

03-24-20 Institute

The Publishing of the Book of Mormon (Next Week Organization of the Church)
Time Line

1827 E.B. Grandin bought the Palmyra based newspaper: *Wayne County Sentinel*

1829 Apr 7-Jun 25—Translation of the Book of Mormon

June 26—The newspaper, *Wayne Sentinel*, published Book of Mormon title page

Three and eight witnesses of the Book of Mormon

July—Two publishers decline to print the Book of Mormon (E.B. Grandin and T. Weed)

Aug—Joseph secured a publisher, Elihu F. Marshall, in Rochester, NY, but did not hire him
D&C 19 given to Martin Harris

Aug 17—Grandin agreed to print, 5,000 copies for \$3,000

Aug 25—Martin Harris mortgages his home and part of the 240-acre farm to cover the publishing

Fall—Original typesetter proofs printed. Oliver assists process

Nov Printer's manuscript prepared through Alma 36

1830 Jan Abner Cole / *Obediah Dogberry*, printed extracts of Nephi and Alma in the *Palmyra Reflector*Mar 19 *Wayne Sentinel* announced: "We are requested to announce that the 'BOOK OF MORMON' will be ready for the sale in the course of next week."

Mar 26 First copies of the Book of Mormon went on sale at E.B. Grandin first floor for \$1.75 (later for \$1.25)

April 6 Church of Christ organized in Fayette, NY

Summer Book binding 3,000 copies completed.

Finding a Publisher for the Book of Mormon

As Joseph and Oliver finished the translation of the Book of Mormon, their efforts turned to finding a publisher. They hoped to print the book close to Palmyra so that family and friends could keep an eye on the project. The young local publisher, Egbert B. Grandin was relatively new to the business and did not want to take on such a controversial book to taint his reputation and initially turned the offer down. Grandin also feared that he might assist a fraudulent religion. Joseph and Martin Harris then went to the larger city of Rochester, NY. They received another rejection from Mr. T. Weed, before another Rochester publisher, Mr. Elihu F. Marshall agreed. With the news that it would be published anyway, they returned to their first choice in Palmyra, and convinced Mr. Grandin.

In addition to the controversial nature of the book, it also was an enormous task to take on. Most small publishers limited themselves to 500 or 600 copies of small books or pamphlets. Yet Joseph Smith wanted 5,000 copies of a nearly 600-page book, bound in leather. This was an enormous run for anyone in that era—especially a small publishing house. Grandin's had to expand his printing team to eleven men over the time to publish the Book of Mormon.

For something of this size, Grandin wisely insisted that Martin Harris take out a mortgage on the house and farm to start the job, and a promise of full payment within 18 months. This was difficult for Martin but Joseph received a revelation for him: "A commandment of God and not of man," that he should "not covet" his property "but impart it freely to the printing of the Book of Mormon which contains the truth and the word of God . . . Pay the debt thou hast contracted with the printer" (D&C 19:26, 35). Martin's 240-acre farm was inherited from his father, and he ended up selling his home and 110 acres in order to cover the costs of the book. Gilbert, the typesetter, remembered that Martin "had given security for the full amount agreed upon for printing, before the work was commenced ... there was no delay because of financial embarrassment" (Terry Givens, *By the Hand of Mormon*, 2002, 59-60; quoting *Early Mormon Documents*, 2: 540).

Printer's Manuscript

Before the publishing could start, John Gilbert ordered a new smaller typeset, and Joseph asked Oliver to recopy the entire manuscript to ensure no loss of the original manuscript. Oliver made the printer's manuscript from Aug 1829 to Jan 1830. Oliver then worked with the publisher. Joseph received a revelation "commanding him to see that Oliver transcribed the whole work a second time and never take both transcripts to the office" (*Lucy's Book*, 459). Joseph gave instructions to only deliver only a few pages at a time to the printing office—and to keep a guard on watch day and night. Initially, Hyrum Smith fulfilled that role as he hid the first 24 pages in his vest as he carried them up to the third-floor printing office. However, Joseph's request for a night guard was not fulfilled and problems arose in December and January.

