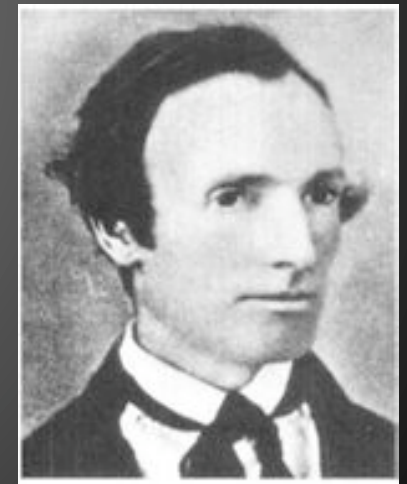




Constructing
an **evidence-
based**
narrative for
*The Book of
Mormon*



Craig Criddle
Exmormon Conference
Salt Lake City, Utah
October 10, 2009

- **The power of narrative**
- **Roots**
- **Tracking authors like animals**
- **Restoration theology on steroids**
- **“Necessity is the mother of invention”**
- **Assembling the pieces**

Acknowledgments

Dale Broadhurst
Ted Chandler
Bob McCue
David Marshall
Matthew Jockers
Daniela Witten

The Hoppers:



The Inukshuks:

Mark Larson
Bob and Juli McCue
Jeff and Keri Anderson
Lyndon Lamborn
my dear Sandra



The power of narrative

Why does it matter?

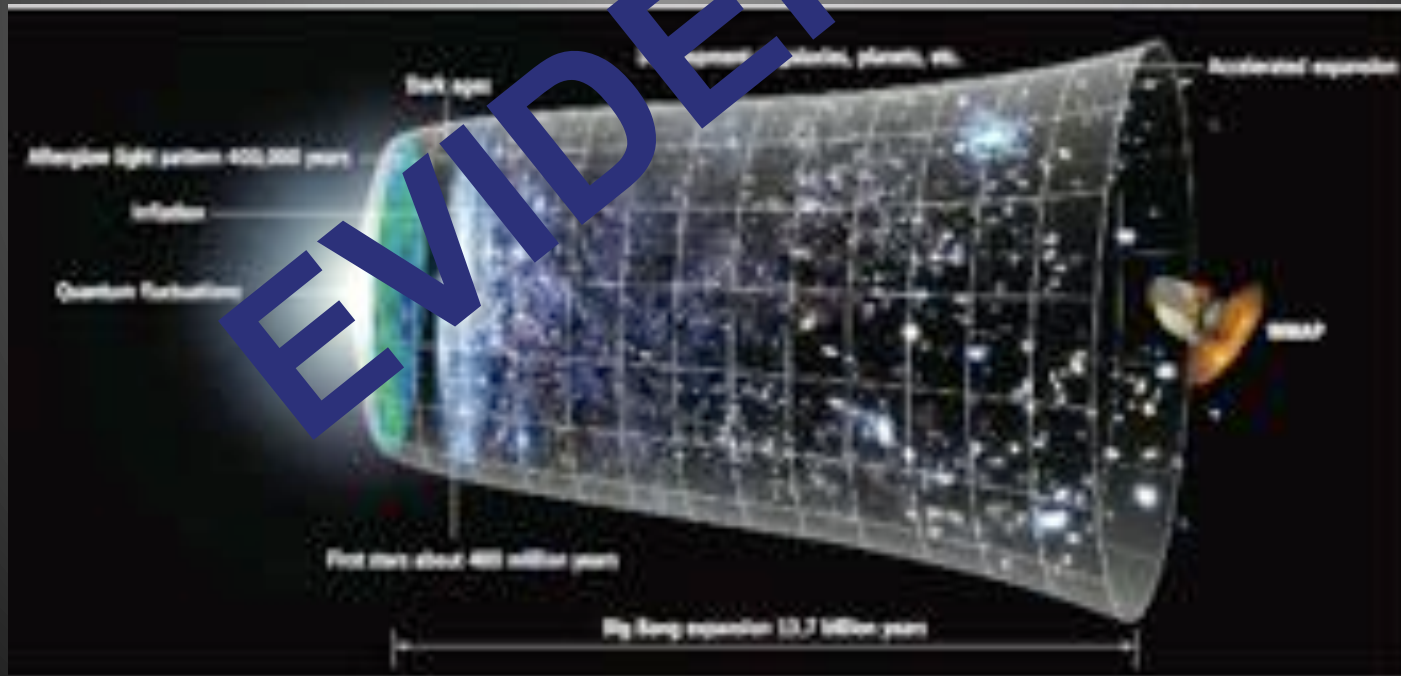
Beliefs have consequences



Quote from an anonymous post on the
Recovery from Mormonism Bulletin Board:

**Basically, you can program people
with stories and parables.**

Four creation stories. Which is better?



**Scientific theories about the past
are narratives constructed from
the best available evidence.**

**Can we construct a narrative
for the origin of the Book of
Mormon based on historical
and textual evidence?**

Roots



<http://www.rootsinkashmir.org/images/roots1.jpg>

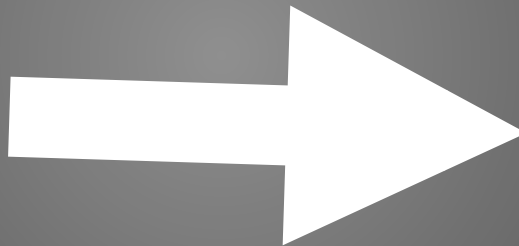
The Bible and Race



Adam and Eve in the Garden of Eden, shown in the Creation Museum in Petersburg, KY

http://www.salon.com/news/feature/2007/05/31/creation_museum/

How did this happen?



<http://news.softpedia.com/images/news2/12-of-the-DNA-Differs-Amongst-Human-Races-and-Populations-2.jpg>

Ham & Canaan: the curse



Genesis 9:27

"Cursed be Canaan; a servant of servants shall he be unto his brethren."



<http://www.longcounty.net/intheblood.html>

Underwood & Underwood stereo view (1895).
"These are the Generations of Ham"

<http://stereo-view.com/Black-Americana-Stereoviews.html>

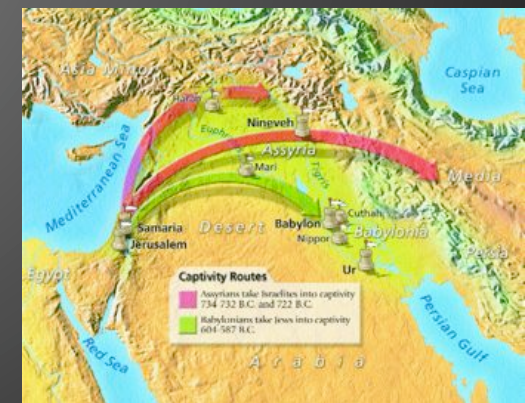
The dark skinned races in the New World were a mystery. Where did they come from? Early 19th century explanations were based on the dispersals in the Bible.



One Bible dispersal occurred after the Tower of Babel, another with the Lost Ten Tribes, a third with the Tribe of Judah, and a fourth with the Tribe of Joseph.

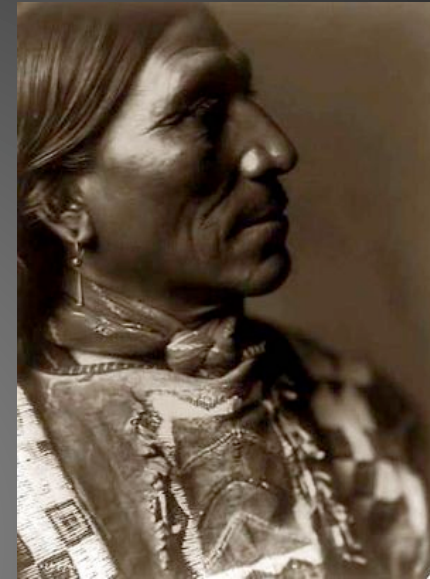


Biblical scholars wondered where these people had gone.



It seemed logical that one or more of the Biblical dispersals brought people to America.

But all these dispersals involved white people. Why then did Native Americans have dark skin?



They too must have had an evil ancestor, someone like Cain. A white race must have come to America in one of the Biblical dispersals.

Some of them must have fallen and become dark. But since no white race remained, it must have annihilated itself, or it was destroyed by the dark race.

The presence of burial mounds throughout Eastern North America seemed to confirm this logic.



Miamisburg Mound in Montgomery County, OH, is the largest conical burial mound in Ohio. It was constructed by the Adena Indians (800 B.C.-A.D. 100).

painter Charles Sullivan, ca. 1835-1860.

These enormous mounds seemed beyond the capabilities of the dark-skinned natives.

They must have been the work of an extinct white race.

Such reasoning captured the imagination of English writers and Colonial Americans, among them an ailing, would-be novelist named Solomon Spalding.

Solomon Spalding

Solomon Spalding was a Connecticut-born Yankee -- a Dartmouth-educated former preacher and veteran of the American Revolutionary War.



In hopes of earning money and as a pastime, Spalding penned fictitious historical narratives.



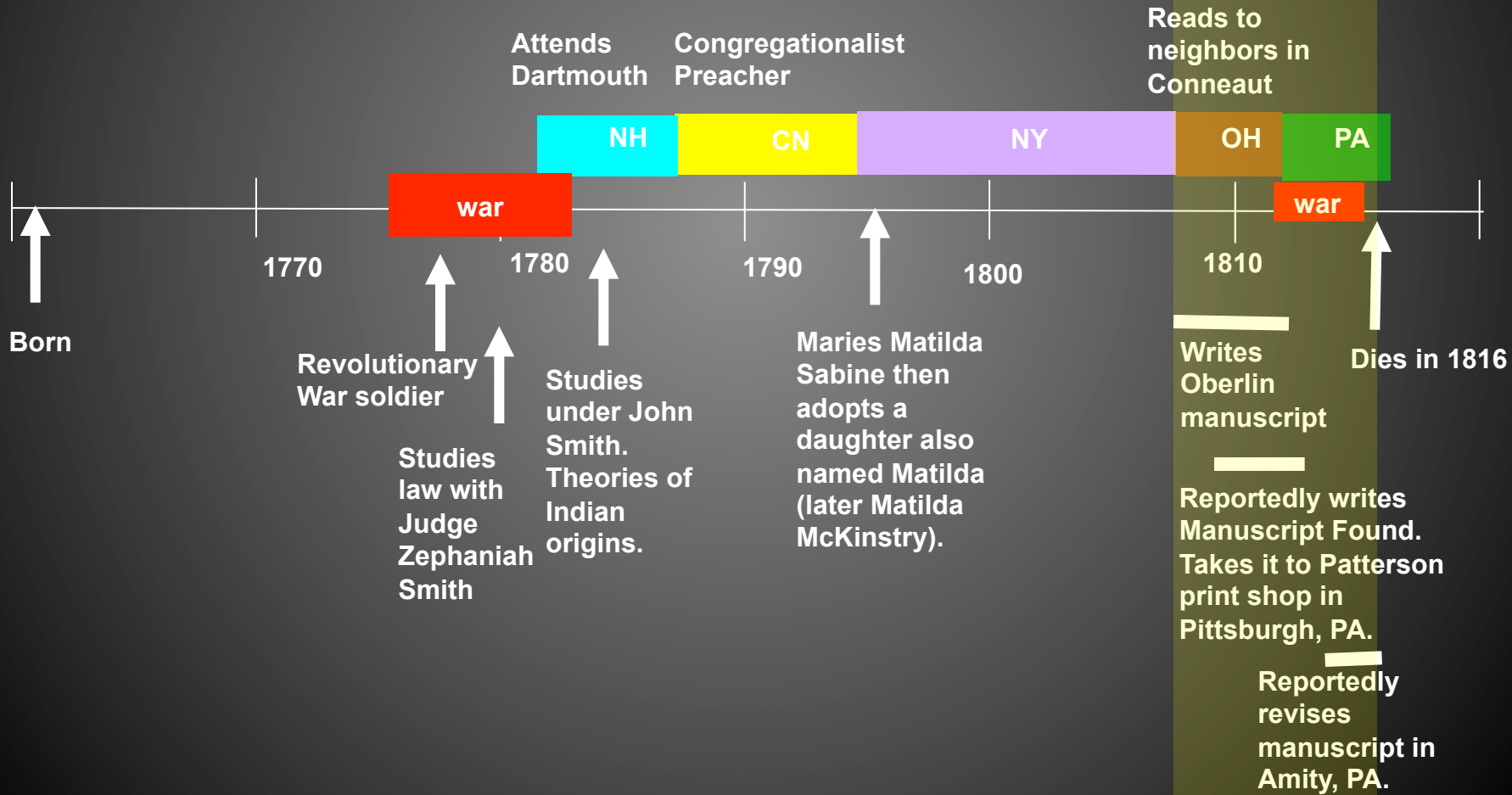
Spalding wrote at least two major manuscripts He shared his work with friends, neighbors, and associates.

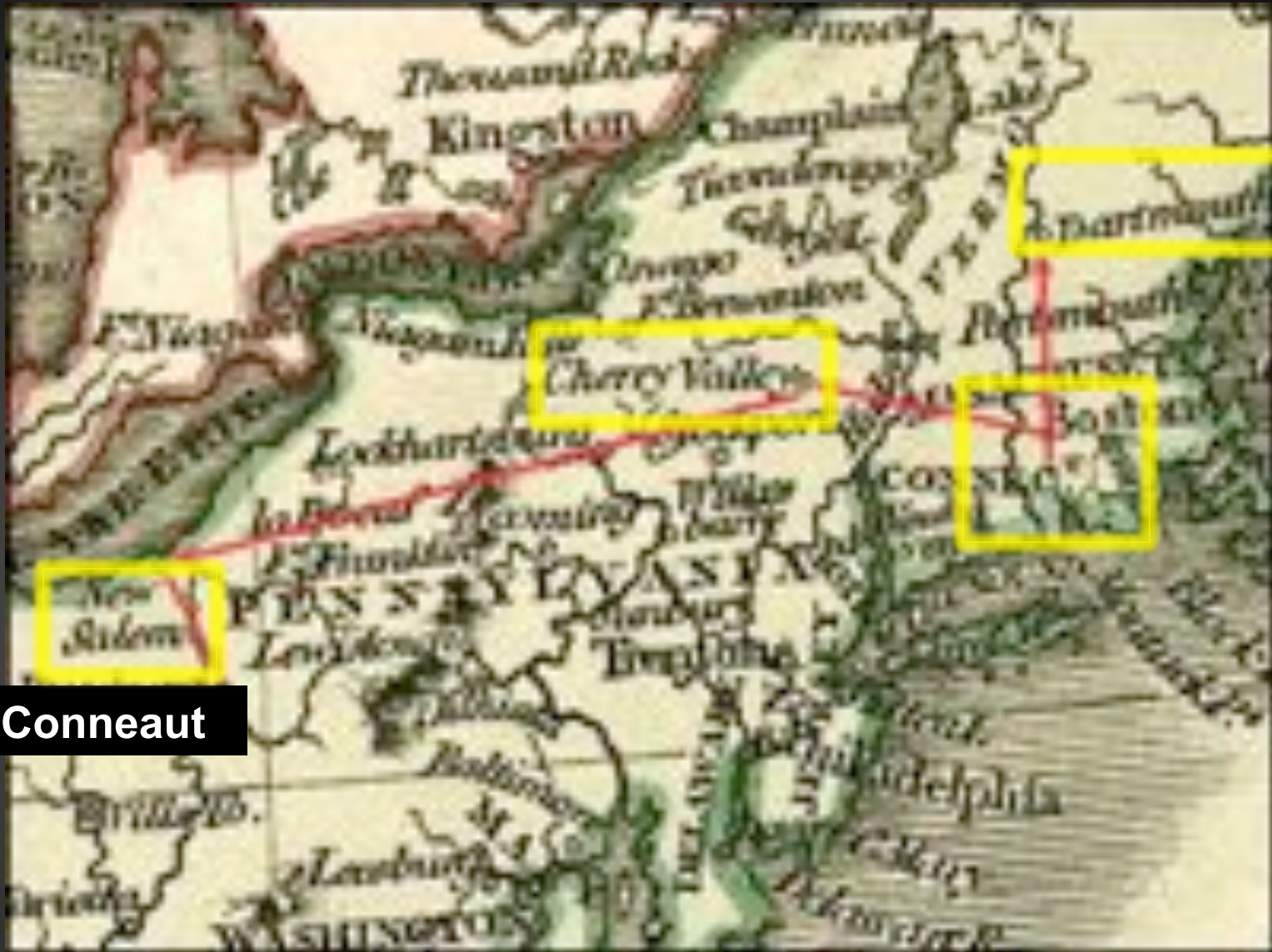
Manuscript Story
- *Conneaut Creek*
1809-1812
(unfinished, and now available)

