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## Censoring the Joseph Smith Story, Part I

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# CENSORING THE JOS

## PART I



### *The Problem:*

Joseph Smith's "official" account of his first vision and the visits of the angel Moroni was written in 1838 and first published in the *Times and Seasons* in 1842. Since the writing took place from eleven to eighteen years after the events described, anti-Mormon writers were quick to exploit the time-lag as a welcome chink in the Mormon armor. "Why," they asked, "did Smith wait so long to make his official statement?" And they insisted that the only possible answer was that the stories of the first vision and the golden plates were invented in retrospect—they were pure fabrications.

In 1842 J. B. Turner declared that the story of Moroni was a product of the year 1834, "when the history was first interlarded with prophetic declarations of the angel, which had already been fulfilled, the whole story new vamped, stereotyped, and given to the world for the edification of the Saints, in the columns of the *Messenger and Advocate*."<sup>1</sup> John C. Bennett took up the cry, citing as proof a report of one of Joseph Smith's former neighbors to the effect that in the years before the publication of the Book of Mormon, Joseph Smith, *Senior*, had said nothing to *him* about its being a religious book—"He gave me no intimation at that time that the book was to be of a religious character, or that it had anything to do with revelation. He declared it to be a speculation."<sup>2</sup> In the following years Henry Caswall, following Turner, declared the story of the first vision to be a "blasphemous tale substituted for the former inventions of the same description," the former inventions being "various and contradictory stories respecting the angel and the gold plates, the narrative being altered to suit successive exigencies."<sup>3</sup>

Invariably these reports turn out upon examination to be not the declarations of Joseph Smith or his followers at all, but remarks attributed to them at second and third hand by former neighbors; "various and contradictory" they certainly are, but the contradictions are among the statements made by the "witnesses" and not by the accused.

But critics love to speculate. In 1844 a *History of*

*Illinois* after giving a very garbled version of the first story commented: "Whether the above reflections passed through the mind of a lad of fifteen, uneducated, and exhibiting, as yet, no evidence of precocious genius; or whether they are reflections of maturer life, or the emanations of older and brighter intellects than his own, our readers will judge for themselves."<sup>4</sup>

It was literary intuition that convinced the eminent W. J. Conybeare, writing in the *Edinburgh Review* in 1854, that Joseph Smith's report that he was commanded to join no church and told "that all existing Christian sects were in error . . . was no doubt an afterthought. At the time, he probably only proclaimed that his 'deliverance from the enemy' had been effected by a supernatural appearance."<sup>5</sup> And why was it "no doubt" an afterthought? And by what authority does Conybeare put the words of "deliverance from the enemy" in quotation marks, as if they were the actual words of Joseph Smith, which they are not? The same writer assures us, speaking of the Book of Mormon: ". . . at first he only claims to have miraculously discovered a sacred record, but does not himself pretend to inspiration." The proof of this he finds in sections 13, 14, and 9 of the Doctrine and Covenants: since these passages refer to *future* revelation, Conybeare assumes that there cannot have been any *earlier* revelations before them.<sup>6</sup>

To prove that Joseph Smith was guilty of "changing his story about his alleged golden plates . . . as a means of making him a prophet," the much-quoted Mr. Linn produced a letter received by James T. Cobb of Salt Lake City "under the date of April 23, 1879, from Hiel and Joseph Lewis, sons of the Reverend Nathaniel Lewis, of Harmony, Pennsylvania, and relatives of Joseph's father-in-law, in which they gave the story of the finding of the plates as told in their hearing by Joseph to their father, when he was translating them. This statement, in effect, was that he dreamed of an iron box containing gold plates . . . 'he saw a man standing over the spot who, to him, appeared like a Spaniard. . . .' (He then narrated how he got the box in company with Emma.) 'In all this narrative there was not one word about visions of God,