Oliver was a careful scribe and had beautiful penmanship, nevertheless, he still averaged three inadvertent mistakes per page while copying the from the original to the printer's manuscript (i.e. omitting an "a," or misspelling a word). Royal Skousen has numerated each one of these differences. The printing also brought more mistakes to the text. Many of those

E.B. Grandin

At age 18, Egbert B. Grandin (1806-1845), became an apprentice at the Palmyra printing office for the *Wayne County Sentinel* newspaper. Three-years later, in 1827, Grandin bought the business and his brother and two others bought the building. March 1829, just five months before the printing of the Book of Mormon. Grandin bought the most up-to-date press of its kind ("Improved Printing Press," invented by Peter Smith in 1821). Yet, everything about the process was done by hand. His affiliation with the Book of Mormon tainted his business and he never received much business after that. He died at 39, leaving five living children and his wife of 17 yrs, Harriet Rogers.

were changed in the middle of the printing. Because of this no available first editions are exactly alike. Oliver and others proof readers pored over the sheets as they would come off the press and change the mistakes as soon as they were found. Skousen’s meticulous research has found thousands of changes over the different editions of the Book of Mormon (see below for the list of editions).

1 Nephi 8:31 (see 8:24, 30)

Original (O): “... saw other multitudes *pressing* their way towards that great and spacious building”

Printer’s (P): “. . . saw other multitudes *feeling* their way towards that great and spacious building”

1 Nephi 12:18

O- “. . . and a great and a terrible gulf divideth them; yea, even the *sword* of the justice of the Eternal God”

P- “. . . and a great and a terrible gulf divideth them; yea, even the *word* of the justice of the Eternal God”

Oliver copied the original manuscript wrong and wrote *sword* as *word* into the printer’s manuscript. We find other uses of the same phrase, “the sword of his justice” or “the sword of justice” in Alma 26:19; 60:29; Hel 13:5; 3 Ne 20:20; 29:4; *Ether 8:23 (exact word for word longer phrase)—suggesting it was originally an ancient Nephite phrase.

1 Nephi 13:29

O- “. . . the *gospel* of the Lamb & exceeding great many do stumble”

P- “. . . the *gospel* of the Lamb *an* exceeding great many do stumble”

Alma 30:52

O- “. . . yea & I *always* knew that there was a God”

P- “. . . yea & I *also* knew that there was a God”

As mentioned in the discussion on the translation, when forensic and textual scholars examine the Book of Mormon’s “original manuscript” they find evidence that for Joseph and his scribes’ accounts of the translation process. For example the phonetical spelling was corrected at the time of writing and written out on the same line in the original manuscript:

O- Helaman 1:15 “& they were lead by a man whose name was ~~Coriantumner~~ Coriantumr

O- Alma 33:15 “Zenos alone spake of these things but ~~Zenock~~ Zenoch also spake”

Perhaps because of these unintentional mistakes, Royal Skousen’s research found that the 1830 first printing of the Book of Mormon used the “printer’s manuscript” from 1 Nephi through Helaman 12, and then, the “original” manuscript from Helaman 13 through Moroni (see <https://criticaltext.byustudies.byu.edu/original-book-mormon>). This is consistent with the pencil addition of punctuation marks on the original manuscript after Helaman 12.

Punctuation

One of the things that slowed down the printing process at first was the need for punctuation. When the type setter, John H. Gilbert received the first section of the printer’s manuscript, there was no punctuation. That may have been the way it was in the original language too. (The phrase, “and it came to pass” was the ancient way of separating sentences.) Gilbert claimed to have punctuated the entire text. In the following record, Gilbert referred to the Book of Mormon as “The Bible” short for the common phrase, “Golden Bible.”

Names of persons and places were generally capitalized, but sentences had no end. . . . I punctuated it to make it read as I supposed the Author intended, and but very little punctuation was altered in proof-reading. The Bible was printed 16 pages at a time, so that one sheet of paper made two copies of 16 pages each, requiring 2500 sheets of paper for each form of 16 pages. There were 37 forms of 16 pages each, 570 pages in all [the printed volume totaled 588 pages] (Black, and Tate, *Joseph Smith*, 49-64).

Gilbert spent so much time reading the text to know where to add punctuation, that it slowed down the work. He asked Oliver if he could take the printer’s manuscript home to work on the punctuation at night. Oliver initially refused, but over time as they developed trust in each other, and permission was granted. The manuscripts include Gilbert’s pencil marks.

