**ENDNOTES**

**The Book of Mormon and Automatic Writing**

Robert A. Rees


2. By "more rational" I mean that to the extent one can make a case for the existence of automatic writing (a reasonable possibility to entertain since there are so many examples of the phenomenon and such a wide variety of styles), then this theory becomes a more plausible explanation for how the Book of Mormon was produced than many other explanations that, when seriously considered, prove to be either ridiculous or without credible evidence.


4. According to the official Course in Miracles Web site (www.acim.org), through a process called "inner dictation," *A Course in Miracles was "dictated" by Jesus to Dr. Helen Schucman, a clinical and research psychologist and tenured associate professor of medical psychology at Columbia University’s College of Physicians and Surgeons, in New York City. The course of study is defined as follows: "This is a course in miracles. It . . . does not aim at teaching the meaning of love, for that is beyond what can be taught. It does aim, however, at removing the blocks to the awareness of love’s presence, which is your natural inheritance. The opposite of love is fear, but what is all-encompassing can have no opposite. This course can therefore be summed up very simply in this way: ‘Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God.’ “ *A Course in Miracles* has been translated into many languages and is used as a course of spiritual study throughout the world.

5. "The Urantia Book, first published by the Urantia Foundation in 1955, was authored by celestial beings as a special revelation to our planet, Urantia. The book’s message is that all human beings are one family, the sons and daughters of one God, the Universal Father. It instructs on the genesis, history, and destiny of mankind and on our relationship with God. It also presents a unique and compelling portrayal of the life and teachings of Jesus, opening new vistas of time and eternity, and revealing new concepts of Man’s ever-ascending adventure of finding the Universal Father in our friendly and carefully administered universe." (Urantia Foundation, www.urantia.org). The Urantia text was a "revelation" dictated to and "transcribed" by an anonymous group living in Chicago. Like *A Course in Miracles, The Urantia Book has been translated into many languages and is studied in many countries.*


8. Robert Almeder, *Beyond Death: Evidence for Life After Death* (Springfield, IL: Charles C Thomas, 1987), 60–62. Obviously, such anecdotal reports are not the same as controlled scientific studies, and yet the number of such reported incidences offers at least the possibility that some may be reliable.

9. A term coined by Gordon Thomasson in "Daddy, What’s a ‘Frontier’?" Thoughts on the ‘Information Environment’ That Supposedly Produced the Book of Mormon," unpublished manuscript in my possession, p. 18. Thomasson provides the most detailed account yet as to what information might have been available to someone living in eastern New York in the late 1820s. According to Thomasson, “There are two types of critical tests which can be made on Book of Mormon data: [1] The first type involves subjects about which an information vacuum can be shown to have existed in 1830—and about which the Book of Mormon takes a position which can be compared to new data revealed by contemporary scholarship (textual comparison of the Book of Mormon with otherwise unparalleled Qumran and/or Nag Hammadi documents might fall in this category). [2] The second class of tests includes those in which the environment information of 1830 can be shown to have documented a particular position which the Book of Mormon took exception to—and these two conflicting ideas can be compared to current scholarly opinion. These are tests which the Book of Mormon can pass or fail—taking into consideration the open-ended dialogue which is true scholarship. These are tests to which it generally has not been subjected."


15. Dunn, *Automaticity, 30.*


17. I believe Dunn may be disingenuous when he states, “It may be argued that automatic writing is God’s true means of giving revelations and translations (in the case of Joseph Smith) (“Automaticity,” 36)."

18. Givens, *By the Hand of Mormon, 177–78.* In an online review of Givens’s book (www.solomonspalding.com/Lib/givn2002.htm), Dale R. Broadhurst identifies automatic writing as one of the possible explanations of the Book of Mormon. “For those deciding not to join the Mormons, and thereby eliminating the explanation that the book is what it says it is, there are three remaining options for further investigation. These possibilities are: (A) Smith wrote the text almost entirely upon his own, whether by design or through a process something like automatic writing; (B) the text was produced by some person(s) other than Smith, and Smith only joined the process shortly before its publication; or, (C) the book was produced by Smith and one or more other contributors working together."

19. Although at times Joseph used the term *Urman and Thammim* to refer to this ancient device included with the gold plates as well as to the seer stone, he used both instruments to translate the Book of Mormon. See Richard Van Wagoner and Steven Walker, "Joseph Smith: ‘The Gift of Seeing,’” *Dialogue* (15/2, Summer 1982); updated and reprinted in Bryan Waterman, ed., *The Prophet Puzzle: Interpretive Essays on Joseph Smith* (Salt Lake City: Signature Books, 1999), 87–112.


