

**A BIBLIOGRAPHY ON JOSEPH SMITH II
THE MORMON PROPHET-LEADER**

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THE MORMON PROPHET-LEADER

A Qualifying Paper
Presented to
the Faculty of the Graduate School
Northern Illinois University

In Partial Fulfillment
of the Requirements for the Degree
Master of Library Science

by
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July 1969

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WHO WROTE SECTION 132?

A careful analysis of the writings of Joseph Smith II brought several things to light, at least for this writer. First, Joseph Smith's writings were strongly Elizabethan in style. Second, because of the peculiarity of his writing style, it is evident that Section 132, the purported revelation on polygamy, was not written by Joseph Smith. Third, a careful analysis of the writings of numerous contemporaries of Joseph Smith strongly indicates the true authorship of Section 132.

I

One characteristic of Elizabethan literature is the infrequent use of simple sentences, the use of many complex sentences, and especially the use of compound sentences having numerous independent clauses.

An analysis of the opening stanzas of William Shakespeare's Midsummer Night's Dream revealed that the first sentence had five independent clauses; the next, three; the third five; and the fourth two. In Act I, Scene 1 of King Lear there were forty-six compound sentences, three having four independent clauses each. Hamlet and Macbeth had more complex sentences; however, in Act I,

Scene 1 of Hamlet there were forty-six complex sentences and forty-nine compound, with as many as seven to nine independent clauses.

The first six paragraphs of John Milton's Areopagitica contained ten complex sentences and seventeen compound. Five of these compound sentences had three independent clauses; one, four; and one, five. Other writers of the sixteenth, seventeenth, and eighteenth centuries, in varying degree but quite consistently, used compound sentence structure: Isaak Walton, Francis Bacon, Michel Montaigne, etc. Ralph Waldo Emerson and other later writers began to use less of the compound sentence structure, but even in Emerson's Divinity School Address (which had thirty-three sentences in the first four paragraphs, with ten compound sentences) was found this example:

Virtue, I am thine; save me; use me; thee will I serve, day and night, in great, in small, that I may be not virtuous but virtue; then is the end of the creation answered, and God is well pleased.

After reading several pages of Joseph Smith's writings, the researcher who turns to John Bunyan's Pilgrim's Progress will note the similarity of style. John Bunyan used compound sentences almost exclusively; Joseph Smith used them extensively.

Another characteristic of Elizabethan English was the more or less frequent use of particle verbs: "cast off," "pluck up," "pull away," "build up," "choose out," "enter into." These particle verbs are found in the writings of most of the contemporaries of Joseph Smith, and to a limited degree in his own writing.

Archaic expressions such as "thou hast," "cometh," and "the heat and burthen of the day" were occasionally used in Elizabethan works. Joseph and Hyrum both used "heat and burthen of the day."¹

Figures of speech, such as similes, personification, metaphor, metonymy, and antithesis, as marks of distinction for all writers, were noted. One of the best examples from Joseph Smith's writing was found in his letter to the Elders in England.²

The spread of the gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind in the bosom of those who have borne the heat and burthen of the day; and who were its firm supporters and strenuous advocates in infancy, while surrounded with circumstances most unpropitious, and its destruction threatened on all hands; but like the gallant bark, that has braved the storm unhurt, spreads her canvass to the breeze and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the experience and capability of her captain and crew.

¹Times and Seasons 1:20-24; 2:258. ²Ibid.

Unlike many Elizabethan writers, Joseph Smith seldom used a series of nouns in his writing. Section 4 exemplifies one of the very few uses by Joseph of nouns in a series. Usually he joined them with "and," in what Evan Fry termed the Hebrew manner for numerals and names.³

In the Book of Mormon, for example, was found in Mosiah⁴ "forty and three of my people," and "four hundred and fifty." This habit of using repetition in joining a series became almost monotonous in Section 76:7 with ". . . these are they who say they are some of one and some of another, some of Christ, and some of John, and some of Moses and some of Elias; and some Esais, and some of Isaiah, and some of Enoch, . . ."

Telltale idiosyncrasies were noted in the writings of Joseph Smith and several of his contemporaries, for every writer has them; and they will creep in and identify the work as much as if it were signed.

II

In Section 132 a sentence count totaled 69 sentences, of which only five were compound, and none exceeded three

³Evan Fry, "Language Problem in Revelation" Upon This Rock (Independence, Missouri: Herald House, 1953), p. 143.

⁴Section 76:100 LDS Doctrine and Covenants.

independent clauses. With 2,786 words (excluding articles), these sentences averaged 40.3 words. The longest sentence contained 133 words; several only 14 to 17 words.

Part of Joseph Smith's history containing Section 6, was printed in Times and Seasons while Joseph was editor.⁵ This was used for analysis, also Sections 76 and 107,⁶ as representing different periods in Joseph's writings with changes in style and content.

Section 6 had 33 sentences, averaging 33 words. The longest sentence contained 54 words; the shortest was an exclamation of twelve words. The history (654 words) prefacing Section 6 had 19 sentences, of which seven were compound; and of these, one each had four, five, and six independent clauses.

There were 26 sentences in Section 76, averaging 94.9 words. The longest sentence in this section had 402 words plus 67 articles. Again, the shortest sentence was an exclamation of thirteen words. One of the nineteen compound sentences was composed of twenty-one independent clauses.

Section 107, had 88 sentences, of which one was simple and 66 were compound. Eighteen of these had three

⁵Times and Seasons 3:866-867.

⁶Evening and Morning Star 1:10-11; Times and Seasons 2:424-429.

independent clauses; eight had four; four had five; four had six; four, seven; one, eight; and one had twelve. The average for this writing was 52 words per sentence, with the longest sentence containing 210 words plus articles.

These statistics were not very helpful, but seemed necessary for accuracy and as indicators of sentence style. What was an important discovery from this phase of the study was the fact that Section 132 had only five compound sentences with no more than three independent clauses in any of these.

The words "which" and "that" seemed to be clues, and a count showed that Joseph Smith tended to use "which" more than "that." There were 34 "that" phrases in the 2,786 words comprising Section 132, and a total of 38 in the 8,823 words Joseph used in the four writings cited. The word "which" was used ten times in Section 132, fourteen in Section 6, nineteen in Section 76, and 41 times in Section 107. More important, it seemed, was the use of "that which" five times in Section 132, and only twice (following verbs) in all of Joseph's writings used in this study. However, in Joseph's letter to the Elders in England, the word "that" is used more freely, with "which" still used in his characteristic manner. The phrase "with that that" appeared in Section 132,

but was not located in any of Joseph's writings, including quite a bit of his history, some letters, and many of the scriptures not specifically used in this count.

The use of double prepositions caught the writer's attention when "are out of" was noted nine times in Section 132. "Out of" was found three times in Section 76, "a voice out of heaven," etc. None were noted in the other writings. "In and after," and "neither in nor after" appeared in Section 132, in addition to the frequent "out of."

Appearing forty times in Section 132 was the almost distracting use of "by" for prepositional phrases. "By" appeared ten times in Section 76, three times in Section 6, and 17 times in Section 107 (which is almost twice as long as Section 132).

