

these references were reprinted in the 20th century, important changes were made. For instance, the *LDS Millennial Star* quoted Joseph Smith as making this statement:

Then went to John P. Greene's, and paid him and another brother \$200. *Drank a glass of beer at Moessers.* Called at William Clayton's, . . . (*Millennial Star*, vol. 23, page 720)

When this was reprinted in modern editions of the *History of the Church*, the words concerning the beer were deleted without any indication:

Then went to John P. Green's, and paid him and another brother \$200. Called at William Clayton's, . . . (*History of the Church*, vol. 6, page 424)

For a photograph of the documents demonstrating this change see *Mormonism—Shadow or Reality?* page 7.

Although some references concerning Joseph Smith's use of wine are still published in the *History of the Church*, other items concerning his attitude toward whiskey and tobacco have been deleted without indication (see *Mormonism—Shadow or Reality?* page 6).

Dr. Clandestine must know that not more than a handful of Mormons are going to read Joseph Smith's *History* out of rare issues of publications that are over 100 years old when they can read it in volumes now printed by the Church. He should be honest enough to admit that the Church leaders have tried to cover up Joseph Smith's disregard for the Word of Wisdom.

Recently the diaries of Joseph Smith, which the Church had suppressed for about 130 years, have come to light. They contain two references relating to the Word of Wisdom which were never included in the *History of the Church*. Under the date of January 20, 1843, the following was recorded in Joseph Smith's Diary:

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

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

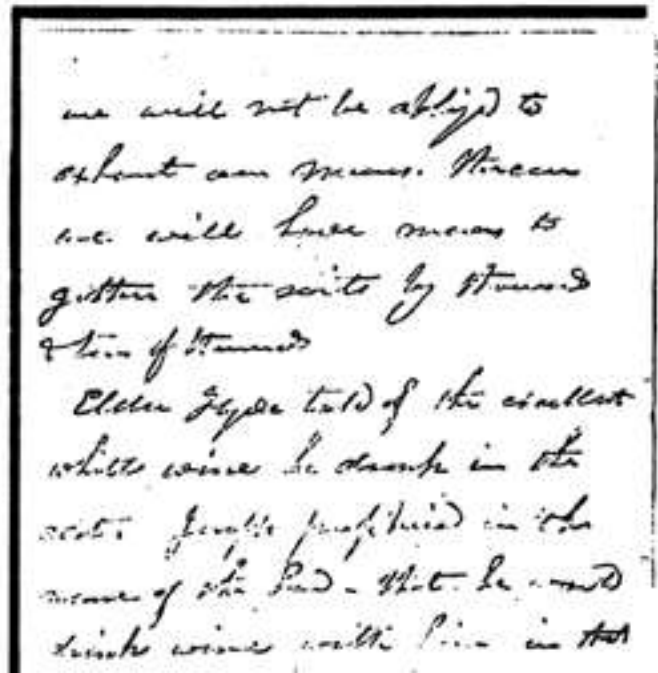
The Mormon Church forbids the use of tea, but according to Joseph Smith's Diary, March 11, 1843, Smith was fond of strong tea:

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

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

It is interesting to note that the presence of tea and coffee in Joseph Smith's home caused one family to leave the Church. Mormon Apostle George A. Smith related the following:

. . . a certain family, . . . arrived in Kirtland, and the Prophet asked them to stop with him . . . Sister Emma, in the meantime, asked the old lady if she would have a cup of tea . . . or a cup of coffee. This whole family apostatized because they were invited to take a cup of tea or coffee, after the Word of Wisdom was given. (*Journal of Discourses*, vol. 2, page 214)



Photograph from Joseph Smith's Diary, January 20, 1843. Smith prophesied he would drink white wine.

