

The Worlds of Joseph Smith Gallery Display

A display of books, manuscripts, photographs, and artifacts was assembled to accompany “The Worlds of Joseph Smith” conference at the Library of Congress. Twelve items in this display came from collections in the Library of Congress; three from the Library-Archives of the Community of Christ in Independence, Missouri; two from the L. Tom Perry Special Collections at Brigham Young University in Provo, Utah; and thirteen from the LDS Church History Library, Archives, and Museum of Church History and Art in Salt Lake City.

The display was organized by James H. Hutson, Director of the Manuscript Division of the Library of Congress, and by John W. Welch, Editor in Chief of *BYU Studies*. They were assisted by Larry Draper, Kristi Bell, and others at BYU, and also by Steve L. Olsen, Glenn N. Rowe, and several others on the staff of the LDS Church Historian’s office. The display was finalized and mounted in the foyer and display cases of the Coolidge Auditorium by the Library’s Exhibition Office.

The captions were researched and written by John Welch, with assistance from Steven C. Harper, document editor for *BYU Studies*; the texts were then edited by the Exhibition Office. The captions that appear here are lengthened from the labels that were used in the display cases. Among other additions, quotations have been expanded and further sources have been supplied, drawing attention especially to relevant articles in *BYU Studies* and to works authored by presenters at this conference.



Courtesy Community of Christ Library-Archives, Independence, Missouri. photograph by Val Brinkerhoff

Portrait of Joseph Smith (photograph of original). This oil portrait of the Prophet was painted “from life” in September of 1842, most likely by David W. Rogers of New York. It is one of the few images that compares closely with a plaster mask made of Joseph shortly after his martyrdom in 1844 and is thus considered to be an accurate reflection of his likeness. Upon the death of Joseph Smith, Apostle John Taylor reflected solemnly, “Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it” (Doctrine and Covenants 135:3).

Ephraim Hatch, *Joseph Smith Portraits: A Search for the Prophet’s Likeness* (Provo, Utah: Religious Studies Center, Brigham Young University, 1998).

Joseph Smith in His Own Time

Letter from Albert Brown to James Brown (November 1, 1835). After traveling from Missouri to Kirtland, Ohio, Mormon convert Albert Brown wrote this letter to his parents. He had found relatives "all in good health and the church in great prosperity, her members increasing and the blessings of heaven pourd out upon them and many coming from all parts of the united states to Kirtland and to missionary to try the counsels of the Lord and to escape the calamity and judgments pronounced against this generation or those that do not the pillars of the gospel of our Lord Jesus Christ thus the work of the Lord rolls on and the power of Godliness begin to be maid manifest and the great things of the kingdom revealed I will relate one incident that hapened not long since in our favour by some man that had four Egyptian mummies for \$2,400 in order to obtain an ancient record "containing some of the history of Josef while in egypt and also of Jacob and many prophesise Delivered by them.... Many of the learned have been to kirtland to examine the characters but none of them have been able to tell but very little about them and yet Joseph without any of the wisdom of the world can read them and know what they are."

The full text of this letter was published by Christopher C. Lund in "A Letter Regarding the Acquisition of the Book of Abraham," *BYU Studies* 20, no. 4 (1980): 402-3.

175-180
Dear Parents I am pleased this opportunity of communicating a few lines to you to inform you what I have done to let you know of the prospects which has before me I left Missouri the twelfth of September in company with Peter Lott Whitmer and arrived in Kirtland Ohio the 18th of October we had a prosperous journey and found our relatives all in good health and the church in great prosperity her members increasing and the blessings of heaven pourd out upon them and many coming from all parts of the united states to Kirtland and to missionary to try the counsels of the Lord and to escape the calamity and judgments pronounced against this generation or those that do not the pillars of the gospel of our Lord Jesus Christ thus the work of the Lord rolls on and the power of Godliness begin to be maid manifest and the great things of the kingdom revealed I will relate one incident that hapened not long since in our favour by some man that had four Egyptian mummies which they were carrying thought to exhibit and also an ancient record that was found in their coffins this record contains some of the his top whicle in egypt and also of Jacob and Mary ~~prophet~~ prophet delivered by them while in those ~~times~~ records were bought by the church and also the Mormons and are now in Kirtland they bought the Mormons for the sake of the record and paid 2000 \$900 hundred Dollars for them we are very anxious to have them translated Many of the learned have been to Kirtland to examine the characters but none of them have been able to tell but very little about them and yet Joseph without any of the wisdom of the world can read them and know what they are

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To
The Right Honorable, and Honorable, The President, of the United
States /

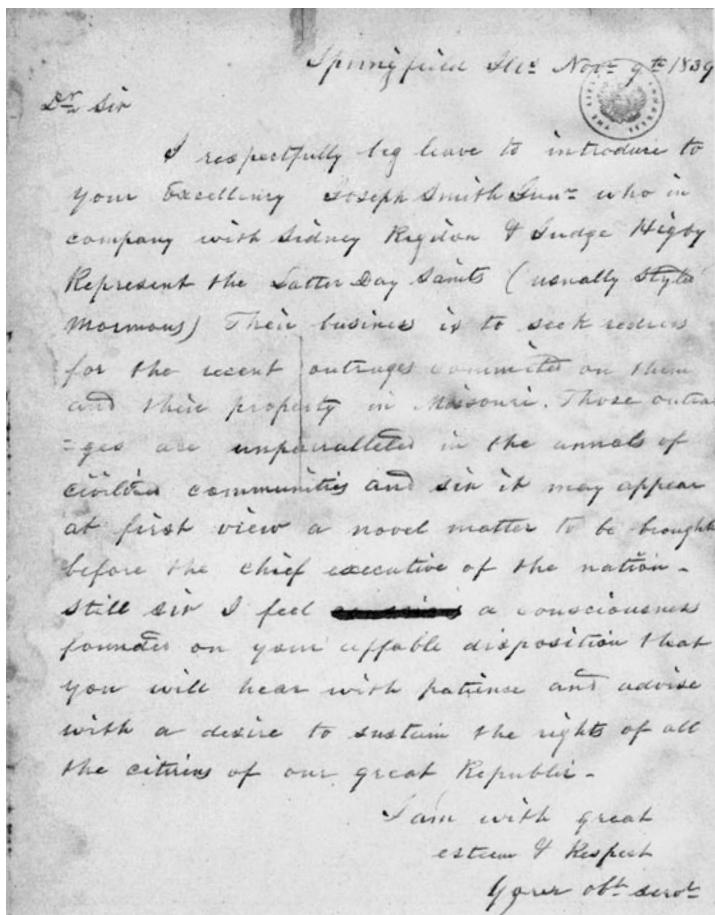
The Petition of Lyman Wight, most humbly Sheweth

That Petitioner removed from the State of Ohio to the State of Missouri, in the year 1832, where I hoped to live in peace, but, after sojourning and undergoing all the hardships of a new Country, for two years, and suffering many privations of the comforts of life, I was assailed by a lawless Mob, and was driven from my House in Jackson County, to Clay County, my Crop and all other property I possessed were taken from me, except a small part, of household Furniture, I staid in Clay County for upwards of two years, when I was again assailed by a Mob, who said, I must deny my sentiments of Religion, or move from that County, but rather than deny my Religion, or be subject to Death, I disposed of my Property at a low rate, and removed my Family to Daviess County, located myself on Grand River, made an Improvement, gained to myself, a pre-emption right, on which a small Town was laid off, it was then worth to me at least Ten Thousand Dollars, but some time in the Month of September last I was ordered to leave my possessions again, and this by a Mob, which was got up by Joseph Wood, (a Presbyterian Preacher) and Doctor Craven (who have since entered my Land,) without any other consideration than to get me phoumed up in Prison, and drive my Family from the State, without Food and Rourment to make them /

Courtesy Martin Van Buren Papers, Manuscript Division, Library of Congress

Petition from Lyman Wight to President Martin Van Buren, 1839. This elegantly scripted and passionate affidavit details the injuries suffered by Lyman Wight as he was expelled by mobs from Missouri, where he had a home at Adam-ondi-Ahman in Daviess County. He protested to President Martin Van Buren: "Such was not the liberty" that his father had fought for as a Revolutionary War soldier or that he personally had stood for in the Battle of Sackets Harbour in the War of 1812. Hundreds of affidavits of plunder, rape, and murder were collected by the Latter-day Saints after their expulsion from Missouri under the governor's order of extermination. Their protests were of no avail.

For a thorough presentation of these protests, see Clark V. Johnson, ed., *Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict* (Provo, Utah: Religious Studies Center, Brigham Young University, 1992).