Only once in the Doctrine and Covenants was the word "exaltation" used, and that was in relation to Zion. It is not used at all in the Book of Mormon. "Exalt" and "exalted" were used nine times in the RLDS Doctrine and Covenants, always in condemnation when used with man, except when saying, "the poor shall be exalted." The noun "exaltation" was used eleven times in the revelation on plural wives.

The phrases "eternal lives" and "eternal deaths," a "continuation," "accept of an offering," "attain to this

glory," "that go in thereat," "will receive at your hands," "set on my servant Joseph," are all foreign to Joseph's writing. The particle verb "set on," meaning to attack or criticize, is found once in the Bible in Acts 18:10 and not at all in the Doctrine and Covenants or Book of Mormon.

The particle verbs that Joseph Smith used were common to the Bible: "thrust down," "find out," "deliver up," "brought into," "caught up," "cast down." There were four particle verbs in Section 76; and "lifting up of," "moved out of," and "turn away" were found in Section 107. Joseph coined a particle verb which he used occasionally, "treasure up."

"Put upon," "enter into," "driven out of," and "a putting in" appeared in Section 132, but were not used in any section of the RLDS Doctrine and Covenants or the Book of Mormon, or at least were not discovered.

More terms peculiar to Section 132 were "if a man marry him a wife," "accounted unto him for righteousness," "stay herself," "must and shall be," "of force," "efficacy," "as touching" (the law, or this matter), "out of the world" (several times), "through the medium of mine anointed," and "shedding innocent blood" in the sense of guilt attached only to shedding "innocent blood." Only two of these

phrases appeared in Joseph's writings, "as touching" and "innocent blood." When Joseph used "as touching," it was in conjunction with "agreed." As used in Section 132, "as touching" meant "in relation to." In the Book of Mormon Alma condemned his son for adultery and referred to it as one of the abominations in the sight of God.

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable of all sins, save it be the shedding of innocent blood, or denying the Holy Ghost.

The modal "must" did not appear in any of the writings of Joseph Smith which were analyzed. It appeared twice in Section 132.

"Say nothing but repentance unto this generation; . . ." is the message of Section 6. "Repent" was used twice in Section 107. "Repentance" is used twenty-seven times in the RLDS Doctrine and Covenants; "repent" as an invitation, fifty-six times. No form of the word is found in Section 132.

"Destroy" was used five times in RLDS Doctrine and Covenants, four times in Section 132.

"Damned" was used seven times in the entire Book of Mormon, three times in the RLDS Doctrine and Covenants, and three times in Section 132. This seemed indicative of the tone of this purported revelation.

⁷Alma 19:7 (LDS edition, 39:5).

To "espouse a cause" was used once in Section 77:1 (78:4 LDS D&C) and not at all in the Book of Mormon. Section 132 used "espouse" three times in relation to marrying plural wives. It was used once as a predicate adjective (v. 63).

While the word "annointed" was used three times in the revelations conceded to Joseph Smith, never did he apply the term to himself. It is so used four times in Section 132,

One of the most important clues found in the study of Section 132 was a sentence having a series of nine nouns as a subject, followed by a dependent clause, six phrases, one verb clause, one parenthesis, and then the main verb.

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, associations, or expectations, that are not made and entered into and sealed up by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.⁸

Compare that involved sentence with this sentence containing the longest series so far noted for Joseph Smith.

⁸Section 132:7.

Now, behold, a marvellous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not; but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask and ye shall receive, knock and it shall be opened unto you. Amen.⁹

In the light of these findings as to sentence structure, phraseology, and peculiarities of vocabulary, it seems evident that Joseph Smith did not write any part of the purported revelation on polygamy, known as Section 132.

III

The writings of five possible authors for Section 132 were analyzed, and one of the five seemed most suspect. However, to be more sure, other writers contemporary with Joseph Smith were added until the following had all been

⁹Section 4, Doctrine and Covenants. This section has been repunctuated in the Utah edition and is easier to read. However, even then there is a sentence with four independent clauses.

carefully checked: J. C. Bennett, Hyrum Smith, Oliver Cowdery, Parley P. Pratt, Orson Pratt, Orson Hyde, John Taylor, Brigham Young, Willard Richards, Wilford Woodruff, Heber C. Kimball, and George A. Smith.

Since Hyrum Smith was most closely associated with Joseph Smith II, and since Joseph C. Kingsbury testified in the Temple Lot Suit in 1893 that he copied the revelation Bishop Whitney received from Hyrum Smith, it seemed wise to check Hyrum's writing style. It was noted, however, that Mr. Kingsbury claimed he copied the revelation in July 1842, "just a day or two after it was given," and later he said, "within ten days after it was revealed," then finally, "I am willing to swear that within twenty days after that I copied it, and that it was revealed to him within twenty days prior to the time I copied it."¹⁰ When asked how many sheets of paper he used to copy the revelation on polygamy, he said, "There were two sheets of it." . . . "I suppose I was not more than an hour. Perhaps it took an hour and perhaps not over half an hour."¹¹

Concerning the teaching of polygamy, Mr. Kingsbury testified,

No one had the privilege under the laws of the church up to 1844, nor under the laws of the United States or

¹⁰The Temple Lot Case, p. 336. ¹¹Ibid., p. 337.

in any State up to 1844, to take more wives than one. We did not consider that we had such a privilege at all. I have been married three times since 1844. My wives were not all living at the same time, but two of them were living at the same time.

I do not remember hearing any minister in the church of Jesus Christ of Latter Day Saints, prior to 1844 in Nauvoo or any other place, preach or teach the doctrine of polygamy, nor in any other place or time prior to 1844; never heard it preached from the stand prior to 1844 at all. I never heard it preached from the pulpit before 1844.

I heard it in private conversations as I stated; Bishop Whitney told me of it before.¹²

Mr. Kingsbury refused to swear to his statements, stating that he affirmed.

I generally affirm, and I suppose it is because my understanding is that a man cannot be convicted of perjury on an affirmation, and he can when he is sworn. I suppose that is true.¹³

I never saw the copy after I made it. I remember it was the revelation printed in here because I read the one I copied, and I remember enough of the one I copied to know it. I never saw it from the time I copied it until I came out here, and then it was printed.¹⁴

I was married in 1836, at Kirtland, Ohio. My wife's name was Caroline Whitney, daughter of Bishop Whitney.¹⁵

. . . My first wife died in October, and I think it was about a year or so after that when I married the second wife, and I think it was perhaps six months after that that I married the third one. The second one was then living. . . . I had two wives living at the same

¹²Ibid., 338.

¹³Ibid., 339.

¹⁴Ibid., 343.

¹⁵Ibid., 338.

time while I was at Nauvoo, Illinois. Heber C. Kimball married them to me, in the Temple at Nauvoo. It was just a short time before I came away, and I think it was in 1846, '45 or '46, somewhere along there.¹⁶

That he and Bishop Whitney tricked Hyrum Smith was claimed by Mr. Kingsbury in the following:

Bishop Whitney got the revelation, and presented it to me, and wanted me to copy it, and so I went into a room by myself, and copied it, that is, I copied the revelation on plural marriage that he handed me, and just as I got through copying it, Hyrum Smith came in and wanted it,--the original was what he wanted.