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

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

ROCKY MOUNTAIN PROPHECY

On pages 14-15 of *Jerald and Sandra Tanner's Distorted View of Mormonism*, we find the following concerning Joseph Smith's famous Rocky Mountain Prophecy:

The failure to cite well-known evidence that challenges their conclusions occurs repeatedly in the Tanner's analysis of the seven-volume *History of the Church*. For example, it is implied (pages 134-35) that the prophecy of Joseph Smith about the Mormons moving to the Rocky Mountains (*HC* 5:85) was a falsification added to the history after the Mormons were actually in the Great Basin. However, in 1964 (eight years before this edition of *Shadow or Reality*) Stanley B. Kimball published a bibliography of sources for the Nauvoo history of Mormonism (of which the Tanners should have been aware) where he noted that the Oliver H. Olney Papers (written in 1842-43) at Yale University, "recorded the early plans of Joseph Smith to move west. . . ." If the Tanners did not trust that description, they or their widely scattered friends could have read the versified, anti-Mormon manuscript by Olney, dated July 2, 1842:

As a company is now a forming / In to the wilderness to go / As far west as the Rocky mountains. . . . If this was not the secret whispering / Amongst certain ones of the Church of L.D.S. / And could be easily proven If man could speak.

The Tanners are aware that the *History of the Church* was compiled from a variety of sources (many of which were only loaned to Church historians, to be returned once they had extracted pertinent information), and that the exact source for the account of Joseph Smith's prophecy of August 6, 1842, is not clear. Olney recorded the rumors about the move west in July, and someone else recorded the prophecy in August.

Dr. Clandestine seems to feel that the Olney manuscript sheds new light on the Rocky Mountain Prophecy. Actually, we read this manuscript before we published the 1972 edition of *Mormonism—Shadow or Reality?* and even cited a reference to plural marriage in our book *Joseph Smith and Polygamy*, page 7. It was, in fact, partly because of Olney's manuscript that we said that there "is some evidence that Joseph Smith considered going west to build his kingdom . . ." (*Mormonism—Shadow or Reality?* page 135). In his zeal to prove that we suppressed evidence, Dr. Clandestine seems to have completely overlooked this statement in our book.

In any case, while Olney does indicate that the Mormons were looking west, he says nothing about a prophecy given by Joseph Smith. The reader will notice that Dr. Clandestine says that "Olney recorded the rumors about the move west in July, and someone else recorded the prophecy in August." He is unable, however, to tell us just who this "someone else" might be, and has to admit that "the exact source for the account of Joseph Smith's prophecy of August 6, 1842 is not clear."

In the past Mormon writers maintained that Joseph Smith supervised the writing of the *History of the Church*. New evidence, however, has forced the admission that over 60% of the *History* was not compiled until after his death. When we published our enlarged edition of *Mormonism—Shadow or Reality?* in 1972, we demonstrated that the famous Rocky Mountain Prophecy, attributed to Joseph Smith, was actually an interpolation crammed in between the lines of the original handwritten text in a much smaller handwriting (see pages 133-135). This indicated that the famous prophecy had been added to the manuscript sometime after this page was originally written. We cited a study by Dean C. Jessee, of the Church Historical Department, showing that the original page of "Joseph Smith's Manuscript History" was not even written until July 4, 1845—over a year after Smith's death! We reasoned that if the page was not written until July 4, 1845, then it was likely that the interpolation containing the prophecy was not added until after the Mormons came to Utah. We have recently found new evidence which further undermines the authenticity of this prophecy. Fortunately, in 1845 Brigham Young ordered the scribes to make a "duplicate hand-written copy of the History . . ." (*Brigham Young University Studies*, Summer 1971, page 469). We examined a microfilm of this second manuscript, Book D-2, page 2, and found that the "Rocky Mountain Prophecy" was written in very small handwriting between the lines. In other words, it was obviously added at a later time to this manuscript as well.

The situation, then, boils down to the following: we have two handwritten manuscripts, books D-1 and D-2. Neither of these books was even started until after Joseph Smith's

death. In both cases the prophecy concerning the Mormons coming to the Rocky Mountains has been interpolated in a smaller handwriting. From this evidence we can reach only one conclusion: the famous "Rocky Mountain Prophecy" is a forgery. The Church Historical Department has Joseph Smith's diary for 1842-43, but the first entry does not appear until December 21—some four months after the prophecy was supposed to have been given. Mormon scholars have been unable to come up with anything to support the authenticity of this prophecy. Davis Bitton, an Assistant Church Historian, has written almost five pages concerning this matter. He frankly states that "there is no such prophecy in the handwriting of Joseph Smith or published during the Prophet's lifetime, but it was referred to in general terms in 1846 during the trek west. After the arrival in the Salt Lake Valley the prophecy was frequently cited and became more specific as time went on" ("Joseph Smith in the Mormon Folk Memory," The John Whitmer Address, delivered at the Second Annual Meeting of the John Whitmer Historical Association, Lamoni, Iowa, September 28, 1974, unpublished manuscript, page 16).

