appeared in print before Joseph Smith's death. The Church continued to publish the history in the *Times and Seasons* after his death until the Mormons 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.

Mormon leaders claim that Joseph Smith's *History of the Church* is the most accurate history in the world and that it has never been changed or falsified in any way. Joseph Fielding Smith, the tenth President of the Mormon Church, stated: "The most important history in the world is the history of our Church, **and it is the most accurate history in all the world, it must be so**" (*Doctrines of Salvation*, vol. 2, page 199). The Mormon Apostle John A. Widtsoe made these statements:

Joseph was sincere or he would have permitted some events to be hidden and only major concerns of the Church to come before the public. There was **no** undercover planning in his work—there was nothing to hide. . . . The use of the modern printing press ensured the continued existence of the correct history of the Church. (*Joseph Smith—Seeker After Truth*, Salt Lake City, 1951, page 250)

The *History of the Church* and the utterances therein contain, if read properly, a continued evidence that Joseph Smith told the truth. . . . Throughout all his writings runs the simple spirit of truth.

There is in them **no attempt to "cover up" any act** of his life. . . . Mormon history and doctrine have been carefully preserved in the published records of the Church—and all has been published. (*Ibid.*, pages 256-257)

The History of Joseph Smith, published by the Church, as to events and dates, may be accepted as an unusually accurate historical document. It will increase in importance with the years and become more and more a proof of the honest sincerity of the founders of the Church in this dispensation.

The history is trustworthy. No flaws have been found in it. (*Ibid.*, page 297)

The Mormon Apostle LeGrand Richards also claimed that no changes have been made in the *History of the Church*. In a letter to Morris L. Reynolds he stated: "Your second question: 'Has Joseph Smith's History been changed from the original history?' **No. No changes have been made** in meaning in any way" (Letter by LeGrand Richards, dated May 11, 1966). Dr. Hugh Nibley also stated that "There have been no changes in Joseph Smith's history" (Letter dated May 12, 1966).

In the Preface to vol. 1 of Joseph Smith's *History of the Church*, we find the statement that "no historical or doctrinal statement has been changed" (*History of the Church*, vol. 1, Preface, page vi).

The material which follows will prove beyond all doubt that the statements quoted above are completely false. Actually, the Mormon historians have broken almost all the rules of honesty in their publication of Joseph Smith's *History of the Church*. 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. In our *Case Against Mormonism*, vol. 1, pages 36-39, we show how three important changes were made to cover up the fact that Joseph Smith broke the "Word of Wisdom." Certainly no one would argue that these changes happened by accident, for they bear unmistakable evidence of falsification. Some of Joseph Smith's prophecies that did NOT come to pass have been changed. Many exaggerated and contradictory statements were either changed or deleted without indication. Crude or indecent statements were also deleted. Joseph Smith quoted the enemies of the Church as using the name of the Lord in vain many times in the history, but much of this profanity has been removed by the Mormon leaders. In the first printed version of Joseph Smith's *History* he 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 leaders 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 Mormon leaders 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.

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 published. 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 George A. Smith and Wilford Woodruff (who later became President of the Church) stated that “a history more correct in its details than this was never published” and that it was “one of the **most authentic histories ever written**” (*History of the Church*, vol. 1, Preface v-vi). There is an abundance of evidence to show that this statement 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 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)

Although the early Mormon leaders claimed that Joseph Smith’s History was “one of the most authentic histories ever written,” they admitted that there had been some revisions made under Brigham Young’s leadership. In the *History of the Church*, vol. 7, page 243, we read: “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.” The word *revised*, of course, might be understood in several different ways and would not necessarily mean that Joseph Smith’s History was falsified. Perhaps we can gain insight into Brigham Young’s methods from a statement he made in a sermon delivered on August 2, 1857:

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)

We must remember also that after Brigham Young suppressed the book written by Joseph Smith’s mother, it was “revised” and then republished. Over 2,000 words were added, deleted or changed without any indication. Brigham Young seems to have been a very dishonest historian, and therefore when the Mormon historians speak of Joseph Smith’s History being “revised” we can only conclude that this meant falsification. That the Mormon historians did a great deal of tampering with Joseph Smith’s History before publishing it is obvious from the following statements in Brigham Young’s History:

Tuesday, April 1, 1845.—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)

Wednesday, 2.—Engaged at Elder Richards’ office with Elders Kimball and Smith revising Church History. (*Ibid.*, pages 389-390)

Tuesday, 13.—With Elders Heber C. Kimball, W. Richards and George A. Smith reading and revising Church History . . . (*Ibid.*, page 408)

Wednesday, 14—. . . we read and revised history all day. (*Ibid.*, page 411)

Friday, 16.—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: . . .

Saturday, 17.—Revising history as yesterday. . . . (*Ibid.*, page 411)

Tuesday, 20.—We read and revised fifty-seven pages of History of Joseph Smith from Book “B”. . . (*Ibid.*, page 414)

Wednesday, 18.—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. . . .

Thursday, 19.—I spent the day with Brothers H. C. Kimball and George A. Smith revising history. . . .

Friday, 20.—Elders H. C. Kimball, Orson Pratt, George A. Smith, and myself engaged revising Church History. (*Ibid.*, pages 427-428)

For other references concerning the revision of Joseph Smith’s History see *History of the Church*, vol. 7, pages 514, 519, 520, 532, 533 and 556.

We now have definite proof that Joseph Smith’s History was “doctored” before it was first published by the Church. 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.”

WRITTEN BY JOSEPH SMITH?

A few years ago we published a book entitled *Changes in Joseph Smith’s History*. In this book we showed that thousands of words were added, deleted, or changed since Joseph Smith’s History was first published. On pages 7-9 of this book we stated:

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.

Falsification of Joseph Smith's History

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

The Mormon historians evidently feel that more converts can be won to the church with a bogus history than with a true factual one. It is apparently felt that the truth will not bear its own weight and that a little forgery here and there is not wrong as long as it helps win converts to the Church. Men go to prison for the crime of forgery; however, the Mormon Church leaders seem to be immune from punishment because it is a religious document they have falsified. Perhaps some day the members of the Church will demand an honest history and that the "secret manuscripts" be made available. (*Changes in Joseph Smith's History*, pages 7-9)

NEW DISCOVERIES

Since we published our book, *Changes in Joseph Smith's History*, a great deal of information has come to light which tends to confirm our conclusions concerning the falsification of Joseph Smith's History. For instance, a microfilm copy of the original handwritten manuscript of Joseph Smith's History, "Book A-1," was recently given to us. This manuscript is the basis for the *History of the Church* up to the year 1836. It will, no doubt, deal a devastating blow to the Mormon Church. In 1961 the Mormon leaders denied us access to this handwritten manuscript of the *History of the Church* (see *The Case Against Mormonism*, vol. 1, pages 67-77). After we published *Changes in Joseph Smith's History*, a young man from California who had recently been converted to the Mormon Church, read the book and decided to go to the Historian's Office to see if they would allow him to examine the original handwritten manuscript of Joseph Smith's History. He stated to us later that they told him at the Historian's Office that they were going to make a microfilm copy of the handwritten manuscript of Joseph Smith's History. They assured him that as soon as the microfilm was completed it would be made available, but that they could not let him examine the handwritten manuscript until it was on microfilm. After this young man had this conversation in the Church Historian's Office, he came to our house and told us all about it. He was certain that they had told the truth. He assured us of their sincerity, but we informed him that the handwritten manuscript of Joseph Smith's History had already been filmed. We brought out a copy of the thesis "An Analysis of the Accounts Relating Joseph Smith's Early Visions," written by Paul R. Cheesman for the Degree of Master of Religious Education at the Brigham Young University. On page 77 of this thesis Paul R. Cheesman states: "Joseph Smith started officially to write the History of the Church of Jesus Christ of Latter-day Saints sometime near May 2, 1838. . . . This handwritten copy of the history is in possession of the Church Historian's office. **A microfilm has been made from the original** and from this film the following copy was made." After reading this statement this young man got up from the chair in which he was sitting and stated that the Church leaders had lied to him. He went out of the house thoroughly disillusioned with the Mormon leaders. Wallace Turner, a correspondent for the *New York Times*, witnessed part of this incident and wrote the following concerning it:

That day an apostasy was in the making. A young man visiting Tanner was reading one of the Tanner books. In an agitated voice he exclaimed:

That does it! That's all! I can still get out of it and I will!

Something in the book had convinced him that one of the minor church officials had mislead him about existence of a microfilm copy of a document. When his emotions had quieted, he explained that he had been converted to Mormonism in order to marry a devout Mormon girl. She had insisted that he become a Saint, and that he promise to work in the church as a condition of marriage.

But for this young convert standing in Jerald Tanner's house, it seemed to be all finished. He explained his way out of the marriage.

"I can get out of it still because it wasn't consummated," he said as he left the house. (*The Mormon Establishment*, by Wallace Turner, 1966, pages 155-156)

Now that we have a copy of Joseph Smith's "Manuscript History," Book A-1, we can see that it was originally microfilmed by the Church's Genealogical Society on January 27, 1942.

A few years after the incident mentioned above, another Mormon, who was doing research in the Church Historian's Office, became very disturbed with the Church's policy of changing and suppressing the records. In some way he gained access to the microfilm copy of "Book A-1" and a number of duplicate copies were made from this film. The Mormon leaders were, of course, very disturbed over this matter, and we understand that this man is now denied access to all material in the Church Historian's Office. At any rate, we were given a copy of this film. Although we have not had the time to make a thorough study of the manuscript, a preliminary examination clearly reveals the duplicity of the Mormon historians. Thousands of words—sometimes entire pages—have been crossed out so that they could be deleted from Joseph Smith's History. On the other hand, the film shows many pages of material which were interpolated after Joseph Smith's death. The pages which follow contain actual photographs from the "Manuscript History," Book A-1. The reader will see that the evidence of falsification is overwhelming.

This manuscript reveals some very important changes with regard to Joseph Smith's First Vision, but we have already discussed these in our publication *The First Vision Examined*.

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

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

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inhabitants of this country, ~~Sept. 1834~~ and this morning I went up on a high mound, near the river, accompanied by ~~the~~ ^{several} brethren. From this mound we could overlook the tops of the trees and view the prairie on each side; of the river as far as our vision could extend, and the scenery was truly delightful.