Process of Publishing the Book of Mormon

The printing process was laborious. Everything was done by hand. Each letter, punctuation, and space holder was selected out of the type case, set upside down in a “stick,” inked, and printed, on a large sixteen-page signature, two signatures per piece of paper. Then the papers were hung up to dry, proof read, and changes made as needed. It took approximately three days to set type for each sheet.

Thanks to Larry Porter’s research, we can identify a dozen men who assisted with different steps of the publishing—one of whom was Oliver Cowdery. Even though Grandin never paid him, Oliver felt responsible to look “over the manuscript when most of the proofs were read.” It became an internship for Oliver as a future printer. Gilbert remembered that Oliver would “take up a ‘stick’ and set a part of a page . . . he may have set 10 or 12 pages, all told” (Susan Easton Black,

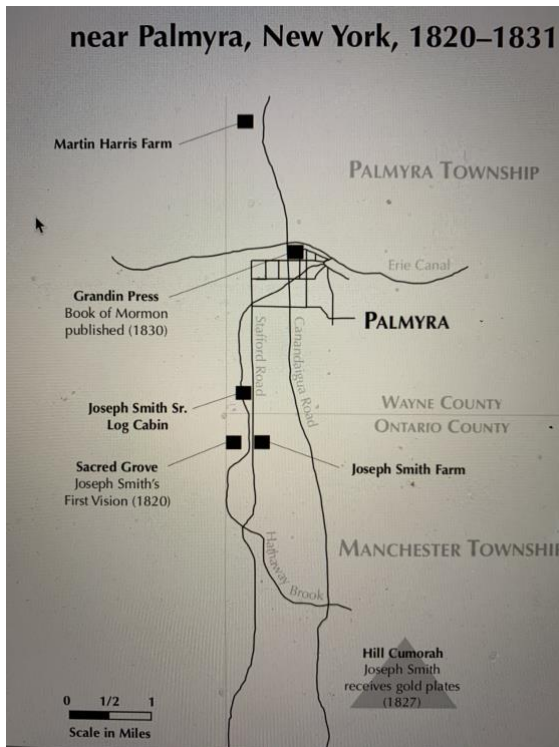
Grandin’s Team of Publishers

1. John H. Gilbert—Presswork
2. J.H. Bortles—Presswork
3. “Whistling Tom” McAuley—Presswork
4. William Van Camp—Compositor
5. Pomeroy Tucker—Foreman proof-read the proof-sheets and manuscript
6. J.N.T. Tucker—Practical printer
7. Daniel Hendrix—Proof read and set type
8. Luther Howard—Bound books in leather
9. Albert Chandler—16-yr-old apprentice
10. Robinson—apprentice (*Lucy’s Book*,

Charles D. Tate Jr. ed., *Joseph Smith: The Prophet, The Man*. Provo, UT: BYU Religious Studies Center, 1993, 49-64).

One study estimates that it took Grandin's team eleven hours a day, six days a week, excluding Sundays and holidays, for nine months to publish 5,000 copies. The printing process spanned seven months, but the binding stretched out even longer into the summer months. When the church bought and restored the Grandin printing office, they found about three hundred pieces of printer's type in the floorboards.

Map from *Charting the Book of Mormon*, Welch



Printing Finished: First Copies of the Book of Mormon For Sale

On March 19, 830 Grandin's *Wayne Sentinel* announced: "We are requested to announce that the 'BOOK OF MORMON' will be ready for the sale in the course of next week." The next week on 26 March 1830, the Book of Mormon was available for sale on the first floor of Mr. Grandin's bookstore for \$1.75, the same price as a working man's days labor. However, the vast majority of the printed copies were not bound yet, but they eagerly wanted to sell what they could. There was no rush on the books though. The local boycott was effective. Over a few months, the price was dropped to \$1.25.

First Reaction to the Printing of the "Golden Bible"

In the early nineteenth century, the spread of printed communication intensified religious discussions and debates that fueled anti-Mormonism. Newspapers and periodicals molded opinions. Most American cities had daily newspapers and even villages in the Burned-over-District (upstate NY), had weekly news sheets (Cross, *Burned-over District*, 102-103). In addition, a host of publications dedicated their print specifically to religious issues. These specialized periodicals incessantly attacked deism, atheism, spiritualism, Mormonism, and other "isms." Usually religious matters entered the public newspapers only when they carried a political issue (i.e. temperance and anti-slavery). This was not the case in newspaper attacks against the new "species of fanaticism," the "golden Bible" (ibid., 306, 70). This derogatory name for the Book of Mormon spoke to its offensiveness. Its existence questioned the unique infallibility and authoritative nature of the most sacred Protestant value—the Bible.