Also called:
The Oberlin Manuscript
The Honolulu manuscript
The Roman Story

Manuscript
Found”
1810-16
(finished, but now lost)

Spalding's Life

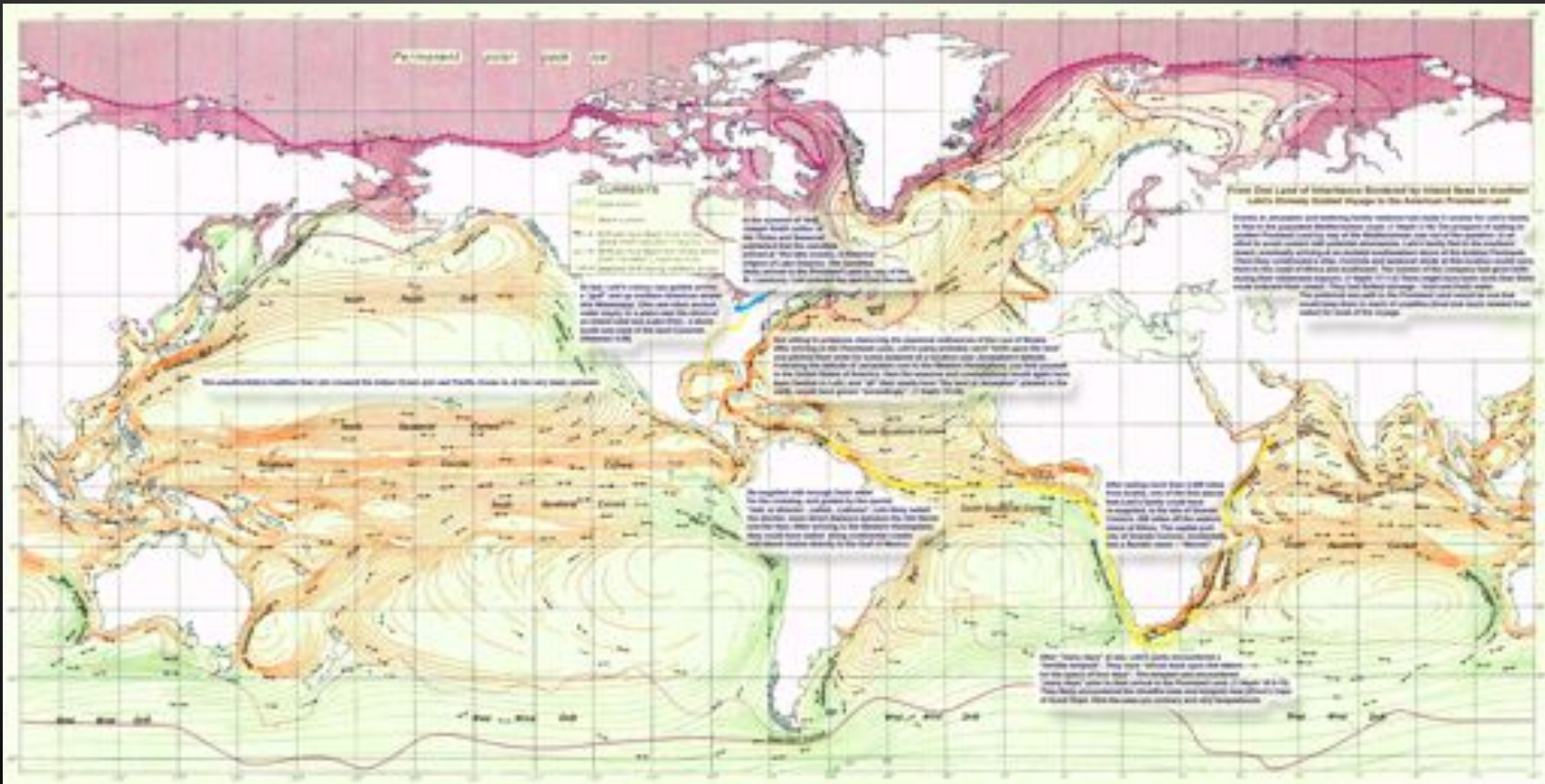




Conneaut

Where Spalding Lived

Manuscript Found was Spalding's "magnus opus"-- his effort to create a compelling epic narrative that would link natives of the New World to the dispersed peoples of Old World Canaan.



- *on February 14 or 15, 1832, Elders Orson Hyde and Samuel H. Smith visited Conneaut, Ohio.*
- *Judge Nehemiah King claimed that they were preaching from the work of his deceased friend, Solomon Spalding.*

- *At least 19 different witnesses tied Manuscript Found to the Book of Mormon.*

- *The earliest witness statements came 19-22 years after the witnesses had heard or read Spalding's work.*

- *The final statements came 74 years after exposure to Spalding's work.*

Conneaut Witnesses

Oliver Smith – landlord (Aug, 1833)

“...historical novel, founded upon the first settlers of this country”

“... journey from Jerusalem, by land and sea, till their arrival in America”

“... mounds”

“... Nephi and Lehi were... leading characters, when they first started for America”

“... no religious matter was introduced”

“...when it is printed, it will bring me a fine sum of money”

“... When I heard the historical part ... I at once said it was the writings of old Solomon Spalding”



John Spalding – brother (Aug, 1833)



“... The book was entitled the “Manuscript Found”

“... historical romance of the first settlers of America”

“... American Indians are the descendants of the Jews, or the lost tribes”

“... account of their journey from Jerusalem”

“...under the command of Nephi and Lehi”

“...Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain.”

“.... mounds”

“... nearly the same historical matter, names, &c.”

“.... he wrote in the old style, and commenced about every sentence with “and it came to pass,” or “now it came to pass,” the same as in the Book of Mormon”

Henry Lake – business partner (Sept, 1833)



“... He very frequently read to me from a manuscript which he was writing, which he entitled the “Manuscript Found”

“... American Indians as the descendants of the Lost Tribes, gave account of their leaving Jerusalem, their contentions”

“...the tragic account of Laban”

“... the historical part of it is principally, if not wholly taken from the “Manuscript Found”

“... I well recollect telling Mr. Spalding, that the so frequent use of the words “And it came to pass,” “Now it came to pass” rendered it ridiculous...”

Aaron Wright – neighbor (August, 1833)



“.... the lost tribes of Israel...were the first settlers of America”

“...the Indians were their decendants”

“....journey from Jerusalem to America, as it is given in the Book of Mormon, excepting the religious matter”

“... the names more especially are the same without any alteration

“....Spalding had many other manuscripts, which I expect to see when Smith translates his other plates”

Aaron Wright's 1830 Book of Mormon



computer-enhanced graphic
original in Darlington Library, Pittsburgh

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr. the Author and Proprietor of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we have viewed, with words of solemnity, that the said Smith has shown unto us, for we have seen and hefted, and know of a certainty, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen: and we be not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
JAMES WHITMER, Jr.,
JOHN WHITMER,
HIRAN PAGE,
JOSEPH SMITH, Sen.,
HYRUM SMITH,
SAMUEL H. SMITH.

And *L. A. Wright*
Does here by certify that
he believes it not

....And, I, A. Wright,
Does hereby certify
that he believes it not.

Art Cunningham– creditor (August, 1833)



- ... purported to have been a record found buried in the earth, or in a cave, he had adopted the ancient or scripture style of writing.
- I well remember the name of Nephi, which appeared to be the principal hero of the story. The frequent repetition of the phrase, “I Nephi,” I recollect as distinctly as though it was but yesterday...
- ... He attempted to account for the numerous antiquities
- ... remarked that, after this generation had passed away, his account of the first inhabitants of America would be considered as authentic as any other history.
- The Mormon Bible I have partially examined, and am fully of the opinion that Solomon Spalding had written its outlines before he left Conneaut.

Late Conneaut Witness

Abner Jackson (son of a friend, 1880)



“...He wrote it in Bible style. 'And it came to pass' occurred so often that some called him 'Old Come-to-pass.'...”

“... Maroni, Mormon, Nephites, Laman, Lamanites, Nephi, and others.

“....Mormon account of the last battle, at Cumorah, where all the righteous were slain.... How much this resembles the closing scene in the 'Manuscript Found!’

“....old Esquire Wright heard it, and exclaimed, 'Old come to pass has come to life again.

A family witness

Matilda Sabine Spalding Davidson (wife, 1839)

“...an historical sketch of this long lost race.

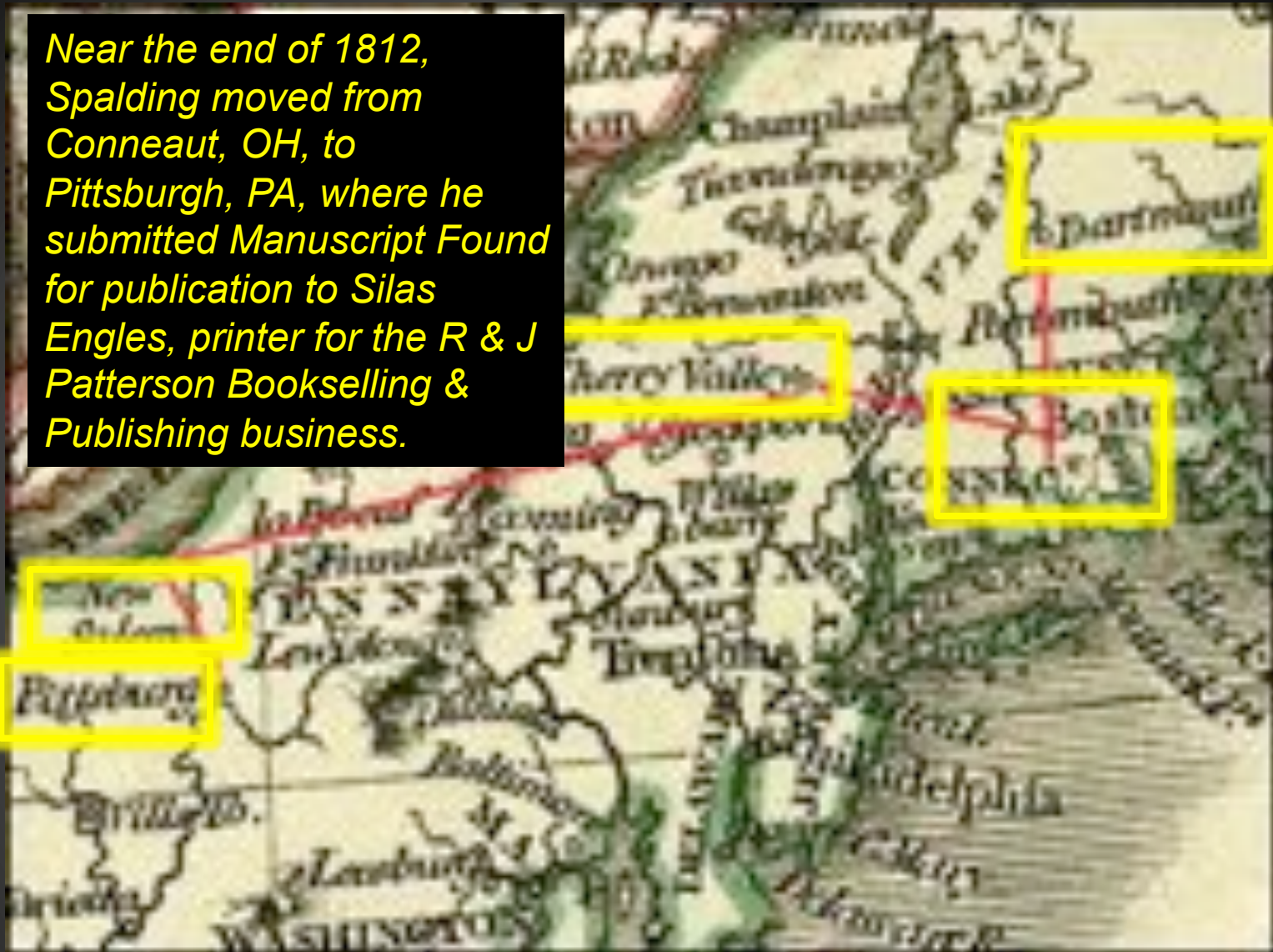
“...in the most ancient style, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible.

- ...It claimed to have been written by one of the lost nation, and to have been recovered from the earth, and, assumed the title of "Manuscript Found."

- ... he was enabled from his acquaintance with the classics and ancient history, to introduce *many singular names*, which were particularly noticed by the people and could be easily recognized by them”

“Mr. John Spaulding residing in the place at the time, who was perfectly familiar with this work and repeatedly heard the whole of it read”

Near the end of 1812, Spalding moved from Conneaut, OH, to Pittsburgh, PA, where he submitted Manuscript Found for publication to Silas Engles, printer for the R & J Patterson Bookselling & Publishing business.



Where Spalding Lived

The R&J Patterson book selling & publishing business

- **Rev. Robert Patterson** – owner, sold books and stationary, and engaged in small-scale publishing. Died in 1854.

"R. Patterson had in his employment Silas Engles ...a gentleman, from the East originally, had put into his hands a manuscript of a singular work, chiefly in the style of our English translation of the Bible..."

- **Joseph Patterson** –financing, interacted with Spalding, divested and moved to Philadelphia.

- **Silas Engles** – printer. Died in 1827.

- **J. Harrison Lambdin** –clerk in the store. Became co-owner in 1817. **Friend of Sidney Rigdon**. Died in 1825.

Bankrupt in 1823.

In 1814, Spalding and his family moved to Amity, PA. Referring to this move, Joseph Miller, Spalding's neighbor, said "he [Spalding] then moved to Amity, leaving a copy of the manuscript in Patterson's hands."



Where Spalding Lived

Amity Witness

Joseph Miller (Business associate, 1879)



Alma 3: 4 And the Amlicites were distinguished from the Nephites, for they had marked themselves with red in their foreheads after the manner of the Lamnites, nevertheless they had not shorn their heads like unto the Lamanites.”

...on hearing read the account from the book of the battle between the Amalekites and the Nephites (Book of Alma, chapter i.), in which the soldiers of one army had placed a red mark on their foreheads to distinguish them from their enemies, it seemed to reproduce in my mind not only the narration but the very words, as they had been impressed on my mind by the reading of Spaulding's manuscript....

Ultimately, because Spalding lacked the funds to pay for the printing, his revised manuscript remained unpublished at the print shop at his death in 1816.

Meanwhile, the original lay bundled with his other work in a hair-covered trunk at the Spalding home.

