

THEY LIE IN WAIT TO DECEIVE

by Robert L. & Rosemary Brown

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CHAPTER ONE

THE RESURRECTION AND FINAL BURIAL OF SOLOMON SPAULDING



OBJECTIVES

- To prove that 2 out of 3 handwriting experts (Henry Silver and Howard C. Doulder) state unequivocally that Spaulding is **not** the author of any of the 12 pages of the unidentified scribe in the Book of Mormon.
 - To prove that copies of the original Book of Mormon pages were **falsely identified** by the "three researchers" as Spaulding's handwriting in an attempt to deceive the handwriting expert (Silver) and obtain the results they desired.
 - To prove in an affidavit from Henry Silver that the second opinion purported to have been written by him, was phony, a fabrication. He did not write or sign it. (Fabrication is defined by Webster as — to devise falsely, Syn. — spurious, unguenuine, unauthentic, fake, phony.)
 - To prove that Henry Silver quit the three researchers' project because of their **constant misrepresentation** to the news media. To quote Silver to the three researchers, "I don't want any more of your deception."
 - To prove that Wayne Cowdrey falsely claimed to Henry Silver that he was a **descendant of Oliver Cowdery**.
 - To prove that Henry Silver had **never been harrassed, shot at, or threatened by anyone because of his participation in the handwriting project**. Howard Davis, one of the three researchers, has frequently stated that Silver quit the case due to fears for his life (from the Mormons). This claim is denied by Silver.
 - To prove that Section 56 of the Doctrine & Covenants, written in 1831 and 15 years **after** Spaulding died, contains the same handwriting as the Unidentified Scribe in the Book of Mormon. Both documents, Section 56 and that of the Unidentified Scribe, in turn differ in significant details from the handwriting of Solomon Spaulding.
 - To prove that in order for Spaulding to write the section in the Book of Mormon by the Unknown Scribe, he would have to be a **resurrected being**, otherwise, it would be impossible to match the paper stock, ink, and text of the pages just before and just after his entry as did the Unidentified Scribe.
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CHAPTER ONE

THE RESURRECTION AND FINAL BURIAL OF SOLOMON SPAULDING

The “verdict,” or end result, of all their handwriting evidence is described by Davis, Cowdrey, Scales on Page 176 of their book:

“What is the verdict on the handwriting? The overwhelming weight of evidence shows that the unidentified section of the Book of Mormon is in the actual handwriting of Solomon Spaulding.

What is the verdict on the Spaulding authorship of the Book of Mormon? The evidence shows conclusively that Solomon Spaulding is the actual source of the fictionalized history known today as the Book of Mormon.”

The very act of printing the above verdict in their book is evidence of the deceit used by Dav,Cow,Sca and should be kept in mind as a guide in measuring their honesty and integrity. As you read this chapter, look for the false information supplied to Henry Silver (the first handwriting expert), the fabricated document purporting to be Silver’s final opinion, the misrepresentations to the news media, Cowdrey’s false but impressive claim to being a descendent of Oliver Cowdery, and the biggest deception of all in their verdict quoted above when they tell about the “overwhelming weight of evidence” connecting Spaulding’s handwriting to the Book of Mormon. You will see that 2 out of 3 handwriting experts testify that Spaulding is NOT the author of the 12 pages in the Book of Mormon. **Where is their “overwhelming evidence”?**

GETTING THEIR ACT TOGETHER

It appears that Davis, Cowdrey, & Scales, Gretchen Passantino (Walter Martin’s secretary), and Walter Martin decided to commission a handwriting expert and see what would happen. The first one that they contacted was Henry Silver, who is an expert with over 50 years experience. The 2nd was William Kaye. The 3rd was Howard C. Doulder. All three experts lived in the Los Angeles area.

PART A — HANDWRITING EXPERT, HENRY SILVER

STRATEGY WITH HENRY SILVER

Henry Silver was hired first to see what his reaction would be toward identifying the handwriting. They had photocopies of some pages of 1 Nephi (the Unknown Scribe) and also pages of Spaulding’s writings. However, according to

Silver's affidavit, when they (Davis, Cowdrey & Scales) gave those pages to him they told him that the **BOOK OF MORMON** pages along with some of the documents actually written by Spaulding were all written by Spaulding! (It is this author's opinion that the Book of Mormon pages were included in with some writings actually written by Spaulding so as to appear to be variations of the same handwriting of one person. As you know, we all can write somewhat differently when in a hurry, when excited, or sometimes depending upon our mood. If Silver could be convinced that the Book of Mormon pages were actually those written by Spaulding, what do you think he would say when he finally goes to Salt Lake City, Utah, to the LDS Archives and finds those same pages in the Book of Mormon? I'll bet the three researchers were counting on Silver saying, "Why, those are the writings of Spaulding!")

Based on the sheets provided to him, **all photocopies** as you can see below, he rendered his first preliminary opinion as reported on P. 173-178 of the book WRWTBOM (short for WHO REALLY WROTE THE BOOK OF MORMON?).

HENRY SILVER'S FIRST REPORT BASED ON PHOTOCOPIES AND MISLEADING INFORMATION

Henry Silver gave his first report in a letter dated June 4, 1976.

Manuscript Found! /177

Henry Silver
PHOTOGRAPHY AND REPRODUCTION SERVICE
 1000 N. 1000 E. SUITE 100, OGDEN, UTAH 84401

June 4, 1976

Report to Howard Davis:

Re: Questioned handwriting on parts of manuscripts.

Exhibits A - Your photocopies of parts of manuscript bearing the questioned handwriting of the deceased known as Solomon Spaulding.

Exhibits B - Photocopies of 12 pages of manuscript known to have been written around 1820 by the person known as Solomon Spaulding, so bearing his known handwriting.

Photocopies of two pages of a letter written to an unidentified friend, also bearing the known handwriting or exemplars of the deceased known as Solomon Spaulding.

And photocopy of a Deed, dated Jan, 1811, bearing the known handwriting, including the known signature of the person, deceased, known as Solomon Spaulding.

In comparing the said questioned handwriting in Exhibits A with the said known handwriting or exemplars in Exhibits B. I find the followings

1. The peculiarity of form of the capital letters in the questioned handwriting, Exs. A, are definitely similar to that of the corresponding capitals in the said known handwriting or exemplars, Exs. B.
2. The peculiarity of forms of the small letters in the questioned handwriting, Exs. A, are definitely similar to that of the corresponding small letters in the exemplars, Exs. B.
3. The proportionate heights of the capital to small letters in the questioned handwriting, Exs. A, are definitely similar to that of the capital to small letters in the exemplars, Exs. B.

4. The forms of the links connecting the letters within words of the questioned handwriting, Exs. A, are definitely similar to the lower links connecting corresponding letters within corresponding words in the exemplars, Exs. B.
5. The width of spaces between letters of words in the questioned handwriting, Exs. A, are definitely similar to the width of spaces between corresponding letters in corresponding words in the exemplars, Exs. A.
6. The base pattern or lineage of writing of the questioned handwriting, Exs. A, is definite similar to the base pattern or lineage of writing of the exemplars, Exs. B.
7. The forms of ending strokes of words of the questioned handwriting, Exs. A, are definitely similar to that of the ending strokes of corresponding words of the exemplars, Exs. B.

It is seen that the writer of the ending d's of words of the questioned handwriting, Exs. A, habitually made the ending strokes of the said d's so that they ended ~~upward~~ with high upward strokes that turned leftward at their ends - the similar ending of d's at the ends of words is seen in the exemplars, Exs. B.
- 8/ The angles of letter slants of the questioned handwriting, Exs. A, are definitely similar to the angles of letter slants of corresponding letters in corresponding words of the exemplars, Exs. B.

CONCLUSION:

Owing to the predominating number of definite similarities, pointed out under the preceding 8 points, between the said questioned handwriting in Exhibits A and the said known handwriting or exemplars, in Exhibits B, it is my definite opinion that all the questioned handwriting in Exhibits A were written by the same writer, known as Solomon Spalding, who wrote his known handwriting in Exhibits B.

(Individual)

STATE OF CALIFORNIA
COUNTY OF Los Angeles } ss.
On June 7th 1976


Henry Silver
Henry Silver
Handwriting Expert
Examiner of Questioned Documents

before me, the undersigned, a Notary Public in and for said State, personally appeared
Henry Silver

to be the person whose name is subscribed to the within instrument and acknowledged that he executed the same.

WITNESS my hand and official seal.

Signature *Mary Ann Brophy*
Mary Ann Brophy
Name (Typed or Printed)



FORM NO. 422-A 4-74

(This area for official notarial seal)

At this point, Silver had seen copies only. Anyone who has used a photocopy machine very often will understand that a lot can be lost in the photocopy process. A copy will not show certain characteristics about the penmanship that the original will. Silver, being the expert that he is, knew this and expressed a desire to see the originals before issuing his final opinion.

SILVER TRAVELS TO SALT LAKE CITY, UTAH, TO VIEW THE ORIGINALS

Henry Silver and Wayne Cowdrey flew to Salt Lake City to see the original documents that were in the possession of the Church archives. An appointment

was made and the Church officials were very cooperative in allowing them to see the originals. Silver gives a complete account of this visit to the archives in his conversation with this author in his affidavit that follows shortly.

COWDREY SPEAKS FOR SILVER — AND MISREPRESENTS HIS DECISION

According to Henry Silver's affidavit, p. 10, while he was examining the documents, before he made any decision whatsoever, Cowdrey left the room and was in the hallway making a statement to a group of reporters that had been alerted to be at that place at that time. Cowdrey gave them "the scoop." Cowdrey, while talking to the reporters **before Silver was present**, told them that Silver said that the 12 pages of I Nephi were written by Solomon Spaulding and therefore **implied** that the Book of Mormon was also written by Spaulding.

Henry Silver entered the press conference and was told by the reporters that, according to Cowdrey, he had made an affirmative decision regarding the 12 pages of I Nephi being in Spaulding's handwriting, and they asked for further comment.

SILVER BLOWS HIS TOP WITHDRAWS FROM THE EXAMINATION DOES NOT GIVE A FINAL OPINION

Henry Silver blew his top, as the saying goes. He withdrew from the examination, and refused to issue a second report. Silver's story was told to this author, Robert L. Brown in a tape recorded telephone conversation on September 18, 1981. The conversation was typed and taken to Silver to sign before witnesses. He made a few changes in it, and initialed those changes. As you read it, be aware of these important points:

1. ". . . I was engaged to examine and give an opinion on several pages of photocopies that **I was told were written by Spaulding** back 150 years ago."
2. "I want to make it clear to you again that **I have never seen any of Spaulding's original handwriting** and therefore I cannot give a **final opinion.**"
3. "I want to make it clear again that **I did not give any final opinion from photocopies** and that I would **never give a final opinion without seeing the original . . .**"
4. "The copy that Cowdrey gave me months ago, **he had identified as Spaulding's handwriting**, instead it was really dictated by Smith and became part of the Book of Mormon."

5. To the press: "I want you ladies and gentlemen to understand that I have never given any opinion (final opinion) and that I have never seen any of the so called Solomon Spaulding handwriting, so I have never given an opinion in any connection with Solomon Spaulding at all."
6. "Coming back on the plane Cowdrey told me that **he was a former member of the Mormon Church, and that he was a descendant of Oliver Cowdery, one of Smith's scribes.**"
7. "...the reporter for the *L.A. Times* had written an article stating that I had examined and given my opinion that Solomon Spaulding's handwriting compared with some pages of the Smith manuscript, part of the Book of Mormon. It was nothing but a _____ lie."
8. "*Time* (magazine) published the **same lie** that the *L.A. Times* did."
9. "In the next couple of days some former clients from Las Vegas sent me the **same article** (that) had appeared in the leading Las Vegas newspaper."
10. "There was an Associated Press article saying the same d--n misrepresentation."
11. "**By this time I was really fed up.** I called and got one of those three young fellows on the phone, one of the so called investigators . . . So I told him, '**I'm out of it, and I want no part of your case at all — I'm out of it, nobody is pushing me around like that . . .**'"
12. All right, so then they came down personally to see me and get me to change my mind . . . "**I'm out of it, I don't want any more of your deception.**"

CONVERSATION BETWEEN HENRY SILVER AND ROBERT L. BROWN
18 Sept. 1981

Silver: One of the three investigators (Cowdrey) wanted to know if I would be available to go to Utah to look at some questioned documents. I said, "Sure, that is my business, pay my fee and my trip expense." "Okay" he (Cowdrey) said, "I will have to call you back to be sure to verify whether I'll take you or not." He didn't give any city, he just said we would go to Utah. Later the same day I got a call from an L.A. Times reporter and he let the cat out of the bag. He said "I understand that you are going to be taken to Salt Lake City to look at some handwriting" and I said, "I don't know anything about that." The reporter mentioned that it is in connection with the Mormon Church. I answered "that's something new to me." I said, "all I know is that a man called me earlier today, and he was going to call back and take me to Utah." So I started getting suspicious. I told him, "if this is something in connection with the Mormon Church I want to make it clear to you that the only thing that I know about Utah is that several months ago I was engaged to examine and give an opinion on several pages of photocopies that I was told were written by Spalding back 150 years ago." I want to make it clear to you that I never saw any of the Spaldings original handwriting. All I did was inspect what they sent to me. They said these were copies of some pages written by Spalding. I want to make it clear to you again that I have never seen any of Spaldings original handwriting and therefore I cannot give a final opinion.

Brown: That makes sense, because like you've said "you can't tell from a photo-copy how the ink dries and flows" and thats why you must see the original.