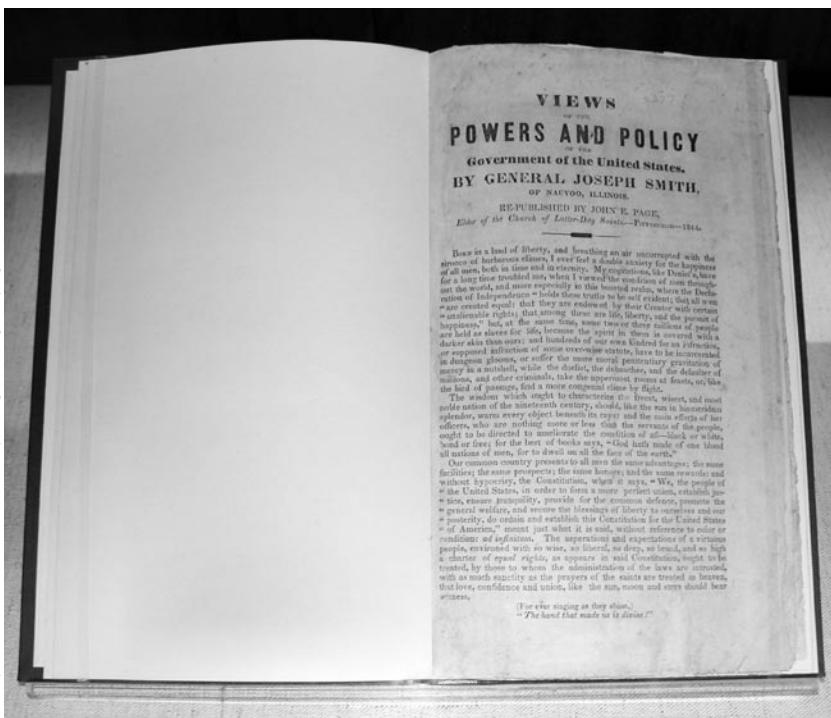


Courtesy Martin Van Buren Papers, Manuscript Division, Library of Congress

Letter of Recommendation from James Adams to President Martin Van Buren, November 9, 1839. When Joseph Smith traveled to Washington, D.C., to seek help from federal officials in redressing damages suffered in the 1838 Mormon conflict in Missouri, he carried with him several letters of introduction. This letter was signed by General James Adams (1783-1843), an Indian war veteran, lawyer, and justice of the peace in Springfield, Illinois. He states that the Missouri "outrages are unparalleled in the annals of civilized communities" and encouraged President Van Buren "to sustain the rights of all the citizens of our great Republic."

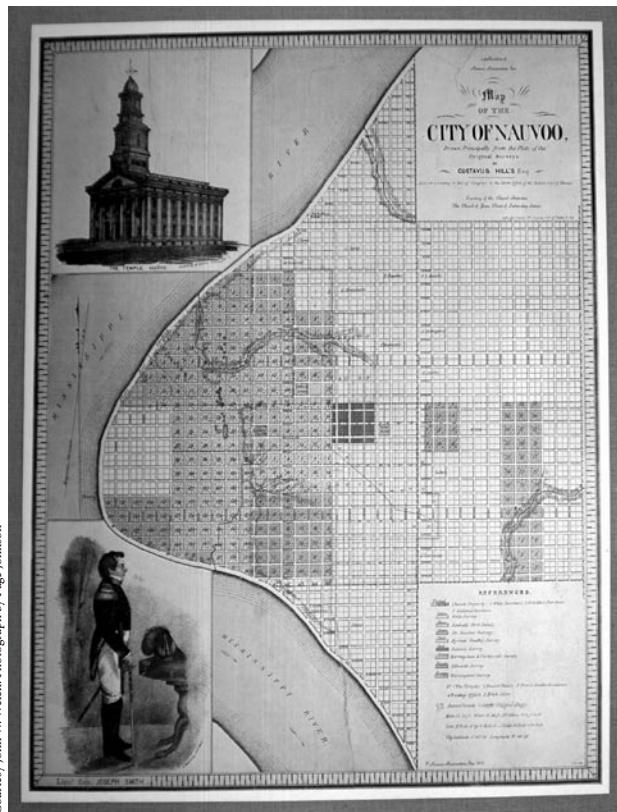
See generally Robert V. Remini, *Joseph Smith* (New York: Viking, 2002).

Courtesy Rare Book and Special Collections, Library of Congress. Photograph by Page Johnson



Joseph Smith's *Views of the Power and Policy of the Government of the United States* (Nauvoo, 1844). In April 1844 a call went out for volunteers to "electioneer for Joseph to be the next President" (*History of the Church*, 6:325). Some 340 signed up and were actively canvassing the country when Joseph Smith was murdered in Carthage, Illinois, in June 1844. They disseminated Smith's views on law and politics via this pamphlet. Joseph Smith advocated the elimination of prisons except for murderers, punishing offenders by having them work on public roads so they can be "taught more wisdom and more virtue," and the abolition of slavery by 1850, compensating slave owners with revenue from the sale of western lands. He extolled the civic virtues of honor, honesty, generosity, equality, and friendship toward all, "from any country, of whatever color, clime or tongue."

The full text of this pamphlet is published in Joseph Smith Jr., *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed., rev., 7 vols. (Salt Lake City: Deseret Book, 1971), 6:197–209. On Joseph Smith's presidential campaign, see Margaret C. Robertson, "The Campaign and the Kingdom: The Activities of the Electioneers in Joseph Smith's Presidential Campaign," *BYU Studies* 39, no. 3 (2000): 147–80.



Courtesy John W. Welch. Photograph by Page Johnson

Map of Nauvoo, "The City of Joseph" (1971 reprint). This composite by Gustavus Hills, lithographed by J. Chaldis, New York, is based on the plats of the original surveys of Nauvoo, Illinois, founded 1839 on the east bank of a large bend in the Mississippi River. Colors on the map indicate the different surveys. Temple Square (block 20) is in the center of town, on Wells Street between Knight and Mulholland Streets. Joseph Smith's residence is on the south waterfront. In the upper left is a preliminary drawing of the Nauvoo Temple by William Weeks, temple architect; in the lower left is Joseph Smith in his Nauvoo Legion uniform, drawn by Sutcliffe Maudsley.

Historian Richard Bushman describes how "the temple, the city, and the gathering formed a pattern of movement and preparation in a distinctive Mormon geography." With the temple at its center, Nauvoo typified Mormon city building.

"The whole scheme divided

space in two," Bushman explains, "with Zion and the temple at the center emanating spiritual power, and a Babylon-like world outside, where people were to be converted and brought to Zion, the missionaries going out and the converts coming in." Joseph Smith planned temples for the geographical center, and, in Nauvoo's case, the most elevated spot of the city. Chicago and Nauvoo grew apace with each other, but, as Bushman notes, "In Chicago the market drew people rather than the temple." Chicago's civic leaders were business magnates. Nauvoo's were prophets and apostles. Nauvoo's geography and sacred architecture are keys to understanding both Joseph Smith and his followers. Joseph rose to power because, in the minds of converts, he opened the heavens and accessed divine power. "He could," writes Bushman, "come to power only in a society where divine intelligence and spiritual power outranked wealth and business acumen on the scale of values."

Richard L. Bushman, "Making Space for the Mormons," Leonard J. Arrington Mormon History Lecture Series, number 2, delivered October 22, 1996, at Utah State University, Logan, Utah. The commemorative double issue of *BYU Studies* 32, nos. 1-2 (1992), contains articles devoted to Nauvoo, including maps and other images of the Mormon city.

Courtesy Family and Church History Department, The Church of Jesus Christ of Latter-day Saints. Photograph by Val Brinkerhoff.



Plaster Cast of Death Mask of Joseph Smith. Joseph Smith was deeply loved by many but despised by others. For an extensive cultural biography, see Richard L. Bushman, *Joseph Smith: Rough Stone Rolling* (New York: Alfred A. Knopf, 2005).

Nauvoo resident George Cannon (father of later Church leader George Q. Cannon) cast plaster masks of both Joseph and Hyrum Smith as their bodies lay in state after their murders in June 1844. On the martyrdom of Joseph and Hyrum Smith, see Davis Bitton, *The Martyrdom Remembered: A One-Hundred-Fifty-Year Perspective on the Assassination of Joseph Smith* (Salt Lake City, Utah: Aspen Books, 1994), and Ronald D. Dennis, “The Martyrdom of Joseph Smith and His Brother Hyrum, by Dan Jones,” *BYU Studies* 24, no. 1 (1984): 78–109.

Letter from Albert Brown to Albert Underwood, November 11, 1844. When Joseph Smith was murdered in June 1844, David Kilbourne of Fort Madison, Iowa Territory, hastened to write "of the wonderful events which have taken place," recounting the events of Smith's death from the perspective of an antagonist. This contrasting four-page letter by Albert Brown, written less than four months after the tragic shooting, recounts at length the widely discussed details of that event. Brown justifies the destruction of the *Nauvoo Expositor* as a public "neusance" according to the "constitution and laws of Illinois." He tells of the unlawful detention of Joseph and Hyrum, and of their murder by troops irresponsibly left in Carthage by Illinois Governor Thomas Ford. He also recounted the rumor that had spread quickly about "a flash of light" that preventing the assassins from beheading the lifeless corpse of Joseph Smith. Brown doubted that any of the murderers would be brought to justice, since "no murderer has ever bin punished I believe sinse the world began for murdering a Prophit of the Lord."

David Kilbourne's correspondence regarding Joseph Smith's martyrdom is housed in the State Historical Society of Iowa, Des Moines, and published in Warren A. Jennings, "The Lynching of an American Prophet," *BYU Studies* 40, no. 1 (2001): 205–16, quote on 207. See also Dallin H. Oaks, "The Suppression of the Nauvoo Expositor," *Utah Law Review* 9 (Winter 1965): 862–902, and Dallin H. Oaks and Marvin S. Hill, *Carthage Conspiracy: The Trial of the Accused Assassins of Joseph Smith* (Urbana and Chicago: University of Illinois Press, 1979).