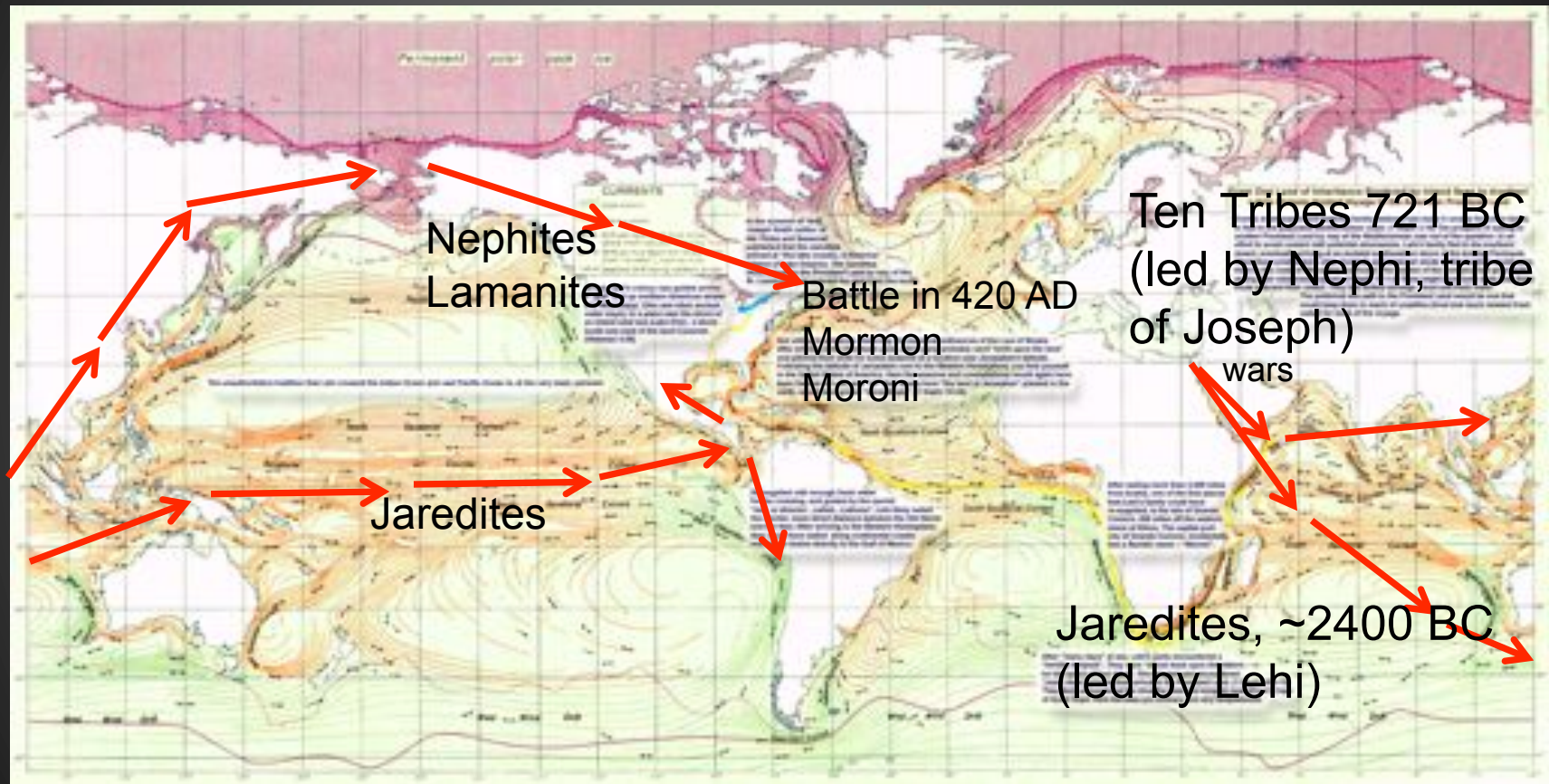


Matilda Spalding McKinstry (daughter, 1880, remembering herself at age 11)



I perfectly remember the appearance of this trunk, and of looking at its contents. There were sermons and other papers, and I saw a manuscript about an inch thick, closely written, tied with some of the other stories my father had written for me, one of which he called, 'The Frogs of Wyndham.' **On the outside of the manuscript were written the words, 'Manuscript Found.'**

Manuscript Found dispersals, as described by John Spalding (1851) and Matilda Spalding McKinstry (1886)



Not the Book of Mormon, but a close relative...

There is evidence that Hurlbut obtained a copy of Manuscript Found.

Four witnesses in and near Kirtland claimed that Hurlbut showed them copies of Manuscript Found in late 1833, and they compared it to the Book of Mormon.

Hurlbut gave Howe a copy of Manuscript Story (the Oberlin Manuscript), but apparently no copy of Manuscript Found.

- *We don't know what happened to Manuscript Found.*

- *We do know what happened to Manuscript Story. It ended up at Oberlin College.*

Tracking authors like animals



Animal sightings (i.e. witnesses) are good.

But we also need to recognize the spoor.

How could we track Spalding?

1. Look for Spalding themes.
2. Look for Spalding phrases.
3. Look for Spalding proper noun patterns.
4. Look for phrases from writers that Spalding plagiarized
5. Look for Spalding frequent word usage patterns
6. **Is there a compounding of evidence?**

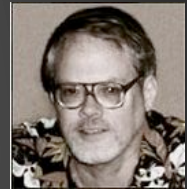
Manuscript Story
- *Conneaut Creek*
1809-1812

Also called:
**The Oberlin
Manuscript**
The Honolulu
manuscript
The Roman Story



Comparisons to The Book of Mormon

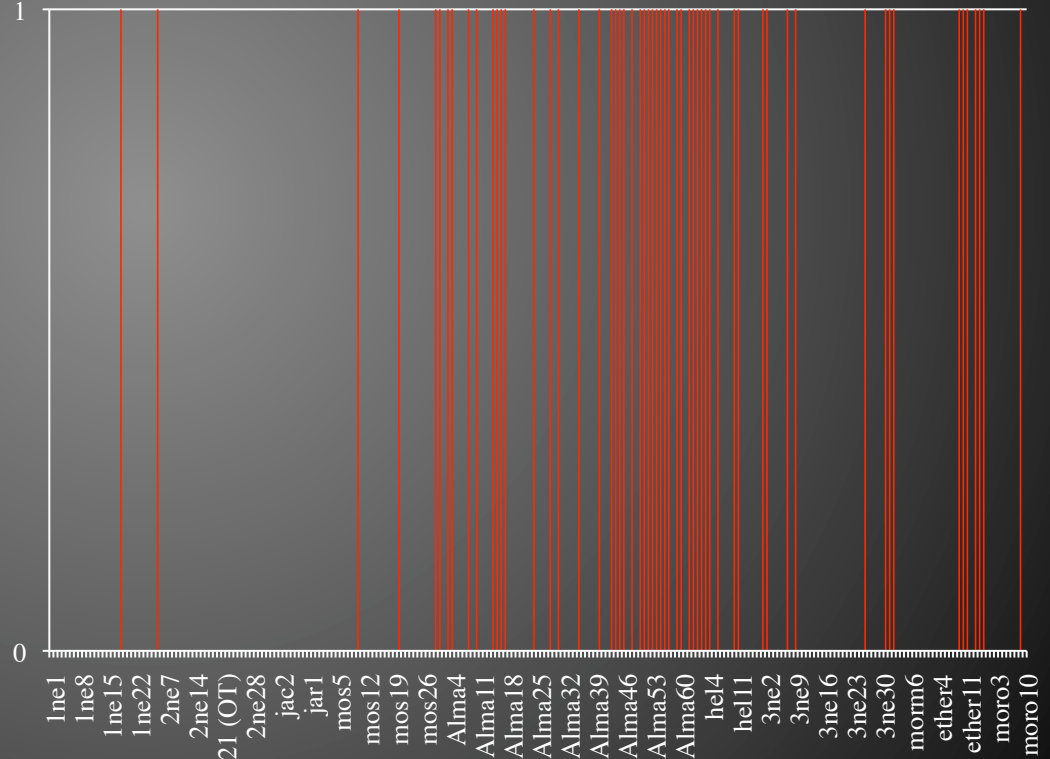
- Holley (1992)
- Broadhurst (1998-now)
- Chandler (2000-09)
- Donofrio (2006)
- Jockers et al. (2008)



Spalding Themes

Old World to New World travel
Fear of being capsized
New World horses and elephants
Race and skin color
Division into two groups
Charges to avoid intermarriage
System of judges
Messiah-like figure & period of peace
War

Where do Spalding themes appear in the Book of Mormon?



Hot spots



Mosiah

Alma

Ether

Spalding Phrases

A few examples of the phrases identified by Broadhurst:

at the head of

march towards the land

overthrow and destruction

band of murderers

determined to conquer

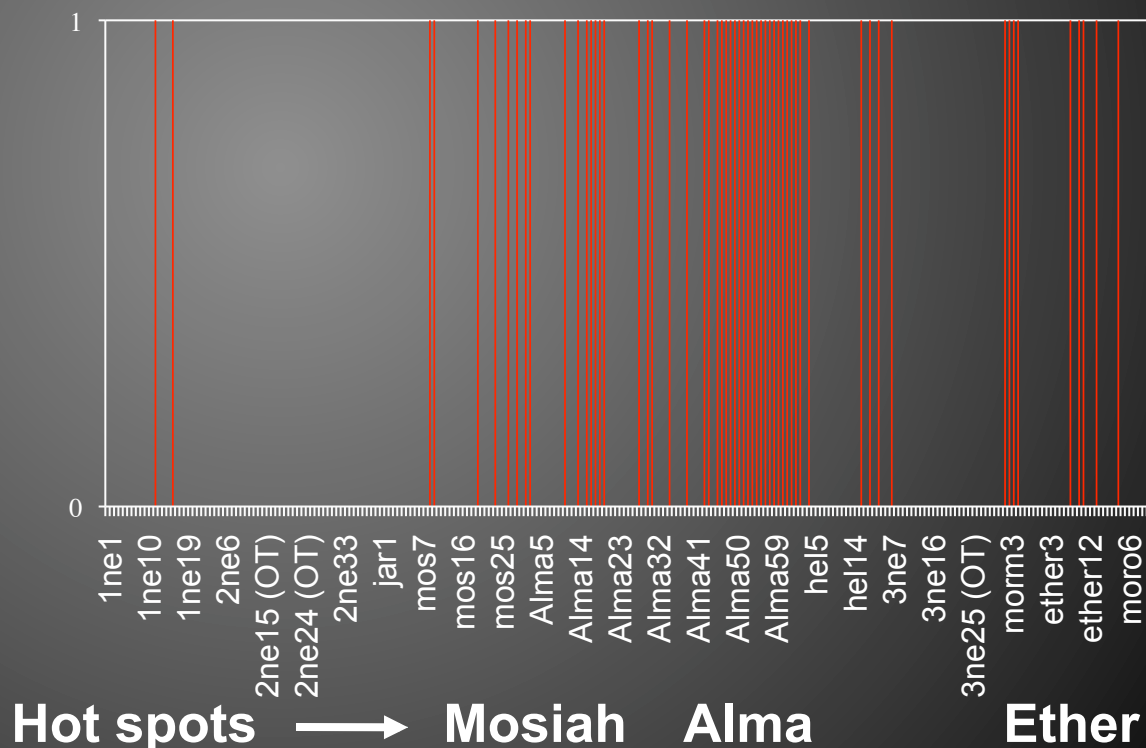
immense slaughter

blood and carnage

Many more...

<http://www.mormonstudies.com/spauth.htm>
<http://www.mormonstudies.com/army02.htm>
<http://www.mormonstudies.com/army04.htm>

Where do unique Spalding phrases appear in the Book of Mormon?



Spalding Name Formation Patterns

Proper names with Spalding construction method (Chandler):

“Amm” words: Ammaron (4 Ne), Ammon (Alma 20), Ammonite (Alma 56), Ammonihah (Alma 8), Ammonihahite (Alma 16), Ammoron (Alma 54)

“Cor” words: Corianton (Alma 31), Coriantor (Ether 11), Coriantum (Ether 9), Coriantumr (Ether 14); Corihor (Ether 7), Korihor (Alma 30)

“Gd” words: Gad (3 Ne 9), Gadiandi (3 Ne 9), Gadianton (Hel 6), Gadiomnah (3 Ne 9); Gid (Alma 58), Giddonah (Alma 10), Giddianhi (3 Ne 4), Gideon (Mos 19), Gidgiddonah (Morm 6), Gidgiddoni (3 Ne 3)

“Mor” words: Moron (Ether 11), Ammoron (Alma 54), Moroni (Alma 62)

“-ihah” words: Ammonihah (Alma 8), Cumenihah (Morm 6), Mathonihah (3 Ne 19), Moronihah (Hel 4), Nephihah (Alma 62), Zemnarihah (3 Ne 4)

Spalding Name Formation Patterns

Proper nouns similar to place names in the Great Lakes, the setting for the ObMs (Holley):

Ogath (Ether 15), Alma (Mos 17), Angola (Morm 2), Antum (Morm 1), Boaz (Morm 4), Connor (Ether 14), Ephraim (hill) (Ether 7), Helam (Mos 23), Jacobugath (3 Ne 9), City of Jordan (Morm 5), Kishkumen (Hel 2), Lehi (place) (Alma 50), Manti (Alma 58), Moroni (3 Ne 8), Minon (Alma 2), Morianton (Alma 50), Moron (Ether 7), Noah (Alma 16), Onidah (Alma 32), Omner (Alma 51), Ramah (Ether 15), Ripliancum (Ether 15), Sidom (Alma 15), Shilom (Mos 7), Minon (Alma 2), Teancum (Morm 4)

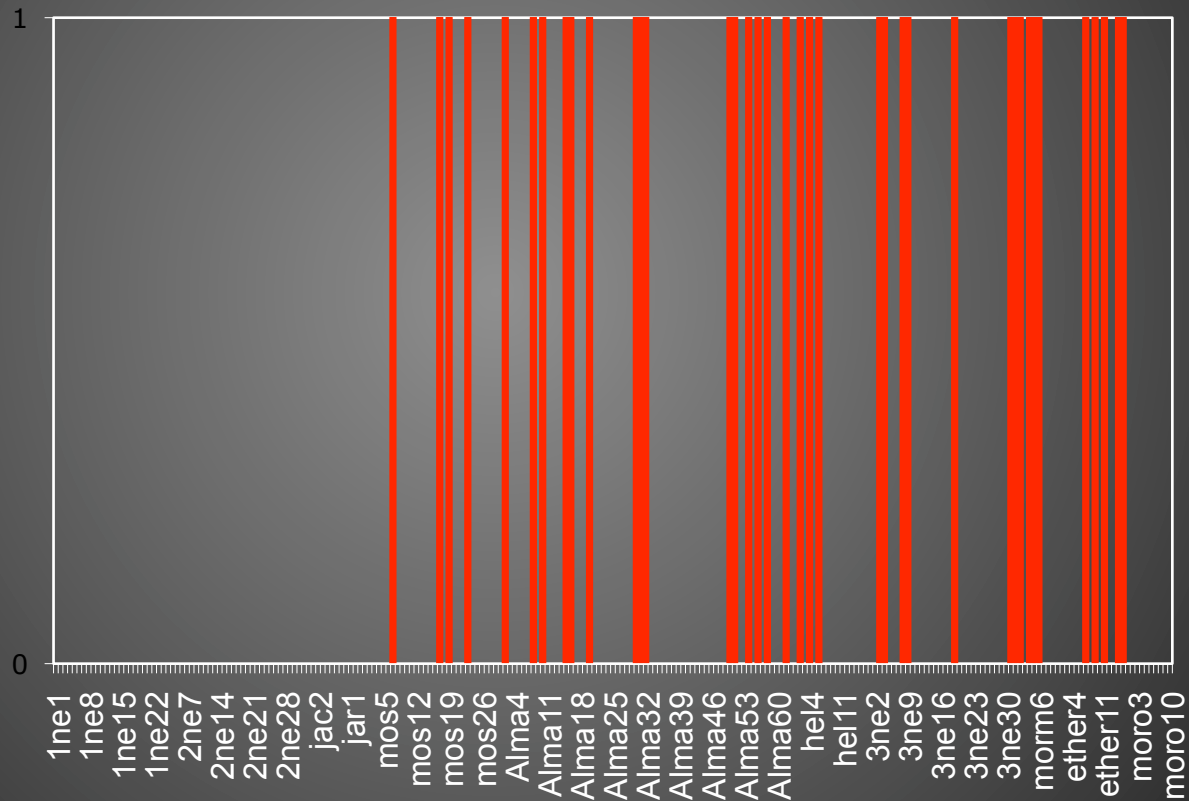
Vernal Holley, *Book of Mormon Authorship, 3rd edition, Revised and Enlarged* (Roy, Utah: self-published, 1992).



http://en.fairmormon.org/Book_of_Mormon_place_names_from_North_America

Spalding Name Formation Patterns

Where do Spalding proper nouns appear
(combined Holley and Chandler)?