He came in to see how I got along with it; that is, Bishop Whitney did, and then he went out and told Hyrum Smith that he would hand him the revelation in a few minutes, for I was not quite through making the copy. When I had got through making the copy, I took the one I had made myself and read it, and he took the other and read it at the same time to see if I had made any mistakes, and that it was correct, and when he found that it was all correct, he took the one that I had made, and went out and handed it to Hyrum Smith; who was outside the door ready to receive it. I copied it just a day or two after it was given. The revelation I copied is just the same as the one published in the Book of Doctrine and Covenants by the Salt Lake Church in Defendant's Exhibit A.¹⁷

Against the background of Joseph Kingsbury's testimony, Hyrum Smith could become suspect for authorship of the "revelation." A close examination of Hyrum Smith's open letter to the Saints, published in Times and Seasons (Vol. 1, No. 2, December 1839, pp. 20-24) revealed that Hyrum used a nice variety of sentences, both as to structure

¹⁶Ibid., p. 339. ¹⁷Ibid., pp. 333-334.

and length. He used some rather lengthy complex sentences, and one compound sentence had six independent clauses, another had eight. "That" was used more freely by Hyrum than by Joseph, but his sentence length compared more closely to Joseph's than any other of the writers whose work was analyzed. His sentences averaged 54.8 words. Joseph's average was 52 words in Section 107 (124 Utah Doctrine and Covenants), 94.9 in Section 76, and an overall average of 53.3. The average for Section 132 was 40.3. Of the forty sentences in Hyrum's letter, three were simple, eleven complex, and twenty-five compound, with two having four independent clauses; one, five; two, six; and one seven. There was one sentence fragment. There were no "that which" or "that that" phrases and none of the other peculiarities of Section 132. "Enter into," "poured out," "burn down," "bear up," and "delivered up" were the particle verbs he used. There was no sentence with a series of nouns.

J. C. Bennett's erudite language stood by itself. His writing was sprinkled with allusions and italicized extravagances, such as:

It is well known that the "Church of Jesus Christ of Latter Day Saints" have long, very long, grievously suffered and allowed oppression, unjust persecution, and unprovoked robbery, at the hands of the uncircumcised Philistines of Missouri - they have asked for a redress of grievances, and are determined that their grievances shall be redressed - they have given the case

contemplative consideration from the aggression to the finale, but there is no prophylactic, . . . Missouri has been to the Saints like the Bohon Upas to the weary pilgrims. . . .¹⁸

The church was to yet "shine in righteousness amongst the nations of the earth like a glittering gem sparkling upon a maiden's brow," he said.

Those who are familiar with the writings of Oliver Cowdery would not suspect any relationship to the polygamy revelation, and analysis quickly exonerated him.

The format and content of Section 136 (Utah Doctrine and Covenants) given through Brigham Young at Winter quarters did not implicate him. In fact, the style of Section 132 seemed to indicate Orson Hyde. A careful check of his The Seer and his sermon "Sanctification"¹⁹ did not prove this to be true. Orson Hyde used eleven particle verbs, "that" twenty times, but no "that which" or "that that," and his sentence length averaged 27.9 words. The terms peculiar to Section 132 were not used by Orson Hyde, except for "exaltation."

Orson Pratt's sermon on "Celestial Marriage"²⁰ and other writings compared favorably only in the use of "that"

¹⁸Times and Seasons Vol. 2, No. 1, November 1, 1840, pp. 165-166. Italics in the original.

¹⁹Journal of Discourses 1:71-73. (Liverpool: F. D. and S. W. Richards.

²⁰Journal of Discourses 1:53-66.

(twenty-five times in the first eleven paragraphs of the sermon). There were only two particle verbs, "called upon," and "break up."

Parley P. Pratt's "Spiritual Communication"²¹ and his writings in Times and Seasons did not implicate him, though he, too, frequently used "that." Particle verbs were uncommon in his usage.

John Taylor's "Mission to Europe" report²² yielded his own "have got to" (Zion, etc.) eight times, and "mixed up with," "come out at," "laid open to," but he could not be suspected of writing Section 132.

A closer analysis of Section 136 revealed twenty-three "that" phrases and only one "which." "That which" was used three times. There were 39 sentences, of which 19 were compound and only two had three independent clauses, none more. "Choose out," and "go to with" were the most noticeable of the three particle verbs used. Again, the modal "must" appeared. Since Brigham Young gave Section 136, further study of his writings seemed in order. A letter in Times and Seasons²³ and his sermons in Journal of Discourses,

²¹Journal of Discourses 1:6-15.

²²Ibid., 1:16-28.

²³Times and Seasons 1:121-122, June 1840.

Volume I, were chosen. "Salvation"²⁴ was the first sermon studied. The average sentence length was 24.4 words for Section 136, and 26.6 for "Salvation." There were 66 "that" phrases, nine "which" in this sermon, and four "that which" phrases. And there were at least sixteen particle verbs: "swallowed up in," "falls out by the way," "leave off," "set upon," "fill up," "pass through," "summed up," "come up to." The phrase "is out of keeping" brought to mind the phrase in Section 132, concerning Joseph Smith, "put his property out of his hands." "For time and eternity" (twice); "eternal lives," and "exaltation" (four times) were found in this sermon. Most impressive on page one of this sermon was this sentence,

King, courtier, commanders, officers, and common soldiers, the commodore, and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage, all, in their respective grades and spheres of action, have a certain point in view, which if they can obtain, they suppose will put them in possession of salvation.

In all fairness, it should be noted that one compound sentence with four independent clauses was found in this sermon. There was one simile, characteristic of Brigham Young's style.

Another compound sentence with five independent clauses was found in "Pioneers." The repeated use of "that,"

²⁴Journal of Discourses 1:1-6.

and the one simile were noted. While the word "exaltation" was not used, the spirit behind the usage suggests it in the following, especially the last three sentences:

To Saint and sinner, believer and unbeliever, I wish here to offer one word of advice and counsel, by revealing the mystery that abides with this people called Latter-day Saints; it is the Spirit of the living God that leads them; it is the influence of the Holy Ghost that makes them love each other like little children; it is the spirit of Jesus Christ that makes them willing to lay down their lives for the cause of Truth; and it was that same Spirit that caused Joseph Smith our martyred Prophet to lay down his life for the testimony of what the Lord revealed to him. This mystery, the great mystery of "Mormonism," is that the Spirit of the Lord binds the hearts of the people together. Let the world look at it. This I say by way of exhortation, if you please. Let the inhabitants of the earth gaze upon this people, this wondrous people, for a magic power attends them; something mysterious hangs around them. What is it? It is not magnetism; it is something more wonderful; those that are present this day may truly say it is wonderful in the extreme. Who gives me the power, that "at the pointing of my finger," the hosts of Israel move, and at my request the inhabitants of this great Territory are displaced; at my command they are here? Who gives me that power? Let the world inquire. It is the God of heaven; it is the Spirit of the Holy Gospel; it is not of myself; it is the Lord Jesus Christ, trying to save the inhabitants of the earth.²⁵

It should be remembered that Section 132 was given to the public August 29, 1852. The ideas it contained could have been generally taught prior to that time, but its terminology should not be in wide usage. Man's "exaltation" and power to "enlarge" or "increase" his spiritual standing was

²⁵Ibid., p. 145.

mentioned by John Taylor (August 22, 1852), Orson Pratt (July 1852), Brigham Young (March 4, 1852, and April 6, 1852), P. P. Pratt (April 7, 1853), Heber C. Kimball (July 1, 1852).