21. "Working with his research partner, W. Linda G. Russek, Dr. Schwartz devised experiments that, as best they could, would eliminate the possibility of cheating or fraud of any kind. They were able to enlist the cooperation of such well-known mediums as John Edward, Suzanne Northrup and George Anderson, who to their credit placed no conditions on the experiments; they would participate exactly as directed by the scientists . . . . In this situation, the medium sits facing a ‘sitter,’ whom he or she has never met, and proceeds to apparently receive information from a deceased friend or relative of the sitter. The medium is often able to relay initials, names, dates and
specific incidents relevant to the sitter and the deceased. In Schwartz’s tests, each medium had a session with the same sitter, and the experiment was repeated with several sitters. The sitters were instructed to reply to any questions from the mediums with either a yes or no, with no elaboration. All ‘messages’ from the deceased were carefully recorded—vividly, and then later analyzed, point by point, for accuracy. Accuracy was scored on a hit-or-miss scale in the range of -3 to +3 [3 = complete miss, 2 = a probable miss, 1 = a possible miss, 0 = a possible hit, +1 = a definite hit, +2 = definite hit, +3 = a complete hit].

“How well did the mediums do? The results showed that the mediums ranged from 17 to 95 percent accuracy! Their average for +3 hits was 83 percent! Similar experiments were conducted with students, who have no claim to psychic abilities, in the medium position, and they were able to achieve only 36 percent accuracy. So are the mediums just better at it, or are they experts at doing ‘cold readings,’ as the skeptics suggest, taking cues from the sitters’ voice inflections and body language? To eliminate this possibility, Schwartz and Russek’s experiments became more and more stringent, to the point where the mediums were not allowed to see or even directly hear the sitter. All answers were relayed to the medium through Schwartz. Even with the tightest controls, the mediums’ accuracy was above 90 percent” (http://paranormal.about.com/library/weekly/a9390302b.htm).


28. Rollin McCraty, Mike Atkinson, and Raymond Trevor Bradley, “Electrophysiological Evidence of Intuition: Part 2. A System-Wide Process?” The Journal of Alternative and Complementary Medicine 10/2 (2004): 334. In another study, HeartMath researchers conclude, “Even more surprising was our finding that this heart appearance receives this ‘intuitive’ information before the brain. This suggests that the heart’s field may be linked to a more subtle energetic field that contains information on objects and events remote in space or ahead in time. Called by Karl Pribram and others the ‘spectral domain,’ this is a fundamental order of potential energy that enfolds space and time, and is thought to be the basis for our consciousness of the whole” (Rollin McCraty, Raymond Trevor Bradley, and Dana Tomasino, “The Resonant Heart,” Shift: At the Frontiers of Consciousness 5 [Dec. 2004–Feb. 2005], 15–19).


32. Dan Vogel attempts to discredit these witnesses and to undermine their testimonies of the existence of the plates by seeing their experiences as hallucination, hypnotism, or “induced visionary experiences” (“The Validity of the Witnesses,” in American Apocrypha, 79–121). Vogel’s piece is so shot through with subjunctive qualifiers (if, probably, perhaps, seems, might, assuming that, likely, probable, possibility, etc.) that it is difficult to take his argument seriously.


41. Nibley, Since Cumorah, 194.

42. Givens, By the Hand of Mormon, 120.


44. See Givens, By the Hand of Mormon, 156.


46. Schwartz, Afterlife, xxiii.


49. As Gordon Thomasson states, “Upon finding a possible parallel between the Book of Mormon and some bit of early American history, it is all too often assumed that the source for the idea has been found and further study is neglected or even ridiculed. Such an at best naive, reductionist approach ignores the fact that where parallels occur they almost invariably relate to what are perennial questions—themes which recur in countless religious histories—and which are by no means unique to the Burned-over District in space or time, and/or may correlate even more significantly with ancient evidence than it does with the more recent” (“Frontier,” 9).

50. Richard L. Bushman, “The Book of Mormon and the American Revolution,” in Believing History: Latter-day Saint Essays, ed. Reid L. Neilson and Jed Woodworth (New York: Columbia University Press, 2004), 47–64, esp. 57. Bushman states: “The Book of Mormon was an anomaly on the political scene of 1830. Instead of heroically resisting despots, the people of God fled their oppressors and credited God alone with deliverance. Instead of enlightened people overthrowing their kings in defense of their natural rights, the common people repeatedly raised up kings, and the prophets and the kings themselves had to persuade the people of the inexpediency of
monarchy. Despite Mosiah’s reforms, Nephite government persisted in monarchical prac-
tices, with life tenure for the chief judges, hereditary suc-
cession, and the combination of all functions in one official” (57).

51. Givens, By the Hand of Mor-
mon, 169.

Prophecy and History:
Structuring the Abridgment of the Nephite Records
Steven L. Olsen

1. In this paper the terms small plates and large plates initially appear in quotation marks to identify usage among Latter-
day Saints today. This short-hand distinction between the verbatim account of the proph-
ests, beginning with Nephi, and the bulk of Mormon’s abridg-
ment does not exist in the Book of Mormon, which refers to both accounts as the “plates of Nephi.”