Silver: I made it clear to the reporter again that I had never seen any document, as far as I knew, that was associated with the Mormon Church. Right after he called me, I had a call from Time Magazine and he had the same kind of a story that the L.A. Times reporter had and he asked me when I was going to Salt Lake City. I told the Times reporter that I wanted to make it clear to him that I didn't know the project was associated with the Mormon Church. I told him also "all I know is that several months ago, I was engaged by a fellow in connection with some photocopies of some pages that were from a manuscript." I want to make it clear again that I did not give any ~~opinion~~ ^{FINAL} from photocopies and that I would never give a final opinion without seeing the original and that I would have it certified that the photocopies that I did see were true copies of the originals. So that was that alright.

Later that evening this fellow (Cowdrey) called me and said that he was taking me the next day to Salt Lake City. Now he tells me that he had an appointment with some officials of the Mormon Church and it was on this thing that he gave me several months before. So we flew to Salt Lake City and there were three officials of the Mormon Church waiting for us in the big office building next door to the Mormon Temple. The three officials produced ^{THE ORIGINAL} ~~me~~ of a couple of pages that were taken out of the vault, ^(FRONT AND BACK OF ONE PAGE) that were part of Joseph Smith's dictation to a scribe, which became part of the Book of Mormon. Now these pages were laminated, you know, to protect them. So I examined them, while the three men from the Church and this fellow that brought me, who was supposed to be an investigator, sat and watched me and I explained to them that I couldn't give an opinion on the ink because the pages were laminated. My opinion was that the copy given to me several months ago by Cowdrey, one of the so called investigators was a copy of these originals that we were now examining; that had just been taken from the vault. One of the Mormons asked Cowdrey where he got a copy of the original handwriting that was in the Church vaults. Cowdrey admitted that he used to belong to the Mormon Church and that he knew a fellow who had access

Silver:
cont.

to the vault or wherever they kept the manuscript and through him he was able to get a photocopy of the pages of Smith's manuscript. Well then I was right about that. The copy that Cowdrey gave me months ago, he had identified as Spalding's handwriting, instead it was really dictated by Smith and became part of the Book of Mormon. All right now, that copy had nothing to do with Spalding at all. So that proved nothing at all against the Mormon Church. Do you understand? Undoubtedly Cowdrey must have known I would find out that the copy he gave me months ago to examine, was a true copy of one of the pages of Smith's manuscript. So that copy really had nothing to do with Spalding at all. Cowdrey left and went to the reception room which was full of reporters waiting for us, both men and women reporters.

Brown: They set everything up!

Silver: Yeh! They started to question me right off the jump, so I set them straight right away. I want you ladies and gentlemen to understand that I have never given any opinion and that I have never seen any of the so called Solomon Spalding handwriting, so I have never given an opinion in any connection with Solomon

Silver: Spalding at all. All I did was to examine a copy of one of the pages of the original manuscript dictated by Smith that became part of the Book of Mormon. So the reporters laid off of me and started questioning Cowdrey. They knew that Cowdrey had been a former member of the Mormon Church, and something came up and he quit. Do you understand? The reporters quizzed him a lot and then some man took us to the Hotel Utah where I had stopped many times before in my work. We then took a taxi to the airport. Coming back in the plane Cowdrey told me that he was a former member of the Mormon Church, and that he was a descendent of Oliver Cowdery, one of Smith's scribes. This was a situation where these three so called investigators were trying to discredit the Mormon Church, discredit the Book of Mormon. Cowdrey was claiming that the twelve pages in the Book of Mormon was stolen from Solomon Spalding manuscript by Smith. Do you understand? All right, so then he asked me if I would go to Ohio to Oberlin College because they had ~~the~~ ^{THE ORIGINAL} of Spalding's manuscript. I said, "well that's my business, yes

if you want to pay my trip expenses." So we got back to L.A. that same evening and the next morning one of my daughters called me and she said, "Daddy you better get ahold of the L.A. Times. there is an article about you in it." I bought a paper and sure enough the reporter for the L.A. Times had written an article stating that I had examined and given my opinion that Solomon Spaldings handwriting compared with some pages of the Smith manuscript, part of the Book of Mormon. It was nothing but a G--D----d lie.

Brown: Yes, and you didn't say anything like that did you?

Silver: I warned the L.A. Times reporters the day before that I had not given an opinion. I then called the Times and asked for that reporter and they told me he was away on vacation.

Brown: Ha, Ha, That's a good one!

Silver: All right, so then I thought I had better call the Time Magazine representative. I had his name and number from the day before, but, before I called him, Time Magazine came out with the same article. Time published the same lie that the L.A. Times did.

Brown: Oh Brother!

Silver: Then I called the reporter at Time Magazine and I jumped him. I said "listen, this article in your magazine is misrepresenting me. I never have given an opinion about how Solomon Spalding wrote any pages of Smiths manuscript." I said to him, "you know, that I told you that I have never seen any of Solomon Spaldings handwriting." Then he apologized and said he had made a mistake.

Brown: Yes, but its kind of late.

Silver: I said, "you made a mistake alright," and I took it for granted that they would publish an article to correct this, but I don't think they did. In the next couple of days some former clients from Las Vegas ~~SENT ME THE SAME~~ ~~article had~~ ~~appeared in the leading Las Vegas newspaper.~~ There was an Associated Press article saying the same d--n misrepresentation. By this time I was really fed up. I called and got one of those three young fellows on the phone, one of the so called investigators, and I told him, "listen I have been misrepresented by the L.A. Times, Time Magazine and the newspaper in Las Vegas

(and probably all across the country) that I have given my opinion that some of the pages of the Book of Mormon were from Solomon Spaldings Manuscript. So I told him, "I'm out of it, and I want no part of your case at all - I'm out of it - nobody is pushing me around like that," and while I couldn't accuse them - I know very well that they were the ones that had forced the Times about this.

Brown: Set it all up.

Silver: I said "I'm out of it, I don't want any part of your case." He said "Oh Silver, you can't do that, you're blowing up our whole case." I said, "listen, I don't care about blowing up your whole case." I knew after they engaged me to begin with, they also engaged two other handwriting experts, by the name of William Kaye and Doulder and they had also only seen photocopies and as far as their photocopies, it also looked like they had been written by the same person. Do you understand? All right - when he said "you are blowing up the whole case" I said, "now listen I don't care what I'm blowing up about you, I'm out of it, go ahead and get one of the other handwriting experts to go to Ohio." Allright, so then they came down personally to see me to get me to change my mind. He said, "Silver, your our top handwriting expert." "Listen," I said, "I want no part of your case andthat is that -- I'm out of it. I don't want any more of your deception." So sure enough they sent William Kaye to Ohio and he supposedly examined the original Spalding manuscript and on his way back stopped in Salt Lake City and undoubtedly was shown the same original pages from Smiths manuscript. When he got back to L.A. he stalled for a couple of weeks, saying that he needed more data or something, now this is according to the L.A. Times. Then Kaye came up with the opinion that the pages in Smiths manuscript were taken from Spaldings manuscript. Well in my opinion this whole claim is ridiculous for the simple reason that Spalding died in 1816 and it was several years later before Smith ever dictated. When I was in Salt Lake City I bought a copy of the Book of Mormon and when I got home I began to read it. I wanted to see if anything appeared in the 12 pages resembled the story on the pages of Spaldings manuscript. I wanted to see

Silver:
cont.

if the sequence before and after Smiths 12 pages continued. It was easy to see that the 12 pages could not have been inserted because the sequence before and after the 12 pages were not broken. Do you understand?

Brown: Yes, I understand; did they ever pay you?

Silver: Of course they paid me. A lousy \$150, thats all I charged them for the original report. Then they paid me a couple of hundred when I went to Salt Lake, which is very reasonable. Anyone else would have charged them 4 or 5 times that amount. I'm a national handwriting expert because I have more training ~~and~~ background than anyone else in this country and have been ~~practicing for over 50 years.~~ ^{MS} In the PSA Airlines magazine they state that I'm one of the worlds top handwriting experts. I have several books published in this country. I had 8 years formal training before I started to practice.

I next got a call from an Orange County woman, a secretary to a man who publishes some religious paper. She called me and asked when I was going to Ohio and said that when I returned from Ohio there would be reporters to meet me at the airport. I said, "your jumping ahead of time. I am not going to Ohio!"

Brown: Now the secretary that you talked about, you wouldn't know her name would you? The man she worked for, could that be Walter Martin?

Silver: Thats right! He's the man thats trying to discredit the Mormon Church. He's the guy that sued the Mormon Church but he lost his case, the judge threw it out of court. I think this guy is the one that paid my way to Salt Lake City. I think Martin is the one that encouraged the three young men and I believe he put up the money for my trip to Salt Lake City and for the other two to Ohio.

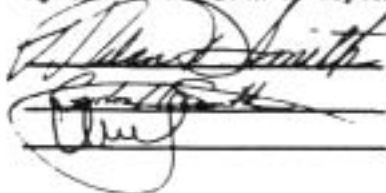
Brown: So thats why, when Cowdrey first called you he couldn't give you an immediate answer, because he had to check with Martin to see if you could be financed to Salt Lake City.

Silver: Anyway, I believe he was putting up the money. I wasn't going to stick out my neck to discredit the Mormon Church or any religion. You understand how tricky they were, they kept me in the dark, they didn't let me know what I first saw had anything to do with the Mormon Church or Smith's manuscript or

Spaldings or anything else.

I want to tell you that I have had calls from all over about this matter. I remember a letter from a couple in northern California in which they told me that they were planning on joining the Mormon Church. They wanted to ask me about this matter first. I wrote them a letter and told them to go ahead and join the Mormon Church.

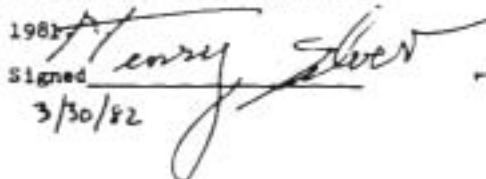
.....
I, Henry Silver, certify that the foregoing is a true and correct copy of a conversation between Robert L. Brown and myself on the 18th of September 1981.



Robert L. Brown

Signed

3/30/82



Henry Silver

REFLECTIONS ON THE TAPED TELEPHONE CONVERSATION

Henry Silver mentioned several times throughout his telephone conversation that he told reporters and Cowdrey that he would not give a final opinion until he had seen Spaulding's original handwriting. He said, **"I want to make it clear again that I did not give any final opinion from photocopies and that I would never give a final opinion without seeing the original and that I would have it certified that the photocopies that I did see were true copies of the originals."** However, Silver quit the project after visiting the LDS Archives in Salt Lake City, Utah, and never did go to Oberlin, Ohio, to examine the originals of Spaulding's handwriting. **According to Silver, he never did render a second (final) opinion. This is an important point to establish because it appears that the three researchers present a fabricated document purporting to be a second (final) opinion from Silver.**

True to course, in recorded lectures by Walter Martin and Howard Davis, they inform their audiences that the reason Silver quit was because of threats made on his life by the Mormons. Incidentally, this author has many tape recordings by Martin, Davis, and other anti-Mormon lecturers and they all seem to use this same approach. In nearly every lecture is a story designed to build fear of the Mormons. The Mormons supposedly shot at them, or sabotaged their plane, or some other emotional story. With each lecture, you hear the audience gasp in horror at the supposed threat the Mormons pose. Does this build goodwill and love between Mormons and non-Mormons? Or does it build fear and hate? How would you judge a person who professed Christianity and resorted to such underhanded tactics?

Cowdrey doesn't miss a trick either. He is quick to impress people about his famous genealogy. He told Silver that he was a **"descendant of Oliver Cowdrey, one of the scribes of the Book of Mormon."** You will see some of Oliver Cowdrey's genealogy in Chapter 2. Wayne Cowdrey is NOT a descendant of Oliver Cowdrey! Wayne Cowdrey must think that being a descendant of some famous leader of the Mormon church will somehow give him some extra credibility that he feels he needs. More deceit!

Silver and Cowdrey went to Salt Lake City on June 28, 1977, and were well received by the Church officials in the Historians office. Silver was shown the front and back of one of the original sheets of the 12 pages of the Book of Mormon written by the "unknown scribe." (There were six sheets of paper, with writing on both sides — or 12 pages.) He noticed and mentioned that this page **was the original of the copy that Cowdrey gave him earlier.** Cowdrey, knowing that copies of these pages were earlier given to Silver under the false pretenses of being Spaulding's writings, rushed out into the hall and talked to the reporters without Silver being present. **Cowdrey told reporters that Silver had positively identified the originals as Spaulding's writings.** The reporters had been briefed

concerning the outcome from the very beginning. This story was printed in the L.A. Times and Time Magazine, and was picked up by other newspapers. Silver said he had been **misquoted**, and **quit** the investigation because of their **trickery** and **deceit**. He told them, "I'm out of it, I don't want any part of your case." . . . **"I don't want any more of your deception."**

Henry Silver, the handwriting expert with the greatest number of years of experience, is certain that Spaulding had nothing to do with the Book of Mormon. In his affidavit he stated:

"Well, in my opinion, this whole claim is ridiculous for the simple reason that Spaulding died in 1816 and it was several years later before Smith ever dictated. When I was in Salt Lake City, I bought a copy of the Book of Mormon and when I got home I began to read it. I wanted to see if anything appeared in the 12 pages resembled the story on the pages of Spaulding's manuscript. I wanted to see if the sequence before and after Smith's 12 pages continued. It was easy to see that the 12 pages **could not have been inserted because the sequence before and after the 12 pages were not broken.**"

Several people have contacted Silver for his honest opinion in this matter. Silver endorsed the LDS Church to those that inquired of him. He stated concerning one such couple, "I wrote them a letter and told them to go ahead and join the Mormon Church."