# EPH SMITH STORY

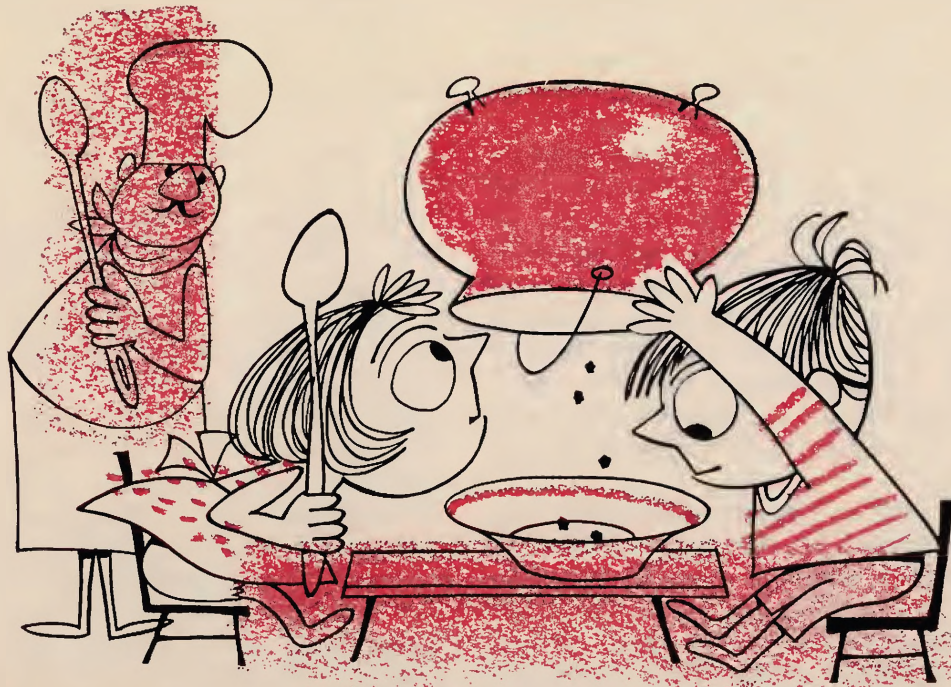
BY  
HUGH NIBLEY

or of angels, or heavenly revelations; all his information was about that dream and the bleeding ghost. The heavenly visions and messages of angels, etc., contained in the Mormon books were afterthoughts, revised to order.'” The learned Linn makes no effort whatever to test the reliability of this report, reaching him as it does at third-hand from parties who claimed that it is “in effect” the memory of a dream that they overheard Joseph Smith telling to somebody else more than fifty years before; he accepts it without question as the one true and authentic account of the origin of the Book of Mormon.

A very little research would have shown Mr. Linn that his Reverend Nathaniel Lewis is none other than Elder Nathaniel C. Lewis who in 1833 swore an affidavit that he knew Joseph Smith to be “a liar and an impostor,” though he admits that his behavior was unobjectionable. He rests his case on Joseph Smith’s connection with the Book of Mormon, claiming that

the Prophet actually asked *him* “whether he should proceed to translate the Book of Plates . . . or not,” explaining that “God had commanded him to translate it, but that he was afraid of the people.”<sup>8</sup>

Since Joseph proceeded with the translation, Mr. Lewis must have advised him to do so. Or did he? Did Joseph Smith having God’s instructions, as he thought, really ask his hostile neighbor what to do? Though it is Lewis’s purpose in writing this document to discredit the Book of Mormon, *he* knows nothing of that damning Spanish dream story which was supposedly addressed to *him* and overheard by his two sons, who suddenly remembered it fifty years later. The Lewis boys insist that “there was not one word about visions of God or angels,” etc., in Joseph’s story at the time “when he was translating.” Yet their father’s own story, written forty-six years earlier, is that at that time or earlier—when Joseph was still hesitating as to “whether he should proceed to



*“To remove the religious parts of the Book of Mormon would be equivalent to removing the rice from rice pudding.”*

translate or not," he not only claimed to have the plates, but also insisted that *God* had commanded him to translate them. All this simply confirms what the Prophet himself says in the preface to the first edition of the Book of Mormon, namely, that there actually were all kinds of wild stories circulating about the as yet unpublished book.

