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This study is a rhetorical analysis of ten documents of Joseph
Smith, Jr.'s. early revelations spanning the period of 1829 to 1831
to determine the extent to which he used demagogic rhetoric in pur-
suit of his goals. A definition of demagoguery is provided and is
applied in an analysis of these revelations. His statements are ex-
amined in their historical setting for truthfulness, for his motiva-
tion and for rhetorical strategies. This analysis discloses that
Smith's rhetoric employed distortions of truthfulness for personal
gain. He altered documents in order to mislead his followers, and
he used divine persona in order to compel obedience.
A Study of the Demagoguery of Joseph Smith, Jr.

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Introduction

I. Problem Statement

Joseph Smith delivered messages which he called "revelations" from God. He revised these messages as his own goals were modified and refined. Further and concurrently, he presented himself as God's spokesperson in directing the lives of his followers. At various times these revelations made demands on his followers. The revisions of his revelations, which occurred after their original publication, led some of his followers to question Smith's reliability. These demands and revisions created problems for his early believers, and such issues continue to be a problem to scholars investigating Smith's early revelations. Because these revelations and individuals deal through verbal media, the attending problems constitute rhetorical concerns.

II. Thesis Statement

Certain rhetorical strategies employed by Joseph Smith constituted demagogic behavior. These rhetorical strategies will be described in the methodology analysis as will the behaviors that were designed to persuade his disciples to follow his leading.

III. Use of the Term "Demagogue"

The term "demagogue" has a long history. For thousands of years the term has been used to traduce the reputations of one's foes. Aristotle disparaged sophists as demagogues whose objective was to win the
following of the masses by any means so that they could secure political favor. It is within the mudsling philippics of the political arena that the term first received its present taint, and it is within that context (unfortunately along with the term "rhetoric") that it maintains its vituperative connotation.

However, the field of rhetorical criticism has long defined "demagogue" in nonperjorative terms. As is the case with all academic disciplines, rhetorical criticism has its jargon. This issue of how the term is variously defined will be dealt with later in greater detail. For the purposes of this study, the following definition of demagoguery is offered: Demagoguery is any public rhetorical action aimed at securing a following and personal gain based on a disregard for the truth. The various elements of this definition will be discussed in chapter three, Methodology.

IV. Rationale

Joseph Smith, Jr. is a conspicuous figure in American religious movements. Gordon and Gary Shepherd suggest the magnitude of Smith's relatively brief, yet illustrious career:

It must be remembered that Joseph Smith not only dreamed dreams and professed visions, he also built cities, organized schools and newspapers, directed an amazing missionary program at home and abroad, rode at the head of a well-trained military legion, occupied important civil as well as religious positions, and, in every way, led his people temporarily as well as spiritually during the fourteen-year trajectory of his prophetic career.1

Yet, even in dreaming dreams and professing visions Smith innovated a distinct American religion. Because of him, this religion has its
own unique canon of scriptures, form of church government, historical legacy and meaningful mythology.

Despite Smith's many accomplishments, unique personality and the deep animosity he has sometimes engendered, there have been no studies of his rhetoric. This is surprising, especially in light of the fact that he died over 140 years ago—being born when this country was only thirty years old!—and that one may count multiple millions who claim him as their spiritual guide.

From the very beginning of his movement many people considered him a religious mountebank. His own followers, however, fairly adored him. Also, nearly from the beginning, he had to deal with dissenting groups from among his devotees, some of which were his church leaders. Smith's own history ignores the fact that there was any difficulty with his revelation commanding his followers to move from New York to Ohio and adopt a new economic system. Mormon historians and representatives have often downplayed the significance of his surreptitious changes in original revelations as simple corrections in grammar, spelling and additions for clarification. These explanations do not account for all of the alterations in the early documents. This study addresses the more significant changes for the sake of a more accurate and open scholarship.

This researcher has had a lifelong interest in the man and religion of Joseph Smith, Jr. Having been raised in the Reorganized Church of Jesus Christ of Latter Day Saints, and having subsequently severed formal ties with that religion, it is readily conceded that there is some difficulty in maintaining an unbiased perspective while doing research in this area. However, this difficulty is common to the many
hundreds of researchers in similar situations. It has been the constant endeavor of this researcher to keep uppermost in mind the reality of bias in order not to intentionally misrepresent the evidence.

The remainder of this introductory chapter will deal with a brief overview of Joseph Smith, a description of the political, social and religious influences of his time, and a review of the settings in which Smith and his church developed. Chapter two will review the literature of the phenomenon of demagoguery, endeavoring to crystallize an understanding of the term. Chapter three will discuss the methodology employed by this study. Chapter four will analyze the artifacts and present the results of such an examination. Finally, Chapter five will draw conclusions from the foregone analysis, evaluate Smith's status relative to demagoguery, and make recommendations for further study.

V. Joseph Smith: The Man, His Times and Setting

At the height of Joseph Smith, Jr.'s religious career he made the following statement in a sermon to a group of fervent followers at the temple in Nauvoo, Illinois, "If I had not actually gotten into this work, and been called of God, I would back out. But I cannot back out. I have no doubt of the truth."

Within fifteen months, on June 27, 1844, Smith would be brutally murdered by a mob thinly disguised with mud-daubed faces.

It seems that all of the people in Smith's day who became aware of him were usually decided on either his saintly innocence or his mesmeric chicanery. In fact, on practically any detail people were opposed to one another in their view of Smith. Smith himself said that his name would be had for both good and evil. In order to bet-
ter understand Smith's rhetoric it would help to have background information on his upbringing, a description of his person, the religious and secular influences of his time, and a description of the setting for his revelations that will be examined, as well as a brief overview of his remaining career.

A. Smith's Upbringing and Description

Much has been said of Smith's family—usually in an attempt to traduce or panegyrize him for the sake of proving a predetermined position. In fact, such marked polarization continues extensively today. Nevertheless, there is sufficient evidence to indicate that Smith's family and ancestors were never very far from ordinary for their times and circumstances.

Smith was born on December 23, 1805, in Sharon, Vermont, the third of nine children. Smith, Sr., his wife, Lucy, and family had moved to Sharon the year before to farm. By 1811, they had moved again, this time to Lebanon, New Hampshire. It was here in 1813 that most of the children contacted typhus from the oldest son, Hyrum, who had returned home from a private school. Smith, Jr.'s recovery was compounded by an inflammation of the marrow in his left tibia. Surgeons avoided amputation by boring into the leg and removing the infected tissue; meanwhile young Joseph refused to deaden the pain with wine. He heroically endured the surgery but walked forever after with a slight limp.

Mount Tambora erupted in the East Indies in 1815. Interestingly, this event halfway around the world had a catalytic effect on Smith's
The explosion and its dust were significantly greater than that of Krakatoa and caused a volcanic winter that disrupted the earth's temperature, causing crops to fail that year. The Smiths moved, as did others, in hopes of a place of greater opportunity.

By 1816 they took residence on property near Palmyra, New York, built a log house and industriously set about to make a living. This move brought Joseph from a provincial to a more urban area that exposed him to a greater variety of ideas and experiences.

A recent writer on Joseph Smith, Ernest Taves, takes exception to the notion of certain anti-Mormon biographers who have depicted the Smith family as "a lazy and shiftless lot." He claims that such a position is difficult to reconcile with the fact that the family "cleared the fields, planted crops, sold cordwood, made syrup and sugar . . ." and, in fact, ". . . won a fifty-dollar award for producing more maple sugar than anyone else in the county--no less than 7,000 pounds of it."

Such industriousness need not lead one to assume that the Smith's were financially secure. Actually, they were among the sizeable number of Americans who, at that time, were outside and suspicious of the ". . . successful, genteel society and the Institutional Establishment . . ." in all of its manifestations, including religion, politics and economics. As Robert Flanders puts it, "Like many Americans descended from forebears in the backwoods of New England . . . they tended to be 'agin the government', whether in or out of church."

This does not mean that the group was at all irreligious; rather they found meaning in the " . . . promises of mythic America, and their own ingenuity."
Life was difficult for the Smith family when Joseph was growing up. His clothes and shoes have been described by his neighbors as tattered and hardly sufficient for the winter cold. All the Smith children who were able to work did so. Education, though prized, was at best sparse for Joseph. Taves reports that Smith's instruction at that time:

... consisted solely of some training in reading writing, and the ground rules of arithmetic. Such writing as later came from his own hand reveals that he didn't know how to spell or punctuate. He was, by the standards of his time and place, not educated.17

Despite Smith's early lack of formal education he possessed an agile mind. He was outgoing, likeable, talkative, and "... had many a strange tale to tell, and ... never told one the same way twice." This point is perhaps most clearly brought out in a letter by Daniel Hendrix to the St. Louis Globe-Democrat, February 2, 1897:

He was known among the young men I associated with as a romancer of the first water. I never knew so ignorant a man as Joe was to have such a fertile imagination. He never could tell a common occurrence in his daily life without embellishing the story with his imagination ... 18

While Smith was in his early twenties, a wayfarer by the name of Walters wandered into Palmyra. A local gossip-of-sorts, Abner Cole, recorded in his erratically-published Palmyra Reflector newspaper the connection between Walters and Smith. By this time Joseph and his father had already acquired the reputation of "money-digging impostors," as Cole called them. Cole describes Walters as a conjurer and fortune teller. He says that Walters and Joseph became fast friends.
It was no novelty for that time and in that place for the Smiths and Walters to be money diggers. New England was full of poor, desperate farmers willing to believe that the answer to their financial woes lay under any peculiar mound, on any particular farm. Walter's deception was so convincing that he garnered several farmers to pay him three dollars a day to hunt for buried Indian or Spanish treasure. He claimed to come into possession of an old Indian record that specified the locations of treasure. "The press accounts describing Walter's activity, published in 1830-1831, stated significantly that when he left the neighborhood, his mantle fell upon your Joseph Smith."

To attempt a personal and psychological description of Smith is difficult at best. The man and his motivations have remained somewhat of an enigma despite years of research and theorizing. My attempt at such a description will be limited to Smith's own words and the perceptions of those who came in contact with him.

Most reports list a rather wide range of attributes to account for Smith's appeal to people, but rarely do these accounts come close to paralleling one another. Rather, each description of Smith's personality tends to add to a growing list of adjectives. He was not well educated, but strong-minded, plain, sensible, sincere, sober, not fanatic, but dignified, inventive, humorous, honest, pretentious, well-read, megalomaniacal, practical licentious, reasoned and condemantory. Some of these descriptors seem contradictory, except for the fact that they are situation-bound and therefore reflect the variety of his personality and do not necessarily conflict with one another.

E. D. Howe, editor of the Painesville (Ohio) Telegraph and author of Mormonism's first expose, Mormonism Unvailed (sic), said
that Smith was "... fully supplied by a natural genius, strong inventive powers of mind, a deep study, and an unusually correct estimate of the human passions and feelings." Thomas Ford, governor of Illinois from 1842-1846, and who apparently blundered in controlling the situation that led to Smith's murder, said of him: "No doubt he was as much indebted for his influence over an ignorant people, to the superiority of his physical vigor, as to his greater cunning and intellect."

Smith engagingly relates in his history a triumphant account of his perserverance despite the intimidation of a tarring and feathering:

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being the Sabbath morning, the people assembled for ... worship, and among them came also the mobbers ... With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.24

Smith was apparently an engaging speaker, partly due to his sense of humor. His wit often took an ambiguous turn, such as when he said, "is not here one greater than Solomon, who built a Temple with the treasures of his father David and with the assistance of Hiram, King of Tyre? Joseph Smith has built his Temple with no one to aid him in the work." The listener could choose to interpret this as jest or sly earnest. According to one of his converts, Smith was a "... right jolly prophet, ... used to laugh from the crown of his head to the soles of his feet—shook every bit of flesh in him."
Probably the most endearing and liberal quality to Smith's personality expressed itself in his willingness to harbor the unfortunate. This policy got him in trouble when some occasionally abused this privilege to steal from non-Mormon neighbors, and thus brought condemnation on all Mormons. Smith said, "I never stole the value of a pinhead or a picayune in my life. And when you are hungry and steal, come to me and I will feed you."

In the following quotation by Governor Ford, though perhaps written with some disdain, one may see that Smith was a very complex, gregarious and talented man who, it may be said, enjoyed his position as a prophet:

It must not be supposed that ... he was a dark and gloomy person ...; on the contrary, he was full of levity, even to boyish romping; dressed like a dandy, and at times drank like a sailor and swore like a pirate. He could, as occasion required, be exceeding meek in his deportment; and then again rough and bolstrous as a highway robber; being always able to satisfy his followers of the propriety of his conduct ... . At times he could put on the air of a penitent, as if feeling the deepest humiliation for his sins, and suffering utterable anguish, and indulging in the most gloomy forebodings of eternal woe. At such times he would call for the prayers of the brethren in his behalf, with a wild and fearful energy and earnestness.30

Smith had a flair for the dramatic and employed it as needed.
B. Religious and Secular Influences of Smith's Time

The early to mid-1800s was a time of general revolutionary reaction to the Enlightenment. The industrial revolution was maturing along with Romanticism's reassessment in favor of the individual's importance and the sovereignty of nations. The United States was still a very young nation struggling to deal with its newly-acquired democracy.

The first half of the nineteenth century saw a flurry of new ideas. Great Britain at the beginning of the century was to lead the pack of European nations in industrial and commercial acumen and ability, but the United States, Germany, France and other nations were soon offering stiff competition. Increased industrialization and trade stimulated the exchange of ideas. One of the age's main beliefs was that of optimism. People were free to pursue their own happiness, and need not despair in the traditional Christian belief that such joy was temporarily impossible.

By the time of Andrew Jackson's presidency, the Second Awakening, as it is called, was fully under way. It was characterized by ecstatic worship, utopianism and premillennialism. This intense form of frontier revivalism came a century after the Great Awakening that occurred in the first half of the eighteenth century. Paradoxically, religious fervor was high in Jacksonian America, but religious control from the established churches was waning. Religion was more on the mind of the average person in 1830 than it was at the turn of the nineteenth century, yet as a deciding factor of social values religion was declining. In romantic America, society increasingly decided religious values.
Chiefly this effect was due to denominationalism.

There developed an intense rivalry between these newer nonestablished churches. These denominations included the Methodist, Baptists, Campbellites and Presbyterians. Each claimed, according to Sidney Mead, that it most closely represented the ancient paradigm for the true Apostolic church. Such claims were a historical divorcement from the tainting influences of their European heritage and thus freed them to follow the pragmatic and experimental winds of a new world and its identity.

The reasoned, rational religion advanced by Jonathan Edwards of an American enlightenment was negated in favor of an anti-intellectual and emotional appeal to the senses. The disestablished churches came to realize that they no longer had the coercion inherent to a theocracy on their side and that more pathetically suasive methods attracted converts who were seeking meaning in their lives. These methods coalesced into what came to be called "revivalism."

When the Smiths moved to Palmyra, New York it was already a well-established town of around 4,000, no longer on the frontier of westward expansion. The area came to be known as the Burned-Over District because of a long history of circuit preachers who periodically swept through the area. The full impact of the Second Awakening and its religious agitation probably did not affect this area until 1825 -- five years before the establishment of Smith's church and the publishing of his Book of Mormon.

The Burned-Over District of western New York in the first half of the nineteenth century was a very important area for the influence
It had on the entire country. It was the religious maelstrom that was to propel a variety of important social movements.

Prophethood was not unique to Smith in this era. Some successful prophetesses of his time were Ann Lee, who established the Shakers, Jemima Wilkinson, founder of the Jerusalem community, Mary Baker Eddy of Christian Science, and Ellen G. White, oracle for the Seventh-Day Adventists. Followers of both Lee and Wilkinson established his church. In the following quotation by Shepherd and Shepherd can be seen parallels between certain groups that spawned in this district and Mormonism:

...New York also produced Andrew Jackson Davis, the "Poughkeepsie Seer," who sparked interest in Swedenborgianism (featuring "animal magnetism," trances and revelations from departed spirits), as well as the Fox sisters, guiding lights of the spiritualist movement. And in 1847, John Humphrey Noyes established the sexually notorious Oneida Community in the Finger Lakes region of upstate New York for her perfectionist disciples, who revered Noyes as God's representative on earth. Most of these movements were millennial and utopian, and all shared Mormonism's preoccupation with prophecy and revelation.

People of the Burned-Over District had a Yankee upbringing that was characterized by a substantial moral and religious intensity. They were peculiarly given over to strange doctrines, perfectionism and "... the attainment of millennial happiness...." Ernest Sandeen suggests that millennialism was so central to Americans' symbolism that they were virtually drunk on its usage; that is, they were unable to avoid appeals to Christian eschatology. He says, "In those decades of American utopianism men spoke the language of the apocalypse."
Millennialism comes from the interpretation and emphasis placed on Revelation 20:1-15, wherein a thousand year period of bliss is mentioned. Christ's imminent return is to usher in this epoch. Hence, "premillennialism" is often spoken of in this context to distinguish it from "post-millennialism" which usually teaches an era of gradual improvement in moral and social conditions that would eventuate in Christ's Second Advent. The social implications of each doctrine are generally antithetical. Whereas the post-millennialist seeks to work in and with society to effect improvement, and sees humanity in hopeful terms, the premillennialist takes a dim view of people's ability to improve themselves and, in fact, expects conditions to grow inexorably worse. Premillennialist closely watch natural disasters and human events as signs of the dark days preceding Christ's return. These beliefs lead the premillennialist to withdraw from worldly involvement and active concern for improvement in a world seen as soon to be doomed.

Early adherents to Mormonism understood their religion in eschatological terms. Grant Underwood maintains that the Mormons were premillennialistic from the very beginning, despite an odd mixture of post-millennial beliefs, such as mission-mindedness and the somewhat tempered expectation of Christ's imminent return and subsequent paradise on earth. The church adopted the description Latter-day Saints reflecting their belief in their elect status and mission in the last days of the world. These last days were frequently described as "the dispensation of the fullness of times."
Characteristically, millennial sects shared a suspicion of the established churches as having apostasized from the apostolic purity of the primitive church, therefore lacking moral and spiritual authority. This belief engendered a desire for the restoration of the true, first century church of the apostles with all of the charismatic gifts and power reflected in the pentecostal passages of Acts in the Bible. This doctrine is called Restorationism and along with utopianism and millennialism, formed three nuclei from which many Mormon doctrines and practices find their origin.

C. Setting

It would help the reader to review the circumstances and migrations of Mormons that led to their settling in Illinois where Smith died.

Smith had lived in Palmyra since 1816. On April 6, 1830, at the age of 24, Smith officially and legally organized his church. Within a year Smith and his New York followers moved westward to Kirtland, Ohio, in response to the remarkable conversion of Sidney Rigdon, a former Campbellite minister and one of the best-known orators in northern Ohio. By the time of Smith's arrival, there were already about a hundred members of the church in Ohio. Kirtland was to remain the focus of Mormon affairs for about seven years. Kirtland stands out prominently today as the only location in Mormon history to have standing a temple built by Smith.

It was at Kirtland that Smith first tried his hand experimenting with utopian socialism. The United Order of Enoch, as it was called,
was a socio-economic attempt at egalitarianism. This experiment in socialism was loosely based on the early Christian paradigm of sharing to ensure that all had their basic needs taken care of. It was a system of collectivization which largely failed due to a lack of self-initiating incentive. Smith replaced the Order of Enoch with a tithing system in order to meet the church's and community's needs and to provide the individual enough stimulus to earn as much as desired.

As what was to become the pattern for the next several decades, gentile neighbors became upset with Latter-day Saint ways and attitudes obliging them to move on. Smith had hardly finished the Kirtland Temple when as early as July 1831 he had his eye on Missouri. At this time he received a revelation designating Independence as the center of the American Kingdom of God, or Zion:

Hearken, O ye elders of my church, saith the Lord . . . Wherefore, this is the land of promise, and the place for the city of Zion . . . Behold, the place which is now called Independence, is the center place . . . .”

By March 1832, Smith was tarred and feathered in Hiram, Ohio, as mentioned earlier. In July of 1833 more mob action in Independence resulted in tarrings of Mormons and destruction of their homes. The most infamous result of mobocracy against Latter-day Saints occurred at the small Mormon Village of Haun's Mill in Missouri in October of 1838. About nineteen men, women and children were shot, mangled and stripped by a vigilance action group.
The church in Missouri was fragmented from various persecutions and internal dissensions. Smith had not come to Missouri until 1838. Later that year he was imprisoned until early 1839. Brigham Young, having learned from past confusions due to hasty flights from persecutions, was put in charge of an orderly move from Missouri. Smith escaped from Missouri and arrived in Illinois in April 1839.