"SECOND" REPORT A FABRICATION ACCORDING TO SILVER

Henry Silver stated many times that he "**would have to see the original handwriting of Solomon Spaulding**" in order to reach further conclusions (beyond a preliminary report). On p. 175 of WHO REALLY WROTE THE BOOK OF MORMON? the "three researchers" admit that Henry Silver discontinued the trip to Oberlin, Ohio, and therefore never saw the **original** handwriting of Solomon Spaulding. However, in that same paragraph they describe a "second opinion," **also based on photocopies, that completely supported his first opinion.** Henry Silver has some interesting things to say about this "second opinion." This "Second opinion" is represented, by Davis, Cowdrey, Scales' "final opinion."

"Silver was the first of the three experts to travel to Utah and see the original documents of The Book of Mormon section. We next arranged for him to travel to Ohio to view Spaulding's known handwriting in the original documents kept at Oberlin college. Before this second trip, Silver experienced cardiovascular symptoms and was advised by his physician to discontinue the trip (see page 188 for physician's statement). However, Silver did render a second opinion, based on the photo-copied documents. This report, also without

reservation, completely supported his first statement and the first statements of the other two experts."

THIS SO CALLED "SECOND" REPORT BY DAVIS, COWDREY, & SCALES, ALSO BASED ON PHOTOCOPIES, IS PHONY ACCORDING TO HENRY SILVER

182 / WHO REALLY WROTE THE BOOK OF MORMON?

Henry Silver

QUALIFIED HANDWRITING EXPERT
EXAMINER OF QUESTIONED DOCUMENTS

March 28, 1977

Report to Howard A. Weaver Re: Questioned Handwriting.

Exhibits A - Five sheets bearing the questioned handwriting.

Exhibits B - Fifteen sheets bearing the known handwriting, as represented to me, of a known person, since deceased.

In comparing the said questioned handwriting, Exhibits A, with the said known handwriting, Exhibits B, I find the following:

1. The basic pattern or structure of writing of corresponding words between the questioned writing, Exhib. A, and the known writing, Exhib. B, are definitely similar.
2. The angle of letter slants of corresponding words between Exhib. A and Exhib. B are definitely similar.
3. The peculiarity of forms of corresponding capital and small letters of Exhib. A and Exhib. B are definitely similar.
4. The proportional heights of capital and small letters to each other in the questioned writing, Exhib. A, are definitely similar to that of the capital and small letters to each other in the known writing, Exhib. B.
5. The forms of connecting links between letters of words in the questioned writing, Exhib. A, are definitely similar to letter links between corresponding letters of words in the known writing, Exhib. B.
6. The forms of leading strokes of words, some with the peculiarity of ending upward and curving to the left at the end of words, are definitely similar in both Exhibits A and B.

CONCLUSIONS:

Due to the predominating number of definite similarities, pointed out under the preceding 6 points, between the said questioned handwriting in Exhibits A and the said known handwriting in Exhibits B, it is my definite opinion that the questioned handwriting in Exhibits A were written by the same known person, as represented to me, who wrote his known handwriting in Exhibits B.

Henry Silver
Henry Silver
Handwriting Expert
Examiner of Questioned Documents

On p. 20, #4, Henry Silver states that he made only **one** report, and that one was dated June 4, 1976, prior to his going to Salt Lake City on June 28, 1977. **Silver affirms that the March 28, 1977, report is a fabrication — that he didn't write or sign it!** There are several problems connected with this report.

AN EXTRA PAGE?

Notice that the number of copies in Exhibit A in the phony report is **greater than** the number given in Exhibit A in the first report. Where did that extra page come from?

FIRST REPORT — JUNE 4, 1976

Exhibit A. 4 photocopies
 Exhibit B. 15 (12 + 2 + 1)
 Total 19
 photocopies

PHONY REPORT — MARCH 28, 1977

Exhibit A. 5 sheets
 Exhibit B. 15 sheets
 Total 20
 photocopies

PHONY REPORT ALSO BASED ON PHOTOCOPIES

Davis, Cowdrey & Scales stated on p. 175 of their book that Silver rendered his second opinion **based on the photo-copied documents**. And, of course, it conveniently, without reservation, “completely supported his first statement.” As you will see in the Salt Lake Tribune news article of July 9, 1977 (see p. 26), eleven days **after** visiting the LDS Archives, Silver comments on published reports that he agreed 12 pages of the Book of Mormon were written by Solomon Spaulding:

“That is not true,” Mr. Silver said. “I have told news representatives that I could not say that without examining the original writing of Solomon Spaulding, **not just the photocopies provided (by three California researchers).**”

Isn't that interesting! Silver said he couldn't say that Solomon Spaulding wrote any of the 12 pages of the Book of Mormon from photocopies provided by the three researchers — what then, does that make the “second opinion” purported to have been written by Henry Silver 3 1/2 months earlier?

Henry Silver mentioned why a conclusive report could **not** be given from photocopies alone in an interview in the *Salt Lake Tribune*, Wednesday, June 29, 1977:

“But I must see original Spaulding writings to say definitely whether he wrote those 12 pages under controversy.”

“Mr. Silver said other considerations than handwriting must be examined — ink and paper stock, for example.”

In the same news article in the *Mesa Tribune*, Mesa, Arizona, on Wednesday, June 29, 1977 (see p. 23), it mentions an article in the *Christianity Today* magazine by Edward E. Plowman, July 8, 1977:

“In the article by Edward E. Plowman . . . The magazine said ‘Silver’s opinion is unqualified.’ ”

“But Silver, who said he had not read the article, added it could have misrepresented his findings. He said a *Los Angeles Times* story incorrectly reported he believed Spaulding wrote part of the book.”

“ ‘I cannot give a definite conclusion by comparing photocopies to other photocopies’ he said. ‘I never saw anything proven to be Spaulding’s handwriting.’ ”

In a second article by Edward E. Plowman (see p. 74), *Christianity Today*, October 21, 1977, he apparently learned the truth about Silver and correctly reported:

“Subsequently, analyst Henry Silver, 86, dropped out of the case without offering a final opinion.”

ADDING INSULT TO INJURY

The date of the so called second (final) report (March 28, 1977) was **three months before** Henry Silver visited the LDS Archives on June 28, 1977.

After Henry Silver went to so much trouble to inform the press that he definitely would not give a final opinion until he had seen **both** originals, the three researchers add insult to injury by presenting a second (final) report, attribute it to Silver, and date it **before** he had a chance to see **any** originals anywhere!

When this author showed this “second report” to Silver (he hadn’t seen their book before), he blew his top again. And you can see why. **No professional handwriting expert would give a final opinion before seeing the originals.** Silver is a highly qualified handwriting expert and resents very much the implication that he would do something so unprofessional.

DECLARATION BY HENRY SILVER

In the following affidavit which is dated, signed, and witnessed on March 30, 1982, Henry Silver states that he was misrepresented in the book **WHO REALLY WROTE THE BOOK OF MORMON?** and offered an explanation for the “second report.”

340 E. NORMANDIE AVE.
LOS ANGELES 90020

Henry Silver
QUALIFIED HANDWRITING EXPERT
EXAMINER OF QUESTIONED DOCUMENTS

382-2880
382-8842

DECLARATION

I, Henry W. Silver, do hereby declare the following under penalty of perjury:

- 1) I have been misrepresented in the press and in the book entitled Who Really Wrote The Book Of Mormon?, and many statements made therein referring to me and my reports are simply not true.
- 2) The first thing that I want to make clear is that any opinion I may have given was made only from photocopies of documents and that said opinion is ~~not~~ a final opinion. To give any conclusive opinion, I would have to see original documents.
- 3) I have never been harassed or ~~shot~~ at or threatened by anyone because I participated in this investigation. Howard Davis, in particular, has stated that I quit the case due to fears for my life and for health reasons. Nothing could be further from the truth. The reason I withdrew from the investigation is that I have been repeatedly misquoted in newspapers and other publications.
- 4) My report dated June 4, 1976, reproduced in the book Who Really Wrote The Book of Mormon?, is simply my preliminary opinion made from photocopies. The other report, dated March 28, 1977, purporting to have been written by me was neither prepared nor signed by me and I do not subscribe to its contents.
- 5) I was only shown one original page of Joseph Smith's original manuscript of the Book of Mormon. Based upon that examination, it is my conclusion that the handwriting of the twelve pages from 1 Nephi of the Book of Mormon (the unknown scribe) is definitely not the same as that of Solomon Spaulding.

Dated: March 30, 1982

Henry Silver
HENRY W. SILVER

WITNESSES

Milan D. Smith
Milan D. Smith

Charles H. Smith
Charles H. Smith, Esq.

Milan D. Smith, Jr.
Milan D. Smith, Jr., Esq.

Item #4 sums it all up — “THE OTHER REPORT, DATED MARCH 28, 1977, PURPORTING TO HAVE BEEN WRITTEN BY ME WAS NEITHER PREPARED NOR SIGNED BY ME AND I DO NOT SUBSCRIBE TO ITS CONTENTS.” Yes, Henry Silver is saying that **the “second report” that appears on page 182 of WHO REALLY WROTE THE BOOK OF MORMON? by Dav, Cow, Sca is a fabrication!** Henry Silver, reported by Dav, Cow, Sca on p. 173 to be “the one with the greatest number of years of practice behind him” has lots of interesting things to say concerning the “three researchers”:

- Item #1 “I was misrepresented in the press and in the book, WHO REALLY WROTE THE BOOK OF MORMON? . . . many statements referring to me and my reports are simply not true.”
- Item #2 “. . . any opinion I may have given (first report) was made only from photocopies . . . and said opinion is not a final opinion.”
- Item #3 “I have never been harrassed or shot at or threatened . . . Howard Davis, in particular, has stated that I quit the case due to fears for my life and for health reasons. Nothing could be further from the truth.”
- Item #4 “My report dated June 4, 1976, . . . is simply my preliminary opinion made from photocopies. The other report, dated March 28, 1977, . . . was neither prepared nor signed by me and I do not subscribe to its contents.”
- Item #5 Silver’s conclusion based on examination of an original page from the Book of Mormon — “. . . It is my conclusion that the handwriting of the twelve pages from I Nephi of the Book of Mormon (the unknown scribe) is **definitely NOT the same as that of Solomon Spaulding.**”

A newspaper article from the Salt Lake Tribune, Saturday, July 9, 1977 (see p. 26), completely supports the information given in his signed telephone conversation on p. 8 - 14 and in his Declaration or affidavit on p. 20. He states that “I’m out of it,” and “I don’t want any part of it.” He mentions that he has to see the original Spaulding writing to reach further conclusions, and he tells about being misrepresented in the press. It looks to this author as if the three researchers bit off more than they could chew with Silver. He is an honest man, a qualified expert, and someone that obviously refuses to be pushed around!

NEED MORE BE SAID???

Henry Silver has been misrepresented in the press, magazines, lectures, and in at least one book — WHO REALLY WROTE THE BOOK OF MORMON? **Now, whom do you think is behind all this misrepresentation?** It is easy to see that Cowdrey, Davis, and Scales truly lie in wait to deceive. They have attempted to

deceive their readers at the expense of the LDS Church. Of what value is slanted, biased, and outright false information disseminated from hate groups such as Davis, Cowdrey, & Scales, Walter Martin, and others?

Our first book, Vol. 1, **THEY LIE IN WAIT TO DECEIVE**, exposed the misrepresentation and deceit of Dee Jay Nelson — “Dr., Ph.D., Egyptologist, lecturer, writer, etc.” He was an outspoken critic of Joseph Smith (the founder of the LDS Church) and the Book of Abraham (considered scripture along with the Bible, Book of Mormon, and Doctrine and Covenants) **for 12 years** before his deception caught up with him. He caused some to stumble — Mormon and non-Mormon. He is now **unavailable for comment**. This book, Vol. 2, of **THEY LIE IN WAIT TO DECEIVE**, exposes the misrepresentation and deceit of Davis, Cowdrey & Scales and Walter Martin. But, how many people have read their books or listened to their lectures? How many people have been influenced by these men and made decisions affecting their life and salvation based upon their statements? Some will never know how much they have been deceived. The point is that Satan, the Devil, will try to deceive the **very elect** if he can. The only way you can be sure you won't be deceived is to read, study, and pray. Read information about different religions from their **own** sources and rely on your Heavenly Father to lead you to the truth. This way, you won't fall prey to those who lie in wait to deceive, and who have their own selfish reasons for deceiving you.

P. 175 IN WHO REALLY WROTE THE BOOK OF MORMON

Describing Silver's “Second” Opinion Based on Photocopies

Manuscript Found! / 175

It is my considered opinion and conclusion that all of the writings were executed by Solomon Spalding, with the exception of the witnesses.^d

On the strength of these three expert findings, we released this portion of our evidence to the public. Sufficient public pressure could then be brought to bear on the Mormon historians' office to permit the experts to view the original handwritten documents. After we made our findings public, the historians' office permitted the experts to view the originals.

The Second Reports

Silver was the first of the three experts to travel to Utah and see the original documents of *The Book of*

Mormon section. We next arranged for him to travel to Ohio to view Spalding's known handwriting in the original documents kept at Oberlin College. Before this second trip, Silver experienced cardiovascular symptoms and was advised by his physician to discontinue the trip (see page 188 for physician's statement). However, Silver did render a second opinion, based on the photocopied documents. This report, also without reservation, completely supported his first statement and the first statements of the other two experts.

Doulder examined both sets of originals, but his second opinion contradicted his own first report as follows:

It is my conclusion the handwriting in the name of Solomon Spalding is NOT the author of the unidentified pages, listed as Q-1 thru Q-9 in this report of the Book of Mormon.

^dThe witnesses' signatures appeared at the end of a deed which Spalding had signed and which was one of the collection of Spalding's known writings kept at Oberlin College.