Hot spots

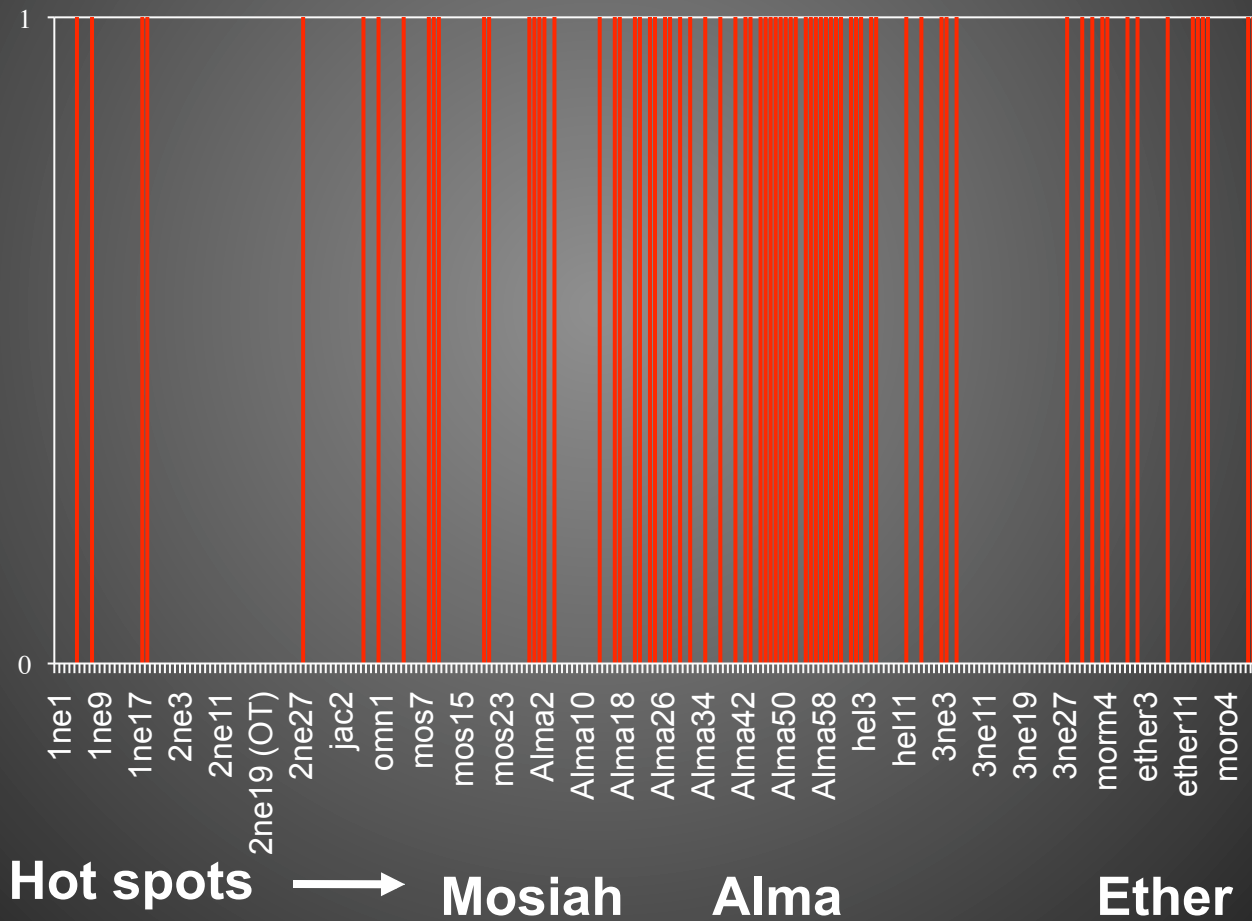


Mosiah

Alma

Ether

Locations of phrases that Spalding plagiarized from Warren and Ramsay appear (Donofrio, Book of Mormon Tories)

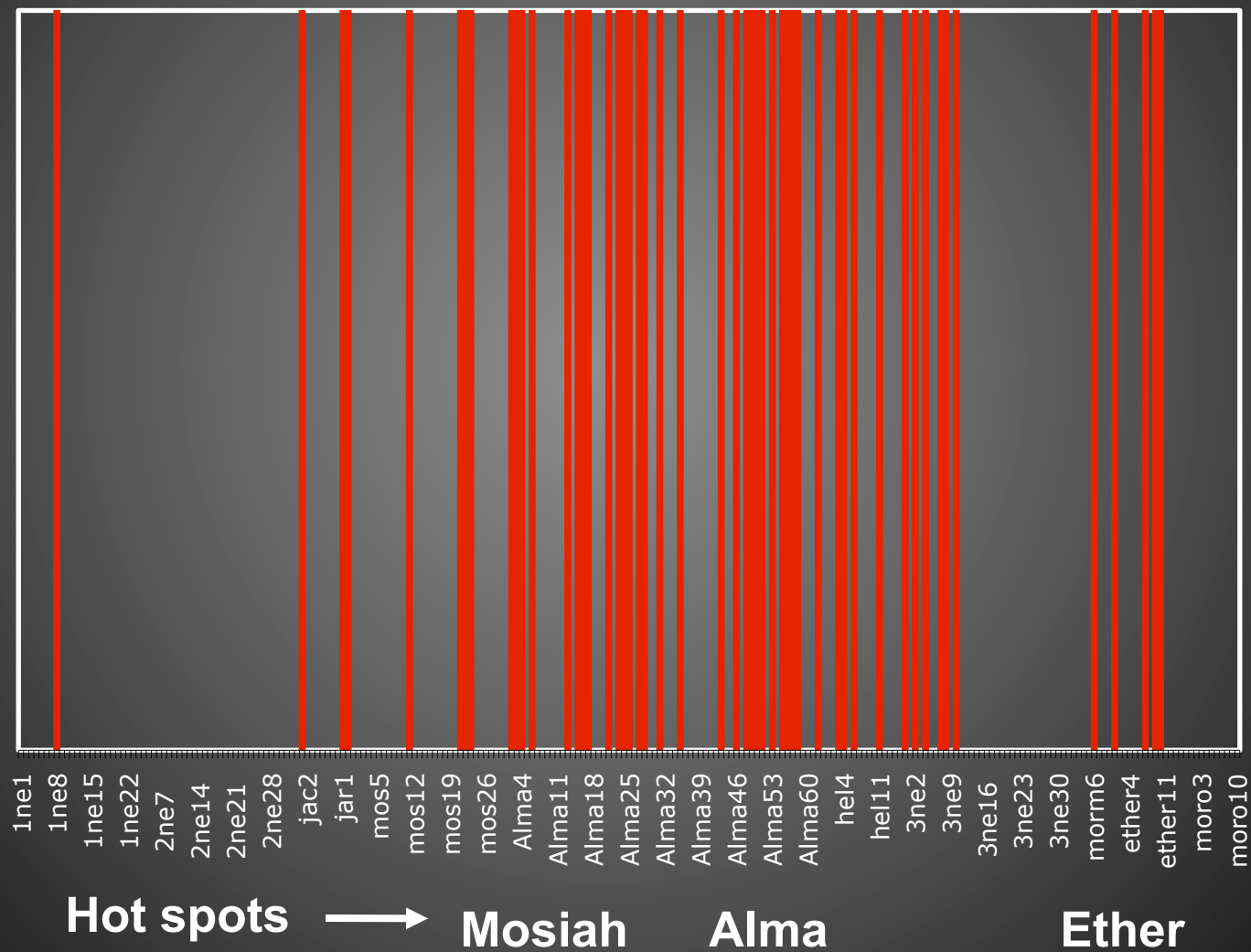


- In 2008, Matthew Jockers, Daniela Witten, and I carried out an authorship attribution study on the Book of Mormon. We used frequent word patterns.

- We looked for Spalding's trail, along with 6 other candidate authors (Rigdon, Cowdery, Isaiah/Ma;achi, Pratt, Longfellow, Barlow).

- Our study was published in the Journal of Literary and Linguistic Computing.

Location of Spalding style attributions in the Book of Mormon as identified by Jockers et al. (2008)



Compounding of evidence



Themes

Phrases

**Proper
nouns**

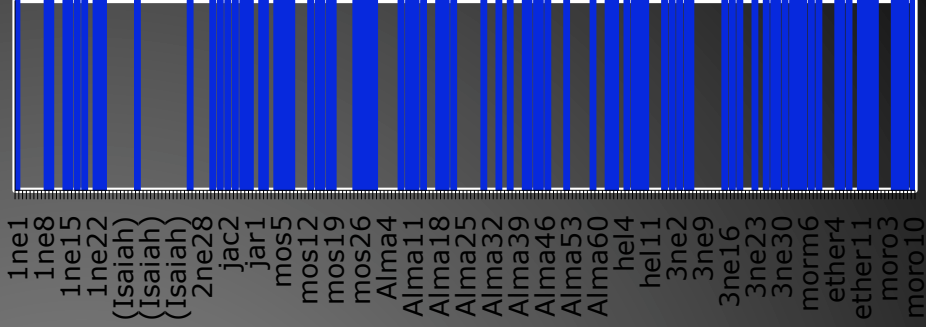
Plagiarisms

**Frequently
used
words**

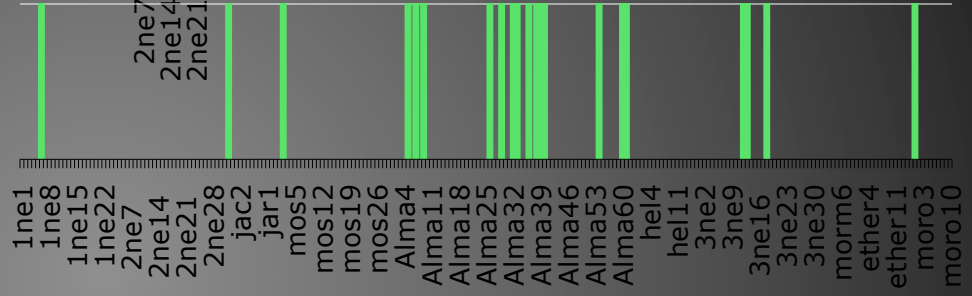
Spalding's writing patterns are found in some parts of the Book of Mormon, but not others.

What else we found

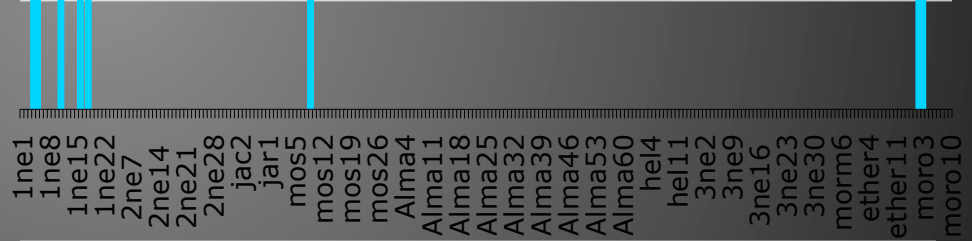
Rigdon



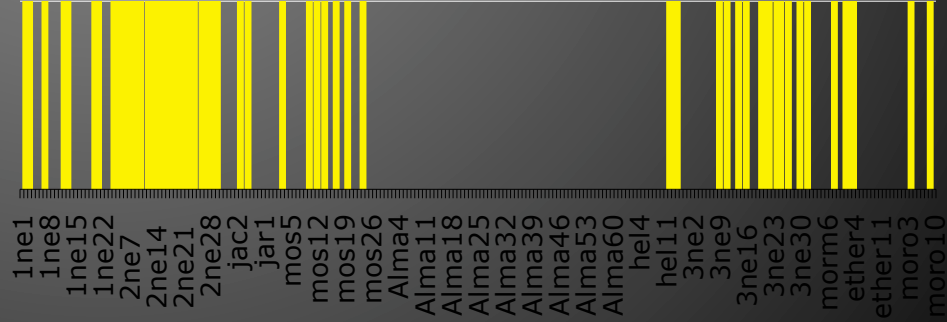
Cowdery



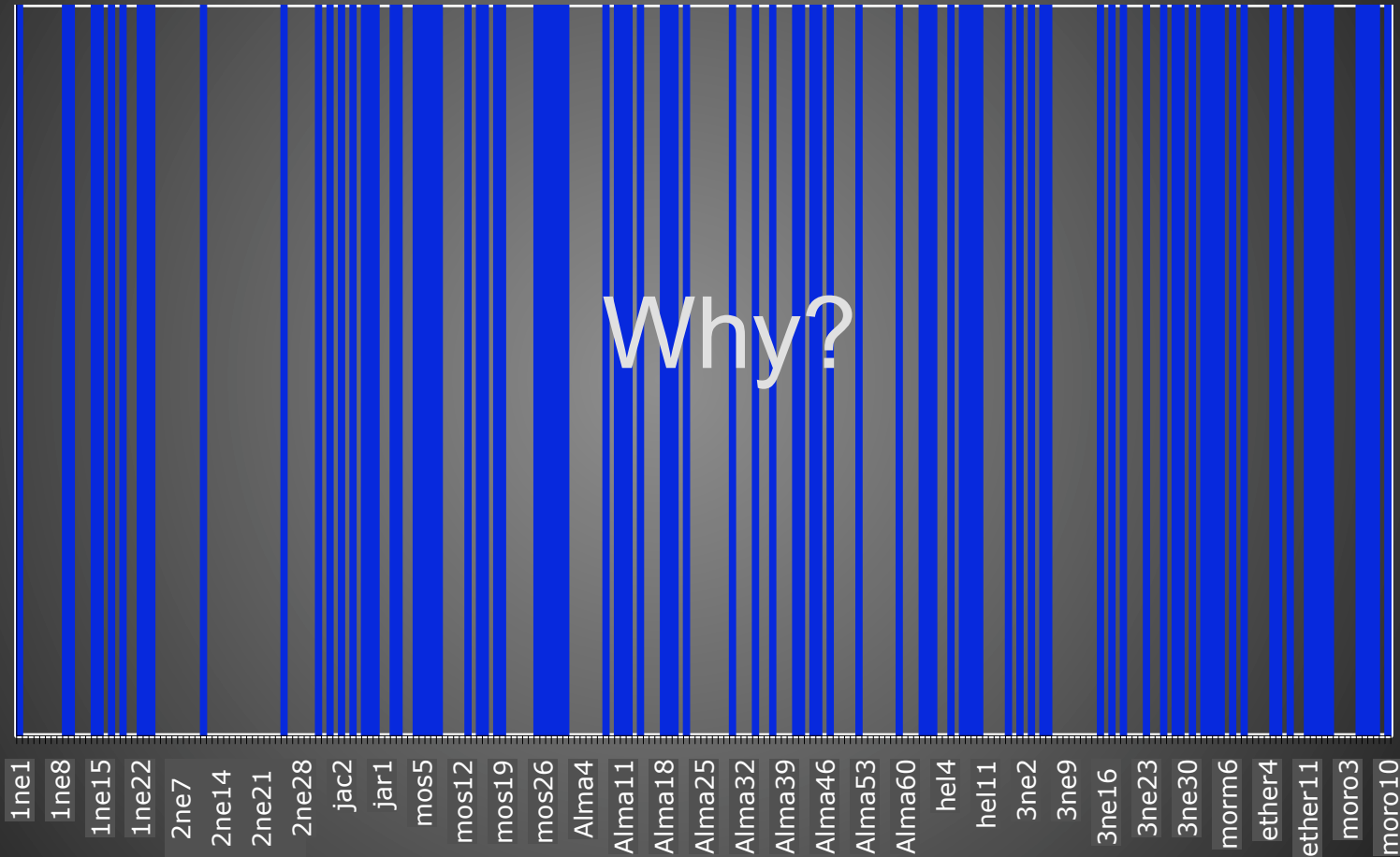
Pratt



Isaiah/Malachi



Rigdon's style appears throughout the Book of Mormon



Restoration theology on steroids

Sidney Rigdon

Rigdon was born in 1793, 10 miles south of Pittsburgh.

As a youth, he worked as a farmhand and tanner.

In 1820, he became a Baptist minister, then a Reformed Baptist minister. Baptized into Mormonism on Nov 8, 1830.

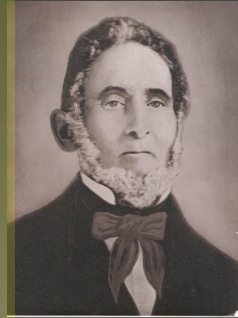
Within two months, he was working with Smith on the Book of Moses and then the Inspired Translation of the Bible.



Rigdon's life



Baptist/
Campbellite/
Rigdonite
preacher



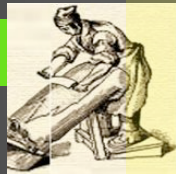
1831-1839
Mormon
leader
"co-equal"
with Smith



Prophet of the
Rigdonites

Prophet of
his own
Mormon
"Church
of Christ"

PA



Works as tanner

OH MO IL

PA

OH PA

IL PA

NY

NY

Born in
1793 1800

Falls off horse
Throughout his life
has recurrent
seizures and fits

1820
Allegedly obtains
copy of Spalding's
Manuscript Found
(age 20)

Meets Alexander Campbell.
Embraces reform
movement.

1840
Ordained as
"Prophet, Seer, and
Revelator"

Smith is murdered
and Rigdon
rejected as
"Guardian" of the
Church

1860

Dies in
1876

What was Rigdon like?

Historical accounts indicates that Rigdon was:

- Deceptive
- Cunning
- A Biblical savant
- Self-aggrandizing & self-righteous
- A fundamentalist zealot
- Subject to psychotic episodes
- A collector of other people's ideas

Comment by “Mormon Heretic” in a recent on-line thread entitled “Debunking the Spaulding Theory” (Sept 18, 2009):

“Sidney was fanatical about religion, but he never was known to lie or steal.”

Deceptive

Though raised Baptist, Rigdon was not baptized until age 24. A condition for baptism was a profession of conversion. Rigdon complied, but his pastor doubted his sincerity because there was excessive “miracle about his conversion” and “parade about his profession”.