According to D.H.C. Bartlett, writing in 1911, the "account of the origin of the Book of Mormon accepted by orthodox Mormons . . . written by Smith, under the inspiration of Rigdon, some eleven years later when in Nauvoo, was clearly an after-thought." What makes this so clear is again the Lewis letter, showing that "Smith at that time had no thought of God, angels, or divine revelations. He was simply a magical dreamer, beholding the ghost of a murdered Spaniard."<sup>9</sup> "It is well for us to remember," writes the Rev. John Quincy Adams in 1916, "that the story of these experiences and of the discovery [of the Book of Mormon] was not written before 1838, when it was prepared under the direction of Sidney Rigdon, or by him. Others say positively that the story was revised from time to time, always gaining in its miraculous and mysterious character."<sup>10</sup> Never mind who the "others" were—they were positive. "We cannot trust his narrative," J. H. Snowden wrote of the Prophet in 1926, "especially as his *history of himself* was written in 1838, eighteen years after the first vision, during which interval he had plenty of both time and reasons for letting his imagination elaborate and embellish if not invent his story."<sup>11</sup>

Finally Mrs. Brodie, the present ranking authority on the subject, accepts the old theory that the Book of Mormon as originally conceived was "merely an ingenious speculation," a mere "money-making history of the Indians," (who, incidentally, are never mentioned in the Book of Mormon), in the production of which "no divine interpretation was dreamed of."<sup>12</sup> As to the first vision, according to the same author, there is in all Mormon and anti-Mormon writings of every kind and type not so much as a hint of it before the year 1840:

" . . . between 1820 and 1840 Joseph's friends were writing long panegyrics; his enemies were defaming him in an unceasing stream of affidavits and pamphlets . . . but no one in this long period even intimated that he had heard the story of the two gods. At least no such intimation has survived in print or manuscript. . . . Joseph's own description of the first vision was not published until 1842, twenty-two years

after the memorable event."<sup>13</sup>

Characteristically, Mrs. Brodie labors to stretch the gap to its maximum width. We intend to show here that the gap is really a very narrow one and can be quite easily explained. But first let us consider the common argument that the existence of earlier and widely differing accounts of Smith's youthful doings is proof in itself that his own story is a late fabrication, the earlier tales being nearer the truth, no matter how wildly they conflict.

"Owing to the many reports which have been put in circulation by evil-disposed and designing persons," Joseph Smith begins his story, ". . . I have been induced to write this history."<sup>14</sup> Since the very purpose of publishing this account is to refute a great number of stories already in circulation, it is comical to see the zeal with which anti-Mormon writers pounce upon every faintest indication that such stories did exist as a refutation of Joseph and absolute proof that his story, since it came later, must have been an afterthought.

But the usual object of official statements is to correct already prevailing errors. It was for that reason that Luke undertook the writing of his gospel: *Because* ". . . many have taken in hand to set forth . . . those things . . . which they who were eye-witnesses from the beginning handed down to us, I have thought it proper, knowing what really happened from the first, to write you an accurate and full account in chronological order, my good friend Theophilus, . . ." (Luke 1:1-4.) [Author's translation.] Luke wants to set the record straight once and for all; his is *not* the first story to be told, but that does not mean that it is borrowed from earlier tales. Nor does the mere fact that an official account is published at a given time prove that it was invented at that time. Note further that the stories which Luke intends to supersede are not necessarily anti-Christian stories (though many such were in circulation), but tales told by believers with the best intention in the world.

The devoted followers of religious leaders are not noted for restraint and objectivity in the things they tell about their adored leaders; and the least reliable class of all are former believers who have turned against a leader. The only authority for what John says is John, and the only acceptable authority for Joseph Smith's story is Joseph Smith, not the Whitmers or Willard Chase or Pomeroy Tucker. Some critics, for example, seem to think that if they can show that a friend or (Continued on page 522)

## Censoring Joseph Smith's Story

(Continued from page 492)

enemy of Joseph Smith reports him as saying that he was visited by Nephi, they have caught the Prophet in a fraud.<sup>15</sup> It has moreover long been an axiom with anti-Mormon writers, that if Joseph Smith's enemies tell wildly conflicting stories about him, that does not prove that *they* are lying, but that *he* deceived and tricked them all!

### The Reticence of the Saints:

But, one may ask, why should Joseph Smith have waited so long to tell his story officially? From his own explanation it is apparent that he would not have told it publicly at all had he not been "induced" to do so by all the scandal stories that were circulating. It was a rule among those possessing the gospel in ancient times that the greater teachings be not publicly divulged.<sup>16</sup> Even at the risk of serious misunderstanding and persecution, the early Christians and the Jewish sectaries before them would not reveal the secrets of their religion to the world;<sup>17</sup> and the constant charge against the Mormons, and especially against Joseph Smith, from the beginning was that they clothed their affairs and doings in secrecy.<sup>18</sup>

The injunction to secrecy is more than a desire to mystify; it is fundamental to all eschatological thinking: "To you it is given to know the secrets of the kingdom of heaven," Christ told a few elect disciples behind locked doors, "but to them it is not given."<sup>19</sup> Eduard Meyer maintained that Joseph Smith's first vision was borrowed from the New Testament account of the Transfiguration, which in turn was taken from the story of Moses talking with God on Sinai.<sup>20</sup> These instances all furnish interesting commentaries on the subject of secrecy. Consider for a moment the Transfiguration.