2. See, for example, Ezra 7:28–
9:15; Nehemiah 1–13; Isaiah 6; Jeremia-
iah 1; Ezekiel 1–2.

3. Most frequently, direct editorial comment in the Hebrew Bible orients readers con-
temporary with the narrator to cultural or geographical references in the text. See, for instance, Robert Alter, The Five Books of Moses: A Translation with Commentary (New York: W. W. Norton, 2004), 113n2, 123n30, 182n33, 270n34, 273n11.

4. Two studies that inventory several explicit editorial state-
ments in the Book of Mor-

5. Prior studies of the edito-
rial role of Book of Mormon authors include S. Kent Brown, “Nephis’s Use of Lehi’s Record,” in Rediscovering the Book of Mormon, 3–14; Grant R. Hardy, “Mormon as Editor,” in Rediscovering the Book of Mormon, 15–28; and John S. Tanner, “Jacob and His Descendants as Authors,” in Rediscovering the Book of Mormon, 52–66. Grant R. Hardy, The Book of Mormon: A Reader’s Edition (Urbana: University of Illinois Press, 2003) is a fuller treatment of this theme.

6. The identity of biblical narra-
tors has captured the attention of several biblical scholars, whose conclusions are based on inferences from the narra-
tive itself more than on explicit breaks in the narrative’s third-
person omniscient point of view. See Meir Sternberg, The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading (Bloom-
ington: University of Indiana Press, 1985), 58–83, for a cri-
tique of the efforts to ascribe authorship to narrative books of the Old Testament.


8. Among the earliest and best-
known studies of the explicit crafting of the Book of Mor-

9. Relevant structural studies of sacred texts include Claude Levi-Strauss, “The Structural Study of Myth,” in his Struc-
tural Anthropology (New York: Basic Books, 1963), 206–31; Edmund Leach, Genesis as Myth and Other Essays (Lon-

10. See the similar direction of the Lord to Nephi in 1 Nephi 14:28 and to Moroni in Ether 13:13.

11. As a matter of convenience, I refer to Lehi’s dream-visions as a dream and to Nephi’s vision as a vision. In so doing, I do not mean to diminish the sig-
nificance of Lehi’s experience, since dreams in ancient texts were considered viable means of divine communication.

12. Earlier examinations of the complementary nature of Lehi’s dream and Nephi’s vision are Courtney J. Lasset-
ter, “Lehi’s Dream and Nephi’s Vision: A Look at Structure and Theme in the Book of Mormon,” Perspectives: A Jour-

13. On the interpretive value of repetition in the Hebrew Bible, see Alter’s Five Books of Moses, 349n21, and Art of Biblical Narrative, 88–113; and Sternberg’s Poetics of Biblical Narrative, 365–440.

14. Among the prophecies included in both the small plates and Mormon’s abridg-
ment are the following (this list includes selected citations of prophecies, the first list which from which come the small plates, followed by those, as appropriate, from Mormon’s abridgment): the destruction of Jerusalem (1 Nephi 1:4; 13, 18; 2 Nephi 1:4; Alma 9:9; Helaman 8:20–21); finding and settling the promised land (1 Nephi 2:20; 18:23); the curse upon the Lamanites (1 Nephi 2:23; 2 Nephi 5:21; Alma 17:15); the Nephites as rulers in the promised land (1 Nephi 2:22; 2 Nephi 5:19); the mortal ministry, atonement, and res-
surrection of Christ (1 Nephi 11; Mosiah 3:4–14; 15; Alma 7;

34; Helaman 14); the resurrec-
tion of all mankind (2 Nephi 9–10; Alma 11: 40–41; Hela-
man 14); the “wars and conten-
tions” of the Nephites (1 Nephi 12:1–5; 2 Nephi 26:2; Enos 1:24; Omni 1:3; Alma 50:1); the ministry of the resurrected Christ among the Nephites (1 Nephi 12:5–10; 2 Nephi 26:1; Enos 1:8; 3 Nephi 11); the four generations of righteousness (1 Nephi 12:11–12; 2 Nephi 26:9; 3 Nephi 27:31–32); the annihilation of the Nephites (1 Nephi 12:13–17; Alma 1:12; Alma 45:1–14; Helaman 15:17); the abject baseness of the surviving Lamanites (1 Nephi 12:20–23; 15:13; 2 Nephi 26:15; Helaman 1:2; Morm 5:15); the conditions of posa-
tasy among the Gentiles in the latter days (1 Nephi 13; 2 Nephi 26; 3 Nephi 16:9–11; 21:10–21; 30:1–2; Ether 12); the migration of the Gentiles to the promised land (1 Nephi 13:12–20; 21:5–7; Mormon 5); the conversion of the house of Israel and the Gentiles in the last days (1 Nephi 14; 2 Nephi 25:17–18; 3 Nephi 15:22–20); the gathering of Israel and establishment of Zion in the last days (1 Nephi 13:37; 15; 19:16; Mosiah 12:21–22; 3 Nephi 16; 20–21; 29); the judgment of all mankind (1 Nephi 22:21; Mosiah 27:31; Alma 12:27); and the second coming of Christ and founding of the millennial kingdom of God (1 Nephi 22:26; 2 Nephi 12:12–13; 30:18; 3 Nephi 24–25; Ether 13).