In his March 4, 1852, sermon on "Recreation," "will suffice" was noted, "engaged for your exaltation," "damned" (twice), "approximating toward" (three times), and several significant particle verbs: "consider upon," "to kick off from," "gotten up by" (twice), "look upon" (seven times), "throw off," "give up," "wear out" (three times), "get out," "heap up," and "just keep out of my path." A double preposition "in after," as well as the usual "out of" was found.

A sermon delivered April 6, 1852, on the theme of man's increasing his spiritual status, had ". . . in order to gain your exaltation," "obtain an exaltation," the modal "must" (twice), ". . . many in and out of this congregation," "got away from," and a significant particle verb, using "set," meaning against, ". . . Satan having a seal set upon him."

Three days later, on April 9, 1852, his sermon contained these phrases found in or related to Section 132: "eternal lives," "administered to in various ways," "Adam and Eve, one of his wives," "damned" (twice). The particle verbs were "wind up," "palmed upon," "rise up," ". . . now placed in!" The theory that Adam was our God was set forth.

The question has been, and is often asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that to their disciples. I will tell you how it is. Our Father in Heaven begot all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken - He is our FATHER and our GOD, and the only God with whom we have to do. Every man upon the earth professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and overrighteous of

mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Diety as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and for ever, that Jesus Christ was not begotten of the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea - "if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."²⁶

The peculiar expression from Section 132:17, "For these angels did not abide my law; therefore, they cannot

²⁶ Journal of Discourses 1:50-51.

be enlarged. . ." was brought to mind in reading the sermon, "Weaknesses of Man. . ." preached by Brigham Young on August 1, 1852. "Now let me tell you the great killing story - 'Governor Young has sixteen wives, and fourteen babies.'" - "But this does not begin to be the extent of my possessions, for I am enlarging on the right hand and on the left, to muster the strength of my house and take my rights, asking no favors of judges or secretaries."²⁷

There is not a single constitution of any single state, much less the constitution of the Federal Government that hinders a man from having two wives; and I defy all the lawyers of the United States to prove the contrary.²⁸

This was August 1, 1852, prior to the public presentation of the revelation on polygamy. Was Brigham Young feeling outside pressure to prove polygamy a tenet of faith, subject to religious freedom?

If we are a company of poor, ignorant, deluded creatures, why do not they [the U. S. Government] show us a better example? Why not send the money to pay the expenses of our legislature, and the expenses of the expeditions against the Indians, as they do to other territories?²⁹

Concerning Joseph's martyrdom, Brigham Young said in this same sermon, "I said, 'It is all right; now the testimony is in full force; he has sealed it with his blood, and

²⁷Ibid., p. 364. ²⁸Ibid., p. 365. ²⁹Ibid.

that makes it valid.'" Remember the two phrases, "of force" and "of full force," used in this same connection in Section 132?

Groundwork was laid by several of the church leaders for presenting the revelation to the people as a revelation from "Joseph, a true prophet." George A. Smith, on July 4, 1852, stressed this and strongly suggested a new doctrine, blood atonement.

I say, rather than that an apostate should flourish here, I will unsheath my bowie knife, and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices, generally, "go it, go it."] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this, and every good work.³⁰

George Smith related a dream of cutting a throat "from ear to ear, and saying, 'Go to hell across lots.'³¹

Blood atonement may be hinted in the passages in Section 132 referring to a woman considered guilty of adultery, "she shall be destroyed," and in verse 19,

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said to them--Ye shall come

³⁰ Ibid... p. 63. ³¹ Ibid.

forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths--then shall it be written in the Lamb's Book of Life, that he shall commit no murder, whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Brigham Young's Style

All of the tests applied to the study of Section 132 were also applied to the writings of Joseph Smith and to the sermons and Section 136, belonging to Brigham Young. The tables and charts show most of these patterns.

Many scriptural fallacies were found in Brigham Young's sermons, as well as in Section 132. Also, neologisms, both words and doctrines, were found in the sermons.

Words: "traditionated" (1:2); "happifying" (1:111)

Doctrines: Plural gods, Adam-god, blood atonement, plural wives, man's exaltation to become gods.

"Jesus Christ was not begotten by the Holy Ghost."

"Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven."

Adam is our FATHER and our GOD, and the only GOD with whom WE have to do."

The message tone of Brigham's writings are in distinct contrast to Joseph's approach. Joseph's approach was affirmative, calling men to repentance and inviting them to seek righteousness and truth. He insisted the laws of the land must be obeyed, and that those who kept the laws of God need not break the laws of the land. His scriptural or doctrinal references were all based on Biblical passages, and no neologisms can be attributed to him, unless one believes baptism for the dead is contrary to the scriptures. However, even that was based on an actual Bible reference, though the interpretation is subject to question.

Though Brigham did use some compound sentences, he used many simple sentences and mostly complex ones. The ratio was highly in favor of the complex construction. His abundant use of "that" and the British usages of "have got" and "out of," as well as his type of particle verbs make his sermons easy to recognize, but most of all, his idioms and redundancies brand his work. While Joseph was at times guilty of tautologies, they were few per word count compared to Brigham's. Pleonasms, when finally recognized as a distinguishing characteristic of Brigham's style, fairly *jumped* before the eyes. A glance at the chart-listing of redundancies will surely convince one of the importance of this characteristic in identifying a disputed writing.

Figures of speech found in the writing of both men were similes, parallels, allusions, synecdoches, etc., but these were not numerous enough or distinctive enough to be listed.

This researcher had no sermons of Joseph Smith's available which would not have been liable to editorial changes.

Finally, and quite conclusively, the valedictory test identified Section 132 as the writing of Brigham Young. Joseph's revelations ended with an "Amen" and no preliminary closing remarks. The phrase, "So no more at present" found at the end of Section 136 is so similar to the ". . . let this suffice for the present," closing of Section 132 that a hunt for valedictory types was begun. Brigham Young generally used preliminary remarks before the "Amen."

Since the tests all applied to Section 132, would they apply equally to the King Follett sermon, which is sometimes cited as the basis for the new doctrines taught by Brigham Young? The pattern did fit, and the conclusion seems evident. Brigham Young wrote Section 132 and rewrote the major portion of the report on the King Follett sermon.

