

Edwin Rushton as the Source of the White Horse Prophecy

Don L. Penrod

The so-called white horse prophecy is a document attracting much undeserved attention both in and out of The Church of Jesus Christ of Latter-day Saints. The text claims to contain words spoken by the Prophet Joseph Smith in Nauvoo in 1843 to Edwin Rushton and Theodore Turley. The prophecy assigns a white horse, a red horse, a black horse, and a pale horse to different groups of people. It prophesies that the white horse (the Latter-day Saints) will create a wealthy haven in the Rocky Mountains to which many people of the world will gather for safety amid anarchy, war, and massive destruction. The prophecy was denounced by leaders of The Church of Jesus Christ of Latter-day Saints as early as 1918¹ and as recently as 2009,² but it still circulates among some Church members and unofficial publications today.

The prophecy is often erroneously cited as the earliest and most reliable source of two statements: that the United States Constitution will hang by a thread and that Joseph Smith prophesied that the Latter-day Saints would settle in the Rocky Mountains. In fact, these statements have reliable sources that predate the writing of the white horse prophecy, as shown below; those other sources should be cited rather than the white horse prophecy. The evidence presented hereafter shows that the document was not written around 1854, as is commonly claimed, but more likely after 1890.

This article publishes for the first time the two documents that are the basis for the white horse prophecy. One document is in the handwriting of Edwin Rushton and presumably predates the other, which is in an unidentified hand but is signed by Edwin Rushton. Both are undated. These documents are here presented in their entirety to demonstrate that Rushton's original text underwent significant revision prior to its being circulated

among Latter-day Saints as a prophecy. Transcripts of both documents follow on pages 116 to 126. This article gives the history of the documents, narrows the range of likely dates in which they could have been created, and examines problematic claims in the text of the documents. By these examinations, this article strives to demonstrate the unreliability of the Rushton documents as an accurate record of the words of Joseph Smith.

Don L. Penrod

This article sprang from my master's thesis, "Critical Analysis of Certain Apocryphal Reports in The Church of Jesus Christ of Latter-day Saints as Related by Members of the Church." For that study, I reviewed all of the materials related to the creation and circulation of the white horse prophecy that I could find by 1971, when my thesis was published. Some twenty-nine years later I received a strong prompting to go to the Church Historian's



Office and look anew in the white horse prophecy file, where I found that a copy of Edwin Rushton's handwritten document and other related documents had been donated to the file. These provided a reliable and solid basis for further investigation into the provenance, historical validity, and accuracy of the so-called prophecy still being circulated and quoted.

Personally, I think that the white horse prophecy came about because an elderly Edwin Rushton was pressured to write a memory that aggrandized his relationship with Joseph Smith. I find it unfortunate that anyone continues to perpetuate the myth that the white horse prophecy has a tacit seal of approval from the Church. In fact, Joseph Smith never had a chance to state his judgment about it. The Church President who did have opportunity to make a judgment was Joseph F. Smith, and he soundly refuted it. I wholeheartedly agree with his statement that the white horse prophecy "was never spoken by the prophet in the manner in which they have put it forth."

Edwin Rushton and the Writing of the Documents

Born on June 1, 1824, in Leek, England, Edwin Rushton joined The Church of Jesus Christ of Latter-day Saints there³ and immigrated to Nauvoo, Illinois, arriving on April 13, 1842, at age seventeen. He was eighteen years old in May 1843, the date he later gives for the experience he writes about. When the Latter-day Saints left Nauvoo and headed west in 1846, Rushton went to live with family in St. Louis, eventually arriving in Utah in 1851 with the John Brown company.⁴ In 1855, he wrote a three-page signed, dated history of his life to that point.⁵ He worked as a miller, farmer, and stock raiser until his death on December 28, 1904, in Salt Lake City at age eighty.⁶

Edwin Rushton penned his undated ten-page document⁷ (figs. 1–11, hereafter referred to as the Rushton original) himself. The handwriting and textual style of this ten-page document are similar to those found in his signed handwritten history of 1855. The unsteady writing suggests that the document was written by Rushton in his older years.⁸ A photocopy of the document is archived in the Church History Library of The Church of Jesus Christ of Latter-day Saints in Salt Lake City. The original remains in private possession.

An unidentified person wrote two pages that were very close to Edwin Rushton's original (figs. 12–13) but crossed out those pages and began anew with a revised version that was better written (figs. 14–28). This document, hereafter referred to as the revision, is also archived in the Church History Library.⁹ The handwriting and orthography of the revision attest that it was not written by Edwin Rushton, although his signature appears at the bottom of the final page (fig. 28). Next to Rushton's signature are the words "witness signature A. G. Giaouque" (pronounced Juke). It is unclear exactly what is meant by the words "witness signature" (fig. 28). Arnold G. Giaouque (1857–1919) came to Utah in 1868, when he was eleven years old.¹⁰ When he became acquainted with Edwin Rushton is unknown, but it is reasonable that he would have been considerably older than eleven to serve as a witness for the document. Giaouque's involvement indicates that the revision was created some years after 1868.

Comparing Giaouque's signature along with the words "witness signature" to the rest of the text hints that Giaouque may well have written the



Edwin Rushton. From Frank Esshom, *Pioneers and Prominent Men of Utah*, 292.

revision. The unique one-humped *w* of “witness,” the open *s* of “witness,” the L-like *s* of “signature,” the trailing cross stroke of the two *t*'s, and the open *G* of “Giauque” can clearly be seen elsewhere in the revision (for example, fig. 26). The words “witness signature A. G. Giauque” are of a different ink weight, hinting that they may have been added later.

Circulation of the Revision

Copies of the revision were made and circulated. Of the known extant copies, the one with the earliest date appears in the journal of John J. Roberts in 1902. Roberts returned home to Paradise, Cache County, Utah, on February 4, 1902, from a mission to Samoa.¹¹ His journal entry for March 2, 1902, states, “On the next page will be found a Prophecy by the Prophet Joseph Smith related to Edwin Rushton and Theodore Turley. This Prophecy has never been given to the Public. I recorded it from Robert Pearce on Friday Febr. 28, 1902 and I now copy it here.”¹² Who Robert Pearce was and his relationship to Roberts is not recorded in the journal, and a search to identify Pearce and discover the provenance of his copy proved fruitless.

Church Leaders' Denunciation of the Prophecy

By 1918, the text of the revision had circulated enough to warrant the attention of Church leaders. At general conference in October 1918, Elder Joseph Fielding Smith spoke these words:

In my travels in the stakes of Zion, my attention has been called, on a number of occasions, to a purported revelation or vision or manifestation, whatever it may be called, supposed to have been received by President Smith sometime in the distant past, in regard to events of great importance dealing with the nations of the earth and the Latter-day Saints. Many things in that purported vision, or revelation, are absurd. My attention has been called to this thing, and good brethren and good sisters have inquired of me to know whether or not there was any truth in that which had come to their attention. It is in printed form; and I have been under the necessity of telling them that there was no truth in it. Then, in other places I have discovered that people have copies of a purported vision by the Prophet Joseph Smith given in Nauvoo, and some people are circulating this supposed vision, or revelation, or conversation which the prophet is reported to have held with a number of individuals in the city of Nauvoo. I want to say to you, my brethren and sisters, that if you understand the Church articles and covenants, if you will read the scriptures and become familiar with those things which are recorded in the revelations from the Lord, it will not be necessary for you to ask any questions in regard to the authenticity or otherwise of any purported revelation, vision, or manifestation that proceeds out

of darkness, concocted in some corner, surreptitiously presented, and not coming through the proper channels of the Church.¹³

In that same meeting, President Joseph F. Smith said this in a pronouncement about several spurious prophecies, including the white horse prophecy:

The ridiculous story about the “red horse,” and “the black horse,” and “the white horse,” and a lot of trash that has been circulated about and printed and sent around as a great revelation given by the Prophet Joseph Smith, is a matter that was gotten up, I understand, some ten years after the death of the Prophet Joseph Smith, by two of our brethren¹⁴ who put together some broken sentences from the Prophet that they may have heard him utter from time to time, and formulated this so called revelation out of it, and it was never spoken by the prophet in the manner in which they have put it forth. It is simply false; that is all there is to it.¹⁵

President Smith was told that the revelation was said to have been put together “some ten years after the death of the Prophet Joseph Smith.” It is not known who communicated that understanding to President Smith. Edwin Rushton’s daughter Edith Rushton Christensen recorded, “Some years before Father passed away, two prominent Church officials questioned Father at great length concerning this prophecy, and recorded the statement he made at that time.”¹⁶ Edith does not name the visiting officials, their Church position, or give any idea of the nature of the statement Edwin made. Possibly from this visit came the delineating phrase “some ten years after the death of the Prophet Joseph Smith” used by President Smith. Although the phrase was not confirmed or corroborated, copyists circulated “ten years after the death of Joseph” as the date the document was written.¹⁷

Historical Clues for Dating the Document

If Edwin Rushton did pen his document around 1854, ten years after the death of Joseph, it remained unmentioned in his own 1855 history.¹⁸ His daughter Marie Rushton Fields wrote an undated three-page history of her father covering his birth to his activities in Utah but recorded nothing about a prophecy.¹⁹

Theodore Turley. Edwin Rushton’s document puts Theodore Turley present when the white horse prophecy was uttered. Turley is often credited with cocreating the document.²⁰ But Turley’s signature is conspicuously absent: it does not appear on Rushton’s original document, the revision, or any copy of the revision. This is a significant omission since Turley, born on April 10, 1801, would have been forty-two years old when the prophecy was allegedly spoken and would have still been alive had the document been

penned in the 1850s. Turley actively fulfilled responsible assignments and appointments both in the Church and civically. As far as has been found, he never made any mention of witnessing the Prophet Joseph Smith speak the words that Edwin Rushton recorded.²¹ That there is no collaboration from Turley suggests that the document was not written prior to Turley's death at Beaver, Utah, in 1871.

Thomas Bullock. Thomas Bullock and his wife, Henrietta, Edwin Rushton's sister, immigrated from England to Nauvoo in 1843, where Thomas served as clerk to Joseph Smith.²² His journal reveals his ability to record every detail during their voyage.²³ With his experience in record making,²⁴ it is reasonable to believe that had the white horse prophecy document been in existence during his lifetime, he would have been conscious of it, since Thomas was among the extended family of Edwin. Two of Thomas's journal entries (November 14 and 22, 1845) mention Edwin, but nowhere in Thomas's journal or letters is there mention of the prophecy or the existence of any documentation of it penned by Edwin.²⁵ Thomas Bullock died on February 10, 1885, at Coalville, Utah.