The Mormons' property in Missouri had been destroyed and lands confiscated never to be remunerated, but in retrospect the most atrocious act was Governor Lilburn Boggs' infamous extermination order that raised state troops against the Latter-day Saints. A portion of the order states, "The Mormons must be treated as enemies, and must be exterminated, or driven from the state if necessary for the public peace." Disaster was averted when one of Boggs' own officers, General Doniphan, refused to obey the order and instead assisted the Mormons in a safe departure. Smith spent the rest of his life unsuccessfully seeking redress of his grievances.

To escape Boggs' fury the Mormons moved eastward to Illinois in February 1839 where the sympathetic town of Commerce bade them welcome as refugees. This swampy, malarial-ridden village was later dominated by the Latter-day Saints, and its name changed by Smith to Nauvoo, which he claimed was Hebrew for "beauty and repose" -- a welcome relief from the recent past.

Nauvoo is situated on the Illinois shore of the Mississippi River about fifteen miles north of where the Iowa-Missouri border intersects the river on the western side. When the Mormons first arrived there were only six houses in the entire hamlet. Before Smith's death the
city of Nauvoo reached over ten-thousand, being second in population only to Chicago in all of Illinois. The city was developed on a plain forming a large bend in the river and on bluffs set farther back. The large and attractive temple crowned the bluffs and gave a striking appearance to the town.

According to Arrington and Bitton, Nauvoo was ideally situated to attract commerce and produce from a widespread agricultural area. Additionally, the town boasted:

... a large hotel, sawmills, a flour mill, a tool factory, a foundry, and a chinaware factory. With a liberal charter from the Illinois legislature, the city enjoyed wide powers of self-rule. A militia was recruited, trained and staffed with Mormon officers. Joseph Smith was given the rank of lieutenant general by the state's governor. An embryonic university, an agricultural and manufacturing society, and a large community field where the landless could farm were only a few of the attractions the city offered.

If the city was attractive to behold, then it did have at least one major drawback. When Smith first came to Nauvoo he knew it was an unhealthy place but decided to build there anyway. Malaria was a disease common to the Mississippi valley, but it was particularly detrimental around Nauvoo.

Even though Nauvoo was ideally situated to attract commerce (its original name, after all), it never realized its potential. Robert Flanders points out that Nauvoo was primarily a religious municipality, not a commercial one. Its prophet-leader had little experience in urban and industrial development, having been raised in a predominately rural, agricultural economy. Smith "... was schooled in
Even though Nauvoo was ideally situated to attract commerce (its original name, after all), it never realized its potential. Robert Flanders points out that Nauvoo was primarily a religious municipality, not a commercial one. Its prophet-leader had little experience in urban and industrial development, having been raised in a predominantly rural, agricultural economy. Smith "... was schooled in the America of abundant land, of speculation, and of wealth obtained by the unearned increment of rising land values." Hence the inconsistency came with Smith attracting a sizeable following of poor agrarians to a concept of social experiment that was primarily urban. By far the most lucrative speculation was in trading land and buildings, and the church and its leaders were the chief traders.

One of the most outstanding elements of the city was its charter. In December of 1840 the Illinois legislature passed the Mormon charter with little discussion and no emendations. The Democrats, led by a sympathetic Governor Thomas Carlin, and the Whigs were both courted for passage—both groups hoping for the sizeable Mormon vote.

The charter practically made Nauvoo an independent city-state. A city council was set up with power to create any law as long as it was not contrary to the United States Constitution—a power that Smith was to interpret very broadly. A militia was established that, beyond Smith, was answerable only to the governor, and had 2000 well-trained soldiers. The Nauvoo Legion, as it was called, inspired admiration and/or fear in many at the time. One of the most extraordinary features of the charter was the power to issue a writ of habeas corpus. After having been held for six months in a Missouri prison, Smith was pleased to attain power to free himself in the event
of being caught by his enemies.

In 1844 a group of dissenting Mormon church members grew dis-
satisfied with some of Smith's newer doctrines and practices, partic-
ularly polygamy and his attempt to deny involvement with the practice.
They published a newspaper in the city, called *The Nauvoo Expositor*,
to address these issues. A mayor, Smith persuaded his obsequious
city council to order the destruction of the paper as a nuisance.
Smith was taken into custody over this action and eventually shot to
death by a mob while still incarcerated.

Joseph Smith was raised in New England with the Yankee values of
individualism, curiosity, community-mindedness, a waryness of govern-
ment, nonconformist revivalistic religion, and a credulousness that
nevertheless "... demanded experiential proof for ideas." His
family was very poor for most of his childhood. He lacked a proper
education for the times but possessed a natural curiosity and a keen
mind. In fact, later in his life, Smith would develop a consuming
passion for learning. He established several schools and a fledgling
university. His English teacher, C. G. Webb, noting Smith's bril-
liance, stated that, "Joseph was the calf that sucked three cows. He
acquired knowledge very rapidly . . . ."

Smith was endearing, charismatic, creative to the point of being
visionary, self-confident, and most importantly, stung with grand vi-
sions of the American westward movement and with aspirations for his
utopianistic religious movement. He was living in an environment of
religious ferment that included the direct revelations of self-pro-
claimed prophets, millennial expectations and treasure seeking. Smith
apparently reacted to the issues and beliefs of his day.
The following chapter will review the literature on American demagoguery and discuss the salient elements of the practice.
Notes

1 Gordon and Gary Shepherd, *A Kingdom Transformed. Themes in the Development of Mormonism* (Salt Lake City: University of Utah Press, 1984), p. 51. This book examines how Mormonism adapted itself to a variety of internal and external pressures over history. Part of their methodology was to abstract and quantify rhetorical themes in the church's general conference addresses.

2 This author is aware of no studies specifically focused on Smith's rhetoric. After extensive searches, some of which involved computer searches, the text coming closest to mentioning Smith's rhetoric in any detail is the Shepherd and Shepherd text above.

3 In the early church history written by John Whitmer (David Whitmer's brother) he records that the various congregations of the church were divided over a revelation Smith had just delivered in January 1831 (See Book of Commandments [abbreviated as B/C] 40; Doctrine and Covenants [abbreviated as D&C] 38--LDS [abbreviation for The Church of Jesus Christ of Latter-day Saints, with world headquarters in Salt Lake City, Utah] and RLDS [abbreviation for The Reorganized Church of Jesus Christ of Latter Day Saints]). He records, "... some would not receive the above as the word of the Lord: but that Joseph had invented it himself to deceive the people that in the end he might get gain."--John Whitmer, *An Early Latter Day Saint History: The Book of John Whitmer. Kept By Commandment*, eds. F. Mark McKiernan and Roger D. Launius (Independence, MO: Herald Publishing House, 1980), pp. 34-55.
4 Jerald and Sandra Tanner, *The Changing World of Mormonism* (Chicago: Moody Press, 1980), p. 96. This is an abridgement and revision of their larger work *Mormonism--Shadow or Reality?*. Both works are carefully documented doctrinal and historical exposes of Mormonism.


6 Andrew F. Ehat and Lyndon W. Cook, eds., *The Words of Joseph Smith. The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph*, Vol. 6 in The Religious Studies Monograph Series (Salt Lake City: Publisher Press, 1980), p. 179. This is a complete collection of Smith's Nauvoo era (1839-1844) discourses taken from contemporary accounts. Many of these are published for the first time.

7 James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints* (Salt Lake City: Deseret Book Company, 1976), p. 195. This work skirts a number of controversial issues; nevertheless, it treats the history of Mormonism, with exceptional candidness considering its having been printed by the official LDS publishing house.

8 Fawn M. Brodie, *No Man Knows My History. the Life of Joseph Smith*. 2nd ed. (New York: Alfred A. Knopf, 1983), p. 73. This work continues as the most literate of all Mormon biographies. Some scholars, mostly Mormon, have questioned the limitations of her research, her fundamental assumptions, and use of evidence. Some of Smith's more eclectic qualities are examined, but it is a reasonably
sympathetic and highly analytical biography. This work has been accepted by many historians in the United States as the standard biography of Smith. On mesmerism, see: Gary L. Bunker and Davis Bitton, "Mesmerism and Mormonism," Brigham Young University Studies, 15, No. 2 (1975), pp. 146-170.


10 Smith, Joseph, Jr., History of the Church, 7 vols. and index, ed. B. H. Roberts for introduction and notes, 2nd ed. (Salt Lake City: The Deseret Book Company, 1978), I, 11. This is a partisan, though indispensable, collection of documents for the serious scholar. It is often referred to as the Documentary History of the Church.

11 Allen and Leonard, p. 18.

12 Brodie, pp. 7-8.


14 Brodie, pp. 8-9.

Mormonism. Part 2 is concerned with the results of stylometric analysis of the Book of Mormon and other Mormon texts.


17 Taves, p. 15.

18 Taves, pp. 15-16.

19 Taves, pp. 19-20.

20 See David Brion Davis, "The New England Origins of "Mormonism," Mormonism and American Culture, Marvin Hill and James B. Allen, eds. (New York: Harper & Row Publishers, 1972), p. 17. Some current Latter-day Saint scholars attempt to downplay Smith's involvement in money digging. Arrington and Bitton, pp. 11-12, state that the rumors may have been started by what Smith claimed, at a considerably later time, to be his 1827 announcement of the discovery of the golden plates. However, it is well-established that Smith was convicted of "glass looking" in a Bainbridge, N.Y. trial shortly after the organization of his church in 1830. Glass looking was the generic "crystal ball" term for Smith's use of a stone to find buried treasure. See: Wesley P. Walter, "Joseph Smith's Bainbridge, N.Y., Court Trials," The Westminster Theological Journal, Vol. 36, No. 2, Winter 1974, and "From Occult to Cult with Joseph Smith, Jr.," The Journal of Pastoral Practice, Vol. 1, No. 2, 1977. Also see: Jerald and Sandra Tanner, Joseph Smith and Money Digging and Mormonism--Shadow or
E. D. Howe, *Mormonism Unveiled* (Painesville, OH: Printed and Published by the author, 1934; rpt. Salt Lake City: Utah Lighthouse Ministry, n.d.), pp. 12-13. This work is primarily an early attack on the Mormon religion. It contains the sworn statements of a number of Smith’s neighbors while he lived in New York. The book’s major weakness is that it accuses Smith of having plagiarized the work of Solomon Spaulding’s *Manuscript Found*, published in 1818, in writing the Book of Mormon. This accusation has been ably discredited by Fawn Brodie in *No Man Knows My History*, pp. 442-456, among other authors.


it is considerably objective, and written primarily for a Mormon audience.

28 Ehat and Cook, p. 257.


30 Cited in Huntress, pp. 203-204.

31 Brodie, p. 85.


33 Brinton et al., 391, 525-526.

34 Hansen, pp. 3-4.

35 Hansen, pp. 3-4.

36 Hansen, pp. 4-5.


40. Cross, preface, ix.

41. Shepherd and Shepherd, p. 64.

42. Shepherd and Shepherd, pp. 64-65.

43. Cross, pp. 3-4.


48. Shepherd and Shepherd, pp. 61 and 42.

49. Brodie, p. 94.

50. Arrington and Bitton, p. 21.

51. The Kirtland Temple, as it is commonly known, is owned by the Reorganized Church, and is noted for its fine and unique architecture.
Mark P. Leone, *Roots of Modern Mormonism* (Cambridge: Harvard University Press, 1979), pp. 11-12. Leone is an anthropologist. His work is highly insightful, maintaining that the Mormon belief system is fluid and controls its own image of itself.

D&C 57:1-3--LDS; 57:pl a, b, d--RLDS.

Arrington and Bitton, pp. 44-45.

HC 3:183-186.

Arrington and Bitton, pp. 67-68.


Robert Bruce Flanders, *Nauvoo, Kingdom on the Mississippi* (Urbana: University of Illinois Press, 1965), p. 41. This is a detailed history of the Nauvoo period (1838-1844) and is a commendably unbiased work by an RLDS historian.

Flanders, p. 39.

Arrington and Bitton, p. 69.

Flanders, p. 41.

Arrington and Bitton, p. 69.

Flanders, p. 53.

Flanders, p. 116.
65  Flanders, p. 97.

66  Thomas F. O'Dea, *The Mormons* (Chicago: The University of Chicago Press, 1957), p. 52. O'Dea is a Catholic sociologist. This is an enduring, insightful and indispensable work on Mormon values and institutions. Probably the best general sociological analysis of Mormonism.

67  O'Dea, p. 10.


69  Davis, p. 17.
Review of Literature

A look at the literature on demagoguery from the past fifty years reveals that only about half a dozen works have been devoted to the general phenomenon. An appreciably greater corpus focuses on the demagoguery of individuals or the perceived, and perhaps mostly artificial, subgenre of the phenomenon. Scholarly interest in American demagoguery seems never to have been very great. Most of the monographs were written in the decades between 1930 and 1960, although interest has continued into the 1980s.

Initial scholarly concern for American demagoguery goes back to the late 19th century with the publishing of Lord James Bryce's American Commonwealth in London in 1891. But it was not until the 1920s that any appreciable amount of work was begun.

One of the immediate concerns in trying to understand demagoguery is settling on an understanding of the word's meaning. A common problem with attempting to define demagoguery has been the matter of scope. Due to its overgenerous use the term has lost some of its utility and focus. Some scholars see the demagogue as a politician, while others are much more inclusive. A portion of this seeming variation may be accounted for by the fact that various authors tailor their definitions according to the specific subject they are examining. A clear majority of the studies that have been done deal with political issues, hence the demagogue tends to be a political figure. Several observe the use of the term as partisan political contumely. Indeed, Reinhard Luthin observes that some of the popular confusion over
what constitutes a demagogue is due to its frequent use as calumny in the political arena.

Despite the confidence of various dictionaries, there remains considerable range of emphasis in the definition of the term demagoguery. Ernest Thompson mentions Plato's warning regarding befuddling and gain-seeking tactics, and concludes that most subsequent rhetoricians have not solved the problem of effectively defining the term. This problem is partially due to the fact that the term lacks absoluteness since even the most conscientious speakers occasionally fall prey to its subtle seduction.

This examination of the literature on demagoguery will focus on the variety of definitions and analyses employed by the authors discussing the phenomenon generically as well as the select observations of other writers. Six general themes in the literature that characterize and account for the demagogue have been noted. Few of the authors discuss all six areas and some only address certain of the themes. Accordingly, the demagogue:

1. Is a politician,
2. Arises due to social upheaval,
3. Acts out of self-interest and for personal gain,
4. Is indifferent to the truth,
5. Aroused racial, religious or class prejudice, and

Generally, the demagogue is assumed to be a politician or at least a politically-oriented orator or activist. However, only Luthin explicitly defines the demagogue as being a politician.
Luthin carries on a tradition reaching back to Aristotle who saw the demagogue as "... a leader of the people who wins the masses." The Greek term demagogue (Δημαγωγός) is derived etymologically from two roots: demos, meaning "people," and agogos, meaning "leading," hence one who "... championed the cause of the common people..." and accordingly were disparaged as manipulators of the masses. Such approbrium, however, was not always attached to the term in ancient Greece where it was also used to describe an able orator who in some fashion led the people. It would be fruitless to attempt a return to its etymologically purer meaning due to centuries long abuse.

Although a politician was the subject of most of the scholarly monographs, demagoguery is by no means restricted to a political application. Religious speakers, columnists, actors and others may also fall victim to the seduction of demagoguery.

In the second major area or theme, demagoguery is described by a few theorists as often originating in response to social upheaval. According to Allan Nevins, Luthin sees demagoguery as a response to a felt suppression, injustice or falsehood and encouraged by "... ignorance, prejudice, and group selfishness." In conjunction with such problems, demagoguery rises as social institutions break down. In this way the demagogue is related to the agitator. In fact, one frequently exhibits the characteristics of the other.

Agitational movements are always based on a grievance felt
by a large group of people or society in general who consequently demand action. Like the demagogue, the agitator may be a well-informed spokesperson on an articulate but ill-informed proponent who may not understand the causes of trouble intimately or have an achievable program. Agitative demagogues, such as those during the great Depression or postbellum Southern Reconstruction, proffered cure-all programs in the hope of refashioning society into an empire after their own messianic images. Such "...salesmen of Utopia...offered to right not only the new wrongs of the Depression but the older wrongs that so many felt had long existed in the social and economic arrangements in the land.

Sterling Fishman sees the demagogue as one who follows a format similar to that of the agitator. The audience's anxiety and sense of helplessness toward a situation is focused and intensified; then the source of this crisis is simplified and located in some abstract or tangible cause or being; lastly, a simplistic solution is offered with the demagogue as leader of "...a new faith, a new belief." People seek to be led during times of adversity. The person who satisfies the people's needs will be rewarded with the collective power of the people channelled through that individual.

Depending on the cultural and political milieu of a particular setting, the demagogic mindset may realize its objectives within the extremes of a cruel dictatorship made possible within an authoritarian tradition, or in the megalomaniacal demagogic
potential resident within democracies. So, the First Amendment type of freedoms essential to a democracy are the very things a demagogue uses, or abuses, to his or her own advantage. In this sense demagoguery naturally accompanies democracy, and its spread is associated with the rise of modern mass democracy. Demagogic activity for the last sesquicentury, that is, since the Jacksonian era of the 1830s, as been a barometric indicator of America's social, economic and political condition in working toward democratic maturity.

Luthin poses the question of whether American political demagogues are potential dictators. He points out that only two American demagogues (Huey Long of Louisiana and Joseph McCarthy) ever rose above the local or state levels, whereas most foreign dictators ascended to national prominence through demagoguery. Sigmund Neumdann suggests that nations having "political illiteracy," that is, little or no lasting experience in self-government and free institutions, increase their chances for a demagogue winning power. The demagogue who depends on manipulation of democratic freedoms, would therefore be successful only in an open society that allows access to the hearts and minds of the masses. However, the dictator and demagogue who depends on manipulation of democratic freedoms, would therefore be successful only in an open society that allows access to the hearts and minds of the masses. However, the dictator and demagogue employ virtually the same techniques in order to acquire power.

Access to the masses was made more available in America to
demagogues during the nineteenth century as the voting franchise was extended from the landed gentry to most make adults. In addition to a liberalized suffrage, Neumann accounts for the rise of American demagoguery in terms of "... sweeping changes of modern industrialism and urbanization, with the breakdown of a fixed social order, basic religious conceptions, and old institutions," as well as the people's search for substitute authorities.

From the 1820s through the 1830s of the Jacksonian period there emerged and continued to grow numbers of demagogic office-seekers who capitalized on the ignorance of the newly enfranchized. The democratically green masses enjoyed the "colorful phrases" and "personalized invective" hurled at opponents by the opportunistic demagogues. Andrew Jackson himself set the prototypical standard by which many a "... party chieftain who, by vigorous personality and noisy appeal to the crowd, made gross political capital by waging warfare against the affluent minority."

Generally, democratic leadership exhibits a "Balance of mind, distaste for violence of expression, [and] a faculty for spreading conciliation on all sides." The demagogue often seeks to build on a seeming democratic foundation but abuses such institutions by personally reserving power without responsibility to underlings. Additionally, the demagogue may make appeals of promised social stability with the "theological justification" of needing only to answer to God for her or his actions.

In order to control dissension within the ranks, demagogues may need to employ the "exclusion of counter-propaganda." The paranoiac
demagogue can hardly tolerate dissension from within. Neumann, though discussing political demagoguery and dictatorship, notes a religiosity to the sacredness and infallibility of the demagogue's positions.

"Dissension is no longer a matter of opinion, but of heresy . . . . To question their policies is sin."

The third area important in discussing the nature of demagoguery is the element of the demagogues self-interest. The demagogue's primary interest is in what he or she can acquire a personal gain or power. Such opportunists know a good deal when it is presented and may not hesitate to substantially change positions or even political sides when expedient to do so. Or, the demagogue may attack corporate interests and the affluent thereby identifying with the "masses." However, this "friend of the people," while denouncing the suppressive opposition, may be also plying business with them. Joseph McCarthy, by attacking innocent individuals under the guise of an external, though seemingly increasing monolithic menace, chose a divergent demagogic route. McCarthy was able to garner broad and special interest support for his election and communist witch hunts. Far from denouncing monied interests, he encouraged them. In short, demagogues tend to live appreciably better than those whose interests they feign to defend.