Davis Bitton goes on to state that "The manuscript history covering this period was written in 1845, . . ." (This is, of course, a year after Joseph Smith's death.) Mr. Bitton then admits that the prophecy is an "insertion" which was added into the manuscript as "an afterthought" (*Ibid.*, page 18). Although Davis Bitton cannot find any real evidence that Joseph Smith made the famous "Rocky Mountain Prophecy," he does feel that there was "a time when something like this might have been said by Joseph Smith with considerable plausibility. Anytime during the last four years of his life, . . . the Prophet had good reason to consider possibilities for relocation. It can be demonstrated that he considered the possibility of settling in Oregon (or on Vancouver Island). He was attempting to negotiate some kind of colonization venture in Texas . . ." (*Ibid.*, page 17).

Davis Bitton admits that other changes were made in Joseph Smith's documents to support the idea that he knew the Mormons would come to the Rocky Mountains:

And in February 1844 the Prophet was organizing an exploring expedition to go to the West. There are some *interesting changes* in the way the description of this expedition was written by Willard Richards, secretary of Joseph Smith at the time, and the later revisions. The original, handwritten version reads: "Met with the Twelve in the assembly room concerning the Oregon Expedition." This has been modified to read "the Oregon and California Exploring Expedition." Continuing, the Richards manuscript reads, "I told them I wanted an exposition of all that country,"—which has been changed to "exploration of all that *mountain* country." There are other such changes that make one suspect that the *later compilers of the history*, notably George A. Smith and his assistants in the 1850s, were *determined to have Joseph Smith contemplating the precise location where the Saints had by then settled*. Oregon would not do; Oregon and California as then defined at least included the Rocky Mountains. If the Prophet could be made to say "mountain country" instead of just "country," it would appear that he clearly had in mind the future history of his followers. (*Ibid.*, pages 17-18)

Although some Mormons would like us to believe that Brigham Young knew all along that he was going to lead the

Mormons to “the midst of the Rocky Mountains,” there is evidence to show that he was somewhat confused about the matter, in a letter dated December 17, 1845, Young stated:

. . . we expect to emigrate West of the mountains next season. If we should eventually settle on *Vancouver’s Island*, according to our calculation we shall greatly desire to have a mail route, . . . if Oregon should be annexed to the United States, . . . and Vancouver’s Island incorporated in the same by our promptly paying national revenue, and taxes, we can live in peace with all men. (Photograph of letter in *Prologue*, Spring 1972, page 29)

In any case, Dr. Clandestine seems to miss the whole point with regard to the “Rocky Mountain Prophecy”—i.e., the Mormon Church always claimed that it was dictated by Joseph Smith himself, but all the evidence now indicates that it was not written in “Joseph Smith’s Manuscript History” until after his death. It is interesting to note that on page 42 of his rebuttal, Dr. Clandestine admits that “Joseph Smith’s autobiographical ‘History’ was written in large part *after his death* by clerks and ‘historians’ who *transformed third-person accounts by others than Joseph Smith into first-person autobiography of Joseph Smith*, . . .” Clandestine would try to excuse all this saying that “until quite recently official LDS history, as written by men (often of limited education) who were not trained in methods of editing and history.” Now, while the early Mormons may not have been trained in “methods of editing and history,” they certainly knew enough to criticize their enemies when they broke the rules. We feel, therefore, that Dr. Clandestine’s explanation for the falsification is a very poor excuse.

1826 TRIAL & SMITH’S MAGIC TALISMAN

In Part 1 of *Answering Dr. Clandestine*, we have already demonstrated that the anonymous Mormon historian has made a serious error with regard to Joseph Smith’s 1826 trial. He claimed that the printing of the “court record” appeared in “contradictory versions.” We have shown, however, that the versions were the same.