Meetings with Joseph Smith. Edwin Rushton's name is absent from the record kept in Joseph Smith's collection of journals. The record for May 6, 1843, in Joseph Smith's unpublished personal journal states:

Early Morning JS had a visit with a lecturer on mesmerism.

JS met with a Methodist Minister.

9:30–2:00 p.m. JS at or near his farm. Marched the Nauvoo Legion down to Nauvoo in the afternoon. Gave a short speech to the NL in the afternoon.

7:30–11:30 p.m. JS in court room over at Red Brick Store. Attended on Mr. Vickers' performance on wire-dancing and legerdemain dancing.²⁶

Of all the articles, diaries, books, papers, letters and biographies researched for this article,²⁷ nothing has been found that corroborates Rushton's claim of meeting with Theodore Turley and Joseph Smith in Nauvoo and hearing the prophet speak prophetically in their presence.

The revision states that "about two weeks" after the initial meeting, Joseph again stated the concepts of the white horse prophecy. A search for such a meeting about two weeks later or any time thereafter in 1843 turned up nothing.²⁸

Journals and Periodicals. A search of a database of 150 pioneer and early Utah journals turned up none that mention a prophecy about white, red, black, or pale horses. A similar search of LDS periodicals from 1850 to 1899 also turned up nothing about such a prophecy.²⁹ This lack of any mention of the white horse prophecy suggests that it was not in circulation among the Saints in 1854 or for many years afterward.

Textual Clues for Dating the Document

Within the text of the original document are found clues that may help us ascertain the date of its writing. One clue is found in the wording “they will be afraid of becoming Slaves again.” The document speaks of a terrible revolution taking place in America, with England being neutral till the condition becomes “so inhuman to look at and to Stop the Shedding of Blood, France & England will be Allied together and come with the intention to make Peace” and the black horse “will Flee to the invaders and Join in with them for they will be afraid of becoming Slaves again” (fig. 8). Presumably this is a reference to the enslavement of blacks in the United States. There is nothing in the document prophesying the freeing of the slaves, which would have to occur before they would fear becoming slaves “again.” The Emancipation Proclamation, issued in September 1862, became effective on January 1, 1863. Mentioning this fear of re-enslavement indicates that Rushton wrote the document after the end of the Civil War.

Another clue is Rushton’s use of the term “Japs.” The document states, “There is a land beyond the Rocky Mountains that Will be Invadered By the Chineas or Japs” (fig. 10). The term did not appear in English usage until 1880 to 1890, suggesting that the document was created after 1880.³⁰ Since this term would not likely have been used by the Prophet Joseph in 1843, here is evidence that the document does not contain a reliable record of Joseph Smith’s spoken words.

Textual Comparisons of the Rushton Original Document with the Revision

Comparing Edwin Rushton’s original and the revision demonstrates that the reviser made substantive changes to the original. These changes call into question the reliability of the prophecy.

The Inclusion of a Date in 1843. Edwin Rushton’s original document begins, “On the [blank space] 1843 Being at Work Close by President Joseph Smith Mansion” (fig. 1) Rushton did not include a date when he began to write but left a space for it to be added later. The “1843” appears to have been added later than the surrounding text: the ink is darker and more solid than the surrounding text. The crossed-out first page of the rewritten text (fig. 12) has a year but no day or month.

The revision shows a complete date of “On or about the 6th day of May 1843” (fig. 14). However, the numeral 4 in the date is written in a darker ink than the surrounding text and is superimposed over some original number, rendering the original number undistinguishable but leaving a loop of it discernible. This act of altering the year to 1843 may possibly coincide with

the insertion of “1843” in the Rushton original. It is likely that the reviser wanted a firm date for the prophecy, but in Rushton’s memory the date was by no means certain.

The Inclusion of a Toast by Joseph Smith. Another discrepancy is that Rushton’s original document describes a vile and abusive man coming to Joseph’s home “to Chastize the Prophet For Drinking a toast with a glas of water to the Mobercrats” (fig. 2; see also fig. 13) without any details about the wording of the toast. The words of the toast are found on what appears to be an intermediary page (fig. 11), written in the same handwriting as the revision. The revision adds more information: “The weather being hot he [Joseph] called for a glass of water. With the glass of water in his hand he said ‘I will drink you a toast to the overthrow of the mobocrats’ which he did in language as follows” (fig. 14). These statements are unsupported by the record of that date as recorded in the *History of the Church*, and the description of the weather is exactly the opposite. It states the day was “windy and very cold.”³¹

The revision then gives this text of the toast: “Here’s wishing they were in the middle of the sea in a stone canoe, with iron paddles, and a shark swallow the canoe, and the devil swallow the shark and him locked up in the north west corner of hell and the key lost, and a blind man looking for it” (fig. 14). The words of the toast clearly were written on a separate piece of paper and then glued to the bottom of the first page of the revision.

These words were possibly copied from Parley P. Pratt’s allegorical “A Dialogue Between Joe. Smith & the Devil,” first published in 1844. Parley has Joseph toasting Satan with these words: “Here’s to his Satanic Majesty; may he be driven from the earth, and be forced to put to sea in a stone canoe with an iron paddle, and may the canoe sink, and a shark swallow the canoe and its royal freight, and an alligator swallow the shark, and may the alligator be bound in the north west corner of hell, the door be locked, key lost, and a blind man hunting for it.”³²

Changing the Prophecy to First Person. Rushton wrote that Joseph “turned to me and said he wanted to tell us, somethings in the future, but he Shoud Speak in Parables like unto John the Revelator” (fig. 2).

The revision states, “Turning to me he said ~~he wanted to tell us~~ ‘I want to tell something in the future ~~but he should~~ I will speak in parables, like unto John the revelator’” (fig. 16). This changes the wording from narrative to direct quote, thus adding an air of certainty that did not exist in the original. Rushton employed no quotation marks in his original, but some 1,484 of the approximately 1,853 words in the revision are presented within quotation marks.³³

Use of the Term “Mormons.” Where the original document used the term “Mormons” (fig. 6), the revision first had “Mormons,” which was crossed out and changed to “Saints” (fig. 20). Joseph preferred the term “Saints” over “Mormons” to identify his people and would not likely have used “Mormons” in a prophecy.

The Addition of a Statement of Reliability. Found only in the revision is a declaration that Rushton accurately remembered the words of Joseph Smith many years after hearing them spoken once and reiterated some two weeks later. It states:

The words of the Prophet made a strong impression on me and I have never forgotten them. on an occasion, about 2 weeks after I first heard him speak these words, I was at a meeting where he preached a sermon, which he said should be the greatest of his life, on that occasion he reiterated the matter which I have now written so that the subject became firmly rooted in my memory and I know them to be true. (fig. 27)

Problematic Content of the Rushton Document and the Revision

Rushton’s original document and the revision make claims that are not substantiated by history and scripture.

Political events. The original document makes this statement about England, France, and Russia: “England and France——he said—at this time where Bitter Enemies to each-other but they will be allied Together in order to Keep Russia From Conquering the world, this alliance was Fullfilled in the Franco-Russion War” (fig. 4). The reviser changes the statement to this wording: “England and France are now bitter enemies but they will be allied together in order to keep Russia from conquering the world” (fig. 21). Also, the sentence’s location in the sequence of events within the text is changed.

This statement is problematic in several ways. England and France were not bitter enemies in the 1840s.³⁴ Second, Rushton claims that the prophecy was fulfilled but does not explain how he knows this; presumably he pronounced the fulfillment himself. Third, no nineteenth-century war fits the description of England and France against Russia with Russia aiming to conquer the world.³⁵ Rushton’s pronouncement that the prophecy had been fulfilled hints that years had passed between the time the prophecy was allegedly spoken and the time Rushton wrote it down.

Ten Tribes to Guard the Rocky Mountains. Rushton’s original document states, “The Peace and Safety in the Rockey Mountains was protected By a Cordon Band of the White Horse and the Red Horse and the ten tribes of Israel, Coming of the Messiah Among his People would be so Natural

that only those who saw him, would Know he had come, but he would come and give his Laws unto Zion and Minester unto his People” (fig. 9).

The revision moved the mention of the Ten Tribes to the following sentence: “Peace and Safety in the Rocky Mountains will be protected by a cordon band Band of the White Horse and the Red Horse. The coming of the Ten Tribes of Isarael, the coming of the Messiah among His people, will be so natural, that only those who see Him will know He has come, but He will come and give His law unto Zion, and minister unto His people” (fig. 25). That change eliminated Rushton’s scripturally and prophetically unsupported claim that the Ten Tribes will come to the Rocky Mountains to help maintain peace and safety there.

Unusual Word Usage. The original document declared, “There is a land beyond the Rockey Mountains that Will be Invadered By the Chineas ~~or Japs~~ with out great Care and Protection is given to them” (fig. 10). These words were revised to “There is a land beyond the Rocky Mountains that will be invaded by the heathen Chinese unless great care and protection is given” (fig. 26). A search for any use of the term “heathen Chinese” in Joseph Smith’s writings turned up nothing.³⁶ That Joseph would use either “Japs” or “heathen Chinese” seems very unlikely.

The Russian Czar. The final topic in Rushton’s document touches on the theme of the great battle of Gog and Magog. It predicts, “The last great Struggle Zion will have to [erasure] contend with when America will be the Zion of Our God, will be Called Gog & Magog, led By the Russiaian Czar his Power will be very great” (fig. 10). The revision states: “The last great struggle Zion will have to contend with will be when the whole America will be made the Zion of our God, ~~will be~~ Those opposing will be called called Gog and Magog, the nations of the world led by the Russian Czar and ~~his~~ their power will be great, but all opposition will be overcome and this land will then be the Zion of our God” (fig. 27). The claim that a Russian czar will lead the nations in the battle of Gog and Magog is not supported elsewhere in scripture or prophecy.

The Prophecy’s Use of Horses to Represent Saints. A novel element in the prophecy is the utilization of white, red, black, and pale horses to represent groups of people. In Joseph Smith’s writing and speaking, horses or any other beasts were never utilized allegorically as a symbol for the children of God. In fact, he taught just the opposite:

I could not help laughing at the idea of God making use of the figure of a beast to represent His kingdom on the earth, consisting of men, when He could as well have used a far more noble and consistent figure. What! the Lord made use of the figure of a creature of the brute creation to represent that which is much more noble, glorious, and important—the glories and majesty of His kingdom? . . .