The fourth element, Indifference to the truth, is an indispensable trait of the demagogue. Neumann sees the demagogue's appearance of truthfulness and sincerity as a concomitant to power. Such are supremely confident savior figures who draw those who are bothered with the angst of their age and personal situation. "The real demagogue gives them faith and security because he is so sure of himself. He regards
himself as God-sent, almost God-like. It is therefore understandable that a common motif among demagogues is the "big lie." There seems to be a preference among the gullible for the drama of an elaborate and fantastic fabrication rather than for the sober and unimaginative truth.

Whether he or she is knowingly lying or sincere is perhaps a moot question. Even though one scholar states that most probably believe in what they say, he goes on to stress that such must be held responsible for the "... accuracy (truthfulness) of their persuasion ..." and "... for violations of established norms."

Related to indifference to the truth is the demagogues's use of the audience's racial, social or philosophical prejudices. In order to win position or wealth the demagogue will exploit traditional hatreds and desires by appealing to the simple solution and the quick fix. Such attacks muddle the real issues, create an agitational situation wherein legitimate grievances are left unaddressed, and the usually worsened result serves to push further the emotionally aroused audience toward dependency on the demagogue.

The final area, the misuse of ethical rhetorical techniques, involves a variety of normally accepted and beneficial methods of public discourse which end up twisted and abused in the demagogue's hands. The demagogue is typically undereducated and appeals to the undereducated and credulous with superficially plausible schemes to meet complex issues.

One of the previously mentioned major strategies employed to obscure the root of discontent and its amelioration is to persuade
listeners to attach themselves strongly and emotionally to the demagogue's person. A variety of techniques is employed toward this end, including: rhetorical tricks such as "... specious arguments, catchwords and cajolery," attention-getting accusations, and emotions. Finally, the audience must take some responsibility for its predicament: "Since the results of a profound analysis are often difficult to grasp and boring, many Americans prefer to listen to the demagogues's simple explanations, which stress isolated facts or alleged facts, and quote material out of its context."

A speaker will be more successful with an audience if perceived as being one of them. This identification process will usually have been accomplished before the speech begins. However, an outsider may gain attention and identification by a series of speeches on an important issue. So, the speaker is a member of the group or earns identification through common purposes. Demagogues pride themselves on being so-called "men of the people." They seek to be seen as one of the honest, hardworking and simple folk. This down-to-earth appearance, called the "plain folks" appeal, is exploited in order to court the unwary's vote, support and money.

A common strategem employed by demagogues is dressing down to look like a commoner. To dress otherwise runs the risk of betraying the people's trust. Encouraging affectionate nicknames is another tactic that fosters identification. Luthin quotes former Georgian governor, Ellis G. Arnall's book, "The Shore Dimly Seen," to indicate other typical rhetorical "tricks": "The demagogue ... is a good showman ... He knows the tricks of the ham actor, the gestures, the tones of voice that can arouse passions." Such overemphasis of pathetic rhetoric
is designed to inhibit intelligent examination of the real issues. Certain words, phrases and ideas are emphasized to play on prejudices and evoke "conditioned responses" in the stead of thought.

Many political demagogues were polished exhibitionists who early perceived the American preference for entertainment over a serious examination of issues. Such a seductive show often translated into enthusiastic support at the ballot box. Luthin calls such Barnumism a sort of on-going "public theatre" with election time bringing increasingly feverish performances that included, "Distinctive wearing appearal, exciting pageantry, circus-like parades, popular music, homely jokes and anecdotes, simple slogans and songs . . . ." Interestingly, much of this is still seen in a more innocent form during national political conventions.

Not everything in the demagogues' arsenal is empty frippery. Hoopla, in the form of impressive sounding assemblages of sorites and gallimaufry, are employed to impress, if not befuddle, an audience into thinking a thesis or conclusion is valid, " . . . without bothering to show its accuracy, its relevance, or the validity of the inference drawn from it." Fact is replaced by prejudice and half-truth. The demagogue finds a simple, believable half-truth, clothed in simple language and proposes it as the exclusively correct answer to complex problems.

Another technique is the dependence on overloaded and evocative words. Instead of relying on logical structure as the basis for use of " . . . humor, satire and irony . . . ," the demagogue substitutes the former with the later. Charles Lomas gives four areas where this is typically done: 1. name calling in the place of rhetorically
acceptable negative ethical persuasion, 2. figurative analogies (usually just clarifying devices) in the place of argument, 3. a rhetorical syllogistic form to conceal false premises, and, 4. meaningless quotations in the place of legitimate arguments from authority. Generally, any rhetorical device may be used to distort the truth.

In contrast to all of this more obvious chicanery, the demagogue's rhetoric may, for the most part, utilize the usually accepted standard for ethical rhetorical techniques. Ultimately, demagoguery may, for the most part, utilize the usually accepted standard for ethical rhetorical techniques. Ultimately, demagoguery may have as much or more to do with personal character than speechcraft. As Ernest Bormann points out in his analysis of Huey Long, the critic needs to understand the speaker's motives and values in order to more readily and accurately analyze potential demagoguery. He shows that, "The major elements of demagoguery may well be embedded in the character of the speaker." Huey Long's gubernatorial and senatorial objectives were seemingly laudable. But improved roads and schools came for the subtle price of Long's need to push forcefully through his programs irrespective of outside input or opposition, thereby compromising democratic ideals with an ends-justify-the-means approach. Additionally, Long could employ rational appeals, "... evidence, logic, ridicule, humor and pathos with skill and in ingenious proportion...," thereby throwing off an obvious appearance of demagoguery.

Usually a demagogue will rely upon the spoken word, as opposed to printing her or his discourses, because of print's availability to detailed criticism. An exposure of simplistic thinking would be hazardous to the demagogue's goals and tactics. Once such ideas are written
down, they are out of the demagogue's control. Conversely, a well-wrought oral discourse will have the lingering effect of its intent.

Finally, a few demagogues possess a power or charisma that defies categorization and analysis. Insights into these people's thoughts, motivations, and tactics may be provided by a study of their actions and words to audiences in given situations, but the sum of such insights does not fully explain their seemingly magical impact. Of William Goebel, who was an 1899 gubernatorial Democratic candidate in Kentucky, it was said that he had demoniac powers of suasion, that "There was a necromancy about the success of the man that none could explain."

Of these six areas that theoreticians typically feature in explaining the demagogue, only two are essential to what centrally constitutes demagogic behavior: indifference to the truth and seeking personal gain. Eliciting prejudice and abuse of acceptable rhetorical techniques are both related to indifference to the truth. The other two areas, being a politician and arising out of social upheaval, are not directly related to the essence of the phenomenon, per se.

Lomas points out that even reputable speakers sometimes use demagoguery, but the habituated demagogue makes use of such a lifestyle. In fact, one needs no special skills to identify a habitual demagogue since distortion of truth is a way of life and an intelligent person can discern such. A "practitioner of demagoguery," on the other hand, is usually perceived as an upstanding citizen, but sometimes wilfully distorts the truth for advantage. Discernment of such requires subtlety, that is, the distortions are less frequent and resemble acceptable rhetorical methods. If the speaker's views are consistent with those of the listeners, then concealment of deception is reasonably assured.
Certainly not everything done by a demagogue is deceptive and self-serving, nor does any particular demagogue practice all of the aforementioned elements of demagoguery. Some demagogues have instituted positive social programs and created beneficial changes even if they possibly were more interested in the personal power such measures created than in the benefits to their constituents.

In conclusion, there exists the possibility that many or most demagogues do not consciously recognize their own manipulativeness. Thompson concludes that many, particularly lesser demagogues, are "false prophets," that is, those who sincerely believe in their positions, proofs and programs. Such demagogues may then be distinguished from the "con man" who deliberately sets out to defraud people.
Notes


2 For comments in regard to the typification of Southern demagogues see: Cal M. Logue and Howard Dorgan, "The Demagogue," in The Oratory of Southern Demagogues, eds. Cal M. Logue and Howard Dorgan (Baton Rouge: Louisiana State University Press, 1981), pp. 3-4; also see, Wilma Dykeman, "The Southern Demagogue," Virginia Quarterly Review, 33 (1957), pp. 550-60; Luthin, "Some Demagogues," 45, concluded in 1951 that Southern demagoguery is not a legitimate subgenre, saying, "American demagogues have been confined neither to a single political party nor to a particular social viewpoint nor to one section of the country."


8 Luthin, *American Demagogues*, p. 355; Luthin, "Some Demagogues," p. 22, on pp. 37-38, Luthin shows where even political moderates were occasionally accused of being demagogues.

9 Although practically all definitions mention some kind of deception based on appeals to emotion and prejudice, other areas
are emphasized or ignored depending on the author. A few define demagogue as a politician (Anderson, Filler, Sindler—see bibliography), others are open to various roles (Ehrlich, Gove, Neilson, Stein, Zadrozny); Filler mentions demagoguery as an abuse of democracy, but Duvernols decries this as unclear since democrats may then be so labeled; according to some, demagoguery is bred amidst social discontent (Anderson, Neilson, Zadrozny), yet only Ehrlich, et al., mention the demagogue as an agitator; Gove cites rhetorical extravagances, but Sandler stresses that irrational appeals are "inherent in democratic politics"; Zadrozny states that personal gain is not always a factor: and, Zadrozny and Anderson declare that the deception is conscious, however, Sindler maintains that a demagogue's motivation is not a determinative factor.


12 Luthin, American Demagogues, p. 3.
13  Luthin, "Some Demagogues," p. 22; Neumann, p. 251; Ernest G. Bor-

14  Philip Babcock Gove. "Demagogue." Webster's Third New Intern-

15  Luthin, American Demagogues, p. 3.

16  Clement Duvernois. "Demagogism." Cyclopaedia of Political
Science, Political Economy and of the Political History of the
United States by the Best American and European Writers (1895).

17  Clark, p. 423.


19  Luthin, American Demagogues, p. xv.

20  Neumann, pp. 251-53.

21  Ehrlich, et al., p. 225.


23  Bennett, p. 21; Clark, pp. 427-28

24  Bennett, p. 22.

25  Sterling Fishman, "The Rise of Hitler as a Beer Hall Orator,"
Review of Politics, 26 (1964), 250-52 as cited in Logue and Dorgan,
p. 6.
26 Ralph Waldo Emerson, according to Mansuy, p. 8.


28 Sindler, p. 185; Filler, p. 201.

29 Neumann, p. 251.

30 Luthin, *American Demagogues*, p. 3.


32 Neumann, p. 252.


35 Neumann, pp. 252-53.


37 Neumann, p. 253.

38 Neumann, p. 254.

39 Neumann, p. 261.

40 In regard to personal gain: Lomas, *American Society*, p. 19; Baskerville, p. 9; and in regard to power: Luthin, *American Demagogues*, p. 3; Bennett, p. 4; Lomas, "Rhetoric of Demagoguery," p. 161.

41 Luthin, "Some Demagogues", p. 31; Baskerville, p. 9.
46 Neuman, p. 251.
47 Baskerville, p. 9.
49 Thompson, pp. 228-29.
52 Sindler, p. 185; Bennett, p. 4.
54 Bennett, p. 4.


67 Bormann, p. 16.

68 Bormann, p. 17; Mansuy, p. 8.

69 Bormann, p. 19.

70 Neumann, pp. 260-61.
R. E. Hughes, F. W. Schaefer, and E. L. Williams, *The Kentucky Campaign: or the Law, the Ballot, and the People in the Goebel-Taylor Contest* Cincinnati, OH: The Robert Clark Co., 1900), xi, as cited in Green, p. 141. Also see: Brodie, pp. 77 and 86.


Baskerville, p. 9

Logue and Dorgan, p. 10; Green, p. 142.

Thompson, pp. 231-232.
Methodology

In this study the term "revelations" will refer to Smith's writings for which he claimed divine inspiration. Such writings, though often delivered orally, are mostly compiled in all subsequent editions of the Book of Commandments and the Doctrine and Covenants. The term "documents" will refer to revelations that were originally published in the 1833 Book of Commandments and the 1835 Doctrine and Covenants. To verify the accuracy of these documents as originally printed a photoreprint of each document to be considered is included in the Appendix.

This study's criticism will follow a methodology that includes an examination of documents selected from an early period of Joseph Smith's religious activity. Documents will include ten revelations dated from 1829 through 1831. The first six of these ten revelations were printed in altered form in 1835. These six documents will also be examined. Criticism will center on Smith's rhetorical strategies in order to ascertain his motives, and whether he disregarded the truth for personal gain and power. The questions to be answered by this study, as measured by the criteria developed earlier on pages 42-43 are, (1) do Smith's rhetorical actions constitute demoguery, and (2) was his use of demagogic rhetoric limited to minor significance?

A speaker's intent is often difficult to assess. Such assessments, however, will be made on the basis of agreement or contradiction between actions and/or words, and a limited use of primary and secondary historical sources.

John Witmer recorded in his history of the church that in January 1831 the church was split over whether to accept the then recently
delivered revelation commanding them to sell their property and move from New York to Ohio. Some of the church members rejected the revelation as not divine, but created by Smith "... to deceive the people that in the end he might get gain." Smith's followers were, thus, accusing him of demogoguery. This study will investigate ten documents from the two year period leading up to his church's accusations, and alterations made in some of these documents.

Prior to the period of time under investigation Smith had given only two revelations. During this period he delivered thirty-seven revelations. Approximately fifty-seven revelations came after this period and were published with the preceding revelations in the compilation called A Book of Commandments. Out of the ninety-six revelations Smith had been given before the book was published, only sixty-five had their type set before a mob destroyed the press. Two years after the book was destroyed, Smith published a volume called Doctrine and Covenants in 1835. This latter work included all of the revelations originally intended for the Book of Commandments plus nine new revelations he had received in the intervening two years. Sometime during these two years Smith made his alterations to the original revelations.

The first few years of Smith's church was a formative period for doctrine and practice. This is partially indicated by the fact that the great bulk of his revelations were received in the period prior to the publication of the Book of Commandments. Out of approximately 135 revelations given over Smith's fifteen year career, only thirty-seven were given in the last ten years.
The early period was selected for study because of his church's accusations and because the republication of the early revelations allowed Smith to make alterations in the documents. The ten documents were selected because they either related to the church's accusation of deception for personal gain or because of the significance of the known alterations. Alterations enacted solely on the basis of improving the grammar, spelling and punctuation of the texts are not considered significant. All other additions or deletions are considered potentially significant for rhetorical analysis. The number of documents was also limited for the purpose of manageability.

There are four preliminary rhetorical consideration that need to be addressed before reasonably reliable conclusions may be drawn concerning Smith's potential demagoguery. These four considerations are: establishing the authenticity of the artifacts, reconstructing the social settings, the delivery of the discourses, and the effect of the discourses.

Establishing the internal integrity of the written texts that have survived of Smith's speeches and writings may, at times, prove difficult, thereby compromising the certainty of conclusions. Smith is known to have revised his own statements after having initially issued them. Likewise, after Smith's death, editors of his seven volume History of the Church made thousands of alterations by adding and deleting words. The entire process of verifying the authenticity of the original texts is compounded by the fact that many important primary documents are secured from public accessibility, thereby restricting scholarly scrutiny. David Whitmer said that he knew the revelations were printed correctly in the original Book of Commandments. A special
revelation was placed as a preface to the original printing which states:

Behold, this is mine authority, and the authority of my servants, and my Preface unto the Book of Commandments, which I have given them to publish unto you, O inhabitants of the earth... Behold I am God and have spoken it: these commandments are of me... Search these commandments, for they are true and faithful, and the prophecies and promises which are in them, shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself...

Smith's preface and Whitmer's statement show that the revelations were written as originally intended and that they were printed accurately.

Reconstructing the social setting is obviously necessary in order to establish the proper context in which a text's meaning is accurately discovered. It is assumed that each person is greatly influenced by his or her life experiences. Additionally important for the analysis of the speaker is the assumption that social conditions preceding, as well as during the time of, the speech event will have pervasive influence upon the discourse. One of the greatest limitations toward reconstruction of a social context from the past is the lack of complete historical data. This restriction plagues both the historian and the rhetorician, forcing each to create historical narrative in order to make sense out of the surviving records and facts. A complete reconstruction of any socio-historical setting is impossible. The best that can be attained is an impartial selection of the most salient information from the available data.

The rhetorician is at an admitted disadvantage when discussing the delivery of speakers she or he has not personally seen and heard. The rhetorician then must depend on the reliability of others for information on matters such as the speaker's gestures, manner of dress, mode
of delivery, physical appearance, movement and use of voice. This latter element of delivery, including pitch, rate, pause and stress, is most complex and often crucial to the proper understanding of a discourse. Smith, who was murdered 142 years ago, in 1844, is unfortunately representative of many early American orators whose incipient speeches are preserved, if they survived at all, in fragmentary or rudimentary form. Smith's speeches would be practically lost to us if it were not for the many personal journals and diaries kept by his followers. These journalkeepers often recorded brief synopses or extended renditions of his discourses. Unfortunately, outside of his revelations which were delivered orally, none of his speeches are known to have been recorded verbatim. Only a few of the journalkeepers made occasional references to how Smith was delivering his addresses. However, a few non-Mormon visitors do record their observations on such matters, and Smith himself made some observations on what he considered proper declamation. This study has endeavored to circumvent these problems of focusing on ten of Smith's early revelations. These have been recorded and preserved in documentary form.

The final preliminary rhetorical consideration is the effect of the speaker's discourses. In normal rhetorical parlance, effect refers to the impact one's speaking has on an audience, and the degree of success one has of meeting personal goals as a result of having spoken. Such success may be measured in terms of the audience's immediate reaction to the discourse as well as any long range results. Of course, the further the reaction is from the speech event the less chance one has of determining a causal correlation. It is important to point out that a person's rhetoric need not be restricted to the mere
examination of formal public platform speechcraft. In determining the question of demagoguery the critic of public discourse also must consider a rhetor's acts. By comparing discourse with acts the critic may deduce and judge the matters of intent and consequent, that is, the communicator's explicit, implicit or circumstance-induced objective and the actual result.

The ultimate assignment undertaken by the present study is judging whether Smith may be categorized a demagogue for the period of time examined. Since there is no established threshold for such a determination, and due to the limited scope of the study, a restrained approach will be maintained in making such an assessment. Demagoguery is best seen as existing on a continuum ranging from the destructively habitual to the relatively rare or occasional practice thereof. Additionally, since intent is described herein as being derived from the comparison of the communicator's objective and result of the rhetorical act, this critic may be able further to make a judgment as to whether Smith was, to use Ernest Thompson's terms, a "con man" or a "false prophet," that is, whether he set out deliberately to defraud his followers, or whether he was innocently self-deluded.

Finally, the following is a discussion of the definition of demagoguery that will be used to analyze Smith's rhetoric. Demagoguery is defined as any public rhetorical action aimed at securing a following and personal gain based on a disregard for the truth. Several terms in this definition need explanation.

"Public" refers to messages intended for general consumption. Although a speaker may have left a wealth of personal writings or information that could go far toward understanding his or her motives,
knowledge, plans and personal background, such information would not be intended for persuasive use on a public or mass scale and therefore falls outside the convocative purpose of one-to-many communication as it is commonly understood.

"Rhetorical action" refers to the purposive verbal (written as well as spoken) and nonverbal operations that seek a suasive influence over the beliefs and behavior of others.

"Securing a following' refers to the aim of influencing large numbers of people to look for the rhetor to provide guidance that ameliorates unhappy circumstances and/or provides the inspiration to cope with such circumstances. The central tactic and inherent element implied in this understanding is that the people derive their cohesion-ness and identity via the agency of the demagogue. Outside her or him the group loses its enthusiasm and will disintegrate.

"Personal gain"s refers to the acquisition of material wealth and power or advantage primarily for the private use of the rhetor.