On the top of the mound were stones, which presented the appearance of three altars ~~having been erected~~. one above the other, according to ancient order; and ^{the remains of} bones were strewn over the surface of the ground. The brethren procured a shovel & hoe, and removing the earth to the depth of about one foot discovered the skeleton of a man, almost entire, and between his ribs ^{the stone point of} ~~was~~ a Samanitic arrow, which evidently produced his death. Elder Brigham ^{Young} retained the arrow, and ~~the brethren carried some pieces of the skeleton to Clay county.~~ The contemplation of the scenery ^{of the} ~~of~~ ^{ground} ~~us~~ produced peculiar sensations in our bosoms; and ^{subsequently} ~~the~~ visions of the past being opened to my understanding by the Spirit of the Almighty. I discovered that the person whose skeleton ^{we had seen} ~~was before us~~ was a white Lamanite, a large thick set man, and a man of God. ^{His name was Joseph} ~~He~~ was a warrior ^{and chief} under the great prophet Onandagus, who was known from the ~~hill~~ ^{eastward} to the Rocky Mountains. ~~His name was Joseph.~~ The cause was taken from ^{Joseph} ~~Joseph~~, or, at least, in part. One of his thigh bones was broken, by a stone flung from a sling, while in battle, years before his death. He was killed in battle, by the arrow found among his ribs, during a ~~great~~ ^{great} struggle with the Lamanites. ^{Elder Woodruff carried the thigh bone to Clay county.} ~~some~~ ^{Note I addenda page 5.}

~~Continuing our journey on the 4th we encamped~~ on the banks of the Mississippi River. At this place we were somewhat afflicted, and our enemies strongly threatened that we should not ~~cross over into Missouri~~. The river being nearly one and a half miles wide, and having but one ferry boat, it took two days for us to ~~cross~~ ^{pass}. While some were ferrying others were engaged in hunting fishing &c. As we arrived we encamped on the bank, within the limits of Missouri. While at this place Sylvester Smith rebelled against the order of the

Photograph of page 483 of "Joseph Smith's Manuscript History." Notice the words that have been crossed out and the words that have been interpolated between the lines.

June 18 34

I should be glad, if you, or some of the other gentlemen who joined you in your comminication, would keep a close correspondence with these parties, and by such mail write to me.

The character of the state has been injured in consequence of this unfortunate affair; and I sincerely hope it may not be disgraced by it in the end.

With high respect your obedient servant

(Signed,) Daniel Dunklin

~~The same day, June 6th we resumed our journey, on the evening of the 7th encamped in a forest of ~~oaks~~, near a spring, ^{in Monroe county} where was a branch of the church. ~~the church was a branch of the church.~~~~

~~Some of the~~ ^{brothers} ~~in the~~ ^{company} ~~of the~~ ^{of the} ~~day~~ ^{of the} ~~were~~ ^{were} ~~joined~~ ^{joined} ~~by~~ ^{by} ~~my~~ ^{my} ~~brothers~~ ^{brothers} ~~Hyman~~ ^{Hyman} ~~Smith~~ ^{Smith} ~~and~~ ^{and} ~~Lyman~~ ^{Lyman} ~~Wight~~ ^{Wight} ~~with~~ ^{with} ~~a~~ ^a ~~company~~ ^{company} ~~of~~ ^{of} ~~volunteers~~ ^{volunteers} ~~which~~ ^{which} ~~they~~ ^{they} ~~had~~ ^{had} ~~gathered~~ ^{gathered} ~~in~~ ⁱⁿ ~~Michigan~~ ^{Michigan} ~~is~~ ^{is} ~~The~~ ^{The} ~~whole~~ ^{whole} ~~company~~ ^{company} ~~now~~ ^{now} ~~consisted~~ ^{consisted} ~~of~~ ^{of} ~~two~~ ^{two} ~~hundred~~ ^{hundred} ~~and~~ ^{and} ~~five~~ ^{and} ~~more~~ ^{more} ~~and~~ ^{and} ~~twenty~~ ^{and} ~~five~~ ^{and} ~~baggage~~ ^{baggage} ~~wagons~~ ^{wagons} ~~with~~ ^{with} ~~two~~ ^{two} ~~and~~ ^{and} ~~three~~ ^{and} ~~horses~~ ^{horses} ~~each.~~ ^{each.}

~~We remained at Salt River until the 12th, refreshing and organizing, which was done by electing Lyman Wight, General, of the camp. I chose twenty men for my life guards,~~

~~chose Capt. ^{George A. Smith} ~~George A. Smith~~ ^{my brother} ~~my brother~~ ^{Agar} ~~Agar~~ ^{was} ~~was~~ ^{my} ~~my~~ ^{armor} ~~armor~~ ^{bearer.} ~~bearer.~~ ^{The} ~~The~~ ^{remainder} ~~remainder ^{of} ~~of~~ ^{the} ~~the ^{camp} ~~camp ^{were} ~~were~~ ^{organized} ~~organized ^{into} ~~into~~ ^{companies} ~~companies~~ ^{of} ~~of~~ ^{ten} ~~ten ^{men} ~~men~~ ^{each.} ~~each.~~~~~~~~~~~~~~

~~While at Salt River General Wight marched the camp on the prairie, inspected our firelocks, discharge of the same at targets by platoons, drilled us about half a day and returned to the bank of the river.~~

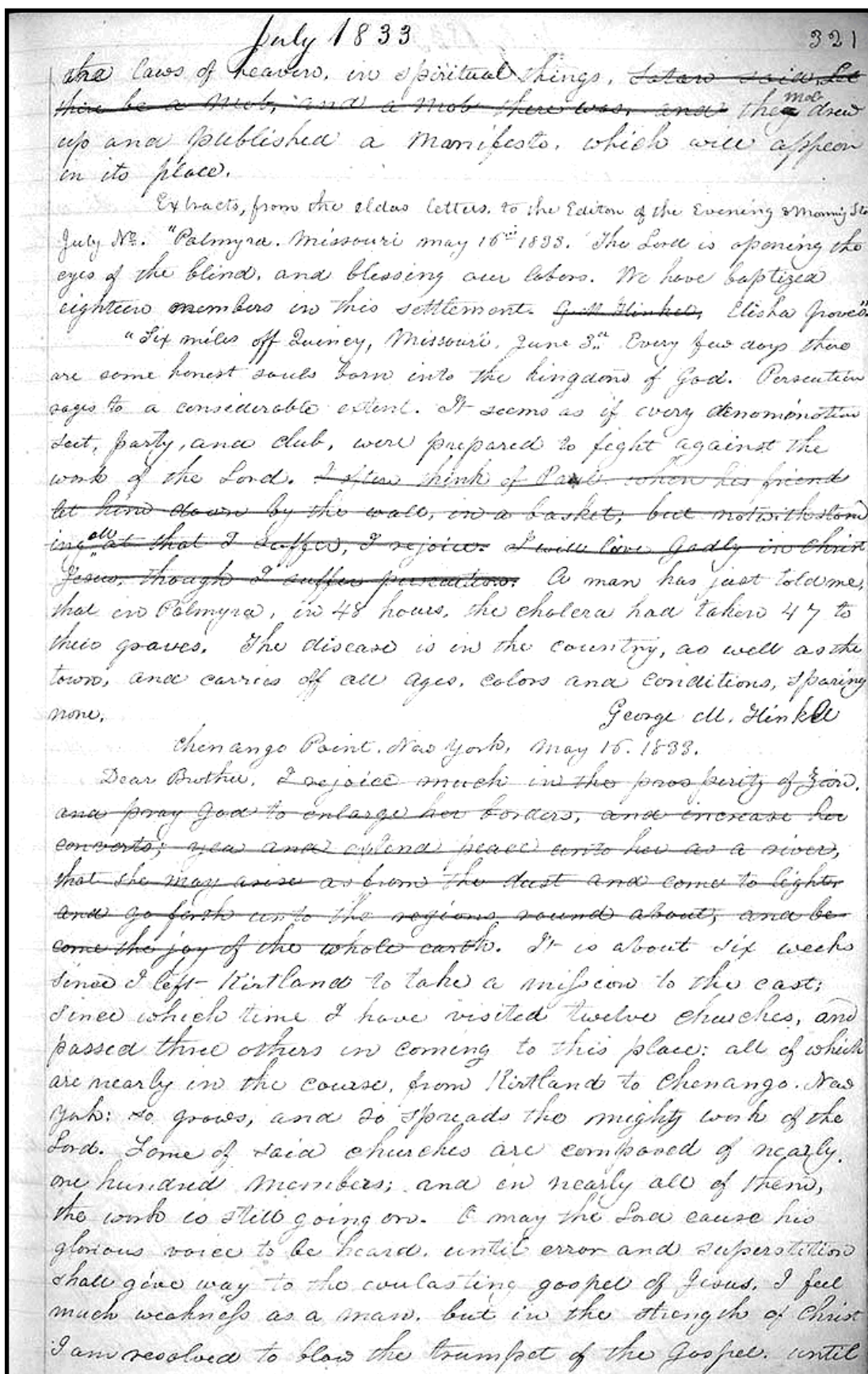
* June 4th Governor Dunklin wrote to W. M. Phelps and it is as follows, Mailed at "City of Jefferson 9th June 1834."

"Herewith you have a second order for the delivery of your arms now in the possession of the militia of Jackson County. Col Lucas has resigned his command, he informs me.

If Lt. Col. Pitcher shall be arrested before you receive this, you will please hold up the order until I am informed, who may be appointed to the command of the regiment.

Respectfully, Daniel Dunklin.

Photograph of page 488 of "Joseph Smith's Manuscript History." Notice the words that have been crossed out and the words that have been interpolated between the lines.



Photograph of page 321 of "Joseph Smith's Manuscript History," Book A-1.