Jesus chose three special apostles, Peter, James, and John, to go with him to a remote spot, "where they were alone" (Mark 9:2) to pray, and "while he was praying the appearance of his face changed and his raiment became white and brilliant as lightning. . . ." (Luke 9:28.) Then a cloud came and overshadowed them: and they were sore

afraid, but a voice came out of the cloud, saying, "This is my beloved Son; in whom I am well pleased; hear him." (*Ibid.*, 9:34-35); or "This is my chosen (or elect) Son: hear him," (Mark 9:7), or "This is my beloved Son: hear him." (Luke 9:35.)

When the apostles came to themselves, Jesus raised them to their feet (Matt. 17:6-8), and gave them strict instructions "that they should tell no man what things they had seen, till the Son of man were risen from the dead." (Mark 9:9.) Accordingly "they kept it close, and told no man in those days any of those things which they had seen." (Luke 9:36.)

Now the Transfiguration was the greatest of all manifestations of the Father and the Son, yet John, the most searching of the gospels, makes no mention of it; none of the Apostolic Fathers ever refers to it; there is no hint of it in any of the Apologists; even the vast literature of debate on the nature of the Godhead contains hardly a note of it. Aside from the three synoptic gospels which tell the story with variations, nobody seems to know anything about it. What could such a strange silence possibly mean, save that the fathers and doctors of the Church have never heard of the Transfiguration, for if they had, they surely would be talking of it all the time.

Or take the Gospel of Luke, which begins and ends with wonderful manifestations: First of all an angel appears to Zacharias in the temple, introduces himself: "I am Gabriel, that stand in the presence of God; and I have been sent to converse with you and to preach the gospel to you." (*Ibid.*, 1:19.) The conversation, full of scriptural citations, must have lasted a very long time, since we are told that the multitude outside grew restless with waiting and wondered what could possibly have happened to Zacharias. Yet Luke records only a few short sentences of the angel and this great visitation—the one opening the Dispensation of the Meridian of Time—is mentioned nowhere else in the New Testament!

Again, at the end of his gospel Luke tells of a great sermon delivered by the Lord after his resurrection when, ". . . beginning at Moses and all the prophets, he ex-

pounded unto them in all the scriptures the things concerning himself." (*Ibid.*, 24:27.) Yet Luke gives us only the two opening sentences of that all-enlightening discourse, and nobody else mentions it.

These instances illustrate the important point that silence in the record is not a proof of ignorance or lack of interest by the writers; the holiest things were not meant for general distribution: "If I have told you earthly things, and ye believe not," said the Lord, "how shall ye believe, if I tell you of heavenly things?" (John 3:12.) Those to whom "the mysteries of the Kingdom" have been imparted have always been bound to secrecy, and the more wonderful the information, the more carefully guarded it was.<sup>21</sup> The pearls are not to be thrown about promiscuously: Such things are given *only* to those who ask for them sincerely; the door is open only to those who knock at it; the treasures are found only by those who seek for them. (Matt. 7:6-8.)

The writer's great-grandfather, a Jew, one day after he had given Joseph Smith a lesson in German and Hebrew asked him about certain particulars of the first vision. In reply he was told some remarkable things, which he wrote down in his journal that very day. But in the ensuing forty years of his life, during which he had many children and grandchildren and preached many sermons, Brother Neibaur seems never once to have referred to the wonderful things the Prophet told him—it was quite by accident that the writer discovered them in his journal. Why was the talkative old man so close-lipped on the one thing that could have made him famous? Because it was a sacred and privileged communication; it was never published to the world and never should be.