When God made use of the figure of a beast in visions to the prophets He did it to represent those kingdoms which had degenerated and become corrupt, savage and beast-like in their dispositions, even the degenerate kingdoms of the wicked world; but He never made use of the figure of a beast nor any of the brute kind to represent His kingdom.³⁷

John the Revelator's vision of a white horse, a red horse, a black horse, and a pale horse specifies that the color of each horse was related solely to the power wielded by its rider (Rev. 6:2–8; see also Zech. 1:7–11; 6:1–8). A review of the works of ten respected modern authors examining and explaining the vision of John the Revelator found none of them interpreting horses as symbols representing people.³⁸

Points in the White Horse Prophecy Found Elsewhere

The white horse prophecy is often cited as the source for Joseph Smith's prophecies that the U.S. Constitution will hang by a thread and that the Saints would settle in the Rocky Mountains. These prophecies do not originate with the white horse prophecy but were spoken by Brigham Young in the 1850s. Edwin Rushton may have been present when Brigham spoke these words in Salt Lake City, and almost certainly he heard about the speeches or saw them in published form; the *Journal of Discourses* was published between 1855 and 1886. Edwin Rushton's daughter Edith characterized Edwin as "well schooled in England, a critical reader of everything available."³⁹

The Constitution Hanging by a Thread. The Rushton document states, "And you will See the Constiution of the United States almost Destroyed so that it will only be saved as it where by a thread, and that thred as fine as the finest silk fiber" (fig. 4). The revision states, "You will see the Constitution of the United States almost destroyed, it will hang by a thread, as it were, and that thread as fine as the finest silk" (fig. 17).

This prophecy was spoken at a Fourth of July celebration in 1854 in the Salt Lake Tabernacle by Brigham Young, who attributes it to Joseph Smith: "Will the Constitution be destroyed? No: it will be held inviolate by this people; and, as Joseph Smith said, 'The time will come when the destiny of the nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from the threatened destruction.' It will be so."⁴⁰ The prophecy has circulated frequently in Latter-day Saint thought and publications.⁴¹

The Saints Would Go to the Rocky Mountains. The Rushton document states, "The Prophet commence to talk. . . . You will go to the Rockey Mountains and will See a great and Mighty People Built up" (figs. 2, 3). Brigham Young in 1856 spoke of Joseph's design to go to the Rocky

Mountains: “I did not devise the great scheme of the Lord’s opening the way to send this people to these mountains. Joseph contemplated the move for years before it took place.”⁴²

How the White Horse Prophecy Document Has Been Misused

Since its creation and still today, the white horse prophecy receives consideration it does not deserve. For example, Duane Crowther’s *Prophecy—Key to the Future*, an oft-reprinted and popular book, presents the prophecy as reliable.⁴³

The white horse prophecy is widely proliferated currently on the Internet.⁴⁴ It is referred to in religious contexts as well as political, with personal interpretations aplenty. One author, John Hamer, asserts in a September 2008 blog that an art installation in the National Museum of the American Indian in Washington, D.C., is based on the white horse prophecy.⁴⁵ (Hamer’s assertion is soundly refuted by the curator of the exhibit, Paul Chaat Smith.⁴⁶) When Latter-day Saints run for public office, the white horse prophecy is sometimes invoked.⁴⁷ It is time to set this prophecy aside and turn to more reliable sources.

Conclusion

Authorities of The Church of Jesus Christ of Latter-day Saints have consistently denounced the white horse prophecy as spurious.⁴⁸ Extensive research has revealed no official Church statement in support of the prophecy. In regard to the prophecy, Elder Joseph Fielding Smith gave the following insightful explanation of the Lord’s consistent method of providing revelation to his people:

When a revelation comes for the guidance of this people, you may be sure that it will not be presented in some mysterious manner contrary to the order of the Church. It will go forth in such form that the people will understand that it comes from those who are in authority. . . . It will not spring up in some distant part of the Church and be in the hands of some obscure individual without authority, and thus be circulated among the Latter-day Saints. Now, you may remember this.⁴⁹

The evidence presented here indicates that Edwin Rushton wrote his document after 1890. Apparently Edwin Rushton, who greatly loved the Prophet Joseph Smith, in his elderly years recorded some things that Joseph actually said, mixing in words of his own creation. It is widely acknowledged that memories of words and events, especially many years later, are often faulty. The case of Edwin Rushton would make an interesting study for those who analyze problematic memories. A more compelling question

for us today might be, why is that people still circulate and promote as truth this denounced prophecy? That is a topic others may see fit to address.

Of course it cannot be disproven that Joseph Smith ever spoke the words Edwin Rushton wrote. However, no one has ever substantiated Rushton's words, and Rushton's document cannot be considered reliable. Even if a different document with text similar to this one were someday found, as researchers delve into long-forgotten records, the document created by Rushton still could not be considered a reliable source. The efforts of promoters to make it into a prophecy and to prove its historicity have proved fruitless. Serious readers of the Rushton document will be persuaded that this text did not come forth from the mouth of the Prophet Joseph Smith.

Don L. Penrod (who can be reached via email at byustudies@byu.edu) taught religion classes in the Church Educational System for nineteen years. He earned a BA in Spanish and Latin American History at San Diego State College in 1964 and an MA in LDS Church History at Brigham Young University in 1971. His master's thesis was "Critical Analysis of Certain Apocryphal Reports in The Church of Jesus Christ of Latter-day Saints as Related by Members." He completed the coursework for a Doctorate of Education in Higher Education and Educational Administration at the University of Southern California. He notes, "I express much gratitude to Dr. Richard Bennett, Dr. Richard Draper, Veneese Nelson, and others who so kindly assisted me in the research and writing. A profound thanks to my dear friend Roy Kaleikau for his personal and spiritual encouragement to produce this work."

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Joseph Smith as a Prophet of the Latter
 Dispensation of the Fullness of Times

On the 1843 Being at Work
 Close by Resident Joseph Smith Man-
 sion I was at my employment when I
 saw the Prophet Rushing towards me
 I Drop my Labor as soon as I could do
 so, and Started toward him, For I saw him
 Fall to the ground and as he was Always
 Being Persecuted I thought he was Hurt
 and was going to his assistance but he arose
 quickly with a man by the Coat Collar he
 had insulted the Prophet in the Mansion so
 he run him out, the reason For his Fall was
 the Man threw himself under his Feet which
 Caused the Prophet to Fall and when he got
 on his Feet he was Cuffing his Ears like he
 would a Boy I wanted the Prophet to turn
 him over to me and he said you would
 give him to much ^{of a} know you ^{don't} the Mans

FIG. 1. Rushton original document, known as the white horse prophecy, page 1. Manuscript 3771, photocopy of original. Courtesy Church History Library. A transcript follows on pages 116 to 120. A stamp bears the name C. N. Christensen, the husband of Rushton's daughter Edith.

No 2

Language was so vile he would have
 aggravated an Angel, During this time Bro
 ther Theodore ^{that was Reason} came up and he was
 the only one, this Man wherit to chastize
 the Prophet For Drinking a toast with a glass
 of water to the Mobercrats. he accuse the
 Prophet and called him a False Prophet after
 he was gone, The Prophet comence to talk
 about the Mobbing and the Drivings and
 the Persecutions we as a People had endured
 But he said we had worse things to see
 he said Our ^{Persecutors} will have all the Mobbing they
 will want, But he said to me. Dont wish them
 any harm, For when you see there Sufferings
 you will shed Bitter Tears for them, while
 this conversation was going on we stood
 near his South Hicker Gate, in a triangle
 he turned to me and said he wanted to
 tell us, somethings in the future but he should
 speak in Parables like unto John The Revela-
 tor, Little did I think the Prophet would be

FIG. 2. Rushton original document, page 2.

3

Slain so soon, in Cold Blood.

You will go to the Rocky Mountains and will see a great and Mighty People Built up, which I will call the white Horse of Peace and Safety, when the Prophet said you will see, I asked him where he would be, about that time he answered I shall never go there,

Your Enemise will continue to Follow you with Persecution and make Obnoxious Laws Against you, in Congress to Destroy the White Horse, But you will always have a Friend or two, to defend you and throw out the worst Part of the Laws, so they will not Hurt much you must continue to petition Congress all the time, But they will treat you as Strangers and Aliens and ^{not} give you your rights but Govern you with Strangers and Comissioners

FIG. 3. Rushton original document, page 3.