The Book of Mormon was highly offensive because it was not seen as a second witness to the Bible but a competition for it. This is why the press response spread like wild fire. The first newspaper harassment came in the winter of 1829-30 while *The Book of Mormon* was still being published and the church was not yet organized. The *Palmyra Freeman* referred to

Fraudulent Use of the Text

In September, Abner Cole began publishing a new weekly page in Palmyra called, "The Reflector." When Grandin's office closed on Sunday's, Cole used the press to print his paper. While there, Cole saw and read the proof sheets for the Book of Mormon. Over time he wrote his own satirized version of the book. He used the pseudonym, Obadiah Dogberry, Esq. On Sept 2, 1829, he published: "The Gold Bible, by Joseph Smith Junior, author and proprietor, is now in press and will shortly appear. Priestcraft is short lived!" In Dec 1829 announced the forthcoming book: "The appellation of 'Gold Bible' is only a cant cognomen that has been given it by the unbelievers . . . its revilers and unbelievers—by way of derision" (Russell R. Rich, "The Dogberry Papers and the Book of Mormon" *BYU Studies*, 10.3; Spring, 1970: 317).

By January Cole began publishing his pirated stories that satirized the Book of Nephi as "the Book of Pukei" and described prophets as "spirit of money diggers," in "fine clothing" including "Indian blanket and moccasins" (Givens, *Hand of Mormon*, 94). The derogatory Dogberry articles spread and were reprinted in the Painesville, Ohio "Telegraph" by the editor Ebner D. Howe (Allen and Leonard, *Latter-day Saints*, 52-53, 80).

Hyrum Smith and Oliver Cowdery tried in vain to stop Cole. Finally Joseph Sr., went to Harmony to tell his son of the copyright breach. Lucy remembered that when Joseph arrived in Palmyra, he found Cole in Grandin's office on Sunday. "Mr. Cole threw [off] his coat and rolling up his sleeves came towards my son in a great rage and roaring out ["do you want to fight sir[?] do you want to fight[?] I will publish just as what I'm a mind to and now if you want to fight just come on" (*Lucy's Book*, 474). Joseph refused and persuaded Cole to stop violating his copyright laws. At that time copyright laws were less enforced, but they did exist, as Cole well knew as an ex-justice of the peace.

Even though Cole stopped his version of "the Book of Pukei," he continued to denounce the Book of Mormon in the years to come.

the prospective book as “the greatest piece of superstition that has come to our knowledge” (Givens, *By the Hand of Mormon*, 58). Within weeks these newspaper articles were picked up and published across New England. Lucy Mack Smith remembered that the locals vowed to boycott the book (*Lucy’s Book*, 476). Within a week after its publication on March 26, 1830, the *Rochester Daily Advertiser* headline read: “BLASPHEMY,” and then described:

“The Book of Mormon has been placed in our hands. A viler imposition was never practiced. It is an evidence of fraud, blasphemy, and credulity shocking both to Christians and moralists.” . . . The press response was universally scornful . . . thus was the *Book of Mormon* greeted when it came into the world (Bushman, *Rough Stone Rolling*, 270).

What did the press find so offensive about Joseph and the Book of Mormon? Initially it was his claim to receive new revelation and scripture. Nearly every newspaper article attacking him mentioned something against the “golden Bible” (Francis Kirkham, *New Witness of Christ in America*, vol. 2. Independence, MO: Zion’s Printing, 1951, 39).

Abner Cole published another series of six weekly exposés against *The Book of Mormon* from January 7, 1831 to March 19, 1831. On Feb 7, 1831, Alexander Campbell first published *Delusions*, claiming that *The Book of Mormon* was not inspired, but rather “Smith, its real author, as ignorant and as impudent a knave as ever wrote a book, betrays the cloven foot in basing his whole book upon a false fact, or pretended fact, which makes God a liar” (*Delusions*, 11).