"Disregard for the truth" refers to a rhetor's use of language in ways that distort the reality it claims to represent. At the center of such distortion is the demagogue whose primary motivation is to serve self. This consideration overrides concern for the well-being of others, though on some level it may appear altruistic because the demagogue is clever enough to obscure her or his actual intentions. Such obscurantism manifests itself in tactics such as ambiguity of language so that the demagogue may retain alternatives to meaning when called into question; creating evidence where none exists; suppressing or distorting evidence to the contrary; neglecting to acknowledge a change in position or procedure; wrongly attributing actions or words,
for example, taking credit for ideas or actions not one's own, or con-
versely, not taking credit for one's own acts or words when to do
so would prevent auditors from concluding a proper appraisal of one-
self; and taking words or ideas out of context, or creating new and
originally unintended contexts. In short, Wayne Minnick, in his
article, "The Ethics of Persuasion," maintains that to be an ethical
rhetor one must:

--- reject all frauds, deceptions, concealments, specious
arguments; cultivate the capacity for careful investi-
gation and judicial and reflective deliberation of
controversies and problems; ... are consistent with
and can be defended by reliable evidence and sound
reasoning.13

Rhetoric is inseparably connected to ethics since it is depen-
dent on choice and the values of such choices. In 1953 Richard Weaver
wrote The Ethics of Rhetoric, which is still considered a leading
voice in this area of criticism. In it "Weaver continually advocates
the noble or virtuous rhetorician position wherein the rhetor is pre-
occupied with "truth," "justice," and the "good" in relation to the wel-
fare of his listeners." On his book, Language Is Sermonic, Weaver says
that an indirect source of fact is that based on the testimony or
authority of another. One is distanced from the fact by the deposition
thereof, which deposition becomes the substance of argument. He says:

If a proposition is backed by some weightly authority,
like the Bible, or can be associated with a great name,
people may be expected to reskpond to it in accordance
with the veneration they have for these sources. ... Now we see that ... the listener is being asked not
simply to follow a valid reasoning form but to respond
to some presentation of reality. He is being asked to
agree with the speaker's interpretation of the world
that is.16
Thomas Nilsen further specifies that when a speaker is the sole source of information and when the social context or setting does not provide means for counter-argument or verification of information, then the speaker is especially obligated morally to present information truthfully. So, the speaker must fairly represent differing points of view and present facts, logic and conclusions in as balanced a manner as reasonably possible. Nilsen concludes:

--- we must bear in mind that our use of language reflects our own conscious and unconscious purposes, and what we may think to be truth telling on our part may be more an attempt to satisfy our own needs than to communicate a truth to someone else.

Truth in discourse is by necessity a question of relativity since one can never completely garner nor reveal the totality of relevant facts due to the limitations of time and knowledge. Sometimes withholding information is even justified because it is not in the best interests of the public. Examples of justified withholding of information may include information sensitive to public security, information that would be misunderstood to the detriment of the involved parties, and information of a private nature having no bearing on determining a question. Nevertheless, Bryant and Wallace sum up the central consideration of the critic who must evaluate any public communicator, namely to answer the question of whether or not the welfare of the listeners was held superior to the personal ambitions of the communicator.

In the following chapter ten revelations will be examined for Smith's intent. Intent will be inferred by examining the speaker, the setting, rhetorical techniques, original revelations, subsequent
alterations, primary and secondary historical sources, and the effect these pronouncements had on Smith’s followers. In the final chapter of this study, this examination will use the above definition of demagoguery which was developed from the Review of Literature and analyzed in the above discussion. This definition will be applied in order to determine whether Smith distorted truthfulness for personal gain or whether he held the welfare of his followers superior to his own ambitions.
Notes

1 See: HC 1:173 footnote for a description of one method of delivery. Smith also produced them privately; and he delivered them publically, see Sidney B. Sperry, Doctrine and Covenants Compendium (Salt lake City: Bookcraft, Inc., 1950), p. 27.

2 See page 21, note 3, for documentation of this incident.


4 That the documents were changed is admitted by historians. Some Mormon historians have admitted the alterations. B. H. Roberts footnotes the following information concerning alterations: "... [Early revelations] ... were revised by the Prophet himself in the way of correcting errors made by the scribes and publishers; and some additional clauses were inserted to throw increased light upon the subjects treated in the revelations, and paragraphs added, to make the principles or instructions apply to officers not in the Church at the time some of the earlier revelations were given" (HC 1:173). Also see Tanner and Tanner, Mormonism, p. 14.


6 Jerald Tanner and Sandra Tanner, The Changing World of Mormonism (Chicago: Moody Press, 1980), pp. 35 & 37. Despite this limitation see David Whitmer, Address, p. 56, wherein he affirms that the
original revelations were painted as Smith had first delivered them.

7  David Whitmer, Address, p. 56, and B/C 1:2, 5 & 7.


9  Thonssen and Baird, p. 317


14  Golden, Berquist and Coleman, p. 197.


18 Nilsen, p. 40.

19 Nilsen, p. 34.

Analysis and Results

Ten of Smith's early revelations will be examined in this chapter for their potential demagogic content in light of their consistency with other statements and events, apparent intent and effect on his followers and/or others. Before analyzing the artifacts and support materials necessary in discussing Smith's rhetoric, it may be helpful briefly to address the nature of his prophetic role, his appeal and self-image.

1. Smith's Appeal and Power

Physically, Smith was a large man for his times. At about six feet in height he was robust with a zest for living, often boasting of his wrestling prowess. On several occasions he whipped men for disagreeing with him or for calling him names. He was attractive, and considered a ladies man, having light auburn hair, large blue-grey eyes, and very pale skin. His countenance was marred only by a rather prominent nose.

Smith could charm his audience, and was a master of audience adaptation. The following impression was reported by one listener who heard Smith preaching in Washington, D.C. in 1840. Smith's trip was aimed at securing a Federal redress of grievances stemming from mob action against his church:

He is not an educated man; but he is a plain, sensible, strong minded man. Everything he says, is said in a manner to leave the impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment . . . . In his garb there are no peculiarities; his dress being that of a plain, unpretending citizen. He is by profession a farmer, but is evidently well read.
In 1844, a well-educated and distinguished man by the name of Josiah Quincy, soon to be mayor of Boston, visited Smith at Nauvoo and gives a firsthand description of Smith's character. He spent some time with Smith, listened to him preach, expound and debate. His observations are among the most intelligently perceptive and some of the least biased from that era:

A fine looking man . . . But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person . . . Of all men I have met, these two [Smith and another man] seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance. This it is just to say with emphasis; for the reader will find so much that is puerile and even shocking in my report of the prophet's conversation that he might never suspect the impression of rugged power that was given by the man.6

Such was the power of Smith's presence and self-assurance. His followers made extraordinary sacrifices for the man they loved personally and as the oracle of God. The prophetic role was one of Smith's key reins on power. Of the 135 revelations attributed to him in the Doctrine and Covenants, the vast majority were delivered in the first eleven years of his seventeen-year career. In fact, only about a dozen of those revelations were given during the Nauvoo era of his life, 1838-1844. Early on he established his exclusive claim to be vox dei. On April 6, 1830, the date of his church's formal organization, Smith presented a revelation stating:

Behold, there shall be a record kept among you; an in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church . . . . Wherefore, meaning the church, thou shalt give heed unto all his words and commandments
which he shall give unto you as he receiveth them, walking in all holiness before me; For his word ye shall receive, as if from mine own mouth, in all patience and faith.

Such a command was by no means harsh to a people who had already accepted his word as divine. It was not Smith who spoke, but God himself. The small group of followers in 1830 believed that the sectarian Christian churches were all apostate even since the first few centuries after the establishment of Christ's original true church in its pristine apostolic glory. Smith was not alone in this belief. Alexander Campbell, a contemporary of Smith's and founder of the Disciples of Christ church, stated, "We want the old gospel back, and sustained by the ancient order of things: and this alone, by the blessing of the Divine Spirit. . . . to reform and save the world."

Even though it was a common belief in the 1830s that miracles, signs and wonders had long ceased, Smith's church began in upstate New York in an area with several prophet-led communities and known as the Burned-Over District for the many ecstatic religious revivals which had swept through the region.

As Smith's group of followers increasingly looked toward him as the fountainhead of all spiritual mysteries and knowledge, Smith rapidly realized his personal and spiritual power. When scripture did not agree with what he believed, he would change it by adding or subtracting words. Because he claimed to be a translator of indecipherable languages, he became the target of hoaxes. An Episcopal minister by the name of Henry Caswall visited Smith and showed him an ancient collection of the Psalms written in Greek. Playing ignorant, Caswall sought Smith's rendition of the cryptic writing. The prophet's con-
clusion was that it included not Greek, to which Caswall had already admitted the possibility of, but Egyptian hieroglyphics similar to some of those found on the golden plates of the Book of Mormon. After Smith left the room, Caswall exposed his subterfuge to the others present, to which a Mormon doctor replied, "Sometimes Mr. Smith speaks as a prophet, and sometimes as a mere man. If he gave a wrong opinion respecting the book, he spoke as a mere man." Such a response indicates the degree of belief that is generated when a strong personality, such as Smith's, becomes the object of such belief. Fawn Brodie states that even if such inconsistencies were exposed, "... it would have mattered little to his people. It would have been the word of a mere schoolman against the word of God."

Perhaps to a great extent it is what Smith did not say that becomes as important as what he did say when studying his rhetoric. Smith early undertook to write the history of his church. He had a sense of his own greatness and place in history. Toward the end of his life, Smith delivered a sermon wherein he stated:

You don't know me; you never knew my heart. No man knows my history. I cannot tell it; I shall never undertake it. I don't blame anyone for not believing my history. If I had not experienced what I have, I would not have believed it myself.
Unfortunately, the history that he did produce is, at time, rather particular as to what is or is not included. An obvious example of this involves Smith's 1826 conviction of the practice of "glass looking" in a Bainbridge, New York trial. This was a little over four years before he organized his church. Glass looking is a generic term for crystal ball gazing or, as in Smith's case, using a stone placed in a hat and pulling the brim up around the face so as to obscure light, and thereby receiving images or information from the stone. The usual procedure in such deceptions was to hire oneself out as a seer of hidden treasure. The employer, or his laborers, would dig wherever the seer would direct. If the diggers hit something, or perhaps when digging had continued long enough, the treasure would be declared under a powerful enchantment. The guardian spirits were then said to have caused the treasure to sink away from its retrievers.

When it came time to write his history, Smith mentions working for a man who was digging for a silver mine, at which place he says:

--- I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger.

Not only does Smith not mention his conviction, but he obscures the truth by leading the reader to think that the stories of his activities were just more wild attacks from his enemies. When Fawn Brodie wrote her biography of Smith in 1945, practically no one knew of Smith's conviction, and the court dockets were condemned as a forgery. The records have been provided genuine. Brodie later added:
There seemed to be good evidence that when he chose to write ... in his History of the Church he distorted the past in the interest of promoting his public image as a gifted young prophet with a substantial and growing following.16

II. Early Changes in Revelations

In this section ten important early revelations will be examined. The first five will be examined for shifts in meaning and intent. It is hypothesized that such changes were effected for the purpose of obscuring original inchoate thinking and obscuring early practices that had later fallen into disfavor. Additionally, a sixth revelation will be examined to indicate how Smith used his position for economic gain. The final four revelations relate to Smith's move of his church from New York to Ohio.

Before examining the various revelations, it is helpful to know that Smith had been giving revelations since July 1828. This was almost two years before he organized his church. The earliest revelations were the result of Smith's translation of the Book of Mormon. By June of that year Smith had dictated 116 pages of the manuscript. His scribe, at the time Martin Harris, increasingly importuned Smith for the manuscript that had been completed to that point in order that he might show it to his family. By that time Smith had invested two painfully tedious months in producing what Harris had hoped would close the mouths of his skeptics. Harris solemnly swore that he would show it only to a select few. Tragically, Harris broke his vow and it was stolen from him, never to be recovered.
Smith was thrown into confusion. If, as Brodie theorizes, Smith realized that he could not reproduce the original verbatim, then he was in a quandry. If he were to rewrite the text, his enemies would bring to light the original and expose the fraud. Smith was in financial difficulty, and his wife was pregnant. He needed the money from the sale of his book.

In July 1828, Smith delivered a revelation that censured both Harris and Smith. By August he received a revelation that said he was not to retranslate the original portion, because:

... satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated ... because they have altered the words, they read contrary from that which you translated ... and on this wise the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have you in the words which you have pretended to translate.  

Smith continued with a new scribe, Oliver Cowdery. In the above revelation, Harris was accused of seeking to destroy Smith’s work, and that unless he repented, Smith would be killed by his enemies. Harris did repent and became one of three special witnesses to the divinity of the Book of Mormon.

Receiving revelations became for Smith a pragmatic method in resolving difficulties. In this way he was like Jemima Wilkinson, the prophetess of the Jerusalem community, who would inquire of God in order to provide solutions to problems. This method lent authority to the solution, as well as an aegis to the prophet.
Smith records in his history that in 1830 Oliver Cowdery disagreed with a passage he found in one of Smith's revelations. He claimed the passage was wrong and wrote to Smith and said, "I command you in the name of God to erase those words, that no priestcraft be amongst us." Smith recorded that he immediately replied and asked, "... by what authority he took upon him to command me to alter or erase, to add to or diminish from, a revelation or commandment from Almighty God." Ostensibly, this statement was to place Cowdery in his properly subordinate position relative to Smith. Yet, in so doing, Smith, outwardly at least, gave the unmistakable impression that his prophetic expressions were had by plenary inspiration. That is, the utterances Smith spoke were word-for-word those of God. This view of his sentiments is further augmented by the earlier reference (page 60) to a revelation that his God recorded as saying, "... For his word ye shall receive, as if from mine own mouth ...", and in 1831 revelation that states, "... my words are sure and shall not fail ..." Of course, if the meaning of the original words is altered, then such words are less than sure and are bound to fail.

The following six revelations were all originally published in a compilation entitled A Book of Commandments in 1833 by W. W. Phelps, one of Smith's followers. This is the first time the revelations had been published. That is, they were almost published. While the galley-proof sheets were yet being printed a mob came and destroyed the press, scattering the sheets in the streets. Some of these sheets were subsequently collected, cut, bound and distributed. Two years later, in 1835, the original revelations, along with those received in the intervening years, were once again compiled and published, this
time under the title of *Doctrine and Covenants*.

A. Working With the Rod

The first artifact to be studied is found in the *Book of Commandments*, Chapter 7 (see Appendix A). It will be remembered that Smith was convicted of "glass looking" in 1826. It seems that early in his life he was involved in a number of what is sometimes rather euphemistically termed "folk magic" practices. Such practices were not unknown among some of the rural, illiterate people in upstate New York when Smith was growing up. This revelation was given in April 1829 and addressed to Oliver Cowdery, another one of the three special witnesses to the divinity of the Book of Mormon. This document contains the following passage:

> Now this is not all, for you have another gift, which is the gift of working with the rod: behold it has told you things: behold there is no other power save God, that can cause this rod of nature, to work in your hands, for it is the work of God; and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know.28

When this document was republished two years later, in the 1835 *Doctrine and Covenants*, note below how the underscored phrases differ from those above:

> Now this is not all thy gift; for you have another gift, which is the gift of Aaron; behold it has told you many things: behold there is no other power save the power of God that can cause this gift of Aaron to be with you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands; for it is the work of God. And therefore, whatsoever you shall ask me to tell you by that means, that will I grant
unto you and you shall have knowledge concerning it: . . . 29

These changes are basically twofold: from a "rod" to the "gift of Aaron," and from "work in your hand" to "hold in your hands." To the few believers early in Smith's church who might have had copies of both books in 1835, the latter revelation might only seem to have been a clarification of the original. There is not evidence that Smith ever publically analyzed or even drew attention to the changes in his revelations.

Cowdery and Smith's fathers were dabblers in the exercise of witch-hazel rod divining. Such rods, when cut from a fork in a tree, were used not only for dowsing water, as they are commonly thought of today, but were used to locate buried treasure and receive revelations, among many other applications. Smith early gave up use of the rod when he substituted it with a peep stone, or as he called it, a seer stone. Cowdery apparently retained use of the rod for some time.

The first of the two groups of changes above provide an interesting case of obscurantism. Evidently Smith became sensitive to the original revelations' rather explicit connection to rod divining because of his new status as a godly prophet, and therefore substituted the simple reference to a rod with the more Biblical sounding "gift of Aaron." The Biblical Aaron, Moses' brother, had the famous rod that miraculously budded and produced almonds, and that caused a plague of gnats in ancient Egypt. A rod in Biblical times was a sign of authority, and as such, "Aaronic" came to be the name of one of Smith's two orders of priesthood.

Yet there is a more esoteric side to this change of labels, which,
to the uninitiated, makes the distance of meaning between the two terms not so great. According to *The Encyclopedia of Occult Sciences* one finds the following:

A treatise on the Divine Rod in two volumes gives the following explanations: --

The Rod, also called Caduceus, divining Rod, Rod of Aaron, Staff of Jacob, etc., was known in all times, and many writers mention it ... As to the discovery of treasures, according to the author it must be assumed that the rod correctly handled is sensitive to metallic emanations, and he gives a list of mines found by this means, ...33

Note that "Rod of Aaron" is included in the list of lesser known names, and is a composite of each of Smith's terms.

The second of the two groups of changes in the 1835 *Doctrine and Covenants* serves further to obscure the original meaning of the revelation. The term "work in your hands," recalling dowsing phraseology, has been changed to "hold it in your hands." As it is, this latter phrase may still seem to convey dowsing when viewed out of context. However, the phrase that follows, "and no power shall be able to take it out of your hands," strongly implies that the gift of Aaron is solely a power or faculty, and not a tangible object that could be wrested from his grasp. This change is subtle enough to avoid obvious detection of a shift in meaning, yet sufficiently distinct lead the faithful reader to conclude a Biblical allusion, and thereby obscure his and Cowdery's early practices.
B. Pretending to Other Gifts

Probably one of the most obvious, and drastically compromising changes in Smith's early revelations grew out of his change of direction between March 1829, when Chapter 44 of the Book of Commandments was given, and its revised publication (see Appendix B).

David Whitmer believed that Smith became self-deluded sometime soon after June 1829. He attributes Smith's fall to a disuse of his seer stone as the means of receiving revelations, and instead merely acted as God's "mouthpiece." He accused Smith of falling prey to the persuasions of his associates' desires, inquiring of the Lord concerning such matters, and then producing the revelations just as they desired.

Whitmer carried no malice toward the prophet he loved, rather, he commiserated:

I have no doubt that brother Joseph thought his works . . . were acceptable unto God. Poor Joseph! He was blinded and became ensnared by proud, ambitious men. I labored hard with him to get him to see it—from 1835—and God alone knows the grief and sorrow I have had over it . . . . How easy it is for man to drift into errors, and think at the time that he is doing God's will.

Whitmer's sentiments of disillusionment may have been precipitated by Smith's activities since the reception of this revelation (Chapter 4). Smith had been using his seer stone as the method of translating from the golden plates when he received this revelation. The inspired direction declared that Smith had but one gift from God, and that was to translate the Book of Mormon. Whitmer explains what happened:
After the translation of the Book of Mormon was finished, early in the spring of 1830, before April 6th, Joseph gave the stone to Oliver Cowdery and told me as well as the rest that he was through with it, and he did not use the stone any more. He said he was through the work that God had given him the gift to perform, except to preach the gospel. He told us that we would all have to depend on the Holy Ghost hereafter to be guided into truth and obtain the will of the Lord.37

However, apparently Smith felt he had spoken too soon, since he began to work on an inspired revision of the Bible in 1830. The contradiction between what the 1829 revelation declared and his subsequent actions required Smith to alter the revelation as below. First, a portion of the original revelation:

... 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.39

The significant additions made for the 1835 *Doctrine and Covenants* are underscored:

And you have a gift to translate 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.40

It is apparent from the above additions that Smith had changed the original document to avoid the obvious contradiction his new prophetic direction had created. Smith now was open-ended and free to pursue where his interests led.

The original revelation reflects Smith's inchoate thinking, lending credence to Fawn Brodie's conclusion that Smith's original intent in publishing the Book of Mormon was merely to reap the benefits from
the sale thereof, and by such means restore fortune and respect to 41 his father's family. It is ironic that Smith had to change a revel-
ation that warns him to "pretend to no other gift." As such, the original document is truly revelatory insofar as it indicates that Smith was aware of his own tendencies of pretense.