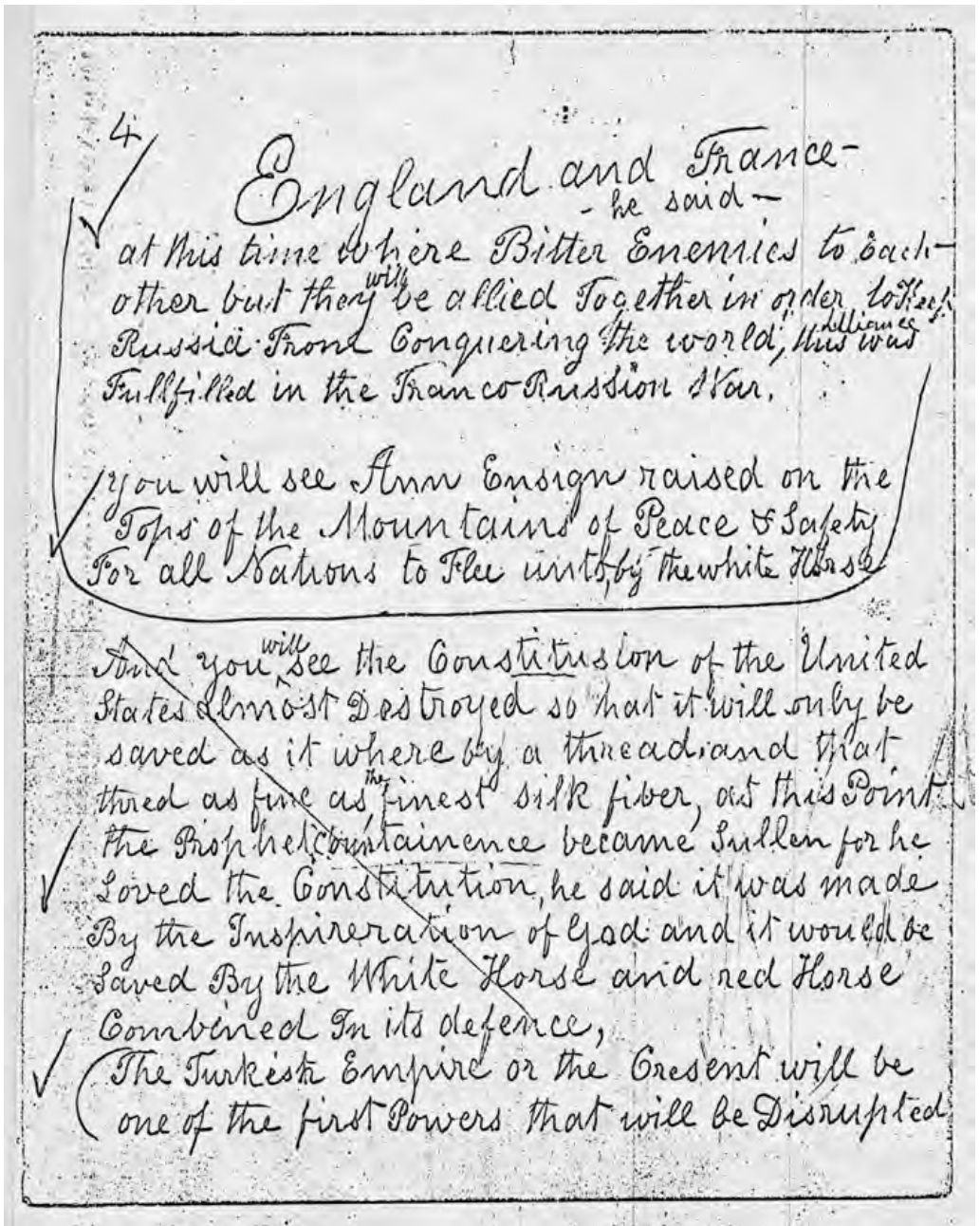


FIG. 4. Rushton original document, page 4. The markings on this and other pages suggest that this version was used to create the revised version.

5th

As a Power, For Freedom must ^{be} given for the Gospel to be Preached in the Holy Land, The white Horse will find the Mountains full of all ^{kinds} Minerals and they will become very rich, and you will see Silver piled ^{up} on the Street By the Cart Load (and in this day there was no Mines, Known in the Rocky Mountains ^{or Cal. except at this time} and I should also see Gold Shovel up like Sand and Gold would be of no Value in a Mercantile capacity for the people of the world would have something else to do in seeking for Salvation, the time would come when the Banks in every Nation would fail; and only two Places would be safe to Deposit their Gold and treasure and these where with the white Horse and England vaults

A Terrible Revolution would take Place in the Land of America such as had never been seen before For the Land would literally ^{be} Left without a Supreme Government, and every Species

FIG. 5. Rushton original document, page 5.

6th

of wickedness would ^{run} rampant; it would be so terrible that Father would be against Son & Son against the Father & Mother against the Daughter & Daughter against the Mother the most terrible scenes of Murder and Blood ^{shed} & Rapine that was ever look upon will take place. Peace will be taken from the earth and there will be no Peace only in the Rocky Mountains this would cause Hundreds and Thousands of the Honest in Heart to gather not because they were Mormons but because they would not take up the sword against their Neighbors, you will be so numerous you will be in Danger of famine but he said not for seed time & Harvest, and that many would come with Bundles under their arms to Escape the Calamities and there was no Escape only by fleeing to Zion, Those that come to you will try and ^{keep the Laws} be one with you for they will see the great ^{ness} of your Organization & Unity.

FIG. 6. Rushton original document, page 6.

2th
 (England) The Lord took of the Best Blood of
 the Nations, and Planted them on the small Island
 called Great Britain or England, and give them
 Great Power in the Nations for a Thousand Years and this
 Power will continue with them, that they may Keep
 the Balance of Power, to keep Russia from usurping
 Power over all the World, The two Popes Greek and
 Catholick will come together and be united, the
 Protestant religions do not know how much they are
 indebted to Henry the 8th for throwing of the Popes Bull
 and Establishing the Protestant Faith he was the only Monarch
 that could do so and he done it because the Nation
 was at is Back to sustain him, One peculiar feature
 in England was there Establish^{ing} Red Coats to wear such
 a remarkable Mark to be shot at and yet they conquered
 where ever they have gone, the reason for this they will
 know some day, The Lion and the ^{Wheat} Corn are the
 Ensign of Israel, the Wisdom and Statesmanship of
 England Comes From there Being so much of the
 Blood of Israel in the Nation,

FIG. 7. Rushton original document, page 7.

9th

In these days God will set up a Kingdom never to be
 thrown down for these Kingdoms to come unto, and those
 Kingdoms that will not let the Gospel be Proached will be humbled
 untill they will Germany, Denmark, Holland, Switzerland -
 Norway & Sweden, Belgium, the reason being that a
 great part of the blood of Israel is in these nations and ~~was a~~
~~land~~ must be gathered
 Have much of the Blood of Israel among them and
 they will submit to the Kingdom of God. But England
 will be the last Kingdom to surrender but when she does
 surrender she will do it as a whole, In comparison as she
 threw of the Catholic Power, the Prophet said the English
 Nobility knew the Gospel was true but it had not Pomp
 and Grandeur & Influence for them to embrace it, they
 are proud and will not acknowledge the Kingdom of God or
 come into it until they see the Power which it will have,
 The Peace and Safety in the Rocky Mountains was protected
 By a Gordon Band of the White Horse and the Red
 Horse and ^{the} tribes of Israel, Coming of the Messiah
 Among his People would be so National that only those
 who saw him, would know he had come, but he would
 come and give his Laws unto Lion and Minster
 unto his People. This is not his coming in the clouds
 of Heaven to take Vengeance on the World

FIG. 9. Rushton original document, page 9.

10th

✕

The Temple in Jackson County to be Built
 in this Generation but the Saints will think
 there will be no time, to Build it but with all the
 great Help you receive you can Put up a great
 temple, you will have Gold & Silver and Precious
 Stones For these things will be only used for Beauty ^{you want} for
 the temple with all the Skilled Mechanic and the
 Ten Tribes of Israel to Help you Build it,
 at this point he here made a pause and looked up as though he
 orision was still in him amosane

There is a land beyond the Rocky Mountains that
 will be Invaaded By the Chinese ^{on foot} with out great Care
 and Protection is given to them, &

The last great Struggle Lion will have to

contend with when America will be the Lion of
 our God, Called Gog & Magog led By the Russian
 Czar his Power will be very great

These are the inspired words of the Prophecy Joseph
 Smith Testimony of Elder Edwin

Rushton of the church of Jesus Christ of Latterday Saints
 As the ^{spirit} stood looking into the Heavens his Countenance became
 white and transparent he look as if he had as much of the
 Heavenly Influence as he could Bore and Stay with the sound
 his voice was Powerfull and his words cut like a two edge sword
 Edwin Rushton

FIG. 10. Rushton original document, page 10.

(12)

This boat was given and was the cause of buying
about the forenoon.

I will drink you a toast to the moderate, if
you will get me a drink of water; Here's nothing
there were in the middle of the sea, in a stone
cave with iron paddles, and sharks swallow the
cave, and the devil swallow the shark, and him
locked up in the north West corner of steel and
the key lost and a blind man looking for it.

W Clayton
Ths Bulluk

— show any man who can talk
this day I'm going to preach the greatest sermon
I ever preached

FIG. 11. Rushton original document, page 12 (there is no page numbered 11 in this collection). This page is part of the Rushton original document (MS 3771) collection, but the handwriting is in the same style as that of the revision (MS 7897). It was possibly an intermediary draft between the original and the revision. It is uncertain why the names "W Clayton" and "Ths Bulluk" (presumably William Clayton and Thomas Bullock) appear; their names do not appear in either the original or the revision.

MS
7897

On the _____ day of _____ 1843 while
 at work near by the Prophet Joseph Smith's
 mansion, I saw the Prophet running toward
 where I was. I stopped work as soon as I could and
 started toward ^{him,} as I did so, I saw him fall to
 the ground. As he was always being persecuted,
 I thought some one was after him, and that the
 fall must have hurt him, so I hastened to his
 assistance. Before I reached him he arose quickly,
 having hold of a man by the coat collar, as I
 reached the place where they were, the Prophet
 was cuffing the man's ears as though he were
 a toy. I wanted the Prophet to turn him over
 to me, but he refused saying, "You would give
 him too much of a cuff. I know you!"

The man's language was so vile that he
 would have aggravated an angel; after having
 chastised him pretty severely the Prophet let

FIG. 12. Revision, page 1X. Manuscript 7897. Courtesy Church History Library. It was possibly written by A. G. Giaque. A transcript of this document appears on pages 121 to 126.

him go. During this time Bro. Theodore Tully
came to the scene.

We learned from the Prophet that when
the man arrived at the mansion he began
abusing the Prophet, because some time before,
the Prophet, at a gathering of the Nauvoo Legion,
had drunk a toast, with a glass of water, to the
mobocrats, this evidently had displeased the fellows
considerable, he abused the Prophet greatly, and
called him a false Prophet and finally so exas-
perated him that he drove him out, the fellow
started to run and the Prophet after him, the
man, evidently could see that he would be caught,
to avoid which, he stopped suddenly and dropped
down, which action caused the Prophet to fall
over him as related above.

After the man had been allowed to depart,
there being then present the Prophet Joseph Smith

FIG. 13. Revision, page 2X. This page continues the copying of Rushton's original.

131

On or about the 6th day of May 1843 a grand review of the Warriors Legion was held in Nauvoo. The Prophet Joseph Smith complimented them for the good discipline and evolutions performed; the weather being hot he called for a glass of water. With the glass of water in his hand he said "I will drink you a toast to the overthrow of the moderats" which he did in language as follows

"Here's wishing they were in the middle of the sea in a stone canoe, with iron paddles, and a shark swallow the canoe, and the devil swallow the shark and him locked up in the worst corner of hell, ~~and~~ the key lost, and a blind man looking for it"

FIG. 14. Revision, page 1. This page begins the rewritten version of the white horse prophecy. The top and bottom of this page, although appearing dissimilar, were likely written by the same person.

2

The next morning a man who had heard the Prophet give the toast here referred to, visited the mansion of the Prophet and so abused him with ~~abuse and use~~ of bad language, that he was ordered out by the prophet;

It was while the two were out that my attention was attracted to them and hearing the man speaking in a loud tone of voice I went toward them, the man finally leaving.

There were then present the Prophet Joseph Smith

FIG. 15. Revision, page 2.