May 1834

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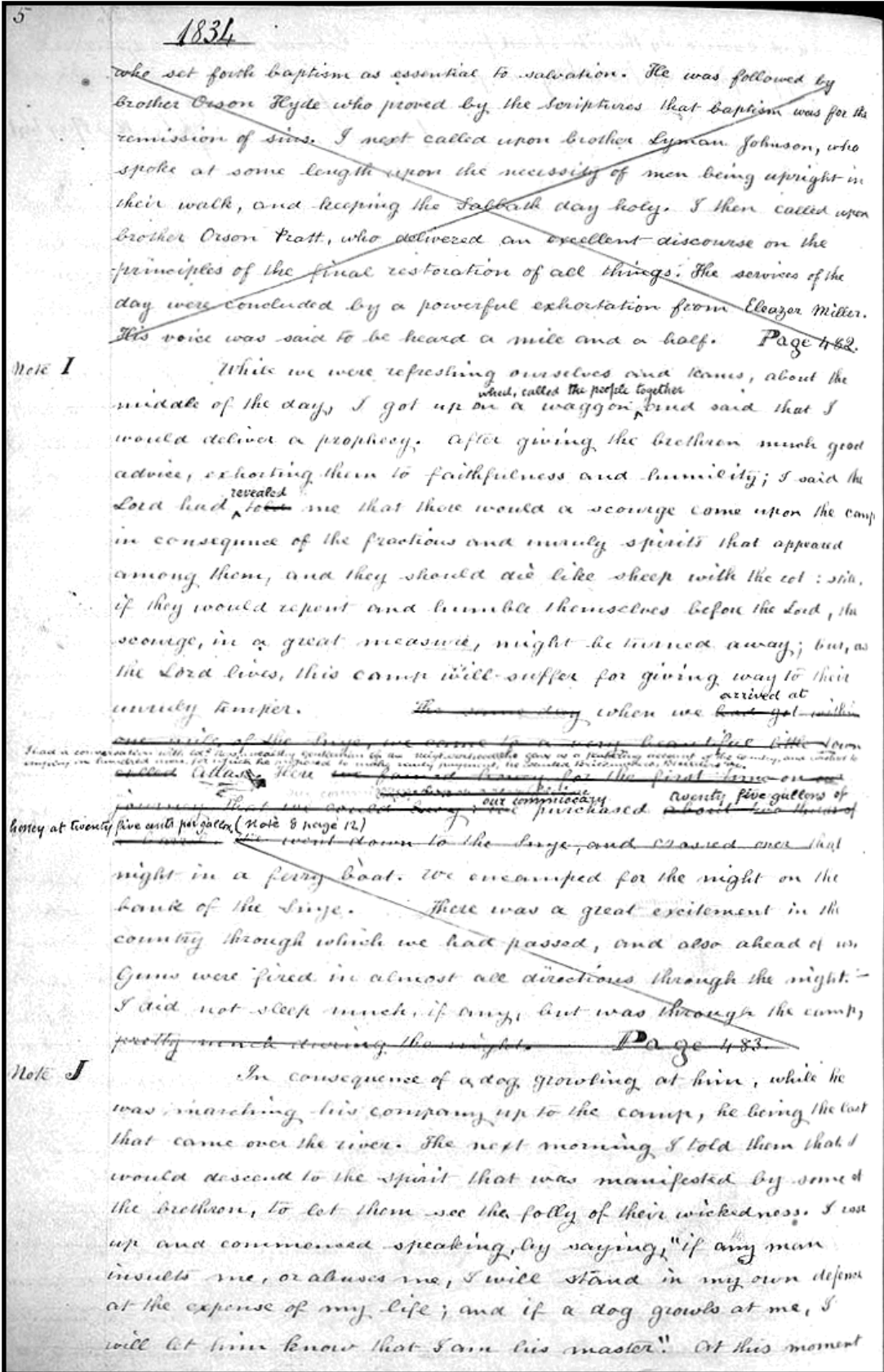
Wednesday 21st we forded White River. [#] Sunday 25th arrived at the state line of Illinois. we had no meeting but attended to washing, baking & preparing for to ~~rest~~ resume our journey, ^{at Squaw Lake} which we did on Monday the 26th and at night ~~were~~ ^{were} surrounded by the ~~con-~~ ^{tinual} threats of our enemies. Notwithstanding our enemies were continually breathing threats of violence. we did not fear, neither did we hesitate to prosecute our journey, for God was with us and his angels went before us, and the faith of our little band was unshaken. We know that angels were our companions, for we saw them.

On Tuesday the 27th we arrived at the ^{Shaw branch of the} ~~Shaw~~ branch of the Skaskashia, where we found two Skoffs, which we lashed together, and on which we ferried our baggage across the stream. We then swam our horses and waggons, and when they arrived at the opposite shore, the brethren ^{fastened} ~~attached~~ ropes ^{to the} ~~them~~ ^{to the Skoffs} and helped them out of the water and up the ^{high} ~~steep~~ banks. Some of the brethren ^{made} ~~fell~~ ^{ropes} ~~across~~ ^{across} the river, on which they passed over. ^{Thus we} ~~all~~ ^{all} safely passed the river, ^{and} ~~the~~ ^{the} day following arrived at Deaton, where ~~we~~ ^{we} have ~~settled~~.

Saturday evening May 28th - ~~we camped one mile from Jacksonvill.~~ ~~and made preparations for the Sabbath.~~
Two days ^{from} ~~from~~ ^{the} ~~the~~ ^{the} brethren in Clay county wrote the following letter to his excellency Daniel Dunklin.

"Sir Liberty, Missouri, May 29th 1834

"Your communication to us of May 2^d, containing or inclosing an order on Col S. D. Lucas for the arms which were forcibly taken from us last November, was received the 15th instant, and the order forwarded to Col Lucas, at Independence on the 17th giving him the privilege of returning our arms at either of the several ferries in this county. His reply to the order was, that he would write what he would do the next mail (May 22.) But as he has removed to Lexington without writing, we are at a loss to know whether he means to delay returning them for a season, or entirely refuse to restore them.



Photograph of page 2 of the "Addenda" to "Joseph Smith's History," Book A-1. The "Addenda" follows page 553 in the manuscript. It is composed of 16 pages of notes written after Smith's death which were to be inserted as if they were written by him.

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who set forth baptism as essential to salvation. He was followed by brother Orson Hyde who proved by the scriptures that baptism was for the remission of sins. I next called upon brother Lyman Johnson, who spoke at some length upon the necessity of men being upright in their walk, and keeping the Sabbath day holy. I then called upon brother Orson Pratt, who delivered an excellent discourse on the principles of the final restoration of all things. The services of the day were concluded by a powerful exhortation from Eleazer Miller. His voice was said to be heard a mile and a half. Page 482.

Note I

While we were refreshing ourselves and tents, about the middle of the day, I got up on a waggon ^{and called the people together} and said that I would deliver a prophesy. After giving the brethren much good advice, exhorting them to faithfulness and humility; I said the Lord had ^{revealed} ~~told~~ me 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 cut: sin, 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.

~~The morning when we had got within one mile of the bridge, we came to a very beautiful little town. I had a conversation with the people, and they were very friendly. I gave them a good account of the Kingdom of God on Earth, and they were very desirous to know more. I then gave them a copy of the Book of Mormon, and they were very glad to receive it. I then gave them a copy of the Book of Mormon, and they were very glad to receive it. I then gave them a copy of the Book of Mormon, and they were very glad to receive it.~~

Notes at Twenty

~~five galls of gun powder (Note 8 page 12) we went down to the bridge, and crossed once that night in a ferry boat. We encamped for the night on the bank of the bridge. There was a great excitement in the country through which we had passed, and also ahead of us. Guns were fired in almost all directions through the night. I did not sleep much, if any, but was through the camp, pretty much during the night. Page 483.~~

Note J

In consequence of a dog growling at him, while he was marching his company up to the camp, he being the last that came over the river. The next morning I told them that I would descend to the spirit that was manifested by some of the brethren, to let them see the folly of their wickedness. I rose up and commenced speaking, by saying, "if any man insults me, or abuses me, I will stand in my own defence at the expense of my life; and if a dog growls at me, I will let him know that I am his master." At this moment

Photograph of page 5 of the "Addenda" to "Joseph Smith's History," Book A-1. The "Addenda," composed of 16 pages of notes, follows page 553 in the manuscript.

A good example of how the Mormon leaders changed these articles is found in an article they reprinted from the *Nauvoo Neighbor*, May 15, 1844. In the *Nauvoo Neighbor* we find the following:

Elder William Smith, (late representative) wishes to say . . . he relinquishes the idea of offering himself as a candidate . . . but, as a matter of highest consideration, would recommend his brother Hyrum Smith, as a suitable and capable person to fill that office, and worthy of the people's confidence and votes.

O sustain ye democracy throughout the land
And go forth at Jehovah's command,
And while the old farmer yet swingeth the flail,
Or follows the plough:
Good democrats tread, O tread on the tail
of that Old Coon Now.

We are sorry that our late representative the Hon. Wm. Smith is about to withdraw, for the present time from the political arena. His talents are known and appreciated, his conduct in the last session of the Legislature proved him to be a man of talent and of genius, a patriot and a statesman, and a man every way qualified to maintain the interests of the people he represented.

We know of no person that would be more qualified [t]o fill his station than Gen. Hyrum Smith (his brother.) (*Nauvoo Neighbor*, May 15, 1844)

When this was reprinted in the *History of the Church*, 108 words were deleted without indication:

. . . Elder William Smith (late representative) wishes to say . . . he relinquishes the idea of offering himself as a candidate . . . but, as a matter of the highest consideration,

would recommend his brother Hyrum Smith as a suitable and capable person to fill that office, and worthy of the people's confidence and votes.

We know of no person that would be more qualified to fill his station than General Hyrum Smith (his, William's, brother). (*History of the Church*, vol. 6, pages 378-379)

That this was a deliberate change is clearly demonstrated by the photograph below from the *Nauvoo Neighbor* for May 15, 1844.

The reader will notice that the words which the Mormon historians crossed out are the very words that have been deleted from Joseph Smith's History. In the portion deleted we find that William Smith (Joseph Smith's brother) was highly praised as "a man of talent and of genius, a patriot and a statesman, . . ." Now, William Smith had been an Apostle in the Church until after Joseph Smith's death, but then he left the Church and stated that he once heard his brother Joseph say that if Brigham Young ever led the Church "he would certainly lead it to destruction" (*Warsaw Signal*, October 29, 1845). On the other hand, the Mormon leaders who went west claimed that William Smith was "a wicked man," and they did everything they could possibly do to destroy his influence. Lucy Smith had spoken very highly of William in her book, but the Mormon leaders suppressed her book and deleted all of the good things she said about him. The change in Joseph Smith's History which is cited above was undoubtedly made by the Mormon leaders after Joseph Smith's death because of their hatred of William Smith.

When Joseph Smith's History was first printed, some important testimony by Joseph Smith against Dr. Foster was included. This testimony was taken from the *Nauvoo Neighbor* for May 15, 1844. In the *Nauvoo Neighbor* Joseph Smith was quoted as saying:



Falsification of Joseph Smith's History

I did say that Dr. Foster did steal a raw hide, **I have seen him steal a number of times**: these are the things that they now want to ruin me for; for telling the truth. When riding in the stage, **I have seen him put his hand in a woman's bosom, and he also lifted up her clothing**. I know that they are wicked, malicious, adulterous, bad characters; I say it **under oath; I can tell all the particulars from first to last**. (*Nauvoo Neighbor*, May 15, 1844)

The fact that Joseph Smith was able to tell "all the particulars" almost makes him an accessory to the crimes. If he had seen Foster steal "a number of times," why hadn't he reported this? Why did Foster feel so free to carry on in the manner he did in the stage in front of the Prophet Joseph Smith? The Mormon leaders could apparently see that these statements by Joseph Smith cast a shadow of doubt upon his character. The film of the *Nauvoo Neighbor* from the Historian's Office reveals that even in Brigham Young's time the Mormon historians realized that Joseph Smith's testimony could not stand as originally published. The words "I have seen him steal a number of times" were crossed out in their copy of the *Nauvoo Neighbor* and were deleted without indication when Joseph Smith's History was first published in the *Millennial Star*: "I did say that Dr. Foster stole a raw hide. These are the things that they now want to ruin me for—for telling the truth" (*Millennial Star*, vol. 23, page 454).