### The Book of Mormon Sets the Tone:

Now let us turn briefly to the theory that the Book of Mormon was strictly a secular document, that Joseph Smith "when he was translating it" had no idea whatever "about visions of God, or of angels, or heavenly revelations," those being added to his story in 1838 or 1834. The refutation of this absurd claim is simple, but it requires doing something that critics of Joseph

Smith are invincibly opposed to doing, namely, reading the Book of Mormon. If that is too much to ask, let them read only the first five pages:

"On page 1 of the first edition there is a summary: 'The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity. . . .' We also read of 'many prophets, prophesying unto the people.' On page 2 a 'pillar of fire' appears to Lehi in the desert, and after hearing and seeing many

wonderful things he returns to his house at Jerusalem and is promptly 'carried away in a vision, even that he saw the heavens open; and he thought he saw God sitting upon his throne. . . . And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day . . . and the first came and stood before my father, and gave him a book, and bade him that he should read.' Again, marvelous manifestations follow, and on the next page the Lord speaks to Lehi

in a dream. On page 4 Nephi 'did cry unto the Lord; and behold he did visit me, . . .' (v. 16.) And on the same page, 'the Lord spake unto me'—a prophecy follows on the next page and then 'I Nephi, returned from speaking with the Lord, to the tent of my father.'" (v. 1.)

Now all this belongs to the strictly historical part of the Book of Mormon; the really religious parts are yet to come. And yet this book, copyright before the middle of 1829, is supposed to have been written by a man who had not the remotest idea "about visions of God, or of angels, or heavenly revelations." The book swarms with wonders and marvels, and the earliest stories about Joseph Smith—the local newspaper reports from 1829 and the affidavits of 1833—charge him with pushing the miraculous and mysterious to the extreme.

How, then, could Joseph Smith's own story have "gained in the miraculous and mysterious" through the years until its official culmination in 1838? His own visions and visitations are not more marvelous than those reported throughout the Book of Mormon, which, in fact, they closely resemble. What, then, is all this nonsense about Joseph Smith getting all these ideas later? Or Brodie's idea that he only converted it into a religious book at the last moment?

There is nothing extraneous or afterthought about the religious element in the Book of Mormon, to remove the religious parts of which would be equivalent to removing the rice from a rice pudding—there is really nothing else to it.

The author knew perfectly well that this could not be a popular book. If any reader is naive enough to think that those words (and there are many others like them) were merely inserted for effect let him study the newspaper announcements appearing *before* the publication of the Book of Mormon to see what excellent reason Joseph Smith had for knowing how the public would receive his efforts to set up, of all things, another word of God right beside the Bible. Those who charge Joseph Smith with writing the Book of Mormon as a publicity stunt do not hesitate to accept the affidavit of Nathaniel Lewis, who says that Smith was worried as to "whether he

## *This day—with its problems and promise*

RICHARD L. EVANS



Some nineteen centuries or so ago there walked among men one Jesus of Nazareth, the Christ, the Son of God, the Prince of Peace. His fortunes varied from being acclaimed King to being condemned to death. Even the sick whom he healed did not always pause to give gratitude. And in his time of greatest need he could not even count on those who but a few days before had strewn his path with palms. The principles he proclaimed were not popular with the prevailing powers of his time and were not well understood by the people. And because his precepts and principles have not everywhere prevailed, men have sometimes become cynical, have sometimes despaired, have sometimes lost hope and faith in the future. But his own life was the evidence of what men and life could be like if his precepts were put even into partial practice. And even though men have made many mistakes in the use of their God-given freedom, the promising part of the picture is this: not that so many forsake these principles, but that the principles themselves persist—that they are here and await only a time when men shall turn to them. If there were no plan, no pattern, no purpose; if there were no all-prevailing Providence, no way provided for the solution of the problems, there would be reason for a depth of despair. But the fact is that there is an answer, that there is a pattern for peace, that there is an all-prevailing purpose, and that there is sound reason for faith in the future—in the gospel of the Prince of Peace, which is here, and ever ready for us to turn to. "These things I have spoken unto you," he said, "that in me ye might have peace."<sup>1</sup> This is the great assurance of life. This is the great reason for hope and faith in the future.\*

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 26, 1961. Copyright 1961.

<sup>1</sup>John 16:33.  
\*Revised.

should proceed to translate the Book of Plates . . . or not. He said that God had commanded him to translate it, but he was afraid of the people. . . ."<sup>23</sup> And this was his idea of a popular book? Every page of the Book of Mormon proclaims its

status as scripture; to say that there was a time when "no divine interpretation was dreamed of"<sup>24</sup> is to talk about another book entirely; there is nothing accidental, capricious, or makeshift about the Book of Mormon, the religious element of which

is solidly built into every sentence.