SUBJECT OF ANALYSIS

- JS 1 = Joseph Smith, History preceding Section 6, as printed in Times and Seasons 3:865-867
- JS 2 = Joseph Smith, Section 6, Ibid., 3:866-867
- JS 3 = Joseph Smith, Section 76, Evening and Morning Star 1:10-11
- JS 4 = Joseph Smith, Section 107, Times and Seasons 2:424-429; LDS Doctrine and Covenants 124
- 5 = Section 132, LDS Doctrine and Covenants
- BY 6 = Brigham Young, Section 136, LDS Doctrine and Covenants
- BY 7 = Brigham Young, "Pioneers" sermon, Journal of Discourses 1:144-146
- BY 8 = Brigham Young, "Salvation" sermon, Journal of Discourses 1:1-6
- OH 9 = Orson Hyde, "Sanctification," Ibid., 1:71-72
- HCK 10 = Heber C. Kimball, "Believing in the Bible," Ibid., 1:34-35
- OP 11 = Orson Pratt, "Celestial Marriage," Ibid., 1:53-55
- PPP 12 = Parley P. Pratt, "Spiritual Communication," Ibid., 1:6-10
- HS 13 = Hyrum Smith, Open Letter to Saints, Times and Seasons 1:20-24
- JT 14 = John Taylor, "Mission to Europe," Journal of Discourses 1:16-17

CODE FOR STUDY

Symbols

JS = Joseph Smith

OP = Orson Pratt

BY = Brigham Young

PPP = Parley P. Pratt

OH = Orson Hyde

HS = Hyrum Smith

HCK = Heber C. Kimball

JT = John Taylor

J/D = Journal of Discourses Volume 1T/S = Times and Seasons

D/C = Doctrine and Covenants (RLDS unless otherwise specified)

RLDS = Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri

LDS = Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah

TESTS USED IN STUDY

1. Scriptural consistency or fallacies
2. Message tone or approach
3. Sentence structure
4. Prevalence of that, which, that which, that that
5. Types of verbs (particle verbs most applicable)
6. Prepositional usage (by and with only distinctives)
7. Unique terms and phrases
8. Idioms and colloquialisms
9. British usages: have got, out of
10. Figures of speech
11. Use of short questions in body of writing
12. Neologisms (new words or doctrines)
13. Redundancies: Tautologies and Pleonasms
14. Valedictories

SCRIPTURAL FALLACIES IN SECTION 132

1. ". . . I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching this principle and doctrine of their having many wives and concubines. . . ."
 - a. Rebekah was Isaac's only wife.
 - b. It cannot be proved that Zipporah had not died before Moses married his second wife, the Cushite woman. The Westminster Dictionary of the Bible says, "Zipporah may have died during the preceding year, although her death is not recorded."
2. If polygamy was an ancient order commanded of God, it could not be a "new and an everlasting covenant."
 3. The marriage law "instituted before the foundation of the world" was not polygamy, but monogamy.
 - a. Jesus said, "Have ye not read, that he which made them at the beginning, made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder." (Matthew 19:4-6)

While this applied to divorce, it seems to say that another wife shall not separate what "God hath joined." Other Scriptures on monogamy are; Genesis 1:27-28; 2:18-24; I Corinthians 6:16.

- b. Jacob in the Book of Mormon, speaking for God, said, "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . Wherefore, my brethren, hear me, and hearken to the word of the Lord; For there shall not any man among you have save it be one wife; and concubines he shall have none; For I, the Lord God, delighteth in the chastity of women." (Jacob 2:33-36)

4. "Mine anointed" referring to Joseph Smith is not consistent with any other use of the term. "Mine anointed" in all Scripture refers to Christ.
5. Marriage "for time and for all eternity" is in contradiction to Jesus' own teaching concerning the man who had had seven wives. When asked whose husband the man would be in heaven, Jesus said,

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. (Luke 20:35-36)

6. ". . . Pass by the angels, and the gods"?

None of the Scriptures teach a plurality of gods, but rather,

And there is no God else beside me: a just God, and a Saviour; there is none beside me. Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else." (Isaiah 45:21-22)

. . . I am the first, and I am the last; and beside me there is no God. (Isaiah 44:6)

7. "David's wives and concubines were given unto him by the hand of Nathan. . ."

In II Samuel 12:1-15 is found the story of Nathan's answer when David was ready to kill the man who had taken the ewe lamb belonging to another. "Thou art the man." And David confessed, "I have sinned against the Lord."

Sentence Structure Chart - Explanations

JS 4 - Section 107 * The series in this are names only.

Shortest sentences - Exclamations or questions.

Word count excluded articles "a," "an," "the."

Word average was rounded off to nearest decimal.

Word count for Section 107 was as given in Doctrine and Covenants, which includes more than in Times and Seasons.

Verb Chart - Explanations

Reference used for setting up the classes of verbs:

Paul Robert, English Syntax: An Introduction to Transformational Grammar (New York: Harcourt, Brace and World), 1964.

Other grammarians might class some verbs differently, and we did not always agree, but did try to be consistent and as accurate as we could.

Terms, Colloquialisms, Idioms, etc.

British usages were based on the book,

Bergen and Cornelia Evans, A Dictionary of Contemporary Usage (New York: Random House), 1957.

SENTENCE STRUCTURE STUDY

Subject of Analysis	Para-graphs	Word totals	Sentence totals	Word Average	Longest	Shortest	Series in . . .	2	3	Compound Sentences (Number Independent Clauses)								Other Sentences		
										4	5	6	7	8	10	12	14		21	
JS 1	6	654	19	34	131	9		2	2	1	1	1							12	
JS 2	12	1091	33	33	54	12		11	4	3	1	1			1				12	
JS 3	8	2468	26	95	402	13		9			2	3	3	1	1			1	1	5
JS 4	24	4610	88	52	210	21	6	32	18	8	4	4	4	1		1			16	
5		2786	69	40	179	13	4	3	2										64	
BY 6		953	39	24	94	5	3	17	2										20	
BY 7	12	1337	55	24	103	3	1	8	7	4	1								35	
BY 8	14	3011	113	27	104	2	4	5		1									107	
OH 9	10	1054	30	28	82	4	2	3	3										24	
HCK 10	6	968	43	23	54	1	3	8	6		1								28	
OP 11	11	1054	43	24	64	5	3	15		1	1								26	
PPP 12	27	1961	83	24	69	3	20	14	4										65	
HS 13	17	2193	40	55	162	7	4	14	11	3	1	2							17	
JT 14	6	1045	35	37	79	5	4	8	6	4	2								15	

*Series of Proper Names only.