Although this change made Joseph Smith look better, the Mormon leaders were still not satisfied. They probably felt that this whole proceeding threw too much light on Joseph Smith's system of plural marriage. In modern editions of the *History of the Church*, they have deleted 3,742 words without any indication. This deletion, of course, includes the part concerning the carriage ride as well as the portion concerning Foster's stealing (compare *History of the Church*, vol. 6, page 360 with *Millennial Star*, vol. 23, pages 439, 440, 454, 455 and 456).

Joseph Smith and his brother Hyrum were secretly practicing polygamy at Nauvoo, but they did not dare tell the truth concerning this matter. Hyrum Smith, for instance, claimed that the revelation concerning polygamy had nothing to do with the "present times." In the *Nauvoo Neighbor* for 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**.

After the Church came to Utah, polygamy was openly practiced. Hyrum Smith's words, "that it was in reference to former days, and not the present times as related by Cowles," must have been very embarrassing to Brigham Young, and in the copy of the *Nauvoo Neighbor* in the Historian's Office they have been crossed out. In the *History of the Church* they are deleted without any indication:

Councilor Hyrum Smith proceeded to show the falsehood of Austin Cowles in the *Expositor*, in relation to the revelation referred to. (*History of the Church*, vol. 6, page 442)

The film of *The Wasp* and the *Nauvoo Neighbor* not only proves that the changes made in Joseph Smith's History were deliberate falsifications, but it also seems to show that Joseph

Smith did not finish the *History of the Church* and that it was actually written after his death. Many of the articles from the newspaper used in Joseph Smith's History are introduced with a statement like the one found in the *History of the Church*, vol. 6, page 171: "I insert the following from the *Neighbor*, . . ." This, of course, is what we would expect to find if Joseph Smith actually wrote the *History of the Church*. In our study of the film, however, we found articles marked to be included in Joseph Smith's History, but inserted in the *History of the Church* as if they were the very words of Joseph Smith himself. For instance, we find an article in the *Nauvoo Neighbor* for May 10, 1843, which has certain words crossed out by the Mormon historians. Below is a brief quotation from this article showing the words that have been crossed out:

. . . the men were in good spirits; ~~that~~ they had made great improvements, both in uniform and discipline, and ~~from what we saw, we~~ felt proud to be associated with a body of men . . .

This has been inserted in Joseph Smith's History as part of the text, and, except for the word *we*, the words crossed out have been deleted:

The men were in good spirits. They had made great improvements, both in uniform and discipline, and we felt proud to be associated with a body of men, . . . (*History of the Church*, vol. 5, page 383)

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

In the *Millennial Star*, vol. 19, page 630, Joseph Smith supposedly said:

. . . they left **them** in the care of the Marshall, without the original writ by which **they** were arrested, and by which **only they** could be retained, and returned back to Governor Carlin for further instructions, and **Messrs. Smith** and Rockwell went about **their** business.

In the *History of the Church*, vol. 5, page 87, this has been changed to read:

. . . they left **us** in the care of the marshal, without the original writ by which **we** were arrested, and by which **we** could be retained, and returned to Governor Carlin for further instructions, and **myself** and Rockwell went about **our** business.

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

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

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

<i>The Wasp</i>	<i>History of the Church</i>
<p>Joseph Smith was arrested upon a requisition of Gov. Carlin, . . . in accordance with a process from Gov. 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. Mr. Rockwell was arrested at the same time as principal. There was no evasion of the officers, tho' 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 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 Gov. Carlin for further instruction,—and Messrs. Smith and Rockwell went about their business. . . .</p> <p>As to Mr. Smith, we have yet to learn by what rule of right he 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 purview of the fugitive act, when the person charged has not been out of Illinois &c. An accessory before the fact, to manslaughter is somewhat of an anomaly. The isolated affidavit of Ex-Governor Boggs is no more than any other man's, and while the Constitution says "that no person shall be liable to be transported out of the State, for an offense committed within the same," . . . The whole seems to be another Missouri farce. In fact, implied power, and constructive guilt, as a dernier resort, may answer the purpose of despotic governments, but are beneath the dignity of the sons of liberty, and would be a blot on our juridical escutcheon. . . . (<i>The Wasp</i>, August 13, 1842)</p>	<p>. . . I was arrested . . . on a warrant issued by Governor Carlin, founded on a requisition from Governor Reynolds of Missouri, upon the affidavit of ex-Governor Boggs, complained of the said Smith as "being an accessory before the fact, to an assault with intent to kill made by one Orrin 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 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.</p> <p>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 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. The isolated affidavit of ex-Governor Boggs is no more than any other man's, and the constitution says, "that no person shall be liable to be transported out of the state, for an offense committed within the same." The whole is another Missouri farce. In fact, implied power, and constructive guilt, as a dernier resort, may answer the purpose of despotic governments, but are beneath the dignity of the Sons of Liberty, and would be a blot on our judicial escutcheon. (<i>History of the Church</i>, vol. 5, pages 86-87)</p>

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

It is also interesting to note that the same issue of *The Wasp* contains a poem which speaks of "the Rocky Mountains," and a lengthy quotation from an unpublished work entitled "Life in The Rocky Mountains." There is some evidence that Joseph Smith considered going west to build his kingdom, but since we now know that the Mormon historians actually compiled Joseph Smith's History after his death and that they drew from many

sources, we cannot help being suspicious of the authorship of this prophecy. An examination of the original handwritten manuscript would probably help solve this problem, but the Mormon leaders are still suppressing this portion of the manuscript.*

We could go on to show many cases where the Mormon historians borrowed from *The Wasp* and the *Nauvoo Neighbor* to make it appear that Joseph Smith actually finished his *History of the Church*, but this should be sufficient to convince the reader. Our discoveries with regard to *The Wasp* and *Nauvoo Neighbor* led us to an investigation of the *Times and Seasons* to see if the Mormon historians had borrowed from it in making up Joseph Smith's History. Considering the limited amount of time we had to spend on this project, we have had a great deal of success in uncovering the sources. For instance, in the *Times and Seasons*, vol. 2, page 447, we read: ". . . it was plainly evident that the design . . . was to excite the public mind still more on the subject, and inflame the passions of the people against **the defendant and his religion.**" This material was incorporated into Joseph Smith's History, but it was changed slightly to make it appear that Joseph

*FOOTNOTE: After writing the above, a photograph of the manuscript was discovered which shows that the prophecy concerning the Rocky Mountains was an afterthought (see Appendix to this book).

Falsification of Joseph Smith's History

Smith was the author: "... it was plainly evident that the design . . . was to excite the public mind still more on the subject and inflame the passions of the people against me and my religion" (*History of the Church*, vol. 4, page 367). Many other examples could be cited.

The examples we have presented seem to show that Joseph Smith never finished his *History of the Church*, and that the Mormon leaders actually completed it after his death. All evidence seems to point to this unmistakable conclusion. The Church has published six volumes which they attribute to Joseph Smith, but only 241 pages of the first volume were published before his death. Since the Mormon leaders have suppressed the original manuscripts, it has been very difficult to determine whether Joseph Smith had written much more than this before his death. Dean C. Jessee, a member of the staff at the Church Historian's Office, says that Joseph Smith's History amounted to more than 2,000 handwritten pages, but he admits that only 157 pages had been written by December 1841: "By the time Willard Richards was appointed private secretary to the Prophet and General Church Clerk in December 1841, a mere 157 pages of a history that eventually numbered more than two thousand, had been written" (*Brigham Young University Studies*, Spring 1969, page 276). Since Joseph Smith started the *History of the Church* in 1838, he had been working on it for about three and a half years by December 1841. If he had completed only 157 pages by that time, he would have needed to move much faster to complete more than 1,800 pages in the next two and a half years before his death in June of 1844. We must remember, however, that Joseph Smith was a very busy man during this period, and this would have made it very difficult for him to have finished the *History of the Church*.^{*} Evidence shows that the Mormon Apostle Willard Richards had a great deal to do with finishing Joseph Smith's History after Smith's death. On December 11, 1844, Brigham Young stated: "Elder Willard Richards recommenced to gather materials for the Church History, assisted by W. W. Phelps" (*History of the Church*, vol. 7, page 325). The Mormon writer Claire Noall gives this interesting information:

In Salt Lake City, after Richards' death, George A. Smith said something to this effect: "It is too bad Willard did not live to write the history of the martyrdom. He knew more about it than any other man alive. He **stopped writing the history in 1843**," meaning that Willard brought the **official history to that date only**. (This story was given to me by Preston Nibley.) (*Intimate Disciple—A Portrait of Willard Richards*, University of Utah Press, 1957, page 617)

This reference would seem to indicate that Willard Richards had not finished Joseph Smith's History at the time of his death in 1854.

The idea that Willard Richards helped produce Joseph Smith's History after Smith's death is strengthened by the fact that articles from the issues of the *Nauvoo Neighbor* which belonged to Richards are marked to be inserted in the *History of the Church*. We once asked a very prominent Mormon historian—a man who frequently writes for the Church's *Improvement Era*—concerning this matter. Instead of dodging the issue, he frankly stated that he also believed that Joseph Smith did not finish the *History of the Church* and that Willard Richards helped complete it after Smith's

^{*}FOOTNOTE: Dean C. Jessee, a member of the staff at the Church Historian's Office, now admits that Joseph Smith did not finish dictating the history and that it was completed after his death (see Appendix to this book).

death. David Whitmer, one of the three witnesses to the Book of Mormon, once stated: "There were some things published after Brother Joseph's death, claiming to have been written by him, which I do NOT believe Brother Joseph wrote; . . ." (*An Address To Believers in the Book of Mormon*, page 6).

While, we now know that Joseph Smith did not finish the work which the Mormon leaders attributed to him, and that serious changes have been made in it, the *History of the Church* is still of value since some of it is apparently based on Joseph Smith's private journals.