3

Theodore Turley and ~~me~~^{myself}, The Prophet began talking to us of the mobbings and drivings, the persecutions we as a people had endured. "But, said he, "we will have worse things to see, our persecutors will have all the mobbings they want, don't wish them any harm, for when you see their sufferings you will shed bitter tears for them".

While this conversation was going on we stood near his south wicker gate, in a triangle, turning to me he said, "~~but I want to tell~~ I will ~~but I will~~ speak in parables, like unto John the revelator".

(Little did I then think the Prophet of the Lord would so soon be slain in Cold Blood.)

Continuing he said " You will go to the Rocky Mountains and you will see a great and mighty people established, which I

FIG. 16. Revision, page 3.

will call the White Horse of Peace and Safety" when the Prophet said "you will see," I asked him where he would be about that time, he answered, "I shall never go there,"

"Your enemies will continue to follow you with persecutions, and they will make obnoxious laws against you in Congress, to destroy the White Horse, but you will always ^{have} a friend or two to defend you and throw out the worst part of the laws, so they will not hurt much. You must continue to petition Congress all the time, but they will treat you as strangers, and aliens, and they will not give you your rights, but will govern you with strangers and commissioners. You will, ^{see} the Constitution of the United States almost destroyed, it will hang by a thread, as it were, and that thread as fine as the finest silk."

FIG. 17. Revision, page 4.

5
 fibre", at this point the Prophet's countenance became
 sad because as he said, "I love the constitution,
 it was made by the inspiration of God and it
 will be preserved and saved by the efforts of
 the White Horse and the Red Horse who
 will continue in its defense.

The White Horse will raise an ensign
 on the tops of the Mountains of Peace and
 Safety, where all nations may flee ~~to~~
 for safety. The White Horse will find the
 mountains full of minerals, and they will
 become very rich, you will see ^{cart loads of} silver piled
 up on the street. ~~by the cart load~~ (at this time
 it must be remembered, that it was not known that
 the precious metals existed either in the Rocky
 Mountains or in California.) "You will see
 God shoveled up like sand. Gold will be
 of but little value, even in a mercantile

FIG. 18. Revision, page 5.

6

Capacity, for the people of the world will have something else to do, in seeking for salvation. The trial will come when the banks in every nation will fail, and only two places will be safe where the people can deposit their gold and treasure, these places will be with the White Horse and England's vaults.

A terrible revolution will take place in the land of America, such as has never been seen before, for the land will be literally left without a supreme government, and every species of wickedness will run rampant, it will be so terrible that fathers will be against sons, and sons against father, mother against daughter and daughter against mother; the most terrible scenes of murder and bloodshed and rapine that ~~have~~^{been} ever looked upon will take place. Peace will be taken from the

FIG. 19. Revision, page 6.

7

earth and there will be no peace, only in the Rocky Mountains, this will cause hundreds and thousands of the honest in heart, of the world, to gather there, not because they would be ~~in~~ ^{Sanits} ~~the~~ ~~mountains~~, ~~but~~ ~~for~~ ~~safety~~, ^{with} ^{but} ^{for} ^{safety}, ~~and~~ ~~they~~ ~~would~~ ~~not~~, ^{take up} the sword against their neighbors. You will be so numerous that you will be in danger of famine, but not for the want of seed time and harvest, but that so many will have to be fed; many will come with bundles under their arms to escape the calamities, and there will be ~~not~~ escape only by fleeing to Zion. Those that come to you will try and keep the laws, and be one with you, for they will see your unity and the greatness of your organizations.

The Turkish empire, or the Crescent, will be one of the first powers that will be disrupted as a

FIG. 20. Revision, page 7.

1

8

power, for freedom must be given for the Gospel to be preached in the Holy Land.

The Lord took of the best blood of the nations and planted them on the small island, now called England or Great Britain, and gave them great powers in the nations for a thousand years, and this power will continue with them, that they may keep the balance of power, that they may keep Russia from usurping power over all the world. England and France are now bitter enemies but they will be allied together in order to keep Russia from conquering the world.

The two popes Greek and Catholic will come together and be united. The Protestant religions do not know how much they are indebted to Henry the 8th for throwing off the Pope's Bull and establishing the Protes-

FIG. 21. Revision, page 8.

1 9

tant faith, he was the only monarch that could do so at that time, and he did it because the nation was at his back, to sustain him. One of the peculiar features in England is the established red coat, a uniform making so remarkable a mark to shoot at, and yet they have conquered wherever they have gone. The reason for this will be known by them some day. The Lion and the Unicorn of England is the ensign of Israel. The wisdom and statesmanship of England comes from there being so much of the blood of Israel in the nation.

While the terrible resolution, of which mention has been made, is going on, England will be neutral, until it becomes so inhuman that she will interfere to stop the shedding of blood, England and France will then unite

FIG. 22. Revision, page 9.

together and come with the intention to make
 peace, not to subdue the Nation. They will
 find the nation so broken up, so many claim-
 ing government, still there will be no respon-
 sible government, then it will appear to the
 other nations or powers, as though England
 had taken possession of the Country. The Black
 Horse will flee to the invaders, and will join
 with them, for they will have fear of becoming
 slaves again, knowing England did not
 believe in slavery. fleeing to them, they believed,
 would make them safe. Armed with British
 Bayonets, the doings of the Black Horse, will
 be so terrible; so the Prophet said, that he could
 not bear to linger ^{look} upon the scene, as shown him in
 vision, that he asked the Lord to close the scene, con-
 tinuing he said "during this time the
 Great White Horse will have gathered strong

FIG. 23. Revision, page 10.

(11)

~~8th~~
 7 Sending out Elders to get the honest in heart among the Pale Horse, or people of the United States to stand by the constitution of the United States, as it was given by inspiration of the Lord.

In these days God will set up a Kingdom never to be thrown down, for other Kingdoms to come into, and those Kingdoms that will not let the Gospel be preached will be humbled, until they will, England, Germany, Denmark, Norway, Sweden, Switzerland, Holland and Belgium have a considerable amount of the blood of Israel among their people, which must be gathered, these nations will submit to the Kingdom of God, England will be the last of these Kingdoms, to surrender, but when she does, she will do it as a whole, in comparison as she threw off the Catholic power. The nobility of England

FIG. 24. Revision, page 11.

know the Gospel is true, but it has not enough pomp, grandeur and influence for them to embrace it, they are proud and will not acknowledge the Kingdom of God, or come into it, until they see the power which it will have.

Peace and safety in the Rocky Mountains will be protected by a cordon ^{Band} of the White Horse and the Red Horse.

The coming of the Ten Tribes of Israel, the coming of the Messiah among this people, will be so natural, that only those who see Him will know He has come.

But He will come and give His law ^{into} Zion, and minister ^{will not be} into His people, this ~~is not~~ His coming ^{is} ~~his coming~~ in the clouds of Heaven, to take vengeance on the world.

The temple in Jackson County will be built

FIG. 25. Revision, page 12.

in this generation. The Scribes will think
 there will not be time to build it, but with
 all the great help you will receive, you
 can put up a great Temple quickly. You
 will have Gold, Silver and precious Stones,
 for these things will be used only for beautifying
 the Temple, all the skilled mechanics you
 want, and the Ten Tribes of Israel to help
 when you see this land bounded with ^{iron} ~~water~~ you may look to work ^{in Jackson County}
 you build it." (at this point he made a
 pause and looking up as though the vision
 was still in view he said) "There is a land
 beyond the Rocky Mountains that will be
 invaded by the heathen Chinese unless great
 care and protection is given, speaking of the
 heathen ^{Nations} where there is no law there is no
 condemnation, this will apply to them.

Power will be given the White Horse to
 rebuke nations afar off, and they will

FIG. 26. Revision, page 13.

14

Okey, not that they will be one with the White Horse, but when the Law goes forth they will obey, for the Law shall go forth from Zion.

The last great struggle Zion will have to contend with ^{will be} ^{the whole} when ^{made} America will be ^{will be called} the Zion of our God, ^{those opposites} ^{the nations of the world} called Gog and Magog ~~led~~ by the Russian Czar and their power will be great. ^{but} all opposition will be overcome and this land will then be the Zion of our God.

The words of the Prophet made a strong impression on me and I have never forgotten them. on an occasion, about 2 weeks after I first heard him speak these words, I was at a meeting where he preached a sermon, which he said should be the greatest of his life, and that occasion he reiterated the matter which I have now written so that the subject became firmly rooted in my memory and I know that it is true, now and then

FIG. 27. Revision, page 14.

15

I testify that these are the inspired words spoken by the Prophet Joseph Smith as he stood looking up into Heaven, his countenance became white and transparent. He looked as if he had as much of the heavenly influence as he could bear and stay with the Saints. His voice was powerful and his words cut like a two edged sword.

Witness signatures
A. G. Jones

Edwin Rushton

FIG. 28. Revision, page 15.

Transcription of Rushton Original Document, Manuscript 3771, The White Horse Prophecy Written by Edwin Rushton, undated

City of Nauvoo Hancock
County Illi

Joseph Smith as a Prophet of the Last Dispensation of the Fullness of Times

On the [blank space] 1843 Being at Work Close by President Joseph Smith Mansion I was at my employment when I Saw the Prophet Running towards me I Drop my Labor as soon as I could do, so. and Started toward him, For I saw him Fall to the Ground and as he was Always Being Persecuted I thought he was Hurt and was going to his assistance but he arose quickly with a man by the Coat Collar he had insulted the Prophet in the Mansion so he run him out, the reason For his Fall was the Man threw himself under his Feet which Caused the Prophet to Fall and when he got on his Feet he was Cuffing his Ears like he would a Boy I wanted the Prophet to turn him over to me and he said you would give him to much <of a cuffing> I know you, <said he> The Mans

No 2

Languange was so Vile he would have agravated an Angel, During this time Brother Theodore Turley came up and he was the only one, <that was Present> this Man whent to Chastize the Prophet For Drinking a toast with a glas of water to the Mobercrats. he accuse the Prophet and called him a False Prophet after he was gone, The Prophet commence to talk about the Mobbing and the Driveings and the Persecutions we as a People had endured But he said we had worse things to see he said Our <Persecutors> will have all the Mobbing they will want, But he said to me, Dont wish them any harm, For when you see there Sufferings you will shed Bitter Tears for them, while this conversation was going on we Stood near his South Wicker Gate, in <a> triangle he turned to me and said he wanted to tell us, somethings in the future, but he Shoud Speak in Parables like unto John the Revelator, Littel did I think the Prophet Would be

3

Slain so soon, in Cold Blood.