12 MESA TRIBUNE, MESA, ARIZ. Wednes. JULY 29, 1977

Expert looks at LDS originals

Writer still not determined

By VERN ANDERSON
Associated Press Writer
SALT LAKE CITY (AP)
— After examining original pages of the Book of Mormon, a handwriting expert says he cannot determine if the handwriting is that of a Congregationalist printer until studying original samples of his handwriting.

However, Los Angeles handwriting expert Henry Silver said on Tuesday photocopies of 12 Book of Mormon pages he examined earlier proved to be true copies when compared with

the originals.

Controversy surrounding the book — which members of the Church of Jesus Christ of Latter-day Saints (Mormon) claim was dictated to various scribes by church founder Joseph Smith — surfaced in a story in the July 8 issue of "Christianity Today."

Mormons believe Smith got the 522-page Book of Mormon from gold plates he dug out of a hillside in rural New York. The Book of Mormon, the Bible and two other books produced by

Smith form the theological foundation of the Mormon church.

The 167-year-old church has 3.75 million members worldwide.

The magazine article said three researchers and three handwriting experts including Silver agree parts of the Book of Mormon were written by novelist and minister Solomon Spalding, who died in 1818, more than 10 years before Smith produced the book.

In the article by Edward

L. Plowman, one of the experts labeled his opinion "qualified" until he could examine original documents. Another said he would have to do the same to be more exact about dating. The magazine said "Silver's opinion is unqualified."

But Silver, who said he had not read the article, added it could have misrepresented his findings. He said a Los Angeles Times story incorrectly reported he believed Spalding wrote part of the book.

"I cannot give a definite conclusion by comparing photocopies to other photocopies," he said. "I never saw anything proven to be Spaulding's handwriting."

Silver said handwriting experts must study paper and ink as well as handwriting. He said he could not determine whether Spaulding wrote parts of the Book of Mormon unless he could compare Spaulding's handwriting with the 12 Book of Mormon pages he studied. Those pages are among 140 held by the church.

He suggested study of an original Spaulding story entitled "Manuscript Story," which is owned by Oberlin College in Ohio.

Wayne Cowdrey, one of the researchers, said he plans to bring the Spaulding manuscript here to allow handwriting experts to compare it with the original Book of Mormon pages. He said he didn't know if Silver would be one of the experts.

In a prepared statement, church historian Leonard Arrington labeled "preposterous" claims that Spaulding authored parts of the book.

"It would require us to believe that Spaulding had written 12 pages in his copybook, that those 12 pages somehow drifted 14 years later into the hands of an unrelated young farm hand (Smith) a long distance away, that this young man while dictating the Book of Mormon inserted those 12 pages into his manuscript part of the way through his narrative, and that those 12 pages matched exactly the size and texture of the paper which is just ahead of it and after it in the manuscript...," he said.

Church historians say Smith, assisted by several scribes, dictated 4,000 words a day for 65-90 days to translate the gold plates.

The book tells of migrations of people from the Middle East to the Americas, centuries before the birth of Jesus Christ. It also describes a visit by Christ to his followers in the Western Hemisphere.

Cowdrey, who left the Mormon church in 1976 a month after being baptized a member, said, "I'm trying to arrive at the truth. I'm not here to grind axes. I was a Mormon once and I love the Mormon people."

But, he said, "If this is a fraud, everyone should know." Cowdrey said he left the church because "Spaulding is the author of the Book of Mormon."

Arrington said the handwriting appearing on the 12 pages in the church archives also appears on the headings of the pages which precede them.

"The other handwriting on those same pages is clearly identified as that of Joseph Smith's scribe Oliver Cowdrey," he said, adding church historians believe the unidentified scribe of the 12 pages is either Reuben Hale, Smith's brother-in-law, or Martin Harris.

The magazine said Spaulding also wrote a manuscript that has been lost called "Manuscript Found," which chronicles the Biblical origins of the American Indian. Mormons believe the Book of Mormon describes the ancestors of modern American Indians.

B H The Salt Lake Tribune, Wednesday, June 29, 1977

Handwriting Expert Unsure About Book

A Los Angeles handwriting expert who examined original pages of the Book of Mormon at Church of Jesus Christ of Latter-day Saints archives Tuesday said he cannot give a definite opinion on whether they were written by a Congregationalist minister and author until he compares them with the originals of the minister's handwriting.

"I cannot definitely come to a conclusion by comparing photocopies with originals," said Henry Silver, who has received considerable attention in handwriting cases, the most notable being his examination of the purported Howard Hughes "Mormon Will." He said he still is convinced was written by Hughes.

Mr. Silver and Wayne L. Cowdrey, Orange, Calif., a researcher, came to the church office building, 50 E. North Temple, after Los Angeles Times Writer Russell Chandler wrote that Mr. Silver and two other handwriting experts convinced Mr. Cowdrey and two other researchers that part of the Book of Mormon was written by Solomon Spaulding, who died more than 10 years before Joseph Smith is said to have received the revelations from God through golden plates.

Proof of such an allegation would have a profound effect on the entire church, because the religion is based on the belief that the church founder received the golden plates from which

the Book of Mormon was written from Angel Moroni. Mormons are taught Joseph Smith was able to translate "reformed Egyptian hieroglyphics" on the plates.

Mr. Silver and Mr. Cowdrey were closeted with original pages from the archives with various church officials for about an hour and 20 minutes Tuesday afternoon. The meet was closed to the press.

After the session —

Asked how long this would take, Mr. Cowdrey said he was not sure. "weeks," he was asked. "I'd say not that long," he replied.

He identified himself as a "research student" but declined to identify the college or university. He said he had been a Mormon "and I love the Mormon people."

"But if this (the Book of Mormon) is a fraud, I think it should be known. We are trying to arrive at the truth," said the Californian, a man in his early 30s.

Mr. Silver, on the other hand, is 66, and was as willing to talk as Mr. Cowdrey at first was not. The younger man said nothing the first few minutes of a press conference held, ironically, in front of an oil painting of the Angel Moroni delivering the golden plates to Joseph Smith.

Later, however, Mr. Cowdrey said he was "surprised" by the church reception Tuesday. Church officials were very honest about



Handwriting analyst Henry Silver, left, delivers remarks under painting of LDS Angel Moroni and Prophet Joseph Smith while researcher Wayne Cowdrey listens.

the whole thing and very cooperative."

He and Mr. Silver both said the investigation of the authenticity was "50 per cent concluded."

Mr. Silver said the Times writer, Mr. Chandler, "completely misrepresented" him, when the writer contacted him he did not know he was comparing Spaulding's writing with the Book of Mormon. "I didn't know what I was going to Utah for when I talked with Chandler," he said.

— Mr. Silver said he was convinced photocopies he had seen earlier matched copies of the original Book of Mormon he was shown.

"I am convinced the photocopies from the

church (obtained by Mr. Cowdrey and Howard A. Davis and Donald Scales, both of Torrance, Calif., the other researchers) check with the originals I have seen today.

"But I must see original Spaulding writings to say definitely whether he wrote those 12 pages under controversy."

Challenged are 12 pages of "First Nephi," part of the 522-page Book of Mormon.

Mr. Silver said other considerations than handwriting must be examined — ink and paper stock, for example. And he said that it is impossible without having originals of Spaulding's writing and the original pages of the Book of Mormon side by side.

Mr. Cowdrey said samples of Spaulding's writings are available at Oberline College in Ohio. He said he and the other researchers, none of them Mormons, will obtain them, bring them to church headquarters and have one of the handwriting experts examine the two originals together.

Saturday, July 9, 1977

Handwriting Expert Quits Book of Mormon Case

By Clark Lobb
Tribune Staff Writer

One of three Los Angeles handwriting experts hired to check authenticity of the Book of Mormon has withdrawn from the assignment.

In a telephone interview Friday, Henry Silver, peppery 66-year-old expert who insists Howard Hughes wrote the "Mormon Will," said he is "fed up."

"I'm out of it," he said. "I don't want any part of it."

He said he decided to withdraw after published reports that he agreed 12 pages of the Book of Mormon were written by a 19th Century novelist, Solomon Spaulding, who died more than 10 years before Joseph Smith is said to have received revelations from God through golden plates.

"That is not true," Mr. Silver said. "I have told news representatives that I could not say that without examining the original writing of Solomon Spaulding, not just the photocopies provided (by three California researchers)."

Three Others

Mr. Silver examined originals from the Book of Mormon in a trip June 26 to the archives of the Church of Jesus Christ of Latter-day Saints in Salt Lake City. He announced then that what he saw confirmed in his mind that photocopies he had of the same pages were authentic copies. But he said he would have to see original Spaulding writing to reach further conclusions.

He was accompanied by one of the three researchers, Wayne L. Cowdrey, Orange, Calif., who said expenses for the research project were being paid by the Christian Research Institute, Anaheim, Calif.

Mr. Silver said Friday the head of that institute, Walter Martin, "has a vendetta against the church."

He made it clear that factor also played a role in his decision to withdraw.

It originally was planned that Mr. Silver would travel to Oberlin College, Oberlin, Ohio, where original Spaulding handwriting is available.

But he said Friday he cannot make the trip because his physician has ordered him not to. He said he was hospitalized for a possible heart ailment shortly before his trip to Salt Lake City in June and that the journey here affected his health adversely.

Was 'Misrepresented'

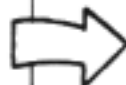
Asked if he were provided Spaulding originals in Los Angeles, Mr. Silver replied tersely:

"I'm out of it."

He said again he has been misrepresented in the press. "The stories indicate I have said the handwriting in the Book of Mormon matches Spaulding's. I have never said that. I couldn't with only photocopies of Spaulding's handwriting."

Another handwriting expert, William Kaye, North Hollywood, Calif., Thursday examined the Book of Mormon original pages at the church archives here, accompanied by one of Mormonism's long time critics, Jerald Tanner, a Salt Lake City anti-Mormon publisher.

Mr. Kaye, who examined Spaulding originals at Oberlin, said he could give no opinion until he examines all 12 pages (he saw one Thursday) of the Book of Mormon. LDS officials agreed to provide photocopies.



PART B — HANDWRITING EXPERT, WILLIAM KAYE

KAYE'S SECOND REPORT

William Kaye was the second handwriting expert employed by the “three researchers.” This author contacted Kaye by telephone. He was reluctant to be interviewed and indicated that he would stand on his original conclusion. Considering all the deception that surrounded Henry Silver’s examination in this matter, we wondered about the honesty of the “three researchers” in dealing with Kaye. If they weren’t honest with Silver, why would they be honest with Kaye? However, since Kaye didn’t care to discuss the matter, we are left with only speculations concerning his reports.

Kaye’s first report was favorable to the “three researchers.” The time came for him to go to Salt Lake City, Utah, to view the originals of the 12 pages of the Book of Mormon by the “unknown scribe.” Kaye was accompanied by Jerald Tanner, leading anti-Mormon from Salt Lake City, when he went to the LDS Archives to examine the originals.

This is what Kaye has to say as reported in *WHO REALLY WROTE THE BOOK OF MORMON?* p. 176, by Dav, Cow, Sca.

“William Kaye made a trip to Ohio to view the known Spalding writing and to Utah to view the originals of the unidentified-scribe section of the Book of Mormon. Kaye’s examination was the most extensive of the experts, since he not only made the trip to Ohio, but also made two trips to the Mormon originals in Utah. After countless additional hours spent in comparison of individual letters and words in the two sets of documents, Kaye rendered his second affirmative report, a summary of his exhaustive examination of the originals. Kaye confirmed the common authorship of the two documents with the following statement:

It is my considered opinion and conclusion and I believe that my examination to this point of the original documents concurs with my first report (which was based on photocopies originally provided me) and shows unquestionably that the questioned handwriting in the above named Mormon documents and the known handwriting in the above named Spalding documents undoubtedly have all been executed by the same person.”

Kaye's second report, as presented on p. 187 of WRWTBOM, is shown below:

Manuscript Found! /187

William Kaye
Examiner of Questioned Documents
 Special Document Photographs for Demonstration

September 8, 1977

Wayne Cowdrey
 Donald Scales
 Howard Davis
 c/o 1550 So. Anaheim Blvd. Suite C
 Anaheim, Ca. 92805

Re: Questioned handwriting of
 Book of Mormon manuscript

Gentlemen:

Pursuant to your assignment to me, I have been examining the Mormon documents (Unidentified Scribe Section, Kimball Acquisition, Original Dictated Book of Mormon Manuscript) and the Spalding documents (Conneaut Creek--Manuscript Story manuscript, and assorted deeds and letters in his known hand) with a view to determining whether or not the two sets of documents were written by one and the same hand.

I have examined the original Spalding documents in Ohio supplied by Oberlin College. In addition, I have examined the original Mormon documents supplied by the Mormon Church in Salt Lake City, Utah. I have also examined photostatic copies of both sets of documents provided me by Oberlin College and the Mormon Church. I have spent dozens of hours on the project and herewith present a summary of my studies:

I have found numerous similarities between the Mormon documents that relate significantly to those I have found in the Spalding documents. While a detailed report would require many more hours of writing and comparison studies (for example, to date I have carefully studied over 2500 letter "T"s in the two sets of documents alone), my present opinion stands on my hours of examination to this point. There are many similarities in regard to certain letters and words that are present in the Solomon Spalding manuscript and in the Book of Mormon manuscript.

It is my considered opinion and conclusion and I believe that my examination to this point of the original documents concurs with my first report (which was based on photocopies originally provided me) and shows unquestionably that the questioned handwriting in the above named Mormon documents and the known handwriting in the above named Spalding documents undoubtedly have all been executed by the same person.