A few months later, with church membership still less than a thousand, a leading newspaper from New York City sent a journalist to the Burned-over District to gather first-hand information about the church. When the reporter arrived, most of the Mormons were already driven from the state by persecution and were gathering in Kirtland, Ohio. Rather than track them down two hundred and sixty miles further west, the reporter interviewed neighbors and wrote an article from the second-hand, local sentiment. Two weeks later on August 31, 1831, James Gordon Bennett wrote in the *New York Morning Courier and Enquirer*:

You have heard of MORMONISM—who has not? Paragraph has followed paragraph in the newspapers, recounting the movements, detailing their opinions and surprising distant readers with the traits of a singularly new religious sect which had its origin in this state. Mormonism is the latest device of roguery, ingenuity, ignorance and religious excitement combined and acting on materials prepared by those who ought to know better. It is one of the mental exhalations of Western New York. The individuals who gave birth to these species of fanaticism are very simple personages, and not known until this thrust them into notice. They are the old and young Joe Smith. (Leonard J. Arrington, “James Gordon Bennett’s 1831 Report on ‘The Mormonites,’” *BYU Studies* 10, Spring 1970: 357. Also see Noel B. Reynolds, ed., *Book of Mormon Authorship Revisited: The Evidence for Ancient Origins*. Provo, Utah: Foundation for Ancient Research and Mormon Studies-F.A.R.M.S., 1997, 36)

The New York City article speaks of the stir made by the new church even hundreds of miles away.

13 Editions of the Book of Mormon

- 1830:** 5,000 copies; published by E. B. Grandin in Palmyra, NY.
- 1837:** 3,000 or 5,000 copies; published by Parley P. Pratt and John Goodson, in Kirtland, OH. Joseph made hundreds of grammatical changes for the text (e.g., took out 40+ “and it came to pass” phrases), to make it read more “English” and a few emendations were made in the text. The 1830 edition and the printer’s manuscript were used as the basis for this edition.
- 1840:** 2,000 copies; published for Ebenezer Robinson and Don Carlos Smith (Cincinnati, OH, and Nauvoo, IL). Joseph compared the printed text with the original manuscript and discovered a number of errors made in copying the printer’s manuscript from the original. Thus Joseph’s changes in the 1840 edition restored some of the readings of the original manuscript.
- 1841:** 4,050 copies (5,000 were contracted) published for Brigham Young, Heber C. Kimball, and Parley P. Pratt (by J. Tompkins, Liverpool, England). This first European edition was printed with the permission of Joseph Smith; it is essentially a reprinting of the 1837 edition with British spellings, **but does not include Joseph’s changes from the 1840 edition.**
- 1849:** British edition, edited by Orson Pratt; show minor editing of the text from the 1841 edition.
- 1852:** British edition, edited by Franklin D. Richards; added numbers to the paragraphs to the 1841 edition.
- 1879:** Edited by Orson Pratt. Major changes in the *format of the text* including: shortened the long chapters from the original text, added shorter verses (which has been followed in all subsequent LDS editions), and footnotes.
- 1905, 1911, 1920:** Edited by James E. Talmage. Further changes in *format* included *introductory material*, double columns, chapter summaries, and new footnotes. Some of the minor editing found in this edition appeared earlier also under the editorship of Talmage. Changes are based on the 1837 and 1841 editions, **not Joseph’s changes from the 1840 edition.**
- 1981:** Edited by a committee headed by members of the Quorum of the Twelve. This edition is the first to add back Joseph’s 1840 changes. Otherwise it is a reworking of the 1920 edition: The text appears again in double columns, but new introductory material, chapter summaries, and footnotes are provided. About twenty significant textual errors that had entered the printer’s manuscript are corrected by reference to the original manuscript. Other corrections were made from comparison with the printer’s manuscript and the 1840 Nauvoo edition.
- 2013:** Edited by a committee headed by members of the Quorum of the Twelve.

Sources for More Study

John Welch, *BYU Studies* “The Miraculous Translation of the Book of Mormon;” Royal Skousen, *Toward a Critical Edition of the Book of Mormon*—changes in each edition (<https://byustudies.byu.edu/PDFLibrary/30.1SkousenTowards-93cb8810-7437-4de7-900b-02853d692605.pdf>; <http://www.mormoninterpreter.com/royal-skousens-analysis-of-2013-edition-of-the-book-of-mormon/>)