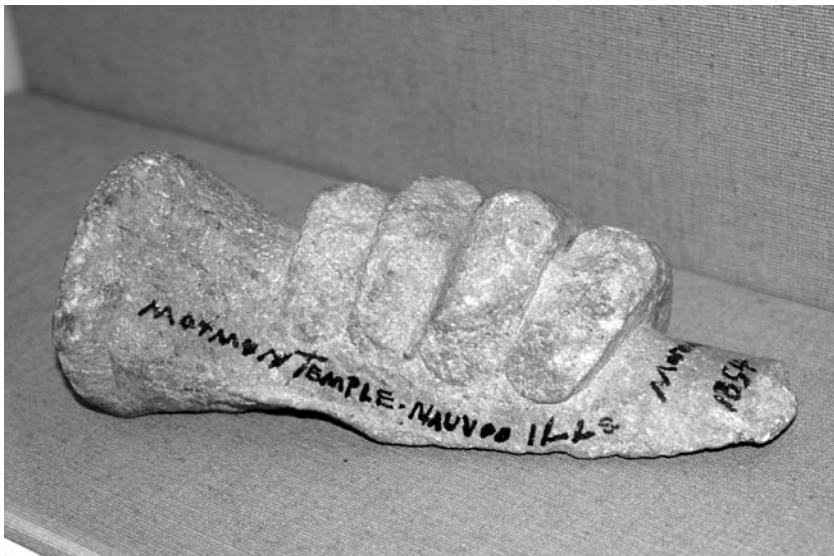
Nauvoo

Nov 11 the 1844

Respected Relative

I willingly comply with your request to write to you to tell you all that I can in one sheet of paper, in the first place we will proceed to acknowledge the Receipt of one Box of Goods by the hands of the Misses Munroe from the city of Utica who arrived at this place near this hour it contained a number of Articles as follows till we come to the second part white flannel 10 yds domestic 20 yds I believe red flannel 20 yds Cassimere for pants and pattern cross pattern 100 & yds Chequers 100 yds for carpet which precisely filled his last 2 pair socks your paper spools and skeins of thread am also to tell you from this source & no one the Authors name was not attached to the other consequently I cannot tell who wrote it G. Webster until there are the details we receive from him which we need for our own use we can but acknowledge our greatfull thanks to Father for this Sister Susie has not as yet got hers the lines were twelve miles from the place we heard from her long since she left work she is coming to spend sometime with us this winter she will not doubt address a letter to some one of our friends when she has leisure it now remains for me to give you a limited view of the news as it stand at the present time you have no doubt heard various and Contradictoary rumors for three or four weeks past concerning the Mormons down South from falsehood in this as it may the story runs thus Number of Apostles feeling no anxious to make their home in the City got up a printing establishment for the express purpose of libeling and slandering and of course to destroy the whole Society of Latter Day Saint the first paper contained their prospectus it was certainly one of the most foul filthie libelous things ever heard of when upon the City council proceeded to take Measures to destroy it they proceeded according to the strict letter of the Law & I very believe to demolish the press & commit it as a nuisance

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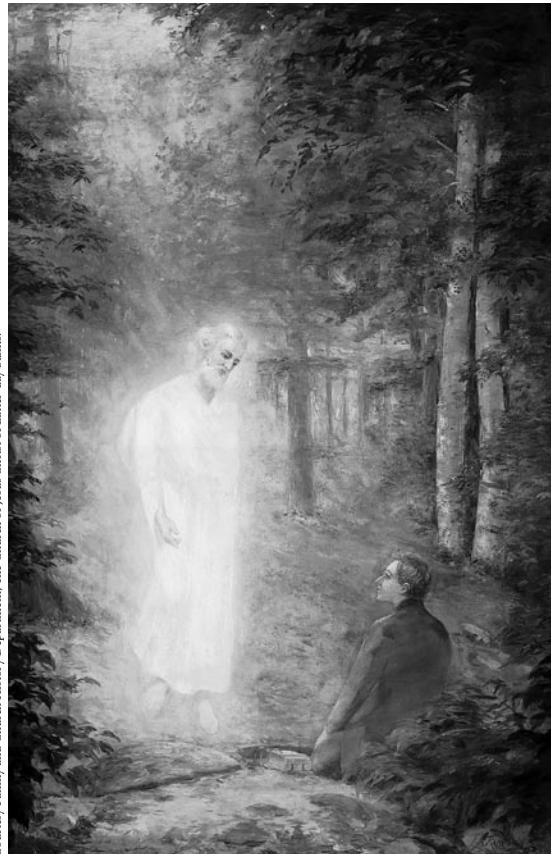


Courtesy Family and Church History Department, The Church of Jesus Christ of Latter-day Saints, photograph by Page Johnson

A Stone Remnant from the Nauvoo Temple. Built at a cost in excess of one million dollars, the Nauvoo Temple was constructed from 1841 to 1846. In the temple, thousands of Latter-day Saints received blessings and endowments of spiritual power. The temple was destroyed by arson in 1848, after which its walls were demolished by a tornado. The Nauvoo Temple has recently been reconstructed for use as originally intended. This fragment is part of a hand holding a trumpet above a sunstone. A complete sunstone is on permanent display in the National Museum of American History, Washington, D.C.

See Glen M. Leonard, *Nauvoo: A Place of Peace, a People of Promise* (Salt Lake City: Deseret Book; Provo, Utah: Brigham Young University Press, 2002).

Joseph Smith and the Recovery of Past Worlds



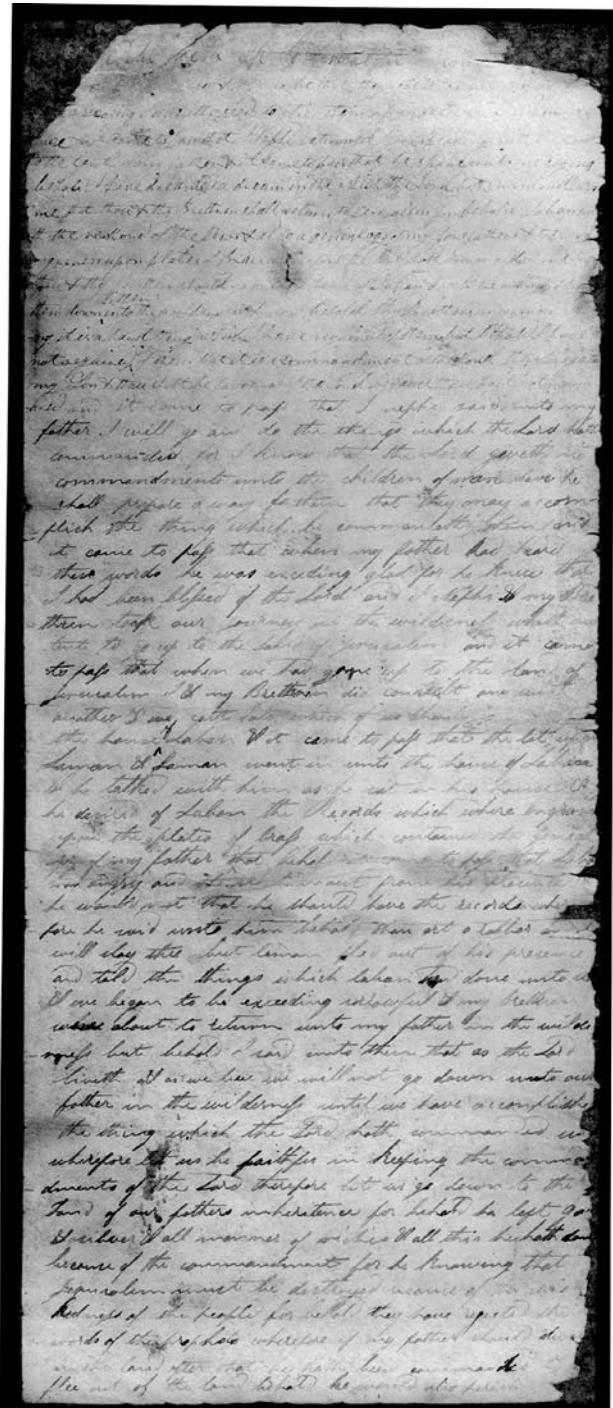
Courtesy Family and Church History Department, The Church of Jesus Christ of Latter-day Saints.

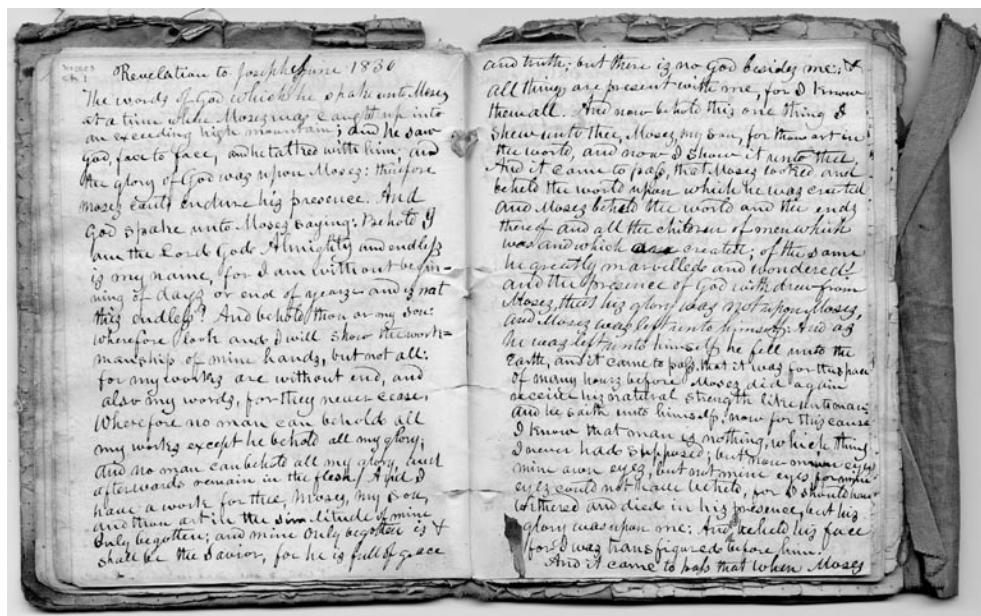
Angel Moroni Delivers the Gold Plates to Joseph Smith on Hill Cumorah, by Lewis Ramsey (1875–1941). Oil, 65" x 41", 1923. This painting depicts the delivery of the Book of Mormon plates to Joseph Smith on the Hill Cumorah in 1827. Ramsey painted it in 1923 for the centennial of the first appearance of the Angel Moroni to Joseph Smith on September 21–22, 1823. Joseph Smith described Moroni as “standing in the air, for his feet did not touch the floor. He had on a loose robe of the most exquisite whiteness. . . . His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. . . . [H]is whole person was glorious beyond description, and his countenance truly like lightning” (Joseph Smith—History 1:30–32). Oliver Cowdery, David Whitmer, and Martin Harris testified that the angel appeared to them in 1829 and showed them the plates from which Joseph Smith translated the Book of Mormon, a testament of Jesus Christ from a past world.