Years later, Rigdon confirmed the pastor’s suspicions, indicating that he “made up” his profession “to suit the purpose.”

The expedient use of deception would become a recurrent theme in Rigdon’s religious life.

Cunning

In 1841, Orson Hyde said of Rigdon:

“Forgery, deception, and romance formed no part of the principles which Mr. Rigdon taught me during the time that I was under his tuition.”

In 1844, Orson Hyde offered this description:

“Inconsistency, treachery and falsehood are the laurels that encircle his brow.”

Rigdon's 1839 response to Matilda (widow)

In your paper of the 18th inst. I see a letter signed by somebody, calling herself Matilda Davidson, pretending to give the origin of Mormonism, as she is pleased to call it, by relating **a moonshine story about a certain Solomon Spalding, a creature with the knowledge of whose earthly existence, I am entirely indebted to this production; for surely, until Doctor Philastus Hurlburt informed me that such a being lived, at some former period, I had not the most distant knowledge of his existence;** and all I now know about his character is, the opinion I form from what is attributed to his wife, in obtruding my name upon the public in the manner in which she is said to have done it, by trying to make the public believe, that I had knowledge of the ignorant, and according to her own testimony, **the lying scribblings of her deceased husband; for if her testimony is to be credited, her pious husband, in his life time, wrote a bundle of lies, for the righteous purpose of getting money.** (178 words!)

Rigdon's 1839 attack on Matilda contained several falsehoods, and this comment:

“...a pious lie, you know, has a good deal more influence with an ignorant people than a profane one.”

(Interesting observation from one who would know)

More proof that Rigdon lied

Rebecca Eichbaum (clerk in Pittsburgh post-office 1812-1816, statement in 1879)

- “I knew and distinctly remember Robert and Joseph Patterson, J. Harrison Lambdin, Silas Engles, and Sidney Rigdon”
- “I remember Rev. Mr. Spaulding, but simply as one who occasionally called to inquire for letters”
- “evident intimacy between Lambdin and Rigdon”
- “I recall Mr. Engles saying that 'Rigdon was always hanging around the printing-office”
- “He [Rigdon] was connected with the tannery before he became a preacher, though he may have continued the business whilst preaching.”

Pittsburgh
Post Office
unclaimed letter
June 30, 1816

The Commonwealth.

[New Series, No. 15.

Pittsburg, July 9, 1816.

Vol. 1.]

LIST OF LETTERS

Remaining in the Post Office, at Pittsburgh, June 30, 1816.
NOT ADVERTISED BEFORE.

R

David Robb
G. C. Russel
Henry Richardson
Jacob Rudolf
John Robinson
John Richa
Joseph Richardson
Joseph Rieldy
Rulif Rinyan
Samuel Robinson
Sidney Rigdon
Wm. C. Roberts
Wm. Reed
Wm. Robinson jun.



S

Benja. Summerton 2
Daniel Stotler
Dandridge Spotswood
Geo. Slacket Esq.
Jacob Sangree
Jacob Smyth
Jacob Steally
James Snodgrass 2
James Steel
John Smith
John Stotler
Capt. John Srodel
Roswell Stardevant
Joel Smith
Robert Sibbit
Samuel Still
Solomon Spalding
Wm. Skillen
Wm. Sinclair
Wm. Simpson 2
Wm. Smith
Wm. Steward
Miss Mary Snyder
Mary Stuard



A Biblical savant

Late in his life, Rigdon stated that: “from his [Rigdon’s] earliest life”, the fear of God “was the ruling principle in his heart in consequence of this he was devoted to the study of the bible”.

He also boasted that “his acquaintance with the Bible became so far in advance of all others that they could not contend successfully with him.”

July 1, 1868 Post Collection, box 1, fd 16

Self-aggrandizing and self-righteous

Rigdon's 1843 3rd person description of himself in 1825

“Not only did the writings of the New Testament occupy his attention, but occasionally those of the ancient prophets, particularly those prophecies which had reference to the present and to the future, were brought up to review and treated in a manner entirely new, and deeply interesting. No longer did he follow the old beaten track, which had been travelled for ages by the religious world but he dared to enter upon new grounds; called in question the opinions of uninspired men; shewed the foolish ideas of many commentators on the sacred scriptures -- exposed their ignorance and contradictions -- threw new light on the sacred volume, particularly those prophecies which so deeply interest this generation and which had been entirely overlooked, or mystified by the religious world -- cleared up scriptures which had heretofore appeared inexplicable, and delighted his astonished audience with things "new and old" -- proved to a demonstration the literal fulfilment of prophecy, the gathering of Israel in the last days, to their ancient inheritances, with their ultimate splendor and glory; the situation of the world at the coming of the Son of Man” Times and Seasons Vol IV, No. 12, May 1, 1843.

See: <http://sidneyrigdon.com/Rigd1843.htm>

A fundamentalist zealot

Referring to those who are convinced that their religious opinions are superior to all others, Campbell (1837) said:

“Of this class was Sidney Rigdon, of Mormon memory.

Exceedingly fond of new ideas, and always boasting of originality, he sought distinction by his lucubrations on the Prophecies. He became **a flaming literalist** of the school of Elias (Smith,) **a Millenarian of the first water**; and becoming more and more restive and ambitious, he dealt out his new and untaught discoveries with an enthusiasm worthy of a better cause. Finally, having discovered the Golden Bible, he and Joseph Smith covenanted for a new religion, and delivered us from a great calamity.”

Study by night



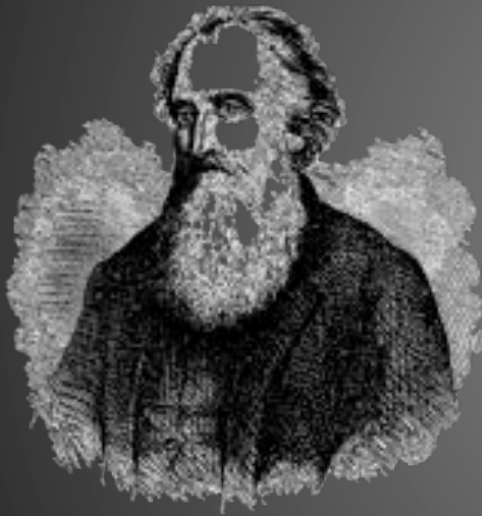
Subject to psychotic episodes

But what most distinguished Rigdon was his susceptibility to delusional thinking and deranged episodes, including seizures, fits, and fainting spells.

Rigdon interpreted his psychotic episodes as manifestations of the spirit, evidence of a divine calling.

His brother, a physician, would later attribute them to a childhood head trauma that resulted when he was thrown by a horse and dragged with his feet caught in the stirrups.

Sidney Rigdon (1868)
from The Book of the
Revelations of Jesus
Christ to the Children of
Zion (1868)



Post Collection, Univ.
of Utah

Transcribed by David
Marshall

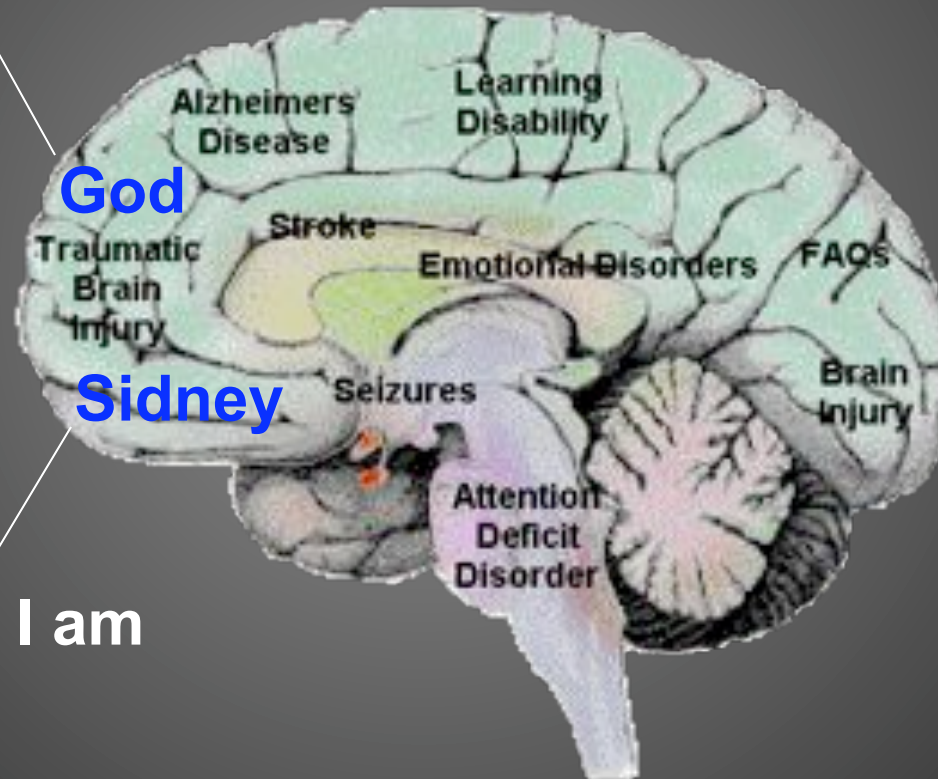
He could channel dead prophets

*Section 86 - ministering of Phin's
Phineas the angel high priest to his son
and descendant.*

Behold I am Phineas the son of Eliezur who was the son of Aaron, and according to the law and power of the holy priesthood, which priesthood has power as ministering angels, when they maintain their priesthood in the flesh during all their fleshly existence in purity. I Phineas being of the high priesthood and having been adjudged by the courts above as one who had honoured the Holy priesthood during all my days I obtained the privilege and power of ministering to those in the flesh who had obtained & were consecrated to the priesthood...

Sidney's brain

You're so great, Sidney



Why, yes, I am

God speaking in the 3rd person through Sidney about how great Sidney is

“He [Sidney] was marked everywhere for a victim. All opposers & gainsayers sought to destroy him they followed him with slanders. They invented the most shameless calumnies that corruption could devise and ceased not until I the Lord took him into exile and there alone I called upon him to perfect the work of separation which only could be done by becoming acquainted with the true character of Zion as well as that of the church of the devil all of which required a full understanding of all the revelations I the Lord had given him for the purpose of laying the foundation of Zion on the basis of eternal truth which required a long period of many years“

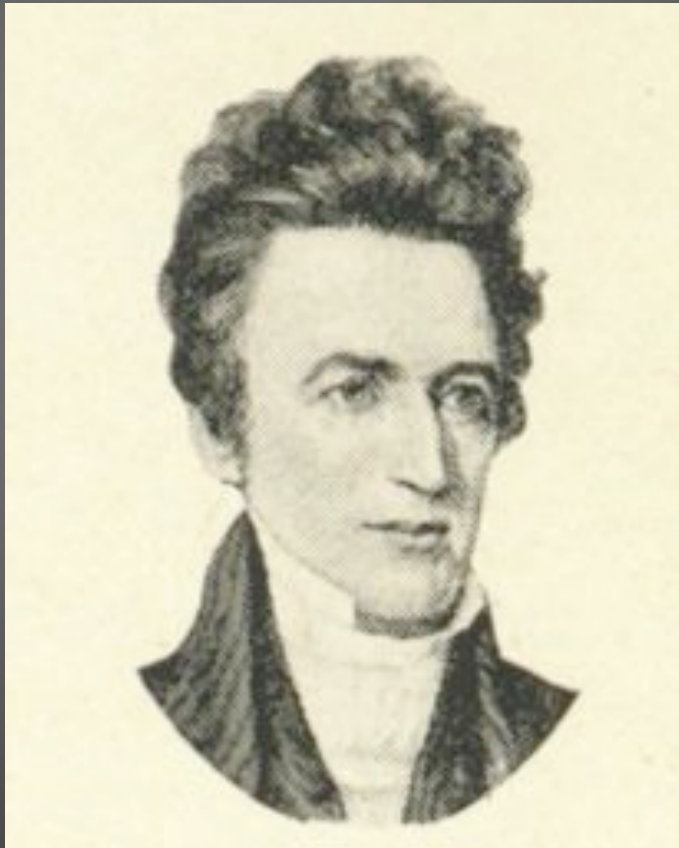
Copying Book A & Book of the Revelations of Jesus
Christ To The Children of Zion Through Sidney Rigdon
Prophet & Seer & Revelator (1868).

A collector of other people's ideas

Rigdon described himself as:

“someone who always gladly received, and treasured up in his mind...” “any sentiment... advanced by any one”... “that was new, or tended to throw light on the scriptures, or the dealings of God with the children of men”.

In Pittsburgh, Rigdon's greatest influence was Alexander Campbell, leader of the Christian reformation.



Campbell's theology adopted by Rigdon

- Rejection of infant baptism and original sin
- Baptism by immersion for the remission of sins
- The Great Apostacy
- Need for a restoration of the “ancient order of things”
- Restoration of Israel and conversion of the Jews
- Imminent millennial reign of Christ
- Spiritual rebirth comes from hearing God’s word
- Sacrament meetings
- Self-supporting missionaries
- Elders set apart by the laying on of hands
- Speaking as if commissioned by Jesus Christ

But unlike Campbell, Rigdon believed that a legitimate restoration would include:

- Gifts of the Spirit and miracles (healings, speaking in tongues, etc.)
- Authority received from divine revelation
- A literal embrace of Old Testament prophecies, including the promised restoration of the Jews and the Ten Tribes.
- Common property – “all things common”

“Rigdon had come to believe that a truly "authorized" minister of God should be able to perform some or all of the gifts listed in 1 Corinthians 12, including such supernatural acts as faith healing, miracles, prophecy, and speaking in tongues. Richardson even implied that Rigdon engaged in some covert subterfuge to promote his cause: "He sought especially in private to convince certain influential persons that, along with the primitive gospel, supernatural gifts and miracles ought to be restored.”

Knowles, L. 2003. Sidney Rigdon: the Benedict Arnold of the Restoration Movement. Stone Campbell Journal 6(1):3-25.

A tipping point was Campbell's 1825 revision of the New Testament and Campbell's promise to correct errors that had prevented the restoration of "the ancient order of things".

To Rigdon, it was unthinkable that any restoration could occur without spiritual gifts, miracles, divine authority, and "all things in common".

Even worse was Campbell's omission of the Old Testament and his failure to acknowledge the Old Testament prophets.

Campbell had to be stopped.

Into the wilderness

In early 1826 , Rigdon moved with his family to a log cabin in Bainbridge, Ohio, and there began to modify Manuscript Found.

Previously, he had shown the Spalding manuscript to visitors. No longer. It was now a precious and secret resource.

On Sept 9, 1880, the New NorthWest published a fascinating account of events in the Rigdon cabin in 1826.

The account summarizes a letter to the editor from Mr. O. P. Henry.

We are in receipt of a letter from Mr. O. P. Henry, an Astoria subscriber, who says, in reference to an article in the *Oregonian* of recent date concerning the origin of the Mormon Bible, that his mother, who is yet alive, lived in the family of Sidney Rigdon for several years prior to her marriage in 1827; that **there was in the family what is now called a "writing medium," also several others in adjacent places, and the Mormon Bible was written by two or three different persons by an automatic power which they believed was inspiration direct from God, the same as produced the original Jewish Bible and Christian New Testament.** Mr. H. believes that Sidney Rigdon furnished Joseph Smith with these manuscripts, and **that the story of the "hieroglyphics" was a fabrication to make the credulous take hold of the mystery; that Rigdon, having learned, beyond a doubt, that the so-called dead could communicate to the living, considered himself duly authorized by Jehovah to found a new church, under a divine guidance similar to that of Confucius, Moses, Jesus, Mohammed, Swedenborg, Calvin, Luther or Wesley, all of whom believed in and taught the ministrations of spirits.** The New Northwest gives place to Mr. Henry's idea as a matter of general interest. The public will, of course, make its own comments and draw its own conclusions.

See: <http://www.sidneyrigdon.com/dbroadhu/NW/miscnw04.htm#081680>

Art Vanick and colleagues
have uncovered additional
evidence that Rigdon
fabricated the Book of
Mormon in Bainbridge, OH, in
1826-27.

Ohio newspaper quotes of
George Wilber
(schoolteacher near
Bainbridge, 1826-27)



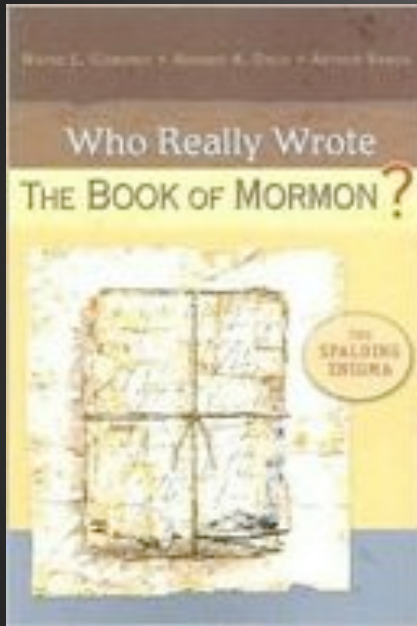
With assistance from others, Rigdon inserted his personal theology into the Spalding narrative creating a new scripture, one that would dwarf Campbell's new translation of the New Testament.