The reason for such obscurantism in the above passage is readily understandable, however the reasons for the other massive changes effected throughout the first half of the original revelation are less apparent. One of the most notable changes, for its sheer size, is the deletion of 154 words from the original. This deletion included all of verse 5 and about two-thirds of verse 6. This deletion is replaced with 63 words. The result is a more succinct condemnation of the current generation of that time. However, by effecting this change Smith avoids destroying the clarion call that initially brought his church into existence. This call was that Christ's true church was to be re-
stored to the earth since a great apostacy had destroyed the original gospel's simple truth. The following deleted verse is at question:

And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put downs all lyings, and deceivings, and priestcrafts, and envying, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church which was taught by my disciples in the days of old.43

The verse is saying that if Smith's generation will repent, then God will restore his church. Yet the case for worldwide repentance can hardly be made. In fact the list of iniquities is very much like that which Smith lodged against the state of religion of his time.
Several years later Smith provided the official version of how he had been led at the age of 14 (1820) to call on God and inquire as to which church he should join. God and Christ appeared to him, and Smith reports:

I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight: that those professors were all corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them . . . .

This experience provided the reason for a restoration of Christ's true church, and Smith's church was that restoration. However, if the world did not repent, then neither did the religious sectarians. The original verse is structured in an if-then proposition, that is, "... if the people of this generation harden not their hearts, [then] I will work a reformation . . . ." This reformation included a putting down of a series of evils and the establishment of God's church. Sufficient evidence to show that Smith's generation did "harden their hearts," is his own testimony which goes on to state that he met a wall of opposition and persecution as a result of the testimony of his experience with God and Christ.

Smith needed to relieve himself of this logical conundrum, and did so by altering the text. In the deletion's place, Smith powerfully and more directly threatens his generation with a "desolating scourge" that will culminate in their obliteration "by the brightness of my [Christ's] coming," if they do not repent.
One other group of additions to this revelation require attention. In three places, Smith adds references to his and others' ordination. The evidence compels one to conclude that these ordinations were to the newly-instituted Melchizedek and Aaronic priesthoods. David Whitmer states that originally there were no orders of priesthood, such as Aaronic or Melchizedek. Rather, the church only recognized four authoritative offices, namely, elder, priest, teacher and deacon. But two years after the group began, two orders of priesthood were instituted with the ordination of High Priests in 1831.

Smith, writing in his history, said, "...the authority of the Melchizedek priesthood was manifested and conferred for the first time upon several of the Elders." The celebrated Mormon historian, B. H. Roberts, wrote in his footnotes to Smith's history that Smith meant that this was the first time that High Priests, as a particular Melchizedek priesthood calling, were conferred. Roberts suggests that the reader should not mistakenly think that the Melchizedek priesthood itself was first being introduced at that time, because between May 15 and June of 1829 Smith and Cowdery had received their apostleship under the ordaining hands of Peter, James and John who had appeared in theophany. Roberts then appeals to the modern Doctrine and Covenants, Section 84. This revelation was given in 1832. It states in verse 63 that apostles are high priests, and therefore Melchizedek priesthood. Roberts is seeking to prove that the priesthood was introduced in 1829. Still, Section 84 was given the year following the institution of high priests, and Whitmer states that he knew nothing of a Mechezdek priesthood before 1831. Smith added to the early revelations the references
to ordination in order to make it appear the priesthood had been conferred earlier than it actually had been instituted.

All of the above analysis merely confirms that Smith's inchoate thoughts on priesthood, as with those about his church in general, evolved sufficiently so that by the 1835 republication of his revelations, he needed to alter the documents to better fall in line with his emerging ideas.

C. Peter, James and John

As shown above, Smith altered a revelation in order to indicate that the Melchizedek priesthood was instituted at an earlier date than in actuality. David Whitmer claimed that the revelations were changed in order that Smith might introduce the notion of priesthood. He states that the church originally claimed only the authority to represent God. When priesthood was instituted, the original offices of priest, teacher and deacon were designated as Aaronic, or lesser priesthood. The original office of elder and a series of new offices (including apostles and high priests) were designated Melchizedek, or the greater priesthood. Whitmer charged:

You have changed the revelations from the way they were first given and as they are today in the Book of Commandments, to support the error of Brother Joseph in taking upon himself the office of Seer to the church. You have changed the revelations to support the error of high priests.51

The following two artifacts to be considered were originally published in the Book of Commandments as Chapters 6 and 28 (see Appendices C and D).
1. Chapter 6

This is a brief document, being only three verses, and is the purported translation from an unknown parchment of the Gospel of John 21:20-24. Chapter 6 is a straightforward answer to Oliver Cowdery's inquiry as to the meaning of the Bible passage. The following are verses 2 and 3 with Smith's salient additions underscored to indicate how they appear in the 1835 *Doctrine and Covenants*:

And for this cause the Lord said unto Peter:--If I will that he tarry till I come, what is that to thee? for he desiredst that thou might speedily come unto me in my kingdom: I say unto thee, Peter, this was a good desire, but my beloved has undertaken that he might do more, or a greater work, yet among men than what he has before done: yea, he has undertaken a greater work: therefore, I will make him as flaming fire and a ministering angel: he shall minister for those who shall be heirs of salvation who dwell on the earth: and I will make thee to minister for him and for thy brother James: and unto you three I will give this power and the keys of this ministry until I come. Verily I say unto you, yet shall both have according to your desires, for ye both joy in that which ye have desired.

These eighty-two additional words make a considerable change in the original text. Originally, Peter was to go to heaven, and presumably stay, while John would remain on earth mysteriously continuing to evangelize. The interpolation brings Peter back from heaven, as with James, to be John's assistant. The last sentence, verse 3, promises Peter that he will get his desire, yet the interpolation seemingly overlooks that promise and contradicts it.

The rationale for this change in the revelation is the same as that for the three references to ordination added to *Book of Commandments*, Chapter 4, previously discussed, namely, Smith desired to add
to earlier revelations his later thinking on priesthood. This is the rationale for the following analysis as well.

2. Chapter 28

This revelation consists of seven brief verses. The subject of this revelation is the proper observation of the sacrament, or the Lord’s Supper, as it is more commonly known. The following are the final two verses of the original revelation and the changes as published in the 1835 *Doctrine and Covenants*. In this instance, however, due to the length of this interpolation, the original will be underscored and the additions will not be:

**Behold this is wisdom in me, wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you, on the earth, and with Moroni, whom I have sent unto you to reveal the book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, Jr. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also, with Joseph, and Jacob, and Isaac, and Abraham your fathers; by whom the promises remain; and also Michael, or Adam, the father of all, the prince of all, the ancient of days: And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry: and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in which are in heaven and which are on earth: and also with all those whom my father hath given me out of the world: Wherefore
lift up your hearts and rejoice, and gird up your loins [*] and be faithful until I come:—even so. Amen.54

This interpolation is substantial, yet another 124 words were added at the asterisk [*] in the last line above. This second addition is a call to readiness rather closely based on Ephesians 6:13–17, and ending with a charge for Smith's followers to agree together on all the revelations that have been received.

These interpolations do marked violence to the original intent of the revelation. If one were reading the 1835 interpolated text for the first time and not aware that these extra words were added, one might legitimately ask why the sudden shift of focus in the last two verses. After noting the additions, one then might query as to why Smith did not simply issue a new revelation.

As stated above, Smith needed to legitimize an early introduction of the priesthoods. If Smith could indicate that the priesthoods came before the church was organized in April 1830, then he could show that the reason for his church's creation was to restore God's special authority to act in his name. With God's church came the authority or priesthoods. Smith came to see the church and priesthood as one. Of all the various churches only his had the priesthood restored, therefore it was the only true religion on earth.

His method was simple. He took an early revelation (Chapter 6, Appendix C), dated April 1829, and added a reference which said that John would do a great work in the latter days, that is, in Smith's days. The inference here is to the restoration of the priesthoods. This addition is written in the future tense, as though it were about to happen. Then, Smith took an innocuous revelation on communion
(Chapter 28, currently under discussion), but dated September 1830, and elaborately added references to the same event written as though it had occurred in the past.

By this device Smith was able to "parenthesize" the supposed time of the priesthoods' restoration to the church, that is, he could provide a beginning and ending space of time in which the event would be assumed to have occurred. Since the date for the restoration of the Melchizedek priesthood is not recorded in Smith's history, B. H. Roberts, whom I have already mentioned, used this very textual method in order to narrow down the time span in which the event could have occurred. No date for such an auspicious event is highly suspect, and lends further credence to Whitmer's position that no such event was ever heard of during the time in question.

I use the term "restoration" in discussing the priesthood because this interpolation (referring again to Chapter 28) is permeated with the notion that God was once again restoring his church to the earth. Smith taught, in his addition and elsewhere, that the church was established from the beginning. Adam, the Hebrew Patriarchs, the New Testament church and finally Smith's church each had the power of God's true priesthood. Even the Book of Mormon characters, in ancient America, had the priesthood. Note that the interpolation begins with Moroni, an important figure in the book and in the restoration of Smith's church. This priesthood authority was lost at various times throughout human history due to apostacy, but God would work to restore it during the times of the noteworthy characters mentioned in the interpolation. Each of these restorations is called a "dispensation," and Smith taught that he was living in the final one. Peter, James, John and Moroni are
significant to Smith because they lived during the most recent dispensation, and were therefore entrusted to restore the priesthood power one last time upon the earth in preparation for Christ’s imminent return.

When Smith gave his early revelations, he had not yet worked out his dispensational elaborations. His later idea, that the church was established to restore such powers, necessitated that he make his early revelations appear that, in fact, this was their purpose. This would give the impression that the church was not merely the unfolding of his imagination, but a part of the reason for the church’s existence in the first place. Additionally, and most significantly, Smith was attempting to indicate that the quorum of "Twelve," he had already called into being in a June 1829 revelation, were represented in this priesthood structure.

D. Impart a Portion of Thy Property

The next two documents to be examined from the Book of Commandments are Chapters 26 and 16 (see Appendices E and F). Each examination will deal with how Smith used his position as revelator to direct the use of money, elements of obscurantism will be considered.

1. Chapter 26

This is the only revelation that Smith ever addressed to his wife, Emma. The document is dated July 1830, Harmon, Pennsylvania, three months after the church was formally organized. The following examination will involve verses 1 and 8. Additions made for the 1835 Doctrine and Covenants will be underscored, and deletions will be marked through:
Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter [in Zion], for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will, and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. . . . And thou needest not fear, for thy husband shall support thee [from] in the church. . . .58

Note that a more commanding and forceful opening is appended. The original opening is considerably more intimate and loving—a regard much more husbandly than prophetical.

The phrase, "in Zion," is removed and replaced with a clause reminiscent of Matthew 12:50, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." When this document was originally penned, for Smith, Zion simply meant where his church was located. At this time they were in Pennsylvania. In fact, it was not until February 1831 that he began to think of locating a place for God's kingdom further west. Since according to Smith's later thinking, Emma was not in Zion when this revelation was given, he had to amend the original text's meaning.

The final noteworthy change in verse 1 is the caveat that the preservation of her life depended on faithful obedience. The fringe benefit of such obedience would be an "inheritance in Zion." By this addition Smith makes complete the transition from a Zion which is wherever the church resides to one located permanently on a map—in this case, Independence, Missouri.

The change most important for the purpose of analyzing Smith's rhetoric for the possibility of demagogic practice, is quite small in terms of numbers of words. Verse 8, following the ellipses in the
above citation, was originally written as a source of comfort to Emma, who had suffered considerable hardship and privation while her husband worked on producing the Book of Mormon. It is not exactly known what was meant by "support thee from the church." It may have meant that church funds would be used to provide for their welfare. The issue is confused to some degree because in March of that year, 1830, Smith published the Book of Mormon, which states that:

He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise the world; but they seek not the welfare of Zion. . . . But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.61

Perhaps he forgot what was written in the Book of Mormon and reacted out of the expediencey of the moment. On the other hand, Smith might excuse himself because he was apparently seeking after the welfare of Zion. Either way, the fact that he originally wrote that he would be the means for her support from the church, and the fact he later changed the word "from" to "in," lends credence to the interpretation that he planned on using church money for her support, and thereby went contrary to his own teachings. Since the word "in" is used here as a preposition, it conveys the meaning of Emma's membership in the church, and thereby completely loses the original denotation of dependency on their munificence.

2. Chapter 16

The sixth Book of Commandments revelation to be considered is Chapter 16 (see Appendix F). Smith's mother, Lucy Mack Smith, provides
some of the background information that will help the reader understand what precipitated Chapter 16. When Smith was ready to have the Book of Mormon published by E. B. Grandin, a Palmyra, New York printer and newspaper man, the local residents got together and tried to stop the process. They resolved never to purchase any of the books. A committee was appointed to confront Grandin with their intention and "... explain to him the evil consequences which would result to him..." if none of the books were purchased. They further informed him that the Smiths were without means to pay for the printing, beyond the sale of the books. The committee's plan worked. Grandin stopped printing. In the meantime Smith was in Pennsylvania, and upon hearing the problem returned to New York.

Smith's only hope for funds was in the person of Martin Harris, a successful farmer. He promised to mortgage his farm to provide for the printing. Harris was a highly visionary man who claimed he often talked to Christ, whom he described as the handsomest of men, and the devil, whom he said resembled a jackass. He gave prophecies declaring that by 1836, the wicked would be destroyed in the United States, the Mormons would be gathered to Zion, "... and that there will be no President over these United States after that time."

Smith and Harris went to Grandin and convinced him that funds would be provided for the printing. In the meantime, according to David Whitmer, Harris was earnestly endeavoring to sell a part of his farm in order to raise the needed money. Smith's brother, Hyrum, a close friend and religious ally, began to accuse Harris of dragging his feet.
In light of the above circumstances, Smith gave his revelation to Harris. Selections of this document will be examined for clues toward discovering Smith's intent and the effect it had.

This is probably the most forceful language Smith ever used in his revelations. The first verse is boastful in its self-glorification:

Yea, even I, I am he, the beginning and the end:
Yea, Alpha and Omega, Christ the Lord, the Redeemer of the world.66

Much of what follows was designed to fill Harris with awe and terror. The revelation's major tactic is introduced in verses 4 and 5:

Retaining all power, even to the destroying of satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his words, and the deeds which he hath done. And surely every man must repent or suffer.67

Here one sees an omnipotent God poised to pass judgment on the world. Mormons at this time were adventisitic in that they believed that Christ's return was truly imminent. No person, according to this passage, would escape God's scrutiny. The decision one makes and what one does with that decision is particularly emphasized in this verse.68 Choice is inalterably black and white—"repent or suffer." The exquisite ness of God's punishment is detailed in verses 6-21, a portion of which follows:

Wherefore, I command you by my name, and by my Almighty power, that you repent: repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore: How sore you know not! How exquisite you know not! Yes, how hard to bear you know not!69
Ingeniously, the next passage, verses 22-34, comprises a series of commandments in the form of spiritual counsel. This counsel includes a variety of issues, such as the condition of his marriage, an attitude of meekness and the focus of his preaching. In the midst of this caring guidance appears the first mention of the money for printing the Book of Mormon:

And again: I command you, that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God...70

The passage that follows the more intimate section is a return to the repent-or-suffer theme introduced toward the beginning. However, the command to pay for the printing of the book is within a much sterner context:

And misery thou shalt receive, if thou wilt slight these counsels; Yea, even destruction of thyself and property. Impart a portion of thy property; Yea, even a part of thy lands and all save the support of thy family. Pay the printer's debt.71

The final six verses are a joyful benediction that also serves to instill in Harris a mild disdain of worldly goods. The final verse paternalistically beckons Harris, "Yea, come unto me thy Savior." This document, taken as a whole, is coercive in tone. It accomplished its purpose. Without delay Harris sold his farm and used the money to pay for Smith's debt. If the books did not sell, Harris, not Smith, lost money. Harris was a devout believer in God. His fanaticism, credulity, and resources made him a fitting target for swindle. The several references commanding Harris to humble himself served not only
to get him to be free with his money, but also served as a check against reckless prophecies that doubtless embarrassed Smith and challenged his role as sole oracle for the church.

Of the six early revelations that have been examined, the first five clearly show that Smith sought to obscure the fact that his original thinking was inchoate by revising the documents. The mob destruction of the press printing the Book of Commandments provided Smith with an opportunity later to alter the original revelations to better reflect his newer thinking. Chapter 7 of the Book of Commandments was changed to obscure the fact that Smith, and Oliver Cowdery, were involved with embarrassing folk magic practices. And chapters 26 and 16 show that Smith used his role as revelator to his church for personal economic gain.

E. Go to the Ohio

The last four documents to be examined from the Book of Commandments are Chapter 40-43 (see Appendices G, H and I). These four revelations were left mostly unchanged when they were republished in the 1835 Doctrine and Covenants. At the time these revelations were delivered, January and February 1831, the church was small, with about sixty members in New York state.

Chapter 40

An important convert, Sidney Rigdon, had just joined the church late in 1830. Rigdon was a former Campbellite pastor of Kirtland, Ohio, who split with that group to form an independent congregation based on the communistic principles of early Christianity. It was at
this point that a few Mormon missionaries met him, gave him a copy of
the Book of Mormon, and he soon converted. Rigdon was anxious to meet
Smith. In December 1830 the two met, with Smith rejoicing that God had
sent him a learned and great man to assist in his movement. Of Rigdon,
David Whitmer said:

Rigdon was a thorough Bible scholar, a man of fine edu-
cation, and a powerful orator. He soon worked himself
deep into Brother Joseph's affections, and had more in-
fluence over him than any other man living. . . . Rigdon
was the cause of almost all the errors which were intro-
duced while he was in the church.77

Rigdon had convinced Smith to move the church to Kirtland, Ohio
soon after they met. Doubtless, Smith was willing to move, since
the church had been experiencing persecution. He had been accused of a
crime, taken to court, acquitted, arrested again, and again acquitted.
In light of these difficult circumstances the revelation of January 2,
1831, was given, and recorded as Chapter 40 in the Book of Command-
ments.

When Smith presented his revelation to the New York church, not
all of the members were willing to accept it as the will of God. The
revelation called for the entire New York church to sell all and move
to Ohio where Rigdon had secured about a hundred members for the
fledgling church. In John Whitmer's history of the church he states
that after Chapter 40 was delivered to the church, " . . . there were
some divisions among the congregations, some would not receive the
above as the word of the Lord: but that Joseph had invented it himself
to deceive the people that in the end he might get gain." When Smith
wrote his history, he made no mention of any difficulties. He writes:
Chapter 40 begins with a grand opening calculated to impress the reader with the importance of the inspired disclosure. Christ describes himself in verse 3 as "... the same which hath taken the Zion of Enoch into mine own bosom." This description is taken directly from Smith's own inspired additions to the Bible on which he had been working since 1830. It was during this time that Smith began solidifying his notion of Zion as a place on earth to which the righteous would gather in order to be safe, while the unrepentant wicked would be punished with Old Testament-style fury.

An appeal to righteousness is made in verses 4-8. The passage begins with a reminder of Christ's sacrificial grace to all, followed by a considerably more forceful verse on the fate of the wicked. The remaining verses remind the church that Christ is watching them, and to beware their attitudes because he will soon return to punish the wicked.

Knowing that Smith and his church were persecuted might lead one to assume that such is the subject of verses 9-12. However, Smith is saying that potential dissenters within the church are the enemy. After the church's triumph over the enemy is assured, in verse 9, the people are told that not everyone is "clean." This entire passage indicates that Smith suspected he might have a difficult time convincing his church to move. In one breath, the subject of the church's attitudinal condition is transfused into judgment of the wicked. This
sentence ends with the transitional clause in verse 11 that ties in verse 9, "And behold the enemy is combined." This transition subtly connects the previous discussion of the church's wickedness with the passage's last verse. Outside persecuters are in view in this passage, but their wickedness and destruction serve as a warning to the church. This verse declares that the cause of the church's destruction has been a secret, now to be revealed. The revealing of this mystery will be a blessing to them "... not because of your iniquities, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness."

The next passage involves verses 13--18. These verses are preparation for the collectivized social plan that will be instituted in Kirtland, Ohio. As done previously, this passage begins with an assurance of the church's triumph—"the kingdom is yours." This leads to a discussion of the real or imagined complaints in the prayers of the poor against the charge of favoring the rich by maintaining that he is "no respecter of persons." The account continues on to describe the earth as God's footstool, and that the land he is going to give the church is "flowing with milk and honey." This land, Kirtland, will be for their Inheritance, if they seek it with all their hearts. Smith was seeking a consensus in this passage by holding out Ohio as the great social equalizer. For now, Kirtland would be the new center for the church, a promised land.