See H. Donl Peterson, *Moroni: Ancient Prophet, Modern Messenger* (Bountiful, Utah: Horizon, 1983); Donald W. Parry, Daniel C. Peterson, and John W. Welch, *Echoes and Evidences of the Book of Mormon* (Provo, Utah: FARMS, 2002); and Margaret Barker, *An Extraordinary Gathering of Angels* (London: MQ Publications, 2004).

Page of the Original (Dictation) Manuscript of the Book of Mormon, 1829. The Book of Mormon was dictated by Joseph Smith to scribes, who made a verbatim word-for-word transcription, as seen here, with no punctuation. This page contains the text of 1 Nephi 2:23–3:18. Oliver Cowdery was the scribe for the first 13 lines of this page, but an unidentified scribe began writing mid-sentence on line 14, “I will go and do the things which the Lord hath commanded.” This corroborates the testimony of scribes. Joseph’s wife, Emma Hale, sometimes his scribe, said that when returning “after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so ignorant and unlearned as he was, it was simply impossible.” It is noteworthy that no cross-outs or modifications were made on this manuscript as the dictation flowed, phrase after phrase.

“Last Testimony of Sister Emma,” *Saints Herald* 26 (October 1, 1879): 289–90; John W. Welch, “The Miraculous Translation of the Book of Mormon,” in John W. Welch, ed., *Opening the Heavens: Accounts of Divine Manifestations, 1820–1844* (Provo: Brigham Young University Press, 2005), 76–213, quote on 131.





Diary of William Wines Phelps, Containing a Transcription of Moses 1, 1835. In December 1830, Joseph Smith commenced his revision of the King James Version of the Bible. He worked on this project until July 1833. While reading and pondering the Bible, Joseph received and recorded several additional scriptures. This manuscript, written by W. W. Phelps (1792–1872) in 1835 in Kirtland, Ohio, contains Joseph's dictation of Moses 1:1–6. It tells how Moses was taken up into the presence of God, was shown the endless worlds created by God, and was called to a work in the similitude of God's Only Begotten. The Book of Moses is now published in the Pearl of Great Price, considered by Latter-day Saints to be a standard work of canonized scripture along with the Bible, the Book of Mormon, and the Doctrine and Covenants.

For the documents of the Joseph Smith Translation, see Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, *Joseph Smith's New Translation of the Bible: Original Manuscripts* (Provo, Utah: Religious Studies Center, Brigham Young University, 2004).

A Page from John Lloyd Stephens, *Incidents of Travel in Central America, Chiapas, and Yucatan* (New York, 1841). John Bernhisel sent Joseph Smith a copy of this book. In his thank you letter, Joseph commented, "It unfolds & develops many things that are of great importance to this generation & corresponds with & supports the testimony of the Book of Mormon; I have read the volumes with the greatest interest." This impressive two-volume work was rich with etchings of buildings and monuments, such as this stela at Quirigua, Guatemala. Stephens' detailed observations led many early LDS leaders, including Parley P. Pratt, John Taylor, John E. Page, Orson Pratt, and George Q. Cannon, personally to consider Mesoamerica as the central area in the geography of the Book of Mormon.

Dean C. Jessee, ed. and comp., *Personal Writings of Joseph Smith* (1984; reprint, Salt Lake City: Deseret Book; Provo, Utah: Brigham Young University Press, 2002), 533. See also John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City: Deseret Book and Foundation for Ancient Research and Mormon Studies, 1985).



Courtesy Rare Book and Special Collections, Library of Congress

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 23.] CITY OF NAUVOO, ILL. OCT. 1, 1842. [Whole No. 59

ZARAHEMLA.

Since our "Extract" was published from Mr. Stephens' "Incidents of Travel," &c., we have found another important fact relating to the truth of the Book of Mormon. Central America, or Guatimala, is situated north of the Isthmus of Darien and once embraced several hundred miles of territory from north to south.—The city of Zarahemla, burnt at the crucifixion of the Savior, and rebuilt afterwards, stood upon this land as will be seen from the following words in the book of Alma:—And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; and thus the land of Nephi, and the land of Zarahemla was nearly surrounded by water: there being a small neck of land between the land northward and the land southward. (See Book of Mormon 3d edition, page 283-81.)

It is certainly a good thing for the excellency and veracity, of the divine authenticity of the Book of Mormon, that the ruins of Zarahemla have been found where the Nephites left them: and that a large stone with engravings upon it, as Mosiah said; and a "large round stone, with the sides sculptured in hieroglyphics," as Mr. Stephens has published, is also among the left remembrances of the, (to him) *lost and unknown*. We are not agoing to declare positively that the ruins of Quirigua are those of Zarahemla; but when the land and the stones, and the books tell the story so plain, we are of opinion, that it would require more proof than the Jews could bring to prove the disciples stole the body of Jesus from the tomb, to prove that the ruins of the city in question, are not one of those referred to in the Book of Mormon.

It may seem hard for unbelievers in the mighty works of God, to give credit to such a miraculous preservation of the remains, ruins, records and reminiscences of a branch of the house of Israel; but the elements are eternal, and intelligence is eternal, and God is eternal; so that the very hairs of our heads are all numbered. It may be said of man he was and is, and is not; and of his works the same, but the Lord was and is, and is to come and his works never end; and he will bring every thing into judgment whether it be good, or whether it be evil; yes, every secret thing, and they shall be revealed upon the house tops. It will not be a bad plan to compare Mr. Stephens' ruined cities with

those in the Book of Mormon: light cleaves to light, and facts are supported by facts. The truth injures no one, and so we make another EXTRACT

From Stephens' "Incidents of Travel in Central America."

"On a fine morning, after a heavy rain, they set off for the ruins. After a ride of about half an hour, over an execrable road, they again reached the Amates. The village was pleasantly situated on the bank of the river, and elevated about thirty feet. The river was here about two hundred feet wide, and fordable in every part except a few deep holes. Generally it did not exceed three feet in depth, and in many places was not so deep; but below it was said to be navigable to the sea for boats not drawing more than three feet water. They embarked in two canoes dug out of cedar-trees, and proceeded down the river for a couple of miles, where they took on board a negro man named Juan Lima, and his two wives. This black scoundrel, as Mr. C. marks him down in his notebook, was to be their guide. They then proceeded two or three miles farther, and stopped at a rancho on the left side of the river, and passing through two cornfields, entered a forest of large cedar and mahogany trees. The path was exceedingly soft and wet, and covered with decayed leaves, and the heat very great. Continuing through the forest toward the northeast, in three quarters of an hour they reached the foot of a pyramidal structure like those at Copan, with the steps in some places perfect. They ascended to the top, about twenty-five feet, and descending by steps on the other side, at a short distance beyond came to a colossal head two yards in diameter, almost buried by an enormous tree, and covered with moss. Near it was a large altar, so covered with moss that it was impossible to make anything out of it. The two are within an enclosure.

Retracing their steps across the pyramidal structure, and proceeding to the north about three or four hundred yards, they reached a collection of monuments of the same general character with those

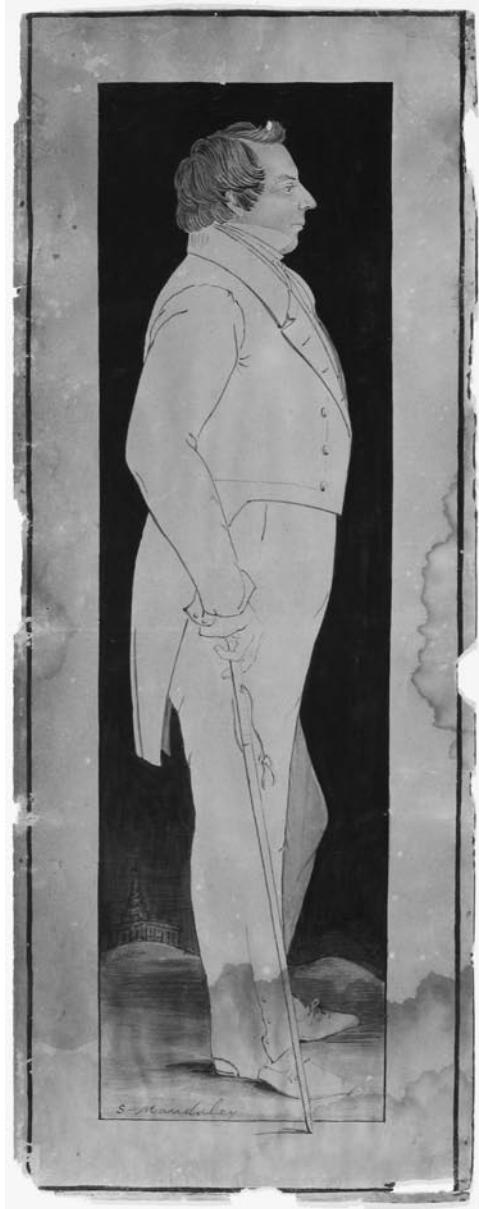
For general discussions of Book of Mormon geographies, see John E. Clark, "Searching for Book of Mormon Lands in Middle America," *FARMS Review* 16, no. 2 (2004): 1-54; and Noel B. Reynolds, ed., *Book of Mormon Authorship Revisited: The Evidence for Ancient Origins* (Provo: FARMS, 1997).