SELECTED CHANGES

We have already discussed some of the more important changes in Smith's History in our *Case Against Mormonism* and in some of our other publications. The selected changes which follow, however, should be of interest to the reader. On page 6 of the *History of the Church*, 113 words have been added which were not in the history as it was originally published in the *Times and Seasons*. They are concerning Smith's First Vision and read 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?

In his thesis Walter L. Whipple states 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 also states that the words added are found at this point (i.e., page 132) in the manuscript (*Textual Changes in the Pearl of Great Price*, M.A. thesis, Brigham Young University, 1959, typed copy, page 87-b). We have checked the film of the original manuscript and find Whipple's statements to be true. The words that have been interpolated do not appear where they should in the manuscript—i.e., on page 3—but are found on page 132. It is very strange that these words should be found at a point so distant from where they should appear in the manuscript. These words are only one of three large interpolations written on pages 131-133 of the original handwritten manuscript of Joseph Smith's History. Pages 131-134 had for some reason been left blank—page 134 is still blank. The notes are in a different handwriting from the pages just before and after. Dean C. Jessee of the Church Historian's Office, claims that they are in the handwriting of Willard Richards and maintains they were written before Joseph Smith's death:

Three notes are inserted into the text of this account containing information added by Joseph Smith subsequent to the beginning of this "History." . . . Since none of these insertions appear in the first published account of this "History" in the *Times and Seasons* in 1842, but the last two are included in the present printed text, critics have regarded this as an example of text tampering. It is doubtful

from the content of the notes that they could have originated from anyone other than Joseph Smith. More important, however, is the fact that all three of them appear in Book A-1 in Willard Richards' handwriting. Since his tenure as scribe on the "History" did not begin until December 1841 and was concluded in March 1844, it is plain that these three insertions were included during Joseph's supervision of the "History." (*Brigham Young University Studies*, Spring 1969, pages 291 and 294, footnote 27)

While it is true that Willard Richards served as scribe during Joseph Smith's lifetime, this does not prove that these three insertions were added during Smith's lifetime. As we have shown already, Willard Richards helped revise Joseph Smith's History after Smith's death. The reader will remember that on April 1, 1845, Brigham Young stated: "I commenced **revising** the History of Joseph Smith at Brother Richards' office: . . . (*History of the Church*, vol. 7, page 389). Willard Richards continued working on the history for many years after this, and therefore the interpolations could have been written at any time before his death in 1854. They could not possibly have been added to the manuscript before April 1, 1842, or 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 any of these interpolations.

Some Mormon writers have maintained that these notes were dictated as early as 1838 or 1839 and that they were overlooked when the *Times and Seasons* printed Joseph Smith's History in 1842. In the light of the evidence furnished by the original handwritten manuscript such a position is impossible to maintain. Since Dean C. Jessee has identified the handwriting as that of Willard Richards, we know that the interpolated notes could not possibly have been written before the end of 1841. An article in the *Deseret News* states that Willard Richards was in England when Joseph Smith started his *History of the Church* and did not return until 1841: "Willard was baptized . . . in December, 1836. The following June he went to England as a missionary and remained there nearly four years." Dean C. Jessee says that Richards did not even begin writing for Smith "until December 1841." These interpolations were obviously written after Joseph Smith published his history in 1842.

Below is another interesting change made in the early part of Joseph Smith's History.

The original handwritten manuscript bears witness against the falsified version of this part of Joseph Smith's History which the Church publishes today.

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 stated:

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 temptations*," 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 Historians' 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)

Notice that Mr. Marshall states that the words *all kinds of* were crossed out in two places in the text. The film of the handwritten manuscript confirms this, but they have never been removed from the printed version. The words *to the gratification of many appetites*, which have now been deleted from the printed version, were crossed out in the handwritten manuscript as Mr. Marshall indicated. The word *corruption* is also crossed out and the word *foibles* is found written above it. 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 we find on the microfilm made on January 27, 1942. This may indicate that the word *foibles* was not written in the manuscript until after 1871, or, on the other hand, it may simply be an oversight on Mr.

AS FIRST PUBLISHED	AS PUBLISHED TODAY
<p>. . . 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 consequence of these things I often felt condemned . . . (<i>Times and Seasons</i>, vol. 3, page 749)</p>	<p>. . . 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. 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. In consequence of these things, I often felt condemned . . . (<i>History of the Church</i>, vol. 1, pages 9-10)</p>

Falsification of Joseph Smith's History

Marshall's part. Mr. Marshall also indicates that the word *the* just before *corruption* has been crossed out. We cannot determine this from our film, but it seems reasonable since the removal of these two words would make good sense without adding the word *foibles*: "I . . . displayed the weakness of youth and of human nature, . . ."

The reader will also notice that an apology of 82 words has been interpolated into the text. In his thesis, "Textual Changes in the Pearl of Great Price," written at Brigham Young University, Walter L. Whipple informs us that in the original the 82 words are not 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." We have checked the film of the original and found Mr. Whipple's statements to be correct. If the interpolation is in the handwriting of Willard Richards (as Dean C. Jessee maintains), it would have been written sometime prior to his death in 1854. The first edition of the *Pearl of Great Price* reprinted this portion of Joseph Smith's History from the *Times and Seasons* in 1851. It did not contain these words, but they have been interpolated in later printings.

Below is another interesting change concerning the personage that appeared in Joseph Smith's room.

AS FIRST PUBLISHED

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

AS PUBLISHED TODAY

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

Walter L. Whipple, who has examined the original handwritten manuscript, made this statement: "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'" ("Textual Changes in the Pearl of Great Price," typed copy, page 95-b). Our film of the original handwritten document confirms Mr. Whipple's observations. Below is a photograph of the page of the manuscript which shows that the original reading was *Nephi*.

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. Paul R. Cheesman admits that it is "difficult to determine" when this change was made, but feels that it "could have been made during the lifetime of the Prophet Joseph Smith":

It is observed that the name *Nephi* was first written by the scribe. . . . Someone later wrote the name *Moroni* above it. An asterisk was placed also. At the bottom of the sheet of the manuscript was written (after the asterisk):

Evidently a clerical error, see Doc. and Cov. Sec. 50 par. 2; Sec. 106 par. 20, also *Elders' Journal* vol. 1 page 43. Should be Moroni.

Critics of the story are quick to point out the apparent conflict here and raise doubt that Moroni appeared. . . .

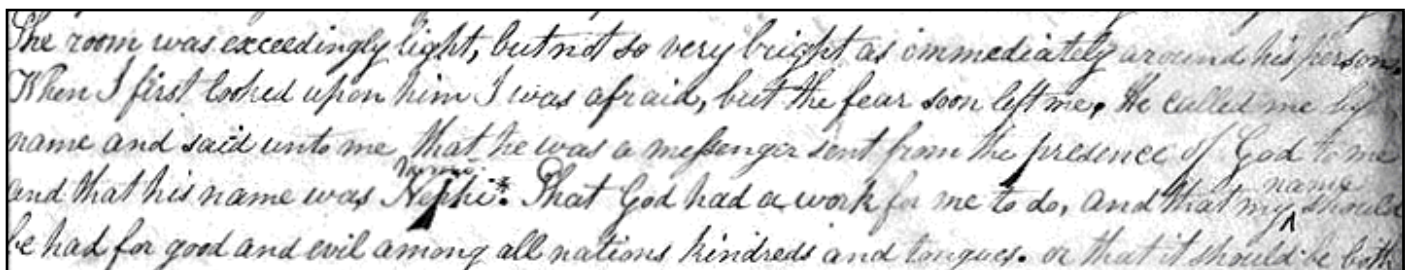
Exactly when the correction in the original manuscript was made is difficult to determine. The note at the bottom of the manuscript page is of some help. The *Doctrine and Covenants*, "Section 50 par. 2" note, refers to the 50th sec. of the 1835 Edition and also some subsequent editions. . . .

The other reference in this footnote is *Doctrine and Covenants* Section 106:20. An examination of the 1835 edition of the *Doctrine and Covenants* shows that it **goes only to Section 102**. The 1844 edition does contain the 106th Section, of which the 20th verse reads as follows:

And again what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven declaring the fulfillment of the prophets . . .

This reference shows that the correction as made at the bottom of the manuscript history (and appearing as a footnote) could have been made during the lifetime of the Prophet Joseph Smith. ("An Analysis of the Accounts Relating Joseph Smith's Early Visions," Master's thesis, Brigham Young University, 1965, page 46)

While Mr. Cheesman hoped that the reference to the 1844 edition of the *Doctrine and Covenants* might prove that *Nephi* was changed to *Moroni* before Joseph Smith's death in 1844, it actually seems to prove just the opposite. Joseph Smith died in June of 1844, but the second edition of the *Doctrine and Covenants* was not completed until later that year. Richard P. Howard states: "Nine years elapsed between the publication of the first edition of the *Doctrine and Covenants* and the release of the second edition at Nauvoo, Illinois, in September 1844" (*Restoration Scriptures*, page 219). We must conclude, therefore, that this footnote in the history containing a reference to the 1844 edition of the *Doctrine and Covenants* must have been written after September 1844. Mr. Howard goes on to point out that the 1844 edition contained a "narrative, written probably by John Taylor during the summer of 1844, describing the assassination of Joseph Smith and his brother Hyrum, and expressing something of the high esteem felt by the author for these church leaders." Since the 1844 edition of the *Doctrine and Covenants* was not finished until after Smith's death, this would seem to indicate that the footnote was added to the manuscript at some time after his death.



The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me that he was a messenger sent from the presence of God to me and that his name was Nephi*. That God had a work for me to do, and that my name should be had for good and evil among all nations kindreds and tongues. or that it should be both

Photograph of page 5 of "Joseph Smith's Manuscript History," Book A-1.