PHRASE OR WORD USAGE

Subject*	that	which	that which	that that	out of	by . . .	at . . .	with . . .	set on	suffice	exaltation	damned	destroyed	enlarged	instituted	as touching	espouse	administer unto	continuation of shed innocent blood	of (in) force	for time and eternity	repent	repentance
1	10	24			1																		
2	9					3		4															1
3	19	19				10		5															
4	95	41	2		3	17					1							1				2	
5	34	10	5	1	10	40	5	13	1	1	11	3		1	2	4	4	3	3	4		1	
6	23	1	3		2	1	2	15		1													
7	34	4		1		8																	
8	66	9	4			22					3											1	
9						7																	
10						11																	
11	25	4			2	12																	
12	24	12				15																	
13	30	8			2	6				1													
14	15					3																	

*See page 316 for subject key

VERB CHART CODE

- Vt = Transitive verbs
- Vi = Intransitive verbs
- Vt₁ = Be class of verbs; find, see, terrify
- Vt₂₊
Prt = Particle or compound verbs; put away, thrust out
- Vt₃₊
Comp = Transitive verb plus complement
- Vt_{to} = Transitive verb plus to; I urged John to study.
- Vt_{ing} = Transitive verb plus ing; enjoying, avoiding
- Vi₁ = Intransitive verb
- Vi₂₊
Prt = Particle verbs; look up, stand up, sit down
- Vi₃₊
Comp = Intransitive verb followed by prepositional phrase
- Obs = Obsolete or archaic; hath, sayest, prayeth, saith
- Cl₁ = Have class; weigh, cost, have
- Cl₂ = Seem class; Tom looked sad. He feels bad.
- Cl₃ = Become class; remain, become; Sally became a lady.
- M₁ = Modals - Can/could
- M₂ = Modals - Will/would
- M₃ = Modals - Shall/should
- M₄ = Modals - May/might
- M₅ = Modal - Must

TYPES OF VERBS USED

Subject of Study	Cl ₁	Cl ₂	Cl ₃	Cl ₄	Vt ₁	Vt _{2+Prt}	Vt _{3+Comp}	Vt _{to}	Vt _{ing}	Vi ₁	Vi _{2+Prt}	Vi _{3+Comp}	Obs	M ₁	M ₂	M ₃	M ₄	M ₅
JS 1	2		1	4	42		8	18	3	15	2	14				2		
JS 2	7			32	50	4	14	3		13		27	22	2	3	14	4	
JS 3	2			103	93	7	23	31	6	42	2	32	4	1	6	27	1	
JS 4	11			39	195	7	16	62		57	4	70		2	1	40	15	
5	8		1	92	126	12	96	28	1	26	2	4	44	10	18	42	3	2
BY 6	3			20	65	3	8	19	3	17	2	10	8	2	3	15	5	1
BY 7	6			70	58	6	11	24	6	27	3	11		10	18	3	4	
BY 8	17	1	2	117	128	11	55	71	17	46	5	19	1	26	46	7	9	3
OH 9	7	1	1	46	72	6	6	42	10	22	5	28	1	9	15	9	7	
HCK 10	5			31	37	1	16	26	1	7	3	25		7	12		1	1
OP 11	6	3	2	25	27	2	10	16	1	15	1	20		4	6	3		
PPP 12	3	2		58	41	3	36	50	7	49	1	1		4	5	5	3	2
HS 13	8	9	2	50	67	7	5	52	6	21	13	57		13	11	5	2	2
JT 14	5	12	1	28	36	2	13	32	4	7	9	27		3	4	4	1	

TERMS PECULIAR TO SECTION 132

<u>Term</u>	<u>D/C</u>	<u>B/M</u>	<u>B/A</u>
"anointed one" (applied to any but Christ)	no	no	no
"assent"	no	no	no
"in (of) force" (other than law)	no	no	no
"efficacy"	no	no	no
"as touching" (in sense of reference to)	no	no	no
"for time and for all eternity"	no	no	no
"in time and in eternity". . . .	yes	yes	no
"marry him a wife"	no	no	no
"angels enlarged".	no*	no	no
"exaltation" (in relation to man).	no	no	no
"pass by angels"	no	no	no
"sealed upon their heads". . . .	no**	no	no
"sealed by the Holy Spirit of promise"	yes ⁺	no	no
"continuation of" (3)	no	no	no
"set on" (meaning against) . . .	no	no	no
"eternal lives"	no	no	no
"eternal deaths"	no	no	no
"go in thereat".	no	yes***	no
"mine appointment"	no	no	no

"administer unto" (not used as an ordinance)	no	no****	no
"eternal worlds"	no	no	no
"let this suffice"	no++	no	no
"espouse a virgin"+++	no	no	no

B/A Book of Abraham

- * "enlarged" used only with "borders"
- ** "I seal upon his head" in Section 107 (7 times)
- *** "go in thereat" 3 Nephi 6:25 RLDS Book of Mormon
- **** "administer death" Alma 26:94 RLDS Book of Mormon
- + "sealed by the Holy Spirit of promise" once in
Section 76
- ++ "suffice" is used in "shall suffice" Section 18:5
(LDS 19:32)
"will suffice for sin" Alma 16:213
"would not suffice" 3 Nephi 3:58
- +++ "espouse" is not in the Book of Mormon

CHRONOLOGICAL LISTING

Brigham Young's Sermons
Journal of Discourses
 Volume I

- December 16, 1851 - Blessings of the Saints, p. 376
- March 4, 1852 - Recreation, pp. 28-34
- April 6, 1852 - Weakness and Impotence of Men,
pp. 189-203
- April 8, 1852 - Education, pp. 66-71
- April 9, 1852 - Self-Government, pp. 46-53
- June 13, 1852 - March of Mormonism, pp. 88-94
- July 11, 1852 - Knowledge of the Doctrine of Christ,
pp. 37-42
- July 24, 1852 - The Pioneers, pp. 144-146
- August 1, 1852 - Weakness of Man, pp. 358-365
- January 16, 1853 - Salvation, pp. 1-6
- March 27, 1853 - Joseph a True Prophet, pp. 81-84

SHORT QUESTION USE

Section 132

Sermons by Brigham Young

Salvation

Knowledge of the Doctrine of Christ

Recreation

Pioneers

Blessings of the Saints

Weaknesses of Man

Education

Self-Government

King Follett Sermon

NEOLOGISMS

Salvation - sermon

Man's exaltation to become gods

"laying the foundation to become Gods"

"eternal increase"

Knowledge of the Doctrines of Christ - sermon

Joseph Smith "lives and beholds the face of his Father in heaven; and his garments are as pure as the angels that surround the throne of God; and no man on the earth can say that Jesus lives, and deny at the same time my assertion about the Prophet Joseph."
(Page 38)

Self-Government - sermon

Great mysteries to be taught only in the tabernacle. (Page 47)

Tabernacle the center of the kingdom of God.

"I am the controller and master of affairs here, under Heaven's direction; though there are those who do not believe this." (Page 48)

"When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him." (Page 50)

Adam "is our FATHER and our GOD, and the only God with whom WE have to do." (Italics and capitals in original, page 50)

"Jesus Christ was not begotten by the Holy Ghost."
(Page 51)

"Eloheim, Yahova, and Michael Adam, these three forming a quorum. . . ." (Page 51)

President B. Young's Journey South. . . . (May 8, 1853,
pages 103-111)

"If you want to know what to do with a thief that you may find stealing, I say kill him on the spot, and never suffer him to commit another iniquity." (Page 108)

"If you will cause all those whom you know to be thieves, to be placed in a line before the mouth of one of our largest cannons, well loaded with chain shot, I will prove by my works whether I can mete out justice to such persons, or not. I would consider it just as much my duty to do that, as to baptize a man for the remission of sins. That is a short discourse on thieves, I acknowledge, but I tell you the truth as it is in my heart." (Page 109)

Joseph Smith, A True Prophet - sermon

(Tells dream) ". . . with that, I took my large bowie knife, that I used to wear as a bosom pin in Nauvoo, and cut one of their throats from ear to ear, saying, 'Go to hell across lots.'