But now it is time to consider how the critics have dealt with the first vision story since the publication of the official statement in 1842. This is a most enlightening history.

(To be continued)

## The "innocence" of intent . . .

RICHARD L. EVANS



Sometime ago we talked of the attitude of intent, and today we should like for a moment to mention a further side of the subject. Some two centuries ago, Jean Baptiste Massillon in commenting on *The Curse of a Malignant Tongue* posed some questions concerning the "innocence" of intent: "What matters it to the brother whom you stab whether it be done through indiscretion or malice? Does an arrow, unwittingly drawn, make a less dangerous or slighter wound than if sent on purpose? . . . It is here he ought to put a guard of circumspection on his tongue, weigh every word, put them together in his heart, says the sage Ecclesiasticus, and let them ripen in his mouth. . . ."<sup>1</sup> This turns on the point of those who having done damage say they didn't mean to do it—for example, loose talkers whose words do damage, as well as loose doers whose deeds do damage. And besides the talkers, there are also the listeners, concerning whom August Hare asked and answered his own question: "When will talkers refrain from evil-speaking? When listeners refrain from evil-hearing."<sup>2</sup> "There would not be so many open mouths," said another observer, "if there were not so many open ears."<sup>3</sup> There could be times when any or all of us could be critical of others, or when we misjudge, or when we say what we shouldn't say or do what we shouldn't do—and then later say we are sorry—sincerely so—and wish, oh how we sometimes wish we could take back something said, something done! To turn again to Massillon for a moment: "We would not wish to tarnish a man of character, . . . that would be too infamous and mean: . . . [yet] I know that it is, above all, by the innocency of the intention that [slanderers] pretend to justify themselves; . . . But . . . where is the innocency of an amusement [when] . . . in effect, you excuse the malignity of your . . . [tongue] by the innocency of your intentions."<sup>1</sup> Of course we are sometimes sorry, and in a measure may not have intended to say what we said, to do what we did, but must we not remember that the hurt, the unintended damage cannot completely be recalled. "Does an arrow, . . . make a less dangerous . . . wound than if sent on purpose? . . . [We] ought to put a guard of circumspection on . . . [the] tongue, [and] weigh every word."<sup>1</sup>

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 23, 1961. Copyright 1961.

<sup>1</sup>Jean Baptiste Massillon, *The Curse of a Malignant Tongue*.

<sup>2</sup>August W. Hare.

<sup>3</sup>Joseph Hall.

### FOOTNOTES

<sup>1</sup>Professor J. B. Turner, *Mormonism in All Ages, or the Rise, Progress and Causes of Mormonism* (N.Y.: Platt & Peters, London: Wiley & Putnam, 1842), p. 7.

<sup>2</sup>John C. Bennett, *The History of the Saints; or, an Exposé of Joe Smith and Mormonism* (Boston: Leland & Whiting, 1842), p. 79.

<sup>3</sup>Henry Caswall, *The Prophet of the Nineteenth Century; or, the Rise, Progress, and Present State of Mormons or Latter-Day Saints* (London: J.G.F. & J. Rivington, 1843), p. 72.

<sup>4</sup>*History of Illinois*, 1844, p. 387.

<sup>5</sup>W. J. Conybeare, "Mormonism," in *The Edinburgh Review*, April 1854, p. 7.

<sup>6</sup>W. J. Conybeare, *Essays Ecclesiastical and Social* (London: Longem, Brown, etc., 1853), p. 289.

<sup>7</sup>W. A. Linn, *The Story of the Mormons from the Date of their Origin to the Year 1901* (N.Y.: Macmillan, 1923), p. 28.

<sup>8</sup>E. D. Howe, *History of the Mormons: of a Faithful Account of that Singular Imposition and Delusion* (Painesville, Ohio: Printed and published by the Author, 1840), pp. 266ff.

<sup>9</sup>The Rev. D.H.C. Bartlett, *The Mormons or, Latter-Day Saints, Whence Came They?* (Liverpool: J. A. Thompson & Co., 1911), p. 8.

<sup>10</sup>J. Q. Adams, D.D., *The Birth of Mormonism* (Boston: The Gorham Press, 1916), pp. 20ff.