According to verse 16, this inheritance was theirs eternally. Tragically, Smith could not foresee the difficulties there would be in trying to make good this promise. All during Smith's career he and his followers attracted persecution from their various groups of neighbors.
With each move in their early history, the Mormons were sacrificing their eternal inheritances. However that may be, Smith's original Scenario was that Christ would return soon and establish the church on their land forever.

The next two verses, 17 and 18, provide another example of Smith's inchoate thinking. Here he states that "ye shall have no king nor ruler, for I [God] will be your King and watch over you." Late in his career, Smith organized a secret Council of Fifty. This body included his most trusted friends and associates, and was organized to prepare for the establishment of the political structure of Christ's kingdom when he returned. Robert Bruce Flanders, in his carefully researched study, Nauvoo, Kingdom on the Mississippi, discusses the activities of this potentially powerful group:

The Council of Fifty was to be no mere committee, but rather an elaborate organization endowed with awesome trappings and ritual. [George] Miller, who belonged to the group, said the Prophet organized the members "as princes in the Kingdom of God." William Marks, referring apparently to the same event, said, "I was witness . . . of the introduction (secretly) of a kingly form of government, in which Joseph suffered himself to be ordained a king, to reign over the House of Israel forever." So secret was the Council of Fifty that few people even knew of its existence before Smith's death.

This council was organized in March 1844--by June, Smith was murdered. Despite the fact that the council continued for some years after his death, had he lived, it is difficult to tell how far he might have carried out his designs for this group. Regardless, in 1831 he most likely had little idea how far he would one day diverge from his non-monarchical position. The problem with his later thinking, of course,
was that it blatantly contradicted what he earlier said was God's position on the matter. This would require him to keep secret the council's existence—to say nothing of the obvious political repercussions general knowledge of such an organization would generate. Nevertheless, he would publicly hint about what he was up to. On May 12, 1844, in an address to his church, Smith defended his prophetic calling by saying:

I calculate to be one of the instruments of setting the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world.87

It may be difficult to determine to what degree he actually thought that God was speaking through him as a prophet. However, Smith made it clear that as early as January 1831 he was going to be a key instrument in setting up a religious society. In the passage under discussion, verse 18, it says, "... ye shall have no laws but my laws, when I come, for I am your Lawgiver, and what can stay my hand." Nearly all of Smith's religious career was aimed at the establishment of a theocracy.

Sidney Rigdon's influence is probably most clearly indicated in verses 19-26. This passage begins with a call for each to practice the principle of the golden rule, "let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself ..." (verses 19-20). As discussed earlier, Rigdon was practicing a "common stock" form of primitivistic Christian communism. Smith was not totally satisfied with Rigdon's arrangement, and soon changed methodologies.
Smith was ready to introduce the rudimentary spiritual principles of his new social order.

Next in the passage, Smith introduces a brief parable about a man having twelve sons. The story is structured in the form of a rhetorical question that suggests that such a man could not be just if he treated one son with honor and another with contempt. Instead, this man was "no respecter to them." Smith's point was to show that God's plan for his children was that they live in equality. This parable is based on Smith's namesake in the Bible, Joseph, who was one of twelve brothers. They were jealous of the special favor he received by their father, Jacob, and sold Joseph into slavery. That this parable came to Smith's mind is no accident. As mentioned on page 87, he had been working on a revision of the Bible, adding the following to the story of Joseph. God is speaking to the Biblical Joseph:

And again, a seer will raise up ... And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation.

Since Joseph Smith, Jr. had the name of his father, he handily fulfills this prophecy. Actually, Smith was fond of alluding to himself as being a great seer of whom ancient prophets foretold. By the time the passage in the Book of Commandments was written, Smith had just finished publishing his Book of Mormon which stated in words of an ancient American prophet:
And thus prophesied Joseph, saying: "Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise; And his name shall be called after me; and it shall be after the name of his father." 

Without a doubt, Smith could be more sure of having fulfilled this prophecy than any other he gave. By having the ancient American prophets referring to his revision of the Bible, Smith sought to prove that the additions were true. The rationale behind such interpolations was that, in the process of apostacy, the Christian churches had removed these "plain and precious things" from the Bible. Smith was to be the instrument for once again restoring them.

Smith follows his parable with an appeal for the church to be one, just as God and Christ are one. This is a telling analogy in light of Smith's later theological development of polytheism. Smith's Book of Mormon is strictly monotheistic, even patricipassian. Patricipassianism is the belief that God, the Father, suffered as the Son on the cross. This is an anti-Trinitarian view espoused as early as the second century. Christ was fully God in the flesh, and not three persons. There are clear indications of such a concept in Smith's original publication of the Book of Mormon in 1830. One example from the original edition will be sufficient to indicate Smith's teaching:

... These last records ... Shall make known to all kindreds, tongues, and people, that the Lamb of God is the Eternal Father and the Saviour of the world ...
Smith changed the text in a later edition to better reflect his developing ideas of polytheism. Sometime between 1830 and 1837, when Smith had another edition of the book printed, the above verse was changed to:

... These last records ... shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father and the Savior of the world ... .

Returning to the passage under analysis, verse 22 continues with the statement of God's oneness by tying this concept with what is expected of the church. In God's words, Smith writes, "... if ye are not one, ye are not mine." The implication is that if the church does not agree to leave for Ohio, they will be disobeying God, not Smith. The end of verse 22 begins the next sentence which is a repetition of the phrase in verse 12, namely, "that the enemy in the secret chambers, seeketh your lives ... ."

The following verse speaks of wars in far countries. This verse will be discussed in detail in the analysis of Chapter 41. The next sentence begins with verse 24, and refers back to verse 14 where the complaints of the poor were made. Smith is referring to possible wars in the United States that will ruin their fortunes if they stay in New York, which is outside the boundaries of God's kingdom.

Next, Smith places emphasis on esteeming the wisdom of this new social order:

"... lest the wickedness of men reveal these things [the foolishness of leaving their homes] unto you, by their wickedness, in a manner which shall speak in your ears, with a voice louder than that which shall shake the earth. (vs. 25)
The voice which will shake the earth is that of God at the end of the
world. As Smith initially suspected, the church split over the move to
Ohio. However, it was Smith, and not God, who was accused by some of
the church members of deceiving them for personal gain. This passage
ends with a brief statement that compounds the elements of preparation
and fearlessness from verses 8 and 13, respectively. By so doing,
Smith neatly sums up two major elements of his major purpose, which is
to innoculate his members against internal dissension and to encourage
them to take heart in their move westward.

Now Smith was ready to be more specific about what needed to be
done in order to accomplish the unified living that Rigdon had convin-
ced him was right. Three-quarters of the way through the revelation
Smith makes it clear what God wants. In verses 27-29, God commands the
church to "go to the Ohio," and be gathered there as a righteous people.
It is there that they will be endowed with God's spirit to carry the
gospel to the world, and Israel will be saved. This concern for the
Jews was a great interest of Smith's in the Book of Mormon:

And after the house of Israel should be scat-
tered, they should be gathered together again;
or, in fine, after the Gentiles had received the
fullness of the gospel . . . Israel, should be
grafted in, or come to the knowledge of the
true Messiah . . .

Restoring the Jews as God's people was also a great interest to
premillennialists because they believed that the Jews needed to be
restored to the land of Israel before Christ would return. Being pre-
millennialists, Smith's followers would be interested in having a key
role in restoring the Jews to their ancient land.
In verses 30-34, Smith directs that certain men should be in charge of collectivizing the property of church members. People with property were directed to sell it, or rent it if they could not immediately sell it. After all their property "shall be gathered unto the bosom of the church," then they would receive the "riches of eternity," or their inheritances in Ohio. Verses 33-34 remind the church that the earth's wealth is God's, and that they should beware the pride of possessions that weakened, and eventually destroyed the Nephite nation, as recorded in the Book of Mormon.

Not satisfied with this warning of possible destruction, verses 35 and 36 record that the church members were to exert all their strength in obeying God's commands, and then "let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." The best way to counter possible internal dissension is to get the zealous to exert peer pressure on the less willing.

The last two verses are vigorous commands for the church to separate itself from the wicked non-believers, save itself by doing so, and to be clean.

The analysis of this revelation serves as the basis for what Smith was going to say in the following revelations, particularly in Chapter 43.

One of the first observations one can make as a result of this analysis is that Smith was capable of devising a highly sophisticated piece of rhetoric. He was no simpleton who crudely blurts out what he wants. There is finesse and detailed structure evidenced in his brief revelation.
Smith saw greater opportunity in Ohio for his dream of a theocracy. By moving there, he would be securing his leadership over a group of people that would more than double the size of his church in New York. Additionally, the church's exodus would effectively put his persecutors behind him.

This document indicates that revelation could be used to anticipate possible objections, and potentially soften the blow of an unpopular idea. God could be made to say things in a way that would lend Smith power and authority. Because of God's perceived benevolence and lack of concern for worldly things, commands made in his voice diverted attention away from Smith's personal agenda. Further, because the earth is God's "footstool," he could provide eternal riches in exchange for obedience.

The fact that Smith's church balked at this revelation is probably understandable when one considers that the church association was relatively new, and that their young, 24-year old prophet was asking them to sell off their property and collectivize it. To lose direct contact of their property was radically different from the norm. Sensing the difficulty of his plan, Smith chided their sinfulness, warned them of impending disaster if they did not move west and promised them eternal inheritances, instead of laying out the difficulties that were realistically before them.
2. Chapters 41 and 42

These two revelations (see Appendix H) concern a man who heard of Smith and showed great interest in the new church. Smith records in his history some of the background for these two revelations:

Not long after this conference of the 2nd of January closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and convenanted with the Lord that he would obey any command that the Lord would give to him through me, as his servant.

As stated, Smith was hoping that this man would decide in favor of the church. Since the man had forty years in the Baptist ministry, Smith probably saw in him another Sidney Rigdon. He would have been a valued addition to a young and persecuted church needing the credibility that respected men could bring.

The introductory verse of this revelation begins with an impressive opening, despite the fact that apparently he was unaware that the terms "hearken" and "listen" are essentially synonymous. The importance of this revelation is indicated by his use of "I AM" in the opening. This is a convention he had employed since giving revelations in Fayette, New York. The opening verse also includes the familiar passage from the beginning of John's gospel, that is, "... Jesus Christ, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not." Smith was very conversant with the Bible, and here he puts his knowledge to work recalling Biblical imagery. In verses 3 and 4 the gospel is made central, and written in terms that would appeal to a Baptist. The introduction is tailored to appeal to Covill's religious interests and background.
In verses 5-12, Smith shows that he had learned somewhat about making rash promises and declarations in his revelation. He carefully rest all of his promises to Covill upon acceptance of Smith's church.

Smith employs a subtle technique in verse 7 in order to lend credibility to the divine nature of this revelation. The Lord indicates that he knows Covill's spiritual past. A related tactic was used in Chapter 40, verse 14, where the Lord declares that he has heard the people's prayers and then reveals that their contents concern socio-economic inequality. Unless some skeptic interviewed most of the church, no one would know if, in fact, such prayers were given. Being believers, each would most likely assume that the others had been the source of the prayers. In the case of verse 7, Smith has used general conditions to which any follower would have fallen prey.

Smith ends this passage, in verses 10-12, with a familiar promise. In Chapter 40, verse 29, the church is told that, if faithful, they will be instrumental in aiding Israel. Here, Covill is promised that he will "will preach the fulness of my gospel which I have sent forth in these last years . . . to recover my people, which are of the house of Israel." He is promised to have God go before his face and to bring forth Zion. This all had a Biblical (and premillennial) ring to it and perhaps was calculated to be of great appeal to a preacher.

In verse 13, Smith mentions staying out of the "eastern countries." Instead, Covill is to go to Ohio. This is a parallel passage to that of Chapter 40, verse 23. Concerning that verse, it has been suggested that during 1830 several European countries were experiencing revolu-
tions. This would explain the "great wars in far countries." Smith also alludes to the potential of war "in your own land."

Less than two years after Smith issued this revelation, he produced his well-known prophecy on the Civil War. This prophecy, given on December 25, 1832, states that a tremendous war would begin soon after the rebellion of South Carolina (one of which had just happened that year). Understandably, this revelation was never published during Smith's lifetime. About twenty-nine years after this prophecy was given the war did break out after another rebellion in that state. However, the prophecy is inaccurate on several key points. To explain briefly, he begins with a "Verily, thus saith the Lord...") and explains that there will be more than one war. The southern states will call on Great Britain and other nations in order to defend themselves against yet more nations. The American Indians, called the "remnants," would take this opportunity to "... vex the Gentiles with a sore vexation."

All of this will eventuate in war upon all nations until all but those in Zion are destroyed. After this Christ would return. That Smith could intimate problems in the "eastern countries" as early as 1831 and give this prophecy in 1832 was due to the political tension over the developing slave issue and the fact that the then recent rebellion against a tariff act was a culmination of tension that reached back to as early as 1828 when some South Carolinians were calling for secession.

The Lord promises bountiful blessings, in verse 14, if the church will "assemble themselves in Ohio." But judgment is being poured out on the east, so Covill must work mightily one last time before Christ
returns. The remaining verses command him to cry out for repentance and to baptize.

James Covill did not join the church or go to Ohio. He returned to his former religion and people. The reason he may have given for not joining is unknown. It is reasonable to assume that he heard the church members accuse Smith of chicanery consequent to the issuance of Chapter 40. Despite the safety net built into verse 7, Smith had gone to the trouble of issuing a revelation in the name of the Lord, saying that he knew the current condition of Covill's heart and therefore commanded him to be baptized. Undoubtedly, Smith was appreciably disappointed when his revelation failed to produce the desired effect. In order to explain why Smith's glorious plans for Covill had failed, he issued another revelation.

This brief revelation, Chapter 42, explains that originally Covill's heart was right. Then Smith appeals to Christ's parable of the sower, saying that Satan's temptation, the fear of persecution and the cares of the world caused him to reject the revelation. Smith ends with a veiled threat, "... It remaineth in me to do with him as seemeth me good. Amen." This would be an apt warning to a generation who believed the Biblical injunction that "It is a fearful thing to fall into the hands of the living God."

These two revelations suggest several observations concerning Smith's use of revelation. In order to lend power, authority and a ring of truth, Smith used phrases of Biblical scripture in his revelations. He used his revelations to speak with seeming certainty on issues about which he was unsure. He used a divine persona to give
special support for his desire to have Covill and the church move westward. God is made to say that New York would be unsafe, while Ohio would be out of reach of the war, or wars. And, he would threaten the recalcitrant with unspecified punishment or disaster.

3. Chapter 43

Chapter 43 (see Appendix I) was given shortly after Smith arrived in Kirtland, Ohio. He records in his history:

... I started with my wife for Kirtland, Ohio, where we arrived about the first of February ... .

The branch of the Church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God ... . The plan of "common stock," which had existed in what was called "the family," ... was readily abandoned for the more perfect law of the Lord ... . 112

The "family" was the name of Rigdon's group who were living in a communistic society that shared their resources as common property. Smith was not satisfied with that arrangement and soon instituted his own 113 form of hierarchically-controlled socialism.

Smith moved quickly to establish his supremacy in the midst of the new members at Kirtland. By May the members from New York would have 114 begun arriving. Smith needed to set in order his new social system before they came. The first step was to call Edward Partridge to be the church's presiding bishop. Smith needed a person whom the people trusted to be in charge of handling their property. He had had great difficulty in convincing the New York members that he was not trying to ingratiate himself at their expense, therefore it was necessary to have someone else represent the church in this matter. Toward the end of
this revelation, verse 12, Partridge is compared to the Biblical Nathaniel "in whom is no guile" (John 1:47). He was one of Rigdon's original followers, and a prosperous businessman. Ostensibly, the major purpose of Chapter 43 is Partridge's call to his new responsibilities.

In this revelation Smith seems to employ the hearken-listen redundancy. However, the word "hear" in this verse, seems to imply obedience. This first verse promises the greatest of blessings to those who hear (obey), and the "heaviest of all cursings" to those of his followers who will not obey. Cursing on one enemies soon became a part of Smith's religion. In the temple that was soon to be built in Kirtland, there were meetings that included the practice. George A. Smith, gave this eyewitness account:

"... The Lord did actually reveal one principle to us there, and that one principle was apparently so simple, and so foolish in their eyes, that a great many apostatized over it, because it was so contrary to their notions and views. It was this, after the people had fasted all day, they sent out and got wine and bread, and blessed them, and distributed them to the multitude ... and they ate and drank, and prophesied, and bore testimony, and continued so to do until some of the high council of Missouri stepped into the stand, and, as righteous Noah did when he awoke from his wine, commenced to curse their enemies. You never felt such a shock go through any house or company in the world as went through that. There was almost a rebellion because men would get up and curse their enemies; ... Some of the brethren thought it was best to apostatize, ... The Lord dared not then reveal anything more; He had given us all we could swallow; ..."

Similarly, Smith would use threats to effect his purposes. When he produced his revelations commanding polygamy, he included the following to his wife:
And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law.117

Smith threatened an apostle in the church with damnation and the loss of his position if he did not enter into polygamy. And late in 1833, Smith sent a petition to President Andrew Jackson to secure help against Missouri mob persecution. Along with the document, he sent his recently received revelation that threatened:

And if the president heed them not [the church in their prayers on behalf of the petition] then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation; And in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites, and unbelievers; even in outer darkness ...119

After Smith refers to blessings and curses, he prepares the Kirtland church for the coming social order. The church is commanded to assemble together and "agree upon my word." In verse 5, Smith tells this body of followers the same thing that the New York church was told in Chapter 40:17, that is, God is to be their ruler. He will come soon to see if they will be found obedient. Verses 6 and 7 make it clear that Smith's new social order must be obediently practiced.

Smith uses this opportunity to work in the following three verses between what has just been discussed and the calling of Edward Partridge as bishop. Verse 8 sums up the previous discussion of obedience to the new social order with the command for Smith to have a house built for himself. He says that it is not "meet," that is, proper or convenient,
that the followers who are obedient to the new use of property, should have their good go to the unfaithful followers. These noncompliant members are compared to dogs and swine.

Verses 9 and 10 are tied to verse 8 with a repetition of the phrase, "it is meet." This usage is less direct than a command, and appeals to matters of propriety. By this method Smith shows that he is worthy to have a house built for himself. But he claims that it is not only for his personal use, he will do church work there as well. Likewise, this method is used to support Rigdon's needs. This was a politically astute move since Rigdon was their former leader, and Smith's close associate. However, at times Rigdon could be stubborn and self-willed. When this revelation was published in the 1835 Doctrine and Covenants, the following additions were made, and are underscored, "... Sidney Rigdon should live as seemeth him good, Inasmuch as he keepeth my commandments." Between 1833 and 1835 Rigdon was beginning to fall out of favor with Smith. By 1842 he and Rigdon were at open odds with one another. Their allowance to use church funds is interesting in light of what Smith taught about priestcraft in the Book of Mormon (see quotation on page 80). This policy of a nonpaid ministry is still followed by the Utah Mormon church, and to a lesser degree by the smaller Reorganized church.

The remaining four verses are concerned with Partridge's call to the bishopric, and a solemn warning to accept the revelation's verity.

The review, Smith used revelation to gain and maintain authority, as well as obedience. Specifically, he used harsh language such as threats and curses to ensure compliance. Finally, by divine fiat he urged his followers to provide him a house, and to provide for Rigdon's
needs, both of which were contrary to his previously published scriptures.
Notes

1  Brodie, pp. 125, 165, 235, and 294.

2  Tanner and Tanner, Changing World, pp. 250-254.

3  This is according to Matthew S. Davis, cited by Flanders, p. 5
See Charlotte Haven's account in Mulder and Mortensen, pp. 118 &
119; also see HC 4:78-80, and Brodie, p. 29.