. . . .

I say, rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices, generally, "go it, go it."] Let us call upon the Lord to assist us in this, and every good work.

Weaknesses of Man - sermon (August 1, 1852)

"laws of the new covenant" (Polygamy)

"If I had forty wives in the United States, they did not know it, and could not substantiate it, neither did I ask any lawyer, judge or magistrate for them. I live above the law, and so do this people." (Page 361)

". . . they [Christian nations] are struck with amazement when they are told a man may have more lawful wives than one!" (Page 361)

"There is not a single constitution of any single state, much less the constitution of the Federal Government, that hinders a man from having two wives; and I defy all lawyers of the United States to prove the contrary." (Page 365)

REDUNDANCIES
TABLE

Tautologies - A repetition of words or ideas; a fault of style

Pleonasms - Use of words and substitutes for same grammatical function

<u>Subject of Study</u>	<u>Total words</u>	<u>Tautologies</u>	<u>Pleonasms</u>
History. . .	654	3	2
Section 6	1091	1	1
Section 76	2468	7	2
Section 107	4610	7	9
Section 132	2786	27	40
Section 136	953	9	9
Salvation	3011	15	27
Pioneers	1337	5	2
Blessings of the Saints	550	6	2
King Follett Sermon	4211	11	11

REDUNDANCIES

Tautologies

Pleonasms

History

offer again an offering
reason out of (2)

praying and calling upon
the Lord
glorifying and praising God

Section 6

gathered together

be faithful and diligent

Section 76

hidden mysteries
good pleasure
encompasses them round
about
received into
deliver up
Crowned with the crown
of his glory
ordained and sealed

by him, and through him, and
of him
even in glory, and in power
and in might, and in
dominion

Section 107

raised you up
from before (3)
scattered abroad
ordained by the
ordinance
moved out of

kings and authorities
exaltation or lifting up
of Zion
beget glory and honor
receive honor and glory
cursings, wrath, indignation,
and judgments
anointed and ordained
by your follies, and by all
your abominations
appointed, ordained, and
anointed
a prophet, a seer, and a
revelator

Section 132

if a man marry him a wife
 go in thereat (2)
 must and shall
 out of (9)
 enter into (5)
 from before
 shall and must
 ministering servants to
 minister
 commit no murder whereby
 to shed innocent blood
 from everlasting to everlast-
 ing, because they continue
 commit no murder wherein
 to shed innocent blood
 as touching the law . . .
 there are many things
 pertaining thereto
 with that that belongeth

know and understand
 principles and doctrines
 covenants, contracts, bonds,
 obligations, oaths, vows,
 performances, connections,
 associations, or expecta-
 tions
 revelation and commandment
 efficacy, virtue, or force
 thrones, or principalities,
 or powers, or things of
 name
 by me or by my word
 not by me nor by my word
 covenant and marriage
 a far more, and an exceeding,
 and an eternal weight of
 glory
 separately and singly
 not by me nor by my word,
 which is my law
 anointed and appointed
 not valid, neither of force
 not joined by me, neither by
 my word
 by my word, which is my law,
 and by the new and ever-
 lasting covenant
 him who is anointed, unto
 whom I have appointed
 they belong to him and they
 are given unto him
 multiply and replenish
 in my name, and according to
 my word, and by my word
 inherit thrones, kingdoms,
 principalities, and powers,
 dominions, all heights and
 depths
 exaltation and glory (2)
 broad is the gate and wide
 the way

 Section 132 continued

sin or transgression
 by revelation and commandment,
 by my word
 receive and abide in my law
 hath entered into his exalta-
 tion, and sitteth upon his
 throne
 concerning his seed, and the
 fruit of his loins
 in the world and out of the
 world
 appointed. . . by the holy
 anointing
 keys and powers
 in my name and by my word
 by my word and according to
 my law
 stay herself and partake not
 virtuous and pure
 abide and cleave
 bless him and multiply him and
 give unto an hundred-fold
 fathers and mothers, brothers
 and sisters, houses and lands,
 wives and children, and
 crowns of eternal lives in
 the eternal worlds
 bless her and multiply her and
 make her heart to rejoice

 Section 136

organized into companies
 choose out
 stretched out
 free gift
 call. . . with supplication
 that his eyes may be opened
 that he may see

covenant and promise
 commandments and statutes
 the Word and the Will of the
 Lord
 captains and presidents
 I am the Lord your God, even
 the God of your fathers, the

 Section 136 continued

that his ears may be opened
 that he may hear
 sent forth into
 driven you out
 speedily repent, yea, very
 speedily
 them that were sent unto
 them

God of Abraham, and of
 Isaac, and of Jacob
 humble and contrite
 mine angels, my ministering
 servants

 Pioneers

bring that that sustained
 go forth
 spread out
 our lives have been spared
 and we are yet upon this
 planet

advice and counsel
 perfect and absolute

 Salvation

in the midst of plenty in
 some opulent city
 taught by their teachers,
 . . . are traditionated
 correctly and minutely
 understood
 circumstances and influ-
 ences by which it is
 surrounded
 see with the natural eye,
 or naturally comprehend
 he cannot. . . it is impos-
 sible
 swallowed up
 a throne. . . to sit and
 reign upon
 falls out by the way (2)
 leave off

subjected to law, order, rule,
 and government
 they wander to and fro, some
 to the right and to the left
 determined and persevering
 unwearied diligence
 unshaken patience
 worldly title, or worldly
 honor
 anxiety of business and con-
 straint of poverty
 occupations and pursuits
 king, courtier, commanders,
 officers, and common soldiers,
 the commander and sailor
 before the mast, the fair-
 skinned savage

 Salvation continued

enter into
pluck up

see with his eyes, feel with
his hands, and understand
with the ability of the
natural man
when their understandings are
enlarged, when their minds
are enlightened
doctrine and belief
opinion or belief
charms his senses, soothes
his feelings
darkness and confusion
instruct or guide
grow or increase
give ourselves. . . yield all
powers and faculties of the
soul
righteousness, truth, light,
virtue and every principle
and attribute
abode and dwelling
your calling and profession...
daily works
sins and follies
increasing, growing, and
spreading continually
conceive and bring forth
honor and glory
feelings, sensibilities,
faculties, and powers
rule and law
find fault with, and enter
complaints against

 Recreation

woven and interwoven
convene in social capacity,
and enjoy the society of
each other
throw off

joy and delight
render praise, thanks, and
adoration. . . to serve,
praise, adore, and
acknowledge

 Recreation continued

get out wood
 come up to my house
 bound up
 lavish out
 heaped up
 approximate toward
 approximate more and more
 toward
 out of

ignorance, unbelief, super-
 stition, and tradition
 every countenance is cheerful,
 every face is lit up with a
 lively glow of joy, peace,
 and tranquility
 worship by singing, praying,
 preaching, fasting, commun-
 ing
 activity and energy which will
 invigorate and strengthen
 tranquility and peace
 peace, quietness, and good
 order
 reflect and consider
 pleasant and agreeable
 besetting, enticing, and
 almost overwhelming
 temptations
 right, reasonable, and neces-
 sary
 be renewed, and quickened,
 and enlivened, and animated
 distress, poverty and want
 scores and hundreds of times
 cheerful and full of gladness
 blessings, favors, and mercies,
 and kindness
 bickering, jarring, fault-
 finding
 regret and shame
 anguish and disgust
 weaknesses and follies
 advancing and approximating
 towards that degree of light,
 knowledge, and glory