This new scripture would explain the origin of Native Americans, and link them to the prophecies of the Old Testament.

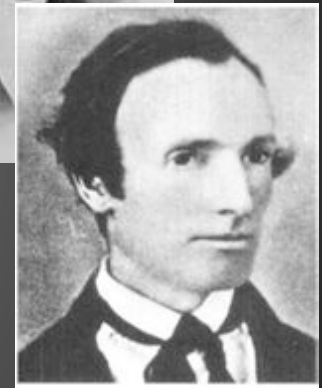
Rigdon understood that for his new scripture to have its intended effect, it would have to be revealed through means that would appear miraculous.

Moreover, because it contained doctrines for which he was already well known, its disclosure had to be accomplished without exposing his own role in its creation.

And there was the critical issue of how to finance the printing and sale of the book.



In late 1826, Rigdon met Oliver Cowdery - a young peddler of pamphlets and book - then traveling through Ohio.



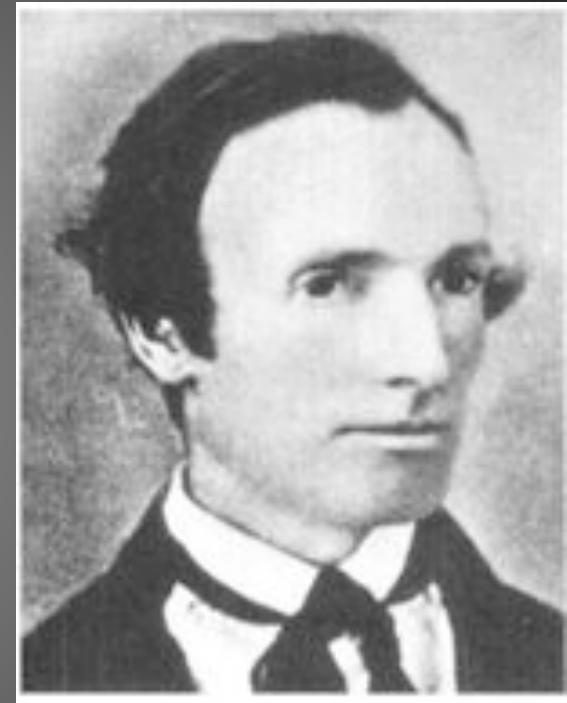
Cowdrey et al. 2005

Oliver Cowdery

Born in 1806 in Rutland, Vermont.

Excelled in school, and traveled throughout upstate New York visiting relatives, selling pamphlets, assisting with printing, then teaching school in 1828.

*His family attended the congregation of the Rev. Ethan Smith, author of *View of the Hebrews* (1825), a book that fired Cowdery's imagination.*



Additional plausible speculation:

Intrigued by Rigdon's descriptions of a forthcoming American Bible and by his visions of America as a gathering place in fulfillment of Old Testament prophecies, Cowdery visited Rigdon at his Bainbridge home and participated in revelatory sessions.

Cowdery understood the practical challenges that publication of this American Bible would present.

Someone was needed to reveal it to the world, a showman with leadership skills. Someone who could stage miracles, raise funds, and marshal an effective sales force.

Oliver knew just the man.

Joseph Smith. Jr.

Joseph Smith Jr., was a young man (age 21 in 1826) who had convinced some of the local populace near Palmyra, NY, that he was a seer.

He was trained as a seer by his father and Luman Walters, a well-known con man who had escaped from jail in 1819.



Joseph Smith, Jr.



Smith obtains seer stone from the Chase well. He puts stone in a hat to see treasures hidden in the earth and their spirit guardians.

Smith says angel Moroni/Nephi visited 3 times at night, once in the day. Smith is directed to gold plates in stone box but is denied the record. He is told to come back in 1 yr with his brother Alvin. Alvin dies 2 months later.

Smith goes to site. Guardian angel does not deliver record because Alvin is not present. Smith is told to come back with a man. He first plans to bring treasure hunter Samuel Lawrence. Seer stone reveals he should bring Emma Hale, his future wife.

Smith is tried for a treasure hunting scam in Bainbridge NY, and given "leg bail". Court proceedings confirm his skill as a con man.

Smith goes to site. Guardian angel does not deliver record. Smith is told to come back married.

Smith goes to site with wife Emma. She prays while Smith retrieves record.

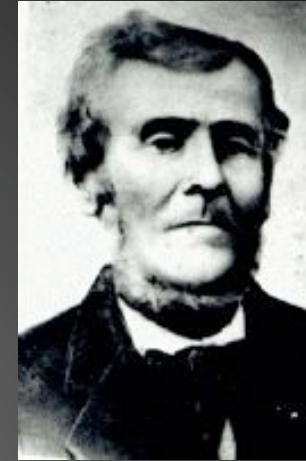


Smith becomes well known as a "seer": someone who can find buried treasure.

Gold digging Capron farm

Smith tells his father-in-law he can not see in seer stones and will stop using them.

Smith's initial role was to raise money for the printing and to stimulate demand for the book.



To raise money, he chose Martin Harris, a gullible and well-to-do neighbor, as his mark.

To persuade Harris of his powers, Smith offered him the opportunity to serve as his scribe. Harris eagerly agreed.

As Harris recorded dictation, Smith feigned use of special "interpreters" to translate gold plates, in reality reading from concealed manuscripts supplied by Rigdon.



<http://www.mormonthink.com/img/trans3.jpg>

http://www.thethreewitnesses.org/images/martin_harris.gif

Once Harris had come to trust in his powers, Smith asked him to finance printing of the manuscript, assuring him that book sales would result in a profitable return on his investment.

But the money needed for printing was large. It would require Harris to mortgage his farm. So while impressed by Smith's dictation, Harris needed more persuasion.

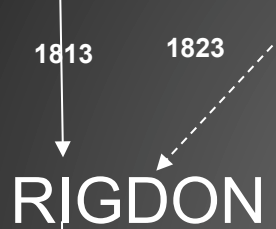
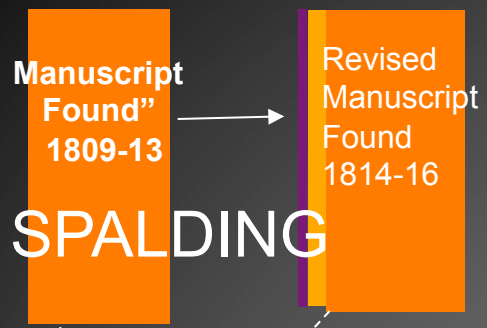
**“Necessity is the
mother of invention”**

The lost 116 pages

In June of 1828, Harris asked Smith for permission to show the first 116 pages of the dictation to his wife as proof that the translation was legitimate.

Smith allowed Harris to take the dictated pages to Lucy and others.

A crisis ensued when Lucy disposed of the pages and Smith was unable to replicate the originals -- likely because the "translation" process entailed destruction of the originals.



Ideas from Campbell

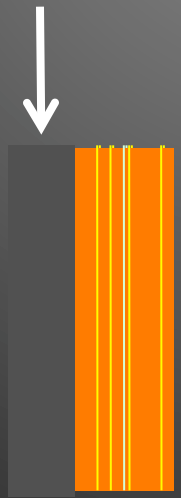
Rigdon's distinctive beliefs (miracles, gifts, communalism, etc.)

Bainbridge, OH 1826

How to replace?

Book of Mormon 1827
Words of Mormon
Book of Lehi
Ends at Mormon 7

LOST 116 PAGES:
Book of Lehi lost
→
Early July, 1828

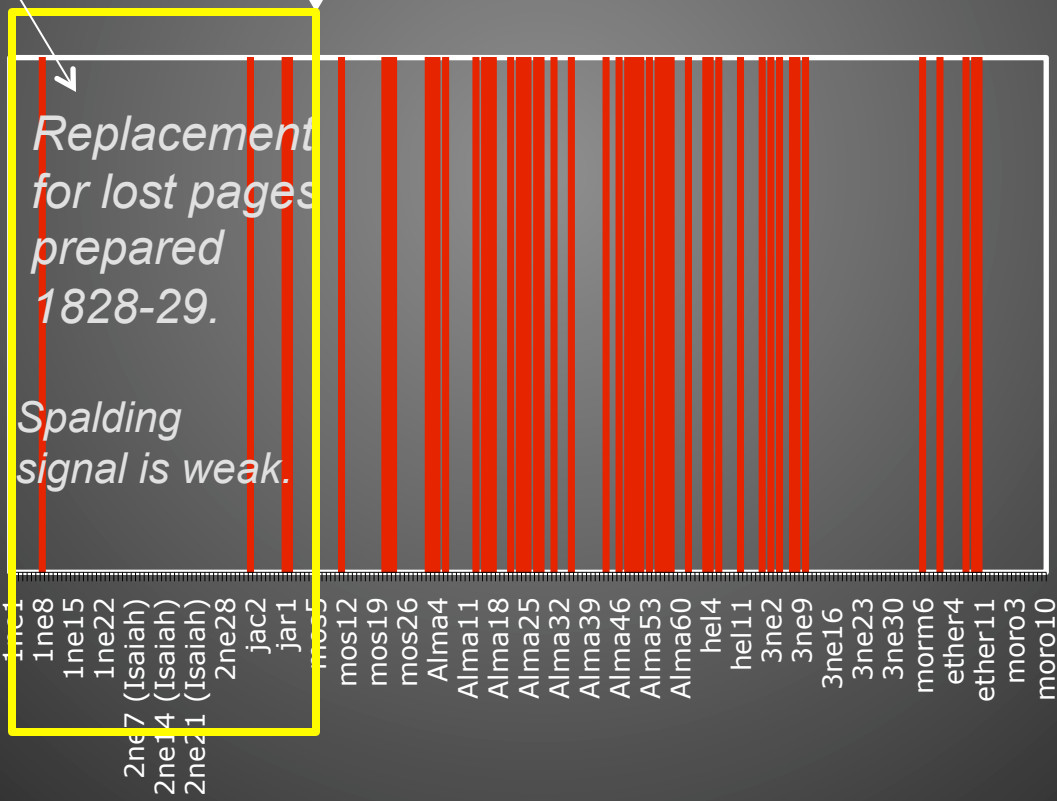


“Necessity is the mother of invention”

Loss of the 116 pages evidently resulted in a loss of the Spalding signal before Mosiah Ch 2

*The lost 116 pages
(The Book of Lehi)
included everything
up to Mosiah Ch 2*

Mosiah Ch 2



Under time pressure and sensitive to his “weakness in writing”, Rigdon developed a plan to replace the lost pages.

He would create replacement materials.

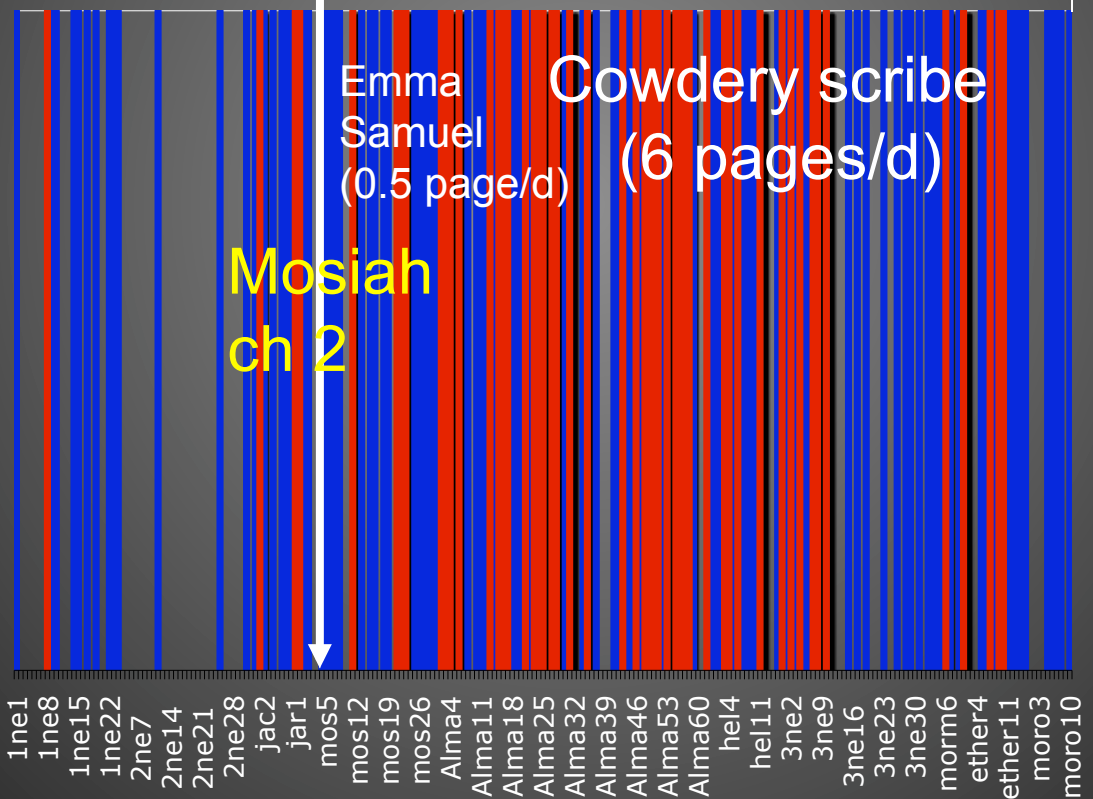
But he would need assistance from Smith, Cowdery, and Parley Pratt – a devoted follower who had assisted him with his 1826 Bainbridge dictations.

Smith would continue dictation from the 2nd chapter of the Book of Mosiah but proceeding slowly, using the available Spalding-Rigdon text.



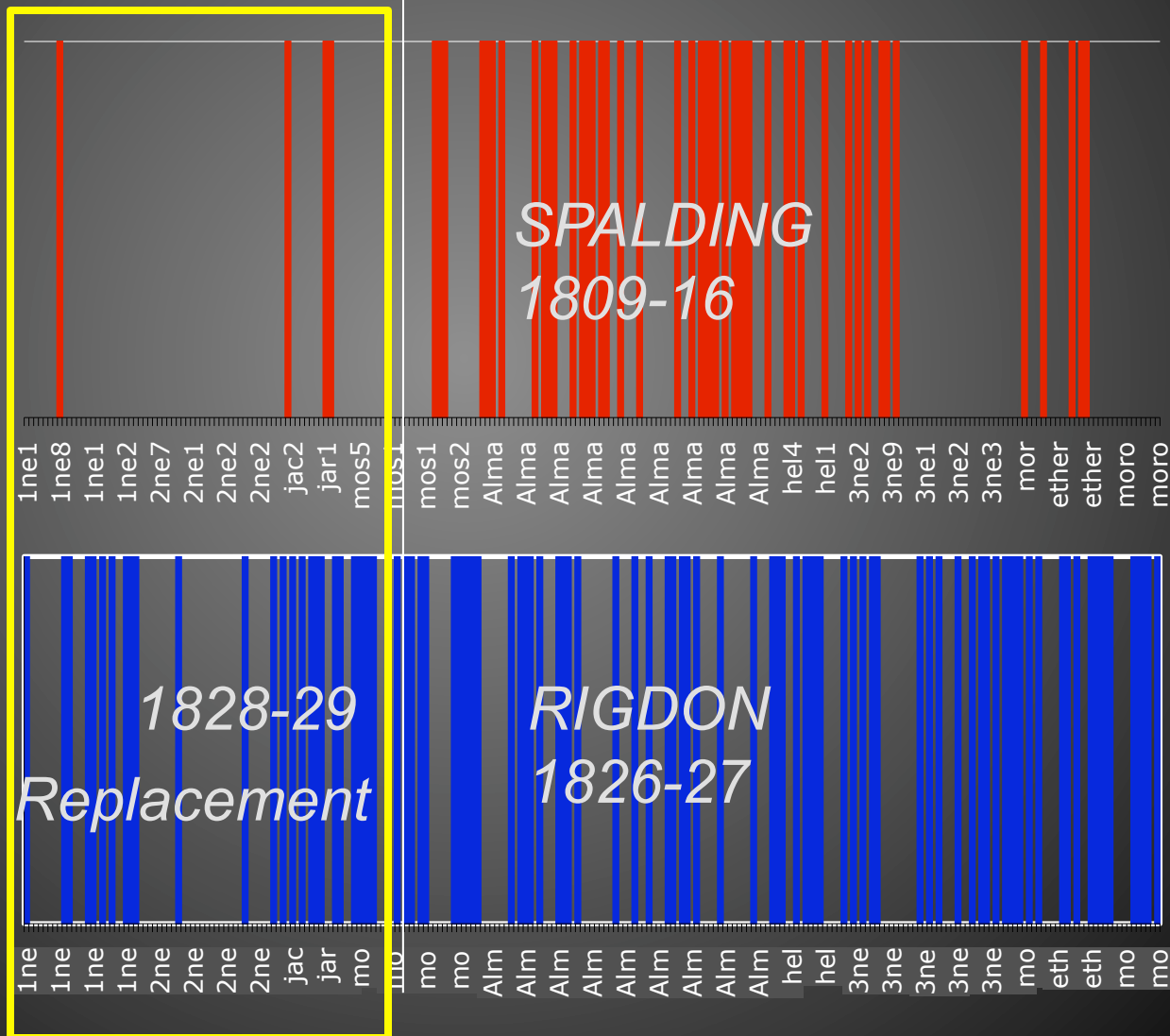
But he would now dictate using his seer stone in a big white hat, with Emma and Samuel Smith as scribes.