Sincerely,

William Kaye
 William Kaye

JERALD TANNER, WHO ACCOMPANIED KAYE TO THE ARCHIVES, FELT THAT THE EVIDENCE AGAINST THE SPAULDING THEORY WAS DEVASTATING

Jerald Tanner agreed with the other two handwriting experts, Silver and Doulder, that the originals in the LDS Archives were **not** written by Spaulding. At the archives, they were treated courteously by church officials. Jerald Tanner recognized the handwriting as the same he was familiar with from photocopies he had obtained long before the controversy arose. He and Kaye discussed the **important dissimilarities** between the photocopies of the Spaulding manuscript and the writing in the Book of Mormon manuscript. **According to Tanner**, (emphasis ours) “Then the final blow came to the California researchers’ theory. This was the revelation dated June, 1831, and is Section 56 of the Doctrine and Covenants. The Church **voluntarily** produced this revelation and invited Mr. Kaye to inspect it. The claim has been made that Mr. Kaye did not see the original of this revelation. I am absolutely certain this is incorrect. Both the original revelation and a photocopy were given to us for inspection. After looking carefully at the revelation, **I became convinced that it was probably written by the same scribe who wrote the 12 contested pages in the Book of Mormon manuscript. Both manuscripts in turn differed from Spaulding’s work in important features.**”

The significance of Section 56 of the Doctrine and Covenants, a compilation of revelations significant to the establishment and operation of the LDS Church, is that it **bears the same handwriting as that of the “unknown scribe” of the Book of Mormon pages. Since the “unknown scribe” of Section 56 penned it in 1831, 15 years after Spaulding’s death, it wasn’t hard for Jerald Tanner to see that the evidence against the Spaulding theory was “devastating,” to say the least.**

This is Jerald Tanner’s report of his and Kaye’s visit to the archives as reported in Tanner’s book, **DID SPALDING WRITE THE BOOK OF MORMON?**, pp. 4-5:

On July 6, 1977, I received a phone call from a friend of the California researchers. He said that Mr. William Kaye, a handwriting expert from Los Angeles had been sent to examine the original Book of Mormon pages in the Church archives, and he wondered if I would accompany Mr. Kaye to be sure that he was shown the right documents. He knew, of course, that I was not a handwriting expert, but he felt that my experience with Mormon documents would be very helpful to Mr. Kaye. I had grave reservations about accepting such an assignment, but I was told that I should make it a matter of prayer. Mormon leaders had always refused me copies of the documents, and at one time A. William Lund, who was Assistant Church Historian, told me that he would not even show me a copy of the *Deseret News* —

i.e., the Church newspaper. Some years later, a friend was told by the Church historian that “professional anti-Mormons” would not be allowed to do research. When the friend asked who were “professional anti-Mormons” the reply was, “people like the Tanners.”

At any rate, I decided to accept the assignment. The original plan was that I was to pick up Mr. Kaye and accompany him into the Church archives. The next morning, however, the friend of the California researchers called me and said that the researchers felt that it was best that I did not accompany him because my presence might prevent him from seeing the documents. It was decided, then, that I should drive Mr. Kaye to the Church Office Building and allow him to go in by himself. This was a great relief to my mind as I did not want a confrontation with Church officials. As I was driving Mr. Kaye to Mormon headquarters, however, I became impressed with the fact that I should go in with him. I had heard that the Church had a revelation, dated June, 1831, which contained handwriting which resembled that found in the 12 contested pages of the Book of Mormon manuscript. I thought that this was a very important matter, and I felt that I might be able to talk Church officials into showing Mr. Kaye this document.

After we parked the car, I told Mr. Kaye that word had been sent that my presence in the archives might keep him from seeing the documents. He indicated, however, that even if they did not allow me to come in the archives, this should not prevent him from seeing the documents since the appointment was already set up. Besides, he felt that the press might be present and he would like someone to accompany him. He said, however, that it really didn't matter to him and that I would have to make up my own mind. The gravity of the situation seized me. I knew that if my presence prevented Mr. Kaye from seeing the documents it would cause serious problems with the researchers. On the other hand, I knew that it was my one chance to settle the matter with regard to the question as to whether Spalding really wrote the Book of Mormon pages. Finally, I mustered up my courage and proceeded with Mr. Kaye to the Church archives. I followed behind Mr. Kaye as he was directed from one office to another and finally to the conference room. I sat down close to him so that I would be able to have a good look at the documents. We were alone in the room for a few minutes, but then Donald Schmidt, Church Archivist, entered with a cart containing a large number of documents. At this point I felt very much out of place — almost like the Book of Mormon story of Nephi in Laban's treasury. (This story, found in I Nephi 4:7-25, tells how Nephi cut off Laban's head,

disguised himself in his garments and deceived his servants so that he could enter into the treasury and take the "plates of brass.")

At any rate, Mr. Kaye introduced me to Mr. Schmidt as "Mr. Tanner." We shook hands, and then Mr. Schmidt asked for my first name. At this point, I wished that I had a name like Nathan (a Church official). I knew, however, that as a Christian I had to tell the truth, so I answered "Jerald." There was an embarrassing silence for a few moments as Mr. Schmidt weighed the gravity of the situation. He undoubtedly realized that he could be in serious trouble with Church officials if he allowed me to stay, yet, on the other hand, he knew that it would create a bad impression to ask me to leave in the presence of the handwriting expert. Since this issue was being carefully watched by the press, it could create bad publicity for the Church. After contemplating the issue for a few moments, Mr. Schmidt decided to allow me to stay. Dean Jessee and Don LeFevre then entered the room, and I was introduced by my full name.

I sat back down by Mr. Kaye and we were allowed to examine the original documents. It was very exciting for me to see the original pages of the Book of Mormon manuscript laid on the table in my presence.

At this point I should make note of the fact that some people now claim that we did not see the original pages — in other words, they believe the Church switched documents on us to fowl up the investigation. I do not think that there is the slightest possibility that such a switch could have been made. I recognized the handwriting as the same I was familiar with from photocopies I had obtained long before the controversy arose. It was the "unknown" hand and appeared identical to the photocopies. Since we had our own photocopies of the documents with us, it is impossible for me to believe that any substitution could have been made. The pages which we were shown had the appearance of being very old, and all evidence leads me to believe that they were in fact the very original pages of the Book of Mormon manuscript.

The reason some people feel that the pages were switched is that Henry Silver claimed that the pages he saw were laminated, whereas William Kaye believes the pages we were shown were in plastic holders. My impression was that they were laminated. This controversy arose immediately after we inspected the documents. Mr. Kaye told me that he was surprised that Mr. Silver had described the documents as being laminated. I was rather taken back by the statement, and I asked him why he thought they were not laminated. He replied that he had seen one of the men remove the document from

its plastic holder. This, of course, would be impossible if the document were laminated. I have since felt that what Mr. Kaye actually saw was another document we had been examining removed from a plastic holder.

However this may be, I firmly believe the pages I saw were the originals, and I think it would make very little sense for the Church to switch the pages now, since the original idea that it is Spalding's writing came from the photocopy in **Mormonism — Shadow or Reality?** To attempt a switch at this time seems completely irrational, since we already have photocopies made before the controversy arose. What point would there be in making such a switch?

At any rate, as Mr. Kaye and myself continued to examine the documents we were treated with courtesy. I began to note and discuss the important dissimilarities between the photocopies of the Spalding manuscript and the writing in the Book of Mormon manuscript. Then the final blow came to the California researchers' theory. This was the revelation dated June, 1831, Section 56 of the **Doctrine and Covenants**. The Church voluntarily produced this revelation and invited Mr. Kaye to inspect it. The claim has been made that Mr. Kaye did not see the original of this revelation. I am absolutely certain this is incorrect. Both the original revelation and a photocopy were given to us for inspection. I noted the date at the top and the fact that the paper appeared to be very old. After looking carefully at the revelation, I became convinced that it was probably written by the same scribe who wrote the 12 contested pages in the Book of Mormon manuscript. Both manuscripts in turn differed from Spalding's work in important features.

I felt that the evidence furnished by the revelation was so devastating that I immediately went to the press with a statement hoping that the whole matter could be resolved before more damage was done."

It is unclear why Kaye refused to consider the handwriting of the unidentified scribe of Section 56 of the **Doctrine and Covenants** with that of the unidentified scribe of the Book of Mormon pages. **Those two documents are so similar to each other and yet so obviously different from Spaulding's writings that even someone who isn't a handwriting expert can see the differences.** The handwriting of Spaulding and the unidentified scribe of the Book of Mormon pages are so different that two of the three experts state without reservation that the Book of Mormon pages were **not** written by Spaulding. Yet, Kaye comes up with an entirely different conclusion than the other two. One almost wonders if Kaye didn't receive some judicious prompting.

PART C — THIRD HANDWRITING EXPERT, HOWARD C. DOULDER

THE REAL HOWARD C. DOULDER

Howard Doulder is a man of truth, courage and conviction — and pressure doesn't change his mind. As evidence, on October 23, 1977, Wayne Cowdrey, Howard Davis (two of the three researchers), and Howard Doulder appeared together on KNXT, Channel 2, Los Angeles. Bill Stout introduced the program, *Today's Religion*. The transcript of this program is in the Appendix beginning on p. 445. This appearance was **after** Doulder had seen the originals at both Oberlin, Ohio, and Salt Lake City, Utah. He had come to the conclusion that Spaulding was **not** the author of the Unidentified Scribe section of the Book of Mormon.

One might wonder what the researchers were thinking about to have Doulder on the program with them because every time he spoke, it damaged their case. (They didn't ask him to speak very often either.) He told why he didn't think Spaulding wrote the Book of Mormon pages in question and showed illustrations of the differences in handwriting to the narrator, Bill Stout.

There is no doubt that he was under a lot of pressure. Can you imagine appearing on a program with people who have hired you, and you have arrived at conclusions opposite to the case they are trying to prove? Yet, as you can see, Doulder never deviated from stating the truth as he saw it. One has to admire that kind of courage!

On this program, Doulder explained the difference between the conclusions of his first and second (final) report:

“Well, my preliminary examination was done with cutouts, in large photographs, machine copies, and a very limited amount of writing. So, therefore, I gave and I rendered a qualified opinion . . . And it would be strictly qualified upon my examination of the original documents.”

(narrator) “You based your first opinion then on copies without ever seeing the originals?”

“That's correct. So, therefore, I rendered strictly a qualified opinion. It appeared to be the handwriting of one and the same person.”

“. . . I then went and examined the original manuscript in Oberlin, Ohio. From there, the next day, I went to Salt Lake City and examined the originals, the manuscripts there, and then returned and made another examination and rendered a conclusion. My conclusion was **not** the handwriting of one and the same person.”

DOULDER'S FIRST REPORT BEFORE EXAMINING THE ORIGINALS

Both reports from Howard C. Doulder are listed together on pp. 183 - 186 of WRWTBOM. Doulder's first report based on photocopies was favorable to the three researchers:

<i>Manuscript Found! / 183</i>	
<p style="font-family: cursive; font-size: 1.2em; margin: 0;"><i>Howard C. Doulder</i></p> <p style="margin: 0;">EXAMINER OF QUESTIONED DOCUMENTS AND FINGERPRINT IDENTIFICATION</p>	
September 15, 1977	
<p>Dr. Howard A. Davis Mr. Donald H. Scates Mr. Wayne L. Cowdrey of Southern California</p>	
<p><u>NATURE OF EXAMINATION</u></p> <p>Handwriting examination and comparison.</p>	
<p><u>DOCUMENTS EXAMINED</u></p> <p>During the month of February, 1977 at the request of Dr. Howard A. Davis, Mr. Donald H. Scates and Mr. Wayne L. Cowdrey I made an examination of the following documents.</p>	
<p>Q-1 (*A*) Machine copies and 16" X 20" photographic enlargements of handwriting.</p> <ul style="list-style-type: none"> A. "searched the Records", plus 36 lines of handwriting. B. "rebelled Against", plus 53 lines of handwriting. C. "Repent and go", plus 32 lines of handwriting. D. "partake of it also for I knew", plus 19 lines of handwriting. 	
<p>K-1 (*B*) E. 12 photographs 8" X 10" of which 6 were 16" X 20" enlargements, bearing miscellaneous handwriting.</p> <ul style="list-style-type: none"> F. 1 machine copy, handwritten letter, 7 lines "Dear Parents", also bears some figures on the upper right hand corner. G. 1 machine copy and 16" X 20" photographic enlargement, bearing handwriting "Articles of Agreement" etc., and the signature "Solomon Spalding", dated January 1811. 	
<p>On March 4th, 1977 I submitted a written report with the following qualified opinion.</p>	
<p style="text-align: center;"><u>Qualifications:</u></p> <p>Milwaukee Police Department 1947 - 1953 U.S. Treasury Department 1953 - 1973 Private Practice since 1973</p>	<p style="text-align: center;"><u>Memberships:</u></p> <p>American Academy of Forensic Sciences Past Chairman Questioned Document Section International Association for Identification, twice past chairman of the Questioned Document Section.</p>

Page two:

RESULTS OF EXAMINATION

Because I have examined machine copies and photographic enlargements and NOT the originals, I can only render a qualified opinion.

It appears because of individual writing characteristics, habits and peculiarities the writer in the name of Solomon Spaulding appearing as listed on E-1 is one and the same writer and author of items listed as Q-1.

A positive conclusion can be rendered only after an examination of all the original documents.

Respectfully submitted,
Howard C. Doulder

DOULDER'S SECOND REPORT AFTER VIEWING ORIGINALS

SIMILARITIES ATTRIBUTED TO WRITING STYLE OF THAT CENTURY MANY WRITING AND LETTER DISSIMILARITIES UNEXPLAINABLE SPAULDING IS NOT THE AUTHOR OF THE BOOK OF MORMON PAGES

Doulder's second report, after viewing the originals at both the LDS Archives and Oberlin, Ohio, contradicted his first report based on photocopies. His conclusion is stated in the last paragraph of his second report:

"It is my conclusion the handwriting in the name of Solomon Spaulding is NOT the author of the unidentified pages, listed as Q-1 thru Q-9 in this report of the Book of Mormon."