 Knowledge of the Doctrine of Christ

heap up
 swallowed up

property, goods, and chatels
 confuse and confound

Knowledge of the Doctrine of Christ Continued

wind up
in or out of

He is our captain, our pilot,
and our master
A man of reflection, of deep
thought, and of a sound
mind

Self-Government

simple, unadorned truth
stirred up
wind up

govern and control
I am controller and master
of affairs here
sin and iniquity
The thistle, the thorn, the
brier

Education

fill up
every duty that is
obligatory
cast out

cursing and swearing
honor, glory, comfort, and
satisfaction

Weaknesses and Impotence of Men

out of
have got
heart bows in submission

to increase, to grow, to
spread and prosper more
and more

Weaknesses of Man

has got (2)
bow down
dwindle down
heaped up, pressed down,
and running over

weaknesses and frailties
tried, tempted, and buffeted
with pain, with sorrow, and
with every affliction

Weaknesses of Man continued

superstitions and false
traditions
sorrows and afflictions of
this life, its trials and
temptations, the buffetings
of Satan, the weakness of
the flesh
sin and transgression
propose and plan

Blessings of the Saints

had got
build up
cruel persecutions
leave behind
wandering as exiles
poured out

turmoil and confusion
complaint and murmur

VALEDICTORIES

Section 132	. . . Let this suffice for the present. I am Alpha and Omega. Amen.
Section 136	So no more at present. Amen and Amen.
Knowledge. . .	May the Lord bless you. Amen.
Recreation. . .	May Heaven bless you, brethren and sisters. Amen.
Pioneers	And may He bless you for Jesus' sake. Amen.
Blessings. . .	Amen.
Weakness of Man	Amen.
Education	. . . Which may God bless, for Jesus' sake. Amen.
Self-Government	I bless you, and may the Lord bless you, in the name of Jesus Christ. Amen.
King Follett sermon	I add no more. God bless you all. Amen.

Joseph Smith used "Amen" almost exclusively.

KING FOLLETT SERMON

4,311 words	that - 75
22 word average for sentences	which - 7
117 words - longest sentence	that which - 3
3 words - shortest sentence	exalted - 3
83 compound sentences	have or has got - 8
107 other sentences	darned - 3
	damnation - 1

Neologisms

Plural Gods

The head God brought forth the Gods in the grand council.

The head one of the Gods brought forth the Gods.

Blood Atonement?

And I think there are so many wise men here who would put me to death for treason.

. . . and some would feel authorized to take away my life.

. . . and who put up their heads for him?

God a man

For God himself. . . is a man like unto one of yourselves, that is the great secret.

As God is, man may become

God himself dwelt on earth the same as all Gods have done; by going from one small degree to another, from grace to grace, from exaltation to exaltation.

Jesus treads in his tracks to inherit what God did before.

men's "spirits existed coequal with God."

Man's exaltation

All the spirits God ever sent into the world are susceptible of enlargement.

. . . the rest could have the privilege to advance like himself God.

Man can be a savior . . . and so you can see how far you can be a savior.

Physical condition
after death

Children dwell and exercise power in the same form as they laid them down.

Redundancies

Tautologies

find out
take away life (3)
you all (2)
in, by, through, in [sic.]
and everything else
God himself finds himself
wrought out (3)
authorized to say by the
authority of
ferret out

Pleonasms

mind, purposes, and decrees,
etc., of the great Eloheim
lift your minds to a more lofty
sphere, and more exalted
understanding
explain or convey the princi-
ples
revelations, inspirations, etc.
person, image, and very form
talked and conversed
talks and communes
from grace to grace, from
exaltation to exaltation
the same glory, the same power,
the same exaltation
the resurrection of the dead,
the soul, the mind of man,
the immortal spirit
knowledge, power, honor, etc.
bloodshed, murder
expectations and hope
Don't mourn; don't weep.

UNUSUAL EXPRESSIONS IN KING FOLLETT SERMON

<u>Expression</u>	<u>Parallel Findings</u>
Eloheim	<u>Education</u> 1,69 <u>Self-Government</u> 1,51
I calculate to edify I do not calculate to please	<u>Recreation</u> (2) I calculate to carry. . . I calculate to kick off from my heels
you all (3)	<u>Section 132</u> to prove you all as I did Abraham
no man can learn you	<u>Education</u> learn them to love you learn them to keep the commandments
exaltation (3)	<u>Salvation</u> (3) exaltation for time and eternity <u>Education</u> <u>Recreation</u> <u>Weakness and Impotence. . .</u> (2)
susceptible of enlargement	<u>Salvation</u> understandings enlarged <u>Weaknesses of Man</u> I am enlarging on the right and on the left <u>Section 132</u> angels enlarged
which angels are ministering servants	
If we start right. . . but if we start wrong, it is a hard matter to get right	<u>Salvation</u> . . . get right, deal right, and act right
by and bye	<u>Salvation</u> (2) <u>Pioneers</u>

stay yourselves

Pioneers
no other stay
Section 132

A commandment I give unto my
handmaid, Emma Smith. . .
that she stay herself. . .

there is a way possible
for escape

Section 132
and I make a way for your
escape

I know the scriptures; I
understand them.

Knowledge. . .
All the religion of the world
I have learned already.

I know more than all the
world put together; and the
Holy Ghost within me com-
prehends more than all the
world, and I will associate
with it.

If I reprove a man and he
hate me, he is a fool,
for I love all men,
especially these my
brethren and sisters.

Self-Government
Though I may sometimes chas-
tise my brethren, and speak
to them in the language of
reproof, there is not a
father who feels more ten-
derly toward his offspring,
and loves them better than
I love this people; . .

Hear it all ye ends of (2)
the earth
the world

Self-Government
Now hear it, O inhabitants
of the earth. . .

I add no more. God bless
you all. Amen.

Section 136
So no more at present. Amen
and Amen.

Hyrum Smith letter to China Creek Saints, Hancock County,
March 15, 1844, Times and Seasons 5:474.

Nauvoo, March 15, 1844

To the brethren of the Church of Jesus Christ of Latter-day Saints, living on China Creek, in Hancock County, Greeting: - Whereas brother Richard Hewitt has called on me today, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here; I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also; therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct command from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils entirely alone; for you are not called to teach any such doctrine--for neither you nor the people are capacitated to understand any such principles--less so to teach them. For when God commands men to teach such principles the saints will receive them. Therefore beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered with the chosen.

And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until by and bye. Preach faith in the Lord Jesus Christ; repentance and baptism for

Hyrum Smith letter, continued

the remission of sins; the laying on of hands for the gift of the Holy Ghost; teaching the necessity of strict obedience unto these principles; reasoning out of the scriptures; proving them unto the people. Cease your schisms and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

I am
Your obedient servant,

Hyrum Smith