"Zarahemla," *Times and Seasons* (October 1, 1842, p. 927). Joseph Smith was interested in American antiquities. When John Lloyd Stephens' book was published in 1841, it attracted immediate attention among the Latter-day Saints. This article contains Stephens' descriptions of "a large round stone, with the sides sculptured in hieroglyphics," that once stood in the midst of a "large city" on the banks of a wide, fordable river but whose "name is lost, its history unknown," evoking strongly asserted connections with the Book of Mormon city of Zarahemla: "We are not agoing to declare positively that the ruins of Quirigua are those of Zarahemla, but [it would take much] to prove that the ruins of the city in question, are not one of those referred to in the Book of Mormon." Although the Church has never taken an official stand on the location of Book of Mormon geography, this 1842 editorial shows that in Joseph Smith's day Central America was considered as the plausible heartland of ancient Nephite civilization.

❖ Joseph Smith Challenges the Theological World

Joseph Smith, by Sutcliffe Maudsley, ink on paper. Probably drawn by the English portraitist Sutcliffe Maudsley in Nauvoo around 1843, this painting hung in the Nauvoo Mansion House for several years. By his own description, Joseph had a “native cheery temperament.” His people had a great love for him. The Nauvoo Temple can be seen in the lower left.

On Joseph Smith’s personality, see Richard L. Bushman, “The Character of Joseph Smith,” *BYU Studies* 42, no. 2 (2003): 23–34.



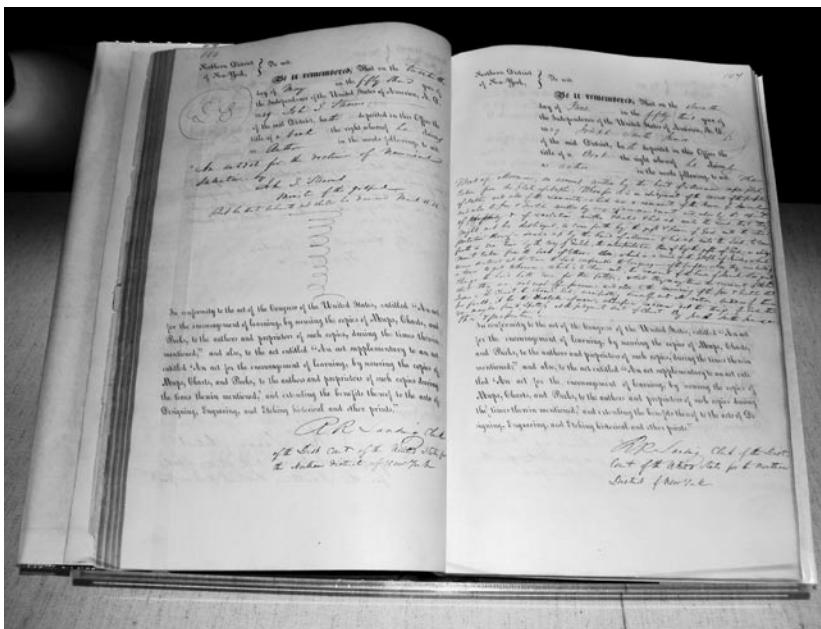
Courtesy Community of Christ Library-Archives, Independence, Missouri. Photograph by Val Brinkerhoff.



Courtesy, Family and Church History Department, The Church of Jesus Christ of Latter-day Saints; photograph by Val Brinkerhoff

Joseph Smith, by Danquart Weggeland, oil on canvas. This image is attributed to Norwegian artist Danquart Anton Weggeland. It offers a strong profile of the Prophet. Beginning with his First Vision, Joseph Smith boldly challenged the theological world. As he recounted: "When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" In the face of much opposition, he testified to the end of his life: "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it" (Joseph Smith—History 1:17, 25).

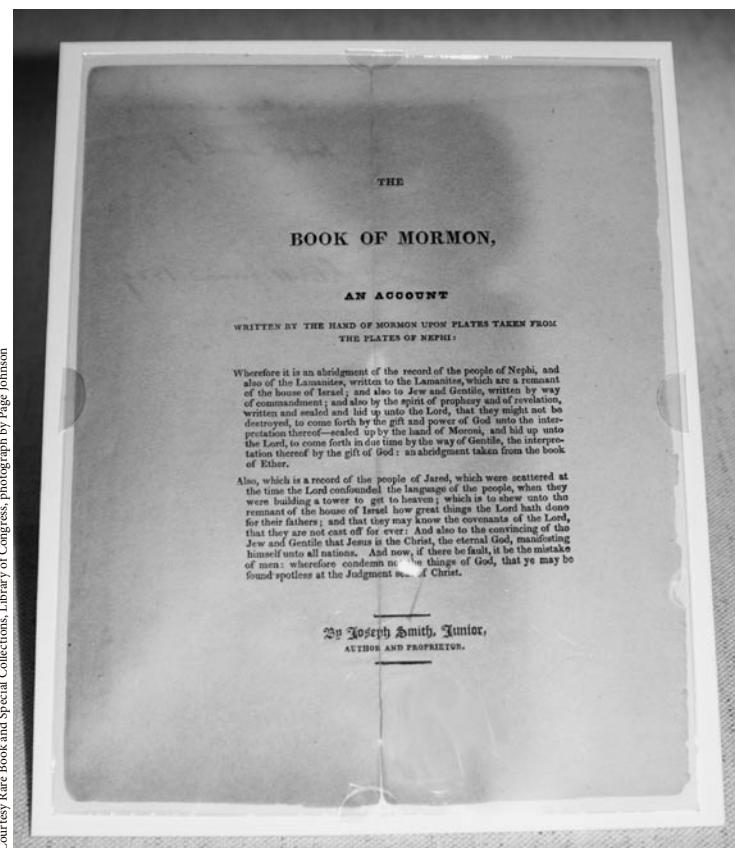
Documented accounts of Joseph Smith's First Vision are presented and discussed in John W. Welch, ed., *Opening the Heavens: Accounts of Divine Manifestations, 1820–1844* (Provo, Utah: Brigham Young University Press, 2005), 1–75.



Courtesy, Rare Book and Special Collections, Library of Congress. Photograph by Page Johnson

Copyright Application for the Book of Mormon, June 11, 1829. On June 11, 1829, this original application was filed in the Northern District of the District Court of the United States, received by clerk of the court, R. R. Lansing. The handwritten description of this form uses the words that now appear on the title page of the Book of Mormon. Joseph Smith said that these words were found on the last of the plates of Mormon. The printed text on this form shows that Joseph Smith's application was filed pursuant to federal law, which allowed "authors and proprietors" to secure a copyright on maps, charts, and books. The Book of Mormon would in fact need this protection, especially as it challenged the sensitivities and beliefs of many Americans. Joseph successfully asserted this copyright when, during publication of the Book of Mormon in Palmyra, New York, Abner Cole pilfered several pages for publication in his own newspaper.

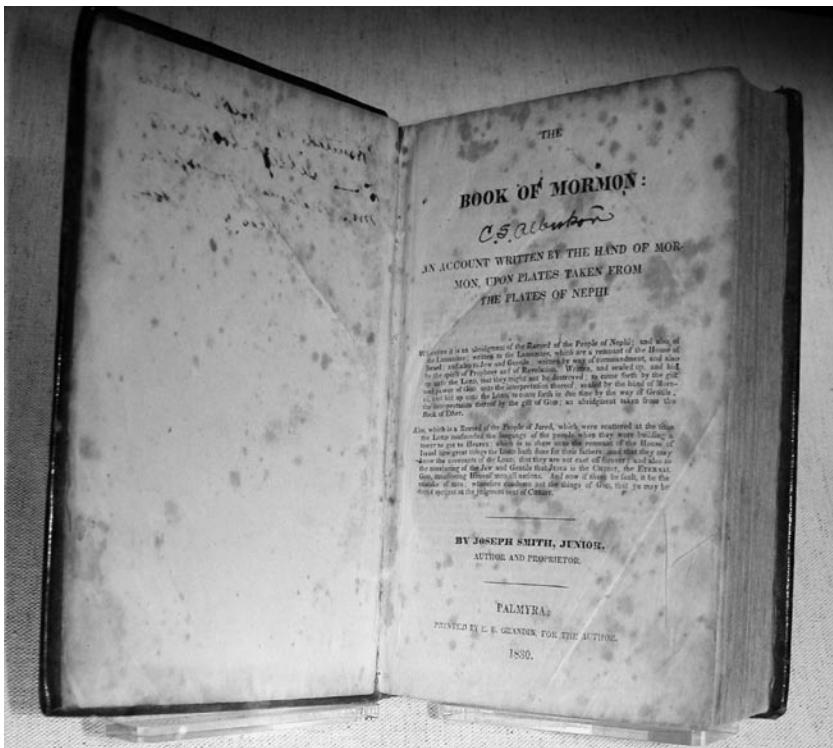
For an expansive survey of Book of Mormon scholarship, see Terryl L. Givens, *By the Hand of Mormon: The American Scripture That Launched a New World Religion* (Oxford: Oxford University Press, 2002).



Courtesy Rare Book and Special Collections, Library of Congress, photograph by Page Johnson

Proof Sheet of the Title Page of the *Book of Mormon*, June 11, 1829. Attached to the Book of Mormon copyright application filed on June 11, 1829, was this single printed sheet. It had been typeset as a proof of the title page of the Book of Mormon. Similar to the title page eventually used in the first edition of the Book of Mormon in 1830, this proof sheet is the earliest printed Mormon page. This page speaks of the spirit of prophecy and revelation, the coming forth of sealed scriptures, the Lord's covenants with the house of Israel, and convincing the Jew and the Gentile that Jesus is the Christ, the eternal God, who manifests himself unto all nations. These words epitomize several of Joseph Smith's challenges to the theological world.

On Mormon teachings in general, see Douglas J. Davies, *An Introduction to Mormonism* (Cambridge: Cambridge University Press, 2003).