<sup>11</sup>J. H. Snowden, *The Truth About Mormonism* (N.Y.: G. H. Doran, 1926), p. 52.

<sup>12</sup>F. M. Brodie, *No Man Knows My History* (N.Y.: A. Knopf, 1947), pp. 55, 83, 38.

<sup>13</sup>*Ibid.*, pp. 24ff.

<sup>14</sup>*Documentary History of the Church*, I, p. 1. Pearl of Great Price, Writings of Joseph Smith, 2:1.

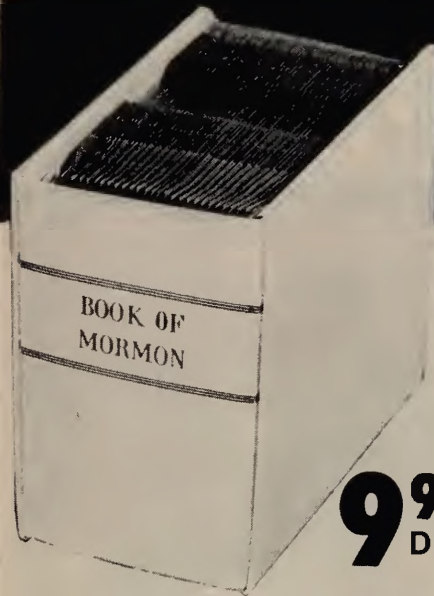
<sup>15</sup>Mr. L. Petersen, *Problems in Mormon Text* (Salt Lake City, 1957), p. 3, n. 4, labors this point most strangely. He cites as evidence the *Millennial Star* for August 1842 and the 1851 edition of the Pearl of Great Price—the first printed in England, far away from Joseph Smith, and the second edition years after his death; for them Joseph Smith cannot be held responsible nor for a Reorganite history published in 1902. Petersen's prize exhibit is the statement of a nephew of David Whitmer, who avers that he had heard his grandmother say that the angel had shown her (!) the plates, the angel being "Brother Nephi." That Mr. P. should have to search so far among literally thousands of retellings of the story of Moroni to find this inevitable slip is actually a vindication of the original. Teachers of the Book of Mormon know well how often the (Continued on page 528)

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(Continued from page 526) proper names in the book are confused by students in writing papers and exams; the names Mormon, Nephi, Lehi, and Moroni especially are mixed with great frequency. This writer has made the mistake more than once.

<sup>16</sup>This principle is stated by Tertullian, *De praescript.*, 25-26; Origen, *Contra Celsum*, I, i, 1ff; Clement of Alexandria, *Stromatum* I; in Migne, *Patrol. Graec.*, VIII, 704. Cf. Matt. vii, 6ff; xi, 25-27; xiii, 9-17; xvi, 20; xix, 11; xxiv, 3, etc. Even the later Church Fathers maintained that the highest teachings of the apostles had been kept secret, D. Thomasius, *Dogmengeschichte der alten Kirche* (Erlangen, 1866), I, 209, 297f.

<sup>17</sup>This is well brought out in Minucius Felix, *Octavius*, x.

<sup>18</sup>So E. D. Howe, *op. cit.*, p. 78.

<sup>19</sup>Matt. vii, 6ff.

<sup>20</sup>Ed. Meyer, *Ursprung und Geschichte der Mormonen* (Halle, 1912) pp. 279ff.

<sup>21</sup>To the sources given above in note 16 one might add the interesting (and very ancient) discussion in the *Clementine Recognitions*, II, 60, and III, 1.

<sup>22</sup>Ed. Meyer, *Op. cit.*, p. 49. For an estimate of Meyer's scholarship, see the articles on him in the *Enciclopedia Italiana* or the *Illustrada*.

<sup>23</sup>See above, note 8.

<sup>24</sup>Brodie, *op. cit.*, p. 38.

## Strength to Lift a Featherbed

(Continued from page 495)

team, and we'll take them up that draw for water. There must be some nearby."

"Can I go, too, huh, Father?" Niels pleaded.

"No, son, the horses are tired, and you'd just be an extra burden. Besides, you need to stay and watch after your mother and sister. We won't be long," his father answered.

Niels pouted again as preparations were made to set up camp.

Kristen busied herself, though fleeting flashes of massacre dissected the mechanical thoughts and habits of preparation for the night.

When the essentials for supper were unloaded, her two men mounted and trotted the lathered  
(Continued on page 530)