You will go to the Rocky Mountains and will See a great and Mighty People Built up. Which I will call the white Horse of Peace and Safety, when the

Prophet said you will See, I asked him where he would be, about that time he answered I Shall never go there,

Your Enemise will Continue to Follow you with Persecution and make Obnoxious Laws Against you, in Congress to Destroy the White Horse, But you will allways have a Friend or two, to defend you and **through** throw out the worst Part of the Laws, So they will not Hurt much You must continue to petition Congress all the time, But they will treat you as strangers and Aliens and <Not> give you your rights but govern you with Strangers and Comisioners

4

England and France—he said—at this time where Bitter Enemies to each-other but they <will> be allied Together in order to Keep Russia From Conquering the world, this <alliance> was Fullfilled in the Franco-Russian War.

You will see Ann Ensign raised on the Tops of the Mountains of Peace & Safety For all Nations to Flee unto, by the white Horse

And you <will> See the Constitusion of the United States almost Destroyed so that it will only be saved as it where by a thread, and that thred as fine as <the> finest silk fiber, at this Point the Prophet countainence became Sullen for he Loved the Constitution, he said it was made By the Inspireration of God and it would be Saved By the White Horse and red Horse Combined In its defence,

The Turkish Empire or the Cresent will be one of the first Powers that will be Disrupted

5th

as a Power, For Freedom must <be> given for the Gospel to be Preached in the holy Land, The white Horse will find the Mountains full of all <kinds> of Minerals and they will become very rich, and you will see Silver piled <up> on the Street By the Cart Load, (and in this day there was no Mines Known in the Rocky Mountains <or California at this time>) and I Should also see Gold Shovel up like Sand and Gold would be of no Valuation in a Mercantile capacity for the people of the world would have something else to do in seeking for Salvation, the time would come when the Banks in every Nation would fail, and only two Places would be safe to Deposite their Gold and treasure and these where with the white Horse and England Vaults

A Terrible Revolution would take Place in the Land of America such as had never been seen before For the Land would Littlerally <be> Left without a Supreme Government, and every Specias

6th

of wickedness would <run> rampant; it would be so terrible that Farther would be against Son & Son against the Farther & Mother against the Daughter & Daughter against the Mother the most terrible Scense of Murder and Blood <shed> & Rapine that was ever look upon will take Place Peace will be taken from the Earth and there will be no Peace only in the Rockey Mountains this would cause Hundreds and Thousands of the Honest in Heart to garther not because they were Mormons but because they would not take up the Sword against there Neibors, you will be so numerous you will be in Danger of famine but he said not for seed time & Harvest, and that many would Come with Bundles under there arms to Escape the Calamities and there was no Escape only By Fleeing to Zion, Those that come to you will try and <Keep the Laws> and be one with you for they will see the great<nes> of your Organization & Unity _____

7th

England, The Lord took of the Best Blood of the Nations, and Planted them on the small Island called Great Britain or England, and give them Great Power in the Nations for a thousand years and this Power will continue with them, that they may Keep the Balance of Power, to Keep Russia from Usurping Power over all the World, The two Popes Greek and Catholic will come togarther and be united, the Protestant religions do not Know how much they are indebted to Henry the 8th for throwing of the Popes Bull and Establishing the ProTestant Faith he was the only Monark that could do so <at that time> and he done it because the Nation was at is Back to Sustain him, One peculiar feature in England was there Establish<ing> Red Coats <a uniform> to ware such a remarkable Mark to be shot at and yet they con- quered where ever they have gone, the reason for this they will Know some day, The Lion and the Unicorn <of England> are the Ensign of Israel, the Wisdom and Statesmanship of England Comes From there Being so much of the Blood of Iserel in the Nation,

8th

While this terrible Revulution goes on England will be Neutral untill it becomes so inhuman <to look at> and to Stop the Shedding of Blood, France & England will be Allied together and come with the intention to make Peace. Not to Subdue the Nation But when they find the nation so Broken up with many governments or No <Reponsible> Government, then

it will appear to the other Nations <or Powers-> as though England had taken Possession of the Country, the Black Horse will Flee to the invaders and Join in with them for they <will> be afraid of becoming Slaves again, Knowing England never believed in Slavery they would be safe, Armed with Brittish Bayonets the doings of the Black Horse when <they> got the Master so, the Prophet said in the Vision to him, the Scene was so terrible he could <not> Bear to look upon it and he ask the Lord to close the Scene and if he <the Prophet> could not Bear to look upon it who had seen the Farther & Son and Angles in there Glory he did not Know, who could Bear to see it. During this time the great white Horse was gathering Strong & sending out Elders to get the Honest among them <&> the Pale Horse or people of the United States to Stand By the Constitution of the United States as it was given <By> Inspiration of the Lord.

9th

In these days God will set up a Kingdom never to be throne down for these Kingdoms to come unto, and those Kingdoms that will not let the Gospel be Preached will be Humble untill they will, Germany, Demark Holland Switzeland—Norway & Sweden, Belgium, the reason being that to a great extent the Blood of Israel is in these nations and ~~were a be saved~~ or must be gathered ~~Have much of the Blood of Israel among them~~ and they will Submit to the Kingdom of God But England will be the last Kingdom to surrender but when she does surrender she will do it as a Whole, In comeparison as she threw of the Catholic Power, the Prophet said the English Nobility Knew the Gospel was True but it had not Pompe and Grandjure & Influence for them <to> embrace it, they are proud and will not acknowledge the Kingdom of God or come into it until they do see the Power which it will have. The Peace and Safety in <the> Rockey Mountains was protected By a Cordon Band of the White Horse and the Red Horse and <the ten> tribes of Israel, Comeing of the Messiah Among his People would be so Natural that only those who saw him, would Know he had come, but he would come and give his Laws unto Zion and Minester unto his People. This is not his Comeing in <the> clouds of Heaven to take Vengeance on the World

10th

The Temple in Jackson County to be Built up in this Generation but the Saints will think there will be no time, to Build it but with all the Great Help you <will> receive you can Put up a great temple, You will have Gold & Silver and Precious Stones For these things will be only used for Beautifying the temple with all the Skilled Mechanic <you want> and the Ten Tribes of Israel to Help you Build it, <at this point he here made a pause and looked

up as though the vision was still in view and said> There is a land beyond the Rocky Mountains that Will be Invaded By the Chineseas <or Japs> with out great Care and Protection is given to them, The last great Struggle Zion will have to [erasure] contend with when America will be the Zion of Our God, <will be> Called Gog & Magog, led By the Russiaian Czar his Power will be very great

These are the inspired words of the Prophecy <of> Joseph Smith [blank space] Testimony of Elder Edwin Rushton of the church of Jesus Christ of Latter day Saints

As the <Prophet> Stood looking into the Heavens his Countenance became white and transparent he look as if he had as much of the Heavenly Influence as he could Bare and Stay with the Saints his Voice was Powerfull and his words cut like a two Edge Sword

Edwin Rushton

[There is no page 11]

12

This toast was given and was the cause of bringing about the foregoing.

I will drink you a toast to the mobocrats, if you will get me a drink of water; Here's wishing there were in the middle of the Sea, in a Stone canoe with iron paddles, and shark swallow the canoe, and the devil Swallow the shark, and him locked up in the North West corner of Hell and the Key lost and a blind man looking for it.

W Clayton

This Bulluk

is there any man who can talk

this day I'm going to preach the greatest sermon I ever preached

Transcription of White Horse Prophecy Revision, Manuscript 7897

Writer unknown, possibly A. G. Giauque

Signed by Edwin Rushton, undated

[whole page crossed out]

On the [blank] day of [blank] 1843 while at work near by the Prophet Joseph Smith's mansion, I saw the Prophet running toward where I was. I stopped work as soon as I could and started toward <him,> as I did so, I saw him fall to the ground. As he was always being persecuted, I thought some one was after him, and that the fall must have hurt him, so I hastened to his assistance, before I reached him he arose quickly having hold of a man by the coat collar, as I reached the place where they were the Prophet was cuffing the man's ears as though he were a boy. I wanted the Prophet to turn him over to me, but he refused saying, "You would give him too much of a cuff. I know you!"

The man's language was so vile that he would have aggravated an angel after having chastised him pretty severely the Prophet let

[whole page crossed out]

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him go. During this time Bro. Theodore Turley came to the scene.

We learned from the Prophet that when the man arrived at the mansion he began abusing the Prophet because some time before, the Prophet, at a gathering of the Nauvoo Legion, had drank a toast, with a glass of water, to the mobocrats, this evidently had displeased the fellow considerable, he abused the Prophet greatly, and called him a false Prophet and finally so exasperated him that he drove him out; the fellow started to run and the Prophet after him. the man, evidently could see that would be caught, to avoid which he stopped suddenly and dropped down, which action caused the Prophet to fall over him as related above.

After the man had been allowed to depart there being then present the Prophet Joseph Smith

1st

On or about the 6th day of May 1843 [written over an illegible number] a grand review of the Nauvoo Legion was held in Nauvoo The Prophet Joseph Smith complimented them for the good dicipline and evolutions performed; the weather being hot he called for a glass of water. With the

glass of water in his hand he said “I will drink you a toast to the overthrow of the mobocrats” which he did in language as follows

“Here’s wishing they were in the middle of the sea in a stone canoe, with iron paddles, and a shark swallow the canoe, and the devil swallow the shark and him locked up in the north west corner of hell, ~~and~~ the key lost, and a blind man looking for it”

2

The next morning a man who had heard the Prophet give the toast here referred to, visited the mansion of the Prophet and so abused him with ~~abuse and use of~~ bad language, that he was ordered out by the prophet;

It was while the two were out that my attention was attracted to them and hearing the man speaking in a loud tone of voice I went toward them, the man finally leaving.

There were then present the Prophet Joseph Smith

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Theodore Turley and ~~me~~ <myself>. The Prophet began talking to us of the mobbings and drivings, the persecutions we as a people had endured. But, said he, “we will have worse things to see, our persecutors will have all the mobbings they want, don’t wish them any harm, for when you see their sufferings you will shed bitter tears for them.”

While this conversation was going on we stood near his south wicker gate, in a triangle, turning to me he said ~~he wanted to <tell>~~ us <“I want to tell> something in the future ~~but he should~~ <I will> speak in parables, like unto John the revelator.”

(Little did I then think the Prophet of the Lord would so soon be slain in cold blood.)