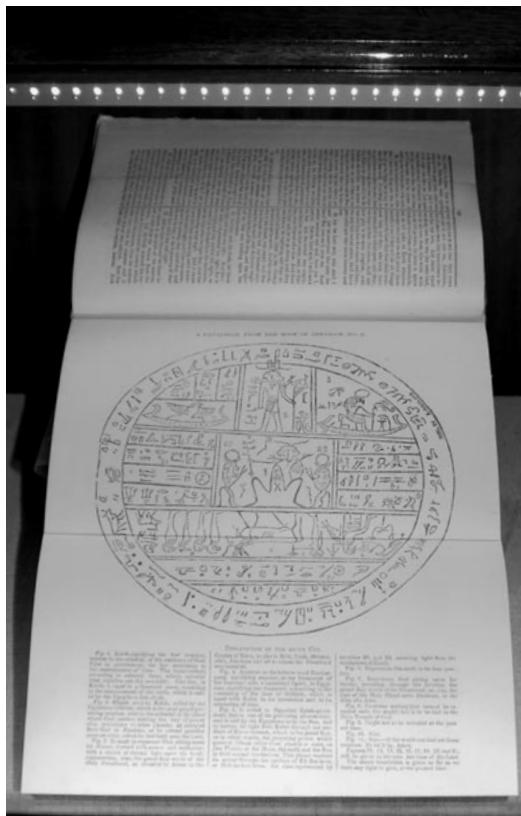


Courtesy Rare Book and Special Collections, Library of Congress. Photograph by Page Johnson

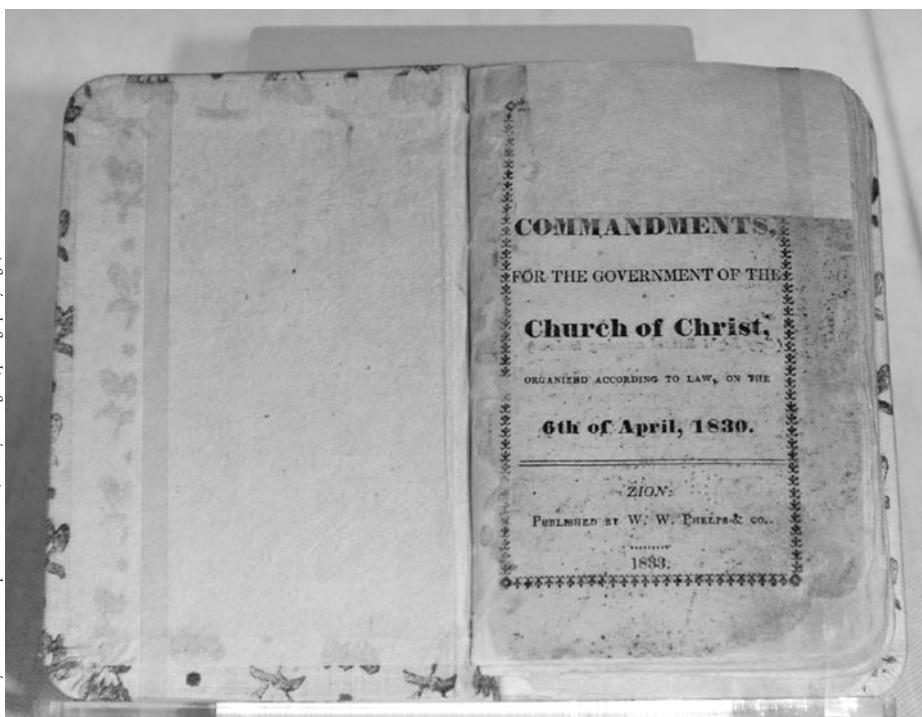
Book of Mormon (First edition, Palmyra, New York, 1830). Published in March 1830, the Book of Mormon testified of a premortal Jesus who had appeared as an anthropomorphic spirit to an early prophet, of messianic foreknowledge held by Israelite and Nephite prophets, of the infinite and eternal atonement of Jesus Christ, and of the physical appearance of the resurrected Jesus to the people at the temple in Bountiful in the New World. The Book of Mormon rejected the practice of infant baptism, required repentance and baptism by immersion, articulated a strong covenant theology, eschewed the use of a paid clergy, established two levels of priesthood ordination, and gave instructions for administering and partaking of the sacrament in remembrance of Jesus Christ's body and blood. On Latter-day Saint doctrines about Christ, see Robert L. Millet, *A Different Jesus? The Christ of the Latter-day Saints* (Grand Rapids: Eerdmans, 2005).

Facsimile 2 from the Book of Abraham, as published in *Times and Seasons* (March 4, 1842). Joseph Smith was fascinated with the world view and the priesthood powers he saw represented in ancient manuscripts. For example, Figure 1 (in the center) represents the primal point of creation. Figure 3 represents God "clothed with power and authority." Figure 7 represents God on his throne. Round disks such as this were placed under the heads of mummies to help orient their souls to the eternal cosmos. The explanations Joseph Smith gave for the figures on this hypocephalus are incomplete. Figures 9–21 were to be interpreted at some future time. The original from which this engraving was made has long been lost. Very few fragments of Joseph Smith's several papyri have survived, leaving the relationship between the lost papyri and the Book of Abraham uncertain.

See generally, John Gee, *A Guide to the Joseph Smith Papyri* (Provo: Foundation for Ancient Research and Mormon Studies, 2000).

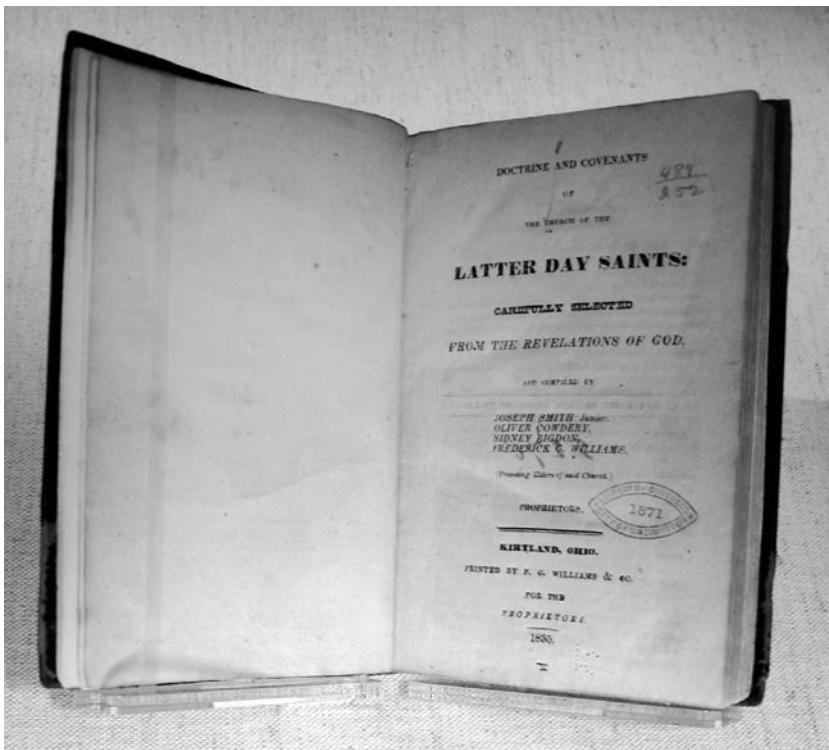


Courtesy, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University; photograph by Page Johnson



Book of Commandments (Independence, Missouri, 1833). In November 1831, Joseph Smith and a council of newly ordained high priests collected about 65 of the Prophet's early revelations for publication as "The Book of Commandments." The original plan was to print 10,000 copies. A mob destroyed the printing establishment on July 20, 1833, in the midst of the print run. Perhaps 100 copies of the incomplete book were salvaged from the fire. About 24 copies are known to survive today. These revelations, most of which are now included in the *Doctrine and Covenants*, issued bold warnings to the world regarding impending judgments of God, commanded people to repent, directed the organization of the Church, instructed missionaries, proclaimed the law of the Lord, described the gifts of the Spirit, and promised God's blessings for faithful obedience to Jesus Christ.

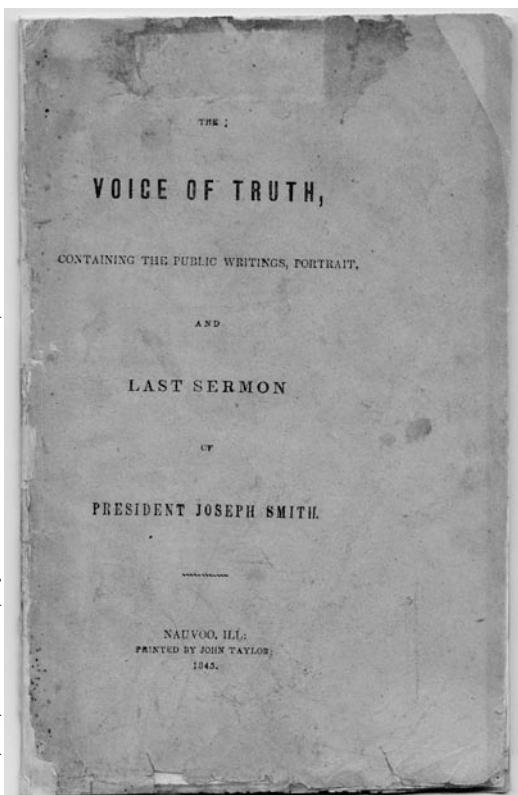
On the millenarian context of these early revelations, see Grant Underwood, *The Millenarian World of Early Mormonism* (Urbana: University of Illinois Press, 1993).