15. The following prophecies are initially uttered and fulfilled within Mormon’s historical narrative (the first citation is the prophecy and the second is its fulfillment): Abinadi foretells the tragedy to befall the people of Limhi (Mosiah 12:1–2; 21:1–4), the fiery death of King Noah (Mosiah 12:3; 19:20), and the cruelty of Limhi’s rebellious descendants (Mosiah 17:1; Alma 25:5); Alma predicts the destruction of the city of Ammonihah (Alma 10:23; 16:2–3) and the movement of Lamanite armies (Alma 43:24; 43:49–54); and Nephi reveals the secret murder of the chief judge and the identity of its perpetrator (Helaman 8:27; 9:3–38).

16. Whether Mormon included a comparable editorial aside at
the beginning of his abridge-
ment of Nephi’s large plates is not known since the initial por-
tion of his narrative was among the 116 pages of trans-
lation lost when Martin Harris borrowed the manuscript from Joseph Smith to convince his wife of its authenticity. On the loss of the manuscript, see Richard L. Bushman, Joseph Smith: Rough Stone Rolling (New York: Alfred A. Knopf, 2005), 66–69.

Recovering the Original Text of the Book of Mormon: An Interim Review

Introduction
M. Gerald Bradford
1. About 28 percent of the origi-
nal manuscript (dictated by Joseph Smith) is extant. The printer’s manuscript (copied by Oliver Cowdery and two other scribes) is nearly fully extant (missing are about three lines of text at 1 Nephi 1:7–8, 20).
2. Royal Skousen, ed., The Origi-
3. Recent studies of the Book of Moses began with work on the Joseph Smith Translation. See Joseph Smith’s New Translation of the Bible: Original Manu-
scripts, edited by Scott H. Faul-
ring, Kent P. Jackson, and Rob-
er J. Matthews and published by BYU’s Religious Studies Center in 2004. Jackson sub-
ham manuscripts, a detailed historical comparison of the extant Book of Abraham text with all available manuscripts and editions, an analysis of significant variants in the text over time, and an analysis of the Egyptian characters in the Book of Abraham. The work will be published in the FARMS series Studies in the Book of Abraham.

The Book of Mormon Critical Text Project
Terry L. Givens
1. Percy Bysshe Shelley, “A Defence of Poetry” (first pub-
lished in 1840).
3. Quoted in David J. Voelker, “The Apologetics of Theodore Parker and Horace Bushnell: New Evidences for Christian-
edu/hhr/95/hhr95_4.html.
4. M. Gerald Bradford and Alis-
on V. P. Coutts, eds., Uncov-
5. Uncovering the Original Text of the Book of Mormon, 18.
7. Skousen, Analysis of Textual Variants, Part One, 3.

Joseph Smith and the Text of the Book of Mormon
Robert J. Matthews
1. See the Wentworth Letter, in History of the Church, 4:537; Doctrine and Covenants 1:29; and “The Testimony of Three Witnesses,” in the forepart of the Book of Mormon.
2. See History of the Church, 1:220.
4. Minutes of the School of the Prophets, Salt Lake City, 14 January 1871, Family and Church History Department Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

Scholarship for the Ages
Grant Hardy
2. Skousen shows his age by using the letters DHC (p. 14) as an abbreviation for what used to be called the Documentary History of the Church. The contemporary practice is to use the abbreviation HC for History of the Church.
4. See James Mullenburg, “A Study in Hebrew Rhetoric: Repetition and Style,” Supple-
ments to Vetus Testamentum 1 (1953): 99.
5. See William R. Watters, For-
mula Criticism and the Poetry of the Old Testament (New York: de Gruyter, 1976); and Kevin L. Barney, “Poetic Dic-
6. K. Elliger and W. Rudolph, eds., Biblia Hebraica Stutt-
gartensia (Stuttgart: Deutsche Bibelgesellschaft, 1977).
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6. K. Elliger and W. Rudolph, eds., Biblia Hebraica Stutt-
gartensia (Stuttgart: Deutsche Bibelgesellschaft, 1977).
Insights Available as We Approach the Original Text

Kerry Muhlestein


2. See John A. Tvedtnes, The Most Correct Book (Salt Lake City: Cornerstone, 1999), 23–24.