Continuing he said “You will go to the Rocky Mountains and you will see a great and mighty people established, which I

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will call the White Horse of Peace and Safety” when the Prophet said ‘you will see’, I asked him where he would be about that time, he answered, “I shall never go there.”

“Your enemies will continue to follow you with persecutions, and they will make obnoxious laws against you in Congress, to destroy the White Horse, but you will allways <have> a friend or two to defend you and throw out the ~~worst~~ worse part of the laws, so they will not hurt much. You must continue to petition Congress all the time, but they will treat you as strangers, and aliens, and they will not give you your rights, but will govern you

with strangers and comissioners. You will <see> the Constitution of the United States almost destroyed, it will hang by a thread, as it were, and that thread as fine as the finest silk

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fibre”, at this point the Prophet’s countenance became sad because as he said, “I love the constitution, it was made by the inspiration of God and it will be preserved and saved by the efforts of the White Horse and the Red Horse who will combine in its defense.

The White Horse will raise an ensign on the tops of the mountains of Peace and Safety, where all nations may flee ~~unto~~ for safety. The White Horse will find the mountains full of minerals, and they will become very rich. You will see <cart-loads of> silver piled up on the street. <“> ~~by the cart load~~ (at this time it must be remembered, that it was not known that the precious metals existed either in the Rocky Mountains or in California.) “You will see gold shoveled up like sand. Gold will be of but little value, even in a mercantile

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Capacity, for the people of the world will have something else to do, in seeking for salvation. The time will come when the banks in every nation will fail, and only two places will be safe where the people can deposit their gold and treasure, these places will be with the White Horse and England’s vaults.

A terrible revolution will take place in the land of America, such as has never been seen before, for the land will be literally left without a supreme government, and every species of wickedness will run rampant, it will be so terrible that father will be against son, and son against father, mother against daughter and daughter against mother; the most terrible scenes of murder and bloodshed and rapine that ~~was~~ have ever <been> looked upon will take place. Peace will be taken from the

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earth and there will be no peace, only in the Rocky Mountains, this will cause hundreds and thousands of the honest in heart, of the world, to gather there, not because they would be ~~Mormons but because they~~ <illegible word> wanted <but for> safety, and <because> they would not <take up> the sword against their neighbors. You will be so numerous that you will be in danger of famine, but not for the want of seed time and harvest, but that so many will have to be fed; many will come with bundles under their arms to escape the calamities, and there will be not escape only by fleeing to Zion.

Those that come to you will try and keep the laws, and be one with you, for they will see your unity and the greatness of your organizations.

The Turkish empire, or the Crescent, will be one of the first powers that will be disrupted as a

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power, for freedom must be given for the Gospel to be preached in the Holy Land.

The Lord took of the best blood of the nations and planted them on the small island, now called England or Great Britain, and gave them great powers in the nations for a thousand years, and this power will continue with them, that they may keep the balance of power, that they may keep Russia from usurping power over all the world. England and France are now bitter enemies but they will be allied together in order to keep Russia from conquering the world.

The two popes Greek and Catholic will come together and be united. The Protestant religions do not know how much they are indebted to Henry the 8th for throwing off the Pope's Bull and establishing the Protes-

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tant faith, he was the only monarch that could do so at that time, and he did it because the nation was at his back, to sustain him. One of the peculiar features in England is the established red coat, a uniform making So remarkable a mark to shoot at, and yet they have conquered wherever they have gone, the reason for this will be known by them some day. The Lion and the Unicorn of England [~~illegible~~] is the ensign of Isarael. The wisdom and statesmanship of England comes from there being So much of the blood of Isarael in the nation.

While the terrible revolution, of which mention has been made, is going on, England will be neutral, until it becomes so inhuman that she will interfere to stop the shedding of blood. England and France will then unite

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together and come with the intention to make peace, not to subdue the nation. They will find the nation so broken up, so many claiming government, still there will be no responsible government, then it will appear to the other nations or powers, as though England had taken possession of the Country. The Black Horse will flee to the invaders, and will join with them, for they will have fear of becoming slaves again, knowing England did not believe in slavery, fleeing to them, they believed, would make them safe. Armed with British Beyonets, the doings of the Black Horse, ~~was~~ will so

terrible”, so the Prophet said, that he could not bear to linger <look> upon the scene, as shown him in vision, that he asked the Lord to close the scene, continuing he said “during this time the Great White Horse will have gathered strong

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 sending out Elders to get the honest in heart among the Pale Horse, or people of the United States to stand by the constitution of the United States, as it was given by inspiration of the Lord.

In these days God will set up a kingdom, never to be thrown down, for other kingdoms to come unto, and those kingdoms that will not let the Gospel be preached will be humbled until they will. England, Germany, Denmark, Norway, Sweden Switzerland, Holland and Belgium have a considerable amount of the blood of Isarael among their people, which must be gathered, these nations will submit to the kingdom of God, England will be the last of these kingdoms to surrender, but when she does, she will do it as a whole, in comparison as she threw off the Catholic power. The nobility of England

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know the Gospel is true, but it has not enough pomp, grandieur and influence for them to embrace it, they are proud and will not acknowledge the kingdom of God, or come unto it, until they see the power which it will have.

Peace and Safety in the Rocky Mountains will be protected by a cordon band <Band> of the White Horse and the Red Horse.

The coming of the Ten Tribes of Isarael, the coming of the Messiah among His people, will be so natural, that only those who see Him will know He has come, but He will come and give His law unto Zion, and minister unto His people, this <will not be> ~~is not~~ His coming ~~his coming~~ in the clouds of Heaven to take vengeance on the world.

The temple in Jackson County will be built

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in this generation. The Saints will think there will not be time to build it, but with all the great help you will receive, you can put up a great Temple quickly. You will have Gold, Silver and precious Stones, for these things will be used only for beutifying the Temple, all the skilled mechanics you want and the Ten Tribes of Isarael to help you build it.” <when you see this land bounded with iron& iron you may look toward Jackson County” (at this point he made a pause and looking up as though the vision was still in view he said) “There is a land beyond the Rocky Mountains that will be invaded

by the heathen Chinese unless great care and protection is given, speaking of the heathens <Nations> where there is no law there is no condemnation, this will apply to them.

Power will be given the White Horse to rebuke nations afar off, and they will

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obey, not that they will be one with the White Horse, but when the Law goes forth they will obey, for the Law shall go forth from Zion.

The last great struggle Zion will have to contend with < will be> when <the whole> America will be <made> the Zion of our God, Those opposing <will be called> called Gog and Magog, <the nations of the world> led by the Russian Czar and his their power will be great.” but all opposition will be overcome and this land will then be the Zion of our God.

The words of the Prophet made a strong impression on me and I have never forgotten them. on an occasion, about 2 weeks after I first heard him speak these words, I was at a meeting where he preached a sermon, which he said should be the greatest of his life, on that occasion he reiterated the matter which I have now written so that the subject became firmly rooted in my memory and I know them to be true, now therefor

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I testify that these are the inspired words spoken by the Prophet Joseph Smith As he stood looking up into Heaven, his countenance became white and transparent. He looked as if he had as much of the Heavenly influence as he could bear and stay with the Saints. His voice was powerful and his words cut like a two edged sword. Edwin Rushton

witness Signature

A. G. Giaque

1. Joseph F. Smith, in *Eighty-ninth Semiannual Conference of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1918), 57–58.

2. Lyman Kirkland, “Church Statement on ‘White Horse Prophecy’ and Political Neutrality,” Newsroom Blog, Public Affairs Department, The Church of Jesus Christ of Latter-day Saints, <http://newsroom.lds.org/blog/>, posted January 6, 2010; Kim Farah, spokeswoman for the LDS Church, cited in Nate Sunderland, “LDS Church Issues Statement on Rex Rammell,” *Rexburg [Idaho] Standard Journal*, December 24, 2009.

3. Frank Eshom, comp., *Pioneers and Prominent Men of Utah* (Salt Lake City: Western Epics, Inc., 1966), 1145.

4. Marie Rushton Fields, “My Father,” three-page unpublished manuscript, Church History Library, MS, d, 6739, no. 1, p. 3.

5. Edwin Rushton, History, Manuscript 8766, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City. His history is just over two pages long and bears the date 1855.

6. Eshom, *Pioneers and Prominent Men*, 1145.

7. Manuscript 3771, Church History Library.

8. Personal interview with Thomas G. Truitt of the Church Historian’s Office, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.

9. Manuscript 7897, Church History Library.

10. *Biography and Public Career of Arnold G. Giaouque*, pamphlet, 1915, Church Historian’s Office, Salt Lake City. Arnold G. Giaouque served as bishop of the Salt Lake City 6th Ward from 1906 until his death in 1919. Andrew Jenson, *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Publishing, 1941), 744.

11. Missionary Card Index, Church Historian’s Office.

12. Journal of John J. Roberts, Church History Library, Ms, d, 4856, fd 2, v. 4; not paginated.

13. Joseph Fielding Smith, in *Eighty-ninth Semiannual Conference* (1918), 54–55.

14. Edwin Rushton and Theodore Turley are credited with the creation of the document, but there is no evidence that Theodore Turley helped write the document; see discussion on pages 79–80.

15. Joseph F. Smith, in *Eighty-ninth Semiannual Conference* (1918), 58.

16. Edith Rushton Christensen, “Edwin Rushton: Bridge Builder and Faithful Pioneer,” 1941, Church History Library, Pq, M270.1, R954c.

17. That phrase appears on several different copies of the prophecy. See Church History Library, MS 2670.

18. Rushton, History.

19. Marie Rushton Fields, “My Father.”

20. For example, see Duane S. Crowther, *Prophecy—Key to the Future* (Salt Lake City: Bookcraft, 1962), 301; George Cobabe, *The White Horse Prophecy*, at <http://fairlds.org>.

21. For one example of Turley’s life, see the many entries under “Turley, Theodore,” in *History of the Church—Index*, 452–53. On Turley’s personal writings and biography, Assistant Church Historian Richard E. Turley Jr., who is very familiar with Theodore Turley’s life history, was consulted. None of Theodore’s papers

mention anything related to the white horse prophecy. Email of Richard E. Turley to BYU Studies, June 9, 2010.

22. Thomas Bullock Journal, Church History Library. Bullock was born in Leek, Staffordshire, England, on December 23, 1816.

23. Thomas Bullock Journal. During the voyage to America, he records the specific directions of the course of the ship, names of birds and fish seen, events that occurred on board, and landmarks they passed, among other interesting items.