Fall,
1828 April,
1829

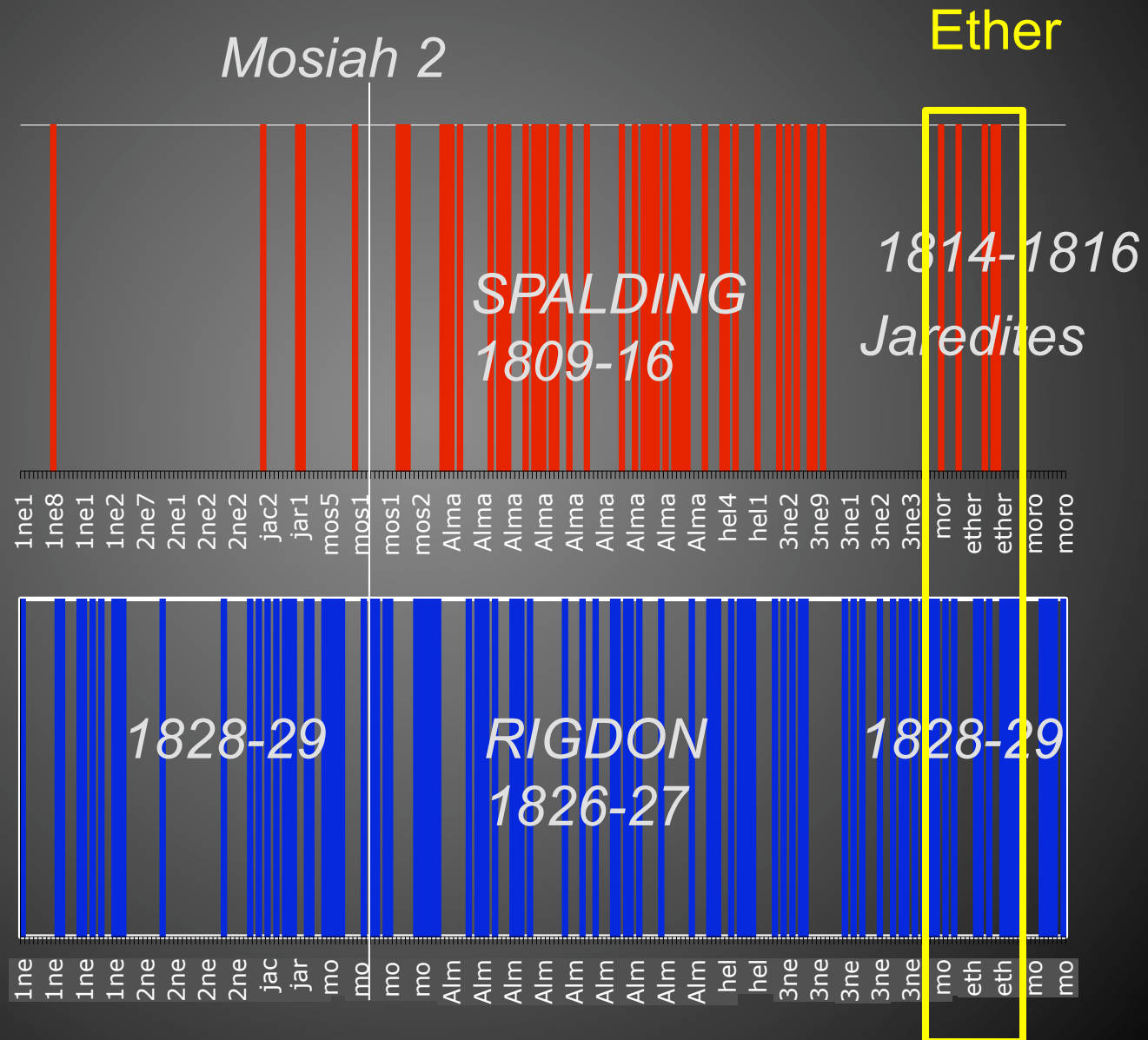


Meanwhile, Rigdon would replace the lost 116 pages with help from Pratt, Cowdery, and Isaiah.

Mosiah 2



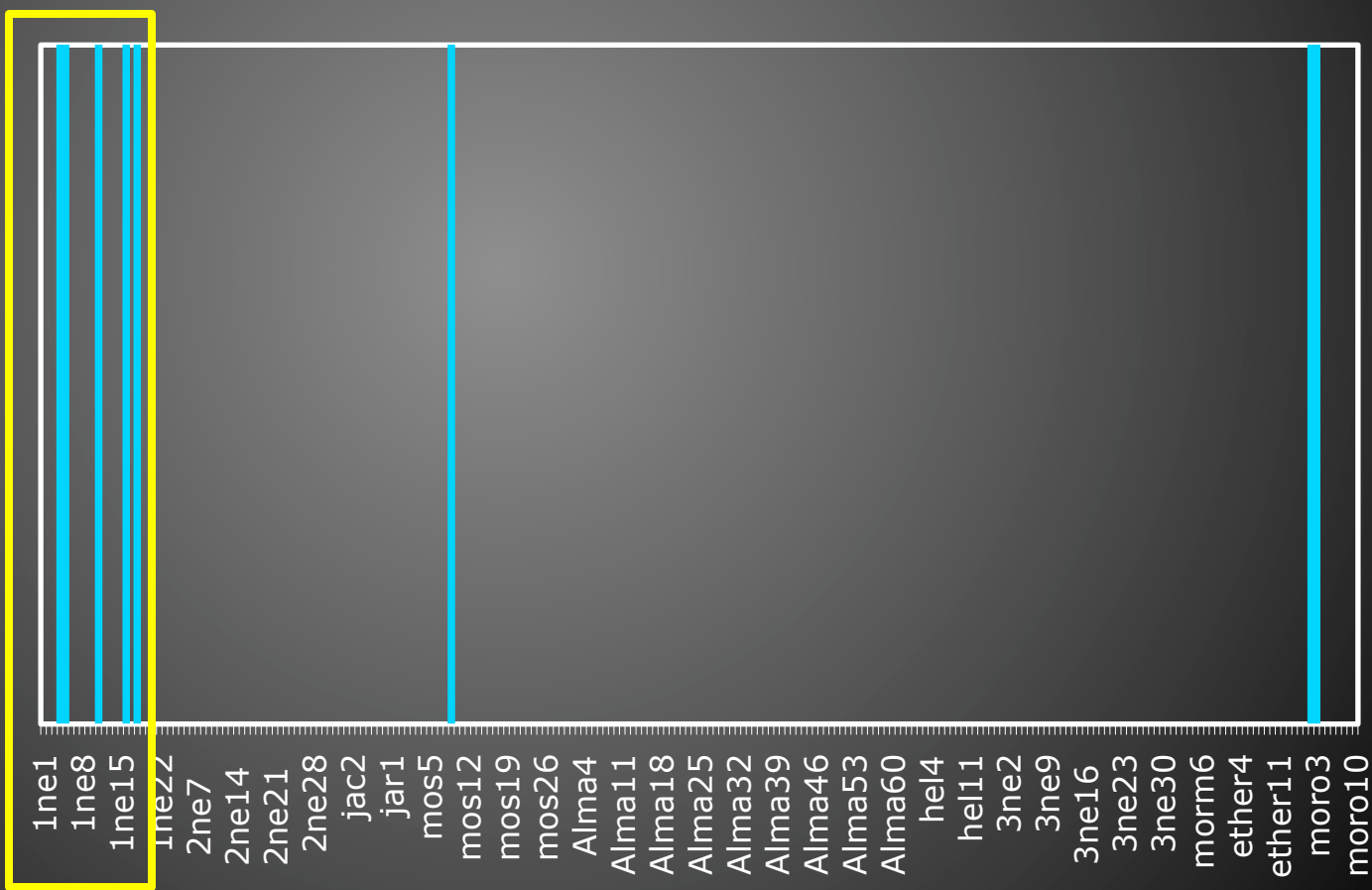
Rigdon would also add another narrative from Spalding's Manuscript Found – a tale of Jaredites coming to America.



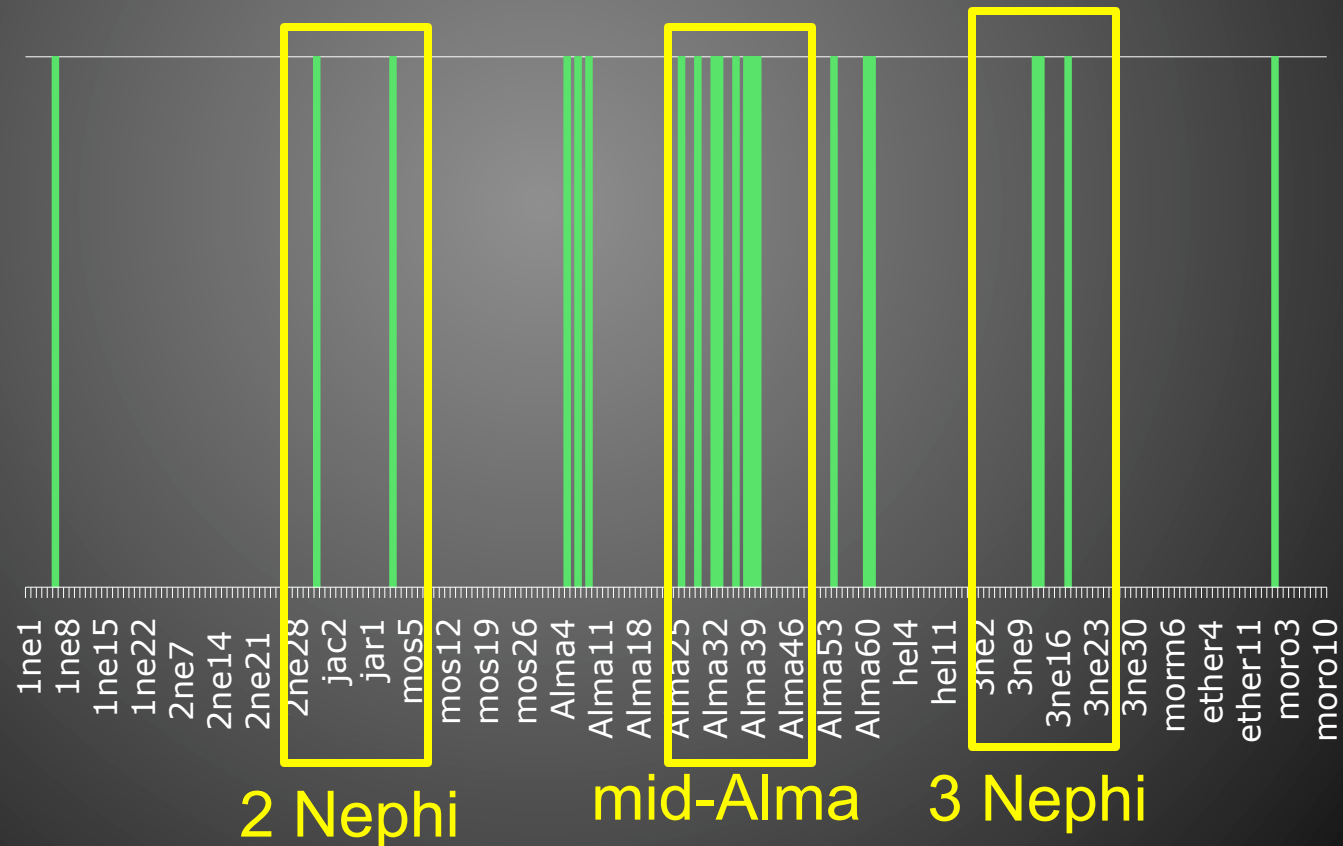
Pratt would assist in creating an abridged narrative of the Lehi's family and their travel to America (1 Nephi).

Location of Pratt style attributions in the Book of Mormon as identified by Jockers et al. (2008)

1 Nephi



Cowdery would add to the middle of Alma, 1 Nephi, 2 Nephi, and 3 Nephi, and add filler from Isaiah and material from Ethan Smith. He would also assist with the witnesses.



Excerpts from W. Lang (1881) – Oliver Cowdery's law partner

... The plates were never translated and could not be, were never intended to be. What is claimed to be a translation is the "Manuscript Found" worked over by C. He was the best scholar amongst them. Rigdon got the original at the job printing office in Pittsburgh as I have stated.

....I say to you that I do know, as well as now can be known, that C. revised the "Manuscript" and Smith and Rigdon approved of it before it became the "Book of Mormon"

Charles A. Schook, "The True Origin of The Book of Mormon" [Cincinnati, Ohio: The Standard Publishing Co., 1914], pp. 56-57

Who was giving revelations when the lost pages were replaced?

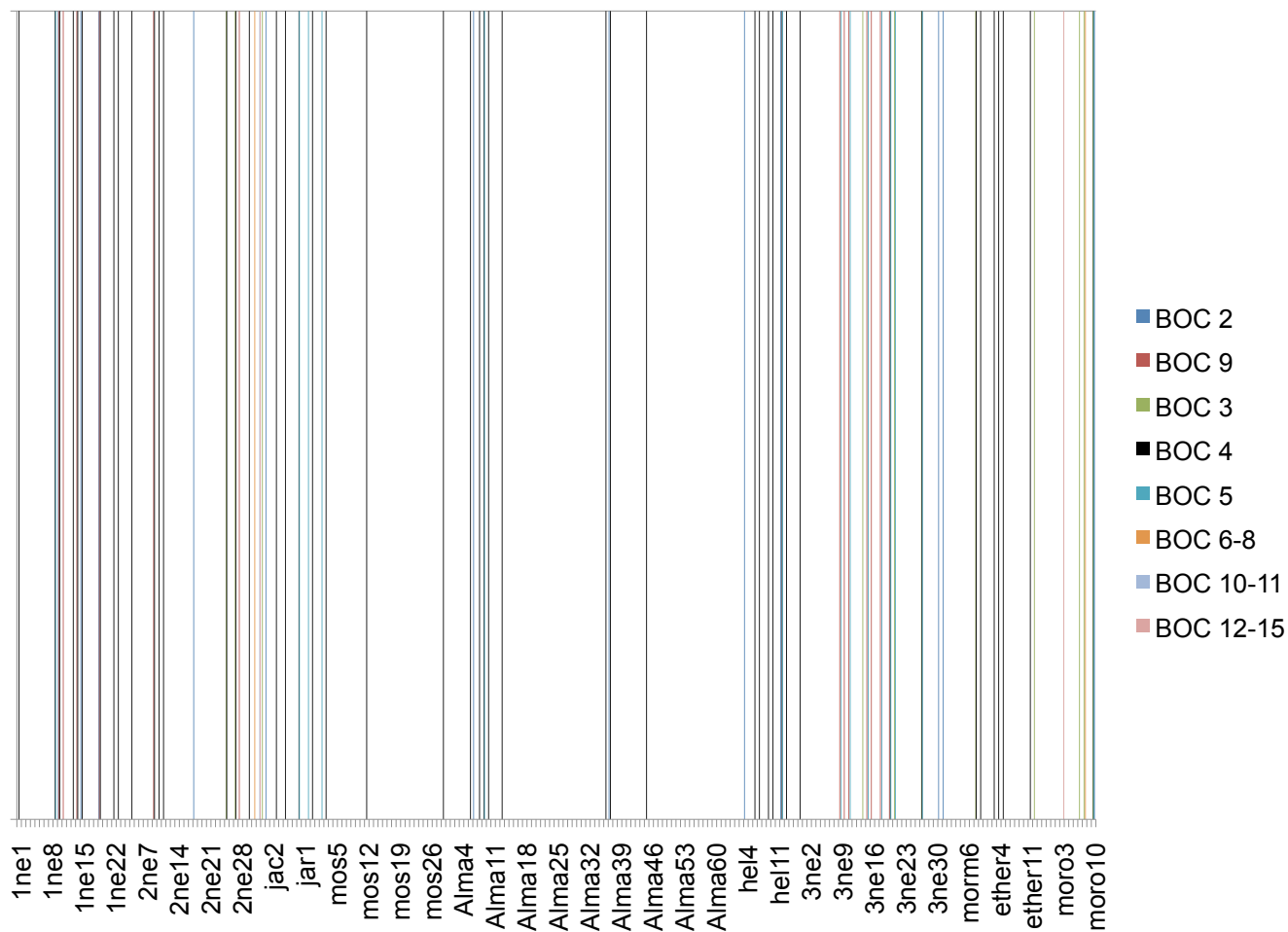
The key is the Book of Commandments (1833). Chapters 2-10 were composed while the replacement pages was being prepared. Chapter 9 specifically deals with the replacement of the lost pages.