The Mormon writer Richard L. Anderson does not try to argue that Joseph Smith made this change, but instead he argues that the word *Nephi* had to be changed because it contradicted other statements made by Joseph Smith:

This wording in the present *Pearl of Great Price* is modified from the first printing, in which the messenger was identified as *Nephi*, a fact that has generated its share of superficial comment. A textual critic or a court of law reserves the right to use common sense in the face of obvious documentary errors. The *Nephi* reading contradicts all that the Prophet published on the subject during his lifetime. (*Improvement Era*, September 1970, pages 6-7)

Actually, it would appear that the early Mormon leaders were somewhat confused concerning the identification of the angel who appeared in Joseph Smith's room. In Joseph Smith's earliest attempt to write the history of his life—which has only recently come to light—he merely states that it was “an angel of the Lord” who appeared. The angel tells him that the plates were “engraved by Moroni” in “ancient days” but the angel does NOT give his own name. Joseph Smith stated:

... behold an angel of the Lord came and stood before me and it was by night and he called me by name and He the Lord had forgiven me my sins and he revealed unto me that in the Town of Manchester, Ontario County N. Y. there was plates of gold upon which there was engravings which was engraved by Moroni and his father the servant of the living God in ancient days . . . (“An Analysis of the Accounts Relating Joseph Smith's Early Visions,” by Paul R. Cheesman, Master's thesis, Brigham Young University, 1965, page 130)

When the Church began the “first published consecutive account of the origin of the Church” in 1834-35, the “angel” still did not seem to have a name, for in the February 1835 issue of the *Latter Day Saints' Messenger and Advocate*, Oliver Cowdery identified the angel only as “a messenger sent by commandment of the Lord, . . .” (*Messenger and Advocate*, vol. 1, page 79). Two months later, however, the angel seems to have acquired the name *Moroni*, for Cowdery speaks of “the angel Moroni, whose words I have been rehearsing, . . .” (Ibid., April 1835, page 112). In the *Elders' Journal* for July, 1838, page 42, Joseph Smith stated that the angel's name was *Moroni*.

The *Doctrine and Covenants*, 27:5 is sometimes cited to try to prove that the angel was identified as Moroni at a very early date. The revelation purports to have been given in August, 1830, but the name *Moroni* was NOT in the revelation when it was first printed in the *Book of Commandments* in 1833. It was interpolated into the revelation when it was reprinted in the *Doctrine and Covenants* in 1835.

It would appear, then, that until 1835 the angel was not identified. From 1835 to 1838 the Mormon leaders were teaching that the angel was *Moroni*. When Joseph Smith published his history in the *Times and Seasons* in 1842, he had changed his mind. He had decided that the angel was really *Nephi*. The handwritten manuscript plainly reads *Nephi* and since Joseph Smith was the editor of the *Times and Seasons* at the time this was published, it is almost impossible to believe this was “a clerical error.” Joseph Smith lived for two years after the name *Nephi* was printed, and he never published a retraction. The *Millennial Star*, printed in England, also published Joseph Smith's story stating that the

angel's name was *Nephi*” (see *Millennial Star*, vol. 3, page 53). That the Church members in England believed that the angel's name was *Nephi* is obvious from the editorial remarks published in the *Millennial Star*, vol. 3, page 71:

... we read the history of our beloved brother, Joseph Smith, and of the glorious ministry and message of the angel *Nephi* which has finally opened a new dispensation to man, . . .

Joseph Smith's mother, when writing her history, also quoted Joseph Smith's statement that the angel's name was *Nephi*, but this has been changed in later editions of her book to read *Moroni*. The name was also published in the first edition of the *Pearl of Great Price* as *Nephi*. 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, n. 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.

Dr. Nibley seems to have 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*.

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, but approximately 3,400 words which were printed in the *Times and Seasons* have been deleted. These words were very complimentary to Sidney Rigdon. Since Rigdon was excommunicated after Joseph Smith's death, it was apparently felt best to remove Joseph Smith's praise concerning him. An examination of the original handwritten manuscript reveals that these words have been crossed out, which proves that this was a deliberate change. If 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*.

Speaking of a member of a mob who assaulted him, Joseph Smith stated:

... 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)

Falsification of Joseph Smith's History

When this was reprinted in the *History of the Church* the words, "for I hit him on the nose," were deleted without any indication: ". . . 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).

The original handwritten manuscript of Joseph Smith's History bears witness against the modern edition of the *History of the Church*, since it contains the words "for I hit him on the nose."

In the *History of the Church*, vol. 1, page 285, 24 words were added which were not in the *Times and Seasons* (see vol. 5, page 657). They are concerning George A. Smith who became a very prominent man in the Mormon Church. These words read as follows: "On September the 10th, George A. Smith was baptized by Joseph H. Wakefield, at Postdam, St. Lawrence county, New York; and confirmed by Elder Solomon Humphry."

The original handwritten manuscript plainly reveals that these words were interpolated after this portion of the manuscript was originally written. In fact, they have been squeezed into the manuscript between two lines in a very awkward manner. That this interpolation was made after Joseph Smith's death is obvious from the fact that the issue of the *Times and Seasons* which printed this portion of Joseph Smith's History is dated October 1, 1844—about three months after Smith's death. It is obvious from this that if the words in question had been in the handwritten manuscript at the time this issue of the *Times and Seasons* was printed they would have been included. It is also interesting to note that George A. Smith was one of the men who "revised" Joseph Smith's History after his death. He apparently could not resist the temptation to add material concerning himself in Joseph Smith's History.

In the *History of the Church*, vol. 1, pages 295-297, 74 words are added which were not in the *Times and Seasons* (see vol. 5, page 673). This interpolation reads as follows:

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

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

The reader will notice that although the Mormon leaders added most of this interpolation into Joseph Smith's History, they omitted two lines (see bracket). These lines contain some very important information:

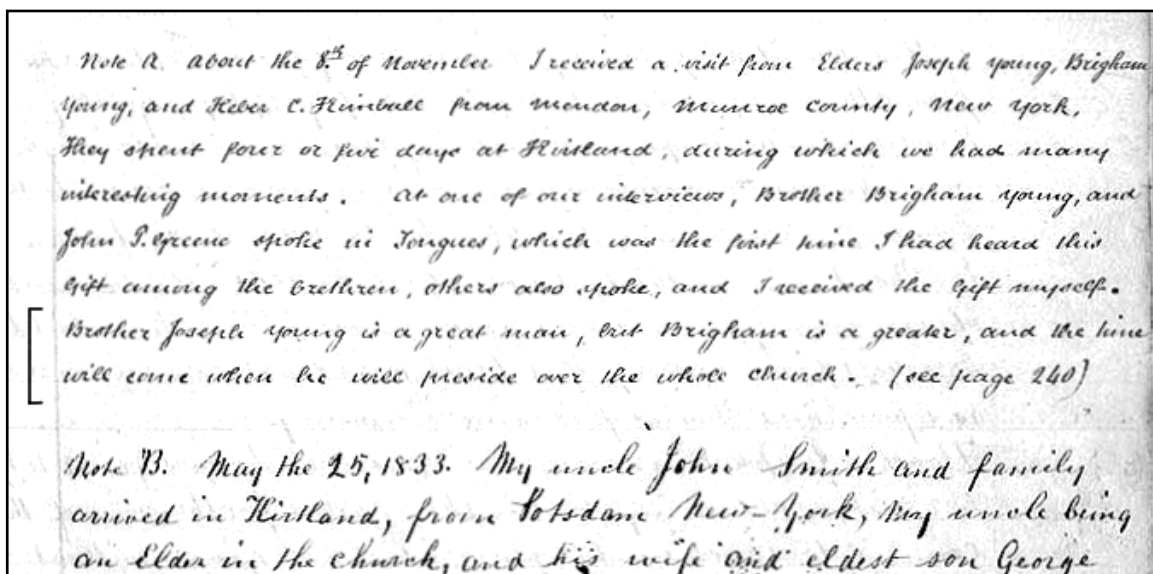
Brother Joseph Young is a great man, but Brigham is a greater, and the time will come when he will preside over the whole church.

Although the Mormon historians added the part about Brigham Young speaking in tongues, they have never added the prophecy that Brigham Young was to become leader of the Church. They, no doubt, knew that the Reorganized Church would question such a statement in Joseph Smith's History and ask for proof. An examination of the original manuscript, however, would soon reveal that this prophecy is a forgery made after Brigham Young had become the leader of the Church.

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." The handwritten manuscript clearly shows this to have been added at a later time.

On page 388 of the *History of the Church*, vol. 1, 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, . . ." The original manuscript shows this to be an interpolation.

The original handwritten manuscript seems to throw some new light on a change mentioned in our book, *Changes in Joseph Smith's History*, page 22. In the *Times and Seasons*, vol. 6, page



Photograph of page 2 of the "Addenda" to "Joseph Smith's Manuscript History," Book A-1.

1060, extracts from the minutes of a conference are printed. In these minutes we read:

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

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. (*Times and Seasons*, vol. 6, page 1060)

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 brethren.

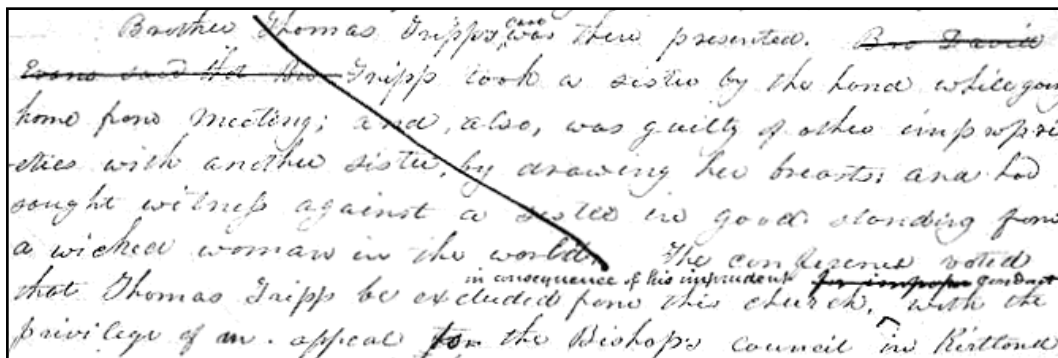
The conference voted that Thomas Tripp be excluded from the Church **in consequence of his imprudent conduct**, with the privilege of an appeal to the Bishop's Council in Kirtland. (*History of the Church*, vol. 2, page 54)

The original handwritten manuscript not only shows that this change was deliberate, but also reveals that Brigham Young had already deleted part of the material when Joseph Smith's History was published in the *Times and Seasons*. Below is a photograph of the handwritten manuscript. The reader will notice that four words [by drawing her breasts] were deleted from the fourth line when this material was printed in the *Times and Seasons*.

One of the most important changes in the *History of the Church*—for it amounts to thousands of words added or rewritten—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 “Zion’s Camp” from May 11, 1834, to June 1, 1834, takes just a little over a page—863 words; this same period of time in the *History of the Church* takes almost 13 pages—3,916 words. Therefore, at least 3,053 words have been added.

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 for June 3, 1834. Below is a comparison.



Photograph of a section of the *Times and Seasons*, vol. 6, page 1060.

KIMBALL'S JOURNAL	HISTORY OF THE CHURCH
<p>. . . 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 <i>Times and Seasons</i>, vol. 6, page 788)</p>	<p>. . . 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. (<i>History of the Church</i>, vol. 2, page 80)</p>

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 were guilty of falsification and deceit. The handwritten manuscript also shows that the words added to Joseph Smith's History were interpolated at a later date. They do not appear in their proper place but are found in "Note 1" in the "Addenda."