On July 18th, 1977 I traveled to Oberlin, Ohio to examine the original writings of Solomon Spaulding.

July 19th, 1977, 12:30pm to 4:30pm, Oberlin College Library, Sealey G. Mudd Learning Center, Oberlin, Ohio I met with Mary E. Cowles, Senior Cataloger (Special Collections) and was given for examination the original and machine copy of Solomon Spaulding's Manuscript and the Library's copy of a deed signed by Solomon Spaulding.

My examination was conducted visually and with magnification. I also took photographs of various parts of the writings. Portions of pages 1, 2, 3, 4, 10, 11, 15, 20, 24, 37, 40, 53, 72, 93, 96, 111, 120, 148 and 160.

In the PM of July 19, 1977 I was enroute from Oberlin, Ohio to Salt Lake City, Utah.

July 20th, 1977, at the Mormon Church Office Building from 2:30pm to 4:30pm I examined original documents bearing the following unknown handwriting.

from The Book of Mormon -

- Q-1 1 Nephi, 4
20. And after I had done this, I went forth unto the treasury of Leban.
(etc. thru)
37. And it came to pass that when Zoram had made an oath unto us,
our fears did cease concerning him.
- Q-2 1 Nephi, 4
38. And it came to pass that we took the plates of brass and
servant of Leban, and departed into the wilderness, and
journeyed unto the tent of our father.

1 Nephi, 5

1. (thru)

11. And it came to pass that my father, Lehi, also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might

Page three:

Q-3 1 Nephi, 5

11. (cont.) Preserve his father, Jacob, and all his household from perishing with famine.

(thru)

1 Nephi, 7

1. (thru)

3. And it came to pass I, Nephi, did again with my

Q-4 1 Nephi, 7

3. (cont.) brethren, go forth into the wilderness to go up to Jerusalem.

(thru)

17. But it came to pass

Q-5 1 Nephi, 7

17. (cont.) that I prayed unto the Lord,

(etc. thru)

22. (and)

1 Nephi, 8

1. (thru)

11. And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before

Q-6 1 Nephi, 8

11. (cont.) tasted. Yea, and I beheld that the fruit

(etc. thru)

27. And it was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of mocking and

Q-7 1 Nephi, 8

27. (cont.) pointing their fingers towards those who had come at and were partaking of the fruit.

(thru)

1 Nephi, 9

1. (thru)

11. Upon the other plates should be engraven an account of the reign of the kings,

Page four:

Q-8 1 Nephi, 9

11. (cont.) and the wars and contentions of my people;

(etc. thru)

1 Nephi, 10

1. (thru)

11. And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the Jews, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost,

Q-9 1 Nephi, 11

1. For it came to pass after I had desired to know the things

(etc. thru)

18. And he said unto me: Behold, the virgin whom thou seest is the

NOTE: Also at this time I examined two or three other pages of handwriting, same in size, etc. However, I was not furnished with a copy of these nor could I photograph them. The handwriting appearing on these pages appeared to be the same writer as Q-1 thru Q-9.

At the time of my examination of the original writings I compared photographs (mounted on poster board) and identified these to be true and accurate photographs of Q-1 thru Q-9. (I placed my initials and date on the reverse side of each).

During the course of my examination I was permitted to take photographs of Q-5, (1 Nephi, 7:17 thru 1 Nephi, 8:11), I took eight polaroid photographs with my CU-5 camera.

RESULTS OF EXAMINATION

Examination of the original documents in comparison to machine copies and photographs examined during February 1977 now showed in detail pen-lifts, line quality, letter design, terminal spurs, connecting strokes, letter spacing and the alignment of writing, plus other features needed to determine identification.

As I stated in my report dated March 4, 1977 of some writing similarities and letter characteristics appeared both in the manuscript and the Book of Mormon. I now contribute these similarities to the writing style of that century.

I have found writing and letter dis-similarities that are unexplainable and are not attributed to individual writing variations of the same writer.

It is my conclusion the handwriting in the name of Solomon Spaulding is NOT the author of the unidentified pages, listed as Q-1 thru Q-9 in this report of the Book of Mormon.

Respectfully Submitted


Howard C. Douler
Examiner of Questioned Documents

Douler was interviewed by this author and the conversation tape recorded. A portion of this conversation was typed and sent to Douler for him to sign. These are his words:

TELEPHONE CONVERSATION

BETWEEN HOWARD C. DOUDLER, HANDWRITING EXPERT
AND ROBERT L. BROWN

Sept. 18, 1981

BROWN: I'm calling about the Spaulding report and how they used your name as a handwriting expert. What was your opinion of that?

DOUDLER: I had excerpts of Spaulding's writings and what happened was I then wanted to examine the originals. So I went to Ohio to examine the original writing of Spaulding. I also went to Salt Lake City to examine the originals of 1st Nephi of the Book of Mormon by the unknown scribe. I determined that there were too many differences in them, and I researched it very carefully. The problem was William Kaye, the other expert that looked at it. He took a lot of the similarities as being identifiable characteristics where I determined that it was strictly the style of writing in that era--such as the small "d". There were so many other things that were not consistent between both writers that my final conclusion was not the same as at first. THE UNKNOWN SCRIBE OF THE BOOK OF MORMON SCRIPTURES WAS NOT SOLOMON SPAULDING.

- BROWN: Have you read that book "Who Really Wrote the Book of Mormon" by Cowdrey, Davis, and Scales?
- DOULDER: They're the ones that retained me.
- BROWN: It seems to me that they say you did agree with them.
- DOULDER: I did at first--from the copies. According to my report it was strictly a QUALIFIED OPINION.
- BROWN: Do you know who Walter Martin is?
- DOULDER: Yes. Before we even went to Salt Lake City, before they knew my final conclusion--when it was strictly qualified, they were anticipating quite a bit that it was going to be positive and so forth. They did have a meeting at Melodyland and the researchers were introduced and I was there. The researchers talked a little bit about what was forthcoming but other than that there was nothing else.
- BROWN: I happen to have a tape, and it may have been at that meeting, because he said, "Now one of the men, one of the handwriting experts, is in the audience and his name is Doulder". They asked for you to stand up and they gave you a hand. You were there?
- DOULDER: That's right. I didn't say anything and that was strictly a qualified opinion before I went to Salt Lake City and to Ohio. But if you look in their book there in the last report, I say IT IS NOT THE SAME.
- BROWN: You know, they write this in such a way that it looks like you are just jumping up and down saying that Joseph Smith is a phony.
- DOULDER: No, no! Take your time and read it again. What has happened is that they are trying to put together different stories to show how Joseph Smith and Spaulding could have crossed paths and things like that. I was a little bit surprised that the Mormons did not pursue it further to find out who the unknown scribe really was. In their archives--the answer must be there someplace. I did examine Joseph Smith's writing in an old diary.
- BROWN: How did you determine that the similarities were due to the penmanship of the era?
- DOULDER: Well, it's been a little while, but I've got notes and materials and I bought books and I researched back into the writing styles of the century. In fact, I was visiting a winery and there on the wall was a proclamation--in almost the same writing.
- BROWN: So, then, you think that goes with the era?
- DOULDER: That's right. My handwriting identification is based upon individual writing characteristics or peculiar habits.
- BROWN: I know what you're talking about because I can remember that they used to cross some other letter besides the "T".
- DOULDER: They could put a stroke across a "T" and it could have two crossings, but the "d" is made from the left and goes around and up to the top and stops. The style of the United States Proclamation was much this same style. You see, these are the characteristics that Kaye picked out and he didn't research it at all. My status quo and documentation are far superior to his. I was on TV, a Sunday morning

program--that Robert Stouts program. There were discussions of various religions and two of the researchers and myself were there at the station. They invited William Kaye, but he refused to go, so the researchers stated their side of the position; you know, about what they found and how the manuscript crossed paths and so forth. Well, I was prepared and made some hand-written charts. I held them up to show where the writing is different and in my opinion they were not the same writing. I mean I just spoke right up and there was no pre-rehearsal or anything. It was a question and answer and go at it.

- BROWN: I read another article that said they issued their book or their findings before they even received your final report.
- DOULDER: Yes, they had quite a bit of it written. Yes, but they were with me on the plane coming back from Salt Lake City and I said, "Well, from my examinations there (and I made photographs) it sure doesn't look like they are the same." And they said, "Well, take your time, examine it some more".
- BROWN: I bet that burst their little bubble didn't it?
- DOULDER: Yes, it did. But they thought "What the hell", they will go ahead and print it and so what.
- BROWN: Well, I have enjoyed talking to you. Did you ever meet this Cowdrey fellow, one of those three researchers?
- DOULDER: Oh, I have met all of them.

.....

Respectfully submitted,

I, Howard C. Doulder, certify that the foregoing is a true and correct copy of a conversation between Robert L. Brown and myself on the 18th of September, 1981.

Signed Howard C. Doulder

STATE OF CALIFORNIA

COUNTY OF Orange

On 5-16-83

before me, the undersigned, a Notary Public in and for the state, personally appeared:

Howard C. Doulder known to me

to be the person whose name is subscribed to the within instrument and acknowledged that he executed the same.

WITNESS my hand and official seal.

Signature M.A. Rock

M.A. ROCK

Notary Public (Name Typed or Printed)



Expert Changes View on Book of Mormon

Now Says Disputed Pages Were Written by 'Different Authors'

BY RUSSELL CHANDLER

Times Staff Writer

A handwriting expert, who now disagrees with two other analysts and his own earlier opinion, said Friday certain disputed pages in the Book of Mormon and a novel by a 19th-century minister-novelist were written by "different authors."

The four-page finding of Howard Douder, submitted Sept. 15 but made known only Friday, appears to throw doubt upon the claims of three Southern California researchers who hired the handwriting experts.

The researchers say Mormon Church founder Joseph Smith incorporated 12 pages from a novel by the Rev. Solomon Spalding into a book said to have been translated from golden plates in the late 1820s and considered sacred by the world's 14 million Mormons.

Douder, of Garden Grove, said that his first report, in which he tentatively assigned both manuscripts to Spalding's hand, was based on similarities found in an examination of only photostatic copies of the original documents. "I now attribute these similarities to the writing style of that century," he said in the final report.

Douder, formerly supervisor of the U.S. Treasury Department's Crime Laboratory in Chicago, said he had twice examined originals of the Spalding novel in the Oberlin College library and the Book of Mormon pages, assigned by Mormons to an "unknown scribe," at Mormon headquarters in Salt Lake City.

"I have found writing and letter dissimilarity that are unexplainable and are not attributed to individual writing variation of the same writer," Douder told *The Times*, quoting from his report to researchers Wayne Cowdrey, 31, of Orange and Donald Scales, 27, and Howard A. Davis, 33, both of Torrance.

The two other handwriting analysts, William Kaye and Henry Silver, both of the Los Angeles area, released reports earlier in the controversy in which they said that the 12 pages of "First Nephi" in the Book of Mormon were penned by Spalding. Spalding died in 1818, 10 years before the Mormon Church founder said he discovered the book written in Egyptian hieroglyphics on tablets buried in a hillside.

But those reports were also based on copies, rather than original documents. Silver later backed out of the case, saying he had been misquoted by the press and that information he



ANOTHER LOOK—Howard Douder at his Garden Grove home. Times photo by Silvio Rios

submitted had been "misused."

Kaye, after examining the original documents at Oberlin and Salt Lake, reported Sept. 7 that a comparison "shows unquestionably" that the materials were "executed by the same person."

Douder said he personally submitted his final report to researcher Cowdrey on Sept. 15.

But Cowdrey, in a phone interview Friday, said he had not seen Douder's report. He and Davis both deferred comment to Gretchen Pastasino, secretary to Walter Martin, head of the Christian Research Institute. Martin helped finance the handwriting investigation.

The Anaheim-based institute is involved in defending conservative Christianity against what it considers cults and followers of the occult.

Miss Pastasino said the researchers' book, "Who Really Wrote the Book of Mormon?" would be off the press in about three weeks and would include Douder's second report.

"Though the handwriting analysis is an integral part of the book," she said, "their theory isn't made or broken by the handwriting."

Davis, saying he had been told "not to say anything new" about Douder's report, added: "I kind of expected he (Douder) would go negative on the thing because there have been so many death threats."

Asked if his life had been threatened during his investigation of the Mormon manuscripts, Douder replied: "Not at all."

The Church of Jesus Christ of Latter-day Saints has not employed handwriting experts of its own in the case. But in August, church officials

released what they called "conclusive evidence" rebutting the researchers' charges. Church historian Dean C. Jensen issued photostatic samples of documents along with detailed comparisons of letters of the alphabet.

Melvin A. Jensen, communications coordinator for the Southern California area of the Mormon Church, said Friday that the difference between the opinions of Douder and Kaye did not surprise him.

"When I observed them separately studying the original documents in the church archives in Salt Lake City," he said, "I noted that they used different equipment, techniques and methods. Handwriting analysis is not an exact science. It is a subjective study and can be influenced by personal attitudes."

Jensen also said Douder's "emphasis on the dissimilarities agrees exactly" with the church's view that Spalding could not have written any portion of the Book of Mormon.

"Our church continues to take the firm position that the attack on the authenticity of the Book of Mormon is a preposterous unsupported effort that was destined to fail as surely as other similar attacks have failed in the past 145 years," Jensen declared.

Douder told *The Times* he thought further analysis of the 12 disputed pages, comparing them to examples of writing by persons known to the church at the time the Book of Mormon was written, might clear up the controversy.

"I would really like to examine those pages and attempt to resolve who really did write them," he said. "It's going to bother me until I find out."