4  This is according to Governor Stephen S. Harding of Utah, cited
in Mulder and Mortensen, p. 43.

5  Letter of Matthew S. Davis to his sister, so footnote in
Flanders, p. 5.

6  Mulder and Mortensen, p. 134.

7  D&C 21:1,4-5--LDS; 19:1a, 2a, b--RLDS

8  Alexander Campbell, Christian System as cited in The History of
the Reorganized Church of Jesus Christ of Latter Day Saints, eds.
Joseph Smith III, Heman C. Smith and F. Henry Edwards (Independence, MO:

9  See note 42, p. 13.

10  Brodie, p. 290.

11  Brodie, p. 175.

12  HC 6:317.
The two largest Mormon denominations each use a scripture book by the title of *Doctrine and Covenants*. Both volumes are collections of Smith's revelations; however they do differ in selection and arrangement. The Reorganized church has retained an actively open canon, making additions (and a few subtractions) to the collection as the
church's succeeding prophets have received new revelations, whereas the Utah church's canon has mostly remained static since the time of Smith himself.


28 B/C 7:3, see Appendix A for full text.

29 1835 D&C 34:3; 8:6-9--LDS; 8:3a-d--RLDS.

30 Tanner and Tanner, Mormonism, pp. 46-47.

31 Numbers 17:3; Exodus 8:16, 17.

32 Bryant, p. 505.

33 p. 322, as cited in Jerald and Sandra Tanner, Mormonism, Magic and Masonry (Salt Lake City: Utah Lighthouse Ministry, 1983), p. 29.


35 Whitmer, Address, p. 36; also see B/C 4:7 for a reflection of Smith's realization of this tendency.

36 Whitmer, Address, pp. 62, 30.


40. 1835 D&C 32:1.

41. Brodie, pp. 55, 83.

42. HC 1:2-6.

43. B/C 4-5.

44. HC 1:6.

45. HC 1:6-8.

46. 1835 D&C 32:2,3.


49. HC 1:176.

50. D&C 84:63—LDS; 1835 D&C 4:10; 83:10b—RLDS. Concerning Roberts’ procedure, see HC 1:176, first footnote.


52. D&C 7 & 27—LDS; 7 & 26—RLDS.
53  B/C 6:2, 3; 1835 D&C 33:2, 7:4-8--LDS; 7:2, 3--RLDS.

54  B/C 28:6, 7; 1835 D&C 50:2, 3; 27:5-14--LDS; 26:2a-3c--RLDS.

55  HC 1:40-41, footnote.

56  Whitmer, Address, p. 64.

57  D&CV 18:37--LDS; 16:5a--RLDS.

58  B/C 26:1, 8; 1835 D&C 48:1, 2; 25:1, 9; 24:1a-b, 2d--RLDS.

59  Brodie, p. 108; D&C 45--LDS & RLDS.

60  Brodie, pp. 42, 89.

61  II Nephi 26:29, 31--LDS; II Nephi 11:106, 108--RLDS. Also see Alma 1:16--LDS; Alma 1:24--RLDS.

62  Lucy Smith, Biographical Sketches of Joseph Smith the Prophet (1853; rt. Joseph Smith's History By His Mother, ed. Jerald and Sandra Tanner, introduction only, Salt Lake City: Utah Lighthouse Ministry, n. d.), pp. 150, 151. This is a relatively complete account of the rise of the Mormon church, plus biographical information of the Smiths and of Joseph's progenitors.

63  Howe, pp. 13, 14.

64  Smith, p. 151.

65  Whitmer, Address, p. 30.

66  BG/C 16:1. When Smith revised this revelation 1835, he chose a
more stately introduction for the new publication: "I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world . . . ."

67
B/C 16:4, 5.

68
Actually, Harris probably learned later that God could change his mind. Verse 6 of Chapter 16 states, "Wherefore, I revoke not the judgments which I shall pass . . . Yet twenty-seven months later Smith received a revelation wherein God says, "Wherefore I, the Lord, command and revoke, as it seemeth me good . . . ." (B/C 58:4; D&C 56:4--LDS; 56:2a--RLDS). Disobedience to God's will is the common context in which each revelation was given. The latter example is in response to the facts that Ezra Thayre and Leman Copley reneged on their offer to provide a thousand-acre tract at half-price to the church. The land was originally offered so that a socialistic enterprise called the United Order could be begun. Further on in Chapter 16 Thayre was told that he "must repent of his pride, and of his selfishness, and obey the former commandment . . . . Otherwise he shall receive the money which he has paid, . . . . and shall be cut off out of my church, saith the Lord God of hosts" (verses 9, 11). Smith had become wiser in his use of commandments. The following were states, "And though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled" (verse 12). Of course, when one has been commanded to choose between being obedient or being kicked out of the church, there is little chance that such a command would not be fulfilled.

69
B/C 16:13-16.
A notable example of Harris' character in this regard is recorded in Smith's history: "Martin Harris having boasted to the brethren that he could handle snakes with perfect safety, while fooling with a black snake with his bare feet, he received a bite on his left. The fact was communicated to me [Joseph Smith], and I took occasion to reprove him and exhort the brethren never to trifle with the promises of God" (HC 2:95-96).

Hill, p. 120.


Hill, p. 124.

Hill, pp. 121-122.

Whitmer, *Address*, p. 35.

the scope of his eschatology for the church in Genesis 7:67-78.

82 Acts 10:34.

83 Isaiah 66:1.

84 Less than three months later, March 8, 1831, Smith provided a revelation from Kirtland hinting that yet a new place would be designated (see: D&C 48—LDS & RLDS). By June, Missouri was named the specific place for the church’s inheritance (see: D&C 52—LDS & RLDS). See Mormonism Unveiled, by E. D. Howe, pp. 110-111, for a letter written by Sidney Rigdon to his congregations in Ohio concerning the fact that Kirtland was on the eastern border of the promised land that extended to the Pacific Ocean.


87

HC 6:365

88

Genesis 37.

89

Holy Scriptures (1.V.) Genesis 50:30, 33.

90

I Nefi 3:14-15--LDS; II Nefi 2:25-29--RLDS.

91

I Nefi 13:1-29--LDS; I Nefi 3:135-175--RLDS.

92


93


94


95


96

Revelation 11:13, 19 and 16:18.

97

I Nefi 10:14--LDS; I Nefi 3:18-19--RLDS.

99 In 1840, Orson Hyde left Nauvoo on a mission to Jerusalem, and ever since Latter-day Saints of various denominations have been greatly interested in the restoration of the Jews to Israel, and in their eventual conversion. For Hyde account, see: HC 4:114.

100 See verse 16 for the introduction of the idea of eternal inheritances.


102 HC 1:143.

103 The name "I Am" comes from Moses' encounter with God at the burning bush, recorded in Genesis 3:14. Smith began using this term in September 1830. Smith's relatively newer use of another name, Alpha and Omega, began in March 1830. This is a term Christ used for himself, as recorded in Revelation 1:8 and elsewhere. The previous chapter, 40, uses both terms. When Smith wrote the *Book of Mormon*, he seemed to have been unaware of the fact that these Greek letters would only have meaning in an Old World context, such as that of Hellenized Judea. Yet, he has Christ visiting the decidedly non-Greek world of ancient America, and saying, "I am Alpha and Omega, the beginning and the end" (3 Nephi 9:18--LDS; 3 Nephi 4:48--RLDS). Even with the explanatory clause, the people would not have had any contacts with Greeks so as to appreciate the foreign phrase.
Actually, it is a blend of John 8:12 and then John 1:4-5.

Whitmer, Address, pp. 30-31.

Edwards, p. 135.

D&C 87 and footnote "d" (1921 revised footnote references), LDS edition only.


HC 1:145.

Matthew 13:19,22.

Hebrews 10:31.

HC 1:146-147.

Smith gave the basic principles for this new socio-ecclesiastical government in B/C 44 (not to be confused with the changed version in D&C 42--LDS & RLDS) and D&C 51--LDS & RLDS, dated May 1831. D&C 51 was not published in the B/C. Edward Partridge had been recently ordained the bishop to the church. His main task was to oversee the implementation and operation of this system, called the United Order of Enoch. If he transgressed, he could be removed. Properties would be collected, and then distributed according to need. The remainder would be used to
build Smith's idea of the New Jerusalem. If a member sinned and did not repent, she or he could be expelled from the church, but the consecrated property would remain with the United Order.

114
HC 1:173

115
Bushman, p. 174.

116
Journal of Discourses, Vol. 2, p. 216 as cited in Tanner and Tanner, Changing World, pp. 484-485. The word "apostatized" is as the author printed it. For other references, see HC 4:587; 5:139; and Tanner and Tanner, Mormonism, p. 370 for information on where Smith's history was altered in this regard.

117
D&C 132:54--LDS (only). See entire passage concerning Emma in verses 51-56.

118
The apostle was Heber C. Kimball, recorded in the biography, The Life of Heber C. Kimball, p. 336, as cited in Tanner and Tanner, Mormonism, p. 230.

119
D&C 101:89-91--LDS; 98:12b; and, Brodie, p. 140.

120
The animals are from a reference to scripture. Christ said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matthew 7:6).

121
Huntress, p. 57.

122
Flanders, pp. 256-257.
Conclusions

This study has examined ten revelations by Joseph Smith, Jr. They span a little less than two years of Smith's career—from March 1829 to February 1831. Smith made significant alterations in some of the revelations examined. These altered documents were first printed in the 1835 *Doctrine and Covenants*. The ten revelations represent some of his earliest revelatory utterances to his church. He delivered his first revelation about eight months, before the earliest one considered in this study, and he died about nine years after he altered the revelations. Hence, the majority of his religious leadership would remain ahead of him after February 1835. Because of this study's narrow focus, much of Smith's later rhetoric, that might be considered characteristically demagogic in tone, was not reviewed.

The central question addressed by this study is, did Smith employ demagogic techniques during the formative period of his movement? This chapter will draw conclusions in this regard, that is, whether he disregarded the truth for personal ends, and if so, to what degree. From these results it may be possible to determine whether he was knowingly deceptive or whether he was simply self-deluded. The chapter will conclude with a brief discussion of the contribution this study brings to our overall understanding of demagoguery, and suggestions for other possible areas of investigation into Smith's rhetoric.

One of the major underlying principles that can be seen operating throughout the language and analysis of the ten revelations is Smith's use of techniques to establish and secure his authority. His language takes on a divine persona, and he speaks by fiat. The difference, however, between Smith and the average preacher of his day, who might also
temporarily assume God's voice in order to elevate a Biblical principle
in a rhetorically acceptable way, is that Smith would claim that his
utterances were God's very words, that is, plenary inspiration. Regard-
less of whether he truly believed he was a divine oracle, he used
language that was self-serving.

For Smith, the truth was what he revealed, He said:

Truth is "Mormonism." God is the author of it. He
is our shield. It is by Him we receive our birth.
It was by His voice that we were called to a dispen-
sation of His Gospel.3

When his methods are subjected to a pragmatic test of truthfulness,
they are shown to be deceptive. The most obvious instances of this
from the analysis are the examples of how he clandestinely altered his
original revelations.

Each of the first four revelations was altered in ways that signify
that Smith had changed his thinking. This brought on a conscious real-
ization of personal errors made in the original documents. Such changes
in thinking destroyed the original appearance of divine revelation, there-
by necessitating alterations to restore an appearance of consistency.

When Smith later changed the Book of Commandments, Chapter 7, he
obscured the fact that Oliver Cowdery made personal use of a diviner's
rod, and that he had sanctioned its use. He changed Chapter 4 so that
he could assume more spiritual gifts than just that of translating the
Book of Mormon. And to Chapters 6 and 28 he later added the concept
of priestships. These two unrelated revelations were altered after hav-
ing been published in order to show that the restoration of his church's
religious authority had occurred earlier. Smith made many other alter-
ations of his originally inchoate thinking in these four revelations and in other revelations examined in this study; however, these four are separated from the remaining six documents because these latter ones deal more specifically with the matter of personal gain.

Changes in his original revelation to his wife, Emma (Chapter 26), show that he surreptitiously altered the fact that he originally intended to support her (and himself) out of church funds. Considering the fact that his church would later accuse him of deception in order to get personal gain, he needed to change this revelation so that it would later appear harmless when printed in 1831.

In Chapter 16, Martin Harris is commanded to give his money for the printing of the Book of Mormon. He is threatened with awful suffering if he does not comply. Further threats of war, persecution and curses are employed in Chapters 40-43 to encourage compliance with a move to Ohio. These revelations were directed to his church and to James Covill. With these last four revelations in view, two of Smith's important goals emerge, namely, that he planned to put himself in control of a socialistic endeavor and provide himself a house.

For the purposes of this study, demagoguery is defined as any public rhetorical action aimed at securing a following and personal gain based on a disregard for the truth. This definition is a distillation of the central elements incorporated in the scholarly works and specific definitions discussed in this study's literature review and methodology. Smith's ten revelations fit this definition in the following ways: (1) His original revelations were public in that they all were published in the Book of Commandments. But beyond this, they were directed to the church at large, or to individuals without making
such issuance a hidden matter. (2) His revelations were rhetorical in that they sought suasive influence over the beliefs and behaviors of his followers. (3) Such influence sought to secure a following. By doing so, Smith was usually successful at getting the people to identify his person, as an oracle, with the nature and character of God. He could assume a divine persona, and thereby command obedience and (4) personal gain in the form of the power to control others, as well as some monetary benefit. And, (5) this was all done by incorporating a disregard for the truth of open disclosure of change and an admission of original inchoateness of thought.

If Smith had made a public disclosure of his changes in the original revelations, then he would have been forced to admit that the originals were not divinely inspired. This line of reasoning is based on the common conception of God as an omniscient and truthful being. Smith's followers came out of Christian denominations and tended to firmly believe in these qualities as being divine. Conversely, if God was conceived as less than perfect in these ways, Smith may have made his changes with open impunity. Since God was conceived of within a conservative and literal Judeo-Christian worldview, Smith was restricted to the sole appearance of infallible inspiration.

In order to make a determination as to the degree of Smith's disregard of the truth for gain, one might begin by asking whether the issues at hand were relatively minor in nature or scope. To some degree, just about everyone has been guilty of practicing forms of demagoguery. For example, whenever speakers withhold, create or distort minor facts in order to maintain their reputations or bolster the arguments at hand, then they are distorting truth for personal gain.
Such persons would not normally resort to such tactics, yet occasionally do. The issues at stake would not be materially affected, if the circumstances in which such discussions were made had only fleeting and inconsequential importance. In other words, such distortions would be akin to the importance and effect of "white lies." Such persons might be called "practitioners of demagoguery." On the other hand, they have not made such distortions a lifestyle.

Were Smith's distortions, and the circumstances they involved, of a minor nature, and did they have a relatively negligible effect on his followers? It appears from the results of this study that such distortions, circumstances and effects were not inconsequential. As a direct result of Smith's rhetoric, he uprooted scores of people and subjected them to a monetary system that eventually failed, coerced money and sought monetary gain for himself. He falsified the past by later claiming greater powers than he originally allowed himself, by obscuring his involvement with folk magic, and by introducing a concept of priesthood in such a way so as to make it appear as though it had come earlier.

The conscious nature of Smith's alterations of early revelations, and to a lesser degree, the sophistication of his rhetorical product, lead one to the conclusion that his demagoguery was comparatively deliberate. It would be virtually impossible to come to a definite distinction between where his heart-felt religious beliefs ended and his demagogic tactics began. However, this study strongly suggests that Smith demonstrated opportunism and deliberateness in clandestinely changing his early revelation and in how he intimidated Martin Harris to sell his farm. He demonstrated a pragmatism and sophisti-
cation in the rhetorical structure of his revelations. In this regard he employed ambiguous phraseology and employed subtle organization and timing to his advantage. Finally, because written communication tends to be more deliberate by nature than impromptu or even extemporaneous speech, these revelations generally exhibit such conscious care.

As mentioned earlier (pages 39-40), Ernest Thompson suggests two terms to help classify the degree of personal motivation or intent of demagogues. Without speaking in a religious context, he refers to "false prophets" as demagogues who are "... probably sincere in the sense that they are not consciously lying." On the other hand, a "con man" is one who deliberately sets out to defraud an audience. The most accurate conclusion that can be drawn from this study is that during 1829-1831 and 1833-1835, when Smith altered the revelations, he had elements of both designations motivating his rhetoric, yet he tended to exhibit a greater degree of the con man than the false prophet. This judgment is stated tentatively due to the limited scope of this study and the difficulty of making such a determination with certainty.

Demagoguery has traditionally been a study concerned with politics and politicians. The vast majority of the monographs on the phenomenon of American demagoguery center around a political figure, even though most of the definitions employed in these studies encompass more than just political figures. This study shows that a demagogue also may be primarily a religious figure. Smith however, eventually came to have political importance, as mayor of Nauvoo and as a United States presidential candidate in the 1844 election. The politics-demagoguery connection is no accident. The primary goal of demagoguery is the acquisition of power, and nothing represents power so thoroughly as
political control.

This study shows that a demagogue can be very effective without all of the trappings of a fanatical soapbox scryer usually associated with demagogues. Such trappings include distinctive clothes, pageantry, parades, homely jokes or songs. Interestingly, Smith used all of these, plus ingratiating displays of learning and vituperation, during his later years in Nauvoo.

Finally, because there is a lack of rhetorical studies focusing on Joseph Smith, he represents a virgin field for investigation. I would suggest the following areas of research as possibilities for inquiry:

1. a broader study of his demagoguery,
2. ethical studies of his rhetoric perhaps based on the paradigms suggested by Richard Weaver or Thomas Nilsen,
3. prophetic discourse as a genre,
4. a study of his philippics, or his jeremiad concerning his Missouri grievances.
5. a study on Smith's methods of reasoning, possibly based on the paradigms suggested by Aristotle, Chaim Perelmand and Stephen Toulmin, and
6. an analysis of Smith's apologia according to Kenneth Burke's paradigm.
Notes

1 For example, in the early 1840s he was considerably influenced by a man, John C. Bennett, who worked his way into Smith's inner circle of trusted friends. Of this association, Flanders states that, "Smith adopted many of Bennett's demagogic traits into his own energetic oratory—the affectation of superiority, the exaggerated manner, the strident phrase, the extremity of self-righteous denunciation, the techniques of pathos and harangue. Smith was also impressed by Bennett's use of Latin phrases, an affectation of learning habitual to the latter's speaking and writing. The prophet incorporated the technique into his own communication, where it sometimes got out of hand"—Nauvoo, Kingdom on the Mississippi, pp. 260-261.

2 Smith not only sought authority over his followers, he sought it for his religious movement. Or put in another way, his movement was a search for final religious authority. This authority would supersede that of all other religions. In a time when various revivalistic movements were competing fiercely for the hearts of a limited number of people, Smith rejected all such denominational wrangling and set about to establish a new basis for religious authority. That new basis was found in special revelation. For an excellent discussion of this premise, see: Mario S. DePillis, "The Quest For Religious Authority and the Rise of Mormonism," Dialogue, A Journal of Mormon Thought, 1 (1966), pp. 68-88.

3 HC 3:297
4 This line of reasoning disregards Smith's failed "Canadian" revelation and admission that, as with all revelations, this one came from one of three sources: God, the devil or man. Obviously he was referring to his own fallibility, since God could not fail, and to say that the devil had inspired his failure would cast doubt on his prophetic status. See: Whitmer, Address, p. 31.

In the last year of Smith's life, 1844, he made clear the distinction between his personal fallible self and the Inerrant nature of his revelations: "I never told you I was perfect; but there is no error in the revelations which I have taught" (HC 6:366). Smith produced a preface for the original Book of Commandments as a revelation which has God saying, "Behold, this is mine authority . . . and my Preface unto the Book of my Commandments, which I have given them to publish unto you, O inhabitants of the earth . . . . Search these commandments, for they are true and faithful, and the prophecies and promises which are in them, shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away . . . ." (B/C 1:1, 7). David Whitmer shows that the early church understood the revelations to be plenary inspired when he claims that the church was very upset that changes had been made in the original revelations: "I want to tell the brethren, that when the Book of Doctrine and Covenants was published, and presented to the church assembly in Kirtland, Ohio, in August, 1835 . . . a very few of the brethren then knew about most of the important changes that had been put in the Book of Doctrine and Covenants. In time it was generally found out, and the result was that some of the
members left the church on account of it. . . . When it became gen-
erally known that these important changes had been made in the Doctrine
and Covenants, many of the brethren objected seriously to it . . . ."
(Whitmer, Address, p. 61)


6  Brodie, pp. 194-207.

7  Thompson, pp. 229 and 231-233, respectively.

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APPENDIX
CHAPTER VII.