Unique phrases in chapters of the Book of Commandments (1828-29) and Book of Mormon

↓
Mosiah 2

Example phrases:

Eternal round
Set at naught
Fiery darts
The "ites" series
Flattereth
Cunning plan
Other sheep
Hen gathereth
True points of my doctrine
I am Jesus Christ
Establish my Church
Harden not their hearts



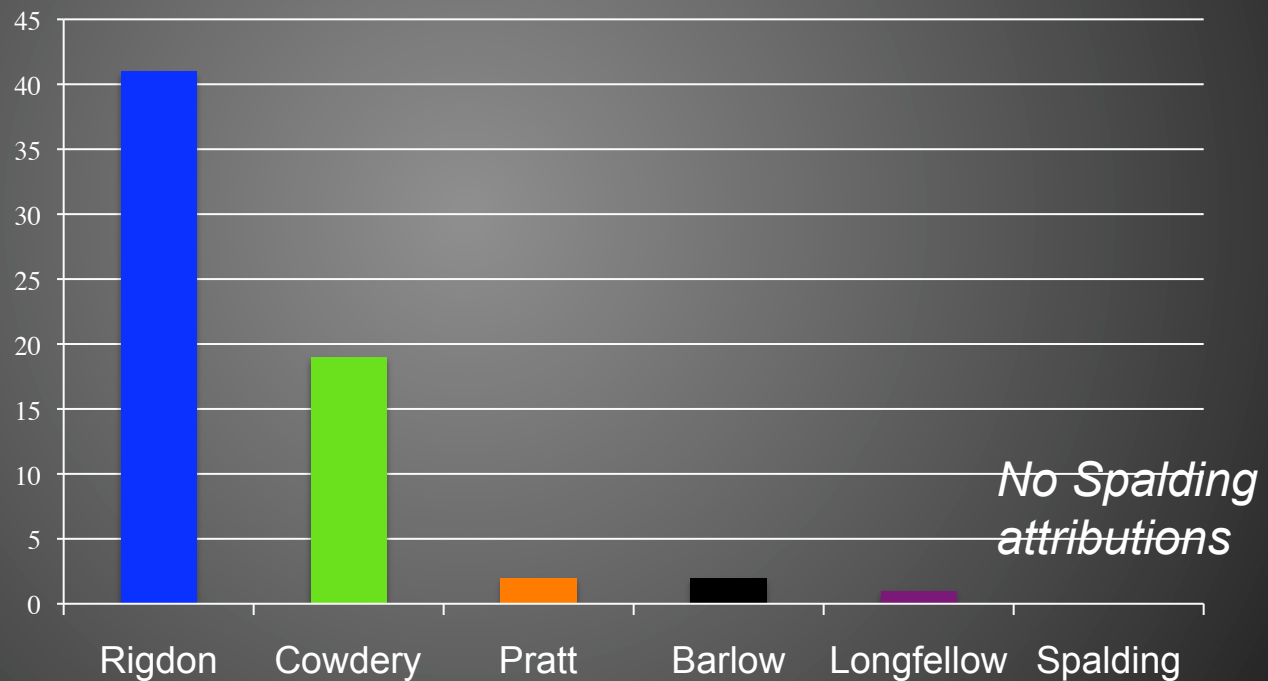
Matt Jockers and I recently performed a frequent word usage test on the Book of Commandments.

We tested Spalding, Rigdon, Cowdery, Smith, Longfellow, and Barlow

Can you guess our results?

Overall authorship attributions for the Book of Commandments excluding Joseph Smith

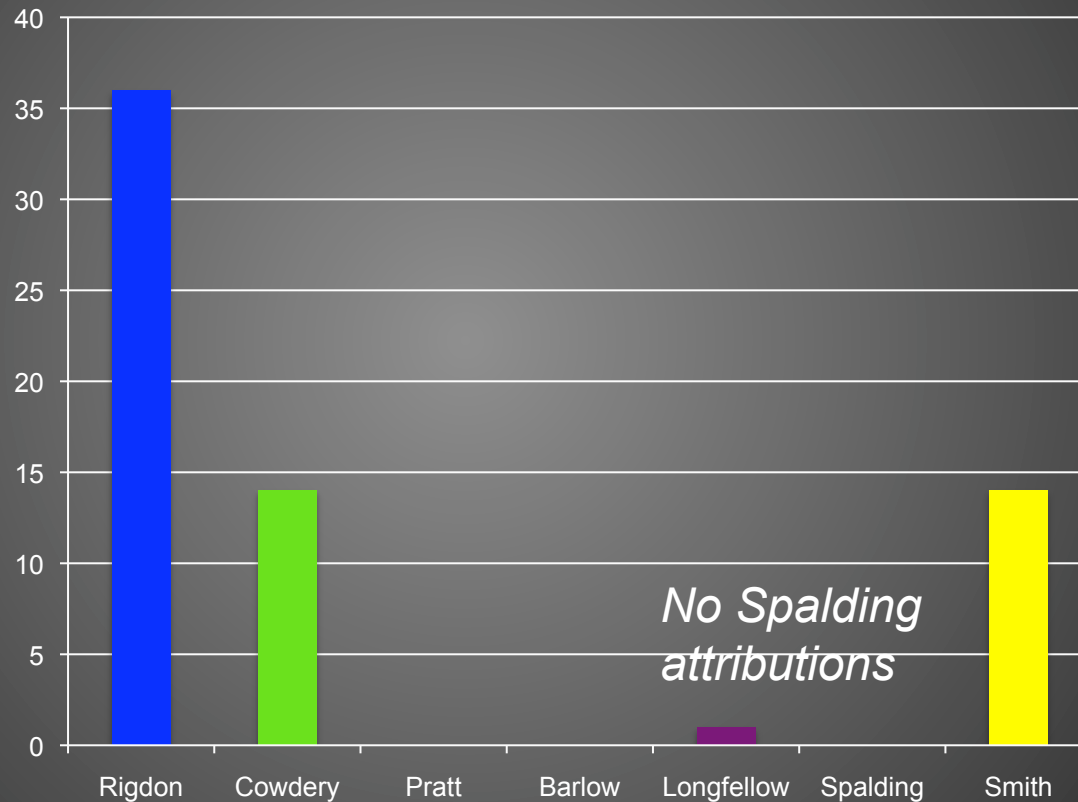
No. of chapters attributed to each author



controls


Authorship attributions for the Book of Commandments including Joseph Smith

No. of chapters attributed to each author



controls

*NSC authorship attributions for the Book of
Commandments for period of lost pages replacement*

Date	BOC chapter No	Smith	With Smith
July 1828	2	Rigdon	Rigdon
Feb 1829	3	Rigdon	Smith
Mar 1829	4	Cowdery	Cowdery
Apr 1829	5	Cowdery	Cowdery
Apr 1829	6	Cowdery	Smith
Apr 1829	7	Cowdery	Cowdery
Apr 1829	8	Cowdery	Cowdery
 May 1829/summer 1828	9	Cowdery	Cowdery
May 1829	10	Cowdery	Cowdery

Evidently both Cowdery and Rigdon gave revelations to guide Smith as the replacement pages were prepared.

BC 4:1-4 (attributed to Cowdery)

Behold, I say unto you, that my servant Martin has desired a witness from my hand, that my servant Joseph has got the things of which he has testified, and borne record that he has received of me. And now, behold this shall you say unto him:--I the Lord am God, and I have given these things unto my servant Joseph, and I have commanded him that he should stand as a witness of these things, nevertheless I have caused him that he should enter into a covenant with me, that he should not show them except I command him and he has no power over them except I grant it unto him; and **he has a gift to translate the book and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift.**

BC 4:4 was changed in the D&C to read:

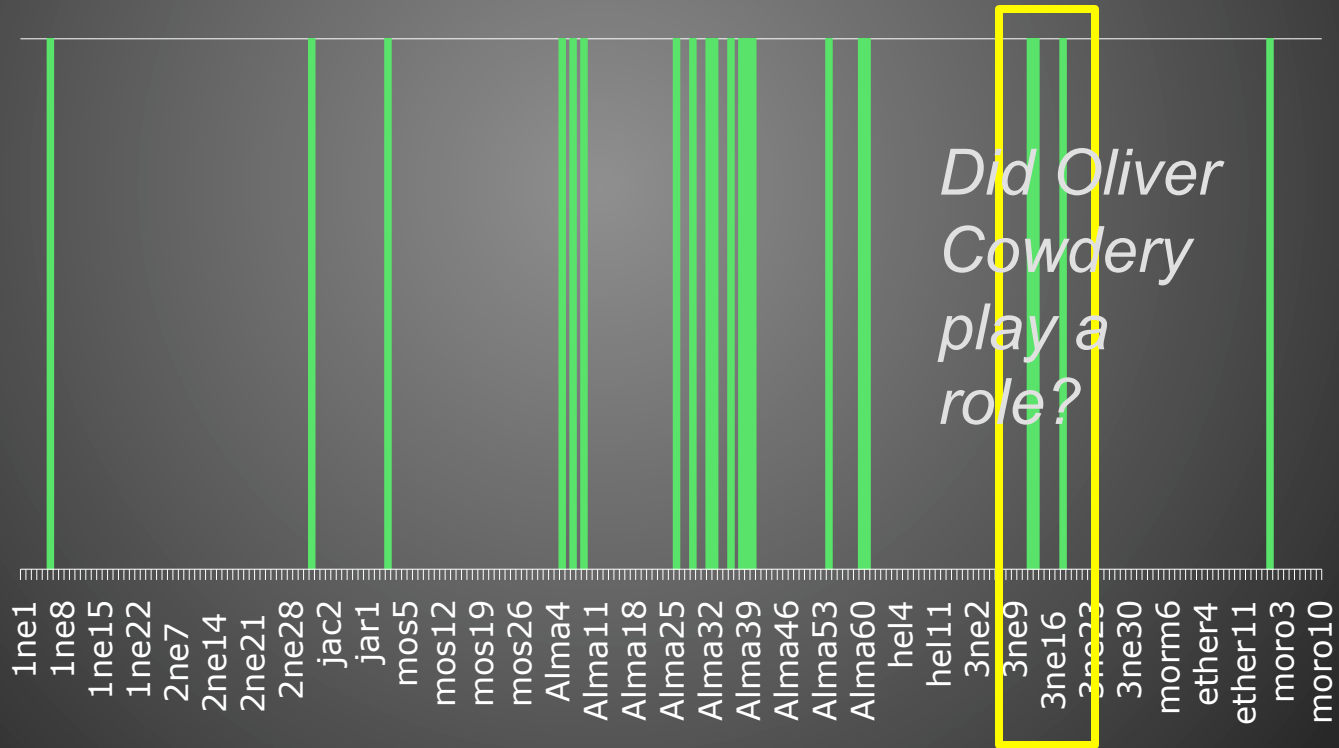
D&C 5:4 And you have a gift to
atranslate the plates; and **this is
the first gift that I bestowed upon
you**; and I have commanded that
you should pretend to no other
gift until my purpose is fulfilled in
this; for I will grant unto you no
other gift **until it is finished.**

BC 9 (D&C 10) tells how to replace the lost pages – it is attributed to Cowdery

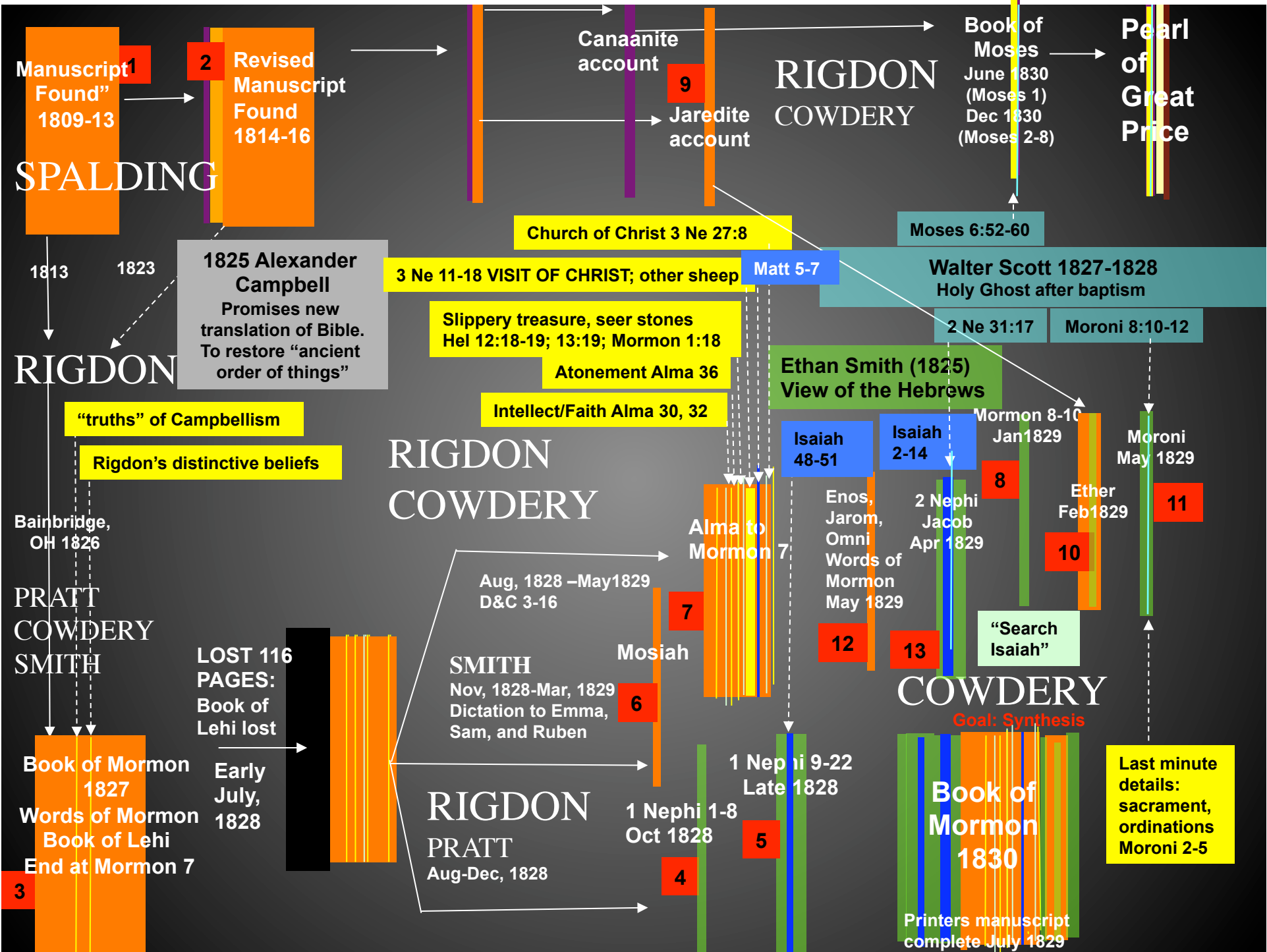
And now, because the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account: therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

D&C 10: 40-43

Who added the visit of Jesus Christ to America?



Assembling all the pieces



How does the Spalding-Rigdon-Cowdery theory stack up?

- ✓ Parsimony
- ✓ Explanatory power
- ✓ Predictive power