SUMMARY

We have presented the reports of the three handwriting experts. **Two of the three say they do NOT believe Spaulding was the author of the Book of Mormon pages by the “unknown scribe.”** Silver, the expert with the greatest amount of experience and practice, accused the “three researchers” of trickery, deceit, misrepresentation, and fabrication. Keeping all this in mind, you are now in a position to properly evaluate the conclusion presented by the “three researchers” on p. 176 of WHO REALLY WROTE THE BOOK OF MORMON?

“What is the verdict on the handwriting? The overwhelming weight of evidence shows that the unidentified section of The Book of Mormon is in the actual handwriting of Solomon Spaulding.

What is the verdict on the Spaulding authorship of The Book of Mormon? The evidence shows conclusively that Solomon Spaulding is the actual source of the fictionalized history known today as The Book of Mormon.”

We have presented signed affidavits from both Silver and Doulder. The “three researchers” have also presented a signed affidavit that Silver states is a fabrication. Who is the reader to believe? We realized that in years to come, when our subjects have passed on, our signed affidavits and tape recordings could be questioned. For that reason, this author and several witnesses personally visited with both Silver and Doulder. We recorded their opinions and testaments concerning this whole affair on video recording. All together, it represents about 4 hours of recording. At the time this book is released for printing, two copies of this video recording will be donated to the LDS Archives. **This is our way of setting the history straight — permanently!**

There are definite and obvious differences between Spaulding’s handwriting and that of the unidentified scribe of the Book of Mormon that even the layman can spot. However, Dean Jessee has worked in the Historical Department of the Church for many years, is very well acquainted with the questioned documents, and reported on this controversy in the *Church News*, Aug. 20, 1977. This article is duplicated here to summarize the important aspects of the Spaulding/Book of Mormon theory. However, before you read this report, this author would like you to ponder these points included within the article:

1. The 12 pages of 1 Nephi were actually just six pieces of paper that were written on both sides. These six pieces of paper match exactly the paper stock that immediately precede and follow this Unknown Scribe section. In other words, that very same paper stock was written on in 1829, thirteen years **after** Spaulding’s death. The handwriting on the pages just preceding and just following the Unknown Scribe pages can be identified as known scribes of Joseph Smith.

2. To complicate matters more, the unknown scribe also added summary headings at the top of two pages before the Unknown Scribe section, and also added a heading to one page that followed. These pages, which contained the headings written by the Unknown Scribe, were written by known scribes of Joseph Smith around 1829. **Why would Spaulding write summary headings on blank pieces of paper 16 to 18 years before someone else was to write the text on those very same pages? It's not even reasonable! Devastating evidence to refute the entire handwriting theory!** Those headings were "Nephi goeth up to jerusalem to bring the records of the jews" and "The brethran of Nephi Smite him with a Rod." I am sure that you will agree that it would have been impossible for Spaulding to write these headings on the top of blank pieces of paper and then have the whole thing match in paper stock and text with the end product. Note that the Unknown Scribe failed to capitalize jerusalem and jews. Remember that Spaulding had a Master's Degree from Dartmouth college and capitalized proper nouns in his Manuscript Found with regularity.
3. The ink on the pages **before** the Unidentified Scribe section, the Unidentified Scribe section, and the pages **after** the Unidentified Scribe section matches exactly. It would have been impossible for Spaulding to write on both sides of six pieces of paper some 16 to 18 years before and have everything match — the paper, ink, and text. And now for the clincher that Dav,Cow,Sca were **wise to omit any reference to in their book WHO REALLY WROTE THE BOOK OF MORMON?** 1980 Edition — the 56th Section of the Doctrine and Covenants. You will recall that the officials at the Church Archives never opposed the appearance of the three handwriting experts, Tanner, or Cowdrey. The Church was eager to allow them all to visit the archives in person and also to allow them to see and handle the valuable manuscripts. According to Walter Ralston Martin and Dav,Cow,Sca, they had to put pressure on the Church to gain admittance to the Archives. This, again, is **far** from the truth. The Church was eager for them to visit because they knew what the outcome would be. They knew that the same unidentified scribe that wrote the twelve pages of I Nephi also wrote the 56th section of the Doctrine and Covenants that was dated June of 1831, Kirtland, Ohio. Remember, Spaulding died in 1816! Even Jerald Tanner, **a professional anti-Mormon**, could see that these two documents were written by the same person whose handwriting differed from that of Spaulding. **Can you now see why Dav,Cow,Sca were wise to leave any reference to this damaging piece of evidence out of their book?**

'Spalding theory' re-examined

13 years with manuscripts

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A graduate of Brigham Young University with a master's degree in history, he joined the Church Historical Department in 1964.

He worked for eight years in the archives section collecting and preparing catalogs of early manuscripts. He has been in his present position since 1972.

He published original research on the Book of Mormon manuscripts in *BYU Studies* in 1970 and has contributed articles to the *Ensign*, *Western History Quarterly Journal*, *Journal of Mormon History* and several publications prepared by the Historical Department of the Church.

Brother Jesse is a former high counselor and currently serves on the Instructional Development Committee of the Church assisting in the preparation of gospel doctrine lessons for 1979-80.

A volume on the holographic writings of Joseph Smith, written by Brother Jesse, will be released next year.

Editor's note: In recent weeks three southern California researchers have claimed that 12 pages of the Book of Mormon were written by Solomon Spalding, a Congregationalist minister and writer who died more than 18 years before Joseph Smith received his gold plates. The Spalding controversy by no means is new. As early as 1834, the Spalding theory was advanced by critics of the Book of Mormon seeking to discredit the Prophet and cast doubt on the divine authenticity of the Book of Mormon.

The Church News asked Dean Jesse, a senior researcher for the Historical Department, to comment on this latest attempt to revive the Spalding theory. On the next three pages are his explanations and evidences, putting to rest once again the notion that Spalding wrote any portion of the Book of Mormon.

By Dean C. Jesse

Throughout his life, Joseph Smith gave but one explanation for the origin of the Book of Mormon: that he was directed by a divine messenger to an ancient record engraved upon gold plates buried in the hill not far from his Manchester, N.Y., home, and that he translated the writings thereon "by the gift and power of God."

He noted in his history that no sooner had he published the book than "great opposition and much persecution followed the believers of its authenticity." (1) Part of the opposition he faced consisted of efforts to nullify his claim of its divine origin.

By far the most persistent effort to create a humanistic explanation for the origin of the Book of Mormon originated with an ex-Mormon whose full name was Doctor Philastus Hurlbut. Having been excommunicated from the Church for immorality in June 1833, Hurlbut launched a personal crusade against Joseph Smith.

Besides threatening the Prophet's life, which netted him a court fine and restraining order to keep the peace, Hurlbut vented his wrath in other ways. With the financial backing of an anti-Mormon committee in Kirtland, Ohio, he traveled widely in Ohio and New York gathering information about "the origin of the Book of Mormon," and "the validity of Joseph Smith's claims to the character of a Prophet." (2)

In January 1834 the anti-Mormon Kirtland committee announced a forthcoming book that would "prove the 'Book of Mormon' to be a fiction . . . written more than 30 years ago, in Salem, Ashabula County, Ohio, by Solomon Spalding Esq." The committee also promised that their book would completely divest the Mormon Prophet "of all claims to the character of an honest man." (3)

Since Hurlbut's reputation did not lend itself to the sale of such a book, his findings were published over

the name of Eber D. Howe, editor of the *Painesville Telegraph*, under the title, "Mormonism Unvalled" (sic). Hurlbut's "proof" for the claim that the Book of Mormon was a fiction consisted of a number of affidavits signed by people who asserted that the "historical part" of the Book of Mormon had been taken from a novel written by Solomon Spalding, (4) an ex-Congregationalist minister and Dartmouth College graduate living in New Salem (later Conneaut), Ohio, about 1810.

The affidavits bore the signatures of eight persons including Spalding's wife and brother. The signers claimed to have heard Spalding read portions of his novel to them some 22 years previous, and that it told about "the first settlers of America," who were "descendants of the Jews or lost tribes," and that they had traveled "from Jerusalem by land and sea [sic] they arrived in America," where they had "separated into two distinct nations" called the "Nephites" and "Lamanites," and that they had destroyed themselves in wars upon this land. (5)

But the testimonies of Hurlbut's witnesses had such a suspicious similarity to them, both in content and wording, that serious students of the Book of Mormon have never regarded them as much more than a product of Hurlbut's imagination or the efforts of a disgruntled apostate to satisfy his personal animosity toward Joseph Smith.

During the research phase of his book Hurlbut did locate Spalding's manuscript in the possession of the novelist's widow, but he was disappointed in its lack of similarity to the Book of Mormon.

To balance this misfortune, his "witnesses" conveniently remembered that Spalding had told them that "he had altered his first plan of writing, by going farther back with dates, and writing in the old scripture style," and that the earlier manuscript Hurlbut had found bore "no resemblance" to the document Spalding had read to them. (6)

This important recollection assured a long life for the Spalding theory by opening the door for another manuscript. The second-manuscript theory became especially useful following the discovery in 1884 in Hawaii of the manuscript Hurlbut had obtained from Mrs. Spalding. The document was inadvertently located by Oberlin College Pres. James H. Fairchild among papers of Howe's Painesville Telegraph successor, L. L. Rice. It was eventually filed in the Oberlin College archives in Oberlin, Ohio where it remains today. (See Exhibit A)

The discovery of the Spalding manuscript substantiated the wisdom of Hurlbut and Howe in not publishing it or drawing further attention to it. The discovery also underlined the importance of the second manuscript hypothesis in perpetuating the Spalding theory.

of Mormon that could not be found in many other books written in the same language. It is not written in the same style, nor are there common incidents or names.

The Book of Mormon is highly religious in tone, the Spalding manuscript entirely secular. Spalding's novel is the story of a shipload of Romans traveling to England in the days of Constantine who were blown off course and landed in America where their activities merged with the native tribes of the country. The manuscript is mainly a pedestrian account of their civilization and conflicts. (?)

In the decades that followed the publication of Howe's book, additional statements came to light that on the surface appeared to refine and add weight to the original Hurlbut affidavit.

Among these was a letter published in the Boston Recorder in 1839 over the signature of Mrs. Matilda Davison, Spalding's widow, who had remarried after her husband's death in 1816; and another, printed in Washington D. C. in 1860 by Mrs. Matilda Spalding McKinstry, a daughter of Solomon. But these and other statements on the subject contained so many inconsistencies and evidences of fraud as to render them unreliable.

An important thrust of the later Spalding literature, especially after 1884, was to develop the theory of the second manuscript and present a plausible explanation of how Joseph Smith obtained it. As the theme developed, it was reasoned that the Spalding manuscript found by Hurlbut and eventually deposited at Oberlin, titled "Manuscript Story," was an early version of "another document titled "Manuscript Found" and that it was really the latter item that Joseph Smith had used as the historical basis for the Book of Mormon. (8)

However plain the double manuscript theory may have appeared to its proponents, the source material has been less than convincing.

When Hurlbut visited Mrs. Spalding in Massachusetts about her husband's novel, she told him that the document, titled "Manuscript Found," was in a family trunk in New York, but she could recall nothing of its content.

Five years later, when her statement appeared in the Boston Recorder, she showed a surprising rejuvenation of memory. She described the manuscript in detail and stated definitely that after her husband had submitted it to the Pittsburgh printer Robert Patterson, it was returned to her and she had "carefully preserved" it until she gave it to Hurlbut in 1834 and that he had not returned it. Her statements did not agree with later statements that Sidney Rigdon had stolen the manuscript from Patterson.

Further indication that the double manuscript theory is a forced interpretation is seen from the fact that the Spalding document at Oberlin contains no holograph title. Someone other than Spalding has

written "Solomon Spalding's Writings" in ink on a cover page, and then in light pencil over the top of this, the same hand has added "Manuscript Story" and "Conneaut Creek."

There is nothing on the manuscript itself to suggest that Spalding ever wrote more than the one document, or that he was ever aware of the title "Manuscript Story," or that the document may not originally have been titled "Manuscript Found" and that someone removed it and supplied a title that would help perpetuate the theory.

The sources that focus upon the method by which the Spalding novel was supposed to have come into the hands of Joseph Smith are equally unconvincing. One writer postulated that Joseph himself had stolen the manuscript from Spalding's wife's brother. Others contended that Sidney Rigdon had obtained it. One suggestion identified a "mysterious stranger" seen in the Smith neighborhood fifty years previous as Rigdon.

However, the most popular view was that Rigdon stole the manuscript while working at the Patterson printing shop in Pittsburgh, Pa., in the early 1800s.

But throughout his life — even when he became disillusioned with Joseph Smith — Rigdon always maintained that he never saw Joseph Smith or the Book of Mormon until after the book was published. Nor is there evidence that he was ever in Pittsburgh before 1822, six years after Spalding's death.

The Spalding theory has dominated secular explanations for the origin of the Book of Mormon well into the 20th century. But its popularity is based more on the conviction that comes from age and frequent repetition than any sound evidence.

The theory was born in a spirit of rancor and animosity and was perpetuated chiefly by those who sought to lash back at Joseph Smith and Mormonism. The weight of scholarly studies in the field of Mormon history during the last 30 years has effectively rejected the Spalding theory as a credible alternative to Joseph Smith's explanation for the origin of the Book of Mormon.

That the Spalding theory has not found its final resting place became clear when the Los Angeles Times on June 25, 1977, announced that three California researchers, Wayne Cowdrey, Howard Davis, and Donald Scales, had found evidence that Solomon Spalding had written a portion of the original Book of Mormon manuscript and that handwriting experts had substantiated their conclusion.

The implication of this announcement was that if Spalding (who died in 1816) wrote part of the Book of Mormon manuscript, Joseph Smith could not have translated it from ancient records by the gift and power of God, as he claimed.