Falsification of Joseph Smith's History

We could cite many other cases where words have been taken from Heber C. Kimball's Journal and interpolated into Joseph Smith's History.

The reader will remember that the Mormons were driven from Nauvoo before the *Times and Seasons* had completed the publication of Joseph Smith's History; therefore, the publication of the *History of the Church* was continued in the *Millennial Star*. 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 so that it now reads:

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

In a letter from Alanson Ripley to Joseph Smith (*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, . . .

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**.

In the *Millennial Star*, vol. 19, page 38, Joseph Smith stated: "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; . . ."

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 were deleted:

. . . placed the carpet given by Carlos Granger on the floor of my office; and spent the evening in general council . . .

In the *Millennial Star*, vol. 19, page 360, Joseph Smith was quoted as saying:

"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."

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 words which have been deleted 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 in Nauvoo.

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."

Some very important changes concerning the Apostle Orson Pratt have been made in Joseph Smith's History. The Mormon writer T. Edgar Lyon claims that an incident concerning polygamy destroyed Orson Pratt's chances of becoming President of the Mormon Church. At first Pratt had opposed Joseph Smith's doctrine of polygamy, and for this offense he was supposed to have been excommunicated. T. Edgar Lyon states that because of his excommunication, Orson Pratt lost his seniority. Dr. Lyon goes on to explain that "Had he not lost his seniority, at the death of Brigham Young in 1877, he would have been next in line for the presidency of the Church" ("Orson Pratt—Early Mormon Leader," M.A. Thesis, University of Chicago, June, 1932, typed copy, page 30, note 2). Strange as it may seem, however, Joseph Smith's History, as it was originally published, seems to show that Orson Pratt was NOT legally cut off and that he was restored to his "former standing" in the quorum of the Twelve.

When Joseph Smith's History was later reprinted some very important changes were made concerning Orson Pratt's trial and restoration to the quorum of the Twelve Apostles. Below is a comparison of the text as it appeared in the *Millennial Star* with the way it was falsified in modern editions of the *History of the Church*.

AS FIRST PUBLISHED	AS PUBLISHED TODAY
<p>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; . . . (<i>Millennial Star</i>, vol. 20, page 423)</p> <p>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. (<i>Millennial Star</i>, vol. 20, page 423)</p> <p>. . . ordaining Orson Pratt to his former office and standing in the quorum of the Twelve. (<i>Millennial Star</i>, vol. 20, page 423)</p> <p>. . . I had restored Orson Pratt to his former standing in the quorum of the Twelve Apostles, . . . (<i>Millennial Star</i>, vol. 20, page 518)</p>	<p>This council was called to consider the case of Orson Pratt who had previously been cut off from the Church for disobedience, . . . (<i>History of the Church</i>, vol. 5, page 255)</p> <p>I told the quorum: you may receive our son back into the quorum of the Twelve and I can take Amasa into the First Presidency. (<i>History of the Church</i>, vol. 5, page 255)</p> <p>. . . ordaining Orson Pratt to his former office in the quorum of the Twelve. (<i>History of the Church</i>, vol. 5, page 256)</p> <p>. . . I had restored Orson Pratt to the quorum of the Twelve Apostles, . . . (<i>History of the Church</i>, vol. 5, page 264)</p>

It would appear from the way Joseph Smith's History was first printed that Orson Pratt did NOT lose his seniority and that he should have become the third President of the Mormon Church. The changes in Joseph Smith's History evidently were made to cover up this fact. John Taylor, who became the third President of the Mormon Church, was not ordained to the Apostleship until December 19, 1838. Orson Pratt had been ordained to that office more than three years before; therefore, if he was restored to his "former standing in the quorum of the Twelve Apostles," he should have been the third President of the Church.

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 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.

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; . . ."

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.

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 he 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.**

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, . . .

Falsification of Joseph Smith's History

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.”

In the *Millennial Star*, vol. 22, page 153, Wilford Woodruff (who became the fourth President of the Mormon Church) is quoted as saying the following:

It [the Book of Mormon] 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 [the Book of Mormon] also points out the establishing of this our own nation, with **the conditions for** its progress, and those predictions . . .

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.

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** . . .

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 omitted:

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.

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:—”

Joseph Smith made this statement in a letter to John C. Calhoun (*Millennial Star*, vol. 22, page 602) “. . . 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, . . .”

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.

Hyrum Smith, Joseph Smith’s brother, was quoted as saying the following in the *Millennial Star*, vol. 23, page 231:

. . . 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.

Joseph Smith was quoted as making this statement in the *Millennial Star*, vol. 23, page 246: “. . . 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.”

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.” It is interesting to note that in 1854 the Mormon Apostle Orson Hyde taught that “**The world was peopled before the days of Adam**, as much so as it was before the days of Noah . . .” (*Journal of Discourses*, vol. 2, page 79). Joseph Fielding Smith, the tenth President of the Mormon Church, 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).

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, . . .”

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.

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.” When this was reprinted in the *History of the Church*, vol. 6, pages 379-380, it was 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.”

The last part of volume 6 of the *History of the Church* was compiled by the Mormon historian George A. Smith. This part deals with the “account of the arrest, imprisonment and martyrdom of President Joseph Smith.” 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 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 possibly 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 were deleted:

... he fell outward into the hands of his murderers, exclaiming, “O Lord, my God!”

Dr. Richards’ escape was miraculous; . . .

After telling of this change in our book, *Changes in Joseph Smith’s History* we made this statement: “Apparently the Mormon historians felt that this story was too unbelievable; therefore it was deleted.” At the time we made this statement we did not realize that the Mormon historian B. H. Roberts had repudiated this story in his *Comprehensive History of the Church* (this is not to be confused with the *History of the Church* mentioned above which was edited by B. H. Roberts). In the *Comprehensive History of the Church*, B. H. Roberts stated:

It was inevitable, perhaps, that something miraculous should be alleged as connected with the death of Joseph Smith; that both myth and legend, those parasites of truth, should attach themselves to the Prophet’s career. . . . Hence we have the legend of the body dragged to a sitting posture by the old well curb by the Missouri ruffian . . . the effort to behead the Prophet by the same person; the flash of heavenly light from the clear sky that paralyzed the arm of the would-be mutilator of the dead; and also paralyzing four other persons detailed by Captain Levi Williams to shoot the Prophet after he was set up by the well curb—paralyzed so that they stood like marble statues having no power to move a single limb and had to be carried away in their helpless condition by their companions! . . . Of course this whole fabric of myth and legend comes from the story of Daniels and Brackenbury, and has, unfortunately, found its way into some of our otherwise acceptable church works, and still more unfortunately has entered into the beliefs of many Latter-day Saints.

. . . Ford says that Daniels was “afterwards expelled from the Mormons, but no doubt they will cling to his evidence in favor of the divine mission of the Prophet.” It was for the refutation of the governor’s supposition that this paragraph, in part, is written, . . . the great, determining facts of “Mormonism” rest on no such questionable witnesses as Daniels and Brackenbury to alleged miraculous displays of divine power connected with the Prophet’s death; . . .

Fortunately for the church; fortunately for the truth of history, the church placed on record at an early date, following the event an official declaration of the accepted facts and incidents attending upon the martyrdom of her two chiefest men and prophets [*Doctrine and Covenants*, sec. 135] and it is with a deep satisfaction that one can note the absence of the myths and legends that ignorance and superstition would all too willingly attach to the tragedy of their martyrdom. (*Comprehensive History of the Church*, by B. H. Roberts, vol. 2, pages 332-334)

It is interesting to note that B. H. Roberts called this story a myth in his *Comprehensive History*, and yet it appeared in the *History of the Church* as it was first published by the Church leaders—it was removed in the 1902 edition. The reason that B. H. Roberts did not mention that this story was once in the history

and later deleted is obvious; if he had mentioned this fact, it would have cast a shadow of doubt upon the entire history, for if George A. Smith (who was the Church Historian at the time this story was put in the history) included “myth and legend” in the history at this point, how do we know that other parts of the history are accurate? Perhaps the whole history could be filled with “myths and legends.”

While the Mormon historian B. H. Roberts felt that the fantastic story concerning Joseph Smith's death was only “myth and legend,” the early Mormons certainly believed it. Besides being included in Joseph Smith's History, it was preached from the pulpit in Utah. Speaking in the Tabernacle on January 3, 1858, the Mormon Apostle Orson Hyde stated:

Did Joseph Smith overcome, even unto death? Yes. . . . When they were about to cut off his head, behold, the power of the Almighty came down, and the men stood as it were like marble statues: they could not move, but stood there like Lot's wife—not pillars of salt, but pillars of petrified corruption. The power of the Almighty came down with the vivid glare of lightning's flash, and they had no power to take his head off. Was God with him? Yes. Was his death glorious? Yes. (*Journal of Discourses*, vol. 6, page 154)

CONCLUSION

We do not have room to go into a detailed study of the changes which the Mormon leaders have made in Joseph Smith's History. Some of the more important changes were discussed in some of our other books. In the book, *Changes in Joseph Smith's History*, we stated that “more than 62,000 words” were either added or deleted. A thorough examination of the original handwritten manuscripts would probably reveal that there have been many more words added or deleted. More important than this, however, is the evidence we uncovered that Joseph Smith did not finish his work. This evidence casts a shadow of doubt upon the *History of the Church*. Only a small part of Joseph Smith's History was published during his lifetime; therefore, the greater part of the *History of the Church* stands on a very shaky foundation.

The new evidence concerning the changes in Joseph Smith's History is already beginning to have an effect on some of the Mormon scholars. Davis Bitton made these interesting statements in an article published in *Dialogue: A Journal of Mormon Thought*:

In discussing his [B.H. Roberts'] use of primary sources we must here say something about his edition of Joseph Smith's documentary *History of the Church* (the DHC). . . . To be sure, the multi-volume DHC is an immensely useful tool for anyone studying the early history of Mormonism. . . . What, then, is the problem? Why cannot the DHC be put forth proudly as an example of Roberts' historical scholarship?

To answer this question we must recall that Joseph Smith's History had been published, in whole or in part, three times before. . . . the idea of publishing the entire

work in a new critical edition was an excellent one. But to achieve its purpose such a work should have been scrupulously accurate. It should have gone back to the original manuscript copy whenever possible, making “corrections” or comments in footnotes, where they would clearly be the responsibility of the editor. Variant readings should have been noted in the same way. Admittedly, such a procedure would have required organization, infinite care, and several years of time, but the results—as witness the monumental edition of Jefferson papers now being published—would have allowed later historians to use the compilation with confidence.