Since we published the 1972 edition of *Mormonism—Shadow or Reality?* Wesley P. Walters has brought forth a new discovery which also verifies the 1826 trial and shows that Joseph Smith was deeply involved in treasure digging and magical practices. Writing in *The Journal of Pastoral Practice*, Mr. Walters reveals the following:

Joseph Smith, Jr., before he became the founder and prophet of Mormonism, had made part of his living as a “glass looker.” By gazing into a peep-stone or seer stone, placed in a hat to obscure the light, he would attempt to see where buried treasure was hidden or to locate lost objects for people. This money digging activity and the court trials that grew out of that illegal practice have received new clarification through a recently discovered letter from a judge who, in 1830, tried Joseph Smith in Colesville, south central New York. The letter was written in 1842 by Joel King Noble, a justice of the peace in Colesville, Broome County . . .

Our knowledge of Joseph Smith’s activities in the Bainbridge area had previously, to a large extent, depended on the printed record of a trial at South Bainbridge in 1826, in which Joseph had admitted to his “glass looking” practices and was accordingly found guilty of breaking the law, though no sentence is recorded. . . . the discovery in 1971 of the bills

of cost handed in to the county by Constable Philip DeZeng and Justice Neely for their services during the arrest and trial of Joseph Smith in 1826 have now established beyond doubt that the young “Glass looker” (as Mr. Neely’s bill calls him) was indeed involved in glass looking for hidden treasure and lost objects, and that he was brought to trial for that crime. . . . Mormons have recently been inclined to grant that Joseph Smith, Jr., was tried in 1826, but they do not believe he was found guilty, and they therefore tend to regard the printed record as a falsification. Mr. Noble’s letter, however, now fills in the missing details and confirms the entire incident, so that there is no longer any reason to doubt the authenticity of the printed docket.

Judge Noble says quite unequivocally that “Jo. was condemned” in what he calls Joseph’s “first trial.” Then he adds a detail that provides the clue to why no sentencing appears in the docket record even though Joseph was found guilty. Mr. Noble succinctly states that the “whisper came to Jo., ‘Off, Off!’” and so Joseph “took Leg Bail,” an early slang expression meaning “to escape from custody.” What is obviously happening is that the justices are privately suggesting to this first offender to “get out of town and don’t come back,” and in exchange they will not impose sentence. This is why no sentence was recorded in the docket record of Mr. Neely.

In reporting the court’s method of clemency, Judge Noble’s statement agrees precisely with an early account of this 1826 trial published just five years after the trial had taken place. It was written by a young medical doctor who lived in South Bainbridge at the time, Dr. Abram Willard Benton, who like Mr. Noble mentions that Joseph had been involved in glass looking, and that he had been “tried and condemned.” Dr. Benton adds that because Joseph was a minor at the time, being 20 years old, “and thinking he might reform his conduct, he was designedly allowed to escape.” Therefore, the court, though it found him guilty of being in violation of the law, had intentionally not imposed sentence as a way of showing mercy on this youthful offender. . . . Thus it is quite clear from all sides that Joseph wove occult religious material into his money digging practices, and this led the communities where he dug for treasure to associate him with divination, necromancy, and wizardry. . . . Mr. Noble reports that he heard one witness testify that he had asked Joseph on one occasion whether he could actually “see or tell” more than anyone else, and Joseph had admitted he could not but added, “Anything for a living. I now and then get a Shilling.” However, it seems likely that he came at least half-way to believe in that realm of the occult, for he carried with him as a prized possession most of his life a talisman bearing the signs of Jupiter, and had it on him at the time of his death. Whatever his personal beliefs, his use of the religious elements of prayer and faith, as well as revelations telling where treasure could be found, shows a certain religious bent to his thinking and an inclination to use religious exercises as a means of manipulating people. Therefore, once he had determined to give up money digging after his close brush with the law in 1826, this occult religious interest made it easy for him to think in terms of producing a *religious* book from the gold plates he claimed to have discovered through the same stone he had used for his treasure hunting. (*The Journal of Pastoral Practice*, Summer 1977, pages 121-123, 127-128)

Wesley P. Walters has photographically reproduced Justice Noble’s letter, and we have now included it in the pamphlet *Joseph Smith’s Bainbridge, N.Y., Court Trials*. According to Justice Noble, when Joseph Smith was tried in his court in 1830 there was a discussion of Joseph’s money