1 A Revelation given to Oliver, in Harmony, Pennsylvania, April, 1829.

O LIVER, verily, verily I say unto you, that assuredly as the Lord liveth, which is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my Spirit; yea, behold I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

2 Now, behold this is the Spirit of revelation:—behold this is the spirit by which Moses brought the children of Israel through the Red sea on dry ground: therefore, this is thy gift; apply unto it and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction.

3 O remember, these words and keep my commandments. Remember this is your gift. Now this is not all, for you have another gift, which is the gift of working with the rod: behold it has told you things: behold there is no other power save God, that can cause this rod of nature, to work in your hands, for it is the work of God; and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know.

4 Remember that without faith you can do noth-
Trifle not with these things. Do not ask for that which you ought not. Ask that you may know the mysteries of God, and that you may translate all those ancient records, which have been hid up, which are sacred, and according to your faith shall it be done unto you.

5 Behold it is I that have spoken it, and I am the same which spake unto you from the beginning:—Amen.

SECTION XXXIV.

Revelation given April, 1829.

1 Oliver Cowdery, verily, verily I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my Spirit; yea, behold I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

2 Now, behold this is the Spirit of Revelation: behold this is the Spirit by which Moses brought the children of Israel through the Red sea on dry ground: therefore this is thy gift; apply unto it and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction.

3 O remember these words, and keep my commandments.—Remember this is your gift. Now this is not all thy gift; for you have another gift, which is the gift of Aaron: behold it has told you many things: behold there is no other power save the power of God that can cause this gift of Aaron to be with
you; therefore, doubt not, for it is the gift of God, and you
shall hold it in your hands, and do marvelous works; and no-
power shall be able to take it away out of your hands; for it is
the work of God. And therefore, whatsoever you shall ask
me to tell you by that means, that will I grant unto you and
you shall have knowledge concerning it: remember, that with-
out faith, you can do nothing. Therefore, ask in faith. Trifle
not with these things: do not ask for that which you ought
not: ask that you may know the mysteries of God, and that
you may translate and receive knowledge from all those an-
cient records which have been hid up, that are sacred, and ac-
cording to your faith shall it be done unto you. Behold, it is
I that have spoken it: and I am the same who spake unto you
from the beginning. Amen.
CHAPTER IV.

1 A Revelation given to Joseph and Martin, in Harmony, Pennsylvania, March, 1829, when Martin desired of the Lord to know whether Joseph had, in his possession, the record of the Nephites.

B HOLD, 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.

2 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.

3 And verily I say unto you, that we shall come unto the inhabitants of the earth, if they will not hearken unto my words; for, behold, if they will not believe my words, they would not believe my servant Joseph, if it were possible that he could show them all things. O ye unbelieving, ye stiffnecked generation, mine anger is kindled against you!

4 Behold, verily I say, I have reserved the things of which I have spoken, which I have intrusted to my servant, for a wise purpose in me, and it shall be made known unto future generations: But this generation shall have my words, yea and the testi-
many of three of my servants shall go forth with my words unto this generation; yea, three shall know of a surety that these things are true, for I will give them power, that they may behold and view these things as they are, and to none else will I grant this power, to receive this same testimony among this generation. And the testimony of three witnesses will I send forth and my word, and behold, whosoever believeth in my word, them will I visit with the manifestation of my Spirit, and they shall be born of me, and their testimony shall also go forth.

5 And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and receivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old.

6 And now if this generation do harden their hearts against my word, behold I will deliver them up unto satan, for he reigneth and hath much power at this time, for he hath got great hold upon the hearts of the people of this generation; and not far from the iniquities of Sodom and Gomorrah, do they come at this time: and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them. Behold I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified.

7 And now I command my servant Joseph to repent, and walk more uprightly before me, and yield to the persuasions of men no more; and that he be
him in keeping the commandments wherewith I have commanded him; and if he doeth this, behold I will grant unto him eternal life, even if he should be slain.

8 And now I speak again concerning the man that desireth a witness: behold I say unto him, he exalteth himself and doth not humble himself sufficiently before me, but if he will go out and bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desireth to know: and then he shall say unto the people of this generation, behold I have seen the things and I know of a surety that they are true, for I have seen them, and they have been shown unto me by the power of God and not of man. And I command him that he shall say no more unto them, concerning these things, except he shall say, I have seen them, and they have been shown unto me by the power of God.

9 And these are the words which he shall say:—But if he deny this, he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself and acknowledge unto me the things that he has done, which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken. And if this be the case, I command him that he shall do no more, nor trouble me any more concerning this matter.

10 And if this be the case, behold I say unto you, Joseph, when thou hast translated a few more pages,
thou shalt stop for a season, even until I command thee again: then thou mayest translate again. And except thou do this, behold thou shalt have no more gift, and I will take away the things which I have intrusted with thee.

11 And now, because I foresee the lying in wait to destroy thee: Yea, I foresee that if my servant humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth: And for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea, for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day:—Amen.
SECTION XXXII.

Revelation given March, 1829.

"1 Behold I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jr. have got the plates of which you have testified and borne record that you have received of me: and now behold, this shall you say unto him, He who spake unto you said unto you, I the Lord am God, and have given these things unto you, my servant Joseph Smith, jr. and have commanded you that you shall stand as a witness of these things, and I have caused you that you should enter into a covenant with me that you should not show them except to those persons to whom I command you; and you have no power over them except I grant it unto you. And you have a gift to translate 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.

2. Verily I say unto you, that two shall come unto the inhabitants of the earth if they will not hearken unto my words: for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all there..."
things which I have committed unto you. O this unbelieving and stiffnecked generation, mine anger is kindled against them.

3 Behold verily, I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things; and they shall go forth with my words that are given through you, yea, they shall know of a surety that these things are true: for from heaven will I declare it unto them; I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness—clear as the moon and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my words them will I visit with the manifestation of my Spirit and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while; for ye are not yet ordained—and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them: for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold, I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified.

4 And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more: and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain.

5 And now again I speak unto you, my servant Joseph, concerning the man that desires the witness: Behold I say unto him he exalts himself and does not humble himself sufficiently before me: but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. And then he shall say unto the people of this generation, behold I have seen the things which the Lord has shown unto Joseph Smith, jr. and I know of a surety that
they are true, for I have seen them: for they have been shown unto me by the power of God and not of man. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God: and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views; for I will grant unto him no views of the things of which I have spoken. And if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again: then thou mayest translate again. And except thou do this, behold thou shalt have no more gift, and I will take away the things which I have intrusted with thee. And now because I foresee the lying in wait to destroy thee: yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth: and for this cause, that thy days may be prolonged, I have given unto thee these commandments: yea, for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.
CHAPTER VI.

1 A Revelation given to Joseph and Oliver, in Harmony, Pennsylvania, April, 1829, when they desired to know whether John, the beloved disciple, tarried on earth. Translated from parchment, written and hid up by himself.

And the Lord said unto me, John my beloved, what desirlest thou? and I said Lord, give unto me power that I may bring souls unto thee.—And the Lord said unto me: Verily, verily I say unto thee, because thou desirdest this, thou shalt tarry till I come in my glory:

And for this cause, the Lord said unto Peter:—If I will that he tarry till I come, what is that to thee? for he desirdest of me that he might bring souls unto me: but thou desirdest that thou mightest quickly come unto me in my kingdom: I say unto thee, Peter, this was a good desire, but my beloved has undertaken a greater work.

Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.
SECTION XXXIII.

A Revelation given to Joseph Smith, jr. and Oliver Cowdery, in Harmony, Pennsylvania, April, 1829, when they desired to know whether John, the beloved disciple, tarried on earth.—Translated from parchment, written and hid up by himself.

1 And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord, give unto me power over death, that I may live and bring souls unto thee.

2 And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desiredst of me that he might bring souls unto me; but thou desiredst that thou might speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work, yet among men than what he has before done; yea, he has undertaken a greater work; therefore, I will make him as flaming fire and a ministering angel: he shall minister for those who shall be heirs of salvation who dwell on the earth; and I will make thee to minister for him and for thy brother James: and unto you three I will give this power and the keys of this ministry until I come.

3 Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.
CHAPTER XXVIII.

1 A Commandment to the church of Christ, given in Harmony, Pennsylvania, September 4, 1830.

LISTEN to the voice of Jesus Christ, your Lord, your God and your Redeemer, whose word is quick and powerful.

2 For behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory;

3 Remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins:

4 Wherefore a commandment I give unto you, that ye shall not purchase wine, neither strong drink of your enemies:

5 Wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth.

6 Behold this is wisdom in me, wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you, on the earth, and with all those whom my Father hath given me out of the world:

7 Wherefore lift up your hearts and rejoice, and gird up your loins and be faithful until I come:—even so. Amen.

SECTION L.

Revelation given September, 1830.

1 Listen to the voice of Jesus Christ, your Lord, your God and your Redeemer, whose word is quick and powerful. For
Behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that ye shall not purchase wine, neither strong drink of your enemies: wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth.

2 Behold this is wisdom in me: wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jr. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that ye might be called and ordained even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also, with Joseph, and Jacob, and Isaac, and Abraham your fathers: by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days:

3 And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth: and also with all those whom my Father hath given me out of the world: wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having
your loins girt about with truth; having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up that where I am ye shall be also. Amen.
CHAPTER XXVI.

1 A Revelation to Emma, given in Harmony, Pennsylvania, July, 1830.

Emma, my daughter in Zion, a revelation I give unto you, concerning my will:

2 Behold thy sins are forgiven thee, and thou art an elect lady, whom I have called.

3 Murmur not because of the things which thou hast not seen, for they are withheld from thee, and from the world, which is wisdom in me in a time to come.

4 And the office of thy calling shall be for a comfort unto my servant Joseph, thy husband, in his afflictions with consoling words, in the spirit of meekness.

5 And thou shalt go with him at the time of his going, and be unto him for a scribe, that I may send Oliver whithersoever I will.

6 And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit:

7 For he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much.

8 And thou needest not fear, for thy husband shall support thee from the church:

9 For unto them is his calling, that all things might be revealed unto them, whatsoever I will according to their faith.

10 And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better.

11 And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee;
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which is pleasing unto me, to be had in my church:
12 For my soul delighteth in the song of the heart:
Yea, the song of the righteous is a prayer unto me.
13 And it shall be answered with a blessing upon
their heads.
14 Wherefore lift up thy heart and rejoice, and
cleave unto the covenants which thou hast made.
15 Continue in the spirit of meekness, and beware
of pride.
16 Let thy soul delight in thy husband, and tho
glory which shall come upon him.
17 Keep my commandments continually, and a
crown of righteousness thou shalt receive.
18 And except thou do this, where I am you can-
not come.
19 And verily, verily I say unto you, that this is
my voice unto all. Amen.
SECTION XLVIII.
Revelation given July, 1830.

1 Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will, and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee, and from the world, which is wisdom in me in a time to come.

2 And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jr. thy husband, in his afflictions with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery, whithersoever I will. And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit: for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband shall support thee in the church: for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

3 And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee, also, to make a selection of sacred Hymns, as it shall be given thee, which is pleasing unto me, to be had in my church: for my soul delighteth in the song of the heart: yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. Wherefore lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

4 Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily, verily I say unto you, that this is my voice unto all. Amen.
CHAPTER XVI.

1. A commandment of God and not of man to you. Martin, given (Manchester, New-York; March, 1830,) by him who is eternal:

Yea, even I, I am he, the beginning and the end: Yea, Alpha and Omega, Christ the Lord, the Redeemer of the world:

2. I having accomplished and finished the will of him whose I am, even the Father:

3. Having done this, that I might subdue all things unto myself:

4. Retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done.

5. And surely every man must repent or suffer, for I God am endless:

6. Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth:

7. Yea, to those who are found on my left hand, nevertheless, it is not written, that there shall be no end to this torment; but it is written endless torment.

8. Again, it is written eternal damnation: therefore it is more express than other scriptures, that if
light work upon the hearts of the children of men, altogether for my name's glory:

9 Wherefore, I will explain unto you, this mystery; for it is mete unto you, to know even as mine apostles.

10 I speak unto you that are chosen in this thing, even as one, that you may enter into my rest.

11 For behold, the mystery of Godliness how great is it? for behold I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name:

12 Wherefore—

Eternal punishment | Endless punishment
is God's punishment | is God's punishment:

13 Wherefore, I command you by my name, and by my Almighty power, that you repent: repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore:

14 How sore you know not!
15 How exquisite you know not!
16 Yea, how hard to bear you know not!
17 For behold, I God have suffered these things for all, that they might not suffer, if they would repent, but if they would not repent, they must suffer even as I:

18 Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, both body and spirit:

19 And would that I might not drink the bitter cup and shrink:

20 Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men:

21 Wherefore, I command you again by my Al-
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mghty power, that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit.

22 And I command you, that you preach nought but repentance; and show not these things, neither speak these things unto the world, for they can not bear meat, but milk they must receive:

23 Wherefore, they must not know these things lest they perish:

24 Wherefore, learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me, Jesus Christ by the will of the Father.

25 And again: I command you, that thou shalt not covet thy neighbor's wife.

26 Nor seek thy neighbor's life.

27 And again: I command you, that thou shalt not covet thine own property, but impart it freely to the printing of the book of Mormon, which contains the truth and the word of God, which is my word to Gentile, that soon it may go to the Jew, of which the Lamanites are a remnant; that they may believe the gospel, and look not for a Messiah to come, which has already come.

28 And again: I command you, that thou shalt pray vocally as well as to thyself:

29 Yea, before the world as well as in secret; in public as well as in private.

30 And thou shalt declare glad tidings; yea, publish it upon the mountains, and upon every high place, and among every people which thou shalt be permitted to see.

31 And thou shalt do it with all humility, trusting in me, reviling not against revilers.
32 And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior and remission of sins by baptism and by fire; yea, even the Holy Ghost.

33 Behold this is a great and the last commandment which I shall give unto you:

34 For this shall suffice for thy daily walk even unto the end of thy life.

35 And misery thou shalt receive, if thou wilt slight these counsels; yea, even destruction of thyself and property.

36 Impart a portion of thy property; yea, even a part of thy lands and all save the support of thy family.

37 Pay the printer's debt.

38 Release thyself from bondage.

39 Leave thy house and home, except when thou shalt desire to see them.

40 And speak freely to all: yea, preach, exhort, declare the truth, even with a loud voice; with a sound of rejoicing, crying Hosanna! Hosanna! blessed be the name of the Lord God.

41 Pray always and I will pour out my Spirit upon you, and great shall be your blessing.

42 Yea, even more than if you should obtain treasures of earth, and corruptibleness to the extent thereof.

43 Behold, canst thou read this without rejoicing, and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me:

44 Yea, come unto me thy Savior. Amen.
CHAPTER XL.

A Revelation to the churches in New-York, commanding them to remove to Ohio, given in Fayette, New-York, January, 1831.

Jesus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes:

2 I am the same which spake and the world was made, and all things came by me:

3 I am the same which hath taken the Zion of Enoch into mine own bosom:

4 And verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them:

5 But behold the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth, and even so will I cause the wicked to be kept, that
will not hear my voice but harden their hearts, and wo, wo, wo is their doom.

6 But behold, verily, verily I say unto you; that mine eyes are upon you; I am in your midst and ye cannot see me, but the day soon cometh that ye shall see me and know that I am:

7 For the vail of darkness shall soon be rent, and he that is not purified shall not abide the day:

8 Wherefore gird up your loins and be prepared.

9 Behold the kingdom is yours and the enemy shall not overcome.

10 Verily I say unto you, ye are clean but not all; and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command, to reap down the earth, to gather the tares that they may be burned:

11 And behold the enemy is combined.

12 And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness.

13 Therefore, be ye strong from henceforth; fear not for the kingdom is yours:

14 And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respect-
to persons. And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it:

15 And I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh, and I will give it unto you, for the land of your inheritance, if you seek it with all your hearts:

16 And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away:

17 But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your King and watch over you.

18 Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your Lawgiver, and what can stay my hand.

19 But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me.

20 And again I say unto you, let every man esteem his brother as himself:

21 For what man among you, having twelve sons, and is no respecter to them; and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just.

22 Behold, this I have given unto you a parable, and it is even as I am, I say unto you, be one;
and if ye are not one, ye are not mine. And again I say unto you, that the enemy in the secret chambers, seeketh your lives:

23 Ye hear of wars in far countries, and you say in your hearts there will soon be great wars in far countries, but ye know not the hearts of them in your own land:

24 I tell you these things because of your prayers:

25 Wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner which shall speak in your ears, with a voice louder than that which shall shake the earth:

26 But if ye are prepared, ye shall not fear.

27 And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless:

28 Wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio: and there I will give unto you my law, and there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth among all nations, and it shall be told them what they shall do, for I have a great work laid up in store:

29 For Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

30 And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the
property of this church. And they that have farms, that can not be sold, let them be left or rented as seemed them good.

31 See that all things are preserved, and when men are endowed with power from on high, and are sent forth, all these things shall be gathered unto the bosom of the church.

32 And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity:

33 And it must needs be that the riches of the earth is mine to give:

34 But beware of pride, lest ye become as the Nephites of old.

35 And again: I say unto you, I give unto you a commandment, that every man both elder, priest, teacher and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

36 And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

37 And go ye out from among the wicked. Save yourselves.

38 Be ye clean that bear the vessels of the Lord; even so: Amen.
CHAPTER XLI.

A Revelation to James (C.,) given in Fayette, New-York, January, 1831.

HARKEN and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not:

2 The same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons.

3 And verily, verily I say unto you, he that receiveth my gospel, receiveth me; and he that receiveth not my gospel, receiveth not me.

4 And this is my gospel: Repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

5 And now behold I say unto you, my servant James, I have looked upon thy works and I know thee:

6 And verily I say unto thee, thine heart is now right before me at this time, and behold I have bestowed great blessings upon thy head:

7 Nevertheless thou hast seen great sorrow, for thou hast rejected me many times because of pride, and the cares of the world:

8 But behold the days of thy deliverance are come.

9 Arise and be baptized, and wash away your sins, calling on my name and you shall receive my Spirit, and a blessing so great as you never have
And if thou do this, I have prepared thee for a greater work.

10 Thou shalt preach the fulness of my gospel which I have sent forth in these last days; the covenant which I have sent forth to recover my people, which are of the house of Israel.

11 And it shall come to pass that power shall rest upon thee; thou shalt have great faith and I will be with thee and go before thy face.

12 Thou art called to labor in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish.

13 Behold, verily, verily I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio.

14 And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads.

15 And from thence men shall go forth into all nations.

16 Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I can not deny my word:

17 Wherefore lay to with your might and call faithful laborers into my vineyard, that it may be pruned for the last time.

18 And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment:

19 Wherefore go forth, crying with a loud voice, saying, The kingdom of heaven is at hand; crying Hosanna! blessed be the name of the most high God.
20 Go forth baptizing with water, preparing the way before my face, for the time of my coming; for the time is at hand:

21 The day nor the hour no man knoweth, but it surely shall come, and he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity.

22 And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me.

23 Behold I come quickly; even so: Amen.

CHAPTER XLII.

A Revelation to Joseph, and Sidney, given in Fayette, New-York, January, 1831, explaining why James (C,) obeyed not the revelation which was given unto him.

BEHOLD, verily I say unto you, that his heart was right before me, for he covenanted with me, that he would obey my word.

2 And he received the word with gladness, but straitway satan tempted him; and the fear of persecution, and the cares of the world, caused him to reject the word:

3 Wherefore he broke my covenant, and it remaineth in me to do with him as seemeth me good,

Amen.
CHAPTER XLIII.

A Revelation to the church in Kirtland, Ohio, and also the calling of Edward to the office of bishop, given February, 1831.

Hearken and hear, O ye my people, saith your Lord and your God, ye whom I delight to bless with the greatest of blessings, ye that hear me:

2 And ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings.

3 Hearken, O ye elders of my church whom I have called:

4 Behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

5 And I will be your Ruler when I come: and behold, I come quickly: and ye shall see that my law is kept.

6 He that receiveth my law and doeth it the same is my disciple:

7 And he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you:

8 For it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.

9 And again, it is meet that my servant Joseph should have a house built, in which to live and translate.

10 And again, it is meet that my servant Sidney should live as seemeth him good.
11 And again, I have called my servant Edward, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him, in my laws in the day that I shall give them.

12 And this because his heart is pure before me; for he is like unto Nathaniel of old, in whom there is no guile.

13 These words are given unto you, and they are pure before me:

14 Wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment; even so: Amen.