24. Bullock served as one of the recorders of the *History of the Church*. Joseph Smith Jr., *The History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed. rev., 7 vols. (Salt Lake City: Deseret Book, 1971), 6:88. Bullock was appointed clerk of the camp in the first company of pioneers going west. Joseph Fielding Smith, *Essentials in Church History* (Salt Lake City: Deseret Book, 1973), 360. In Salt Lake City, he served in the office of the Church Historian, as press corrector for the *Deseret News*, and as the first recorder for Salt Lake City and County. Esshom, *Pioneers and Prominent Men*, 780. See also Jerald F. Simon, "Thomas Bullock as an Early Mormon Historian," *BYU Studies* 30, no. 1 (1990): 71–88.

25. Bullock Journal; Thomas Bullock Letters, Church History Library.

26. Joseph Smith's personal journal, May 6, 1843, unpublished; forthcoming in Joseph Smith Papers (Salt Lake City: Church Historian's Press). Thanks to Alex Smith for this information. In *History of the Church* there is no record of this day's activities.

27. This author searched standard LDS history sources such as Andrew Jensen, comp., *Church Chronology*, 2d ed., rev. and enlarged (Salt Lake City: Deseret News, 1914) as well as forty-five other sources. For a complete list, contact the author or BYU Studies.

28. *History of the Church*, all volumes; B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, 6 vols.; Jensen, *Church Chronology*; Andrew Jensen, *Historical Record* (Salt Lake City, 1889); Nauvoo Database; Truman G. Madsen, ed., *Concordance of Doctrinal Statements of Joseph Smith* (Salt Lake City: I.E.S. Publishing, 1985).

29. This author searched the first 150 journals of the early Saints and pioneers entered into the Nauvoo Database, which has been superseded by Early Latter-day Saints: A Mormon Trail Pioneer Database, at <http://earlylds.com/index.ht>. The word "prophecy" is one of the many words keyed for quick reference. A word search of that database for "white," "horse," "prophecy," "Theodore Turley," and "Edwin Rushton" uncovered nothing relative to such a prophecy. There are certain elements of Rushton's document that do appear in nineteenth-century publications. See the discussion on pages 85–86 about these elements.

30. "Jap," *Oxford English Dictionary*, 2d ed. (Oxford: Clarendon Press, 1989), 8:189; "Jap," *Webster's Ninth New Collegiate Dictionary* (Springfield, Mass.: Merriam-Webster, 1983), 646; "Jap," *Random House Webster's Dictionary*, 2d ed. (New York: Random House, 2001), 1023.

31. *History of the Church*, 5:383–84.

32. Parley P. Pratt, "Joe Smith and the Devil: A Dialogue," *New York Herald*, August 25, 1844, 1. Mark McConkie reaches the opposite conclusion, that Parley Pratt copied the words from Edwin Rushton. Mark L. McConkie, comp., *Remembering Joseph: Personal Recollections of Those Who Knew the Prophet Joseph Smith*

(Salt Lake City: Deseret Book, 2003), 88n. It seems impossible that Pratt, who published his work in the eastern United States in 1844, copied Rushton, since Rushton had not written his document by 1844.

33. It is very unlikely that Joseph would have used the word “parables” to describe the writing of John the Revelator; Joseph would have known the difference between parables and John’s symbolic prophecy.

34. Responding to the statement of England and France being bitter enemies during the 1840s, Professor Malcolm Thorp said, “There did exist a popular animosity between the people of England and France, not the political leadership. But to characterize the two countries as bitter enemies during that time would be an exaggeration.” Telephone conversation with Malcolm Thorp, Department of History, Brigham Young University, March 7, 2003.

35. On the lack of any Franco-Russian war, telephone conversation with Katherine Brown, Russian history, Utah Valley State College, and Blair R. Holmes, Department of History, Brigham Young University, March 2003. Both stated that the Crimean War did not fit the description given in the prophecy. A search of many entries in *Encyclopedia Britannica*, 15th edition, did not show a war that would match the description in the prophecy.

36. Truman G. Madsen, *Concordance of Doctrinal Statements of Joseph Smith* (Salt Lake City: I. E. S., 1985); *History of the Church*.

37. Joseph Fielding Smith, comp., *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book, 1976), 288–89.

38. F. G. Smith, *The Revelation Explained*, 6th ed. (Anderson, Ind.: Gospel Trumpet, 1908), 90–108; Billy Graham, *Approaching Hoofbeats: The Four Horsemen of the Apocalypse* (Waco, Tex.: World Books, 1983); Wilfrid J. Harrington, *Revelation*, Sacra Pagina Series, vol. 16 (Collegeville, Minn.: The Liturgical Press, 1993), 89–92; Homer Hailey, *Revelation: An Introduction and Commentary* (Grand Rapids, Mich.: Baker Book House, 1979), 188–93; George R. Beasley-Murray, *Highlights of the Book of Revelation* (Nashville, Tenn.: Broadman, 1972), 49; William Henry Simcox, *The Revelation of S. John the Divine* (Cambridge, U.K.: Cambridge University Press, 1921), 40; Irving C. Tomlinson, *The Revelation of Saint John: An Open Book* (West Concord, Mass.: Plimpton Press, 1922), 87–88; Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* (Salt Lake City: Deseret Book, 1991), 62; Robert F. Riggs, *The Apocalypse Unsealed* (New York: Philosophical Library, 1981), 109–10; and Charles De Santo, *The Book of Revelation: A Study Manual* (Grand Rapids, Mich.: Baker Book House, 1967), 55–56.

39. Edith Rushton Christensen, “Edwin Rushton, Bridge Builder and Faithful Pioneer,” 5.

40. Brigham Young, in *Journal of Discourses*, 26 vols. (Liverpool: F. D. Richards, 1855–86), 7:15, July 4, 1854.

41. See, for example, Brigham Young, in *Journal of Discourses*, 2:182, Feb. 18, 1855; Eliza R. Snow, “Eliza R. Snow,” *Deseret News Weekly* (January 19, 1870), 556–57; James Burgess, James Burgess Notebook, Church History Library, as cited in Donald Q. Cannon, *Latter-day Prophets and the United States Constitution* (Provo, Utah: Religious Studies Center, Brigham Young University, 1991), 6.

42. Brigham Young, in *Journal of Discourses*, 4:41, August 31, 1856; see also Erastus Snow, in *Journal of Discourses*, 16:207, Sept. 14, 1873.

43. Duane Crowther introduces his popular book *Prophecy—Key to the Future* by thanking his master’s thesis committee, who approved his thesis: Brigham Young University professors Ellis Rasmussen, Hyrum Andrus, and Eldin Ricks. This introduction implies that they also approved the inclusion of the white horse prophecy. Both Ellis Rasmussen and Hyrum Andrus have verified to this author that Duane Crowther attempted to include the white horse prophecy in his thesis and that they firmly rejected it. Professor Andrus stated he had written to the publisher on more than one occasion strongly requesting his name be taken out of the book, but his request was not honored. Personal interview with Professor Ellis Rasmussen, Summer 1968 and Summer 2002; personal interview with Professor Hyrum Andrus, Summer 1967 and Fall 2002; notes in the files of the author. A comparison of the thesis and the printed book found that nowhere does the thesis include the white horse prophecy, but the book quotes it frequently, namely on pages 13, 53, 55, 64, 78, 87, 93, 113, and 117, and in its entirety in an appendix, 301–22. Duane S. Crowther, *Prophecy—Key to the Future* (Salt Lake City: Bookcraft, 1962); Duane S. Crowther, “A Study of Eschatological Prophecies Found in the Scriptures and in the Works of General Authorities of The Church of Jesus Christ of Latter-day Saints” (master’s thesis, Brigham Young University, 1960). Significantly, the version cited in *Prophecy—Key to the Future* is not identical to either Rushton’s original document or the revision. Crowther does not say where he obtained his copy of the prophecy.

44. A Google search of “White Horse Prophecy” produces numerous links to recent articles about the prophecy.

45. John Hamer, “A Red Horse Prophecy?” By Common Consent, September 2008. <http://bycommonconsent.com/2008/09/02/a-red-horse-prophecy/>. Hamer wrote, “Imagine my shock when I saw that the exhibit in the ‘Our Peoples’ section devoted to native religion was dominated by an art installation representing the (Mormon) White Horse Prophecy.”

46. Paul Chaat Smith, Associate Curator, Smithsonian’s National Museum of the American Indian, letter of February 17, 2009, to Don Penrod, stating: “Thanks for contacting us about the Eye of the Storm. I am the curator for that section of the exhibit, and I commissioned Edward Poitras to execute a contemporary art installation that would connect the three outer walls in the gallery, which feature guns and bibles and government documents, around a theme of wealth and dis-possession. I worked closely with Edward on the installation in 2004, and have known him since the mid-1990s. As the accompanying text makes clear, Edward referenced a number of ideas in the work, including the Book of Revelation.

“I did look at the curious reading you are asking about (<http://www.bycommonconsent.com/2008/09/a-red-horse-prophecy/>) and I can state with certainty that Edward was not referencing Mormon religious beliefs, or making a connection between Wovoka and Mormons. There is nothing in Edward’s piece to suggest any such link, only the geographical coincidence that Mormons and Wovoka both lived in the same region. While I never asked Edward directly if he was thinking about Mormons, it never came up in our many discussions, and again, there is nothing in the work to suggest he was. . . . Edward is a very deliberate and thoughtful artist. If he intended such a connection I am sure he would have made that clear.”

47. For example, Thomas Burr, "Is Romney the Stuff of Mormon Legend?" *Salt Lake Tribune*, June 4, 2007, 1, and on Rex Rammell, "More Wack from Rex Rammell," <http://www.43rdstateblues.com/?q=node/5415>.

48. Joseph Fielding Smith, in *Eighty-ninth Semiannual Conference*, 55; Joseph F. Smith, in *Eighty-ninth Semiannual Conference*, 57–58; Joseph Fielding Smith, in *One Hundred and First Annual Conference of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932), 69; Bruce R. McConkie, *Mormon Doctrine*, 2d ed. (Salt Lake City: Bookcraft, 1966), 835–36. McConkie describes the prophecy as "that spurious bit of prophetic imagery that refuses to die out among sensation seekers." Bruce R. McConkie, "How to Start a Cult," unpublished manuscript, L. Tom Perry Special Collections, Brigham Young University, n.d., 4.

49. Joseph Fielding Smith, *Eighty-ninth Semiannual Conference*, 54–55.