The portion of the surviving Book of Mormon manuscript in question comprises 12 pages of the text covering 1 Nephi 4:20 to 1 Nephi 12:8. Since handwriting samples of all those known to have served as clerks to Joseph Smith in transcribing the Book of Mormon have not been found, these 12 pages were designated as having been written by an unidentified scribe when a study was made of the manuscript in 1969. (9) (See Exhibit B)

Since then, external evidence has pointed to Martin Harris as the probable writer of the pages in question, but samples of his early handwriting have not been located to substantiate this.

That the announcement of a handwriting connection between Solomon Spalding and the Book of Mormon is premature, if not absurd, is clear from events that have taken place since the original announcement, and from evidence that was apparently ignored by advocates of the handwriting connection.

1. Contrary to published reports, the conclusion of handwriting authorities has not been final.

The announcement of a handwriting connection

between the Book of Mormon manuscript and Solomon Spaulding received unwarranted prestige and credibility from the assertion that three renowned handwriting experts, Henry Silver, William Kaye, and Howard Douder, had independently examined the two documents and concluded that Spaulding was indeed the writer of both.

In the weeks following the announcement all three experts visited the Church archives in Salt Lake City to study the handwriting of the Book of Mormon manuscript. The fact of their coming indicated that final conclusions had not been reached, and each of them confirmed this verbally. Since then, Henry Silver has withdrawn from further involvement in the issue after stating that he had been misrepresented in published statements on the subject.

2. The resurrection of the Spaulding theory, even with its new handwriting twist, raises the same objections that made the original Hurlbut version so untenable.

These include such problems as the reliability of the original source material in the face of Hurlbut's extreme bias against Joseph Smith; the failure of Sidney Rigdon to ever contradict Joseph Smith's claim of the divine origin of the Book of Mormon, especially after Rigdon's rejection by Joseph Smith and excommunication from the Church; and the problem of literary style when comparing the Book of Mormon with Spaulding's writings and assuming that the latter wrote the former.

Beyond this, the present version of the Spaulding theory presents a new problem by contradicting the earlier one. An important point mentioned in all of the Hurlbut affidavits (obviously prompted by Hurlbut himself to soften the lack of similarity he found between the Spaulding manuscript and the Book of Mormon) was that Spaulding provided the "historical part" of the Book of Mormon and that Joseph Smith or Sidney Rigdon supplied the religious part. By attributing 12 pages of the Book of Mormon manuscript to Spaulding the present advocates wipe away this distinction made by Hurlbut's witnesses.

As James Fairchild pointed out, the contrast between the Book of Mormon and the Spaulding manuscript must have been very striking for Hurlbut, to have all eight of his witnesses, after 22 years, remember that precise detail.

In reality, the religious message of the Book of Mormon is so tightly interwoven with its history that it would be inconceivable to assume that the two themes were produced separately, and later interpolated. Further, it is unlikely that the strong-minded and erudite Sidney Rigdon, who was 12 years Joseph Smith's senior, would have accepted the servile task of weaving Joseph's religious ideas in with Spaulding's historical novel, and ever after remain silent about it.

3. The unidentified scribe of the 12 Book of Mormon pages also wrote the manuscript of Section 68 of the Doctrine and Covenants. (See Exhibit C)

The same handwriting characteristics that identify the Book of Mormon clerk are also present in the Section 68 manuscript. (Note Exhibits B, C, D) This forces the conclusion that if Spaulding wrote the 12 pages of the Book of Mormon, he also regulated Mormon church affairs in Kirtland, Ohio, in 1831. His death in Pennsylvania in 1816 renders this miraculous.

4. Handwriting differences do not support the allegation that Solomon Spaulding wrote 12 pages of the Book of Mormon manuscript.

The science of handwriting identification rests upon the fact that a person's writing, like his speech, is an habitual skill that is performed unconsciously, and changes but very gradually under normal circumstances. Each person's handwriting has certain characteristics that individually or in combination render his or her handwriting unique.

In addition to the formation of letters, these characteristics include many other aspects of writing such as slant, size, proportion, pen-lifts, compactness,

arrangement, shading and rhythm. Recognizing that any handwriting in the same language will have similarities, the question of whether or not two documents were written by the same individual must focus upon the nature and quality of differences.

The examination of a person's standard handwriting determines the range of acceptable differences which must serve as the yardstick for measuring questioned samples. (11) The handwriting of both Spaulding and the writer of the 12 Book of Mormon pages contains numerous peculiarities that are outside of the range of acceptable diversity for the other. The combination of these differences renders each manuscript unique. Some of the more obvious differences are as follows:

A. The formation of the capital letters A, C, D, E, H, I, K, L, N, P, S, T, U, W, the lower-case letters c, s, r, x, the combination "wh" and the ampersand (&). (See Exhibit D)

The personal pronoun "I" is frequently written with a small "i" by the Book of Mormon writer, a peculiarity that never occurs with Spaulding.

Unlike the Book of Mormon scribe, Spaulding uses the ampersand (&) almost exclusively in the place of "and."

The old form "f" is used extensively by Spaulding for his lower-case, single "s," a peculiarity that does not occur in the Book of Mormon.

Spaulding's lower-case "c" is written like an undotted "i." It has no curve to it, unlike that of the Book of Mormon writer.

B. The two manuscripts do not show the same continuity and flow in their word formation. The Book of Mormon writer's habit of lifting his pen from the paper in the formation of words occurs with more frequency and in different places than does Spaulding's. (See Exhibit D)

C. A comparison of the penmanship of the two manuscripts shows that Spaulding's Dartmouth College education made him a better penman than the Book of Mormon clerk. However, if Spaulding is accepted as the author of the 12 Book of Mormon pages, it is impossible to explain the deterioration of his penmanship following the writing of his earlier "Manuscript Story."

D. Spaulding shows greater skill as a penman than does the Book of Mormon scribe:

Both writers misspell different words and the Book of Mormon scribe misspells more simple words. For example, the Book of Mormon scribe consistently writes the words, "shal," "uppon," "menny," and "ware" (were), which are spelled correctly by Spaulding.

Word divisions from one line to the next show less understanding of the convention of hyphens, and involve more single syllable words on the part of the Book of Mormon writer than with Spaulding: "uppon," "inheritance-e," "wa-s," "m-e," "kne-w," "M-ultitude," "mist-4," "ma-le."

The Book of Mormon scribe frequently begins a new line with a capital letter even though it is in the middle of a sentence, a trait completely absent in Spaulding's writings.

The capitalization of names and proper nouns is neglected much more often by the Book of Mormon writer than by Spaulding. (sam, laman, lemu-el, israel, jerusalem, egypt, etc.)

Punctuation habits in the two manuscripts are drastically different. Spaulding punctuates freely, and frequently uses dashes as a form of punctuation. The Book of Mormon clerk uses no punctuation at all.

This raises a question with the two-manuscripts theory. If the "Manuscript Story" represents an early version of Spaulding's novel and the Book of Mormon his later, polished version, why is the punctuation less correct in the final draft? Here would be a case of the college graduate Spaulding carefully punctuating his rough draft, but leaving his final manuscript for the unlearned Joseph Smith to punctuate.

5. Differences in literary style between the Spalding manuscript and the 12 pages of the Book of Mormon do not lend themselves to the theory of single authorship of the two documents.

Spalding's writings contain more complicated and a wider variety of sentence structure than does the Book of Mormon; his vocabulary is more complex and word choices, idiosyncratic; his verb forms are more varied; his tenses more complicated and he makes extensive use of metaphors and of participial constructions, many of which leave a dangling modifier.

On the other hand, the Book of Mormon scribe uses less complicated sentences and words; his verb forms are less complex; he uses few participial phrases; his tenses are predominantly simple present and past; his symbolism does not include metaphors and he makes extensive use of the same transitional words and phrases.

It is unlikely that a writer of Spalding's imagination and ability would consider the stylistically simple Book of Mormon prose as a sequel to his "Manuscript Story."

6. The similarity of paper and ink on the pages that precede and follow the writing of the unidentified scribe does not support the theory that Spalding wrote the 12 pages of the Book of Mormon manuscript.

The handwriting of Joseph Smith's known clerks appears on the pages immediately preceding and following those of the unidentified scribe (See Exhibit B). If the 12 pages of the unidentified scribe were actually written by Solomon Spalding some 123 years before the material that precedes and follows it, there would be some indication of this in the paper quality or size, the ink color or tone, or the folded or torn edges of the paper, but in each of these instances, before and after the section in question, the match is perfect: the paper and ink are the same.

7. The writer on the 12 pages wrote on other pages of the Book of Mormon manuscript besides the 12. AFTER Joseph Smith's scribes had completed the text of those pages.

For the purposes of reference, if the surviving pages of the Book of Mormon manuscript were numbered consecutively, the 12 pages written by the unidentified scribe would comprise numbers 5 to 16.

In addition to writing those 12 pages, "the same writer added summary headings on pages 2 and 3 and a chapter heading on page 24, AFTER the text of those pages was written by Joseph Smith's clerks Oliver Cowdery and John Whitmer. Page two is titled "Nephi goeth up to Jerusalem to bring the records of the Jews," and page three, "The brethren of Nephi smite him with a Rod." It would have been impossible for these summary headings to have been written prior to the content of the pages they summarize.

Also, on page 24, "Chapter 5th" has been inserted by the same writer at the close of a sentence in the text written by John Whitmer. It would have been impossible for the unidentified scribe to have written the chapter heading in the right place on the page before the text around it was written.

These insertions indicate that the writer of the 12 pages of 1 Nephi must have been with Joseph Smith and his clerks sometime after they wrote the text of pages 2, 3, and 24, about 1829. Here again, Solomon Spalding's death in 1818 bars him from the picture.

Notes

Published sources pertaining to the Spalding theory include the following: E. D. Howe, *Mormonism Unveiled* (Palmyra, Ohio, 1825); Robert Patterson, *Who Wrote the Book of Mormon* (Philadelphia, 1825); George Raymond, *The Myth of the Manuscript Found* (Salt Lake City, 1925); *Public Discussion of the Issues Between the Reorganized Church of Jesus Christ of Latter Day Saints and The Church of Christ* (Cincinnati), held in Kirksville, Ohio, beginning February 19th, and ending March 29th, 1884, between E. L. Kelley of the B. C. of J. C. of Latter Day Saints, and Clark Bracken of The Church of Christ (St. Louis, 1884); James H. Fairbrother, "Manuscript of Solomon Spalding and the Book of Mormon," *Western Historical Society* (March 25, 1884); *Joseph Smith, An American Prophet* (New York, 1821); Francis W. Kirkham, *A New Witness For Christ in America*, 7 vols. (Salt Lake City, 1867).

(1) Joseph Smith, Jr., *History of the Church of Jesus Christ of Latter-day Saints*, vol. 8, H. Roberts, 7 vols. (Salt Lake City, 1907), 4: 461, 1: 30.

(2) *Palmyra Telegraph* (Palmyra, Ohio), January 24, 1824.

(3) 1818.

(4) The spelling of Sasthler's name follows a newspaper dated 25 Jan. 1811 at Sardinia, Ohio, ownership of George Canine Archives, Oberlin, Ohio, and early spelling of his name by contemporaries.

(5) Eber G. Howe, *Mormonism Unveiled* (1825), no. 28, 27.

(6) 1824, p. 28.

(7) The Spalding manuscript was first published by the Reorganized Church in 1882 under the title, "The 'Manuscript Found,' or 'Manuscript story,'" (Latter-day Saints, 1882). The following year, it was published in Salt Lake City with nearly the same title.

(8) Two versions of the story of manuscript theory are set forth in Charles Smith, *The True Origin of the Book of Mormon* (Cincinnati, 1814), pp. 184-185, and *The Searcher and Kirtland Debates*, pp. 214-217.

(9) Dean Jesse, "The Original Book of Mormon Manuscript," *Brigham Young University Studies* 18 (Spring, 1961), 229-230.

(10) James H. Fairbrother, "Manuscript of Solomon Spalding and the Book of Mormon," *Western Historical Society* (March 25, 1884), p. 17.

(11) Albert S. Galsbolter, *Questioned Documents* (New York, 1929).

(12) Exhibit A.

Page of Solomon Spalding's writing from his "Manuscript Story," Oberlin College Archives, Oberlin, Ohio.

(13) Exhibit B.

Book of Mormon manuscript, 1 Nephi 2: 26-27, written by unknown scribe.

(14) Exhibit C.

Manuscript of Section 36 of the Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints, dated June 12, 1827, written by the unknown scribe of Mormon script.

(15) Exhibit D.

A comparison of handwriting specimens of unidentified scribe of Mormon script, 123; manuscript of Doctrine and Covenants of unidentified scribe of Mormon script, and specimens of eight specimens of unidentified scribe of Mormon script, 123; manuscript of Doctrine and Covenants, Section 36; and Solomon Spalding, manuscript of 1 Nephi 2: 26-27, and 1 Nephi 2: 26-27.

BOOK OF MORMON	123; MANUSCRIPT OF	SOLICOR SPALDING	SECTION 36
A	A	A	A
E	E	E	E
D	D	D	D
E	E	E	E
F	F	F	F
H	H	H	H
Personal Pronoun "I"	I	I	I
J	J	J	J
K	K	K	K
L	L	L	L
N	N	N	N
P	P	P	P
R	R	R	R
Final "er"	er	er	er
S	S	S	S
T	T	T	T
U	U	U	U
V	V	V	V
W	W	W	W
and	and	and	and
ed	ed	ed	ed
which	which	which	which
had	had	had	had
were	were	were	were
after	after	after	after
shall	shall	shall	shall
upon	upon	upon	upon
before	before	before	before

Exhibit D Breakdown of all three shows similarities — and dissimilarities.