Courtesy Rare Book and Special Collections, Library of Congress, photograph by Page Johnson

Doctrine and Covenants (First edition, Kirtland, Ohio, 1835). In 1835, Joseph Smith, his counselors, and the Kirtland High Council compiled and published this 284-page book entitled *Doctrine and Covenants of the Church of the Latter Day Saints: Carefully Selected from the Revelations of God*. Part 1 presented seven theological lectures on faith, including “ideas of the character, perfections and attributes of God” and the knowledge and sacrifice a person must manifest in order to exercise faith unto eternal life and salvation. Part 2 contained 99 revelations, 3 appendices, a testimony of the Twelve Apostles, and an index. Among its challenging and innovative contents are the vision of the three kingdoms of glory in the afterlife (D&C 76), several revelations on priesthood (D&C 20, 84, 86, 107), the school of the prophets (D&C 88), health and diet (“a word of wisdom,” D&C 89), and the order of the Church for the benefit of the poor (D&C 104).

See Grant Underwood, “More Than an Index: The First Reference Guide to the Doctrine and Covenants as a Window into Early Mormonism,” *BYU Studies* 41, no. 2 (2002), 116–47.



Courtesy Family and Church History Department, The Church of Jesus Christ of Latter-day Saints.

in knowledge; salvation for all mankind, living and dead; repentance; and baptism by water and the Holy Ghost by those holding priesthood keys and authority.

See generally, David L. Paulsen, "The Doctrine of Divine Embodiment: Restoration, Judeo-Christian, and Philosophical Perspectives," *BYU Studies* 35, no. 4 (1995–96): 6–94; and Douglas J. Davies, *The Mormon Culture of Salvation* (Aldershot, UK: Ashgate, 2000).

The Voice of Truth, Containing the Public Writings, Portrait, and Last Sermon of President Joseph Smith (Nauvoo, 1844).

This 64-page booklet, published by John Taylor, contained Joseph Smith's famous King Follett discourse, a funeral tribute delivered at a general conference in April 1844. Notes from that speech briefly indicate that Joseph Smith declared, "It is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time, but... there are a very few beings in the world who understand rightly the character of God.... God himself was once as we are now, and is an exalted man." Other topics addressed by Joseph Smith on that occasion include the power of the Father and the Son; the premortal council of the Gods; creation as organization of eternally existing matter; mankind's eternal intelligence; conversing with God; death and advancing

Joseph Smith and the Making of a Global Religion

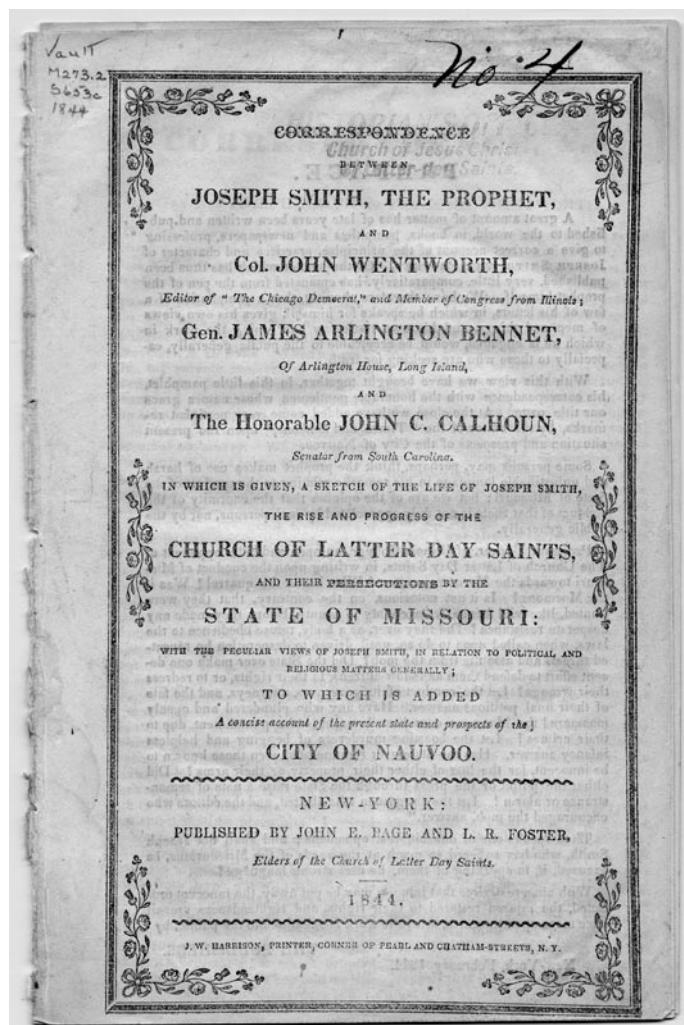


Courtesy Rare Book and Special Collections, Library of Congress

First edition of *The Millennial Star* (Liverpool, May 1840). *The Latter-day Saints' Millennial Star* (1840–1970) was the official publication of the Church in the British Isles. Its inaugural editor, Elder Parley P. Pratt, boldly set the tone and purpose of this first international magazine of the Church: "The *Millennial Star* will stand aloof from the common political and commercial news of the day.—Its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfilment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth—blood, fire, or vapour of smoke"—in short, whatever is shown forth indicative of the coming of the "Son of Man," and the ushering in of his universal reign on the earth. It will also contain letters from our numerous elders who are abroad, preaching the word both in America and Europe, containing news of their success in ministering the blessings of the glorious gospel.

As an Ancient Record has lately been discovered in America, unfolding

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Courtesy Family and Church History Department, The Church of Jesus Christ of Latter-day Saints

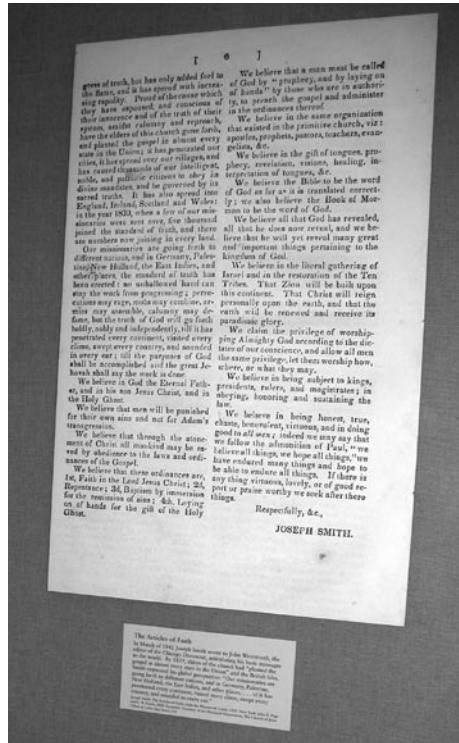
Correspondence between Joseph Smith and John Wentworth (New York, 1844). From the outset, Joseph Smith published abroad numerous revelations, newspapers, pamphlets, and proclamations. In 1831, The Church of Jesus Christ of Latter-day Saints purchased a printing press, its first major asset. As found in this 1844 pamphlet, Joseph Smith penned the thirteen Articles of Faith in an open letter to John Wentworth, editor of the *Chicago Democrat* and member of Congress. Also included is Joseph Smith's correspondence with James Arlington Bennet, of Arlington House, Long Island, and with John C. Calhoun, Senator from South Carolina, along with various political and religious statements of Joseph Smith. Missionaries made use of pamphleteering to spread their message in many lands. This pamphlet was published by Elders John E. Page and L. R. Foster in New York City.

Joseph Smith's 1842 letter to John Wentworth is published in Dean C. Jessee, ed., *The Papers of Joseph Smith*, 2 vols. (Salt Lake City: Deseret Book, 1989–92), 1:427–37.

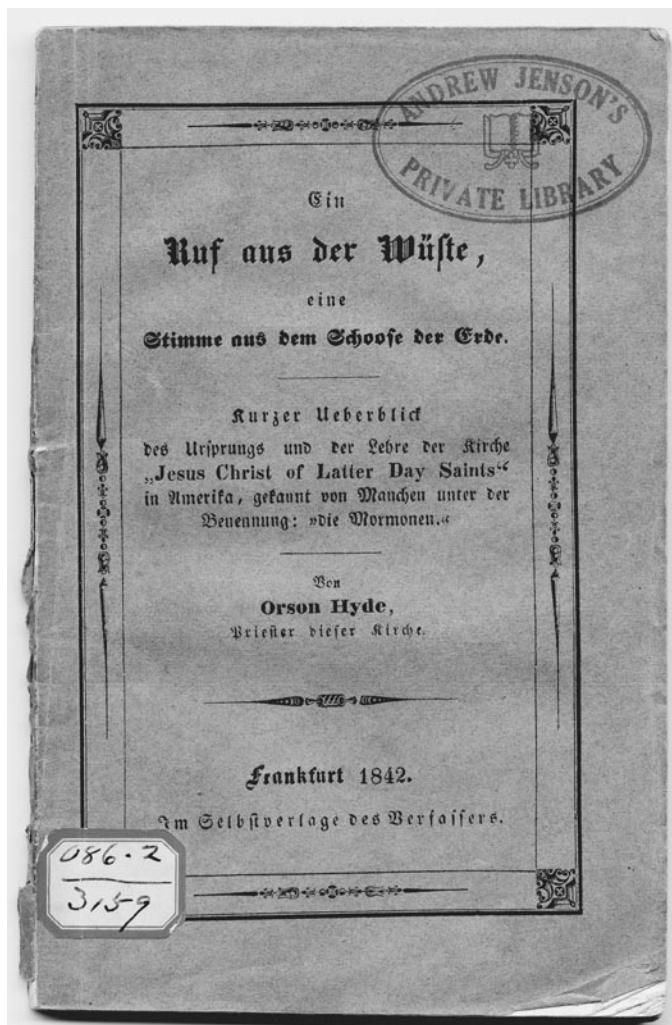
Excerpt from the Wentworth Letter.