Measured against such a standard the DHC does not come off well. It does contain some editorial annotation, some comparing of different sources. But the basic text itself has not been treated with proper respect. When we compare the DHC with the earlier published versions, in fact, we discover that hundreds of changes have been made. These include deletions, additions, and simple changes of wording. . . .

True, Roberts was not himself the originator of all the changes in the text; some of the “corrections” may well have been the work of Joseph Smith himself, and others were quite clearly the work of clerks and appointed “historians” who began the rewriting of Mormon history long before Roberts appeared on the scene. But whether he was hindered by censorship, by the lack of time, or by lack of familiarity with editorial standards, he did allow his name to be used on the title page. And he would not, I think, be proud of the fact that for researchers in early Mormon history Rule Number One is “Do not rely on the DHC; never use a quotation from it without comparing the earlier versions.” (*Dialogue: A Journal of Mormon Thought*, Winter 1968, pages 30-32)

The Mormon writer Samuel W. Taylor made these comments concerning Joseph Smith's History:

This work, known as the “Documentary” history, is a rich vein that must be mined with care. The prophet was not so much interested in history as in establishing a church. Vital facts are omitted. . . .

Also, this work has been “corrected” by many hands, making corroboration from original sources necessary. Jerald and Sandra Tanner, in their *Changes in Joseph Smith's History*, detail “More than 62,000 words added or deleted” in the first six volumes. Even so, the Tanners overlooked some changes, a notable example being alteration of the conference minutes of October, 1843, concerning Sidney Rigdon. A comparison of the minutes as originally published in the *Times and Seasons* (4:330), and as revised in the DHC (6:47), will reveal exactly opposite accounts of what happened. (*Nightfall At Nauvoo*, New York, 1971, page 383)

Appendix

New Evidence Against “History”

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

Not until Willard Richards was appointed secretary to Joseph Smith in December 1842 was any significant progress made on the History. At the time he began writing, not more than 157 pages had been completed, covering events up to November 1, 1831. By May 8, 1843, he had written 114 pages beyond W. W. Phelps’ last entry. At the time of Joseph Smith’s death, the narrative was written to August 5, 1838. . . .

By February 4, 1846, the day the books were packed for the journey west, the History had been completed to March 1, 1843. . . .

The rigors of establishing a new commonwealth in the mountains precluded even the unboxing of the historical records of the Church until June 7, 1853. . . . resumption of work on the History occurred on “Dec. 1, 1853 [when] Dr. Willard Richards wrote one line of History being sick at the time—and was never able to do any more.”

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

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

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

As we had suspected, Willard Richards played a prominent part in making up this bogus history after Joseph Smith’s death in 1844. Dean C. Jessee stated: “Bullock became the chief scribe under Willard Richards when work resumed on the Joseph Smith History in 1845” (*Brigham Young University Studies*, Summer, 1971, page 456).

In his diary Thomas Bullock frankly admitted that he helped Dr. Willard Richards write Joseph Smith’s History after Joseph’s death:

Jan. 14. 1845 . . . recording Church History
16 . . . Dr [Willard Richards] & I preparing for history all day.

17 . . . Dr. & I preparing Church History

18 . . . G. A. Smith called in the afternoon about the history of the Church. staid some time. . . . Dr. & I on the Church History. . . .

. . . .

March 15 . . . finished the year 1839—wrote 56 pages last week.

May 3 Saturday Office—writing history finished July 1842 being the end of Vol. 3.

(Thomas Bullock, “Diary,” Feb. 11, 1844–Aug. 5, 1845, as cited in *Brigham Young University Studies*, Summer, 1971, page 467)

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

On the 10th April 1854, I commenced to perform the duties of Historian by taking up the History of Joseph Smith where Dr. Willard Richards had left it when driven from Nauvoo on the 4th day of February 1846. I had to revise and compare two years of back history which he had compiled, filling up numerous spaces which had been marked as omissions on memoranda by Dr. Richards.

I commenced compiling the History of Joseph Smith from April 1st 1840 to his death on June 27th 1844. I have filled up all the reports of sermons by Prest. Joseph Smith and others from minutes of sketches taken at the time in long hand . . . which was an immense labor, requiring the deepest thought and the closest application, as there were mostly only two or three words (about half written) to a sentence. . . .

. . . The severe application of thought to the principles of the History, the exercise of memory &c., have caused me to suffer much from a nervous headache or inflammation of the brain; and my application of mind being in exercise both

Falsification of Joseph Smith's History

day and night, deprived me of a great portion of necessary sleep. (Letter from George A. Smith to Woodruff, April 21, 1856, as cited in *Brigham Young University Studies*, Summer 1971, pages 470 and 472)

This letter certainly provides devastating evidence against the authenticity of "Joseph Smith's History."

The reader will remember that we made this statement about the prophecy attributed to Joseph Smith concerning the Mormons coming to the Rocky Mountains:

The discovery of the source of the material concerning Joseph Smith's arrest certainly casts a shadow of doubt upon the authorship of the prophecy that the Saints would "become a mighty people in the midst of the Rocky Mountains." . . . The material concerning his arrest from *The Wasp* is inserted in the *History of the Church* only twelve words after Joseph Smith's famous prophecy, and the top of the paragraph containing the prophecy may have been taken from another article on the same page of *The Wasp*. . . . since we now know that the Mormon historians actually compiled Joseph Smith's History after his death and that they drew from many sources, we cannot help being suspicious of the authorship of this prophecy. An examination of the original handwritten manuscript would probably help solve this problem, but the Mormon leaders are still suppressing this portion of the manuscript.

We are now happy to announce that a photograph of the portion of the original handwritten manuscript containing this "prophecy" has been located at the Visitor Center in Nauvoo, Illinois. Wesley P. Walters of Marissa, Illinois, has sent us a photograph of this page taken from "Joseph Smith's Manuscript History," Book D-1, page 1362.

The reader will notice that the part concerning the Mormons becoming "a mighty people in the midst of the Rocky Mountains" has been crammed in at the bottom in a smaller handwriting. This would seem to indicate that it was added sometime after the page had originally been written. The exact time it was added would be hard to determine since the handwriting appears to be that of Thomas Bullock. Bullock served as "the chief scribe under Willard Richards when work resumed on the Joseph Smith History in 1845" (*Brigham Young University Studies*, Summer 1971, page 456), and worked in the "Historian Office in Salt Lake City under Willard Richards and George A. Smith" (*Ibid.*, page 458). Two "marginal notes" by Bullock were added to page 1486 of the "Manuscript History" after the Mormons came to Utah (see photograph in *Brigham Young University Studies*, Summer, 1971, page 459). We know also that Bullock was working for George A. Smith when Smith was tampering with this part of the History in 1854. The reader will remember that George A. Smith stated:

On 10th April, 1854, I commenced to perform the duties of Historian by taking up the History of Joseph Smith . . . I had to **revise** and compare two years of back history . . . filling up numerous spaces which had been marked as omissions on memoranda by Dr. Richards.

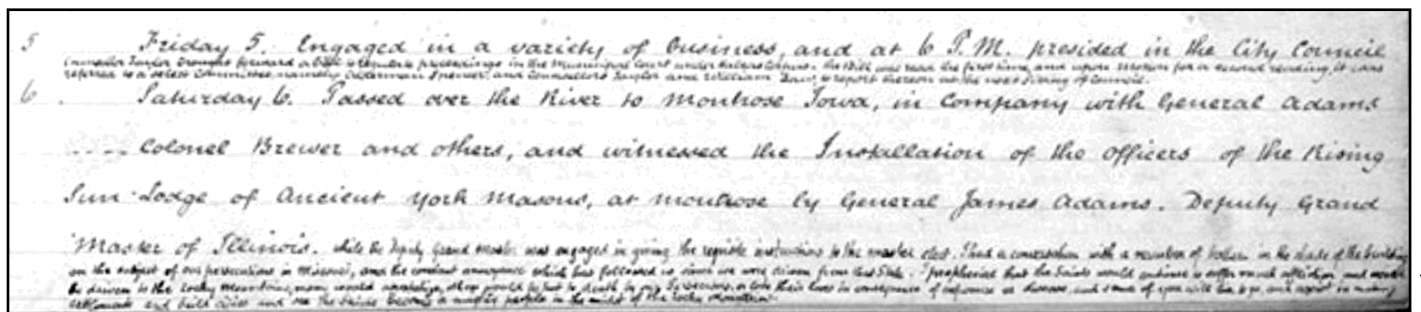
I commenced compiling the History of Joseph Smith from April 1st 1840 to his death on June 27th 1844. (*Brigham Young University Studies*, Summer 1971, page 470)

Dean C. Jessee made this comment concerning this matter: "The reference to April 1, 1840, appears to contradict the beginning date of March 1, 1843, given above. However, the early date represents the point from which George A. "revised and compared." His actual compilation of the text started with the latter entry" (*Ibid.*, note 103). From this it is evident that the prophecy concerning the Rocky Mountains could have been added years after the Mormons were in Utah. At any rate, Dean C. Jessee's study proves that this prophecy could not have been written in "Joseph Smith's Manuscript History" until at least a year after Joseph Smith's death. He shows that page 1362 of the Manuscript History—the page containing the prophecy—was not even written until July 4, 1845!

Unless the Mormon leaders can establish that the entry in the Manuscript History was taken from another source written during Joseph Smith's lifetime, the prophecy as found in the *History of the Church* becomes of no historical value.

We must commend Dean C. Jessee, of the Church Historian's Office, for his article on Joseph Smith's History. It is certainly one of the most honest and scholarly articles that has ever appeared in a Mormon publication. It is deplorable, however, that the Mormon leaders have not allowed such a study to appear before. For years we have maintained that Joseph Smith's History has been changed and that it was not completed until after his death. The Mormon leaders, however, have denied that any changes were made and have continued to suppress the original manuscripts. Now that the truth has become publicly known they have allowed Dean C. Jessee to publish his article. This is certainly a step in the right direction, but it should be followed by the release of all the documents and journals used in compiling Joseph Smith's History.

The Mormon leaders must face the serious implications of this whole matter. Less than 40% of the history attributed to Joseph Smith was written during his lifetime, and this portion has had serious changes made in it. The remaining portion—more than 60% of the history—was not even compiled until after Joseph Smith's death. Since it was compiled by men who believed in falsification and deceit, it cannot be trusted as a reliable history of Joseph Smith.



"Joseph Smith's Manuscript History," Book D-1, page 1362.



Sandra and Jerald Tanner

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