In March 1842 Joseph Smith briefly outlined the “rise, progress, persecution, and faith of the Latter-Day Saints” as a courtesy to Chicago editor John Wentworth. The last page of the Wentworth Letter includes thirteen Articles of Faith, stating to the world the basic beliefs of The Church of Jesus Christ of Latter-day Saints, organized in 1830. From its beginning the Church assumed Christ’s great commission. The command to teach and baptize all nations can hardly be overstated as a motivational force for getting missionaries to faraway places to persuade people of diverse cultures to believe in the gospel restored by Joseph Smith. An 1831 revelation, for example, urged Smith to send missionaries “unto the ends of the world” and “to lay the foundation of this church, and to bring it forth out of obscurity” (Doctrine and Covenants 1:23, 30). Missions were local in the beginning, but by 1837 stretched across the Atlantic to the British Isles. By 1842 elders of the church had “planted the gospel in almost every state in the Union,” as well as in England, Ireland, Scotland and Wales. Joseph Smith articulated his global perspective to Wentworth: “Our missionaries are going forth to different nations, in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected: no unhallowed hand can stay the work from progressing: persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldy, nobly, and independently till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear; till the purposes of God shall be accomplished and the great Jehovah shall say the work is done.”

On the rise of Mormonism in general, see Jan Shipps, *Mormonism: The Story of a New Religious Tradition* (Urbana: University of Illinois Press, 1985); Rodney Stark, *The Rise of Christianity* (Princeton, New Jersey: Princeton University Press, 1996), and his anthology *The Rise of Mormonism*, ed. Reid L. Neilson (New York: Columbia University Press, 2005).



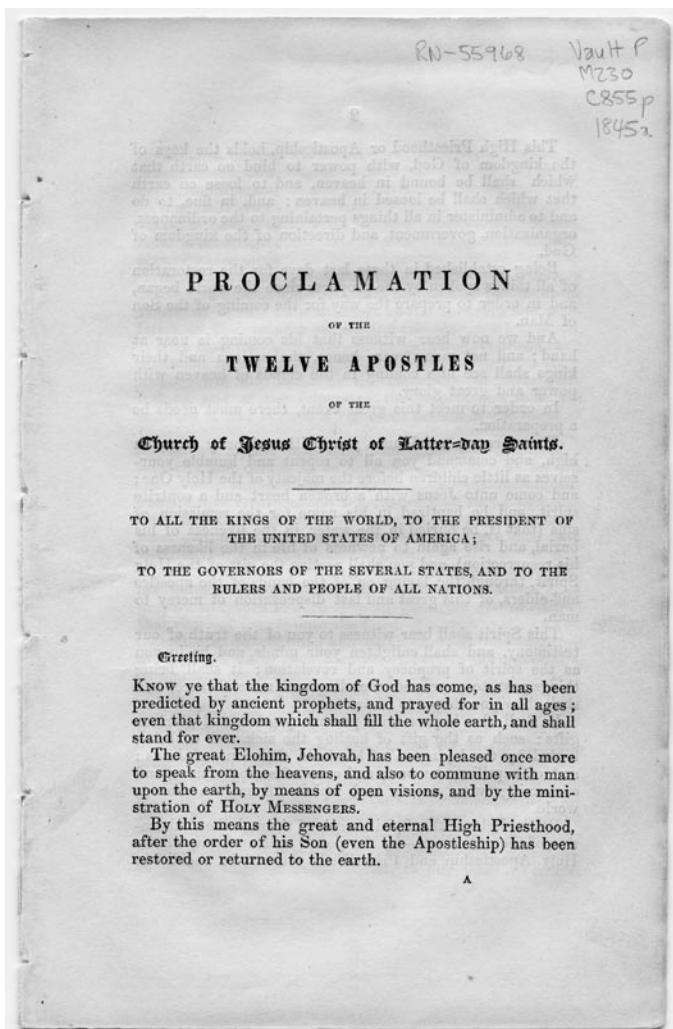
Courtesy Family and Church History Department, The Church of Jesus Christ of Latter-day Saints, photograph by Page Johnson



Courtesy Family and Church History Department, The Church of Jesus Christ of Latter-day Saints

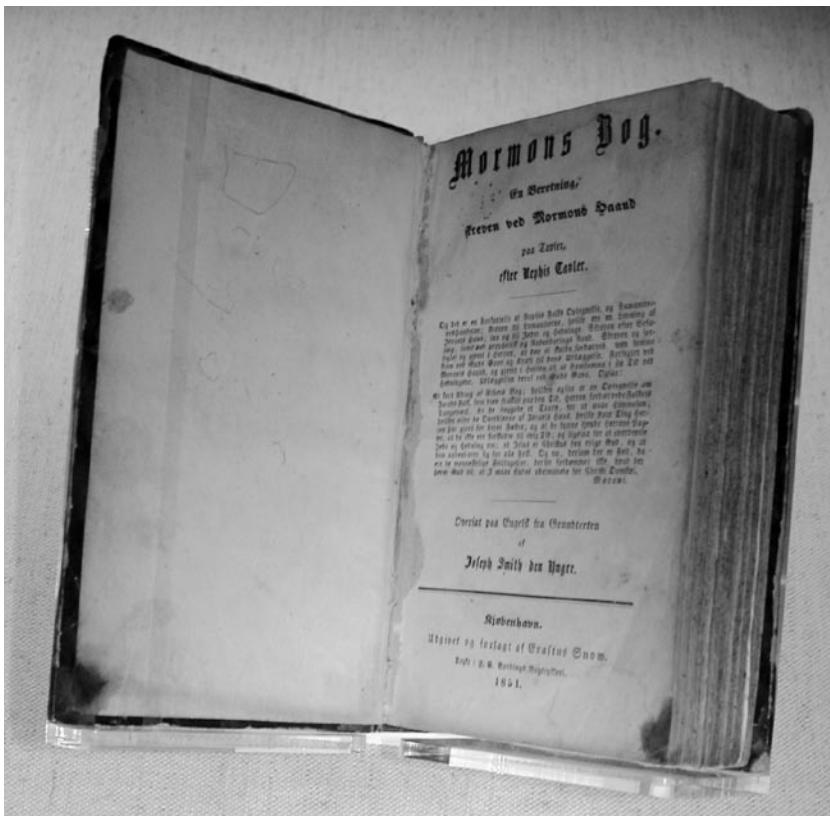
Orson Hyde, *Eine Stimme aus dem Schooße der Erde* (Frankfurt, 1842). In April 1840, Joseph Smith dispatched apostle Orson Hyde to dedicate the Holy Land for the return of the Jews. On his return in 1842, Hyde stopped in Germany, where one of his students translated into German this 115-page treatise he had written. Its title page reads: *A Call from the Wilderness, A Voice from the Depths of the Earth: A Brief Overview of the Origins and Doctrine of the Church of Jesus Christ of Latter Day Saints in America, Known by Many under the Label of "The Mormons," by Orson Hyde, a Priest of this Church, Frankfurt 1842, a self-publication of the author.* In it was published, for the first time in a foreign language, an account of Joseph Smith's First Vision.

On the publishing activities of the early Church, see David J. Whittaker, *Early Mormon Pamphleteering* (Provo, Utah: Joseph Fielding Smith Institute for Latter-day Saint History, 2003).



Courtesy Family and Church History Department, The Church of Jesus Christ of Latter-day Saints

Proclamation of the Twelve Apostles of the Church to the Rulers and People of All Nations, April 6, 1845. On the fifteenth anniversary of the organization of the Church and less than a year after the martyrdom of Joseph and Hyrum Smith, the Twelve Apostles wrote this proclamation to all the kings, presidents, governors, rulers, and people of all nations on the earth. It declares that "the kingdom of God has come, as has been predicted by ancient prophets, and prayed for in all ages." The opening pages declare that God has again communed with those on earth by visions and holy messengers, by whom "the great and eternal High Priesthood" has been restored, holding the keys "to administer in all things pertaining to the ordinances, organization, government and direction of the kingdom of God." This publication, printed in Liverpool, England, was probably drafted by Parley P. Pratt.



Courtesy Family and Church History Department, The Church of Jesus Christ of Latter-day Saints. Photograph by Page

Danish Translation of Book of Mormon (1851). The first foreign language edition of the Book of Mormon was this Danish translation, printed in Copenhagen in 1851. Latter-day Saint missionaries arrived in Denmark in 1850, shortly after that country had adopted a new constitution, modeled in certain ways after the Constitution of the United States. Aided by the freedom of religion thus afforded in Denmark, Mormon missionaries met with considerable success. Thousands of Danish converts soon immigrated to Utah. As of 2005, the Book of Mormon has been translated into 104 languages.

For the full story of the early growth of the Church in Denmark, see William Mulder, *Homeward to Zion: The Mormon Migration from Scandinavia* (Minneapolis: University of Minnesota Press, 1957; reprint, Provo, Utah: BYU Press, 2000).



Joseph Smith, by Lucius Gahagan (ca. 1773–1855). Cold-cast marble, 1852 (replica). After Joseph Smith's death, he was memorialized in many ways in many lands. George Cannon made the casket in which Joseph was buried, and he also cast plaster masks of both Joseph and Hyrum Smith as their bodies lay in state. Apostle John Taylor, who witnessed the assassination of Joseph Smith and was himself critically wounded, took Cannon's mask to Lucius Gahagan, a prominent British artist in London, along with several sketches of the prophet. A committee of men who had known Joseph intimately worked directly with the artist as he produced this bust. Taylor commented that the artist had "obtained as correct a likeness as [was] possible . . . at such a period from [Joseph Smith's] death."

On recent international expansion, see Emmanuel Abu Kissi, *Walking in the Sand: A History of The Church of Jesus Christ of Latter-day Saints in Ghana* (Provo, Utah: Brigham Young University Press, 2004); Steven C. Harper, "Nothing Less Than Miraculous": The First Decade of Mormonism in Mongolia," *BYU Studies* 42:1 (2003): 19–49.